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Volume III

February 4, 1922

FEB 3 1922

Number 1

The Baptist

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Published Every Week by the Northern Baptist Convention

Are You On The Wire?

SHE was the Association President of the Woman's Missionary Societies and was hurrying to a meeting. She picked up the December number of *Missions* to read on the street car. A little boy moved over to make room for her and then braced himself against her knee. For a few minutes he looked at the picture.

"What are they doing?" he inquired pointing to a little group of Chinese children.

"They are waiting for a teacher. When the teacher comes she is going to tell them about Jesus. Do you know about Jesus?" asked the Association President.

"Sure!" was the reply in a tone of offended dignity.

"Who told you?" asked the Association President.

"My mother did—a long while ago" in a tone of superior wisdom.

"These little boys' mothers can't tell them about Jesus because they never heard of him themselves."

"Some mothers!" was the only comment. Just then the street car stopped and the mother of the little boy motioned for him to alight with her. He started to go, then turned back to the Association President.

"Say," he said, "you better go and telephone to those mothers right away."

The Continuation Campaign is telephoning the news of Jesus from Baptist mothers to the mothers who have never heard. *Are You On The Wire?*

Fresh from the Field

Dr. Albert W. Beaven, pastor of the Lake Avenue Church, Rochester, N. Y., has been selected by the executive committee of the Northern Baptist Convention as the preacher of the annual sermon at the meeting of the convention in Seattle. The sermon is preached on Sunday morning, July 9.

Dr. J. J. Ross, pastor of the Second Church, Chicago, has been chosen as successor to J. Campbell Morgan to give the Bible lectures at next summer's assembly Bible school at Winona. The school opens July 17 and closes August 27, generally having an attendance of about 1,000. Dr. Ross has been giving many Bible addresses during recent months, in state conventions, churches and conferences.

Dr. H. F. Stillwell, superintendent of evangelism of the Home Mission Society, was one of the chief speakers at an interdenominational conference of Brooklyn ministers held on Jan. 23, at the Central Y. M. C. A. in that city. Dr. Stillwell addressed the large assemblage on the subject of "Pastoral Evangelism."

The World's Sunday School Convention meets at Kansas City, June 21-27. All possible delegates are urged to register at once. An appeal is being made that pastors in increasing numbers be sent to this inspiring and informing gathering.

"About a century and a half ago, while sojourning in Geneva, Voltaire wrote that at a given date in the near future the Bible would have become obsolete and could be found, if at all, only as a curiosity. A few years since, while in Geneva, I looked up the room in which he wrote that statement, and found it stacked to the ceiling with Bibles, and the house being used as an Annex to the British and Foreign Bible Society."—Exchange.

Cash collections on the 75 Million Campaign of Southern Baptists had reached the mark of \$30,160,843 when the various states of the Southern Baptist Convention closed their books for the past state conventional year, according to a report presented to the Campaign Conservation Commission at its session in Nashville, by Dr. L. R. Scarborough, chairman. While this figure does not represent the total sum due at this time by several million dollars, when it is considered that this amount has been collected in the first two years since the drive for subscriptions was made and much of that time has been marked by the serious and wide-spread economic depression the denominational leaders regard it as a very satisfactory showing.

The executive committee of the Federal Council of the Churches of Christ in America recently passed resolutions in appreciation of the many and varied services rendered through many years by Dr. Albert G. Lawson and especially of his work as chairman of the administrative committee. This action is taken especially in view of Dr. Lawson's eightieth birthday which comes on June 5.

A national congress of all religious denominations to discuss how American churches can further the cause of international cooperation will be held in Cleveland, May 16-18, under the auspices of the World Alliance for International Friendship through the Churches. Among

(Continued on page 4)

The Newest Publications

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The Baptist

Vol. III

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No. 1

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A Means of Grace

Prof. Wm. James in his studies in psychology tells us that as a matter of discipline every person ought each day by an act of the will to do some unpleasant and disagreeable task. It means a growth in grace. We are anxious to have our subscribers grow in the right direction. Look at your date label and if your subscription is not paid in advance by an act of the will take your pen right now and send us a check. You will grow in your own estimation and ours.

Killam's Kollum

Hear Heavy-Weights Sunday

C. G. Lister of Berkeley, Cal., wrote last week expressing his satisfaction with the outcome of the referendum. He says: "I agree with a recent item appearing in the paper asking for more church news. It would be much more welcome than so much preaching and heavy stuff. We get all we want of that from the pulpit on Sunday. Let's make the paper bright and newsy-gossipy if you please."

Cultivate Your Tastes

There is usually a wide difference between what we *need* and what we *want*, especially in denominational journalism. Editors and secretaries of course know just what you *need* and give you each week generous doses. If you do not thoroughly masticate and digest all that we serve it is a sure sign that you have a perverted appetite. We simply cannot be mistaken in the number of calories we dish up. However, the editors have consented (we have not heard from the secretaries) to give you some few things you *want* carefully seasoned with what you *need*. It is a dangerous experiment. It would be safer for you without protest to accept our bill of fare. Mother tried a similar experiment when she mixed the castor oil with milk. We lost our appetite for both the oil and the milk. It remains as a sad memory. We will none the less give you the opportunity to cultivate your tastes. Better learn to *want* what you *need*.

It Can Be Done

"Somebody said that it couldn't be done
But he with a chuckle replied
That maybe it couldn't, but he wouldn't be one
Who'd say so till he'd tried.

"So he buckled right to with the trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it."

EDGAR GUEST.

Somebody said it couldn't be done. Another said if it couldn't he would know why. The attitude of a person in a large measure determines his success or failure in any undertaking. Scores of churches have lists of subscribers to THE BAPTIST and *Missions* equal to at least 10 per cent of their reported memberships. Some have these journals in every family. It can be done in your church to the good of all concerned. If it can't you should know the reason why. Have you really "tackled" the task?

Fresh from the Field

(Continued from page 2)

the announced speakers is Pres. W. H. P. Faunce, of Brown University.

A note from Dr. J. F. Watson, executive secretary of the Western Washington Convention says: "It seems clearly and definitely settled that the Northern Baptist Convention will meet in Seattle, July 5-12. The First Church will be the meeting place of the convention and in all probability the New Washington Hotel will be official headquarters. The committee of arrangements is organized, subcommittees appointed and plans are under way to take care of the convention in a royal manner."

Rev. James M. Powell has accepted the call of the church at Shenandoah, following a successful pastorate for a number of years at the Edgerton Place Church, Kansas City, Kan.

Prof. Wooster Woodruff Beman, head of the mathematical department of the University of Michigan, and one of the state's most prominent Baptists, died at his home in Ann Arbor, Wednesday morning, January 18. Further notice will appear next week.

Rev. J. R. Mantey, who after his graduation from William Jewell College was pastor for a time at Tekamah, Nebr., has for the past year been assistant professor of the Greek New Testament in the Southwestern Baptist Theological Seminary, at Fort Worth, Texas. He plans some time to get back again as pastor into the Rocky Mountain Section.

The following speakers have already appeared in the third course of lectures announced for the present school year at the Northern Baptist Theological Seminary. Dr. J. A. White, "The Work of Our B. Y. P. U."; Pastor G. R. Stair, "Drawing the Net"; Dr. P. C. Wright, "Our Baptist Ministers' Pension Fund"; and Bishop Samuel Fallows, "Lessons From a Ministry of Over Sixty Years." These will be followed by Dr. Bruce Kinney, on Jan. 26, Dr. Benjamin Otto, Feb. 3, Dr. J. H. Strong, Rochester, N. Y., Feb. 6, Dr. W. R. Wedderspoon, Feb. 10, and Dr. Ernest Bell, March 3. The following will give courses of three or four lectures each, the first series to be given during the latter part of February: Dr. Smith Thomas Ford, "Pastoral Problems"; Dr. T. W. Young, "Vacation Bible School Work"; and Reverend Sam Bawden, "Industrial Missions in India." During the absences of Dr. J. J. Ross, who is professor of English Bible, and who has been attending several state conventions as the vice-president of the Northern Baptist Convention, and some Bible conferences in the United States and Canada, Dr. J. W. Hoyt, of the Belden Avenue Church, has taken his class room work.

Shanghai Baptist College library needs your help in its expansion. We would be glad to have standard works in literature, history, travel, etc. We would also be glad to have copies of the *National Geographic Magazine* for the year 1912 and before; also copies of *Asia* from 1917 up to the present time. We would also be glad to have any new books. If you have any books, please send them to us by mail as they can be sent as cheaply to Shanghai as they can to any point in the United States by mail.—F. J. White.

Mrs. Chas. Wright, whose husband died on Jan. 9, 1913, passed away at Delavan, Wis., on Jan. 12, at the age of seventy-

seven. She has been identified with the Delavan Church for twenty-six years and for many years was a teacher in the Sunday school. Her earlier married life was spent in Merton, Wis., where she and her husband united with the Baptist church and were very active in church and Sunday-school work. Mrs. Wright leaves two sons—Charles, a prominent physician at Delavan, and Peter C., associate secretary of the Ministers and Missionaries' Benefit Board. Her faithful Christian life has been a benediction to all her friends.

The twenty-first annual Bible conference of the Baptist Tabernacle, Atlanta, Ga., will be held March 2-12, with five sessions daily. Dr. E. Y. Mullins, president of the Southern Baptist Convention; Dr. A. T. Robertson, Southern Baptist Theological Seminary; Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*; Dr. Jasper C. Massee, pastor of the Baptist Temple, Brooklyn; Dr. Griffith Thomas, associate editor *Sunday School Times*; Dr. Cortland Myers, formerly of Tremont Temple, Boston, are the speakers.



DR. W. P. BEHAN

Who, on Feb. 1, began his work as head of the Biblical Department in Ottawa University, Kansas.

Over one hundred representatives of the Northern California Baptist Convention field gathered in the First Church in Oakland, Jan. 13, to greet Dr. John Y. Aitchison and assure him of the cooperation of Northern California in the New World Movement. An hour of prayer preceded the conference during the course of which the representatives enthusiastically pledged themselves to full cooperation in the New World Movement campaign.

Rev. Albert C. Blackman, of Muskogee, Okla., died at the home of his son, Myron, in Kansas City, Mo., January 1, aged 76. Dr. Blackman was born in New York, but removed with his parents to Iowa in childhood. Was educated at the Cedar Valley Seminary, Osage, Iowa, and the University of Iowa. Was baptized when a lad and ordained to the ministry in the early seventies. Served as pastor of the Baptist churches at Marinette, Wis., Menominee, Wis., Sioux City, Iowa, Madison, S. D., Ames, Iowa, and Akron, Iowa. Was financial agent for Sac City Insti-

tute, Iowa, conducting a most successful financial campaign. His last active work was that of field agent for Bacone College, Okla. Dr. Blackman was married to Miss Mary L. Mitchell in January, 1872, and to this union were born four children. His second marriage was to Miss Elsie L. Ripley who survives him. Dr. Blackman's ministry was always sympathetic and helpful, and multitudes were helped by his earnest preaching and his Christly character. Funeral services were conducted by President B. D. Weeks, of Bacone College, following which the body was cremated.

During the past few months fourteen have been baptized at the Chinese Mission, Locke, Cal. Among these new members is a young man who in his former days was a gambler and persecutor of Christians. It is reported that he is a great help in the church.

Baptist Theological Union Generously Waives Claims on Hundred Million Fund

The following letter, over the signatures of Robert L. Scott, President of the Board of Trustees of the Baptist Theological Union, and of Harry Pratt Judson, President of the University of Chicago, was sent on Jan. 30 to Dr. John Y. Aitchison, General Director of the Board of Promotion:

"Inasmuch as it has been suggested by friends interested in the success of the New World Movement, including members of the Board of Promotion, that, in view of the difficulty in raising the entire sum of One Hundred Million Dollars for the use of the denomination, that various educational institutions, including the Baptist Theological Union, readjust their requests for sums apportioned and that such institutions waive further payment on the basis of such requests; and, further, that, inasmuch as the present needs of the denomination in various ways are very great and can less easily be met than the needs of the Baptist Theological Union for its Divinity School; and also, inasmuch as the Theological Union regards the general needs of the denomination as of far more importance than any particular needs; therefore, the Board of Trustees of the Theological Union, out of regard for these larger interests of our denomination, desires to go further than merely to meet these suggestions, to that end hereby withdraws its request to participate in the One Hundred Million Dollar Fund, excepting only so far as sums have been specifically designated for particular purposes, which, of course, it is not in its power to withdraw. The Board of Trustees has unanimously and very heartily adopted this action.

"It is the purpose of the Board of Trustees of the Baptist Theological Union in carrying out its purpose of withdrawing its request for participation in the one hundred million dollar fund to turn over to the treasury of the Board of Promotion all the funds already paid into the Union from the treasury of said Board of Promotion excepting only those which must be applied to designated purposes. May we add that it is the earnest desire of those entrusted with the administration of the Baptist Theological Union and also of the trustees of the University of Chicago, whose funds so largely enable the Union to carry on its work, that the Board of Promotion may have entire success in meeting the great needs of the denomination."



The Baptist



The Columbia Conference Suggests a New Confession

"IT began in the Columbia Conference," we imagine some future historian saying; "Out of a small, informal gathering assembled solely for free, frank and fraternal conference have come influences which have tended to unify both the purposes and plans of the two great Baptist conventions in the United States." This prophesy may or may not be true but the fact will remain that the Columbia Conference was a very definite step toward a better understanding between our Baptist brethren of the North and of the South.

There were less than two score persons present at the conference. They came from widely separated sections. They were all just plain Baptists. They represented no institutions, no organizations. They were at home editors, educators, secretaries, pastors and business men, but at Columbia they were all on the same plane—they were all "Doctors," even Henry Bond. The unexpressed slogan of the gathering was, "One is your Master, even Christ, and all ye are brethren." At the first session the chairman made it clear that the body had all the rights, privileges and prerogatives of any Baptist gathering anywhere. It could do just what it pleased so long as it did not legislate for any other Baptist.

The sessions were all informal. A steering committee was appointed to choose the topics and name the persons who were to lead the discussions. Everybody participated. The subjects were for the most part practical, not academic. Upon a clear understanding of these questions and a definite program based upon them will depend in no small measure the future prosperity of our common Baptist cause.

Of all the topics discussed perhaps that touching the matter of a confession of faith was the most stimulating. Dr. Mullins and Mrs. Montgomery led in the consideration of the proper purpose of a Baptist confession of faith. It was found that those present were in approximate and substantial agreement on the doctrine and polity as set out in the Fraternal Address of Southern Baptists. In a resolution offered by F. W. Freeman the conference put itself on record as believing "that a

statement of Baptist doctrine and polity, setting forth briefly the fundamentals of our faith and peculiar beliefs and observances which characterize and distinguish us, is both timely and desirable and will make for clarity of understanding among the different groups of Baptists and will serve to promote unity of thought and proper fraternal relations between the groups of Baptists everywhere, and especially as between the constituency of the Northern and Southern Baptist Conventions, and also serve to place ourselves properly before other Christian bodies as to the doctrines and polity we hold."

The step taken to bring about the desirable result was a request that the presidents of the two conventions bring the resolution to the attention of the two bodies at their next annual meeting and that a committee of eighteen, nine from each convention, be appointed which, with the president of the two conventions, "shall be charged with the duty of preparing a statement of faith and polity briefly embodying the basic and fundamental principles and beliefs of Baptists."

Such a statement, as was pointed out by some who are officially connected with the Fundamentalist movement among Northern Baptists, might not differ in any essential respect from the Des Moines Confession. It would, however, these men believe, as emanating in an orderly way from the two great conventions of American Baptists, be free from the objection urged against the Des Moines statement because of the manner of preparation and the method of adoption of the latter. It would, moreover, accomplish the same end sought by the Des Moines Confession. No one questions the right of any group of Baptists to formulate a statement and to urge its adoption, but it will be easier to secure hearty unanimity in the Northern Baptist Convention for a statement which is nation-wide and which does not start with a handicap.

The conference also gave much time to a discussion of the educational situation. You will find in this issue most interesting suggestions for its improvement.

The Supreme Joy

DURING a walk with one of his disciples, Francis of Assisi raised the question as to what constituted the supreme joy of life. Was it to be found in a life of peace, in enduring hardships, in bearing shame gladly for the Master's sake, in showing an undisturbed kindness, whatever sort of accusation might be brought? The disciple did not find the answer easy and Francis responded for him. What that reply was does not matter here; the curious can look it up for themselves.

It is of importance, however, to us that the same question is raised a number of times in the articles which appear in this number of THE BAPTIST. And the answer

is the same in each case. The great joy of the disciple is found in so representing him whom he serves that other men and women may be led into open and joyous discipleship. Personal evangelism is the road which leads to the supreme joy of the Christian life. The beatific vision comes in connection with that service by which one wins other men and women to his Lord. The testimony to this is so clear and so general that any Christian who wants to find the blessedness of life is bound to consider it.

Strangely enough, laymen have at times been inclined to give their ministers a monopoly of this privilege. Evangelism has been seen as the task of a group and not of the whole body. But it was not so in the begin-

ning and is not so now in any well-regulated church. Where spiritual life is strong, there Andrews are finding their own brother, Simon, and there from lip to lip goes the story of redeeming love. Undoubtedly there will always be occasion for mass evangelism, but the present emphasis upon personal and church evangelism is a return to an early and approved practice.

The Lord calls every one of his ministers to be an evangelist. By the same token, he calls every man and woman who bears his name and has entered his church to be an evangelist. Some have answered the call; some have not. The story of the weeks until Easter will indicate the relative size of these groups.

Motives That Elect a Pope

PROTESTANTS will do well to study the motives which are commonly believed to enter into the election of a new pope. By title, this man is the vicar of Jesus Christ and ruler of the church universal. But his religious character, it seems, enters but slightly into the question of his eligibility. To be sure, one or two men noted for their personal piety have been under consideration. But the main currents by which events have been determined may be summed up under the head of policy and politics. One party has been standing for the continuation of the policy of separateness from Italy and from temporal matters; another party has wished a drawing together of the papal government and that of Italy and the doing away of the farce of the "prisoner of the Vatican." One group has been pro-German, as indeed Benedict was at the time of his election, while another group has been opposite. There has been careful study of political and national tendencies in order that it might be determined which course would best advance the earthly glory of the papacy. Not religion but world politics has been stressed, as well as personal ambition. One should study it all and then consider how Jesus Christ rejected the kingdoms of the world and their glory and turned to a way of service and sacrifice.

The humor of the election also should not be lost. The infallible pope took during the war the one impossible position for an infallible religious teacher, namely, that of neutrality in the presence of vast immoralities. And now there gathers again a body of fallible men who, with a keen eye to world politics, pretend to elect an infallible ruler. *The Living Church* touches with keen insight the situation when it says:

"We now see again the anomaly of a complete lapse of infallibility, which will presently be restored by men who avowedly do not themselves possess the gift. A majority vote of fallible men will create infallibility. A body with its head severed will grow a new head overnight. And once more the complete disproof of the whole papal system, which is invariably made manifest whenever a Pope dies, leaving behind him no power equal to himself to provide a successor with powers that are held not to be possessed by the electors, stands conspicuously forth before the world. As for the true Head of the Body of Christ, it is in heaven and cannot see corruption."

A Protestant Confessional

PEOPLE want something more than preaching," says Charles M. Sheldon, in the January *Atlantic Monthly*. "They want comfort and courage and the courage that does not come to them when it is handed out wholesale. The confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant church. . . . If the churches of America opened a Confessional that would minister to the primary needs of peoples' souls . . . the church would begin a chapter in its life that would do away with the questions, how can we reach the masses? what shall we do with the second service? why don't people go to church and all the rest of the wail that goes up concerning the churches' weakness. . . . I wonder why I have put so much emphasis on the Pulpit, and so little on the People in my parish. God forgive me if I have thought more of my sermons than I have thought of my souls."

Preachers who have not already done so should read this story of the Open Door which every Sunday afternoon swung open to troubled people and opened again to let out people who in confession had found relief and often hope. No confidences are betrayed, but the story is so entirely human and the treatment of each case so concrete that the possibilities of this kind of work must appear to the dullest. Probably it will be said that much depends upon the preacher, that not every man is fitted for this ministry. That may well be true, but there are thousands of men the country over who could do signal service of this character and who may find here their suggestion.

No one can forgive sin save God alone. But a man who is responsive to the Spirit of God can point out the way of forgiveness and may often so place himself under the burden with the sinner or sufferer that the latter shall find for himself the way out. There is something in the word of Jesus to his disciples that whose sins they remit shall be remitted which we cannot lightly pass over.

There are two centers about which the preacher's task gathers. The one is God: unless he knows God, he is powerless and useless. The other is man: the more fully and intimately he knows man, the better he can bring to men the message of God's grace. The preacher is dealing with infinitely varied human material. He soon learns that all people cannot be reached from the pulpit or in pastoral calls. With a sense of powerlessness he feels at times that people are concealing their real problems from him. Often they are afraid of intruding their own troubles upon one whom they feel is bearing the burdens of many. May it not be that if a definite time and place is set aside where just such people can come, there may open a ministry which shall be singularly rewarding both to the minister and to those who come to see him. So Dr. Sheldon has found it. Confession meets one of the great needs of the human soul. There ought to be a place in the ministry of every live church where men and women may pour out their hearts and be sure of a sympathetic hearing and a Christlike ministry.

Editorial Comment

BRYCE, FRIEND OF AMERICA

James Bryce, who died suddenly on Jan. 22, at the age of 83, has for many years made a study of American institutions and promoted in many ways a better Anglo-American understanding with the result that among all classes of people in the United States he is properly regarded as a true friend of America. His book on "The American Commonwealth" is so accurate that it has been a text-book in American schools and colleges for more than a generation. His last service to this country was as English ambassador from 1907 to 1912, during which time he handled the general arbitration treaty of 1908 between the United States and Great Britain and was also prominently associated in the settlement of disputes involving this country and Canada, one being the famous waterways treaty.

HOW DID THIS HAPPEN?

For nineteen years Boies Penrose represented Pennsylvania in the United States Senate. His career was consistent throughout. He was one of the old-time bosses, representing not the people but himself and a narrow range of private interests. To succeed him there has been appointed for the unexpired term George Wharton Pepper, of Philadelphia. Mr. Pepper is as favorably known as Mr. Penrose was unfavorably thought of. He is an able lawyer, a man of scholarly attainments, active in religious and philanthropic affairs, a good citizen. He stands for what is best in American life. How did it ever happen that he was appointed? This we do not presume to answer except to remark that there are evidently in the life of Pennsylvania elements which are not willing that in politics the state shall be content while corrupt.

NO KICKS FROM BABSON FOR MINISTERS' SONS

Roger W. Babson, eminent business statistician, advertised not long ago for the names of sons of ministers to whom free scholarships might be given in the Babson Institute. He has noted that such boys make good and he wants to line up a lot of them with himself. In a recent book he speaks of the same matter.

"The fact is," he says, "that so many successful men are sons of ministers is very interesting to the statistician. This is especially significant when one considers that there are fewer ministers than any other class of workers. There are many reasons why ministers' sons turn out well. Probably the primary reason is that such boys inherit certain visionary qualities from the father and certain qualities of thrift and industry from the mother. Furthermore, such boys are brought up in a religious atmosphere which develops these and other fundamentals of success." He goes on to say that there are yet other reasons for the success of these children, such as that they have been brought up in straightened circumstances, yet tastes have been created in them for the finer things of life, and they have associated with the best children in the community, and also they usually go to college. An occasional black sheep in these flocks is only the exception that makes the general rule stand out more sharply.

We would suggest that men who are anxious that their children shall be worthy men and women and at the same time occupy places of large responsibility in the world consider the claims of the ministry on themselves. Here is a case where the training of the child begins with the father.

THE GOOD OLD TIMES

Lyman Abbott does not believe in the "good old times"; to him the best time in all the world is now and the finest opportunity which men and women have ever had in life is in the present. Recently he described to the girls at Wellesley College the progress of the country during the last seventy years and assured them that conditions in the social, industrial, religious and educational fields are better than they have ever been. That's the kind of optimism we like. Moreover it is true to the facts. Were it not for the veil cast over events by a failing memory, men would never look to the past for the golden age. The best is yet to be. The men and women who are to do the world's constructive work along all lines for the next generation have the finest platform on which to work which has ever been erected.

IS THE LARGE CHURCH THE MOST EFFICIENT?

In a recent number of the California *Christian Advocate*, there was published a list of 200 Methodist Episcopal churches with a membership of more than 1,100. The largest was East Calvary, Philadelphia, with 3,420 and the fifth was the First Church, Los Angeles, with 2,500 members. In connection with the figures, the *Advocate* says: "We would like some one to make a study of Methodist statistics, in an endeavor to discover the churches, or the size of the churches, which manifest the greatest efficiency in securing new members, in paying current expenses and in contributing to the benevolences, in proportion to their membership."

A study like that among Baptist churches would be interesting. Probably some material is already in hand. If a tree is known by its fruits, so are churches. Our suspicion is that the churches which are proportionately accomplishing the most, which are enlisting the largest percentage of the membership in Christian service, which are relatively touching their own communities and the foreign field most largely for Christ, would not be found among the largest. A small field intensively cultivated often yields fruits out of all proportion to what are had from the large field, carelessly worked.

NOT FOLLOWING CHICAGO'S LEAD

The cities of the country are not following Chicago's suggestion that they join in a petition to Congress for light wines and beer. There may be exceptions, but to date in every case which has come under our notice the request has either been rejected or action postponed indefinitely. The president of the Detroit city council was naughty enough to declare that he had "no respect either for the common council of Chicago or the present administration of that city." See that your city follows the good example which is being set.

With God's Help Northern Baptists Cannot Fail

The following predictions of victory for Northern Baptists in the Twenty Million Dollar Campaign that must be completed by April 30, are from leaders in various parts of the convention field. They reflect a general confidence that through hard and united endeavor, through faith and through the aid of God, the task will be successfully done.

"I Am Sure We are Going to Succeed"

By HELEN BARRETT MONTGOMERY
President of the Northern Baptist Convention

"I have two reasons for that assurance: First, we have a great God; second, we have many members who believe in prayer. I wish I could say that all our members believe in prayer; but I believe there are enough who will come up against our impossible situation with the assurance that 'all things are possible with God'."

"Victory is Assured"

By DR. EMORY W. HUNT
President of Bucknell University,
and Chairman of the Board
of Promotion

"If we advance unitedly, and with God, in the single purpose to honor the Lord, and to promote his cause, victory is assured."

"Victories do not Happen"

By REV. M. JOSEPH TWOMEY
Pastor of the First Baptist Peddie Memorial Church, Newark, N. J.

"Some one plans for them. Some one works for them. No one questions the necessity or worth of victory for the New World Movement. We have the material. We may have the power. God will give it to us. Then, if victory is to come, we must plan for it, work for it, and pray for it in every Baptist church! I feel that we will, and that we will rejoice together over the achievement."

"The Air is Charged with Prayer"

By MRS. JOHN NUVEEN
of Chicago, Board of Managers,
Woman's American Baptist
Home Mission Society

"The air is charged with prayer. I hear a sound of abundance of rain."

"Now, and Not Later, is the Time to Act"

By CLARENCE A. BARBOUR
President of Rochester Theological Seminary

"Perhaps it is well that we are freed from any temptation to easy-going optimism. There is no advan-

tage in being driven to an extremity. There is no desperation for we have the resources to meet the crisis. All that we need, under God, is that our people realize that now, and not later, is the time to act. If only all of our churches, and the membership of those churches, would reveal the same sacrificial devotion which has splendidly characterized many churches, and very many individual Baptists, we would win a glorious victory. It can be done, with prayer and consecration. Who says it cannot be done?"

"I Believe in the New World Movement"

By ALBERT L. SCOTT
Boston, Chairman of the Committee
of the Department of
Special Gifts

"I believe in the New World Movement, and in the opportunity which it gives to us Baptists to do greater things than we have ever attempted before. I believe that it has already succeeded to an extent which was beyond our imaginations of a decade ago. The difficulties we are now passing through are such as are naturally to be expected from a great democracy, like the Baptist denomination. Out of all the discussion now going on will come, I am confident, a clearer vision of our destiny and a greater opportunity for service."

"All Things are Possible with Him"

By MRS. ANDREW MACLEISH
President of the Woman's American Baptist Foreign Mission Society

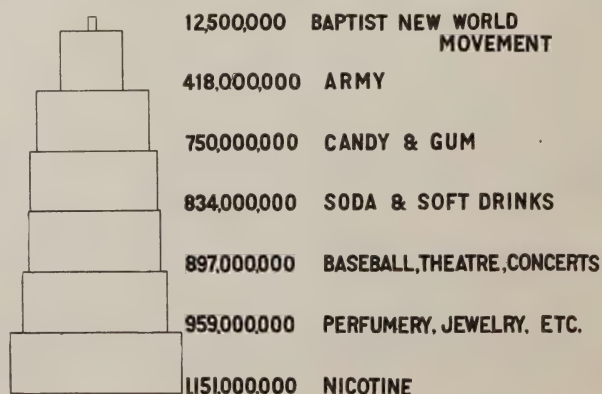
"I believe in the success of this year's campaign of the New World Movement, because of the rapidly rising interest and spirit of determination in our churches, the devotion and intelligence of the women as they go about their continuation campaign, the organization, business ability and consecration of our laymen, and, most of all, because of the wonderful promises of God, upon which we may take hold, and because all things are possible with him."

"The Determination to Succeed"

By DR. LEONARD W. RILEY
President of Linfield College, McMinnville, Oregon

"The first element of success is the determination to succeed. If every Baptist in the Northern Baptist Convention should manifest the same spirit of consecration to a fixed purpose as that revealed in the life of Mrs. Frances Eleanor Ross Linfield and in her magnificent gift of a quarter million dollars to Linfield College, our goal of one hundred million dollars would be reached within this fiscal year. We have the wealth; have we the determination, the consecration, necessary to succeed?"

WHERE MONEY GOES IN ONE YEAR



Pressing the Work of Evangelism in the Local Church

A practical program with suggestive literature (books, tracts and cards) for a live Baptist church, prepared by the Superintendent of Evangelism for Pennsylvania Baptist churches

By ARTHUR B. STRICKLAND

THE most important part of an evangelistic campaign is the months of prayerful and practical preparation which precede the series of special meetings or campaign of lay evangelism. Where such preparation is made the victory is assured. There must be an evangelistic atmosphere in the local church and a soul winning passion especially in the hearts of pastor, deacons and Sunday-school workers. The Sunday evening service and the Sunday school are the natural and best fields for evangelistic effort. Both of these must be built up to the highest attendance possible and ever with the soul-winning objective in view.

The Sunday school is our greatest field. Expert Sunday-school statisticians claim that, in this fruitful field, we are now reaching only one out of five of our scholars for Christ and the church. On the other hand, they claim that four-fifths of our new church members come from the Bible school. We should endeavor to reach every member of our Christian household and every scholar in our Sunday schools for Christ and the church. Many Sunday schools are reached in their entirety for Christ and the church. The tendency is then to wait four or five years for another group to grow up to the proper age for conversion. When a church reaps a glorious harvest, which includes all of its Sunday-school scholars, a campaign should be launched at once to bring in new recruits. We should look at our community as our evangelistic field and our church as our evangelistic force and go out into the Christless, churchless homes and build up a larger school. The organized adult classes should especially be missionary and enlist unconverted adults making the Sunday school the evangelistic point of contact. Where this is done, there is no soul-winning drought.

The minister will be helped by reading the revival stories of the Old and New Testaments and the lives of such great revivalists as Wyclif, Luther, Savonarola, Edwards, Whitefield, Wesley, Finney, Moody, and so on. Read the autobiography of Charles G. Finney, in connection with his "Lectures on Revivals." This will kindle anew the

fires of evangelistic zeal and the contagion will spread to the officers and workers in the church. Evangelistic pastors, such as Rev. Chas. L. Goodell follow this plan and recommend it to others.

The following pamphlets will assist the pastor in creating an evangelistic passion and expectancy in his church:

"A Spiritual Awakening" (5 cts.). This is the gist of Finney's "Revival Lectures," a book that has kindled more revival fires, the world over, according to John R. Mott, than any other book with which he is familiar.

The following two are concrete illustrations of revival campaigns conducted by pastors in their own churches. "A Pastor's Experience with a Church Year Program," (5 cts.) "Lifting an Old Church Above Its High Water Mark," (5 cts.).

The above three are sent postpaid at above price by Assembly Committee on Evangelism, 825 Witherspoon Building, Philadelphia, Pa. Their complete set of revival pamphlets can be had for forty cents.

The story of an evangelistic victory in a smaller church is told by R. V. Jeness in "A Campaign of Personal Evangelism,"—10 cents, Westminster Press, Philadelphia, Pa.

The following books are helpful to the pastor in his self-preparation and may be secured from any of our American Baptist Publication Society branches:

"Great Revivals and the Great Republic" Candles; "History of American Revivals," Beardsley; "Essentials of Evangelism," Joseph; "Evangelistic Awakenings," Steward; "Passion for Souls," Jowett; "Pastoral and Personal Evangelism," Goodell; "Recruiting for Christ," Stone; "The Minister as Shepherd," Jefferson; "A Quest for Souls," Truett; "Present Day Evangelism," Chapman; "Life of Chas. G. Finney," Finney; "Lectures on Revivals," Finney; "Evangelism in the Remaking of the World," Leonard; "Everyday Evangelism," Leete; "Every Church Its Own Evangelist," Edwards; "Letters on Evangelism," Hughes; "Evangelism, Its Justification, etc.," Biedewolf; "The Evangelistic Note," Dawson; "Plans for Sunday school Evangelism," Brown.

The average pastor cannot afford to buy many new books. He cannot afford to be without them. A church member or a board of deacons will bring their church a great blessing by investing \$10 or more in evangelistic books for the pastor. The minister cannot make evangelistic bricks without straw.

I. The Local Church, Its Own Best Evangelist

The outstanding success in a number of our Pennsylvania Baptist associations last year came to those churches which followed in the main the program which is outlined below.

It lead to results in a campaign where the pastor conducted his own meetings, in another case, where no special services were held and in one case, where an evangelist assisted the pastor.

The following program is history not theory. It has been proved successful by churches in large cities, in town and villages and in country fields. Held merely as a theory it fails, put into actual practice it succeeds. It enables pastors to do their own evangelistic work. It greatly increases the efficiency of campaigns where the pastor is assisted by an evangelist or outside pastor. It gives associations a program of preparation for each local church to follow in its association-wide evangelistic campaign. This evangelistic program combines the practical with the spiritual. Some lack the practical. (See Luke 10:25-37,) others lack the spiritual, (See Luke 10:38-42.) The combination of both is irresistible. (See Luke 11:5-10.)

Preparation of a Constituency Roll

Make out a list of all unconverted and unchurched people with whom your church has a point of contact, and for whose salvation it is in a measure responsible. This should include (a) The names of all Sunday-school scholars over nine years of age who are not in the church. (b) The names of all unconverted parents, brothers and sisters of Sunday-school scholars. (c) Unconverted persons in church families not listed above. (d) Names of adherents or contributors to church not members. (e) Names of non-resident members of out-of-town churches. (f) If religious census of community has been taken add other names to above list.

Prepare and distribute freely in pews, cards asking the members to give names and addresses of relatives, neighbors and friends not in the church. These can be signed and dropped in offering plates when offering is received.

The Pennsylvania Baptist State Mission Society, Evangelistic Department, 1701 Chestnut Street, has prepared the following Constituency Card, for use of pastors in compiling their lists, in card filing cases. It can be had for 20 cents per hundred.

CONSTITUENCY ROLL

Name Phone
 Address
 Not a professing Christian. Attends
 Wife a member. Husband a member.
 Contributor
 Christian but not a member. Interest
 Member of Church at
 Belongs to Sunday School class.
 Has children in Sunday School
 Occupation is
 Remarks:
 (Only Items Checked Apply)
 Report Results of Interview Work on Other
 Side of Card
 Keystone Evangelistic Card No. 2.

Some of our pastors, for a long period preceding their special evangelistic campaign are sending suggestive tracts to all who are on their constituency roll. These are presented personally by members of the Band of Intercessors or are sent by the pastor through the mails. In every case the name of church and pastor should be stamped on the Gospel tract. The following tracts are being used extensively: Gospel Tracts. (Narrative series), American Baptist Publication Society; Bible House of Los Angeles Series of Narrative Tracts, such as "Story of An Artist's Studio," "How Spurgeon Found Christ," "You, Me, or Anybody Else," "Cripple Tom," "Charlie Coulson, The Dying Drummer Boy"; the Sunday-school Board of the southern Convention has a fine evangelistic series, including "What must I do to be Saved?," "The Plain Way of Salvation," "Faith, What it is, and why it means so much," "Which," "Excuses."

One pastor in Pennsylvania plans to write to each person on his constituency roll every month, (using a first-class duplicator), enclosing with each letter an attractive message in tract form. This is done following an evangelistic campaign as a preparation for the evangelistic campaign a year hence.

A good idea, followed by many of our pastors is to send 25 cents in stamps to a number of tract publishing houses, asking for complete sets of all their Gospel tracts. These tracts should be classified like the books on one's library shelves. Use the cheap photo albums, sold at 10-Cent Stores, and in these scrapbooks mount the different tracts. The following classification is suggested:

Book I. *Tracts for unconverted people:*

- (a) Indifferent sinners, (b) Those with difficulties, (c) Awakened sinners, (d) For Sunday-school scholars—boys, girls, adults.

Book II. *Correctional tracts:*

Tracts vs. millennial dawnism, seventh-dayism, Eddyism, for Catholics, for Jews.

Book III. *Tracts for new converts and Christians:*

- (a) How to succeed, (b) on prayer, (c) On winning others, (c) On stewardship.

Book IV. *Tracts on soul winning in church:*

- (a) Secure best pamphlet literature from evangelistic departments of the leading evangelical denominations, (b) Outline courses on personal work, (c) Stories of revival successes.

These books are your sample books from which you order the desired tracts, as you need them. Some churches are laying aside a definite amount of money for this ministry. Many churches have tract racks in the lobbies of their churches. The church which neglects this important part of its Gospel ministry is penny-wise and pound-foolish.

The following publish good tracts:

American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa. and Sunday School Board, Southern Baptist Convention, Nashville, Tenn., denominational and evangelistic tracts; American Tract Society, New York City; Bible House of Los Angeles, 643 So. Olive St., Los Angeles, Cal.; Bible Institute Colportage Ass'n, 826 North La Salle St., Chicago, Ill.; Westminster Press, Witherspoon Bldg., Philadelphia, Pa.; Methodist Book Concern, Philadelphia, Chicago; Fleming H. Revell, 158 Fifth Ave., N. Y. City; Bible Truth Depot, Swengel, Pa.; Evangelical Pub. Co., Lakeside Bldg., Chicago, Ill.

A careful selection of tracts should be made from the generous supply furnished by the various publishers.

II. A Band of Intercessors

Form an inner prayer circle out of those who will give time to prayer, especially enlist the shut-ins, secure from each a list of the names of persons for whose salvation they are praying. Then divide the remaining names of the constituency roll into lists and distribute same to the members of the Band of Intercessors. Every name on the constituency roll should be on the heart of some praying Christian as a daily prayer burden. Enlist the prayers of every Christian for every unconverted member of their household and of every Sunday-school teacher and Christian scholar for every unconverted scholar in their class.

Our Households for Christ and Every Scholar in our Sunday School For the Master Should be Our Objective

In Truett's, "A Quest for Souls" there are a number of remarkable stories, illustrative of the power of associate prayer. The conversion of Big Jim, the most remarkable conversion which Truett ever witnessed, was a prayer trophy. He was a degraded depraved sinner and thought by most to be beyond the reach of God. Truett, going to his room one night, overheard two saints

of God praying in an agony for Big Jim. "For the glory of Christ," prayed they "We pray you, save Big Jim." They quoted God's promise: "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father, who is in heaven." To the surprise of all, the next night, Big Jim was in the Gospel meeting. Like a giant oak, smitten at its base by the woodman's axe, this great sinner made the great surrender to the Spirit of God as he cried aloud: "Lord Jesus, the greatest sinner in the world gives up to Thee." (Pages 36-40). Truett also tells a similar story of two praying for an aged wicked river captain. The hardest sinners are reached when Christians are united in prayer for them. Make much of prayer. The above mentioned book, with about 100 illustrations, is a series of sermons preached by a pastor during a series of special meetings. Pastors will be helped by it.

The Pennsylvania Baptist State Mission Society, 1701 Chestnut St., Philadelphia, Pa., has issued a Daily Personal Prayer List Card. (20 cents per hundred.)

PERSONAL PRAYER LIST

MY PROMISE TO GOD

I promise God that I will make out and maintain a daily prayer list and that I will spend a few moments each day with Him praying for each individual and their salvation

MY HEART'S DESIRE AND PRAYER TO GOD FOR—

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.

IS THAT THEY MIGHT BE SAVED

Signature
 Address
 Date

Keep a copy of this Card and give Duplicate to Pastor
 Keystone Evangelistic Card No. 1.

III. Interviewing People for Christ

Enlist and train a band of personal workers. Select a group from all departments of the church. Definite instruction should be given the workers in the work of spiritual diagnosis and how to use the Scriptures. Every name on the constituency roll and on the prayer lists should be interviewed by the person best qualified to meet that particular person. In the Fourth Presbyterian Church, Chicago, there is an invitation committee of men. Each man has promised to give his pastor three hours each week for interview work. That church has won 3000 for its church in the past twelve

years. There is a constant stream of men coming into that church. A village pastor drew up a list of 150 names of his constituency. He enlisted over 100 people to maintain daily prayer lists. Twenty volunteered to do interview work. In a three weeks' campaign they won ninety-three for Christ. That pastor discovered his church to be his own best evangelist.

The following card has been prepared by the Pennsylvania Baptist State Mission Society, (20 cents per hundred).

WIN ONE — STAND BY ENLISTMENT CARD

Believing it is the duty of every Christian to help Christ bring in the Kingdom of God upon Earth, and that this end will be more surely and quickly accomplished by PERSONAL WORK, I hereby pledge myself, by the help of God, to endeavor to WIN ONE or more to Christ and the Church by Easter, and STAND BY them until they are established in the life and work of the Church. To this end I will maintain a Personal Prayer List and I will interview people for Christ and the Church.

Name
Address
Date Church

Keystone Evangelistic Card No. 3.

Those whose names are on the constituency roll of the church, and who are on the hearts of God's people as a prayer burden, are to be reached by Christians who will give definite time to interview work. Personal presentation of Christ by a prayerful consecrated personal worker is the most effective method of reaching the unsaved for Christ.

The Pennsylvania Baptist State Mission Society has also prepared the following card for use by personal workers, (20 cents per hundred). It is self-explanatory. It is modified from one used by a men's organization which has won hundreds to Christ. The deacons of the church and the personal workers should study carefully every scripture passage listed on it.

BAPTIST CHURCH MEMBERSHIP

We are often asked by those who are thinking of uniting with the church as to the questions they will be expected to answer when they come before the board of deacons.

This is a natural and right inquiry, and in order to help you answer it the questions listed below have been outlined.

Will you not read them carefully, and then thoughtfully and prayerfully answer them?

Having signed the card, hand or mail it to the pastor or request the person giving it to you to do so.

Questions to be Answered

(Look up the Scripture)

1. Do you realize your need of a Saviour? Isa. 53:6; Rom. 3:23.
2. Who is the only Saviour of sinners? Acts 4:12; I Tim. 1:15.
3. What must we do to be saved? Acts 16:31; John 5:24; Rom. 10:9.
4. Do you now desire to accept Christ and turn from sin unto him? John 1:12; Isa. 55:7.
5. What does Christ expect those who believe in Him to do? Matt. 10:32; Acts 8:36-39; Luke 22:19.
6. Do you desire to acknowledge publicly your faith in Christ and follow Christ in baptism, in the

manner in which he was baptized? Matt. 3:13-17; Acts 2:37-47; Rom. 6:3-5; Col. 2:12; John 14:15.

7. Do you promise to live a Christian life as far as you know how and to be a faithful member of the church?

Feeling that I am able to answer the above questions in a satisfactory manner, and desiring to do the will of Christ, I hereby ask to be received into full membership of the

Baptist Church of

Name

Address

Date

Keystone Evangelistic Card No. 4.

Eliminate all drones from this personal workers committee. It should be an exclusive organization, composed of those who will give time to this, the most important work of their church.

The Pennsylvania Baptist State Mission Society has prepared an outline study course for use in personal worker's classes or in the church prayer meetings. (2 copies 5 cents, 100 copies 60 cents). This leaflet can be used as an outline for study. The following books will make a good personal worker's reference library. The personal worker's band should purchase them.

"Enlisting for Christ and the Church," Johnston; "Individual Work for Individuals," Trumbull; "Taking Men Alive," Trumbull; "How to Win Men to Christ," Torrey; "The Human Element in the Making of a Christian," Conde.

These books can be had from the American Baptist Publication Society.

IV. The Evangelistic Campaign

After months of this prayerful and practical preparation it is well to launch a campaign for souls. One pastor made the regular Sunday evening services for a given period the harvesting time. His church had more baptisms that Easter than all the other churches combined in their association. A bible class of men made a similar preparation and launched a similar seven weeks' campaign. They set out for 100 souls and won 119 for their church. Another city pastor with his Sunday evening services and four week-day pre-Easter services won over 200 and an additional 200 came before the year was ended.

The evangelistic campaign should be the opportunity for the gathering in of the spiritual harvest following the weeks of faithful seed-sowing watered by the prayers of God's people, and cultivated by the personal work of the people of God.

The following tracts will be helpful to the new convert:

"Safety, Certainty and Enjoyment." This is the famous tract used by Mr. Moody. Millions have been published. It is claimed that the queen of England was converted from reading it. Published by Sunday-school Board, S. B. Convention; Bible Institute Colportage Ass'n, and Bible Truth Depot; "How to Make a Success of the Christian Life," by R. A. Torrey, and "Conversion," by J. Wilbur Chapman, Bible Institute Colportage Ass'n.

Posters, white paper, printed in red and blue colors, can be had in two sizes, from the Scripture Text Display Society, 135 Deansgate, Manchester, Eng. These are suitable for use on large outside billboards or on walls inside the church, during the evangelistic campaign. Size 120 by 80 inches for 4 shillings each, plus postage. Texts: Isaiah 55:6; Eph. 1:7; Rom. 6:8; I Peter 3:18. Size 80 x 60 inches for 2 shillings each, plus postage. Texts: Psalms 1:15; Prov. 28:13; Amos 4:12; Matt. 24:44; John 6:37; Rom. 6:23; Rom. 14:12; Heb. 9:27; I John 1:7.

Many churches form disciples' classes for new converts or prospective church members. Rev. G. M. Walker, pastor Baptist church, Meadville, Pa., has recently published the course he has used successfully for years. Copies may be had for one dollar from the author. The following helpful courses are to be had from the American Baptist Publication Society: "A Course of Training for Church Membership," (3 cents), by Gilkey; "Conversations on the Christian Life," (3 cents), by Gage, Sanborn, and Neel; "Christian Doctrine and Life," a catechism by Young; "Twelve Degree Efficiency Drill" by Newkirk; "You and Your Church," by Kirtley.

Denominational literature should be used before, during and following the evangelistic campaign. In the recent general religious awakening in Wales, it was discovered that the Baptists gained the most additions. This was the more remarkable since the Baptists were not the largest denomination in that principality. Back of this success was the fact that for years the scholars in all their Sunday schools were carefully and systematically instructed in the scripturalness of Baptist doctrines and the glories of Baptist history. We should follow this example by giving our pupils months of denominational instruction prior to our evangelistic campaigns. Where this is done, little persuasion is needed to lead them to enter the church.

The American Baptist Publication Society has a great variety of tracts, pamphlets and booklets on denominational doctrines and achievements. Send for their Small Arms Catalog. The following are used by many of the pastors:

A new Baptist Church Manual (5 cts.); "The Voice of God on Baptism," (16 pages); "A Puzzled Dutchman Made Glad," (4 pages); "Facts on Baptism," by G. J. Johnson; "A Tract on Baptism," by Dr. Emory W. Hunt.

The Sunday-school Board, Southern Baptist Convention, Nashville, Tenn., publishes a much smaller number. Their denominational series include "Baptists and Their Place in the World," by Geo. W. McDaniel, "A True Denominationalism," by President Mullins, "Baptists and the Bible," by Mullins; "Modern Scholarship and the Form of Baptism," A. T. Robertson.

This series and the evangelistic series are given free to pastors of the Southern Convention. Others can have them for 1½ cents per copy.

Why We Should Seek a Revival of Religion

Text: "Behold, I will bring it health and cure."—Jer. 33-6.

By DAVID MILLER

NOTHING can be more important in a study of religious revival than an analysis of motives—When we pray for a revival what are the motives that actuate us? Why do we desire a revival? Answering the question negatively we would say that *we do not desire denominational aggrandizement.*

You cannot gauge the religious situation or feel the pulse of religious life by statistics. They are always interesting but not always convincing. It was said to Dr. Chalmers of the Free Church of Scotland on one occasion that a certain religious movement would not be beneficial to the special interests of the Free Church although it might promote religion in the land. To which that man of God replied "What is the Free Church of Scotland compared with the spiritual welfare of the people of Scotland?" C. H. Spurgeon used to say "The increase of the Kingdom is more to be desired than the growth of a clan" and went on further to remark "We would do a good deal to make a Pedo-Baptist into a Baptist for we value our Lord's ordinance but our great object is the regeneration of men." So when we pray for a revival of religion let it be this spirit that possesses us.

Neither do we desire merely an *increase of our church membership.*

Our primary motive in seeking revival should not be to show a large addition in our church roll at the end of the year. That is a perfectly right thing to seek for and we may not be as much concerned about it as we ought, for there is nothing more inspiring than increasing congregations and a growing membership when these are the marks of a healthy spiritual life. But they do not always indicate a fulness of spiritual life and power; other methods have been adopted which have given increased congregations and full exchequers. God's greatest victories are often won by the smaller companies as in the case of Gideon. A reduction of the host was necessary then to give God his opportunity.

On the positive side *there are three reasons why we should seek a revival.*

1. For the enrichment of the spiritual life of the people of God.

We have already pointed out the need of revival because of the subnormal life lived by many of us. Disappointed, dissatisfied, we are in the position of that Ephesian group of disciples to whom Paul addressed the inquiry "Did ye receive the Holy Ghost when ye believed?" There was something lacking in their experience. They knew certain facts concerning Jesus but did not have that spiritual experience which originated with Pentecost. They were living in the post-pentecostal days with a pre-pentecostal experience.

Now this is not God's will concerning his people. His will for us as revealed on Calvary and at Pentecost is a life of peace and joy and power of which the world knows nothing. In Wales, when the Spirit of God swept through those Welsh valleys, lives were flooded with spiritual joy which manifested itself in song and testimony. Dumb lips were unloosed, formalism was swept away, and the wilderness blossomed as a rose.

Hear these words, "Behold I will bring it health and cure and I will reveal unto them abundance of peace and truth." Note the sequence "health," "cure," "abundance"; this is why we should want a revival, that we may enjoy a healthy, strong, vigorous spiritual life—"I am come that they might have life and that they might have it more abundantly." Are we ready for it? Are we prepared to pay the price for it? Would it interfere with any social engagement we have made for the coming days? Perhaps we might have to make inconvenient changes in our plans but it would be worth it. Nothing else really matters. For the enrichment of our own lives we should pray persistently for revival, for a spiritual awakening in the church of God.

2. For the Recovery of a True Conception Concerning the Function of the Church

There is nothing on which we need clearer thinking than on this. The church's mission is two-fold as set forth in the commissions given by our Lord to his disciples in the Gospel of Matthew and Mark.

First of all the disciples were to evangelize by preaching the Gospel to all the world and seeking to win men to allegiance to Jesus Christ. Behold the picture we have in the Acts of the Apostles, the wonderful triumphs which were won by the preaching concerning Jesus. What an impact those witnesses for Christ made on the world of their day. Through faith in his name men were made whole. The world was turned upside down. From time to time the church has lost sight of the fact of evangelization as its main business and each revival has brought about a return to this conception.

Its second business is to teach men the truth as it is in Jesus. When men are won to Christ they are to be taught the meaning of the Christian life and of Christian living. The life and teaching of Christ are to be unfolded and the nature of the life to which we are called in our Christian discipleship.

What is the condition of the church today? In many places this two-fold conception of the church's mission has been altogether lost sight of. In certain of our evangelical churches amateur theatricals flourish while prayer meetings decay and are only kept from extinction by a few devout souls. On the notice board of a certain church the young women's club advertised to give a play entitled "The Blossoming of Mary Anne" and on another, "Tommy's Wife." We smile at it but it is a tragedy and if the angels weep they must shed copious tears at this.

Here is a misconception of the church and its business in the world. It is not treated as a divinely created and divinely authorized institution for the salvation of men and the building up of a spiritual life but as a purveyor of what is believed to be a safer kind of pleasure than that found in the world.

It is asserted that this must be provided to hold the young people to the church. But this we would repudiate by personal observation. We have seen bands of the choicest young people under the thrill of the fulness of life in Christ finding the highest joy and delight in singing the songs of Zion rather than the worlds' songs and in testifying concerning their spiritual experience.

One thoughtful writer has said, "The great danger of the modern church is secularism." With this remark we are in perfect agreement. As a deacon put it in one of our prayer meetings recently, "There is too much flirting with the world." It is this that leads to spiritual weakness and the lack of spiritual power. The commission of the church is to save and sanctify human life, not to amuse. While charges of narrowness and Puritanism may be hurled at it the church shall be clothed with the promised power from on high when it walks in the pathway of separation to which it has been called.

3. For a More Rapid Solution of Our Social and Economic Questions.

But we are not forgetful that the church is charged with a mission to society. It is—and a very important one indeed. Its voice is to be heard in condemnation on all things that mar and spoil humanity and that rob men of the true life that God designs for them. It is to preach Christ's message concerning the relation of man to man in every relation in life. One has but to read the closing chapters of the Epistle to the Romans to see how Paul inculcates this. In these the great truth of the cross which he has so wondrously unfolded in the earlier chapters is applied to individual, social and national life. The perfect home will be the home where the love of the cross reigns, the true social order will be that in which a consideration is shown between master and servant that has its inspiration in Calvary, and national life will find its true ideal only when it is based on the righteousness revealed at the cross, for only thus nations are exalted.

What problems confront the church today? Communal, national, international and these will be solved more quickly, we believe, by a true revival of spiritual religion than in any other way. What marvelous changes were wrought in communities at Pentecost! Get the pentecostal spirit and we shall get pentecostal results. We want the effects without the cause. If we have the same spirit that possessed men then we shall be redeemed from grafting and profiteering at the expense of the blood of others and a true brotherhood will be found among the nations.

The late Dr. John Watson said some years ago, "The next revival must be an ethical revival." But no revival is worthy of the name unless

it is ethical. If it is truly evangelical it will be truly ethical. "If any man be in Christ, he is a new creation. Old things have passed away and all things are become new." So has it ever been, so will it ever be. Here there are surely valid reasons for revival. For the enrichment of the life of the church, for the salvation of men and for the welfare of society.

Evan Roberts, during the Welsh

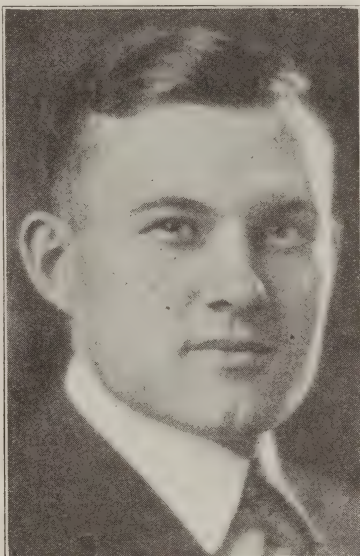
revival, was asked by a deputation who visited him, "What is the secret of all this?" His answer was "There is no secret—ask and ye shall receive."

God help us to ask. To unite in our homes and in our churches in earnest, continuous and believing prayer until heaven is opened and the blessing of God be given and all that he may be glorified unto the ends of the earth.

Introducing Clinton Wunder

By ALFRED E. ISAAC

REV. CLINTON WUNDER, a senior in the Rochester Theological Seminary, has received the unusual distinction of being called to the pastorate of one of Rochester's largest churches, the Baptist Temple (formerly the East Avenue



Church), with a membership of over 1,700. Although the church was without a regular pastor for over two years, last year the receipts for current expenses amounted to \$31,979, and for missions and benevolences, \$47,445. Prof. Ernest W. Parsons, of the seminary, has rendered highly efficient service as acting pastor for two years. The church is located at a most strategic down-town center.

Mr. Wunder assumed his duties as pastor September 1, and is now carrying the burdens of this great church in addition to his studies at the seminary for the present year. From the start, Mr. Wunder stressed the evening service, and within a month he was speaking to evening audiences that taxed the capacity of the auditorium, which seats 1,200 or more. His first series of sermons was on "The Religion of the Best Sellers," the first sermon being on "Main Street." Now it is the usual thing for several hundred people to be turned away from the evening service.

Who is Clinton Wunder? He comes from Cincinnati, Ohio, having graduated

from the University of Cincinnati in 1914. During his college course, he specialized in social and political sciences. While in college, in addition to his studies, Mr. Wunder made investigations and conducted a financial campaign for the Anti-Tuberculosis League, was an officer of the juvenile court and field agent of the Juvenile Protective Association of Hamilton county, tenement house inspector for the Chamber of Commerce, dance hall inspector, and for two seasons helped in the Red Cross flood relief. In addition to these numerous activities he did considerable lay preaching in the churches. After graduation, he engaged in publicity work with a large organization where he had a staff of fifty under him and an annual expenditure of \$150,000.

Through contact with the student department of the Y. M. C. A., he was led to devote himself to Y. M. C. A. work. In 1916, he joined the staff of the industrial department of the International Committee, and in the following year became Camp General Secretary at Fort Thomas, Kentucky. During the united war work drive, he had charge of the speakers' bureau and publicity for thirteen counties in southern Ohio.

Mr. Wunder was among the first seventy men recommended by the Federal Council of Churches for the first chaplain's training school at Ft. Monroe, Virginia. In 1918, he was commissioned chaplain in the army, and did a notable piece of work in Baltimore. At the close of the war, at his own request, he was dismissed, and went back to the industrial department of the Y. M. C. A. For a short time he acted as assistant to Dr. Charles A. Eaton, at Madison Avenue Church, New York.

Mr. Wunder is twenty-eight years old, and was baptized into the Immanuel Church of Cincinnati when he was thirteen. He was ordained in 1917, at the Lincoln Park Church, Cincinnati, and greatly commended himself to the ordaining council at that time. This is his first pastorate.

Mr. Wunder possesses a quiet but vigorous personality, and is an earnest, forceful speaker, depending more upon the substance of what he says than upon any tricks of the orator to win and hold the attention of his audience. In public address and private interview, he gives the impression of having great reserve power. While his sermons would be styled practical and deal largely with the every-day affairs of the people, they never fail to sound clearly and strongly the religious and evangelical note. During the three months of his pastorate the Baptist Temple has received forty new members, several by baptism.

Evangelism in the Home

An address dealing with personal evangelism delivered at the meeting of the Long Island Association, Emmanuel Church, Brooklyn, N. Y., October 20, 1921

By J. C. MASSEE

SO FAR as I am able to discover from my Bible, the Lord Jesus Christ never gave to the Christian Church but one job, and he made that job imperative. He laid upon every disciple of his the imperative duty, and put into every disciple the imperative passion, to win other men to him. The man who has not found his passion for souls, whatever else he may be, has already become a backslider in his heart.

There came into my study in Chattanooga, Tenn., a few years ago an insurance agent who wished to sell the preacher some insurance. I immediately disabused his mind of the possibility and then asked him what company he represented. He told me. I said to him, "It is impossible for that company to do business in Chattanooga. I am perfectly sure you never will sell any insurance in that company here. One of my deacons, one of the best men I know, had the agency of that company in this city and went out of business and had to close shop a year and a half ago." He listened very courteously to me and when I had finished saying all I had to say, he remarked quietly, "I have been in town just two weeks and I have sold \$50,000 worth of life insurance in that company." I said, "How did you come to have my name, for to my personal knowledge it has not been in the hands of that company for two years?" He said, "It was in our hands two years ago." I asked, "How did you sell this insurance?" He answered, "I sold every dollar of that insurance to the other fellow's prospects that he did not follow up." Then he turned to me and said, "I am a Catholic and I understand you are a Protestant preacher. But that is exactly where you parsons fall down and where your churches fail. You have not learned the business of following up." One Sunday evening just in front of me at my right a man lifted his hand for prayer. One of my workers followed him up that evening and I was in his home two evenings later. He said to me, "I am coming to Christ and I am coming now. I am deliberately settling this matter on a basis of righteousness and sanity and I am doing it because, for the first time in my life, though I have traveled this continent over and been in churches in every great city, and have lifted my hand for prayer a number of times, this is the first time my hand-raising has been followed up with an inquiry."

Most Men Not Asked

It has been my habit since I have been in the ministry to do personal work, and it is the most intensely fascinating and profitable business I know. When I have asked the question, "How many times in your life has it happened that any man ever came into your home or your office to sit down and talk this business out with you, showing you just what God wished you to do and how to do it?" it will interest you to know that 90 per cent of all the men answered, "You are the first man who has ever done it." The remaining 10 per cent have answered variously, "The pastor called and asked me to come to church"; "My Sunday-school

teacher sought to induce me to join the church." Only 2 per cent of all those asked have at any time had a man or woman come into the home and talk the matter out with them. I have come to believe with a profound conviction that the difference between an unsaved and a saved man is the difference between the man who has thought about being a Christian and the man who has thought it through to a decision. Every man thinks about his relation to God. Few men think through their obligations and find the solution of their difficulties or the solvent to their infidelity. If men knew how and what to do, it would be comparatively easy to win them to Christ. The Christian Church, the Christian individual, is not convinced any longer that men are lost. I know no falsehood so disastrous in its results, so outrageous in its caricature of the Master's purpose as that falsehood which is constantly exploited in the churches today that the natural recruiting ground of the church is the Sunday school. I do not believe it for a minute. If that is the only source, then we are already suffering dry rot in the upper branches of the life of the church. There is a wide field for evangelistic effort. There is a tremendous opportunity for soul-winning activity. There is a heavenly challenge of divine opportunity in the homes of this land.

Not the Time to Rest

The other evening, only a week or two ago, I sat in my own home, within two blocks of this place. I felt exactly as a man feels when he does not want to do anything else in this world but rest and have a good time. I had a good book and a comfortable chair and expected no company. I had been working with extreme vigor for a number of days and found myself very tired. As I settled myself for a comfortable evening, a still, gentle voice whispered in my own heart, "This afternoon some one told you of a man and woman living within two blocks of you who are unsaved. Perhaps you better go and see them." At first I reasoned with the Master, but after a while he had his way. I walked down the street, climbed a flight of stairs and knocked at a door which was opened by a man. I said, "I am the pastor of the Baptist Temple. You are my neighbor and I thought I would like to drop in for a friendly visit." He was all flustered in a minute and expressed his pleasure at my calling. I had not been with him ten minutes before he told me that he had been waiting for a long, long while for some man to come and talk to him about Christ. The other ministers in whose churches he had from time to time sat, seemed to have no concern about him. Within thirty minutes he and his wife had both yielded themselves to Christ and were rejoicing in a heavenly salvation.

Changing trains one day on a railroad, a stranger came and sat down by me, introduced himself and said, "I wish you would come and talk to my wife and daughter when you get home." I let him tell me about his wife and daughter and when that conversation was over I said, "Tell me about yourself." He said, "I

have been under conviction of sin for a whole year and a half. I know a Presbyterian elder and I have gone to his office and stayed there some time hoping he would talk to me about Christ. I have visited a great preacher friend of mine with that same hope. I know a great publisher and I frequent his place of business yearning for him to speak to me about Christ, but I have come to the conclusion that no man cares for my soul." I declare to you a profound conviction, my friends, when I say that the crime of the Christian Church today is its neglect of that tremendous field of opportunity which lies in the family, in the home, and I do not speak of the opportunity of winning children to Christ for that's a simple matter. It is the opportunity of winning heads of families, men and women who have become unchurched by the drifting tendency of all human life, who have been beaten down before the drift of custom and the blight of public opinion, who have not found in the public discourse the cure for their souls' ills, but who yet yearn for Christ.

Joe Said, "All is Well"

If I were to select the one experience that meant more to me than any other one in my twenty-five years in the ministry it would be this: One afternoon I went into the humble cottage of a Negro in the Southland. I had seen him driving the grocery wagon that delivered goods at my home, for months. I missed him from the route and inquired about him. I discovered that my cook was the mother of that boy whom I was missing from the wagon. I asked her one day, "How is Joe?" And she told me he was very sick, dying with consumption. I asked, "Is Joe a Christian?" She said, "No, sir, he is not. He has been too busy to go to church and I guess he did not care much about it anyhow. I don't know how to tell him and nobody else has ever concerned themselves with him." I left my white parishioners that afternoon and I went down and rapped on the humble doors of that negro cottage and walked into where that boy of twenty-three or twenty-four lay emaciated on that ragged bed. I drew up a chair and sat down and talked to him a few minutes. Then I said, "Joe, are you a Christian? Are you saved?" His great black eyes filled with tears as he said, "No, sir, I am not." "Joe, would you like to be saved?" "Yes, sir, oh so much, sir, if I knew how to be saved." I said, "Would you let me tell you?" I drew a bit nearer to the bed and quoted the precious old Word and gave him the Saviour's invitation, and the black boy suddenly found a white soul, washed in the blood of the Lamb. Soon afterward the cook was away for a few days and when she came back she said, "We buried Joe Sunday, sir. He sent you a message just as he was dying. Joe told me to be sure to tell you that it was all well with his soul and he was going to the heavenly home because you came into our home that Monday afternoon." That afternoon in that home is perhaps the tenderest and sweetest of all the memories I have.

You know, most people are like the rich woman to whose residence the little girl

came visiting. She looked around and saw the marvelous tapestries and the beautiful pictures and the unparalleled statuary and sat in chairs that were comfort personified, basked in the sunshine of the friendly smile and kindly courtesy, and then, clapping her hands, she said: "Oh, what a beautiful home for Jesus to come to. Does he come often?" The great, cultured splendid woman's eyes filled with tears as she said, "I am afraid he hasn't been invited, dear, to come at all." And the little one, out of whose mouth the Master perfected his praise that day, said: "Then, why do you wait? Invite him now. He will come if you will let him." And the home whose doors had been closed in the Master's face so many years suddenly swung open its portals and the Master came in to make it an ante-room of heaven.

I went into the home of the head of the employment department of one of the

greatest factories in America, and asked the privilege of talking to him and his wife. For an hour I undertook to find some means of reaching his heart. He said, "All that you say is not applicable to me or to my wife. We certainly are not heathen. I spend my evenings studying; she spends her evenings sewing or in quiet converse. We love each other. I have nothing in my life to apologize for. I know of no reason why I should do the thing you are persuading me to do." I said, "I want to ask you one simple question: With all the cleanness of your life, with all the success of your business, with all the charm of your home, isn't it true that deep down in your heart there is a conscious lack of something not yet supplied?" His wife said: "There is in my life, sir." And then with a deep sigh and with great sincerity he said, "And in mine. I cannot explain it, but it is there, like a gnawing cancer at my soul

all the day through." I said to him, "The lack is your Christ. You have not found him, and your Christ will be the supply of your life." They came quietly, deliberately, earnestly, yielding themselves to the Christ. They found the testimony to him a true word and they went into splendid service, and through all these years I think I have seen no man and no woman develop more marvelously in the graces of Christ.

You need not be timid nor embarrassed. The hearts in the homes of the folks in Brooklyn are more hungry for your message about Christ than they are about anything else in the world. They will more quickly welcome you if you go in the spirit of the Master to tell them the Master's story than they would any other visitor who might come to their doors. "Go home to thy friends and tell them what great things God has done for you and how he saved you."

When the Heavens Are Opened

Pastors tell of methods which have brought results. Evangelical belief and evangelistic endeavor. Doing personal work in a favorable atmosphere. Organizing for victory.

Holding Fast to the Scriptures

By OLIVER W. VAN OSDEL

REPLYING to your letter asking for a statement giving some details of evangelistic methods and results in the Wealthy Street Church we are compelled to say there is nothing unusual in our experience on this field, but whatever has come to us may come to any, in due proportion, who are like-minded. In the definitions given in the dictionaries it is indicated that there is a vital relation existing between evangelistic endeavor and its results, and evangelical belief. Long ago the Wealthy Street Church learned that in all its undertakings everything depended upon its relations with God, whether in building, missions or evangelism. In the erection of its church building many weeks of prayer were experienced and enjoyed with uniform answers of progress and peace. The building committee met once or twice every week during several years, but never considered any business until all the members of the committee had prayed.

The church believes that every Christian is called to a ministry of prayer, and that all matters committed to Christians while the Lord is absent, whether money giving, missionary calls and advances, or soul-winning, are thus profoundly affected. It is God's plan. The church believes in the verbal inspiration of the holy Scriptures, expository preaching which is necessarily evangelistic, salvation through the blood of the cross, and the premillennial coming of the Lord. A week-night Bible class is conducted in addition to the prayer meeting, and during the present pastorate the church has been taken through all of the New Testament and much of the Old, word by word, and through a large number of the books such as the epistles, from two to four times.

Twice each year, October and February, a Bible conference is conducted by some one or more leading Bible teachers. The conference continues several days. At each service on the Lord's day the invitation is given for those desiring salvation, or wishing to unite with the church to come to the front seat. The pastor and deacons stand at the front to welcome those who come. The congregation stands

and sings the invitation hymn while the invitation is given. The pastor speaks briefly in encouragement for any under conviction to come forward between the singing of each stanza of the hymn. Any needing instruction are invited into the office after the benediction and instructed and engaged in prayer.

No one is ever asked to raise the hand or sign a card. The feeling is that if conviction is not deep enough to bring the individual to a surrender at the front seat, it is not deep enough to be salutary. Personal workers go through the congregation and accompany those coming forward.

Baptisms always occur at the beginning of the evening service. Those to receive baptism meet the pastor in the office thirty minutes preceding the baptism, and are fully instructed in the causes and history of the confusion in the minds of Christians on the subject, and clearly shown the teaching of the Scriptures and the deep symbolic meaning of the service. It is intended that there shall be no lack of intelligence on the subject, or failure to discern its beauty.

Two visitors are regularly employed by the church; besides, the Bible instruction conducted by the church has produced a large number of personal workers, and these are busy all days of the week. Those coming forward on the Lord's Day when the invitation is given have been previously visited and are usually known. There are, however, many exceptions.

The church endeavors to hold closely to the teaching of the Scriptures in all its worship and work. It does not employ any institutional features, and does not believe in the modern notions of social service drives, and community undertakings, but declares its one business is to preach the Word. All at it, and always at it is the price of a perennial revival. We find no way but to bring men under the Blood.

March 1, 1922, the present pastorate will have continued thirteen years. During that period approximately 1,300 have united with the church; over 700 have been baptized. Five have been sent to foreign mission fields, seven have been ordained as ministers of the gospel, fifteen are in preparation for mission fields and

Christian service, one of the most commodious houses of worship between the oceans has been completed. All of the church business, so far as the present writer recalls, has been transacted by a unanimous vote. A spirit of fellowship exists in the membership of the church which attracts the attention of all observers. The attendance upon the week-night Bible class sometimes reaches 400. Prayer meetings are well attended. Average attendance of the Bible school is about 500. The Lord's Day congregations have steadily increased from the beginning. Let all the praise be to him who gave himself for us and saved us by his grace.

Grand Rapids, Mich.

Special Seasons

By HENRY F. WARING

TO Henry Clay Trumbull the best part of his life's work was "Individual Work For Individuals"—the title of (as he, too, felt) his best book. This is the work in which the pastor should lead. While recognizing that "it is better to set ten men to work than to do the work of ten men," it is to be remembered that example is the best way to set others to work.

While it has been my privilege to preach on the street and to pastor a down-town church and another so situated that it was like ministering to a procession, the greater part of my ministry has been to churches in residential communities. In the former the game had to be shot at on the wing. In the latter it could be approached more deliberately and with better aim. While in neither kind of hunting should the pastor recognize any absolutely closed season, and should always carry his gun, yet, especially in the latter, he may observe to advantage special open seasons. Because of limited space, our attention will be confined to these.

The first thing to be sought is an atmosphere in which personal work is easier and more effective. A series of protracted meetings may not be advisable. In such a case, to attract attention and to create expectancy, an evangelistic season may well begin with one or more

(Continued on page 29)



AT STEPHENS COLLEGE, COLUMBIA, MO.

The Columbia Conference

Denominational leaders of North and South meet at Columbia, Mo., in what may prove to be epoch-making conference. Closer cooperation along the lines of education, missions, tithing and stewardship, and evangelism likely to follow.

Brief History

EARLY in November, 1921, President J. M. Wood of Stephens College, Columbia, had as guests of the college for a few days, Mrs. William A. Montgomery, president of the Northern Baptist Convention, and Dr. E. Y. Mullins, president of the Southern Baptist Convention. Viewing the blessings and understandings of the association and conference of these two leaders from the two sections of our Baptist constituency in the United States, President Wood conceived the idea of having a wider conference among the men and women entrusted with denominational and kingdom responsibilities in these two sections. The idea grew after thought, conference and prayer until he issued an invitation to a group of men and women representative of the two sections and of the varied activities of our Baptist people. The time, January 24-26, 1922, and the place, Stephens College, Columbia, Mo., were agreed on. President Wood issued the invitations agreeing out of his great generosity to provide the entire travelling expense of all the guests. The following attended the conference and participated in its deliberation. Others from both sections were invited, but were unable to attend:

Edgar Y. Mullins, Louisville, Ky., Mrs. Helen Barrett Montgomery, Rochester, N. Y., Curtis Lee Laws, New York, J. Y. Aitchison, New York, Henry Bond, Brattleboro, Vt., Livingston Johnson, Raleigh, N. C., H. A. Porter, Atlanta, Ga., C. W. Daniel, Atlanta, Ga., Mrs. George W. Coleman, Brookline, Mass., Miss Kathleen Mallory, Birmingham, Ala., J. E. Dillard, Birmingham, Ala., J. J. Ross, Chicago, Ill., Edgar L. Killam, Chicago, Ill., Shailer Mathews, Chicago, Ill., F. W. Freeman, Denver, Colo., J. A. Francis, Los Angeles, Cal., George W. Truett, Dallas, Texas, E. C. Routh, Dallas, Texas, F. S. Groner, Dallas, Texas, Emory W. Hunt, Lewisburg, Pa., V. I. Masters, Louisville, Ky., J. S. Compere, F. M. McConnell, Oklahoma City, Okla., H. L. Winburn, Arkadelphia, Ark., David H. Harris, Fulton, Mo., J. J. Cooper, Fulton, Mo., S. M. Brown, Kansas City, Mo., James Wood, Columbia, Mo., E. W. Stephens, Columbia, Mo., R. K. Maiden, Kansas City, Mo., D. C. Shull, Sioux City, Iowa, B. H. DeMent, New Orleans, La., L. L. Gwaltney, Birmingham, Ala. Among those from the North who were unable to be present were Mrs. Andrew MacLeish, Frank M. Goodchild, Clarence A. Barbour and Cornelius Woelfkin.

During the days of the conference, the following questions were discussed:

1. How to promote our work
 - (1) In the tithing and stewardship campaigns.
 - (2) In standardizing and equipping denominational schools.
 - (3) In stimulating interest in education.
 - (4) In increasing the number of students for the ministry and improving the quality.
 - (5) How to promote Baptist literature.
2. How can we best promote the next Baptist World Alliance in 1923 at Stockholm.
3. The prospects and perils of the \$175,000,000 campaign.
4. Interdenominational affiliations.
5. Report of committee on the advisability of a joint committee from Northern and Southern Conventions on topics of joint interest.
6. What is Baptist liberty?
7. What constitutes Baptist unity?
8. What is the proper purpose of a Baptist confession of faith and should Baptists have one?

Besides the discussions in the smaller groups, there were some notable inspirational meetings held in the college auditorium, to which the students and general public were invited, and who attended in large numbers. Various members of the conference addressed these gatherings.

Understandings and Purposes

The following understandings and purposes in the invitation and acceptance of Dr. Wood's hospitality and in all the discussions of the conference were had:

1. That the conference was entirely unofficial and personal. No guest represented any organization, institution, board or group of men. Every one represented and spoke for himself alone.
2. That if any statement or agreements were made and given to the public, such would bind no organization or section and would only represent the attitude of the persons making them.
3. That the primary purpose in the minds of those inviting to and those participating in the conference was the enjoyment and development of fellowship, with the view of the growth of a better understanding of the tasks, problems and difficulties, common to both sections, the strengthening of an American Baptist consciousness, and ultimately of a larger contribution of American Baptist strength in carrying our Saviour's saving message

to a lost world. No purpose further than this was in the mind of any members of the conference.

Certain Agreements and an Appeal

With the above-mentioned understandings, after much prayer, mingled with song, Scripture reading, delightful fellowship and an open discussion by practically every member of the conference of the above-mentioned subjects, a committee set out the following agreements and appeal, which were unanimously approved by the conference.

1. That it is supremely important that all the forces in our churches and denominational organizations should be urged to give their fullest and most aggressive cooperation in our stewardship and tithing campaigns, and that the interchange of ideas, plans and literature would be profitable to both sections.

2. That the churches in both sections of our country should be cautioned against turning to inter- and non-denominational institutions for their pastoral leadership. This practice not only imperils the foundations of theology and ecclesiology, but also the progress of the Kingdom of God as represented in our institutions and forward movements.

3. That we seek by every worthy means to encourage our people in the production, publication and distribution of Baptist literature in books, tracts, religious and secular press, and that we call on our forces to give their most vigorous, insistent and persistent cooperation to the circulation of our Baptist papers, whose successful operation is so vital and necessary to the enlightenment, enlistment and inspiration of our people, and the promotion of all our cause.

4. That we urge our educational forces and our people everywhere to give their fullest cooperation in the solution of our educational problem in the following way:

(1) By keeping our schools in all their teaching and administration loyal to Christ, his Truth, and his churches. They must be held true to the Baptist message in order to claim our children, our money and our prayers and to render the best service to Christ and his Kingdom.

(2) By encouraging confidence in these schools when they are loyal to Christ and his truth, not condemning them on unfounded rumors and uninformed accusations, but only on established facts ascertained in an orderly and Christian way, and then correcting them. Our schools constitute a most vital part of our most precious machinery in carrying out our

Saviour's world will. They are worth correcting when they are wrong and are worth saving to the best equipment, to the largest confidence, patronage and support of our people. We need a Baptist conscience on education as true to form and as deep in conviction as the Baptist conscience on our distinctive doctrines. We must educationalize our evangelism and evangelize our education, and put them both over for Christ in the same great spirit and fashion.

Education for Christ's Sake

(3) By so denominationalizing our schools that they will furnish equipped leaders for our churches in all the fields and phases of their work. To sustain an evangelical atmosphere in our educational institutions is as essential a part of Christian education as to maintain high standards of scholarship. We are in the educational business primarily for Christ's and the church's sake. The schools should be kept so close to our churches that they will know the churches' needs and be able to supply their demands in carrying out Christ's commission. We build and support our schools primarily to furnish Baptist strength for the evangelization, Christianization, and civilization of the world.

(4) By preaching on education, talking up our schools, publishing their merits, advantages and their products, and by so organizing our homes and churches that our children will readily and gladly go to them from high schools and academy, and by giving these schools our confidence, prayers, and support.

(5) By doing what we can in increasing the number and improving the quality of our ministerial students. This can be done in calling out the called in our churches, conferences and general meetings, and by denominational efforts in seeking to reach Baptist students in state schools, and by the encouragement of our strongest students to give their lives to Christ's call and service.

5. It is agreed that nothing is more imperatively important in our churches in the home and foreign land than the promotion of the spirit of New Testament evangelism. Personal and church evangelism is universal in its obligations, primal in its importance, curative and preventive in its influence and prevailing in its power. There is no substitute for it in the affairs of God and man.

6. It is agreed that upon the final success of our \$175,000,000 campaign depend the most sacred and vital interests of all that we hold dear in our denomination, North and South, and that we should urge upon all of our people the necessity for full cooperation in prayer, heroic faith, unselfish sacrifice, triumphant, aggressive effort in the spirit of the broad fraternity in these distressing economic times. We should behave like God's people, facing our problems and difficulties with dauntless faith and heroic courage. We should not allow complacency, lack of information, lax leadership, loose organization, the critical mind, depressed economic conditions nor anything else to prevent us from obtaining our objective and bringing to Christ and his causes a great nation-wide victory.

7. We join in a most insistent urgency that our pastors and churches seek a large American Baptist attendance on the next session of the Baptist World Alliance in 1923 at Stockholm, Sweden. There is a great call from Europe at this time for us to show our interest in our brothers in these war-stricken lands.

Limits of Cooperation

8. This conference places itself on record as heartily approving the spirit and doctrine of co-operation set forth in the New Testament. We joyfully recognize the fact of the spiritual unity of all true believers in Christ. We reaffirm our age-long conviction in favor of the principle of religious liberty for all men everywhere. But inasmuch as in our view of the New Testament teaching every local

church is self-governing and independent, it is self-evident that we cannot subscribe to what is popularly known as organic church union. We believe that the free association for common ends of the New Testament principle of cooperative Christian effort, that the voluntary principle must control in all such effort if we remain loyal to Jesus Christ our Lord. We rejoice in the fact that there are many forms of welfare work and social service in which Christians of all names may co-operate and reinforce each other for common ends. The limits of such cooperation are easily defined. Baptists cannot co-operate with others in any form of effort in which compromise of the truth is required or our freedom of witnessing and preaching is impaired. We must proclaim the gospel in its completeness and its integrity and remain forever loyal to every part of the great commission.

The combined Protestant churches of Greater New York have been organized to do their part in meeting the unemployment situation which may develop in New York City during the winter. A committee of thirty-six prominent clergymen and laymen has been appointed by the New York Federation of Churches to plan the campaign in behalf of the unemployed. In it the purpose of this committee to study the unemployment conditions in the city, securing first hand information regarding the men on the bread-lines and in the lodging houses and to interpret these facts to the churches, building up a constructive program which may be carried out by each local organization. The committee will form district organizations composed of the local churches and it will cooperate with relief agencies of various kinds, which shall deal with the unemployed—both the homeless men and the needy among families.



THE CAMPUS, STEPHENS COLLEGE



The Chimney Corner



I Saw Three Ships A-sailing

BY AN OLD SALT—A WELL-KNOWN BAPTIST SKIPPER.

NAUTICALLY speaking, there never was any other three ships built on the general lines of these here ones I'm going to spin ye a nice little yarn about, for I've set sail in all of them now, and I reckon they're as seaworthy craft as is being nailed together in these days, and unusual safe and steady for ladies and children; which is a consideration when it comes to recommending boats for family use.

The first ship left dock late in November for ports in Europe, and if ever an old sea-dog saw a prettier sight than *that*, then I don't know! For they stacked the hold so plumb full of bales and barrels and boxes and what-not that I stood on deck letting out an occasional "Glory be!"—for even an Old Salt like me has got a heart buttoned inside his nor'easter oilskins; and I kept figgering out how slick and cozy all them little peaked shivering kids in Poland and Russia and Latvia was soon going to look in those there coats and mufflers and what-nots which good Baptist landlubbers all over the country had collected. As I says to a sailor beside me: "Where'd they ever lay hands on such sleughs of clothes, eh, mate?"

And says he, tender-like: "Ain't you ever been home long enough, you Old Salt," says he, "to see your wife house-clean? Why man, if she's a she-woman at all, she'll begin emptying her attic chests for an airing till you wonder where all the stuff ever come from! Just grand stuff, too, nice and warm and all, but out of style in the sleeves maybe, or too long or too short or something. Well now, see, no sooner does she hear tell of this here ship than she empties them chests in a rush of loving compassion. It was just contagious from ocean to ocean, man! Thousands and thousands and thousands of folks searching through chests and trunks and presses for things to 'Fill a Ship in Fellowship.' All honor to their kind hearts, says I!"

"Same here!" says I, pious-like. But that night, down in me bunk, I opens the little black Book what is always buttoned in me jacket and these here is the words springing out at me: "Though I give all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing." So I reckoned I'd stop swabbing down my denominational decks with complacency, and board another ship built even bigger than this grand little relief vessel where just left-overs was stowed.

So, it being Sunday, I hustles over to take a look at the ship called Worship. For do you know, I'd an inborn notion

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

that her sailing dates was "Sundays only!" But bless you, there ain't a minute of any day when Worship don't go sailing out from the shore of humanity into the measureless ocean of God's power. With half an eye I recognizes the good Baptist passengers from my home church, and the things they tells me makes me see what a ship it was I been neglecting: with the promises of God as *decks* to stand on, and the love of God as *sails* to catch all breezes both of prosperity and adversity, and the service of God as *rudder and helm* to help me steer a straight course, and the everlasting arms of God as *girders* underneath to withstand the wildest buffetings, and the Son of God on board to pilot me.

"Why, a fellow could venture safely anywhere with You!" I cries in reverent joy.

"Ah yes, you could," the Pilot answers, "But 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.'"

Well, I signed up then and there for the voyage of life. I reckon them as ain't ever sailed out into the unknown on God's errands can't have the same enthusiasm as an Old Salt like me who has weathered real storms on board her. But I found

out this—I kept making Worship list to port side. (You landlubbers may not know that starboard's the right and port's the left side of a boat; and a "list" means that the cargo has shunted until she sails with a decided lean.) Which was the way I made Worship lean toward the left instead of the right. "Worship Him in spirit and in truth," the Good Book says—well, I was all for worshipping in *spirit*; with prayers; and hallelujahs; and "God, I thank thee that I am not as other men." All the cargo collected on my travels shunted over fit to capsize any less steady ship. But it took an English sailor who had a passion for dictionaries to set me shifting the things in the hold so I could steer a straighter course to heaven by worshipping Him "in truth" as well as "in spirit."

It all came about quite natural, as big things generally does, I notice. Says I: "I don't rightly know what that word worship means, do you, mate?"

This was treasure-trove for him, the dictionary being chart and compass to that sailor, and he being British-born and bred has got quaint traditions back of him, too.

"Worship," says he, "is the grandest word in the dictionary. It's a picture, really."

"Paint it!" says I.

"Well," says he, waving his hand, "behold a castle, one of them old gray feudal strongholds with a stone fortress and a moat and a drawbridge and a portcullis and a dungeon, also an overlord owning everything in sight: all the land and all the people and all the buildings. See it?"

"Plain as day!" says I, busy adding turrets and benches on the fortress, and keys a foot long to the castle doors.

"Now," he continues, "there comes a man who wants to own some of the overlord's land, be *enfiefed* they called it then, so what does he do? Why, he makes his request, and once a year he takes a little of the earth of his new land into his two hands, and kneeling, he puts those two hands with the earth inside 'em into the two hands of the great overlord, and he says: 'Your *worth-ship*!' And that's what worship really is, mate, recognizing who gives you the right to ownership, and sharing it with him."

So then I see, plain as day, how I had selfishly shunted my cargo away from the right side of "worship Him in truth," and I felt conscience-stricken. So in the year 1922, when we come to anchor off the Denominational Shoals and the Deficit Reefs, I says to the Pilot: "Could you please put me ashore, sir? I ain't fit to sail no more in the comforts and luxury of this fine ship, with all them folks to be rescued on the rocks."

And would you believe it, but there was

The Steward Psalm

THE LORD is my partner: I shall not want.

He maketh me to lie down and dream new possibilities for developing our joint business; he leadeth me beside those who still need the water of life.

He restoreth my sole excuse for calling myself "Christian"; he leadeth me in the paths of world service for his name's sake.

Yea, though I walk through the valley of the shadow of denominational deficits I will bear my share, for thou art with me; thy work and thy tithe they comfort me.

Thou preparest a table of budgets before me in the presence of mine inertia; thou anointest the hinges of my safe deposit box with oil of gladness above its fellows; my purse runneth over.

Surely stewardship and tithing shall follow me all the days of my life, and I will build up the King's Business forever.

fitted out for the special benefit of a poor Old Salt like me a trim little lifeboat called Stewardship. To be quite frank, it took me a while to get the hang of that ship! I thought I was going to take to it at first, as I wrote my wife: "Dear wife, I never set sail in nothing like this before. For one thing, I'm the Purser! And therefore responsible for all moneys and cargoes, and must give an accounting of everything I have on board. Now it isn't compulsory, but it sort of seems as if in gratitude for all I've received I had ought to send back at least a tenth of what I've accumulated this year as an expression of my dependence on Worship. I been carried through deep waters on board that ship! But do you think you and the kids can spare that much docked off my wages and my perquisites?"

And she writes back: "It ain't a case of how much we can spare for God, Jack, but how much of God's money we should keep back just for us. I been reading in Deuteronomy 8, some verses put there special for you and me, and I feel we had ought to give back a tenth, because God gave you the power to earn it, didn't he? And it's all really his, anyhow, ain't it? And a man won't rob God, will he? He's

trusted you with it, and it's required of stewards that a man be found faithful, ain't it? Well, I've decided that if we try real careful we can make the nine-tenths go as far as the ten-tenths; and I reckon when once you get to sailing around the world in that life-boat of yours you'll get back your money's worth just watching your tenth at work rescuing the perishing and caring for the dying."

So now, with all the nautical experience of an Old Salt who's learned the ropes, I'm begging you to climb aboard Stewardship with me and steer a straight course between the narrows of Mine and Thine. In case you're thinking: "What kind of a salt is this old fellow, anyhow?" I'll be reminding you of the words of the Lord Jesus (meaning you as well as me): "Ye are the salt of the earth." And if you got any doubts about whether you're a seasoned skipper, just recall that rich young chap who never broke a single one of them ten commandments but was such a reg'lar skipper when it come to parting with his worldly goods that the Great Pilot said to him, regretful-like: "These things ye ought to have done, and not to have left the others undone."

instead of having to pick potatoes up on a knife, we are going to lay rows of red hearts along the floor, and the contestants, at a signal, must start with a silver knife to pick up the hearts balancing them on the knife as they carry them back to a table. The one who picks up all the hearts in his row first is the winner in that set. Probably only four can play at a time. So when the next four play then the winner of that set must play against the winner of the first set, and so on, until the real winner is chosen. Polly has made a box of candy for this winner, with one big heart pasted on the lid and one on the bottom of the box. Each contestant pays a penny to enter the race.

5. Heart Aches!

This is a poem contest and we think it will be a regular circus! For we have twenty little blue hearts on each of which is written a disease (measles, mumps, fever, toothache, sprain, etc.), then there are twenty little white hearts on each of which is written a nationality (Chinese, Hindu, African, Negro, Indian, Mexican, Immigrant), and twenty little red hearts on each of which is written the name of one of our guests. Every contestant pays a penny and picks a red heart, a blue heart and a white heart out of a bowl, then with pencil and paper they must make up a poem using the disease, the nationality and the name on their three hearts. The prize for this will be a booklet of nine stories called "The Flyaway Doctor" (5 cents, send to Literature Dept., General Board of Promotion, 276 Fifth Avenue, New York City.)

6. Learn It By Heart!

This is to be an observation contest in which the players pay their penny, then form in single file and march once around a table (in a room which has been kept closed until now) on which are a great many different objects. Returning to the next room the players write down what they remember seeing. The fullest list will receive the prize—Bill's book.

7. Come To My Heart!

This is really only a bean-bag contest, but the bean-bags are to be thrown through a hole in a big red heart. The player who gets the most bags through will receive the prize of a bag that looks exactly like the bean bag, only it will be full of candy! It costs a penny to enter.

8. Hearts of the World!

This will be like tailing the donkey, only instead of a donkey we will have five big red hearts in a row, on the wall, with the picture of a Chinese child pasted in one heart, Indian in another, Japanese, African and immigrant. Each player pays his penny, and receives a slip of paper on which is written a Bible verse. He is then blindfolded, turned around three times and starts out to pin his verse on the heart he touches first. The one who comes nearest the center of a heart wins the prize—a copy of "A Noble Army," this year's junior study book which mother contributed.

The Young Reserves

We're Going to Have a Valentine Party!

By PEGGY

BILL and I are so excited over the Valentine party mother says we can have that we thought if we told you about it this week then you could plan to have one like it, yourself, for we know it's going to be loads of fun and it will help us earn a whole lot of dimes for the Continuation Campaign, too. We planned our party one dreadful sleety afternoon when Peter and Polly came home from school with us, and we've been nearly bursting with secrets ever since! So it's really a relief to me to be able to share the secrets with you. It all began because Bill wanted to earn more "Continuation" money.

"Let's have an entertainment and charge ten cents admission," Peter suggested.

"But what could we do?" asked Bill.

"Why not have a Valentine party?" Polly said in that dear prim way of hers that always hits the nail on the head.

"The very thing!" we all cried in a chorus.

"I know! Let's charge ten cents a ticket, little red heart tickets, and then tell every one to bring as many pennies with them as they can so they can enter all the contests and games at a cent apiece. That could include buying refreshments, too," Polly added.

Uncle Tim was the greatest help in the world and wrote us out a program of events, so that when the party arrives we won't get mixed up and do things at the wrong time! This is the way the

contests are to come:

1. Broken Hearts. (A picture puzzle contest).

For this we got twenty envelopes. Then we cut out twenty hearts from smooth wrapping paper and on each heart we pasted a picture cut from *Missions*. Then one at a time we cut up each heart into about fifteen zig-zag pieces, putting the pieces into an envelope at once, so that they would not get mixed up with other hearts. When we play this, every guest who wishes to enter the contest buys an envelope for a penny; then, at a bell, the envelopes are opened and the pictures matched. The one who finishes first is to receive a prize—an all-day sucker, with a heart tied on it.

2. Two Hearts That Beat As One!

This is to be a three-legged race. Every one wishing to enter it pays a penny as his or her legs are being tied to his partners. The two who win are to receive two dear little jack-knives, Uncle Tim's contribution to our prizes. He has tied them on the back of a red heart, writing on the front: "No knife can cut our love in two."

3. Heart Failure!

Those entering this contest pay a penny apiece as they receive a sheet of paper and a pencil. They are to be blindfolded and must then draw a heart. The best "heart" is to be awarded one of those big chunky red, white and blue pencils which you can buy at the 5-and-10-cent store.

4. Heart Trouble.

This is to be like a potato race, only



Young People's Work



Topic for February 19

THE SOURCES OF HAPPINESS

John 4:9-14; 15:11

"These things have I spoken unto you, that my joy may be in you and that your joy may be made full."

The use of the sources of happiness will depend very largely upon one's philosophy of life. For the practical every-day kind of a Christian, the discussion of this topic must be taken out of the abstract and brought down to earth where human beings live. We can mention only a few, and briefly some of the sources of happiness.

1. *Our purposes.* There are many people who are not Christian but who find real happiness in real purposes. A man without a purpose is like a ship without a rudder. Some one has written:

*"No man is born into the world,
Whose work is not born with him."*

A man's work involves certain purposes. These should be a source of joy to red-blooded young people.

2. *Our purposes linked up to God.* Life's greatest happiness comes to the individual who has sought and found the divine plan; who, by reason of his relationship with Christ, enters into the larger meaning and value of things. With confident optimism such an individual can read the following lines:

*"God is working his purposes out
As year succeeds the year,
God is working his purpose out,
And the time is drawing near,
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the
glory of God
As the waters cover the sea."*

3. *Our relationships.* Fortunately for man, he must live his life among others of his kind. Unfortunately many times the intimate contacts of life bring the greatest problems. Whatever may be the problem, situations change but little and men will have to learn the fine art of getting along together. Young people have unusual opportunities in the store, office, the school and out in social activities. How difficult it is sometimes to make Christ's power felt in these contacts, and yet, if young people would make their greatest contribution to the life of the world, the supreme ambition of all life must be to make him known.

The more intimate relationship of our home should always be sanctified by the presence and power of Christ. "Christ is the head of this house" should be more than a motto prominently displayed upon the walls of the house in which we live. One of George Leslie McKay's favorite stanzas:

*"I'm not ashamed to own my Lord,
Or to defend his cause,*

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

*Maintain the glory of his cross,
And honor all his laws."*

THE TWIN CITIES

At the invitation of the "Twin Cities Convention Committee" seventy-three representatives from the various churches of St. Paul and Minneapolis attended a get-together meeting at the Minneapolis "Y" on January 17, in the interest of the big St. Paul Convention, June 28-July 2. General Chairman Dr. Robt. Earl gave a brief address and then introduced others prominently connected with the entertainment of the convention. General Secretary White was present and spoke briefly. Enthusiasm ran high, a number pledging themselves to work for 100 per cent registration of their entire church people.

The Dano-Norwegian church, under the leadership of "Dic" Hoiland, has the honor of leading in registration. The society has fifty-one members and already sixty-two have been registered.

"100 of the church membership registered for the convention" is a very attractive slogan. A number of the churches hope to reach such a goal.

WESTWARD HO!

Very recently the superintendent, Mr. R. L. Simpson, of the First Baptist Sunday school gave a complimentary dinner to the officers and teachers of the school. The pastor, Rev. D. I. Coon, was asked

to prepare a suitable program. Covers were laid for sixty-five. On the back of the hand-decorated place-cards, which were in the shape of a foot-ball, the following program of toasts appeared: 1. "In Training to Hit the Line." 2. "When the Whistle Blows"; 3. "The Kick-Off"; 4. "Team Work for a Touchdown"; 5. "Rooters on the Side Lines"; 6. "Making the Goal"; 7. "Ten Years Before the Game Begins"; 8. "Final Words from the Team Manager."

Following these five-minute toasts, the company separated into groups, according to departments of the school, for brief discussion of matters pertaining to special work of the individual groups.

The young people of the church are stimulating devotion in the home through their Community Altar League. Other societies of the city are cooperating.

HAWKEYE SPECIAL

The theme for the annual banquet of the B. Y. P. U. of the First Church, Keokuk, was "Touring with a B. Y. P. U." Mr. Harold Finlay acted as chauffeur; solo by Miss Marian Reed. Note the subjects discussed: 1. "Looking Out Through the Windshield." 2. "Looking in Through the Side Curtains." 3. "The Speedometer." 4. "Upkeep Cost." 5. "What Model." 6. "Looking Out Through the Back Curtain." Miss Virginia Ayres gave a reading.

AROUND THE CAPITAL

Last November, the Columbia Federation of young people initiated a "Better B. Y." Campaign. The campaign is to close May 28. There are five items on which points are to be awarded: 1. Standard of excellence, ten points. 2. Best percentage attendance at local meetings, members five points, visitors five points, total, ten. 3. Best percentage attendance at Federation meetings, members and visitors, ten points. 4. Highest percentage Bible readers, ten points. 5. Highest percentage gain in membership, ten points.

As an incentive to strenuous effort, the Federation offered a round-trip railroad and Pullman ticket to the St. Paul convention.

The Fifth B. Y. P. U. has increased 110 per cent in membership in two months and is still going.

There were 422 present at the last Federation meeting. The address was delivered by Dr. Abernethy of Calvary Church.

"SHOW ME" STATE

Kansas City B. Y. P. U. has worked out a very fine system of grading to be used in connection with rallies. A copy of the system may be secured by writing to Mr. Ray Shubert, 1200 Gloyd Bldg., Kansas City, Mo.

Stewardship Presentation

"Thanksgiving Ann" by Kate W. Hamilton is available in a one-act play in two scenes.

Eight copies of "Thanksgiving Ann" are bound up in one booklet. Each one can be removed complete, beginning with the one in the center of the booklet. This will provide sufficient parts for all persons in the cast.

The play does not require a great deal of preparation. Elaborate costumes and scenery are unnecessary. Price, single copies, 15 cents; quantities of five or more, 10 cents.

*Remittance must accompany order.
No copies will be sent on approval.*

B. Y. P. U. of America
125 No. Wabash Avenue,
Chicago, Ill.

An Introduction

We take pleasure in presenting herewith cuts of additional helpers for our Young People's pages in THE BAPTIST.

L. H. Koehler, director of religious education for Illinois.

O. F. Laegeler, superintendent of Sunday school and young people's work for New Jersey.

W. T. Thayer, director of religious education for Connecticut.

J. D. Collins, director of religious education for Nebraska.

The next issue of THE BAPTIST will carry an announcement of unusual interest. Watch the Young People's page.

JAMES ASA WHITE, General Secretary.

Idaho News

Under the leadership of W. A. Shanks, director of religious education, five B. Y. P. U. rallies were held during the week between Christmas and New Year's day at the following places: Weiser, Boise, Jerome, Buhl, Idaho Falls. The rallies were well attended, the registered attendance representing over 30 per cent of the B. Y. P. U. membership in the state.

1922 B. Y. P. U. GOALS

1. Striving to become a Standard society. 2. Cooperating in the New World Movement Continuation Campaign. 3. Conducting a mission study class. 4. Conducting a Baptist Trained Leaders Course.

MONTHLY OBJECTIVES

January to June, 1922

January: Organize a Quiet Half-hour League; February: Organize a Tithers' League. March: Organize a Life Service League. April: Evangelism. May: Boost the Spring Rally. June: Boost the Summer Assembly.

Arizona

The First Church B. Y. P. U. is putting on a great membership drive. A postcard carries the following announcement:

"Having adopted the Standard of Excellence set by the B. Y. P. U. of America, we invite your cooperation and assistance.

"A membership campaign is now on. Each new member counts one point. Miss Pearl Savage is the leader of the girls' side, and Mr. Glen Jones is leader for the boys. You come and bring others.

"Are we in it? Well, I guess!

Will we win it? Yes! Yes! Yes!

We will win it: Sure as smoke!

You don't help us: You're a joke!

B. Y. P. U. Sure is after you."

Last report states the girls are losing out in the contest. Boys are going strong.

Convention Information

For information regarding the big young people's convention to be held in St. Paul, Minn., June 28-July 2, write to Twin Cities Convention Committee, 307 Lowry Annex, St. Paul, Minn.

BUCKEYES WIN

B. Y. P. U. of Painesville, Ohio, is the first to enroll a class, numbering eleven, for the three-year Christian Culture Course. The class will be under the leadership of Ellsworth F. Allen.

Classes are being formed in Toledo and other parts of the state.



L. H. KOEHLER
Illinois



J. D. COLLINS
Nebraska



W. T. THAYER
Connecticut



O. F. LAEGERER
New Jersey

Hoosier Resolutions

The Executive Committee of Ft. Wayne Associational B. Y. P. U. Has Drawn up a Set of Resolutions in Typical Hoosier Style. Loyal Hoosier Young People Will Not Only Resolute but They Will Execute.

MISS MARGARET ROOS, secretary, writes:

At the last executive session of the officers of the Ft. Wayne Associational B. Y. P. U. the following three-months' program was adopted:

- (1) 500 in the Bible Readers League.
- (2) 150 in the Tithers' League.
- (3) 12 in the Life Service League.
- (4) A society in every church.
- (5) Sectional mass meetings.
- (6) "Go to church" Sunday.
- (7) Self-denial week.
- (8) Win your pal week.
- (9) Sectional socials.
- (10) Evangelistic effort in each society.
- (11) Mission study class in each society.

The following resolutions were read and adopted:

First, Whereas we feel that the churches of our association need a quickening of the Holy Spirit among their associational B. Y. P. U. now in executive session, that we place all our efforts for the next three months on the winning of young people for Christ. Be it also resolved that an associational evangelistic campaign be carried on by all local societies and by the associational organizations.

Secondly, Whereas the associational B. Y. P. U. is an organization formed for the purpose of developing the B. Y. P. U. societies in the Ft. Wayne Baptist Association, be it therefore resolved that our efforts be toward the following ends:

- (1) A B. Y. P. U. in every church.
- (2) A closer relationship between the B. Y. P. U. and the church.
- (3) Soul winning in each society.
- (4) That each organization seek to work in harmony with and in closer relationship to the pastors of our local churches.

Third, Whereas Miss Naomi Eggiman has so faithfully carried on the work as editor of the *Orphan*, be it resolved that a vote of appreciation be extended her and that she be asked to continue her work among us.

Fourth, Whereas the associational B. Y. P. U. seeks to cooperate with the Ft. Wayne Baptist Association, therefore be it resolved that copies of our resolutions and minutes be sent to the Ft. Wayne Baptist Association officers, James Asa White and the *Baptist Observer*.

Signed,

C. J. Hutchinson, Pres.

Roy Anderson, 2nd Vice-Pres.

Warren Locker, 3rd Vice-Pres.

Mrs. Johnson, 4th Vice-Pres.

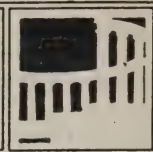
Stanley Henlein, 5th Vice-Pres.

Margaret Roos, Sec.

It was also decided that the Ft. Wayne associational B. Y. P. U. hold a summer conference at Blue Lake during the month of August, where reports of the convention at St. Paul and the Franklin Assembly will be given.



The Open Forum



OVERHEARD IN HADES

LITTLE DEVIL: Master, that New World Movement planned on earth now seems a *go*. It bodes no good for us, I fear.

BIG DEVIL: My boy, your uncle has been running great campaigns himself and has not lived for naught.

LITTLE DEVIL: Is there a way to stop these drives for money and for souls?

BIG DEVIL: There is, my boy, leave that to me!

L. D.: What shall we do?

B. D.: Remember, son, sound doctrine and good deeds have been among our deadly foes.

L. D.: I know that, Master.

B. D.: Well, *set one of these against the other*; for I've always found that if we get Christ's crowd debating Christ, we're safe.

L. D.: Debating Christ?

B. D.: Yes; was he divine or human? I split the church wide open once by just a little trick of mine. I had them fight, if Christ were *God*, or only *just like God*. They fought, divided and—I laughed.

L. D.: But that was long ago.

B. D.: Yes, but I have new words to conjure with. No longer "substance," "essence," "person" interest the saints. Yet we can get them juggling with more modern terms.

L. D.: That's great. What do you mean?

B. D.: I mean that some say. "He's divine," and others, "No, deity must be used of him, to make one truly orthodox."

L. D.: I see the point. You've got an analytic mind.

B. D.: But that's not all. You see, my boy, Christ died. They say he did atonement make, and so he did. But no one yet has so expressed the meaning of his death that all agree. It's an ancient dodge of mine, I know, but still it works. If I can get them bandying words, "vicarious," "ransom," "influence" and the rest, they'll lose themselves in finer-spun theories of his death, and not remember that for which he died, you see.

L. D.: That's great—go on!

B. D.: Yes, suspicious sown of one another's orthodoxy will kill cooperation—without which their millions strong will fall apart and prove as weak as pygmies.

L. D.: My, what a head you've got!

B. D.: Well, I've not lived in vain. I know these Christians' fondness for the truth, and how they're prone to think that what they "know in part" is Truth itself—the very word of God. This I encourage; then those that don't conform are heretics whom good men may not trust. To some I whisper, "Don't forget the Bible is God's Word"; to others, "Nay, it *conveys* God's Word." And so they'll argue all about the Word and neglect to do what God's Word says, "Go into all

the world and preach."

L. D.: How wondrous shrewd you are.

B. D.: Yes, I sometimes place a brick stamped "modern" in a doughty champion's hands; he hurls it at his brother's head so hard that he, stung severely by the blow, picks up another, labelled "tradition," and throws it back. It keeps 'em busy, and both forget I'm on the job! A creedal bomb thrown in their mission work will often turn the trick and blow their plans to flinders.

L. D.: You sure have learned to play the game.

B. D.: And I have many other weapons I can use; or rather, give to them to use 'gainst one another. The Bible says that Jesus comes again. But we can stave it off indefinitely if those commissioned to pray down the New Jerusalem and labor for its coming will only split and fight each other as to *when*, and *how*, and *where* this coming is to be. I've often hung a lot of trouble for these Christians on such like little pegs as "pre" and "post." They innocently tumble for it.

L. D.: Bravo, now I know why thou wast made the king of Devils.

B. D.: Yes, and shall remain so 'gainst divided opposition. Au revoir.

Chester, Pa.

E. B. POLLARD.

TELL THE LORD AND NOT THE "PUBLIC"

In the Dec. 31 number of THE BAPTIST a brother, commenting on an article in the Dec. 17 number entitled, "Is this a True Indictment," advised the author to tell his story to the Lord and not to the

Burmese Christians Give

"We hope to erect a dormitory on this compound soon. We have asked the Home Board for 10,000 rupees for it. We have also asked the Christian churches through the associations in this country for 6,000 rupees. In every instance we have received more than we have asked, the Burman church at Moulmein giving us more than 2,000 rupees. Our association gave us over 1,500 rupees."

A Mohammedan Officer

"Several of our most influential church members have been won to Christ through the influence of our institutional church work. Last year a Mohammedan official joined our social service guild. Later he asked me to open up a chapel in his home. I did not understand his motives so I declined. Still later he came a two days' journey in wet weather to attend a guild meeting, contributed \$200 and said that he really wanted to become a Christian. I have given him a New Testament and some Christian literature. It means something for an official to stop his work and come two days' journey to attend a Christian service."

"Public." This set me thinking and this is in part what I thought: When one writes a publication to THE BAPTIST he is not writing to the "public," but to the brotherhood of Baptists; and who has a better right to know our perplexing problems and the work and the status of the church than this brotherhood and to whom on earth can we turn for sympathy and counsel if not to our Baptist brotherhood?

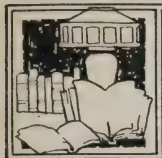
The status of every church in this brotherhood should be of the deepest concern to every other church for in more ways than one the churches stand or fall together. No church can say to other churches "I have no need of thee," any more than one organ of the body can say to another "I have no need of thee." No church lives unto itself and no church dies unto itself. We are all one body in Christ. The place that the country church has held in the past—and a larger place is open for it in the future—in the circle of Baptist churches makes it one of the strategic points in the work and triumph of the Kingdom of God. In the past it has served as a great feeder to the ministry. A few years ago I saw the statement that 95 per cent of the ministers in New York City were country bred. If this is true of New York how much more is it true of smaller cities, country and village churches!

Also the country church has been an important feeder to the city churches in furnishing them many of their most substantial and trustworthy laymen. It has the first chance to mould and shape the young lives of today for these positions awaiting them in the ministry and as laymen at home and abroad. (Let the country church take these facts to heart, face to face with the Lord of the harvest.) Therefore the Baptist brotherhood of churches should be much concerned in and should know the status of churches great or small, good or bad within its embrace. Not that it may make unkind criticisms of the church that has fallen by the wayside, but that it may help by its sympathy, counsel, prayers and personal touch.

Brother, is your church failing to function as a member of the great Baptist brotherhood? Tell it to Jesus and tell it to the brotherhood through THE BAPTIST and thousands will come to your help through prayer and those who are able will willingly assist through the personal touch, for we are all brethren in Christ to help that church that has fallen victim to sin and has lost the joy of salvation and is looking to hogs, merchandise or what not to restore it. Coming back into fellowship with Jesus in sacrificial service is the only thing that can restore it.

Flint, Mich.

H. Z. DAVIS.



Religious Education



International Lesson for February 19

ELISHA AND NAAMAN THE SYRIAN
2 Kings 5:1-27. Golden Text: Psalm 103:2, 3

Time and Place

The time is about 850 B. C., with probably Jehoram, son of Ahab, king of Israel and Ben-hadad II of Syria. There is temporary peace between the two countries, after border warfare, in which the little Jewish maid had been taken captive. The Syria of that time did not include Palestine as it does today. Damascus, its chief city and the oldest city in the world, was the commercial center of a prosperous district and famous for its beauty and wealth. It was a journey of about 125 miles that Naaman took thence to Samaria.

Lesson Story

Naaman, captain of the Syrian army, conqueror, a mighty man of valor, was a leper. Kindly concern for him was felt from the little captive handmaiden to the king, so that when the former said to her mistress "Would that my lord were with the great prophet that is in Samaria! Then would he recover him of his leprosy." this word was carried to the king, who directed Naaman to go to the king of Israel bearing a letter from himself. Naaman, with valuable presents and silver and gold to the amount of about \$80,000, took the long journey, anticipating a magnificent reception. His arrival with a letter from the king of the erstwhile enemy country had the effect of greatly disturbing Jehoram, but Elisha said, "Let Naaman come now to me and he shall know that there is a prophet in Israel." When Naaman and his retinue appeared before the house of the prophet, Elisha sent his servant to him with the command: "Go and wash in the Jordan seven times." He was not treating Naaman as a mighty man, but as a sick man who had come to him for help. But Naaman took the command, given through a servant, as little short of an insult. The undesirability of the muddy Jordan, down the borders of which he had journeyed for miles on his way thither, was fresh in his mind. If river bathing was the cure for leprosy, why not the clear and beautiful rivers of his own country? He was in desperate straits, however, so that it was not a difficult matter for his officers and servants to persuade him to forget his indignation and obey the command, especially when he recalled the last clause of it—"and thy flesh shall come again to thee and thou shalt be clean."

Leading Thoughts

1. "A mighty man—but a leper." Mighty men—lepers with sin abound today.
2. "Thus and thus said the maiden"—

what a helpful, far-reaching "thus and thus!" "Let the words of my mouth be acceptable in thy sight, O Lord." 3. "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather than!"—the simple thing at hand. Most people are ready to do great things, but the unattractive, obvious, humble duties are another matter. Obedience to a not very pleasant command brought to Naaman the great reward.

Evangelism In Religious Education

By E. M. STEPHENSON.

THE "Great Commission" makes evangelism a world-wide and an age-long enterprise. It is the chief work of the church of Christ.

In this commission the disciples of Jesus are named as those who are to be his *agents* in evangelizing, in making disciples of all peoples. He promises to accompany them in spirit every one of the days till the commission is discharged.

The chief element in the *means* employed in this work is the story of Jesus as given in the Gospels, the most compelling and spiritually effective message ever given by voice of angel or tongues of men. What could have been more effective in the perfecting of Apollos than the simple story of Jesus as told him by Aquilla and Priscilla? Or what could the apostle Paul have used with better success than this story in enkindling the souls of the twelve brethren whom he met at Ephesus who knew only the baptism of John?

There is also a suggestion of the *methods* by which this result is to be achieved. "Teaching is one way, and training to observe all that Jesus commands is another, which we are wont to include in "Religious Education," "Christian Education," and "Social Living." Paul had this idea of it as we shall see if we read Eph. 4:13 and Col. 1:28.

We have just passed through the Christmas season, and I have been pleased to note the evangelistic flavor. The churches have made good use of the festival in bringing the spirit of Jesus into the lives of all the children and others as well.

This is as it should be, for we have just ahead of us another very significant event in the celebration of Easter. Well nigh all pastors are planning their work so as to reach an evangelistic climax about Easter Sunday, which for this year is to be April 16. It is safe to say that between now and then, 100,000, mostly of the junior and intermediate ages of our Sunday schools will confess Christ in New Testament baptism in the churches of the Northern Convention. But what-

ever the number may be it is sure to be far less than it might have been if all who will feel such a step a duty could be reached. It is common observation that in all congregations many are discouraged by their parents, or forbidden outright, for one reason or another, and many more overlooked or neglected who might have been reached and added to the number of those who are being saved.

For the benefit of parents, pastors, Sunday-school workers and workers with young people I am presuming to give some suggestions as to how we may double our accessions this year without any more cost of time or labor or money.

For those churches which expect to hold evangelistic meetings for a week or more every night I would recommend a book entitled *The Perennial Revival* by Dr. W. B. Riley, a veritable thesaurus of the best instruction for that sort of evangelism. For those congregations which expect to confine their ingathering to a campaign in the Sunday school there is no better book than that masterpiece by Mr. Frank L. Brown, *Plans for Sunday School Evangelism*.

I would call attention also to a new book just now off the press of our own Publication Society of which the title is *Constructive Evangelism*, by Dr. Ingram E. Bill, pastor in Beloit, Wis. This is a book on sustained evangelism, and is worthy of the most serious attention.

From impressions that have borne in upon my mind through many years of observation, I think that every church should have a good, strong committee on the spiritual and social life of the church, with the pastor at the head. Such a committee could have a great influence on indifferent or unbelieving parents, standing in the way of their own children. Not many parents could resist an appeal from the most spiritual souls in a church. They would at least allow their children to obey the Master, and they themselves might come.

There are timid and inexperienced teachers who hesitate to deal personally with their pupils who might be strengthened and encouraged to win all their classes with a little sympathetic aid from this committee.

There is a growing gulf between the Sunday school and the church services. Whole classes with their teachers leave the church building at close of the school with entire indifference to the services of worship and preaching which follow. The fault is not altogether with the Sunday school. There should be more school consciousness in the church and congregation and a greater number of scholars in all of the services of the church. This could be brought about by the strenuous efforts of such a committee.



Our Own Folks



Dr. Lerrigo Becomes Home Secretary

The board of managers of the American Baptist Foreign Mission Society announces the transfer of Rev. P. H. J. Lerrigo, M.D., from the office of Candidate Secretary to the Home Secretaryship, which has been vacant since the resignation of Dr. J. Y. Aitchison in July, 1919. For two years and a half the duties of this office have been performed by Associate Secretary William B. Lippard and the Treasurer, George B. Huntington. The election of Dr. Lerrigo to his new office and his appointment as the society's representative on the cabinet of the New World Movement and on the General Board of Promotion brings imperatively needed relief to Mr. Huntington, who has served so faithfully and efficiently in a double capacity for many months. Dr. Lerrigo will continue as secretary for Africa and in charge of the medical work, and will also have general supervision of the candidate department, whose duties will be performed for the present by Rev. C. S. Keen, missionary in Nanking, now at home on furlough. In this way the board at the least possible expense fully mans the foreign mission ship for the trying voyage ahead.

Dr. Lerrigo accepts his new responsibilities thoroughly equipped for his task. He is in the maturity of a vigorous manhood, is filled with spiritual energy and enthusiasm and has had wide experience of men and things both at home and abroad. He is a worthy successor of the noble men who have held this great office in years now gone. He began with a successful term of missionary service in the Philippines, from which he retired on account of the health of his family. He was three years district secretary in New England, where his genial nature and prompt business methods endeared him to the hearts of the people. He then became secretary of the Five Year Program and later has had a remarkable career as the candidate for secretary of our own society. He will have the unanimous and hearty support of our board, and, we trust, of our entire constituency in his new and important field of labor.

On behalf of the Board of Managers: Frederick L. Anderson, chairman; William B. Lippard, recording secretary.

A Forward Movement Among The Churches in Utah

By M. L. RICKMAN

At the evening service of the New Year, Immanuel Church, Salt Lake City, burned the final mortgage, representing an indebtedness of \$22,000. The paper was held by Mrs. J. E. Berkeley and lighted by Deacon N. D. Corser, amid the waving of handkerchiefs and Chautauqua salute. During the special service, a message was read from Dr. J. Sherman Wallace, of Madison, Wis., the former pastor who directed the campaign to "Lift the Load": "Congratulations to all the members of

Immanuel Church. It was a big job and you did it well. I wish I could be with you Sunday night. May God bless you in the future as He has in the past. Give my love to all the people." The church building cost about \$93,000.

On the evening of Jan. 8, Burlington Church, Salt Lake City, burned the mortgage on its property. The program was featured by a short address by a representative of each department of the church. Mrs. E. W. Senior held the mortgage over the tray and Deacon W. M. Sanderson applied the match.

January 11, Rio Grande Church, Salt Lake City, burned the mortgage on its property at the annual meeting, roll call and banquet. Miss Frieda Dressel held the mortgage and Rev. H. Jacobs applied the match to it.

At Wall Street Church, Ogden, the Negro people celebrated their freedom from debt, making a glad New Year for four churches in the state of Utah.

First Church of Ogden, Dr. L. A. Gar-

rison, pastor, secured cash and pledges to the amount of \$65,000 for a new church building. Immanuel Church, Salt Lake, will expend about \$3,000 improving its property. Mr. George E. Merrill, Architect-Secretary of the American Baptist Home Mission Society, has furnished plans for new Sunday-school buildings at Rio Grande and Burlington churches and Taylor Mission, in Salt Lake, to replace the present single auditoriums in which they have been conducting their classes for a number of years. Bethel Church is planning an addition to its building to accommodate the primary department of its Sunday school. Rev. Earle D. Sims, of Chicago, is in charge of the work at Soldiers Summit, where he is building a new edifice which will be finished about April 1.

1922 opens with a splendid forward movement among the Baptists in Utah, the most difficult and probably the most important mission field in the United States.

Church News by States

Atlantic Coast

MASSACHUSETTS

DR. FRED P. HAGGARD, long-time Baptist leader in missions, is passing through distressing anxiety. Mrs. Haggard, taken suddenly ill, has undergone a serious operation at the hospital at Wolfboro, N. H., and her condition is critical. There will be abundant prayerful sympathy for her and her husband.

ONE OF OUR PROMISING young ministers, who had resigned his charge, has prevented two churches, that were ready to do so, from calling him. Is this another good sign on the ecclesiastical horizon? A good reason for not accepting a call is also a good one for preventing it, lest ministers be unduly puffed up. True, the reason must be found soon enough.

DR. W. QUAY ROSSELLE is encouraged by full houses Sunday evenings at First Church, Malden. A series of services on the "Mighty Dramas of the Old Testament" is affording an opportunity to handle vital present-day questions without gloves, and is arousing wide interest. Dr. Rosselle is at once sowing seed and gathering harvest.

DR. P. H. MACDOWELL at First Church, Melrose, is leading in an effective and inspiring effort along practical lines of religious education. Wisely organized, led, and kept warm and vital, the work wins gratifying cooperation.

NEW HAMPSHIRE gains a good minister by the transfer of Rev. F. S. Boody from Wakefield to the important church at Franklin. The Wakefield Church is one of the strong suburban fields.

REV. U. M. SIMMONDS of First Church, Elizabeth, N. J., accepts the call of the Portland Street Church, Haverhill. In this change our state gains a strong minister whose remembered pastorate at Waltham will make his welcome back to Massachusetts.

JANUARY 10 marked the tenth anniversary of Rev. C. A. Burgess as pastor of Rockland Church, and was also the date set for the annual roll call and supper. More than 200 sat down to a bountiful repast, served by the Loyalty Club of the Bible school. An inspiring address was delivered by the Rev. Frederick S. Boody, until recently of Wakefield Church. At the close of a musical program, Rev. and Mrs. Burgess were called to the platform and presented with \$300 in gold, in token of the affectionate regard of the church. A new pipe organ is being installed, the gift of Mr. Alonzo W. Perry, and a clock is soon to be placed in the church steeple.

RHODE ISLAND

REV. HERBERT S. JOHNSON, is the preacher at First Church, Providence, this month.

SOUTH CHURCH, PROVIDENCE, has called Rev. Fred Halner, who was at one time pastor of First Church, East Providence. Mr. Halner is expected at South Church Feb. 12.

EVANGELIST LYON AND HIS PARTY begin a series of meetings in a tabernacle in East Providence Feb. 22. The evangelical churches are united in the campaign.

PLAINFIELD STREET CHURCH, Providence, Rev. C. E. McColley, pastor, is conducting a Baptist Chautauqua for six Thursday evenings, Jan. 19-Feb. 23. The teachers are Miss Marion Place, Mrs. L. E. Swain,

E. L. Clark, Rev. C. E. McColley, Rev. F. L. Wilkins. Special lectures will be delivered by Rev. S. D. Ringrose, B. T. Livingston, Earl H. Tomlin.

CONNECTICUT

TWENTY-FIVE MEMBERS received the hand of fellowship in First Church, New London, January 1. These new members came as the result of the regular evangelistic activity of the church. Every Sunday evening the pastor, Rev. Chester H. Howe, has made an evangelistic appeal with gratifying results. The church school is holding a monthly rally when all departments gather for the last fifteen minutes in the church auditorium. Attendance has increased beyond all previous record. Miss Mabel E. Brown, pastor's assistant, has organized an Amona Class for young women and an Intermediate C. E. Society, both of which are growing rapidly. She also conducts a story hour for the children attending morning worship, who are dismissed to the church school rooms during the singing of the hymn before the sermon. These children are organized as a Herald Band. Mrs. Howe has organized a Junior C. E. and a Crusaders Society among the junior children. Every department of the church is cooperating in the evangelistic and educational program with strong emphasis on missions.

REV. IVAN BENEDICT has closed another successful year as pastor of Branford Church. Never before has the church shown such a deep interest in missions and evangelism. Improvements are being made on the house of worship.

DR. J. N. LACKAY, PASTOR of South Church, Hartford, put on a strong program during the month of January in the interests of education, evangelism and missions. He was assisted by Rev. Clifton D. Gray, president of Bates College; Gov. Everett E. Lake, of Connecticut, and Hartford City Corporation Counsel Walter Schultz. Another interesting feature was a gospel team of the nations from Hartford Theological Seminary, representing Japan, China, Philippines, India and America. The program one evening was in the hands of a gospel team of six young people in the local church. The program closed with three Salvation Army speakers from New York City assisted by South Manchester Salvation Army Band. Music was furnished by the church quartet and chorus, together with the Colonial Quartet. The church has just closed the best year in its history. Raised for all purposes \$22,607.10. There remains a balance of \$1,962 on the current expense side of the account. The father-and-son banquet will be held at the church Friday evening, Feb. 17.

IN OLIVET CHURCH, HARTFORD, Rev. Herbert B. Hutchins, pastor, is stressing Bible-school work with a ten weeks' course of instruction. Rev. W. T. Thayer, director of religious education is conducting courses on the organization and administration of the church school. Miss Edith M. Town is conducting courses in story telling and hand work.

CONFERENCES ON STEWARDSHIP have been held by the ministers in all six of our associations. Conferences on stewardship have been held for representatives of the churches in all the associations. Stewardship in its deepest meaning and most searching demands, as set forth by Christ, is beginning to grip our people as never before. We look for great things in the February campaign.

REV. JAMES MCGEE HAS JUST entered upon his seventh year as pastor of Calvary Church, New Haven. Mr. McGee, who is chairman of the evangelistic program of the State Convention, is in great demand throughout the state as a conference speaker on evangelism.

AT FIRST CHURCH, HARTFORD, the work is moving forward with vigor, and in a harmonious spirit. Dr. White, wide-awake, wins willing workers, because of a worth-while program. The church raised during the past year \$54,000, 61 per cent of which was for benevolences. Twelve years ago when Dr. White became pastor the church was raising for all purposes \$10,000. Through the years the pastor has been preaching stewardship, not as a legalistic demand but rather as a joyous privilege the Christian has for giving expression to his love for Christ and devotion to Kingdom interests. There was a net gain of seventeen new members for the year 1921. This church is organized on the family group plan, with forty-four groups representing 540 families. Every group is a hive of industry. The women have eight groups of ten women each who are pledged to pray for the success of the Woman's Continuation Campaign and all its affiliated interests.

NEW JERSEY

RIDGEWOOD, EMMANUEL: A series of Thursday evening suppers, Bible studies and general discussions on "The Church and Its Work," have been planned. The discussions are on "The Church and Its Women" by Miss Helen Hudson, publicity secretary, Women's Foreign Mission Society; "The Church and Its Social Obligations," by Dr. Samuel Zane Batten, secretary social education department, A. B. P. S.; "The Church and the Bible School," by Rev. Otto Laegeler, superintendent Sunday-school and young people's work of the N. J. Baptist Convention; "The Church and Its Community," by Rev. Charles Goodal, Roselle; "The Church and Americanization," by Dr. C. A. Brooks, secretary city and foreign-speaking missions, A. B. H. M. S.; and "The Church and Its Kingdom Task," by Rev. J. Earle Edwards, superintendent N. J. Board of Promotion. The pastor, Dr. T. H. Sprague, will conduct each evening a Bible study related to the themes under discussion as based on the Gospel of Luke. The church is now credited with approximately \$20,000 as paid over on account New World Movement. Mr. Frank H. White of the church has been elected a member of the board of managers of the American Baptist Foreign Mission Society.

WEST VIRGINIA

SINCE NOV. 1, J. D. VANNOY has been pastor of First Church of Buckhannon. The work here seems to be on the upgrade with congregations increasing and the Sunday school the largest that it has been for five years or more. The B. Y. P. U. is growing in membership attendance, and interest and a Junior Society has been organized.

WESTERN PENNSYLVANIA

REV. L. F. TAYLOR, formerly of Tarentum, entered upon the pastorate of the Allison Avenue Church, Washington, February 1.

THE NEW EDIFICE of Park Church, McKeesport, which represents an investment of approximately \$75,000, was formally dedicated Jan. 22. The dedicatory sermon was delivered by Rev. Emory Hunt, president of Bucknell university, who took for his subject, "The Church." The

dedicatory exercises brought to a close a week of special exercises. During the day reports of the various committees indicated that cash and pledges had been secured sufficient to meet the indebtedness of the structure, with the exception of about \$5,000 or \$6,000, although it will be necessary to carry a mortgage for a considerable amount, as some of the pledges will extend over a period of several years. Rev. William R. Hill, pastor, was in charge, assisted by Rev. William Chappell, secretary of the Pittsburgh Baptist association. Rev. M. A. Sloane, one of the veteran Baptist ministers of the Pittsburgh district, recited from memory the fourteenth chapter of St. John, and prayer was offered by Rev. J. T. Davis, of East McKeesport, a former pastor of the church. Mr. Hill has been with the McKeesport Church two years. Previous to this he was pastor-at-large for the denomination in North Dakota.

NEW YORK

PROSPECT AVENUE CHURCH, BUFFALO, is enjoying unusual prosperity. Dr. H. Wyse Jones conducted recently an evangelistic campaign which gave great spiritual stimulus to the work of the church. The earnestness and consecration of the evangelist have left a marked impress upon those who heard him during the two weeks' services. The solid character of his work made it easy for the pastor to conserve the results. Mr. Ralph Stewart who assisted Dr. Jones was requested to remain for three months to assist in choral work and in the Sunday school. His wife ably assisted the women of the congregation by the organization of a business women's club of which she was the teacher. Rev. J. W. Millard has been engaged as neighborhood visitor. Through this community contact and a strong evangelistic program the Sunday evening congregations have doubled and almost every Sunday there have been responses to the invitation. These conversions have given new encouragement to the church and to the pastor, Rev. John T. Cowan, who is now beginning his sixth year of able ministry.

IN THE FOUR YEARS of the present pastorate the Lafayette Avenue Church, Buffalo, has received 334 new members, 144 by baptism. The church has closed a year of steady service and readjustment during the industrial depression. It is cooperating materially in the New World Movement having more than raised its first year's quota last year. More money is being given to missions than is expended on current expenses. Two teacher-training classes are being conducted for the growing demands of the Bible school. Jan. 1 the congregation adopted the plans for the new church and departmentalized Bible School building submitted by the building committee. The board of architecture of the American Baptist Home Mission Society has rendered invaluable service in the building plans. It is hoped to begin the new building early in summer.

EMMANUEL CHURCH, BROOKLYN, observed the week of prayer Jan. 8-15, with the assistance of Rev. John H. Strong, of Rochester, recently pastor of the Eutaw Place Church, Baltimore. Dr. Strong preached morning and evening both Sundays and each week evening except Saturday. A diligent student of the New Testament, a man of prayer and of a profound and vital religious experience, a preacher, winsome and persuasive, he brought us all face to face with our Lord and made us to see the vast spiritual

resources at our disposal. The fact that he is taking some months to carry through literary plans of his father makes it possible for him to render such a service as this.

Colgate University

One of the most pleasant social affairs held at Colgate this winter was the reception given by the students in the Theological Seminary to the men in the college who are preparing for the work of the ministry. This year the event took on added interest in that Dean J. F. Vichert and his bride were in the receiving line. Eaton Hall was prettily decorated for the affair. Music was furnished by the Seminary orchestra. Among the 78 students in the university fifty-four are in the seminary, and of the men in the college twenty-nine are preparing for religious work. The student volunteer organization has fourteen members who are looking forward to service on foreign fields.

Bible classes for students meet regularly in the Baptist Church Sundays. These classes are taught by members of the university faculty. Two hundred and twenty-five students have elected the curriculum courses in Bible study offered in the university.

Arrangements have been completed with the board of education of the Northern Baptist Convention whereby Rev. Allyn K. Foster will hold a series of religious meetings on the campus just preceding the Easter vacation.

Two New Baptist Schools

Last September, after a period of four years' inaction, Cook Academy dormitory was reopened. The building has been put in excellent condition at an expense of more than \$75,000. It is now a modern dormitory, having swimming pool, basket ball court, and hot and cold water in the dormitory rooms. Registration has far exceeded the expectation of the board of trustees. At present, there are about 120 students registered. New students are being received every month and the outlook for the academy was never brighter. There are several students preparing for the ministry, and many boys who have passed the high school age have found opportunity at Cook to continue their study under favorable conditions. Principal Cate and those associated with him have been earnest and constant in their efforts to promote the interests of the institution, and the result is most gratifying.

Keuka College at Keuka Park, suspended instruction in the spring of 1915. It reopened this fall as a college for women with the registration of thirty-seven freshmen. Three others are to enter in January. Already a considerable number have registered for September, 1922, and there is every indication that the college will reach its capacity in its fourth year. Six of the freshmen have volunteered for missionary service. Several others are giving the matter earnest consideration. There are twelve departments, offering courses which lead to the degrees of bachelor of arts and bachelor of science. The students have organized various societies incident to a college. The Y. W. C. A. is strong and aggressive. They have adopted Madras College in India as their sister college and have already raised a considerable fund which is to be sent to Madras. Summer school begins June 29, and there is an opportunity to shorten the years spent in earning a degree. Summer school offers courses in regular college work, also special courses in music and teacher train-

ing for Sunday school and community workers.

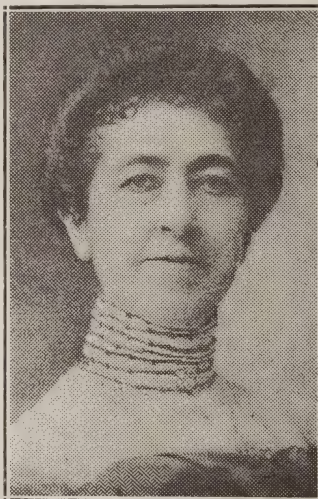
Mississippi Valley

SOUTH DAKOTA

Mrs. Josephine Martin Glidden

With the filing of the will of Mrs. Josephine Martin Glidden, who died in Sioux Falls, December 25, was revealed another evidence of her life-long devotion to education. As the last of the long list of benefactions she left to Sioux Falls College a bequest of \$50,000 to be used in the erection of a girls' dormitory to be known as the Glidden-Martin Hall, in memory of her father, mother and brother.

Mrs. Glidden was born in Clarendon, Orleans County, N. Y., Nov. 1, 1847, the daughter of Dan and Dorcas Putnam Martin, who were faithful Baptists. She



MRS. J. M. GLIDDEN

received her education at Livingston Park Seminary, Rochester, N. Y. She was united in marriage to Daniel S. Glidden, June, 1871, and went to Montour, Iowa, where Mr. Glidden was superintendent of schools. In 1878 they moved to Sioux Falls, where they gave their lives in the building up of the community. Mr. Glidden died in 1920.

For more than forty years Mrs. Glidden was a public-spirited citizen, throwing her strong, cultivated personality, with true missionary zeal, into the task of bringing the advantages of culture and refinement to a pioneer community. She was influential in organizing a public library soon after she came to Sioux Falls and has been on the library board during most of its history. She was one of the organizers of the History Club which has been an influential organization of the city. A firm believer in Christian education, she watched the growth of Sioux Falls College through its entire history and contributed liberally to its support. Her interest in Christian education and the confidence inspired in her by the scholarship and devotion of such men as former presidents E. B. Meredith, A. J. Finch, Frank Walsh, A. W. Norton, E. F. Jorden, and Rolvix Harlan and many

other faithful workers, led her to remember the college in her will.

It has been said that this gift of \$50,000—it will possibly amount to nearly \$60,000—is the largest ever made by a citizen of South Dakota to the cause of education, and it may prove to be the largest single gift ever made to a South Dakota college.

The surviving relatives are cousins, among whom are Mrs. D. M. Inman, Mrs. M. D. Thompson, and Mrs. R. A. Morgan, of Vermillion, S. D. Mrs. J. S. Ferner, of Holley, N. Y., a niece of Mr. Glidden, came to be with her during the winter and was at her bedside until the last. Her only brother, Chas. J. Martin, formerly president of the Washburn-Crosby Co., at Minneapolis, died several years ago.

IOWA

AMES CHURCH reports interest among college students, with a predominance of young people at mid-week prayer meeting. An evangelistic campaign was held at the college January 6-8 under the leadership of David R. Porter, secretary of student department of the Y. M. C. A., and Miss Winifred Wygal, executive secretary of the Y. W. C. A. of the North Central Field, assisted by the Omaha Male Quartet. This campaign suggested to Pastor R. B. Davidson an opportune time to preach on "Life Enlistment," with the result that on January 8 eleven young people came forward as having already dedicated their lives to Christian service; eighteen others joined them indicating that they wished thus to dedicate their lives. A Life Service League will soon be organized.

KANSAS

SOUTH LAWRENCE CHURCH of Wichita made a gain of ninety-six members during 1921, forty-four coming by baptism, fifty-two by letter and experience. Five died and fifteen were granted letters of dismissal to other churches, leaving a net gain of seventy-six. The church is less than six years old and has a membership well above 400. G. A. Creekmore led in the organization of the church and continues as its pastor.

FIRST CHURCH OF TOPEKA closed two weeks' revival services Jan. 15, under the leadership of Dr. Franklin W. Swift of Rochelle, Ill. There were 103 decisions. The majority will unite with First Church. This is the greatest revival the church has experienced in many years. Congregations were large from the first and all were captivated by the man, the message and the methods used. The music was led by the pastor, Rev. Chas. F. Mathews, supported by two large choirs.

NEBRASKA

Grand Island College

The enrollment this year is 138, an increase of about 60 per cent over last year. Repairs have been made on several of the buildings; the boys' dormitory redecorated and steam heat and shower baths put in; the girls' dormitory redecorated, the heating system changed and a hot water tank is now being put in to provide hot water for the occupants. The administration building has received new equipment for the chemical laboratory and new furniture for the president's office. The heating plant has been repaired, but a new plant will be necessary in the near future. The campus has been improved by the setting out of trees.

The gymnasium was relined just before the new year and three stoves are being placed in it. Two bleachers have been

built and the basket-ball team is using the building for practice. For the first time it will be possible for the college to have its games in its own building. Grand Island high school will also have its home games here as the building is larger than the one they formerly used.

Plans for introducing high school students to the college are in operation. A personal letter and an attractive card showing the administration building have been sent to the Baptist churches of Nebraska and Wyoming and to the nearer churches of Colorado and Montana. The Nebraska convention set aside January 8-15 as Grand Island week during which time pastors of the state presented to their churches and to nearby high schools the importance of a Christian education and the need for trained leaders in the churches and in the work of the kingdom. A number of high schools will also be visited by the state convention workers and by members of the college faculty. To aid in this work an illustrated bulletin has been published which contains fifteen pictures of college buildings, class-rooms, laboratories and special groups.

ILLINOIS

FIRST CHURCH, MOLINE. Mr. Babcock, pastor, held its sixty-ninth annual meeting, reporting the most successful year in its history. Four hundred and fifty people sat down to dinner. The reports showed a marvelous growth in recent years. In 1915 there were 339 members; today there are 733. During this year there have been 120 baptized, twenty-two received by letter, twenty-nine by experience. The average attendance in the Sunday school was 331. There is an active B. Y. P. U. with a membership of seventy-four. The church raised for all purposes \$11,435, of which \$4,271 was for New World Movement. There were thirty-one visitors from out of town during the year. Average at prayer meeting was 93. Highest attendance at evening service was 683; average 404. People are continually turned away from the services for lack of room. A fine basement was recently finished, at a cost of \$7,000, to accommodate the rapidly growing Sunday school. The church has twenty-five young people at College Three are preparing for the foreign field, and a young man is in Shurtleff College preparing for the ministry. Mr. Babcock is in the seventh year of his pastorate at Moline.

REV. G. H. MURCH, PASTOR of Centralia church, with his wife, has gone to Miami, Fla., to spend a month or more in the hope of regaining his former health which has suffered as the result of an attack of pneumonia the latter part of November. The church presented Mr. Murch with a purse of a little more than a hundred dollars toward the expenses of the trip, and continues his salary during his absence.

TRUSTEES OF FRANCES SHIMER SCHOOL, Mt. Carroll, voted Jan. 12 to erect a new dormitory for fifty pupils to be ready for the opening in September. Mrs. Enos M. Barton and Dr. J. S. Dickerson, of the Chicago trustees, were present. Dr. Theodore G. Soares, University of Chicago, was elected trustee in place of Dr. L. A. Crandall, resigned. The school has turned away students for lack of room for three years past.

THE EIGHTY-EIGHTH ANNUAL MEETING of First Church, Chicago, preceded by the annual church dinner, was held on Wednesday evening, Jan. 11. Although the church was pastorless the first nine months of 1921 no backward steps had

been taken and church, Sunday school and other organizations reported progress. The new baptistry was dedicated Christmas morning by the baptism of five, four being adults. The new building housing the baptistry, adjoining and connecting with the church auditorium, affords additional Sunday-school rooms at a cost of several thousands of dollars. In addition to the above the church, Sunday school, and various organizations raised about \$21,500. Of this amount some \$5,500 was given for missions and benevolences. First Church is well established in its new location, and with the coming of Dr. Perry J. Stackhouse, pastor, the future seems promising.

JAN. 8 WAS "GO-TO-CHURCH" Sunday at First Church, Barry, T. Elmer Jones, pastor. The attendance was nearly 600. A School of Evangelism will be put on in the early spring.

ABOUT 300 MEMBERS of the church and congregation of First Church, Austin, gathered at the church edifice on the evening of Jan. 24 to wish the retiring pastor, Dr. Judson B. Thomas, and his wife God-speed on their journey to the South in search of health and rest. A fine program, consisting of music and readings was given and words of appreciation of the work of Dr. Thomas were



DR. JUDSON B. THOMAS

spoken by Mr. L. T. Foreman, of the new Judson Church, by Dr. J. Ladd Thomas, pastor of the First Methodist Church of Austin, and by Dr. Benjamin Otto, Secretary of the Chicago Executive Council. Mr. E. S. Osgood spoke for the church and presented the pastor with a check for \$1,040 expressive of the love of the church for him. Mrs. Thomas was not allowed to feel slighted, as Mrs. Guy Reynolds spoke very fittingly for the ladies of the church and presented her in their name with a beautiful ivory toilet set and a substantial gold piece. After a good rest, Dr. and Mrs. Thomas expect to return and to make their home in Austin, and while Dr. Thomas does not plan to serve again as pastor of a church his friends feel sure that some of the best service of his life for the Master is ahead of him. He has been pastor of the Austin Church for almost twelve years, before which time he was for many years district secretary for the western district for the Home Mission Society. In all he has been forty-one years in the ministry, his most notable pastorates having been in Topeka, Kan., Dubuque, Iowa, and Austin. The Austin Church while sorrowing greatly for the loss of its leader is planning to secure a new leader as soon as possible and to go forward into bigger and better work for the Master than it has ever done before.

MISSOURI

UNUSUAL PROGRESS is being made in the work of Central Church, Kansas City,

since the coming of Rev. Chas. H. Berry as pastor last October. Several goals have been adopted, as: 100 in B. Y. P. U., 100 in study classes, 100 in Tithers' League, 100 in Intercessors' League, 100 new members during the year. The entire membership is organized into ten equal groups with three captains each, one for women, one for men, and one for young people. These various goals are pushed through the group units. The church is steadily developing along these various lines. The attendance at B. Y. P. U. has run as high as eighty-three, there are nearly fifty tithers, fully seventy-five are attending study classes and about twenty members have been added to the church roll, ten of them by baptism, in the last three months. The morning audience Jan. 15 filled the church to hear the pastor's sermon on "The Deity of Jesus Christ." Three young men accepted Christ and one young lady was received by letter. At the evening service seven young men were baptized.

THE ANNUAL MEETING of First Church, Columbia, was held on the evening of Jan. 4 with a large attendance. Reports from all departments of the church had been previously gathered and printed in a booklet which was distributed at the meeting. The reports show that this has been the greatest year in the ninety-eight years of the church's history. In the work of the past year of outstanding note are: The fine evangelistic spirit; launching of financial campaign for a new church building; tithing campaign in November; increased and steady attendance at prayer meetings; steady advance in Sunday-school work; increased attendance and substantial work in both B. Y. P. U.'s; organization of women's work, and in all lines of work has moved steadily onward. There were 155 additions to membership, which is now 890. The church raised for all purposes \$16,582.10. This ends Dr. T. W. Young's ninth year as pastor.

MICHIGAN

A RECORD-BREAKING CROWD of nearly 200 enthusiastic people attended prayer meeting at Jefferson Avenue Church, Detroit, last Wednesday and at a special meeting following the service a unanimous call was extended to Rev. A. V. Allen, to become pastor of the church.

REV. THOMAS B. MARSH, president of the Pontiac Council of Churches, chairman of the executive committee of that organization and former president of the Pontiac Pastors' Union, has tendered his resignation as pastor of Bethany Church, where he has occupied the pulpit for four years, to answer a unanimous call to the pastorate of First Church, Sault Ste. Marie. He leaves Pontiac Feb. 7. During Mr. Marsh's pastorate the membership of Bethany Church has increased about 200 per cent and the Sunday school has grown so large that it has been necessary to divide it into two sections. First Church at Sault Ste. Marie is one of the leading Baptist churches of the state and the largest north of Bay City. Its present pastor, J. H. Vatcher, has been called to First Church of Port Huron. Rev. Marsh's successor has not as yet been named.

AT THE BIBLE-SCHOOL SESSION of Scotten Avenue Church, Detroit, January 15, a dramatization of the lesson "Elijah's Challenge of Baal Worship," arranged by Supt. Geo. A. Small, was enacted by members of the school. At the request of the pastor and others it was repeated at the evening service.

REV. A. F. BRASS, PASTOR OF WALLED LAKE Church, has given notice that, owing to failing health on the part of his wife and himself, he must retire from active pastoral work, resignation to take effect April 1. Mr. and Mrs. Brass will make their home in Wixom, where Mr. Brass will be available for pulpit supply as long as health permits. Any young or middle-aged married man may write concerning the pastorate to Miss L. E. Hoyt, Walled Lake.

NINETY-TWO MEMBERS were received by First Church, Lansing, during 1921, bringing total membership up to 1,263. Forty homes were reached in a movement of Christian Americanization. About 100 were added in this way to the Sunday-school attendance. Calls were made in "friendly service" by the Woman's union at 2,960 homes. Of the \$36,571.74 which constituted total receipts of the church for the year, \$15,000 went to missions. The remainder was taken up by current expenses and the community building fund.

REV. GEO. W. BATES, FORMERLY of Clinton Ave. Church, and Rev. A. F. Waechter, of Stanton Park Church, helped Rev. W. A. Steinkrans, of Scotten Ave. Church, Detroit, to conduct two weeks' successful revival before Christmas. New Year's Eve three young men were baptized at the stroke of midnight. There have been baptisms every Sunday night and will be through January.

AN INTERESTING SERIES of revival meetings has recently been held at Carsonville. The pastor, Rev. W. F. Gawne, was assisted by Evangelist F. A. Geisenheller of Chicago. In addition to the quickening of the membership of the church, there were a number converted.

Executive Board of the Woman's Missionary Society

The executive board of the Woman's Mission Society of Michigan assembled Jan. 10 at Woodward Avenue Church, Detroit, with the president, Mrs. Edward Wilson, in chair. The ladies were pained to hear of the illness of Mrs. N. H. Bowen, secretary-director. Mrs. Joshua Roberts, secretary of Alpena Association, is also ill in a Detroit hospital.

Mrs. L. N. Smith, acting young woman's secretary, reported eight new W. W. G. chapters, also that six boxes had been sent by girls to missionaries. Children's secretary, Miss Howell, reported a new Jewel band at Coldwater and one at Monnier Road, Detroit, with thirty babies. A band of Heralds at Battle Creek has been graduated into Crusaders and a new Herald company of fifty members organized. Mrs. L. J. Wreggit, secretary of literature, reported having sent out thirty-four packages and written seventeen letters.

Miss Cooper spoke of the wonderful time the missionaries had on their various fields at the Christmas season. \$136.30 was received in cash and goods received valued at \$184.50. Volunteer teachers are much needed at negro center where 4,000 pupils are enrolled.

Mrs. W. H. Dorrance, chairman Christian Americanization Committee, spoke of some of the plans of Detroit churches. A wonderful work is being carried on in Pontiac by Mrs. Chas. Woodbridge.

Mrs. Wadsworth was present and told of her work and plans. It is hoped she will have the prayers and cooperation of Michigan Baptist women as she spends the next three months in the state.

Mrs. Jas. W. Clapp of Pontiac was

chosen trustee to fill vacancy caused by resignation of Mrs. Z. Grenell.

The White Cross work is now divided into three departments. The overseas work should be reported to Mrs. Arthur Bassett, Vinsetta Park, Royal Oak, Mich., overland work is in charge of Miss Marie Heaton, 50 Charlotte Ave., Detroit, and the city mission work will be looked after by Mrs. Weaver.

Miss Grant spoke at length on plans and problems for Continuation Campaign and the building of dormitory at Kalamazoo College.

JANET BURGESS.

MINNESOTA

FIRST CHURCH, St. Paul, is beginning to reveal the effects of the inspiring leadership of the pastor, Dr. John A. Earl. The annual meeting on January 18 was marked by a spirit of enthusiasm and goodwill. The treasurer's report showed that nearly \$40,000 had been contributed for all objects during the year. From a church of less than 1,000 resident members this is a remarkable accomplishment. During the year the church plant was thoroughly overhauled, a new gymnasium provided, and the entire plant renovated and decorated at a cost of almost \$7,000. A moving picture machine has been installed, and on Sunday nights is used in connection with an evangelistic service. It is not uncommon for nearly 1,000 people to hear the gospel on Sunday nights. Wednesday is set apart as church day. The women meet in the afternoon, the families of church and congregation gather at the supper table, each of seven or eight different groups get together for study for an hour, then comes the family worship from 8:00 to 8:30. The Wednesday services are the most popular services held in the church. An intensive campaign of evangelism, community service and education is carried on all the time, the members cooperating by methods adopted by the pastor. A new office in this church is that of registrar which has charge of the records of the Sunday attendance for each church member; at the end of the month a letter is sent by the pastor to each absentee informing him that he has been missed. This method is working wonders in building up the attendance, and in keeping the church office informed with regard to the membership. Dr. Earl has been trying for months to secure a thoroughly trained and consecrated young man to take charge of the community work in this strictly downtown church.

Pillsbury Academy

The report of the Committee of Visitors to the Minnesota Baptist Convention at Duluth last fall, contained some facts about Pillsbury Academy that Northern Baptists who are supporting this splendid work ought to know.

It showed the earnest efforts of the trustees and faculty to throw about the entire life of the boys entrusted to their care, a strong Christian atmosphere. Visits to the class rooms revealed a faculty alert to take advantage of every opportunity in the English, history or required Bible classes to bring out the religious principles involved. The visit to the football field, during practice, showed the boys under Christian leadership interested not only in building up a football team, but in developing self-control and clean play. The local Baptist pastor, Rev. A. C. Wickenden, was there playing with the boys, who by requirements of the school must attend upon his preaching

every Sunday morning.

The visitors found the school under splendid discipline. At chapel the boys gave most appreciative attention to an earnest message on the importance of prayer in a boy's life. It was the same in the dining-hall, when Dr. Price returned thanks at the beginning of each meal.

These facts may seem small to mention, but to a visitor who spends a day or two on the campus, they give the desired tone to the whole school life and he leaves the splendid hospitality of Dr. Price's home and of our time-honored school, wishing that a much larger number of Baptist boys were getting their high-school work under such excellent Christian auspices. —For the Committee, W. E. Woodbury, Chairman; A. F. Holmer.

OHIO

FIRST CHURCH OF WILMINGTON, OHIO, enters upon the work of the coming year with renewed zeal as it gratefully recalls the Lord's blessing of the past year. The Bible School has shown marked increase in attendance and interest under the leadership of Supt. Arthur Sutton. The pastor, with a few assistants, is conducting week-day religious education classes for boys and girls one day a week. The Dotereon chapter, World Wide Guild, Miss Catherine Snider president reports a successful year, and increase in the interest since the adoption of the Guild programs. The Woman's Missionary Society, Miss Louise Walker, President, continues to furnish instruction and inspiration to the church along missionary lines. Dr. Valentine, of Philippine Islands, was the acceptable speaker at a recent morning service in charge of the Woman's Society. During the past three months the pastor, Rev. P. L. Vernon, has been delivering a series of sermons upon the great problems of life and religion.

FUNERAL SERVICES for Dr. Thos. W. Powell, who died January 16, at the age of 85, were held in Mt. Gilead Church, January 18, by pastor D. E. Miller, assisted by Rev. J. H. Julian, pastor of Chester and Chesterville Baptist churches, and Rev. D. H. Cramer, pastor of the Mt. Gilead Presbyterian Church. Dr. Powell for years had not accepted any regular pastorate but has been known as "the Pauline evangelist," helping to tide along churches between pastorates. He would aid and guide them in any difficulties, help them to settle a pastor, then quietly step out and accept a similar work elsewhere. He has aided some of the largest and finest Baptist churches in America. He was the author of several books widely read. His friends were counted from Maine to California and from the lakes to the gulf.

CENTRAL CHURCH, COLUMBUS, combining with the local Railway Y. M. C. A., is holding an evangelistic campaign, Jan. 8-Feb. 6, with sermons by Rev. W. Pfeiffer, pastor, and Prof. P. P. Bilhorn as singer and chorus director. The church is located in the heart of the city which insures large audiences. Cottage prayer meetings are held and a well-equipped nursery enables mothers to attend services while their children are being cared for. Two campaign slogans have been adopted—"500 souls for God!" and "The heart of Columbus for the heart of Christ!" Central church has been doing constructive work during the past months. Among the most vital accomplishments was the revision of the church roll, Dec. 14, decreasing the membership from 500 to 272, since which time two have been received by letter.

Special Seasons

(Continued from page 15)

special services. Last spring we found this helpful: Having obtained the hearty cooperation of the deacons, after considerable advertising we began on Sunday morning with a sunrise prayer meeting followed by a breakfast which was followed by a conference, for instance, of the Sunday-school workers, closing the first series of the day with the regular morning services, but making them specially evangelistic. A "four o'clock pleasant Sunday afternoon gathering," for which special invitations had been sent to those previously listed as prospects for church membership, was followed by a sunset supper and that by the regular evening services. The result was that workers were stimulated, "prospects" were attracted and on the very first day decisions were made for "Christ and his church"—the advertised slogan of the campaign. An unusually warm pressure by the hand of a middle-aged man after the morning sermon led to the securing of his promise to be out in the afternoon where the opportunity for personal work resulted in his decision for Christ and for baptism.

Social services, where everybody is friendly and the "prospects" are having a good time, are often better opportunities for personal work than more distinctively religious services. In the midst of some New Year's Eve "stunts" by different departments of the church, and before the quiet, serious last hour of 1921, a personal talk with a young man about thirty resulted, later, in his appearing before the deacons with such a joyous testimony that with radiant faces they voted to recommend him for baptism.

Once a spirit of expectancy is created the regular services easily take on an evangelistic character. After one such a woman manifestly was deeply moved. Called on during the week she made the decision. Her daughter was talked about and prayed for, and when seen also decided for Christ and baptism. The daughter had a chum who, on being spoken to, came at once. The chum had a sister who when visited was "almost persuaded." The sister had a husband who seldom went to church, but who had become interested in the pastor's class. A Sunday afternoon appointment was made with them with the result that upon rising from her knees tears of joy were in three pairs of eyes. Both husband and wife shortly afterwards were baptized.

Once "the thing" is in the air, appointments can be made, over the telephone or otherwise, and with few preliminaries it is possible to get down to business immediately. In so doing the pastor in selling his wares must be on both sides of the counter at once. For instance, lodge men, hesitating at baptism, can be appealed to effectively by its unequalled symbolism. No apology should be made for approaching men. The pastor should believe that he is selling the biggest thing on the market and manifestly should act on that belief. At the same time, however, he should appeal to the heroic and not primarily to the desire for a good bargain. There should be a maximum of testimony and a minimum of discussion, and in case of a failure to "sell" his "prospect" at once the attempt should end in such a way that the deal may be closed later.

An evangelistic season should be looked upon by the pastor as the time for realizing on his and his church's investments

of sociability and good will in the preceding months in the church, on the train, in the club, in the lodge, on the links, etc. To prepare for this, it is well to read much about evangelism even though there is not complete agreement with all that is read. The example of successful personal workers, but supremely that of the Master himself, should be studied. Then, with expectancy created and the atmosphere electric, the pastor should fare forth prayerfully, confidently, thankful for his inestimable privilege of personal evangelism. For it is a great job. In all the work and joy of the ministry there is nothing quite equal to it.

Meetings to Help People

By T. CLIFTON HARRIS

SHINGLEHOUSE is a window-glass manufacturing town, hard hit by the government restrictions on that industry during the war; population about 1,800; Methodist Episcopal, Adventist, Roman Catholic, and Baptist churches.

I will divide our campaign into three stages:

1. Preparation: Large emphasis was placed on this for two months preceding our meetings. Sunday-morning sermons were on "revivals"; evening sermons evangelistic; mid-week services given to instruction in personal work; text books, the Bible, "Win One," by Lamb, and "Taking Men Alive," by Trumbull. A constituency list of about 180 was prepared. Prayer lists were made out and handed in. About twenty crusaders responded to the appeal for personal workers. Names from the constituency list were assigned these crusaders during the campaign. Cottage prayer meetings were held three evenings each week for a month preceding the meetings, and in the mornings during the meetings. A personal letter was sent to each person on the constituency list, by the pastor, urging acceptance of Christ. Enclosed in each letter was a declaration card, and one on "How to accept Christ and become a member of the church."

The campaign was well advertised both before and during the meetings. Each family connected with the church and Bible school was given a placard to place in the window; the local newspaper, the church bulletin board, weekly topic cards distributed, a large sign on the front of the church, personal announcements and invitations by letter, were all used. Our regular choir was augmented and new song books secured. No socials of any kind were held for the month preceding the meetings. We aimed to have as many persons linked to the campaign, and as many new interests as possible. A goal was set for "Fifty new members for Christ and the church by Easter."

2. The campaign proper: Our "meetings to help people" as we called them, opened three weeks before Easter. At once the value of our preparation was manifest. The first night the auditorium was crowded, and with very few exceptions this was the rule during the campaign. Our Boy Scouts, Girl Scouts, and Sunday-school classes attended on different nights. Two Sunday afternoon meetings were held, one for fathers, and the other for mothers, admission being by ticket, distributed Friday evening and through the local stores on Saturday. A number of evenings ten-minute outdoor song services by the choir preceded the indoor meetings. No offerings other than the regular Sunday offerings were received. Announcements were made at the very

beginning that no division would at any time be made in the meetings between the saved and the unsaved. No unsaved person was approached during the meeting in the church by personal workers—their work was all done outside of the church. No outside help was secured, the pastor doing all his own preaching. Easter was a red letter day in the history of this church, starting with an outdoor sunrise song service, followed by a baptismal service before a crowded auditorium; an infant dedication service, and baptism, and the hand of fellowship extended to forty-eight new members at 10:30 a.m., a meeting for fathers at 2:30 p.m., an outdoor song service, and baptism again at 7:30 p.m. We had more than reached our goal. The meetings were continued for another week, with nineteen additional confessions, making a total of ninety-three decisions in all, about seventy-five of whom united with this church. About four or five were under thirteen years of age; about one-half between thirteen and eighteen years. About one-third of the entire number were from our Bible school. With the exception of about twenty of the number all who made the decision were on our constituency list, many of them being dealt with by the personal workers outside of the church.

3. After the campaign: A letter of welcome was sent by the pastor to each new member, and also to the parents of all under sixteen years of age coming into the church. A pledge card, and an "opportunity" card were handed to each new member at the time of receiving the hand

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John Ruskin, Preacher

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of fellowship. Then followed a week of intensive instruction in church membership. A luncheon by the men of the church to the boys under sixteen and their fathers; a luncheon by the women of the church to the girls under sixteen and their mothers. A luncheon by the men of the church to all the new male members over sixteen years; a luncheon by the women of the church to all the new female members over sixteen years, occupied four evenings in which as we sat around the table the pastor gave an hour's table talk on the duties and privi-

leges of church membership.

To much emphasis cannot be laid on the value of our preparatory work, of the cottage prayer meetings both before and during the meetings, on the work of the choir, of the personal work of the crusaders, and on the faithful preaching of the gospel by our pastor, who at the same time kept in touch with and directed every phase of the campaign.

Shinglehouse, Pa.

Our Book Shelf

The Promise of His Coming, by Chester C. McCown, New York; The Macmillan Co. \$2.

Dr. McCown is professor of New Testament Religion in the Pacific School of Religion. He is not a pre-millennialist, but believes that there is danger in indifference to such interpretations of the second advent. The subject, he thinks, would not have held so important a part in the thinking of Jesus and Paul if there were not in it values indispensable to Christian thought and feeling. This book is an attempt to interpret the idea of the second advent historically. Many will find it entirely inadequate. But there are none who will not find it helpful as an introduction to a fairly difficult subject.

Children's Gospel Story-Sermons, by Hugh T. Kerr, New York; F. H. Revell Co., \$1.25 net.

In days when every live minister is preaching short sermons to the children of his congregation, a volume which shows how other men do it is bound to be suggestive. This volume of story-sermons by the successful pastor of the Shadyside Presbyterian Church, Pittsburgh, Pa., is certain to get good reading by his brethren. Parents of children will also find it useful.

God Revealing His Truth 1. Through Patriarch and Prophet, Intermediate Department, First Year, Part I, by Walter Albion Squires, Philadelphia; The Westminster Press. \$1.25.

The Westminster Textbooks of Religious Education are planned to meet the needs of churches seeking to unify their educational program. They are particularly prepared for church schools having Sunday, week-day and expressional sessions. Schools which are trying to do first-rate work will wish at least to observe the method which is here used. It has come a long way from the older type of lesson helps.

The Life of Jean Henri Fabre, by the Abbé Augustin Fabre, translated by Bernard Miall; New York; by Dodd, Mead & Co.

It was a happy inspiration of this biographer to let the noted French scientist tell his own story in his own words by

the free use of extracts from the monumental works of the poet-seer; the good taste and the expert skill of the transcriber is shown in the clever arrangement of the autobiographical sections and the illuminating connecting passages. Here is presented the child life in the wild environment of Malaval, the gradual rising from peasant to that of elementary school-teacher, later almost a professor; then of the stroke of fate, crushing at the time, destined to set his feet in the path which led to close study and writing about insect life. The hard existence, the true poetry inherent in the man and the final achievement of success and fame against bitter odds is clearly shown. One of the greatest points brought out is the sincere religious faith dominating the man at a time when physical science was expected to show the utter vacuity of the God-Idea. Besides his great services to science, Fabre deserves much valuation for his definite stand for the certainty of a Supreme Deity expressing himself by and through all created things according to a definite plan. The biography is most interesting and will serve its purpose if it leads the reader to the original works of Fabre. The complete set is now translated into English and issued by the publisher listed above.

"It Is to Laugh"

"Mary," said the mistress of the house, when she discovered dust on the table, "I can write my name on this table."

"Yes, ma'am," replied Mary, beaming, "I always said there is nothing like education."

At the end of six weeks of married life a southern ducky returned to the minister who had performed the ceremony and asked for a divorce. After explaining that he could not give divorces, the minister tried to dissuade his visitor from carrying out his intention.

"You must remember, Sam, that you took Lize for better or for worse."

"I knows dat, parson," rejoined the ducky, "but she's wuss than I took her for."

A young doctor was summoned as a witness in a case that depended on technical evidence. The opposing counsel was inclined to be sarcastic at the idea of so young a doctor being called.

"You are familiar," he said, "with the symptoms of concussion of the brain?"

"Yes," said the doctor.

"Then, if Mr. Smith and myself collided, and banged our heads together, should we get concussion of the brain?"

"Mr. Smith might," said the doctor.

"Yes, I've just been reading a splendid book!" "Indeed. What was it?" "Well, I forget the name." "Who was the author?"—hopefully. "Oh, I don't know." "Well, what was it about?"—desperately. "Indeed, I've forgotten." Long pause—then, eagerly, "It had a red cover!"—*Tit-Bits*.

"The bluff, cheery optimism of the late Senator Frye," said a Lewiston divine, "could not brook a whiner. Once at a dinner here in Lewiston, a whiner seated opposite Senator Frye said dolefully, 'I have only one friend on earth—my dog.' 'Why don't you get another dog?' said Senator Frye."—*Boston Herald*.



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SUGGESTIONS FOR ANTIPHONAL CHOIRS

One of the greatest values of this music page to me in the interesting series of side-lights it gives from time to time on the needs of the field of church-music, and the success—or otherwise—of the publishers in meeting these peculiar and particular needs. Some months back a couple of letters came asking for help in the search for choral titles available for use where churches boasted of an adult choir and a children's chorus, or where the physical lay-out of the church auditorium was such that a divided choir was both practicable and desired. Both letters complained of the paucity of material available for such purposes and asked for suggestions. Search for such suggestions was long and detailed—and the results were quite meager; evidently church-composers have not heeded or have not been interested in the artistic and devotional possibilities of this form of writing. There is plenty of material for double choruses, antiphonal choirs, and the like back in the works of Bach, Palestrina, de Lassus, and other men of the golden age of choral writings; but most of this was schemed for use in the Roman church, or patterned after such forms; and its complexity of part-writing and musical thought too often renders it impossible for use in our denominational services with the means at hand for the performance of the same. In this issue is listed the gleanings from the catalogues of two publishers; more will follow as I get on the track of available material; but today we make a start:

From A. P. Schmidt Co., Boston, Mass.

Onward, Hear the Trumpets Call.....
Blow, Trumpets, Blow.....
I will Lift Up Mine Eyes.....

Challinor
Challinor
Parkhurst

From the H. W. Gray Co., New York, N. Y.

Jesu, Meek and Lowly.....
Lord, I have Loved the Habitation.....
Hail, Gladdening Light.....
I Beheld, and Lo!.....
O That Men Would Praise the Lord.....

Elgar
Tosence
Noble
Elvey
Westenholme

If any of the readers of this page can suggest effective repertoire of this nature, such help will be greatly appreciated. Another definite need which has come to light is for inspiring choral or solo music, of good musical grade, dealing in a modern way with the subject of missions.

ANTHEMS FOR QUARTET

At divers times we have printed, in this column, lists of anthem titles, tried out in actual church use, and suggested for the aid of the many devoted and earnest choir-leaders who are in such localities as lack ready access to the shelves of the metropolitan music-dealers. Most of the requests for such suggestions came from leaders of chorus-choirs; what few calls came for lists suitable for the more specialized "quartets" were handled by personal letter. But during the past month a regular subscription-list of letters have come in asking that practical anthems be recommended for the particular service of quartet-choirs. So, in order to meet that need, we will print from time to time selections of good devotional music designed for the above

purpose. The appended list is chosen from the catalogue of the A. P. Schmidt Co., of Boston. Any music-dealer will supply the numbers.

I Know No Life Divided.....
Father, Hear the Prayer We Offer.....
Be Still, Be Still.....
Comes at Last a Voice of Gladness.....
How Silent, How Spacious.....
The Sands of Time.....
There shall be No Night There.....
How Lovely are Thy Dwellings.....
If Ye Love Me, Keep My Commandments.....
Offer Unto God Thanksgiving.....
O God, be Merciful.....
The Law of the Lord is Perfect.....
O Love that will not Let Me Go.....
God, to Whom We Look Up Blindly.....
More Love to Thee, O Christ.....

Russell

Scott

Scott

Ambrose

Hadley

Rhode

Jones

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Custance

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Render your hearts.....
Come unto Him.....
Thou wilt keep him in perfect peace.....
Crossing the Bar.....

Kinder (\$1.10)

Kinder (\$1.10)

Dunn (\$1.12)

Halloway (\$1.12)

Barrett (\$1.15)

Five practical, effective anthems for solo and chorus of mixed voices (or for quartet use), noteworthy for their simplicity, beauty of setting and sentiment, and all displaying efficient workmanship. The two numbers by that fine organist of Philadelphia, Ralph Kinder, display the practised hand of the veteran composer and choir-master, the handling of the voice parts is superbly done, and the organ parts are full of interest. The first title brings in a well-written obbligato for soprano solo against a choral-like background by the four-part chorus; I am anxious to do the anthem in my church; it is not often that one finds so beautiful a number cast in such simple guise! The other Kinder anthem is somewhat more conventional, but effective and usable none the less; would be a very valuable number for quartet use. The Dunn number is a good arrangement of a popular sacred song, melodic and appealing, available for either quartet or chorus-choir use. The text (by F. H. Martens) is notably interesting and of fine literary quality. The last two titles are better fitted for use with choruses; both tread in the paths of the finely-chiseled examples of the best English writers, such as Gadsby, Stainer, Sullivan, Attwood, Barnaby, Parry, et al., a school marked by an exemplary management of the vocal writing, nobility of sentiment, little condescension to the temporary vagaries of the untrained multitude, and a sincere spirit of devotional sincerity. Both of the titles under consideration depend for their effect upon the individual beauty and shading of the parts (they are designed for a capella singing); they offer fine opportunities for effective shading at the hands of a competent and artistic director and chorus. They afford ideal material for service use; and the musical standard of any church permanently using them cannot fail to be improved. Sweetmeats are all right in their place, but too much of the chromatic, sensuously-melodic type of anthem (too much current in our present day services) soon becomes overly cloying.

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THE CALL TO COMRADESHIP THROUGH THE AMERICAN BAPTIST PUBLICATION SOCIETY

During the first eight months of this year the Publication Society from all sources received \$140,150.03. This is \$71,884.46 less than it received the previous year for the same period. The monthly deficit this year has averaged \$10,141.05—more than five times as great as that of last year; and yet the expenditures are less than 85% of the amount approved by the Finance Committee of the Convention and authorized by the Convention itself.

THE NEED IS GREAT!

This extraordinary shrinkage in the expected receipts has produced a critical situation. The Society has been obliged to borrow heavily to maintain its work even approximately at the level of last year. It has practiced economy wherever possible, even to the extent of not filling vacancies caused by resignations. Any further lessening of our work for the Churches in the field of Bible distribution and Religious Education would be a tragedy in view of the general situation in our land.

HE GIVES TWICE WHO GIVES QUICKLY

Greater still is the challenge of the men and women who are giving their lives to the work which our gifts support—men and women who went out trusting us for support—men and women fired with the passion of service for the Master. They have not waited for us, they have done the work—IT IS OURS TO MEET THE COST.

- WILL** you lighten a Bible Worker's load?
- WILL** you cheer a Colporter Missionary's heart?
- WILL** you bid the Religious Education Director and the Christian Teacher go on teaching?
- WILL** you keep the stream of Bibles flowing out into the un-churched communities and un-reached homes of our world?
- WILL** you claim a share in the healing of the world's deep wounds?

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Volume III

February 11, 1922

The Baptist

Published Every Week by the Northern Baptist Convention



INSPIRATION

THE picture above is a reproduction of the work in marble by Kathleen Beverley Robinson, the original of which is in the Art Institute of Chicago. By a living touch the soul is awakened; through knowledge power is developed; in service is found the key of life and joy.

Fresh from the Field

The pamphlet on Mormonism, containing "Ten Reasons Why Christians Cannot Fellowship the Mormon Church," and Elder Brigham H. Roberts' reply thereto with a "Rejoinder" prepared by two "Gentiles" who have had long acquaintance with the views of Mormon leaders, is now ready for distribution by the Home Mission Council, 156 Fifth Avenue, New York City. While it appears that the Mormons considered the Ten Reasons of sufficient importance to put forth their best protagonist to reply to them, the authors of the Rejoinder make it clear that Elder Roberts not only virtually confessed that Mormonism is the same today that it was twenty-five years ago but that Elder Roberts himself was the author of one of the "proofs" why Christians cannot fellowship Mormons.

Pastor William E. La Rue, of the Takoma Park Church, Washington, D. C., writes that he is situated near the Walter Reed Government Hospital, where great numbers of wounded soldiers are being cared for. If there are any Baptist boys there, or friends of those who may read this, the pastor will be glad to call on them and show them friendly attention by request. The church is worshipping temporarily, pending the erection of its new building, in the Seventh Day Adventists' church. There has been a marked increase in the attendance at the services since the pastor began his work in November.

The Northern Baptist Theological Seminary through President Taft announces that one of the last things done by the late Dr. Augustus H. Strong before leaving Chicago upon the completion of the lectures given under the William Cleaver Wilkinson Foundation was to turn over to the library fund of the seminary the entire amount of his honorarium for the lectures as well as to pay his own expenses while in Chicago and all traveling expenses. The books purchased from this fund will be almost entirely for use in the department of theology.

On Jan. 13, the First Church, Ann Arbor, Mich., extended a call to Rev. R. Edward Sayles, for ten years at Duluth, recently with the Dort Motor Car Co., at Flint, as director of welfare work. He will be on the field early in February.

Dr. Harry L. Boardman was on Jan. 19 granted a letter of Christian standing by the First Church, Riverside, Cal., of which he was pastor from 1916 to 1919. The reason for Dr. Boardman's request is found in his changed attitude towards the Bible which makes him feel out of harmony with the prevailing standards of doctrinal regularity among the Baptists, especially of the section in which he lives. His present intention is to identify himself with the Congregationalists. The calendar of the First Church says: "Dr. Boardman leaves us with our respect for his frank manliness, his consistent Christian life, and the kindly spirit in which his request was preferred."

There will be a vacancy in the pulpits of the Bois D'Arc and Zenobia churches in Illinois on March 1. "We are looking," says our correspondent, "for a good live man to take charge of these fields. Will pay a good salary to right man."

For further information address, E. J. Tilton, Moderator, Thomasville, Montgomery Co., Ill."

A note from Rev. C. Adorian, president of the Union of Baptist Churches in Roumania, under date of Dec. 24, says: "This year will soon be gone. It has been a year rich in experience and difficulty for our Roumanian work, full of disappointment to many, but withal some measure of accomplishment. We find much for which we are thankful. At this time we are especially mindful of our good friends and brothers in America to whom we are indebted for their precious and helpful cooperation."

The British "Baptist Handbook for 1922" contains some interesting comparative statistics for 1920-1921. There has been a decrease of two in the number of chapels; of 6,185 in church sittings; of 2,416 in church members; and of eight in the number of local preachers. There has been an increase of two in the number of churches; of 985 in the number of Sunday-school teachers; of 5,604 in the number of scholars and of six in the number of pastors. The present number of members is 402,688 and of Sunday-school scholars, 517,969. *The Baptist Times and Freeman*, of London, commenting on the figures says:

"In view of the great evangelistic effort put forth in connection with the Baptist United Fund, it is disappointing at first sight to note that there is a decrease of 2,416 in the membership, which to some extent is accounted for by a decrease of 1,270 in Wales. The figures for London, however, show an increase of 174. But it must be remembered that the church statistics are generally made up to the close of the previous year. That being so they do not include the results of that effort or of the campaign which has been going on in many of our associations during the past year. It is gratifying to note that there has been a considerable increase in the number of teachers and scholars in the Sunday schools. This fact, taken in connection with the decline in church membership, emphasizes the importance of so improving and adapting methods of dealing with the children and young people as to retain them when their school life is over. The leakage in the transition from the Sunday school to the church is one of the most serious problems we have to face."

The Lenten season this year is being made the occasion for a more united emphasis upon the development of the devotional life. A series of topics for prayer and meditation, entitled "The Fellowship of Prayer," covering the period from Ash Wednesday to Easter, has been prepared by the Federal Council's Commission on Evangelism for the use of the churches. The booklet is issued by the Federal Council, the financial responsibility, however, being assumed by the Congregational and the Reformed churches. It is brought out in such large quantities that it can be furnished at two cents each when ordered in lots of five or more. "The Fellowship of Prayer" is a series of studies on Luke's Gospel. Beginning with Ash Wednesday, a Scripture reading, a hymn, and suggestions for meditation and prayer, are given for each day until Easter Sunday. Special prayers have also been prepared for each week. It is hoped that as a result hundreds of thousands of people will be led into a new appreciation of the Gospel of Luke by thus reading it as a whole during the Lenten season. For use in connection

with "The Fellowship of Prayer" special copies of the Gospel of Luke in convenient form to go with the "Fellowship" booklet can be secured for five cents each from the Federal Council's offices, 105 East 22d St., New York City.

The Canadian Baptist speaks enthusiastically of the Bible addresses given by Dr. J. J. Ross, of the Second Church, Chicago, at the Ossington Avenue Church, Toronto, Jan. 16-22. The attendance was splendid and the messages helpful. The account furnished by the church concludes: "We thank Dr. Ross; we pray that God's blessing may be his portion in his Chicago work; and we trust that he may return on a similar mission to Ossington Avenue Church."

A correspondent in South Dakota announces that there is a good opening for a Baptist physician in Centerville in that state. If this notice reaches the eyes of any interested person he is asked to correspond with Mr. J. P. Hornbeck, Centerville, S. D.

The Congregational Commission on Evangelism, 287 Fourth Avenue, New York City, puts out a little booklet for the exclusive use of pastors, entitled, "Suggestions for Lenten Sermons and Addresses." While prepared especially for Congregational pastors, the little booklet is being increasingly called for by pastors of other denominations by whom it may be had for five cents in stamps. Contained in it are seven Lenten sermons on "Christ the Life of the World," seven evening sermons on "Christian Truth and Daily Living," and five Holy Week sermons on "His Last Week."

Miss Maude A. Royden the first woman to preach in the City Temple in London and one of the best known women in England is to visit this country. Miss Royden will arrive next spring to be the principal speaker at the Young Women's Christian Association Convention in Hot Springs, Arkansas. During the war her appointment as pulpit associate to the Rev. Joseph Fort Newton, who at that time occupied the City Temple pulpit in London, stirred the Church of England. Because of her sex it has closed its doors to her. Slight and frail of stature, rarely raising her voice above a conversational tone, Miss Royden preaches to large congregations with remarkable success. Born to wealth and social position as the daughter of Sir Thomas Royden, formerly Lord Mayor of Liverpool, Miss Royden early turned to devote her life to social problems. A woman of rare intellectual gifts and power, she first gained recognition as an Oxford University extension lecturer.

Rev. Ray E. Close, pastor of the Third Church, Portland, Ore., has been elected executive secretary of the Portland Council of Churches to succeed Rev. Ralph C. McAfee, the first incumbent of the office, who on Feb. 1 goes to Kansas City to become secretary of a church federation there.

Rev. C. G. Morse, of Martinsville, Ind., has been chosen the new superintendent of the Southwest District of Indiana. Mr. Morse is a graduate of Kalamazoo College and the Divinity School of the Chicago University. He has held pastorates in Chicago, in Coldwater and Ypsilanti, Mich., and for two years at Martinsville, with a record that makes him welcome in the larger field which he is now entering.

The Baptist

Vol III February 11, 1922 No. 2

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All Seats Free

In the attractive calendar of the First Church, Springfield, Mass., we note in a prominent position that "All Seats Are Free." Do we understand that there is no one holding them down? There have always been a considerable number of free seats when it has been announced that we were to preach. We have found that every effort put forth to stimulate an interest in THE BAPTIST and *Missions* has resulted in greater interest in our worldwide work. Vital interest in God and his work will make "Free Seats" worth a premium.

Killam's Kollum

Are Women Temperamental?

We have been foolish enough to ask the question. It does not follow that we are foolish enough to attempt to answer it. Some women must be temperamental. We can in no other way account for their actions. We have probably said enough along this particular line. THE BAPTIST wants to say here and now that if the average Baptist woman is temperamental in her church work we would like a receipt guaranteed to produce a like result in the Baptist men. Women have been the pioneers in educational work in the church. Who started the regular and systematic study of missions in the churches? Women. Where do you recruit the most faithful and efficient teachers in your Bible school? From the ranks of the women. Who in our denomination can face a crushing task with hope, with faith and with a reasonable expectation of success? The women. Women were the first to understand fully the need of a better-informed church membership. The women are today the most active, take it the country over, in behalf of THE BAPTIST and *Missions*. Women do give a large place to their feelings in their church work. Their feelings, it must not be forgotten, are grounded in a fair knowledge of the facts concerning the world's needs. Our men through a better knowledge of these needs are becoming temperamental.

Money Keeps Talking

Lest, kind reader, you should interpret our silence about our subscription receipts as an indication that they are slowing up let us say that January also showed a good gain over the same month a year ago. In Jan., 1921, the subscription receipts were \$4,886.19 and in Jan., 1922, they were \$5,972.71. The gain in subscription receipts for the four months from October to February is \$7,781.14. This is not bad but it will continue to grow better.

It Was Good Business

In the issue of Jan. 21, we pointed out the business method used by Rev. H. F. Adams of the Twelfth Avenue Church, Belmar, N. J. We said even before we had returns from Belmar that this man knew good business methods. Here is the first report: We received a check covering ten new annual subscriptions to THE BAPTIST. Not one of these families were subscribers to either THE BAPTIST or the *Watchman-Examiner*. The pastor says, "I think this is a 'fair result.'" So do we. It is 10 per cent of the reported membership of the Twelfth Avenue Church. He says, "And more may subscribe." Wise, ingenious methods followed by hard work always bring results.

"We Will Keep at It till the Goal Is Reached"

Can Northern Baptists succeed in their New World Movement Campaign for the fiscal year? Here is the answer to that question by state directors of promotion, all the way from Maine to California. They are the men who are closest to the work on their respective fields, the ones who best know the difficulties of the task.

"A Steady Pull Will Do It"

By A. LeGRAND, state superintendent of Wisconsin.

"Wisconsin is looking hopefully to the new drive of the New World Movement. Ten men are giving all their time to this task for five weeks. A dozen others are giving part time. The task is so important that we must 'go over the top.' A steady pull will do it."

"Determined to Reach Goal"

By C. W. BRINSTAD, executive secretary for Northern California.

"Missionary offerings increased 224 per cent. Baptisms increased 212 per cent over the basic year of 1919. Special emphasis on tithing, evangelism and stewardship leagues. Almost all churches determined to reach goal."

"The Greatest Thing that Ever Came to Our Denomination"

By WILLIAM A. DAVISON, secretary of the Vermont Convention.

"The New World Movement is the greatest thing that ever came to our denomination, and Vermont is pushing hard the collections of back pledges from those who did not pledge, or who have come into the churches since the pledges were taken."

"Nothing Less Than the Goal"

By EDWIN C. WHITTEMORE, director of promotion for Maine.

"For Christ and his salvation of the world, nothing less than the goal. For the spiritual help of ourselves and our churches, not how little may we do, but how much can we do. Prayer that pledges. Pledges paid. Opportunities met. The second mile. Together with God, for God."

"We Will Keep At It Till the Goal Is Reached"

By FRED A. STOCKTON, general superintendent North Dakota Convention.

"We are making our plans as rapidly as possible, to meet all of the needs and program of the convention. North Dakota is a 'bitter ender.' We will keep at it till the goal is triumphantly reached."

"They Put the Lord First, This Spirit Will Win"

By G. W. CASSIDY, director of promotion for Iowa.

"No state feels the present financial depression more keenly than rich agricultural Iowa, but many Iowa Baptists are borrowing money to meet their pledges. They put the Lord first. This spirit will win."

"Hopeful of Exceeding Financial Receipts of Last Year"

By W. F. RIPLEY, director of promotion for Colorado.

"State has been divided into ten districts, with leaders in charge of each. Teams composed of minister, laymen and women plan to visit every church. Hopeful of exceeding financial receipts of last year."

"Michigan Going, Looks for Victory"

By GRANT M. HUDSON, director of promotion for Michigan.

"Michigan going: state divided ten districts, Forward Step Campaign purpose threefold: 1. Missionary inspiration. 2. Stewardship League each local church. 3. Get each church committed to take joint canvass for current expenses and New World Movement. Look for victory."

Save

THIS word stood out on posters and in papers during the war and it was observed in regard to food and at times in regard to other things.

Some things were not saved. Some luxuries sold more during the high wage period at the close of the war than ever before. Munition workers had not been trained to save but were trained to spend. Many devices were instituted to cause every one to spend.

Stewardship includes training in saving. A report tells of a man who scrimped and saved until he had \$7,000 in the bank and then lost it all by buying some oil land of an oily-tongued stranger. He had saved but he did not know the first thing about real saving.

Saving money builds character. The larger life comes from saving. The spendthrift is disliked by all for an "easy mark" and cannot hope to have a really great character. The time to begin to save is in youth when the income is so small that saving seems impossible.

One basis of a good steward is a real saver.

"For God Is With Us"

By WILLIAM REID, director of promotion for Massachusetts.

"Massachusetts is indulging in no criticisms, but the constructive kind; offering no excuses, but trying to do her best; has no doubt about results. For God is with us."

"We Enter Our Campaign With Faith in Its Ultimate Victory"

By A. B. MINAKER, superintendent of the Idaho Convention.

"With the courage of our convictions that the New World Movement must be completed, we enter our campaign with faith in the ultimate victory."

"Expectation of a Splendid Response"

By WALTER I. FOWLE, state secretary, Nebraska Convention.

"A special Training Conference of Nebraska workers was held with Dr. Bowler on Jan. 6. There was manifested an earnest determination to do great possible things for the Kingdom, and a spirit that warrants expectation of a splendid response on the part of Nebraska to the new appeal of the New World Movement."

"With Characteristic Zeal, Courage and Sacrifice"

By J. F. WATSON, executive secretary for Western Washington.

"The Baptists of Western Washington are not disheartened, but, with characteristic zeal, courage and sacrifice, are planning to carry their full share of the denominational burdens."

"Pressing Toward Victory for Their King"

By F. G. CRESSEY, director of promotion for Ohio.

"Buckeye Baptists are battling against demons of indifference, misinformation and laziness. With 'concerted action under unified leadership' (Foch), they are pressing toward victory for their King."

"Every Member in Every Church"

By B. T. LIVINGSTON, general secretary for Rhode Island.

"Board votes unanimously to cooperate in securing pledges and cash. Collections in November 116 1/5 per cent. All one body, we (men and women) are cooperating with our national officers and organization. Our motto: 'Every member in every church' going their limit for the denominational program."

"To Secure as Much Money as Available"

By CARLOS M. DINSMORE, general superintendent for the Indiana Convention.

"The Baptist churches of Indiana are determined to pay one-half of their pledges by April 30, if at all possible. Our entire missionary program is to secure as much money as available."

"When Baptists Awake, Victory Will Be Ours"

By FREDERICK G. DAVIES, director of promotion for Southern California.

"When Baptists awake to their world task as America awoke to hers in World War days, victory will be ours. Christ cries, 'Awake, awake ye Baptists!'"

"Forward Together Is Our Watchword"

By WILLIAM G. RUSSELL, director of promotion for Pennsylvania.

"Pennsylvania plans to hold a conference with a small group of people in each association. The members of this group will be fully informed as to our denominational achievements and need, and in turn will carry the information into each local church, through which channels it will be carried into each home, and so reach the last member in the last church of the entire state. The state board of promotion has heartily endorsed plans that contemplate Pennsylvania participating to her full ability. Forward Together is our watchword."

"Nevada Will Do Her Part"

By GEORGE L. SNYDER, director of promotion for Nevada.

"Baptists are slow but sure. The goal will be reached, even if at the last minute. Stewardship campaign O. K. Nevada will do her part."



The Baptist



"Enthusiastic for the Lord"

By BERTHA G. JUDD

A FEW weeks ago a young woman newly appointed as state secretary for the World Wide Guild was asked, "Can you enter enthusiastically into the campaign?" "Yes, indeed," she replied, "I can be enthusiastic in any work *for the Lord*." The words of this young worker express the spirit that has been characteristic of the service of Baptist women in the organized work of their missionary societies for fifty years.

The gifts saved in tiny amounts from the household allowances; the letters written to missionaries; the prayers daily offered on their behalf; the information diligently sought by reading and study to foster a sense of fellowship with the workers; the persistent recruiting among the women of the churches in order to provide for the expansion of the work, all were consciously and worshipfully service *for the Lord*. And faith reaped abundant harvests. The number of workers steadily increased, until both the foreign and home mission societies have a staff of workers in the field numbering more than one for every day of the year. The aggregate of the small individual gifts each year is hundreds of thousands of dollars.

To-day we are face to face with a new task: the enlistment of the churches as a whole for the work of the denomination as a whole. The women enlisted fifty years ago in the organization of their missionary societies, are recognized as a factor of great importance in the accomplishment of this larger work. For years their vision has been that of world evangelization. Now the time has come for it to be enlarged, that it may comprehend all the denominational objective: the pub-

lication of the Bible in numerous languages and of religious literature for the youth of our churches; the support of the institutions of learning in which our young people may receive training for service; the care of those who have grown old in their work as preachers and missionaries. To this greatest task ever visioned by us, Baptist women are rallying in the Continuation Campaign.

Its objective is not merely the completion of the hundred million dollar fund but a spiritual victory expressed in the allegiance of a people who have put away false gods and are ready to bring "all the tithes" into the storehouse. That this may be realized women from coast to coast are daily praying. They have always found refuge in prayer, perhaps because their resources have seemed so inadequate to the work before them; and they have given gladly and increasingly because they have prayed; and the successes for which they have rejoiced have come in answer to their prayers and gifts.

This campaign requires more of prayer and intercession because it is a greater test of faith than anything previously attempted. It is not that there are not enough women in our churches, and that there is not enough money. It is because many women lack vision, and so much of the money in the hands of those who call themselves by the name of the Lord is not dedicated to Him, that faith is tested. That it may be victorious again as so often before, women pray and bring their gifts of self denial* and thanksgiving and love, a host of them who "can be enthusiastic in any work *for the Lord*."

A Woman's Number

THE BAPTIST herewith presents to its readers a Woman's Number. Perhaps this is the first time that any of our national weeklies has asked the women of the denomination to use its pages for the presentation of their work in its various phases. This issue is therefore a new thing under the sun. Its value is so evident, however, that we shall be surprised if there is not a request that it be repeated.

The leading editorial is by one of our well-known women. Here also are messages from the president of the Northern Baptist Convention and from the presidents respectively of the Woman's Home and Foreign Mission Societies. There is a statement of the aims of the Continuation Campaign and other material which speaks so well for itself that words of commendation are unnecessary. Read it all.

The women of the denomination have learned organization down to the last church, cooperative effort and

sacrificial giving as no other group of our people has learned these. We take our hats off to them. We are sure that they are going to succeed in their effort to raise \$2,000,000 before May 1. Their challenge to the men, which involves both the immediate raising of large sums of money and the development of an organization as effective as that possessed by the women, must not go unheeded.

* * *

Great pressure is being brought to bear upon the executive committee of the Northern Baptist Convention to change the place of the annual meeting from Seattle to some city more readily accessible to the majority of the churches. Despite the just claims of the Pacific Coast, it is urged that economy demands this year a central location for the meeting. It is certainly to be hoped that a decision will be reached before the next meeting of the executive committee on March 8.

Editorial Comment

AN APPEAL FROM RUSSIAN BAPTISTS

On another page is printed an appeal from Russian Baptists. We rejoice that communication has at last been restored with these brethren of ours. But we are saddened by the story they tell.

A Russian winter is bad enough when men and women are well-clothed and fed. It is terrible beyond measure when all the people are under-nourished and but poorly clad. When famine stalks through the land, no words can describe the scene. We suggest that, as you read this appeal, you set your imagination to work.

Christianity expressed in doctrine may be hard for some to understand. There is none so stupid that he cannot understand Christianity expressed in loving deeds. What is the Russia of tomorrow to be? What is to be the relation of that Russia to the United States? Such questions are mightily important. We cannot answer them in full. But this we know that Russian children who are fed and clothed this winter by American money are going to have a warm place in their hearts for America and the Americans. And these children of today will be the Russia of tomorrow.

THE SOLICITOR'S ROYAL ROAD

No man has a right to go to another man and ask him to make a gift for a cause, however good, until he can say, "I have made my own gift, and it represents for me a sacrifice proportionately as great as that I am asking you to make." Any man can understand that kind of talk and can love the spirit back of it. Remember, too, that the test of the gift is not its size but what is left after it is made. The man who gives \$15,000 and has left of his income \$135,000 is not giving on anything like the same scale as the man who has an income of \$1,000 and of this gives \$100. Giving has no great value to the soul until it means sacrifice to the individual. Our well-to-do men and women will be wise if they take notice in these days of what the poor widow, in her great love for her Lord, is doing.

A CONSCIENCE FOR THE MOVIES

Is Will H. Hays to be paid his salary of \$150,000 a year in order to be a conscience for the movies?

So some think. And all know that a conscience is needed. The men in the business know how to make pictures and how to put them on the market; the wonderful expansion of the business proves that. But these same men have not known, or have not seen the wisdom of acting on the knowledge possessed, how to keep the business from drifting into sensuality and scandal. They have discovered, however, that the nation-wide protest is no manufactured affair, but the honest expression of people everywhere who wish the movies to give clean entertainment and to cease to be a menace to all that is decent.

Can Will H. Hays, as national director of the moving picture industry, give them the help they need? Well, he is a Presbyterian elder who takes his religion and his position seriously. He has always had the reputation of carrying his religion into his work. With sim-

plicity and straightforwardness, his friends say, he has carried his religion into his work at the head of the post-office department. So perhaps there is hope. Whatever may have been the motive of the moving picture men in choosing him (and we should credit them with the best and not the worst) he is a good omen.

"I HAVE FOUR MORE BOYS"

The son of J. L. Shellenberger, of Hesston, Kansas, died of smallpox recently, contracted while engaged in the relief work of the Near East Relief at Diarbekr, Turkey. In reply to the notification, the father wrote a letter in which these words occur: "I have four more boys I am willing to give as soon as they are as well qualified as Menne was. It is a consoling thought that he died in the service of the Lord."

We have our rolls of honor for the boys who died in France. There is also a heroism of peace, and a devotion on the part of parents and workers as fine as anything seen in the war. Parting is hard but it is magnificent for a man to lay down his life for his Lord and for suffering men and women. We salute this father and his boy who is alive forevermore. And we hail also that fine company of our young people who in the same spirit go out to our mission fields, bearing with them the blessing of their parents and of the Lord. "I have four more boys." Thank God for that.

ENFORCING PROHIBITION LAW IN DETROIT

Judge Pliny W. Marsh, of Detroit, has furnished us with a list of prosecutions for violations of the prohibition laws as these went on in the Recorder's Court of that city for the period Sept. 1-Dec. 31, 1921. The record shows conclusively that the agencies which are enforcing the law in that city are not idle. The figures follow:

Number of prosecutions, 772; total number convicted, 534. Dispositions: Fined, 444; committed, 49; sentence suspended, 26; probation, 15. Total number not convicted, 165. Dispositions: Acquitted, 12; dismissed, 89; nolle prosequi, 60; withdrawn, 4. Number still pending, 73. During these four months the total fines collected were \$91,155.

ENTHUSIASM

A man came to three stonemasons cutting stone in a great enclosure.

"What are you doing?" he asked the first.

"Working for \$5 a day," the stonemason answered.

"What are you doing?" the man asked the second.

"Trimming this stone—can't you see?" the stonemason replied.

The man approached the third stonemason. "What are you doing?"

"I am building a cathedral," said the third stonemason.

And there, you see, is the whole secret of enthusiasm. You cannot buy it at \$5 a day or at any other amount. There can be no enthusiasm in chipping stone or doing any other mechanical task. But the man who builds

a cathedral—his part of it—is a fellow with God, for he is a creator, too. If you don't believe it, have a look at the cathedral at Milan, or that at Cologne.

Now this thing that the Near East Relief is trying to do—this saving of a whole people from hideous death—is a cathedral greater than St. Sophia. It is built of human lives, and its walls of flesh and blood house the unconquerable soul of a race. No man can be mean or niggardly or selfish or petty who has this vision constantly before him.

When you find someone to whom this work of the Near East Relief—this fine work of building a vast human cathedral—means nothing; who seems to you to be petty and hypercritical; don't scold, don't sulk, don't despair. *Help him to get back his lost vision.*

(From "Team Work," the little family paper of those American men and women who are working to gather funds and supplies to keep alive 110,000 Christian children, victims of war and massacre in the Near East.)

COMPULSORY CHURCH ATTENDANCE

The heated season of the year brings many strange legislative proposals, and so also does the period of most intense cold. Massachusetts gets recognition this time through the bill introduced into the legislature to make church attendance compulsory upon all citizens. Mr. Bennett, who introduced the bill, takes the measure seriously, but to date few have been found to agree with him. There are some who think that he must want to make church going unpopular and counts upon that tendency in men to want to do everything which is forbidden and to refuse to do what is ordered. This much, however, has been accomplished that the joking discussion has not failed to notice that benefits accrue to the community from habitual church attendance on the part of its members. We should have better communities if such attendance were general. Perhaps some ministers, especially in the East, will be inclined to take advantage of this free advertising of the churches to urge the claims of the church upon all the people, living under the shadow of the building.

BY UNION ROME MEANS ABSORPTION

There are dreamers who talk at times of schemes of Christian union in which the Roman Catholic Church is included. Strangely enough they miss the oft-repeated statements from Roman authorities that the only union there can be is that in which individuals come to the Roman Church, confessing their sin, asking forgiveness and pleading to be taken in. Any kind of corporate union would be to recognize the Protestant sects and that Rome will never do. A recent statement in *America*, the Catholic weekly, should speedily send glimmering all such hopes on the part of weak-kneed Protestants. It says: "The Catholic position on reunion is clear, 'Charity in all things,' but for heresy one has no terms except terms of condemnation. Reunion, yes; but not at the cost of peril to the deposit of faith. The sooner our separated brethren learn that they must come, one by one, as little children to a great and tender Mother, and that the only conceivable basis of reunion is submission, full and unconditional, to the see of Rome, the sooner shall we realize that blessed vision of peace, one flock and one shepherd." We Baptists

in turn will be willing to receive for baptism any Roman Catholic on credible evidence of his own conversion and present faith in Christ.

CHICAGO SUPERINTENDENT CONDEMNS "JAZZ"

Following an investigation by Superintendent of Schools Mortensen, the Chicago Board of Education has issued a condemnation of modern "jazz" tendencies in dress, dance and general behavior among high-school pupils. To him these things are demoralizing, an attitude in which he is supported by the Illinois Parent-Teachers' Association.

Parents will be interested to know that Superintendent Mortensen holds them largely to blame for juvenile misconduct, asserting that what they themselves do is sure to be imitated by their children. A sound observation, that!

Students in several Chicago high schools are organizing to bring about better standards among all the students, encouraged by Mr. Mortensen's assertion that loose and immoral behavior is characteristic of less than 3 per cent of the pupils.

Hasn't the time come for church people to be as positive in their condemnation of the barbaric and indecent in conduct, dress, music and dancing, as are some school authorities? We shall soon be hearing again the old slander that the church lags in the rear of all reforms.

SECOND THOUGHT ON A MILLION DOLLARS

When Charles Garland, an interesting New Englander, was offered \$1,000,000 as his share of his father's estate, he made a grand gesture and refused it. As for him he wanted poverty and contentment on his little farm. He asserted that he was opposed to the whole system under which one man could possess one million dollars while another had little or nothing. The newspapers caught his gesture and transmitted it to the whole country. So he preached his sermon, if sermon it was. And people read and laughed and wrote him letters, suggesting that their conscience was not as keen as his. Now, it seems, he has changed his mind. He has friends who could make good use of this money. A little for himself and much for them would be his idea. So he becomes the gracious distributor of this unearned wealth. What next?

It is the use a man makes of the money which comes to him that determines his character or lack of it. No one man can change a system and no stage refusal to accept money will help the situation. But by the use of money a man can attack some of the abuses which are patent and perhaps remedy them. He can give opportunity to many who otherwise will have their noses to the grindstone all their lives. He can liberate ideas through the printed page or the spoken word. He can invest that money in the building of a Christian center in a heathen land. Some of Rockefeller's money has gone to the founding of a great medical school in China. What an untold blessing that money is going to be to generations yet unborn! What might not be done on some of our mission fields with a million dollars! Men may not be responsible for the money which comes to them, but the Lord is going to hold them responsible for the money which goes from them.

The Goal of the Continuation Campaign

Two million dollars in new gifts from Baptist women by April 30, 1922, sought by the Woman's Foreign and Home Mission Societies, as a special contribution towards the \$100,000,000 Fund

What are churches for but to make missionaries?
 What is education but for to train them?
 What is commerce for but to carry them?
 What is money for but to send them?
 What is life itself for but to fulfil the purpose of missions, the
 enthroning of Jesus Christ in the hearts of men?

AUGUSTUS H. STRONG.

Shall my gift be a memory gift

*in
gratitude
for* Mother? Who loved and cherished me.
 Father? Who loved and supported me.
 Husband? Who loves and cares for me.
 Son or daughter? My pride and joy.
 Brother or sister? Comrades of the years.
 Pastor? Who married or baptized me.
 Sunday-school teacher? Who influenced me.

Shall my gift be a gift expressing self-denial

*in the
giving up
of* Pleasure?
 Travel?
 New clothes?
 Some longed-for luxury?

Shall my gift be an act of worship expressing

*loyalty
to
Christ* What have I thought of his work so dear?
 What have I done for his Kingdom here?
 What have I given of the wealth he gave?
 What have I shown of his power to save?
 What have I done that the world might see
 What Jesus did when he died for me?

How We Could Reach Our Goal

In the churches of the Northern Baptist Convention there are more than 250,000 women. Some can give large sums, some only small ones, but all can give something, "as the Lord hath prospered."

Suppose	pledge	Pay 1/3 Feb. 28, 1922	Pay 1/3 Mar. 28, 1922	Pay 1/3 Apr. 28, 1922	The Total will be
10 women	\$10,000	\$3,333.33 1/3	\$3,333.33 1/3	\$3,333.33 1/3	\$100,000.00
50 "	1,000	333.33 1/3	333.33 1/3	333.33 1/3	50,000.00
150 "	500	166.66 2/3	166.66 2/3	166.66 2/3	75,000.00
500 "	300	100.00	100.00	100.00	150,000.00
500 "	200	66.66 2/3	66.66 2/3	66.66 2/3	100,000.00
1,000 "	100	33.33 1/3	33.33 1/3	33.33 1/3	100,000.00
1,000 "	75	25.00	25.00	25.00	75,000.00
1,000 "	50	16.66 2/3	16.66 2/3	16.66 2/3	50,000.00
10,000 "	30	10.00	10.00	10.00	300,000.00
10,000 "	15	5.00	5.00	5.00	150,000.00
25,000 "	10	3.33 1/3	3.33 1/3	3.33 1/3	250,000.00
50,000 "	6	2.00	2.00	2.00	300,000.00
50,000 "	3	1.00	1.00	1.00	150,000.00
50,000 "	2	.66 2/3	.66 2/3	.66 2/3	100,000.00
50,000 "	1	.33 1/3	.33 1/3	.33 1/3	50,000.00
249,210 women					\$2,000,000.00

Let us give in the spirit of sacrifice for a cause which should be dear to us because of the blessing it will bring to others.

"Oh! that my Saviour were your Saviour, too."

Gifts to the Continuation Campaign are *new gifts* made in addition to any amounts previously given or pledged to the New World Movement and are payable through the local church treasurer for the Continuation Campaign of the W. A. B. H. M. S. and the W. A. B. F. M. S., 276 Fifth Avenue, New York City.

A Spiritual Challenge from the Women

We must not see dollars but human souls. In religious work men and women complement each other. Women join prayers and issue challenge.

Confident but Not Self-Confident

By HELEN BARRETT MONTGOMERY.

IN the zero hour of the night—two o'clock—I awoke the other night to face a big, fearsome question born of great fatigue and depression—"Supposing Baptist women should fail in their great purpose! Then what?"

I lay staring at the darkness, cold and trembling, while the words said themselves again and again—*Suppose they should fail! Then what?* I turned the torturing thought over in my mind—it was the hour of unfaith and of fear. Then in my heart there whispered the voice of a great hope, "I am standing on the promises of God."

But dear women, dear comrades, I want to put the question squarely up to you. *Are we going to fail?* There are certain attitudes that will lead to certain failure, certain others that will insure success. We may be complaisant, proud of our organization, self-confident. Then we shall fail. Our trust must be not in organization, no matter how perfect, but in the living God. We may be timid, fearful, without daring to face impossible odds. We may be like Peter seeing the waves and feeling the wind as he tried to walk on the waters—then we shall begin to sink.

We may be prayerless, then we shall fail.

We may, on the other hand, have the urgency of a great conviction of the importance, the absolute necessity of our task. Inasmuch as we are possessed of this, we shall have each one the fighting strength of ten. Let us be convinced women, possessed women. We can sell a great proposition like ours to the denomination only when we have first sold it to ourselves.

We may have a spirit of sacrifice that will work miracles, remove mountains. If only we can take the passionate pouring out of gifts for the country and sublimate it to a greater intensity for the cause of Christ—the greater cause demanding the greater sacrifice, we shall not fail.

We may see not dollars but human souls. We must translate these great sums that we need to raise into their equivalent of work; hospitals to be closed if the money is not given, schools closed, girls to

miss their chance for Christian education, boys to be turned back from the ministry, souls unreached to die in the darkness, Jesus the Saviour to fail to reach sinners with his healing and forgiveness. O, if we can only be big enough to imagine for one moment the tremendous, the awful cost of our failure in time and in eternity. We shall not fail, we cannot.

Hail and Godspeed

By ALICE B. COLEMAN.

IT is a great day in the life of our denomination that sees the laymen putting on the harness and girding themselves for organized effort toward meeting the crisis which our boards and societies are now facing. It is a still greater reason for thanksgiving that their present effort is not to be an isolated one, related only to the great needs of this fiscal year, but that the Northern Baptist Laymen's Council is to be a permanent factor in the denominational work and that the laymen are henceforth to act together in all their undertakings.

To say that it is not good for man or woman to be alone in any department of life is a truism, but the vital truth contained in the statement is perhaps not so fully realized in the realm of religious work as in other parts of life. Yet beyond question the truth holds good in religious life and work as fully as elsewhere. Each needs the other. A more inclusive view, a broader vision, a saner and sounder judgment are arrived at when questions and situations, perplexities and burdens are considered and are borne together and when achievements and victories crown the work of both.

For many years the Women's Home and Foreign Mission Societies have held the field alone as fully organized groups within the denomination representing purely lay activities. They have proved the value of thorough and far-reaching organization, of volunteer work by a host of volunteers, and of intensive work, each in its given field. In recent years they are joyfully recognizing the value of united effort in many lines of work that are common to both. Whatever the form of the laymen's organization and whatever specific methods and lines of work they may adopt, we are assured that

in all essential features and in spirit, as truly as in effort, their work and ours will proceed along parallel lines, united at many points by the bonds of cooperation, understanding and sympathy.

We rejoice beyond measure that this day has come. We greet the Northern Baptist Laymen's Council with enthusiasm and with faith.

And so we say once more to our brethren,

Hail and Godspeed.

The Race is On

By MARTHA H. MACLEISH.

IN the planning of this Woman's Number of THE BAPTIST, it was decided that there should be a message from each of our three women presidents. Now comes the suggestion that I may address mine to the men of the denomination. This rather appeals to me. In the first place, I've written many messages to the women for lo, these many years, and who knows but they may be getting tired of them. In the second place, it gives me a chance to say some things—nice things, too—to these Baptist men who are our brothers and our husbands and our friends, and in particular our partners in this great Baptist enterprise.

I am glad to express to you, State Directors of Promotion and State Convention Secretaries, our sincere appreciation of your spirit of cooperation. You were a little afraid of us at first. You didn't feel quite sure that we could be depended upon to play the game, and to tell the truth we, too, suffered some of the same qualms about you. But experience has shown that all we needed was to get acquainted. We know now that we can trust each other, and can work together. We women are glad to have the broader view, to see the denominational work as a whole, and we find it good to get the masculine point of view upon plans and work. We hope you also find contact with our women workers helpful, and all we ask is that to the women everywhere there be continued some definite financial responsibility and freedom to use their own methods where those will bring the best results for the common good.

To you, Dr. Aitchison, we want to express again our personal loyalty and our appreciation of the way in which you are carrying your heavy

load of responsibility. We have always been grateful for your generous attitude toward the organized woman's work of the denomination, and again we pledge you our best in both labor and prayer.

To all the other men at headquarters who are carrying the burden of promotional work, which we so fully understand, we say God-speed, and let us help where we can. To you especially, Dr. Heath, we would like to say that we are all glad, with the possible exception of the women of Massachusetts, that you decided to stay by the Department of Conferences and Conventions. You have

made it and we wouldn't have known it without you.

And now last, but by no means least, we bring our glad greetings to you, the Laymen, with your fine new organization. We feel that you have done the one remaining thing that was necessary to bring the denomination to the point where it can with hope and good courage face its task.

We appreciate your undertaking, for we have been longer than you in this business of organizing down to the local church. We know the time and the effort required and the steady continuous work needed to

keep the organization up after it is once formed. But we also know what it is worth to be able to reach quickly down to the last church, and we rejoice that you are making that possible.

We certainly join our prayers with yours for the success of our common enterprise and that we may be kept from self-sufficiency or a reliance upon human agencies.

We note that you have been given a proper handicap in the amount to be raised, and now, set in our places and ready to go, we offer you our challenge—Come on! We'll race you till April 30.

The Campaign Songs

Standing on the Promises.

R. K. C.

R. KELSO CARTER.

1. Standing on the prom-is-es of Christ my King, Thro' e-ter-nal
 2. Standing on the prom-is-es that can-not fail, When the howling
 3. Standing on the prom-is-es I now can see Per-fect, present
 4. Standing on the prom-is-es of Christ the Lord, Bound to him e-
 5. Standing on the prom-is-es I can-not fall, Listening ev-ery

a-ges let his prais-es ring; Glo-ry in the highest, I will shout and sing,
 storms of doubt and fear as-sail, By the liv-ing Word of God I shall pre-vail,
 cleansing in the blood for me; Standing in the liberty where Christ makes free,
 ter-nally by love's strong cord, O-vercoming dai-ly with the Spir-it's sword,
 moment to the Spir-it's call, Rest-ing in my Saviour, as my all in all,

CHORUS.

Standing on the promises of God. Stand-ing, stand-ing,
 Standing on the promises, Standing on the promises,

Standing on the prom-is-es of God my Saviour; Stand-ing,
 Standing on the prom-is-es,

stand-ing, I'm standing on the prom-is-es of God.
 Standing on the prom-is-es,

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Faith is the Victory

ENCAMPED along the hills of light,
 Ye Christian soldiers rise,
 And press the battle ere the night
 Shall veil the glowing skies;
 Against the foe in vales below
 Let all our strength be hurled;
 Faith is the victory, we know,
 That overcomes the world.

Refrain:

Faith is the victory!
 Faith is the victory!
 Oh, glorious victory,
 That overcomes the world.

His banner over us is love,
 Our sword the Word of God;
 We tread the road the saints above
 With shouts of triumph trod;
 By faith they like a whirlwind's breath
 Swept on o'er every field;
 The faith by which they conquered Death
 Is still our shining shield.

On every hand the foe we find
 Drawn up in dread array;
 Let tents of ease be left behind,
 And—onward to the fray;
 Salvation's helmet on each head,
 With truth all girt about,
 The earth shall tremble 'neath our tread,
 And echo with our shout.

To him that overcomes the foe,
 White raiment shall be given;
 Before the angels he shall know
 His name confessed in heaven;
 Then onward from the hills of light,
 Our hearts with love aflame;
 We'll vanquish all the hosts of night,
 In Jesus' conquering name.

JOHN H. YATES.

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Around the Clock in a Day Nursery

By CONSTANCE JACKSON

NEXT to a Ford factory a day nursery in a Christian center is the busiest place imaginable! Whether it be in Chicago, or New York, Indiana Harbor or Camden its activities are practically alike and its babies essentially the same—interesting, teachable, lovable. For the day nurseries are the far-flung battle line of the Woman's American Baptist Home Mission Society against the hunger and nakedness which many of the little ones of America suffer as the heritage of their birth into homes of poverty. In the heart of a crowded, Christless community its doors stand open with inclusive hospitality to welcome the homeless, the friendless and the neglected. "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven" is the unwritten motto of the day nursery, as once around its busy clock will suffice to prove.

7. A. M.—

The nursery has been swept and dusted ready for the first influx of children. Mrs. Trevino and Mrs. Paulinsky arrive with Mary and Joseph, aged respectively two and three. The children are turned over to the nurse with considerable dispatch for the mothers are on their way to the button factory where they must work till sundown. Tony, Marie, Stefano and Katherine, all under five, arrive in due order, and coats are taken off, hats put in the lockers and wet shoes removed. Bread and cocoa warm the chilly mites and bring a rush of color to pale cheeks.

8. A. M.—

Older brothers and sisters on their way to school deposit a new flock of babies who find their place quite naturally among the toys in the bright, sunny nursery. As the hour of nine approaches the five-year-olds are sent down to the kindergarten from whose happy circle snatches of song and laughter soon float up.

9. A. M.—

Pedro and Joseph are having trouble over the much prized "kiddy-kar" which, unfortunately, is too small to accommodate two three-year-olds even though they do not boast the ordinary plumpness of babyhood. A little tact on teacher's part serves to divert their attention to a box of blocks and they are soon busy building sky-scrapers in the chummiest manner possible.

10. A. M.—

Baths are in order and one child after another is carried out by nurse, undressed and popped into the clean white tub which is such a source of interest and admiration on the part of the mothers. They, too, have the privilege of bathing after their day's work, the hours assigned being noted on a card attached to the bathroom door. Said one woman, "You open every day?"

"Yes," was the answer.

"Then I come 'tree' times," she replies. "I eat breakfast I come; I eat dinner, I come; I eat supper, I come!"

11. A. M.—

Savory odors are beginning to waft into the playroom from the diet kitchen, hands are washed, rebellious locks brushed into order and bibs tied in place for dinner.

12. M.—

Nurse is a good cook and provides bountifully of soup, vegetables, bread and butter, and milk. Already Susie, who

looked so frail and anemic when she first came to the nursery last week, shows a marked improvement. Rudolf's mother says that he now wants to wash his hands before he sits down to a meal at home and insists on saying grace "like they do over there." Said the mother gratefully, "This a grand place for him. He learn manners over here."

1 P. M.—

It is nap time and tired babies who, when they first came to the nursery fussed at this forced interruption in their activity, now fall asleep in their seats at the table if dinner is a little later than usual.

2 P. M.—

Quiet still reigns in the nursery while the soft breeze from an open window blows roses into Pedro's wan cheeks. It is a pretty scene—twenty small white cribs each with its sleeping occupant snug and warm beneath his baby blue puff. Small shoes beside the bed patiently await the wriggling little toes of owners, quiet now in sleep.

3 P. M.—

Those who escaped baths before dinner are captured on waking from their naps. Gradually impatient feet are shod and pinafores tied on once more. Books, dolls, teddy-bears and blocks litter the floor again and the playroom rings with mirth and laughter.

4 P. M.—

Clad in warm wraps the children are out on the large porch at the back of the nursery enjoying an outdoor frolic in the late afternoon sunshine.

5 P. M.—

Healthy babies are hungry babies, they say. Full of vigor and rosy of cheek the nursery children are ravenous for the simple supper of bread and milk which ends their day. Heads are bowed reverently to ask the Father's blessing on the meal and during its course several quieting kindergarten songs are sung in concert.

6 P. M.—

Mothers, confident that their little ones have been well cared for, arrive after their hard day's work in the factory to find Pedro or Marie rosy and well fed, all buttoned snugly into their warm coats. One mother was so delighted when she saw her child after his first bath and in clean clothes that she offered the nurse 50 cents for what she had done! Another, a young widow, had been having to pay a woman \$4 out of her weekly thirteen to care for her two little girls until her return from work. "I was nearly ready to give up," she said to the headworker, "and then I found you. Now my children pray for you every night."

Shall eager hands entreat our help in vain? In all our large cities the number of day nurseries needed could be multiplied a hundred times. Aren't you eager to help in so fascinating an occupation? The Woman's American Baptist Home Mission Society needs women with missionary spirit, some training and practical experience with small children to act as di-

rectors of day nurseries in their Christian centers. If you are willing to go on a great adventure for Christ communicate with Miss Jessie Dodge White at 276 Fifth Avenue, New York City.

Money Wanted

A mother whose little boy left her for the happier home has given the money for a kindergarten in Japan, but there is no land on which to place the building, so the Woman's American Baptist Foreign Mission Society has a veritable castle in the air and the children in the



AT JUDSON NEIGHBORHOOD HOUSE

slums of Kobe are still waiting for a new kindergarten building.

A cable brings the information that an earthquake visited the vicinity of one of the girls' schools in India. As a result a great crack was left in the pretty white stucco building. This not only spoils the artistic effect but makes the building unsafe for the 140 girls and the two missionaries who live under that roof.

A school in South China that started with a little group of girls in a missionary home, has grown to two day schools with ninety-six girls. The present building is outgrown. The saddest thing on tongue or pen—no more pupils or teachers no class work for women, no kindergarten, not one step beyond the present until there is more room.

Standing on the Promises

WHAT WE SAY

1. *We are tired.*
2. *We have done all we can.*
3. *We don't want any more campaigns.*
4. *Our women have given all they can.*
5. *We have no wealthy women in our church or state.*
6. *It is an utter impossibility.*
7. *We do not know how to go about it.*
8. *There are too few of us to attempt to do anything in our church.*
9. *The circumstances are all against us.*
10. *It will surely fail.*

WHAT GOD SAYS

1. *"He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:29.*
2. *"Go ye into ALL the world, and preach the gospel to EVERY creature." Mark 16:15.*
3. *"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing." Isa. 43:18-19.*
4. *"And nothing shall be impossible unto you." Matt. 17:20.*
5. *"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.*
6. *"The things which are impossible with men are possible with God." Luke 18:27.*
7. *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.*
8. *"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.*
9. *"The Lord thy God in the midst of thee is mighty." Zeph. 3:17.*
10. *"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.*

Women in Home Mission Lands

A Dedication in San Salvador

Letters have just arrived from San Salvador, Central America, telling in glowing terms of the dedication there of the splendid new Baptist edifice. For the first time all the missionaries of the republic gathered together in the capitol city. Miss Martha Howell, a teacher under the Woman's American Baptist Home Mission Society in their school at Santa Ana, writes: "It was a supreme moment when we stood about the doors of the new Baptist Temple in San Salvador and lifted our hearts in gratitude and praise to him who had given it. With a very impressive ceremony the doors were thrown wide open and the large auditorium was soon filled. All the missionaries were there, and the believers came from towns and villages away over on the border, many of them walking long distances. The years of hard work in limited quarters and of patient waiting are rewarded and the beautiful edifice stands as a challenge to great effort in the Kingdom of God." Faith wins, and the missionary knows this as does no one else.

Great Christian Center for Detroit Negroes

The great new Christian center for Negroes recently opened in Detroit with the cooperation of the two home mission societies and the Detroit Baptist Union is already reported "too small for what we want to do." Detroit feels especially the problem resulting from the great migration of Negroes from the southern states. It has been next to impossible to house and care for these newcomers adequately. This new center is located in one of the most densely populated sections of the city and its influence for good on the lives of the Negroes cannot be estimated. An active interest on the part of Christian men and women in the North is required in order to achieve that

day when the Negro population shall no longer constitute a "problem" in our land.

Training New Workers

One of the most vital branches of missionary work is the training of new workers to carry on the message which has transformed their lives. The Woman's American Baptist Home Mission Society is doing this in more ways than is ordinarily realized. Almost every one at all interested in the work knows of the Baptist Missionary Training School in Chicago, the missionary supply house where high school and college graduates are trained for actual service.

Besides this the Woman's Home Mission Society operates a normal and missionary training department in the school

at Pueblo, Mexico, and a missionary training school is associated with Shaw University in Raleigh, N. C., where young women are prepared for service among their own people. Shortly another such department is to be opened in connection with the Hostil at Rio Piedras, Porto Rico, for the training of Spanish speaking peoples, and a woman's department is soon to have a place in the International Seminary in East Orange. If the Woman's Home Mission Society is to meet the appeals that are constantly coming in it must send out a large number of new missionaries and teachers. It would be useless to erect new schools and Christian centers without trained workers to man them. Can one build bricks without straw?

Ohio Women in the Continuation Campaign

"While it was yet dark the women came."

The share of Ohio's Baptist women in the quest for \$2,000,000 by April 30 is \$187,000 and they are singing "Faith is the Victory."

Ohio, as a part of East Central District, has for her campaign director Mrs. R. L. Hutchinson, Huntington, W. Va., and Mrs. W. H. Alexander, Columbus, Ohio, for director of publicity. The state as a unit is under the direction of Mrs. Elizabeth R. Phillips of Youngstown. Ohio is divided into four districts, each of which has its own campaign director. These women are Mrs. F. C. Wellman, Granville; Mrs. S. E. Davies, Zanesville; Mrs. H. A. Long, Middletown; and Miss Ethel Bentley, Toledo. Under their direction conferences have been held during January in Cleveland, Cincinnati, Marion and Zanesville. Questions have been asked and answered informally. Mrs. Phillips has outlined the plans and Mrs. Hutchinson and Mrs. Alexander have sobered and stirred the hearts of their bearers as they unfolded "The Whole

Task" and emphasized "Our Father's Business—Ours." A splendid spirit of courage and enthusiasm prevailed and divine guidance was earnestly sought through prayer and the Word of God.

The outcome of these conferences has been the campaign organization of the associations. Teams are being appointed from each church; two women who will go whenever and wherever called to groups of women who need their message. Already prayer leagues have been mobilized. The aim is to have a prayer leader and a band of praying women in each church. Mrs. F. G. Cressey is the state prayer league leader.

To quote from one of Ohio's district directors: "When have women failed at any dark hour? Have they not come forward bravely and have they not met the crisis victoriously? Our missionaries at Rangoon have voted to give a MONTH'S SALARY! Can we allow these women to be recalled because we have failed to offer daily prayers, to give unstinted service and to make sacrificial gifts?"

Christian Schools and the New Internationalism in Japan

"What is happening in the schools of Japan is of far more importance to the future welfare of mankind than what is happening in her dockyards."

By ROBERTA M. MCKINNEY

DURING the early days of the recent conference in Washington, H. G. Wells made the significant comment, "What is happening in the schools of Japan is of far more importance to the future welfare of mankind than what is happening in her dockyards." The tone of the comment carried with it some uncertainty as to what is happening in the schools of Japan but those of us who are fortunate enough to know something of mission schools and the work being done in them feel no uncertainty as to those schools and their influence upon the future.

Missionary leaders have been strong in the assurance that in spite of the seemingly hopeless militarism of Japan, due to the influence of the military party in power, there was growing up through the influence of Christian schools and teaching a public sentiment that would at last disrupt the shell of militarism and disclose a nation ready to take its place with other nations of the world on a basis of international good-will. Even so disinterested an observer as the vice-president of the San Francisco chamber of commerce, after representing the chambers of commerce of the Pacific coast on a mission to Japan in the interests of commercial relations, said on his return, "You might well expend a million dollars on this enterprise (The Woman's Christian College at Tokio) in the interest of international relationships alone."

It remained, however, for Madame Yajima, coming to America on her own initiative with her petition signed by thousands of Japanese women to furnish conclusive evidence that the thing missionary leaders have hoped for has been taking place in Japan.

Madame Yajima, one of the first women of Japan to receive a higher education, was for forty years head of the girls' school, Joshi Gakuin, of Tokio. As founder of the W. C. T. U. in her country she has been most fittingly called the

Frances Willard of Japan.

When President Harding sent out his invitation to the Conference on the Limitation of Armaments the text was not printed in Japanese papers as the Japanese government does not give such in-



MADAME YAJIMA

formation to the press. Uncertain rumors got abroad but the people only wondered what it was all about. It was some time afterward that, by a curious chain of circumstances, the fact of the invitation became known to Madame Yajima.

We are told of a conference which followed, Madame Yajima being present, together with her two nephews, one of them a noted novelist, called the Tolstoi of Japan, the other the editor of Japan's most influential newspaper. At this conference President Harding's invitation was discussed and piles of American newspapers were searched for light on the situation. Finally Madame Yajima gave it as her opinion that the thing to do was

to take President Harding's invitation at face value and she startled the company by announcing that she was going to America to assure the women there that the women of Japan want education, not battleships and armies, and that she had come to pray with them for world peace.

All objections based on age and lack of funds were surmounted by this indomitable old lady. She was 90 years of age, to be sure, but she was blessed with health, not rich but she had the purse which loving and admiring pupils had presented to her on her birthday as a fund to make her old age comfortable; and at any rate she was going to America if she died there.

When the women of Japan heard what she was planning to do, money for her passage began to come in, as well as signatures for her petition and both continued to come up to the hour that she embarked.

The petition was presented to President Harding on the eve of the conference. Behind it, to use Madame Yajima's words, were vast spiritual resources, and it represented the mobilization of thousands of hearts.

Just before sailing, knowing that neither she nor her companion could make themselves understood in English, Madame Yajima had printed a brief statement outlining her purpose in coming to America. The statement is so beautiful in its simplicity that we give it in full: *Brothers and Sisters in Christ:*

We have hope and gratitude for the coming conference to be held in Washington. The reasons why I, a woman of eighty-nine, have crossed the ocean and the continent are: 1. I am sure that the coming Pacific Conference will surely be the foundation of world peace. 2. We, the Japanese women, do not like war but truly and heartily desire peace. 3. All those who believe in God and love peace ought to join hands and work to make this world the home of God. 4. I have fortunately many friends in America, those who are one with us both in faith and principle. For these reasons, I, as a free individual and neither an official messenger nor the representative of the country, have come to this land.

For the last thirty-five years I have acted as the president of the National W. C. T. U. for the purpose of world peace, world purity and world prohibition. I think I am one of the most fortunate women in Japan in having many friends throughout the world, and the health which the Lord has blessed me with makes me able to cross the ocean and visit you for the third time. I know no other language than my own, yet I know that God knows every language, so I have come to pray with you sisters quietly. God has promised that he will listen to us when two or three gather together and pray. My country-men and women have sent me and support me with their prayers.

Let us pray for the coming of a World Peace.

Kaji Yajima,

Founder W. C. T. U., Japan.

(The newspapers a few days ago reported the death of Madame Yajima, following her return to Japan—EDITORS.)



Furnishing a playhouse to send to a children's hospital, at the Daily Vacation Bible School, Woman's Christian College of Japan.

Modernizing Missionary Meetings

The hoary problem of the modern missionary program committee resolves itself into two factors—a "fetching" invitation and "delivering the goods." Apply advertising principles.

By ESTELLA L. AITCHISON

IF we give up our women's mission circle, what plans can you suggest that will take in the whole church membership? The Methods Observer is glad to note that this vexed question of the early days of our promotional merger is giving place to the higher one, "How can we develop the latent resources of our women's organization and utilize its full working values?" Woman's distinctive activity in the local church, especially during the period of the day when men as yokemates are not available, is neither an invidious distinction nor a feminist feature, but rather a matter of efficiency. There is no question, however, regarding the desirability of improving and modernizing the average machinery with which our church women are conducting their work. For a working model of a high-gear, efficiency organization of your church women, we can only refer our readers to the article on page 54 of January *Missions*, and utilize our present limited space for a brief discussion of ways and means.

It would appear that the good man who was driven to comb the highways and hedges for his supper guests had nothing on the modern missionary program committee in its desperate expedients to muster an audience. As a matter of fact, this hoary problem usually resolves itself into two factors, viz., a "fetching" invitation and "delivering the goods." Out of long experience, the Methods Observer is prepared to guarantee that adequate attention to these points will secure a good turn-out—allowing time, of course, for a moss-covered mission circle to live down its reputation. The "fetching" invitation is but an application of the principles of modern advertising.

Arranging the Lure

A brief of ten successful mission circles the writer has in mind affords the following suggestions:

Have a catchy title and an attractively worded invitation (visualized by object or design, if possible) instead of "the usual missionary notice," in church calendar, local newspapers, on bulletin board and posters displayed in church vestibule or even down-town store windows. Supplement this by urgent individual invitations face to face, by mail (visiting cards with an added line, a full program attractively displayed, a unique request on a missionary souvenir postal), or by telephone, certain groups in the society—special committees, the work circles, and so on—taking turns in calling up all the women of the church several days before each meeting and stressing attractive features of the forthcoming program. Vary the bait from month to month, but never neglect the individual lure. Shot-gun invitations may bring down something or nothing but they rarely bag an audience worthy of the painstaking preparations.

Compare the following catchy program subjects, taken from actual use, with such spade-is-a-spade titles as "Our Work in Africa"; "Missions in China"; "Missionary Education in Burma"; "A Visit to a Tropical Garden"; "Rousing the Rhinoceros"; "The Land of the Blood-Red

Ruby"; "The Orient at Our Doors"; "Friendly Visits in Little Italy"; "Mathie—A Door of Hope for the Negro Race"; "Around the World with the Christmas Spirit"; "Our Ambulance Corps in Overseas Service"; "A Down-to-Date District School."

Keeping Faith with the Audience

An adequate attendance will never be built up until, to borrow a perfectly good phrase from the commercial world, the program committee is prepared to "deliver

A Missionary Woman's Commandments

(With apologies to South Pacific District)

I. Thou shalt remember thy missionary day, to keep it free from engagements, and not absent thyself without excellent cause.

II. Thou shalt on the first day of the week lay by of thy store as God has prospered thee, that there be no need for a mad gathering at the end of the year.

III. Thou shalt learn the joy of doing things well, and to that end, be willing to serve on committees.

IV. Thou shalt give of thy talent, whether it be literary, musical or artistic, for the benefit of thy missionary society, knowing that she who giveth is even more blessed than she who receiveth.

V. Thou shalt subscribe for and read *Missions and The Baptist*. They are worthy of thy attention.

VI. Thou shalt study our missionary literature and acquaint thyself well therewith, that thou mayest have a deep and broad intelligence.

VII. Thou shalt be ever ready to give of thy time and strength in work for the cause of missions.

VIII. Thou shalt be watchful to engage the young women of thy church in missionary service, organizing them in chapters of the World Wide Guild.

IX. Thou shalt not neglect the children within thy borders, but shalt form them into companies of the Children's World Crusade that they may early learn to love missions.

X. Above all thou shalt pray daily and believingly that God himself will do those things that are beyond our power, and will guide and bless our efforts in his service.

the goods." (Don't be shocked, Mrs. Prunes-and-Prims. Possibly the first thing your missionary society needs to do is to crack the veneer of prim traditionalism from your phraseology.) It is high time women who would scorn a steady menu of plain-boiled potatoes, fried round steak and cabbage au naturel instead of their tasty catering, cease to serve missionary societies with raw study books and magazine articles and warmed-over leaflets passed out by an eyes-glued-to-the-page reader. Study the natural tastes of your women. Find out what they care for outside of a missionary meeting and, so far as practicable, cater accordingly. For instance, you can get a powerful pull on the pocket-book and the prayer impulse by appealing to the imagi-

nation, especially among the younger folk who are accustomed to consider your meetings dry. Use stories, poems, songs, plays, tableaux, and the like. Send your truth in through eye-gate by means of maps, charts, graphs, easel lectures, stereopticon slides and moving pictures. Yes; we have them—Baptist missionary movies—three sets of them: "Moving Pictures of West China Baptist Mission"; "Moving Pictures of Sunrise for the Mono," and the five-reel picture, "Men of Tomorrow." Speed the day when we shall be able to see our New World Movement contributions in action on all the fields!

Where can you get ample supplies of the above-mentioned, real-life material? In the literature department of the General Board of Promotion, 276 Fifth Ave., New York City. The new catalogue of missionary literature, including that of all the societies and boards of the Northern Baptist Convention, is a just subject for pride, both as to its contents and the excellent classifications.

Drafting Program Recruits

How can we get our timid or less gifted folk into line? This, like certain other hackneyed queries, is not so much of a poser as it seems. May we say at the start that it is not necessarily foreordained and predestined that every church woman should take part on a program. Many serviceable women express themselves most effectively in working up social events, calling and even doing "kitchen police duty." But a larger proportion than you would think are available for program use if the approach is modest and tactful. One society of which I know starts its timid women on missionary news items, the devotional exercises in which the leader supplies the theme and the audience passages of scripture. Mrs. J. S. Lemon, of Centralia, Ill., recently suggested another excellent beginning. She says: "The question box in *Missions* means so much to our society and we use it each month. First, the woman who has charge of the question box must read her *Missions* for that month, in order to know the correct answers. Then each woman responsible for a question must read some, to answer her query at the meeting. And lastly, we find that if a person has only a question to answer, it makes her feel that she is a vital part of the meeting; and as there are twenty questions, we are always sure of that number of people in the audience!"

Finally, brethren, do not imagine that you have only to use catchy titles and advertising; serve live-wire programs and supply every woman in the mission circle with a "job" to make your organization a vital part of The New World Movement. Genuine interest in the subject matter, loyalty to the Great Commission and an absolute dependence on the Great Empowering are as essential to a missionary society as brain, nerves and heart are to a virile body. We are only seeking to remind you that the One who assembled this great complex of tastes and endowments which we call a woman never contemplated the divorce between the informational and the attractive which the average missionary program exhibits.

What of the Coming Generation?

The Rising Generation Will Lead

By MARY L. NOBLE.

THE rising generation of Baptists has taken a long leap ahead through the organization of the Children's World Crusade, which was started four years ago for the missionary education and training of boys and girls under twelve years of age. We used to have scattering cradle rolls and baby bands and little helpers—now we have 1,389 Herald Bands and Crusader companies, which include children from five to twelve years. The training in carrying on their own societies, in conducting the business, in doing the handwork that will be useful to the missionaries, and in helping to bear their part of the responsibility of the missionary societies, is, according to General Pershing, one of the most optimistic of the authorities, a guarantee of efficient leadership in the future. Some results which indicate the ground for such hopefulness are:

805 Missionary Books Read

by the Crusaders between June 1 and Dec. 1, 1921, according to the reports sent in. This is due to the fact that the best missionary books printed for boys and girls are available through the traveling library for Crusaders.

104 Books to Borrow

but these are different from ordinary borrowed books, as these have to be returned. A month is allowed for them to be circulated in each company, and there is now

A Waiting List

of sixteen companies, which shows the demand for good reading.

Perplexing Puzzle Solved

Each month on the Children's World Crusade page of *Missions* there is a puzzle for the boys and girls to work out. The responses are increasing in number and there is every reason to believe that these boys and girls, who are begging now to solve these problems, will be equal to anything that will confront the denomination in the future. There is not only a

willingness to master a hard proposition, but the children have found pleasure in the task, as is witnessed by a note attached to the solution by one "Successful Puzzler." "It was very hard work to get them, but it was fun."

A Foot of Dimes from Every Crusader

This is the slogan of the Crusaders' World Campaign. For the first time in its history, the C. W. C. has been given a definite financial objective. Its quota is \$6,000 of the \$6,000,000 of the Continuation Campaign. February first was the day set for making the start, and cardboard foot measures with slots for twelve dimes were in the hands of the Crusaders on that day. From the bare announcement in January *Missions* many orders were received, not only from members of the C. W. C., but from boys and girls, where there is no Crusader company, who were eager to help by getting a foot of dimes. One boy said, "I'm sure of 10 cents a week for my foot, because my brother gives it to me for helping carry papers." Three states will help on the campaign by using a love chain instead of the foot of dimes. Each link in the chain will be 10 cents.

A Cosmopolitan Organization

In this Crusade are bands and companies of Japanese, Chinese, Mexican, Indian, Roumanian, Hungarian, Slovak, Italian, Negro, Norwegian, Swedish, Polish, Russian and French children, and children in two Baptist orphanages and two Union churches.

World Wide Guild News

By ALMA J. NOBLE.

*"Here's to the girls with an interest strong,
In everything good on the planet!
If burdens are heavy, they'll lift with a song;
When the fire needs fanning they'll fan it."*

Woman's Work Guaranteed

"We are not to blame for our ancestors but we are responsible for our descendants," hence, the World Wide Guild, by means of which the two women's societies

will perpetuate their work in the coming years. The guild has already contributed from its district and state secretaries five executive secretaries besides several missionaries to both the home and foreign societies, thus proving that these worthwhile girls are fulfilling the promise in the slogan, "woman's work guaranteed."

World Wide Personnel

At present there are 3575 chapters including one in the Philippine Islands, three in Japan, one in China, one in Burma, three in India, three in Cuba and two in Porto Rico, one among the Kiowa Indians, several among Negroes, besides many among the new Americans in our large cities.

Canadian Branch

A year and a half ago the leaders of women's missionary interests in the Maritime Provinces asked the privilege of affiliating their girls with the W. W. G. and they now have thirty-five chapters, one of which has qualified in the reading contest. It was a great pleasure to accept their invitation to Halifax in October and a picture of the guild in Halifax will appear in April *Missions*.

Six and a Half Years Old

This worth-while girl is a normal growing child, and provision has been made for her development along the following lines:

1. Educational.

a. Programs specially prepared by Margaret Applegarth on "The Kingdom and the Nations" and "Playing Square with Tomorrow." b. Mission study classes in addition to program meetings. c. Reading contest. Last year sixty-eight chapters qualified which meant that every member read individually five missionary books during the year. d. Theme contest. Subject "Race Prejudice." The winner in this contest will be sent to the summer school of missions nearest her home as a guest of the department of missionary education. e. Reading groups.

2. Hand Work.

White Cross work for home and foreign missionaries.

3. Recreations.

a. Missionary plays and pageants. b. W. W. G. week-end rallies, and house parties lasting several days, conducted like a summer school with classes on the Bible, mission study and story telling.

4. Family Responsibility.

By assuming the leadership of local chapters, associations, state and district, these secretaries are getting training which will fit them for greater responsibilities in the future.

5. Stewardship.

a. Tithers' leagues which are growing in numbers and popularity. b. Life service. An increasing number of girls are recognizing the claims of the Master and responding with the gift of their lives.

Loyalty

WE WILL GIVE \$50,000

Each of the ten districts has hilariously accepted its share of that amount and West Virginia has voluntarily raised its quota nearly four-fold.

We are loyal supporters of our good friend *Missions* which is our medium of exchange and without which we could hardly do business.

Has your church a World-Wide Guild Chapter? You will have to eventually; why not now?

Where Does the Money Go?

Note the small amount proportionately for home administration.



Teaching Sanitation

In a prosperous town little Mexican children sleep in their day clothes on the bare floor of dilapidated houses. The result of some practical Christianity applied where most needed.

By MRS. C. T. ILLSLEY

LATE one raw November afternoon, when the prairie wind was tearing clothes-lines into shreds, snapping off dead tree branches, slamming loose doors and whistling through every crevice, Senora Jimenez was reported sick. The Sunday-school superintendent had found her lying upon a bare mattress with only a coat for covering, and apparently suffering from cold and fever. There was need of a woman's care and the woman closest by was notified. There was no time for telephoning for other helpers. The quickest way to relieve the situation was to go, even though the family was a new one and there had not yet been any acquaintances formed. Putting a thermometer into her pocket the good woman hurried off. A family without bedclothes! What could be done at that late hour? All the extra home supplies had already gone into missionary boxes. But here was one big house on the way where perhaps there might be an over-supply of bedclothes. The housewife was known to be kind, but whether her heart had warmed toward the poor Mexican remained to be tested. How "sharp and sudden" the Lord answers some prayers! There was a big comforter just waiting to be given to anybody in need. What a difference it made in the poor bed which had only two thin cotton blankets as a protection from the cold. And what a relief to the cramped posture of the sick woman, curling up for warmth under the coat.

The thermometer revealed the need for a physician's services though the husband thought there might not be, for he had little money. He had been laid off from the section a few miles away and had traveled on in search of work, but so far had found none. He was not asking for help, thinking all would be well pretty soon.

"Where do Jose and Julia sleep?" asked the visitor, seeing but one bed where baby Sarita claimed her share of the room.

"Down here," replied the father, indicating the bare floor, still damp from a recent scrubbing, and no doubt responsible for the mother's condition. "We give them one of the blankets."

Think of a town so prosperous that scarce a chore-woman must toil for her daily bread, yet little Mexican children must sleep in their day clothes on the bare floor of dilapidated houses!

There were some women who could not sleep that night till this distress was relieved, and though the next day was the Sabbath other women patched up worn bed quilts and made another bed comfortable so that Jose and Julia might feel like real Americans.

Why couldn't some of the other Mexicans take that baby and keep it till the mother got well, or why couldn't they lend the family bedclothes enough to tide them over misfortunes? That was what several people wanted to know. Bless you, friend, there weren't at that particular minute enough bedclothes in all Little Mexico, all piled in one heap, sufficient to equal the supply in your grandmother's company room!

A late inspection had revealed that state of affairs. The Mexicans were all setting up heating stoves close to their

beds. It was so cold at night, they said. One man declared that he seldom had a good night's sleep all winter for he had to replenish the fires so frequently. Examination of beds revealed not a single quilt, usually one heavy blanket to a bed, sometimes not that much.

It was useless to talk about cold bedrooms and abundance of cover without some concrete example. A young matrons' class in one of the Sunday schools was to meet that very week for a social afternoon. Why not use them?

It was no difficulty to collect a number of badly worn comforters. Torn blankets were also requisitioned. A shower of flour-sacks was requested and one good soul offered to color the whole batch a beautiful rose.

God Bless the Mothers

OUR FATHER who art in heaven yet who hast reserved the first and best of all thy blessings for the earthly home, we pray thee for the mothers whom they hast set to light those homes for thee. Give them a vision measured to their task, give them a faith as boundless as the sea, give them a wisdom that is brave and sure, give them a patience that is firm though mild. Make them in all things steadfast, tender, calm and true.

And for their children too we pray. Grant that these perfect gifts from thee be not marred in the handling—that these tender spirits born so free yet so easily fettered, shall bear no shackles of their mothers' forging. Make them to grow to large things—God's love, man's service, world friendship.

So for the mothers of the world we pray that they may know whence is their crown and of what manner of kingdom is their rule, that they may find in their children's lives their rich reward.

—ROBERTA M. MCKINNEY.

The meeting could have been held in a church and of course would have been far less trouble to somebody, but how would the Mexican woman get all the ideas one wished to implant without being in a well ordered home? So a big house was selected, one with airy bedrooms upstairs. Notes were sent to the Mexican women to come for an afternoon and help make quilts. They are timid and do not respond so readily as one might think to such invitations. Half of them came, however. Two, it was found out afterward, remained home because it was the day for the English teacher to come.

What quizzical expressions spread over the faces of those dark-skinned women as they were ushered into the upstairs bedrooms and allowed to look about. How queer! Only one bed to a room and no stove, but two or three big, fat quilts to keep one warm. Mexican women can work as well as Americans. One of them kept the sewing machine humming all the afternoon, running the brilliant flour-sacks

together. The others knelt about the old quilts on the floor, pinning the new tops to them and then sat about the table helping to tack them. Purely for the sake of showing the women how to do it, cotton was brought and one comforter put into the frames and tacked in proper fashion. Some quilts needed merely to be patched and that served another lesson.

When the comforters were all ready and everybody had been refreshed with doughnuts and sandwiches and coffee, a number was pinned on each bedcover and a corresponding number given to one of the Mexican women. The women who failed to come were represented in the contest by some of the children. Each was allowed to find her number on a quilt, and then get it and her neighbor's ready for carrying home. The procession of bundles and women and children that wound down the tracks toward Mexico town reminded one of the Israelites, with all their earthly possessions, coming up out of Egypt.

The lesson has had its good effect. In at least one home the stove has been moved out into the middle of the box-car and a bedroom made at the far end. The Mexican has not the pauper spirit. He is anxious to be like other people. Even little Jose and Julia, though their coats were but thin cotton, on the Sunday following the help given in their home, brought an offering for the Sunday-school treasury.

McPherson, Kan.

Greetings from Baptist Women of Finland

Another word of greeting from European Baptists has come to us through Mrs. Martha Pratt Buttrick, one of Vermont's Baptist girls who is doing Y. W. C. A. work in Reval, Finland. At Christmas time she married Mr. Paul Buttrick, who is connected with the Y. M. C. A. and who is a son of Dr. Wallace Buttrick, of the Rockefeller Foundation. This is from her letter telling of their honeymoon:

"We've just finished touring Finland and go back to Reval Wednesday. We crossed the Arctic Circle, saw real reindeer driven through the streets and only three hours of daylight. It's rather an unusual honeymoon—seeking out the Arctic Circle—but it was so full of fun and interest and everything as neat and clean as in America.

"I've gotten in touch with the Baptists in Reval. They seem very strong and earnest. My club girls still remember the time when all their meetings were held in secret.

"I addressed an auditorium crowded with about 400 women. Their interest and attention was almost tragic. The woman who translated for me spoke good English and is the wife of one of the three Baptist pastors in Reval.

"I asked the ladies if they would like to send greetings to the Baptist women in America and they were most enthusiastic so I'm sending them to you. The dear little old ladies just hung around me after the service. I was a great curiosity. They wouldn't talk to me, but cried and shook hands and looked."

For World-Wide Evangelization

By MORNAY WILLIAMS

O GOD, our Father, who didst give Thy well beloved Son to be the Saviour of the world, make us, the younger sons in Thy great family, the saviours of our generation.

O Divine Son, who didst first give thine own self as the bearer of the glad tidings of a Father's love to a loveless world, make us, we beseech thee, thy messengers to all the tribes of earth that, through us men, all may know the man, Christ Jesus.

O Holy Spirit, Illuminator of the faithful, who dost bring order out of chaos and light out of darkness, make us also to be lights in the world, stars in the darkness, that by thy light in us all men may see light.

And Thou, O Triune God, our Lord, our Life, our Light, suffer us not to fall from thee, and withholding from others that we have received from thee to darken our house of life and stumble in the path that leads to life eternal. Subdue our unbelief and grant us thy grace of faith; forgive our cowardice and grant us thy grace of hope; pardon and expel our selfishness and grant us thy grace of love; fulfill thyself in us and all men everywhere, for that thou art love. Amen.

The Baptist Missionary Training School

By CLARA D. PINKHAM

THE Baptist Missionary Training School was organized in answer to a woman's call for more adequate training along missionary lines. That call came many years ago and the answer to that first call has been the answer to similar calls all the way along.

The first class to be graduated, 1881, numbered sixteen, six of whom are still living. When the class of 1921 was graduated last June, the total enrolment of young women alumnae of the Training School was 863. The largest class ever graduated was that of 1913, with an enrolment of forty-five members. The smallest class, that of 1882, with an enrolment of seven. The average number in each graduating class for the forty-one years has been about twenty-one. This is especially true of the classes of recent years: 1918 had nineteen members; 1919, twenty-three members; 1920, eighteen members, and 1921, twenty-three members.

Graduates of the Training School are found in all parts of the world, and are engaged in all the various lines of Christian work. The foreign countries represented by Training School graduates are: India, Burma, Assam, China, Japan, Central America, South America, Africa, Norway, Russia, Denmark, Mexico, Cuba, the Philippines and Porto Rico. In the United States graduates are working among the Bohemians, Chinese, Japanese, Mexicans, Danes, Norwegians, Swedes, French, Germans, Indians, Italians, Jews, Negroes, Russians, Syrians and the Slavic races.

There are many other fields of service in which our graduates are working. We find some of them as city, church and Sunday-school missionaries among the mill and mining populations, and the American population of the West. Others are working under special appointments of the various state boards and conven-

tions, and are secretaries, matrons, missionary supervisors, field workers, pastors' assistants or directors of religious education. Quite a number are teachers, either of grade or high-school work in our mission schools, academies and colleges. Several of our graduates are in charge of missionary training schools in foreign lands, one of the latest being that in Iloilo, Panay, Philippines, in charge of Miss Dorothy Dowell, class of 1917.

All this calls for adequate preparation. With this end in view the curriculum of the Training School is arranged to meet all requirements and is collegiate in its grade of work. It is recognized as such by the colleges and universities where our graduates have entered for the purpose of securing a degree. Added to the high standard of academic work is the specialized and supervised practice work which enables the student to become acquainted with the various types of missionary and field work. Not only is the quality of work given of exceptionally high standard, but the student body is an unusually well-equipped one. At the present time one-third are either college, normal or kindergarten college graduates. Of these, nine have B. A. degrees, and one has her M. R. E. degree. The other two-thirds are high-school graduates.

Ours is the first missionary training school in America. It has been the pioneer in progress and academic advancement. Its slogan for the future is: Leadership in rank, scholarship, equipment and output.

Why I Am to Be a Missionary

I HAVE wanted to be a missionary," says Miss Knight, "for so long that if I should tell all the reasons, I should have to relate all the points in my life where my religious experience has been most deep, intense and meaningful. As I look forward to the day, now not far distant, when I hope to enter upon the work which I have made my life purpose, I sum up my reasons for deciding upon it somewhat as follows:

"The center of my life, in my thinking and I hope in my practical living as well, is a deep and abiding faith in God and in his goodness. I believe that he has a great and good purpose for the universe

which includes everybody everywhere. This purpose can be accomplished only by the efforts of men and women who are devoted to God and to their fellowmen. I have long felt that one who honestly tries to keep his heart and life in tune with God and his purpose will come to know quite definitely his place in the working out of that purpose. As I have tried so to keep myself in tune, I have found myself responding more and more to the call of the foreign field, particularly of China. So many experiences enter into this that it is impossible to relate them here. Missionary literature, historical and geographical information about oriental countries, but more than these, the atmosphere of a Christ-filled home life, the influence of men and women whose lives are devoted to missions, and the teachings of Jesus which show so clearly the way of life for all men—all these have helped to shape my purpose and make it grow. It is now the dominating desire of my life. With God's help, I hope to use all that I am or may become in his service."

(The picture of Miss Knight, used not in preference to others but merely because it is most available, represents one of the many fine young women from our schools and colleges who are continually presenting themselves to the Woman's Foreign Mission Society for service on the foreign field. The original plans of the New World Movement included the sending out of thirty-three such women this year. Owing to lack of money not more than twenty can go. The young women are ready. As many will be sent as receipts allow. Where is the money?—The Editors.)

Some Reasons for the Continuation Campaign

On the side of a mountain 4,000 feet above sea level, 106 miles from the railway in the State of Assam, is a little school of twenty-six girls. Two cottages of native materials costing \$85 have been built. The missionary is using her own living-room as a class-room. There is no room for the ones and twos who come weekly from the hills seeking entrance to the circle of happy Christian girlhood.

On one of the islands of the sea is a beautiful hospital. For years it has been a great evangelizing force in the community. The nurses' training school has been sending finely trained consecrated young women. They have been living in cramped unhygienic quarters. The government now says the nurses must have a new residence. If none is provided government recognition and standardization of the hospital is lost and with it the training school.

Two missionaries of the Woman's American Baptist Foreign Mission Society in Burma are living two weeks' journey from the nearest mission station. The house in which they live, while not built on the sands, is built on low ground and when the floods come the floors become warped and rotten. There are so many holes in the floor that care has to be taken to keep the table legs and other things from falling in.

Obviously a new building must be built on higher ground. How is it to be done? By the successful completion of the \$100,000,000 fund.



M. LETITIA KNIGHT



The Chimney Corner



Faint Heart Ne'er Won Fair Lady

(A DENOMINATIONAL DREAM OF FAIR WOMEN.)

ON the afternoon of February 14 Miss Orchard was buttoning her spats—which, as every woman knows, is a position to cause rush of blood to the head, so that her heart was really fainter than ever as she stood upright and straightened her hat.

"Now for it!" she sighed as she went out the front door, and started down the street. "Honestly," she acknowledged to herself, "I'm frightened to pieces!" But she nobly continued on her way until she reached number 67 Esterbrook Boulevard, where she rang the polished door-bell, and was admitted. It was then that she realized how she had actually been counting on finding Pisa not at home—the day being so fine, and Pisa possessing an automobile.

While she nervously waits in the drawing-room perhaps there will be time to tell you in a whisper that Pisa is the Pillar of the old First Church. One of those ladies whose very names are imposing as presidents of societies; her real name, needless to state, was not Pisa at all, but Tower—Mrs. Weddington Everett Tower. Just to say it made people suck in their breath, it was so utterly appropriate to an appropriate lady. One wonders how Miss Orchard ever had the temerity to nickname such as she: "Pisa."

"Well, she *leans*, doesn't she?" said Miss Orchard briskly, "and isn't the Leaning Tower at Pisa? And don't people gaze at it, awestruck? And don't they one and all want to hang a copy on their walls? And don't successive admirers marvel anew at the way the leaning keeps right on? Then what *could* fit our dear Mrs. Tower better—since she leans in official grandeur on the whole ladies' aid society and the whole woman's missionary society and the whole church, for that matter, and never does another blooming thing *but* lean! I tell you how it is, if she's a pillar, then it isn't so much a case of her holding up the roof, as that the weight of the roof keeps her jacked upright."

It was this frank adventuresomeness that led the committee to give Mrs. Tower's name to Miss Orchard when it came time to collect. No one else dared tackle Pisa! And now, faint-hearted, the chivalrous canvasser quailed in her boots as Mrs. Tower came sailing down the stairs in all the glory of a matron whom nobody crosses.

"My dear Miss Orchard, how nice of you to come to see me. I always say that calling has gone clean out of fashion in these impolite days. Neither for duty nor for pleasure do we seek each other's

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

company any more.... Er-er, is there something I can do for you?" she asked, neatly baiting her own trap.

Miss Orchard gleamed in that shining way she had, inwardly remarking to herself: "I won't be nervous! She's only a woman—only a woman—only a woman!" while the actual words that accompanied her smile were: "Mrs. Tower, that's lovely of you to get us right at the point of the call, straight off! For the truth of the matter is that there is a point, for I came to tell you about the most interesting thing our women are doing this month. I never was so proud of Baptist women, were you? I don't suppose that the whole world over you could find another Mrs. Montgomery, for instance."

"I'm sure you couldn't!" agreed Mrs. Tower with heartfelt conviction—she having succumbed to that lady's winsome smile at a parlor meeting during the Jubilee!

"Personally," continued the guileless caller, "I think the best thing our denomination could have done just now was to elect her president. Who else have we got with such a warm heart and such a clear vision and such a compelling fashion of getting others warmed up and visioning."

"True!" said Mrs. Tower, forcefully, "quite true! I said to Mr. Tower that now he would see what I meant in praising her to the skies."

"Y-yes," agreed Miss Orchard with the first diplomatic doubt, "of course I don't know just what spectacular moves we should expect her to make in the brief year at her disposal, though, do you? I'd do a good deal myself to keep her from being disappointed in us, wouldn't you?"

"Indeed I would," said Mrs. Tower; then, as if remembering a myriad weightier matters, added leniently: "and now suppose we get down to brass tacks, Miss Orchard."

"Oh, but *that's* my first tack," she cried, "just that—backing up Mrs. Montgomery!"

"Um'm!" murmured Mrs. Tower non-committally, scenting something, she knew not what, as she watched Miss Orchard rummaging in her bag for a leaflet.

"It's women who feel as you and I do who will put over this Continuation Campaign. I presume you may have heard about it."

"Yes, I have," said Mrs. Tower with profound regret, "and I must say I don't approve of it. We've had enough drives and campaigns."

Miss Orchard opened her little green campaign circular called "Standing on the

Promises of God" as she smiled: "Isn't it singular that that's one of the remarks we thought might be made, so listen to this verse which the committee selected to offset it: 'Remember ye not the former things, neither consider the things of old. Behold I will do a new thing.' Don't you want to read over the nine other objections people are sure to make and the nine other scriptural rebuttals to silence those who demur? Surely any Christian can stand safely on such promises of God as these."

Since the leaflet was dangled in front of her, Mrs. Tower took it gingerly and glanced it through: "Quite apropos, I dare say," she said, "but to be quite frank, I don't approve of missions, and I don't honestly believe in giving all this money for people I never saw and probably never will see."

"You don't believe in missions!" repeated Miss Orchard, startled, obviously. "Why, you pray, don't you? The Lord's Prayer?"

"Of course I pray—every day of my life," said Mrs. Tower.

"But I wonder how you *can*!" Miss Orchard ventured, "I should think you'd rather stop."

A dangerous spark came into Mrs. Tower's masterful eye: "Surely my devotions are hardly open to discussion."

"N-no; but it seems such a farce. To be so utterly out of sympathy with Christ's whole purpose and yet to go on praying every day 'Thy kingdom come, Thy will be done on earth,' all the time saying to your money: 'Now just stay right here at home in my purse and keep that kingdom from coming!' Why, it's such a *missionary* prayer, Mrs. Tower. It isn't until it's gone clear around the world to bring the kingdom that it comes down to our own personal need of daily bread today. If I didn't believe in supporting missions I would certainly stop all my praying at once. And burn my Bible, too."

Mrs. Tower edged uneasily to the front of her chair: "You pain me, Miss Orchard. Certainly it is open to me to interpret my Bible in my own way. It isn't obligatory for us all to think alike. And to me, missions is just one of those things that people either do or don't support in the church life. Purely a matter of choice, some of us go in for the ladies' aid and some for the mission circle, but I'm sure it's all to the glory of God. I might remind you that the Bible expressly warns us in no uncertain tones, 'Judge not, that ye be not judged.'"

Miss Orchard would have infinitely preferred dying to continuing, but she gripped the arms of her chair and said with all the fervor of her five and thirty sunny years: "Mrs. Tower, in a matter as enor-

mous as this it isn't a mere case of *judging*, it's as if I saw you drowning and it was the last chance to lend a hand. You quote the Bible, and you really seem to reverence it, yet not a page of the whole book but is missionary from its top line to its foot-notes! In the Old Testament what is there but God watching a world lost in sin, God nurturing his chosen people in preparation for saving this world, God speaking against the worship of heathen idols; and then, in the fullness of time, God so loving the world that he sent his own Son—a missionary! A missionary on whose daily life all succeeding missionaries have patterned *their* daily lives—healing the sick, blessing little children, teaching the multitudes who are forever like sheep without a shepherd, preaching the gospel to the poor and needy. Why, what Bible would you have left if you cast out the missionary parts, Mrs. Tower?"

Miss Orchard stopped, aghast at the enthusiasm that had carried her along. Mrs. Tower looked vastly uncomfortable as the silence grew. "W-what is it that you propose I should do?" she finally said.

Miss Orchard's eyes filled with sudden tears: "You poor dear! I have nothing

to propose, although when I came here it was in my heart to ask you bitterly why you kept your name on a church roll anyhow. And I was going to quote Christ's words: 'He who is not for us, is against us.' But now I am too sorry for you to say it. More sorry than I am for any one else I know. For you have nothing—nothing. It is so utterly pitiable, I never dreamed how your very impressiveness makes the hollowness seem. . . . emptier. . . ."

Mrs. Tower twisted her hands in an agony of restraint. "I think I should like to be alone awhile," she said with a break in her voice.

Miss Orchard went over and kissed her: "I understand," she whispered gently. Then: "Who knows but that you have been called to the kingdom for such a time as this?"

And that evening, late, the best valentine that any Baptist ever had was left at Miss Orchard's door—a pledge card from Mrs. Tower, filled in; while on the other side she had written: "Feb. 14. *'For where your treasure is there will your heart be also.'* Thank you for showing me the joy of lifting the Baptist load!"

The Young Reserves

Things You Know By Heart

(PUZZLES FOR YOU TO FIGURE OUT ON VALENTINE'S DAY.)

I.

Although he has a splendid back
He hasn't any head,
And though his arms are very strong
He never has been fed.
His legs are stout, yet never have
I seen him run and play,
You sit upon his lap, I think,
For hours every day. (*Chair!*)

(*Can you guess these. Answers given next week?*)

II.

This body likes to climb a tree,
Though she's but two years old—
She walks the top rail of a fence;
Was ever child so bold?
Her voice is loud, she sings at night,
She never wears a hat;
Now say the name of anything,
Her name will rhyme with "hat." (?)

III.

He uses a pen
Every day of his life,
And yet he can't write,
And no more can his wife.
Too, like the lily, he never
Will labor or toil,
And oft, like the lily,
He roots in the soil. (?)

IV.

'Tis a gay sort of lion
All dressed in yellow,
I've pulled the head off
Of many a fellow.
He stands in the grass
But he never prowls round,

When I blow off his hair
He makes never a sound. (?)

V.

Though it stays by the house
Yet it leaves in the spring;
Though I know well its bark
I don't think it can sing. (?)

VI.

He likes his bath so well
He eats his dinner in it,
I say, "Come out and take a walk,"
He won't come for a minute!
I dropped a line to him one day
Inviting him to travel,
And when he came he wouldn't walk
But laid upon the gravel. (?)

VII.

A row of little chaps in white
Attend you at your dinner,
Or if they don't, why, you must be
A very small beginner. (?)

VIII.

Upon its head all round and bald
I saw a fellow beat,
The people stood and stared at him
All up and down the street.
Now, what would be the use of food
Unless 'tis to be eaten?
And what would be the use of *this*
Except it should be beaten? (?)

IX.

Little yellow twins they were,
Both neatly dressed in red,
I broke into their yellow house
And took them from their bed.
I think you've done the very same,
So don't complain of me,
You've swallowed many just such twins,
Now guess what they can be! (?)

The Old Lady Who Never Had a Valentine

ALL day long she sat in a chair by the window hoping the sun would shine on her. But half the time it didn't of course, so the Old Lady Who Never Had a Valentine would shiver and complain: "There's nothing nice about winter. It's a long shivery, chilly, gloomy, endless season, with not one bright spot anywhere."

"There's *Christmas*," suggested Tom-the-Neighbor's-Son.

"Yes, but Christmas is at the *beginning* of winter and soon forgotten when the freezing weather comes on."

"But there's Valentine's Day," Tom-the-Neighbors'-Son reminded her.

"Tut! Tut!" she cried, "What have I got to do with valentines, a forlorn old lady like me? I never had one in my whole life!"

He stared at her, very much puzzled. For of course there were people who didn't keep Christmas—but they were either Jews, or heathens. And there were other people who didn't keep the Fourth of July, because they were English or French or Italian. But surely everybody had a heart; he worried over her.

"What makes old ladies cold in a warm room, mother?" he asked.

"Generally it's poor circulation, darling."

"And what is that thing called circulation?"

"Well," she smiled, "it's another way of saying that your heart isn't working quite right, I guess."

It was, you see, exactly what he had thought—she *had* a heart, but nobody had paid enough attention to it. Surely a valentine or two would work wonders, so he said to the cook making cookies: "Nora, could you cut me out just *one* cookie to look like a heart? It isn't for me, honest injun!"

"Watch me!" she cried. And in half an hour there it was. So he wrote a little verse to go with it:

"Ginger is brown, ginger is hot,
And I love you an awful lot."

Next he cut out a heart and pasted on it the gayest, happiest little children he could find in the magazine advertisements.

Indeed it was such fun making valentines for the Old Lady Who Had Never Had One that he made three others; and on February 14 he rang her doorbell at eight o'clock, right after breakfast to leave her the first valentine. At twelve-fifteen, just before luncheon, he left the second one; at two o'clock the third, and so on through the day, until the Old Lady Who Had Never Had a Valentine felt that she was the most popular belle on the block. But what she *said* was the nicest of all: "I've decided," she said with a smile, "that what I need to warm me up is a little *son*-shine beamed on me by the Tom-the-Neighbor's-Son!"

"I tell you what," said Tom. "I'll come in and beam a valentine at you on every single dark day!"



Young People's Work



Topic for February 26

BY-PATHS TO FORGOTTEN FOLKS. TRUE INDIAN TALES
Isa. 32:1-4, 15-20
LITERATURE

"Kiowa" by Crawford, price \$1.50. "By-Paths to Forgotten Folks" by Coe Hayne, price \$1.25. Order from American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., or any branch house.

1. *A false assertion.* It is often asserted that the Indian race is dying out. Such is not the case. Indians have indeed, almost disappeared from the eastern states, where they were once numerous; but in many cases this is because they have been removed to reservations in the West. Some tribes have nearly died out, it is true, but many others not only maintain their numbers but are increasing.

2. *Indian Locations.* In New York the remnants of the once powerful Six Nations live on eight reservations. In Oklahoma, the five civilized tribes, the Cherokee, Creek, Choctaw, Chickasaw and Seminole are located. The Kiowas, Hopis, Putes, the Navahos, and the Crows sometimes called the "blanket Indians" are on reservations in the West and Southwest.

3. *Indian Missions.* Baptists have thirty-two missions to Indians in the United States. The oldest were established in 1894 among the Kiowas at Rainy Mountain and Elk Creek, Okla. There are now some 600 members of Kiowa Baptist churches. It was the Kiowas who conceived the idea of establishing a mission among the Hopis, which they called "God's Light Upon the Mountain," our well-known sunlight mission at the Second Mesa, Ariz.

Other missions in Oklahoma are among the Comanche, the Cheyenne, Arapahoe, Apache, and Caddo tribes. A conspicuous feature of the work in Oklahoma is Bacon College which has 233 students from twenty-three tribes.

In Montana the Crow Indian Mission, established in 1903 by Rev. W. A. Petzoldt, has six stations. There are now four Crow Indian churches, with a mem-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.



MISS JESSIE BURRALL
Missouri

bership of 240. The little Crow Church at Pryor, Mont., with fifty-seven members, was allotted \$1,100 in the New World Movement. It pledged \$1,300.

In Arizona the Hopi missions are at First and Second Mesa, near Keams Canon. The First Mesa Hopi church subscribed double the amount allotted to it in the New World Movement. Work is also carried on among the Navahos of Arizona.

In California, the Mono tribe has been ministered to by the Home Mission Society since 1910. At that time it consisted of poor wanderers steeped in superstition, and given to the use of white man's "firewater." The Woman's Society sent Miss Schofield to work among the Monos at Auberry. Twelve years of mission work has resulted in the establishment of six Mono churches. These people are the poorest of the poor, yet they went far over their allotments in the New World Movement. The Christian Monos are now in great demand as laborers, and the bad reputation of the tribe

is being lost sight of in the new spirit of Christian progress.—Adapted from Service.

Pennsylvania

Miss Marion E. Clark is editor of the B. Y. P. U. bulletin, published by the Pittsburgh Associational B. Y. P. U. "Playing the Game" quoted from the bulletin is right to the point and should be applied to the tasks of young people in the churches:

"Does it belittle our work to compare it to a game? The fact is that good sportsmanship embodies the principal virtues, and that these virtues are often more in evidence in our games than in our work.

"Playing the game means the elimination of peevishness, whining and criticism. It means cooperation to the limit, doing double where your partner shirks or shrinks, taking losses and injuries lightly, and accepting defeat cheerfully. It means honesty and straightforwardness, respects for rules, acquiescence in just decisions.

"Playing the game means staying in the game, and forwarding its progress every moment. The quitter, the obstructionist, the knocker, know nothing about playing the game. The worst of it is that their unhappy tactics keep others from playing. One perverse player can ruin a game entirely.

"A touchy, sensitive, egotistical person is also disqualified for team work. He might serve as a mascot, but he cannot play the game.

"Real playing demands strenuous training, which is the hardest kind of work. No one can play the game well who does not train vigorously and consistently."

Puget Sound Way

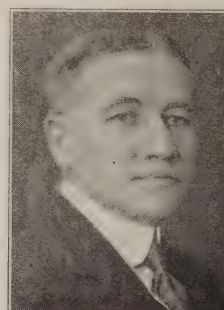
The New Year's rally of Western Washington young people was held at First Church, Everett. Dr. J. F. Watson served as toastmaster during the banquet. We suppose the early life of Dr. Watson must have been revealed in his subject: "Down On The Farm." He was assisted by other farmers who discussed the following topics: 1. "At Burton." 2. "Preparing the Soil." 3. "Sowing the Seed." 4. "Cul-



RAY SHUBERT
Kansas City, Mo.



MISS EDNA GEISTER
Illinois



DR. W. S. ABERNETHY
Washington, D. C.

tivating." 5. "Harvesting." 6. "Marketing Our Products." We understand the meeting of the "Grange" was well attended and that the farmers had a good time.

Tribal Meeting of the Oskies

"Oskie" is a name with which to charm. It is the tribal name of Illinois young people. That part of the tribe living in the vicinity of Delavan and Bloomington held a rally banquet recently. Addresses were made by several of the braves. General Secretary White participated in the festivities of the occasion.

Introducing

A "GEISTER" SPECIAL

We take great pleasure in presenting this week a cut of Miss Edna Geister, author of "Ice-Breakers and the Ice-Breaker Herself." Miss Geister has consented to serve as a contributor to our Young People's pages in *THE BAPTIST*. From time to time she will present programs for socials, especially adapted to meet the needs of our young people. The Young People's pages of *THE BAPTIST* will be open to all for the presentation of programs, etc. Have you an answer to the question, "What Shall We Play?"

YOU MUST "SHOW ME"

Some will recognize this as the characteristic expression of all Missourians. Mr. Ray Shubert, a fine young lawyer of Kansas City, and president of the City B. Y. P. U. of K. C., will report for us

the doings of that great company of young people. The editor of these pages has been informed that Missouri is a good state to be from. Well!

MINNESOTA'S OWN. A RETURN ENGAGEMENT

Miss Jessie Burrall, director of religious education for Stephens College, Columbia, Mo., and Dr. W. S. Abernethy, pastor Calvary Church, Washington, D. C., have accepted important places on the program of the Thirty-first Anniversary Convention of the B. Y. P. U. of America, meeting in St. Paul, June 28 to July 2, 1922. Both are natives of Minnesota.

Iowa

Some have thought of Des Moines as the capital of the corn belt of the United States. Illinois would perhaps debate the question, taking the negative. Des Moines, without question is the home of a great group of enthusiastic Baptist young people. Note the report of C. B. Taylor:

"The first quarterly rally for 1922 of the Des Moines Young People's Union brought out nearly 350 folks to Calvary Church on Friday evening, January 20. Two silver cups and a banner were to be awarded and each of the six unions in the city had made an effort to get all their people out.

"Forest Avenue young people chartered a special street-car which brought the Des Moines University contingent and others from the west side of the river. The banner for the most effective work during the past three months along all lines, was awarded to Forest Avenue, as was also

the cup for the largest attendance at the rally. The other cup, for the largest attendance at the rally in proportion to membership, was captured by Calvary.

"Dr. Cassidy, state promotion director for Iowa, brought a powerful message on the theme: "Bring One, Win One," making a telling appeal for personal bringing of the message of Christ, each to his friend.

"There was a buoyant spirit to be expected in a B. Y. P. U. rally, which found expression in songs, new and old, and in the "salute" (vocal) by which Dr. Cassidy was introduced. The city union has developed into a powerful influence for strengthening and enlarging the influence of the B. Y. P. U. in Des Moines."

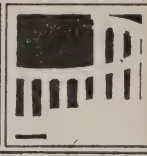
The invasion of India by the American salesman is discussed at considerable length by a British official at Calcutta, who calls attention to the fact that the United States is now supplying from 10 to 12 per cent of the imports of India, whereas the share we supplied prior to the war was only 2.6 per cent. The valuation at the ports of India of American merchandise entering that country, he says, has advanced from £10,766,000 in the Indian fiscal year 1918-19 to £25,267,000 in 1920, and £35,298,000 in 1920-21, and adds, "While the American merchant houses established in India since the war are suffering from the present trade slump in common with their British rivals, they are gradually strengthening their hold, and during our cold weather season India is full of American travelers and business men studying trade facilities."



AN AIRPLANE VIEW OF ST. PAUL, MINN., THE MEETING PLACE OF YOUNG PEOPLE'S CONVENTION, JUNE 28-JULY 2, 1922.



The Open Forum



THE NEW CONFESSION OF FAITH

There has recently come to my hands from the Committee on Conferences on Baptist Fundamentals, a copy of the proposed "Confession of Faith." I cannot present it to my church with the present light I have on the subject. Would it not be well for this committee to give to our people through these columns a discussion of the merits of this proposed confession of faith, also setting forth the insufficiencies of the New Hampshire and Philadelphia Confessions?

There is one clause in the proposed confession that is very objectionable to some of our people, namely, No. 6, which states: "We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members." The new birth, as Jesus Christ taught, brings one into the kingdom of God, but not into the church. His church was still a matter lying in the future when he preached "Repent, for the kingdom of heaven is at hand." While it is not necessary to discuss these doctrinal matters, yet we all know that the terms "visible" and "invisible" in connection with the church are but human inventions. If any one wants to believe that way, it is his privilege, but to fasten it upon us as a denominational tenet is going too far; and in this church to present the matter as it now stands would mean it would be voted down or make a division in the church. I hope that the committee will see fit to eliminate this objectionable matter, and to explain the necessity of leaving the old standards, and make clear the objectionable matter in them.

F. M. STURDEVANT.

Bridgeport, Nebr.

STANDARDIZE CHURCH ROLLS OF MEMBERSHIP

Can Baptists agree on some standardized roll of membership? The need is obvious, as every pastor knows.

Some churches report all names on the roll; some two lists as active or non-active, resident or non-resident; and some only contributors to the finances. This gives no equitable basis for evaluating the real strength of a church, nor any adequate basis as one of the factors in missionary apportionments. To report, as one church did recently in its yearly statistics, "only contributors," ignores those children who may have no income or others temporarily unable to pay anything. Is this just or even honest to the facts of membership? Again some non-resident members contribute while some resident members do not in probably every church. "Contributors" moreover is not the whole nor the best of life-membership, vital as that is, and as imperatively a duty and privilege for all who can.

Other churches with a centralized governing body generally have fixed standards of reporting membership. Their rules too often do not enlist vitally the membership

any better than among our own self-determining churches, but this does afford a common basis for reports which is vital and understood by all concerned.

Here is a sample. A given church had on its reported list of members, when work was begun on it, seven names of those who had been dead from three to ten years, the names not having been taken off. They were, however just as "active" as many living in the place. . . . and a good deal less care! There were also nine or ten names of those who without reporting to the home church had united with other, mostly non-Baptist, churches. Others, still "active," confessed they had not been in the church building for from ten to twenty years, and contributed nothing. Some aged and with no means have nothing to give; often children have no income. Non-resident members may or may not contribute; the same is true of resident members, and what do we do about it? Some fail in pure neglect; some through indifference even with the

best plans for an every member canvass; some positively refuse anyway. Yet often these are connected in families with those most faithful. It is a delicate, difficult task. Cannot the wise ones of the denomination work out a generally acceptable standard to which most churches will gladly conform? Is not this needed?

This is both "fundamental" and "modern," brethren. Go to it! Again, on investigation the writer understands that any one once a member of a church and against whom definite disciplinary action has not been actually begun, can claim, and in law demand, a letter of recommendation as in full accredited standing, though such letter may be so untrue to the facts of vital Christian living as to put Ananias to shame! May it be necessary to carry two or more lists; and then on whichever one estimates are placed, it would be alike for all who adopted the plan? Let us hear from others.

WILLIAM ERNEST BRAISTED.

Red Bank, N. J.

A Message from Russian Baptists

American Baptists will be glad to know that at last communication has been established between Baptist organizations in Russia and their brethren in other parts of the world. The Foreign Mission Society has just received, through Dr. J. H. Rushbrooke, Baptist commissioner for Europe, the following message from the Baptist Union of all Russia.

The heartiest greetings and a holy kiss of brotherhood from all the brethren and sisters of the Baptist confession, and also from the brethren and sisters of the closely related confession known as evangelical Christians, to all our fellow-believers abroad, and their unions and associations in America, England, Germany, France, Latvia, Sweden, Norway, Denmark, Hungary, Czecho-Slovakia, Roumania, Bulgaria, Italy, China, Japan, Australia, Africa, India, and also to all brothers and sisters of various peoples and races (including the three million strong Negro association of America) who are all bound with us in a common faith.

Our great homeland, to which the attention of the whole world is now directed, after all the mighty events through which it has lived, is again afflicted by a terrible disaster—famine. Hunger, following on the failure of harvest, rages throughout more than twenty governments, among them some—for example, Samar—which were once most fruitful. No fewer than 10,000,000 of our people are threatened by death from hunger.

The prevailing conditions have brought our land to a half-hungry state; all the resources of the country are exhausted, and there is no possibility by our own means to localize this new peril. We are threatened with fatalities incalculable, whatever the efforts of the government and the unselfish labor of various civil groups, which in spite of differences of political opinion have united for a common effort of relief to save millions of

unhappy persons from death by famine. Even now, whilst there are still some portions of last harvest left, the picture is terrifying. People are selling their very last possessions in order to preserve life for a few days. A sewing machine is given away for 10 pounds of meal; the peasant sells his whole cottage for 3 hundredweight of meal. Parents drown their children to save them from the torture of death by hunger, or simply expose them and leave them to their fate. These abandoned children number thousands of whom hundreds die daily.

This is only the beginning of the great misfortune. Until the next harvest the danger becomes daily more terrible, accompanied by the inevitable disease that hunger brings with it, and the number of the dead is continually multiplied.

Among these unhappy persons are many of our Baptist people, who are crying for help and waiting for it.

Therefore we turn to you, dear brothers and sisters, to you for help in the name of our starving fellow-believers, and the whole suffering people. We appeal to the words, "Do good especially to them that are of the household of faith." Nevertheless we will not set bounds to the manifestation of love, but according to our power will also think of our neighbors though they belong to the Samaritans.

We Baptists have left the orthodox church of the land, and united in the brotherly union of the whole world without distinction of nationality, and as true followers of Christ we wish to obey his law of love. We are accustomed to manifold denials and severe, even bloody sacrifice. Our martyrs have besprinkled the earth with their blood. We will still sacrifice ourselves for the benefit of our hungry fellow-believers and fellowmen.

Our teaching was never that the end justifies the means. We do not believe that good is to be accomplished by unholy

(Continued on next page)



Religious Education



International Uniform Lesson for February 26

ELISHA'S HEAVENLY DEFENDERS

2 Kings 6:8-23. Golden Text: Psalm 34:7

Interim

The intervening verses tell how Gehazi of the money-itching palm, followed the healed Naaman to beg from him the present and money which Elisha had refused. The angry prophet pronounced, "The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever." And Gehazi went out a leper. Then Elisha made the iron ax-head, lost in the stream by one of the sons of the prophets, to float so that it was recovered.

Lesson Story

Guerilla warfare was being practiced by the Syrians against Israel, with designs particularly upon the life of the king. But each time Ben-hadad decided "in such and such a place shall be my camp," Elisha warned the king, "Behold thou pass not such a place, for thither the Syrians are coming." His plans were frustrated "not once nor twice," but so many times that Ben-hadad concluded there must be a traitor in his army. But one of his servants said, "Nay; but Elisha, the prophet, telleth the king of Israel the words that thou speakest in thy bedchamber," that is, the most secret things seemed to be known to this man of God who had cured Naaman. Ben-hadad sent a great host (really a small number, but many for the taking of one man) by

night to encompass the place where Elisha was—Dothan, a city on a small hill about twelve miles from Samaria. When his servant discovered the next morning that they were surrounded he said, "Alas, my master, how shall we do?" And Elisha answered, "Fear not; for they that are with us are more than they that are with them." He prayed that the young man's eyes might be opened so that he could see the heavenly defenders, and "he saw." Then Elisha called down blindness upon the enemy host and in this condition led them to Samaria before the king, when he opened their eyes. The king wished them put to death, but Elisha pointed out that this was no way to treat even prisoners of the war. So he feasted them bountifully, and thus was warfare ended between Syria and Israel.

To be remembered

"The angel of Jehovah encampeth round about them that fear him, and delivereth them."

Winter's Night College

By MRS. S. C. FULMER

The second year's session of the Winter's Night College of First Church, Indianapolis, Rev. Frederick E. Taylor, pastor, began Jan. 12. This Winter's Night College is an attempt on the part of the church to offer an educational program that will meet the needs of all classes in the church along the line of Christian education and it is the hope

of the pastor to develop a Christian educational institution in connection with the church life that will offer courses of training in methods of Christian service and offer the best courses of lectures possible in Christian history and life.

Already between 250 and 300 students have enrolled, paid the enrollment fee, purchased the study books, and have begun the work. Four courses of study are offered this year. A class in Christian history taught by the Rev. O. R. McKay, who is director of religious education for the Indiana Baptist Convention. There are 225 in this class. A class in teacher training taught by E. T. Albertson, secretary of the Indiana State Sunday School Association. About sixty are enrolled in this class and it will be of great benefit to present and prospective teachers. Mr. Albertson has as his associate teacher Mr. Ellsworth Lowry, principal of the Indianapolis Normal Training School.

A class in a contemporary study of the Far East is being conducted by Mr. D. Lawrence Chambers and Mr. Allen J. Boesel. These men are especially adapted to teach this class, as Mr. Chambers is the teacher of the Agoga class and has specialized in teaching large men's classes; Mr. Boesel has given much thought and study to the missionary work. The text book for this class is "The Social Aspects of Foreign Missions," by President Faunce of Brown University. The Bible study class which numbers 225 is taught by the Rev. R. L. Van Deman, who is conducting an epochal study of the Scriptures, including the Old and New Testaments.

All of the classes meet on Thursday evening for supper, then go to the classrooms. All classes close at 8 o'clock. The regular prayer meeting service then begins with song and prayer, but instead of the usual testimony service, Dr. Taylor is teaching Dr. Fosdick's book, "The Meaning of Service," to a group numbering about 300.

Great enthusiasm is manifested in the work and this second year of the Winter's Night College is sure of success.

From Russian Baptists

(Continued from preceding page)

methods; but we also do not believe that our good work can have ill consequences. Therefore, we will do our duty quite apart from all human prejudices or political calculations; we will only think of one thing—how to help a hungering humanity.

The Presidential Committee of the Baptist Union of All Russia
(Signed) P. V. Pavloff
M. Timoshenko
W. G. Pavloff

Industrial Building, Hoopeston, Illinois



HERE IS A PICTURE of the industrial building, pupils and workers of the First Baptist Church at Hoopeston. This work was begun five years ago amongst the foreign population, at first on a very small scale in one room of the high school building. It has grown until now the church has its own building. The hall was built two

years ago with a five-room modern flat above. Miss Daisy E. Clouse has been the superintendent ever since the organization of the school; it is largely due to her efforts that the work has prospered as it has. The boys have outgrown the women, and have been organized into a scout troop with Willis J. Loyd as leader.



Our Own Folks



Sunny Southern California

By FRANK DURHAM

However limited the vocabulary of the Californian may be, it is sure to contain the word "unusual," a very good word indeed, though it is somewhat stooped-shouldered from overwork. And it must be pressed into service again in giving an account of the meeting of the Southern California Baptist Convention, held January 16 in First Church, Los Angeles. This is the first time a mid-year meeting of the convention has ever been called, for never before have we faced so serious a situation regarding our entire denominational program. And our churches have probably never met together with a deeper sense of responsibility. At the very opening of the first hour the delegates and many others were present to hear the message from the Word, given by Dr. O. P. Gifford as he sketched the achievements of Caleb, a man who "wholly followed the Lord his God," a man who made the most of that great gift of God—an opportunity.

Genl. Secy. W. F. Harper, in speaking on "Why we are here," said it was because the local churches are the authority in the state convention, and have the right to know all the facts; because the gravity of the situation requires that we call upon God; and because the churches desire to do their part. Dr. Harper said the churches of Southern California might have taken the attitude of self-complacency: they might have pointed to the fact that over 95 per cent of our churches are cooperating in the New World Movement; that they have pledged 95 per cent of their apportionment; and that they have given \$26 per capita. Instead of that, our churches cannot rest until the great purpose of the denomination is accomplished.

Dr. J. Y. Aitchison, director of the General Board of Promotion, gave a full and frank statement of the situation, declaring it to be a crisis, but asserting that we can meet a crisis in Christ's name, and that it is in reality not financial, but spiritual. Dr. Aitchison mentioned some of the things that have brought the crisis upon us: 1. Criticism that has included too many blanket statements, thus leading many to regard the whole movement with suspicion, whereas wise criticism would have pointed out the particular instances of weakness or error. 2. Last year the payments were made on pledges that were fresh, while this year the facts have not been brought before the people in the same informing way, so much inspiration has been lost. 3. The financial depression of the last few months has slackened the payments. "Yet," said Dr. Aitchison, "there has never been such a record of giving on the part of any of the great denominations; and there are constant and recurring evidences that Christ is leading on, and that the rank and file of the Northern Baptists ring true to the faith."

Dr. F. G. Davies stated that now in Southern California our collections are within 1 per cent of what they were at

a similar date last year.

Mrs. M. Grant Edmonds, in discussing the women's share of the plan, explained that the women are not raising the money for the women, but for the whole denomination; and Mrs. A. W. Rider, speaking of the need of enlisting our boys and girls and the W. W. G., emphasized the fact that the task is one, and that all our forces are concentrating upon it.

Both women and the laymen had meetings at the dinner hour to discuss their particular tasks. The women gave special attention to their new undertaking of raising \$6,000,000. The men organized a state laymen's council, electing Mr. Robert Scott as president. The purpose of the council is to encourage the organization of the men in each local church, and to secure the cooperation of all laymen in the great undertakings of the denomination.

A deep and quiet spirit of prayer was felt in all the sessions. Rev. E. E. Ford conducted the prayer period in the morning, and Dr. F. O. Belden the period in the afternoon. Certainly our "crisis" will come to bear a different name if such periods of waiting upon God become general and are continued into the coming months.

At the evening session Dr. John M. Dean, the new pastor of Pasadena First Church, addressed the convention, illustrating his message with an account of the relation between Elijah and Elisha, and suggesting the spiritual resources which are ours as we take up the unfinished task.

Dr. James A. Francis, summing up the meaning of our one-day convention, sounded forth Christ's call for a sacrifice such as we have not made before. Dr. Francis then read the resolutions which had been prepared by the committee previously appointed. These, in part, are:

1. That we, the delegates to this convention, reaffirm our faith in and loyalty to the great task of the New World Movement.
2. That we undertake to raise, if possible, in cash, by April 30, \$606,000; said amount representing the amount \$286,000 then due in pledges already made, plus an additional sum of \$320,000.
3. That we urge every church in the convention, irrespective of whether it has previously subscribed its full quota or not, to make a new and sustained effort to reach in an adequate way every person within its membership; and also to present intelligently the claims of this movement to every new member coming into the church.
4. Recognizing that the present crisis is such that nothing short of a real sacrifice will meet the conditions of this tremendous hour, we ask our people, in making their gifts, to think upon a new plane higher than we have before.
5. We recommend that an Easter offering be received in every department of every church, after very careful preparation and instruction.
6. That we send a suitable message embodying the substance of these resolutions to every state promotion director within the bounds of the N. B. C. suggesting the advisability of calling a special session of each state

convention, in order that the churches of every state may cooperate in a convention-wide movement.

So our special session of the convention closed, having tightened our grip on the source of power, and strengthened our loyalty to the cause we love, and deepened our devotion to the One we follow.

Los Angeles.

Nebraska Letter

By R. R. COON

Nebraska Baptists are just now making a united effort to meet the financial crisis. The state is divided into a score of districts in each of which a pastor is appointed to visit and press upon the churches the necessity of making increased pledges for the national work or paying promptly pledges already made. Good results are promised from these efforts.

Missionary Study Classes

In many churches new interest has come to the mid-week devotional meeting. This is the plan for that service: 6:00 to 6:30, simple fellowship supper; 6:30 to 7:00, social program; 7:00 to 7:15, pageants or dialogues; 7:15 to 8:00, mission study in groups with topics to suit the different classes, old and young; 8:00 to 8:30, devotional meeting for all; 8:30 choir practice, committee meeting, etc. This plan is to last six weeks. Its variety and character is calling in many not regular attendants at the mid-week meeting. Try it.

Grand Island College

For ten years, or more, we have been calling this "the best asset of Nebraska Baptists." Though rather questioned formerly we are glad others are now thinking our way. The very location of the school gives it ideal opportunity. North, east, or south it is nearly 400 miles distant from any Baptist college; while west we must go to the Pacific slope to find a regular denominational college. For the first time in its history, we believe, it enrolls 100 in the college classes. May it keep steadily in mind the true purposes of a college. Too often today the tendency is strong to emphasize the incidental and minimize the fundamental. A critical writer thus puts it: "The doer rather than the thinker is the hero of the college of today. Unfortunately brains do not count as much as legs." The present growing condition and the present administration of our college point to large development.

Called Higher

A few weeks ago the wife of one of our active pastors was suddenly called from earthly service, Mrs. B. F. Farrar, of Wellfleet. Now we must mention the going to the better home of Mrs. Frieda Peterson Jackson, wife of Rev. E. H. Jackson, of Gibbon, Jan. 19, 1922. She had enjoyed unusual privileges of preparation for life; a graduate of the high school, of Grand Island College, some postgraduate work and a year of study and travel in Europe with her husband

and brother. Mr. Jackson has been pastor at Dell Rapids, S. D., Stromsburg, Grand Island and Gibbon, Nebr., where Mrs. Jackson is held in warm esteem by many friends. Funeral services were held Sunday afternoon in Gibbon, conducted by the writer, assisted by Dr. George Sutherland and the local pastors. The community, the church, the home have suffered a loss that cannot be expressed. The husband and three children remain.

The Fremont Meeting-house

This was burned Sunday morning, Jan. 22, before the hour of service, a passerby announcing it when too late to prevent its total destruction. The loss is \$35,000 with insurance of \$15,000. It is supposed the fire originated near the furnace. In zero weather supervision of trustees and faithfulness of janitor are very important. From a recent daily we learn the church is planning to rebuild at once.

Merited Approval

Miss Clara F. Cooper, principal of Webster school, Omaha, has just finished thirty-six years of continuous instruction in that city. An Omaha daily in an editorial makes favorable mention of "the number of men and women risen to prominence who have been pupils of Miss Cooper during this generation of work." The interesting thing seems to be that her permanency of service there is an element of efficiency. We wonder if permanency in the pastorate, so similar to that of the teacher in influence, would not secure greater results for good. In fact, we do not wonder at all. Must churches and ministers go on "at this poor dying rate" with pastorate averages twenty-two months? Shall the words of the great Teacher and great Preacher always be true: "The children of this world are in their generation wiser than the children of light"?

Revival Notes

At Scotts Bluff over thirty have recently joined the church. The pastor, J. S. Bunch, and people have a mind to work. In the church at Hastings baptisms are occurring nearly every Sunday. The churches of the city are uniting in evangelistic services. T. S. Kesterson is pastor at New England and Herman, rural fields, where there are frequent baptisms. Rev. Harry Wolcott has begun constructive work at Smithfield and neighborhood adjoining. May he duplicate the good work done at Sumner during thirteen years pastorate, a type of work needed on many fields. Sumner is at present well supplied by Rev. E. E. Barkay, of Grand Island College. New members moving in have added to the force of workers. At Wahoo Pastor A. M. Horan and people are alive to needs and opportunities. Conversions are occurring and special meetings are planned. The First and other Omaha churches have received additions, the result of the Gypsy Smith meeting. This evangelist reminds one of the work of D. L. Moody, orderly and solid. The Calvary Church is making special efforts to bring into church fellowship many of the congregation. Olivet is now in shape to start the building enterprise with the promised help of the Home Missionary Society. Baptisms at the Immanuel Church seem the beginning of large ingathering in the months following. Seven were recently baptized at the Grace Church. Special appeals are being made to bring in non-church goers. Trinity is pushing an aggressive evangelistic campaign during the winter months. Congregations are taxing

the capacity of the church at Benson. A new building is needed and hoped for in the coming year. Twenty-six have been added to the church recently, nine by baptism. Dr. Elmore has just finished three years as pastor of First Church of Lincoln, during which time 380 have united with the church, a net gain of 246. A strong program is announced for the future. Rev. H. G. Smith finds a responsive membership in the East Lincoln Church. There has been almost ideal growth since the organization; its opportunity is great. Pastor F. W. Ainslie is leading an efficient force at the Lincoln Temple Church. A new meeting house is its pressing need.

Nebraska to Illinois

Some of our good pastors are making this change. Rev. R. B. Favoright moved from Fremont to Jerseyville, Ill., a while ago. A result of special meetings led by Dr. L. D. Lamkin is 93 additional members, the majority by baptism. Now Rev. R. H. Pratt leaves Wayne becoming pastor at Carroll, Ill., a strong church in a college town. Both of these brethren were members of the state board. Their going occasions general regret.

Grand Island, Nebr.

Wisconsin News and Notes

By ROBERT W. SHAW

Eau Claire Association

Pastor C. E. O'Beirne, who has an entire county for his parish covering several preaching points, has recently received about thirty persons into the church at Knapp. A few months ago the membership had fallen to only five, and the church was thinking of disbanding. It now goes forward with courage.

A special committee is planning for special simultaneous evangelistic meetings among the churches of the association during this spring.

At Bethel Church, of Eau Claire, pastor J. W. Bell is busy. A recent meeting brought in a dozen members; a young people's society was recently organized; and efforts are being made to bring up the missionary interest and offerings.

Pastor E. R. MacKinney, of First Church, at Eau Claire, steadily pushes things along. A new manual and directory has recently been put out; new members are being received; the educational departments of the church are being pushed forward; and special sermons are being preached by the pastor. On Nov. 15, friends and members of the church presented the pastor with a fine Hampden watch, it being the fourth anniversary of his pastorate. At Christmas a check for \$100 made the pastor's heart glad.

Preaching to Farmers

Pastor H. E. Mansfield, of Wild Rose and Saxville, has recently given a series of sermons to the farmers of his parish, on such topics as, "The Farmer, Peasant or Prince," "The Farmer's Capital—Soil" and others on seed, livestock, homes, family, community and religious life. These sermons have attracted large congregations and the pastor writes, "I never preached more effectively on the authority of God than I did Sunday night, though of course the sermon was agricultural in its atmosphere, instead of urban." To make a long story short a group of men approached Mr. Mansfield with the proposition of a farmer's institute, to be organized in connection with the church. The church is to be the cen-

ter of the community life from now on. Pastor Mansfield is happy in his work as a preacher to farmers.

Lacrosse Anniversary

On Jan. 22, the First Church of Lacrosse, celebrated its seventieth anniversary. The services continued for three days. Dr. A. LeGrand gave the anniversary sermon, on Sunday morning, using as his text the words, "In the name of the Lord we will set up our banner," the same text which was used on the Sunday the church was organized. At night a pageant representing the seven decades of the church was given, and the costumes were the actual costumes worn during those decades and borrowed for the occasion.

The church began its membership with fourteen members, and at present has 282 members. It gave one of its pastors, Rev. W. S. Sweet, to the missionary fields, and he was the one who organized Wayland Academy at Hang Chow, China. It has a modern departmental Sunday school; an energetic missionary spirit; and three life service recruits. Its program calls for a new edifice within five years, and a membership of one thousand members. Pastor W. S. Stewart, is on his second year, and has done a wonderful work with these people.

Racine Annual Meeting

The First Church, of Racine, recently held its annual meeting. A number of matters of supreme importance were brought before the church. The resignation of Dr. Henry Clark which had been refused by the church, was at his urgent request accepted. He has made no plans for the future. A committee has been appointed to find his successor, but it intends to do the seeking, and hopes to find the man for this important church, considered the best church of our denomination in Wisconsin. The church has pledged about 80 per cent of its New World Movement quota, and keeps its pledges paid up as well as can be expected. It expects to finish the job before the five year period is up.

Other Items

Rev. W. C. Osborn has been called to the pastorate of the church at Bangor. Both pastor and people seem to be happy in the new relationship.

Dr. D. W. Hulbert is supplying the church at Beaver Dam until a pastor can be located. This is a strategic field and only a man of vision is desired by both the church and the academy.

Rev. I. E. Bill, of Beloit, has just issued a book from the Judson Press on "Constructive Evangelism." Every pastor interested in evangelism should read this book, as Mr. Bill takes a very sane view of the type of work to be done in our churches.

Pastor Kelley, of Delavan, assisted Pastor Drake, of Waukesha, in a weekend meeting recently. The results were far-reaching in their effects.

Detroit Doings

By ALBERT H. FINN

Dr. John Y. Aitchison visited Detroit on Saturday, Jan. 21, and remained over the Sabbath occupying the pulpit of the Woodward Avenue Church in the morning and of the First Church in the evening. Although his coming was on very short notice, on Saturday evening there was a representative body of pastors, laymen and women to greet him at the

Woodward Avenue Church. Dr. Aitchison presented the facts as to our denominational financial crisis in a very effective manner, after which a hearty vote of confidence and support was taken, both as to the payment on old-time pledges and a sincere determination to do everything possible on the new objectives of the present year.

The Detroit Baptist Bulletin, a mimeographed letter, sent out weekly from the educational department of the Detroit Baptist Union to pastors, Sunday-school superintendents and others, is creating quite remarkable interest, especially among the Bible Schools. Here is the relative showing of the schools on a recent Sunday in actual attendance, although several schools did not get their reports in in time to be included in the list: Temple, 1,005; Woodward Avenue, 930; Highland Park, 506; First, 504; Birkett Memorial, 459; Jefferson, 378; Immanuel, 287; Maranatha, 276; Springwells, 257; Hudson Avenue, 252; Ebenezer, 242; Conley Memorial, 240; Stanton Park, 217; First German, 214; Burns Avenue, 211; Warren Avenue, 209; Ferndale, 169; Second Roumanian, 162; Scotten Avenue, 160; Polish, 153; Calvary, 140; Wyandotte, 114; Second German, 90; Monnier, 56; First Hungarian, 55; Swedish, 50; Bohemian, 30; Serbo-Croatian, 29; Ford Mission, 13.

Temple Church leads. Some one asked a leading member, "How do you do it?" "Well, there is our pastor, Rev. Llewellyn Brown, he is always on the job. Then there is his assistant, Magnus Burgess, who for several years headed our state Sunday-school work and last, and by no means least, is Charles T. Kingston, the superintendent. He is a big business man who carries the same wisdom and zeal into the Sunday-school work." Backing them all up is a wonderful corps of teachers, a fine plant in a choice residential district. Temple Church is a consolidation of the Grand River and Fourteenth Avenue churches.

Pastor Steinkraus, of Scotten Avenue Church, has baptized twenty-three since the two weeks of special meetings in December and others will follow. On Feb. 7 a reception to members received during the present pastorate will be given. The church building has recently been greatly improved by workmen.

For many years it has been the wonder of visiting and even local Baptists why the Birmingham Church was located in such an out-of-the-way place. Well, it cannot be said much longer because a new site has already been purchased in a strategic location and recently the Bible school evidenced its interest in the new venture by contributing \$1,000 in one day. Rev. Peter MacKay is the pastor. Birmingham is now in the area of the Detroit Baptist Union. It is a beautiful residential suburb and growing rapidly.

Rev. H. H. Ford has recently held a series of meetings at Wyandotte where over twenty confessions were made. Rev. W. F. B. Brown is pastor. Brother Ford is now leading Bethel Church in special meetings.

Notwithstanding several of our local churches are laboring under recent building obligations and still others are building or getting ready to build, which operations are outside the New World Movement budget, yet all these churches are endeavoring to be loyal to the larger work of our denomination.

Immanuel Church, Fort St., West, under the leadership of Pastor Walter J.

Meade, has just closed the best year in its history; forty-six members were received, most of these by baptism. Financial reports from the various departments were most gratifying, with a balance in each treasury, showing \$8,500 raised from all sources, of which \$2,000 was for benevolences. The Bible school also had a record year, the average attendance being near the 300 mark. The school gave \$1,000 for the work at home and abroad. Rev. and Mrs. Meade were generously remembered by the congregation at Christmas. Remembering that Immanuel is located in an industrial district and also what 1921 was as a business year, the showing is most encouraging.

ing. Brother Mead has been pastor of Immanuel Church nearly three years.

Mt. Clemens is now within the metropolitan area of the Detroit Baptist Union. The Gilbert Memorial Church held its annual meeting Jan. 4 with a six o'clock dinner. It was a happy occasion. The financial reports showed \$5,776.50 raised during the past year; a gain in the Bible school of 89 per cent and a net gain in the church membership of fifty-three. The pastor, Rev. E. Bond Griffith was given an increase in salary and his good wife a beautiful evidence of love and appreciation. The Sunday school is calling for larger equipment and plans are being laid to that end.

Church News by States

Rocky Mountain States

WYOMING

EVANGELIST C. E. HILLIS and wife, of Kahoka, Mo., have just closed a two-weeks' revival campaign in Lusk, in which seventy persons publicly acknowledged Jesus Christ as a personal Savior. The pastor, Rev. H. Dockum, said that it was the greatest revival ever held in the town. They are now in a campaign with the First Church of Sheridan.

REV. T. S. DULIN is the new pastor for Glenrock Church called from Worland, where he was located for some time. A reception for the new pastor and his wife was followed by a business meeting, when the officers for the year were elected. C. H. Vogel was elected chairman of the Board of Governors, W. C. Lowrie, treasurer, and Roy Lockenour secretary. Miss Mary Bauders, treasurer of the New World Movement. An auditing committee of W. C. Lowrie, Mary Bauders and Roy Lockenour was elected.

spirit manifest in the regular services. Five candidates were baptized Jan. 22. Others have signified their intention of coming.

ISSAQUAH held two weeks of special meetings. The pastor, Rev. J. D. Nicolls was assisted by Rev. A. H. Nickell, pastor of Bethany Church, Seattle.

REV. J. O. BOVEE and wife, of Burlington, recently closed a series of evangelistic meetings at Sedro Woolley with excellent results. Jan. 23 they began a series of meetings with Rev. L. L. Simmons at La Conner. Following these meetings they will assist Rev. Charles Baker at Lynden.

LEBAM: Rev. F. C. Stannard, of Chehalis, will assist Rev. J. W. Black in a series of meetings here early in February.

BELLINGHAM NOR-DANE CHURCH, Rev. A. Mehus, pastor, will be assisted in special meetings in February by Rev. N. K. Larsen, general secretary of the Norwegian Danish Conference.

REV. L. T. ROOQ has become pastor of the Hoquiam Church.

REV. D. Q. BARRY, who closed his pastorate with the Bellevue Church Jan. 1, has accepted a call and begun his pastorate in the church at Gresham, Ore.

REV. IDEL H. WOOD, who closed his pastorate at Manette Dec. 25, has settled as pastor at Charleston.

MISS MEETIE YORK, of Boston, has been appointed by the Woman's American Baptist Home Mission Society as superintendent of the Cosmopolitan Mission in Seattle and will enter upon her duties Feb. 1. Miss Dorothy J. Coye, her predecessor, gives up the work to resume her studies.

MR. GEO. E. MERRILL, representing the Department of Architecture of the American Baptist Home Mission Society, spent Jan. 18 to 21 in Western Washington. While here he had conferences with the building committees of the Sixth Avenue and First churches of Tacoma and the Chinese, Japanese, Green Lake, University and Fremont churches of Seattle. His expert knowledge of church architecture enabled him to render a valuable contribution to these churches which are planning to erect new buildings at an early date.

OREGON

THE DALLES: THE ANNUAL ROLL-CALL and business meeting of Calvary Church, held January 17, was attended by about 100 members despite the severe storm in progress at the time. Reports showed

Pacific Coast

WESTERN WASHINGTON

PRESTON: Under the leadership of Pastor Axel Carlson this church is making gratifying progress. Eighteen were received by baptism into membership last year. The church raised and expended for all purposes during the year \$3,685.95, of which \$622.31 was for missions. Two evangelistic campaigns were held last spring, at which between thirty and forty persons professed conversion. Rev. Emil Friberg, pastor of First Swedish Church of Seattle, conducted a series of evangelistic meetings beginning the third week in January. The pastor expects to have another series of special meetings some time in February.

SECOND SWEDISH CHURCH, Seattle, Rev. A. J. Stormans, pastor, joined with two other Scandinavian churches in the city in union evangelistic meetings in January. At a later date they expect to have a series of meetings in their own church.

IMMANUEL CHURCH, Seattle, Rev. J. H. Teale, pastor, reports a fine evangelistic

thirty-nine additions and expenditure of \$3,300. Event of the evening was the burning of a \$500 note, the ladies having raised amount necessary to cancel it. The church has three B. Y. P. U. societies with an attendance of over fifty. A mid-week Bible class following Gray's Synthetic course has just closed. The attendance during the sixteen weeks ran from 25 to 37 at each session. The Sunday school has an enrollment of 160 with attendance running around 140. A union protracted meeting of the Methodist and Baptist churches will be entered into during February. The pastors will do their own preaching.

SOUTHERN CALIFORNIA

JEFFERSON AVENUE CHURCH, Los Angeles, has adopted a 1922 platform to cover the following: An adequate church building; a Bible class to meet once a week; an evangelistic campaign before Easter; a goal of 100 new members; a daily vacation Bible school during the summer; a subdivision of the church roll, making deacons and deaconesses responsible for the attendance of certain members; appointment of a Welcoming Committee; more emphasis on music; line up members to boost the Sunday school; organization of a brotherhood (already started); a Boy Scout organization; every member to boost the church and never say anything hurtful concerning it. February 7 was the date set for a great mass meeting of the church with a view to making plans for new church building adequate to the needs of the field.

NORTHERN CALIFORNIA

THE ANNUAL BUSINESS MEETING of First Church, of Selma, was held in the new tabernacle the evening of Jan. 4. During the year a total of \$19,550.23 was raised by the church for general expenses and missionary work. \$10,796.31 has been paid to the New World Movement out of a total pledge of \$35,848.49. During the year there have been received by baptism sixty-eight; letter, forty-one; restoration, two; relationship, eight. There was a loss of twenty-six by letter and two by death, leaving a total gain of ninety-one. Rev. F. Carl Truex is in his fifth year as pastor. The Sunday school is well attended and growing rapidly with a total enrollment of 544 and an average attendance for four recent consecutive Sundays of 355.

San Francisco Bay Association

The annual institute and quarterly of the San Francisco Bay Association of B. Y. P. U. was held January 13-15, at the Twenty-third Avenue Church of Oakland, Calif. There were 225 registrations and interest and enthusiasm ran high at every session. All the addresses and conferences hinged on the keynote of the institute, "Life," and were very impressive. At the middle of the long afternoon program on Saturday, members of the Service Legion of Oakland First Church furnished tea and wafers which brightened the spirits of all and better prepared them for the remaining conferences.

Two hundred and ten young people attended the "stunt supper" and the original, comic stunts staged by some of the unions were among the best ever witnessed in Northern California. The Pageant which followed depicting the origin, growth and development of the B. Y. P. U. of A., was educational throughout and was given by sixty-five of the young people under the direction of the author, Mrs. M. L. Thomas. This was the first association to present this pageant since

its original presentation at Asilomar last August at the Northern California B. Y. P. U. assembly.

The following officers were elected for the year 1922: President, Harold K. Langdon, Oakland (re-elected); five vice-presidents, C. D. Moore of San Pablo, Irene Reid and E. J. Wooley of Oakland, Oliver Dawson and Edith McKircher of San Francisco; recording secretary, Harriet Holmes, Oakland; corresponding secretary, Harold Ring, Oakland; treasurer, Lawrence Taylor, Alameda; intermediate superintendent, Mrs. E. J. Wooley, Oakland; junior superintendent, Mrs. Sallie Burgess, San Francisco. In President Langdon's annual report, he recommended "4 E's" as the slogan for the following year—"Education, Evangelism, Enlistment, Extension." The association is complying with the national "standard" by having the territory divided into five districts with a vice-president supervising each. The future is bright with promise and when the time comes for the next annual institute, still more progress will be reported.—Mrs. H. K. Langdon.

Mississippi Valley

OHIO

REV. F. S. WORTMAN, FOR TWENTY-TWO years pastor of Indian Creek Church, Pa., has been called to the Zion Church in the Auglaze Association. As a result of two weeks' meetings he has baptized twenty, received six by letter, some on experience and others have been restored. This church had been pastorless for several years and was almost ready to die, but is very much alive now and prospects are bright for the future.

SPRINGFIELD, REV. L. M. COPELAND, pastor, recently held a series of meetings resulting in several baptisms and restorations. Its congregations are good and increasing, the church has been revived and strengthened. Pastor and people are happy and making progress.

REV. M. R. SHELTON IS BEGINNING his third year with First Church of Bucyrus. In the two years there have been 125 additions, eighty-six of them by baptism. All departments of the church are in a thriving condition.

SPECIAL EVANGELISTIC efforts began Jan. 29 in First Church, Ashtabula, Rev. Herman Lang, minister. Mr. William Dixon, pastor's helper and evangelist, is assisting the pastor. This is the tenth annual revival conducted by the present pastor. The church has for its aim 100 additions. The month of January was spent in intensive preparation. The text book for the Thursday session was "With Christ After the Lost."

Dayton Association

The pastors held the January meeting at First Church, Dayton, Jan. 4. It was with regret that the resignation of Pres. Albert Read was accepted. After more than twenty years as pastor of Xenia Church, Bro. Read leaves for Van Wert. Dr. J. B. Slocum, of First Church was made president. Pastor Hall led the devotional service.

Pastor Brandt of Troy finds his work growing. The report of the annual meeting revealed thirty-two new members, four times more given for missions, a good balance in treasury. Four baptized. Special meeting before Easter. Pastor Cosby at Tippecanoe City, finds a little reaction of

the strenuous holiday activities. The unemployed situation is affecting his work.

Pastor Copeland closed his first year at Clifton Street and has baptized thirty. Sees a manifestation of spiritual life. Many of his members are out of work. Pastor Fenner of Piqua, is receiving many new members. Baptized thirty-five and received some by letter. He is finding the non-affiliated Baptists in the city. Pastor Bagby, Colorado Ave., baptized three. The churches adopt Wednesday as church day when all organizations will hold their sessions. Pastor Johnson, Linden Ave., is leading his people in a week of prayer. The purpose is to pray—little talking and lecturing, but praying. It is bringing real spiritual life. Received three by letter and two by baptism. Pastor Patt, Sidney, has a standard Sunday school, teacher training and an interesting work among the young people. Pastor Hall, Summit St., received five by letter, two by experience and four by baptism. God has granted a marvelous answer of prayer in healing a child which all medical aid had given up. Pastor Scruby, Haynes St., received one by baptism, one by experience. Twenty-six Bibles were given to scholars who had not missed a Sunday during the year. Pastor Slocum, First, baptized two and received one by letter. The young people are using the group system for meetings. Pastor of North Dayton is preaching to good congregations in the district school-house and watching the new church house being built. It will require several months for the completion.

Dr. Slocum presented a soul-stirring paper on the homiletic value of the teaching of Jesus as found in the Synoptic Gospels. Why rummage around in empty mines when material so rich, so abounding is in the Word of God?—PHILIP BAUER.

KANSAS

JAN. 8-15 FIRST CHURCH of Morrill had consecration and enlistment week during which time the pastor, Rev. C. C. Overeem preached eight sermons on "Are You in Touch with Christ?" An evangelist campaign followed Jan. 15-22, the pastor preaching and assisted in the services by Fred T. Elliott, singer, of Effingham. There were nine professions of faith, four of whom have been received for baptism. Two were received by letter. The success attained was a result of the deep interest and cooperation of the church members.

IOWA

CORYDON, a town of 2,000, is experiencing a gracious revival. Baptist, Methodist and Christian churches are cooperating, local pastors are preaching, and the music is in charge of a local dentist. There were eighty conversions one night, mostly high school students. To date there have been about 150 conversions and reconsecrations. Rev. C. W. Fogg is pastor of Corydon Baptist Church and also president of its ministerial alliance.

REV. C. G. WRIGHT, of Mt. Ayr, has accepted a call to the church at Manchester.

MICHIGAN

SUNDAY, DEC. 18, was a red-letter day for the Ganges Church. A re-dedication service was conducted by the pastor, Rev. R. E. Priest, and the state evangelistic director, Rev. F. L. Currey. A magnificent choir furnished appropriate music and the pastor gave a statement of the work that had been accomplished in the remodeling of the church, providing for class rooms for the Sunday school and the re-decorat-

ing of the walls and installing of a new furnace, amounting in all to \$1,400, all of which has been practically provided for in pledges and cash, and the pledges are practically paid. This is a great achievement for this little struggling church out in the open country.

REV. A. N. FIELDS OF REED CITY, just closed an evangelistic campaign in Avondale Church with thirty conversions and reconsecrations. Twenty-one have applied for membership, fourteen of whom wish to be baptized. A business meeting was called and an every-member canvas started; a young people's meeting and prayer meeting also started.

BELDING: Congregations and Sunday school continue to increase. Two hundred in Sunday school is the objective. Christmas offering was \$30 for European Relief. At a recent Sunday-morning service in response to the pastor's invitation one came to Christ. Two Bible classes are conducted through the week. Several accessions by letter and baptism.

BIRKETT MEMORIAL CHURCH, DETROIT, has been greatly blessed during the past year, and a spirit of cooperation permeates the entire body. The average Sunday-school attendance is 355, with a high-water mark of 535. The year has seen eighty-nine converts, with fifty-four received by letter and experience. Finances are in fine shape. Wednesday, Jan. 3, was the annual meeting and election of officers.

AT HILLSDALE, the College and First Church, united in a simultaneous campaign from Jan. 8 to 22, the services being held in the First Church. Closest harmony and cooperation exist between the pastors of these two churches. There were not many conversions, five boys and girls, and four heads of families, but a great spiritual uplift was realized by the church membership.

FOR SIX WEEKS BEFORE THE HOLIDAYS the Coldwater Church, Rev. C. R. Osborn pastor, conducted a school of missions with an average attendance of 125. Out of this was launched a general program of community service extending over the whole year reaching the country people as well. The dramatization of Bible stories was a feature of the work with the children; also on each of the mid-week evenings were shown stereopticon slides of missionary information and value.

ILLINOIS

RIDGEWOOD CHURCH, Joliet, has been disappointed in that Mr. W. L. Donnelly who was to have taken charge January 9, asked to be released to take a church at South Haven, Mich. Ridgewood church is in need of an evangelistic pastor who is a field worker.

MR. ALBERT P. HALL was ordained at Mt. Vernon, January 16, upon the recommendation of a council convened by Second Church of that city, of which Brother Hall is a member.

EVANGELISTIC MEETINGS have recently been held in Orion Church, Rev. F. F. Shields, pastor, with Miss Amy Lee Stockton, evangelist, and Mr. A. H. Lovett, soloist. Nineteen members have just been received, thirteen coming by baptism. Others will soon be baptized. The men's Bible class has an enrollment of fifty-five, is a live organization and stands with the church for the best things in the community.

AT THE ANNUAL MEETING of the Belden Avenue Church, Chicago, held Jan. 12, reports from all departments showed prog-

ress. One hundred and forty new members have been added since Jan. 11, 1921. The financial condition of the church has never been so encouraging, the treasury showing that \$25,000 was raised from all departments during the year, and a balance on hand of \$1,376.78, with no liabilities. The New World Movement pledges amount to \$8,000, of which \$7,965 has been met. There have been a few arrearages in payment of original pledges, but new members have made up this deficiency. Another cheerful note was sounded in the Sunday-school report, which showed a weekly average attendance for 1921 of more than 100 over that of 1920. A committee of twenty, with the pastor, Dr. J. W. Hoyt, as chairman, was appointed to consider plans for modernizing and enlarging the church plant, a report to be brought back to the church within sixty days. An increased budget has been subscribed, and this year a good part of the increase will be used for the redecoration of the church auditorium. The spirit of Belden is shown by the unanimous adoption of the following: A resolution to accept the confession of faith, which was adopted by the Fundamentals Conference at Des Moines, in June, 1921. Delegates from Belden to the Northern Baptist Convention were instructed to vote according to this action. The second action sustained the Home Mission Society in accepting the gift with creedal conditions.

REV. WM. L. SANDERS, who had been preaching for over fifty years, over twenty-five of these in Cambridge, Moline, Aurora and Kankakee, died at his home in Bloomington Jan. 26 at the age of seventy-six. Funeral services were held in First Church of Bloomington, the sermon being preached by the pastor, Dr. J. L. Jackson, assisted by Rev. F. E. Vernon, of First Presbyterian Church, and Rev. F. L. Breen, of the Congregational Church.

REV. JUDSON MACINTOSH closed his work with Roseland Church, Chicago, Sunday, Jan. 29, to accept a call to First Church of Plainwell, Mich. His pastorate at Roseland has been one of faithful service. Both Mr. and Mrs. Macintosh have given themselves to the field wholeheartedly. In his letter to the Roseland Church, Mr. Macintosh said: "The Plainwell Church has had a long record of steady growth and usefulness and a promising future. It has had only two pastors in fifty-seven years, one being pastor fifty years. It is an opportunity coming to me for which my life has been prepared—to help reach the fields so carefully sown, and now 'white unto harvest.' The call was entirely unsolicited." Mr. and Mrs. Macintosh begin their work in their new field Feb. 10.

OLNEY CHURCH, Rev. L. D. Lamkin, pastor, is having enthusiastic revival services. The meetings were to have closed at the end of two weeks, but the interest was so keen that it was decided to continue them. The spiritual life of the church has been awakened and many have been saved. The pastor is doing his own preaching with no outside help.

Atlantic Coast

DELAWARE

A REVIVAL without "extra meetings" or outside help has been in progress at Bethany Church, Wilmington. There have

been a number of conversions and additions to the church. Its motto is "To have and to hold" with special stress placed upon the holding.

WESTERN PENNSYLVANIA

THE DUQUESNE CHURCH, Rev. W. V. Bacon, pastor, has just issued a neat directory. Special features are cuts of the old and the proposed new church buildings, and the roll of the Bible school. An informal gathering of the members in honor of the birthday of the pastor's wife was held Jan. 11.

AN IMPRESSIVE SERVICE was held at the Greensburg Church, Dr. H. J. Whalen, pastor, Jan. 18, when Mr. H. S. Bickel was ordained to the gospel ministry. Rev. W. H. Cutler presided, Rev. J. T. Davis, of Blairsville, offered the invocation, and Rev. W. A. Wissinger, pastor of the Salem Church, read the Scripture lesson. Dr. A. J. Bonsall preached the sermon from the text, "For a great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16:9. The ordination prayer was offered by Rev. Noah Fehl, of Irwin, and the charge to the candidate given by Rev. R. Stolz, of Jeannette. Rev. W. C. Chappell gave a message to the churches participating.

AT THE RECENT ANNUAL MEETING of the Lorenz Ave. Church, Pittsburgh, Rev. L. J. Ramsey, pastor, reports showed that every department closed the year with a credit balance. Increase in the enrollment of the Bible school for the year, 28 per cent; in average attendance, 19 per cent; and in offerings of \$250. Seven decisions for Christ during the past three weeks.

EASTERN PENNSYLVANIA

REV. A. E. PLUE closes his work at North Main Avenue Church, Scranton, March 1.

REV. C. M. CONWAY has tendered his resignation to the Luzerne Avenue Church, Pittston, to accept the pastorate of First Church Nanticoke.

REV. J. D. ROBERTS closed his pastorate with Memorial Church, Johnstown, on Jan. 1.

THE LEWISBURG CHURCH received about fifty of the Baptist students of Bucknell University into affiliate membership Jan. 15. One hundred and fifty or more were present at the Get-Together Banquet tendered the students by the church Jan. 20.

NEW YORK

A NEW TRIUMPH OF THE GOSPEL has been realized at Strong Place Church, Brooklyn, in the conversion of a number of Italians, formerly Roman Catholics. Strong Place Church was founded over seventy years ago in what was then a fashionable section of the city, but the church is now surrounded by 100,000 Italians. In the midst of these dwells the American pastor, Rev. Floyd H. Adams, with his family. An industrial school, daily kindergarten, playground, daily vacation Bible school, community night, a gymnasium, troops of boy and girl scouts and various other neighborhood activities have prepared the way for the gospel message. The Italian pastor, Rev. Louis Zibelli, has conducted classes in English, American history and civics and thus opened an avenue of approach. Last summer he conducted gospel services on the street. The attendance was good and many accepted the invitation to come to the church. Twen-

ty-six have been baptized, and as many more are receiving instruction for baptism. This beautiful Gothic structure was once thronged with native Americans. It will henceforth be thronged with new Americans.

THE ANNUAL MEETING OF THE First Church, Jamestown, was held Jan. 9. The pastor, Rev. Dr. Guy L. Brown, reported more than 1,200 calls, forty-eight weddings and twenty-six funeral services. The church has expended for all purposes during the year more than \$30,000, \$15,000 of which was for benevolences, the larger portion of this amount going to the New World Movement. The object of the church is "as much raised for world-wide kingdom extension as for current expenses." There was a gain during the year of sixty-six persons, making the present membership 954. Every department of the church is thoroughly organized and busily engaged in the Master's work. A tithe band of more than 100 members has been organized, with new additions almost weekly; a personal worker's league, operating through twenty-six inner circles, promises well for the evangelistic work. Congregations are large, the church auditorium not having capacity to accommodate the evening crowds, frequently hundreds of people are turned away.

NEW JERSEY

AT A MEETING OF THE PERMANENT Council of the Camden Association held in the First Church, Camden, Jan. 23, for the purpose of considering the advisability of recognizing the Fairview Community Church of Camden, and of receiving said church into the fellowship of the Camden Association, the Council voted to recognize the Fairview Community Church, as a Baptist church, and to recommend that said church be received into the fellowship of the Camden Association. Recognition services will be held at the Fairview Church, Monday evening, Feb. 13, at 8 o'clock. Rev. J. W. Lyell of Camden, Rev. W. S. Booth of Collingswood, and Rev. F. N. Martin the pastor of the Fairview Church are the committee of arrangements. A good field for the new church, led by a devoted and energetic pastor.

RHODE ISLAND

REV. F. A. AGAR has been in Providence and vicinity doing intensive training work among our church officers and workers. He has spoken in Central, First, Calvary, Broadway, Providence, and the First Pawtucket. All the churches of Providence and vicinity have sent their officers to these conferences and already there is a demand for more of the kind of training which Dr. Agar gives. There are plans for classes in which special training will be given by Dr. Agar.

REV. WILLIAM LAUGHTON, formerly pastor of Oak Bluff's Church, accepted a call to Crompton Church, and began his pastorate Jan. 29.

NEW HAMPSHIRE

REV. ORRIN ROBBINS HUNT was ordained to the Christian ministry fifty years ago. The Baptist church at Lebanon held a special service Jan. 19, in recognition of this event in his life. On the previous Sunday Mr. Hunt gave to a large audience reminiscences of his fifty years in the ministry. He held two pastorates in New Hampshire, at Rumney and Plainfield. While pastor at Rumney he served for four years on the board of trustees

of the convention. Since the close of his pastorate at Plainfield he has not been engaged in active pastoral work but has occasionally supplied pulpits. All the churches which Mr. Hunt had served as pastor sent letters to this anniversary occasion. At the recognition service jubilee greetings were given by the pastor of the Lebanon church, Rev. C. L. Chamberlain; by Mr. C. E. Clough, a prominent business man and member of the church; by Rev. D. S. Jenks, secretary of the state convention; and by pastors of the local churches. The address of the evening was given by Pres. George E. Horr, of the Newton Theological Institution, who spoke on, "The Function of the Christian Minister." Arrangements for the service and reception were made by Rev. and Mrs. C. L. Chamberlain and were well carried out.

UNDER PASTOR W. G. HUBBARD the church at Meriden is taking on new life. A Christian Endeavor Society was formed in the fall and is having a wholesome effect upon church work. On two Sundays the audience of the Congregational church met with the Baptist church because of the illness of its pastor. Judging from generous Christmas gifts and efforts to install modern comforts in the parsonage, Mr. Hubbard is in favor with his people.

REV. C. M. MILLER has served Salem church less than a year but already has met with encouraging results on this difficult field. Fifteen new members have been received, seven of these by baptism.

MAINE

PITTSFIELD: Pastor Converse is providing for his people a number of Sunday evening addresses giving the application of Christianity to the need and conditions of the time. Addresses will be given by teachers in the Maine Central Institute, business and professional men and the pastor. Secretaries Henderson and Whittemore have already had part in these programs. A volunteer choir and orchestra have prominent part in the services. Maine Central Institute is having a very prosperous year under Principal Verrill. Over 250 pupils have been enrolled and high standards of work are maintained. The school renders a very important service to a large group of towns that could not afford high schools of their own; it also serves as the high school of Pittsfield, giving to that thriving community a quality of work that it could not attain otherwise.

VERMONT

FRIENDS OF REV. JOSEPH S. BROWN for many years the faithful and efficient pastor at Manchester, will regret to learn that upon the advice of his physician he has tendered his resignation to take effect June 1. The Manchester Church is arranging to care for the pulpit and pay Pastor Brown his salary in full the same as if he were at work. Mr. and Mrs. Brown have gone to Portland, Maine, to visit Mr. Brown's brother, who is a physician. Here he hopes by rest and medical treatment soon to regain his health and strength.

REV. E. W. JOHNSON, pastor at East Wallingford, has a mimeograph which he uses to send a monthly letter to members of the church and congregation, and with the letter his subjects for the Sunday and mid-week meetings. Pastor Johnson is also holding mid-week meetings at Cuttingsville, five miles from his church.

Prof. Wooster Woodruff Beman

By LUCINDA GOODRICH DOWNE

Prof. Wooster Woodruff Beman, head of the mathematical department of the University of Michigan, and one of the state's most prominent Baptists, died at his home in Ann Arbor, Wednesday morning, January 18, 1922.

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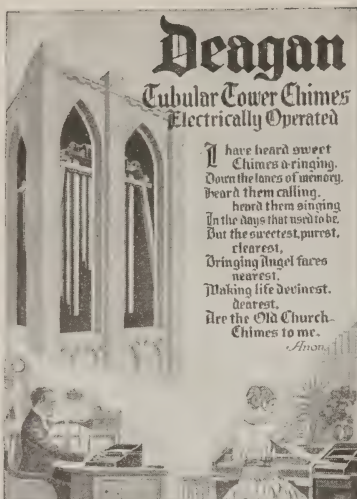
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His extraordinary vitality, his defiance of the years that make most of us heavy-footed, his teeming activities, his undiminished mental power, and keen relish of life make his passing difficult to realize and fraught with deep sorrow.

Prof. Beman was born at Southington, Conn., May 28, 1850, but as youth and man has spent most of his life in the city he has honored as a citizen.

As a young man he was fortunate in not being pampered by plenty, for ambition dies on a diet of dainties, but he proved the truth that hard schools teach great lessons.

Prof. Beman attended school at Valparaiso, Ind., and entered the University of Michigan in 1866, from which he was graduated in 1870, when barely twenty years old. After serving for a year as instructor in Greek and mathematics in Kalamazoo College, he returned to Ann Arbor to become an instructor in mathematics in the University of Michigan. And during his first two years as instructor he earned the degree of Master of Arts.

Marked ability in his chosen field soon gained for him merited promotion, and since 1887 he has been head of the department of mathematics, and for more than fifty years (a period of continuous service unequalled by any man on the faculty of Michigan) he has given time, talent, and untiring devotion to this work.

In addition to his comprehensive work in the class-room, Prof. Beman found time to make valuable contributions to both foreign and American journals, devoted to the subject of mathematics. He gained a national reputation as a writer on the history and teaching of mathematics and was joint author of a number of text books, widely used.

He was a member of the American mathematical society, the London mathematical society, Deutsche Mathematiker Vereinigung, Circolo Matematico di Palermo, and of Phi Beta Kappa.

For many years he has been prominently identified with civic matters of the city, always promoting the public welfare. He was last year a member of a commission to draw up a new charter and devoted much time and thought in preparing a document likely to benefit the community. It was to him a righteous cause and that a majority of voters failed to establish the work of the commission was a bitter disappointment.

Prof. Beman was always deeply interested in the First Church of Ann Arbor and in the affairs of the denomination everywhere. For fifteen years he was treasurer of the Michigan Baptist Convention; for six years a member of the executive committee of the Northern Baptist Convention; and for a long period he has been a trustee of Kalamazoo College, which, in 1908, conferred upon him the honorary degree of LL.D.

He was married on Sept. 4, 1877, to Helen Elizabeth Burton, daughter of Dr. N. S. Burton, for a number of years pastor of the First Church of Ann Arbor. His widow and two children, Mrs. Winifred Lange and Ralph Beman, both of Cleveland, survive him.

Last summer Prof. Beman suffered an attack of acute arthritis. Serious complications developed in November, which resulted in his sudden and unexpected death.

It is not easy to phrase an appreciation of Mr. Beman, whose work was his life and is more eloquent than the highest eulogium. In the final analysis, what one does that makes mankind wiser and better is immortal. Mr. Beman was so mod-

est about his own attainments that fulsome praise would be far from his liking, but a few words, prompted by the esteem and affection of an old student, of whose reunions during a period of 44 years he has been a pleasant part, may be pardoned.

Prof. Beman was a scholar and a Christian gentleman. "He was greater than he that taketh a city," for with domineering hand he ruled his own spirit, so that he was always found treading life's highways.

He possessed a symmetrical balance of the cardinal virtues and was gifted with a clairvoyance of mind that saw directly to the point. Few have been so brilliantly equipped for educational work and none could have used his gifts more industriously.

A profound study of the Bible led him into a broad understanding of eternal truths, so that he lived above dogma and creed, and was bound by no narrow theory or man-made interpretation.

Though given to the calculation tables of an exact science, Prof. Beman did not demand that the test tube, the microscope, or philosophy prove all things, for with the telescope of an unflinching faith he saw beyond the mists that obscure the promise of hereafter.

Ann Arbor, Mich.

Our Book Shelf

Building a Successful Sunday School, by P. E. Burroughs. New York; F. H. Revell Co. \$1.50 net

This is a book of methods for a large Sunday school. Written out of a large experience and covering all topics from the organization of the school to such matters as building, advertising, teacher training, special days, and the like, it is certain to be suggestive to all workers.

Vigils, by Aline Kilmer. New York; George H. Doran Co., \$1.25 net.

A booklet of simply-worded poems, entrancing in their clarity of utterance and simplicity of thought. Most of the lyrics are cast in the older, more conservative meters, only one or two approaching the metrical freedom of the new schools of poetry. These are poems of personal experience not of the Ella Wheeler Wilcox school—rather a personal reflex to what has gone and is yet to be in the cycle of a lifetime full of great human experiences. The wife of the late Joyce Kilmer has stepped out from the cape of her poet-husband; she is now able to stand on her own feet. A few more such volumes and a new voice will sound in American poetry.

The Gift of Tongues, by Rev. Alexander Mackie. New York; George H. Doran Co.

The contents of this volume consist of historical sketches of religious groups which appear in different ages of Christian history characterized by abnormalities and extravagances of doctrine and life in forms of worship and conduct. Beginning with the "Gift of Tongues" in Apostolic times, he finds traces of the phenomena in the patristic ages and in feudal times, also in the Camisards, Shakers, Irvingites, Mormons and other types even to the present day. The gift of tongues, ancient or modern, he considers only one symptom of a general condition. Kin to the tongue-gift have been the "jerks," the "falling," "trances," miracle healing and various other forms of religious self-intoxication. The author

pronounces those phenomena often frauds as in the case of Joe Smith and others. When not "framed up" he attributes them to pathological conditions of mind or body. The lives of the leaders he discovers to have been usually psychically or physiologically perverted until they were more or less degenerates. Social irregularities and immoralities have been often associated with those frenzies. Historic illustrations are quoted in support of the averment. Objections will be made to the implication of the author that the gift of tongues of Apostolic days is to be classed with the varying types that have appeared in all ages. The volume closes with this sentence: "Christendom has waited long and patiently to see whether this thing—the 'gift of tongues'—is of God. It is of sickness, of poverty, of disease, of crime. It is not of God." The book is of fascinating interest aside from its objective.

The Hall and the Grange; Peter Binney, by Archibald Marshall. New York; Dodd, Mead & Co., \$2.00 per vol.

For several years this author has been winning an ever-increasing public to a recognition of his place in the field of English letters. Such men as William Lyon Phelps and William Dean Howell have accorded him welcome as a worthy successor to the great novelists of the past century, and have pointed out his skill in character-portrayal and his Trollope-like faculty for creating intense interest in every-day doings of ordinary people. His works depend more upon a shrewd analysis and presentation of the foibles of all of us than upon any particular dramatic thrills of situation or climax. The two novels listed bear out these statements. The first is the more important; the second, a youthful work freshly reissued, is perhaps of more general interest. Both are books to be re-read.

"It Is to Laugh"

At the recent session of the Indiana Conference, Bishop E. H. Hughes was reading the appointments. The church was crowded. Interest and expectation intense. Silence was ominous.

An elderly brother on the front seat produced a sneeze that clashed upon the decorum of the moment.

The bishop stopped, took off his glasses, looking at the brother with a twinkle in his eye, said, "My brother, I want you to know these appointments are not to be sneezed at."—*Western Christian Advocate.*

Jack and Mary had just been to the grown-ups' church for the first time. A day or two afterward they were found in the nursery whispering audibly to each other:

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished nurse.

"O," spoke up Mary, "we're the choir."

—*Exchange.*

The other day Roger Babson, the statistician, sent out to his customers a leaflet entitled "Essentials of Business Success." They consisted entirely of the Ten Commandments plus the "New Commandment" given by Jesus. Among the letters of acknowledgment that soon poured in from all parts of the country was one from a Western business man whose en-

thusiasm could hardly be restrained. "I have never seen," he wrote, "such a fine statement of the essentials for success. Where did you get it?" That beats the famous story of the Glasgow merchants, one of whom wagered that the other could not say the Lord's Prayer; and when the man challenged began to quote, "Now I lay me down to sleep," the challenger said, "All right. Here's your money."—*Congregationalist.*

A correspondent sends us the following little anecdote illustrating Lloyd George's ready wit. On one occasion when he was to address a meeting in South Wales, the chairman, thinking to be funny at the speaker's expense, said in introducing him, "I had heard so much about Mr. Lloyd George that I naturally expected to meet a big man in every sense; but, as you can see, he is very small in stature."

Lloyd George arose. "I am grieved to find," he said, "that your chairman is disappointed in my size, but this is owing to the way you have here of measuring a man. In North Wales we measure a man from his chin up, but you evidently measure him from his chin down."

After that the chairman made no more personal remarks.—*Boston Transcript.*

Obituary

EMILY CLARK STEVENS

Died, January 21, at her home in Granville, Ohio, **Emily Clarke Stevens**, aged 82, widow of the late George E. Stevens, long resident in Cincinnati and a member of the 9th St. Church. Mrs. Stevens was born in Springfield, Ohio, and always remained a member of the Congregationalist Church there. She leaves two daughters, Caroline Clarke Stevens, of Granville, Ohio, and Mrs. Franklin W. Sweet, wife of the pastor of the Baptist Church of the Master, Cleveland, Ohio.

MARY SUSAN WILLIS

Mrs. Mary Susan Willis, wife of Rev. George T. Willis, died at Hoopeston, Ill., December 23, 1921. She was born in Todd County, Kentucky, June 15, 1842. Her father dying in her childhood, the mother later removed to Indiana, settling near Crawfordsville. Mary graduated from the Ladoga Female Seminary, near Crawfordsville, in 1861, completing a four years' course of study. On December 31, 1863, she was united in marriage with Rev. George Thomas Willis. Ten children were born to them, of whom eight survive. From 1873 to 1886 their residence was at Hoopeston, from 1886 to 1901 in Nebraska, at Gibbon, Kearney and vicinity, and for the twenty years thereafter again at Hoopeston. She and her husband were among those uniting to form the First Baptist Church of Hoopeston, in August 1873.

Her life was largely devoted to teaching, a calling for which, besides an alert and well-trained mind, she had the special gifts of sympathy, kindness and patience. In earlier years Mr. Willis held pastorates in Missouri and Illinois and later in Nebraska. In every place Mrs. Willis' ability was recognized and her services sought for the public schools. She taught for many years at Hoopeston. Her fine character, no less than her teaching skill, left its impress upon hundreds of young people.

The range of her Christian interests was wide. Uniting with the Baptist church at Crawfordsville in 1856, at the age of fourteen, her whole life was nobly consistent with her early ideals. She was an efficient counsellor and teacher in the Sunday school, a vital and enthusiastic force in women's missionary work, always well informed on denominational affairs, a loyal supporter of the W. C. T. U. and kindred organizations. She loved to persuade young people "concerning Jesus." As wife, mother, teacher, friend and neighbor, she left a sacred and enduring influence.

Funeral services were conducted in the auditorium of her own church at Hoopeston, on December 30, by Rev. Howard R. Chapman of Ann Arbor, Michigan, an old friend, and Rev. J. R. Very, her pastor.

Word has been received of the death of Rev. G. T. Willis, the husband, on January 19, at Hoopeston.

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CINCINNATI

The Refugee

By JEANNETTE EMBRICH

SHE sat crouched on the ground in the refugee camp at Malatia in the year of our Lord 1920, one of that great huddled mass of misery. Around her women moaned or whispered to each other their stories as if the horror and shame of it all might not be spoken aloud. The loose, ragged garment drawn closely around her showed the youthful lines of her body, but the face was lined and old with suffering. It was the eyes of the Armenian girl that held one; great black depths that had in them not only pain but wonder and joy such as the eyes of Mary must have held as she looked upon her Christ.

Near her a baby wailed and the girl reached over and gathered it into her arms, wincing with evident pain as her cloak drew across her back.

"Whose child is it?" she asked of the woman beside her.

"I know not. I took it crying from the breast of its mother dead by the road just this side of the spring."

"It will die soon, I think," the girl said quietly as the crying ceased.

"It will be gathered to the breast of God," the woman answered wearily. "There are thousands like this one. Can a mother live without food and still have milk for her child? Rest against me as you hold the little one," she added gently.

The girl shook her head. "I cannot lean—yet," she whispered.

"Were you beaten?" questioned the older woman.

Again came the slow shake of the head and the look of awe in the girl's eyes.

"No," she said softly. "It was given to me to understand the suffering of Christ."

The American nurse coming upon the group a few hours later lifted the little cold body from the arms of the refugee.

"Yours?" she asked.

"No, but I held it as it died." As the girl's face lifted and the relief worker saw the eyes she exclaimed aloud.

"But you are in pain—your sufferings must have been—"

"No," the Armenian girl interrupted softly. "Only it was given to me to know the cross with Christ."

"She is quite mad," muttered the older woman as she listened.

"What do you mean?" asked the American with a quick glance at the hands and the bare feet of the girl. She had looked upon unbelievable things before.

Again came the patient explanation and the mingled look of joy and wonder in the eyes—"It has been given to me to know the cross with Christ."

Taking her hand the nurse lifted her to her feet, searching her clear, dark eyes. There was no madness there, only a questioning wonder.

"Calvary, Christ and the cross," the girl slowly repeated. "You shall see."

Turning, she slipped back the one loose garment she wore and there, branded deep into the flesh of the back, was a perfect cross.

"Tell me about it," the American said, as she drew the covering carefully back into place.

"There is nothing to tell—only—not all at once was my cross given me. Each day for one week the Moslems of my village said to me, 'Mohammed or Christ?' and I had but one answer—'Christ' and each day there was added a piece to my cross."

"The last day they said to me, 'Mohammed and you live—Christ and to-

morrow you die,' and I said, 'I shall have died knowing the cross with Christ.' That night some of us escaped, for we had heard that Americans were near and there was hope for us. So great a thing is not given to many," she added simply.

"What is this case?" asked the relief doctor as the nurse brought the refugee in. And the American woman explained it—her eyes reflecting the wonder of the sacrifice that shone in the eyes of the Armenian girl.

"It was given to her to know the cross with Christ."—*The Christian Work*.

Linfield College

By WILLIAM R. FRERICHS

I.

SIXTY-FIVE years have now passed since Oregon Baptists began to maintain an institution of higher education at McMinnville. This school has for many years been known as McMinnville College, whose high ideals of scholarship and spiritual attainment are well known throughout the country, and whose graduates are exerting a helpful influence in many parts of the world today. The history of McMinnville College abounds with illustrations of noble endeavor, heroic sacrifice, and undaunted purpose. There have been hours of great discouragement; at times the closing of its doors has seemed inevitable, and the persistence of

God says to us, "You do those things which are plain, and see how easily, how wisely and how benevolently I can direct those that are difficult and to you impossible."—*From Life and Letters of Rev. Justin Edwards, by Wm. A. Hallock.*

a few faithful, courageous workers has seemed to the world the border line of folly. But the faith of the few has always been honored by Him in whose name and for whose glory the institution was brought into existence. Progress has been made slowly, it is true, but there has been progress all along the line, even during those periods when conditions were most hopeless. Because of the very struggles and obstacles for six long decades, the college has dug down to more solid rock to make firmer the superstructure which is being built at the present time. Within the past eight years the endowment has been raised from a bare \$50,000 to above \$250,000. During the summer just past a handsome, well-equipped gymnasium has been erected; an older building has been renovated and converted into an adequate science hall, and the other buildings have been repainted and redecorated throughout. All of these improvements greatly cheered the hearts of all who serve and love the institution, and a student body, the largest as far as college enrollment is concerned, entered last fall upon its work with an enthusiasm which has continued to express itself in many ways up to the present time. It is the true "spirit of Old Mac."

II.

But we shall speak no longer of "Old Mac" or of McMinnville College. Our thoughts are arrested by the experiences and life purposes of two noble lives, of a covenant and the consummation of that covenant. In 1877 a young minister, Rev. George Fisher Linfield, and his bride, Frances Eleanor Ross, entered upon the work of the Christian ministry together, with pastorates at Moline, Ill., and Mus-

catine, Iowa, until the year 1884, when Mr. Linfield was called to the principalship of Wayland Academy at Beaver Dam, Wis. Mrs. Linfield herself, who before her marriage had been a successful teacher and preceptress in other educational institutions, became one of the instructors in the academy. At that time the Wayland Academy was a struggling school, and both gave themselves with absolute devotion to their new work. Much was accomplished, but after six years of labor there Mr. Linfield was called home; he had laid down his life for the sake of Christian education. Wayland Academy is today a well established school, and on its campus Linfield Hall testifies to the large part which Mr. Linfield had in its success.

During the years of their labor together at Wayland, Mr. and Mrs. Linfield made a covenant that, if the Lord would prosper them, they would some day make a generous contribution to Christian education. Inasmuch as both were drawing salaries it was decided that one year one of them should pay all expenses and that the other should make some investment, and that the next year this plan should be reversed. Under this plan Mr. Linfield invested \$2,300 in a lot in Spokane, Wash. Other investments were made by Mrs. Linfield and her father. All of these investments were carefully nurtured by Mrs. Linfield, who later, in order to be with her parents, made Spokane her residence. While here she continued her services as teacher in the Lewis and Clark high school. Although her business interests made large demands upon her time and strength, yet she soon became recognized as one of the most valuable members of the teaching staff. Because of her interest in Christian work and philanthropic enterprises her counsels were highly valued in denominational and other circles, and for many years she was vice-president of the Women's Foreign Missionary Society. With all these responsibilities she kept aglow her interest in Christian education and watched especially the work of President Leonard W. Riley in behalf of McMinnville College.

III.

For many years a friend of our college, she became one of its trustees in 1917. Since that time she has made several trips to the institution, and during her visits she has acquainted herself with every phase of its work, and has become not only a wise counselor to the administrative officers, but a friend as well to every member of the faculty and student body. In the fall of 1921 she manifested in a special manner her devotion in assuming the responsibilities of dean of women, in which capacity she is now serving.

But what had been in her heart all these years and what she had only begun to manifest by her services for our college, she made fully known when at the recent meeting of the board of trustees she announced through President Riley that she purposed to give to the college several pieces of property in Spokane, valued net at about \$250,000, on condition that the name of the institution be changed to Linfield College as a memorial to her husband, Rev. George Fisher Linfield. In this way, she felt, she was fulfilling the covenant made by her and her husband many years ago. In great gratitude to her and to God, who had so singularly blessed her life and her labors, the board accepted the magnificent gift and voted unanimously that the institution in the future be known as Linfield College. McMinnville, Oregon.

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Volume III

February 18, 1922

Number 3

The Baptist

UNIVERSITY OF
LIBRARY
VOLUME III
NUMBER 3
FEBRUARY 18, 1922

Published Every Week by the Northern Baptist Convention

PLOW ON **LET US FINISH THE FIELD**

Without your money
His work must stop
at home and abroad

Have you pledged ?
Have you paid ?
Have you increased !



The Harvest Is His
Is your hand on the plow!

Fresh from the Field

There will be a meeting of the finance committee of the Northern Baptist Convention in room 105, Hotel La Salle, Chicago, Wednesday, March 8, at 10 a. m.

The First Church, La Crosse, Wis., celebrated its seventieth anniversary January 22-25 with special exercises, including a pageant which portrayed the outstanding events of the seventy years. During the eighteen months of the pastorate of Rev. W. S. Stewart, 100 new members have been added to the church.

In the first two weeks of February Gipsy Smith, Jr., conducted evangelistic meetings with the West End Presbyterian Church, New York City, one of the largest and most aggressive churches on the West Side. The attendance was large, the spiritual life of the members was quickened and many were brought to newness of life. Mr. Smith, since his graduation from Crozer in 1915, has given himself to evangelistic work with eminent success, conducting many large union meetings in the South as well as in the Central and Eastern states. He is a preacher of power, with a warm, heart-appealing message. He possesses much of the charm of his widely-esteemed father, Gipsy Smith, honored throughout England and America. He will break out into song in a sermon or close an appeal with a hymn that will melt all hearts. From New York he goes to the First Presbyterian Church, Lewiston, Pa., from February 19 to March 12; then to the First Presbyterian Church, Raleigh, N. C., from March 19 to April 2. His subsequent engagements are Albany, Ga., union meetings, April 5-30; Jackson, Ga., city movement, May 3-June 4. After vacation he will conduct a city movement in Seneca, S. C., during September, and in Savannah, Ga., during October.

The Home Mission Society recently appointed Rev. J. R. Inke as its general missionary among the Russians. Mr. Inke's brother is the pastor of the Lettish Baptist Church in Riga, Latvia. Mr. Inke is a graduate of Newton Theological Seminary and for several years he has been in Rio Janeiro as a professor in the theological seminary there. For two years the Home Mission Society has been endeavoring to induce him to come to this country to accept the position of a general missionary among the Russians. At the same time Newton was offering him a fellowship for graduate study and he is now studying there and pursuing a course in Russian at Harvard University while spending a part of his time studying the Russian situation in New England. When he finishes his studies next June he will devote his entire time to the Russian work over the country. Mr. Inke's wife is a Russian of Petrograd and she is of the greatest assistance to him in his work. He also has a command of Portuguese and is in demand among Portuguese churches in this country as a preacher. Mr. Inke is a man of very fine spirit combined with high intellectual attainments and with a fine evangelistic spirit. His field of course will be the entire field of the Home Mission Society in the United States. The Russian work is in great need of a wise and constructive leadership. Bolshevism has taken deep root in our Russian colonies in America and it is startling to learn how many Bolshevistic clubs and "Sunday schools" are organ-

ized to disseminate Bolshevistic propaganda in our various large centers of foreign population. Our Russian Baptist brethren are very keenly concerned for this and are eager to stress this work and increase its efficiency as the only means of offsetting this sinister influence.

Rev. W. F. Bostick, formerly pastor at Freeport, Ill., and Council Bluffs, Iowa, has accepted a unanimous call to become pastor of the First Church, La Porte, Ind., and began his work on February 1. During the last four years he has been engaged in boy's welfare work under the Y. M. C. A. and Boy Scout organizations and comes to his new field with special experiences in young people's organization work. He has recently been Boy Scout executive at Oshkosh, Wis., where he doubled the enrolment of the troops and



Dr. C. S. Brown, president, and Dr. A. A. Graham, secretary, of the Lott Carey Foreign Mission Convention, as they said good-bye to Dr. C. L. White, of the Home Mission Society, just before sailing for Liberia and the Transvaal where the Negroes of America maintain flourishing mission stations.

assisted the community in building on Lake Winnebago the finest Boy Scout hut in Wisconsin. The church at La Porte is at once to remodel the parsonage at an expense of \$1000.

Rev. E. S. Stucker of Ottawa, Kans., spent two weeks recently with the West Park Church, St. Louis, 109 persons coming forward, seventy-seven being received for baptism and fifteen by letters. The evangelist and his song leader, Lee Lewis, will go from a meeting at the First Church, Colorado Springs, Colo., to the First Church, Fort Collins, closing at the latter place March 5.

Rev. Charles A. McAlpine has recently given courses of lectures on Religious Publicity before the students of Rochester and Colgate Theological Seminaries. Both students and neighboring pastors testify to the value of the suggestions given. Practically every phase of religious publicity was covered in a clear, concise and suggestive manner.

The First Church, Dallas, Texas, has added to its equipment a wireless outfit so that Dr. Geo. W. Truett's sermons can and are being heard by thousands of people through the hundreds of radio stations

within a radius of 1000 miles of Dallas. The church has requested, however, that no wireless equipment be installed in any church house for the sake of receiving these sermons. "We are," the announcement says, "under sacred obligations to Christ's preachers everywhere."

Even the importers of luxuries are reducing materially the sums of money which they are sending out of the country for the classes of articles which may be properly included under that term "luxuries." Taking fifty principal imported articles or groups of articles usually included under that general title, it appears that their value in 1921 totals only \$330,000,000 as against \$525,000,000 in 1920, an apparent reduction of about 37 per cent in the amount of money sent out of the country for luxuries in 1921 when compared with 1920.

The Chinese Students Christian Association in North America has about 1500 members. The student Y. M. C. A. in China has 174 associations and 19,000 members.

Cash prizes for the best original essays by foreign students in attendance at American colleges and universities are offered through the Intercollegiate Prohibition Association by Fred N. Dow of Portland, Me. The subject matter is limited to the alcohol problem and measures for its solution, but the widest possible latitude is given to the choice of subject and the method of development. Length is to be between 2000 and 3000 words. First prize is \$100, second prize, \$50, and third prize, \$25. Rules may be obtained by writing to the Intercollegiate Prohibition Association, 14 W. Washington St., Chicago.

American universities which have completed athletic stadiums within the decade, or have provided for their construction, include California, Ohio State, Yale, Illinois, Stanford, Chicago, Washington, Princeton, Kansas, Pittsburgh, and the City College of New York. Of these, Yale's stadium cost \$400,000 and seats 70,000; Washington spent \$600,000 and can seat 60,000; California is spending \$900,000 to seat 60,000; Illinois is planning a combined stadium and amphitheater to cost \$2,500,000; and Ohio State raised \$1,250,000. No stadium yet completed has been large enough to meet the immediate demand for seats. These facts, together with the recent discussion by President Lowell of Harvard University, on the relationship of intercollegiate athletics to the university, indicate two opposite trends.

Dr. John Marvin Dean, Pastor of the First Church of Pasadena, Cal., is in receipt of a letter from Hon. Joseph Fordney, chairman of the Ways and Means Committee of the House of Representatives, in which Mr. Fordney states: "I do not know the source of the very persistent rumor that this committee is contemplating a tax on beverages for the purpose of raising revenue with which to pay a soldier bonus. The matter has not been discussed in committee nor has the Secretary of the Treasury spoken to me about it. There is some propaganda for and against it in the press, but further than that I do not know of any activity in connection with such a proposal."

Foreign Secretary James H. Franklin of the Foreign Mission Society, on Feb. 3, received a registered letter from the Baptists of Russia, postmarked Petrograd.

(Continued on page 68)

The Baptist

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And Philadelphia—

Philadelphia has been called "slow" by somebody. It is a rank slander, if the activity of our churches is any index. Rev. P. Vanis Slawter of the Olney Church on Feb. 1 sent in a list of sixty-three new annual subscriptions to THE BAPTIST, with a check in full payment. Let the "hustling" cities take notice. We do not know the method used by the Olney Church to bring about this result but the man whose name would look good at the head of this Kollum could doubtless tell us.

Killam's Kollum

Mail Lost

THE BAPTIST regrets to announce that the first mail on Thursday morning, Feb. 9, was lost. The sub-carrier placed the mail outside the office door instead of through the mail chute. When the office was opened, the mail had disappeared. We dislike to inconvenience our subscribers, but would greatly appreciate it if all those who sent in subscriptions and other communications which should have reached our office about February 9, would notify us at once in case full credit is not shown on your date label, or other acknowledgment made.

Don't Start Something You Can't Stop

This may be good advice in the case of a fire which may become a conflagration. It is, however, impossible of general application. We start something we can't stop every day. Our influence for weal or woe works out in ever widening circles and its shores no man knows. We should not forget that the law applies to the beginnings of good as well as of evil. When you become the instrument of placing THE BAPTIST and Missions in the homes of our people you are starting influences for good that you can't stop.

New Food

In our seminary days, as steward, in an unguarded moment we permitted outside influences to persuade us to change our bill of fare. A large order was sent to a mid-western food city for protose, nutose and glucose. It was supposed to relieve certain pressure on the digestive organs and add to the mental processes. It didn't. We were convinced then that no food can make up for the lack of common sense. A good substantial diet is for the average person, best. THE BAPTIST and Missions should be on the bill of fare of every Baptist home.

A Fitting Text

"And he set out not knowing where he was going." (Heb. 11:8, Twentieth Century Version.) How much Abraham was like us modern preachers. Again and again we "set out" in our sermon not knowing where we are going. This is one of the reasons that a number of persons keep awake during the sermon. They become interested in our "wanderings" in the wilderness. Pastor Terrell of Haddonfield, N. J., on a recent Sunday morning set out and knew exactly where he was going. He took as his text the denominational newspaper and the application was made for the hearers. Watch the Haddonfield list of subscribers!

Fresh from the Field

(Continued from page 66)

On the envelope were fifteen stamps issued by the Bolshevik government, each stamp being of 1,000 ruble denomination, making a total of 15,000 rubles for the postage on this single letter. The letter is unique not only in that it indicates the restoration of postal communication between Russia and the United States, but it gives further evidence of the fearful depreciation of Russian currency. At the rate of exchange prevailing before the war 1000 Russian rubles were equivalent in value to \$515. At this same rate the postage on the letter would have a value of \$7,725 instead of ten or fifteen cents.

Rev. Samuel G. Neil, the Bible and Field Secretary of our Publication Society, was the preacher at the Moody Tabernacle, Chicago, February 12. He addressed the students of the Moody School on Monday morning, February 13, on "Present-Day Evangelism," and on Monday evening he gave his illustrated lecture on "Scotland and the Scotch" before the student body and the friends of the Bible Institute. Dr. Neil also planned to attend the annual meetings of the Sunday School Council and the Executive Committee meetings of the International Sunday School Associations, which met in Chicago the week following.

The Foreign Mission Society has distributed several thousand copies of the Annual Report and Guide Book, in response to requests from pastors. Copies are still available, and pastors who have not yet forwarded their applications are requested to do so as soon as possible in order that copies may be received as long as the supply is available. Address, American Baptist Foreign Mission Society, 276 Fifth Avenue, New York, N. Y. Copies may also be secured from the state promotion directors.

In the months of October, November and December, 1921, the Stereopticon Division of the General Board of Promotion through its New York office alone, sent out more stereopticon lectures to Baptist churches than were used by the entire denomination the year previous to the organization of The Board of Promotion. The Boston depository and the Philadelphia depository sent almost as many and there are fifteen depositories in all.

Because of the evacuation by France of Cilicia, terror-stricken Christians, fearing new massacres in the Holy Land by the Mohammedans have fled from their homes and farms and are now helpless, hopeless unwanted refugees, according to a letter received at the Illinois headquarters of the Near East Relief, from Constantinople. The Near East Relief, which has been incorporated by the United States Congress to operate in the Bible lands is authorized to raise \$15,000,000 this year for its work, which is limited to women and children. Of this amount, Illinois is expected to raise \$1,000,000 before June 30. City and town people are being asked for cash while farmers are asked to contribute of their surplus grain which will be credited to the respective county quotas for its full cash value at the point of shipment. This value will be greater than its market value because the railroads are carrying gift grain free until Feb. 28. Cash contributions may be sent to the treasurer of the Near East Relief in each county or to the Illinois headquarters at 19 South La Salle Street, Chicago.

A Seafarer's Sketch Book

By WILLIAM B. LIPPHARD

NO. 4. FELLOW SEAFARERS

A DELIGHTFUL comradeship that is doubtless not found anywhere else on earth exists among fellow passengers on an ocean steamship. It begins almost immediately after the ship leaves her pier and certainly not later than the customary introductions and the seating at the tables in the dining room. This comradeship is inevitable, for when spending fifteen long stormy days on a trip from New York to Russia a man must either get acquainted with his fellow seafarers or else retire to his cabin and remain in seclusion.

On the voyage of the "Estonia" with her immense cargo of relief supplies contributed by Baptists for distribution in Europe there were only three cabin passengers including myself. These three, together with the captain, the first officer, the chief engineer and the ship's physician, made a delightful family group of seven who gathered three times a day in the dining room—and sometimes four since tea and delicious pastry were served every afternoon—and who spent the evenings in the tiny ship's parlor to listen to a victrola concert or some stirring sea stories told by the captain. One of the three passengers was a typical American world traveler. He represented a half-dozen business interests and commercial enterprises and for twenty years had journeyed from America to Europe, from Europe to South America and from South America back to the United States. His passport was one of the most fascinating documents I have ever seen. Several additional pages had to be sealed on in order to provide space for the excessive number of consular visas which all countries have required since the beginning of the war.

The other cabin passenger was a Polish young woman returning to her home in Warsaw. She had been working in one of the Polish government offices in the United States for nearly two years and was therefore looking forward with the greatest anticipation to her arrival home. Before the war her father was an aristocratic Polish nobleman, a descendant of one of the proud and ancient families of Poland. Today he is an ordinary citizen, although holding a responsible position as head of one of the government executive departments. The war has done away with all titular aristocracy and nobility in Poland. Thus no matter where one travels on this earth today it is apparently impossible to avoid meeting the effects and the far-reaching results of the war.

Interesting as these persons were, however, my chief interest was more in that large group of passengers known as the steerage passengers. Twice each day I visited the steerage. Always there would be something different to see and something new to learn. It was fascinating to study humanity and absorbingly interesting to talk to those who conversed in English or German. In this lower region of the ship were congregated a vast mass of people representing all types, races, nations and ages. There were infants in arms and long-bearded, venerable patriarchs; aged women, their wrinkled faces and curved backs testifying mutely to the long, relentless struggle for existence

which life had meant to them; vigorous young men in superb physical condition for life's battles and any number of sullen-looking older men, evidently disappointed with an unrealized opportunity in America and wondering what lay before them in Europe. Among the ship's passengers were four Russians, Bolshevik in spirit and purpose who were being deported by the United States government because of their propaganda activities during the war. They had already spent nearly two years in a federal prison. I had several long talks with these people, for they spoke excellent English, trying to get their point of view and to understand their principles. One must admit that, however misguided they may be, they are at least sincere, for only allegiance to what a man believes to be a great cause would persuade him to forego an economic opportunity in America and willingly accept an inevitable disillusionment in Russia with conditions as they are at present.

One young Polish fellow proved to be an unusually interesting talker. In characteristic broken English he told me of his arrival in America nine years ago with his bride, the work he had done during these years and the modest sum he had placed in the savings bank. A baby arrived and then two years ago his wife became ill. Threatened with tuberculosis, the American physician ordered her back to Poland. Today she is fully restored and it was decidedly amusing to hear him describe the change in her condition. When she left America two years ago she weighed 117 pounds and looked, as he described her, "like a little rose bush"; and now she weighs more than 200 pounds and looks, as he described her, "like a big tree." The eagerness with which he looked forward to his reunion with his family was indescribable; yet I knew exactly how he felt for I was already looking forward to a similar meeting with my own family several months later.

There is one other passenger whom I must mention in this brief sketch. Two days after leaving New York the stokers discovered a stowaway hiding in the coal bunkers. How he got aboard nobody knows. It is astounding to me that any man, especially a young Russian, for such was his nationality, should take such desperate measures to leave America with all its privilege and opportunity and go to Russia with its unknown future. The poor fellow was half starved when discovered. The captain must either have been a stowaway himself at some time in his career or else he has a big heart. An extra man was needed to peel potatoes in the steerage, and so after giving him a good meal the captain offered the stowaway a chance to earn his passage to Russia which he gladly accepted. Several times have I seen him sitting mournfully in the galley peeling potatoes. Since the voyage to Russia means fifteen days, and since there are nearly 200 steerage passengers, and since the steerage consumes potatoes at three meals each day, the reader by a simple process of arithmetic can figure for himself how many potatoes this poor stowaway will have peeled in order to earn his passage to Russia.



The Baptist



The Lost Sense of God

THE Puritans of old New England have left an indelible mark on the United States. New England itself has been over-run by an alien invasion but the Puritan conscience and the Puritan attitude has in some way been impressed upon the very hills so that, despite all, it endures. Recent studies of these men and women have made it clear that they were very human and far from being immune to the common frailties of mankind. But it also becomes increasingly clear that they had a vivid sense of God. As has more than once been said of others, they lived as if God had his headquarters in the next block.

Jonathan Edwards had a theology which to many sensitive moderns is unlovely. But no Christian preacher can fail to envy him his power to make the fact and presence of God vivid to his hearers. When Whitefield went, like a flame of fire, northwards from Philadelphia through New York, Connecticut, Massachusetts and into New Hampshire, it was before a living God that his hearers prostrated themselves. Men who never heard Dwight L. Moody and who have only read his printed sermons often wonder at his power. It may be put in one word: "He made God real to men."

Every time of real faith has been a time of living faith in a living God. The church has been strong when it spoke in no uncertain voice of a God in whom its own members believed. When his love constrained them to service and to sacrifice, there was no withholding of testimony and no lack of results.

The great trouble with our time is a lost sense of God. Men dreamed for a moment that the war was to restore what had been mislaid. But too often the reaction to the strain of that upheaval has been in exactly the opposite direction. The fire in our churches is at last beginning to burn more brightly, but we have yet to hear any general outcry, "O, that I knew where I might find Him!"

The diagnosis seems to be fairly clear. Ex-President Eliot of Harvard University said that the one great cause of the world war was the failure of the churches in Europe and America to put before the world an adequate conception of God. One of our exchanges a few weeks ago quoted "a leading jurist, a member of the supreme court of his state," who when asked why crime had increased to such colossal proportions replied, "I can tell you in one sentence: *Men have lost the consciousness of God.*"

In his recent Yale Lectures on Preaching, Bishop Williams of Michigan said: "It was not the rationalistic philosophies of the nineteenth century with their mechanistic interpretations of life and the universe that most deeply and surely undermined Christian faith.

Those were passing phases of thought, already obsolescent. It was not the perpetual warfare between science and theology. Above all, it was not the new science of Biblical criticism. That has proved a servant of faith, incalculably enriching her treasure house. It was the *practical* materialism of the age. It was the dominant commercial consciousness. It was the business man's rule with his business standard and judgment. It was that which created a sordid, mephitic atmosphere in which the soul could not breathe. Above all, it was the accumulating horrors of human misery, wrongs and injustice that grew out of our social and industrial system, and the apparent indifference of conventional religion thereto, which made multitudes give up their faith in a good God, a God who cared—aye, in any rationality in the universe. It was that also which made it a desperate struggle for all who felt and thought to keep their grip on any faith in a heavenly Father." In other words, men kept up the forms of religion but had lost real contact with God and every domain of life suffered.

The great task of the present-day pulpit is to restore to men this lost sense of God. Men and women need to see God not as an abstraction but as a living, dominating presence. They need a God who is a providence, a father, to whom they can pray and from whom they can confidently expect an answer.

Rev. John A. Hutton, of Glasgow, said recently: "We are, all of us, about to make a discovery. At times it seems to me we are on the edge and moment of a world-shaking revolution in thought and mood. . . . I sometimes think that we are on the point of making the discovery that our Christianity is true, and that for men to oppose it or neglect it is for mankind in the long run—and a long run is needed for the testing of principle—to rush down a steep place and perish."

The central fact in that discovery, if it is made, is God, a God who "so loved the world that he gave his only-begotten son that whosoever believeth in him should not perish but have everlasting life." It is the rediscovery of the God of the Bible to which Hutton looks forward with prophetic hope. It is the rediscovery of that God which is the hope of the church and of the modern world. The preacher who has learned for himself the "secret of his presence," and who can come from that holy place with his heart aflame will be making his contribution towards the only solution there is of our present unhappiness. The layman who changes a theoretical to a lively faith in God and who marches with that God into the days that are ahead will be a herald of a new era. We must all of us get back that lost sense of God if our life and work is to have anything more than a passing significance.

Editorial Comment

THE MESSAGE OF THE POSTER

It takes money to keep missionaries, teachers, doctors and nurses on the home and foreign field—shall we call them back? It takes money to run kindergarten schools, hospitals and dispensaries—shall we close them? Many young men and women are offering themselves for life service—must we refuse them or may we prepare them for His work and send them out? It all depends upon you.

Northern Baptists have given so far only half the money needed for the immediate work on our home and foreign fields. Shall we plow on, or stop now? Have you pledged? Are your back pledges all paid up? Can you not increase the amount you had thought to give? Has your giving meant any sacrifice? He sacrificed for you, and this is his work. The field is ready, but unless your hand is on the plow the work stops.

Christ bade the disciples "Go ye into all the world" and he knows just how great the field is, and that the work can be accomplished only in his strength. He also knows the blessing that comes to him who undertakes great things in his name. Are you satisfied with what you are doing in this field? Every member of every Baptist church working and giving, spells success. He is watching. We must not fail him. (Suggested by the poster reproduced on the cover page.)

ASSOCIATE SECRETARY W. H. MAIN

A news item on another page carries the announcement of the election of Dr. W. H. Main, pastor of the Memorial Church, Philadelphia, to the position of Associate Secretary of the Publication Society together with an indication of the work he will be expected to perform in this new position. There is no need of commending Dr. Main to the goodwill of the denomination, for that is already his. As a successful pastor, a wise counsellor on some of our denominational boards and a man among men, he is widely and very favorably known. We may expect that in his new position he will not only bring an ability which will greatly relieve Dr. Brink, who is now over-burdened, but will also contribute in marked measure to increased efficiency in this great denominational enterprise. Welcome to the new Associate Secretary!

IS THE BIBLE SECTARIAN?

Keep your eye on a lawsuit now under way in California, growing out of the action of the school board of Fresno in ordering that the Bible should be in the public school library. The matter was taken into the court by opponents of this action and the court ruled that inasmuch as the Bible is one of the world's masterpieces it belonged in the library. The court also held that reading the Bible without comment is perfectly legal. The case has been appealed and may go to the supreme court of the state.

Manifestly there are men and women, themselves irreligious, who are desperately afraid of the effect of the reading of the Bible. The literature of every other religion in the world is in their opinion suitable reading for school children, if they choose to look into it. Indeed, high school scholars will probably be compelled to

give some attention to Greek and Roman myths. But they would at the same time keep the children from a knowledge of the well-spring of pure wisdom. Isn't it about time that we had a decision that, while the Bible may be used for sectarian purposes, it is not in itself sectarian and that as a people we cannot afford not to make it as easy as possible for all the children of our schools to acquire a first-hand knowledge of a book which, whatever else you may say of it, is certainly the most inspiring bit of literature the world knows?

THE SENATE SHOULD RATIFY

By common consent the achievements of the armament conference are among the most encouraging of all international, post-war doings. There has been brought about agreement for a limitation of naval armaments, the termination of the Anglo-Japanese alliance and an arrangement for aid to China more liberal than was supposed possible. Treaties embodying these and the other accomplishments have been signed, but have yet to run the gauntlet of the Senate. Will they be ratified? Christian people naturally assume that they will be especially since the Democratic leader, Senator Underwood, had part in their making. But already there have appeared signs of a disposition to play politics. The people of the churches who furnished the public sentiment which made possible the success of this great conference must not lay down the work until they have brought to bear upon their senators the influence which may be needed in order to secure prompt ratification. The sooner action is taken, the greater will be the moral effect on the world.

A REVIVAL IN SCOTLAND

Dundee, Scotland, is in a powerful religious awakening. Rev. John McConnachie, writing in the *British Weekly*, says of it: "It has been like Galilean days again to have those young fishermen coming amongst us, with the roll of the dorie and the tang of the sea on their tongues, and telling the old, old story with the joy of a new discovery. 'Eureka! We have found the Christ.'" Mr. McConnachie says that never did young evangelists arrive in the big city to assault the strongholds of sin more slenderly equipped in knowledge and experience, and with a finer courage and daring. It was David with his sling and a few smooth stones from the brook over again. The sketch of the leader of these young men is suggestive.

"But Jock Troup, the Wick cooper, is the undoubted leader and spiritual father of the others. He is a young man of splendid physique, born to lead. With his shock of black hair, ruddy complexion, gray eyes and winning smile, he takes possession of a gathering. He makes us think of the Apostle Peter in his early Galilean days, even to his ready tongue and impulsive nature.

"The secret of Jock Troup's power lies in his rock-fast certainty of his own conversion and call and his complete surrender to God, that he may use him, where and how he will. He has absolutely committed himself to the guidance of God. He does not know where he will be a month hence, or even whether God means him to continue as a preacher.

"Troup is no scholar, but he makes up for the want by his homely thrusts and mother wit. 'God winna be kept in a corner.' He does not strive for emotional effects. He says he has seen them, and they mean nothing. But he has seen strong men crying out under stress of conviction of sin, and he knows how to distinguish."

Whether these young men can do in a strange city environment what they have already done in their own town and proper surrounding is questioned by some. But events thus far have fully substantiated the faith that there is power from God in the hands of men who, with souls aflame, will tell what mighty things God has done for them.

MONEY WITHOUT CHARACTER

Money without character is a dangerous thing to the man or woman who possesses it. This seems to be the lesson of the exposure of the manner of life of certain film stars at Hollywood.

Listen to this summing up by a newspaper writer: "Movieland, so far as the players are concerned, is the natural consequence of raising to sudden riches a colony of young people who for the most part were and are ungrounded in values, unschooled in the refinement of simple pleasures, hopelessly incapable of satisfying themselves save by indulgence of appetites, by flings in gross materialism."

Sudden wealth is a temptation even to men and women who are well balanced; it is likely to be fatal to those who know no enjoyments except those of the senses and have no balance wheel within themselves.

Once it was said, "How hardly shall they that have riches enter the kingdom of heaven." Now it should be said, "How hardly shall they who have riches thrust upon them avoid the descent to hell."

THE NEW POPE

Cardinal Achille Ratti, archbishop of Milan, has been elected pope in succession to late Benedict XV, and has assumed the name of Pius XI. He is an Italian, thus ensuring the continuance of the provincialism which has marked the government of the church, a scholar and diplomat, and is credited with being a liberal in his attitude towards the Italian government. He was a compromise candidate, the more outspoken men on either side of current controversies in the church being considered impossible. His accomplishments are, of course, all in the womb of time, but it is to be noted again that considerations of religion, of social good and of world service were not dominant in the election of the man who by his followers is thought to be the leader of the Christian world. To what a pass have we come!

DOES THE CHURCH REFUSE TO LISTEN?

A group of socially-minded Christians requested Bernard Shaw to write some message to the church in America. He declined in the following words: "I feel highly flattered that you should think the church will listen to Bernard Shaw when it refuses to listen to Jesus Christ."

Striking words glibly uttered! Are they true or false? Is it true that the churches refuse to listen to Christ? Do they disregard his teaching on non-resistance and love, on brotherhood, on individual sacrifice? Is the old jibe that Christianity has as yet never been tried justified? No harm will result if men and women

and churches will open the Bible, read over again the words of the Master, and think and pray and act.

SOWING DRAGON'S TEETH

Some weeks ago the judicial section of the American Bar Association unanimously adopted the following declaration:

"The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people: Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

The present lawlessness, so far as any exists, is the direct result of the work of the liquor traffic and those men and women who either sympathize with the business or have been deceived by specious arguments. That prohibition works and is fast becoming more instead of less effective is made clear by the great volume of evidence. But entirely apart from this, unless educated, well-meaning citizens support laws which the majority of the people have adopted, not only is democracy a failure but the very foundations of civilized society are undermined. Every person who plays the liquor game in these days or who makes light of the eighteenth amendment is knowingly or ignorantly sowing a seed from which there is bound to come an increasingly disastrous harvest.

CONVENTION MEETS AT INDIANAPOLIS

Because of the denominational emergency and the necessity for a large and representative attendance at the next meeting of the Northern Baptist Convention, the Seattle brethren have graciously although reluctantly released their acknowledged claim for the convention meeting. The invitation to meet in Indianapolis from June 14 to 20 inclusive has been accepted by the executive committee and approved by the officers of the societies and boards. The date was fixed by the possibility of hotel accommodations and meeting place.

Few, if any, meetings of the convention since its organization exceed in importance that which will be held in June. Now that the uncertainty as to time and place is removed and it is known that the meeting will be in a central and easily accessible place, all of our churches should begin to make their arrangements to be represented. In our present denominational situation a church can make no finer investment of its money than to see to it that the pastor and at least one other delegate is present at this meeting. What is done at Indianapolis will bear fruit in our denominational life for many years to come.

What is Baptist Liberty?

To be responsible one must be free. But when one seeks to align himself with an organized body of worshipers his primal individual rights find a limitation.

By FRED W. FREEMAN

AS the result of a brief discussion of the above subject before the Missouri conference, I was requested to prepare my remarks and elaborate them for our denominational press. This is my apology for offering this paper for publication.

Liberty in any realm is a thing apart from unrestrained license; it always operates under law. Soul liberty carries with it not only the right to worship God according to the dictates of one's own conscience but also the right of one to refuse to worship God at all. This operates under the primal laws of man's creation in the likeness and image of God and is covered by the Baptist conception of axiomatic truth that "to be responsible one must be free." On this principle it was perfectly natural that our Baptist forefathers in their fight for soul liberty found sympathetic and natural allies in the free thinkers and skeptics headed by Tom Paine. The one group wanted the unrestrained right to worship God devoutly in the manner directed by the word of God as they understood it, and the other wanted the unrestrained right to refuse to worship God and to dethrone the word of God. Both groups, under the law of liberty of the soul, were equally entitled to the protection of the law of the land in the profession and practice of their diametrically opposite views on the subject and were natural allies in their advocacy of soul liberty.

Among Worshipers

Every one is entitled to the fullest and most unrestrained liberty of adopting any form of worship or no form at all, ranging from simple nature worship to the most elaborate ritualistic or sacerdotal form of worship, but this liberty finds a vital and basic modification when one undertakes to join in social or group expression of his religious worship and service. So long as one remains apart no individual or body, either civil or ecclesiastical, has the right to apply even the weight of a feather in the matter of force or compulsion in the way of curtailing in the slightest degree the unqualified right of a man to worship as he pleases. This liberty is a thing apart from and not akin in the remotest degree to

religious toleration. The one proceeds upon liberty received from God and cannot be properly modified or restrained by state or ecclesiastical authority. The full and only duty of the state is to protect one in the full enjoyment of his God-given liberty, limited only by the inherent right of other people to enjoy the same privilege. Tolerance proceeds on the assumption that some body, either state or ecclesiastical, has the proper power to measure liberally or sparingly the privileges one may have. Tolerance in this sense is wholly inconsistent with full religious liberty. The right to grant tolerance implies the power to practice tyranny, and is itself inadmissible.

But when one in the field of worship seeks to align himself with an organized body of worshipers his primal individual rights find a proper limitation as he enters the body by the law and liberty of the body. His unrestrained individual liberty finds its full exercise and natural limitation in his uncoerced decision to enter the organized body of worshipers, so that it follows if one in the free exercise of his unrestrained liberty seeks membership in a Baptist church it is inherent in the very process of seeking such admission that his individual liberty is to be exercised within the limits and in respect of the rules and forms of the church, and he must per force waive any individual course of conduct inconsistent therewith. Any other course would involve not only the most fundamental and vital principle of comity and fraternity but also the soundest rules of ethics and morals. This does not violate any personal liberty of conscience but preserves it both for the individual and the church, and without the application of this principle no church could preserve its own integrity. If this fundamental limitation proves irksome to the individual he can find his unrestrained personal freedom exactly where he left it, to wit, on the outside.

This principle is clearly recognized in any other realm of life by people of normal mind and moral fiber, and it seems strange beyond words that in the realm of religion one should claim immunity from the application of sound ethical principle, and stranger still that this immunity

should be claimed as a product of the splendid and glorious principle of Baptist liberty.

Liberty in Cooperative Organizations

Another place wherein the principle of Baptist liberty finds application and limitation is in the field of cooperative denominational activities, such as our scheme of cooperation presents in our associations and conventions, local and state-wide, and in our great conventions such as our Northern and Southern Baptist Conventions, and the boards and societies operating in affiliation with these.

These all present differing and varying problems, but the principle is clear and sound even though the application of the principle may present real problems.

The basic principle among Baptists is that each church is a sovereign, independent and self-governing body. The sovereignty and independence of such body cannot extend itself beyond its own constituency. "There are no strings on a Baptist church and nowhere to put any strings." It follows that a church can, in the exercise of its sovereignty solely within its own affairs, do pretty much anything it pleases in the matter of receiving and retaining people in its membership and ordaining ministers, but in the exercise of such power it cannot extend its sovereignty into the territory and jurisdiction of equally sovereign and independent churches.

If one church so exercises its sovereign privileges as to shock and outrage the sister churches, they, in the exercise of their sovereign power and without in any way denying the offending church any of its power, can refuse to recognize or fraternize with people who repudiate what one group of churches regards as basic and fundamental faith and scriptural practice. Sovereignty, independence and liberty work both ways and all ways, and in cooperative efforts are modified by the laws of comity, fraternity and unity of faith and practice.

So it may, and sometimes does, happen that a public man in denominational service, in the exercise of his individual liberty as modified by his social or group relationship in

his own church; still pursues a course of conduct or promulgates a line of teaching or a method of procedure which, judged by his own church, raises no question of his relation to that particular church, and yet be wholly unacceptable to the larger cooperating constituency. In such case the cooperating constituency may, in the preservation of its own rights and in perfect consonance with preservation of Baptist liberty, insist on the retirement of the public servant from the service of the constituency, and this without in any way violating any of the individual rights of the man in question or the sovereign rights of the church to which he belongs. The church would still be free to retain the man in its membership and in no way would the action of the cooperating constituency bind the church or impair the relationship of the man and the church. If the man be an ordained minister of the church he would continue so to be, and the action of the cooperating constituency would not affect his status in any way.

This procedure is an illustration of the principle that all the sovereignty of a church is exercised within the limits of the church and cannot be extended to cooperative re-

lationships. The principle of liberty within the realm of Baptist cooperation extends to the organizations and agencies of cooperation which are made up of individuals, not churches, and cannot bind the churches, and can get the approval of the churches only by doing things approved by the churches and by methods approved by them. No body among Baptists can issue a sovereign order to any body with any binding force, but any body among Baptists can lay down a rule of conduct, within the limits of the principles herein discussed, and insist upon principles of ethics, morality, fraternity and stewardship affecting cooperation in the Kingdom as a condition precedent to joining or continuing in a cooperative effort, without violation of the principles of Baptist liberty.

It is recognized that this principle makes possible great confusion, and in the hands of unintelligent, unspiritual and unfraternal people, great harm may be done to any great scheme of cooperation. The answer is that the principle was designed for and should be applied by intelligent, spiritual and fraternal people. Baptists will have made their greatest contribution to the world when this,

their great basic principle, has had its fullest recognition and application.

There are no greater sinners against this principle than those who seek license unrestrained rather than liberty under the law of ethics, stewardship and fraternity. "O, Liberty! How many crimes have been committed in thy name!" Another class of great sinners in this matter is a group who claim the right to limit the freedom of one class in the field of cooperation without themselves actually performing in the field, and again by making the foundations too narrow, rigid and inflexible.

In all cooperative effort the spirit of broad fraternity, and large liberty in the matters allowable, limited only by strict adherence to vital and fundamental things, is the only way in which large groups can make a worth-while contribution to the progress of the Kingdom.

Another and final remark. The principle of Baptist liberty finds its recognition and proper application as fully and freely in its exercise in favor of agreement and cooperation with our brethren as it does in protest and disagreement, a thing many brethren seem to overlook.

Tired Mothers

A little elbow leans upon your knee—

Your tired knee that has so much to bear;

A child's dear eyes are looking lovingly

From underneath a thatch of tangled hair.

Perhaps you do not heed the velvet touch

Of warm, moist fingers, folding yours so tight;

You do not prize this blessing overmuch—

You almost are too tired to pray tonight.

But it is blessedness. A year ago

I did not see it as I do today—

We are so dull and thankless, and too slow

To catch the sunshine till it slips away.

And now it seems surpassing strange to me

That, while I wore the badge of motherhood,

I did not kiss more oft and tenderly

The little child that brought me only good.

And if, some night when you sit down to rest,

You miss this elbow from your tired knee,

This restless, curly head from off your breast,

This lisping tongue that chatters constantly;

If from your own the dimpled hands had slipped,

And ne'er would nestle in your palm again;

If the white feet into the grave had tripped,

I could not blame you for your heartache then.

I wonder so that mothers ever fret

At little children clinging to their gown;

Or that the footprints, when the days are wet,

Are ever black enough to make them frown.

If I could find a little muddy boot,

Or cap, or jacket on my chamber floor;

If I could kiss a rosy, restless foot,

And hear its patter in my home once more;

If I could mend a broken cart today,

Tomorrow make a kite to reach the sky—

There is no woman in God's world could say

She was more blissfully content than I.

But ah! the dainty pillow next my own

Is never rumpled by a shining head;

My singing birdling from its nest is flown;

The little boy I used to kiss is dead!

—Mrs. Albert Smith.

The Rising Baptist Democracies of Europe

Faith thrives in the midst of persecution. Privation makes American Baptist brotherhood more precious. Laying educational foundations. As always, a spiritual religion startles the formalism of state churches.

Ministering to Christ in Esthonia

By ADAM PODIN

THE world war with its destructive power has not been able to destroy one thing at least, that is the fellowship of the saints. How little you knew of Esthonia and the true children of God in Esthonia before the war! And we did not know much of American Baptists, with the exception of myself. As you have been asking me to write something of our united faith, I do so gladly.

Your younger brethren as Baptists in Esthonia are only forty-one years old. About that time there was a revival, brought about not by a Baptist but through the means of a simple Swedish brother. Our people were all Lutherans or Greek Orthodox church members. The revival convicted people of their sins so that they could not stand upon their feet but fell down and asked God for mercy. Then our people commenced to read the Bible. They soon came to the conclusion that the sacramental teaching was not biblical. They studied more and decided that the practice of infant sprinkling was quite false as they knew that a child could not believe. So they separated from the rest and sprinkled each other in the name of the Father, Son and Holy Ghost, and celebrated the Lord's Supper only with believers.

Then there broke out a fearful persecution led by the Lutheran and Greek Orthodox churches. You will find scarcely any brother among our first Baptists who has not been often imprisoned and punished in various ways. After a time they heard of Baptists in Petrograd, who came and instructed them in the word of God and some twenty persons were baptized in the sea. Then and under these circumstances sprang up our present Baptist church. The Baptists have not been free from oppression and persecution much of the time, but the more they were afflicted the more they multiplied. We have at the present time thirty-eight churches, with nearly 4,000 Baptist church members, besides children and adherents. There are thirty-five Sunday schools with some 2,000 children.

War-Time Persecutions

During the war the Greek Orthodox Church closed our churches and banished our members—some to Siberia, some elsewhere. Our church buildings were used for many purposes. My own was turned into a barracks where one hundred soldiers lodged. Later it was turned into a Greek Orthodox church, filled with holy pictures, shrines and icons. When the Germans occupied our land, the Roman Catholics had their superstitious and mysterious services in this building. All of this time our people kept together until the resolution came that brought freedom to the Baptists. It would take too long to describe the awful times during the rule of the Bolsheviks, so I will only tell how conditions are now. The Baptists enjoy full freedom at present. We can proclaim the divine truth openly. Our men and brethren go everywhere and preach the gospel and are received with open arms. The people in many places are so ignorant in biblical matters that they have never

heard the name of Abraham, Isaac and so on. The Greek Orthodox church kept them in darkness purposely, as did also the Lutheran. But now all their ecclesiastical power is broken and they are in a deplorable state indeed.

Our present government has not given any rights to any church, so we are all on the same platform. We are used to denying ourselves and living simply but a great deal more is needed now. Shall I give you a picture of my own life and work, which is what each one of our pastors could do were not their hands and feet bound by some kind of work necessary that they may keep body and soul together and care for their families.

Lepers Hear the Gospel

I have a document which gives me entrance to any prison at any time to preach the gospel and give away New Testaments and other books. I have been preaching for some years to our lepers. We have 160 of them in two Asyls. The Lord has so blessed my labors that when on January 6 I had the Lord's Supper there were ten of us together. You would be glad to be with me in these meetings. The lepers are in a very sad condition. Fifteen or twenty of them had nothing to cover their bodies full of wounds. They were hungry and suffering desperately. Some friends in England had sent me money for them and I bought material for them to make shirts. The American Baptist relief arrived at just the right time—some days before Christmas. So I forwarded the clothes, shoes and soap which your kind hearts had put together. The joy was above every description. Ten days ago the same poor things were in rags, and now they were sitting like American ladies, finely dressed, and through the ugly destroyed skin shone a bright light of happiness. They cannot shake hands to show their gratitude, but they made up a choir! One leper who has still a good voice and some knowledge of music instructed them in singing. Brethren, I am sure I am much richer in experience than many of you who have heard fine singing, for a leper choir is something that one seldom hears! I was surprised to see that some who were singing were quite blind. Upon inquiry, they explained: "We taught them the text by heart and then the music."

The Lord was very gracious to us and your leper brethren and sisters were quite proud when they heard of your love and kindness in the new world. After the service was over they would not disperse as each one wished to express his thanks for the warm clothes he had received, and those were the clothes which you had sent to us—the clothes that I received in Libau from the Ship That Was Filled in Fellowship and brought over by Dr. W. B. Lippard.

O, our elder brethren and sisters in America, allow me here to express the heartiest thanks to all of you who have taken part in this great work of love, in the name of our poor children, poor people, poor lepers and in the name of all our pastors who each received something for themselves and families. When the parcels were brought home in some cases all of the family knelt down on your clothes

and thanked God with tears. A great many children could not come to Sunday school as they had no clothes, but now my church is full of Sunday-school children. Some day you will be amazed. These clothes, boots, toys and soap you sent to Esthonia, you will find in the hands of our King. He will say, "Ye gave me." You will say, "We sent those to Esthonia," but the King will stick to his word, saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May the Lord bless our brethren in the new world and recompense each one is the prayer of our churches, poor, needy lepers, and others.

Vegel, Esthonia.

A Chat About Baptist Work in Roumania

By REV. BENJ. SCHLIF

BAPTISTS in Roumania are of four nationalities and make use of four languages: Roumanian, Hungarian, Russian and German. And in these four tongues thanks are ascending to our heavenly Father for the widespread and practical interest Baptists in other and larger countries are taking in the welfare of their brethren living in this kingdom. The least we can do in return is to keep our kind friends informed about the progress of the gospel in our midst. This the writer of this article will attempt to do, trusting that the readers will be interested enough in the things reported to be indulgent in overlooking errors in style and expression.

For information's sake be it stated that in round numbers there are 14,000 Roumanian, 6223 Hungarian, 300 Bulgarian and Russian and 670 German Baptists living under the scepter of King Ferdinand at present. These numbers are sure to increase greatly in the next few years, as persecution resulting in wide-spread publicity through newspaper articles and discussions in Parliament have made us known farther and faster than we would otherwise have become and curiosity has led many people to visit the services who would otherwise not have come. So here once more God has turned evil into good.

A Turning Towards Religion

Then, too, we see clearly that a reaction is setting in. During the war many people turned from religion. The great and exciting events took all their interest, and the fact that so-called Christian nations were engaged in a war bloodier than any ever had been bore the fruit of skepticism. Now men seem to turn more and more to religion and our chapels are filling up again with people anxious for a satisfactory solution of the question: What must I do to be saved? In a small church in Bessarabia ninety-five people were converted in six weeks last winter. The writer of this conducted services there for three weeks and the pastor continued them three weeks more. Judging from the spirit of inquiry now to be noticed, hundreds will be saved during the next four months. Will the readers of THE BAPTIST remember this when they are before the throne of grace?

I regret to have to report that persecu-

tions are still going on. The German congregations have received permission to assemble, but many Roumanian chapels still are closed, meetings are disturbed and dispersed, people are beaten, etc. The Hungarian brethren have to complain of similar mistreatment. Drs. Rushbrooke and Gill will be here in a few weeks and renewed intervention may bring the relief our brethren have so long prayed for.

A Baptist Union Formed

A step forward has been taken in the formation of a Baptist Union of Roumania including all the Baptist churches in this country. The four groups will, of course, continue holding their conferences separately, as the four languages make meetings in common quite out of the question, but two brethren from each of the four groups have been chosen and these eight together are to represent the entire Baptist brotherhood before the authorities, discuss things of mutual interest and disburse the funds given to further the work of our churches in this country. So a united front has been achieved, and united we shall stand!

One great need of our churches is a trained and an educated body of ministers. The secretary for control of the sects in the Ministry of Ecclesiastical Affairs with whom I had to do in obtaining liberty for our German churches said to me: "Why don't you people get educated ministers? A few days ago some farmers came to see me from Transylvania. I asked them what they wanted and they replied, 'Recognition as preachers.' I asked further, 'Who is your bishop?' and one of these farmers laid his hand on his chest and said, 'I am bishop.' What do you think of that! I am doctor of theology and still I would need much preparation before venturing to preach, and these farmers one night dream they should go forth and preach the gospel, and next morning off they go. You can imagine of what quality their preaching is!"

Better Trained Preachers Wanted

One can readily understand such reasoning from a man grown up in a church which has an unspiritual view of the ministry. With him and all of his kind, the ministry is a profession, not a calling. I'd pit hundreds of the Roumanian Baptist helpers against a similar number of orthodox priests and be absolutely sure of having an easy time in proving our men more spiritual, better preachers and having 95 per cent more results from their work in uplifting humanity than the orthodox priests could show. And yet—I plead for a trained and educated body of preachers! The more thoroughly trained, the better. And so I, and with me thousands of Baptists in Roumania are happy in the thought that funds have been provided to found a seminary in Bucharest. Perhaps my next chat will contain news that a suitable building has been bought and work begun!

From Sept. 29 to Oct. 2 the German Association met in annual conference with the Bucharist Church. Among the measures adopted, the most important were the decision to publish a small paper to appear every two weeks. This was decided on as a means of cementing the relations of the churches to each other. In it matters of general interest for the German brotherhood will appear and as it is planned to bring articles of interest for others as well, we hope to obtain a sufficient number of subscribers to make the new paper a paying affair.

We also made our first sociological venture in founding a society to aid our

poorer members when the angel of death comes into their homes. This was adopted with much enthusiasm and free-will gifts amounting to over 500 Lei were given as a fund to start the society. As crops have been a total failure in some parts of our country, we look for beneficial workings of the society soon. While writing these lines I have thought that perhaps some American friends might wish to help us in this venture and so carry out the great apostle's injunction in Gal. 6:2: "Bear

of Roumania extend to our brethren of the same faith in America greetings in Jesus' name!"

[The writer of this letter has been for twelve years pastor of the German Baptist Church of Bucharest. He is an American by birth but of German extraction.—The Editor.]

Experiences in Hungary

By ATTILA CSOPJAK

WHEN Hungary was great and strong it was little known among foreign countries; now that neighbors have taken away two-thirds and Hungary is a small land, it has become well known because of its misfortunes. We should like it to be known for the intellectual and spiritual light that fills us, so that it will be the hope of the people of southeast Europe where evangelism is unknown to many million souls. The moral tone in Hungary was spoiled through the world war, but there at once awoke in many souls a desire to recognize the truth. The spiritual awakening during the last year has been ever increasing. Even places have been affected where formerly, because of the indifference, nothing could be done. Especially is this true beyond the Danube, where there is noticeable a great interest in the gospel. Concern filled America and we received money from two places to send missionaries beyond the Danube. We have few missionaries. The pupils of our theological school will be ready in two and one-half years, but we cannot wait that long. We must get capable mental and spiritual workmen. We hope our Lord will let us find such men. We have baptized in our land approximately 900. Much is to be hoped from this beginning.

Woman's Work

Our women and girls have begun to work through associations so that the sick are visited and the poor and orphans supported. In this way many sorrowful hearts are comforted. I will give an episode of the visits among the sick:

During the last months of the war there came to Hungary a seventeen-year-old girl, Rose, and her twin brother. They came from German Bohemia to visit a sick brother who was a soldier. They found the hospital where their brother had been staying, but he was already dead. They intended going home to Bohemia at once, but at that time the line of demarcation barred them and they were told they must remain in Hungary. Rose's twin brother dressed in a Bohemian soldier's uniform and smuggled himself across the boundary with the intention of helping his sister. Rose remained alone in the foreign country. She found employment. When she heard nothing from home for many months she resolved also to cross the boundary. She might have done it had not the Bohemian frontier soldiers captured her and mistreated her. To save herself, Rose jumped, injuring both legs, but she escaped to the forest. At last she got back to Hungary and was given work by a Jewish woman. She was sad and ill during these months when she heard no news from home. After two years of this loneliness she was disposed to suicide. She decided to die and took poison. She was sent to the hospital, but her throat was ruined. In this hospital our Baptist women visited and found the miserable girl. They have given her hope and support and she was removed to Budapest.

My Preference

"I'd rather see a sermon than hear one any day;

I'd rather one would walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear.

The best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done.

I can watch your hands in action, but your tongue too fast may run.

The lectures you deliver may be very wise and true;

But I'd rather get my lessons by observing what you do.

I may misunderstand the high advice you give;

But there's no misunderstanding how you act and how you live.

When I see a deed of kindness, I am eager to be kind—

When a weaker brother stumbles, and a strong man stays behind

Just to see if he can help him; then the wish grows strong in me

To become as big and thoughtful as I know that friend to be.

All travelers can witness that the best of guides to-day

Is not the one who tells them, but the one who shows the way.

One good man teaches many; men believe what they behold.

One deed of kindness noticed is worth forty that are told.

Who stands with men of honor, learns to hold his honor dear;

For right living speaks a language which to every one is clear.

Though an able speaker charms me with his eloquence, I say

I'd rather see a sermon than to hear one any day."

ye one another's burdens, and so fulfill the law of Christ!"

Then, in order to do all in our power to spread the gospel, a laymen's movement was inaugurated and four young men were appointed to work for several months during the winter. We could place five men on our field to advantage, but not being able to get trained workers from Germany or America, we did the next best thing in appointing these workers who have already some experience in preaching and believe that, as the churches will sustain them in their efforts by believing prayer, the Lord will bless them and the people to whom they will minister.

And now I will close for this time, and in the name of the Baptist brotherhood

Rose is now twenty years old. She can eat only by means of a tube, but she is strong and healthy. The greatest thing is that she has found Christ and joy in the many brothers and sisters. She is grateful to our Lord that her soul is saved from the horrible night. We hope that through the woman's work we will have many great experiences. We see that the joy message has an effectual meaning.

The Sunday School

During the war our schools were neglected. Now we must begin the work with new force. In this connection I will also tell an episode. In the large town of R. there lives a believing man whose trade is that of shearing horses and goats. After the death of his wife he was willing to marry again, notwithstanding his age. But because of his bad manners he did not easily find a woman his equal. He proposed to one, then to a second, a third, a fourth, a fifth, but no one would be his wife. So he married an unbeliever from the metropolis, and the Baptist meeting dropped him from the membership. But in a few months his wife was reclaimed and became an eager member. Then the man was restored to his place. He was happy about the pardon and decided he would do something. He started a Sunday school in a private place. Seeing its success, he founded in another house a second Sunday school. He was not contented with this and established a third and a fourth. He secured a few work-mates and was industrious among the little people. Through this the parents of the children became acquainted with the work, they came into our meetings and many of them were reclaimed. The chapel also is visited by them. From this we learn two things: That the Sunday school is a proper institution for winning souls; that a simple man who is a horse and goat shearer can also do a good work for the kingdom of God.

Budapest.

The Baptists in Sweden

By C. E. BENANDER

THE readers of THE BAPTIST may know something about Baptists and Baptist work in Sweden. We are, however, under the impression that further information will be appreciated by many, and so we venture to send a message from our country to the brotherhood of the Northern Baptist Convention.

The history of our churches in Sweden is comparatively young. The first church was organized in the year 1848 with six members. It was against the law to embrace Baptist principles and still more so to propagate them. The little flock of baptized believers had therefore to encounter bitter opposition and persecution, as is ever the case in countries where state "churchism" is trying to fetter human souls in perpetual bondage. Paul tells us that the weak things from God are stronger than men, and this truth has been amply illustrated in Swedish Baptist history. The work has survived and spread in spite of all the hostility and the severe measures through which the authorities sought to suppress it. After seventy-four years of mission work our statistics are as follows: Churches 675; membership 61,120; ministers, missionaries and lay preachers 1,273; Sunday schools 1,335; teachers 5,314; scholars 64,716; young people's societies 666; members 29,245; houses of worship 749.

Third Baptist World Congress in Stockholm 1923

Several places have been proposed as suitable localities for the next Baptist World Congress to be held in 1923. Then Stockholm also came under consideration, and intelligence reached our leaders that the brethren of the executive committee of the Baptist World Alliance in the United States and Great Britain, were of the opinion that the capital of Sweden might prove a good place for the convention. The question was brought before the executive committee of the Swedish Baptist Union and after some calculation and deliberation the committee unanimously resolved to advise our Mission Board to extend a formal invitation to the Baptist brotherhood in all the world to meet and hold the third congress in Stockholm. When the Board met in October, the members were unanimous in adopting the resolution proposed by the executive committee. And so a formal invitation was sent to the secretary of the World Alliance, Rev. J. H. Shakespeare, in London, England, and through him it has been extended to the Baptist unions of the different countries in all parts of the world. The date proposed is July 14-19, 1923.

The Baptists in Stockholm are fully aware of the responsibilities and obligations they have taken upon themselves in venturing to invite the congress to be held in their city. But they are intent on doing their very best. Of course there are not such conveniences and accommodations at hand as those available in London and Philadelphia. Still we hope for ways and means to be found so that the delegates from countries near and distant shall obtain tolerable accommodations during their stay in our city. So let our brothers and sisters of the Northern Baptist Convention begin to plan for their journey to Stockholm in July, 1923.

Stockholm and Local Baptist Churches

The city of Stockholm is considered to be one of the finest and most beautifully situated cities in the world. Its five main sections are mostly surrounded by water, and the scenery is quite picturesque. The city has about 420,000 inhabitants. There are a number of good hotels and restaurants. The street-car service is well developed, and taxis can be had at moderate prices.

In the city there are seven Baptist churches with a total membership of 4,595. Then there are four suburban churches numbering in all 285 members. There is no Baptist church building large enough to accommodate the sessions of the proposed congress but we are confident that our Congregational neighbors will place their largest church at the disposal of the congress. This church, "Emanuelskyrkan," has seats for 2,400 people.

Historical Relation Between the American Baptist Foreign Mission Society and the Baptists in Sweden

Ever since the American Baptist Missionary Union took up mission work in Sweden in the year 1866, there has been a close and most brotherly relation between the Northern Baptists in the United States and their brethren in Sweden. Substantial aid was given by the former to the few and weak churches in our country, which were then struggling for their existence under adverse circumstances of every kind. A number of evangelists were supported who went with the

gospel to the various provinces, and the Spirit of God worked through the word to the conversion of thousands of men and women. The converts were baptized in great numbers, and new churches were organized, not a few every year.

Baptist work in Sweden would not have spread and developed so well and soundly as has been the case, however, if our American brothers in the faith had not through their missionary zeal and generosity undertaken to establish and support a theological seminary in Stockholm as early as in 1866. From this one Bethel Seminary upwards of 600 young men have gone out properly educated for their vocation as pastors, missionaries, and evangelists.

The veteran missionary, Rev. K. O. Broady, who has been the able and faithful servant of the American Baptist Foreign Mission Society ever since he was sent from Boston to his native country in 1866, is now in his ninetieth year. For forty years he was the talented and successful president of the Bethel Seminary, and during the succeeding sixteen years he has lectured to the students as health and strength have permitted him. In spite of his age he has taught a class once a week during the last fall term. The students have gathered in his room every Thursday at one o'clock. And with remarkable vigor of mind he has imparted instruction from memory, his eyesight being entirely gone.

Foreign Mission Work

The general work gradually became self-supporting, and has been so for over twenty years. Not only that, but the Baptist Union of Sweden is carrying on foreign work in China, the Congo, Finland and up to this year, in Spain. This last mentioned field has now been handed over to the Southern Baptist Convention of the United States. Besides, there is an independent mission society, organized about twenty-five years ago in Orebro, which has sent missionaries to India, Brazil, China, and the Congo. This society too draws contributions from our churches. It has also started a school of its own for the training of preachers and missionaries.

The Bethel Seminary is still to a certain extent dependent on the support of the A. B. F. M. S., and we are exceedingly thankful for being sustained till we can have all the needed funds provided by our churches.

Being so largely the fruit of American missionary efforts and offerings, it is but natural that the Baptists in Sweden should feel themselves one with their brethren in America. And our experience is that mutual contact deepens our interest in each other and tightens the bond of fellowship.

In August, 1920, President Emory Hunt, and Secretary J. H. Franklin, honored us with a visit shortly after the conference of the Baptist World Alliance Committee in London. The visit of these two worthy representatives of the American Baptist Foreign Mission Society gave us much encouragement, and did much to intensify the close relations already existing between Baptists in America and Sweden. A few days before last Christmas Secretary Lippard favored us with a brief visit. He too cheered us by his presence, and manifested the same spirit of devotion to Christ and his cause and of love to the brethren which we are wont to find in the representatives from the headquarters of the A. B. F. M. S.

Stockholm, Sweden.

Laymen's Activity

By FRED W. FREEMAN

General Chairman Laymen's Council, N. B. C.

AS I interpret this movement the laymen are recognizing anew their responsibility in the matter of our denomination and are trying to find a way to meet the responsibility and make a worthwhile contribution to the Kingdom, consisting not only of money but of time, personality and service.

Basic Principles

1. Our service is to be strictly voluntary.
2. We will seek to cooperate with and through the approved organization and machinery of the denomination.
3. The laymen's organization, as such, will not seek to control the policies of the churches or the denomination in the realm of controversy. Each man will be free to express his own judgment and conviction on all such matters, as an individual, without prejudice or embarrassment to his relations to the laymen's organization.

Objectives

1. Our immediate objective is to put our whole force behind the movement to pay our debts.
2. Our permanent objective will be to get our men to recognize and practice Christian stewardship of life, talent, time, opportunity and money, and to express that stewardship in money by setting apart as a minimum a tithe of their incomes for the extension of the Kingdom through the churches, and to organize in each church a stewardship league for the study of the subject in all its phases.

Our Method

1. For the present campaign we will seek to parallel the general program of the Board of Promotion by enlisting volunteer laymen in each church, association or district, and state, who will work in cooperation with the Promotion organization and Continuation Campaign Organization of the women, to the end that every member in every church shall be reached, and it will also be our purpose and hope to present the urgency of the present crisis so as to get the largest possible return.
2. After the waging of the present campaign is over we should take up the whole matter of permanent policy and method and find a way to serve our day and generation according to the will of God, so as not to compete with or overlap any plan now in force in the way of brotherhoods or other men's organizations which are bearing fruit in the same general field.

Our Difficulties and Necessities

1. To reach all of our constituency, but we must do it in spite of our difficulty. **WE MUST PAY OUR DEBTS.**
2. The indifference of those people when we reach them. We must remove the indifference. **WE MUST PAY OUR DEBTS.**
3. There are disagreements. We must agree to disagree on some points, but **WE MUST PAY OUR DEBTS.**
4. Mistakes have been made. Granted that is so. **WE MUST PAY OUR DEBTS.**
5. Some want a change of policy. This may be wise or otherwise, but **WE MUST PAY OUR DEBTS** before we reach that question.

6. We do not agree on all points as to all the objects. There is plenty of room for each man to find his own object to support, but **WE MUST PAY OUR DEBTS.**

7. It is possible that disagreements arise more from want of understanding than otherwise, but, whatever may be the fact, **WE MUST PAY OUR DEBTS** and then find out the basis of our misunderstanding.

8. All questions must be properly related to the main point and that is, Baptists, the fact, **WE MUST PAY OUR DEBTS** **THEIR DEBTS.**

9. Times are hard and sacrifices will be necessary. Granted, but it is the greater

reason why **WE MUST PAY OUR DEBTS.**

10. The integrity of our denomination is at stake and can be vindicated only by **PAYING OUR DEBTS.**

11. The finest expression of fraternity and brotherhood will be made in meeting this supreme challenge of the hour. **WE MUST PAY OUR DEBTS.**

12. The demonstration of a free democracy to function cooperatively and successfully is involved in this campaign. **WE MUST PAY OUR DEBTS.**

13. The integrity of our people to our Lord, who "paid it all" for us, is involved. **WE MUST PAY OUR DEBTS.**

14. "We are able, let us go up and possess the land." **WE MUST PAY OUR DEBTS.**

15. "We can do all things through Christ who strengtheneth us." **WE MUST PAY OUR DEBTS.**

To the Laymen of the Churches of The Northern Baptist Convention:

The principles, purposes and program for which Baptists stand, and for the propagation of which our churches stand, represent the wisdom and authority of our Lord as expressed in his great commission and final word to his followers.

To these principles we have given our consent and pledged our loyalty and devotion by the very act of joining our churches, and have renewed our vows of loyalty on every occasion in which we have participated in a covenant meeting. One of the plainest teachings in the New Testament covers the subject of stewardship.

The crisis now confronting our denomination, which is real and overshadowing, is traceable directly to the failure of our laymen to fairly face their obligation and do their duty, even approximately, under the most primary teaching of the New Testament, or as governed by the simplest demands of fraternity of sharing in the common tasks and obligations of our churches, individually and cooperatively, through our denominational boards and societies. The seriousness of the situation is such as to call for the immediate and hearty response of our laymen in all our churches.

The Laymen's Council has been called into being by some of our laymen who have been in positions where they could not avoid seeing and feeling the urgency of the situation. The pressure of the present situation calls for devoted spirit and heroic action by us no less emphatically than did the issues of the world war call for the patriotic and heroic action of all true-hearted Americans. Only by such attitude and action can we protect the good name of our denomination and continue the work committed to us. Shall we in an hour like this prove by our actions and our failure to act that we are better Americans than we are Christians, and that we are more loyal to our country than to our Lord?

I am enclosing a brief interpretation of the principles, objectives, methods and difficulties, and the present and permanent objectives of the Laymen's Council. May we not have your vital interest and cordial support in these plans?

Sincerely and fraternally,
FRED W. FREEMAN,
General Chairman.

TO THE PASTORS OF THE CHURCHES OF THE NORTHERN BAPTIST CONVENTION:

The Laymen's Council of Northern Baptists is set for the reviving of a sense of responsibility of laymen in things vital in the affairs of the churches and the denomination generally. We recognize that in all such matters the pastor is God's man for leadership.

The layman, when he is alive to the situation, ought to be the pastor's natural ally and comrade. The fellowship between the right sort of a pastor and the right sort of a layman is one of the tenderest and most vital in the affairs of men. The Laymen's Council hopes to help develop the right sort of laymen and rightly relate them to the right sort of pastors, and thus develop together the right sort of program in all the churches. In this way we hope "to be blessed and to become a blessing" to every pastor and church, and consequently to everything for which the churches stand and ought to stand, individually and cooperatively.

I am handing you a copy of a brief statement, in which I have tried to interpret the spirit, purpose and program of the Laymen's Council of Northern Baptists in relation to our present denominational crisis. We covet your sympathetic interest and hearty cooperation in this effort to revive, develop and direct the use of the time, talent, money and personality of our men in this period of great need and great opportunity and consequent great responsibility, in the affairs of the Kingdom of our Lord.

Sincerely and fraternally,

FRED W. FREEMAN,
General Chairman.

In different parts of the world Christian people use various kinds of currency with which to pay their church dues. In Africa brass rods are used. The most unique currency is that used in Alaska. The natives in Stephen's Village gave this past year one muskrat per member for the support of the mission. At the prevailing price of fur this was generous giving. They also gave one fish per member to help the missionary on his journey. The fish were donated as dog food.—*Presbyterian Magazine.*

Are We Measuring Up?

A letter recently received at the headquarters of the Woman's Foreign Mission Society in New York says: "We've got to count on the home folks, under God, to measure up."

IN THE grave financial situation that confronts Northern Baptists at the present time, are we doing our utmost as individuals to lead the denomination on to victory? Are we, the Northern Baptists of the United States, keeping pace in this campaign with our missionaries on foreign fields, those who are giving their lives, as well as their financial offerings?

Are we measuring up to the following standards, set by our missionaries:

Each missionary in Rangoon, Burma, is giving one month's salary to this campaign.

A letter from F. D. Phinney, their mission treasurer, tells how simply and wholeheartedly the action came about as soon as the great need was known. On Sunday morning, Nov. 27, before daybreak, a cablegram was received in Rangoon from the New York headquarters, telling the missionaries that during the first six months of the fiscal year, the receipts of the societies had been but one-half of the receipts of the previous year, and that, if no improvement took place, a most serious retrenchment would have to be made after May 1. On Tuesday evening, at the mission prayer meeting, after much prayer:

"It seemed good to the Holy Spirit and to us" to give from our salaries a self-denial donation to the debts of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, equal to one month's basal salary for each missionary present, which donation might be spread over two years. The action was spontaneous and unanimous."

Missionary Contributes \$650

This note comes from a missionary who has given thirty-three years of service to the society, and who, during that time, has been constantly putting not only herself, but her money, into the work:

"I wonder if the yearly accounts from our field are in your hands. If so, you will see that we were obliged to use more money by about \$650 than we had, for the chapel. I have advanced this, and will contribute it."

The following is from one of our missionaries who has seen but three years of service:

"Since the cable telling of the approaching financial crisis came, we have all been very thoughtful and prayerful over it, and I believe much personal heart searching has been the result.

"I for one want to make some personal sacrifice and am ready to do this to the limit, if only our work may go on unimpaired. I asked our mission treasurer if he would place my salary at the old figure again. He said he thought at the next conference many would doubtless voluntarily give up the last increase granted to us. Things are not going down—such things as food, servants' wages, railroad fares, etc.—but we can be comfortable with a smaller allowance.

"We must prove to ourselves that we are capable of sacrifice, thus retaining our spiritual self respect, and giving our souls a chance to grow. I believe that the vast majority of us here would be willing to suffer any personal discomforts, provided

that our work may not suffer. Our sincere sympathy and prayer is with and for you who are in the 'high places' at home."

The following note from a missionary wife accompanied a gift of \$900, for the Jubilee Fund:

"For more than a month I have been trying to find time to write you about our desire to add Rs 3,000 (\$900) to the Jubilee Fund of the Woman's Society, asking that it may be used in building a

hostel for the girls of the A. B. M. School in Taunggyi. The women's committee and committee of reference have just recommended the building of such a hostel, provided it can be financed from the field out here.

"My husband and I talked of making this gift for about a year, and I am sorry that we did not write earlier so that you might have had this bit of encouragement from the field during the time of your Jubilee meetings."

Some Typical Brotherhoods

Calvary Brotherhood, Washington

By ROBERT H. McNEILL

THE Brotherhood of Calvary Church, Washington, D. C., has seized opportunities to fill in where other agencies of the church have been deficient. It has complemented other organizations. In a sense it has been an agency for things which had to be done but which the other organizations of the church did not properly perform.

To instance some of the things done by the Brotherhood, I would make special reference to the celebration of the thirty-fifth anniversary of the pastorate of Dr. Samuel H. Greene, now deceased. Distinguished guests addressed this meeting, and no person present will ever forget the uplift of it. It revived the church and put a new spirit of civic and religious service into every man present.

The Calvary Brotherhood has specialized in great annual meetings attended by the men of the church, at which United States senators, members of the House and members of the Cabinet have spoken on the outstanding subjects of the day.

Among the distinguished men who have addressed the Brotherhood meetings within the last two years may be mentioned Dr. John Timothy Stone of Chicago, Dr. Aitchison, Director of the General Board of Promotion, Dr. J. Foster Wilcox, the president of our national Baptist brotherhood, Senator Herrold of Ohio, Brigadier-general Sawyer, the president's physician and others equally distinguished.

Calvary Church has the honor of having as members of the church and congregation, the president of the United States and the secretary of state. This has crowded the church so that the present auditorium lacks capacity to seat the throngs who would come to hear Dr. Wm. S. Abernethy, the beloved pastor who came to us from the First Church of Kansas City, and whose sermons are attracting national attention by reason of their profound thought, fine spirit and effective delivery.

A great duty is on the men of Calvary Church to aid effectively in taking care of the crowds seeking to hear our pastor, and this duty requires the men to do everything possible to make the church more useful to the capital of the nation and to the nation itself. We are planning great things for the future, and the Brotherhood will aid effectively.

At a recent meeting of the Brother-

hood, the writer, when retiring as its president, proposed the following things as objectives for the Brotherhood for the ensuing year:

1. A public reception to be tendered our Brothers Harding and Hughes, the president of the United States and secretary of state, respectively, as a recognition of our appreciation of their signal services to the peoples of the world since they assumed national power.

2. Consideration of the question of aiding the trustees in completing the church budget.

3. The creation of a compact organization of our men, inclusive of the Vaughn and Kinnear Classes, to stand behind the pastor in his ambition to see our new auditorium built this year.

4. To aid all the other agencies of the church in bringing into closer and more fraternal intercourse a great number of our men of the church and congregation, who are now not much more than names on our church rolls or seeming strangers to most of us, to the end that we may have, not only a bigger church, but one whose spirit of brotherhood will help to comfort and heal the broken hearts of men and women wherever the gladness of our Christianity does not now prevail.

One other vital thing should be mentioned. The Brotherhood at Calvary, as well as the brotherhoods all over the country, should learn more about the splendid service rendered last summer by Dr. J. Foster Wilcox in establishing on Cranberry Lake in New York State, "Camp Oswegatchie" for Baptist boys. The writer of this article was present at this camp and had a son at it during last summer, and can speak with personal knowledge. May not other camps of a similar kind be provided in other parts of the country in order that this essential service in building the character of our boys, and their bodies also, may be more widespread in its results?

The Morse Brotherhood, Malden, Mass.

THE Morse Brotherhood of the First Church of Malden, Mass., has been in existence for a number of years and is one of the most productive organizations of the church. Its main feature is the Bible class which is an integral part of the Bible school of the church, meeting at the noon hour on Sundays, the time of the meeting of the school. The attendance of men is running about 200, but the attendance is just now responding to a campaign of advertising so that there

is an increase every Sunday. The advertising consists of attractive cards mailed each week to a large number of men in and out of the church. These cards are made as striking in matter and in printing as possible and a new one is prepared each week. The men are active in soliciting the attendance of others. We shall doubtless double the present attendance in a few weeks. Just now the pastor is the teacher, usually the best plan.

The Brotherhood has a full complement of committees through which various lines of activity are maintained. There is a monthly gathering with a supper. Each year there is a large supper at which the boys of the two troupes of Boy Scouts of the church and other boys are the guests of the brotherhood. The annual Ladies' Night supper and entertainment is always a largely attended and successful affair. The Brotherhood backs boys' work in the church with money and workers. It also has gospel teams which go out to various churches and other places, holding evangelistic services. There is a bowling team representing the Brotherhood in the inter-church league. The Brotherhood also lends valuable aid to the Y. M. C. A. During the present season of widespread unemployment the Brotherhood has found work for many men out of work. We are about to fit up a large club room in the Parish House with a weekly meeting which will combine a short talk on some subject of practical interest or a concert with games and informal social intercourse.

Tremont Temple Brotherhood

By D. M. LOCKROW

ONE of the leading forces for righteousness in Boston is the great Brotherhood in Tremont Temple Church. It is under the leadership of Rev. David M. Lockrow, who has been connected with it for nearly eleven years. It was founded by him under the direction of Rev. Cortland Myers. Mr. Lockrow devotes all of his time to this great enterprise and so far as known he is the only man engaged by a single church as director of men's work. This Brotherhood is composed of men from all walks of life representing nearly all the professions and trades, business men and students. It is made up of men eighteen years and upwards. It is an interesting thing to see the men gather in the main temple at the noon hour to engage in the study of the Bible. This is the principal activity of the class. Some great Bible theme is discussed, the men readily taking part in questions and answers. It does not discuss current topics nor every-day themes except as they are related to some Bible truth. Occasionally, for about fifteen minutes, some one presents state or national affairs as a prelude to the lesson. A great song service, lasting about fifteen minutes, is conducted by Mr. Nelson Raymond of the Lotus Male Quartet.

The Brotherhood takes an active part in all church activities. During the revival conducted by Dr. J. Frank Norris it furnished ushers and personal workers and is conducting a vigorous "follow-up" campaign. Conversions occur in its midst. This year it has a goal of at least 100 men for Christ and his church. It takes an active part in the general reforms being carried on in the city of Boston—anti-saloon league, Sabbath observance, suppression of vice, state and national reform bureau. It contributes to all of

(Continued on page 93)

The Columbia Conference

By HELEN BARRETT MONTGOMERY

TO GATHER a few representative Baptists together from the North and the South and to let them discuss in an atmosphere of simple friendliness some of the big questions now before Baptists, was the idea of Dr. James M. Wood, President of Stephens College, Columbia, Mo. You have all read the admirable accounts of the conference given in THE BAPTIST. My purpose in this paper is to discuss briefly some of the high lights in one of the most fruitful and delightful conferences ever held.

The public meetings were all delightful, but I can mention only one, that by common consent set the high water mark for the conference—the evening session when before a student audience of 700 young men and women, Dean Shailer Mathews and Dr. George M. Truett were the two speakers. Dr. Mathews spoke with convincing sincerity on the conviction of his soul regarding the deity of Jesus Christ. He spoke with the authority of a scholar and out of the life experiences of a Christian. Following him, Dr. Truett gave a poignantly powerful presentation of the claims of Christ to the lordship of their lives. At the close of the two addresses, which were listened to with breathless attention, three young men from the law school of the university sought personal interviews with the speakers.

The conclusions reached after the discussion on educational matters deserve special notice. It was urged that we "encourage confidence in these schools when they are loyal to Christ and his truth, not condemning them on unfounded rumors and uninformed accusations, but only on established facts ascertained in an orderly and Christian way, and then correct them. Our schools constitute a most vital part of our most precious machinery in carrying out our Saviour's world-will. They are worth correcting when they are wrong and are worth saving to the best equipment, to the largest confidence, patronage and support of our people. We need a Baptist conscience on education as true to form and as deep in conviction as the Baptist conscience on our distinctive doctrines. We must educationalize our evangelism and evangelize our education, and put them both over for Christ in the same great spirit and fashion."

The report further recommends that we preach on education, talk up our schools, publish their merits, advantages and products. We hope very soon to publish a list of teachers, the men who are leading our denomination, and show how these men are the products of our denominational schools.

Why can we not take the suggestion about preaching about education seriously and have a Sunday set apart in which each pastor shall earnestly seek to implant an ambition for education in the hearts of his girls and boys? One Baptist layman has helped over 500 boys to secure a college training. There are men and women in every congregation who will furnish the necessary aid to poor but ambitious and worth-while boys and girls.

Personal evangelism is stressed in the report. Surely nothing is more needed than that each saved soul shall seek out others to whom to tell the Gospel. If all were to do this, the walls of our churches would not contain the multitudes who

would be drawn to them.

Perhaps the keenest interest in the conference centered in the discussion regarding the need of a new confession of faith. Dr. Mullins' statement in opening the discussion was both clear and masterly. He said that any group of Baptists had a right at any time to formulate a confession of faith, but that no group had the right to impose it as a test or creedal statement upon other Baptists. He held that the historic position of Baptists regarding voluntary action held in regard to confessions of faith. Within these limits he recognized the need of restatements whenever conditions seemed to demand it.

After spirited and harmonious discussion it was voted upon motion by Judge Freeman that:

Whereas, in the discussion of the subject, "What Is the Proper Purpose of a Baptist Confession, and Should Baptists Have One?" in addresses made by President E. Y. Mullins of the Southern Baptist Convention and President Helen E. Montgomery of the Northern Baptist Convention, and discussion following said addresses, it was discovered that there appeared to be approximate and substantial agreement on the doctrines and polity as set out in the fraternal address of Southern Baptists signed by E. Y. Mullins, J. B. Gambrell, Z. T. Cody, L. R. Scarborough and William Ellyson, and whereas it is believed by us that a statement of Baptist doctrine and polity setting forth briefly the fundamentals of our faith and the peculiar beliefs and observances which characterize and distinguish us is both timely and desirable and will make for clarity of understanding among the different groups of Baptists and will serve to promote unity of thought and feeling and foster fraternal relations between the groups of Baptists everywhere, and especially between the constituency of the Northern and Southern Baptist Conventions, and also serve to place ourselves properly before other Christian bodies as to the doctrine and polity we hold;

Therefore be it resolved by this conference that the presidents respectively of the Northern and Southern Baptist Conventions be requested to bring this resolution to the attention of each convention at its next meeting, with the suggestion that a joint committee of eighteen (nine from each convention) be appointed, who shall be charged with the duty of preparing a statement of faith and polity briefly embodying the basic and fundamental principles and beliefs of Baptists, and further that we suggest that the presidents of the conventions be ex officio members of the committee in addition to the eighteen above suggested."

This brings the question of a joint confession of faith in an orderly way before the two conventions. If they so choose, such a committee may be appointed and may bring in a report which would be in a real sense representative of the general beliefs that are widely held by Baptists the country over. Such a committee ought to be truly representative. It should include in its membership the conservative and the man of liberal views, the middle of the road man and the man of passionate convictions. By the blessing of God such a committee, meeting in personal fellowship, in prayer and earnest purpose to do the will of God, might work out a confession of faith that should adequately represent the denomination.

The imagination kindles at the thought of a great statement recommended to the churches for adoption by both conventions. It might well be that Canadian and English Baptists and the struggling Baptist democracies of Europe would also concur, and that we might have the statement of our faith made in our own time for our own generation.

Englewood Church, Chicago, Celebrates Golden Jubilee

FEW churches in the Middle West have had a richer history than the Englewood Church of Chicago which was organized on Feb. 8, 1872, and which celebrated its golden jubilee in a series of notable services lasting from Feb. 5 to Feb. 8. The addresses were all of an unusually fine order, the attendance uniformly large and there was developed, in the words of Pastor Geo. R. Stair, "a wonderfully fine spirit for service which makes all hopeful for the next fifty years."

The formal services began on Sunday morning, Feb. 5, with a sermon by the pastor on the subject, "The Story of the Years," although there had preceded this on Wednesday evening a prayer meeting of remarkable power. In connection with the Sunday-morning service eighteen were baptized and the hand of fellowship extended to sixty-five. The total number of new members received during the jubilee will be over eighty. There were present at the Sunday-school session, which had

an attendance of 1,431, many who had attended in the earlier years and from among these Mr. E. R. Lewis, the first superintendent, and others made addresses. The school is now in charge of Mr. W. G. Brimson, who has been superintendent for a period of twenty-eight years, a service longer than that of all his predecessors combined. An afternoon mass meeting for men was addressed by Mr. T. P. Day, of Marblehead, Mass., a former secretary of the Englewood Y. M. C. A. and founder of Class 17, a notable men's class. The past presidents had charge of the B. Y. P. U. service. In the evening, to a congregation which almost taxed the capacity of the building, Dr. Myron W. Haynes, pastor when the present building was erected, spoke on the subject, "The Message of the Church."

On Monday evening a historical pageant "Scribe, Father Time and Twelve Golden Hours," written for the occasion by Mrs. Edw. Harner, a member of the Sunday

school, was presented by over 100 members of the church and Sunday school, the aim being to show graphically the entire history of the church.

Thursday evening was Community and Denominational Night when, after Scripture reading by Rev. Chas. T. Holman, prayer by Dr. R. N. Van Doren, and felicitations from Dr. C. Claud Travis, pastor of the Englewood Methodist Church, who spoke for the community churches, and Dr. Benj. Otto, who spoke for the Baptists of Chicago, there was an address by Dr. H. Francis Perry on the subject, "The Church we Need."

The women of the church arranged a program for Wednesday afternoon and provided one of the pleasantest meetings of the jubilee. Mrs. Julius A. Johnson gave a "Backward Look," and this was illustrated by living tableaux. Mrs. C. D. Eulette and Mrs. Washington Laycock spoke on the subject, "Look Around," and Mrs. R. P. Fales gave a "Forward Look."

In the evening the Golden Jubilee service proper was held. After prayer by Dr. J. F. Bartlett, there were reminiscences by Mr. E. R. Lewis, the only surviving charter member, and Mr. J. C. Denison, representing other early members, after which there were read by Mr. Brimson, chairman of the committee in charge of the jubilee, letters and greetings from other absent members. The speaker of the evening was to have been Dr. Smith Thomas Ford, for fifteen years the beloved pastor. Illness prevented his being there, but he was most ably represented by Mrs. Ford, who spoke in his place. The service closed with baptism and a reception.

The Englewood Church was organized at the home of E. R. Lewis on Feb. 8, 1872, with seven charter members. On Feb. 29 the Sunday school was organized, and in July provision made for the regular financial support of the church. On Dec. 18 the first Ladies' Aid Society was established with Mrs. I. J. Nicholes as president. At the end of a year, the members numbered twenty; at the end of the second year seventy-three; in 1888 there were 278 on the roll which number had grown to 533 in 1890, to 646 in 1891 and to 1,617 at the present time. The Sunday school has now an active membership of 1,426 and there has recently been purchased ground west of the main building on which it is planned to erect a suitable structure for Sunday-school and other church purposes. The two houses now on this land are in constant use. On April 16, 1916, the church bought the chapel at 4412 Wentworth Avenue, where it conducts a mission. The first church building was erected in 1873 and the present stone building, of which a picture will appear in THE BAPTIST of next week, in Sept., 1890. During its fifty years, the church has been served by nine pastors and the school by thirteen superintendents. "The fifty years since 1872," says the jubilee booklet, "have made of the handful of organizers a multitude. No one can measure the influence which this church has had for Christ. No field of Christian endeavor but has been aided by members. From this church have gone forth ministers and missionaries who have ably presented the Master's cause. Indeed its name is known and honored wherever Baptists gather, in this land, and in many lands across the seas."



PASTORS OF ENGLEWOOD CHURCH



The Open Forum



WHO KILLED LOVE

Who killed Love?

"I," said Slander.

"I," said Bitterness.

"I," said Scorn.

"I," said Hate.

"I," said Revenge.

"Not so," spoke Criticism, in a sharp, cutting voice. "I am the slayer of Love. I, Criticism, killed Love.

"Whether you doubt it, or whether you believe it, you are only my creatures. You sprang from me. I placed in the hands of mortals my arrows and though they aimed them at others, I directed the aim against Love enthroned within themselves; these poisoned arrows sometimes grow into the hideous creatures that you are, with which, finally, I kill Love.

"Strange beings—these humans," soliloquized Criticism; "with Love enthroned in them, they destroy her with my weapons. As they aim these darts at fellow-humans they wreck Love's beautiful self within themselves; for the darts strike not so much the object at which they are aimed, as that they return as a destructive boomerang.

"Strangest of beings, too," Criticism continued in his soliloquy, "are those who are born of the Spirit. Now it is beyond my comprehension how these Spirit-filled mortals so readily accept from my hand the arrows I direct against them by their own hand, and which slay their most precious possession! Whe-e-wee! How those arrows do fly! I have filled the world thick with them. The air is black with their crossing and criss-crossing. They bend and twist and break in their mad flight to reach their object; and hardest of all to understand, these Spirit-filled mortals seem to relish the flinging. Not knowing the Spirit myself, I cannot fathom where he abides when those whom he fills with his presence use my weapons. He surely must absent himself when I, or these hideous creatures of mine, Scorn and Hate and Bitterness, creep in. I have heard it said he has nothing in common with us. This Spirit has formed the creatures he fills with his presence into a body of believers he calls his church. This is the 'apple of his eye.' This is where I love best to work. Against this structure I use my most poisonous darts. If I can get these believers to use my arrows against each other, and against this living structure being builded, I can slay Love within them, and change this living structure into a cold, dead, lifeless thing.

"But who comes here? Some of these very same humans. Look! they are mourning the prostrate form of Love, the most beautiful of all the graces given them. They are weeping over her; now they lift their hands in prayer for help for her restoration upon her throne.

And look again! there must be an unseen presence—this same Spirit, no doubt—for see! Love stirs—she arises and rules again within the humans!

"Come, foul brood of mine, let us depart,—we cannot touch Love when these mortals call upon the Spirit to make invulnerable her throne in their hearts."

ANNA GILCHRIST PETTY.

Portland, Oregon.

MORE ON REVIVAL CAMPAIGNS

With the report of the Federated Council of Churches of Pittsburgh expressing disapproval of the Billy Sunday and Gipsy Smith type of revival campaigns, it seems timely that a few words be added in support of church revival campaigns.

It is quite generally agreed among our pastors that each church is in need of a revival campaign as part of the year's program. It is also recognized that this campaign may take on different forms, and be led by pastor, evangelist or layman. One church can enter such a campaign whenever local conditions warrant it. Other churches can cooperate, or all the churches can unite and make a union effort. A campaign should not be entered into with simply a view to having a successful campaign, but with a view of accomplishing for the church and community that for which it was inaugurated.

I firmly believe in church campaigns. If the church is good enough to worship in all during the year, why then is it not good enough for the campaign itself? If the church building is too small to hold the crowds, nothing will build it quicker than having so many people that you cannot get them into the church.

Nothing will revive and encourage your church folks or bring in the unsaved quicker than such signs of life, and such working of the Spirit of God in the church and congregation. Any nearby church will be glad to throw open its doors to accommodate the overflow meetings. And what if the meetings continue to overflow from church to church until the revival campaign overflows the whole town? Isn't that the kind of a revival that the church wants?

The brass-band, the big chorus choir and the crowds may not be so large, but since none of these conditions exist in normal times, what will they lend to the actual work of the church when the campaign is over, especially when staged in a building remote and apart from the church?

In a church campaign prayer can be offered, heard and answered just the same; songs of praise can give as much expression of the soul, and the Gospel preaching will be the power of God unto salvation to everyone that believeth. Then, when the campaign is over, the revival fires can be kept burning in the same church building, with the same pastor preaching from the same pulpit the same old Gospel message. The same chorus can continue to sing with the same music. The church members and the converts will be surrounded by the same friends and enjoy the same Christian fellowship that started in the revival campaign.

J. L. PEASE.

Reed City, Mich.

HOW MEET THE SITUATION

We have reached a crisis in our missionary work, and it must be met. Our faithful brethren across the water have sensed the seriousness of the situation and in a truly sacrificial manner responded by a voluntary reduction of their all too meager stipends. We brethren in the ministry on this side, who often must set the pace before our people when special demands are upon us, can in a way answer the call and help to relieve the burden that rests upon our society, so keeping our cherished missionary forces intact. The writer has a proposition to make. It is of something not easy, but by God's grace some may feel it can be done. He would like to be one of a hundred or more of our home pastors—we be brethren all—who will give at once and to obviate borrowing money from the banks to meet our obligations abroad one week's salary, whatever it may be. The pastor's wife—she should always be consulted—says, "Do it now." Very well, herewith follows one contribution, to start it going. To the aid of His cause and the glory of his name.

Marletta, Ohio.

J. W. WEDDELL.

The Bible Self-Authoritative

Dr. E. Y. Mullins says: "The Scriptures speak with authority, as does no other literature in the world. This authoritative note which rings so clear in the Bible is not due to anything external to itself. No court made it authoritative by decree. No church council made it so by decision. No pope made it so by hurling anathemas at those who denied it. The early church councils in the second, third and fourth centuries did not make the Bible authoritative. They simply recognized the authority of the Book itself. The canon of Scripture under God took care of itself. It was inevitable that this dynamic and mighty literature would come together in a vital and organic unity since it was all created by one common life and power of God. Behind this sufficiency and authoritativeness of the Scriptures of the Old and New Testaments is their inspiration."



The Chimney Corner



What's in a Name?

EVIDENTLY a great deal more than the editor of the Chimney Corner innocently supposed! For in the morning's mail comes a letter from a Mrs. Taft who most assuredly is not the Mrs. Taft whom we unceremoniously clapped into our poem of January 21 because she happened to rhyme with "daft."

*There was a lady—Mrs. Taft—
Thought Baptist women had gone daft:
How can they raise two million dollars
From housewives and from youthful
scholars?"*

*Give her the answer she deserves
In clever poems, O Young Reserves!*

Doubtless you recall the delectable rhymes from our Young Reserves which this "poem" evoked; but lest any of you think that the mythological Mrs. Taft invented for poesy's sake is Mrs. George Wheaton Taft of the Central District Board or her sister-in-law or any other Mrs. Baptist Taft we hereby break forth into print to assure all their friends that the Continuation Campaign has no more ardent supporters than ladies by the name of Taft! See what a dangerous thing it is to be a poet! And how nearly we ruined the missionary standing of these good ladies and imperiled the smooth progress of the Continuation Campaign champions—yet, suppose we had dubbed our poetical divinity with one of the following pictorial names that rhyme with "daft," who knows but that all over the map astounded matrons bearing these very appellations would have raised their hands in shocked protest at such public versification? Lest we blunder again we leave it to your judgment to substitute the proper cognomen, for example:

1. "*Mrs. Graft*"—which would have shown so plainly how this sister was inclined to hold back more than any Christian should that all good Baptists would have cried: "That must be Sapphira Graft, my dear; such a tightwad! Always declaring she's given every cent she has to give! You'll recall she married Ananias, and he's just like her." (Let us hope that in April, 1922, these namesakes of an earlier couple will not parallel their sad fate. We fancy there might not be undertakers enough to go around.)

2. "*Mrs. Raft*"—people living on rafts resent having others climb on board out of the water; it upsets a nicely balanced condition; one gets an instant picture of a raft cautiously tied up to some bank (a capital way to get interest, by the way!) to see how they stand. We suggest that if a tenth of the cargo were given to those floundering in dire straits all around them, not only could they float very safely, but the "rafters" themselves need not worry about adjustments.

3. "*Mrs. Waft*"—Here we would have

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

one of those spicy, breezy souls, who, on reading the Young Reserve jingles in THE BAPTIST for January 21 would have begun practicing the third verse of "Greenland's Icy Mountains"—"Waft, waft ye winds his story"—by giving the where-withal for this wafting until the Continuation Campaign had spread the King's highway from pole to pole.

4. "*Mrs. Shaft*"—a deep lady! whose very name would continually remind her of William Carey's remark that underneath heathendom lay a gold mine: "I will go down if you will hold the ropes." Mrs. Baptist Shaft would see how she could be a channel of world blessing in 1922.

5. "*Mrs. Draft*"—and this is our favorite choice of name for the lady to rhyme with the word daft. For she would, we think, read the children's poems and the little article preceding them called "They Have Faith in Her" and then she would draw a "sight draft" so that our mission boards, home and foreign, could send the

money to work for her in the neediest field. (We have a notion that she is related by marriage to the Unknown-Man-Who-Gave - Money - To - Be - Used - Wherever - It - Was - Needed. You read about him on page 644 of December *Missions* didn't you?)

The Other Half of a Christian

I AM the Other Half of a Christian. Yet when men handle me I seem to be only a bit of green paper or a circle of shining metal—

Nevertheless, I am the Christian's Alter Ego;

For do I not represent all the hours of the days in which he worked?

Do I not represent the muscles that plied the task which was set him?

Do I not represent the brain that directed his task?

Do I not represent the skill that made both his brain and his muscles merit higher and still higher payment?

Ah, yes, I am that Alter Ego which the toiler calls *wages*
the employe calls *salary*
the professional calls *fee*
the stay-at-home calls *allowance*—

I am the Christian's daily duties transmuted into money:

So many dollars of me representing so many hours-days-and-weeks of "him!"

And lo, I show you a strange sight,
For when the Christian goes up to the house of the Lord to worship

Should he leave his Other Half at home? Should he fervently he quotes the verse:

"Thou shalt love the Lord Thy God with all thy heart (consecrate your affections)

with all thy soul (consecrate your aspirations)

with all thy strength (consecrate your employments)

with all thy mind (consecrate your education)

And thy neighbor as thyself" (demonstrate your practical Christianity)

And I am the Other Half of this Christian. When men handle me I seem to be only a

bit of green paper and a circle of shining metal:

Wages, salary, fees, allowance—mere money;

Time, energy, skill made tangible and pleasant for the use of man.

So how can he love God with all his heart if he does not share his Alter Ego, affectionately?

How can he love God with all his *soul* if one half of him aspires while the Other Half lurks evasively in some safe deposit box?

How can he love God with all his *strength* if his energies are bent in piling up and spending still more Alter Egos for his own enjoyment only?

Lifters and Leaners

THERE are two kinds of people on earth today,

Just two kinds of people, no more, I say;
Not the rich and the poor, for to count a man's wealth

You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span

Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years

Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean

Are the people who lift and the people who lean.

Wherever you go you will find the world's masses

Are always divided in just the two classes.
And oddly enough, you will find, too, I ween,

There is always one lifter to twenty who lean.

In which class are you? Are you easing the load

Of overtaxed lifters who toll down God's road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

How can he love God with all his *mind* if he evades the skillful planning of a budget that would tithe his Alter Ego with enthusiasm?

How can he love his neighbor as himself if he does not see the New World Movement as his Alter Ego going into all the world, preaching the Gospel to every creature?

My Lady of The Million Airts

PERHAPS she even lives in the same house with you, this Lady of a Million Airts. Anyhow you know her, for it is she who is always saying: "Oh, if I only had a million dollars, what gifts I would give! Think of it—a tenth of a million dollars would be a hundred thousand dollars! Oh, the New World Movement would go up by leaps and bounds if I had *my way*!"

And I think she means it.

Nevertheless she makes us recall the

interesting banter between Sandy and Mac Gregor:

"Sandy," said Mac Gregor, "if ye had ten cows, wad ye gie ane o' them to the Laird?"

"Aye, that I wad!" cried Sandy with conviction.

"And if ye had ten horses, wad ye gie ane o' them to the Laird?"

"Ah, Mac Gregor mon, that I wad!"

"And if ye had ten pigs, wad ye gie ane o' them to the Laird for his work?"

"Aye, aye!"

"Wael, Sandy and if ye had ten sheep, wad ye gie ane o' them to the Laird for his work?"

"Hoot, Mac Gregor, that's non fair, for ye ken I hae ten sheep!"

So we say to our Lady of The Million Airts: "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not."

here—" Then he opened it at what you and I would certainly suppose was the front of the Bible.

But Taki laughed, as politely as she could, however, so that his feelings would not be hurt. "That are the endings of Japanese book," she smiled. "It are begin *here*." Whereupon both the Lady and the Gentleman discovered that Japanese books *begin at the back* and are read from the back toward the front.

"The book tells about God, oh lovely stories, will you read it, Taki?" they asked.

"Ever and ever so long time each day," she promised, hugging the Bible against the sash of her blue kimono, bowing many times. When they tried to pay for their tea, she refused their money: "Aren't I got book?" she asked, "well, that are all the pays I are asking, honorably thanking you."

The nice part of this story is that although the lady and gentleman sailed away from Japan that very evening, they told another missionary in that Japanese town all about Taki. And every day they remembered to pray for her, asking God to help her believe the Bible.

So a few days later when this other missionary came to call there sat Taki on the matting floor, her little Bible safely stowed away inside her big long sleeve, while she served tea to customers. But the minute the tea-house was empty, she pulled out her Bible and slowly began spelling out the dear stories. She has been going to our mission ever since, and not only does Taki go, but Taki's mother goes, and Taki's father goes, and Taki's aunts, uncles, and cousins all go, too. Which shows that every Young Reserve who gives a gift to the Continuation Campaign starts the most interesting little ball rolling and rolling and rolling! Have you made a pledge yet?

That Kimono Again!

DEAR YOUNG RESERVES. This Japanese story was put in this week to remind you once more to compete for that kimono waiting over in Japan for you if you answer six questions correctly and color two pictures more attractively than any one else! In spite of our giving complete directions in THE BAPTIST of December 3, a number of you continue to write inquiring how? When? Where? So for the very last time we make answer: (1) You must send 25 cents in stamps to Literature Dep't, General Board of Promotion, 276 Fifth Ave, New York City and order a copy of "Japan Annual 1921." (2) When the booklet reaches you you will find on pages 57-59 the questions and pictures and directions for competing for the kimono. If any of you *should* win it, do let me know and send me your picture. We will print it in the Chimney Corner!

MARGARET T. APPLEGARTH.

THINGS YOU KNOW BY HEART

Answers to last week's puzzles:

I. Chair. II. Cat. III. Pig. IV. Dandelion. V. Tree. VI. Fish. VII. Teeth. VIII. Drum. IX. Peanuts.

The Young Reserves

Taki of Teapot Lane

ONCE upon a time a Lady and Gentleman from America went on a visit to Japan, way across the sea. They thought they had never seen such a lovely country, for the cherry trees were covered with pretty pink blossoms and the Japanese people in soft-colored kimonos walked under those trees and composed quaint little poems about the blossoms.

Then one day the Lady said: "Henry, dear, it's our last day in Japan and we simply must go to a real Japanese tea-house, one where only Japanese people go and where nobody can speak a word of English."

So they asked the proprietor of their hotel about it, and he bowed very politely and said that in Tea-Pot Lane was a tea-house that would certainly suit them. And it did. The Lady said afterwards that she wouldn't have missed that cup of tea for anything in the world, and I assure you that Taki felt the same way about it.

Taki was a little Japanese girl whose father kept the tea-house where our Lady and Gentleman happened to go. It was the tiniest kind of a tea-house, so very, very small that only Taki's mother and father and herself were needed to wait on the customers.

It would have been fun to watch the Lady and Gentleman enter that house, for the doorway was so low that he proved much too tall to walk in in the regular way; he had to stoop way over, which was amusing, but nothing compared to their astonishment when they looked around for tea-tables and chairs.

"Perhaps they're housecleaning," said the Gentleman.

But the Lady laughed. "Oh, Henry, I know! The Japanese always sit right down on the floor; no chairs at all. You see how clean the matting is kept. Come on, let's try it!"

So they folded their stiff American legs under them, as if they each wanted to

turn into a human letter Z. It was not so bad at first, but before three minutes were over the Gentleman cried that his feet were going fast asleep, and the Lady said hers felt "exactly like prickly pin-cushions, oh, dear! oh, dear!" So really it was only Taki who kept them from leaving at once. For Taki came pattering into the room, flopped down on her little knees and politely bumped her nice little forehead on the matting floor as she said: "Is the worshipfuls wanting tea—honorably yes?"

"If you please!" smiled the Lady, in love with Taki's dear queer English. So Taki pattered away, returning with two absurd little tables tucked under her arms. You would have laughed at the queer little legs those tables had, no longer than your longest finger! But, of course, people who sit on the floor to eat need tables exactly like that. Taki knelt to place them before her guests, then brought them tea and strange-looking cakes. After she had served them with everything they could possibly eat, she sat back on her heels and looked at the Lady and Gentleman very carefully.

"Is you husbands and wives?" she asked, cocking her head on one side.

"We are!" said the Gentleman.

"And what's more," said the Lady, "we're missionaries. Did you ever hear of people like that?"

"No," Taki answered, squinting at them in a puzzled way, "but if you is this missionary, then it are something to bring the happy—honorably yes?"

"Oh, Taki! Taki!" cried the Lady, very much pleased, "that's exactly what we want to do, to bring happiness. We're going to some islands called the Philippines to-morrow, but to-day I do wish we could bring this happiness to you. Henry, have you the little Japanese Bible in your pocket, the one Mr. Smith gave you? Well, let's give it to Taki."

The Gentleman fished the Bible out of his pocket and handed it to Taki. "It's full of stories you will love," he said. "See, it's all written in Japanese, and it begins



Young People's Work



Topic for March 5

BETTER HOME LIFE.

I Samuel 3:1-21. Consecration Meeting.

A better home life depends upon the folks who make up that life—parents and children, if there are any.

In a partnership, there is usually a method of procedure which recognizes the rights of all concerned. The home is indeed a partnership of the highest order.

1. *The parents.* The tragedy of Eli is reenacted every day. God's displeasure was visited upon him because of the condition of his household. The iniquity of his sons was known to him and yet "he restrained them not." We naturally raise the question why?

The lax home life of many parents often builds an impassable barrier between them and their children, certainly from the point of view of discipline and religious development. The parent may assume a dictatorial attitude toward the child and for the time being bring him under control. Later years reveal the fallacy of this method. A consistent Christian life on the part of parents is perhaps the greatest deterrent for the wayward child.

2. *The children.* Naturally, a home is not really complete without the child. The child is in the home to be nurtured and guided by the parents. Many parents will not acknowledge it, but children have some rights on their own account. They have these rights because of their very needs.

"Honor thy father and thy mother" is the old injunction. It is a good one for our day. Many young people turn the thing around: "Honor thy boy and thy girl." The Prince of Wales is quoted as saying on his return to England: "I am greatly impressed with the complete way in which American children have their parents under control." Young folks in the home must unquestionably share their part of the burden of home life. No daughter with a heart as big as a mustard seed will allow her mother to do the house work while she "rouges up" and goes gallivanting to some social affair every night in the week.

3. *The way out.* We must have a place we can call home, even though many of us are rated as "cliff-dwellers." Each of us must do his part in making the home a place of delight even though it be a log cabin. Finally, every home should be surcharged with the spirit of Jesus Christ. He should be head of the house, taken into family counsels, and a constant companion for all who reside there.

Discussion Topic

From the Scripture story, what conclusions may we draw as to the home life of Samuel?

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Important Announcement

The month of February is stewardship month throughout the territory of the Northern Baptist Convention. Beginning with this week, we will present a stewardship program each week for four weeks. These programs may be used instead of the regular topic, if desired. This is a fine opportunity for cooperation with the big program of the denomination. J. A. W.

Program I

(Prepared by O. F. LAEGELER)

"GOD—THE OWNER."

Scripture Reading, Ps. 95; Ps. 24.
Prayer.

Hymn: "When I Survey the Wondrous Cross."

Hymn: "I Am Thine, O Lord."

Topic Discussion.

I. *God owns all that I have and am.* If we ourselves are owned by God we cannot call anything which we possess our own.

"No truth is more firmly entrenched in the Word of God and corroborated by facts of experience. It is the imperial truth for all ages," namely—God is the "Sovereign owner of all things."

This includes everything. The psalmist says, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." (Psalm 24:1.) In Haggai 2:8 we read, "The silver is mine and the gold is mine, saith the Lord of hosts." Again we read in Psalm 50:9-12 "I will take no bullock out of thy house nor the goats out of thy fold. For every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee, FOR THE WORLD IS MINE AND THE FULLNESS THEREOF."

If we apply this truth we must recognize that this world with all its wealth belongs to God,—for in the beginning God created the heavens and the earth (Genesis 1). "All things were made by him and without him was not anything made that hath been made." (John 1:1-13.) All the factories, all industries, all the markets, all goods bought and sold, all stocks and bonds, all silver and gold in the banks of man and the banks of God beneath the mountains, all the railroads and means of transportation the world over, all the jewels and gems of this universe—all—all—are his, for God is the Sovereign owner of the world.

"Everything which one possesses is

either a bestowment having its source outside the recipient or it is an achievement through the uses of forces or material which the user did not originate. However large personal investment, nothing which any one has is his own independent creation. Whatever his possessions or accumulations, no man has originated a new force, or created a new element."—JOHN F. GOUCHER.

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill are the wheat and the shower,
And the sun and the Father's will."
—Selected.

II. *Even we ourselves belong to God.* The apostle Paul says, "Ye are not your own; ye are bought with a price." (I Cor. 6:21.)

1. *This means our wills,* first of all. As Paul, writing of the Macedonians, says: "For according to their power they gave of their own accord; and this, not as we had hoped, but first they gave their own selves to the Lord." II Cor. 8:3, 5. "Thou seemest human and divine;
The highest, holiest manhood Thou!
Our wills are ours, we know not how;
Our wills are ours to make them thine."
—Tennyson.

2. *It includes our time.* If I belong to God, it follows that my time is also his. That will mean that a proportionate share of each day or of the week should be spent in doing specific Christian service—acts of helpfulness, acts of worship, teaching or other service in the church, and so on.

3. *It includes our ability.* Whatever special ability we may have should be dedicated to Christ. A filing clerk gave herself to Christ, and offered her expert filing skill to the Lord. She is keeping the Sunday-school record of that church in wonderful fashion. An advertising expert uses his skill in designing church bill-boards, programs and advertising copy for the newspapers.

God wants and can use every bit of ability we have. It is not alone the singers and speakers and teachers and givers, but those who will offer him whatever they have.

4. *It includes our influence.* Each one is somebody's hero or heroine. Some person is greatly influenced by what I am and say and do. The principle of stewardship recognizes that influence is a mighty force for God.

Livingstone, missionary, explorer, and hero, may be taken as a noble example when he said: "My Jesus, my king, my life, my all: I again dedicate my whole being to thee. I will place no value on anything I have or possess except in relation to the Kingdom. If anything I have will advance the interests of that

Kingdom, it shall be given away or kept, only as by giving or keeping it I promote the glory of him to whom I owe all my hopes in time and eternity."
"To every man there openeth
A way, and ways, and a way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And every man decideth
The Way his soul shall go."

Questions for Discussion

If we earn our possessions by hard work, why should we not use them as we choose?
Can we find any instances even now in which we unconsciously admit that what we have does not belong to us?
Is there a difference between ownership and possession?
Why should we want to acknowledge this ownership?
State the stewardship principle of ownership.
Give opportunity for each member to express himself relative to this principle of stewardship.
Have several prayers voicing the thought of our willingness to recognize God the sovereign owner of all things.
Reading references: "The New Christian," pages 35-51; "The Stewardship of Life," pages 12-34.

VIRGINIA

3,742 Culture Course awards are an index of the eagerness of the young people to inform themselves about the big tasks of the denomination. Thousands of the young people of Virginia are earnestly pursuing the daily Bible reading course. Many unions are 100 per cent. A large number of the unions register 100 per cent of their members giving regularly to the various interests of the denomination. The B. Y. P. U. members are paying their campaign pledges in a remarkable way. The task of enlisting new pledges for the 75 million campaign is being pressed with great earnestness. But, of course, young people's work has had its day, so some of the brethren say.
One hundred and seventy new unions were organized in Virginia last year, making a total of 602, with a combined membership of 24,000. The majority of the

Headquarters for 1922 Young People's Convention
June 28—July 2

St. Paul considers itself fortunate in having the opportunity to act as host to the 1922 convention of the B. Y. P. U. of America. On our arrival in St. Paul, we shall want to see all there is to see in the time available. In order that our young people may better understand and appreciate St. Paul as one of our leading cities, we will present each week certain facts of interest.

Fact I

St. Paul was incorporated in 1854 and the original site of the city was on the banks of the Mississippi River, not far from the present location of the magnificent Union Station which is now practically completed. At that time the river traffic was one of the large factors in the city's development. And from that time, till the present, St. Paul has been the actual head of navigation of the Mississippi River. Although for years there has been comparatively little use made of the river commercially, there is every indication that such traffic may be renewed in the near future.

Information

Write to Twin Cities Baptist Convention Committee, 307 Lowry Annex, St. Paul, Minnesota for convention information.

new unions were organized in rural churches where 150 institutes were held and 1,500 young people received study course awards.

COME ON, WEST VIRGINIANS!

We would like to know just how near you are to the goal lines as adopted some months ago: 1. 3,000 tithers before July 1922. 2. 3,000 Bible readers before July, 1922. 3. 200 decisions for life service. 4. 200 B. Y. P. U.'s in the state. 5. 200 standard B. Y. P. U.'s. Who will report?

OTTAWA (ILL.) ASSOCIATION

Under the direction of a committee of the association, a series of institutes were held January 23-27. General Secretary

White assisted in conducting a series of Conferences and addresses at Princeton, Ottawa, Utica, Mendota, and LaMoille.

From the Frozen North

The Young People's Union
of
First Baptist Church
Request the Pleasure of Your
Company at
A SOCIAL EVENING
In the Church Parlors
On Monday Evening
January the Thirtieth at
Eight O'clock.
Bring Your Skates
For
We Have a Fine Rink

Rev. G. A. Clarke, pastor of the First Baptist Church, Edmonton, Alta., writes: "Our young people are entertaining about 100 Baptist students from the Provincial University a week from Monday. We have our own rink right beside the church and the club-house, on the grounds where we had the tennis courts. Ice "keeps" here and the rink is in operation every day, with the youngsters from the Sunday schools with their skating and hockey, and the young people skate after their Monday evening meeting.

On to Saint Paul

"We are planning a banquet of all the unions in Edmonton soon, to be held at the First Church, and one of the objects is to get at least three unions of the city to send one delegate to St. Paul. We shall ask Calgary to do likewise, that we may have an Alberta delegation."

The Black Man and His Tenth

Mr. J. H. Anderson of the First Baptist Church, Knoxville, Tenn., writes the following story in the *Baptist and Reflector*:
"During our recent drive among Knoxville churches for tithers, a colored brother, who has for years been worshipping with the First Church, and who rarely misses a service, was convinced of the Christian duty of tithing.
"His weekly envelope has contained for years one dollar—one-half for local expenses, and the other half for missions. The following Sunday after he had seen the duty and beauty of tithing, his envelope contained \$3.12, and the notation on the outside, Malachi 3:10. The next Sunday, his envelope contained \$3.00, and the next Sunday \$4.04, and the last Sunday \$5.65.
"We wonder what would happen if every member of this church should do what this dear old colored brother has done. And yet we do not need to wonder; Malachi 3:10 tells us."

Topic for February 12

"Habits, Good and Bad." Proverbs 4: 23-27; Heb. 10: 23-25.

Tithing Literature for January

Office report for January shows that the Baptist Tithers' League of the B. Y. P. U. of America furnished 165,478 tithing leaflets to the constituency of the Northern Baptist Convention.



MINNESOTA STATE CAPITOL, ST. PAUL.



Religious Education



International Uniform Lesson for March 5

JEHOVAH'S MERCY TO A HEATHEN CITY.
Jonah 3:1 to 4:11. Golden Text: Isaiah 55:7.

Setting

Jeroboam II, 781-740 B. C., the sixth ruler of the Northern Kingdom since Ahab in Elijah's time, had a prosperous and acquisitive reign. At this time there lived the three prophets—Jonah, Amos and Hosea. Jonah apparently was the friend and counselor of the king. The Book of Jonah is so named because Jonah is the subject of the text, not the author. Although it was written at a much later date, there is every reason to believe that Jonah was one of the sons of the prophets under Elisha. Nineveh, the Assyrian capital, is about five hundred miles, over mountains, across desert and plain, from Jonah's home. A "great city of three days' journey" means three days to encircle it, probably sixty miles.

The Lesson

Jonah is one of the great missionary books of the Old Testament. The Jews had at the very heart of their religion the one God while Assyria and Babylon worshipped gods low in morals. But the Jewish nation was not missionary in spirit. They were willing others should accept their God if they sought him, but they did not try to carry their God to them. In this regard they were displeasing to God. So the word of Jehovah came unto Jonah, telling him to go to Nineveh

and preach the preaching that God bade him. But instead of obeying, Jonah went in the opposite direction and at Joppa found a ship bound for Phoenicia, Spain, which he boarded. It was an out-of-the-way place he had chosen to go to in order to get away from the voice of his God. At sea a violent storm overtook them and the sailors decided that some one on board had caused offense to the gods. They cast lots to discover the culprit, which lot fell to Jonah, who confessed his guilt and suggested that they throw him overboard. He was swallowed by a great fish which after three days cast him upon dry land. Then the word of Jehovah came to Jonah a second time, bidding him go to Nineveh and preach. This time he went.

But if he had to preach to this city which he desired should meet its just doom, he would preach a message of denunciation. So he entered it and cried out, "Yet forty days, and Nineveh shall be overthrown!" The Ninevites were not hard to convince. They proclaimed a fast and put on sackcloth from the greatest to the least. Said the king, "Who knoweth whether God will not turn and repent, and turn away his fierce anger that we perish not? And God saw their works that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not."

Lesson Thoughts

1. "Arise, go!" In no uncertain voice comes this order to every one with the hearing ear. Missions may differ, but the command to work is definite. 2. *Escape from God is impossible.* Jonah took the ship bound for the farthest country he knew of, but the storm came and God was in the storm. 3. "Word came the second time." A persistent voice urging to some task is not to be denied. 4. *The encompassing, forgiving and understanding love of God.* "Thou hast had regard for the gourd and should not I have regard for Nineveh?"

Ministers on the lookout for admirable stereopticon slides will be interested to know of a supply kept by the Presbyterians in the Columbia Bank Bldg., Pittsburgh, Pa., room 714 in the office of that denomination's Board of Temperance and Humane Education.

The Exhilaration of Service

"We lighten our burdens by taking on the burdens of others; find comfort in our sorrows when we carry comfort to other sorrowing hearts; find life worth living when we make life worth living. If we believe that the Son of God has come into the world to make out of our tangled life an ordered kingdom of justice and good will and we volunteer to aid him in this age-long campaign, we find an unexpected exhilaration in the service, and the worse the tangle the greater the exhilaration."

—Lyman Abbott

Men's Bible Class, First Church, Toledo, Ohio



Few Bible classes in the country have had as long a history as the Men's Bible Class of the First Church of Toledo. Organized over fifty years ago when the church existed in a purely residential community and was largely composed of men who were heads of families in the church it has naturally suffered the same experiences through which the church has passed by the changing of the community with the growth of the city. Its present Sunday average is about sixty. Strangers and visitors are always present. Under the leadership of its teacher Albert C. Mittendorf and President F. O. Berth the church has a strong asset in this class which interests itself continually in things of social and moral uplift to the city and community.



Our Own Folks



Children's Week

By mutual agreement all denominations of Christians will turn their thoughts toward childhood during the period designated as "Children's Week," April 30-May 7.

There will be community services in which all denominations will participate and there will be special programs planned by different churches according to local needs.

A special program has been planned for our own denomination that in every place the local church may be able to conserve the enthusiasm engendered during this week.

Three definite results are sought: First, that every home having a child in Sunday school shall be visited in a sympathetic and friendly way by the teacher and leaders of the school. Second, that invitation be given to parents in every home to attend a parents' meeting to be held in the church on Sunday afternoon, May 7, or a subsequent date if desirable. In this meeting a carefully prepared program will be carried out discussing two topics, namely, religion in the home and the church's provision for its children. Third, to bring about changes and improvements in equipment for the teaching of children, by the consideration of a survey committee's report to be presented at the Sunday-afternoon meeting. This committee, having been previously appointed to observe children during their class period on two successive Sundays will present its findings and make recommendations for free discussion of parents and officers.

A leaflet upon the Baptist program for Children's Week and an outline of the work of the survey committee and two leaflets which furnish "Talking Points" for the two addresses at the parents' meeting have been prepared by Miss Meme Brockway and can be secured from the director of religious education in each state, from the director of children's work, or from the American Baptist Publication Society, 1701 Chestnut Street. These leaflets are free and there is no money raising intention connected with the observance of the week. We seek only to turn the thoughts of the church and of the parents to the needs of children.

An Appeal from Russian Baptists in America

DEAR BRETHREN AND SISTERS:—

For several months the news has been coming from Russia telling about something more terrible than the World War and internal disorders. The most fertile section of the country had no rain during the whole season. This created a situation where millions of lives are at stake. The crops in the south, which is the other fertile part of Russia, were very slight because of drought, too. The famine became a national calamity.

The state of our brethren and sisters after the faith is harder than that of the others because we always have been looked upon in Russia as outcasts and were persecuted. The history tells us the

Christians from the earliest days were accused of causing the great calamities.

The suffering of the people in the famine district is indescribable. An American inspector summed it up in his recent report: Some have starved, some are starving and others are on the verge of starvation, and it is not a question of months or weeks but of days. Recent information tells that half of the members of our leading church at Samara, the center of the famine district, have already died and the rest are prepared for death because they have absolutely nothing to eat. Grass has been the only food left, but the frost in October killed it.

We, the Russian churches and missions, decided to do our best to save lives of our fellow-believers over there. A call has been sent out for at least \$10,000. Several times that amount is needed. We call now upon you, our friends and fellow-believers, to help us to save our starving brethren in Russia from an awful death. Every cent will go directly to this purpose, the campaign being conducted by volunteers. The food will be sent through the American Relief Administration.

This help is sorely needed because:—

(1) Area stricken by famine is as large as the section of the United States east of Mississippi River with more than 20,000,000 population. It became a national calamity, made worse by the World and Civil Wars. The country cannot meet the need.

(2) Thank God for \$20,000,000 appropriated by the United States Senate to prevent wholesale starvation and \$10,000,000 given by the Russian government. But, besides a good deal of this amount which will go to buy seed for the next spring and not for food, it only makes \$1 per person till the next harvest, while \$15 per person is needed as the least to keep alive until the fall.

(3) The way of sending the food is entirely safe. Even the robbers in Russia esteem the American Relief Administration for its unselfish service, and do not touch its goods. What a mighty sermon America is preaching to Russia's millions at this crucial hour of her history—the Birth of a Nation.

We ask you to send your gift of sympathy and love to the treasurer of our Union: Paul Bartkov, 1126 Spruce St., Chester, Pa.

Signed: President, John Davidux, 1014 Main St., Hartford, Conn.; Secretary, Rev. Boris Bookin, 353 Ludington St., Buffalo, N. Y.

A Report from Nicaragua

1. Ours is a small work, and a comparatively new work. Not very much has been done. No very signal advance has been made during the year about to close. Nevertheless, I think I may safely say that it has been better than any previous year. Two things are, perhaps, worthy of special note. There has been a steady and satisfactory growth in our Sunday schools, and in the boarding school supported by the Woman's Board.

There have occurred several rather serious cases of persecution, in one of these one of the native pastors was quite seriously injured. But in every case the persecution has fallen out to the furtherance of the gospel.

2. We have come to the opening of the New Year with the country suffering from a very serious financial and economic crisis, and with the usual amount of political unrest and uncertainty. But we do not see that these conditions have very seriously affected our work. Attendance on the preaching and teaching of the Word is as large as ever before, and in most instances is increasing. We have never been more hopeful than now.

3. We need, above everything else, more workers, called of God, filled with his Spirit. Workers who are ready to consecrate themselves, body and soul, to these people. Men and women to live among them, till they can understand them, and sympathize with them and gently lead them to Christ. We need patient, painstaking and untiring builders of the Kingdom of God.

D. A. WILSON.

Managua.

Lengthening Our Cords and Strengthening Our Stakes

Times of extraordinary stress and difficulty such as we are passing through now require more and not less of constructive leadership.

The board of managers of the Publication Society at their January meeting sought to appraise our present situation. They faced the great perplexities of the society and of the denomination, occasioned by the very serious shrinkage in receipts on pledges this year—a shrinkage that has produced financial problems of vital concern to all of our denominational interests—and decided that the situation required two things of them:

One, that they strengthen the hands of the general secretary of the society for the carrying of these new burdens, and

Two, that, recognizing the many outside demands upon the general secretary, they make it possible for him to serve the denomination in a larger way, in extra-society and general matters,—as he is doing in the Stewardship Campaign of Northern Baptists—for the complex questions arising out of our cooperative relationships as the denomination is now organized are requiring, and will continue to require, a large share of his time and thought.

These two things the board have accomplished by providing for an associate general secretary, and by calling Dr. W. H. Main to become Dr. Brink's associate on the society's staff. Dr. Main has accepted this call to a new service, and will take up his new duties on March 1.

It has been arranged that Dr. Main shall continue as supply at the Memorial Church in Philadelphia, of which he has been pastor altogether for nearly twelve years, until such time as the church shall have found a new pastor. This arrangement enables the society to secure at

once a large measure of Dr. Main's time and service, without any actual increase in its present current expenses, for the resignation of Dr. Behan, on Feb. 1, whose going the board deeply regrets, releases an amount sufficient to cover the initial expense involved.

Dr. Main's long service on the board of managers gives him an intimate knowledge of the society's work that will be of great value in his new position.

The Publication Society is fortunate in having as treasurer, a Baptist layman, a banker, who gives his time and service to the society as a contribution to the work of the Kingdom.

Times such as these require that the society shall have available someone for the field work that it is necessary to care for and to safeguard adequately its widely scattered financial interests. Dr. Main will render this service to the treasurer as occasion may require.

Detroit Baptist Doings

By ALBERT H. FINN

Detroit is to be honored by the presence of Dr. Gilbert N. Brink, general secretary of the Publication Society and directing head of the tithing and stewardship campaign of the General Promotion Board. It will be a supper conference at the Woodward Avenue Church, on Friday evening, Feb. 17. Dr. Brink is to be the principal speaker. It is hoped that pastors, deacons, trustees, Sunday-school superintendents, leaders in the women's organizations and others from all churches in the metropolitan area will be present. On Feb. 24 at the Temple Church, the Women's Missionary Union of the Detroit Association will observe a day of prayer. Mrs. Wadsworth, field secretary of the Board of Promotion will be the special speaker for the occasion. At 6:30 the World Wide Guild girls will give a supper after which an attractive evening program will be given.

A most profitable tithing and stewardship conference was held in Immanuel Church on Tuesday, Jan. 31, which was well attended. Representatives were present from every church in the west end. At 4:30 Rev. H. C. Wedell, River Rouge, led the conference with Rev. Geo. E. Barnard, Dr. Gleiss and A. H. Finn as speakers. The dinner conference was led by Dr. Gleiss and the evening service in the auditorium was addressed by Rev. A. F. Waechter, followed by an illustrated lecture on stewardship by Rev. A. V. Allen. Pastor Walter J. Mead and his people proved gracious hosts.

The Woodward Avenue Church, our great down-town church, expressed its appreciation of the services being rendered by their efficient pastor Rev. J. Wellington Hoag, by giving him a generous increase of salary for the new year. This is the church that has developed under the ministry of such leaders as Drs. Charles R. Henderson, Donald D. MacLaurin, Spencer B. Meeser and others. Today its great task is the difficult problem of serving the floating population of a great down-town area. True it has its stable and strong family membership but these are largely far removed from the church field itself. Its splendid plant is teeming with activities every day in the week.

Springwells Avenue Church has just passed through a gracious revival with twenty-five baptisms and other additions which will increase that number by ten. Rev. Geo. E. Barnard, the new pastor, is an effective speaker and wise leader.

Stewardship and tithing is being heartily stressed. This church has a fine property and a splendid field.

Scotten Avenue has a new spirit and a new vision since Rev. W. A. Steinkraus came. Feb. 7, when the reception to new members will be held should see sixty in line. Baptisms every Sabbath. The Bible school now numbers 175 in attendance. Congregations fill the house. Prayer meetings largely attended.

Jefferson Avenue Church has extended a second call to Rev. Arthur V. Allen and he accepts the new pastorate, to begin March 1. Mr. Allen has been the religious education director of the Detroit Union and has done an outstanding piece of work. Our Bible schools and young people's societies are in the best condition ever and much can be credited to Mr. Allen. He is an effective preacher and wise leader.

Rev. D. A. W. Smith

By J. McGUIRE

He was the son of Dr. S. F. Smith of whom Baptists are proud as being the author of "America." They are proud of the son also, those who knew him intimately, for the life which he lived and for the work which he did in Burma. He was born in the year 1840 on June 18. He grew up in the atmosphere of a cultured Christian New England home. When he was eight years of age, Dr. Vinton of the Rangoon Karen Mission accompanied by two Karen Christians came to the church in Newton Centre of which his father was pastor, and they sang in Karen "Rock of ages cleft for me, Let me hide myself in Thee." After the service, while the little boy was standing in the family pew and looking at the visitors, one of the Karens came up to him and in his broken English asked him if he would not like, when he grew up, to go out to Burma and be a missionary to the Karens? That was in the year 1848. Sixteen years later he landed in Burma as a missionary and the Karen brother, who had invited him so long before, welcomed him to the country and to the work.

The wife of the young missionary was the daughter of Dr. E. A. Stevens, for many years a missionary to the Burmans, and they began their work as Burman missionaries, but six months later the need of the Karen mission at Henzada was such that at the request of the brethren they took up Karen work at that station, and for ten years Henzada was their field. Here their study of the people and the language fitted them for the work in the Karen Theological Seminary, to which they were called after their return from their first furlough in 1876. From 1876 to the present is forty-five years, a half century save five years only, and during all this time Dr. Smith has been at the head of this important school of the prophets, the last few years being president emeritus.

It is difficult to overestimate the value and the far-reaching character of the work which as president of this institution he has accomplished for the Kingdom in Burma. All the Karen preachers and pastors in the country are his "boys" trained under his hand. The graduates for these forty-five years number 870. Their work is not only among their own people, but work for Shans, Chins, Kachins and other backward races is carried on largely with Karens as helpers. All this work has felt the influence of Dr. Smith. "Being dead he yet speaketh" and will for years to come through the men

who in the class room have caught his spirit.

By his pen also Dr. Smith has wrought mightily for the Karens. To him they are indebted for a complete commentary on the Bible, a Bible Hand-book, a work on homiletics, a Moral Science, Logic, and Mental Philosophy. Also separate commentaries on the Gospels of Mark and Luke. For many years he was the editor of *The Star*, the Karen paper, and many tracts and pamphlets are from his pen. As one would expect from the son of the author of "America," Dr. Smith was specially happy in his translation of Christian hymns into the Karen.

During the fifteen years the writer has been in the Burman Theological Seminary at Insein he has known Dr. Smith intimately, working with him side by side. He is reminded of the words of David: "Know ye not that a prince and a great man has fallen today in Israel?" Dr. Smith was a great Christian, always and everywhere a Christian gentleman; and he was a Christian scholar and statesman. He made wise plans and carried them out tactfully and without friction. He was a keen judge of men, but he never spoke disparagingly of his brethren, nor have I ever seen him discouraged with the work although he met with the same difficulties as do the rest of us. He was a prince among us because of his faith and his love.

Dr. Smith was not of robust physique. When he decided to be a missionary many of his friends thought that he would not be able to endure the trying climate of the tropics; they predicted for him a very short career. But contrary to such expectations he lived to be more than four-score years of age and he had fifty-eight years as a missionary with only five furloughs, two of which only lasted through the winter. He was a hard worker up to the very last. He was working at a commentary on the Acts and had six chapters finished when the Master called him and he laid down his pen.

Dr. Smith, with his qualities of mind and heart, might have done a great work in America, but he invested his life in Burma and it has brought a rich return. And, brethren of the home land, the work in Burma is not finished; rich investments of life are needed today as much as they were needed when Dr. Smith came out there three score years ago.

Insein, Burma.

A Welcome Help in Teaching English

By CHARLES ALVIN BROOKS

Rev. Angelo diDomenica, pastor of the First Italian Baptist Church of Philadelphia has just published a book entitled "Graded Lessons in English for Italians." The sub-title of the book is an indication of its purpose, "An aid in Americanization." In his book Mr. diDomenica has utilized his practical experience in teaching English to Italians. The Italians, who do not speak English, usually cannot be induced to attend evening schools where classes are composed of mixed elements of various nationalities. It has been demonstrated that Italians learn English more easily when studying in classes composed of their own countrymen. During last winter Mr. diDomenica organized fifteen classes in his church evening school in which he enrolled 291 young men and women. "Graded Lessons in English for Italians" has a three-fold value: It will aid teaching English

to Italians in an easy and helpful way; will enable them to get acquainted with the history of the United States and the customs of the American people; and will lead them toward the goal of Americanization.

The book is divided into four parts: Lessons, conversations, grammar and dictionary (English-Italian and Italian-English). The Christopher Publishing House, Boston, are the publishers.

It is attractively made up on good paper

and in good type and represents an unusual amount of painstaking work and ripe experience. It has been a development from a few pages of a pamphlet to this substantial work which comprises 282 pages. At the back of the book is a good glossary of sixty-seven pages. The book is heartily commended to those who are seeking material helps in teaching English to Italians. It is without doubt the best book of its kind which has yet appeared.

Mississippi Valley

IOWA

PASTOR H. O. KING, of Silver City on February 5, closed two-weeks' revival meetings in which he was assisted by Rev. J. E. Wilkins, pastor at Malvern, and by the gospel teams of Glenwood and Shendoah. The attendance was good, the church was revived and Christian people of the town blessed. There were ten confessions of Christ, five reclaimed and many under conviction asking for prayer. Six persons have been received for baptism and two by experience.

MISSOURI

PASTOR H. B. COX, entered upon his fourth year as pastor of Fifth Street Church, Hannibal, Feb. 1. The past year has been one of the best in the history of the church. Finances in fine condition, and a net gain in membership of 101, 68 by baptism. In April, Pastor Cox assisted Mr. Meigs in meetings in Quincy, Ill., in November he assisted Mr. Rendlemen in meetings at St. Joseph. These were a great success. The church was never better organized for aggressive work.

MICHIGAN

SPRINGWELLS AVENUE CHURCH, DETROIT, has finished a three-week series of special meetings, the pastor Mr. Barnard, conducting the services. About thirty-five persons have given themselves to Jesus, most of them adults and heads of families. Sunday evening twenty-one were baptized. Many members of the church have been aroused to their responsibility. At the next communion services there are plans to receive thirty or more into the church. Sunday school is taking on new life. There are over 100 in the primary department, and a large Baracca and Philathea Class in the school composed of about sixty men and women. The B. Y. P. U. is enthusiastic.

OHIO

TENTH AVENUE CHURCH, COLUMBUS, held its annual business meeting Friday evening, January 13. The reports showed that during 1921, the church raised, a net grand total \$19,208. This is \$3,000 more than the total for the preceding year and \$10,000 more than the total, three years ago. More than half of the 1921 amount, \$9,886, has gone for missions. The church reports a membership of 575. Dr. Vernon S. Phillips is in his ninth year as the pastor.

KANSAS

MISSIONARY W. G. PUMPHREY, of Southwestern Association has concluded a successful meeting at Arkalon, a point thirteen miles from Liberal. Thirty-one made profession of faith. As there is no church organization there, twenty of the converts united with the Liberal Church. Ice was broken, and ten were baptized in the river on a recent Sunday afternoon.

BETHEL CHURCH, under direction of Pastor J. E. Montgomery has had a revival for several weeks. Without special services, conversions have been frequent at all services and several converts have been baptized.

PASTOR PENNINGTON is closing his first year with Liberal, which has been one of the most fruitful years of the church's history. The pastor has welcomed eighty-five to membership. A large current expense budget is provided for.

Church News by States

Rocky Mountain States

COLORADO

WORK IN FIRST CHURCH, DENVER, Dr. A. H. Morse, pastor, progresses. The congregations are large, the Bible school flourishing, and the accessions to membership more than ever before, the number received during this pastorate being more than 2000, with baptisms occurring almost every Sunday. The church just adopted the budget plan, and in the new budget has added \$1000 to the pastor's salary, provided him with a secretary, and greatly added to the sum allotted for music. The church is now devoting itself to the New World plans of the denomination.

Pacific Coast

EAST WASHINGTON AND NORTH IDAHO

FOLLOWING IS THE LIST of Associations for East Washington and North Idaho: February 28-March 1, Palouse Association, Palouse, Washington; March 7-8, Mt. Pleasant Association, Dayton, Washington; March 14-15, Camas Prairie Association, Grangeville, Idaho; March 21-22, Wenatchee District Association, Okanogan, Washington; March 28-29, Spokane Association, Hillyard, Washington; April 4-5, Yakima Valley Association, Ellensburg, Washington; May 8-11, Annual Convention, Grace Baptist Church, Spokane, Washington.

NORTHERN CALIFORNIA

FIRST CHURCH, STOCKTON, with Dr. J. Lewis Smith as acting pastor reports larger congregations than a year ago, a large proportion men. Good fellowship and enthusiasm are displayed in all departments. Dr. Smith, however, desires the church to call a pastor and instal him by May 1. Several names are being considered. Stockton is the thriving center of an agricultural community so many of the church members must go miles to attend the church. The Second Church of the town is for Negroes and it is alive!

FRIDAY EVENING, JANUARY 27, the twenty-third Avenue Church of Oakland, gave a reception in honor of the fifth anniversary of the pastorate of John Newton Garst, with a goodly number present in spite of inclement weather. Pastor Garst

has been with this church longer than any other Baptist pastor has been in the San Francisco Bay Association. During this time he secured his master of arts degree, added to the senior B. Y. P. U. a junior and an intermediate Union, introduced the church vacation school with an enrollment as high as 256, and now has a large week-day church school, a teacher training class of 28, and plans for opening next month, in cooperation with the denomination, a Portuguese mission. A new pipe organ, furnace, and baptistry have been installed, the New World Movement allotment over-subscribed, and as much is now being given for beneficence as for current expense, \$40 being the annual average per member with no large contributors, and nearly half of the wage earners signed tithe. Mr. Garst organized a Personal Workers' League of 18, and has had nearly 300 membership additions with only 117 by letter.

SOUTHERN CALIFORNIA

THE MIDWINTER MISSIONARY TEA of the Woman's Auxiliary of the First Church, Pasadena, California, was held on Friday, Jan. 27, at the hospitable home of Mrs. M. Grant Edmonds, "Miramonte." It was an unusually interesting affair, from the fact that no less than fourteen missionaries were present as the guests of honor, representing six different countries. They were Dr. and Mrs. William Ashmore and Miss Viola C. Hill from China; Dr. and Mrs. P. Frederickson from our Congo Mission, Africa; Mr. and Mrs. E. H. Jones, Miss Amy A. Acocck and Mrs. Topping from Japan; Mrs. Theodore Fieldbrave, recently from Allahabad, India, a graduate of the Isabella Thoburn College for Women at Lucknow, and, until her marriage to Rev. Theodore Fieldbrave, our missionary to the natives of India residing on the Pacific Coast, a teacher in that college; Dr. Zell Clark and Miss Martha Clark, from the Canadian Baptist Mission in India; Miss Anna V. Johnson from the Philippines, and Miss Laura Wilson from Porto Rico. Mrs. John Marvin Dean, wife of the pastor, opened the exercises with a prayer service. Mrs. Rose Edmonds Holt, daughter of the hostess sang very beautifully two solos, "With Verdure Clad" and "How Beautiful Upon the Mountains," accompanied on the piano by her mother. Miss Mary A. Greene, president of the Auxiliary introduced Dr. and Mrs. Ashmore and Dr. and Mrs. Frederickson, who spoke briefly of the work and its opportunities. Then Miss Greene asked all the missionaries to stand in a semicircle, while each one introduced himself or herself, giving their name and the name of their country and station. After this, the 180 guests enjoyed a social hour with refreshments.

ASHLAND CHURCH has taken new life since the coming of Ralph A. Craig from Missouri. It is well liked and things are moving in that important field.

REV. A. C. DOWNING is doing a splendid work at Meade. He has been with the church only a short time, yet things are moving forward.

NEBRASKA

FIRE WAS DISCOVERED IN FIRST CHURCH, FREMONT, at 8 o'clock and by 10 o'clock the building was in ruins. With undaunted courage the pastor and congregation assembled at the Commercial Club rooms and held their usual 11 o'clock service. At 2:30 o'clock in the afternoon the official board met and decided to build a new structure, and a building committee was appointed. This was one of the churches of the state to exceed in pledges its quota for the N. W. M. having pledged \$34,803. This obligation is so heavy with the present financial depression that it will be impossible to build a new building that will meet its needs without considerable help from the denomination or some adjustment on the N. W. M. pledges. This church has had a phenomenal growth in membership within the last eight months and was in the midst of its extensive winter program. The pastor is Rev. Fred Young formerly of Indiana.

MINNESOTA

BAPTIST CHURCHES OF MINNEAPOLIS, united in an afternoon and evening program at Temple Church February 8, under the auspices of the Woman's Baptist Union, of which Mrs. J. A. Mansfield is president. Speakers at the afternoon session were: Dr. Yonan Shabaz, of Persia, and Nakaji San of Japan. Devotional service was led by Mrs. W. E. Woodberry. Dinner was served at six o'clock under the direction of Mrs. G. E. Young's Bible class. At 7:30 p. m. a musical program was given by the Philippine Club of the U. of M. This club is composed of Christian young men, from the Philippine Islands, who are working their way through the University. At 8 o'clock the Christian Americanization pageant "Help Wanted for Miss Liberty," by Miss Naomi Fletcher, was presented with Mrs. C. C. Aller director and soloist. Miss Fletcher was present and made an appeal for Christian Americanization workers for Minneapolis.

Carleton College

The visit of the official committee of the Minnesota Baptist Convention to Carleton College last fall revealed earnest and persistent effort on the part of the college authorities to throw a strong Christian atmosphere about all their work.

The outstanding architectural feature of the beautiful campus is the Skinner Memorial Chapel. This was made possible only by the college assuming a debt for a considerable part of the cost.

Every student must take Bible study or ethics before he can graduate, he must attend daily chapel exercises and Sunday vesper service. The voluntary student religious activities, the work of the local Northfield churches and the required college services are thoroughly correlated and directed by the Carleton Community Religious Council. There are fourteen ordained ministers on the faculty. Four of the leading professors give their time in whole or in part to the teaching of the Bible and allied subjects. In spite of entirely inadequate equipment for local Baptist work, Baptist members of the faculty are generous contributors of time to local Baptist enterprises.

Last year the college arranged special meetings under Sherwood Eddy. One hundred and ninety-three women and ninety-six men registered some forward step in response to this effort. Study classes in personal and campus problems were organized, enrolling 207 women and 112 men. A band of twelve students has been assisting churches of the vicinity by deputation work. In the present student body are young men who have decided during their college course to give themselves to the Christian ministry. The students pledged more than \$46,000 to a recent college campaign for funds and almost \$2,000 to the Fu Chow Mission in Shansi, China, which is manned by Carleton graduates.

The essential spirit of the school was found to be that of honesty, courageous truth seeking, and clean sportsmanship. One of the most vital Christian influences is the fundamental Christian approach to all topics of study. Carleton has four ordained Christian ministers in her strong economics department for the training of real Christian business men.

Baptist of the North have a right, now that Carleton is a Congregational-Baptist enterprise, to inquire as to the religious and educational qualifications of the college.

For the Committee, W. E. Woodbury, Chairman; A. F. Holmer.

INDIANA

GEORGE A. HOUGHTON, only son of Rev. W. E. and Mrs. Houghton of Franklin was shot when about to take the train from his home to Detroit to finish his course in school. He died Wednesday morning, February 1, thirty hours later in the Robert Long Hospital, Indianapolis. Rev. W. E. Houghton has been missionary colporteur for northern Indiana for the past twenty years. The young man was twenty-eight years of age, upright, manly, loved by all who knew him and respected by those with whom he served. He was a member of the 59th Machine Gun Infantry in the World War and served with his unit at Chateau Thierry and St. Mihiel, in which battles he was both wounded and gassed. Since his return from France he has been ill much of the time until a year ago when he entered school as a vocational student of the Federal Government. Adjutant John Bell, his commanding officer, gave testimony of his excellent life and character while over seas. The funeral services were conducted by Dr. Frank Houser, pastor of Calvary Church, Davenport, Iowa, a former associate with Mr. Houghton in evangelistic work and a life-long friend of the family. The services were held in the Church at Hinckley, Ill., where the grandparents of the young man lived. A military funeral service at the cemetery was conducted by the American Legion.

FIRST CHURCH OF SULLIVAN, Rev. A. A. Cohn, pastor closed on Sunday, February 5, a most successful evangelistic campaign. Mr. and Mrs. John Imrie, evangelistic singers, assisted the pastor who did the preaching. During the meetings sixty-five persons took a stand for Christ. The Sullivan Church is one of the rapidly growing Baptist churches in the state.

AT FIRST CHURCH, SOUTH BEND, Dr. U. S. Davis, pastor gave the hand of Fellowship to 24 new members Feb. 5. These were the result of a personal visitation campaign during January. A church attendance campaign began February 12, to last until Easter. Each member attending either service on Sunday will be asked to register. These cards will be

used as the basis of a survey of the membership.

ILLINOIS

WEEK-DAY RELIGIOUS TRAINING WORK in Belvidere is superintended by Rev. W. E. Mundell, pastor of First Church. The support of the superintendent of city schools was enlisted and through him permission was secured from the board of education to have the children released a half hour every Friday afternoon, this day chosen as it interferes least with the regular school work. All of the churches in the town except three have united in the work. Plans are on foot for a religious pageant at the close of the year's work in which the children will demonstrate the value of the training received. There are twenty-five volunteer teachers. The Abingdon Press books are being used and results are gratifying. A Bible class of fifty young men is taught by the pastor, Rev. L. K. Williams and a quartet from Olivet Church were secured by this class to conduct a service on the evening of February 13. Seven young men were baptized recently and at least twelve more are coming by Easter.

Women's Baptist Mission Society

The regular meeting of the state board was held in Chicago on January 27. Twenty-two board members, with Mrs. John Nuveen as guest, were present. The session was long and busy, hearing the reports of the different departments, formulating plans, and discussing the promotion of the "Continuation Campaign." Mrs. L. A. Vumidge announced and urged the observance of the special day of prayer on March 3. Mrs. E. S. Osgood, C. W. C. state director, reported nine new organizations. The C. W. C's are earning their money for the campaign by links in a "Love Chain." Leaders are urged to secure material for this chain from Miss Osgood at once. It was voted that power be given the president and executive body to appoint the six women members on the state convention board. It was also voted that the state board assist Mrs. G. W. Taft in a financial way in helping to find, inform and keep in touch with the young people of our churches who have already expressed their intention of definite Christian service. Mrs. Topping urged that during February, March and April, four-minute talks be given in each circle by women who can do it well. Miss Bess M. Stickney reported fifteen new W. W. Guilds formed. The following committees were appointed: Program—Mrs. C. H. Carpenter, Mrs. S. Schlie, Mrs. H. A. Bush; Nominating—Mrs. M. E. Siver, Mrs. G. G. Reynolds, Miss Bess Stickney, Mrs. L. A. Vumidge, Mrs. E. S. Osgood; Reading Contest—Mrs. H. W. Reed, Mrs. E. W. Sundell, Mrs. F. W. Heath; Resolutions—Dr. Maxon, Mrs. H. E. Truex, Mrs. J. T. Caldwell; Press—Mrs. Martha V. Higman, Mrs. Robt. Hoffman; Courtesy—Mrs. J. B. Rose, Mrs. M. W. Twing, Mrs. H. W. Tate.

School of Missions at Jacksonville

The First Church of Jacksonville, has just concluded its first School of Missions. At the suggestion of the pastor, Rev. A. P. Howells, the church elected a cabinet for the carrying out of this venture, with one representative from each of the church organizations. The school opened on the first Sunday night of the year and has continued for six successive Sunday evenings. Each night there were two sessions consisting of the study hour from 6:30 to 7:30 and the lecture period which was the hour immediately following. Four classes were held nightly. The adult

class taught by Mrs. C. O. Swift completed the mission book, "Why and How of Foreign Missions." Miss Caroline Abbott taught the book, "World Friendship, Inc." to the World Wide Guild. "Making Life Count" was the text book of the intermediates with Miss Carrie Spires as instructor. In the senior B. Y. P. U. session the pastor taught the interesting mission volume entitled, "Playing Square With Tomorrow." All classes met for an opening exercise of fifteen minutes in the lecture room. During the lecture period, which was the time of the regular evening service, the following novel missionary features were introduced: A stereopticon service entitled, "Where Did My New World Movement Money Go?"; a song service called "A Song Story of a City Mission"; a missionary play, "Aunt Polly Joins the Mission Circle," by the Woman's Missionary Society; another missionary play, "An Afternoon in a Chinese Hospital," by the World Wide Guild; a World Wide Guild stereopticon service, and the closing event which was "A Missionary Mock Trial," given by the B. Y. P. U. Miss Elizabeth Long, the school secretary reports that the attendance at the study classes reached 484, while the number of persons attending the lecture period was tabulated at 891, making a total attendance for the six weeks' School of Missions of 1,375. The results of this period of mission study have caused many who had no interest in the "Great Commission" before to take a broader view of world evangelization. Some will dedicate themselves for life service. Stewardship will be adopted by others. It was certainly worth while.

Atlantic Coast

MAINE

FARMINGTON: Jan. 4 the annual roll-call and dedication of the new Sunday-school classroom was an occasion of great joy to Pastor Andem and his people. The addition to the church building provides for social purposes a vestry which may be divided, by folding doors, into six classrooms. A kitchen with modern equipment has been built and the adjoining vestry provides a most attractive dining-hall. About 200 sat down to the roll-call supper. Reports showed thirty-three additions to church membership, twenty-five by baptism, many of these students of the state normal school. The treasurer's report showed all bills paid and a balance in the treasury on the largest budget the church had ever accepted. The finance committee brought in a still larger budget for 1922 and reported that it was already practically underwritten. Rev. J. Harrison Thompson of First Church, Portland, gave the address and Prof. A. M. Thomas, chairman of the building committee, was presented with a travelling bag after he had read his report. At one of the Sunday morning services, which are attended by large audiences while in the evening the church is filled to its capacity, the church voted to increase the pastor's income \$250. The third increase in the three years of his pastorate. May the pleasant habit continue for thirty years more. Pastor Andem is not only moderator of the Farmington Association but is chairman of the Stewardship Campaign from which great things are expected.

Rev. R. W. COOPER, pastor of the Baptist church of Millinocket was with Ludlow

church five nights. During that time over a dozen gave their hearts to the Lord, and the church was strengthened generally.

CLINTON: The excellent work of Pastor Elmer E. Longley is a bit interrupted by a surgical operation to which he recently submitted. He is recovering and left his hospital long enough to go and make a call upon a sick member of his parish, returning immediately to the hospital. Possibly such pastoral care had to do with the long life of the oldest member of his church, Mrs. Drusilla Waldron Lewis, who died last week aged 100 years and 11 months. She was a charter member of the Clinton Free Baptist Church, was converted eighty-three years ago and retained her mental powers to the end. For forty-seven years she had made her home with her son, Mr. A. G. Waldron.

CONGRESS STREET FREE BAPTIST: Among Dr. Kennan's veteran helpers in the Congress Street Church, Portland, is Mr. James A. Small, secretary and treasurer of the Sunday school. Electing Mr. Small as secretary and treasurer has been a regular feature of the Sunday-school annual meeting for forty-three years. Such a term of service indicates high appreciation of the work that has been rendered. May he long hold the record.

VERMONT

THE LITTLE CHURCH AT WHITINGHAM supplied by Rev. J. Alex Donald, pastor at Readsboro, has sustained a great loss in the death of Hon. A. A. Butterfield, for many years a member and officer in the church and for several years a member of the board of trustees of Vermont State Convention. Mr. Butterfield was a lawyer by profession, but had served the town in almost every capacity and had also represented it in the legislature. At the time of his death he was church treasurer, and diligently looked after the collection of the funds, especially those for the New World Movement. Although seventy-seven years of age he was at church practically every Sunday. He will be missed in the church and community.

THE ANNUAL SUPPER AND BUSINESS meeting of First Church, Bellows Falls, was held Dec. 27, the pastor, Rev. John M. Maxwell, presiding. The Sunday-school report showed a net gain for the year. In spite of the fact that many have removed from the place on account of the mills being shut down, reports were encouraging. The motto for the new year is "Double the membership."

THE PASTORATE OF REV. E. C. WEEKS of North Springfield is opening up very encouragingly, with an average attendance of over 100 in the Sunday school. At the annual dinner and roll-call 170 were present and 114 responded to the roll. Miss Carrie Upham, a public school teacher, has started a teacher training class in the Bible school.

REV. G. H. GRAY, formerly of Maine, is now pastor of the churches at Huntington and Huntington Center.

MONTELELIE CHURCH, REV. C. D. PIPER, pastor, reports the year 1921 a very successful one, with the property greatly improved, a goodly number added to the church, all bills paid and a balance in the treasury.

MASSACHUSETTS

CENTRAL CHURCH, MIDDLEBORO, C. Raymond Chappell, pastor, reports good congregations. The pastor has been preaching a series of Sunday morning sermons on

the book of Revelation which has aroused much interest. An evangelistic service is held every Sunday evening with a chorus choir, a chorus composed of men from the B. M. C. singing the first Sunday of each month. A brief after-meeting is held each week with a good interest and some have confessed to Christ. Two were baptized on Christmas Sunday and three more are awaiting baptism. The annual banquet of the men's class, the B. M. C., was held January 31, with over 130 men present. The speaker of the evening was Dr. C. N. Arbuckle of Newton Center and his clear-cut, stirring address on "The Christian Man in the World Today" gripped the men. A new changeable letter bulletin board, the gift of the church Aid Society, has been set up and will help to bring church activities to the attention of the public. A series of special programs is being carried out monthly at the mid-week prayer meeting. The first was a boys' and girls' night with the Junior League present, and six members told in their own words stories of Bible boys and girls. The next special program will be in charge of the C. E. Society. Rev. William Reid of the State Board of Promotion recently gave a strong presentation of the denominational situation.

RHODE ISLAND

THE BETHANY CHURCH, PAWTUCKET, has called its previous pastor, Rev. George H. Horton, from the Carolina Church, and he will begin his pastorate in Pawtucket at the end of March.

THE ROGER WILLIAMS CHURCH, REV. S. D. Ringrose, pastor, has had a prosperous year. Over 100 have been baptized. The increase in the total Sunday-school attendance for the entire year is 4,478. Eighty-eight were given diplomas for perfect attendance.

REV. H. A. ROBERTS was called to Texas on account of the serious illness of his son but he has returned with the assurance that his son will probably recover. The old First Church on the Island graciously sent Dr. Roberts to Texas and cared for the pulpit while the pastor was absent.

THE SECOND ANNIVERSARY of Pastor C. J. Yeomans of the Wickford Church was a day of rejoicing. Fifty-six have been baptized and there are others awaiting baptism. One hundred have been received into the membership of the church. As a consequence, the finances of the church have doubled.

REV. J. A. MITCHELL, pastor of the Norwood Church, resigned Feb. 5 to accept a call to the Lonsdale Church. Brother Mitchell has done splendid work at Norwood and is held in high esteem by his brethren.

THE CHURCH AT CROMPTON has voted to settle a pastor and called the Rev. William Laughton of Oak Bluffs, who will begin his pastorate this month.

REV. A. C. HANNA of Burma is making a tour of a part of the state this week, speaking in the following churches: Allendale; South Church, Providence; Cranston Street; Roger Williams; Union, Providence; Manton; Norwood; First Italian; and a Union service at Westerly.

DR. RECTOR, pastor of First Church Pawtucket, was presented recently by one of his members with a ticket for one of the special trips to Palestine. All rejoice at Dr. Rector's good fortune and wish him God speed when he leaves for the land where his Lord lived and died.

WESTERN PENNSYLVANIA

C. W. McKEEVER, SINGER-EVANGELIST, of Pavilion, N. Y., began a series of meetings at Spartansburg, Pa., with Evangelist C. H. Price, January 29, and will assist Evangelist F. H. Baker at Kane, Pa., beginning February 19. Professor McKeever was with Dr. J. Q. A. Henry last fall in two campaigns, and his chorus leading, and Gospel singing were an important factor in the success of the services.

WEST VIRGINIA

REV. WALTER M. JENNINGS, died at his home in Parkersburg, January 26, aged 54 years. He was born in Powhatan County, Virginia; educated in Richmond College and Crozer Seminary—in the latter when Dr. Henry G. Weston was President. He served several churches in Western Pennsylvania after his graduation from Crozer. Later, he spent fourteen years in pastorates on the Pacific Coast, seven in east and seven in west Washington. In 1914, he returned to the East and engaged in evangelistic work for some months. Then he was called to the pastorate of First church, Mannington, where he labored for five years. The heavy debt on the building was paid off; many were added to the membership of the church, and the efficiency of the organization was advanced along all lines. On account of declining health, he was compelled to give up the pastorate there. During the past months he suffered with cancer, from which disease he succumbed. His funeral was conducted by Rev. E. E. White, pastor of Dudley Avenue church, Parkersburg, assisted by several local ministers and

general workers. Brother Jennings was married to Miss Alice Maude Mills of Richmond, Virginia. To them three children were born two of whom survive him. His wife died in 1898, and on December 25, 1901 he was married to Miss Fannie Morgan of Pennsylvania, at present field worker under the Woman's Baptist Missionary Society of West Virginia. Brother Jennings was a faithful minister of Christ, and a profound student and teacher of the Word.

NEW YORK

FIRST CHURCH, Johnson City, has completed a religious educational building. It is about eighty feet square, is four stories high, and was built at a cost of \$95,000. In the basement is a large gymnasium, with separate shower-baths and locker-rooms for boys and girls. On the main floor is a large assembly room; opening out of it by folding doors are department rooms for beginners, primaries and juniors, with small rooms for the librarian and the superintendent. Above are rooms for the young people's department, with separate rooms for the young men and young women, and rooms for adult classes. The building is up-to-date in every way. Rev. Grant Chambers, of Oneida, who was converted in this church and later served as its pastor, conducted the campaign to raise the money. Thirty thousand dollars had previously been raised, which left \$65,000 to be secured. The full amount with a nice margin over was raised in pledges for two years, with a considerable portion of it paid in cash. This was made possible by the generosity of George F. Johnson, president of the Endicott-Johnson Shoe Corporation, who covered each dollar raised by the church with one of his own. Johnson City Church was the first Baptist church in the East to adopt the Storehouse Tithers' Plan of church finance, and it has made wonderful progress under this system. It was made plain that no member of the tithers' association would be asked to make a pledge, and this was strictly adhered to; but at the close it was found that nearly every tither had made a pledge in addition to his tithe which is paid in every Sunday. The pastor, Rev. Lucius E. Ford, has been with the church nearly seven years. During these years the membership has nearly doubled, and offerings for missions and benevolence have increased 950 per cent. Mr. Ford has helped a number of other churches to organize Storehouse Tithers' Leagues, and now is reaping the harvest of wonderful results which this plan will bring to any church which adopts it.

EASTERN PENNSYLVANIA

THE CHURCH AT PHILIPSBURG, Rev. Chas. F. Kulp, pastor, has closed a two weeks' series of evangelistic meetings, having followed closely the Keystone Plan of evangelism outlined by the department of evangelism under the direction of Rev. A. B. Strickland. The church was fortunate in securing the assistance of Brother Strickland, who delivered a strong series of evangelistic sermons. A well developed organization has been effected to carry on the future work on the principle that each church is its own best evangelist and that every believer should be an evangelist. There were seventy professed conversions and the church feels that this is but the beginning of the campaign.

REV. OSWALD H. RANKIN began his pastorate at First Church, Chester, Jan. 1, coming from Pawtucket, R. I., where he had a successful pastorate with Broadway

Church. The work at Chester is opening up enthusiastically and all services are well attended. Pastor Rankin has organized a troop of boy scouts; Mrs. Rankin a troop of girl scouts. The annual meeting and roll-call of the church was held Jan. 19. A bountiful supper served by the ladies of the church was followed by roll-call and business meeting. Reports of officers and committees showed the church to be in good condition spiritually and financially. A large number of the resident members responded to the roll-call, and there were messages from several absent ones.

A Rumor Corrected

Recently the Foreign Mission Society has received letters from several of its supporters, reporting an article appearing in a small church paper published in South Carolina, in which Dr. R. A. Torrey, of the Bible Institute of Los Angeles, was quoted as saying: "The Northern Baptist Mission in Central China is rotten." A communication was addressed immediately to Dr. Torrey, stating that the Foreign Mission Society was unwilling to believe that he had been quoted accurately, but adding: "If, however, you remember making a remark reflecting at all upon our mission work in China, we should be glad to have you tell us just what you said and to give us the sources of your information." Dr. Torrey has replied to the Foreign Mission Society as follows:

"I do not know what words of mine could have been twisted into the statement, 'The Northern Baptist Mission in Central China is rotten.' I have made no statement of any kind regarding the Northern Baptist Mission of Central China that I can recall. In fact, as far as I know, I did not know that the Northern Baptists had a special mission in Central China.

"I thank you for calling my attention to this. You are, of course, at liberty to print this letter, if you so desire."

Inasmuch as considerable publicity was given to the alleged statement by Dr. Torrey, it seems appropriate to publish his reply. No comment is necessary, except to suggest that friends of our missionary agencies will always do well to make sure that reports reflecting on the missionaries are fully substantiated before they are accepted as true. Officers of the Foreign Mission Society are always grateful to friends of the work who make inquiry before accepting statements which give them concern.—JAMES H. FRANKLIN, Foreign Secretary.

Our Book Shelf

The Promise of His Coming, by Chester C. McCown, Professor of New Testament Religion, Pacific School of Religion, New York: The MacMillan Company.

Another of the recent attempts to solve the millennial problem from the modern critical point of view. Professor McCown frankly rejects both the premillenarian and the postmillenarian conclusions and the theories of verbal inspiration and inerrancy on which they rest; traces apocalypticism to primitive mythology; works out a historical reconstruction of the Bible; explains the apocalyptic element in the teaching of Jesus as the effort of genius to express itself under the limitations of the common habits of thinking and speaking among the people he addressed; adopts the social-spiritual inter-

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pretation of his coming and his kingdom; and shows how, by that interpretation, the really valuable elements in apocalypticism and millennialism are conserved. From this and other recent books of its kind it is evident that millennialism is to meet a new and scholarly challenge on fundamental grounds, and no pastor can afford to be without a knowledge of the argument here presented.

The Church in the Present Crisis, by William Allen Harper, President of Elon College, N. C. New York: F. H. Revell Co.

A change in the title of this book would give a truer clue to its contents. It is a discussion of the practical principles of Bible Christianity applied to human society—statesmanship, the church, the home, social life, economics, money. It speaks also of the privileges and opportunities the Great Religion offers, with a brief survey of its doctrinal fundamentals and essentials. Vigorously written and abounding in helpful suggestions.

The Modern Theory of the Bible, by Samuel A. Steel. New York: F. H. Revell Co.

A controversial and apologetic work prepared from the orthodox viewpoint. It attacks strenuously the higher criticism, Darwinian evolution and kindred modernistic theories. The author marshals his energies for effective attacks on the inferences, probabilities and guesses of which something has been heard. He answers objections and explains perplexities with enviable dexterity. At times he leans backward more than is necessary. An interesting volume and a good counter-irritant.

"It Is to Laugh"

A popular rector, going up the steps of his church to conduct the service, was accosted by a stately old lady in difficulties with her breathing.

"Pardon me," she said, "but would you do me the favor of assisting me up the steps?"

"Certainly, madam," assented the rector, giving her his arm. They reached the door, when the old lady, pausing for a moment's rest, said:

"Pardon me once more, but do you happen to know who is preaching this morning?"

"The rector, madam," replied the cleric. "Oh!" she said. "Then might I beg you to do me yet another favor?"

"Certainly," replied the rector. "What else can I do for you?"

"Would you be so good as to assist me down the steps again?"—*The Continent.*

There is a fine new building of white marble and Greek architecture in a Western city. On the corner-stone is engraved the date of the building's erection. It was begun in 1909, but, following the usual custom, the date is in Roman capitals, thus: MCMIX.

The other day one citizen approached another and asked him if he had seen their common friend Danny that day.

"I sure did," replied the second man. "A few minutes ago I seen him standing in front of McMick's new building over there on the corner."—*The Epworth Herald.*

Examination papers from the University of California produced the following bit of information: "William Shakespeare was born in 1776. The place of his birth is uncertain; some say Strassburg, some

Stratford, some stratford von a von. Most probably he was born in the first or the last, since he was the greatest German poet. There are other authorities on file, however, who believe he was not the greatest German poet, but that he was first discovered by the Germans to be the greatest poet. However this may be, it is certain he was the son of the village blacksmith, the ninth son of honest parents. . . . Among his best known plays are 'The Taming of the Shrewd,' 'Juliet Caesar,' 'The Hurricane.' . . . He created some wonderful characters like the wired sisters in Macbeth and the Aerial by which her master spoke over long distances in another play."

Tremont Temple Brotherhood
(Continued from page 79)

these objects and its members render such aid as they are called upon for. It distributes anti-Bolshevistic literature among both native and foreign born population. Its influence is felt on Beacon Hill and in Washington. Just now it has sent a vigorous protest to Senator Lodge, Commissioner Haynes and others, protesting any change in the work so ably performed by Harold G. Wilson.

A monthly supper is maintained at which men of national repute and others bring inspiration and instruction. This is a feature of the work greatly enjoyed by the men. It takes its place in athletics, has a strong bowling league and other athletic features.

At different times the Brotherhood conducts meetings at the mission and out of doors. A splendid religious department is maintained. At the present time it is raising money to support ten French boys in France. This is under the direction of Rev. O. Brouillette, our representative in France in reconstruction. A large sum was raised at Christmas time for the starving children of the world. Several clubs are connected with it through its members—a Masonic, Odd-fellows, student traveling men and others for mutual help and benefit. A Massachusetts state day, at which the governor speaks, occurs once a year. Other days are featured. An annual banquet and ladies' night is held in May at which time the seats are removed from the main temple and tables are set on the floor and in both balconies. This is one of the great gatherings of the year.

An employment department has been of great service to the men through the years past. The director has offices on the fifth floor of the temple and meets the men for conference and help. This is a helpful part of the work and volumes might be written of its usefulness.

No small part of the work of the Brotherhood is distributing cards, going to hotels and other places where men gather and inviting them to the services, visiting prisons and hospitals. It helps men who are not American born to secure their naturalization papers. An occasional entertainment is given by the organization—sometimes popular lectures.

The Brotherhood idea is a chance for any church to enlist its men for service. At the present crisis in Tremont Temple when it is without a pastor, the men are not only held together but are keeping up the interest of the church so that it maintains its high standard of efficiency. No small part of its work is that of making a place for the large army of young men who live in boarding houses with no place to meet friends and have a home life.

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Let every home in favor of law observance show its colors. Send to
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Statement Showing the Needs of Participating Organizations as Represented in the \$15,000,000 Which the Northern Baptist Laymen's Council Recommended Should Be Secured in Cash Between January 1 and April 30, 1922.

1. Organization	2. Receipts from beginning of campaign (Apr. 1, 1919) to Dec. 31, 1921*	3. Total indebt- edness Dec. 31, 1921.	4. To provide for expenses Jan. 1, 1922 to Apr. 30, 1922	5. Total Cash requirements to April 30, 1922. (Col. 3 & 4)
A. B. F. M. S.	\$3,668,639.00	\$1,014,085.00	\$1,198,151.00	\$2,212,236.00
W. A. B. F. M. S.	1,702,481.00	226,122.00	520,767.00	746,889.00
A. B. H. M. S.	2,204,546.00	265,000.00	349,028.00	614,028.00
W. A. B. H. M. S.	774,021.00	286,492.00	343,119.00	629,611.00
A. B. P. S.	728,048.00	93,608.00	39,880.00	133,488.00
M. & M. B. B.	791,061.00		342,964.00	342,964.00
B. of E. Exp.	269,600.00		50,805.00	50,805.00
Sch. & Coll.	3,069,658.00		1,253,043.00	1,253,043.00
State Conv.	3,266,245.00		647,707.00	647,707.00
City Miss. Soc.	1,117,778.00		200,149.00	200,149.00
Adjustment Fund	262,450.00		138,960.00	138,960.00
Gen. Bd. of Pro.				
1. Exp. Budget	1,815,557.00	541,000.00 *1	200,472.00	741,472.00
2. Interchurch	1,680,044.00	930,246.00 *2	16,000.00	946,246.00
3. Special campaigns			75,000.00 *3	75,000.00
Total	\$21,350,128.00	\$3,356,553.00	\$5,376,045.00	
Due Schools and Colleges for funds withheld to Dec. 31, 1921				\$2,639,383.00
Due M. & M. B. B. for funds withheld to Dec. 31, 1921				1,024,848.00
Total				\$12,396,829.00
Allowance for designated gifts not applying on above items (A)				2,603,171.00
Grand total needed from Jan. 1 to Apr. 30, 1922, in addition to income from matured annuities, legacies and invested funds to enable the denomination to close the year with all operating expenses and debts paid				\$15,000,000.00
Total amount pledged to Dec. 31, 1921				\$48,724,510.00
Estimated amount due on old pledges to Dec. 31, 1921				\$7,706,598.00
Paid to Dec. 31, 1921				3,294,458.00
Balance due on pledges Dec. 31, 1921 (B)				\$4,412,140.00
Due on old pledges from Jan. 1 to Apr. 30, 1922				\$3,853,299.00
Balance due Dec. 31, 1921 (as above B)				4,412,140.00
Total due on old pledges Apr. 30, 1922				\$8,265,439.00
New pledges needed payable in cash by Apr. 30, provided all amounts due to Apr. 30, 1922, on old pledges are paid in full, including amount allowed for designated gifts (A)				6,734,561.00
Total				\$15,000,000.00

* Including income from matured annuities, legacies and invested funds.

*1. Incurred for expenses in excess of pro rata share of income from pledges.

*2. Incurred in behalf of denomination.

*3. Expenses Women's Continuation and Laymen's Campaigns for new pledges.

OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

OF INTEREST TO ORGANISTS

On several occasions we have been glad to review and give publicity to the excellent journal for organists and all interested in the betterment of church music—*The American Organ Monthly*. Established some two years ago, under the expert editorship of Edward Shippin Barnes, and issued from the quality press of the Boston Music Co., it has achieved a strong and valued position as a vital musical factor in the esthetic life of this country. The announcement is now made that the journal has come under the management and ownership of the H. W. Gray Co., 2 West 45th Street, New York. From this firm comes the attached circular, giving details of future plans and ambitions:

It need scarcely be said that the high musical ideals of the Boston Music Co. will be maintained by the new proprietors—maintained, and it is hoped extended. For it is the earnest desire of the H. W. Gray Co. continually to raise the musical standard of the American organist, by providing him, not only with small pieces for church use, but with works in the larger and more solid forms. In this way recital programs will be benefited.

It is a lamentable fact that the organist is not normally a composer. He occasionally produces a small "organ piece," just as the singing-master occasionally produces a small—usually a very small—ballad. But neither of these efforts can be taken quite seriously. Surely there is something wrong here! The organist receives from the modern organ-builder an instrument of infinite tonal variety and of unparalleled ease of execution. With this at his command he should have the same delight in expressing himself *organically* as the orchestral composer has in expressing himself *orchestral*.

A few composers, it is true, tackle the larger forms. But not many of their publications prosper as they deserve to do. Organists are a little narrow on this point, and should try to become less so. They know that music has to be "hammered into peoples' heads," and so are often afraid to touch new music. But this (as Stanford has pointed out in the last chapter of his *Pages from an Unwritten Diary*) is precisely where the church is in a position to effect greater musical miracles than any other organization. For it alone can repeat good new music continually until the "hammering in" process is completed. This is a point on which every organist should be actively conscious of his own responsibilities. And if only he is careful with his preliminary choice, he will often be surprised and encouraged by the results.

These are matters on which there can be no difference of musical opinion. At the same time the difficulties of putting these high ideals into practice are known to all.

The American Organ Monthly stands for this cause fair and square, and its new proprietors will be glad to receive suggestions for the furthering of the cause. One valuable suggestion has already been received and decided upon. It is that after the expiration of the present year, the *Monthly* should become a *Quarterly* to be issued with three times the present amount of music in January, April, July, and October. The music will be more quickly appraised as to quality, when received in

this form. It will be more compact, more easily handled at the organ-bench.

On any point connected with the future policy of *The American Organ Monthly* the H. W. Gray Co. will be glad to receive correspondence and will welcome unpublished manuscripts of organ music, provided only that they have inherent musical value.

MUSIC REVIEW

From the Forster Music Pub. Co., Chicago, Ill.

Pale Moon Logan (\$6.00)
Sacrament MacDermid (\$6.00)

Two very interesting and singable songs, each issued in several keys to meet the particular needs of the different voices. The first is an atmosphere setting of a virile lyric of fine emotional appeal. The composer has given the singing fraternity a splendid number for concert purposes. The other song is equally fitted for recital use, and even more so for teaching purposes. To an imaginative text of poetic excellence Mr. MacDermid has wedded lovely music of highly singable quality and melodic appeal. The sincere ethical message of the song is not to be ignored. The publisher is to be complimented on the tasteful and elegant dress in which the songs have been issued. The strikingly beautiful covers add much to the looks of the numbers.

From the Lorenz Publishing Co., Dayton, Ohio.

My Redeemer Lives.....Wilson (\$6.00)
The Kingdom of God.....Heyser (\$6.00)
Victory.....Wildermere (\$6.00)

Above are listed three new cantatas for Easter-tide by well-known composers, published by a firm noted for its exact knowledge of the needs of the general field of church-music. The issues under present consideration are of the usual high order of value and service to be expected of the Lorenz forces. All are easy, suited to the needs of untrained choirs, and of musical value to appeal to the more professional grades. The writing is sufficient for the purpose intended, the melodic lines are well tended, the harmonic texture is rich, and ample, and the tone is devotional and churchy. Choirs in search of special music for this season should give serious consideration to the three works listed above. They are worthy of such attention.

From Chappell-Harms, Inc., New York, N. Y.

Were I a Butterfly.....Lehman (\$6.00)
I Pitch My Lonely Caravan at Night Coates (\$6.00)
Some Day You Will Miss Me.....Darewski (\$6.00)
Brown Eyes Beneath the Moon.....Coates (\$6.00)
The Little Girl Waiting at Home.....Wood (\$6.00)
Geraldine.....Clarke (\$6.00)
Love's a Merchant.....Carew (\$6.00)

For the lover of songs with real "tunes," songs not purporting to solve any ethical or philosophical problems nor to represent the last obsession in the way of peculiar noises (sometimes labelled "modernism"), the series of ballads listed above is to be recommended. Without exception they are singable, easy to read and to play, dealing in sentiment with every-day emotions and motives. They are mediums for leisurely enjoyment; especially well adapted for teaching material, as off-sets to more "high-brow" repertoire.

Lorenz's Easter Music

Easter Services. (New 1922)

"New Life," by Ira B. Wilson.
"The Cross Triumphant," by Holton.
8 cents per copy, \$6.00 per hundred, postpaid. Samples sent free upon request.

Easter Sunday School Cantatas

"The Glory of the Cross," by Lorenz.
"The Lighted Cross," by Ira B. Wilson.
"Easter," by Ira B. Wilson.

20 cents per copy, net in any quantity. Send 20 cents for sample each of the three.

Easter Recitations and Exercises

"Easter Treasury No. 27." (New 1922.)
Recitations, exercises, motion exercises, acrostics, drills, prose dialogs, pantomimes, tableaux, church decorating. For primary, junior and grown young people.
Price, 25 cents per copy.

Easter Choir Cantatas. (New 1922)

"Victory," by Henry Wildermere, difficult.
"My Redeemer Lives," by Wilson. Easy.
60 cents per copy each in any quantity. A copy of each sent on approval. Must be paid for or returned postpaid after ten days.

Easter Anthems

Our ten most popular, out of over three hundred we publish, sent on approval. Must be paid for or returned postpaid after ten days.

Easter Solo. (New for 1922)

"I Know That I shall Live Again," by Ira B. Wilson.

50 cents per copy. High, Medium, and Low Editions. A copy of edition wanted sent on approval. Must be paid for or returned postpaid after ten days. Our catalog lists over forty Easter solos and duets with a convenient plan for getting them on approval. Mention "The Baptist."

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See Financial Statement on Page 94

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Volume III

February 25, 1922

UNIVERSITY OF CHICAGO
FEB 24 1922 Number 4

The Baptist

copy of III
Urbana Ill

Published Every Week by the Northern Baptist Convention



ENGLEWOOD CHURCH, CHICAGO, ILLINOIS

FIFTY YEARS of age on February 8. The stone building here pictured was built in 1890 and replaced a wooden edifice erected in 1873. Like all church buildings, it is a symbol—a living witness of the faith and devotion of men and women who have tried to express in visible form their inner spirit. To help make Jesus Christ supreme in the hearts of men all over the world this house of God stands in one of the world's great cities.

Fresh from the Field

A recent study of attendance records in one of our Pittsburgh Sunday schools brought out the fact that the best attendance was had when the weather was average or worse than average. The poorest attendance records were made on days that were either exceptionally fine or unusually bad. It was also shown that, as a rule, the first Sunday of the month was marked by the lowest attendance, the numbers increasing each Sunday until the end of the month. It would be interesting to know if such conditions are found in other schools.

Rev. U. B. Conklin passed to his reward in December, in Minneapolis, Minn., at the age of ninety-five. He and his wife celebrated their seventieth wedding anniversary in May, 1921. He was a life-long reader of and subscriber to *The Watchman of the Prairies*, the *Standard* and *THE BAPTIST*. In the early 70's he settled on a claim near Canton, S. D., and for many years was pastor of churches in that locality. He was the last of the pioneer Baptist preachers of Dakota, and always an earnest, lovable, hard-working Christian man. Mrs. Conklin, who has always been a true helpmeet and a devoted mother to her children, is still living at the age of eighty-eight.

The church at Owatonna, Minn., Rev. Arthur Wickenden, pastor, is engaged in an evangelistic campaign which began Feb. 15. Dr. Geo. E. Burlingame is the evangelist and Wallace Tuttle of Kansas City is director of music.

Sherwood Eddy spent the week beginning Feb. 12 in Ohio and of this time gave three days to Denison University.

Calvary Church, New York City, is to hold a revival campaign for the three weeks beginning March 26, at which the preacher will be Dr. J. Frank Norris, pastor of the First Church, Fort Worth, Texas, who has recently conducted a successful campaign at Tremont Temple, Boston.

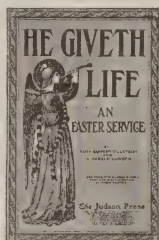
An enthusiastic meeting of laymen from the churches of San Francisco and vicinity was held in the First Church, Oakland, Cal., on Sunday afternoon, Feb. 5. At this meeting, Col. Edward H. Haskell, of Boston, president of the M. & M. Board, gave an address on the subject, "The Challenge of our Baptist Denomination to its Laymen."

The Foreign Mission Society has received a personal letter from Russia, a part of which is as follows: "I think the situation very encouraging. I think you will have a formal invitation to come, or send a representative, to meet with like representatives from the Southern Board and the British Union to confer with the councils of the All-Russian Baptist Union and the All-Russian Evangelical Christian Union regarding the matter of uniting the two bodies. The union of these two Baptist groups would make it (according to the estimate of the leaders here) the second largest Baptist body in the world, that is, of about 2,000,000 members." Probably it is impossible for even the Baptist leaders in Russia to estimate accurately under present conditions the actual strength of their denomination, but the information reaching the Foreign Mission Society from several sources in-

(Continued on page 100)

Supplies for Easter

Service

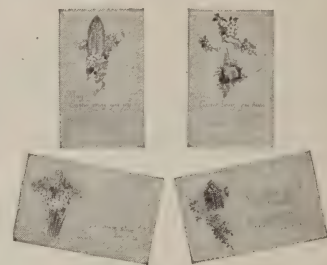


He Giveth Life

This is a new service by Edith Sanford Tillotson and C. Harold Lowden who have collaborated on some of the most popular services ever issued. This is one of their best. We commend it to those schools desiring an out-of-the-ordinary service; one that is built rather than thrown together.

\$6.00 a hundred.
\$3.25 for fifty.
80 cents a dozen.
Sample copy, 7 cents.

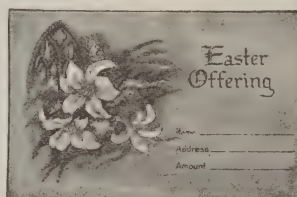
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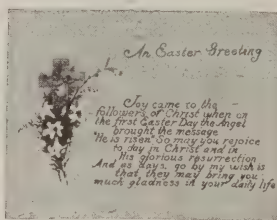
An entirely new design lithographed in colors on strong white paper.



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Pastor's Easter Greeting Card No. 892

Ministers and others have wanted a card containing a suitable Easter thought that could be sent to members of their congregation or friends.



This dainty card with choice Easter designs and appropriate message answers the purpose. Size 3½ x 4½ inches. Each with an envelope at \$2.50 a hundred.

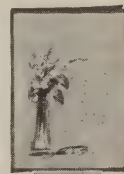
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A set of ten beautiful Easter Cards with suitable designs and Easter Greetings, appropriate Bible quotations, and selected poetry. Each with envelope. Size of card 3½x4½. 30 cents a set, postpaid.

Easter Folders

Series No. 801. A set of ten exquisite Easter Folders with beautiful designs and Easter Greetings, together with Bible verses and suitable poetry. Each with envelope. Size of card 3½x4½. 50 cents a set, postpaid.



Easter Crosses



Size, 4½x3¼. Landscapes with garlands of flowers. Four designs of lilies, arbutus, violets, and daffodils. \$3.00 a hundred.

Send for illustrated circular of Easter Supplies

The American Baptist Publication Society

Philadelphia Boston Chicago St. Louis Los Angeles
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The Baptist

Vol. III Chicago, Ill., Feb. 25, 1922 No. 4

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Can It Be True?

Illustrating the need of a clear understanding of the issues involved in our denominational problems a well-known layman before a group of Baptists said: "In our state one of our laymen is greatly disturbed by rumors of dissension in our ranks. 'Yes, a split has come,' said he, 'the Fundamentalists are lined up against the Orthodox.' He probably referred to the 'Evangelicals.'" THE BAPTIST rejoices in its position. We shall aim to state freely, frankly and as far as humanly possible without prejudice, the issues before the brotherhood.

Killam's Kollum

Add a Little to What You Have

When a church has a good list of subscribers to THE BAPTIST and secures the renewals it is good work. Many churches, however, do much better. They secure the renewals and then add new recruits. Rev. G. R. Holt, Hilton, N. Y., sends fourteen new annual subscriptions; Sarah M. Blanchard of La Crosse, Wis., seventeen; John Sutherland, Pierre, S. D., nine; Rev. R. W. Hobbs, Fargo, N. D., eight; and I. M. Jones, Milwaukee, nine during the past few days.

Purged By Fire

On Feb. 13 we were burned out. The following wire to a good friend tells the story: "We were agreed that the calamities of the Killams were near an end. We take this method of notifying you that they are nearer an end by so much as a house and most of its contents which were this thirteenth day destroyed by fire, water and general havoc. Hence this 'collect' message." Mrs. K. K. looking at the smoking embers said: "Edgar, about the only house we now have is that 'not made with hands.'" It was true but we had no transportation. We, are, therefore, stopping with good friends. We can no longer say that our books are as "dry as dust." Many of them are embalmed in ice, a most fitting symbol of their contents. Like the minister who lost his library we shall now be obliged to depend upon Providence for material for this page.

Denominational Jumping Jacks

The editor of this Kollum has traveled during the past six years just a bit under 150,000 miles attending denominational gatherings. He has as a result learned about seven things. Six of the seven for reasons precautionary he will keep to himself. The seventh he can withhold no longer. In the various areas you are safe in guaranteeing that certain good men will be heard again and again and again on any question which may come before the meeting. We have been trying to discover the reason for this phenomenon. Is it because those to whom they speak are unusually dense, or is it because these brethren fail to so state their positions that they can be understood, or do they want their own way? We cannot say. In some cases doubtless the real reason is that certain men have a vast fund of information upon the subjects under consideration. In other cases it is just as certainly a matter of habit and in still others we cannot help feeling that it is due to that perfectly human desire to hear one's self talk. To get a reputation for wisdom we must learn to keep our mouths shut. Ministers, editors, secretaries and some laymen talk so much that they are rarely counted among the wise men.

Fresh from the Field

(Continued from page 98)

dicates that in spite of the internal disturbances in Russia the last few years the Baptists in that country have made great gains. The division spoken of as the Evangelical Christian Union is a large group of churches holding to Baptist principles and practices although our own denominational name has not been used by them. They have been so consistently Baptist in principle and practice that they were recognized as entitled to membership in the Baptist World Alliance, and have been represented in the meetings of that body. Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, will go into Russia as soon as possible and establish contacts with the Baptist groups in that country.

The First Church of Key West has just closed one of the sanest, greatest and most far-reaching evangelistic campaigns ever held in this city. Fourteen have been received into the membership of the church at the time of the present writing, with several others to follow. The preacher of the occasion was the pastor's brother, Rev. Joel R. Lunsford, pastor First Church, Cincinnati, Ohio. For three weeks he preached with great power and acceptance. Great interest was aroused from the very first, and the tide of enthusiasm soon spread to the outside. Hundreds have been lifted to a higher plane of spirituality and service, and the whole city has received a blessing. The religion of Jesus has received a new impetus on this far-away island of the southern seas.

Dr. W. Edward Raffety, editor-in-chief of the Publication Society, was operated on recently at the West Jersey Hospital for appendicitis and intestinal adhesions. His friends are pleased that the operation was successful and that he is now at his home in Haddonfield, N. J., on the way to recovery.

Just as we go to press word reaches us of the marriage on Feb. 13, at Oakland, Cal., of Dr. Frank W. Padelford, secretary of the Board of Education, to Miss Gertrude Lois Ilsley, daughter of Rev. George B. Ilsley. THE BAPTIST unites its congratulations with those of a host of friends.

At the recent annual meeting of the Council of Women for Home Missions, the following officers for 1922 were elected: President, Mrs. Fred S. Bennett, Presbyterian; vice-president at large, Mrs. May Leonard Woodruff, Methodist Episcopal; executive secretary, Miss Florence E. Quinlan; recording secretary, Mrs. Philip M. Rossman, Lutheran; treasurer, Mrs. Orrin R. Judd, Baptist; vice-presidents—Mrs. Athella M. Howsare, Christian Church; Mrs. F. W. Wilcox, Congregational; Mrs. Effie L. Cunningham, Disciples of Christ; Mrs. E. M. Spreng, Evangelical Association; Mrs. C. E. Vickers, Friends; Mrs. J. W. Downs, Methodist Episcopal South; Mrs. M. L. Copeland, Colored Methodist Episcopal; Mrs. W. C. Winsborough, Presbyterian in U. S.; Mrs. J. A. MacDonald, Presbyterian in Canada; Miss Grace Lindley, Protestant Episcopal; Mrs. Traber Knox, Reformed in America; Mrs. Edward W. Lentz, Reformed in U. S.; Miss Alice E. Bell, United Brethren; Miss Emma D. Messinger, United Evangelical; Mrs. Wm. S. Cook, United Presbyterian. The following serve as members-at-large: Mrs. George W. Coleman, Mrs. Luke G. Johnson, Mrs. Charles L. Fry.

Board of Foreign Mission Society Meets at Capital

By EARLE B. CROSS

THE Board of Managers of the American Baptist Foreign Mission Society held sessions in Washington, D. C., Feb. 13-14, 1922. Notable meetings were arranged in connection with the sessions of the board. On Sunday, Feb. 12, officers of the society and members of the board spoke from the pulpits of many of the Baptist churches of the capital city.

Prof. F. L. Anderson, chairman of the board, Rev. R. B. Longwell, missionary to Assam, Rev. A. C. Hanna, missionary to Burma, and Home Secy. Rev. P. H. J. Lerrigo, appeared on the program of the Baptist Ministers' Conference on Monday. We present a brief composite summary of these addresses.

We face a Christless world. Our aim is to make Christian men and women; to cause Christian homes and communities to appear where now is Christless mankind weltering in sin and misery. White men never can evangelize Asia and Africa. We can only start the process. Our plans must be shaped to develop native leadership in order that we may produce self-sustaining, self-propagating native churches, which shall Christianize their fellows.

There are hosts of eager seekers for truth whom the present organization is inadequate to instruct in the way. Three hundred and eighty were baptized on a single Sunday morning at Banza Mantek, a short time ago. Twice as many await opportunity to receive instruction. They should not be baptized until they have had thorough preparation. In Assam there is crying need for a higher school for the training of the future leadership of many tribes. These prospective teachers and preachers must go 500 miles to the school of another denomination for their high-school work, until the desired school at Kohima is provided. Far over the hills in upper Burma, tribe after tribe is waiting for the answer to their calls for the gospel. The New World Movement must be carried to a successful issue, for in every mission field thousands of men and women and children will otherwise be denied the gospel.

Today we face the greatest deficit we have ever had in funds for the work. This is due to our attempt to restore our staff and equipment to the standards which existed prior to the war. Costs of material and travel, money exchange, and all else are many times higher than in former days. We do face a deficit. We are facing it because we have been confident in the support of our constituency as we endeavor to maintain the scope and character of our work. We face a deficit; but we also face the greatest opportunity we have ever had. If we may judge by the reports which we are hearing from every field of hundreds turning to Christ, we may confidently assert that the final summary of the year's work will prove it to be the greatest year we have had in spiritual matters.

Rev. W. H. Abernethy, pastor of Calvary Church, presided at the banquet board on Monday evening. The large dining hall at the church was taxed to its capacity with representatives of the several Baptist churches of Washington city. The assembly was honored also by the presence of the ambassador of the United States to Siam and the minister

from Czecho-Slovakia to the United States. Both of these gentlemen favored the audience with brief addresses. The stated addresses were delivered by Prof. H. B. Robins of Rochester Theological Seminary, Treas. G. B. Huntington, Mr. Henry Bond of the board of managers, and Secy. J. H. Franklin.

Professor Robins paid tribute to the character and ability of the missionaries who are in the service of the society in various lands. Their unsung heroism is superb, and their task is a constant challenge to the achievement of the impossible. They are a company of which we may well be proud.

The serious financial situation and plans for its solution were outlined in the course of the evening. The hopeful note was not lacking. Much confidence appears to have been aroused by the rallying of the laymen to the task. Mr. Bond emphasized the call sounded by Judge F. W. Freeman, chairman of the National Laymen's Committee, "What we need is not more men, but more man."

Europe in especial manner calls to us today. Not only is the plea for ministry to the physical needs of men. We have rendered such service splendidly through the Ship of Fellowship. This ministry of aid without discrimination as to the creed of those who received help, has deeply affected the souls of all who know about the relief ship and the distribution of its cargo. There is also a challenge from Europe to us as Baptists to come to the aid of liberated peoples. Nations which have thrown off the autocratic yoke of a state-religion and ecclesiastic domination, need the counsel and encouragement of freedom-loving evangelical bodies like the Baptists. Ever-enlarging opportunities will appear in Europe in the days to come. Russia alone promises to be a field of boundless possibility for an evangel such as the Baptists have to give to the world.

No incident in the program was fraught with greater significance than the visit to the White House on Tuesday afternoon. The President received the board with a cordial handclasp for each at the introduction of Dr. Abernethy. The board expressed through the chairman, Dr. F. L. Anderson, its good wishes to President Harding, and commendations to him and to Secretary Hughes for the task which they have accomplished in the assembling of the Conference on Limitation of Armaments. The successful issue of the conference is fraught with blessings for humanity, and the work in which the American Baptist Foreign Mission Society is engaged will be reinforced thereby. Assurance was given to the President that every good office of the Society would be employed in the effort to prevail upon public sentiment to secure the passage of measures by congress in ratification of the treaties negotiated by the delegates of the United States to the Conference on Limitation of Armaments.

"Laddie Boy," the White House dog, held a reception in the ante-room immediately after the audience with the President was concluded. His enthusiasm was effusive and unrestrained as is natural for a dog nurtured in a Baptist home, when a board of Baptist ministers and deacons comes on a visit.



The Baptist



The Church in the City

WE HAVE been told that "God made the country, but man made the city." The statement in part is true, but it is also a fact that God gave to men those impulses which lead them to gather into communities and to attempt to do things together. The man-made city, however, has for many years now shown a tendency to get beyond the control of its makers. Its politics, its social life and its religious institutions have vexed men's souls because of the difficulties they presented, while they have at the same time challenged men's spirit. Thus it comes about that there are great problems connected with religious work in great centers of population. This issue of THE BAPTIST indicates some of these and tells what is being done by Baptists in meeting them. The one missing feature is an expected article by Dr. Chas. A. Brooks in which this whole question of the church in the big city should be summed up.

Churches migrate just as families do under the pressure of business and of incoming populations which are not congenial. So there has been a steady exodus of important churches from down-town sections, a movement in which even Roman Catholic churches have shared. There are presented in this issue the stories of three churches which have stuck. One of them has become a great preaching center free to all people; one has found, in the name of Christ, a social ministry which opens the way for the gospel message; the third has discovered that, when the people are right, there are numberless adaptations by which a church may fit itself to its changing environment.

City mission work once meant the planning and carrying through of religious work for the foreign-speaking populations which throng our cities. It continues to mean that and on a larger scale than ever. But our great city mission societies have now become far more; they are our boards of strategy which study city growth, which note movements of population and which assist in the planting of churches in sections sparsely populated perhaps at the moment but which are destined to be of the utmost importance. Time will be well spent in reading over, at least hastily, the story, printed in this number, of the kind of work which these agencies of ours are doing. They deserve ever-increasing consideration from the denomination.

In many of our states, the country has become suspicious and fearful of the city and its growing power. At the same time the city has become resentful of the interference of the country. There is no longer the uniformity of feeling and population which once existed. Especially does the country rebel against the possible

rule of all sections of a state by one or more big cities. The church has an interest in that feeling and it has as a very definite task the bringing of sweetness and light and healing into the city that the conditions which make for such prejudice and distrust may be done away.

The vision of the prophet included the sight of little children happily playing in the streets of the city. They are not safe in the streets of most of our cities and the damage done their bodies is the least which threatens. To help make the cities safe for childhood is a Christian ministry; to preach the gospel and to practice it in all its implications among the poor and the ignorant is a Christian duty. Purity and honor and sweet reasonableness are not going to be forced upon people from without; if they come at all, they will grow from a new spirit which is planted and nourished within.

Men have often said that the country churches must be saved because of the ministry which goes from them to the city as their sons and daughters seek the large centers. It is equally true that the city church must be saved and made strong and vigorous for the sake of the country church. James Bryce declared that the one great failure in our American system is found in the government of our cities. Ultimately it will defeat democracy if correction does not come. The weakness of our churches, as Baptists, is found in the great cities. And yet we must know that a paganism which captures the cities will, in time, subdue the entire country. None too soon have we begun to give our best thought to the question of the city church.

The New World Movement has been of much assistance to this work in the cities. Out of it has grown a larger interest and a larger program. That movement must be sustained to the limit, not that we may avoid defeat in some great program, but rather that we may not meet defeat in carrying out the program which our Lord has laid upon us as Christian men and women.

One of our war poets said that poems can be made with ease by "fools like me" but that "only God can make a tree." We are a little skeptical as to the relation between fools and poems, but we are absolutely certain about the tree. It is God alone who gives life; it is God alone who makes men new; it is through the Divine Spirit alone that men are born again. But this same God works through living beings and expects to make our present cities into cities of God through such fools as you and me. Shall we become such fools for Christ's sake, such instruments of God's will?

Editorial Comment

THE "EVANGELICALS" APPEAR ON THE SCENE

The denomination has now become accustomed to the word "Fundamentalists," and thinks that in general it knows what is meant. Now another word is presented to us, namely, "Evangelicals," and communications are beginning to go out under this name. THE BAPTIST hopes to be able shortly to state just what this group of earnest men and women within the denomination stand for and what program they are placing before themselves. In a sense they stand over against the "Fundamentalists," especially against the literalism of some of the brethren who bear that name. But they are insistent that they believe whole-heartedly and without reserve on Jesus Christ and in salvation by grace through faith in Christ. More about them later. Meanwhile we shall have to inquire again just what the term "Baptists" means and who are included under it. A good, wholesome discussion, without bitterness or recrimination, will be a good thing and will doubtless help to clear the air for many of the brethren. If we need anything just now, it is to determine just where we are at as Baptists.

WEDDING BELLS FOR DR. LAWS

On Tuesday, Feb. 14, Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, was married to Miss Susan Bancroft Tyler, of Baltimore, Md. We speak for a host of friends in extending to our genial brother editor hearty congratulations and best wishes. He is always a good fellow, whether you agree with him or not, and we wish for him the greatest happiness. We understand that Dr. and Mrs. Laws are to make an extended trip abroad.

THE BONUS IN POLITICS

No true American has any hesitation in saying that all the men who were disabled in the war should have such assistance from the government as their condition may make necessary. The sum being paid out on this account now amounts to hundreds of millions annually, but there is no complaint.

There is, however, apparent a marked difference of opinion on the question of granting all soldiers a flat bonus. Undoubtedly discussion is colored by the fear of men to say anything which can in any way be interpreted as being unfriendly to the soldiers, but enough comes to the surface to make it clear that public opinion is not a unit on the matter. There seems to be the feeling that men who need help would not be greatly assisted by the small amount of money involved, while those who do not need it should not now have a money value put on the high patriotism with which they went into the conflict. All agree that such a bonus will be a heavy burden on the country at a time when financial conditions are none too stable.

Most unfortunate of all, however, is it that this matter of the bonus is being made a political question. Shall Republicans or Democrats make capital out of it seems to be the issue. Many men are determining their expressed views and actions solely in view of the pos-

sible political result. All thinking men should condemn that tendency. Whatever else holds, the whole matter of the bonus should be decided on its merits and not because of its possible effects on next fall's elections.

A BARE-FACED STEAL

Latvia has a population of about 2,000,000 people of whom three-fourths are strongly Protestant, and have been so since 1522. In Riga the Roman Catholics number about 15,000 in a population of 185,000. Now that Latvia is a sovereign state the Roman Church wants to be "adequately" represented. So an Archbishopric of Riga is to be created, and the Latvian state has been persuaded to provide the archbishop with a cathedral church and a residence, to pay the salaries of this official and his staff, to provide buildings and means for the establishment of a theological seminary, to guarantee all churches, etc., against expropriation or confiscation, to permit the archbishop to take part in the procedure of any court trying a case against a clergyman of the Roman Church, and to allow any sentenced clergyman to serve his term in a monastery.

The proposal specifies the church to be given to the archbishop. It is the church of St. James, the oldest and largest Lutheran church in Riga, which stands in the great public square and has been for centuries the center of the church life of Riga. It has become a sort of Lutheran cathedral for the district. To the Protestants of Northeastern Europe this church is as precious as Independence Hall is to us. That is why Rome covets it, that it may capitalize all this history. Rome does not need this church, having already in Riga one church to each 4,000 adherents. But it desires the building which will enhance its own glory.

If this deal goes through it will be a bare-faced steal. The very act which would protect Roman property from confiscation would confiscate Lutheran property. We do not know of any other church which would even for a moment consider such a proposition. A consideration of it will help Americans to a better understanding of modern Rome. If Protestant world opinion can do anything, the plan should be blocked.

THE PRESIDENT'S NEW FAITH

At the closing session of the Washington Conference, President Harding expressed the congratulations and gratitude of the United States to the men who had taken part in the conference and to the nations which they represented. And then he uttered these remarkable words:

"Not all the world is yet tranquilized. But here is the example, to imbue with new hope all who dwell in apprehension. At this table came understanding, and understanding brands armed conflict as abominable in the eyes of enlightened civilization. I once believed in armed preparedness. I advocated it. But I have come now to believe there is better preparedness in a public mind and a world opinion made ready to grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms."

Spoken like a Christian and an American. Such a sentiment carries us back to the belief under which the United States grew to greatness. If that is pacifism, let us have more of it. For there is no question that herein is pointed out the only method by which there may come a just and lasting peace. If the war has served to put the nations into a more reasonable frame of mind as they consider each other and each other's problems, it may yet prove in a sense to have been a war to end war.

A COAL STRIKE, SAY YOU?

Labor contracts in both hard and soft coal fields expire on April 1. And there are many rumors of war to break out on that date. The unions assert that they must have higher wages than the men have been receiving. The owners assert that if the public demand for lower prices on coal is to be met, there must be wage reduction. The unions reply that, whatever else happens, there can be no lowering of wages. The owners look upon such a declaration as an announcement of war. The public will draw its own conclusions. Such talk has become rather familiar in recent years and the recent threatened railroad strike is fresh in mind. Possibly there is a good deal of jockeying in all this, both sides trying to get into the best position possible for the shaping of a new and advantageous agreement.

What is the public to do? Well, it must insist first of all that a strike in any basic industry is a matter of public concern and that the public cannot be ignored. Then, it can demand reasonableness on both sides of the controversy. Obstinacy and an unwillingness to face facts is not a virtue on anybody's part. And then it can make sure that no gentle agreement reached by operators and owners and workers shall be an excuse for holding coal prices up to the present outrageous level. The householder is entitled to relief. There is no legitimate reason why coal for domestic use should remain at its present high price level. But the public will have to watch out if it expects any such relief.

REFORMING THE CALENDAR

Congress is being asked to reform the calendar. According to the bill which has been introduced there would be, instead of the present arrangement, thirteen months of twenty-eight days each and the odd day would be called New Year day and not belong to any month. In leap years there would be added a special day between June and July. The extra month would be called "Vern" and would be the month which would include the vernal equinox. The great advantage would be that, after the adoption of such a calendar, the same dates for every month would then be fixed for each day of the week to the end of time. The need of calendars would be done away with at a yearly saving of something like \$25,000,000.

We may expect protest from those whose birthdays come in the last three days of the month and who would under any such arrangement wonder whether they had any birthday at all. The confusion which would result in all the dates of the past and in modern business arrangement would also not be slight. Scientific schemes of this sort always have an appeal for a certain type of mind, but those who remember the story of the diffi-

culties through which men went in bringing about the adoption of the present calendar and how the East clings to another calendar will not hurry to introduce yet more confusion.

O RIGHTEOUS JUDGE!

The decision of Judge Guy in a New York court in ordering the association of cloak manufacturers of that city to carry out its agreement with the cloak makers' union is, says *The Youth's Companion*, a rather new thing in jurisprudence. Hitherto there has been no attempt to bring a whole organization of employers into court on an issue of that kind. Individual employers have been sued when they broke pledges, and unions have been indicted for conspiracy, but whenever labor has had a grievance against the men who control an entire industry it has preferred to strike rather than to trust to court proceedings. Judge Guy's order has been appealed to a higher court, but if, as seems likely, it is affirmed, the episode will be of real value in teaching both employers and employed that agreements freely entered into are contracts and, like any other contracts, can be enforced by law.

In cases like that of the Danbury hatters, organized labor has found that a broken agreement may bring uncomfortable consequences. If associations of employers took comfort from that, they may also take warning from this New York case. Nothing will work in the long run except even-handed justice—justice which is just as quick and just as effective when one group is the offender as when the other is guilty. There will be more respect for plighted faith everywhere if it is found that the Courts can always be depended upon to do the right thing. And mutual respect and faith are essentials in any industry.

SELECTING THE IMMIGRANTS

So much has been printed in the daily press regarding the races between steamships early in each month and the hardships borne by immigrants who arrived too late to be admitted that it is not strange if there is questioning in the minds of some people as to the working of the new immigration law under which aliens are admitted to the United States to the extent of not more than three per cent of any nation's population in this country in any one year. Therefore the statement of the commissioner of immigration, Mr. W. W. Husband, will be welcome, when he says that the method marks the successful working of a new policy under which the United States will practically choose the kind of immigrant it wants. In the past we have been the victims of steamship enterprise or of the dumping policy of foreign governments or of industrial concerns which wanted cheap labor, no matter from whence it came. And whenever restriction has been proposed interested groups raised the old cry about this country being a refuge for the oppressed of all nations. The new policy may be continued or not, but we mistake the temper of the country if in days to come there is not developed some form of selective immigration which shall have first regard for the well-being of the United States and its institutions. Human rights are not furthered by opening the door so wide that our institutions are drowned under a flood of unassimilable aliens.

Yesterday and Today in the Heart of Africa

Everywhere conditions of life have greatly improved. Cannibalism and witchcraft have passed away. The Good News is being sounded forth in at least forty languages

By JOSEPH CLARK

TO me it seems but a short time since 1880 when I landed at Banana which was then the port for the great Congo Valley. Nevertheless the many changes that have taken place, make forty years a period of tremendous importance in the history of this land and in the progress of God's plan for this world.

Forty years ago no ocean-going steamers attempted to ascend the Congo. They anchored at Banana in sight of the ocean. Very few vessels other than those from Liverpool called there. The Dutch Trading Company and Sir Henry M. Stanley had each a small steam launch which occasionally made trips up the river. On my first trip from Banana to Boma, I was eight days in a large Portuguese sailing boat loaded with poorly dried fish. The same journey is now made in seven hours. Probably not more than eighteen deep-sea steamers visited the port in a year. There was no police force, no law court, no post-office because there was no government.

The roads to the interior were untrodden by the white man except to San Salvador where missionaries of the British Missionary Society had gone. Stanley had made one journey from east to west on the north side of the Congo cataract region. Roads then did not lead from village to village, but to a common market center, and most of the natives journeyed no farther than to the market places nearest their towns as there was always danger in the other villages. The native was suspicious and from what he had heard or learned of the white man he desired the stranger to remain on the coast.

Life among the natives was very hard and hopeless for the many. Even for the favored few it was full of uncertainty. Accusations of "witchcraft" and resulting violent deaths were very common, and even babes were involved in this horrible sacrifice of life. On my first journey up the Palabala hill I saw but recently calcined bones of a man burnt at a stake by order of the old chief. Many times I heard signals telling of "witchcraft" ordeals, and later those telling the number and sex of the victims who had been killed. Cases of offenders being buried alive in the market places were not uncommon.

Generally a branch of a certain tree, driven down through the head of the "culprit" was left to grow and keep in memory the fate of the person, as a warning to others having evil powers or habits. Exportation of slaves had been put down, but domestic slavery was in full swing and the owner could do as he liked with or to his slave. One horrible feature of this was the burial alive of widows and slaves with the body of a chief. Near our mission in the early days nine slaves were buried alive in one such grave. Some had their legs broken to render them helpless.

The Parable of the Acorn

I PLUCK an acorn from the greenward and hold it to my ear; and this is what it says to me:

"By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be the shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel and the tempest will bear against me in vain, while I carry men across the Atlantic."

O foolish little acorn, wilt thou be all this? I ask.

"YES: GOD AND I!"

—Lyman Abbott.

Forty years ago there were only two Protestant missions in the country. One was the British Missionary Society and the other later became the American Baptist Foreign Mission Society. There were but three established mission stations, with less than twenty missionaries, all studying one language. There were neither translations, nor church members from among the natives.

The changes that have taken place since then seem almost incredible.

At this date there are two regular passenger lines running to Matadi, and the flags of at least six nations are frequently seen on steamers coming to this port from which the railway carries men and goods to the heart of Africa.

Now we have a government which imposes a code of laws on both black and white. With a colony in its infancy we recognize the enormous difficulty of imposing laws on the hith-

erto unhampered and lawless native; of raising up and thoroughly training an intelligent and effective police force, and in developing a general sentiment in favor of honest and lawful behaviour. But a good beginning has been made, and we have much reason to think that the good we have seen will increase continually as more knowledge of the native is gained and as the native begins to realize of what value an intelligent and sympathetic government is to him.

Another great advance will be noted on examination of maps published half a century ago, and comparison with those issued in recent years. Then the greater part of what is the Belgian and French Congo was marked, "Desert and uninhabited," whereas now paths and villages are shown by the thousand, and the white man has been in them.

Everywhere conditions of native life have greatly improved. The government has suppressed the little wars between separate villages. I remember seeing two fatally wounded women, brought in from a nearby garden, with barbed arrows in their bodies. They had been attacked by men of a neighboring village from which a slave had found refuge in the village of these women. On another occasion I saw an innocent stranger who had been fatally wounded with spears and arrows because it was thought a man from his town had stolen a canoe belonging to this one. That condition is at an end as the state has severely punished such offenses.

Except in very remote places, cannibalism and witchcraft trials have passed away and for fear of the "law" can occur only in the most secret manner possible. Domestic slavery exists in a very small and modified measure, but chiefly now it refers to girls. They are not called slaves, nor in the event of their becoming "widows" can they be "sent away" with the body of the chief.

When we turn to what has taken place in religious and spiritual matters the changes are even more wonderful. The missions now number about twenty. The three stations have become about 100, and the twenty missionaries about 400, and they are assisted by nearly 7,000

African evangelists, preachers and teachers. Forty years ago the Gospel was being haltingly taught in the Kikongo tongue, but the Good News is being sounded forth daily in at least forty languages. The whole Bible is being read in several tongues, the Gospels in a number of the others and there is a "host" of Scripture portions, religious and school books in the various languages in use.

With our evangelistic work, our Christian doctors and trained nurses, our hospitals and dispensaries, our Gospel printing presses and our Christian training schools, one cannot fail to see that God is doing great things for this needy field in Africa and we are by these assured that he is planning great things for it in the coming days.

We rejoice in the great mass of people who are crowding our dispensaries and schools and who thus come under Gospel influences; but we praise the Lord with full hearts when we think of our almost 56,000 church members, of approximately 36,000 registered as inquirers.

We have had abundant evidence of the sincerity of our converts as we think of the trials they have endured from their own people. Some have even given up life rather than turn from following Jesus. Also it is encouraging to note that about 1500 of the native evangelists and many of the school teachers are supported by the gifts of the native churches. Out of their little they gave in a year 126,267 francs, and this is in addition to much free service rendered to the Lord in carrying on the work of the churches. Surely the Lord hath done great things.

Harboring a Missionary

By A. W. RIDER

MY journeys in the Continuation Campaign took me a few days ago to Carrollton, Ill. In the library there I found in the history of the city and county, the account of the organization of the First Baptist Church.

Some ninety-five years ago, six persons met in the home of Justus Rider and banded themselves together in an organization to be known as the Baptist church of Christ of Carrollton. There were Sears Crane, Anna Crane his wife, Abraham Bowman, Mary Bowman his wife, Mrs. Elizabeth Rider and Miss Phoebe Harris, sister of Mrs. Rider.

Dr. Bulkley of Shurtleff College, who was the historian of the fiftieth anniversary says: "Some of them had been previously excluded from an anti-mission Baptist church for holding and advocating missionary views."

It is indeed significant that four of the above mentioned six who constituted the new church should have been excluded from an anti-mission church. The charge of "harbouring a missionary" was made in that early day because in the Crane home and in the Rider home they had sheltered a Baptist missionary as he visited outlying and needy districts. In addition to all this, my grandmother was charged with "believing in Sunday schools, which were not mentioned in the Scriptures."

But history justifies the pioneer, for one of those itinerant missionaries who was harbored by my grandmother was Rev. John M.

Peck, who talked of a school he was soon to start and a lad in that home where Peck was "harbored," was led to enrol in the entering class of what is now Shurtleff College and made his home with John M. Peck's family. This lad, my father, there was led to confess Christ and later came back with church letter to be the first received by letter into that little Baptist church.

It is a significant fact that Miss Norton, a granddaughter of that other missionary spirited family was present at the meeting at Carrollton a few days ago and the two families thus disciplined for "harbouring a missionary" ninety-five years ago, were represented by a grandchild, at a missionary meeting held in the church whose organization was due to the missionary spirit. It was worth while to endure opposition in behalf of so great a cause, for it led to formation of what is now a strong missionary-hearted church; it led to grandchildren and children catching the vision of a life service worth preparing for and worth performing.

I wonder if in years to come it will be said that some individuals were under suspicion in that they "harboured the New World Movement," and in connection with this, urged that higher and now seemingly impossible standards of stewardship be set before the church. But wisdom is justified of her children and future days revealing a new denominational vigor and vision and strength will give its approval to the sacrificial spirit of the New World Movement.

Night and Day

*The day is Thine—
The long, bright summer day,
From the first dawning light till evening closes,
And all its merry birds and blooming roses,
And all its golden beauty bid us say,
The day, O Lord, is Thine.*

*And Life's brief day
Is also Thine, when we
Must work, while light doth last, for our dear
Master.
O that our sluggish feet could travel faster,
And we with readier service give to Thee
Our life's fast-fleeting day!*

*The night is Thine—
The long, dark winter's night,
Hushing our birds to sleep, our flowers concealing;
But, by its hosts of glowing stars, revealing,
Through the deep sky, Thy glory and Thy
might.
The night, O Lord, is Thine.*

*That darker night
Is also Thine, O Lord,
When Thou sweet sleep to Thy beloved givest,
For while they needs must sleep, Thou ever livest,
And o'er Thy dear ones keepest watch and
ward,
Till darkness ends in light.*

Can All Churches Now Cooperate?

The following correspondence between Mr. Fred W. Freeman, president of the Colorado State Convention, and Rev. Joshua Gravett, pastor of the Galilee Church, Denver, deals with a vital matter of cooperation within the denomination. Churches are bound by inescapable bonds to the historic societies.

Agreed on Main Things

Dear Brother Gravett:

"Grace be unto you and peace, from God our Father and the Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus praying always for you. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints."

I was delighted and moved by your letter of February 8, but not at all surprised, for I know your hearty and profound interest concerning our beloved Baptist Zion. I have heard you too often pray after the spirit of Paul when he wrote to the saints at Colosse, "For I would that ye knew what great conflict I have for you * * * That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ," to have any doubts as to where you would stand when confronted with the issues of the integrity of our beloved denomination and the future of the institutions designed by our fathers and transmitted to us for the cooperative promotion of the Kingdom of God, though the ends of the earth were involved.

We have not always agreed on plans of work nor even on certain emphasis or understanding on certain theological subjects, but nothing arising out of such want of understanding or agreement has ever even strained our personal or cooperative relation on the *Big Main Things* on which we do find complete agreement, such as are set forth in our Lord's great commission as the authoritative and final word to his followers. This command stands in the wisdom and the authority of God for all his people everywhere and for all time. And the presence and power of our Lord is therein promised to such as are faithful to this great command in its entirety, and in this we find our *great agreements and deep fellowships*.

We do not need to agree on all matters of policy and plan, nor wait for the complete elimination of all faults or evils (real or suspected) in the organizations and institutions, or errors of doctrine or conduct on the part of any appointee or employee of such, in order to rally unitedly to the support of our historic societies and boards (which were designed as a means of carrying out cooperatively that part of the great commission which we as individuals or by separate churches could not accomplish, but which must be accomplished cooperatively), in this time of our great peril of debt. We must pay our debts and save our institutions now and proceed in an orderly way to do any and all other things that may need to be done in the spirit of Christian fraternity and charity enjoined by our Lord.

I am hoping and praying that our present crisis will be used by our Lord to call us all to a larger fellowship of service, unity of spirit in the bonds of peace, and in a unity of faith. I am positive that the time has come when we must seek to understand each other, and that the spirit of proscription and censoriousness must give way to the spirit of amity, under-

standing, and fraternity, in the councils and in the realms of cooperative undertakings in our denomination. I know you share this conviction with me, and that you will go as far as any man in bringing such things to pass. And knowing your splendid leadership based upon the genuine confidence imposed in you by a large number of people in our denomination, throughout the bounds of the convention, which not only respects but genuinely loves you, I am taking the privilege given me in your letter of publishing your letter and this answer in the denominational papers of the Northern Baptist Convention.

We shall surely miss you greatly at the special session of our convention. I shall read your letter to the convention at its first session, as I am sure it will set the right key for the discussion of the session.

I am looking forward with special joy to speaking to your own people on Sunday and I am sure that both Dr. Palmer and I shall have a deeply sympathetic and fraternal hearing from your people there. I know of no congregation which helps me more when I speak to it than does your own. And I am hoping and expecting that it will rally to your leadership in this as it has in all the years in the past in the long pastoral relations which you have sustained to it.

Sincerely and fraternally yours,
FRED W. FREEMAN.

Bound to Cooperate

Dear Brother Freeman:—

Referring to the special call for the state convention to consider the present emergency in our denominational life, I regret more than I can say that a previous engagement, made a year ago, will take me out of the city and I will therefore not be able to be in the convention next week.

Concerning the whole matter of the present financial obligations of our societies and boards, to which I have given most serious and prayerful consideration, I wish to say to you that without abating in any way the convictions heretofore expressed, by reason of which I could not give full and unrestricted cooperation to all the things undertaken in the New World Movement, yet, in view of the actions heretofore taken, and particularly the action of the Board of Promotion at Indianapolis on the matter of designated gifts and annual subscriptions, I find myself in complete accord with the statement Dr. J. C. Massee published in the *Watchman-Examiner*, February 2, as follows:

"The fundamental contention of Baptists for a right to express themselves carries with it not only liberty but responsibility. Since the protests we have made have been heeded, there can seem to be no reasonable reason why we should not now cooperate to the fullest extent of our ability in our mission enterprises. While these mission enterprises were indissolubly linked with the educational program we had need to reserve full participation. The need for that reservation has been removed. We do not need to stop now in the crisis confronting the general societies to settle all questions of future

policies, or to wait for correction of all evils. The present situation furnishes ample proof that protests made in the spirit of fraternity will be given heed to. They who refuse to participate in the burdens of the denomination lose right to voice in the conduct of its affairs."

I regard myself as under inescapable bonds, both to my brethren and to the historic societies founded by our fathers, to cooperate to the fullest extent in this campaign for the payment of their debts, and I shall do all that I can to influence my church to do the same. I wish I could be present at the special meeting of the state convention to express by word of mouth what I am here conveying to you by letter.

I am looking forward to the visit of you and Dr. Palmer to our church next Sunday with great hope that both you and it will be greatly blessed of the Lord in the service.

You are at perfect liberty to use this letter in any way that seems good in the effort you are making to arouse our denomination to meet its full obligation.

Fraternally yours,
JOSHUA GRAVETT.

Methods for Laymen

By F. W. FREEMAN

IT should, of course, be understood at the very beginning that organization and method are secondary, voluntary and flexible, whereas results are vital and fundamental. A bad plan well worked is better than a perfect plan indifferently followed out. "Perform the doing of it." If not this way then some other way.

In general the plans of the General Board of Promotion and the state organizations are about as follows:

(a) The state promotion board, composed of both men and women, appointed by the state executive committee.

(b) An associational or district committee, supervised by a local pastor released from his church for the period of this campaign to look after the churches within the association or district and generally supervise their activity.

(c) A similar organization in each of the principal cities of size.

The purpose of this plan is to reach every church and every member of every church with the appeal of the present crisis. This part of the campaign and organization is under the direct supervision and direction of the secretaries and employees of the General Board of Promotion and state boards of promotion. The women, through their Continuation Campaign committee, are undertaking to put the force of all their organizations, local, associational and state-wide, into vital and effective cooperation with the promotional organization above described.

The purpose and plan of the Laymen's Council is to find representative, busy and capable men who will volunteer for service and will in fact serve in parallel organization and put themselves into full cooperation with the state, district or association and church committee, the idea being,

(Continued on page 125)

Down-Town Churches Which Have Stuck

Standing by the side of the road where the crowds of men go by, they find opportunity for a ministry as varied as the needs of humanity.

120,000 Italians in the Back Yard

By A. RAY PETTY

THE English language staggers and fails when an attempt is made to describe the awful housing conditions that exist in the Italian tenement section in the lower west side of New York City. They are terrible beyond description. Dirty, dreary, sodden, unhealthful neglected, they constitute a menace to America more powerful in their depressing influence than all the "red" propaganda of the wildest and most revolutionary anarchist.

Crowded into these indecent and un-American—yes, these uncivilized—environments, these people do not know what life really means. In summer they swelter and droop under the fierce heat, and in winter they sicken and die in the cold and damp and terror of it all. We would not keep cattle in such terrible surroundings, for we could not afford to have cattle die—they are worth money. But babies—babies are the cheapest things we have. Lots of them are born; to lose many of them does not seem to be a matter of serious concern to America, and to many American Christians.

In the terrible, indecent squalor which is produced in these vile smelling, dirty, raty tenements, the infant mortality is 105 for every 1,000; while that for the city at large is 98 to 1,000. This means that we lose by death, ten more babies per 1,000 than in the city at large. In our district, where probably 5,000 babies were born last year, we lost fifty babies by death, principally on account of the carelessness of the housing and environment situation. Suppose one of these babies were yours. This would be a matter of concern. It must be a matter of action. It must be known to America.

Some day America will wake up, some day America will give justice and clean homes to these folks. Some day America will right these terrible wrongs, and tear down these festering, hellish places of sickness and suffering. Some day America will make the word "home" connote the same thing to these people that it connotes to us, or else some day America will pay for her neglect with the heavy coin of struggle.

The Judson Memorial Church has been ministering on Washington Square since 1890. Prior to this it was situated further down in the tenement section, on the corner of Bedford and Downing Streets. I do not know that it has sent out any new church organizations, but during the last forty years it has given a great many splendid members to suburban churches from the people it has won and helped to establish in life.

Our work is entirely among the Italians, as we are situated where Fifth Avenue runs out into the Italian tenements of the lower west side. 120,000 Italians pack themselves almost into the backyard of our church.

It is a tremendous challenge, but we feel that the Judson Church has come to the place now where it is meeting the challenge in something like an adequate fashion. While we feel that we must do all we can to change the conditions

that are wrong, and to bring bodily health and happiness to our group, we do not forget that the spirit must be served as well as the body. And so we carry on a broad, religious program, trying to bring the compassionate Christ into the lives of these to whom we minister. This is done in our religious services, conducted both in Italian and in English, and in our Sunday school. In all of our club work we make it requisite that at least twenty minutes shall be devoted to definite spiritual culture, either in Bible study or in a talk applying the principles of Jesus to life as our boys and girls know it. We feel that this is a vital and necessary part of our service to these people.

Our work is constantly expanding. A glance at the schedule of six years ago and the schedule of today gives an idea of the growth. But we are constantly impressed by the fact that our growth

of its people. We shall never cease to have our hearts torn by the pathos of life that surrounds us, and, God willing, we shall never cease to raise our voice of protest against the inhumanity of those who fatten themselves with the gains derived from these terrible warrens of the poor. Constantly we pray, "How long, O Lord, how long!" But in the meantime we seek to render such help as we may, and we find our opportunities for service very large, because the needs are so overwhelming.

A Great Preaching Station

TREMONT TEMPLE, Boston, is one of the down-town churches of the country which has stuck to its location despite almost incredible hardships and which now owns free of debt a down-town preaching place valued at more than \$1,000,000, where the gospel can be preached free to all. Its origin goes back to Timothy Gilbert who came to Boston from New Hampshire and united with the Charles Street Church. The membership of this church was made up of high-toned and aristocratic people. One of its members one day brought with him to church a Negro. The church then voted that any member bringing a Negro into church to occupy his pew should not only forfeit his right to the use of the pew but should himself be excluded from membership in the church. Timothy Gilbert tried it out and out he went. Some other members joined him and together on April 21, 1839, formed the First Free Baptist Church and called Nathaniel Colver as pastor.

In 1843 Tremont Temple property was purchased of the Tremont Theater management for \$56,000. Timothy Gilbert was the purchaser. He stood across the street one night looking at a sign which read, "This property for sale." Pacing back and forth before it he was saying to himself, "I must have that property. I must have it for a free church with free seats for the young and destitute of the city of Boston." Early in the morning, he went to the owners and asked the price. They told him they expected it was sold, but that they had asked the purchasers to pay for a chandelier, which they refused to do and the transfer was consequently pending. He said to them, "Suppose I pay you the price you ask for the building and buy the chandelier, may I have the property?" He was told he might and the question was definitely settled in his own mind. He said, "The property is mine, I have bought it." The building was burned in 1852, again in 1879 and yet again in 1893, but each time rebuilt and on a larger scale.

Five periods mark the history of the Temple. The first, made by Timothy Gilbert and Nathaniel Colver from 1839-64; the second by George W. Chipman, Justin D. Fulton, George C. Lorimer and Frank M. Ellis, from 1864 to 1884; the third by George W. Chipman and George C. Lorimer from 1884 to 1900; the fourth by Oliver M. Wentworth and P. S. Henson from 1903 to 1908, and the fifth by Cortland Myers and his co-workers. The sixth will begin with the great preacher who may succeed these brilliant men who have ministered in the Temple in the past.



TREMONT TEMPLE, BOSTON

has just begun. The work at the present time is so crowded that, with the exception of the Sunday preaching services, no more people can be accepted in our clubs and groups.

The Judson Health Center, which has been established in our church during the past year, is doing a fine work, and within the next six months will be moved into a building of its own, carrying on a large preventive and curative health work of great value. The operating budget for this year is \$53,000, and the American Baptist Home Mission Society has underwritten \$20,000 of this amount, with the hope that it can continue this amount for each year for five years. This is to be under the New World Movement campaign.

The Judson Neighborhood House, another child of the church, adopted and supported now by the Woman's American Baptist Home Mission Society, and the New York City Baptist Mission Society, under the efficient leadership of the director Miss Bryan, carries on all sorts of work, with daily kindergarten and a day nursery in which the children of mothers who are widows and who must work, can be left for 10 cents a day.

The workers of the Judson Church have not blinded their eyes to the tragic homes

Great laymen, great preachers and indomitable courage mark the entire history of this church which occupies a unique place in the city of Boston and indeed in the entire eastern section of the country. The determination to "give to the young and the destitute of the city of Boston a free place of worship" has created a pulpit which reaches every part of the United States and a church whose ministry reaches to the ends of the earth.

The Most Strategic Location in the United States

By W. H. GEISTWEIT

THIRTY-FIVE years ago the Third Church of St. Louis changed its base from an insignificant location to the new thoroughfare—Grand and Washington Avenues, a location of great possibilities. The church at first was not on the corner, but about 100 feet from Washington Avenue. Next to it, north, was a big Catholic school.

Business began sweeping west, touched Grand Avenue, and made that thoroughfare one of the greatest in the United States. In this period of thirty-five years, twenty-six churches moved from the territory east of Grand to the wonderful West End—all Protestant churches but two: Centenary Methodist, at 16th and Pine, and the Third Baptist Church, twenty blocks west, at Grand and Washington. I think Centenary Church has the largest Methodist congregation in the city—though it is feeling the pressure of circumstances.

Within a short block of the Third, a big Presbyterian church was located; sold, moved west—a theatre now occupies the old church building. There is another Presbyterian church just east of us—I ought to add, which is thinking of changing location.

Steadily the tide of business and pleas-

ure began to close in around the Third. The Catholics sold their school to a theatre syndicate. Though I never tried it, I think I could walk to ten moving picture houses within ten minutes, beginning with the largest west of the Mississippi, right next door to the Third, with its glare of lights. Within a short block is the largest transfer point in the city, said by some to be the largest in any city of this size in the world—the daily and nightly crowds are enormous.

Then—the city condemned the property south of us; opened up a great plaza, placing the Third Church on the edge of the greatest corner imaginable. Surely, a house by the side of the road, where the race of man goes by, stops, enters, refreshes itself, and goes on. And the race is increasingly large. On New Year's Eve the line of people around the church was so dense, four abreast, and so long, that two policemen could scarcely break it to let folks into the church who came for a watch-night service—at 10:30.

Steadily, persistently, faithfully, the church held on, and gradually moved forward until it became known all over the United States. It ought to be said, frankly, that it is not a community church; its parish is a matter of influence, and not of locality. The placing of "dots" on a city map recently, indicating its membership of nearly 2,400, showed a membership all over the great city. It is practically the Baptist clearing house for the whole city. It is open day and night.

With the vast constituency, scattered over the city, it has not hindered the growth of the other churches. The Second Church, with Dr. Bitting, is one of the finest in the country. I cannot mention them all, but may mention those which have recently built, or are clamoring for more room. In the far south, Lafayette Park is growing by leaps and bounds, in Mr. Kelly's hands; in the north and west, Euclid, Dr. Whiteside, has just completed

a beautiful building and it is crowded to the doors in wonderful service; in the farther west, Mr. Hale is doing big things in the fine new Delmar Church; while in the farther northwest, in one of the biggest sections of the city, that sturdy and capable young man, P. G. Van Zandt, is driving things to a fine issue—he has baptized seventy in the last month; and he has no adequate quarters. This West Park Church, a child of the Third, just referred to, is planning a \$100,000 plant; it needs it. I mention these outstanding things not to minimize others, but to call attention to the fact that a great downtown church, drawing its constituency from all over the city, doing a work impossible in any other location, does not necessarily cripple the work in other sections of a city.

The Third Church has adapted itself to its new environment, and will do more to meet the situation. Its services are simple. The morning service is a remarkable gathering. Nothing spectacular is attempted. The evening congregation is different, just as large, often larger. Much is made of music; every service evangelistic.

People were uneasy when the theatre began building right next door. We have gained rather than lost; the people come to the great corner in larger droves than ever; we must get them in. A cornetist stands in the window back of the big electric sign; plays gospel hymns; wonderful things have resulted; just dedicated a big pipe organ—three organs—\$26,500, a great asset in our services. So far, no pictures have ever been used on Sundays; the writer has never used them on Sundays, in all his life. This is not said in reflection upon those who do use them—God bless them and the people who feel the need of them! But—other methods seem to work here, bring the people in large numbers, and the church is better satisfied; so am I.

The Sunday school is a big institution for this city—1,203 on a recent ordinary Sunday. In earlier years this school was larger, I think; but through vicissitudes a few years ago it declined. The old order is being restored—about doubling itself in the last few years. Its organized classes are the marvel of Sunday-school history.

The activities of the church cannot be described here. We have established a ten weeks' Bible institute, with nearly 250 attendants, in the various classes; it is its second year. The teachers are all professional teachers. These subjects are taught: basic Bible teachings; church history; social teachings of Jesus (Rauschenbusch); teacher training for Sunday school; training class for young men looking to leadership among boys; a monthly class for mothers in Christian home craft—a new movement of rare value and deep appreciation. But I have only touched the fringe of this educational movement. St. Louis—and the Third Church—is the place for that Bible Training Institute so often pleaded for in THE BAPTIST!

They say last year was the biggest year yet. 370 were added to the church; 162 by baptism. Many come, many go? Yes, it sometimes seems a procession; but, bless you, if they did not come there would be none to go! And out of this vast tide of humanity sweeping by the doors many find their way into the kingdom of God.

The church building has been added to several times. It does not tell its story from the outside. But inside—? Its new foyer entered through glass doors directly from the street, is the finest thing in



JUDSON MEMORIAL, NEW YORK CITY

church architecture I know; the social possibilities are immeasurable. The great auditorium is just beyond; still farther, the educational building. Beyond that is land-space big enough for a great parish building, which somebody, some day, will build to the glory of God and good of men. The property is worth a half million.

Will they ever sell? Now and then a syndicate sees this toothsome morsel, and longs for it; and sometimes there is a seeming pause to listen to the siren voice. But I don't think the people will

ever lose their heads. Dr. Truett said a few months ago: "It is the most valuable, most strategic, most full-of-possibilities location for a church in the United States; I go further—in all the world."

A fine group of men have steered this great ship through the years; the waters have not always been smooth. The writer came when the ship was in the trough of the sea—and the day we began together the war broke out. Ah, me! But there were some gracious souls, wise men and women—God be praised for them!—to whom the praise for the present victories

is all due. I say again, God bless them. Yet we are only playing with the job. I can see—

If we had—
If we had—
If we had—

Yes, "if we had—" we could double our effectiveness in this wonderful service.

I have tried to answer the question as to the possibilities of a down-town movement for God. With the right sort of folks anything can be done—and the folks of the Third Baptist Church of St. Louis are the right sort of folks.

Baptists in the Great Cities

What the standard city mission societies are doing to meet the situation occasioned by the foreigner and to build strongly and strategically for future city growth.

Church Extension in Chicago

By BENJAMIN OTTO

IN the early days of foreign missions, a returned missionary possessed of a burning zeal for the cause was presented at the annual gathering of a Baptist convention by its tactful moderator with the remark that he would allow the man of God ten minutes to speak on foreign missions. The missionary began his address with the statement, "It takes a great man to speak on foreign missions in ten minutes."

Those were days in which the work of our entire denomination in non-Christian lands was confined to less mission centers than are maintained to-day by Baptists in Chicago. Therefore, how one may do justice or even present a readable list of the varied missionary activities of our denomination in a great metropolis like Chicago in 300 words, is answerable only by those unacquainted with the facts.

Chicago, hugging the western and northern shores of Lake Michigan, spreads out fan-like from its principal retail center, "the loop," to the north, west and south; and, as if unwilling to be confined, it stretches out beyond its corporate limits along the great railroad arteries of travel that cross its boundaries at many points.

In this urban area are housed over 3,000,000 people, of every race and nationality. Quite like birds, those "of a feather" have a tendency to "flock together." So, one may find without difficulty, quite distinctive communities—English-speaking, Swedish, Norwegian, German, Danish, Dutch, Negro, Polish, Bohemian, Croatian, Lithuanian, Jewish, Slovak, Russian, Ukrainian, Greek, Italian, Chinese, and many others. The ends of the earth meet in Chicago. The striking fact in this connection is that all these racial elements are present in sufficient numbers so that, were the means at hand, it would be practically possible to promote Baptist work among every one of them. And as to distinctly English speaking work, there are actually scores of communities in which no Protestant church of any name has planted its standard.

Experience has taught us the wisdom of varieties of approach. Sometimes the ordinary Sunday-school and church service are adequate; sometimes these must be supplemented with a colporteur, Bible worker, and lady missionary; sometimes prejudice can best be broken down and the people befriended by means of the Christian Center with its varied ministries—kindergarten, day nursery, industrial school, mothers' meetings, boys' and girls' clubs, employment agency, reading

circles—never, of course, omitting earnest preaching and presentation of the claims of Christ, in season and out of season. The city society entering a new field, studies its needs and adapts its methods accordingly.

Summarizing the Baptist mission work in Chicago, it may be gathered in figures as follows: 4 Christian Centers, 12 English and 8 foreign-speaking churches, that receive support, and 12 English-speaking and 9 foreign-speaking missions.

Detroit a Great Missionary Field

By H. C. GLEISS

THERE are more Polish people in Detroit than the sum total of all the residents of any other city in Michigan. There are more than 600,000 people in Detroit who are foreign born or the children of foreign born parents. There are about 200,000 members in all of the Protestant churches of metropolitan Detroit. This includes all of them, good, bad and indifferent. The Roman Catholic church claims a constituency of about 300,000. What of the other 600,000? Is this not a challenge that should spur us on to renewed activity?

During the past ten years Detroit has grown so rapidly that it has been impossible for any of the Christian groups to provide adequate church facilities for the newer sections. As any city grows it is essential to plant a new string of churches near the outer periphery. Any denomination that fails to make heroic efforts along this line will soon lose its standing and will be left to mourn its decay. In Detroit we Baptists have spent more than \$600,000 during the past four years, in securing desirable locations and erecting new buildings. Ninety per cent of this money was secured right on the local field. Still we have not accomplished more than half of what should have been done. Think of Michigan Avenue, the principal street on the west side, with not one Protestant church on it of any denomination—all the way out to Dearborn, a distance of ten miles. We Baptists have only one small church within a half a mile of this avenue anywhere along the entire distance and that property has been sold.

During 1922 at least four new buildings must be erected. Royal Oak, (now under construction), for Hudson Avenue, out Grand River Avenue, (to be started in April); St. Clair Avenue—greatly needed, and the Polish Christian Center. Redford should also have a new building this year, if it can be financed. The greatest need, for which we now most need help from all

the denomination is to secure a home for our Polish work. The administrative committee of the General Board of Promotion has sanctioned an appeal for \$30,000 to provide such a home. The Home Mission Society and the Women's Home Mission Society join with the Detroit Baptist Union in an appeal for gifts to this worthy cause. The Poles are accessible to the gospel as never before. Brother Morze is opening up a new work on the east side. Recently he had 550 or more Polish people present at his first meeting in a new section. Pastor Rzepecki has more than once had more than 1000 present, by actual count, on special occasions. Shall such opportunities go unheeded?

Without the help from the New World Movement we could not have done what has been done, even though only a minor portion of the money was so secured. Only by a united and hearty support of this movement can we reach approximately what is most needed.

As Things Go In San Francisco

By C. E. TINGLEY

SAN FRANCISCO, the gateway to the Orient, the most important financial center west of Chicago, with nearly 600,000 population in its own limits, and almost as many more in its immediate environment, presents what is perhaps the greatest missionary challenge in America. In the city one passes twenty-eight people before he meets one who is a member of a local Protestant church and one meets 350 before he meets one who is a member of a local Baptist church. Catholicism is perhaps naturally strong, as the first civilization was brought in by the Spanish missions. Jews and Christian Scientists are abundant, but the greatest handicap to Christian work is the multitude of gold-seeking, pleasure-loving folk, raised in Christian homes and who perhaps belonged to Protestant churches in the east, who bade good-bye to God as they crossed the high Sierras. The Pilgrim fathers, first settlers of New England, seeking a place to worship God in freedom, put their stamp on the history of the entire east. The "forty-niners," first settlers around the Golden Gate, seeking wealth and excitement, put their stamp on the history of San Francisco.

Five English-speaking churches, only two of which are self-supporting, two Chinese, and one each of Swedish, Russian, German, and Negro represent the Baptist work in the city. The two leading churches are at this time pastorless,

yet in seven months the Baptist churches in San Francisco made a net increase of 18 2/3 per cent in membership, more than one-third of which was by baptism.

The churches on the east side of the bay, Oakland, Berkeley, and Alameda, are generally stronger than those in San Francisco proper. In the entire metropolitan district we have thirty-five churches and missions doing work among ten different nationalities. The greatest forward movement in late years is probably the organization of the metropolitan district into the San Francisco Bay Cities Baptist Union as a class "A" standard society two years ago.

The churches are today in a generally encouraged condition. Some of the Sunday schools have reached the point where no more scholars can be invited because of the limitations of the buildings. The next forward movement will be a building campaign. Two churches and two missions today have no building, so are compelled to rent; five others have buildings that are entirely inadequate for present needs and constitute a great handicap to the work.

Pittsburgh

By W. C. CHAPPELL

THE development of Baptist work in the Pittsburgh Baptist Association during recent years has been based on two conceptions. The first recognizes the supreme importance in our social life of the large, industrial city as a center of population and of dominant influence over a wide territory. The second is that the denomination must function not only in the purely missionary aspects of the local field, but is concerned with any interest of any Baptist church and with any community need which the Baptist division of the Christian forces in the city is responsible for meeting. While the usual forms of city mission work have been carried on for many years in ten foreign-speaking churches and missions and through helping in the support of seventeen weaker English-speaking churches, our work has been characterized by several outstanding developments, which may be noted briefly:

1. An attempt to solve the down-town church problem by a careful survey of each field, building a program on the basis of need, place a missionary worker in each down-town church and make such additions in equipment as the change from the old family church demands. This is being worked out on the south side in Union Church, and in the Manchester district at Beth Eden.

2. Making such additions to church buildings or incorporating such features in building plans, and securing the corresponding equipment, as any type of community requires if the church is to serve efficiently.

3. The establishing of Christian Centers in strategic locations. Pittsburgh has two such: Morgan Community House for Negroes in the Hill district, and Rankin Christian Center, now under way.

4. The placing of a director of religious education in the association to bring that work up to a high standard. This includes the promotion of the B. Y. P. U., institutes for Christian workers, summer assembly and church vacation schools.

5. The W. A. B. H. M. S. has placed a secretary of Christian Americanization in the association to cooperate with our foreign-speaking missions, get information regarding the work to our churches, secure volunteers for teaching English in homes and promote personal contacts.

6. Cooperating with other denominations through the Council of Churches for the survey of districts and the allocation of fields and tasks, which fixes responsibility and justifies expenditures in equipment and operating expenses on a much larger scale.

7. The promotion of the evangelistic spirit, furnishing information as to methods through literature and conferences, and helping churches by general use of pastors in the association.

The Denver Baptist Union

By G. G. LAUGHLIN

IN December of 1919 the Baptist City Mission Society of Denver, which had been organized for several years, was reorganized and standardized into the Denver Baptist Union. In the spring of 1920 the Union extended a call to Rev. G. G. Laughlin of Detroit to become general superintendent. He accepted the call and began work June 1 of that year.

The Denver churches are well organized with a cooperative program, and we are not only facing our own city problems



MEXICAN MISSION, DENVER

at this time, but are also facing in a most serious way our whole denominational task. Denver churches are going to do the heroic thing before April 30.

A very important feature of the work of the Union in the past two years is the relocating of five of our churches. The Galilee and Barnum churches are now in the process of building, and the Bethany, Judson, and Berkeley churches are raising funds with which to build. The Broadway Church is also planning to build an extension to its present edifice. A good property has been secured for our Mexican mission. A ten-room two-story house has been bought and remodeled into a mission building, with clinic room and private class rooms. A five-room cottage on the adjoining property was also purchased for a parsonage. The total cost of these buildings, including repairs, was only \$5,000. Of this amount the Home Mission Society gave \$2,000, and the Colorado State Convention gave \$500. Our Mexican work is very encouraging. There are over 7,000 Mexicans in Denver. The pastor, Mr. Escalante, was recently assisted by Mr. Rodriguez of La Junta in a week's series of special meetings. Thirty-eight persons professed conversion, and twenty-two, mostly young men, were baptized. Others are awaiting baptism.

The Denver Union is paying all the salary of the Mexican pastor and supplementing salaries of some of the English-speaking pastors. One-third of the 20,000 Baptists of Colorado belong to the churches within the Denver Union.

Denver Baptists are very grateful to the Women's Home Mission Society for em-

ploying Miss Flint as Missionary among our Mexicans.

Church Strategy in Buffalo

By E. H. DUTTON

DURING the past fifty years Buffalo has increased 400 per cent in population. Nevertheless there are scarcely any more native-born Americans here today than at the beginning of this period. The increase has come about almost entirely through the influx of foreigners.

The lack of Christian strategy on the part of Protestants through these fifty years is expressed in the fact that today we maintain 200 churches for the one-fourth native Americans in the population, and hardly a dozen churches for the rapidly increasing three-fourths of foreign birth or foreign parentage. And the budget of any one of several fashionable English-speaking churches would exceed the combined budgets of all these dozen churches.

The net increase in membership of all the Protestant churches last year was less than 700. The net increase of the Baptist churches for the last year and a half was more than the net increase of membership during the ten years just preceding. This is due in part to the better organization and increased cooperation made possible through the New World Movement; in part to the large place in the Baptist city program given to work for the "three-fourths"—including the Hungarians, Poles, Italians and Russians. All of this work is flourishing.

More than 100 volunteer workers are giving certain hours each week to the service of a group at one of our Christian Centers. These volunteers were recently the guests of the Union at a supper conference held in conjunction with the two-days' conference on Christian Center work of Northern Baptists at the Prospect Avenue Church. The volunteers are sometimes enlisted by the missionaries; more often by the committee of the church to which they belong. For the strong churches are assuming, one after another, by formal vote, responsibility for supervision and personal service in one of our city mission fields.

The most unique piece of mission work conducted by the Baptist Union of Buffalo is carried on in cooperation with ten other denominations who trust us to hold the property and administer the activities. This is the Hebrew Mission, which has just celebrated its first anniversary of work in the present splendid building. The American Home Mission Society recently inspected the work through Dr. C. A. Brooks, who is recommending that the society assume responsibility for a portion of its budget. Miss Grace Bredehoff, formerly of the Presbyterian Mission to the Jews in Toronto, Ont., is the efficient worker among the children. She has mastered the Yiddish for this purpose. Mr. and Mrs. A. B. Machlin are the missionaries in charge, whose devoted leadership has brought the work so rapidly to its present development and success.

Recently, on Jan. 29, thirty-five pastors of Buffalo city and Association exchanged pulpits and spoke upon the New World Movement crisis. Thirty-three churches of the association were represented at the all-day conference on the Second-Mile Campaign. Missionaries Chas. P. Collet and Robert Longwell were present, also Secretaries Farrier and Sumner Vinton.

Miss Cora A. Estabrook, until recently giving part of her time to the work of the Woman's Auxiliary, will on Feb. 15 com-

mence work as field secretary of the Buffalo Baptist Union, devoting her whole time to this work.

Church Planning in Cleveland

By A. M. McDONALD

ABOUT 200,000 people have been added to the population of greater Cleveland during the last five years. During the period of phenomenal industrial development and business expansion that reached its height in 1919, the Baptists did not build a single church edifice to serve the white American population, and but one new organization was formed. The majority of the churches in existence have made splendid progress. Some of them, owing to rapid changes in neighborhood populations, have faced great problems, but have been able to solve them with a good degree of success, so that there was during that period a net increase in membership of about 10 per cent. That the American churches, although experiencing no great advance for a number of years, are alive to their opportunities, is indicated in the fact that the Euclid Avenue Church is now preparing to erect one of the most imposing church edifices on the continent. A site has been secured in the very heart of the city. In order to make this undertaking possible the church has in addition to its present property valued at \$1,000,000, secured subscriptions for \$500,000. The Lakewood Church, worshipping for some time in the basement of a building long expected, is now proceeding to the erection of a handsome superstructure. A commanding situation has been secured by the new church in the Cleveland Heights and a building is planned for that great residential city.

Seventy per cent of the population of Cleveland is either foreign or the children of foreign-born parents. Among these great groups, the Baptists have done a most aggressive work. The present activities of our denomination in this field are equal to the combined effort of all other evangelical bodies in the city. During the last five years, in addition to strengthening fields already in existence, a new Hungarian congregation was formed, and a splendid church home erected. The Czecho-Slovak Church was organized and a commodious church building secured. This has grown to be one of our leading missionary enterprises, with a membership of 110 and a regular attendance of 150. Just recently the association has purchased a new church for the Italian Mission at a cost of \$10,000, and a chapel for the Roumanians to cost \$18,000. We now conduct thirteen missions among eight different nationalities.

In Cleveland, as in other northern cities, the denomination has been called upon during the last few years to meet the problem of a large influx of Negroes. There are in Cleveland about 35,000 of them. We have forty-two Negro Baptist churches. Only twelve of these, however, have been recognized by the association as standard Baptist churches. Our largest Negro church has a membership of some 3,000. In addition to assisting a few of these congregations the association, in conjunction with the Baptist Home Mission Society and the Woman's Home Mission Society, has purchased and furnished and is now operating what is known as the Christian Community Center. Three paid workers are employed, and they, with a large number of volunteers, are conducting a great many social activities that make for the betterment of home

and community life. The religious appeal is always prominent.

To the Cleveland Baptists it has become increasingly evident that the only way to meet the challenge of the great city is by operating out from great church centers strategically located. An effort is now being made to so centralize our work in the different communities as to test the validity of this conclusion. In order that the denomination within the city may realize its strength and meet its great obligation, an effort has been made during the last two years to develop a Baptist consciousness, and a feeling of Baptist unity and solidarity. The good results of this effort are more and more apparent.

Advance Work in Philadelphia

By ORLANDO T. STEWARD

SOME of the outstanding features of the work in Philadelphia for the last five years are:

The raising of a loan fund of \$50,000 for advance work in the city. This fund enabled the Baptist Union to provide for some very greatly needed advance work. Ten churches, one Italian, two Negro and seven English-speaking, have been assisted in building operations.

Alpha Baptist Church has made splendid progress and is now free of debt and has a plant worth \$75,000.

The Italian Church was purchased at a cost of \$45,000. \$16,000 was spent in remodeling. There is a \$22,000 mortgage against the property. It is worth \$100,000 and is one of the best equipped buildings for church and neighborhood work that could be desired.

The New Berean Church is erecting a building at the cost of \$55,000, to which the Union has made an appropriation of \$10,000. This cares for a growing field for some time to come. It is a workable building and admirably adapted to the community that surrounds it.

The Star of Hope Church has a neat brown building, purchased for it in Tacony. In spite of the industrial depression it has been able to meet all its payments and gives promise of becoming a vigorous church.

The Church

"If you want to belong to the kind of a church

*Like the kind of a church you like,
You need not slip your clothes in a grip*

*And start on a long, long hike,
For you'll only find what you've left behind;*

*There's nothing that's really new;
You may be knocking yourself when
you knock your church,
Maybe it's not your church, but
you.*

*"Real churches are made by folks
unafraid,*

*Who look not upon duty with
dread;*

*Where everyone works and nobody
shirks,*

*You can raise even a church from
the dead.*

*And if, while you're hustling to help
yourself,*

*You will help your neighbor, too.
Your church will become what you
want it to be,*

*For your church is a multiplied
you."*

The Mt. Carmel Church for Negroes in a section of West Philadelphia, has been completed, making a splendid stone structure. While the money invested in this by the Union was not very large, owning the property we were able to place mortgages to cover the entire cost of construction. This congregation is speedily reducing the indebtedness.

Moore Street, a mission point, has had much needed and substantial additions made to its building. This will make it possible for a fine summer work to be conducted at this point. It is in a congested section of the city with little opportunity for the children except on the streets.

Baptists and St. Louis

By S. E. EWING

IT is evident to all that St. Louis presents one of the most inviting and difficult fields within the bounds of the Northern and Southern Conventions. Since the organization of the first Protestant church west of the Mississippi (1806), the Bethel Baptist Church, 100 miles south of St. Louis and the following year (1807) the organization of the Fee Fee Church, ten miles west of St. Louis, the Baptists have made commendable advance and such growth as to insure permanency and power.

St. Louis now has a population of 800,000 and a suburban population of 200,000 giving us a parish of 1,000,000 souls. The east side territory—east St. Louis and the Tri-Cities—has a population of 100,000 but is not organically connected with St. Louis Baptists.

The St. Louis Baptist Association, covering quite a large area in Missouri, was organized in 1817 with six churches and 142 members. There has been steady growth and now, in a much more limited area, there are thirty-seven churches with a membership of 10,911. During the 100 years, there have been about 100 churches at one time or another members of the St. Louis Baptist Association. There are now twenty-one churches within the city limits and sixteen in the suburban territory. The membership of the twenty-one city churches is 9,000 and of the sixteen suburban churches, 1,911—total, 10,911.

The church property is valued at \$1,404,300, and in addition to this we have \$1,000,000 invested in hospitals and orphanages. The home expenses for the year just closing were \$186,243.98; the churches gave \$86,411.42 for missions and benevolence. The Sunday-school enrollment is 10,511.

The St. Louis Baptist Mission Board was organized in 1884 and incorporated in 1907. It is composed of three or more members from each of the thirty-seven churches. The Board meets quarterly and its executive committee composed of fifteen members meets monthly. An executive secretary is employed for full time. The St. Louis Mission Board cooperates directly with the Executive Board of the Missouri Baptist General Association, the Home Mission Board of the Southern Convention, and the Home Mission Society, General Board of Promotion, Woman's Home Mission Society, and the Publication Society of the Northern Convention. It seeks to represent impartially all Kingdom interests and the accredited Baptist agencies for Kingdom building.

The annual budget of the Board for its regular mission work is about \$20,000. It finances the building enterprises of the mission churches which calls for an additional expenditure of from \$10,000 to \$25,000 annually. The Board cooperates

with twelve churches in the support of their pastors and has four women missionaries employed on the down-town fields. It finances the Center in connection with the First Italian Church. The Baptists have assumed the entire responsibility for the evangelization of the Italians of St. Louis. Until recently there were two German churches in St. Louis but now the services of these are practically all in English. St. Louis is known the world over as a Roman Catholic city. The foreign-born population numbers 103,233; foreign-born in the suburban territory 15,000.

The above figures do not include the work of the Negro Baptists. St. Louis has a Negro population of about 75,000 and we have sixty Negro Baptist churches with an estimated membership of 10,000. The St. Louis Mission Board is frequently in consultation with the Negro pastors and seeks in every way to promote good fellowship and render assistance.

Rochester Doings

By ALFRED E. ISAAC

THE biggest object on the Baptist horizon of Rochester is the gift of more than \$10,000,000 to Rochester University to establish a medical school. The men's college and the medical school will probably be located on a new commanding site in the southeast section of the city. With the new Eastman School of Music, housed in a magnificent new building in the heart of the city, the university will quickly take a foremost place.

The chief object of real Baptist pride is the Lake Avenue Church with its 2,000 members and its highly organized and developed school of religious education. Dr. Beaven is on his thirteenth year as pastor and his hold upon the work and the city is growing stronger every day.

And now Rochester has a Baptist Wunder. The old Second Church, now the Baptist Temple, is feeling the thrill and throb from a new pastoral dynamo that the church has recently installed in the person of Clinton Wunder. The hum of activity is heard all through the church and great crowds are flocking in to see what it is all about. Visions of a great down-town office building and religious plant are in the air.

The new Baptist Union is also looming on the horizon. The old Monroe Association and the Rochester City Mission Society have merged into a common, incorporated body, with an executive secretary and a big program of advance all along the line. New buildings and plants to house the growing work of the churches that are in immediate contemplation will involve an expenditure of close to \$500,000.

Any account of Rochester Baptists would be incomplete without mention of the seminary. It stands four-square, like the new Jerusalem, and is unaffected by the storms sweeping through our denomination. It is attracting many of our best young men who are preparing for the ministry.

Boston's City Mission Work

By LUCIE M. GARDNER

ON Feb. 9, 1921, the Boston Baptist Bethel Society, incorporated in 1852, and the Baptist City Mission Society, chartered in 1899, consolidated under the title Boston Baptist Bethel, City Mission Society. Through this action, the society not only continued the work which had been so effectively carried on for many

The Faith to Live By

A distinguished physician wrote to an anxiety-beset friend:

"In my experience the only solution of all our difficulties is to maintain a humble, childlike faith and a confident trust in the perfect love of God. With that there need be no fear, and all will come right in his own time.

"That is the faith to live by and die with, and the happiest people are those who hold firm by that faith. That is my experience after much thought, much knowledge of human nature, and not a little study of all the difficulties you relate to me."

years at the Bethel but it assumed charge of the work within the limits of Greater Boston for New Americans.

The organization has been recognized by the Northern Baptist Convention as a standard city mission society. It is a going and a growing work and is gathering about it a corps of able workers, who with the hearty cooperation of the members of the board are striving to meet and solve some of the many problems with which present-day cosmopolitan Boston is struggling.

Stations are maintained for Italian work at East Boston, the Bethel and the West End and very recently we have taken over the work at Hyde Park, which has been successfully carried on for several years by the Italian Evangelical Mission of Hyde Park. Work for Syrians is carried on in the South End, for the Portuguese in Cambridge, and for the Russians in the West End and in Chelsea. Cooperation is given the Swedish and Norwegian churches, the immigration work and the rapidly-developing work of such churches as Clarendon Street, Boston and Broadway, Cambridge. Several of the smaller churches of Greater Boston are given some financial assistance.

We shared in the Daily Vacation Bible School Movement last summer and helped to maintain schools at the West End and at Stoughton Street, thus contributing to a more wholesome vacation period for many who would otherwise have found recreation only in the street.

Last summer we acquired Bethany Cottage at Northfield, thus making it possible for nearly 200 from our constituent churches to enjoy the rare privileges and influences of Northfield's great summer conferences in one of the state's most beautiful locations.

Our society is facing the challenge of a great opportunity and given adequate financial support, we shall hope to meet it in a manner worthy of our historic leadership.

The census of 1920 places the total Negro population of the United States at 10,463,013, as against 9,827,763 in 1910, and 8,833,990 in 1900; an increase in the one case of 635,250 and in the other 993,773.

The U. S. government maintains 135 schools in Alaska with an expenditure of about a half million dollars and an enrollment of 6,899.

The Crisis—God's Measuring Rod

By J. Y. AITCHISON

ACRISIS is upon us! How shall we meet it? The work of our missionary societies and boards which are participating in the New World Movement has been carried forward thus far through a period of unprecedented high costs not only without retrenchment, but with some degree of advance.

We are now threatened with a great denominational debt. Why? The total amount of debts to Dec. 31, 1921, not including funds withheld from the schools and colleges and from the Ministers and Missionaries Benefit Board, was \$3,356,553. There was due on pledges Dec. 31, \$4,412,140 or \$1,055,587 more than the total amount of the debts.

We also owe to the schools and colleges on account of funds temporarily withheld \$2,639,383 and to the Ministers and Missionaries Benefit Board \$1,024,848, or to both \$3,664,231.

The Northern Baptist Laymen's Council found that we would need in cash from Jan. 1 to April 30, in addition to the \$3,780,000 received during the first eight months of the year, \$15,000,000. Of this amount \$8,265,439 is due on pledges by April 30. The balance, \$6,734,561, must be secured in new pledges and cash by that date. The full \$15,000,000 is required to meet obligations by April 30. This is a gigantic undertaking. Unless the full amount is secured we shall be obliged to close the year with debts.

Where is it all coming from?

From Northern Baptists!

Thousands of our people are already giving sacrificially. Others will join heartily as the facts become known. The question is not, "How much are Northern Baptists worth?" The real issue before us now is, "What are Northern Baptists worth to the world?" Christ is our Lord. We are his stewards.

We cannot hide behind excuses and criticisms. The very crisis which we face is the measuring rod by which our loyalty, faith and courage are to be measured.

The causes which center in the gospel of Christ are in danger of suffering radical retrenchment from want of financial support. Have we such a valuation of the importance of the Kingdom of Christ as will lead us to make whatever sacrifice is necessary to give adequate support to its work?

We, as a people, accepted our duty at Denver and started to forward these interests with renewed devotion and increased efficiency. We are in the midst of the task. Shall we now turn back? It is true there are many who cannot "carry on" at this time. They find themselves financially embarrassed temporarily. It is not so with all. This is surely not God's time for his people to build fortunes out of his bounty or to add to their savings before all his claims have been met.

More millions are facing starvation today, right in the heart of Christendom, than ever before. This is no time for luxury at the expense of banishing Christ from a heartsick world.

We face a crisis indeed! It is God's testing hour for us. Will Northern Baptists build homes or fortunes for family prestige at the expense of our great missionary, philanthropic and educational work? No! Our people will not be untrue to their stewardship in such an hour.

Our answer will be written into history on April 30, 1922.



The Open Forum



DENOMINATIONAL NEEDS VS. STEWARDSHIP

In my judgment there is (with a single exception) no more important matter at present before our denomination than the current endeavor to pledge our church membership, so far as it can be done, to the adoption of the stewardship league plan of financing our several world and nation-wide interests, including those of the local church. No one acquainted with the facts doubts that we have abundant wealth to finance all these adequately, and in view of this it is indeed humiliating that those in charge of our enterprises should be compelled to beg and plead for funds wherewith to save our continually jeopardized causes. We have the money; we are not an impoverished people; the only question is how to get a due proportion of our wealth into the Lord's treasury. I myself, as pastor, never felt free to insist on the perpetual obligation of the Jewish tithe; I preferred rather to urge proportional and systematic giving as more in accord with the spirit of the gospel, that is, the recognition of one's "stewardship," whether he happen to have little or much of this world's goods. (I Cor. 16:2.)

With regard to the present alarming shortage of pledges for the New World Movement's \$100,000,000, and failure in paying the instalments due on the pledges already subscribed, there are some things I should like to bring to the attention of delinquent pastors and churches, and especially to those of them who are so free either with criticisms or excuses. It has always been true, and always will be, that no man or group of men is infallible, and therefore that no plan or method for attaining any given end will be faultless; there will always be room for criticism if one be disposed to indulge a critical spirit. What I would offer for their consideration is the following:

1. If the wealthier among our brethren were really stewards of their wealth they alone, on the basis of one-tenth of their income contributed through denominational channels, would meet every financial need and give relief from the burdens that stagger us. "Well, why don't they do it then?" some one asks, while another says: "Let them do it!" thus seeking to shift his own measure of responsibility on to others' shoulders. But much forget, or else do not care to remember, that the Lord has other interests than those represented by our denomination, and that not a few of the wealthiest men in the churches are giving princely sums for the founding and maintenance of splendid institutions which but for their munificence would not exist at all. We may thank God for the rich men among us and that so many of them are large and generous givers to Kingdom purposes. But we need also to remember

that God has not given them to the church in order to relieve the rest of us from our own personal responsibility.

2. No one worthy of his membership in the church wants these rich brethren to pay his own legitimate debts. It will be a part of his Baptist independence to want to bear his own proper burden, and whatever the denominational task to take his full share of it. One may not be able to assume as large a share as another, but each will be ready to shoulder that which belongs to himself in the common obligation. In other words, no worthy Baptist wants the rich in our fellowship to subsidize the denomination—as would be the case if we, in the spirit of niggardliness, let them foot all the bills. We can preserve denominational self-respect only when each assumes his own share of the common tasks.

3. As to the ability of our churches to raise the full \$100,000,000 there can be no doubt in the mind of any one who will look in the face of such statements as find their way from time to time into the public press. For instance, a few evenings ago the *Indianapolis News* told us that in Indiana alone during the past year (1921) \$20,000,000 was spent for amusements! Startling? Yes, indeed. Probably, too, our Baptist folk paid their full share of it. Furthermore, according to the significant item in *THE BAPTIST* of Feb. 4, "Where Money Goes In One Year" the American people are paying out annually \$750,000,000 for gum and candy; \$834,000,000 for soda and soft drinks; \$1,151,000,000 for nicotine—in all of which vast expenditures no doubt our own church people also paid their share. And none of these things are among the necessities of life. In view then of these facts, assuming that they are facts, the plea of financial inability to meet the requirements of Christ's kingdom is nothing more than a lame apology for indifference to them.

4. A fellow-church member, talking with me only the other day about the formation of stewardship leagues, denied that it was one's duty to set aside systematically a definite proportion of his income (not to say the tenth of it) for Kingdom purposes, or that the Lord demanded that we do so. The increased expenses of a growing family, the high cost of living, the legitimate desire to lay by for "the rainy day," the case of the man who is out of employment, and who perhaps at the same time is trying to pay for a home, and so on, were cited and made the most of. The answer to all of which is first, that if a man has no income at all the stewardship proposition does not apply to him; and, second, in the face of the circumstances instanced, it may aid in quickening conscience and clarifying thought concerning one's obli-

gation, to bear in mind that the storekeeper will still expect us to pay our bills, and the government that we pay our taxes. Their demands come to us with the emphasis of a "must," as the Lord's do not. Yet shall we on that account become careless and indifferent to our personal relations and obligations to the progress of his Kingdom?

Indianapolis, Ind. R. E. NEIGHBOR.

WHEN "SALOME" WENT TO BOSTON

The reference in *THE BAPTIST* of January 21, recalls the campaigns of 1909, '10, '11 here in Boston for the same project—the prevention of the opera of "Salome."

Two groups joined forces. One was the "Watch and Ward Society" and citizens who objected to the immodesty of the scene of the "seven veils" and the bestiality of the scene presenting the head of John the Baptist on the charger. The other group was of those who objected to the sacrilegiousness of presenting on the stage, for money, the first one who said, "Behold the Lamb of God Who taketh away the sins of the world." Neither of these groups would have succeeded alone.

Next October one of the lessons of the international series is "The Ministry of John the Baptist." Among the "helps" for girls and boys in the 'teen age might be a libretto of "Salome" written by Oscar Wilde of London-jail fame. It contains a description of John the Baptist not found elsewhere. When "Salome" first sees him she says, "There is nothing else in the world so white as thy body. Suffer me to touch thy body. There is nothing in the world so black as thy hair. Suffer me to touch thy hair. There is nothing in the world so red as thy mouth. Suffer me to kiss thy mouth." Perseverance might be illustrated at the time when she has the prophet's head on the dish and says, "Now I will kiss thee."

At the time of the third campaign the opponents to the coming of the opera consisted of all classes. There was a Methodist bishop, an Episcopalian bishop, a Roman Catholic functionary, ministers, (D. D.'s and Rev's) and laymen.

The writer, not mentioned by name, was honored in the public print by such titles as "earnest old lady climbing up flights of stairs;" "Salome's counterpart in vindictive persistence to harry Wilde's play;" "the indomitable, implacable she who comes to life when 'Salome' impends."

It is remarkable that on that last day, the innocent promoter of the opposition was quietly pursuing the home life without any knowledge of the whirl and the swirl until it was all over.

Sincerest congratulations to Chicago! Boston, Mass. JULIA N. GOULD.



The Chimney Corner



Strictly Cash

EVEN if her name had not been Caroline, her impious family would doubtless have dubbed their little mother "Cash-and-Carry," owing to her life-long propensity for laying the money on the counter and saying briskly: "There it is! Now surely I ought to get something off for cash, Mr. Grocer" (or Butcher, Baker, or Candle-stick Maker as the case might be). Her children declare it was this daily battle of words and the small lady's frequent victories that eventually led to pay-as-you-enter cars and cash-and-carry stores. However that may be, this we do know, that in a day when cash-and-carry Christians are so sorely needed this particular cash-and-carry family should amuse and edify and arouse the rest of us.

It all came about because of a Vassar girl. Or rather, the Vassar girl was the last of a string of other college girls in town, madly scurrying hither and yon to raise million-dollar-endowment funds for their loved alma maters.

Cynthia used to come home from the office, laughing: "Now just lend me your ears, Cash-and-Carry dear, for you'll be thrilled to hear that every Holyoke girl in this burg is up to her educated neck in preparation for raising a big load of money to keep Holyoke on the map. There's Sally Brown, for instance, getting up a rummage sale; and Enid Thompson, tied to her boarding-house by an eight-weeks-old baby, yet offering to do the mending for all the dear boarders at so much per week, big or little jobs—you can hear the boarders purring a mile off. There's old Mrs. Benson who was a pioneer grad in the early days. She hasn't a cent to her name, but does that stop the old darling? Not a bit of it, she's having the time of her life *baby-tending*! Isn't it simply spiffy of her? She sits in strange houses at night to guard the cradles while parents galavant, or she's on deck by day while fond mothers shop, and she even wheels young hopefuls up and down the sidewalks—all at so much an hour. She's simply bursting with happiness at doing it for her alma mater. My, mother, it makes me wish I'd gone to college somewhere and had to hustle around for endowment money!"

Cash-and-Carry sighed: "Darling Cyn, I wish it, too!"

Then, a few months later, came Celeste, chuckling: "Three cheers for Wellesley! Every alum in town crushed to earth with a \$275 quota apiece—but are they depressed? Not a bit of it! There's Angy Snell doing public stenography after hours, and laying by a neat sum. There's the tea-room in the Fine Art's Building, just a duck of a place for good lunches. And Bobby Newton's left the tea-room to make

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Wellesley fudge, she earns more at that, of course; she's killing, declares she feels like some one wallowing in beds of molten lava, what with pans of bubbling chocolate mud on all sides of her during waking hours! But she clears \$10 a week. Alice Snow is trimming hats for people in the office where she works, and her fame is spreading, so that she's up till midnight. Oh mumsy, don't you wish you had a little Wellesley fairy in your home?"

"Don't I, though!" sighed Cash-and-Carry, wistfully.

Then came the Smith drive, with Mrs. Brooks next door renting her extra room to earn her contribution, and the Timothy Buttericks letting their daughter Madge work in a store at the holiday season.

"How people care!" sighed Carlotta. "I'd adore to be attached to something I could yearn over!"

If

*"GIVE as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving is o'er.
Give as you would to the Master
If you met His searching look.
Give as you would of your substance
If his hand your offering took."*

"So would I," sighed Cash-and-Carry.

Then came the Vassar endowment fund, with all the Vassar alumnae assessed \$250 apiece. Somehow this was the last straw—not to the alumnae, but to little Mrs. Cash-and-Carry. For in spite of the nuisance of it and the big perplexities of it and the anxious counting of slowly mounting dollars, the eager mother coveted for her diploma-less girls that thrill of feeling that a college counted on them. "Burden-bearing makes a thing all the nearer and dearer," she said, and surely she should have known, having carried all four of her children from infancy up, alone, unaided. "I figure it out this way, that to carry the burden and pay out hard cash to lighten it bit by bit develops a lot of backbone and grit and devotion."

Then out of a clear sky came her inspiration. For blue leaflets began circulating in church; prayer leagues began to meet; and little Mrs. Cash-and-Carry saw with startled eyes that the denomination was facing a crisis.

"What Baptists need," she said to herself, "is that same matter-of-fact spirit that the college girls have been showing

the last few years: 'They need money! In a way, I'm assessed so much? Well, I'll buckle in and carry this thing through. Work? Of course; but I can! Just you watch me!'"

Out of this soliloquy came the inspiration. Why couldn't she and her girls cash-and-carry this Continuation Campaign with all the devotion and alertness of alumnae?

"Why, we *are* alumnae!" she chuckled. "Talk about lectures and classes and sororities and examinations and flunking and all, what is Christian life but a school of sermons and Bible classes and women's societies? And as for exams, think of the way our godless neighbors probably question every act of ours to see how much we know about what we profess and how we differ from them—we, with all our schooling in Christ's principles. Mercy on us, how we probably flunk! And what is this campaign but a sort of *final*? Not a mere case of easing professors on low salaries, but of spreading the Christianity we profess to love so dearly. I'll just put it up to the girls tonight."

A little apprehensively she did so. Even the best of mothers never knows nowadays how suggestions may be welcomed. But with rare heartiness they pounced upon her scheme: "But what fun! We shall feel as if we belonged to something at last mumsy! And won't you be in your element—pruning and skimping and stretching our dollars." "But it's only fair we should do it. What a spectacle for the world at large, if college women can work like mad to raise their millions and we Christians give our measly ten-dollar bills, and feel magnanimous!" "People are only in college four years, but we're in life for an age! We ought to work, for I guess if alumnae acknowledge college benefits in a strictly cash fashion, we ought to quadruple their efforts for our Christian benefits...."

"It reminds me of a story," smiled Cash-and-Carry, "for once in Scotland a man was drowning and another man jumped in and rescued him, for which the drowning man gave him sixpence. 'He wasn't very grateful, was he?' asked a bystander. 'Ah wael,' said the dripping philosopher, 'nae dout he best kens his ain worth? And I'm thinking, my dears, that if we only give what Cyn calls a 'measly' sum we shall be showing how little our Christianity is worth to us."

"Amen, and so be it!" shouted the irreverent but captivated Cynthia, "Come on, girls, let's show the world! If a Vassar grad will stand for being assessed \$250 to be paid in three years' time let's assess ourselves something adequate as graduates of the College of Blessings-Handed-Down-To-Me-So-I-May-Hand-Them-On-To-Others! And first move, off comes a tenth of all my money. Next,

schemes to shovel in more dollars. Cynthia Collar and Cuff Sets—step this way and be fitted, madam! How about a little rose organdie, Miss, with a wee Frenchy knot of flowers embroidered in each corner? Terribly chic! Anybody else in this

family developing ideas?"

They were!

And we pass on their enthusiasm to challenge yours. For what we carry in our hearts is apt to come out strictly family developing ideas?"

The Young Reserves

Close Quarters

THERE were four of them—"cart-wheels," Bob's father called them laughingly, but Bob thought they were about as good-looking as anything he had ever seen.

"Can I spend them exactly as I want to?" he asked, admiring them as they lay in the palm of his hand.

"That's why I gave them to you," Bob's father said. "What's a birthday for if you haven't learned to use your presents wisely?"

"Hurrah!" Bob shouted, "just watch me! I know what I'll get—"

"Getting isn't the only thing to be done with money," his father said.

"Oh, I suppose you mean *saving*," groaned Bob, "I'm keen about saving sometimes, but just now I'd rather do something awfully special that I could watch and feel important over."

"Exactly what I meant!" his father replied. "There's all the difference in the world between *getting* something with your money and *doing* something with it. Think it over!"

Bob slipped the four silver quarters into his pocket where they jingled against marbles and pebbles and jack-stones and string and sea-shells and pencil stubs and old campaign buttons (left over from the war drives!) and a dozen other things so precious that Bob never could bear to part with them. I daresay you have queer things in your pocket, yourself, so you know how he treasured them. But no treasures were quite so jolly as those four coins jingling as best they could in that crowded pocket. Never for one moment did Bob forget them; and that night, just as he got into bed, he had reason to remember them especially for he heard a metallic sort of voice say: "These are pretty close quarters, let's get a breath of air! I dare say he's asleep by this time, anyhow."

Very, very gingerly the boy who was supposed to be asleep rolled over in bed, and discovered his four shining twenty-five cent pieces cautiously trickling out of his trousers' pockets. Tongue-tied, himself, by utter astonishment, he heard very word they said! "Don't talk about *close quarters*!" the first coin chuckled, "for that's me all over! Come on, sit down here in the moonlight, and I'll tell you my life history—all one continual disappointment from the day of my birth in the mint until now. For I was born ambitious, full of visions, and the way people use me is enough to make a self-respecting quarter blush with shame. Only day before yesterday my last owner took me in her pocket to a Baptist New World Movement meeting, and before long I felt

her crying. Her handkerchief, poor fellow, lay in her pocket beside me, and he whispered cruelly: 'Oh pshaw, if she keeps this up I'll probably have to mop up her tears and stay wet all afternoon!'

"And sure enough, she reached in just then and pulled him out. When he came back ten minutes later he was wet and shivering! 'But no wonder she cried,' he groaned, 'for a missionary was telling how hungry people are for news of God—how they crawl on their knees all day long to the shrine of some old wooden idol just to leave an offering and beg him to save them. Story after story she told, of old grannies standing in the broiling sun all day to please a wooden idol, of fathers climbing high mountains to gain peace for their souls, of little children giving their food to please some old brass image. Very sad, it was! And very useless. Espe-

cially as this missionary said that three gospels could be bought for only a quarter and distributed free to those poor people, for in the gospel they could read of the Lord Jesus and their longings would be satisfied.'

"At which joyful news I nearly hopped out of her pocket, for wasn't I a quarter? And couldn't I buy three copies of the gospels? But would you believe it—Miss Ever So Sorry wept and sobbed, wept and sobbed, wept and sobbed, and got her handkerchief wetter and wetter, yet never once did she think of me aching and longing to get to India to give out Bibles. No, that crying girl walked out of that meeting, my friends, still sobbing, and stopped at a candy store where she spent me for *candy*, Candy! And I could have gone around the world cheering forlorn anxious people....."

"You poor thing!" sympathized another silver quarter, "She couldn't have been very sorry, in spite of her name. I know exactly how you feel for I was at that very same church at the Boy Reserve Banquet, when a missionary doctor from Mexico told about a Baptist hospital down there where they need soup and soap and sheets and trays and bottles and milk and a dozen other things which very poor patients aren't able to buy for themselves.

(Continued on page 125)

New Contest: Finish Bob's Story

1. The minute Bob Spencer found what fun it would be watching his four quarters at work around the world giving Bibles to the ignorant and pills to the sick he wanted to get them busy at once.
2. For the most interesting ending about what he "watched" his dollar doing

4. *Suggestions:* You may care to know some of the things one-dollar will do for Baptists, as given in this list—

\$1 will support every Baptist missionary, mission school, mission hospital, mission orphanage, mission boat, mission nurse and teacher etc., etc. for one second-and-a-half! (A busy dollar to watch!)



THE WATCH THAT MADE THE DOLLAR FAMOUS

we will offer two prizes—one for the best story sent in by a boy, one for the best story sent in by a girl.

3. *Rules:* Call it "The Watch That Made The Dollar Famous." It should be between 200 and 500 words in length and should be mailed to Miss Applegarth, Care of THE BAPTIST, by April 1. Give your age. We will print the stories here, in April.

\$1 will buy twenty-five copies of John's gospel in any language for free distribution.

\$1 will send out a Bible woman for one week so that she may visit twenty-five homes and 100 people to tell about God.

\$1 will keep a little village school open for six days—a little school where children of all races may learn their A, B, C's and sing our Christian songs for the first time.

\$1 will support a bed in a mission hospital for one week. Think what the heathen patient can learn in that time!



Young People's Work



Topic for March 12

HABITS, GOOD AND BAD
Prov. 4:23-27; Hebrews 10:23-25

For lack of space, we are omitting treatment of the regular topic this week. Instead we present

Stewardship Program II

Topic

"YOUTH—THE STEWARD"

Scripture Reading: Matt. 25:14-30; Ps. 8.
Hymns:

"Christ for the Whole World We Sing."

"True Hearted, Whole-Hearted."

Prayer.

DISCUSSION OF TOPIC

By O. F. LAEGELER

I. *That God trusts us with His riches* is the fundamental idea of this great parable. God has delegated the administration of his world to us as stewards because he believes in us. TIME and TALENTS and all kinds of human GIFTS and OPPORTUNITIES are placed in our hands as part of the wealth of God invested in us as faithful stewards of the manifold grace of God.

"It is required as stewards that a man be found faithful." 1 Cor. 4:1-2.

II. In the parable we read: "Good and faithful Servant." *Here are the elements of a great life.* Christ does not say a great life is splendid. He does not say a great life is illustrious. He does not say a great life is heroic. A great life is all these and more, but Christ does not say so. He simply says "good and faithful"—"faithful to the trust of God."

"What is it to be faithful? It is to be full of faith. It is trusting God down to the end of the journey, through storm and sunshine, through adversity and prosperity, through good report and evil report, saying ever with the last breath—"Though he slay me, yet will I trust him." It is fidelity. It is being trustworthy as well as trustful. It is trusting God until men can trust me. It is being loyal to duty; so devoted to truth, so steadfast to principle that no lure of quick success can tempt me to be faithless. It means that I should rather be defeated than lie; that I should rather fail in business than succeed through dishonesty; that I should rather be broken in fortune and ruined in reputation than compromise my honor. And it is all this, not for a day or a year or a decade, but for life; not merely when it pays, but when it costs; not only when it is applauded, but when it is hissed; it is unto death."—J. I. Vance.

In stewardship the greatness of God is manifested in that he asks so little and gives so much. He gives the much because he believes in our faithfulness; let us not betray the trust, but rather be faithful unto death that we may receive the crown of life.

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

"To every living soul that same he saith. 'Be faithful'—whatsoever else we be Let us be faithful challenging his faith."

The young people of today can play a tremendous part in the advance of the Kingdom through our denomination. At the present time an emergency confronts Northern Baptists.

A Crisis in the Work

He is depending on us to carry on his work. The following shows the need: "The following official statements indicate the critical financial condition which our national societies and boards are facing. These distressing facts are due, in a large part, to the decrease in receipts from New World Movement pledges during the first months of the current fiscal year or since May 1, 1921.

"It is doubtless true that during the last fiscal year the receipts of every organization participating in the New World Movement were in excess of the receipts of any previous year. This is an occasion for deep gratitude to God. The increased cost of conducting our work has, for the most part, absorbed the increased income. Unless present conditions are immediately relieved and a larger income is made available, retrenchment will become inevitable.

"We are confident that when the facts are known, our people will respond and furnish the funds needed.

"A strenuous effort to collect what is due on pledges will be put forth during the remaining weeks of the fiscal year. We beseech all our churches and individual subscribers to respond heartily and promptly to this appeal. In addition to the amount due on pledges, we shall need approximately \$8,000,000 from churches and individuals which have not previously made pledges to the New World Movement. This sum together with what is due on pledges will be required in order to enable all organizations to carry on their work and close the year April 30, 1922, without deficits."

God is counting on you, as young people, to do your utmost. You must not fail Him in this hour of need.

Questions for Discussion

What is the chief requisite in a steward? Apply it in home life, school life, church, and other activities.

What change in your view of your life and possessions does this principle of Stewardship make?

In what way can the Lord count on me in the present denominational crisis?

Reading References

Books: The New Christian; Adventures in Stewardship; Money the Acid Test; A Man and His Money.

Pamphlets: Religion—An Expensive Luxury; What We Owe and Why We Owe it; Mine and Thine; What We Owe and How to Pay it; Obedience the Master's Test.

For Your Next Social

By EDNA GEISTER

The following games are taken from "It Is To Laugh," a book of games and stunts especially helpful to leaders of the social life of churches. It is published by Doran Company of New York and this excerpt is reprinted through their courtesy. Drop the Editor a line if you like, or if you do not like, this program.—J. A. W.

SPOTS

The leader has chosen seven or eight places in the room as the "spots," and has a list of them at hand. All of them have been carefully chosen, and she alone knows where they are. Guests are standing about informally when the announcement is made that in about two minutes whistle will be blown, at which time the couple standing on a certain spot will receive a handsome reward. At the same time, however, anyone seen standing alone will be fined. A partner is essential to winning a prize or to make one immune to a fine. Even if a person is standing on the lucky spot at the time the whistle blows, if he is alone he must pay the fine, one cent.

To promote a general moving around, and to add to the spirit of the game, lively march music is played all the time the guests are supposed to be moving, although no definite line of march is encouraged.

Two additional rules insure the success of "Spots." After the first spot has been found and the prize awarded, the game goes on and another spot in some other part of the room is the lucky one. But no person can have the same partner he had while the first spot was being sought. The same fine of one cent is imposed on any two people who seem to think they have an option on each other.

The same thing is true of location. Anyone found standing in the same place he occupied during the first round, is fined, with much publicity.

The game goes on until the seven or eight spots have been located and the "handsome rewards" given out. All the spots have been chosen with the purpose in mind being to get guests absolutely relaxed, thoroughly mixed and free from any stiff formality. That is why a definite line of march would be fatal. Instead, let the first spot be behind the piano; the next on the platform; the next leaning up against a pillar, etc.

To sum up, the rules are as follows:

1. Everyone must have a partner.
2. Partners must be changed for every round.
3. No one is allowed to stand in the same place for two successive rounds.

Four or five so-called "policemen" assist the leader in detecting violators of these rules and much publicity is given the fining of the offenders.

The success of the game depends entirely on the ability of the leader to make her guests feel the great desirability of finding one of those elusive lucky spots. No one knows where they are. All they know is that it behooves them to move, to get a partner, to keep on moving, and to keep on getting partners!

THE TREASURE HUNT GRAND MARCH

Hide flags or Washington's birthday favors or covered candies in every conceivable spot. Guests are lined up with partners as for a Grand March. The line of march is around the room without coming up the middle. When the music begins leaders start marching. Suddenly the director's whistle sounds as the signal that the hunt is on. They break ranks and scramble to find the hidden favors. Two whistles sound sharply, the signal to discontinue the search at once, find your partner and get into the line of march which is straggly and uneven at best, but it makes no difference as long as every one is in it and no one is hunting favors. The music and marching continue until another single whistle proclaims an open season for favors, the last one.

At the double whistle they continue their marching as before except that the leaders bring the line down the center, and all halt while the director finds out who didn't get any favors and who got the most.

KIDDY-KAR RACE

The course should be about thirty feet in length. The biggest men present are chosen for drivers, and there are two drivers for each team.

The kiddy-kars are lined up at the starting point, with drivers No. 1 sitting on the cars, all set to go. At the whistle they are off, the cars propelled in the usual and only possible fashion! They travel to the goal about thirty feet away, and return, immediately turning their cars over to the other member of the team, driver No. 2, who starts off without waiting for any signal, to run the same course. The one who is first to return to the starting place wins the race for his team.

The possibilities of a kiddy-kar made for a five-year-old but propelled by a forty-five year old are almost unbelievable!

FRIENDLINESS

Men are in one line, girls in another. It is the object of the girls to be so friendly that the men, who are perfect glooms, cannot help smiling. The girls may laugh or giggle or smirk or make faces in their efforts to break the gloom that seems to be holding the men. Any man who forgets his manliness to the extent of smiling even the least little bit, goes over to the side of the ladies. At the

end of the three-minute time limit, all the men whose gloom has not been broken and who confidently wait for the prize they think forthcoming, are fined ten cents for being killjoys.

Another friendly effort is the revised version of the popular song "Smiles." At first it is sung correctly, but the next time the word "smile" is omitted, and in its place, each singer smiles his sweetest possible smile at his neighbor. It is painful.

MUSICAL RUTH AND JACOB

This is particularly for a group of guests who could in no sense be called musical. The guests are standing in a circle with a man and a girl in the center. If the group is large, have them crowd in to make the circle space smaller so that it will not make Jacob's work too difficult. The game is played like the old-fashioned "Ruth and Jacob," both of them being blindfolded, it being the task of Jacob to catch Ruth. Instead of calling "Ruth" however, Jacob sings up the scale, whether he can or not, and Ruth answers by singing down the scale, both of them using "Loo" instead of do-re-mi.

The game is infinitely more ridiculous if neither one can sing, and if the leader has created the right atmosphere, even though a man protests "I just can't sing," he will usually finish up by making a noble effort to do it anyhow!

When Jacob catches Ruth, the leader who has in the meantime been looking over the circle, immediately announces the next two victims and almost invariably public opinion will be with her to such an extent that they step forth, willy-nilly.

THE VARIETY STORE

Guests line up in two equal lines, men in one, women in another, all of them facing the center. On a little table at the head of each line there is a choice collection of objects which are awkward to handle, the objects on the two tables being exactly alike of course. The leader is standing at one of the tables, with an assistant at the other. When the lines are ready these two leaders begin passing objects down the line. As they reach the end of the line they are put on the floor. When all of them have been passed, the lines quickly turn around and face the other way, and begin passing the things back again, to see which line can first get all of them back on the table.

The fun in this race lies in the nature of the objects chosen. The following list has been used to good (or evil?) advantage:

1. Old fashioned flatiron.
2. Tin pail.
3. Curling iron.
4. Coffee pot.
5. Fan.
6. Rubber ball.
7. Toy engine.
8. Big potato.
9. Egg.
10. Hair receiver.

PARTNERSHIP RELAY

Six or eight couples are placed in groups of two couples each; one couple standing behind the other, the entire group about twenty feet from a goal line. The girls take their partners' arms and retain possession throughout each event despite the inevitable protest at lagging! At a signal, each first couple walks to the goal line, carrying out directions given before each event of the relay; then hurries back and

touches off the second couple. Events might be as follows:

1. Each man carries a glass full of water. At the goal he hands it to the girls who must drink it all before they can rush back to the starting point.

2. Together they clap hands and sing Yankee Doodle as they walk to the goal and back.

3. Each man has a cracker. At the goal he gives it to his partner who must eat it and is not allowed to start back until she can whistle.

4. At the goal line the man sings up the scale and waits for the girl to sing down the scale before they can go back.

5. While they are hurrying to the goal line the leader may blow her whistle at any time, which is the signal for them to turn completely around once, and then continue their course. Because their arms are locked and because they always have different ideas about the right way to turn, complications arise!

SHUN THE CIRCLE

Guests form a large circle, the men on the right side of their partners, all of them faced for marching. Four or more circles about four feet in diameter have been roughly drawn in chalk on the floor. The distance between them depends on the size of the circle formed by the group. When the music starts, everyone begins to march around in circle formation with the one rule that every one must walk straight across each of the small circles described on the floor. Suddenly the leader's whistle blows, the music stops, all movements halt, and any one caught in any of the small circles is discarded! If the leader has a watchful eye she can blow the whistle at a bad time and make it mighty uncomfortable for some couple just posed to take the first step into one of the circles or another couple just on the outer edge of the danger zone. The precarious balancing in either case is choice!

This continues at the leader's discretion. Almost never is it advisable to carry it through till the last couple is caught.

CIRCLE HANDSHAKE

It is good psychology to have a genuine mixer at the end of the evening as well as at the beginning. After the last game the guests form a circle. The leader asks the one standing nearest the door to shake hands with his right-hand neighbor, and to continue shaking hands all the way around the circle, telling each one "Good-night," until he has gone completely around, after which he drops out of the circle. At the same time, however, all the others are beginning to do the same thing. He had no sooner finished shaking hands with his right-hand neighbor and gone on to the next one and then on to the next, than this same right-hand neighbor began doing the same thing, shaking the hand of his neighbor to the right, and so on around the circle. Each one does the same thing, so that after No. 2 has passed No. 3, No. 3 starts immediately to shake hands around the circle, and as soon as he passes No. 4, No. 4 does the same thing.

In this way it is inevitable that everyone shake hands with everyone else and bids them all "Good-night."



Religious Education



Why Not a Graded Church?

By WILLIAM H. MAIN

NO. 1. ITS IMPORTANCE

WE ARE grading about everything else, why not grade the church? The very best thing for us all is religious education, but why not begin it a little earlier? Formation is much better than reformation. A young tree was broken. Carefully the broken parts were placed together and securely bound. Years later, during a storm, the tree broke again, in the very place where it had been mended.

Christian training seeks to make us what we ought to be. If we desire a beautiful garden we do not leave it to care for itself. We plant, keep out the weeds, and train, and thus shall we behold its beauty. A bar of iron worth \$5 made into horse-shoes is worth \$10.50—made into needles is worth \$355. The increase in value is due to refining and development.

Training changed the lad, who seemed always to be whittling sticks, into that most eminent of English sculptors, Sir Francis Chantry. For five years Porpora, who trained Cafferelli the singer, would allow him to try nothing but a series of scales and exercises. During the sixth year he added articulation. At the end of the sixth year Cafferelli imagined himself to have made little progress beyond the mere rudiments of his art, but to his astonishment, his master said: "Young man, you may now leave me. You are the greatest singer in the world."

If training can make great sculptors and great singers, can we not train people to become great Christians? Religious education is the very heart of true evangelism. There ought never to be occasion for the conversion of adults: this ought to have been brought about in youth. How prone are pastors, in reports of baptisms, to emphasize the number of adults who have made profession of faith. Think of the years lost which might have been used in service for the Master. Every young man of twenty-two years of age was twelve years old ten years ago. Not very profound, but exceedingly important to remember. Ten short years from childhood to manhood, and all these years often in the keeping of one pastor. Here was a plastic mind, a sensitive spirit, a tender heart—an active, imaginative, often heroic character—often neglected. It ought to appeal to the very best intellectual forces in the pastor and teacher.

Here is a mighty interesting task—a task worthy of the best effort of the most highly intellectual man or woman. In reaching the child-man three faculties must be aroused—Attention, Interest and Consideration. In reaching the child-heart there are three other faculties to

be touched—viz.: Apprehension, Comprehension and Affection. In moving the child-will there must be the strengthening and stimulation of Intention, Expression, and Self-direction, which will lead to open confession. Surely a task worthy of the greatest of teachers.

The Bible-school alone cannot train young Christians so that they shall become the heart and life of the church of tomorrow. We are told that about 80 per cent of our converts come from the Bible-school, but it is a startling fact that a large number of these pass through the church out into the world, and are lost to the life and work of the church. We cannot place too much emphasis upon a graded Bible-school, but we surely have placed too little emphasis upon the importance of children attending the worship services of the church.

Conversion is not the only essential in the Christian life, for we are taught that we are saved to serve. In many of our congregations there is a deplorable lack of young people. Surely if 80 per cent of our members join the church in youth there ought to be a large number of young people attending our services of worship. They will if we make it interesting for them.

Paul, when he thought of Timothy, suggested three stages of life. He wrote to his son in the Gospel—"From a babe thou hast known the Holy Scriptures." Again he wrote: "Let no man despise thy youth."

Still again he wrote: "Study to show thyself approved unto God, a workman who cannot be put to shame, rightly dividing the word of truth."

But there was something before all this—the unfeigned faith that was in Timothy first dwelt in his grandmother Lois, and in his mother Eunice—and thus in Timothy—through Christian training. It is quite likely that Timothy had a grandfather and a father, but in this educational program they are not mentioned.

Many years ago a little boy—trained to attend the worship services of the church—suddenly saw the truth, gave himself to Christ, and became a minister of the Gospel. For over forty years he was pastor of one church. He gave much attention to the children. His oldest son, trained to attend services of worship, was baptized by his father when the boy was twelve years of age. He later became a minister, and when his boy, trained to attend services of worship, was twelve years of age his father baptized him, and he too became a minister of Christ. He in turn baptized his boy when he was about twelve years of age.

In our next article on "Why Not a Graded Church?" we shall consider The Method, and try to tell how one church helped to solve this great problem.

International Uniform Lesson for March 12

AMOS WARNS ISRAEL (TEMPERANCE LESSON)

Amos 6:1-8. Golden Text: Proverbs 20:1.

Background

Amos, a contemporary of Jonah, prophesied in Israel about 750 B. C., during the reign of Jeroboam II. Of himself he says: "I was no prophet, neither was I a prophet's son: but I was a herdsman and a dresser of sycamore trees: and Jehovah took me from following the flock and said unto me, Go, prophesy unto my people Israel." He was a Judean from the desert lands of Tekoa, about six miles south of Bethlehem. Amos wrote his book about 755 B. C., the first of the prophetic books, hence he is called the "father of written prophecy."

The Lesson

The strength of open spaces, the force of the simple, rugged life Amos had lived shows in the elemental utterances which he hurls at the people of Israel. To none other could the life of ease and luxury they lived have been more abhorrent than to this man who demanded nothing in the way of physical comforts. He was confident but with no conceit, taking no credit to himself for any of his prophecies; he was but the medium through whom Jehovah spoke. At the time of this lesson Israel was complacent in peace from wars and in a sense of security. It was a prosperous period, and the people had become self-indulgent, thinking only of their own pleasures and comfort. Then came this disturber of their peace with "Are ye better than these other kingdoms?"—mighty ones which had fallen—"Ye that put away the evil day . . . that lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs out of the flock and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that invent for themselves instruments of music . . . that drink wine in bowls and anoint themselves with the chief oils. Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away."

And the dark prophecies of Amos were fulfilled. Both Biblical and Assyrian evidence shows us that.

Lesson Thoughts

1. "Woe to them that are at ease!" Ease and idleness are the prolific parents of evil. 2. One does not drift nor sink into goodness—an active, definite stand must be taken. 3. "Sing idle songs"—"jazz" days then, also. 4. "They eat the lambs out of the flock"—is not the present time one when the "lambs of the flock" are threatened by just such conditions as the prophet describes?



Our Own Folks



Change in Place and Date of Northern Baptist Convention Meeting for 1922

By W. C. BITTING

THE next meeting of the Northern Baptist Convention will be held in Indianapolis, Ind., June 14-20 inclusive. The change in place and date from Seattle, July 5, came about in this way:

The seriousness of our denominational situation with regard to the New World Movement, and the necessity of a large and representative gathering to consider questions which the existing emergency raises, have made many lovers of our denominational welfare think deeply. In a letter to the corresponding secretary under date of Dec. 14, 1921, Dr. J. F. Watson, chairman of the Seattle local committee, expressed his personal opinion, without consultation with any one else, that it might be for the welfare of our denomination if this year's meeting of the convention were held at some place more accessible to our denominational hosts. No one can exaggerate the unselfish spirit that was willing to give up the coveted joy of entertaining our convention for the sake of the welfare of our work. Absolutely no other consideration was in the mind and heart of this unselfish brother when he wrote those words. This personal opinion was communicated to the members of the executive committee and the director general of the Board of Promotion who knows the situation probably better than anyone else. An overwhelming majority of the executive committee agreed with the opinion of Dr. Watson. The director general and the president of the convention both felt, however, that it would be unwise to change the place and date. The chairman of the law committee expressed the opinion that the by-laws of the convention gave the executive committee power to change the date but not the place of meeting. Meanwhile, Dr. Aitchison visited Seattle and telegraphed the corresponding secretary that he saw no reason for a change so far as any conditions in Seattle existed. Nothing further was done.

Meanwhile, the corresponding secretary was receiving resolutions from ministers' conferences in various parts of the country, and letters from individual Baptists asking for a change of the place of meeting to one more accessible to our Baptist population, the center of which is said to be at a point somewhere between Buffalo and Cleveland. The executive committee of the Woman's Foreign Mission Society passed a resolution that it would be in every way desirable to meet elsewhere than in Seattle in view of the grave situation that confronts us and of the great expense necessary for the majority of our communicants who live in the east if we were to meet in Seattle. Many were saying that they could not afford to make the trip across the continent.

After the conference at Columbia, Mo., of which our denominational papers have given some account, the corresponding

secretary met a number of Baptists on the evening of Jan. 27, as they passed through St. Louis on the way to their homes. In the group were the president of the convention, the director of the General Board of Promotion, the president of the Woman's Home Mission Society, the chairman of the program committee for the next meeting of the convention, the editor of the *Watchman-Examiner* and the corresponding secretary. Other well-known Baptists had been present at the dinner given to these returning delegates, but had to take trains too early to enable them to participate in this conference. The corresponding secretary laid before the group the resolution of the executive committee of the Woman's Foreign Mission Society, and other documents conveying the sentiment of Baptists in various parts of the country. It was unanimously agreed that the place and date of the convention should be reopened. The corresponding secretary at once wrote to the brethren in Seattle stating the opinions of those who were present. With the same magnanimity which characterized the chairman of the local committee, the Seattle brethren, in view of statements concerning the existing need for a representative meeting, telegraphed the corresponding secretary that they would relinquish their claim to the meeting of the convention this year.

Meanwhile, the brethren in Indianapolis, Ind., had heard of the opening of the question as to the place of meeting. Letters were received saying that Indianapolis would be glad to entertain the convention. The corresponding secretary at once communicated by telegraph with the members of the executive committee and the secretaries of the cooperating organizations and boards. Prompt replies were received. All expressed the opinion that we should accept the invitation of the Indianapolis brethren. The dates June 14-20 were necessarily fixed by the availability of hotel accommodations and of a meeting place in that city.

The corresponding secretary has received resolutions passed by the Board of Promotion of the Western Washington Convention on Tuesday, Feb. 7, as follows:

"Whereas: The Board of Promotion of the Western Washington Baptist Convention in regular session Tuesday, Feb. 7, 1922, having heard the correspondence between its executive secretary, J. F. Watson, D.D., and the corresponding secretary of the Northern Baptist Convention, W. C. Bitting, D.D., in regard to the advisability of changing the place of meeting from Seattle to some point near to the center of Baptist population, after a full discussion voted:

"That the Western Washington Baptist Convention, with very great regret relinquishes its right to the meeting of the convention this year.

"Now therefore: Be it resolved, that this action was taken because Washington Baptists feel that a crisis confronts the denomination and that the interests of the Kingdom of God will be furthered by a larger convention than would gather

if the convention were held in Seattle.

"The action is taken, further, with the expressed understanding that we renew the invitation for the convention to meet in Seattle whenever, in the judgment of the convention it can come West without injury to the cause of Christ; next year, if possible and not later than the year 1925.

"Be it resolved, further, that Western Washington Baptists want it distinctly understood, in taking this action that the city of Seattle is amply able to care for the convention this year and that only the highest reasons of loyalty to Christ and his Kingdom induce them to take this action."—J. F. Watson, Secretary.

There has also been received the official invitation of the Baptists of Indianapolis reinforced by the action of the executive committee of the Indiana State Convention. This official action was taken on February 10.

The corresponding secretary cannot convey to the denomination in sufficiently appreciative language the beautiful spirit of the brethren in Seattle, and also in Indianapolis. The entirely unselfish desire to promote the interests of the Kingdom of God as entrusted to our beloved denomination, and the desire that our Baptist hosts shall act with consecration to meet the solemn obligations resting upon us, have dominated our brethren in Washington and in Indiana alike.

Too much space would be required to quote the resolutions adopted by ministers' meetings in Chicago, Philadelphia and Providence, R. I., and also to give extracts from letters of well-known, beloved and useful pastors and laymen in various sections of the country, all of them alike expressing the same spirit that pervaded the hearts of the brethren on the Pacific Coast and also in Indianapolis. Truly the spirit of Christ controlled all minds.

Only one thing remains for all of us: The dedication of our hearts and purses to the holy enterprises to which our discipleship to our Lord commits us all.

No doubt the convention itself will ratify the action of its executive committee in assuming to change the place of meeting under the circumstances outlined above.

Florida

By E. P. BRAND

There are 700 Baptists churches in Florida and about 75,000 members. The Baptists are more than twice as strong as any other evangelical denomination. We spent one Sabbath in Jacksonville, the largest city in the state with a population of 91,000 according to the last census. There are thirteen white English-speaking churches in the city. January 16 we attended morning service at First Church. There were 480 in Sunday school. The meeting house is a large stone building. The auditorium, gallery and about half the Sunday-school room were full. Sunday night we attended service at the Tenth and Eighth Street Church, another large stone building with a larger Sunday

School than First Church. The auditorium was full.

St. Petersburg is a new northern city. There are two Baptist churches here. Rev. E. T. Paulson, an Indiana man, is pastor of the First Church. It has 525 members. A large, well-located basement is complete and is being used. The church expects to finish its new building by next September. It will cost \$100,000. The Grace Church is in the business center of the city. It has a large auditorium not well arranged. Rev. W. H. Hubbard is the pastor. He has the reputation of being a very fine preacher. The church has purchased a splendid lot for a new building, and has more than \$100,000 worth of property but there are some serious hindrances to its building.

Dr. G. Campbell Morgan is now in St. Petersburg giving a series of twenty-four lectures on Bible teaching under the auspices of the First Baptist and Presbyterian churches. The largest buildings have been overcrowded at each of his lectures except on one or two rainy days.

Sunday School at Marshall, Mich. Increases Its Enrollment from 168 to 445 in Fifteen Months

By J. BURT BOUWMAN

In considering the increase in enrollment of our Sunday school in the last year it ought to be clearly understood at the outset that there has been no industrial boom or change in Marshall. Marshall is recognized as a static town with a population of about 4,200, to which seven churches are ministering.

Upon my arrival at Marshall, Nov. 1, 1920, a survey of the town was promoted. About 500 names of men, women and children, with their ages, who did not attend church or Sunday school were thus secured. Their names were transferred to cards and the cards distributed to the proper Sunday-school classes. For example, a class of boys, ages from twelve to fourteen, was given the names of all boys of that age and told to get them lined up. Some classes enrolled their entire list of prospects in a few weeks, and a large number of those have since joined the church.

A survey, however, followed by such a campaign would be quite useless unless the Sunday school had a program under way, which would continue to challenge the interest of boys and girls. A varied range of activities was promoted, including a mid-week meeting every week, athletics, summer camp, suppers, outings, hikes and personal evangelism. As a result of such a wide program a very limited number of those who enroll are lost sight of.

Although our Sunday school had a very efficient superintendent it was impossible for him to give close attention to such a program. The following directors were therefore appointed, responsible to the superintendent but to work with the classes: An educational or program director, who gives special attention to teaching material, teacher's training, and all educational features of our work; a membership director, who promotes all plans for increasing our enrollment and who has all pupils properly enrolled and listed; an attendance director who works with classes that have a low percentage of attendance, urges teacher and class presidents to look up absent pupils and promotes competition in attendance between classes; a social director who takes charge

of any social activity involving more than one Sunday-school class; a devotional director who looks up prospects for church membership with the help of the teacher and who is to help in the organization of prayer circles in the various classes; an athletic director who promotes all inter-class athletics and directs all group games.

All Sunday-school classes above the primary are organized and have some kind of mid-week activities. Class presidents are included in the workers' conferences, with the result that they appreciate their responsibility and are constantly working on enrollment and attendance.

While the possibilities for new scholars among boys and girls in Marshall seem almost exhausted, our rural program is just beginning to function, and while we have no space here to tell about this work we can see unlimited possibilities in this field.

We might summarize the reasons for increase as we see them, as follows: A survey which did not leave the names piled in a corner but put them in the hands of active membership committees of classes; a system of enrollment and re-checking which is accurate and which keeps the name of all those enrolled constantly before teachers and officers; Sunday school directors who work at critical points in the Sunday school where we usually expect an already overworked superintendent to function; a challenging all-around program; organized classes and active contact with class officers.

Founders' Day at the Baptist Missionary Training School

By LOUELLA P. FORD

VASSAR, Smith, Wellesley—in truth all the colleges for women pay annual tribute to the men and women who were instrumental in their founding. Why, indeed, should not the B. M. T. S. have a founders' day as well? This thought took root in the always versatile mind of President Clara D. Pinkham. When a thought is actually rooted in that very productive soil, it at once grows, and the branches are spreading in specified directions in an incredibly short time.

In cooperation with the Training School committee of the W. A. B. H. M. S. plans were put in operation. Necessary committees were appointed and presto! a well rounded, perfectly planned, and admirably conducted Founders' Day was released to a Baptist public, on Thursday, Feb. 2.

And the Baptist public came. It was the dual celebration of the forty-fifth anniversary of the W. A. B. H. M. S. and the forty-first anniversary of the founding of the B. M. T. S. The commodious, dignified building that we all love presented a commanding front. Never have the halls and library and reception rooms and chapel assumed a more gala appearance—flooded with light and brilliant with flowers. The guests were so happy, the face of the president so radiant, the girls so attractive and responsive to every wish and inquiry. I ask you who were there, wasn't it a red letter day in our Baptist calendar?

Tender visions came trooping through the years. It was a triumphant crystallization of the high idealism of a few noble, far-seeing women.

The Alumnae luncheon, presided over by Miss Lottie Herring, president Central District Alumnae Association, opened the day's program. Never was there a more devoted lot of graduates gathered around

luncheon tables. Loyalty to and love for B. M. T. S. was the key note of the after-luncheon program and greetings were brought by many graduates of different years. The spirit of camaraderie, of love and loyalty, of holy fellowship ran high.

The historical session opened at 3 o'clock, Mrs. J. H. Chapman presiding. The chapel was green with ferns and glowing with roses, tulips, and jonquils, the gift of Mrs. A. B. Meeker, the only living representative of the original board. The American flag and the Christian flag stood sentinel on either side. Mrs. A. G. Lester, president for seven years of the W. A. B. H. M. S. and chairman of the building committee of the present building, gave the historical sketch of the training school, so full of research, so replete with first-hand knowledge of the school from its beginnings that it cannot be adequately reported in a short sketch. It will soon be issued in pamphlet form and prove a valuable asset to missionary literature. It was fraught with humor and pathos. It brought laughter and tears; as she talked, the old atmosphere came back. The present slipped into the past. Ghosts walked—strong, friendly, constructive ones. We harked back to the days of Mrs. J. N. Crouse whose power of perspective brought the school into being; Mrs. Whaley, the house director de luxe, a Southern woman of character and poise and dimples; of Mrs. C. D. Morris, a graduate of Mt. Holyoke, a combination of sweetness and strength and deep spiritual power; of Miss Burdette, the teacher and writer, the first editor of *Tidings*, the keen executive whose fingers fairly dripped with accountability. Mrs. Lester told us that the school "grew in wisdom and stature and in favor with God and finally with man." Mrs. S. C. Jennings, a niece of Miss Burdette, and on whom the folds of her mantle have fallen in a marked way, gave most charming personal bits of experience with the triumvirate who formed the faculty in the early days. Mrs. Jennings said in closing—"Perhaps no three persons so unlike in many respects ever lived together as these three women did, but they had one common love—the Baptist Missionary Training School."

Some of our Training School workers brought messages. Representing the Negroes, Miss Mattie Fisher, gracious and alert, paid a wonderful tribute to what the Training School had meant to her and to her race. Miss Troeck—our vigorous and popular Miss Troeck—told us as no one else can how the Training School prepared her for work among the immigrants. Miss Ada H. Boyce, missionary supervisor, for several districts in the Middle West, stressed the bringing of the message of Jesus Christ. Mrs. Andrew MacLeish, with magnetic force, told of the impact of the Training School in foreign lands. We hope at some future date to give Mrs. MacLeish's address verbatim so replete was it with the thought that the girls who have been in training here can carry their acquired knowledge to far-away lands and establish Training Schools there.

This session was closely followed by the Student Session in which the students themselves, in clever words and descriptive living tableaux, visualized the history of the Training School already given. O girls, you were clever and apt. We laughed. Then we wanted to cry. Indeed it was a picturization of dreams come true. A constantly enlarging vision that has come down through four decades. An evolution. A marching on. The wonder of it. The answer to prayer. The crowning of consecrated endeavor. A long cry it is

from the first missionary who came back for a three months' training to the present fully equipped woman who stood before us in cap and gown with her B. A. degree in her hands. The torch has been passed on and we are bearing it high!

Then the banquet. Served it was with great efficiency under the direction of Miss Ellen J. Simpson, the present house director. The two dining rooms were thronged. The tables were brilliant with candle light and red carnations. President Pinkham presided with glorious optimism, a triumphant spirit and spontaneous sympathies.

A double quartet from the Olivet Church sang Negro spirituals. How they can sing! Voices of silver! Slipping, sliding, crooning! Then an undefined obligato blending into "Nearer My God To Thee."

The address of the evening was given by Rev. Charles Whitney Gilkey, pastor of the Hyde Park Church. It formed a perfect ending to a perfect day. Mr. Gilkey is so knitted in thought and spirit with the young people of our schools and colleges that his mind is always attuned to theirs. He is always presenting a gleam farther on for them to follow.

He spoke for us all when he said that we were there because we loved the Training School and had a faith and loyalty to and in it. Mr. Gilkey traced the growth of the school, declaring that it had ever risen to meet all emergencies. He particularly stressed the need, actual as well as psychological, of a training that should enable our missionaries to meet the educated foreigner on a basis of intellectual equality.

So ended our first Founders' Day, and ideals were enlarged and hearts made big and glad and a new loyalty and allegiance pledged.

Offer of Baptist Theological Union Accepted

The following recommendation was enthusiastically adopted at the recent meeting of the Administrative Committee of the General Board of Promotion on Feb. 7-8:

"We recommend that the generous offer of the Baptist Theological Union be accepted, and that the funds released from the askings and the gifts which it has offered to return be included in the general fund of the New World Movement. We further recommend that the following expression of our appreciation of the generous offer be spread upon our records, and incorporated in Dr. Aitchison's letter to Mr. Robert L. Scott, President of the Board of Trustees of the Baptist Theological Union and Dr. Harry Pratt Judson, President of the University of Chicago.

"The Administrative Committee of the General Board of Promotion of the Northern Baptist Convention is profoundly moved by the spirit of unselfish and sacrificial devotion to the Northern Baptist Convention's forward movement for the evangelization of the world, which prompted the Trustees of the Baptist Theological Union to release all undesignated funds already contributed, and its claim on any future funds of the New World Movement Campaign, excepting only those which must be applied to designated purposes, in order that the missionary, educational and evangelistic needs which are more pressing than its own, may be met at this time.

"This new evidence of the loyal support of the entire denominational program on the part of the Baptist Theological Union, greatly encourages the Administrative Committee. The Adminis-

trative Committee, therefore, desires to express its appreciation of this generous act on the part of the Trustees of the Baptist Theological Union, and of the Trustees of the University of Chicago, and to assure them that the gift will hearten the missionaries at home and abroad."

What New York Laymen Are Stressing

At the invitation of Dr. C. A. Barbour, who has been asked to serve as chairman of the layman's organization for New York State, outside the Metropolitan district, a representative group of laymen gathered in Syracuse, Friday afternoon, Feb. 3. Mr. James C. Colgate, of New York was present and kindly consented to act as chairman of the meeting. He also entertained the group at a bountiful dinner.

After full discussion of the present situation in our denominational work and the New World Movement, it was unanimously voted that in the judgment of the laymen present the following matters should be stressed from now until April 30:

(1) Make every possible effort to secure 100 per cent payment of all amounts due to April 30 on pledges already made.

(2) Encourage churches to canvass all new members who have come into the church since the New World Movement campaign was put on, in order that they may not be denied the privilege of sharing with others in the New World Movement.

(3) That churches that have not as yet cooperated in the New World Movement be urged to do so now in view of the fact that the new rule regarding designated gifts removes any objection which such churches may have had to the New World Movement.

(4) That churches that did not reach their quota in the original campaign be urged to endeavor to do so at this time.

(5) That men in our churches who are able to give largely should have their attention called to the urgent needs of our missionary and educational work and be encouraged to make additional gifts even though they may have already subscribed to the New World Movement. Only sacrificial giving will measure up to the present situation.

(6) That we hold ourselves in readiness to help the churches in our vicinity put into effect the suggestions made above, rather than to attempt an organization of the laymen for a special campaign.—Alfred E. Isaac, Secretary.

Philadelphia Letter

By ARTHUR C. BALDWIN

Of late we have been passing through the unpleasant experience of seeing our family troubles aired in the newspapers. In other words, an enterprising reporter got hold of the words "Fundamentalist" and "Liberal" in some Baptist polemics and began to run them down. Day after day we had to see a column in *The Ledger* discussing us in a most distressing fashion. The reporter was shrewd enough to piece together the bits of this and that one's remarks until with a clever guess or so he had a fairly accurate story about Seattle, an attempt to gather instructed delegates to capture the convention, a Fundamentalist-Liberal feud and so on.

In the name of all that is holy and precious in our work, the cause for such stories must be taken away. *The Philadelphia Statement*, which I am sending

this week, was born in that atmosphere. It is signed by a company who desire peace and concentration on the work in hand. We are not Fundamentalists, we are Evangelicals and broad enough to include all who will work with us for Christ and his cause.

One interesting development of this situation is a plan for a series of simultaneous sermons preached in many pulpits in the month of March on "Abiding Realities of the Christian Religion." It will be an effort to stress in a public and united way some of the great truths that unite us. The four truths selected are the following: March 5, Jesus Christ, the Incarnate Word of God; March 12, The Scriptures, the Authoritative Revelation of God for the Christian Life; March 19, The Christian Character, the Witness of the New Life in Christ; March 26, The Gospel of Salvation, the Power of God and the Christian's Commission. Already fifteen pastors including our strongest churches have agreed to preach on these abiding realities.

On Lincoln's Birthday holiday, Feb. 13, President Barbour of Rochester addressed the Ministers' Conference, choosing as his subject the Gettysburg Address. It was a beautiful, informing presentation. Dr. Barbour was here to meet the Rochester alumni the same day at the annual dinner. After the dinner he went out to the university with Student Pastor Igler and met seventy picked university men, ate supper with them and addressed them. — I don't know what else he found to do to fill up the tedium of a long day.

The quarterly period of Social Unions is upon us. North, East and West Philadelphia Baptist Social Unions met on Feb. 14 and 16, and the Northwest Union on Feb. 28.

One hundred Presbyterian churches of the city have been holding simultaneous evangelistic meetings during the week, Feb. 14-26. The plan has been to import pastors from strong churches elsewhere, as far west as Kansas City, and give a solid week to a strong evangelistic message. It is too soon to give results, but the plan sounds good. It is pastoral, exalts the ministry of the local church, concentrates the thought of a good many. Why could not the plan have even larger application, many denominations doing the same thing at the same time? It is hard to make a dent on the consciousness of the big city when a church tries it alone.

Wisconsin News and Notes

By ROBERT W. SHAW

Milwaukee Association

The biggest thing that has happened in Milwaukee recently was the Baptist Young People's Rally held Feb. 10 at the Wauwatosa Church. There were in the neighborhood of 300 people present, and most of them were young people. The organization of the Milwaukee City Young People's Union was completed, and the officers were elected. The president is Mr. Klinghiel, of Garfield Avenue Church, one of our fine young men of the city. The speaker of the evening was Dr. M. D. Eubank, of China, who spoke on the world's challenge to young people. It was a great address. The banner for attendance was won by the South Church young people, who for several years have not had an organization, but who are now coming to the front with a fine group of young folks who are being trained and supervised by a committee of older folks.

Garfield Avenue Church recently purchased a home for its pastor, Rev. F. W. Kamm. This church is facing the serious problems of many city churches, but has decided to stay by the stuff and fight it out. Bully for Garfield!

Recently the West Allis Church established a mission about two miles west of the church in a fine section which is being rapidly built up. A lot has been purchased and a chapel will soon be erected, which will make possible a growing work in that field.

South Church is getting ready to put up the first unit of its new building on its lots at 24th Avenue and Scott Street. For a number of years it has had a mission on this site, and now it proposes to move its main work to this section, but still will carry on a mission work in the old location. Miss Passolt has been doing a splendid piece of missionary work here for the past year.

On Feb. 16 the Italian mission of Racine was organized into an independent local church, and its minister, Rev. D. Raffone, was ordained to the gospel ministry. Dr. C. A. Brooks, of New York, was present and gave an address in connection with the services of ordination and recognition.

Some Notes

Rev. H. D. Riggs is now pastor of Warrens Church. He came from British Columbia to Wisconsin.

Rev. S. O. Christian, who has been pastor for some time at Juda, has resigned and moved to Kentucky, where he has accepted a pastorate.

The work of Pastor Duyzers is opening up splendidly at Barron. Recently he baptized eleven persons and gave the hand of fellowship to sixteen.

Augusta Church, with Paul MacKinney

as pastor, has recently expended some \$2,000 in repairs and improvements and now has no reason to take a back seat on the appearance of its meeting house.

Rev. Anthony Jacobs, of Waupaca, who has been ill since the meeting of the convention at Des Moines, has been given a leave of absence by the church. Rev. W. H. Garfield is taking care of the work during Mr. Jacob's enforced absence.

Feb. 16-18 an intensive training school for church vacation school workers was held at Tabernacle Church. Dr. Thomas S. Young and Dr. Selden Roberts, both of the Publication Society, were the principal speakers, though a number of local workers also took part. It is expected that some of those taking part in this institute will help conduct smaller training schools out in the state later on. The movement is on to double the church vacation schools in Wisconsin this year.

Pastor W. T. Dorward, of Tabernacle Church, has been spending two weeks with Elkhorn Baptists in an evangelistic effort. We have not heard what the results have been.

The Drive

Wisconsin has been organized into districts with a leader in charge of each district. The reports have indicated a general rallying to the cause. Mrs. W. S. Lincoln writes that every church in her district has voted to get into the game. The other workers give just as encouraging reports. Dr. M. D. Eubank is spending a month in the state, and many questions are being satisfactorily answered. Where the questioner desires the truth it can always be given. It is only when some one is prejudiced that it is impossible to convince him of the cause and the need. Wisconsin aims to do its part in this great hour of need.

Church News by States

Pacific Coast

NORTHERN CALIFORNIA

MR. GEORGE E. MERRILL, architect-secretary for the American Home Mission Society, who is making an itinerary of the western conventions, left this field after several days spent in conference with various churches which are planning buildings now or in the near future. Mr. Merrill held conferences with the following churches: Sacramento First, Sacramento Shiloh (Negro), Locke Chinese Christian Center, San Francisco Hamilton Square, Central and Twenty-first Avenue, Burlingame First, Berkeley North Brae, Richmond First, Fresno First and Cosmopolitan Mission, Clovis First, and Reedley First. Mr. Merrill is an expert and gives the benefit of his wide experience gladly and freely. Generations to come will bless him for his wisdom in planning the church buildings now being contemplated in Northern California. Such buildings as he advocates not only serve the present generation, but will be adequate for generations to come, which is the type of church building needed today. It is to be hoped that every convention in the Northern Baptist field will avail itself of opportunity to secure Mr. Merrill's counsel on church edifice plans.

THE EVANGELISTIC CAMPAIGN is well under way, and is steadily gaining in interest and power. Meetings are in progress in Clovis, Sacramento Oak Park, Oakland Golden Gate, Coalinga and Ceres, and will soon start in Selma First, Chico First, Aromas First, and Fresno First and Powis Memorial together. A fortunate feature in this campaign is the assistance of Rev. Arthur V. Willey, recently of Idaho Falls, Idaho. Mr. Willey's work there has caused much favorable comment, and from the way he is taking hold of the work it seems that even greater results can be anticipated in this field. Stewardship and tithing are being especially stressed also, and at all times the complete success of the New World Movement is being worked for and prayed for.

MRS. W. T. ELMORE, FROM INDIA, who has been visiting this field in the interests of the Union colleges, has spoken to several purely Baptist gatherings, and her messages have been a blessing to all who have heard her.

EVANGELIST H. E. MARSHALL closed a two-weeks' meeting with the Susanville Church, Feb. 3. The numerical results are thirty-three candidates for baptism, thirteen by letter and restoration, and the usual "others coming." Spiritual results are shown in a church strengthened, a pastor made hopeful and a community ready to take notice.

SOUTHERN CALIFORNIA

FIRST CHURCH OF PASADENA, Dr. John Marvin Dean, pastor, opened its School of Missions Feb. 15. The church is aiming at a minimum of 200 students in six classes. Feb. 5 the hand of fellowship was given to thirty-eight new members received during the last month. The most encouraging item in the church work at present is the exceptional attendance at mid-week service which has compelled the use of the main auditorium for some weeks.

Southern California Women in the Continuation Campaign

The work of the Continuation Campaign among the women of Southern California is well under way with great interest and enthusiasm. The state campaign director is Mrs. M. Grant Edmonds, who is the president of the Woman's Baptist Mission Society of Southern California; and the state publicity director is Miss Mary A. Green, who is the state secretary-director. Thus the plans are closely connected with the existing state organization, and are being worked through the state and associational organizations in the closest cooperation with the state board of promotion.

The women of Southern California, by vote of their state board, are undertaking to raise, by May 1, 1922, \$80,000, of which \$850 is to come from the World Wide Guild and \$500 from the Children's World Crusade.

The campaign is being carried on by stressing prayer, stewardship and the needs of the New World Movement. To this end, four-minute speeches have been prepared to be read at each monthly meeting of the women's societies in the local church, presenting certain specific needs of the missionary work at home and in foreign lands, such as new churches, Christian centers, school buildings, salaries of missionaries, etc., each also emphasizing prayer, or stewardship or both.

A series of group meetings is now being held, arranged by the associational officers, of the officers and a few vitally interested women from each of the neighboring churches in the group where, in informal conference, all the plans and problems of the campaign are freely explained and discussed, and each local president is asked to appoint a campaign director and a publicity director for her own woman's society. So, when, in March, we begin, in cooperation with the Laymen's Council, to solicit the pledges and gifts, the last woman in the last church will have been informed and we trust will be ready to make an offering. Nine such group meetings have been already held, and in all there has been a very notable spirit of prayer, interest and enthusiasm. These conferences are personally attended by some one of the state directors, or in a few cases, by a volunteer officer of the South Pacific District. Eight more remain. There are also group rallies of the W. W. G. now being held, with the valuable aid of Miss Helen Hobart, field worker for the W. A. B. F. M. S. and W. A. B. H. M. S.

Everywhere the way has been wonderfully prepared for us by the remarkable special meeting of the state convention recently reported in THE BAPTIST, when over 700 delegates and a like number of visitors spent an entire day with Dr. J. Y. Althison and other leaders in the consideration of and prayer for the Continuation Campaign.

Mississippi Valley

MISSOURI
FIRST CHURCH, KANSAS CITY, Dr. D. J. Evans, pastor, reports crowded sessions at each Sunday service and an attendance at the mid-week prayer meeting of from 200 to 275. The pastor is the teacher of the Business Men's Bible Class, which on a recent Sunday had an attendance of 387. The class meets in a tabernacle built for them close to the church building. N. W. Dible is president of the class. Its aim is 1,000 men in attendance by next fall. New members are coming into the church every Sunday which now has a membership of over 2,000. Total attendance at Sunday school is from 1,100 to 1,300. More room is needed and plans are on foot to enlarge accommodations in the spring.

MICHIGAN
A LEAGUE OF CHRISTIAN STEWARDS with thirty charter members pledged to tithing has been organized in Ovid Church. The pastor, Rev. Geo. Woolcock, in conjunction with the M. E. pastor is planning a pre-Easter evangelistic campaign of three weeks.

MINNESOTA
AN INTENSIVE TRAINING SCHOOL COURSE was conducted by the Publication Society, in cooperation with the committee on religious education of the Minnesota State Convention, at Bethel Institute, St. Paul, Feb. 5-7. Rev. A. J. Hanson, state director of religious education, acted as dean, assisted by Dr. Thomas S. Young, director of church vacation and week-day schools for the publication society; Rev. C. S. Osborne of Churdon, Iowa; Rev. E. Weisle, director of religious education in North Dakota; Rev. W. E. Woodbury, Rev. M. F. Sanborn and Rev. J. J. Runyan of Minneapolis; Rev. E. A. Vallant of St. Paul; and Rev. G. E. Wallendorf, state Sunday-school missionary. Special emphasis was given to the opportunities of religious education; the lack of devotional and spiritual atmosphere in the Sunday schools and vacation Bible schools, and how to remedy this. Practical and theoretic instruction was given on how to plan, organize and operate successfully a church vacation or daily vacation school.

IOWA
FIRST CHURCH OF SIOUX CITY, Lewis Jacobsen, pastor, has completed six months of progress, during which time ninety-two members have been received, forty-nine by baptism. The Billy Sunday meetings of early fall have influenced everything in the church. The Wednesday night services have maintained an average attendance of 200, and on some occasions 300 have been present. The meetings begin with a fellowship supper, followed by a prayer and devotional service. Simultaneously with the prayer meeting, a service for children under eight and another for members of the junior choir is conducted. On its total pledge of \$50,000 to the New World Movement, the church has already paid over \$19,000. In addition the church maintains two missions under the direction of Rev. J. L. Pickett. The church built a new chapel for one mission last year and recently purchased a site for a building for the other. The Sunday night services are more largely attended than ever before.

The spirit of cooperation is shown by the fact that on one Sunday afternoon canvassing teams secured pledges of over \$10,000 on a total budget of \$12,000 for local expenses the coming year. An assistant to the pastor has been secured. The Young People's Society and the Sunday school are undertaking large programs of advance.

INDIANA
REV. WILSON WHITNEY died at his home in Bedford, Jan. 18, at the age of seventy-six. He was graduated from Chicago University in 1871—the class of which Dr. H. C. Mabie was a member. He was married to Mary Aphia Goodell, of Washburn, Ill., the same year, and ordained to the gospel ministry the following September. He held pastorates at Rockton, Carbon-dale, Joliet and Messiah Church, Chicago, Ill.; Osage, Iowa; twice at Mankato, Minn.; Adrian and Rochester, Mich.; and Goshen, Bedford and Martinsville, Ind. He was superintendent of state mission work in Minnesota for three years. Brother Whitney was a preacher of unusual ability, a fine pastor and organizer, a true man of God. The widow, one son, Harry A., and one daughter, Mrs. H. I. Howe, survive. The service was largely attended. It was held in First Church Sunday afternoon, Jan. 22, the sermon being preached by the pastor, Rev. O. A. Cook, assisted by the pastors of other local churches.

OHIO
THE FIRST CHURCH, Ashtabula, Rev. Herman Lang, pastor, is experiencing a great revival. To date there have been eighty-five decisions, a dozen of whom are of young men between eighteen and thirty. Almost every service sees conversions. Nineteen have been baptized, and it seems likely that this number will be increased to forty or fifty. Mr. W. S. Dixon, of Wheaton, Ill., singing evangelist, has been assisting the pastor who has done the preaching. The church has been getting ready for months and is wonderfully organized for work. It has the confident expectation that by Easter Sunday there will have been at least 100 decisions.

DR. H. F. STILWELL was with Second Church, Toledo, on Feb. 12. There were about thirty professions of faith during the day. Especially fine results in Sunday school and B. Y. P. U. Dr. B. Abell is Sunday-school superintendent. This church now has the largest B. Y. P. U. in northwestern Ohio with attendance of seventy-five to 100 every Sunday evening. F. N. Davis is the president.

REV. R. BRUCE SMITH, OF FIRST CHURCH, Springfield, assisted by Rev. O. E. Hall, pastor, conducted revival services at Summit Street Church, Dayton, Jan. 26-Feb. 6, following a prayer campaign begun by the church two weeks previous. The most inspiring feature of the revival was the great number of young people who gave their hearts to God and consecrated their lives to his cause. In every sense of the term the revival was a success, leading to marvelous fruitage along spiritual lines.

Piqua Church extended an invitation to the churches of the Dayton Association to sit in council on Monday Feb. 20, to consider the propriety of ordaining Mr. Harry C. Ashley to the full work of the gospel ministry. Mr. Ashley is now a ministerial student in Chicago and will soon complete his course. Preceding the ordination service there was scheduled a New World Conference. Rev. Franklin Fenner, pastor, received more than thirty

new members on Feb. 5 at the evening observance of the Lord's Supper. Large audiences gather. Mr. Fenner has been with the Piqua Church three months.

UNDER REV. THOMAS LASLEY, who began his pastorate Nov. 1, Second Church of Newark, is growing. A revival meeting held in January, resulted in a good increase in membership and much encouragement to the church. Jan. 29 seventeen were baptized, and the hand of fellowship given to twenty-six. Adult classes for women and for men have been started. Interest and enthusiasm in all lines of work is increasing.

ILLINOIS
THE WOMAN'S BAPTIST MISSION UNION met at the Woodlawn Church, Feb. 14, with a full and very interesting program. The forenoon was devoted to the Continuation Campaign. Mrs. John Nuveen, Mrs. George W. Taft, Mrs. W. P. Topping and Mrs. E. S. Osgood gave short talks on Woman's Responsibility. The alumnae of the Training School and Missionaries were guests of the day, receiving favors from the reception committee. Dr. Lathan A. Crandall gave a clear and delightful address in the afternoon on Lincoln, and Mrs. Smith T. Ford followed with an address on the New Emancipation of the Negro. The Spiritual Singers from the Olivet Church closed the day by singing several selections.—Mrs. CARL D. CASE, Sec'y.

THE FIVE EVANGELICAL CHURCHES of Carlville united in a series of special meetings January 23-27, for the deepening of the spiritual life of the community, with Rev. T. Harley Marsh, pastor of First Church of Decatur conducting them. On account of its large auditorium, the meetings January 23-27, for the deepening Church building. The meetings were re-

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REV. GEO. T. WILLIS, a pioneer clergyman of Illinois, died at his home in Hoopeston, Jan. 19. Mr. Willis was ordained in 1869, and for two years thereafter was with the Home Mission Society. He held pastorates in Missouri, Illinois and Nebraska. With Deacon D. H. Chapman, Mr. Willis was one of the most active agents in the organization of the First Baptist Church of Hoopeston. Mr. Willis came to Hoopeston in 1873. He was a faithful minister of the gospel and

was held in high regard. Funeral services were conducted in First Church, Rev. J. R. Very, preaching the sermon. Interment was at Floral Hill Cemetery, Hoopeston.

HOME FORCES AT CENTRAL CHURCH, Quincy, conducted a four weeks' revival, Mondays and Saturdays excepted, which resulted in forty-six additions, with twenty-nine by baptism. The receipts on the New Building Fund, totaled \$1,786.34 for the month of January, 1922, making a grand total of \$25,514.05 cash received.



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Atlantic Coast

NEW HAMPSHIRE

REV. B. R. HARRIS, pastor of the Merrimack Street Church, Manchester, is obliged to be absent from his church for a period of weeks on account of the illness of his son. Rev. Malcolm Harris, pastor of the Baptist church in Arlington, R. I. and instructor in Brown University. Mr. Harris is with his son while he is seeking recuperation in the south.

REV. BENJAMIN LOMAX has resigned as pastor at Lakeport and goes to the South Church, New Bedford, Mass. Mr. Lomax became pastor of the Baptist church at Lakeport in 1918 and in 1920 when the Baptist and Free Baptist churches of Lakeport united Mr. Lomax continued as pastor. Since 1920 the Lakeport church has been one of the important churches. Mr. Lomax has labored with tireless energy and his departure from the state is regretted.

THE ANNUAL ROLL CALL was held by the Claremont Church Feb. 8 with a large attendance. After the supper and roll call exercises those present repaired to the audience room of the church and listened to a stereopticon lecture by Secy. D. S. Jenks on the work of Northern Baptists in the foreign field supplemented with slides on work in New Hampshire. The Claremont Church believes in the New World Movement and is progressing

under the leadership of its pastor, Rev. W. A. Paige.

MAINE

MAINE IS FORTUNATE in a visit from the president of the Northern Baptist Convention, Mrs. Helen Barrett Montgomery, whose program included Bangor, Feb. 14; Waterville, Feb. 15; Portland, Feb. 16; Rockland, Feb. 17. Most of the pastors of the state with delegations from their churches had the pleasure of meeting Mrs. Montgomery and discussing the questions of the hour.

Thank Offering Call

The annual thank offering of the Free Baptist Women's Missionary Society will be observed as usual in the month of May. Send orders for supplies for this service to the treasurer, Miss Edna A. Folsom, 8 Pleasant Ave., Sanford.

As the nations of the world are today engaged in seeking a common ground of understanding, and selfish interests are being subordinated to a real desire to work in harmony for the common good, let us thoughtfully and seriously seek to discover in the present trend of affairs, every reason for thankfulness in the promise of better things that the future holds.

"Not by eastern window only, when daylight comes, comes in the light,
In front the sun climbs slow, how slowly
—but westward look! the land is bright."

ALICE J. MERRYMAN
DORIS E. FOLSOM
BLANCHE C. BUTTERFIELD
Thank Offering Committee.

MASSACHUSETTS

AFTER A SHORT STAY AT BERMUDA, Rev. Arthur T. Brooks, pastor of the Dudley Street Church, is back in his pulpit, carrying on the work in full swing. Great congregations pack the large auditorium every Sunday evening. The largest budget ever assumed by the church was adopted at the annual meeting a few weeks ago, at which time the pastor was also agreeably surprised by an increase in salary to \$6,000.

CONNECTICUT

FIRST CHURCH OF SHELTON, Rev. N. B. Prindle, pastor, led by the Rev. F. H. Divine has finished a financial campaign to raise \$25,000 with which to enlarge the church building and provide adequate equipment for its growing work. The successful performance of such a task was deemed practically impossible by some of the members of the church and by almost every one outside, but under the inspiring and wise leadership of Brother Divine the church went "over the top" on Sunday, Feb. 12, with a subscription of \$25,482. The finest feature of the campaign and its results was the great spiritual uplift which has come to the church through an increased vision of fellowship with Jesus Christ, and a blessed consciousness of partnership with him.

NEW JERSEY

IN FIRST CHURCH BAYONNE, C. H. Radnells, pastor, the work continues to prosper constructively. The men's club recently entertained the men's clubs of other churches of the city at which time the Hon. Howard Cruse of Jersey City delivered an address on "The Trend of the Times." Seven were baptized during January, all of whom received the hand of fellowship at the February communion service.

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Dean Marie C. Lyle

The most important action of the Board of Trustees at their mid-winter meeting, January 31, was the election of Marie C. Lyle as dean of Keuka College. Dean Lyle is a scholar of recognized ability and an educator of successful experience. She brings to her important office the qualities of mind and heart which insure her success. Dean Lyle received her training in the University of Minnesota. She has taught in Stout Institute, Shorter College, and in the University of Minnesota. The students and faculty heartily welcome her as dean. Keuka College is to conduct a summer school beginning June 29. In August the Baptist Pastor Conference will be held. This conference makes it possible for pastors and their families to enjoy a real vacation on the shores of a beautiful lake at a minimum cost.

WEST VIRGINIA

FEB. 12, REV. CHAS. F. GRIFFIN began his third year as pastor of Twentieth Street Church, Huntington. During this period 174 persons have united with the church, ninety-eight by baptism. Missions have been cared for in a larger way than ever before; until this last year \$4,648 was given for all benevolences. The Bible school has an attendance of nearly 500. The men's class, taught by the pastor, averaged 89 for 1921, and for the first seven Sundays of this year, 114. The evangelistic note is constantly sounded and the invitation given at almost every service. Jan. 18—Feb. 5 meetings were held in which the pastor was assisted by Dr. W. J. Cambron of Ft. Thomas, Ky. The church was revived and strengthened. Thirty-six have been baptized as a result of the meetings and fifteen await the ordinance. A unanimous invitation was extended to Dr. Cambron for a return engagement.

WESTERN PENNSYLVANIA

THE FIRST CHURCH, MONONGAHELA, Rev. A. M. Gregg, pastor, on Sunday, Feb. 5, recorded the largest attendance at the communion service in a history of fifty years. Forty-four new members were received. Pastor and Mrs. A. M. Gregg kept open house to the members of the congregation, Jan. 27, in the new ten-room parsonage.

PARK CHURCH, MCKEESPORT, Rev. W. R. Hill, pastor, held its first baptismal service in the new church recently when six were baptized. Pastor and people are working on a five-point objective to be reached by Easter, which includes: Fifty new members; 50 per cent increase in prayer meeting attendance; every member at church services; 20 per cent of members in Stewardship League; quota for New World Movement raised.

ENROLMENT 197—ATTENDANCE 202 was the record of the Bellevue Sunday school on February 5th. The school has outgrown the present building and is making imperative the need for a new church edifice.

THE FIRST CHURCH, MCKEESPORT, Rev. J. S. Braker, has voted to observe February as stewardship month. A personal campaign was launched Sunday, Feb. 5, to secure a 100 per cent increase in proportionate tithe and storehouse gifts. The church already has a large stewardship league.

Methods for Laymen

(Continued from page 106)

- (a) A state laymen's council;
- (b) An associational or district council;
- (c) A city council in each of the larger cities;
- (d) A church council in each church; all to be in numbers adequate to meet the particular situation, and all to be composed of men who will consider themselves under bond as volunteers to cooperate with the other groups and organizations to put the whole program over to a successful termination by April 30.

It should be understood that our work should be by MEN with MEN and for MEN, REAL, RED-BLOODED MEN IN DEAD EARNEST, undertaking to do a man's part in a big man's job. They should seek by every way known to men in the successful presentation of big tasks in business, politics or civic enterprises, to present the call of our present denominational situation so as to enlist the intelligent, enthusiastic, devoted and sacrificial response of every man in every church in every state within the bounds of the Northern Baptist Convention. The added element that in this effort we are seeking to be co-laborers together with God in the carrying on of the purposes and plans as set forth in his marching order to his people in the great commission, should constitute the supreme motive and appeal to us that we acquit ourselves as men, to the glory of God in this the day of our opportunity. We should also remember in the doing of this that we are the very agents or stewards of God and that "it is required in a steward that a man be found faithful."

Close Quarters

(Continued from page 115)

He told how the nurses often run completely out of towels and vaseline and bandages, and showed how for 25 cents any boy present could supply one of those needs. But did my owner give me up? No, sir! He went and bought some flowers for some silly girl..... I nearly died with disappointment."

The third quarter had been sighing noisily for some time, and now broke in: "We certainly are close quarters, aren't we? I think it's really very strange when we have such a Christian motto stamped right on our faces—'In God We Trust.' You'd think our owners would be constantly reminded how very safe and pleasant it is to live in a land where there are churches on every other corner, and hospitals four blocks away, and plenty of ministers, doctors and nurses to keep soul and body comfortable. You'd think that those Young Reserves could never look a quarter in the face without realizing that it's pretty wonderful to live in a land where even the money can say to all the world 'In God We Trust.'"

The fourth quarter has been silent all this time: "I wish it said on us 'With God We Share.' Think what a reminder that would be to a boy like this fellow here, young Bob Spencer, who has just received us for a birthday present. Perhaps it would make him see that getting something with your money isn't nearly as much fun as doing something with your money. Perhaps then he'd share us. I've

heard that those Young Reserves are all quite stirred up over something called a Continuation Campaign. Perhaps Bob will—"

"Don't count on it!" groaned the third quarter, "You forget there are marbles

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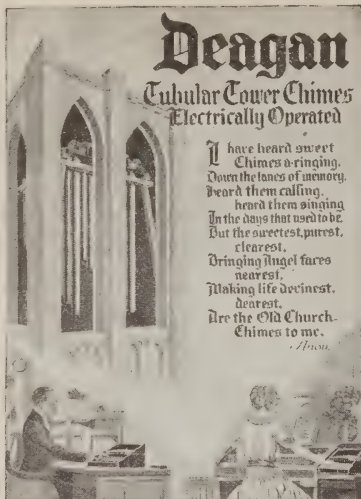
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and balls and gum and a dozen other things that cost a quarter—"

Bob glared at them from his pillow and was about to say something very squelching indeed about such undeserved criticism when suddenly his mother hurried in! "Bob Spencer, get up this minute! I called you a long while ago—wake up, dear, it's morning!"

Bob rolled over in bed and stared at the carpet in surprise. Not a quarter lay there! "Mother," he cried cheerfully, "When is a dream not a dream?"

"I don't know," she laughed. "When?" "When it comes true, of course!" he answered.

Whereupon the quarters winked merrily at each other. "He means business!" they whispered. And even the most melancholy of them began to shine up the marvellous motto: "In God We Trust."

Our Book Shelf

An Introduction to the History of Christianity from 590 to 1314 A. D. by F. J. Foakes Jackson, Fellow of Jesus College, Cambridge, and professor of Christian Institutions in Union Theological Seminary, New York. New York: Macmillan Company.

An octave volume of nearly 400 pages. Of the scholarship and ability of the author little need be said. He needs no introduction to the Christian student. The volume is an attempt at the impossible, giving the story of Christianity through the dark ages, presenting facts out of musty records of legends, superstitions and semi-pagan conditions of the church through those times of ignorance and barbarism. We demur to the title of the volume after reading many of its pages; it is not the history of Christianity but of the papacy with its endless schemes for foisting on receptive ages its traditions, legends and fictions for the divine religion. The author's story of the beginnings of monasticism, the idle controversies on speculative theology, the struggle between pope and emperor, the development of friarism, monasteries and convents is most interesting. While the volume is interesting to any lay reader of history, still it is the logical book of the student and scholar. It is well named "Introduction," for it is too limited for a history of the dark ages in their relation to organized Christianity in Europe.

Assurance of Salvation and other Evangelistic Addresses, by J. W. Porter. New York: Fleming H. Revell Company.

We mark the contents are called addresses, not sermons, and properly so; for if we accept the common definition of a sermon these are not sermons, but they are exceedingly appropriate messages in evangelistic campaigns. They are common-sense, devotional, spiritual, Biblical, most pertinent to the times, and are brief. They are free from extravagances and distortions, and not wanting in pithy epigrams and pointed phrases. With the strong personality of the author behind them we readily appreciate their effectiveness. A few of the subjects discussed are assurance, sanctification, destroying foundations, individual evangelism (personal work).

The Wanderings of a Spiritualist, by Arthur Conan Doyle. New York: George H. Doran Company.

The book could easily be separated into two parts. The travels and observations

of Doyle in Australia and his expositions of spiritualism, though the two contents are constantly woven together with only the mark of a paragraph between them. The author is at his best in the readability and fascination of this work. He is a zealous spiritualist, constantly holding converse with the dwellers of the ghost-world. He has a cordial lovelessness toward evangelical Christianity and toward materialism. He likes Unitarianism quite well. He sets Sherlock Holmes to describe St. Paul a la mode. His observations of world conditions are very interesting. After reading the volume without weariness, we recommend Conan Doyle's spiritualism as about the least insane of the books on that subject.

Teaching the Teacher, Philadelphia: The Westminster Press. Paper 60 cents, cloth 85 cents.

A first book in teacher training. Old Testament history is given by Dr. James O. Boyd; New Testament history and the life of Christ, by Dr. John G. Machen; An Introduction to the Study of the Mind by Walter S. Athearn; and the Church as a teaching institution by Dr. Harold McA. Robinson. The teacher who will master this book will have made a good start toward being able to do some intelligent teaching. He will have a general grasp of the subject matter and some knowledge of the pupil and of the institution which is introducing the Bible to him.

"It Is to Laugh"

Mrs. Gunn to Rev. Mr. Gunn, who is going to preach a funeral: "Now, John, don't stand with your bare head on the damp ground."—*B. Y. P. U. News.*

"I was driving along a rough country road the other day," said Lloyd George during an electioneering tour, "and at the foot of a steep hill I saw the signboard 'Please slacken the reins going up the hill.' While reading this it occurred to me that it might be well for people generally to be as kind and considerate in their treatment of their minister as they are of their horses, especially when the load is heavy and the road is steep."

There was a burst of applause from the audience, which appreciated the point of the premier's illustration, but the inevitable wag was present and he piped up, "Why not try a flivver, George?"—*Boston Transcript.*

The word vitamin, according to the colyumist of the Glasgow, Montana *Democrat*, is pronounced vit like fit, a like the middle one in Arkansas, and min like Min, a girl's name. The accent is on the vit. It is a thing that is found in food like calories only much more fatal if they ain't any. . . . If a fellow goes and eats say eggs, cheese, whole wheat, lean meat, spinach, and lettuce, he has got hisself well fixed with vitamins and need have no fear. Vitamins are not so expensive as calories was when we was eating them on account of the war but vitamins command fairly respectable prices.

A little girl who had mastered her catechism confessed herself disappointed. "Because," she said, "though I obey the fifth commandment and honor my papa and mamma, yet my days are not a bit longer in the land, because I am put to bed at seven."

OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

ORGAN AS ADVERTISEMENT

If there is a better, cleaner, more up-to-date and more effective way to advertise a city than to have a large organ owned by the municipality we should like to know about it—and so would St. Paul, Minn. The fame of that beautiful city in the northwest is being enhanced daily by the fact that it possesses this splendid instrument and that it has an able city organist in Mr. Goldthwaite. From every source the newspapers and city officials of St. Paul are receiving evidence of the appreciation of their own citizens for the organ, and of the drawing power of the recitals which bring people from many outside points to hear the performances. Just one instance:

An extract from the bulletin issued by the credit men of Grand Forks, N. D., calls the membership's attention to the fact that when they visit St. Paul they should not fail to hear the organ. It says: "Forkers going to St. Paul should remember that one of the largest and best pipe organs of the country has been installed in the St. Paul Auditorium, where concerts are given every day between 12 o'clock (noon) and 12:45. In connection with the installation of this organ, St. Paul seems to have scored over Minneapolis. The organ was purchased by popular subscription at a cost of about \$60,000. That sort of thing advertises a city and helps its growth materially."

St. Paul has been a prosperous city for many years, but too many people have looked upon it—mistakenly, of course—as merely a great junction point—a place where you change cars and where Jim Hill, the railroad builder, lived. This is very much as they have looked upon Chicago as a great packing-house and railroad center, not knowing anything about its other advantages, especially in music. The new organ seems to have awakened the country roundabout to the fact that St. Paul has an earnest love for the best in music and is willing to spend its money to get it.

This is not an isolated example. Portland, Maine, has found its organ a great advertisement for the city and an attraction to visitors. Salt Lake City today is famous for its organ more perhaps than for anything else.

But an organ is not enough. It requires a capable organist and a policy which makes the best use of the resources provided. In Portland, Ore., we have the other side of the picture. When the fine city organ there was installed a few years ago it was expected that much would be made of it. Instead there has been little use of the instrument—and then only secondary to some other attractions—and a silly policy has been adopted under which nothing but the most popular of all popular music is permitted to be performed. No desire is evinced to hear great visiting organists and recently when Bonnet passed through Portland he had to be heard in a church instead of on the city's large and adequate organ—a sad commentary on the way things are managed in the splendid municipality on the Columbia River.—*The Diapason.*

MUSIC REVIEW

From the Clayton F. Summy Co., Chicago, Ill.

- By Mary Wyman Williams
- In Flander's Fields.....(\$50)
 - It's Over Over There.....(\$60)
 - The Moo-Cow Moo.....(\$50)
 - The New Brother.....(\$30)
 - Company.....(\$30)
 - The Old-Fashioned Girl.....(\$30)
 - The Old-Fashioned Garden.....(\$60)

During the past few years the art-form known as "pianologue," or technically, "melodrama," or, in every-day English, "readings-to-music," has become increasingly popular. The progressive Chicago publisher noted above has done much to further this popularity and use by issuing some of the best numbers available in this form. The long and fine list of copyright publications from the Summy press includes works by such successful writers as the composer listed above, Natalie Whitted Price, Katherine S. Hazard, Jessie L. Gaynor, Phyllis Fergus, Vera Brady Shipman, Violet Mills, Frieda Peycke, and many others. One of the most individual and refined workers in this exacting field is Mrs. Williams. Her great vogue as a concert artist has undoubtedly assisted her own works in achieving such a wide distribution and appreciation; but much credit must also be given to the intrinsic value of the pieces themselves, the clever texts chosen, and the adroit manner in which the points of the words are reflected in the music. In the seven titles listed above will be found grave and gay, serious and frivolous; but all are golden manna for the gifted person who can adequately present the salient points of a good text to a background of appropriate music. Various poets are represented, Lieut. Colonel John McCrae, Edmund Vance Cooke, and the clever composer herself. The music is easy to play, the sentiments expressed are such as will appeal to any audience, the union of words and music is perfect. This group of readings should give much pleasure.

From J. Fischer & Bro., New York, N. Y.

- Canoe Song.....Lester (\$10)
- Clouds.....Lester (\$10)
- Cradle Song.....Lester (\$12)
- In the Meadow.....Lester (\$12)

From this quality publisher come the above four numbers, issued for two-part chorus of women's voices, the last number also put out for mixed voices. All will make ideal material for the chorus or choir planning a secular concert or festival; they can also be used for duets, if desired. The first mentioned is a poetic setting of the fine poem by Isabella Crawford. "Clouds" is a march-like fantasy of instant melodic appeal, halted for a while in the middle by a colorful intermezzo of a pastoral nature. The third title is a setting of a lovely old German lullaby, offering unusual vocal opportunities to sympathetic voices. "In the Meadow" is a lively waltz movement, fresh in its lilt, and catching in its melody. All are quite easy, the chances for good, legitimate choral effects are numerous; they are equally fitted for church concert, school use, or for relief numbers between heavier selections on the choral society programs. The printing and general set-up of the choruses are unusually good.

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Have we thought to do that? We thank God for His "benefits toward us," His care and love. Do we ever think to thank Him for our ability and opportunity to give? How that point of view would change things! No more Church Treasurers dreading to plead for unpaid pledges. No more Pastors trying to work up interest in giving. No more Emergencies for Northern Baptists.

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"Bring ye all the tithes into the storehouse."

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NEW YORK, N. Y.

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Volume III

March 4, 1922

The Baptist

Published Every Week by the Northern Baptist Convention

Some Japanese Petitions to God

"O God, help us not to be selfish. Give us strength to love all men, whatever their position, and all peoples, whatever their nation. May we love others as ourselves, even as Jesus commanded."

"Our Father, keep us from pride. Help us to realize the dignity and the value of every human soul. Keep us from judging men by their usefulness to ourselves."

"Beloved Heavenly Father, help our dear Japan to grow into the ideal of service. Help our country to do something great for the world and to love righteousness more than power."

"O God, help us to rise above the level of mere justice in our dealings with men. Help us to live by love and to gladly do for men more than they ask, and more than justice requires. As the owner of the vineyard gave the late-comers to the field more than they expected, help us to do more for people than they expect and more than our obligations require."

"Father in Heaven, bring wars to an end. Help us to love even our enemies, and help us to conquer hate and suspicion that eternal peace may come quickly."

(Jotted down at random from prayers made by Japanese young men in the prayer meeting held each Sunday after the Bible Class in a missionary's home. These are free translations, but preserve the meaning.)

Fresh from the Field

On Friday evening, Feb. 17, the debating teams of Colby College won a double victory over the University of Maine in a dual debate on the question, "Resolved: That the principle of the closed shop is for the best interests of the American people." Colby defended the affirmative at Waterville and the negative at Orono, securing favorable decisions in both cases. The Colby debaters are to meet teams from New Hampshire State College, Clark College, and Ripon College, at Waterville early in March. Later they are to make a 3,000 mile trip through the Middle West and South, debating at Antioch College, Western Reserve University, Kalamazoo College, Notre Dame College, Ripon College, Hedding College, Simpson College, Berea College, William and Mary College, and Blue Ridge College. Intercollegiate debating has held an important position at Colby for a number of years, but this is the most extensive program yet undertaken.

Rev. James Francis Goodman, formerly pastor of the Scotten Avenue Church, Detroit, has been called to the pastorate of the First Church (Federated), Brighton, Mich., and will begin his pastorate there March 1.

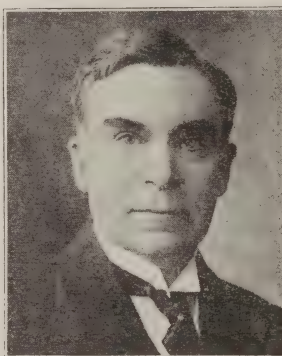
In pursuance of the findings of a regularly called council held in the Piqua, Ohio, Church, on Feb. 20, Mr. Harry S. Ashley, a member of the church at present in training at the Moody Institute, Chicago, was ordained to the gospel ministry on that same day. Rev. Henry Brandt was moderator of the council and Rev. O. E. Miller, clerk. The sermon was preached by Rev. F. F. Finner, the ordaining prayer given by Dr. U. M. McGuire and the charge to the candidate by Rev. M. F. Bagby.

A telegram received just as we go to press from Dr. W. B. Riley, pastor of the First Church, Minneapolis, reads: "Our ten-days' financial campaign led by the matchless Dr. S. H. Divine, of Brooklyn, N. Y., reached \$355,000 tonight. Still

going. This insures our great temple, the sixth building for the church and Northwestern Bible School. Rejoice with us."

Mr. Emery B. Gibbs, a member of the Brookline, Mass., Church and long notable in Baptist circles in Massachusetts died on Feb. 9 at the age of sixty. Funeral services were held on Feb. 11, conducted by his long-time friend, Dr. Geo. E. Horr, of Newton. Mrs. Gibbs died about two years ago. Two daughters survive.

By unanimous action of the Sunday-school Council of Evangelical Denominations, representing more than thirty communions, and of the executive committee of the International S. S. Association, representing more than sixty state, provincial and national auxiliary units, these



DR. THOMAS J. VILLERS
Who began his pastorate at the White Temple, Portland, Oregon, on March 1.

two bodies have consummated the unification of their forces with a common program, personnel and objectives. This action was taken at Chicago in the annual winter meetings of these bodies held respectively on Feb. 15 and 16. The new name will be the International Sunday-school Council of Religious Education.

All contributions made by Long Island women to the Continuation Campaign, are to be regarded as a memorial to Mrs. Robert B. Montgomery, who died last winter after serving for many years as the head of the foreign mission work of the Long Island Board. This decision was reached at a meeting of the Woman's Home Mission Society, The Woman's Foreign Mission Society of Long Island and the Woman's Auxiliary to the Church Extension Society, held on Feb. 7 in Emmanuel Church, Brooklyn, N. Y. A service conducted by Mrs. G. H. Estey, was held in memory of Mrs. Montgomery and brief tributes were paid to her splendid character and work by Miss Mary Chapman, Mrs. R. J. White, and Mrs. Cornelius Woelfkin. A solo was sung by Mrs. Bessie Bowman Estey. Other speakers of the afternoon were Mrs. J. S. Comstock, Mrs. A. C. Hale, and the Rev. Mr. Stanley, director of religious instruction in the Metropolitan District.

During the fifteen months that Dr. Arthur S. Phelps acted as pulpit supply at the First Church, San Francisco, 125 new members were received.

Professor Henry A. Yeomans, in his report as dean of Harvard College, covering the academic year 1920-1921, says the students of his college are more mature, more responsible and more sensible of their obligations to the community than were the undergraduates of one or two decades ago. "They take a keener interest in the problems of the general community," says the report, "and react more sharply to its feelings and opinions. The use of alcoholic liquors, for instance, illustrates this tendency. Fewer students drink alcoholic liquors and fewer students drink to excess than ever before."

Rev. E. R. Hermiston, in charge of the Chapel Car "Grace," reports that the church at Chowchilla, Cal., was left in charge of Dr. Wm. Mathews and that he is having good success. At the first communion fifty-four were present and fifteen new members have since been baptized. More than 100 are enrolled in the Bible school and there is a full attendance at all church services. In chapel car meeting at Del Rey, Cal., there were fifteen converts and \$1,500 was raised towards a pastor's salary. A union Baptist Sunday school, with fifty members was organized at Maloya.

Dr. Frederick W. Norwood, pastor of the City Temple, London, is to be in the United States during the spring and early summer. In May and for the first two Sundays of June he will supply the pulpit of the Broadway Tabernacle, New York City, in exchange with Dr. Chas. E. Jefferson. Already other engagements at state conferences and individual churches have been made lasting until the middle of July. Dr. Norwood is a native of Australia where in three pastorates before the war, during which he served as chaplain, he made a deep impression.

The Woman's Baptist Mission Union will meet at the Tabernacle Church, Chicago, on March 14. Pastor's Day will be observed. In the morning at 11 there will be four-minute speeches by Dr. Ross, Dr. Hoyt, Dr. Case and Mr. Jones. In the afternoon at 3:15 there will be singing by a quartette from the Northern Baptist Theological Seminary, and an address by Dr. Sumner R. Vinton. Luncheon will be served at noon. Pastors and their wives will be the guests of the Union for the day.

4000

The Distribution:

Arizona	20
California	50
California S.	80
Colorado	58
Connecticut	88
Delaware	19
Idaho	25
Illinois	470
Indiana	239
Iowa	150
Kansas	154
Maine	112
Massachusetts	293
Michigan	132
Minnesota	46
Missouri	50
Montana	12
Nebraska	68
Nevada	2
New Hampshire	48
New Jersey	105
New York	589
North Dakota	21
Ohio	253
Oregon	45
Pennsylvania	419
Rhode Island	59
South Dakota	29
Utah	4
Vermont	31
Washington	21
Washington W.	37
West Virginia	200
Wisconsin	63
Wyoming	7
District of Columbia	13

Total 4000

4000

March 19-26, 1922

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- § Pastors, please appoint your young people's society, organized class or W. W. G. for this work.
- § Study your state's quota. Some single societies will reach this goal.
- § We CAN and we WILL reach and pass the 4000 goal.

Send your subscriptions to THE BAPTIST direct.
Ask credit for your society.

4000 March 19-26, 1922

The Baptist

Vol. III Chicago, Ill., March 4, 1922 No. 5

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

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There's No Secret Formula

"Have just finished a five-weeks' campaign on THE BAPTIST led by a committee of six persons. Have attained the goal of 10 per cent of the membership and an increase of 356 per cent in the number of copies of THE BAPTIST coming to our church. Had a fine celebration of the seventieth anniversary of the church. This is from a letter from the pastor, Rev. W. S. Stewart, La Crosse, Wis. Again let us say that there is no secret formula for securing large subscription results. Just a good business plan backed by good business methods. The results follow.

Killam's Kollum

Young Baptists To The Front

THE BAPTIST, through a working arrangement with the general organization of the B. Y. P. U. of A., is devoting two pages each week to the special work of Baptist young people. The young folks appreciate this recognition of their important work and are making a convention-wide effort to increase the circulation and reading of their denominational newspaper. The week of March 19-26 has been set aside for a drive for new subscriptions. The pastors will welcome the opportunity to back up the young folks in a work which will be helpful to the whole church. During the week March 19-26 they are going after 4,000 new annual subscriptions to THE BAPTIST. This looks like a big task until you see the distribution by states. See opposite page.

There's No Secret Formula

"The church at Granville, Ohio, recently conducted a campaign for subscribers to the denominational periodicals. The result is there now come to the homes of the church and congregation seventy-four copies of *Missions*, eighty-six of the *Ohio Baptist*, eighty-four of THE BAPTIST and twenty-seven of the *Watchman-Examiner*. This was the most thorough literature canvass the church ever had."—H. T. Houf. There's no secret formula. Any good plan backed by good business methods brings results every time.

Watch Elgin

This is not an ad for watches. Elgin produces other worth-while products. The First Church, Elgin, Ill., has been sending in fine lists for THE BAPTIST. The number has reached seventy, of which thirty-five are new.

There's No Secret Formula

Rev. A. V. Allen, director of religious education in Detroit, has accepted the repeated calls of the Jefferson Ave. Church in that city. He proposes to have a church which is alive to the Kingdom interests. In a letter just received he says: "A week ago last Sunday I preached on 'Denominational Periodicals' and have sent in nearly forty combination subscriptions to THE BAPTIST, the *Michigan Baptist* and *Missions*. This is only a beginning. We have set certain definite goals, etc." A similar result can be attained on any field where there is the same kind of leadership and definite planning.

Can We Win the Campaign?

We say:
It is too hard for us to do at this time.

GOD says:
"Behold I am the Lord. Is there anything too hard for me?" Jer. 32:27.

We say:
We have done our part by our own church, and that ought to be enough.

GOD says:
"Go ye into all the world, and preach the Gospel to every living creature." Mark 16:15.

We say:
It simply cannot be done by April 30.

GOD says:
"And nothing shall be impossible to you." Matt. 17:20.

We say:
There aren't enough members in our church to do much.

GOD says:
"Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

We say:
We shall fail.

GOD says:
"There hath not failed one word of all his good promises." 1. Kings 8:56.

We say:
We have done our part.

GOD says:
"With what measure ye mete, it shall be measured to you again." Matt. 7:2.

We say:
We are a weak church.

GOD says:
"The Lord God in the midst of thee is mighty." Zeph. 3:17.

We say:
We cannot afford to give more.

GOD says:
"Take no thought saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness." Matt. 6:31-33.

We say:
We don't know how to go about this campaign.

GOD says:
"If any of you lack wisdom, let him ask of God." James 1:5.

We say:
We are afraid that it can't be done.

GOD says:
"Why are ye fearful, oh ye of little faith?" Matt. 8:26.

We say:
Only a miracle could bring success to this campaign.

GOD says:
"Ah, Lord, God, there is nothing too wonderful for thee." Jer. 32:17.

We say:
God with us, WE ARE GOING TO WIN.

GOD says:
"Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

The Pageant of the Red Cross

The pageants presented in connection with the centenary celebration have now expanded into the great pageants with which the American Red Cross has been visualizing humanitarian work and Red Cross operations.

The first production of the Pageant of the Red Cross, put on at the National Red Cross Convention at Columbus, last

fall, is now for the first time reproduced on the same large scale and with the same spectacular effects at Des Moines, Iowa, March 7-11. This is said to be the largest production of its kind ever put on west of the Mississippi.

Three thousand persons are now in training for this great event, under the supervision of the author of the pageant, Mrs. Ruth Mougey Worrell, and under the management of Mr. H. B. Dickson, both of whose names are familiar to readers of "THE BAPTIST" in connection with their productions of the centenary pageants.

Red Cross leaders from communities throughout the central west and the north-western states, forming central division of the American Red Cross, are planning to go in large numbers to see the pageant and take part in the division conference held at the same place, March 7-8. A total attendance of 20,000 is expected at these events. The program of the conference will concentrate attention for two days, March 7-8, on the soldier, health and junior programs that are confronting several thousand communities in these states.

Among the prominent speakers on the program of the conference are Mr. W. Frank Persons, national officer of the Red Cross, in charge of domestic operations, Dr. Richard Bolt, president of the American Child Hygiene Association, and lead-

ing officers of the American Legion and managers of the Veterans Bureau, as well as national heads of the Junior Red Cross, who will discuss other Red Cross services.

The pageant will present, in the huge coliseum at Des Moines, in a dramatic and spectacular way, the history and development of Red Cross work and vision for the future. Twenty-five hundred uniformed and costumed participants will be accompanied by a trained chorus of 500 voices and a band or orchestra of more than fifty pieces.

A trench battle scene will be reproduced by army regulars from Fort Des Moines and National Guard soldiers in the World War, and a large group of veterans, maimed, blind, crippled, gassed or shell-shocked, some from the Veterans Bureau Rehabilitation Schools, and seventy-five nurses, who were in the midst of the war overseas, will show the Red Cross following up the action.

Gov. N. E. Kendall, of Iowa, and his official staff, and other notable persons and actors will have prominent parts in the spectacle. From fifty to 200 people are being trained for each of the five scenes, depicting the nursing, health, soldier service, home service and junior Red Cross programs of the Red Cross, and for the groups in the historical presentations of humanitarian development through the ages, from the Good Samaritan to the Red Cross of today.

Thirty Babies Dead in One Hour

An American who had recently visited Russia brought back the following report:

Thousands of people almost naked, covered with vermin and starving to death, were staggering into the relief stations. An emaciated mother was standing in line with a tin cup for some soup; she was holding in her arms a shrunken baby, and was so intent on getting some food for herself and baby, that she did not notice her baby had died in her arms. This was the thirtieth baby that had died there inside of an hour.

The present famine in Russia has well been described as one of the most terrible calamities the world has ever known. Millions of men, women and children are starving to death.

A Gift of Ten Dollars Will Send:

49	pounds of flour
25	pounds of rice
20	pound cans of milk
10	pounds of sugar
10	pounds of fats
3	pounds of tea

Total 117 pounds of food for \$10.

Larger gifts will make available correspondingly larger quantities of food.

Immediate help is necessary. A delay of a week or even a day may cost many lives. The Foreign Mission Society is prepared to receive contributions for relief in Russia. Funds will be expended through and with the approval of the American Relief Administration, Herbert Hoover, Chairman.

Send all contributions designated "Russian Relief," either to your State Promotion Director, or to

GEORGE B. HUNTINGTON, Treasurer
276 Fifth Avenue, New York

American Baptist Foreign Mission Society

We sent the Russians clothing in November; we must now send them food



The Baptist



What Is the Matter with the Association?

IN our Baptist system the Association has in the past occupied an important place. Free and independent local churches are subject to a law of gravitation which brings them into touch with other churches of like faith and order. So long as men have a social nature and as churches wish to do for their Lord the best possible work, this is bound to be so. There must be places where problems common to all the churches and ambitions which all share can be discussed and promoted. The Association is the next logical step beyond the local church and stands between it and the state organization. If it is strong, strength goes out from it both to the churches and to the state convention; if it is weak, its weakness is in turn passed along.

In the old days the Associations were largely attended. And in rural districts two or three days of the finest kind of fellowship were passed together by men and women who were more than willing to give their time and thought in the interests of the Redeemer's kingdom. More recently, as reports from all sections of the country show, Associational meetings have in many cases lost their punch. The pastors will be found present at them, but an increasing number of such pastors is present merely for discussions or sessions in which they have particular interest. The religious "rounders," that is, those people who no longer have part in the active affairs of life and who enjoy participation in religious meetings, are always to be found in great numbers. But except where there are special meetings for them, the young people are conspicuous for their absence and there is year by year a diminishing attendance on the part of busy men and women of affairs who feel that they cannot afford the time demanded by affairs of this kind.

Letters which have come to this office in considerable numbers make it apparent that there is a good deal of feeling that something should be done. In isolated spots, new methods are actually being tried out. But a diligent search has shown as yet few workable plans for vitalizing the Association. Everybody wants to know what the other fellow is doing, but few have anything on their own account to tell the other fellow. It is for this reason that THE BAPTIST has gathered for this number from many sources some concrete suggestions. Whenever in our body an Association achieves a new and successful method, the rest of the brethren should be promptly informed.

An Association is likely to be, outside the local church itself, the most homogeneous body we have. It has more common interests than any larger body can possibly know. If its people get to talking of what

they have been thinking and feeling there will be remarkable unity. For that very reason the sessions should not be used in that kind of talk but spent rather in a consideration of what can be done on the basis of this common life. Associations are succeeding best at the present time where the sessions are planned to give the working forces of the church special help along their particular practical lines of work. That is to say where the Association gives itself to the consideration of Christian service and the training for such service, there is to be found increasing interest.

Dr. Agar suggests that the time should be taken with conferences rather than addresses. People hear preaching constantly at home; what they wish, when experts gather, is a chance to talk back and to thresh through the problems by which they have hitherto been stumped. He suggests that in connection with each session there should be also periods of intercession and devotional study of the Bible. This is equally important. The great functions of Associational meetings are to inspire and instruct. These two ends will be attained as men prayerfully study the Word and then consider how they are going in their churches to make that Word a living force in the life of men. To have the devotional and inspirational sessions without the practical discussions would be to fail; but to have the practical sessions without the life which will come from the other is to invite disaster. A blending of the two is needful.

Why should we expect in our present busy life that people will remain for all the meetings of an Association? What reason is there why one session should not be specifically planned for one group and another session for another group so that all the interests of the church shall be included and that the workers who come can conserve both their time and their energy? Instead of expressing sorrow that people leave early why not encourage that very thing by filling the house with the new groups to which the fresh discussions are of concern. It would not then be found true so frequently that attendance at the many meetings is a weariness to the flesh and there is no profit in them.

This matter of the meetings of the Association is vital. Under efficient organization all along the line, the Baptist body can function as it should. But if there is weakness in any spot, that weakness is certain to be passed along and will affect all church and denominational activities. We owe it to our Lord to give our best thought to the revitalizing of the Association. If the brethren have additional suggestions of practical programs, THE BAPTIST will gladly pass them on.

Editorial Comment

SEATTLE WAS READY

It has come to the notice of some of the brethren in Seattle that an opinion exists in some communities that the reason the Northern Baptist Convention meeting was changed from Seattle to Indianapolis was that the brethren in Seattle were not ready for it. It is very difficult to understand how such untrue ideas originate, or why they should be entertained in spite of information as to the real reasons for a change.

The brethren in Seattle have been enthusiastic, and the release of their claim upon the Convention meeting was reluctantly given. They were amply able to entertain the Convention, and were busily engaged in preparing for its meeting. It required great courage on their part to express their candid convictions as to what was best for the denominational welfare when such convictions were entirely contrary to their individual and personal wishes for the presence of the Convention. It cannot be too strongly stated that the motives of the Seattle brethren were entirely disinterested, and that their assent to the prevailing opinion that our denominational interests would be better served by a meeting elsewhere than in Seattle was a triumph of an unselfish spirit which all of us should honor. Naturally and properly the brethren in Seattle are sensitive over the existence of the opinion referred to. Surely no one would want to do injustice to these great hearts that have thought and chosen only with reference to the welfare of the high interests committed to our denomination.

THE VALUE OF A "BABE"

What is the value of "Babe" Ruth to organized baseball? There is some difference of opinion on that point. In connection with his contract for 1922, he asked \$75,000 flat, \$500 extra for each home run, and no deductions for the twenty-eight playing days he will miss because of his suspension. The Yankees did not quite agree that this was a correct estimate but offered him \$40,000 and \$500 for each home run. Miller Huggins said of him:

"Babe undoubtedly is the greatest single human factor ever connected with baseball. Fans looking only at his home runs can never realize the fine points he continues to learn. He is more eager for knowledge than the greenest recruit on the squad, and he gets his full share. Even Babe himself does not realize the vast improvement he makes in his game each year. . . . And the thing that holds his grip on the public is that you never know what his limit is—he never yet has halted in his upward journey."

In any case, it would seem that "Babe" is, so far as salary goes in a class with the President of the United States and far above all such petty officials as judges and the like, even though one of the latter did call time on him a short time ago. He is almost in a class with the movie stars if one will disregard the morals of some of the latter and think merely of their income.

Does he earn this money? Opinions differ on that. Is he as useful a citizen of the world and of the Kingdom of God as many a man who is receiving \$2,000 or less a year? He certainly is not. Is baseball a real man's job in a world as disturbed as ours is? Well, some will say that anybody who helps to keep others interested and happy is doing a real service. Others will make the same comment we find in one of our exchanges which quotes Abe Martin as saying: "Few things look so shiftless as a big, strong, full-grown man selling pop."

LEAFLETS PRODUCE RESULTS

There came to the editors this week a pamphlet, put out by a well-known anti-Christian publishing house, on the front page of which was written, without signature, this communication: "I was near baptism when I received these pamphlets and I don't know what to think now. What would you suggest?" One of the questions touched upon is the resurrection and we are asking one of our clear-thinking brethren to say something on that topic for our Easter number. Meanwhile our attention has been called to the value of the printed page and especially to the value of the cheap pamphlet scattered broadcast. In this particular case a bad pamphlet has created confusion; in many others the right tract at the right time has brought light.

We do not begin to use tracts and pamphlets of all sorts as we should. There is a ministry here which no church can afford to neglect. An increasing supply of pamphlets of just the kind needed is coming from the press. Live churches will begin using them among the people of the community. For their distribution will be like the sowing of seed which will germinate when it has been almost forgotten and bring forth fruit in quarters which have been overlooked. The reader will probably agree with this. But what will he do about it? Hell would not be so full if good men and women had done at once the things of which they approved but which they put off until some tomorrow.

ONE EVERY SECOND

Boston had its Ponzi. Chicago, not to be outdone by a little city of that sort, has several of them at once, and is now engaged in making an inventory of the wreckage, the worst of which appears to be among the Lithuanians who live "back of the yards," and who begged Bischoff, a twenty-five year old promoter, and several others to take their money and who asked nothing in return except a promise of large gains. To Judge Landis, this youthful Ponzi said, "I owe \$4,500,000 and I have less than \$1,000 in cash." There is some interest in the fact that these foreign-speaking people had so much money to invest, for that sort of thing would not have been true in the days before prohibition, even of the kind Chicago knows, came into being. But there is more interest in the new revelation of the fact that a sucker is born every second and that there is no difficulty in

catching such folk with a glittering bait. Most of them do not read the newspapers carefully; many of them cannot read at all; and consequently they learn, not from other people's experience but from their own. The danger is that, when the break comes, habits of thrift and industry will be sadly broken down. The country is full of swindlers, and for every such there are a hundred "easy marks." Sometimes the swindlers sell stock; sometimes they are after graft in connection with new church buildings and equipment; ministers are said to be easy prey for each kind. Once again the warning is raised. He who does not heed has only himself to blame. Greed for quick returns destroys the eyesight of many good men. But they acquire hindsight.

WILL AMERICA COMMUTE THE SENTENCE?

Every consideration of humanity calls upon the Near East Relief to double appropriations to meet war and famine emergencies. But a depleted treasury has compelled instead a cut of 25 per cent in appropriations. That cut means death to thousands of little children. We should be horrified if these thousands were lined up and shot, but the result in this case is the same.

The committee is determined to save, and will save, the children already received into the orphanages and under American protection though at present the resources are not in sight. There are approximately 100,000 of them. These we have invited to our table, and we will not drive them away to die.

But there are at least another 100,000 orphaned children who eagerly wait to seize the crumbs that fall from our table. Many of them are now dying in spite of all we can do.

In addition to these children there are other hundreds of thousands of equally innocent and helpless adults—women and girls—driven in midwinter from the plains of Cilicia or destitute upon the war-swept, famine-stricken plateaus of the Caucasus. These Christian refugees in Bible lands now stand under the sentence of death by starvation.

Will America commute the death sentence for the children?

Five dollars a month saves the life of an orphaned child.

LANDIS CHOOSES BASEBALL

His duties as Federal Judge and as supreme boss of the baseball world conflict and the judge has chosen baseball. There are not hours enough in the day, he says, for a man to do both. Some time ago he said that if he ever discovered this to be the case, he would give up one of the two jobs, and he has now done just that. He also said that he would never quit under fire and he kept his word in that.

Words are not adequate to express the sense of loss which Chicago feels in the retirement of this man who has been for years the terror of law-breakers and of all who deal unjustly, but who has had at the same time the absolute respect and confidence of those against whom he had to exercise authority. His methods may not always have been legalistic but he always headed straight towards essential justice. He has a mind which goes direct to the point and which does not

quibble. There are too few such men in the country and fewer still on the bench. Every man who loves decency and justice and an orderly life will regret that Judge Kenesaw Mountain Landis feels obliged, now that the day has arrived when he must have regard to his future, to retire from his judgeship. One has only to live in Chicago for a time to realize what a feeling of personal confidence the entire citizenship has in this unusual man. Could there be a higher tribute?

RICH LAYMEN TAKE NOTICE

The following is taken from *The Presbyterian of the South*:

"On December 25, 1921, every active minister in the Synod of Arkansas received a one thousand dollar life insurance policy. The premiums are to be paid yearly through the liberality of Mr. A. B. Banks, a deacon in the Second Presbyterian Church of Little Rock. Mr. Banks has carried a similar policy on the ministers of his former Presbytery, Pine Bluff, for several years. When a man enters active service in our Synod, he becomes eligible for a policy."

We pass the suggestion along to our wealthy Baptist laymen, among whom there must be a few who have so much money that they do not know what to do with it. No man would want to menace the welfare of his children by leaving too much money to them, and all know that there is no place for money in the "city not made with hands." Why not help underpaid ministers get rid of the worry of thinking what would happen to their families in case of serious trouble? Life insurance is good. There is also an unusual opportunity offered through the Ministers and Missionaries Board. If any of the laymen referred to are in doubt where to begin operations, we shall be glad, upon request, to furnish confidential information. Carnegie said an earful when he spoke about the disgrace of dying rich. But to die rich in good works is not so bad.

PREACH CHRIST

A correspondent in a letter to the *Living Church* (Episcopalian) has this to say concerning preaching:

"May an habitual and lifelong hearer of sermons make a plea for an increased number of sermons that are distinctly Christian, in the sense that they are stressing the message of the incarnation rather than some point in morality or ethics. I know very well that Christianity gathers up into itself all that is true in morality and ethics, and that all these must be taught; and yet we are hungry for clearer and closer presentation of the "good tidings of great joy" in the actual presence of the Christ amongst us. I believe that if the preachers could realize the instant and eager response in the minds of their hearers when their words in some way present to the congregation a recognizable picture of the Christ, they would more often speak directly and simply of him."

Such counsel is profitable for any preacher or editor or layman. The world is hungry and will be satisfied with nothing but the bread of life which came down from above. Whatever other task lies upon the church today its supreme opportunity is in a lively witnessing for Jesus Christ.

The Association As I See It

By FREDERICK A. AGAR

Agarisms

A pertinent topic for discussion in an associational meeting might often be, "Do church letters to the association generally tell the truth, the whole truth and nothing but the truth?"

A program of associational activities needs to be worked out. Helping weak churches during the year, caring for pastorless churches, enlisting in the denominational enterprises those churches that are non-participating, and the conduct of team evangelism are some of the vital things at issue. Too often we meet and talk about—, but plans are not consummated and it ends in talk or a resolution. Let's get to work this year.

Unless there is a young people's session the attendance at many associations is largely limited to old people and ministers. The former have nothing much else to do, so they come for the sake of old times, while the latter class come because they feel they must, but I notice they generally get away before the meeting is over. The attendance at rural or small town sessions is generally the largest. Though the enrolment at city sessions is large, the people attend some other place than the church much of the time they are in the city.

largely eliminated and conferences substituted. In every association there are lay and ministerial leaders who are able to produce certain good results along specific lines and they should teach the other churches how those results are obtained. The denomination wastes very large sums of money because a succession of traveling secretaries appear on the program for one address. Only one national representative should be given a place to work at the annual sessions and that one should be worked either till he has exhausted his knowledge or the people are full of his topic. If a denominational representative is not capable of interesting people more than once in three days someone else should be given the assignment. Most speeches should be followed by an open conference with the speaker.

Every specific group before begin-

ning the conference on methods should have a period of intercession and devotional study of the work. We must never try to develop methods at the expense of spiritual power, but spiritual power should lead to a proper use of wise and efficient methods.

The following groups are especially concerned with such a program as I have in mind: Church officers, women, young people, men's brotherhoods, bible-school workers, church finance leaders and personal soul winners. The following special topics are in mind as of interest to the various groups: "Evangelism in the Local Church"; "The Sunday Night Service"; "Church Night as a Substitute for Prayer Meeting"; "Prayer"; "Stewardship"; "The Missionary Goal of the Church and Kingdom"; "Bible-school Methods"; "Women's Work"; "What to Do with New Members of the Church"; "Duties and Qualifications of Church Officers"; "The Unified Budget in Two Sections," and "Denominational Plans and Programs."

Local churches do not understand conditions in their own organization. They have not studied cause and effect in their church life. Of discipline the average church member or officer knows little or nothing. Statistics mean very little of consequence so long as figures seem to show a larger church membership, and in the association there is a real place to go into these matters where persons affected may be reached but personalities are not too close for helpful delineation.

There are some people who will say when they have read this that I do not know the conditions which exist and that my suggestions are not fair or pertinent. The trouble is that such critics have had their experience confined to one or two associational gatherings where some measure of reform has taken place. I am sorry to say that my experience covers many associations all over the land. Upon the basis of a wide experience and a deep love for my denomination, I say that the average association must reform its plans and programs and must become the factor it was intended to be when our fathers gathered in associations to represent their local churches for the purpose of helping each other to do bigger things in better ways.

MANY associational meetings have lost their punch, they have a name to live but are dead so far as good works and attendance at the annual session are concerned. The average church member will not spend several days away from home listening to the reading of self-esteeming church letters and hearing inspirational speeches and sermons that eventuate in no practical improvement in the life and work of the church to which he belongs. In my judgment he is wise not to do it.

The association must reform and put itself into definite lines of service and training for service. Wherever this has been done, even in part, attendance has increased and the churches have been benefited. Works not words must be the goal of the program and of the organization that makes it up.

The association meeting offers a splendid opportunity for the development of plans and programs for the work in the local fields. Generally the group is small enough to be of common needs and aims. Those common aims and needs can be inspired and achieved through cooperation developed in the sessions of the annual meeting. It offers, further, a chance to get together once a year most of the church officers for consultation and training. They will welcome such a chance I know, and an afternoon and early evening session should be set aside for this purpose so that they may return home that night. The automobile generally makes this possible. Any pastor can get most of his officers there if he really tries.

The association gathering provides a chance for cooperation between the strong and the weak local church. Each needs the other, but they are not well enough acquainted to understand how to help each other.

Nowadays people want to know what to do, and how to do it well. Most of the sessions should be planned so as to provide the working forces of the church with special help along their particular practical line. Attendance of church workers would then be secured for those sessions that particularly provide for special needs. Few people would remain through all the sessions; the day for that has passed. Addresses and sermons should be

The Gastronomic Appeal

Shall church women serve tables or the Lord, the stomach or the spirit?

By ONE WHO HAS SUFFERED

OF all the relics of our "fore-mothers," the idea that we must give 'em a feed" if there is anything doing at the church, is the one that dies hardest, and it seems to be a regular Shylock, in that it persists in exacting the last pound of flesh from the long-suffering womanhood of any community.

The time is coming, and that ere many decades, when it will dawn upon the powers that be, that the women in a religious organization are of far more value mentally than physically, and to use the cream of a congregation for preparing and serving a bountiful repast—be it ever so appetizing—is using up energy that might better be spent in preparing a missionary program, enlightening the mind regarding missionary achievement, or even in studying the Bible!

Just imagine a movie manager or a concert manager announcing that supper would be served, preceding the entertainment, at the bare cost of the food—his helpers donating the time and strength and vitality required in preparing and serving the meal, if the people would only come to the "show" afterwards!

Isn't that virtually what we are doing today?

This is not fifty years ago, when there were no hotels, cafes, cafeterias or "hotel de curbs," lurking every few hundred feet to entice the hungry mortal within their various priced portals—oh no, but we, alas, have not kept pace with the advancement, so must needs rack our bodies and dispositions—and I think I might add souls!—to prepare these constantly recurring meals.

Do you know, if a really first-class "kick" should come from the legitimate hotel keepers and restaurateurs, to the city council, protesting against the wholesale feeding and serving of banquets, as carried on by the church of today, I say, they could count on me for an A-1 stump-speaker, in behalf of their cause.

Talk about an eight-hour law for women! It is to laugh! Does not every woman have her own household cares every day in the week, whether or not she "helps" at the church suppers? Does it enlighten her home duties a whit because there are seven or eleven meals served at the church per month? I should say not! She must use just that

much more energy, which really amounts to this: "Dear friends, I have come here and labored to serve you this meal, that you may be sure to come and enjoy the spiritual feast to follow, but remember, my vitality had to be expended to bring you here!"

Of course, the work is always going to be "divided up" among all the women, but I notice it is usually the same ones to whom falls the honor (?) of serving. I know of one church where exactly eight regular meals and four banquets were served in one month's time! And let me add, it is almost impossible to find enough capable women to teach the Sunday-school classes in that organization!

The Cost of Waste

If they would expend the same amount of energy in mental efficiency as they expend in the role of waitresses, there would be no necessity of any one woman serving in several capacities, no one of which she can capably fill when attempting to divide her ability among all departments of the organization.

In many churches, the "oyster suppers" and "chicken dinners" are served for the purpose of "raising money" (perish the phrase!), but I am not commenting on this phase of the question at all, as, what I might have to say regarding women donating the various articles served, and then giving of their own strength besides—I say, what I think of that might not be sweet music to the ears of some, so I will refrain. Suffice it to say, you might better give the price of your donation, and a little besides, for your energy and strength are worth more to your household than dollars and cents, and once lost can never be fully regained, for, strange as it may seem, you are growing older every day! Yes, you are, and you may as well begin to take stock!

I once heard an eminent minister express himself very tersely when replying to the question, "How to interest men in church work," and this one sentence lurked in my brain: "The gastronomic appeal lasts no longer than the flavor of the meal!" How does that strike you, sisters?

But to come down to brass tacks; let's analyze the proposition and

find out why we do it, and what the result of its discontinuance would be.

Of the institutional church, I am not speaking; it employs proper and adequate help for all departments; nor am I speaking of the church serving the poor and needy—my quarrel is wholly with the average city church of several hundred or a couple of thousand members, which serves a better meal for twenty-five or thirty-five cents than can be served elsewhere, for the simple reason that the cost of service and rent and taxes have been eliminated.

Now, is that a Christian principle which will hold water?

Again, is there not a greater need for trained workers than any church can supply?

Does it not stand to reason that any woman, if properly equipped, would rather be a dispenser of intellectual food than a server of the choicest viands, so soon to be forgotten?

And here is a little personal question which you need not answer in public, but whisper it to yourself: How many of you have husbands who shout for joy when you tell them you are going to "help serve" again? Aha! so your husband does not relish it either? Neither does mine!

And is it necessary?

I say "NO," most emphatically; for the men and women for whose benefit we labor are supposed to be Christian men and women whose presence need not be bought, but who should attend the organization meetings irrespective of the lure of the flesh pots!

If your church is equipped for serving meals, and you wish your suppers together, then employ one of the coteries of waiters which make their living in that particular way, and of which there is any number in the larger cities. You may not get "more than your money's worth" from such a meal, but a clear conscience should count for something, to say nothing of the fact that the womanhood of your church is permitted to attend and enjoy and profit by the convention meetings and missionary programs and training classes instead of doing the grand march across a sixty-foot dining room with "Adam and Eve on a raft!"

A Statement from Philadelphia

By ARTHUR C. BALDWIN

ON Monday, Feb. 6, a company of about forty Baptist ministers and teachers of Philadelphia and vicinity met to consider well-known conditions of doctrinal controversy in the denomination and possibilities of great damage to our missionary work. The conclusion of this deliberation is found in the following statement.

This will have added weight in the denomination when the names of these who signed are taken into consideration. In the list are men of every theological attitude, including well known Fundamentalists. Many more signatures are being secured. The gist of this message is that we do not believe in controversy, do not think it necessary, and hope to see none of it any longer in the meeting of the Northern Baptist Convention.

These are the signatures: Pres. Milton G. Evans, I. G. Matthews, Edward B. Pollard, Henry C. Vedder, of Crozer;

Secretaries—S. Zane Batten, H. Watson Barras, E. M. Stevenson, O. T. Steward, Charles O. Wright, Wm. H. Main;

Pastors—R. H. Abrams, Herbert Agate, Walter R. Alexander, Arthur C. Baldwin, J. F. Behrens, Frederick Blaser, Winfield S. Booth, Howard A. Bulson, Edward O. Clark, James W. Clayton, William Conner, S. Arthur Devan, A. de Dominica, F. G. Eland, Calvin A. Hare, John A. Hookway, B. P. Pope, George C. Horter, Horace H. Hunt, Frederick B. Igler, Carter Helm Jones, S. A. Kose, F. P. Kruse, G. Paul Laughorne, Johnson L. Miner, Charles A. Mott, James D. Morrison, A. Z. Myers, B. L. Newkirk, George E. Nichols, Powell H. Norton, F. W. Overhiser, H. Lloyd Parkinson, George E. Rees, Joseph E. Sagebeer, H. W. Stringer, George H. Swift, W. L. Terrell, Robert T. Tumbelston, C. V. Van Der Linden, R. S. Walker, Grover C. Walkers, Walter M. Walker, M. V. Westcott, President J. M. Wilbur, Elmer E. Williams, Howard K. Williams, A. D. Winters, David K. Wood.

A Statement

In view of the present deep interest in questions of doctrine and policy, we who are Baptist ministers, teachers and secretaries of Philadelphia and vicinity and who represent none but ourselves, desire to express our own convictions. We do this with the prayerful desire that this expression, which represents in a remarkable way the unity to which men of many minds can come, may help to promote similar unity elsewhere and so promote the cooperation of every element in our great denomination.

First: We find ourselves united in an expression of our faith. We hold with all Baptists of all times, with our fathers and their children, to what we regard as the fundamental and vital truths and principles which have been the bond of our fellowship.

1. One is our Father, even God, and all we are brethren.

2. The Lordship of our Saviour, Jesus Christ the incarnate Son of God, who reveals the grace and truth of God, our Heavenly Father; who for our sins died on the cross and rose again that he might bring us to God and who is now at the right hand of God the Father and will come again to judge the living and the dead according to their deeds.

3. The abiding presence and the illuminating and regenerating power of the Holy Spirit who is ever present in the Scriptures, in the church and in the individual believer, to guide us into all truth and the will of God.

4. The unique and divine inspiration of the Old and New Testaments as revealing to us the way of salvation and being the supreme guide of our faith and duty in life.

5. The duty of being loyal to Christ as our Lord by living to the praise of his glory, proclaiming his gospel in all the world and seeking to establish his Kingdom on the earth.

6. The equality of all men before God; their right to religious freedom and the duty of tolerance towards all who hold conclusions differing from their own.

7. The universal priesthood of all believers with the right of immediate access to God through Jesus Christ our Lord.

8. The freedom of the individual to search for truth; to distinguish between right and wrong; to choose the good and reject the evil.

9. The recognition of religious liberty by the state and the freedom of the congregation to develop itself and its work without the help or hindrance of the state.

10. The church is composed of believers who, having been regenerated by the Holy Spirit, acknowledge Jesus Christ as the Son of God, the Saviour of the world, and who are baptized by one Spirit into one body. Such believers associate themselves together as a local church upon a confession of their faith, by observing the ordinances of Christ and by cooperating in the mission of proclaiming the gospel

of Christ to all men.

11. We recognize two Christian ordinances, baptism and the Lord's supper. Baptism is the immersion of believers in water, thereby testifying to a faith in the forgiveness of sin, and setting forth a union with Christ as being crucified, dead, buried, and raised with Christ, and purposing to walk as children of God risen to a newness of life. The Lord's supper is the commemoration by the church of the life and death of Jesus Christ.

Second: As a corollary to this doctrinal faith, we are bound to express our sense of the importance of maintaining the distinct Christian influence of our denominational schools. That any teacher should anywhere in a Baptist school exert his influence consciously or unconsciously in such a manner as to harm the religious life would be a distinct betrayal of trust. On the contrary, we look for positive help from our schools in developing Christian manhood and womanhood. If any school is failing to fulfill this ideal, we believe its trustees should make such a failure a matter of great concern and eliminate promptly from its faculty those whose influence is subversive of true Christian faith.

Third: In order that there may be a fresh understanding by all men of what Baptists stand for, we favor the proposal made at Columbia, Mo., by representatives of North and South for a commission which shall represent our entire constituency and prepare a full statement of our historic Baptist position. We would add, however, that such a statement should be regarded only as explanatory, to be adopted by churches and individuals only as they desire in their liberty to do so and never to be used as a norm or official standard of orthodoxy.

Fourth: We declare our faith that the time-honored principles of Baptist history, soul liberty and the free union of churches for the common missionary task, should still be the working principles of the Baptist denomination. We recall that the Northern Baptist Convention was organized on a service basis only, not to control the churches but better to enable the churches to work together for the Kingdom. As such an instrument we feel it should represent all phases of our thought and belief in its boards and organization. In our boards and convention we see no place for factions but only for brother in Christ. Our experience has taught us how practicable it is for Christians of different schools of thought to work together in mutual respect and a common spirit.

Fifth: We declare again our faith in the great objectives of the New World Movement that the glory of the Lord may cover the earth as the waters cover the sea. We feel the pressure of the great task. In the days of reconstruction, the vast field seem in greater need and the doors to be wider open than ever before. The world needs a new spirit. It is bankrupt in its faith. It is searching, it knows not for what. In such a day we have little time for anything that may divide or weaken our strength. We must do the business of the hand, feed the hungry, heal the sick, lift up the fallen, release the captive and preach the gospel everywhere. Therefore we would devote ourselves with one purpose to the great task.

Good News for Low-Salaried Ministers

THE Ministers and Missionaries Benefit Board has been greatly pleased by the response of our pastors to the cooperative Retiring Pension Fund. Acting upon the advice of actuaries, the board was confronted in presenting the plan by the necessity of asking ministers (or their churches) to provide the entire cost of membership the first year. Sound business required this payment of 6 per cent of the salary. Men receiving small salaries have found difficulty in meeting this necessity.

The board now is glad to report that a special gift has been received, designated to assist a few low-salaried men who would otherwise find it hard to join. This offer is temporary. It will be available, until exhausted, in paying 65 per cent of the first year's cost for membership for men whose salaries are \$1,500 per annum or less. The donor thereby does for such men in their first year of membership what is done for all members in their second year.

Applications will be acted upon in the order in which they are received, and, until exhausted, the entire amount will be used solely for this purpose.—E. T. Tomlinson, Executive Secretary, 276 Fifth Ave. New York City.

Can the Association Be Revitalized?

It is generally agreed that in the organized work of our denomination the Association is the best working unit. Can the Association be made to contribute more largely to the life of the churches? A picture of conditions with a few suggestions.

New Significance

THE associations in Maine are showing a new strength and significance of late. The attendance and representation has considerably increased. Live issues are presented by men from the mission field, state workers and pastors and there is free discussion of all issues.

In most of our associations, quarterly meetings are held which having less of business have more time for inspirational and devotional meetings. Special topics are assigned about which the thought and prayers of the meetings center. The pastors find strength in the fellowship of their brethren and an increasing attendance of laymen extends the influence of the meeting.

E. C. WHITTEMORE.

Thoroughly Organized

THE six associations of Connecticut are fully alive to the importance of their place in our denominational life. Each association is thoroughly organized, with live committees on evangelism, stewardship and promotion, the organization running out to each of the churches. Frequent conferences are held in each association, all three departments working in closest cooperation.

A. B. COATS.

Vermont

WE HAVE changed the dates of the annual meetings of our associations and convention. Formerly the associations were held in the spring and the convention in the fall, but now we send out statistical blanks to all the churches and gather up the statistics May 1 and then the convention is held the last week in May. The associations are held in October when educational and inspirational programs are given. I believe this is a help to the pastors at the beginning of the winter's work. For the past two years these meetings of one day's duration have been largely attended.

W. A. DAVISON.

Wisconsin

I HAVE felt for some time that our associations ought to be functioning much more than they are, and suggested some things to the moderators and clerks when they gathered in my office at the state convention at Beloit last October. But thus far, I have seen no real results.

There were two things I suggested: First, that every association ought to have a live missionary committee—a committee that would really function. I feel that the associational missionary committee ought to keep in special touch with pastorless churches of the association, especially if such churches are weak or passing through a special crisis. In a case like that the committee might be of immeasurable value. Second, I have wished that the associational officers might take a special interest in such matters as might be put before the various churches of their associations in the line of our larger denominational movements. I wish that whenever literature of special import went out from this office, or whenever

something of especial interest was presented to the church, that the associational officers might send follow-up letters and thereby get a more ready response from the churches.

To illustrate: Last fall we were working for minute men and women in every church in every association. I then asked the associational officers to see that every church made such an appointment, but few of these officers actually functioned. Had they done so, they might have been of immense help to us and brought forth much larger results.

A. LEGRAND.

Ohio Associational Debates

OUR plan for a debate given in our convention a year or two ago was a beautiful one, but we found it difficult to put into execution because the young people needed were busy in school or offices and little accustomed to thinking of religious or missionary subjects in terms of work or effort on their own part. We asked the various churches in the association to interest their young people and try to induce them to enter the series of debates on the following plan:

Three young people from one church would challenge a similar group in another church. We had hoped to have at least eight such groups of young people preparing for the debate, all, of course, on the same subject. This would mean four debates and as a result, four groups of young people would be winners. These four groups were then to be asked to debate against each other in two meetings, and the winners, as a result of this contest, were to debate before the association. Our subject, "Resolved That Our Mission Work in West China Has Been a Failure," proved to be too startling and it seemed to some one-sided; as a consequence we were not able to get the response we had hoped for.

We did have a debate in the association, but did not work out the whole series quite according to schedule. At the state convention we had a very interesting debate between young men of Toledo and Cleveland on the subject "Resolved, That There Are Better Business Openings for Young Men in Central Africa Than in China." It was interesting and gratifying to see how this form of presentation appealed to the audience. There was real excitement at times and frequent applause. The young men themselves became intensely interested in their subjects and an amount of really vital information was put across to the audience.

I am convinced that more of this sort of missionary education will make the subject live as a vital issue in the minds of many who think of it as of no particular importance. The award for the debate at the state convention was a scholarship at the Denison University and this added interest to the occasion. From my experience I should say that the chief difficulty is arousing enough interest to get the debate started. That takes time and patience, but I assure you that the feeble results which we produced, more than repaid the effort we put into it and we hope to do more with the plan in the future.

MARY D. PRESCOTT.

Associations Revived

THE New World Movement has brought new life into a number of the associations in Pennsylvania. I might cite, for example, the Beaver Association, which through its associational board of promotion is thoroughly active in the promotion of evangelism, stewardship and missionary education. Its board meets monthly and its members are divided into groups, each charged with definite responsibilities. The plan is working excellently in promoting the whole cause in that area.

The same is true of the Philadelphia Association. Under the auspices of the Baptist Union of Philadelphia and vicinity a board of promotion has been organized. This board is an active, energetic body. It has committees covering every phase of our denominational promotional work. Last year, as the result of the activities of this board, Philadelphia churches reported over a thousand accessions by baptism. Just now the board is putting special emphasis on stewardship. There have been results achieved which are traced directly to the activities of this local board.

WILLIAM G. RUSSELL.

Indiana

FOR the past four years we have been placing more and more emphasis upon the importance of the association. We now have a board of promotion in each of our associations. This board meets once each quarter. At these meetings the roll of the churches is called and reports are made covering the various phases of our work. If any church is in need of help, arrangements are made at these quarterly meetings to furnish that help, which is supplied from the resources of the association wherever possible. Our aim is to have this board pass upon all matters of our Baptist program and where any new organization is needed it is worked out at these meetings. Our district superintendents attend all of the meetings in their district. We have found that associational boards with their quarterly conferences have been very helpful in the developing of our work. In this way we are also developing more leaders than we could have done otherwise. Our plan is to have each church represented by its pastor, one woman and one man. All associational officers of any kind are also members of this board. If we can bring it about so that each association shall carry the burdens of the work in its own territory we shall greatly strengthen our Baptist forces.

C. M. DINSMORE.

Miniature Conventions

THE associations in Western Washington have been able to secure a larger attendance at the associational meetings and a deeper interest in the programs of the associations during the past two years. This hopeful condition has been brought about by departing from the custom of having the associational meetings take the form of miniature conventions. The new program provides for inspirational addresses and sermons, but the larger part

of the program is devoted to conferences on matters affecting the life and activities of the churches and special interesting features of the denominational program.

J. F. WATSON.

Emphasizing the Association

IN OUR denominational activities I think we have not emphasized as we should the associational unit or made as much use of the associations as we might. A carefully selected executive committee, consisting of the moderator and clerk and as many other members as seems wise, which functions all through the year can be of great help to the weaker churches in the association and can enlist the cooperation of the churches in the association in our denominational enterprises.

If the associational organization is functioning as it should, it can be made an efficient link in bringing to the churches all plans of the denominational societies and leaders.

The annual associational meetings can be made occasions of devotion, inspiration, fellowship and a clearing-house for the practical discussion of all associational and local church problems.

Seattle, Wash.

G. F. HOLT.

Minnesota

THERE has not been very much revitalization of the associations in Minnesota. I think that their best contribution would be of an inspirational and informational character. Some of the young people's associational meetings are quite strong.

E. R. POPE.

Springfield Association

THE program of activities for the board of promotion adopted by the Springfield (Ill.) Association at its last session adopted the following recommendations:

I. That the constitution be amended to cover the two following points: 1. That the association board head up the entire denominational program of the association. 2. That the association board of promotion consist of five members as follows: three to be elected by the association to serve for the periods of one, two and three years respectively; and that the moderator and secretary-treasurer be members ex officio.

II. That the board of promotion be entrusted to arrange for rallies and campaigns in the churches of the association to promote the following four objectives: 1. Bible conferences. 2. Evangelistic services. 3. Religious education. 4. Church organization and finance, as concerns the local church and as to denominational interests.

III. To promote pastoral efficiency in the following ways: 1. To create a closer fellowship. 2. To quicken the intellectual life. 3. To provide a pastoral retreat.

IV. To cooperate with churches in securing pastors.

V. That churches confer with the board of promotion in the ordination of pastors.

VI. That representatives of the board of promotion visit each of the churches in the association, presenting purpose and plans of the board.

VII. That the work of the board of promotion be financed by an offering from the local churches.

Note first, that the association board, heads the entire denominational program of the association. This broad range of activities permits the board to function as it could not do were limitations put upon

it. Each of the four objectives in the program outline, is headed by a team with a chairman in charge. These groups are selected with a view of the work to which they are best adapted.

Since the association meeting, the board has been promoting in a special manner, Bible conferences, evangelistic campaigns and aiding pastorless churches to secure efficient men. Religious education has been promoted but will receive special emphasis a little later in the year, in the form of Sunday school organization and equipment, vacation Bible schools, and summer assembly. A number of successful evangelistic meetings have been held and several fine Bible conferences conducted. Just now the promotion board is in charge of the campaign in the Springfield Association. It is generally felt that this is the natural unit through which this

Dr. Agar Says:

Any one who sits and listens to the reading of as many church letters to the association as I do comes to the conclusion that some new phraseology might well be employed by the writers or else that many of them are trying to cover up the same sort of thing.

Just to read a lot of statistics is a waste of time and energy. To study them intensively is of very great value even when they are far from accurate compilation. For instance, relate the additions by profession, to the giving life of the churches, or vice-versa. The bogey that looms up in any real honest study of church figures is, "Oh, you will offend people!" or, "I am mad, you had no right to draw attention to that condition in our church." Well, it would seem as if the time had come for work, for action, for frankness, and for loving truth about church life. Better to make some people mad than have them die of ease and failure. It is seldom however that they need to go away mad if they are handled properly.

work can best be promoted. The organization of the campaign is well under way; and we believe will succeed as it could not possibly do were it not for this board of promotion.

One encouraging feature is that there was a unanimous vote at our association for the program adopted which has resulted in a most splendid cooperation on the part of both pastors and laymen. There has been a long-felt need of a closer coordination on the part of churches and pastors, a friendly intercourse and fellowship heretofore lacking. The promotion board seemed to be the connecting link necessary to accomplish this as well as develop a much-needed associational consciousness.

Generally speaking, we are much pleased with the results of our efforts along this line. We are convinced that the association is the natural unit through which to bring the local churches in touch with the state and denominational program. And

since there is a general promotion board, and a state promotion organization, an associational promotion board would seem to be the logical thing.

VICTOR N. WITTER.

Bloomfield Baptist Association

THE Bloomfield Baptist Association consists of forty churches and is located along the Indiana line in east central Illinois. It covers a territory of approximately 300,000 people. For the most part agricultural interests constitute their chief occupation. Yet Champaign-Urbana, Danville, and Mattoon are thriving young cities with growing industrial interests. This association contains some strategic points for religious work. Danville, Champaign, Mattoon and Villa Grove are all railroad centers. At Champaign-Urbana is the University of Illinois. There is doubtless no equal agricultural area in the world that embodies more wealth than is to be found within the bounds of this association.

The last annual reports shows that the churches of the Bloomfield Association have property of approximately \$700,000; a membership of 5,000; Sunday-school enrollment of 4,030; twenty-six women's societies, membership 750; twenty-seven B. Y. P. U's, membership 996. The churches contributed for benevolences \$27,638 and spent for home use the sum of \$51,000. The association was allotted \$553,000 in the New World Movement and underwrote the sum \$130,000. A few of the churches did not participate but for the most part the association entered into the spirit of the movement. Two of the smaller churches went over the top; the stronger churches subscribed about half of their allotment. A small group felt that the allotment was too overwhelming and did little on their quota. The churches reported about 400 baptisms last year and 200 by letter.

The last associational year was one of cooperation and success. The committee on promotion marked out a definite goal of educational propaganda and in cooperation with the director of religious education of the association put across a splendid piece of work. Conferences were arranged in the local churches and a team representing women's work, young people's work, and the Sunday school, under the direction of the associational committee on promotion, carried out the programs. The returns from this work were most encouraging. The executive secretary, Miss Bessie Winchester, reports: "Conducted sixty-four group conferences and 269 personal conferences, visited the regular sessions of twenty-four Sunday schools, twenty-eight B. Y. P. U's, twelve women's societies, taught eighteen Sunday-school classes, spoke in twenty-two churches, gave twenty-six addresses on religious education, wrote 898 letters, addressed 8,566 people, assisted in organizing seven women's mission circles and three B. Y. P. U's." In addition to this was the work of Mr. Koehler, Mrs. Comrie and others in carrying out the programs.

If a local association is organized on a practical basis with hustlers and shovers behind it much good work can be done with a small outlay of money. The association constitutes the working unit once removed from the local church and is yet to be recognized and utilized by the state and national bodies. There needs to be worked out a standard organization for the associations which will prevail in all our state conventions. The Illinois State Convention at its recent meeting in

Rockford took steps to recognize the local association in that it gives the association representatives on the state board.

C. C. LONG.

The Alton Association

THE Alton (Ill.) Association covers eight counties with thirty-eight churches—country, small town and city—and nearly 7,000 members. Due to geographical size and several centers of population the preservation of a vital bond of union among the churches is a problem, yet few associations have a finer spirit of fellowship or are doing more along the lines of self-help within the association than is the Alton.

The chairman of the missionary committee, for four years, has made himself responsible for the life of the association. Five times or more a year he calls the pastors, and sometimes certain committees, to a general conference. The meeting place is First Church, East St. Louis where all lines of transportation converge. Travelling expenses are equalized so that each person pays the same amount. The expense ranges from \$1.10 to \$1.50. The hour of meeting is 10:30 to 12:30. Usually the time is spent in considering needs of weaker churches. Where there is not sufficient knowledge some one will be asked to investigate and report. Certain ones will be assigned tasks and at the next meeting will report. Suggestions are freely given and decisions quickly made. The feeling of all who attend is that the conference is necessary, that matters are considered in a fraternal way and that no time is wasted. The general result is a fine feeling of fellowship and a sense of responsibility for one another's welfare.

A brief recountal of work accomplished in a year's time, ending with the present, will illustrate how the association works for itself.

A pastor of a weaker church wished to have evangelistic meetings. Three of his fellow pastors and several laymen carried on the meetings for three weeks. A young church in a growing community faced a building proposition with courage due to the counsel of the associational leaders. When a decision had to be made between a roofed-over basement or the whole superstructure buildied but unfinished on the inside, it was again wise counsel that led on to success. A discouraged church in the worst community in Illinois was without a pastor. Through the association hands were laid on an enthusiastic man who was impressed into the service. A body of Baptists with a Sunday school and a prayer meeting needed a building on finely located lots. Counsel and cooperation resulted in an appropriate building and an organized Baptist church which is being mothered by the near-by churches. A church comes into the association just as it dedicates a roofed-over basement. Delegations from other churches visit it to make it feel at home. It needs a pastor and wants evangelistic meetings. The association secures the pastor and arranges for the visit of a state evangelist. Two neighboring churches which have not had pastoral care for a number of years are urged to consider one of the pastors in the association who had resigned. He is now the pastor of the two churches. A church with a brick building on the edge of the town park had preaching services only four times in two years. A Sunday school was kept up. A pastor and a lay preacher were sent to the town. They

visited every Baptist family in the village. They suggested a program with preaching twice a month with the man provided. The church is now being splendidly served. A newly organized church meeting in a schoolhouse is being led to purchase lots and take up the wholesome obligations of church life. Laymen's meetings and women's meetings are being arranged for in support of the emergency campaign of the denomination now on. At the first meeting in the fall, in accordance with a resolution passed at the meeting of the association, the Associational Workers' Conference laid a levy of \$500 on the churches of the association—the money to be used for work within the association. Appropriations are made

from this fund to provide preaching to needy churches. A young church meeting in a building 40x60 has an attendance of 125 in the Sunday school. It must have more room. Plans for enlargement have been adopted. The associational conference appropriated \$100 which is to be matched with a like amount by friends.

It is the conviction of the writer that almost any association could as easily meet most of the problems within itself as the Alton Association has done. The associations need it for their own good. It would relieve the state convention of a good many time-demanding duties and leave it more free to devote itself to the development of suburban fields in growing industrial centers.

D. T. MAGILL.

The Story of Urasaki Eishin

By WILLIAM WYND

URASAKI EISHIN, with his wife and two daughters are a few out of many who during the year have been won for Christ in the Loochoo Islands. Mr. Urasaki is a fine type of a Loochoo gentleman, strong in body, genial in disposition, and with a big loving heart. He is about fifty-five years of age, and has had an interesting career, first as a teacher and then as a principal of one of the big country schools that dot the islands, and give evidence that the Loochoo folk are following hard after the people on the mainland in their race for education. From childhood he was prejudiced against Christianity, not actively opposed, but like most of his class simply regarding it as a western superstition which Japan could well do without, as she happened to have plenty of her own. His chief interest was in his educational work; his great source of joy and happiness was his home and his family of two girls and one boy. Two years ago the boy went to Tokyo to complete his education, and that left a vacant place, but the girls were with him and they were as the apple of his eye. The girls were also teachers and when the day's work was done and they gathered in their village home, drank their tea and talked over the interesting events of the day there was not a happier family in the empire.

But a storm was already hovering over the home of Urasaki, such a storm as often bursts over the islands when the sun is darkened, the typhoon shakes the hills and drives the people cowering into their homes to watch and wait for what fate may bring. The elder daughter was stricken with a strange disease. Some said that she had lost her reason. Others said that she had incurred the displeasure of the gods. The Jews would have said she was possessed with a devil. The stricken girl herself believed that she had been changed from a human being into an animal. Now she was a dog foaming at the mouth, barking, biting, walking on hands and knees and going through all the motions of a wild dog. A little later she would imagine herself to be an ox and would look and act so like one that it was weird to watch her. Her strength became prodigious, and though her father is a man of powerful physique he could not hold her. Like the devil possessed man of Cadara who dwelt among the tombs and could not be bound even with chains of iron, the Loochoo girl could not be restrained. The parents were distracted with grief. Everything that could be done for their daughter was done but the malady baffled the doctors. The

priests were called from the temple but the girl drove them from her presence in a torrent of wild anger. Over in the next valley, in a little thatched hovel, there dwelt a woman well known in the neighborhood as one who was possessed with occult powers. The neighbours told many strange tales about this woman, and though none cared to be closely associated with her there were few who did not carry presents to her and ask her help when sickness came. Urasaki San thought himself far above the credulities and superstitions of his neighbours, but his need was great, so he carried his gifts to the "Yuta" (So these women are called in the islands) and implored her help.

She came and went. She performed her incantations on the hill at the lonely spot where the sacred pine looks out on the sea. But this disease was not the kind that could be charmed away by any of the devices known to the "Yuta." Day by day the daughter grew worse, and in the heart of Urasaki a settled melancholy took the place of his former joy. Lines grew deep on the face that till now had been unfurrowed, and he came home from school with a heavy step. One day when he came home he found Uehara San, the Bible woman of the Naha Baptist Church, sitting by his daughter's side holding her hand and looking into her fevered face with a look of deep compassion. Urasaki San was more than surprised. He did not know who the Bible woman was, but he did know that his daughter hated the sight of strangers and generally drove them off with anger, yet here she was quietly allowing her hand to rest in the hand of the stranger and looking more peaceful than she had done for many weeks.

"I do not pretend to know how it was done," the father said as he told us the story. "I do not pretend to know that, but I do know that the touch of that Christian woman was the first thing that brought the feelings of a human being back to my beloved child, and that afterwards the gospel message completed the cure and transformed her. Once more she became the joy of her parents, and in a new sense the light of our home. We studied the Bible together. We sought the Lord together. We went together to the church at Naha from whence the messenger of God came to us. And now comes the completion of our happiness for today the four of us have been baptized together while my son in Tokyo has also become a Christian."

—From *Gleanings*.

A Seafarer's Sketch Book

By WILLIAM B. LIPPHARD

NO. 5. THROUGH THE KAISER WILHELM CANAL ON THE CAPTAIN'S BRIDGE

FAR back in 1896—everything before the war seems long ago—the world awoke one morning and learned that an important waterway had been completed which connected the North Sea and the Baltic Sea. It was one of the most constructive achievements of the German Kaiser and in his honor it was at once named the Kaiser Wilhelm Canal. Today the maritime world is trying hard to get adjusted to the new name Kiel Canal after the name of the town at its eastern entrance. Of course the canal was widely advertised as having been constructed for purely commercial purposes in order to save time and fuel in the dangerous passage around the Denmark peninsula. Many wiseheads however immediately recognized the naval strategic importance for the Kaiser since the canal meant that he could in the short space of twelve hours transport his entire navy from the North Sea to the Baltic Sea without having a single ship leave German territorial waters.

It was my unique privilege to sail through this famous waterway on the steamship "Estonia" with her precious cargo of relief contributions from Northern Baptists. Through the kindness of her captain I was permitted to stand on the bridge with the captain, the first officer and the German government pilot. This very rare privilege afforded an unusual opportunity to observe this strategic canal to best advantage. Its long, narrow, heavily concreted approaches and its immense tidal locks are marvelous pieces of maritime engineering. In the years just prior to the war the canal was extensively enlarged and improved, again ostensibly for commercial purposes, and yet doubtless primarily because of the increasing size of the German ships of war. The width of the canal is now 343 feet at the water level and 147 feet at the water bottom with an average depth of water of thirty-six feet. Thus it is possible for ships of the largest tonnage to sail through and in view of the width it is easily possible for two ocean going vessels to pass each other. The new sluices or approaches and locks at the ends of the canal are 1,000 feet long, so that there is at present in the world no ship too long to be accommodated. All of these extensive improvements were completed in 1913. One is sorely tempted to speculate as to whether the great war would have come any sooner if the canal had been completed a few years earlier.

The canal is cut through charmingly picturesque country dotted with many small villages and farms. Although winter was upon us and although dusk had fallen when we passed it was still possible to note that the country was largely used for the grazing of cattle. This doubtless explains why this region is so famous for its rich butter, cheese and other dairy products. At several points great steel railway bridges cross the canal, all of them single span or arch and lifted high above the canal so that ships with tall masts have no difficulty in their passage. Since the country is fairly level this means that the tracks have to approach the bridges on long grades over wide sweeping curves. In the afternoon before

reaching the canal we passed the famous and now dismantled fortress island of Helgoland. It was easy to understand how this immense fortification protecting the approaches to the waterway had been such a source of anxiety to the British during the war.

At the western approach of the canal is situated the port known as Cuxhaven. Here the "Estonia" stopped for nearly three hours to discharge mail and a few steerage passengers. On the docks German policemen were walking briskly in a manner that suggested very strongly the characteristic steps of a captain or major of infantry. The first persons aboard the ship were the port officer and the quarantine officer. With military precision they clinked their heels together and smartly saluted the ship's officers. It would be a safe guess that the port official had served in France as a German staff officer and that the quarantine officer had seen service as a major in the medical corps. As soon as these necessary and several other lesser officials had come aboard permission was given me to step ashore. Proudly I walked across the gangplank and after eleven days at sea I had the delicious, refreshing, inspiring experience of stepping ashore—an American on German soil.

Here I was cordially greeted by five distinguished gentlemen, Dr. J. H. Rushbrooke, our Baptist Commissioner for Europe, Dr. F. W. Simoleit, secretary of the German Baptist Home Mission Society, Dr. B. Weerts, pastor of the First Baptist Church of Berlin, Rev. Arnold Metz of Vienna and Rev. John Ricar, of Prague, now in Czecho-Slovakia. These brethren had come to meet me in conference regarding the problems of distribution of clothing and shoes in Germany, Austria and in Czecho-Slovakia. After our preliminary greetings we returned aboard the ship and in the dining room, after tea had been served, we had our conference. All our conversation was in the German language and it doubtless would have sounded very strange to an American Baptist to hear even Dr. Rushbrooke and me converse with each other in German. During our delightful fellowship while he was in America last summer, when together we called on the President at the White House and on Secretary Hughes at the State Department and on Secretary Davis at the Department of Labor, all of them Baptists, we had never used German. There is something of more than passing significance here for in this conference was an Englishman and an American conversing in the language of a former common enemy and on German soil. It was an episode in the reestablishment of fraternal international relationships.

I wish with all my heart that my typewriter were adequate to the task of repeating to the readers of THE BAPTIST the expressions of deep gratitude and profound appreciation conveyed to me by these brethren. I shall never forget the closing moment of our conference, after all details of transportation and distribution had been arranged, when one of them speaking for all the others and in a voice filled with deep emotion and on behalf of the needy men, women and children in their respective countries, tried to assure me again how overwhelmed they

were with gratitude to Northern Baptists for this great expression of disinterested service, of fellowship and of brotherhood in the spirit of Christ. Truly indeed the "Estonia" had been to them a ship filled in fellowship.

And then later on the captain's bridge as I sailed through the Kaiser Wilhelm Canal I wondered what the Kaiser would have thought when he started to build the canal thirty years ago if at that time he had known that some day a ship filled in fellowship would sail proudly through that canal on her errand of mercy to needy humanity whose sufferings from the war have not yet come to an end.

NO. 6. THE FREE CITY OF DANZIG

EVER since the Peace Conference at Versailles, which appears to have created about as many problems as it solved, I have been wondering what was meant by the free city of Danzig. Here was a fairly prosperous city of a mixed population of 300,000 inhabitants, including the surrounding country, part of whom are German and part of whom are Polish. There are also some Russians and some Jews. Formerly the city belonged to Germany. Now it does not belong to Germany and it does not belong to Poland but is under international control through the League of Nations; yet it is supposed to be a free city. I wondered what it meant.

After a restful voyage across the Baltic Sea, as smooth as a fountain pond in public park, the "Estonia" sailed into the harbor of Danzig and up the Vistula River to the pier. It seemed to require no less time to get the ropes adjusted and the gangplank connected. There were scores of men on the pier but no one seemed to have sufficient ambition to hurry matters along and I wondered whether this was one of the free aspects of the city. Leisurely and at the proper time the officials came aboard and as a Cuxhaven they clicked their heels together in military fashion and smartly saluted the ship's officers. Of the cargo in the "Estonia" in my care, 800 bales of clothing and shoes, sixty-five barrels of soap and twenty barrels of toys were to be discharged here for distribution in eastern Germany and in Poland. Since several hours would be consumed in unloading mail before discharging those bales, I stepped ashore and went to visit this quaint old European city with its low, sloping roofs and its fourteenth century towers.

First I exchanged ten American dollars into German marks. I had heard much of the depreciation of the German currency in recent years and had followed the fluctuations in international exchange with more or less interest. However, I was not prepared for the actual surprising transfer. For my ten dollars I received 2,200 marks. Before the war the equivalent value was more than \$500. I wondered whether this was a case of almost getting something free. Perhaps this was why they called it the free city of Danzig. With this large amount of paper currency my coat pockets bulged and I was grateful for the concealment and protection of my overcoat.

I then took a trip on a little ferry across the river. The fare was one mark—less than one-half of one American cent. A

this rate six ferry trips could be made across the Vistula for the price of one trip across the Hudson at New York. This was almost free. Leaving the ferry, I boarded a quaint little electric street car with two tiny trailers dragging behind for a twenty-minute ride into the city. The fare was one mark, again less than one-half of an American cent. Certainly this was almost free for at that rate twenty rides could be had at the cost of one street-car fare in Boston. At noon I went to a restaurant in the heart of the city and ordered a sandwich and a cup of tea. While I was enjoying this luncheon, a waiter passed behind me carrying a huge plate of oozy apple sauce for the man at the next table who had ordered roast duck. Another patron putting on his overcoat bumped into the waiter and the oozy apple sauce ended its illustrious career on my right shoulder. At last I had discovered something absolutely free in this free city of Danzig. Of course everybody expected that I would at once raise a hue and a cry and demand a new suit. The poor waiter was panic stricken. With feverish hands and a clean towel he endeavored to cleanse my coat. The head waiter came and seemed to expect that I would demand to see the proprietor and insist on the discharge of the waiter. As I was purposely wearing an extremely old suit for rough travel on the continent and since apple sauce leaves no stain I merely smiled, referred casually to amusing accidents and looked upon the incident as a joke. To the waiters and the diners this seemed incredible. Finally I heard some one say "Ein Amerikaner." This evidently explained the situation and all turned again to their plates. The head waiter was most profuse in his apologies; indeed, I cannot recall anywhere in my travel experience meeting a head waiter in whom genuine courtesy was so completely personified. It was refreshing to find such free courtesy in the free city of Danzig.

After luncheon I called at the office of the German consul in order to have my passport viséed. A letter from Herbert Hoover promptly secured the desired audience and although twenty others were waiting the consul viséed my passport first. When I explained further my mission in Europe and that part of our relief supplies were to be distributed among needy people in Germany he was greatly pleased and waived the customary fee, thus viséing my passport without charge. Once more I realized that I was in the free city of Danzig. Then I had an opportunity of rendering a slight service to the German consul. A half-naturalized Russian stood beside me and was having great difficulty in explaining how it happened that he had both a Russian name and an American name. The consul could not possibly understand why a man had two names and naturally refused to visé his transportation papers. The Russian was in dire straits, for since he was not yet a fully naturalized American citizen he was obviously a man without a country, and as such had no passport. I looked over his papers, saw that his name had been legally changed through court action in New York and then explained to the consul how this was quite customary in America. The consul accepted the explanation and viséed the papers; the Russian was profoundly grateful while the others in the room looked on in amazement. When I left the building it was already dark, for in this latitude there are only a few hours of daylight at this time of year. As I wandered down the

dimly lighted streets in this quaint city in the darkness at four in the afternoon it occurred to me that perhaps this excessive amount of darkness in every twenty-four hours was another free thing in this free city of Danzig.

My chief interest here, however, was the discharge of part of the cargo on the "Estonia." All during the day the crew on the ship and the longshoremen on the pier were kept busy unloading that part of the cargo intended for distribution in Poland. Later in the afternoon and evening I had a conference with Rev. K. W. Strzelec, our director of relief in Poland. Rev. Otto Lenz, pastor of the First Baptist Church of Lodz, Poland, Mr. Max Fuerster, a business man of Lodz, who had kindly offered to handle all matters of transportation, and several other pastors of Poland. In the comfortable parlor of the "Estonia" we considered all the problems of transportation and distribution. Once more I find myself unable to express to the readers of THE BAPTIST the

overwhelming gratitude and profound appreciation felt by these brethren. The stories of unspeakable poverty, of incredible destitution, of unbelievable conditions of need which these men told me concerning their districts were such as to touch depths in my soul that I never knew existed. Where people mix sand with their water because they have no soap, where women never leave their houses because they have no clothes, where pastors and missionaries go barefooted even in December—the reader can imagine with what joy these men welcomed the arrival of the ship of fellowship. And when I pointed out again that all these gifts were to be distributed to all who had need irrespective of racial, political or religious differences; that all these gifts were absolutely free and that the Polish government had authorized their entry into Poland free of all customs charges, I wondered whether they also realized that, like myself, they were in the free city of Danzig.

Religion in Maine Schools

By REV. ALLYN K. FOSTER

I HAVE just finished three quite remarkable campaigns in Maine, at Colby, at Bates and at Hebron Academy. The tide of religious interest rose higher in these three schools than in any others for more than a year. "Statistics" are meagre, for some things are too big to measure, even as kilowatts report only a part of the current. In these three institutions in eleven days I spoke over sixty times and always to responsive audiences. You see I am trying to interpret learning, trying to piece together the picture puzzle of the "Ologies" into a unity which shows the pattern. No specialty like biology or mathematics or theology has the right to a final verdict upon the universe without consultation with all other specialties. Metaphysics not so long ago was the infallible pope of our thinking; then biology usurped the place and was a trifle more dogmatic than its predecessor; now psychology is displacing biology, but the closest observers of our time report that the tone of final authority as inhering in any one department of knowledge, is sensibly growing weaker. There is a widespread conviction that the monarchy or oligarchy of thinking, like our political arrangements must democratize, and that we shall only have authoritative judgment when all the sciences cast their votes in an assembly of the whole. The next great stage in education will be the age of interpretation, when part will be pieced accurately to part, and a real whole, a cosmos, will appear. Like our thirteen colonies after the Revolution, each commonwealth of knowledge has been sufficient unto itself, and tyrants have arisen in rapid succession. The Republic of Learning will some day have a central government, which will leave each state freer than before.

So my work falls into two sections mutually complementary. I make the effort to show how any natural study if pushed far enough, exhibits a process similar to God's processes everywhere else, and quite definitely in many cases leads straight to a spiritual interpretation of the universe. I ask for instance in classes in biology where we should be if we had no Bible, and if we were forced to form our conception of life's relationships from biological data alone, and when I talk of "the biological God" it is the

same personal God that has dealings with us and of which the beloved Scriptures have told us all along. In short our college constituencies are going to be saved to the church not by exhortation or exorcism, but by interpretation. The appeal must be to the intellect "as well as to the feelings." Revelation comes down to earth from heaven with a message to man; science, true science with its accurate details and its judgments based upon the whole, begins with the earth and climbs toward the essential matters of revelation. Religion therefore is our reasonable service.

Bates College received me warmly and in numerous meetings responded splendidly. That splendid faculty from President Gray to the last instructor showed every sympathy possible. This faculty, as I can report from many another, is chiefly interested in the *lives* of the students. I should betray confidences if I told how tender was the manifestation of interest in students which these men and women showed. Someone is sure to ask "Do you have any conversions?" Well, here at Bates let me tell you of one, one worth all my two years of effort among colleges. A strapping, athletic, red-blooded boy, masculine from center to periphery, unreachable apparently by the usual religious agencies, came three times to the meetings on the first day. Everybody remarked the circumstance. The next day he got more in a class or two, and by that afternoon when interviews were due, he came, without an appointment, and said somewhat excitedly, "I want to talk to you." I saw what was coming and I took him to my room, set him squarely in front of me and said, "Now, what's on your mind? Shoot!" Then followed what I have no words to describe, but an incident that will live forever in my mind. Step by step, stumbling and with ill-concealed emotion that boy got it all out. I didn't help him, for I knew it would be better for him. It was veritably a soul coming to its birth, and when at last, the story was told, I reached out my hand and said, "Old man, then you have found Jesus Christ, haven't you?" "Yes, sir," he said, "You bet your life I have!" You may be sure that while I live I shall not lose track of that boy.

Perhaps the most important of all my

meetings at Bates were in the dormitories, where large voluntary groups gathered around ten o'clock at night for prayer. Nothing has stirred me so deeply as these groups of stalwart young men, eager for God and his Spirit in them and on their campus, meeting in this way, seeking by prayer the release of divine power upon them.

At Colby much the same thing can be said. These two colleges always work me harder than any others, but where there is such genuine interest, the next speech dissipates the fatigue of the last. At Colby I had a full chance at the whole college, professors and students alike. I do not wish to see a more devout and earnest faculty than that at Colby. They are shaping life, and their teaching is the cure of souls. I was particularly struck with the number of men studying for the ministry. Let me say it again: Christian colleges like these are saving the religious and educational system in America. The great universities specialize and grow great departments—as President Butler said, teach man how to make a living, whether in Greek or agriculture; the Christian college interprets knowledge in

terms of life and of religion. We have on the one side our great state institutions publicly owned and governed, in which religion in any vital way may not by law be taught. That means that the very great majority of our educated men and women, passing through their most sensitive period of life without academic recognition of religious forces and without the place of those forces upon them, are entering life spiritually unequipped for their tasks. It is not that these institutions oppose religion but rather that they refuse to make it of serious academic interest. It will be an anomaly in education some day that a university could give its highest recognition to a man who gave an accurate account of the physical forces at work in the metabolism of an amoeba, while it did not deign to undertake the study of the dynamics of those forces which play everlastingly upon the human spirit. On the other hand we have our Christian colleges in which the effort is distinctly made to add to exact and extensive knowledge the interpretation that inevitably leads to Christ. We do well to hearten these sacrificial men and devoted women.

My visit to Hebron Academy seemed to

be the climax erected on what occurred at these two colleges. Here again there are no figures for the associational report. But this great thing happened; the feeling deepened with every meeting until the last. At that gathering my talk was on taking an active attitude toward the religious life. It was a straight evangelistic appeal ending with an urgency to confession and to concerted prayer. At the close by some automatic process some twenty-five boys came up and surrounded me on the platform. I saw something had happened and I suggested, "Why not begin our prayer group right here?" They agreed eagerly and standing as we were, that group lifted its heart to God, and boy after boy prayed his earnest prayer. Later in the evening at ten o'clock a request came for me and I went over to the boys' dormitory where practically every boy in the school had gathered. There a movement of prayer started that I believe will lift the whole level of that school. I tell you again, all over the country the hearts of our boys and girls are sound and wide open to a sane genuine gospel. God save us from being so busy here and there that we lose them!

Orthodoxy and Missions

By MORNAY WILLIAMS

ORTHODOXY is right thinking about God, His law, and his kingdom.

Missions are the sending forth of God's children to teach and to preach.

Heterodoxy is the opposite of orthodoxy, as a non-missionary church is the opposite of missions.

Unfortunately too often in practice, orthodoxy means my doxy, and heterodoxy, other people's doxy, and work and giving for missions mean working and giving for what I approve.

Now in a day like this when on all sides men are discussing and debating what they call the fundamentals of the faith and, not infrequently, accusing each other of heterodoxy, it is not out of place to consider the relation of orthodoxy and missions. Two questions arise: (a) Is supposed lack of orthodoxy a justification for not supporting missions? (b) Will orthodoxy be promoted by such a course?

For the present writer it would be impossible to define what the fundamentals of faith, that is, foundations, were, even if the task did not seem futile in the light of the Apostle Paul's assertion, "For other foundation can no man lay than that is laid, which is Jesus Christ." Taking this assertion as it stands it would appear that there was but one foundation and that it was finished—"is laid."

Starting, then, from that premise, what has our Lord Jesus Christ to teach us on this subject? The orthodox party of his day were the scribes and doctors of the law, commonly known as Pharisees. They were the legalist party, emphasizing the obligations of the law, to which they added a vast body of tradition. That this was their place both our Lord and his disciples attest, in spite of his numerous and severe denunciations of them. In the opening verses of the twenty-third chapter of Matthew we find Jesus saying both to the multitude and to his disciples, "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not." If, then, we would endeavor to discover our Lord's attitude towards the

relation of orthodoxy and missions, it is here we must look. Nor shall we look in vain. In the tenth chapter of St. Luke's gospel there is recorded a most illuminating anecdote. It had been a most significant day. The seventy, sent forth on their great mission, had returned with joy, and the Lord himself had rejoiced in spirit, and had given thanks to the Father that the Lord of Heaven and earth had had these things from the wise and prudent and had revealed them unto babes. Then, following on this scene of rejoicing, a man of the Pharisaic party asked a question, and, on Jesus' instigation, answered his own question and answered it correctly. Jesus himself being judge. But the manner of asking this question as to the way of individual salvation was so strange that the evangelist records it thus: "A certain lawyer stood up and tempted him, saying, 'Master what shall I do to inherit eternal life?'" Quite apparently the motive of the question was, as it is to be feared it sometimes is with modern inquisitors, not enlightenment but a trap, and when the Socratic method which our Lord employed in this instance had had its intended effect of self revelation to the questioning lawyer, the evangelist proceeds, "He, willing to justify himself, said unto Jesus, 'And who is my neighbor?'" It is not necessary to repeat the familiar parable of the Good Samaritan, which was our Lord's answer to this faint-hearted quibble, nor to point out how in the parable the unorthodox Samaritan is contrasted with the orthodox but indifferent priest and Levite. It might seem that the story was clear enough in its teaching that deeds not professions are the important things in God's sight, but in this case, our Lord departs from His usual custom and appends a moral, "Go thou and do likewise," a moral which would seem to give a most emphatic negative to the question. Is supposed lack of orthodoxy a justification for not supporting missions?

Surely the whole narrative is a clear and convincing commentary on another saying of our Lord, "Many will say unto me in that day, Lord, Lord, have we not

prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work ungenially."


Credo, or verbal statements of belief, are at best, but very imperfect and inadequate evidences of faith, and an orthodoxy which relies on them is as errant as its evidences. The just judgment proceeds on fruits, not words; it is the standard which our Lord prescribes for us, and his standard at the day of judgment.

Now the great commission—the making disciples of all nations—repeated in varying language in all four gospels, is the supreme command of our Lord, and the inescapable duty of his church. It is the will of the Father, and as it is carried out it carries with it the special blessing of obedience, "If any man will do his will, he shall know of the doctrine," for orthodoxy in its highest sense is the result of obedience.


To turn, from this layman's attempt to treat the question from an expository standpoint, to conditions which obtain today in the world and the church, we are presented with a sad but not a strange state of things.

To any serious-minded observer of the churches in the lands nominally Christian, it must be apparent that for many years the lines of demarcation between the church and the world have been breaking down, not so much from the church overcoming the world, as from the world coming into the church. We Baptist folk, clinging with a truly creedal tenacity to a separation between church and state, have been too often interested spectators at the marriage of Respectability and Christianity. Then came the World War and the years that have followed, in which the nominally Christian nations have demonstrated to themselves and their neighbors on all roads (not merely that from Jerusalem to Jericho) how these nominal Christians could beat and kill one another and how they could hate one another afterwards. Is it a matter for astonishment

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The Open Forum



AN OPEN LETTER FROM A CONSERVATIVE

Dear Brethren in Christ Jesus:

Permit me a word in the interest of peace and progress.

I am known as a conservative in our denomination. I may be properly classed among the Fundamentalists. Without controversy I have held closely to the old-time doctrines of the Baptist faith. Sometimes it has been hard for me to keep still when I have read or heard that which I considered a departure from the truth. I can say, in all sincerity, I have preached the riches of God's saving grace with all my soul throughout all my ministry and have been heartily engaged with my brethren in every great enterprise of our denomination. For these simple reasons I ask to be heard now upon a matter which I consider to be vitally important to the best interests of the Kingdom.

I have just read the circular letter by my dear friend and brother, Dr. John Roach Straton, of New York. He and others who agree with him are sincere, noble, godly men. They unquestionably seek the highest good of our Baptist cause. In many respects I heartily agree with them. Just now, however, it seems to me that to insist upon, or to encourage a propaganda against the present leadership would be to divert the minds of our people from the great goal before us in this critical hour. Such propaganda would be most fatal, and in my judgment, well nigh a calamity. Brethren, I beg you not to do it!

As a mighty body of believers in Christ we were led to adopt a worthy program at Denver. As Baptists the majority rules. This five-year program was accepted by the denomination and its representatives. We entered upon that vast undertaking as one body in Christ. We are now in the midst of that great advance movement. Marvelous victories have been won. Tremendous advance has been made in all departments of our great denominational enterprises. Unheard of sums of money have been secured for the Kingdom. Thousands of souls have been won to Christ. Our educational institutions have been put upon a much firmer and safer basis. Great progress has been realized in the mission fields. God has set his approval upon our efforts. But the goal has not been reached. We are facing a crisis. To falter and fail now would bring disgrace to the denomination and dishonor to God!

The mission fields stretch out their hands to us in pleading pathos. The evangelistic department of our work in home and foreign lands calls for immediate advancement. Our universities, colleges, seminaries are yet inadequately endowed. Our ministers and missionaries fund is far from being sufficient for the vast needs. And so the whole work of the Kingdom

so far as we are concerned as a great people awaits our united effort to reach the goal set before us. We *must* finish the task. The present pressing call is the finishing of the one hundred million dollar campaign. Nothing else should engage our attention now. No one should divert a single soul from the accomplishment of this great purpose. United we succeed, divided we fail!

Brethren, for the sake of our honor, our denominational loyalty, our interest in the salvation of the world, and constrained by the love of Christ, let us lay aside any differences relative to doctrine, leadership or methods and let us finish this blessed task through one great united effort. I do not, I will not surrender my convictions of truth. No man asks me to do that. But I hear the call of God, "Go forward!" So much as in me lies I am ready to co-operate to the best of my ability with my great denomination in reaching this goal. For his great Name's sake let no one of us in this critical hour of our history discourage or divert the minds of our people by setting before them a different goal!

Designate your gifts, if you must, that is your privilege, but let us have one goal, one purpose, one united effort on the part of all Northern Baptists from the Atlantic to the Pacific.

In this vast undertaking to meet the world's need, in this momentous period of Christianity's witness to the nations of the earth, let not our Baptist brotherhood be found broken, weakened, defeated by division.

"Lord God of Hosts, Be with us yet,
Lest we forget! Lest we forget!"

H. WYSE JONES.

Director of Evangelism, New York State Convention.

SHOULD THE NORTHERN BAPTIST CONVENTION ATTEMPT TO ADOPT A CONFESSION OF FAITH?

It has been announced that action will be taken at the next meeting of the convention to get a so-called confession of faith adopted at that meeting.

1. We believe that an effort to get the convention committed to such action would not only be useless, but would lead to dissension and produce discord in the convention, greatly hindering the transaction of business coming within the province of that body.

2. Such an effort to get the convention committed to adoption of a confession of faith would be valueless because the convention has not the authority to formulate an official declaration of faith for the Baptist churches within its bounds and it would not be binding upon them.

3. The suggested confession of faith, that adopted by the pre-convention conference at Des Moines, does not designate the convention as a body composed of

Baptist churches. (a) The articles composing the proposed confession are not distinctive Baptist views. (b) The confession does not differentiate the Baptist from other Christian bodies of believers.

4. Would it be wise then for the Northern Baptist Convention to attempt to adopt a confession of faith? It certainly would not. It has not the authority to do so, as its mission is only advisory, and not legislative, to the churches.

5. No confession is needed as the Bible has always been "the only rule of faith and practice."

Cleveland, Ohio.

H. L. STEELE.

"SHOOT ON THE WING"

The article by Rev. W. H. Adams in THE BAPTIST of Jan. 28 brings to mind an incident years ago, when Brother Adams was a missionary under the state mission board of West Virginia. The New River coal fields were fast "opening up"; a migratory mining population coming in; local churches in settled rural communities were supported by the farming residents; and "preaching appointments" in the opening nearby coal fields were being made from time to time, as a schoolhouse, an empty store-room or the shade of a hillside clump of trees, could be utilized for a preaching service; no attempt was made to organize Sunday schools or churches.

The state mission board was doubtful whether any good could be accomplished by sending a missionary into such fields, and at a meeting of the General Association that year, the matter was discussed; and Brother Adams was called before the board to give his observations and experience and to tell about the floating population on the coal fields. After telling that he had visited the coal fields, had made appointments from month to month, preaching at regular stations, but seldom to the same mining people; he told the board that, in preaching, he had to "shoot on the wing"; for, before another "appointment" many of that congregation would "float or wing" to some other coal-mining section.

Happily for all concerned, these pioneer days are in the past; and church buildings and schoolhouses have become a necessity at every coal mine; and the horse and the saddle-bags have been replaced by railroads, chapel cars, churches, and settled pastors.

Charleston, W. Va.

W. K.

The first gun for the Des Moines 1923 C. E. convention was fired at the University Church of Christ in that city on Sunday afternoon, Feb. 5, when Dr. Ira E. Landrith spoke on "A Forecast of Des Moines in 1923." At the close of the meeting an opportunity was given those present to register, bringing the present total to near the 500 mark.



The Chimney Corner



Up and Down Jacob's Ladder

WHEN young Mr. Doolittle heard that this story was to be written he insisted that it really ought to be called "The Seven Years for Rachel"; but personally, it still seems to me that "Up and Down Jacob's Ladder" will fix the moral of the story more firmly in your minds, so that a ladder against any building will henceforth make you look with new eyes and a warmer heart at the Jacob who may be carrying bricks up and down it—and who knows but that, like Mr. Doolittle, you may entertain angels unawares?

This fortunate circumstance came to pass because something was the matter with young Mr. Doolittle's roadster on the day of the story, and although the chauffeur crawled underneath the automobile, unscrewing all the things that might need unscrewing, and oiling all the things that might need oiling, it still refused to budge. So young Mr. Doolittle decided to walk downtown, otherwise you might never have heard of Jacob.

Mr. Doolittle, Jr., had so seldom walked downtown that he decided to go by way of side streets, and at a certain point off beyond the railroad tracks he saw rather a good-looking building going up, so good-looking in fact that he was astonished, since the neighborhood was entirely tenements and factories. Picking his way gingerly across the broken ground to a workman who was straddling a window opening, young Mr. Doolittle called out: "See here, my man, would you mind telling me what you are making here?"

"Sure!" said the workman cheerfully, turning to climb inside the building, "I'm makin' \$5 a day, sir"—and with that he disappeared.

Thomas Doolittle chuckled: "When is an answer not an answer?" he said to himself, adding: "When it doesn't make sense, c-e-n-t-s!" But, nothing daunted, he picked his way over the debris toward a second workman, examining some architect's blue-prints. "Excuse me," Mr. Doolittle interrupted, "but what are you making?"

This workman laid a grimy finger on the blue-print: "See that spot? Well, I'm making that cornice on the roof; she juts out here and is dented in there. Going to be pretty, ain't she?"

"Um'm," agreed Mr. Doolittle doubtfully, and decided to try a third laborer whom he saw descending a ladder with a brick hod on his shoulders. But he had the surprise of his life when he asked for the third time: "Would you mind telling me what you are making?"

For this was Jacob! And Jacob knew what he was making! He nodded his head wisely and his eyes twinkled as he said: "Sooner I sees you walkin' over, I thinks 'Here's another of them Baptist

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

gents come to hustle us up.' But say, mister, Jacobi he hustle with all the hustle he's got. For *why*? For because sooner Rachel's kids has this building to come on, then Rachel and he can have a marryin'! See?"

Thomas Doolittle looked at Jacobi with interest: "What makes you think I'm a Baptist? I didn't know it was stamped all over me!"

Jacobi grinned: "Sooner anybody comes nosin' round this here place it's sure to be Baptists watching how their Christian Center goes up! Course you're a speck younger'n some of 'em, but I tells Rachel as how I spots the same eager in *them* as she and I got over it!"

To his surprise Thomas Doolittle found himself asking: "And who is Rachel?"

Jacobi laid down his brick hod and wiped his hands on his overalls: "It's this way, mister. Me und Rachel been walkin' out together for goin' on seven year. But

she won't never come marryin' me. For when first I goes proposin' on her, she plain sniffs, und says how she won't have a fellow what drinks up all his moneys in saloons. Und that was sure *me*, mister, drunk most nights! Then me und another fellow got jailed over nothin' much, but Rachel she won't marry no fellow what's been prisoner. So then you bet Jacobi walk straight for goin' on three long year, savin' his moneys; but if Rachel's mudder don't up und die, und leaves all them five kids on Rachel's hands. Yes, sir, five little bits of kids—babies und twins und so on. Und Rachel she can't come marryin' me mit five kids on her hands! So she says on me, 'Jacobi,' says she, 'there's other sweethearts in town for you,' but I says: "Not for me, mine Rachel!"

"So I just waits und waits on her, these four year, when along come this building. Say, see those there sunny windows? Well, they tells me how inside them windows should be something called a kindergarten, where little bits of kids is to sit on little bits of chairs by little bits of tables, und play safe und sound all morning long when mudders is most glad to get rid of kids at home. Now ain't that fine for Rachel when me und she gets ourselves married? Then see them side windows up on the third floor, mister? Well, that's a place what's to be a sewing room, where on afternoons little girls whose fingers is all thumbs will be learnt how to hold needles und sew. So ain't that fine for Rachel's kid sisters? Why sure! Now just walk this way, mister—see them windows, second floor back? They tells me how in that there room fellows will be learnt to hammer nails und be carpenters, which will be awful handy for Rachel's brudders. So now you see what Jacobi's makin', mister: a place where the kids roundabout here can be fetched up, proper—Rachel's kids mit all the oddsers. Und in that there downstairs front room will be a nurse for mendin' smashed fingers und colds in the head, und for visitin' sick folks roundabout. Also them big windows in the gym, where fellows can be kept from public poolrooms und where us old married couples is to sit for entertainments. So I guess me und Rachel has got *reasons* for feelin' friendly over you Baptists."

It was at this point that young Mr. Doolittle felt the first startling wave of pride ripple over him; suddenly he was overwhelmingly proud of being a Baptist! What a perfectly splendid thing it was for his denomination to be putting up this building in the neighborhood of tenements and factories where it was most needed. He shook hands with Jacobi heartily, and it was as if an angel had wrestled with him, for he went away saying to himself:

The Business Man's Prayer

LORD, give me vision that shall see

Beyond the profit of today

Into the years which are to be,

That I may take the larger way

Of labor and achievement; so

Help me fashion, staunch and sure,

A work my fellow-men shall know

As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim

To scorn the recompense I earn;

But help me, as I play the game,

To give the world its just return.

Thou mad'st the earth for all of us,

Teach me, through struggle, strain and stress

To win and do my share, for thus

Can profit lead to happiness.

Guard me from thoughts of little men

Which blind the soul to greater things;

Save me from smug content and then

From greed and selfishness it brings;

Aid me to join that splendid clan

Of Business Men who seek to trace

A calm, considered working-plan

To make the world a better place.

Lord, let the faith of these be mine,

A creed creative, simple, true.

Let me but aid in their design,

Let me but share the work they do;

Teach me to hold this task above

All lesser thoughts within my ken,

That thus I may be worthy of

The name of Business Man; amen.

—BERTON BRALEY.

"Tom Doolittle, you're a *nice* sort of Baptist, you are! Model citizen, college graduate, and so forth; but as dead as a doornail about events even in your own city. Sat in church Sunday after Sunday, haven't you, old man, and heard about a thing called The New World Movement? But I declare if that Jacobi fellow isn't a million times wider awake to it than you are. Only last Sunday weren't they telling how Baptist laymen were backing

this enterprise; how \$20,000,000 must be paid in by April 30? And all the time you thought of indefinite work somewhere or other—whereas now, old tightwad, you're on to the fact that all over the map are these very definite Jacobis watching and waiting for the Doolittle family to do something! All right, sir, just keep your eye on us during the month of March. We've said goodbye to the Rocking Chair Fleet forever..."

The Young Reserves

Pussy Wants a Corner

HER name was Katrinka. Surely you agree with me that it was a dear name, unusual, too, and quaint. Somehow it seemed to fit Katrinka from the crown of her head where she wore a shawl to the soles of her feet, where she wore patched shoes far, far too big for her. Indeed, I think it was those shoes plus that shawl which made the other children in school poke fun at Katrinka's name. It was such an easy name to poke fun at, provided you were the thoughtless, heartless kind of girls and boys who attended that particular school.

"Hello, Cat!" they would snicker at her as she walked past them. And Katrinka would hang her nice little head and wish she could sink through the earth. But the earth is as hard as some children's hearts, and not one single inch did it open—so there stood poor Katrinka, helpless and awkward and ready to cry.

Pointing at the shabby shawl over her head and even coming near enough to stroke it, they sang tauntingly:

"I love little pussy her coat is so warm
And if I don't hurt her she'll do me
no harm;

I'll sit by the fire and give her some food.
And pussy will love me because...I...am
good!"

Katrinka would stamp her big clumsy shoes furiously: "You *no* good—you bad! Bad!" And she would run away, while all those dreadful childrep sang in chorus "Katrinka is a 'fraid cat! A 'fraid cat! O poor pussy! Poor pussy!"

So before long, dearly as Katrinka loved school itself—with the neat rows of desks where you wrote things with pencils—she decided that all the king's horses could never draw her inside those walls again to be made fun of. So she stayed at home. Or rather, she stayed in the alley. For it really could not be called a *home*: that one dingy gloomy room where all her family cooked and ate and quarreled and slept. Katrinka never dreamed that America was a land where a little girl could not hide in her own alley if she chose to stay away from school. But of course you and I know that there is such a person as a School Visitor to come inspecting you with questions a mile long: Why this? and why that? about your absence.

Katrinka's parents scolded her hard and fast: "For why had she been so wicked a girl and hid in the alley? Did she want

pollicemen to fetch her to jail? Huh? Answer me that?" they roared, adding that America was a place where you must go on the schoolhouse, yes, every morgen, as regular as the sun—

So Katrinka never said the littlest word about girls who poked unpleasant fingers at her outlandish shawl or made unpleasant jokes about her name. Like the heroine she really was, she marched bravely back to school wearing the same old shawl and every noon those hateful voices chanted: "I love little pussy, her C... O... A... T... is so warm." But Katrinka seemed to have turned to stone: stolidly she munched her pretzels and listened to them singing. Sometimes of course she placidly marched away, and this was so provoking that the Naughty Six invented a new torture,—they blocked Katrinka's pathway where she started to go and they sang sneeringly: "Pussy want a corner?"

It was great sport for them. But rather dreadful for Katrinka. I imagine some of you are muttering: "Wish I'd been there to *fix* those little wretches.—"

But the truth of the matter is that you *were* there, all of you, just around the corner, where our very own Christian Center stood. And one surprising day when Katrinka was being chased along that street she ran in through our front door, little dreaming that all her troubles were about to vanish into thin air. She held the door-knob tightly and poked out her exasperated little tongue as far as it would go at the six small maidens standing outside that glass door shouting: "Pussy want a corner? A corner? A corner?"

It was there that we met her, you and I, for our missionary hurried out to discover the trouble—and all that she could see was seven tongues poked out as far as they would go. On general principles she objected to such a sight, and told Katrinka then and there that tongues were meant for talking and eating, but as for poking—and why was she using hers that way, anyhow?

Katrinka found herself sitting on the missionary's lap telling the whole absurd story of being too poor to wear shoes and coats and hats like all these other Americans, so day in and day out she had only mutter's oldest shoes to shuffle around in and grossmutter's poor left-over shawl, and even when she tried to stay home from the torture of being called "cat" pollicemen came and fetched her back.

"Oh me, oh my!" she wailed. Then one by one her sobs ran themselves down, and the missionary said soothingly: "Katrinka dear, if you had only *laughed* at all those horrid little girls I believe they would never have teased you again! Supposing that tomorrow when they call you 'Pussy' and stroke your 'warm coat' you pretend to purr and say 'Me-ow! Me-ow!' They will be so completely surprised and amused. And as for *clothes*, how would you like to join a class of girls upstairs this very minute who are learning to sew their own clothes? Suppose you dry your eyes and we'll go up and watch them."

All the world grew brighter for Katrinka from that very hour. No sooner had she seen other little foreigners sticking needles into bits of cloth than she knew that she herself would love to sew. After sewing the class played games, to stretch the muscles which had been cramped too long. And after the games there were stories. Katrinka loved it all so much she almost felt as if she *sailed* home—so light and airy was her heart!

Moreover, the next day after school, when the Naughty Six screamed: "Hello, you old cat—scat! scat! We're going to chase you," they had the surprise of their little lives when they chased Katrinka into the doorway of a certain house. "Pussy want a corner?" they questioned tauntingly; but behold, there stood poor pussy grinning from ear to ear and crying: "Me-ow! Me-ow!"

For once in their lives the Naughty Six stood rooted to the sidewalk, plainly struck dumb, while Katrinka, still smiling cheerfully over her shoulder at them, calmly opened *our* front door and walked inside. For even then she knew that she had found a corner in America: one dear beautiful place where she would always be welcomed and loved and helped!

Spring "Pussy Will-O's"

(Each is one word whose first syllable is "cat.")

What pussy is a waterfall and a disease of the eye?

A pussy which lists names and articles. A pussy in the midst of great calamity.

This pussy tells where the early Christians were buried.

Behold a pussy that afflicts the head!

Here's a pussy that can serve a big dinner.

This pussy will become a butterfly.

What pussy meows vigorously at night?

What pussy is memorized by Presbyterians?

Which pussy is a beam at a ship's bow?

Hash from New Year's Left-Overs!

Of course you nearly all had hash from your New Year's dinner, but hash from which of the following hashes:

- | | |
|------------|-------------|
| 1. ckud? | 5. krop? |
| 2. sogeo? | 6. gip? |
| 3. bitbar? | 7. eykrut? |
| 4. balm? | 8. neckich? |



Young People's Work



Topic for March 19

"WHAT DOES FOLLOWING CHRIST MEAN?"
Matt. 16:24-26; John 10:27-30; 12:26

Note

If following Christ means anything, it means a stewardship of life, possessions, prayer, and time. Stewardship Program III by O. F. Laegeler is presented below.

Stewardship Principles and Programs

PROGRAM III

"God's Trust in Youth." 1 Cor. 3:1-17.
Hymns:

"Oh, Master, Let Me Walk with Thee."
"Oh, God, Who Workest Hitherto."

"The next great adventure is with man's spirit." The needs of the hour have demonstrated that only as we "seek first the Kingdom of God and his righteousness" shall these needs be met. The recognition of God as owner and man as steward of all life is the modern revelation of God's desires for his children.

Discussion of Topic

I. If all that we have and earn and are is his given in trust to us, *then we must administer* rightly the trust given to us as his stewards. "Christ and the world are waiting to see what can be done by a generation of young Christians trained and consecrated from their youth to put first God's Kingdom and his righteousness."

To dispose of a portion of God's possessions in his work must be the *first* task of a Christian steward. "Giving is God's remedy for selfishness and Christian stewardship is one of his approved methods of developing Godliness—likeness to God, who so loved that he gave." The Scripture says, "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

"Freely ye have received, freely give."
Matthew 10:8.

MY MONEY CREED

I Believe

1. My MONEY is mine only in trust. It belongs to God, just as I do.

2. This MONEY is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting on this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite portion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse without system does not accord with the importance of this work.

6. THE PROPORTION to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in Israel, and surely I am receiving far more from God than did the men of my former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church work that I may give wisely. I should give systematically. I should pray with my giving.

II. *The blessedness of giving.* In 2 Corinthians 9:6-15, Paul gives a long list of the blessings that come to the liberal giver. Read the passage, and notice the following:

Verse 6. God provides enough for all our needs.

Verse 7. God's approval rests on us.

Verse 8. God gives us ability to help in many ways, and not alone in giving.

Verse 10. God bestows a great increase in right living in all the relations of life.

Verse 11. Our giving brings praise to God from others.

Verse 12. Our giving brings joy to others,

and they thank God both for his goodness, and our generosity.

Verse 13. Our giving proves our spirit of willing obedience to God.

Verse 14. Those who are helped by our gifts love us greatly for our generosity. Verse 15. We ourselves are given a grateful heart to God for his unspeakable gift to us.

Questions for Discussion

Discuss the fairness and right of the seven points in the "Money Creed."

How do you determine the proportion to give? To spend? To save?

Hymn:

"Take My Life, and Let It Be"

An Evening with Chicago Oskies

A Geisterian Party

"I loved her before I ever met her, and after I met her, my ideals were realized." So was Miss Edna Geister introduced to the young people of Chicago by "Pa" Phelps. They all succumbed to her charms, despite the fact that attention was called to their various beauties, such as small feet, gracefulness, good looks, brilliant minds, red hair, 'n everything.

The best looking men and women marched in a grand parade, displaying their grace by skipping around the room until they could go no longer.

Several very thin people and some medium sized ones demonstrated "pick up your chair and walk," only they were inclined to run. (Needless to say, the medium ones won.) And such music! Up and down the scale they went, as the men kneeled on the chairs and looked at their partners.

By mental telepathy one young man guessed (?) what the others were thinking of; ghosts were seen everywhere as Shakespeare was dramatized, but especially on the floor.

The young ladies showed just how well they could catch young men, and vice versa, much to the amusement of the on-lookers, and to the chagrin of those left without partners.

Another interesting feature was—ice cream and kisses, yes, each one being a prescription, for on the wrapper of each kiss—candy kiss, to be explicit—was printed:

"If you want to keep sweet attend

B. Y. P. U. of A. CONVENTIONS
Ask an Oskie."

The Oskies of Chicago are very willing to follow the rules, so watch for them at St. Paul.

If you want to know more about the Geister parties, consult future editions of THE BAPTIST.

His Gift and Mine

OVER against the treasury
He sits who gave Himself for me.

He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who left for me His throne of gold,
Who found a manger for His bed,
Who had not where to lay His head.
He sees the gold I clasp so tight,
And I am a debtor in his sight.

—Missionary Review of the World.

Young People's Reading Course

For 1922-1923

Object

The Reading Course for Baptist Young People is designed to create an interest in reading of religious training value, and to provide an opportunity for those who do not care to take the more intensive study of the Christian Culture Course to obtain inspiration and information on young people's work. It is our hope that this course will produce a desire for the more intensive and continued training of the Christian Culture Course.

Outline of Course

1. "Our B. Y. P. U.," by White, 75 cents, or "Baptist Young People at Work," by Detweiler, 75 cents.
2. "The School of the Church," by Chalmers, 25 cents.
3. "Training the Devotional Life," by Weigle, 25 cents.
4. One Current Mission Study Book, either home or foreign (title to be announced), included in plans for missionary education of Department of Missionary Education.
5. "The New Christian," by Cushman, 50 cents, or "The Withered Fig Tree," by Poteat, \$1.00 (Stewardship studies).

There are ten units in the reading course. The five listed above are required. The other five may be selected from the following list of books:

- "The Meaning of Prayer," by Fosdick, \$1.15.
- "You and Your Church," by Kirtley, \$1.25.
- "Baptist History," by Vedder, 50 cents.
- "Baptist Principles," by Jones, 70 cents.
- "The Life of Christ," by Barclay, 25 cents.
- "How to Conduct a Church Vacation School," by Gage, \$1.50.
- "Recreation and the Church," by Gates, \$1.25.
- "Week-day Church School," by Squires, \$1.25.
- "Story-Telling Lessons," by Tralle, 75 cents.
- "Community Forces for Religious Education," by Fiske, 60 cents.
- "How We Got Our Bible," by Smyth, \$1.00.
- "Vocations Within the Church," by

Crawford, \$1.25, or "Religious Vocations," by Lowe, \$1.25.

"The Meaning of Service," by Fosdick, \$1.25.

"Dramatization of Bible Stories," by Miller, \$1.25.

One current mission study book, either home or foreign (title to be announced), included in plans for missionary education of Department of Missionary Education.

"The Highway to Leadership," by Slatery, \$1.50.

"The Social Task of Christianity," by Batten, \$1.00.

"The Mission Study Class Leader," by Sailer, 60 cents.

"Graded Missionary Education in the Church School," by Beard, 75 cents.

Conditions

The course is aimed to cover a year of reading. It will be conducted as follows: Upon enrolment with the Director of Young People's Work, 1701-1703 Chestnut Street, Philadelphia, the applicant will receive a certificate of enrolment bearing the numbers 1 to 10. As each book of the ten is read the individual will report to headquarters and receive for each unit a seal to be placed on the card over the proper figure. On completion of the ten units the individual will send the enrolment certificate to headquarters and receive in return a Young People's Reading Course Certificate. No examinations are given on the units. No fees are required in this course.

Correlation with the Missionary Reading Course

The Young People's Reading Course has been worked out in cooperation with the Department of Missionary Education. The two mission study books in the Young People's Reading Course may be credited on the Missionary Reading Course for young people, which is a part of the national reading contests issued by the Department of Missionary Education. The points gained by reading the mission study books in either course may be counted to the credit of the Young People's Society and also to the credit of the church as a whole.

It is also recommended that there be read the young people's missionary bookshelf contained in the model missionary libraries as promoted by the Department of Missionary Education, 276 Fifth Avenue, New York City.

No Interchange of Credits

Since no examination is required on the above books, there is no interchange of credits either on the Standard Teacher Training Course, or the Christian Culture Course. There is no exception to this rule. If you desire credit it will be necessary for you to register for the study courses.

All work will be directed from the office of the Director of Young People's Work, 1701 Chestnut St., Philadelphia, Pa. Books may be obtained from The American Baptist Publication Society at Philadelphia, Boston, Chicago, St. Louis, Los Angeles, Kansas City, Seattle and Toronto.

OREGON

The tithing commissioner for Oregon orders a large supply of tithing pledges, stating that he hopes to reach the state goal by July. Rev. G. H. Young is director of religious education. Special attention is also being paid to Bible study and life service activities.

ALABAMA

The state secretary reports 209 new unions organized during the year. Twelve district associations were organized, making a total of twenty in the state that have regular conventions. Mr. J. E. Lambdin is state B. Y. P. U. secretary.

NORTHERN INDIANA

The associational organization suggests certain goals local unions may adopt: 1. Double up membership. 2. Each member an active worker for the society. 3. A Baptist trained leaders' class. 4. Every member enrolled in the Quiet Half-hour League. 5. One-fifth of the membership tithers. 6. Every member attending every church service. 7. One or more members enrolled in the Life Service League.

FROM THE TAR HEEL STATE

North Carolina young people are aiming high. Note their program: 1. Every One Win One. 2. 500 New unions. 3. 100 A-1 (Standard) unions. 4. 2,500 new tithers. 5. 5,000 new study course awards. 6. 5,000 daily Bible readers. 7. 12 new associational B. Y. P. U's. 8. 1,000 delegates at the next B. Y. P. U. (state) convention.

The study courses include the following interesting books: "Training in Church Membership"; "Training in the Baptist Spirit"; "Training in Stewardship"; "Training in Christian Service"; "Senior B. Y. P. U. Manual"; "Junior B. Y. P. U. Manual."

Hillsdale College, at Hillsdale, Mich., has received \$100,000, a gift of the Ball Brothers of Muncie, Ind. The sum is given in the names of Frank C. Edmund D., George A. and Dr. L. L. Ball of the Will C. Ball Estate. Other gifts, totaling \$1,000,000, were made to charitable and educational institutions, the largest being \$250,000, to the Eastern Division, Indiana State Normal School. The James Whitcomb Riley Memorial Hospital for Children, at Indianapolis, received \$25,000.



WILLOW DRIVE, LAKE COMO, ST. PAUL.



Religious Education



Why Not a Graded Church?

By WILLIAM H. MAIN

NO. 2. THE METHOD

IN THE article of last week we discussed the importance of a graded church. In this one we desire to study the method which one church has used with success. The plan was put into operation about fourteen years ago, and is in full operation now with growing interest and efficiency.

We might call it educational evangelism, which has as its aim the turning of the life to Christ, beginning with the first word of instruction spoken to a child, and continuing to the last message of comfort to the aged.

We must not limit Christian experience to that very important moment of yielding the will to Christ, for it means, because of instruction, an intelligent surrender of the whole life to our Lord.

A boy ministered in the temple.

"Samuel!" It was a Voice calling, and the boy arose and went to Eli.

"I did not call, my boy, go and sleep again."

"Samuel!!"

"No, no, my boy, you are only dreaming, I did not call you!"

"Samuel!!!"

"Surely, Eli you called me. This is the third time I have been called."

Then Eli perceived that God had called the child.

A sleeping child! We all know these sleeping children, for they are still ministering in the temple. Lovable children who entwine themselves around our hearts—children of greatest possibilities.

A calling God! The little faces grow serious, the lips quiver, the eyes fill with tears. God is calling them.

A sleeping guardian! "No, no, my child! you are too young, you do not understand the importance of this—go to sleep again."

An aroused guardian! Three calls from God to a child, and Eli woke up. God was calling Samuel to a great career.

Years ago the then pastor of the First Church of Philadelphia, went to a little suburban church to preach. In the audience was a boy of thirteen, trained to attend services of worship. He heard and heeded the call of God in that sermon, and gave his life to Christ. He became the head of the great and useful Crozer family. Surely every student who goes out from the Crozer Theological Seminary ought to emphasize the conversion of children.

Can we begin too soon in molding Christian character? It is like carving the image of an angel out of a piece of marble—a difficult and slow process. Character forming is like an icicle—the character

and color of each drop of water has its determining effect upon the whole. If each drop be pure the icicle will be pure, and reflect the glories of the sun.

We have been taught that the more complex the organism the slower the process of development. Surely, then, we need to begin on life as soon as life begins. Alexander's army was said to have been mighty because the soldiers had been born and raised in camp. There is such a thing as atmosphere in the moral and spiritual realm.

Now, as to a practical method.

Link the children to the service of worship.

Dr. Lyman Abbott once said that as a young student in New York he attended many churches but seldom heard anything said to children, and little about them. Many others, as they look back, can say the same thing.

The habit of church attendance is most important, and the earlier it begins the better. You can hold the children's attention if you talk to them and then give them something to do as a part of the service.

Organize a children's choir. In almost any church it will not be difficult to have it number more than fifty. What better service can three or four musical people render than to teach children to sing praises unto God!

Have a processional. This gets the children to church early, and marching in together is much better than to straggle in, as the manner of many older people is. When the time for the children's part comes, let them bow their heads and softly sing a brief ascription.

Then preach a little sermon to the children. One of the best ways is to use some object from which you can draw a lesson. Always use a verse of Scripture as a text. The object sermon is not so difficult as one might think, for often, such is the interest of the older people, they will bring you objects to use. This has become a habit in the church I have in mind.

I have used many hundreds of objects in the past fourteen years, a few of which I venture to mention: Compass, phonograph record, magnet, photo plate, shears, lily, Easter egg, magnifying glass, good and poor watches, try-square, lamp, piece of cable iron, sling, tuning fork, weapons, wireless outfit, bulb of flower, cup running over, ear of corn, cups of salvation, eye glasses—far and near vision—blocks of wood bound together, sugar and coal, alarm clock, bags with holes, lock and keys, bunch of keys, scars from nails, dollar bill (any pastor can borrow one), sponge, candle, hour-glass, rags, thermometer, bread, horse-shoe, snare, scales, salt, perfume, coins, tape-measure, flag, tele-

(Continued on page 157)

International Uniform Lesson for March 19

THE DOWNFALL OF ISRAEL

Lesson: 2 Kings 17:1-18. Golden Text: Proverbs 14:34

Setting

Following the death of Jeroboam II, the last great king of Israel, one ruler followed another in quick succession, only to be assassinated after a short period. The chaos of the times religiously is graphically described by Amos and Hosea. Weakened by internal conditions, the nation stood in more than usual danger of its enemies, Assyria and Egypt. Judah, with which the tribes of Benjamin, Simeon and Dan had been merged, constituted the Southern Kingdom. It survived the stronger Northern Kingdom by nearly 133 years. The reason for this lay in its very weakness and isolation. In 588 B. C. it was taken captive by Nebuchadnezzar.

The Lesson

Israel and Judah were nations under God's direct guidance. Their rulers were chosen by him and prophets sent to them to reveal his will and the duty of the people as a nation. In return for this they were to be Jehovah's special people, worshipping him and putting all other gods from before them. Minor punishments came upon them in the form of blighting mildew, famine and failure of crops. Prophets warned and continued to warn in the face of threats, but "the children of Israel did secretly things that were not right against Jehovah; they built them high places (for idolatrous purposes); they set up pillars and Asherim upon every high hill, and under every green tree; and there they burned incense in all the high places as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger; and they served idols . . . they would not believe, but hardened their necks. . . they rejected his statutes and commandments that he made with their fathers. . . and they followed vanity and went after the nations that were round about them."

First God sent to Israel the prophets, preaching, warning but "they would not hear." Then was manifested the just anger of a just God. "Therefore Jehovah was very angry with Israel and removed them out of his sight: there was none left but the tribe of Judah only." Thus ended the Northern Kingdom in the "Lost Ten Tribes."

Leading Thoughts

1. "They followed vanity and became vain," what humankind follows after that it becomes. 2. The wages of sin never go unpaid. They maybe deferred but the account is surely settled in the end. 3. "The soul that sinneth it shall surely die" (Ezek. 18:4), so also the nation.



Our Own Folks



Rev. David Heagle

Rev. David Heagle was born in Amsterdam, N. Y., April 15, 1836, and died in Chicago, Ill., Feb. 13, 1922. His father was Jacob Heagle and mother Susan S. Heagle, to whom were born six children, one of whom, Mrs. Frank Leonard of Denver, Col., is still living. Dr. Heagle was educated in the grammar schools and colleges of the country and proved himself a student of high capabilities. He was married on June 22, 1865, to Dorcas Nichols Heagle. From this union, there were born two children, both of whom are still living, Mrs. Susie Kirk of Springfield, Ill., and Mrs. Willard D. Brode of Chicago, Ill. When the Civil War broke out, Dr. Heagle became a chaplain in the First Regiment of the Michigan Sharpshooters. He was recognized to be an able preacher and teacher of the gospel of Jesus Christ. on account of his scholastic standing, the degrees of doctor of philosophy, doctor of divinity, and doctor of laws were conferred upon him. During his active ministry he occupied some of our most important Baptist churches, the last being the church in Valparaiso, Ind. In all of these churches he did a splendid work. Dr. Heagle was one of the founders of the Northern Baptist Theological Seminary of Chicago, Ill., in 1913, and for six years was one of its most faithful and most efficient professors. He was not only a teacher, preacher, and educator, but an author as well, having written a number of books upon religious and other themes. Some of these books are: "Translation of Bremen's Lectures from German," "Do the Dead Still Live?" "The Blessed Hope," "The Lord God of Elijah," and "Moral Education." The funeral services were conducted by his pastor, Rev. J. J. Ross, on Feb. 15. Brief addresses were delivered by Bishop Fallows, a life-long friend and comrade, Dr. James P. Abbott, upon behalf of the seminary, and Dr. M. P. Boynton, on behalf of the Baptist Minister's Conference of Chicago. Miss Frances Fredrickson rendered two appropriate solos. The whole service was a testimony to the character, life, and achievements of a faithful brother and a true minister of Jesus Christ.

World's Student Christian Federation Conference in China

THE 1922 Conference of the World's Student Christian Federation will be held at Tsing Hua College in Peking, China, April 4-9. The general committee of the federation will meet the week preceding, and Dr. John R. Mott, the chairman, is now on his way to China. During the weeks following the conference the various student centers of China will be visited by international deputations of conference delegates who will convey the Christian message of the federation to the students of China. In this way the influence of the conference will be extended throughout the country. Regarding the importance of the conference in China at this juncture, Dr. Mott has expressed his views in an editorial in *The Student*

World, a quarterly issued by the federation for its special purposes. We feel sure our readers will agree with him as to the large spiritual possibilities inherent in such a gathering at this time, when the supreme need of the Oriental nations for Christianity is felt as never before. His statement follows.

Dr. Mott on the China Conference

The conferences of the World's Student Christian Federation have exerted an enormous broadening, mediating, unifying, and vitalizing influence. They have given to students of many lands the world-wide horizon of Christ; they have brought about in countless cases a right understanding and feeling between the students of widely separated and sharply differing nations; they have welded into triumphant solidarity a multitude of coming leaders of various races and communions; they have been generating and propagating centers of altruistic and spiritual forces which have profoundly affected the ideals, the outlook, and the service of students the world over. The approaching conference of the federation to be held in Peking, China, April 4-9, 1922, assumes in some respects greater significance than any of its ten predecessors.

There is a marked appropriateness in the coming together in China of the representatives of the Christian movements of the student world. China has ever been a land of scholars. In no other nation for such vast periods of time have students wielded so great power and influence. In recent years China has come out of her position of isolation. Her ancient system of education has been abandoned and one thoroughly up-to-date is rapidly taking its place. Students of the New China, as of no other country, are today streaming out over the world, and are most responsive to the voices and demands of the modern age. Chinese students at home, not simply those who are studying abroad or who have studied abroad, are keenly interested and concerned in international questions and relations.

The Peking conference is one of great timeliness. For a decade the attention of the federation has been fixed largely upon Europe. This was inevitable. Now suddenly the center of gravity of the world's interest and solicitude has shifted to the Pacific Basin and notably to the Far East. With an intuition and a strategy due to more than human power, the leaders of the federation decided to meet in China before it was known that the Washington Conference on Limitation of Armaments and on the Far Eastern Questions was to be held. Whatever the ultimate conclusions of the Washington Conference, the coming gathering in Peking will assume larger meaning. In vain "the association of nations" at Washington, in vain the League of Nations at Geneva, unless their work be supplemented by the world-wide and intensive spiritual efforts of such Christian movements as the federation. The drawing together in good-will and unselfish cooperation of rival nations and races is not alone or chiefly a matter of external political understandings or ar-

rangements but one of internal spiritual changes. The federation and all the national Christian student movements of which it is composed are, therefore, striking at the heart of the international problem in pressing their program, which seeks to influence aright by power human and superhuman the ideals and outlook, the attitude and motives, the ambitions and spirit of those who tomorrow are to become the leaders of the nations. It would be difficult to overstate the extreme importance of having such a conference meet at this fateful moment in Far Eastern affairs and in relations between Orient and Occident.

The conference in China is urgently needed. In pressing their invitation, the representatives of the Chinese Christian students set forth vividly the facts about the Renaissance of New Thought Movement now sweeping among the studying youth of that land. Their plea is that the students of China must hear a positive, convincing Christian message at this time from their fellow-students of other lands or be lost in the materialism which other western leaders have been presenting to them.

Not only do the Christian student movements of China need the help of the movements of other countries in this time of crisis, but the movements of the Occident need to come into living contact with the vital and promising bodies of earnest Christian students of the Orient. While and five mission stations. Reports from America and Australasia, and parts of South America and Africa will be represented, the Peking gathering will be predominately Asiatic. The flower of the men and women Christian students of China, Japan, including Korea, India, Ceylon, Siam, and the Philippines will be present. It is believed that the effect on the federation itself will be profound and far-reaching. Without doubt the federation today is too largely Occidental. It needs that which will come from the message, experience and leadership of the prophetic and Christlike leaders and members of the student movements of the East.

Dr. Allyn K. Foster at Broadus College

By EKANAH HULLEY

Dr. Foster spoke to the students and faculty on Sunday morning, Feb. 12, and again in the afternoon he addressed the women and the men of the college in separate groups. At 11 o'clock in the morning he spoke to a packed house in the Baptist church and in the evening to a crowded house in the same church. On Monday he addressed the entire school at the chapel service and then in the different class rooms he spoke to the classes. In the evening immediately after dinner he again spoke to the student body and faculty. Further than that he lived among us for three days, a perfect exponent of all the truths that he was preaching.

As the student secretary of the Board of Education and as a messenger and am-

bassador of Christ, Dr. Foster is true to his great mission of assembling the scattered fragments of truth and uniting them into one harmonious whole for the benefit of the students and even the teachers of our colleges, seminaries and universities, who sometimes get lost in the labyrinth of tradition or in the blind alley of some branch of learning which they themselves have detached from the rest. Clear as the bell on some ocean buoy that rings out the message to the mariner, so his voice invites the hearer to keep to the channel that carries the water of life. True as the magnetic needle that ever points to the lode star, so he points to Jesus as the author of all truth and life and the Savior of mankind. Free from dogmatism, splendidly trained for the service, rich in experience, stripped of the trammels of ancient tradition, young in heart, buoyant in spirit, full of sympathy for the young; interested in their problems, he comes fresh as the breezes of the spring time, carrying the message of life.

His presence in Broadus College has been a distinct blessing to the college community and to the people of the town as well. The longer he stayed with us,

the more enthusiastically was he received and there is no question in the mind of the writer that he is making a very deep impression upon the lives of the students and teachers in the college and university world.

Philippi, W. Va.

A Week for the Children

Herbert Hoover says: "The race marches forward upon the feet of its children." As Baptists we have faith in those children who have been "shod with the preparation of the Gospel of peace," who "do the will of God from the heart," who have the "shield of faith" and the "breastplate of righteousness," and have "the sword of the Spirit."

Children's Week, April 30 to May 7 is a golden opportunity to become more intelligent in impressing our ideals on the child-life of home and church. Send to Miss Meme Brockway, director of children's work and obtain free of cost fitting programs for public observances during this week of nation-wide interest in child welfare. American Baptist Publication Society, 1703 Chestnut St., Philadelphia, Pa.

months were First Church, Seattle, 335; First Church, Tacoma, 250; White Temple, Portland, 228. Results will be wired by each of the Sunday schools to the other two every Sunday morning so the results will be announced from the pulpit. The object is to awaken activity on the part of the members of the school to secure permanent growth.

FIRST SWEDISH CHURCH, Tacoma, Rev. Charles Asplund, pastor, held two weeks' of evangelistic meetings in February under the leadership of Rev. Gideon Sjolander, of Portland. After the evangelist left, Rev. Earl Cochran helped the pastor a few days.

SOUTH TACOMA CHURCH, Rev. D. W. Thurston, pastor, has had a debt on the building since its erection in 1912. Feb. 12, the mortgage was burned and a dedicatory service held. The sermon was preached by Rev. J. F. Watson, executive secretary.

Atlantic Coast

MAINE

A SERVICE OF DIGNITY, tenderness and beauty was conducted by Dr. Birnie S. Hudson, pastor, at Free Street Church, Portland, on a recent Sunday. It was the annual roll call to which absent members sent expressions of love, while practically every member in the city was present. A tender tribute to the memory of those who died during the year was given by Miss Gould, prayer was offered by Deacon Lamson, new members received the hand of fellowship and all joined in the observance of the Lord's Supper, while the spiritual presence of him who gave the ordinance was deeply felt. The work and influence of Free Street Church and its pastors have been a power for good in Maine. By its liberal contributions its influence extends to every department of denominational activities.

THE MID-WEEK SERVICE at First Church, Waterville, as suggested by the new pastor, Rev. Walter Quarrington, is one of wide interest. The church, its friends and its children come together at 6 o'clock for a supper, served at a low price, followed by thirty minutes of what is called the "fun period." At the last meeting the musical clubs of Colby College gave an interesting program. Then came the missionary dramatic half hour in which an Indian program was put on under the direction of Mrs. Whittemore. A prayer meeting of great interest closed the evening. A program for the children is carried out in another room. The new pastorate is opening with hearty cooperation on the part of all.

SINCE THE COMING of the new pastor, Rev. G. J. Gilbert, to Ft. Fairfield in the early fall, the church has been making remarkable progress. A revival of great power first manifested itself in a prayer circle among the men who met once a week for prayer with a definite list of names as subjects. Immediately the women formed a similar circle. Twenty-nine baptisms have occurred at Sunday services in January and February. Over fifty decisions for Christ have been made. The Sunday evening congregations have outgrown the church building. The church has greatly increased its contributions for missions as well as for home expenses. The attendance at prayer meeting is large. A B. Y. P. U. has been formed. Pastor

Church News by States

Rocky Mountain States

MONTANA

REV. R. D. BRITTAIN, for three years pastor at Kalispell, began work with Miles City Church Jan. 1.

REV. J. H. SPENCER, pastor at large, is now supplying First Church at Livingston.

REV. W. L. WILSON of Portland, Ore., became pastor of the church at Polson Feb. 1.

REV. D. McMASTERS of TAMA, Iowa, began his pastorate with First Church of Great Falls Feb. 1. This is one of the most important churches in the state.

FEB. 4 A NEW BAPTIST CHURCH was organized at Hardin, Mont., with 50 members. This is the county seat of Big Horn County in which is located the Crow Indian Baptist mission.

THE DATES for the MONTANA Baptist Summer Assembly have been definitely settled. It will be held at the Broadwater Resort, Helena, June 20-29.

NEVADA-SIERRA CONVENTION

REV. J. D. CHAPPELLE, the new pastor of Alturas, is doing a splendid work. The attendance at all services has increased 150 per cent and a number of baptisms have taken place.

UNDER REV. C. H. H. HAYDEN, Elko Church, Nevada, is encouraged and there are additions to membership and increased attendance at all services. This is an important field and has the only Baptist church between Winnemucca, Nev., and Ogden, Utah.

REV. C. MOORE, THE NEW PASTOR of Susanville, Cal., has won a high place. The

church is growing in all departments. Rev. Thos. Flynn, of Bishop, Cal., and Rev. C. C. Rickman of Fallon, Nev., are doing excellent work. If these new men can be kept on the field for three years, there will be a constituency in this convention field that will mean much to the kingdom of God on earth.

THE NEW CHURCH ORGANIZED at Winnemucca, Nev., by the late Mr. Reynolds, is prospering under the leadership of Mrs. Meda Hostetter, evangelist. She is serving until a regular pastor can be secured. The churches at Reno and Sparks are doing well. Rev. Brewster Adams is the popular pastor of Reno and after a pastorate of twelve years has as great a hold on the community as ever.

THIS WHOLE CONVENTION has been revived and prospects are splendid for a good increase in membership. The continuation campaign is being put on by the director of promotion, and the people are responding as much per capita as the Baptists of any state in the union.

Pacific Coast

OREGON

REV. MILO G. BENTLEY, state evangelist, has closed successful meetings at Lents Church, Portland, Rev. E. A. Smith, pastor, at which there were sixty professed conversions and forty-five additions to the church membership. Meetings at Brownsville resulted in fifty-six conversions.

WESTERN WASHINGTON

FIRST CHURCH, SEATTLE, First Church, Tacoma, and White Temple, Portland, Ore., began, Feb. 5 a contest in Sunday-school attendance to continue until April 9. The Sunday school showing the greatest increase in attendance over the average of the previous six months will win a silver cup. Averages for the past six

and church are looking forward with hope and with the purpose, "that the Bethel Baptist Church shall become a real Bethel to hungry souls."

NEW JERSEY

EVANGELIST WILLIAMSON has closed a successful campaign in Baptistown. The church and community were stirred mightily by the power of God. Dr. Williamson is now working in Camden. From there he is to conduct a union meeting with the Presbyterian and Baptist churches of Wildwood. He has open dates for the post-Easter season and may be addressed, Pitman, N. J.

NEW YORK

FOR THE PAST TWO YEARS, Geneva Church, Harvard Griffith, pastor, has been placing emphasis on its educational program. It now has three teacher training classes with a total of twenty-eight pupils. One class is closing its third year's work. The other two are taking first year work; one meets at the Sunday-school hour and the other does intensive work for a week at a time, and takes an examination at the end of the week. The week-day religious school, started in September, has proved a success. The pastor superintends the school and teaches the highest grade. The men's club, organized by the pastor, recently began its third year with an attendance of seventy-five men; this club is now the strongest men's club of the city. Congregations have been good and the work of the church is now moving toward Easter, with the expectation of an Easter ingathering.

WASHINGTON HEIGHTS CHURCH, New York City, reports morning congregations large and evening congregations increasing. Several people were admitted into the church Feb. 5 by letter and five by baptism. The annual report showed an increase in contributions. In 1911, when Dr. Harold Pattison took the pastorate, the offerings for benevolence were \$1,100; last year they were \$9,000. For current expenses in 1911 the offerings amounted to \$9,000; last year \$14,000. The young people have started out with good prospects for 1922. Sundays at 5:30 they have a tea to which they welcome strangers and all who care to come. This is followed by the Young People's Service at 7 o'clock. The pastor recently preached at Northfield, addressing the pupils there, and later in Vermont preaching to the students at Middlebury College. At the last monthly missionary meeting Dr. Eleanor Campbell told of her work at Judson Health Center, and at another meeting Mr. Anton Hok gave a graphic description of his work among Czecho-Slovaks.

MRS. MARY AUSTIN DIED JAN. 24, at the age of eighty-six. She was a member of the Baptist Church of Morton for sixty-three years, and a teacher in the Sunday school for over fifty years. Her life was marked by deep spiritual fervor and a great faith. She was greatly interested in missions and liberally supported this and all other enterprises of the church by giving her tenth and more. The Morton Church is rich in having possessed her.

PENNSYLVANIA

Ten Mile Association

The Ten Mile Association is one of the most distinctly rural associations in Pennsylvania. The territory is richly underlaid with coal which is beginning to be developed. The incoming mining population will, in the next few years, add

greatly to the obligation resting on the churches.

At the annual meeting of the Association held with Jefferson Church in October, Rev. Paul Brown, of Jersey Shore, was called as associational pastor, beginning his service Nov. 1. Mr. Brown has strong evangelistic qualifications. In the early winter he conducted meetings with the New Freeport Church, giving to that struggling body a new vision of possibilities. He has closed meetings at Jefferson where there were 70 confessions and is now conducting evangelistic services at the East Bethlehem Church.

A program of missionary education is being arranged for May. There will be six teams of workers, each team appearing once in nearly every church of the association. These teams will be composed of local pastors, laymen, returned missionaries and representatives of the board of promotion. The stereopticon will be largely used.

As a means of keeping the work of the denomination before the churches, the association is publishing a monthly paper and in conjunction with it is being issued the *Keystone Baptist*.

Jan. 1 Rev. J. Stanton closed his pastorate with Bentleyville and Pigeon Creek churches to become pastor at Berlin, N. J.

Rev. R. B. Dunmire, of Ohio, has accepted a call to John Corbly Memorial Church at Whiteley, and will begin his service on Apr. 1.

EASTERN PENNSYLVANIA

KEYSTONE ACADEMY has just begun the second semester with an increased enrollment, the total for the year being ninety-three. Confidence in the Academy has been restored since the education board of the Pennsylvania General Convention has taken control of the school. The graduating class numbers fifteen, most of whom are planning to enter college. Among the students are a son of Dr. and Mrs. Wm. A. Leslie, Baptist missionaries to Africa, a son of Dr. Edgar T. Shields formerly missionary of the Baptist Board to China, and son of Rev. G. G. Gogolyak, missionary to the Magars of Ohio. Nine students are preparing for ministerial or missionary work.

FIRST CHURCH OF CONSHOHOCKEN celebrated, Sunday, Feb. 5, the twentieth anniversary of the coming of Rev. Abner James Davies to its pastorate. Mr. Davies came to the church fresh from his graduation at Crozer Theological Seminary, and was ordained in the old chapel on April 10, 1902. This is the longest pastorate in its history. During these two decades, people and pastor have worked together in providing new auditorium, social and Sunday-school buildings. The close of the war saw the last of the building debts discharged. The new structures have been of great help in the deeper matter of the advancement of the Kingdom. The anniversary Sunday was made memorable by the baptism of sixteen candidates by the pastor, the fruits of a campaign of personal evangelism which has been conducted since the first of the year. On the Wednesday evening following, the C. E. Society tendered a reception to all the church to mark the twentieth anniversary and to welcome the new members. Mr. and Mrs. Davies have received many expressions of congratulations.

WESTERN PENNSYLVANIA

THE EXERCISES OF DEDICATION WEEK of the Park Church, McKeesport, Rev. W. R. Hill, pastor, reached a climax Sunday evening, Jan. 22, with the formal dedica-

tion of the fine edifice. The dedicatory sermon was preached by Dr. Emory W. Hunt, president of Bucknell University. The pastor led the responsive service in the act of dedication and the prayer was offered by Rev. W. C. Chappel. Rev. M. B. Sloan and Rev. J. T. Davis assisted in the evening's program.

REV. A. J. R. SCHUMAKER, director of religious education, is in charge of the work at Ambridge for a month, filling the pulpit, calling on the members of the congregation and making a careful study of the field.

A NEW FEATURE of the extension-work of the Beth Eden Church, Pittsburgh, is a Sunday evening meeting for the children of the community, from 7 to 8. The pastor, Rev. E. W. Rumsey, has been giving illustrated sermons.

EMMANUEL, N. S., PITTSBURGH, Rev. J. A. T. Marsteller, pastor, recently welcomed three new members. The first part of the threefold goal adopted by the church is to gain fifty new members by May 1.

CLARION ASSOCIATION engaged a missionary pastor at its last session, the State Mission Society paying half the salary. He is laboring with the Franklin Union Church, the only one in the association without a pastor. Jones, at New Bethlehem; Smalley, at Clarion; Bealand, at Old Union; Gwyn, at Corsica; Kennedy, at Homewood, and the writer at Kittanning, are among the older pastors. Thomas, at Richardsville; Van Gorder, at Brookville; McKinley, at Deannville and Oakland; Freeman, at East Brady and Kaylor; and McPhail at Salem, Montgomeryville, and Pine Creek; and Wheeler, the missionary pastor are among the new men. Reports are encouraging from nearly all fields. The spirit of God seems to be working and souls are being saved. Kittanning has just celebrated its twenty-fifth anniversary by a week of meetings. All the former pastors were present, and other participants were Rev. J. E. Darby, of New Brighton, Rev. H. J. Whalen, of Greensburg, Rev. C. F. Smalley, of Clarion, and Rev. Harvey Jones of New Bethlehem. The celebration began with the Lord's Supper on New Year's Day, when 90 received the hand of fellowship, a part of nearly 150 who have been received in the last two months. Within the last four years, the church has paid off its indebtedness, bought a parsonage, put in a new furnace, renovated the church building, added a balcony seating 160, increased the pastor's salary \$690. It has a large tithe's league, and a number of 50-50 givers. It gave out a large number of Christmas baskets to the needy, has taken the full freshman class in the theological seminary at Ramapatnam, India, to support for the next three years, is conducting a mission in Kittanning, has five ordained ministers in its membership besides the pastor. Every Sunday night some of its members are preaching the gospel. One Sunday night recently members were preaching in six different places. All departments are flourishing and both school and church facilities are overtaxed.

BAPTISTS OF ELIZABETH HAD A FIRE, other than the one in the furnace, at a recent service. It was the burning of the note of indebtedness incurred shortly before the world war, at the completion of a basement for Sunday school and social uses. This last payment makes about \$1,200 provided—since the impetus of the New World Movement—for local property

improvements. The celebration was carried forward on a week night at an indoor picnic amidst a grove made up of former Christmas trees. It took the form of a reception also to new members of the church who have been received in such large numbers by Rev. Eugene Neubauer, pastor, that the church is declared to be the first in the Pittsburgh district to reach the evangelistic goal of the Northern Baptist convention. Twenty-one came at one communion. Beulah, the newly organized outlying church, has set Jan. 29 for the opening of special meetings; in which the evangelists are to be Secretary W. C. Chappell and Rev. Eugene Neubauer.

Mississippi Valley

NEBRASKA

AFTER A RECENT SERMON by Rev. B. J. Minort of First Church, Alliance, on "God a Propagandist" three young people offered themselves for Christian work—two young men for the ministry and a young woman for missionary work. One of the young men, consecrated to the Lord as a baby, was a son of the pastor. Work is prospering among railroad men and First Church plant will soon have to be enlarged or progress will be arrested. The building is filled at every service and usually packed in the evening. Additions to membership are frequent.

KANSAS

FEB. 12 DR. WILSON MILLS closed a two weeks' meeting at Hamlin Church, Rev. R. N. Hillyer, pastor. The church received a definite uplift. It received fifteen members, two by experience, thirteen by immersion.

AN EVANGELISTIC CAMPAIGN was opened Feb. 19 at First Church, Kansas City, by Rev. J. N. Edmundson, of Atwood, Ill.

AFTER A LONG ILLNESS, Mrs. Flora E. Everett, mother of Mrs. Bowerman, wife of the pastor of First Church, Kansas City, died Feb. 11. Brief funeral services were held at the residence. Dr. and Mrs. Bowerman accompanied the body to Quincy, Ill., where funeral services were conducted by Rev. R. V. Meigs of Central Church. The interment was in Woodlawn, overlooking the Mississippi.

IOWA

REV. JOHN H. TRELOAR is at Humeston and the work is opening promisingly.

A SUCCESSFUL CHURCH SCHOOL of missions has closed at First Church, Creston, Rev. J. Hamilton Woodsum, pastor. Five classes, according to age, were held Sunday evenings the hour before the regular evening service, the B. Y. P. U. voting to give up its regular meeting for the period and form one of the classes. The class leaders were trained through a course of study conducted by the pastor in fall. The missionary committee, Mrs. J. McNees, chairman, had charge of the arrangements. The men's class, taught by Prof. O. W. Crane, superintendent of city schools, and the women's class, took the "Survey" as their textbook. "From Survey to Service," "Playing Square with Tomorrow," and "Under Many Flags" were the textbooks used by other classes. Special effort was made to present the lessons in a concrete manner, using as many class members as possible to assist. Maps were put on screens with pictures cut from *Missions* showing scenes in lands represented. Bulletin boards in the church vestibule

were covered with striking missionary pictures. The average attendance for the course was 102, the lowest being eighty-seven, the largest 125. At the close thanks was given to the teachers and a request made for a church school of missions next year.

THE MINISTERS' EVANGELISTIC QUARTETTE—R. D. Kinney, I. E. Edwards, W. G. Jones and D. Alexander—of Cedar Rapids Association, are holding meetings in churches of the association. They began Jan. 1 at Central City and recently closed at Vinton. Feb. 20 they opened a campaign at Grundy Center, thence to Cedar Rapids. The morning is used for singing in business places, afternoons for Bible study and prayer, the evening for evangelistic effort. Each man preaches in his turn and all sing at all services. The quartette will use its vacation period this year for an evangelistic engagement if invitation is received. Address Rev. W. S. Jones, Vinton, Iowa.

MICHIGAN

DEAN SHALER MATHEWS was heard at First Church, Lansing, Feb. 12, on "Manufactured Gods" and "The Rising Generation and Its Moral Task."

REV. CLARENCE W. KEMPER of First Church, Lansing, reports Sunday evening services built up on equal attendance with the morning services.

THE LANSING COUNCIL of Religious Education was recently formed including representatives from all churches, the Ministers' Association, the Y. M. C. A. and Y. W. C. A. of the city. From this larger organization was chosen the Lansing Board of Religious Education. Rev. Clarence W. Kemper was elected president of this board. Plans are under way for fostering children's week, daily vacation Bible schools and a city school of principles and methods of religious education.

Hillsdale College

An offer of \$100,000 for the endowment of Hillsdale College is a part of the distribution of \$1,250,000 to a number of educational, Christian and other organizations by the Ball brothers of Indiana. The provision for Hillsdale is notable not only in amount, but also in that it was unsolicited and unexpected, from men who were never students in the college. Some years ago the same men, without solicitation, endowed a professorship at Hillsdale in memory of their father and mother, and on several other occasions have given moderate sums to the college.

Hon. Lewis Emery, Sr., of Pennsylvania, an early student at Hillsdale, went through the financial condition and accounting system of the institution, and said that it needed now the income of \$600,000 additional endowment to "capitalize" the difference between present fixed income and the outgo required for a balancing budget sufficient for a present-day college, without calling annually for current-expense gifts. He made an unsolicited offer of \$100,000 for this end. In late years he has endowed the professorship of chemistry for \$50,000, has given \$10,000 for its better equipment, is paying for the equipment of a large additional laboratory whose building is nearly complete, and says that he will provide any additional funds which the department of chemistry can use to good ends, in addition to this last offer of \$100,000 for general endowment.

The construction of the new chemical laboratory, required by an increase in students, and a radical rebuilding of the

heating plant which serves five of the seven college buildings, are under the same contract. Both are imperative needs. The college did not have sufficient funds applicable to such improvements, and the Ball brothers gave the major part of the cost before they made the above named offer of \$100,000.

Board of Woman's Society Meets

The executive board of the Woman's Baptist Mission Society met in Woodward Ave. Church, Detroit, Feb. 14. Mrs. Bowen, secretary-director was present after a severe illness. A cordial invitation was sent the district board to hold its annual meeting in Michigan. Mrs. Leslie Smith reported having secured two more associational secretaries and organized two new chapters. Miss Howell, children's secretary, sent a personal letter to all children's bands and links had been sent to all leaders. Three new companies had been organized. Miss Brounley, missionary secretary, has resigned because of poor health. Miss Cooper spoke of a new departure in the work of the women of the Detroit Association. The associational officers with ten other ladies form an auxiliary to the Detroit Union. One of the committees has charge of securing voluntary workers to help the missionaries. Miss Heaton spoke of the work done by the W. W. G. girls in White Cross work. Mrs. Weaver needs old cotton, pieces of gingham, flannelette and silk. Her committee meets second Thursday of each month in Woodward Ave. Church. Day of prayer will be observed by women of the Detroit Association on Feb. 24 at Temple Church, Detroit. A supper and rally of W. W. G. girls will be held in the evening. The inter-denominational day of prayer will be held in St. Johns Church, Detroit March 3. Mrs. Chas. Richards, Mrs. Daugherty and Mrs. Ingersoll were appointed to prepare a program for basket meeting to be held March 21 at First Church, Detroit.—JANET BURGESS, Cor. SECY.

ILLINOIS

THE VOM BRUCK evangelistic party, of Chicago, conducted evangelistic services at First Church, Waukegan, Jan. 29-Feb. 12. 241 cards were signed by new converts, reclaimed persons and in consecration. The week previous to the services, cottage prayer meetings were held and during the services each day groups met to pray for the meetings. A feature was made of the music. Many will join the church, in some cases entire families, as a result of the meetings.

EVANGELISTIC SERVICES led by Rev. M. F. Gilbert, with Rev. J. L. Meads preaching closed at Willisville. Fifty-one were converted. Five received into full fellowship and twenty-four are candidates for baptism.

THE CHURCH at ALTON is prospering under the direction of Miss Helen K. Wallace. Congregations have increased during the nine months that Miss Wallace has ministered here. Miss Wallace took the pastorate of the Alton church last May upon the death of her father, Rev. O. H. Wallace, who had served the church but one month before his death. Miss Wallace was asked to serve the church until April 1, 1922. At the present time more people are attending church in Alton than for some years. Seven were baptized on a recent Sunday evening.

Y. W. C. A. Lectures in Chicago

Miss Bertha Conde, inspirational lecturer on the National Board of the Y. W.

C. A., will be in Chicago March 21-31 under the auspices of the Metropolitan Religious Education Committee of the Chicago Y. W. C. A., to conduct a noon-hour series of lectures on "A Renaissance in the Christian Life," at Central Branch, 59 East Monroe St. The course will consist of five lectures, as follows: March 22—"The New Proof of the Old Faith"; March 24—"The New Stewardship"; March 27—"The New Christian Career"; March 29—"A Cure for the Ills of Society"; March 31—"The Christian in an Unescapable World." Both men and women will be admitted to the course, which is especially planned for church workers and leaders of young people. Registrations will be received at Central Branch, 59 East Monroe St.

A second series of four lectures for Evanston and North Shore women will be held at different Evanston residences at 10:30 o'clock March 21, 23, 28, and 30, when the topics will be respectively "The Social Hunger," "The Social Center," "The Social Fabric," and "The Social Service."

Miss Conde has been for many years a leader in the Christian student movement throughout the world, representing American students on the executive committee of the World Student Christian Federation. She is the author of several books, among them, "The Business of Being a Friend," and "The Human Elements in the Making of a Christian."

OHIO

ZANESVILLE: After over three years' successful work, Rev. S. E. Davies has resigned from Fair Oaks Church to accept the pastorate of First Church, Darlington, Wis., his work there to begin April 1. Rev. O. L. Martin, First Church, is giving a series of talks on "Why Men Do Not Go to Church." At Market Street the pastor, Rev. Clarence M. Eddy, is giving sermons on "The Prodigal Son Up to Date." The B. Y. P. U. is successfully working the group plan. Evangelists Kramer and Mitchell begin a campaign here March 5.

OBERLIN: Rev. H. T. Hill, a former pastor, is supplying First Church. Prof. Geo. D. Hubbard, of Oberlin College, has spoken on themes suggested by his recent visit to China.

BOWLING GREEN: Eight persons were recently baptized and plans are on for a revival in March. Since Rev. C. J. Hazen and his wife, formerly Rocky Mountain missionaries, came to labor here, Jan. 29, 1921, membership has almost doubled. An optimistic member of the church and choir has been elected city mayor.

ATHENS: THE FIRST CHURCH. Rev. Homer C. Smith, pastor, is a new one holding services in the music hall of Ohio University. It has contracted for a \$5,000 property. At a recent Sunday morning service \$600 was raised toward the first payment of \$1,000. Athens is the county seat and the student body of the university numbers 1200.

NEW STRATTSVILLE: Sunday school has more than doubled in attendance in the last year, with a men's class averaging seventy and a women's half that number. There are thoughts of enlarging the two-room building. Although the village has been practically unemployed for over a year all church bills are paid, including the pastor's salary.

MT. CARMEL DEER PARK CHURCH has progressed despite the fact that members are on salary and have had wages decreased. Thirty-one were added to the membership last year and twelve more

are about to unite. A new furnace has been installed, church building redecorated outside and in and other improvements made.

PORTSMOUTH: Feb. 17 Pastor Kayser closed his fourth year with Calvary Sunday school and church. Attendance has increased; a modern parsonage has been built and the church rebuilt.

Cleveland Notes

The Cleveland Ministerial Conference and the trustees of the Cleveland Baptist Association united in a complimentary luncheon to Dr. and Mrs. A. R. Stark, Monday, Feb. 6. For almost ten years Dr. Stark has been pastor of Glenville Church. Ten years ago he found it a struggling cause and a burden to the denomination. He leaves it with a modern church building and a growing membership that make it a real asset to the denomination, and a source of influence for good in the city. During his pastorate Dr. Stark has won a large place in the affections not only of his own people, but in denominational circles in the city and state. A host of friends follow him with their best wishes to his new home in Cambridge, where a united people await his coming with high anticipations for the future.

Rev. H. C. McLendon, to the great regret of his people at Calvary, has severed his connection with that church. He leaves behind him a united and enthusiastic people. His intention is to spend some time in Bible conference and evangelistic work.

A new Italian chapel, recently purchased by the Cleveland Baptist Association was dedicated Sunday, Feb. 5. The beginnings of this new work are most interesting. In order to make it possible, four men in a new Italian settlement undertook, some months ago, to build a chapel without any assistance. Two of them mortgaged their homes in order to get the necessary finance. The undertaking proved to be too much for them, and the association has come to their rescue, and purchased the building. A great interest has been awakened among the Italians in the neighborhood, and the opening services augur well for a successful missionary enterprise. Rev. Vito Cordo is the missionary in charge.

The recent workers' training schools conducted simultaneously in the Euclid Avenue Church and the Christian Community Center, were splendidly successful. In the Euclid Avenue Church alone there was a registered enrolment of about 800. The Publication Society provided a faculty of seventeen people. Under their leadership the classes grew from the opening exercises until the closing meeting. It is hoped that we shall be able to secure a religious educational secretary who will follow up this work in the individual churches.

Notes from Columbus

Tenth Ave: Dr. V. S. Phillips, pastor, is preparing for an evangelistic meeting in cooperation with the evangelistic board of the state convention. Congregations have been on the increase and the Sunday school doing splendid work.

Memorial: Dr. G. R. Robbins, pastor, just closed a meeting with Rev. Earl Favro, evangelist. The leadership and singing of Mr. Fulton, a local man, helped very much. Ninety-one cards were signed. Forty-seven persons are expected to unite with the church.—Perhaps others later. Sixteen go to other churches.

Linden: Pastor V. P. Powell is in special meetings with good prospect of

results. Sunday school and B. Y. P. U. growing. Mr. Powell just closed a meeting at West Jefferson in which twelve were added to the church.

Tabernacle: T. F. Sowers, pastor, baptized several. "In the midst of a tremendous revival." Will begin series of meetings Mar. 12. Very happy in the outlook.

First Church: Dr. D. F. Rittenhouse, pastor. Budget has increased from \$5,500 to \$21,000 during present pastorate. Has organized two groups of "Secret Service" men and women to work for the growth of the church. Is emphasizing "tithing."

Gibbard Ave: Charles Bebb, pastor. A quiet revival spirit prevails in the services. One or more have publicly confessed Christ each Sunday this year. The pastor preaches to the whole Sunday school. The morning sermon is especially prepared for the boys and girls. Sunday school has grown to be more than double the resident church membership. Will begin series of evangelistic meetings soon, with Rev. G. D. Billeison assisting the pastor.

Hillcrest: Rev. E. E. McFarlane, pastor, has recently come to the field. Is conducting evangelistic meetings which promise good results. The members are rallying to his aid. Seven have accepted Christ since his coming.

Hildreth: Rev. G. D. Billeison, pastor, has received eight members since recently coming to this church from Louisville, Ky. The attendance at Sunday school and B. Y. P. U. is increasing as is the attendance at the morning and evening services. The outlook is good on this difficult field.

CHARLES BEBB.

Southern Ohio Letter

By J. W. WEDDELL

From Oberlin to Marietta, where your correspondent is now acting pastor, is something of a leap—the length of the state, but it is still in Ohio, and from one goodly historic point to another. In a general way it is from the top of the "Underground Railway" to the bottom. Both places are under strong college influences. Marietta College and campus are just across the street from the Old First Church and the atmosphere makes one feel at home. Here Dr. Geo. R. Gear, still pastor emeritus in his eighty-first year, wrought for so long a time; here Rev. I. N. Carman and his musical family preached and sang the gospel, his scholarly son, Dr. A. S. Carman, now of Chicago, after a lapse of years following his father for a cherished decade in the ministry; here the eloquent Dr. L. Kirtley had his last full pastorate; here Dr. John F. Mills, following the writer later at Davenport and now serving in California, built the handsome stone edifice of the church in the heart of the city; here Rev. H. T. Houf, the popular young pastor at Granville, spoke his ringing message, and here Rev. C. H. Stull expounded the word with rare skill till called to be director of evangelism, a service which he is rendering with conspicuous success across the state. This is the home of the Ewatts, Villers, Leonard Riley, and, close at hand, George Burlingame. They are straight, evangelical Baptists here—if there really are any other sort—and they love the truth, the whole of it. It is a privilege to minister to such a flock, 730 strong. Cambridge and Caldwell are near at hand and Zanesville is just above; strong Baptist centers, well manned.

I have just been to Ironton, exchanging with the successful pastor, Rev. M. A. Summers, who, under the Ohio evange-

histic plan of pastoral interchange, which Doctors Stilwell, Brelsford and Stull have inaugurated, has been the fortnight preacher at Marietta. Rev. S. J. Cleeland, now of Mt. Vernon, prepared the way for him as he did once before for your humble servant at Dover, Del. It is interesting territory you pass on the way, leaving this city where the Ohio Company first launched in 1788. I have been down to pay my respects to the memorial stone where the Muskingum flows into the Ohio—Blennerhasset Island, close to Parkersburg a few miles below Marietta. It seems strange that so desolate a mud bank, though with a farm-house or two upon it, should once have been the scene of the bower of beauty that drew thither Aaron Burr with his wild ambitions. Old Newport is near at hand. Point Pleasant of Revolutionary fame and fine old Gallipolis are glimpsed on the banks of the Ohio, though on opposite sides of the oddly winding stream. Metamoras, not far distant, is pastorless just now. Middleport and Pomeroy are a surprise, stretching along the river, their smokestacks belching forth the signs of an active industry. Before you get to your destination you touch Catlettsburg and Ashland, Ky., of like commercial ambition, with coal mines and oil and gas wells in every direction. Huntington, W. Va., is the great city of these parts.

Last of all, a flying visit to Louisville to speak a time or two to the students of the seminary on Bible study themes gives one a stirring glimpse of how strong southern Baptists are in their new men for the ministry. Four hundred there are besides a goodly number of elect women under Bible instruction, and the air is full of ozone. Who can address such an alert company without being uplifted? And no one can go into the scintillating atmosphere of the great classes under Professors Mullins, Robertson, Carver, Powell, Wayman, and others without feeling the thrill of it and wishing in these vital days he were back in divinity halls. Well, while the work lasts we shall never get far away.

Evangelism in Wisconsin

By EVERSON R. MACKINNEY, Director

Ontario Pastor Hartsough: "Am assisting U. B. minister in meetings. Have held two weeks of meetings with high-school pupils, and two weeks with the grades, in Ladies' Guild Hall."

Rhineland, Pastor C. J. Bergstrom: "We have secured Ian MacDonald, the blind evangelist of Duluth, Minn., to help us."

River Falls, Pastor Bowe: "We plan to hold a Bible conference in the near future."

Wild Rose, Pastor Mansfield: Omits evangelistic meetings until after Easter to engage in the Continuation Campaign.

Janesville, Pastor Pierson: "Shall either go into a union effort or hold a week of meetings later."

Campbellsport, Pastor Taylor: "We shall either have meetings in the near future or rely upon an intensified campaign of personal evangelism. Prayer and personal work are the vital essentials."

West Allis, Pastor Parsons: "Am to have the University Evangelistic Band, March 3-5."

Takernacle (Milwaukee): Pastor Dordward will be assisted by Dr. Hoyt of Belden Avenue Church, Chicago, the last week in March.

Rev. Harold Olson, of Woodville, is hold-

ing meetings at Cady Creek, an inland town.

Pastors Vreeland, of Ogdensburg, and DeVries, of Wisconsin Rapids, have arranged to each help the other in meetings.

Pastor Robert Lincoln Kelley is scheduled for a week-end mission at Superior, assisting Pastor Deake.

Baraboo: Pastor Savage will be in a union meeting in March.

Hudson: Pastor Robbins expects Pastor Deake of Superior to assist him in meet-

ings to be held in the near future.

Brethren, let us hear from you regarding your plans, or news of meetings if you have held them. We are ready to serve you in any way possible. We have the names of many Wisconsin pastors who are willing to assist in evangelistic meetings. You will receive a communication with suggestions in a few days. Let us each pray for the others daily, that we may have sure leading in this great campaign for winning people to our Lord.

More City Mission Reports

Minneapolis

By JESSE J. RUNYAN

IN the city of Minneapolis, 380,582 population, the Baptists have an aggressive work. We have eleven American churches (including two Negro), three Swedish, one German, one Norwegian-Dane, one Slovak, three missions run by churches, two missions conducted by the Baptist Union and plans under way for opening a third.

During the last five years we have developed one of our missions into the Lake Harriet Church, that commands the interest of the community where it is located.

The Slovak Church has been organized with a membership of eight-five and is now worshipping in its own building on property worth \$10,000.

Since the coming of Dr. N. B. Henderson to the University Church, three years ago, project for a new church building has been undertaken. This building is now about half completed, and the work under Dr. Henderson's leadership is proving an effective means of reaching our large number of Baptist students at the University of Minnesota.

Buffalo

By E. H. DUTTON

PROTESTANTISM in Buffalo faces certain collapse unless her ministry to the new-American population is adequate and efficient. For the native Americans in Buffalo have increased only 10 per cent in fifty years, while the influx of foreigners has resulted in a total increase of 400 per cent. Today three-fourths of our population is of foreign birth or foreign parentage, and their children grow up as a rule in neighborhoods which Protestant churches and Protestant families have deserted.

The Baptists are not first or second, but fifth in point of numerical strength, but they are doing as much as all other evangelical bodies together to prevent the collapse of Protestantism. How are they doing it?

First, by giving unanimous support to the New World Movement. They attained the highest percentage of any of our larger cities in their effort to reach the quota assigned. The work of the Buffalo Baptist Union has profited greatly by the movement, although we have come to a time of retrenchment that threatens serious loss to strategic spiritual interests.

Second, by entering upon a new stage of practical unity and cooperation, in which the strong bear the burdens of the weak, and all move forward together. The volunteer service method by which the independent churches assume responsibility for certain neglected groups is one form of expression of this spirit.

Third, by planning to capture the

"church of the future," the boys and girls, through work which heads up in the director of religious education and the boys' work director of the union. Last summer we conducted twenty church vacation schools.

Fourth, by giving first place to evangelism. More than a score of evangelistic campaigns were conducted last autumn—most of them in November, which was observed as evangelistic month. Baptisms and the net increase in membership of our churches were larger the past eighteen months than for the ten years just preceding.

Fifth, by challenging successfully some of our sister denominations to face and meet the spiritual crisis of the city before it becomes a tragedy.

Saint Paul

By E. A. VALIANT

THE capital city of Minnesota has thirteen organized Baptist churches and five mission stations. Reports from the different fields are very encouraging. Baptist pioneers look upon the situation as most promising. Many of the churches have increased in membership. The first unit of a new building enterprise is under construction in the Lake Park district, where Baptists are the only denomination on the field and where they ought to thrive, as it is the home of our Bethel Institute and theological seminary, of which the esteemed Rev. G. Arvid Hagstrom is the president.

Two methods of work adopted by the Baptist Union of St. Paul produce excellent results: First—The services and help of the superintendent on one of the weaker fields. In this cooperation the Immanuel Church was put on its feet and the Cypress Street, in its beautiful new building, is fast coming to the front as one of the strong churches of the city. Second—In co-operating with a church or mission field in the support of a young woman missionary who gives part of her time to the church and the balance of the time to the general work in the city. A great wave of enthusiasm is fast sweeping over St. Paul on account of the coming of the Baptist Young People's Union of America's Thirty-first annual convention in June, and the German Baptist Triennial Conference in August. On Sunday morning, Feb. 12, the Cypress Street Church made good on the slogan "100 per cent of the resident members of the church registered in the B. Y. P. U. of A. convention." It took just four minutes to kick the goal, and a few more minutes brought it up to 120 per cent. Then about an hour later the Woodland Park Church registered for the same convention 185 per cent of the membership of the church. This makes a total of 800 registrations for these two churches. Who's next?

Orthodoxy and Missions

(Continued from page 144)

that the churches—the Baptist churches, and indeed all Protestant churches—find themselves in a very similar situation to the world in general with increasing divisions, increasing burdens and growing discouragement?

Brethren we have all sinned; let us all repent. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments."

This is his commandment, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."

A Graded Church

(Continued from page 150)

scope, idols, electric bill, papyrus, coral, acorns, strings, hands of clock, cocoon and butterfly, pins, picture film, fountain-pen, calendar of year, diary, ring, rotten heart of tree, counterfeit coin, carbon, Turkish fez, seashells, the right hand, goad, apple blossoms, maple sugar, army kettle, paper sheep-fold, oriental mill, paper serpent, will and testament, brick, weather-vane, chestnut burr, stone from step of pyramid, light under bushel, violin, life insurance policy, letter and seal, beans, broken vase, electric bulb, medicine case, root and stick, pruning knife, gold and gold-plated rings, pocket-book, vine and branches, faded flowers, true and false diamonds, valentines, free transfer, violin string, handle and tools, water-jug, thumb prints, cup of cold water, iron cross, electric battery, crown, veneered wood, coal and slate, U. S. bond, rose, knife, time-table, wooden cross, and other simple objects that can be found all around us.

Now have the children sing. This is greatly enjoyed by them and also by the older people. In the Bible-school session it has been the custom to have the children tell about their sermon of the morning.

Now some one will say that such a morning service must be very long. Not so. Allowing ten minutes for the talk to the children, and thirty minutes for the other sermon—this is always time enough—the morning service need take but an hour and a quarter. Do not have the children leave the worship service when their part is finished. Teach them the sacredness of the whole service, and, incidentally, self-control. In all these years we have never been disturbed by the children during the entire worship service.

Have a week-day training class. But do not call it that! Let the children come directly from day school, and then turn them loose, the girls in one room, the boys in another. Have games of all kinds, anything good to limber them up, and don't be afraid if they yell. The church officer who said: "I don't like this! This

chapel was dedicated to God!" changed his mind when he heard the reply: "Yes, and we are dedicating these young lives to God! What a happy coincidence!" Lives are more important than buildings.

After the children are physically tired have them assemble for singing. Here is an opportunity to rehearse the music to be used on the following Sunday. Have a story period which always greatly interests the children. Then let the pastor have an instruction period, teaching spiritual truths, which ought to be closed with prayer. It is well to have the children organized, with officers and business meetings. Such a gathering will become one of the great events of the week.

What next! Graduate them! Into what? Here is just where we are in danger of loss, for from thirteen to twenty is the crucial period of youth.

Graduate the girls into a girls' club. Our girls' club has never been so prosperous as now. There are all sorts of classes, and the gym floor to which they go with delight.

Graduate the boys into a boys' club. Have classes of all kinds, an address on current events by the pastor, and have a competent physical director, for work in the gymnasium. Basket ball! Our boys just love it.

Now assign places in the church auditorium where the girls' club may sit, and another place where the boys' club may sit. This has worked wonderfully well, but lately we have noticed one girl leave the assigned place for the girls' club, and one boy leave his assigned place in the boys' club, and later be seen together on the back seat of the church. This seems to be catching, too. But the number in the assigned places does not seem to grow less.

By all means let the young people form a Sunday evening chorus, and sing, and help sing. But what of the spiritual effect of all this? The very best. The boys, girls, and youth have learned to love the church. It has become the social center of their lives. They are being instructed in the best things, are led to Christ and into the church, and they stay there. Many of our church and Bible-school officers have come through these organizations mentioned.

The more I think about it the more I get out of patience with the prodigal son, and the more I admire the elder brother, because he stayed home, and minded his own business.

The American Institute of Sacred Literature, Hyde Park, Chicago, Ill., is experimenting in the creation and distribution of small leaflets and pamphlets which present in brief readable form the best religious thought of the day. Especially does it wish people to see how the

gospel of Jesus fits into our modern life. Pamphlets, priced for distribution at two cents each are on such subjects as "Why I Believe in God," "Why I Believe in the Bible," "Why I Believe in the Church." Further information may be secured by addressing G. L. Chamberlin, Executive Secretary.

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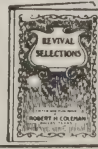


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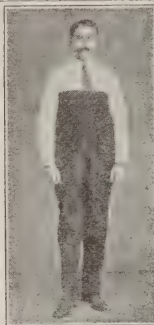
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The Friend on the Road, by J. H. Jowett.
New York: George H. Doran Co. \$1.50 net.

A little volume of spiritual counsel drawn from the four Gospels and taking its title from one of the fifty-nine brief chapters. Each of these chapters has first a striking title, then a text and a meditation, marked often by a sudden and unusual insight in Scriptural meanings. The volume is somewhat after the pattern of those which came from the pen of George Matheson and which had so wide a reading. Dr. Jowett's messages are always comforting and inspiring.

Bible and Spade, by John P. Peters. New York: Charles Scribner's Sons. \$1.75.

A most fascinating account of the significance of recent archeological discoveries in Palestine in their relation to the interpretation of the Bible. The book will be a revelation to those who have not kept posted. Pastors especially cannot afford to neglect this kind of a book. It is one of the volumes of the Bross lectures, delivered before Lake Forest College, the present series having been given in 1921. Especially interesting are the chapters on "History and Prophecy," "The Exploration of Palestine" and "New Testament Times."

Blackboard Efficiency, by R. F. Y. Pierce. New York: F. H. Revell Co. \$1.50 net.

This book embodies a suggestive method for the use of crayon on the blackboard. It does not pretend to teach drawing, assuming that the reader knows a little about that, but gives many sketches and lines, quickly drawn, appealing to the imagination, and showing how pastors and teachers can by such work convey a lesson. The movie film has reminded us of late how much we learn through the eye-gate. Consequently a book like this, rightly used, will be very useful.

"It Is to Laugh"

Mrs. O'Brien—"They say it's not polite to be helped twice, Mr. Flaherty, but y'll take another piece of my cake, won't ye?"

Flaherty—"Indade Oi will that, Mrs. O'Brien. Shure, it's the height av politeness to ate a second piece av such cake as this."—*Boston Transcript*.

In Japan, when the subscriber rings up, the operator may be expected to ask, "What number does the honorable son of the moon and stars desire?" "Hohi, two-three." Silence. Then the exchange resumes. "Will the honorable person graciously forgive the inadequacy of the insignificant service and permit this humble slave of the wire to inform him that the never-to-be-sufficiently-censured line is busy?"—*Far Seas*.

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WILLIAM LESTER

PITFALLS OF PROGRAM-MAKING

The hackneyed character of their programs is the most frequent criticism urged against concert-givers today. A reviewer who has, perhaps, heard the same song several times a week and with the season only begun, may be forgiven for getting weary and longing for something new, nevertheless there is a measure of injustice in the criticism.

A recital is given primarily for the pleasure of the public, and not for the pleasure of the reviewer, and the average concert-goer has not attended so many recitals that he tires of the compositions he hears if they possess merit. In fact he wants the songs he knows. A clever artist usually realizes this and, like a competent salesman, he tries to please his customers; otherwise, he would soon be ranked as a failure. As Riccardo Martin pointed out in an interview: "Everybody loves Dvorak's 'Songs My Mother Taught Me' and other's staple favorites. When we leave them out, there is an instant outcry. They are what the people love—and what they are paying for. So do not blame the singer."

A controversy anent this subject has been waging in the columns of the *New York World* between Deems Taylor and Reinald Werrenrath. Mr. Werrenrath asserts that "what American audiences want is a program of good stuff, leaning more toward the emotional than the intellectual, with at least one-half of the numbers in English, and to that they are entitled." He feels that critics are wrong in demanding a high standard for all songs on all programs, believing that "a recital is like a meal—if there are several courses of meat and nothing else, indigestion threatens."

Each side has good arguments. Program-making is not easy, and the public must be considered, but a musician who can build a good, unusual program has an advantage over his less fortunate fellow-artist who may, in other respects, be his superior.—*The Musical Leader*.

MUSIC REVIEW

From the H. W. Gray Co., New York, N. Y.
"Quarterly No. 42"—Anthems for Easter and General Use.

Another one of those fine sets of selected anthems, bound under one cover in most substantial style and distributed gratis to choir directors in order to supply the busy musician with practical church-music suggestions in a handy form. The present set contains much excellent material. A complete Lenten cantata by Webbe—"The Story of the Cross"—is included. This splendid service work was recently reviewed in these columns. We are glad to call attention to its great value again. Also presented are worthy anthems by such fine composers as Lutkin, Hall, Gaul, Webbe, Lefebvre, Rachmaninoff, Kastalsky, and Tschaiowsky. Careful examination of these selections and wide use of the same would certainly add to the musical value of our musical fare this Eastertide. Announcement is made in the cover-pages of a change in policy of the periodical of organ-music published by this publishing-house—*The American Organ Monthly* will be changed into a quarterly, beginning with the March issue. Each issue will contain 48 or more pages of organ music,

together with notes of interest and pertinent articles by authorities in the field of church and concert music. The subscription price will remain the same—\$4.00 per year. Single issues will be priced at \$2.00. Another notice of interest is the new school or method of organ instruction just published by this firm; a monumental volume—"The Technique and Art of Organ Playing" by Clarence Dickinson; certainly there is a wide need for such a book, and Mr. Dickinson is as certainly the man to perform such a task with absolute success, for he is preeminent both as organist and as editor and composer. The practical and the theoretical should find perfect balance at the hands of such a man. The book is priced at \$5.00 for the paper boards edition. Bound in cloth, with gilt edges, the price is \$6.00.

From J. Fischer & Bro., New York, N. Y.

By Rhys-Herbert

Saviour, I Follow On.....(\$12)
Happy Band of Pilgrims.....(\$12)
Jerusalem, the Glorious.....(\$10)
Beyond the Starry Skies.....(\$10)

A group of four excellent anthems for chorus of mixed voices by the late and lamented composer of Minneapolis. The first mentioned is effective for use by a quartet; primarily, the latter three are better fitted for chorus use. All show the happy melodic flow so characteristic of this composer, together with a fine weaving of the parts and deftness of harmonic emphasis to be found only in the experienced composer of choral music. An unusually valuable set of service numbers, worthy of the time and efforts of any organization, and of musical and religious value sufficient to pay a great deal of interest on the care expended. Such music assists the service and interests the choir.

From the Arthur P. Schmidt Co., Boston, Mass.

The Flower Will Bloom.....Barbour (\$6.00)
My Song to You.....Kisher (\$5.50)

Two effective songs by two very successful American women composers. The Barbour song, published in two different keys, is an imaginative setting of the lovely lines of Keats, "Shed no tear!" Commencing in a suavely lyrical mood, the song unfolds itself to a massive climax, dying away again to a whisper at the poetical close. A song for the singer who can truthfully claim the possession of a good vocal technique; a concert-song of the better class. The other song is more of a teaching song. The melody is appealing, the range called for is such that it is possible even for an untrained voice, and the accompaniment is purposely simple. Consequently it should find a wide use; it is worth such encouragement, for it is well written and well expressed.

From the Lorenz Publishing Co., Dayton, Ohio.

The Choir-Leader for February.

This regular monthly issue of an invaluable choir-magazine is full of good anthems and meaty articles dealing with the practical problems facing the average choir-director. The musical numbers are by Colborn, Wilson, Wildermere, Fearis and Lorenz. The articles are by H. von Berge, Mansfield, Geo. Henry Howard, and Ada Mae Hoffrek.

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LET US PLAY THE GAME

II. Let Us Pray:

- (1) For vision and clear understanding of our individual duty.
- (2) For a better understanding in love of all our brethren in this Great Brotherhood of ours.
- (3) For courage and strength to do our duty.
- (4) For God's direct intervention in this situation which is too large and too complex for our strength and vision.
- (5) Let us pray in faith, believing that we shall have what we ask. "God forbid that we should sin against Israel in that we fail to pray for it."

LET US PRAY

III. Let Us Pay:

- (1) Because these are our debts incurred by our express authority; to repudiate would be disgraceful; to fail would be a misfortune.
- (2) Because only by paying can we avoid serious and disastrous retrenchment in the work already undertaken and abandonment of work already planned.
- (3) Because only by paying can we keep faith with our brethren on the firing line and their expectant constituency.
- (4) Because only by paying can we meet our responsibility as Stewards.
- (5) Because only by paying can we be faithful to our Lord's Great Commission in a large and cooperative way as a people.

LET US PAY OUR DEBTS

Issued in behalf of all organizations participating in the New World Movement by the NORTHERN BAPTIST LAYMEN'S COUNCIL

F. W. FREEMAN, *General Chairman*

E. H. RHOADES, JR., *Secretary*

276 Fifth Avenue, New York

Volume III

March 11, 1922

MAR 10 1922

Number 6

The Baptist

Published Every Week by the Northern Baptist Convention

Pageant of the Red Cross



DISASTER Relief Tableau of "The Pageant of the Red Cross" produced by 2,000 performers at the National Convention of the American Red Cross at Columbus, Ohio, October 4 to 8, 1921, and again at Des Moines, Iowa, March 7 to 11, 1922. In it humanity stands revealed as the typification of the spirit of the Red Cross.

Fresh from the Field

At the last meeting of the Merrimack River (Mass.) Bible School Convention, held in Haverhill, the convention voted to ask all the schools in the state to send two cents a member towards an automobile for the use of Dr. F. F. Peterson, director of religious education. Checks from about 100 schools, totaling nearly \$500 have already been received and others are coming daily. Dr. Peterson is also dean of the School of Methods at Ocean Park and all friends of this school are interested in this action which is in part a personal tribute to his great popularity.

In the sixteen weeks between Nov. 4, when Rev. E. B. Pratt became pastor of the Calvary Church, Denver, Colo., and Feb. 19, the church has received 139 new members, mostly adults, and of these fifty-three were received by baptism. Pastor Pratt recently conducted three weeks of meetings with the church, doing the preaching himself.

Singing Evangelist W. S. Dixon, of Wheaton, Ill., who is specializing as a "Pastor's Helper in Evangelism," held seven campaigns in Iowa last season, and so far this year has had three more in the same state. He has just closed a campaign in Ashtabula, Ohio.

The World Alliance for International Friendship through the churches announces the appointment of nine prominent clergymen and laymen to make a study of labor conditions and their relation to religious life in the United States and all the principal countries of Europe. Dr. Henry A. Atkinson, general secretary of the World Alliance, is chairman of the committee and will represent the United States. The other members and the countries they represent are: France, Elle Gonnelle and George Lauga; England, the Dean of Worcester; Germany, Sigmund Schultze; Denmark, Chris. Morley; Hungary, John Victor; Austria, Karl Beth; Holland, J. A. Cramer; Serbia, Voyslav Jannitch. On the basis of the reports from each of these countries a general statement will be prepared for presentation at the international meeting of the World Alliance at Copenhagen next August, together with recommendations to guide the Copenhagen meeting in bringing the conditions thus reported and analyzed to the attention of the nations and governments immediately concerned.

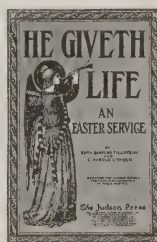
Rev. I. P. Langley has been since Aug. 1 Protestant chaplain of the Missouri State Prison. There are more than 2300 prisoners of whom 100 are women.

In the last days of March, Chicago will entertain an international convention on religious education and a special conference on week-day religious instruction. Both these will be combined in the annual meeting of The Religious Education Association to be held at the Congress Hotel, March 29 to April 1. This will offer an unusual opportunity to all church people of Chicago and vicinity, for, while the members of the R. E. A. have certain privileges at the convention all the meetings are open to the public and the programs are designed to help all who deal with the problems of the religious training of children and young people. Advance programs of the conference may be obtained from the Religious Education

(Continued on page 164)

Supplies for Easter

Service



He Giveth Life

This is a new service by Edith Sanford Tillotson and C. Harold Lowden who have collaborated on some of the most popular services ever issued. This is one of their best. We commend it to those schools desiring an out-of-the-ordinary service; one that is built rather than thrown together.

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80 cents a dozen.

Sample copy, 7 cents.

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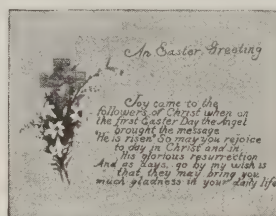
An entirely new design lithographed in colors on strong white paper.



50 cents a hundred

Pastor's Easter Greeting Card No. 892

Ministers and others have wanted a card containing a suitable Easter thought that could be sent to members of their congregation or friends.



This dainty card with choice Easter designs and appropriate message answers the purpose. Size $3\frac{1}{2} \times 4\frac{3}{4}$ inches. Each with an envelope at \$2.50 a hundred.

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Size, $4\frac{3}{4} \times 3\frac{1}{4}$. Landscapes with garlands of flowers. Four designs of lilies, arbutus, violets, and daffodils. \$3.00 a hundred.

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The Baptist

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Why Not?

"This is my first effort to find a place in the columns of the denomination's going paper. The reason is that I have just finished reading Dr. William Axling's 'The Washington Conference—Its Record of Achievement.' I have read each article as it appeared in THE BAPTIST and to my mind his reports outclass those appearing in the Associated Press. Some of the big dailies would have done well to have had Dr. Axling on their staff. The readers of THE BAPTIST may well congratulate themselves."—George B. Newcomb, superintendent of the State Humane and Society for the Friendless, Bismarck, N. D.

Killam's Kollum

March 19—26

On the dates, March 19—26, 1922, the Baptist young people and their friends in the churches will make a drive for 4,000 new annual subscriptions to THE BAPTIST. The young people have shown a great interest in the paper. They speak of it as "our paper." Two full pages each week are devoted entirely to their interests under the immediate direction of Dr. White and his associates throughout the convention. Every pastor in the country will be glad to give the young people a word of encouragement in this work which will mean a great deal not only to the young folks but to the entire church. During the week March 19—26 we will break our subscription records.

Trustee Speaks Up

J. O. Ernsberger, a trustee of the First Church, San Francisco, says: "As to THE BAPTIST and Missions, I feel that every one who has THE BAPTIST coming regularly fifty-two times in a year will find its visits similar in spiritual effect to that of a real pastoral call. Therefore the pastor who stimulates the circulation of these journals will find himself tremendously assisted in his work. The readers of these splendid papers also feed their souls and the habit tends to fill the pews with intelligent listeners." This is the conviction of a layman who has been active in Baptist work for years.

Independence Without Impudence

We once knew a man who agreed with everybody. He accepted as gospel truth every statement of the minister. He said "amen" to every editorial utterance of his denominational newspaper. He was not a great man. He was a half-wit. We once knew another man who questioned every statement the minister made. He stopped his denominational newspaper because he did not agree with every sentence in it. He was doubtless a learned man but he was a nuisance. His wife was the only person who could handle him. Early she learned the trick of suggesting just the opposite course to that desired. The husband always objected and refused to carry out her suggestions. The wife therefore got what she really wanted and the husband had his own way. Independent thinking is a good thing but it is a greater accomplishment to exercise the right of private judgment without becoming a public nuisance.

In Celebration of Our

THIRTIETH (30th) ANNIVERSARY

we have published a new gospel music book, *Hymns of Praise*. Read what others say about it: "At last I can send enthusiastic praise of a hymn book." "We selected 'Hymns of Praise' after comparing it with eighteen other books." "We are more than delighted with 'Hymns of Praise'—a truly wonderful book."

TENS OF THOUSANDS

of people—from coast to coast—sing soul-stirring songs every Sunday evening from our music books. Whole-hearted, inspirational singing is the best preparation that can be given a congregation for receiving the gospel message. The Easter period is the church's harvest. Do not try to get along with old, worn-out books. That is a handicap. Introduce "*Hymns of Praise*" and its use will greatly multiply the results of your efforts. Sample copy sent upon request. Orchestrated. Sixty days' credit extended.

On this anniversary occasion it is fitting that we should express to our friends our sincere appreciation of their good will and pledge ourselves to continue to render a little better service than is usually expected

HOPE PUBLISHING CO. 5705 W. Lake St., CHICAGO, ILL.

Established 1892

Fresh from the Field

(Continued from page 162)

Association, 1440 East 57th Street, Chicago, Ill., or from The Chicago Church Federation, 19 South La Salle St.

The Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America has prepared a call to prayer and suggested topics for the use of pastors during each day of the week preceding Easter which is being mailed to all pastors. Any not receiving it will doubtless be supplied by addressing the Commission at 105 East 22d Street, New York City.

Through co-operation with the patriarch, a Russian translation of Dr. H. E. Fosdick's well-known devotional books has found its way into the hands of many priests of the Orthodox Church. As a result, some of them have begun to preach entire sermons based on these books. More than ever before the priests want to preach to the people, but they find their training entirely inadequate to the task. As one of them has expressed it, "If we are silent in the house of worship we at least satisfy some of the deep needs of the people; if we speak, we too often but display our ignorance."

"My Idea of God and Why I Believe in Such a God," written by Dr. William H. P. Faunce, president of Brown University, and published for free distribution by the Unitarian Laymen's League, recently has been sent to twenty-five missionary centers on request of Dr. James L. Barton, foreign secretary of the American Board of Commissioners for Foreign Missions. Dr. Barton said that the state-

ment would be appreciated and undoubtedly would be reproduced in many different languages all around the world, as well as being used both in teaching and preaching. Among the mission centers to which the statement was sent are those in the Transvaal, Natal, South Rhodesia, and other stations in Africa; to Bulgaria and Turkey; to many parts of India and Ceylon; to numerous provinces of China; and to Tokyo, Kobe and Kyoto, Japan.

Foreign Secretary Joseph C. Robbins during his present tour of the British India mission fields recently visited the new station Kangpokpi in the State of Manipur. This station was opened largely as a result of the New World Movement. Secretary Robbins was most favorably impressed with the evangelistic opportunity here. The association was held at Kangpokpi, and 555 Baptists from twenty-five different centers of the state were present. There are 700 pupils in the mission school. These poor mountain people contributed 1226 rupees last year to the work and on the last night of the association the Kukis, one of the tribes of the station, pledged an additional 250 rupees toward the support of three Kukl evangelists.

If the church is to recruit its ministry from the young men of the country, it must reach them while they are in their teens. This conclusion is based on recent investigations at St. Stephen's College which indicates that men who are going into the ministry make their choice before coming to college, in high school days, or even earlier. St. Stephen's is a college of liberal arts and sciences for men, conducted under the oversight of the Episcopal Church, which has sent many of its graduates to the theological seminaries

though it offers no courses in theology. O thirty-three men now at the college who intend to enter the ministry, only three made the decision after coming to college.

Rev. P. Frederickson of the Belgian Congo Mission of the American Baptist Foreign Mission Society has had conferred upon him the rank and decoration of Chevalier de l'Ordre Royal du Lion by the King of Belgium for distinguished public service in Belgian Congo. Mr. Frederickson has been in missionary service for forty-one years and the honor conferred upon him is in recognition of his long and faithful ministry to the natives in this great Belgian colony.

Associate Secretary T. B. Ray, of the Foreign Mission Board of the Southern Baptist Convention, has been spending the last six months in visiting missions in Japan and China. He is expected to return to America some time in April.

On his return from Europe where he had arranged for the distribution of the cargo of relief supplies, contributed by more than 4000 Baptist churches last fall, Associate Secretary William B. Lippard of the Foreign Mission Society found on his desk an official communication stating that he had been elected a Fellow of the American Geographical Society.

Foreign Secretary James H. Franklin has been supplying the pulpit of Tremont Temple, Boston, Mass., on two recent Sundays. Large audiences greeted him at a services. He has also been preaching in the North Orange Baptist Church at Orange, N. J., and on Sunday, Feb. 12, he occupied the pulpit at Calvary Church, Washington, D. C. in the morning, and the pulpit of the Metropolitan Church in the evening.



The Baptist



Things In Which Baptists Agree

[N various sections of the country during recent weeks, there has been newspaper publicity touching things in which Baptists differ. The antagonisms of Fundamentalists and Evangelicals have been played up in approved newspaper style and the not unnatural conclusion on the part of many readers has been that there was in some way been driven into the Baptist body a wedge so deep that a split is inevitable. That may, of course, be true. Certainly it seems desirable that at Indianapolis, if not before, there be a frank discussion of the whole denominational situation in order that we may find just where we are at. If suspicions are unjust and untrue they should be dismissed; if they are well-founded the proper action should be taken. And generally that should be done which will enable all of us to go on our way and do our full duty in connection with our specific task in the kingdom of God. If we are already divided in spirit, it will be just as well to recognize the fact and not to try to hold together longer those who are in such radical disagreement that they cannot walk together in harmony. Feeling has smoldered beneath the surface over-long. We ought to say to each other's faces without rancor and in love, just what we think, and determine just what our duty is towards each other.

Emphasis on differences, however, may always lead to wrong conclusions. Much time needs to be given to careful thought on the things in which Baptists of the North are in agreement with each other. Two men who face each other and who proceed to recount what they dislike in each other may soon come to blows. If the same men will tell over what they love in each other, they are likely to walk off arm in arm. Baptists should be careful that they do not follow the wrong method and play into the hands of the great adversary.

What are the things on which Baptists agree? Shall we not say first of all that they are, in common with the men and women of many other communions, holders of the evangelical faith. They are dead sure of a great religious experience in which they have shared. "This one thing I know," they say, "that, whereas I was blind, now I see." They know whom they have believed and delight to walk in his fellowship. That experience is a unifying element among all Christian people. Wherever we find a man or woman who loves the Lord Jesus in sincerity and truth and who has had an experience of his grace, there we find one with whom we may have real fellowship. All such people, moreover, have a passion for service and a love for Christian missions. To make known their Lord's name everywhere and to bring to all nations the word of God's grace is the desire of their hearts.

That much is clear. But may we not go farther, and say that there are other things in which Baptists of all

schools agree? They are certainly one in their devotion to the Book. Interpretations may not always agree, but to them all it is God's word and to be approached with reverence and a desire to know. They are also one in their loyalty to Christ; the man who loses this passion ceases to be a Baptist. They are agreed moreover that salvation is by God's loving favor and not by man's deeds. We have known many Baptists of many opinions, but all of them are one in this, and some of those who have been called most radical have been the most insistent in this emphasis. They all of them believe in the triumph of Christ's kingdom. This does not mean that they are a unit in their thought of how this rule of Christ is to be brought about but the faith in it is the inspiration of the service they are trying to render. To a man they believe in the competency of the soul and reject any priestly interference in their devotions. The independence of the local church also is dear to their hearts. So firmly do they insist upon it that they even look askance at times on confessions of faith. "We will receive suggestions," they say, "but no body of overlords shall hand down to us any word which does not commend itself to us as we open the Bible for ourselves." They are one also in their belief in the spiritual character of the church, a belief which prohibits anything like state control and which forever guarantees to men freedom of worship. How these things pile up as we think upon them. How many things there are in which we Baptists all agree even in these days of confusion and suspicion.

If it shall become necessary to air our differences when we meet at Indianapolis let us follow the right order and open the whole conference by a full and frank discussion of the things in which we all agree. For it might prove that, when this had been done, we should find that the differences had sunk to a minimum. Moreover let us talk as Baptists. Why should we allow outside groups to tell us what we should think? Why should we surrender our God-given liberty to any body of people, however earnest, who from without the Baptist fold shall attempt to tell us what we must believe and do if we are to retain our Baptist heritage? Some matters are for discussion within the family and outsiders should be told to keep hands off. Generally when they do, the members of the family discover that after all their differences are very small and that love can lead the way to right relations. What a strange people we Baptists are! We actually waste hours of time and reams of paper magnifying a few differences, when emphasis upon our likenesses would generally restore to a right mind and to his proper place in the family any erring brother. Hate and strife never solve anything. Love, given time enough, will cure every ill.

Editorial Comment

A RELIEF TRAIN FOR RUSSIA

Northern Baptists who contributed to "Fill a Ship in Fellowship" are certain to be interested in the plan of English Baptists to send a "Baptist Relief Train" to Russia. The method has been worked out after full conference with the representatives of the American Relief Administration and is commended by Dr. Nansen. The train will carry something like 330 tons of food and will proceed to the famine-stricken area with all possible speed. Instead of asking contributions in kind, the appeal has been for money and the response all over England has been generous.

Such a train is the best kind of commentary on the work which Baptists are beginning to try to do in Russia. The end in view is the good of the soul but the evangelists believe that when a cold and hungry man or woman has been fed and clothed there will be readier entrance for the word of the Gospel. So the Book is in one hand and the loaf of bread in the other. But the second is given whether or not people will take the former. And there will happen in Russia what always happens under such circumstances, namely, that men and women will come to believe in the Christ whom they have seen incarnated in men whose mission was that of loving kindness. In feeding the hungry the Christ will have been served.

AFTER THE WASHINGTON CONFERENCE

Seldom has the Christian voice of America uttered itself as during the Washington Conference. And the results have been very notable. Here is what the conference recommends to the various governments and what is involved in pending treaties framed by the conference:

1. To scrap many existing capital ships and stop building new ones—a five-power fifteen-year treaty.

	To be scrapped	To be retained	Permanent—after 10 years
United States	845,740 tons	500,050 tons	525,000 tons
Great Britain	583,375 tons	580,450 tons	525,000 tons
Japan	289,100 tons	301,320 tons	315,000 tons

2. To continue the navy ratio indefinitely until two years after the treaty has been denounced by one of the five powers concerned.

3. To limit the caliber of guns on naval vessels to sixteen inches.

4. To condemn the use of submarines as commerce destroyers.

5. To condemn absolutely all poison gas warfare.

6. To enact a four-power ten-year peace treaty regarding all island possessions in the Pacific.

7. To stop building naval bases on specified islands in the Pacific.

8. To enact a permanent treaty between nine powers for just, fair and friendly treatment of China.

9. To confer together whenever any power feels that threatening difficulties are developing in regard to China.

10. To establish a commission of the nine powers to deal with alleged infringements of the "open door" agreements.

Important agreements reached outside the conference:

- (a) To settle the Yap cable dispute.
- (b) To settle the question of American rights in

Japanese "mandates" in the Pacific.

- (c) To return Shantung completely to China.

A splendid step has been taken looking towards a warless world. The task of the churches has just begun. By emphasizing in our churches what has been done, there will be created the opinion which will lead in time to the next forward step.

AN INVALUABLE HALF HOUR

"Precious indeed," says John Ruskin, "those thirty minutes by which the teacher tries to get at the separate hearts of a thousand men to convince them of all their weaknesses, to shame them for all their sin, to warn them of all their dangers, to try them by this way and that, to stir the hard fastenings of the doors where the Master himself has stood and knocked, yet none opened, and to call at the openings of those dark streets where Wisdom herself hath stretched forth her hands and no man regarded."

The brief half hour given to the sermon is no time for frivolity, or for the discussion of extraneous matters. All the week men and women are concerned with matters of material welfare. During these thirty minutes the preacher may bring them face to face with God and duty and destiny and the issues of life itself. It is not strange that some men will not go into their pulpits except from their knees. We do not wonder that some of the preachers of the older school testified so often to their sense of the awful and solemn message they were about to deliver. The whole current and tendency of life may be changed for men and women in those brief thirty minutes. What shall that preacher say to his own soul or to God who lets them slip useless away?

NATIONS ALSO ARE BROTHERS

The man who has a gun is likely to use it some day when he least expects to do so. The nation which is armed to the teeth will probably strike quickly when it is provoked and do its real thinking afterwards. The possession of power brings with it the temptation to use it. Every slight emphasis upon the use of force has its effect upon the minds of people. On the contrary every emphasis upon the use of peaceful methods builds up a body of peaceful sentiment. Men are not so certain as they were a few years ago as to the wisdom of the sentiment: "Walk softly, and carry a big stick." The late James Bryce had a word to say along this line which is properly remembered in the present state of the world. He was thinking of international relationships and commenting on the position set forth in "The Church and a Warless World," which had been issued by the Federal Council of the Churches of Christ. And this is what he said:

"I do not know that I can offer any suggestions to you, unless perhaps that further illustrations might be given of the tendency which huge armies and fleets exert towards making the idea of war so familiar that nations yield more readily to the temptation to let themselves be drawn into war. The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries a sense of the brotherhood of nations such as our Lord Jesus inculcated upon individual

men. The idea that 'we are all members one of another' needs to be applied to peoples."

Men will have to go a long way before they can improve upon the wisdom expressed in the words of Jesus.

LET US MAKE MEN HAPPY

"It is either a misfortune, a disease or a crime for a person to be unhappy in this beautiful world," says the *Universalist Leader*. "Most of us think we have been happy some time in the past, or are going to be happy some time in the future, but few are really happy now. Or most of us think we would be happy if we had the wealth and wisdom and social position of others, which reveals not only our desire, but our ignorance, for it is not unlikely that while we are envying them they are envying us. There are some thorns in their path, and there are some roses in ours, even if we do not catch their fragrance. To be happy we need to be intelligently content with what we have. And there is enough in this glorious life, filled full with the treasures of God. But we veil our eyes and say there is nothing to see; we stop our ears and cry there is nothing to hear; we clench our hands and say nothing comes into them; we harden our heart and say we can not feel the throbbing of the heart of man and God. And yet in the beginning and all along the way God said, 'Let us make man happy.'"

Let it be remembered, however, that happiness is not an end in itself and that those who give themselves most diligently to its search seldom find it. Happiness is a by-product which comes when men and women are at peace within themselves and are giving themselves without reserve to some good and useful task. If a man or woman will get right with God and try to serve his fellow, he will be happy enough for this old world.

"He who joy would win must share it;

Happiness was born a twin."

These words of Rosetti's might well be placed in the living room of each soul.

ARE WINE AND BEER TEMPERANCE DRINKS?

An experience of the state of Massachusetts with beer and light wines is illuminating in view of much current discussion. In the late sixties, on the supposition that ale, strong beer and lager beer were non-intoxicating, the state authorized their sale without special license. In 1868, sentences for intoxication were 12,920; in 1870, 20,383; in 1872, 23,587, an increase of 82 per cent. Thereafter beer was again placed among the recognized intoxicants. It would seem that the careful scientific experiments over a period of many years, records of which are now available, would have proved this beyond a question. But if there are those who despise science when it conflicts with their appetite we commend to them the experience of one of our sovereign states.

ROYAL WEDDINGS AND OTHERS

The marriage of Princess Mary of England and Viscount Lascelles has put England on the front page of the newspapers recently and has given that body of people in our population who delight in romance material to satisfy their appetite. There seems to be universal satisfaction that the princess chose a brave man of her own people and not some ragged specimen of effete royalty from the Continent. A love match always catches the imagination and the fact that the princess was obliged

to renounce all claim to the throne in order that she might marry the man of her heart has further endeared her to her people. What a crazy idea that is, anyway! What place has any such renunciation in a modern democratic state like England. It is high time this remnant of the old idea that in some way the royal family was of better blood than the rest of mankind was done away with. We are inclined to welcome the princess and the viscount to the family of true lovers everywhere. They have received more publicity than most bridal pairs, but there is no more significance to their union, when you get down to human facts, than there is to the union of good men and women everywhere. Happiness does not depend on what we have but on what we are. Marriage does not have to be decorated with royal braid in order to prove itself one of God's rich blessings to men and women.

RELIGIOUS LIBERTY IN ROUMANIA

In another column is an exceedingly interesting story of proceedings by which the religious disabilities under which our brethren in Roumania have been living have at length been removed. It would seem as if an end to a trying period of persecution has been reached. To a certain type of European statesmen, religious liberty as we know it makes no appeal, and, while such may try to placate opinion in other parts of Europe, they are likely at the same time to take measures by which suppression and persecution will be the lot of the disapproved body. This has been true in Roumania. If there has now been brought about the final annulment of the ordinance which caused so much hardship and suffering, the result must largely be attributed to continued pressure from England and the United States and to the vigilance and quick action of Dr. J. H. Rushbrooke, our Baptist commissioner for Europe.

Dr. Rushbrooke, indeed, is playing an important and most useful part in Europe during these trying days of reconstruction. The help he is giving struggling Baptist bodies is invaluable. In coming years his fine service will be an occasion for profound gratitude wherever Baptists gather.

JAPAN ADOPTS SUNDAY

Press dispatches state that the Japanese government has just made Sunday a legal holiday for all classes of the population. Another tribute to the common sense and progressiveness of the Japanese rulers! For this does not mean that all at once the Japanese have become Christians. Far from it. What it means is that they have come to recognize what a valuable function Sunday plays in the lives of Western nations and have wished for themselves the same benefits. Sunday was given for the sake of man, as Jesus declared long ago, and the benefits of this gift to a people who have stood at long range and studied it are so obvious that this people adopts the plan. By and by when they adopt also the spirit and the faith which lie back of the plan they will have that spiritual foundation for a modern state without which it cannot be certain of permanence. Now if America will be sane enough to see to it that Sunday remains a day of rest and refreshment to her people, she will be showing that she is possessed of something like the wisdom of the Japanese government in this regard.

The Exodus—A Last Confession

A church in the throes of candidating. Theological seminaries urge upon students the ethical necessity of removing from field immediately upon resignation. A part of a small city, acquaintance widens to the horizon—one of the compensations of a small city pastorate.

By A PREACHER'S WIFE

THE preacher went to his new charge months ago. In truth this charge is not new but an old and former work. There was the usual farewell reception, the union of all the churches in a Godspeed service on his last Sunday evening. There were many parting gifts, countless hearty hand-clasps. There were many expressions of appreciation for his ten years of effort, spoken to him as he went the rounds of his last duties. Our daily paper said what I believe to be true (though I say it as shouldn't) that he was the most generally beloved man in the city. This was proclaimed in a sketch with large size picture in the paper and led one of our young adoring sons to comment on his father's "beautiful obituary!" I am glad his verbal bouquets came in before his real obituary date, for he deserves them.

At present our home is dismantled, boxes and trunks packed, our farewells in progress and the family is preparing to follow him. It has its advantages, this sending him on into the Promised Land. There are his highly colored reports on the new parish and parishioners; his love letters which come back to us daily; and we have had the chance of a lifetime, living on here as members of a church in the throes of candidating!

Candidating

Be it said to the credit of this church that this period was a very brief one, no member of the body but who dreaded the ordeal. My husband had given them four months' notice that they might begin early to seek a new pastor and he had stated that he would "let" his pulpit on any Sunday they desired a candidate, thus urging upon them the importance of avoiding that gap between pastorates which is so damaging to a church. But they could not bring themselves to any move and they feared to let the notice of his resignation reach the denominational papers, lest the move toward settling a new pastor begin from the outside. Nevertheless very soon after the resignation and before he left the city, the deluge began.

I read but two of the applicants' letters and while they were breath-

lessly interesting, I felt surfeited and did not embrace my opportunity of reading any more. One of these men wrote from a high and mighty pastorate in a distant state. His only reason for contemplating a church in a city so small as ours (we are but six thousand souls) was that he wished to bring himself under the university benefits of the metropolis near by. His letter was a model of elegant English. The dignified, business-like heading on the paper which he used, gave me (the chief of sinners) the opportunity to remark that in all probability the church furnished it for him, a requisite unheard of in our town. When the secretary of the pulpit committee replied, stating salary paid and a few other items, he had in answer a letter which should be framed and hung in the vestibule of every small city church! I cannot quote it, but from its trend one gathered that the salary which had been supposed to cover the living expenses of our family of seven (after one-third of it had been paid back into the treasury) would barely meet the gasoline, telephone, manuring, gas and electricity expenses of the far distant aspirant! My hilarity was tempered by the manifestations of chagrin on the faces of the pulpit committee, every member of which was a dear friend of mine. They really had not known that it was so bad. But that letter coupled with my husband's preachments (he was far more bold when pleading for the other fellow) caused them to make a substantial raise for the successor. I cannot now recall that preacher's name, but I wish I might bake him one of my prizest of prize chicken-pies in return for that stroke of mission work which he unknowingly did for our church.

A few of the letters received were so full of misspelled words, that they were weeded out and replied to by a stereotyped note saying it was impossible to arrange for a date. Others recommended the writer in such an overdone fashion that they too went unconsidered except as a very good and very novel joke. "Tell him," some one would say, "to place his talents in a more promising field. He's way beyond us!"

Every denominational paper occasionally brings forth a printed groan which is some pastor's protest against the ex-pastor's continuance on the field after his resignation. The theological seminaries urge upon their students the ethical necessity of removing from the field immediately upon their resignation. Hence the new incumbent need not have his work cramped, hindered and sometimes ruined by the division of loyalty which is so likely to result if he remains. In our case it being impossible for us to move at once my husband and I resolved that we would never on any occasion whatsoever, speak one disloyal word, be guilty of one disloyal look or insinuation to the detriment of the new pastor and his efforts.

Loyalty

When the successor was eventually elected, we discovered that such resolutions were at all necessary. Like the rest of his parishioners, the whole parsonage family from the preacher down to our dog laid our hearts loyally at his feet. At once there sprang up between the men a Paul-and-Timothy sort of relationship while as I watched the mantle of my prestige fall upon the young shoulders of my successor, I gloried in the better grace with which she wore it. She and I were chums from our first meeting, and so high an estimate did I place upon her joyous spirit, her quick wit, her trained intellect, her exuberance of youth and mirth, her entire consecration to service of all these fine traits, that I often yearned to pick her up in my arms and run away with her before the sordidness of church affairs went over her young soul like some awful juggernaut, to leave it bruised and lame by the ecclesiastical wayside.

The B. Y. P. U. in printing its new topic card with committee announcement, did not place her name on the card as a leader of a meeting or member of a committee without placing mine just next hers. They wanted to spare me any dethroning feeling from that branch of church work where I had labored the most joyfully! But my adorable young supplanter and I had many a laugh

over this bit of tender solicitude on the part of the young folk. When our Great Judge has turned our souls wrong side out, has numbered and catalogued every sin, he will not have charged us with making it hard for the succeeding pastor, even though we were obliged to remain on the field for a while after his inaugural.

I do not want to depart from the church as did Becky Sharp from her school, flinging the dictionary over the fence at those who had helped to rain and discipline her. True, it is not likely that Satan will remove to a far country as I go about the final tasks of breaking up my home. He is forever on my trail. If Deacon Ianley or Mrs. K. open up their runs in verbal attack, I shall feel impelled to return a fire of saucy replies even though it were my last one among them. (Anyway, I owe him two scores already.)

But I find it revealed upon the verge of my departure that many differences are forgotten, many long-pen wounds are healed. To be sure Mrs. W. and I who have waged a ten-year argument as to whether or not beef loaf is improved by the addition of a little pork, do not yet agree. I believe that if I might have had her or another decade I could have won. As it is I must leave her to the vagaries of her recipe which calls for pork. He tells me as we are drawn up in little array for our last wordy contest that she knows I shall be properly homesick to sit at her table and taste a bit of her loaf before I have been away a year! And I reply that we may go on adding pork for all care. I have done casting pearls.

The Buried Hatchet

It is not so with Mrs. B. and our er conspicuously uninterred hatchet! All these years she has looked on me as a soul without hope because I allow my children to play me of their games on Sunday. As is is my last confession, however, rhaps I should tell the whole truth, and here it is. I not only allow them to play their games, but I, their other and their moral guide, play with them! My Great Judge knows at my husband needs a quiet use on Sunday afternoon. He knows that my throat does not hold at reading through all those urs. He knows that our salary es not permit us to own a Ford so might take the children out into e open where their noise would be moved from the vicinity of the idy. And he knows, (Oh, surely! believe he does!) that my tired feet

will not permit of the humbler mode of deliverance. All this I know is squared with him. Mrs. B's mercy is not so entirely of the unstrained quality. And I, too, am guilty for I have looked down from my high tower of righteousness upon her and her daughters because they wash their hair on Sunday. However, upon the approach of my departure, all differences are forgotten in the warmth of a friendship which has been the under-current of all our discussions through all these years. We become "two souls with but a single thought,

Saving My First \$100

SOME thirty-five years ago, at the age of nineteen, as a result of the teaching from the pulpit of my pastor, I became convinced that tithing was the proper system of giving, and adopted it. At that time I was receiving a monthly wage of \$50 and had my mother partly to support. On that wage I had never saved any money, nor did I feel that I could. In those days pew rent was paid quarterly, and offerings for missions were made yearly. As the money accumulated for two or three months in my bureau drawer, the question of its being stolen seemed an important one, as \$15 in those days was a large sum of money to me. I therefore determined to open a savings account, as small checking accounts were unknown in those days, but how to keep the account alive was a problem, if I was going to pay out the money every two or three months. I therefore determined that I would attempt to save \$5 of my money so as to keep the account alive, irrespective of what I paid out for beneficence. As a result of this attempt, on the same salary (except I had a raise of \$10 per month during the last three months) I paid my tithe and saved \$100.

two hearts that beat as one." She brings to me a gift so generously sprinkled with beautiful stitches done by her own hands, that I marvel at her magnanimity while I come to a quick decision that she shall fall heir to my large laundry basket and my pretty brown screen, though I know and also Mrs. B. knows that Mrs. H. has had her eye on that very screen for months!

I have lived through the customary showers. They have reached from the Daughters of the American Revolution in farewell picnic assembled, to the gift of my last month's ice bill from my friend the ice-man and a powder puff (a pink one) from our long time friend the druggist. My room until packing time resembled that of a bride-to-be and I am sure that no prospective bride in all

her pre-nuptially showered life ever drank such draughts of pride and joy as have I in contemplation of my remembrances. There are well chosen pictures, pretty towels so exquisitely embroidered that I shall never allow them to be touched except in my only daughter's hope chest; there is some dainty lingerie bestowed upon me with dear little notes attached, said notes bearing expression of appreciation and gratitude for my place in the giver's life, far, far out of proportion to what I deserve; I have silk stockings enough for the next five years and if it be a sin to enjoy such pretty things, I confess my sins are as scarlet.

Compensations

Wherever I go about down town, I meet with some kind word for those years of my husband's service and my own place in the community. Besides the Baptists who are at liberty to declare their love openly, there are touching expressions from all the denominations, Protestant, Catholic and Christian Science. An ex-saloon man goes so far as to declare his admiration for my husband in saloon-made English, "That man was the darndest guy that we had to fight." When one becomes the part of a small city for ten years, one's acquaintance widens to the horizon. This becomes one of the compensations of that small city pastorate.

But yesterday, as I passed the shoe-store which has shod me and mine for ten years, the owner who is not a member of any church, motioned for me to take a seat on the bench beside him. A new experience for me, sitting in front of a store for some half-hour of reminiscence with the proprietor! He spoke of our arrival here and the long struggle through which our combined families of sons had to pass before they settled down to a warm and even friendship. Just the usual proceedings when a new family arrives. "Do you remember that night my Henry licked your boy?" He asks this with a chuckle that betrays he has stated it backward for the fact that a preacher's boy could fight and could "lick" the bully of the city's twelve-year-olds, has been town history for years. We laugh together for a while over the ups and downs (chiefly downs) of those earlier years and rejoice together over the superb grown-upness the boys have achieved in the recent years, both of these early enemies being now the pride of the high school and chums. There is so much fun mingled with the pain of parting!

All the pain of desolating a home has been lived through. Surely I shall not again be drawn to that kitchen window to take another last look at the children's cemetery out yonder where the evergreen tree shelters their dead. The white bunny; the Belgian hare who died from over-eating, when mother in the funeral service preached into the sermon a warning to the owners; the poor little ducks, counted endlessly before they were hatched and then killed in one night by a heartless rat; the kitty, the canary, the pup; all gone to their happy hunting ground and buried with all the honors of war and the honors of peace combined, will now lie unnoticed, their graves unstrewn with dandelions. I am glad the wrecking is finished. With the present state of backache and headache which threatens to consume me, I wonder from whence came the help to go through it.

Memories

In my own empty room are some mottoes which are pasted on the wall over the desk that once was mine, but which now awaits its new owners. I shall have to leave those mottoes sticking there to be disposed of as pleaseth the new tenants. Very likely the paper hangers will remove them with the old paper, but I wish they might remain and that the new tenants would make a better job of living than I have done. Says one, "I shall pass through this world but once; any good therefore that I may do or any kindness that I can show to any human being, let me not defer or neglect it for I shall never pass this way again." I leave another which has brought me daily comfort. I hope the new occupant of my room may never need it:

"The mother of the little boy that sleeps,
Has blest assurance even as she weeps;
She knows her little boy has now no pain,
No further ache in body, heart or brain;
All sorrow is lulled for him—all distress
Passed into utter peace and restfulness;
All hope, all happiness, and all beside
Of childish longing, now he clasps and keeps
In voiceless joy,—the little boy that sleeps."

The city's highest tribute came to me from my young friend Hooch. On my way down town the last Saturday evening, I saw him in the next block. My own sons had departed to a distant relative to be joined by me later. Hence I was obliged to do my own signaling which I did as surreptitiously as possible by means of the two-shorts-two-long whistle of the clan. Hooch was walking by my side in a moment. I announced to him, "I am leaving on Monday evening."

The look on that lad's face as he stopped, backed away a step or two, and exclaimed in real distress, "Aw, gosh!"—means more to me than all the beautifully worded sentiments from other friends. If I have needed any compensation for suffering my heart and my home to become the general stamping ground for a horde of boys and all the dogs, skates, strings and dust which have followed in their wake, I have all the reward that is due me in that, "Aw, gosh!"

Hooch has no mother. The best substitute at his home is an aunt who religiously mends his clothing, digs out his ears, ties his tie, combs his hair and then bids him get out of her way. He does it usually by trotting in at my front door and getting into mine. He has turned to me to dress his small wounds. I have had to mend his torn clothing so that he might escape the whipping which he feared to go home and face. For the same terrifying reason, we had to remove his battle stains in our bath room when he sallied forth to "lick" Ray but found himself the vanquished one. I find him in our living room on the couch when he does not feel well. I find him strutting there when he makes his first appearance in a new suit. It has not always been pleasant to navigate a passage through my own living room with the collection of boys and games which are forever present in scattered array, but all that I can think of now, is who will mother poor little Hooch.

Picturesque Procession

As we progress along the street, I am embarrassed as Chet joins us—Hooch having signalled him and another friend in misery over our departure. Chet bears a loudly colored banner by means of which he wins his way into the picture show. It proclaims the illustrated legend, "The Beasts of Tarzan," tonight. My embarrassment is not eased by hearing him call out in his high-pitched sissy treble, "Come to the Primrose The-ay-ter tonight!" "Chet," I feel impelled to correct, "That is theater, not the-ay-ter." "Oh, gee," he says, "I didn't know that. Old Jabby (his esteemed employer) told me to yell that." When we reach the doors, my companions desert me with a, "Come on in, it's great." My throat fills with a lump when Hooch turns to me with that forsaken look and says, "Gee! It's only two more days."

Amongst the parishioners I am leaving are registered some of the finest folk in this whole wide world.

It would require volumes to tell of their kindnesses, their sympathy at all times, their broad understanding, and of my high estimate of their friendship. Some of these friends and I have reached that exalted plane of our love, where we may speak with equal frankness in praise or blame, in endorsement or disapproval. It was one such who took us in upon our first arrival, not knowing us at all, welcomed us on faith that we were all that we should be, and housed us till we were settled in our own home. She remained our first friend, our truest and our best.

The Finest Folk

Though my invitations were many, I asked for her hospitality on my last night. I coveted one more long evening's chat with her. The afternoon of that last day, I made a hurried trip to a nearby town to bid farewell to a girlhood's teacher of mine. On the return journey, I could not connect. I called her by long distance to tell her and to urge her to go to bed and not remain up for me. When I entered the station upon my midnight arrival, the taxi driver and the station agent both of whom I had known all these years, sympathized with me upon my hapless experience in losing connection. A pang seized me as I realized that in the large city where I should be in a few weeks, no one would know and no one care whether or not I lost a train. Arrived at my friend's home, I could have found my way to bed as easily as I could have done in my own home, but she did not let me. She had retired as I urged, but she had slept with her ear attuned for my late step in her hall. When I turned to ascend the stairs, she appeared at the top, lamp in hand to light me up. Blessed be all the ups and downs on the Hill Road, if only now and then as we travel its uneven way, there appear along the route a friend like her!

I do not profess to read the future. I really do not want to see beyond The Valley. But I shall always have a secure feeling that when I emerge from its midnight darkness; when comes my final leave taking from a broken home; when I have done with parting from loved friends; when I shall receive my promotion from the worries and weariness of this earth and turn to ascend the Golden Stair there at the top lighting my way and welcoming me with her divine smile will stand an archangel whose robe has an embroidered yoke and whose saintly face is glorified by a halo of soft, fluffy white hair.

With the Brethren Across the Seas

Extraordinary obstacles overcome and problems solved through modest beginnings and faith.

Religious Education in Portugal

By W. H. STALLINGS

MOST beginnings are modest. Religious education in Portugal, while it has been receiving the attention of earnest spirits for years, can properly be said to be in its infancy. Far from reflecting unfavorably upon those who have been laboring tenaciously in this branch of Christian work, the progress already made and the results obtained evoke admiration from whomever understands the nature of the field and the extraordinary obstacles and problems in the way.

There is no religious education association in Portugal, but recently an organization was born which may some day give rise to a religious educational association in this country. Reference is made to the Portuguese federation of Sunday schools. This federation includes about thirty different schools in about fifteen centers, distributed as follows over the country among the five evangelical denominations doing work in Portugal: Porto—Methodists, three schools, 900 pupils; Episcopalians, four schools, 750 pupils; Baptists, one school, 100 pupils. Lisbon—Plymouth Brethren, three schools, 50 pupils; Congregationalists, four schools, 250 pupils; Episcopalians, two schools, 180 pupils; Presbyterians, one school, 80 pupils. The other twelve schools are scattered about over the provinces, as they are called here, and reach probably 400 pupils in all. We see, therefore, that in all of Portugal, a country of over 6,000,000 souls, less than 3,000 children are being influenced by the only forces operative here to prepare them for Christian living. In general, they range between the ages of seven and fifteen years; girls are in the majority. The intermediates in the late teens, the most efficient age to hold in Sunday school, are lacking.

Portugal, of course, is a mission field, far as evangelical religion is concerned, and a difficult one. As in all mission fields, the supply of means and leaders is always inferior to the demand, so progress is very slow. It will be some years before we can have any modern buildings for scientific religious education, with departmental organization, graded material and training classes. In fact, on account of the lack of teachers, one needs a devoted, capable layman, with a family of almost twenty in his own home, teaching an entire school of 150 pupils in the room, and doing it exceedingly well. It so happens that he bought the ground, provided the building and maintains the institution, materially and spiritually.

Lisbon is a city of some 700,000 people, with numbers perhaps 250,000. In size it might be compared to Baltimore and Denver. From Lisbon some four centuries ago sailed many of the navigators who discovered a fair share of the world, including the western hemisphere. But day as regards matters pertaining to the subjects of this letter, it is perhaps out where the school was which the writer attended almost thirty years ago, founded by his mother in a country schoolhouse in an almost solidly German community.

The Sunday schools of Portugal have had two important gatherings within recent years. In 1908 the schools of

Porto organized a successful rally in the Crystal Palace with more than 1,000 children in attendance. The writer came to Portugal in 1917, but he has heard several references to this event, which succeeded in riveting the attention of the city on one phase of Christian work for a few days. The second of these two gatherings was the first National Congress of Sunday Schools, which met in Lisbon Nov. 12-14, 1921.

The Porto schools sent two delegates, while three other workers from different points attended. The congress consisted of three sessions. The first was held in one of the Plymouth Brethren churches on Saturday evening, Nov. 12, with an attendance of about 120, including pastors,

demonstration of large group teaching through the chalk-talk method. This lesson, combined with the beautiful, enthusiastic singing of the children, made a deep impression upon the representatives of the press. The congress was reported fully in two of the liberal dailies. One reporter told somebody that he covered the first session under orders, but that he became interested and did not have to be sent to report the other two meetings.

The third and last session on Monday consisted of two addresses by pastors, the first by Rev. Alfredo da Silva of Porto on, "The Value of the Sunday School for the Individual, Family and Society"; the second by Rev. Motto Sobrinho of Lisbon on, "The Value of the Bible in Educating Young People." The speakers established their points. The central importance of the Bible and the Sunday school in moral education is uncontested. But one is moved to observe: How can they hear without a preacher? or how can they learn without a teacher?

Coimbra, Portugal.

For Deliverance From Race Prejudice

By MORNAY WILLIAMS

O GOD, who hast made man in thine own likeness, and who dost love all whom thou hast made, suffer us not because of difference in race, color or condition to separate ourselves one from another, and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of an Hebrew mother and ministered first to his brethren of the house of Israel, but rejoiced in the faith of a Syro-Phe- nician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa; teach us, also, while loving and serving to our own, to enter into the communion of the whole human family; and forbid it that from pride of birth and hardness of heart we should despise any for whom Christ died, or injure any in whom he lives, Amen.

Baptist Missions in Bulgaria

By C. E. PETRICK

WESTERN Europe fades away like a dream when you plunge into the Balkan countries. Five hundred years have left their mark on these beautiful lands highly favored by Nature. Large portions of these countries today are where Turkey found them when her hordes conquered the helpless in the Middle Ages. They are steeped in the ignorance and superstition of by-gone ages. These people, splendid specimens of humanity in body and spirit, to whom the apostle brought the gospel and who lost it again, are bound down by far stronger chains than the Turks laid on their arms—the chains of gross superstition and the bondage of sin. The most advanced country in the Balkans is the land of the lilac and the wild rose, Bulgaria—the oriental Switzerland, with the grandeur of Norwegian mountains under an Italian sky.

The liberty-loving Bulgarians are far ahead of their neighbors in culture and civilization. They have been magnificent fighters for their independence and they will make, and do so now, splendid soldiers for Christ. On the faces of thousands we find a persistent question mark. Shall we Christians not give them a clearer vision of Christ? He who saved America is a world Savior. The Lord drew our attention to these regions which were dear to his heart 2,000 years ago when St. Paul founded the first churches in Europe near this place. The small Baptist churches have done fine service for Christ in Bulgaria, the step-child of mission fields. Unknown to the Christian world in the West, without friends to give them a helping hand, they have fought alone the good fight of faith. For a number of years before the war the German Mennonites of South Russia and some friends in Germany took an interest in the work and aided it according to the limited means at their disposal. At the end of 1914 the Russian government prohibited all collecting of money for and remitting money to Protestant missions. This was a great blow to the struggling Baptist churches in Bulgaria. All suffered indescribably, but the work went on. There are now

teachers and friends, members of the evangelical bodies of Lisbon. After the presentation of credentials and preliminary organization, Mr. Eduardo Moreira, formerly an assistant pastor but now assistant secretary of the Lisbon Y. M. C. A. and editor of the association magazine "The Red Triangle," read an able paper on the topic, "The Standard of Excellence and Modern Methods in Sunday Schools."

The paper criticized the old catechetical methods, in which the material was of first consideration, with the child employing only his memory to commit things he did not understand. The author advocated more attention to the child, individually and pedagogically, which requires small classes, graded to meet the needs of all ages, and taught by teachers trained for the task.

The second session met in the large hall of the Y. M. C. A. on Sunday afternoon and partook of the nature of a rally. About 635 were present, 500 of whom were children between seven and fifteen years of age. Mr. Robert Moreton, agent of the British and Foreign Bible Society (no doubt known to a few readers of THE BAPTIST) and a tireless worker in the cause of Christ, gave an interesting dem-

eleven small Baptist churches in Bulgaria with regular preaching services in twenty-three places; 347 members are scattered over the vast country from the Servian frontier to Constantinople. In the following larger towns we have Baptist churches: Sofia, Philippopolis, Rostenetz, Tehirpan, Stara-Zagora, Kezanlyk, Rushechuck and Lom Palanka. Six churches have their own church buildings. The finest church is in Rostenetz in the Rhodope Mountains, southwest of Philippopolis. It was built last year and is one of the finest Protestant churches in the Balkans.

The Baptist churches in the new Orient have a far-reaching influence and they are beginning to influence the large Mohammedan community among whom they live and work. Only last year a special mission to the Mohammedans was opened by the Baptists in Philippopolis. Two of the mission workers there are Baptist Turks. We shall never Christianize the Turks if we neglect to evangelize the masses of nominal Christians in the East. There are 750,000 Mohammedans in Bulgaria with about 200,000 Mohammedanized Bulgarians. They all offer a splendid mission field. With the work well organized the results will be beyond the power of even a prophetic vision to foretell. Jesus says, "I have compassion on the multitudes," Sofia, Bulgaria.

Ministerial Education in Denmark

By PETER OLSEN

I SHALL this time confine myself to our school work. That has been in the foreground with us for nearly two years, and is so still. Not that it is a new thing. We have for the last fifty years tried different ways of having young brethren educated for the ministry; each way probably being good enough for the time, but none proving permanently satisfactory. Neither is school work of a more general character new among us; we have had our high school in Gistrup since 1899, and it has been quite successful; but we have come to feel that an important step forward ought to be taken.

A "high school" in Denmark is not the same thing as it is in America. The term is a short name for "People's High School," which is a peculiar Danish institution. In my first letter I mentioned Grundtvig; he is the father of the idea out of which this institution grew. It would take altogether too much space here to give your readers an adequate idea of the life and work of this remarkable man. Suffice it to say that he was a historian, a hymn writer whose religious poetry fills five volumes, a staunch defender of orthodoxy against rationalism a hundred years ago, and a pioneer in thoughts on education. He believed in the common people and conceived a plan, a large institution for the education of young people in general, an education not only of the intellect but also, and primarily, of the heart. His plan was never realized; but after the disastrous war with Prussia and Austria in 1864, Grundtvig's educational thoughts were taken up by enthusiastic young followers of him who went out to the people and started small schools for young men and women. Out of this grew the "People's High School." There are now about eighty such schools and they are attended by some 7,000 young people annually.

Only elementary subjects are taught at a people's high school. Special attention,

however, is given to history and national literature. At some schools two or more lesson hours a week are devoted to Bible study. It is quite common also to begin the day's work with a short devotional service. The Danish and Norwegian languages abound with fine popular pieces of poetry and the singing of these and of patriotic songs and hymns, is an important feature. Lesson hours generally begin with singing. The courses are short, five months in winter for young men and three to five months in summer for young women.

It has been asked whether it is possible to teach young people anything worth mentioning in so short a time. It is. But you might also consider the courses as a series of intellectual revival meetings. We would by no means awaken in the young people a distaste for the work on the farm or in the shop or in the kitchen; the idea is to give them an opportunity of experiencing that which probably is the most valuable and the most enduring element even in the experience of a university student, that of becoming a member of "the republic of ideal interests." Of course all the schools are not alike. Some twenty of them are agricultural schools, and a few provide extended courses for pupils who desire to study special subjects more thoroughly.

The schools are all private, owned either by the principal or by some corporation. But they receive support from the state according to the money invested in buildings and equipment or spent for salary of teachers. Also, needy pupils are assisted.

Originally all high schools were related to the Grundtvig movement. But now more than ten are owned by the Inner Mission. And it is already more than twenty years ago that our Baptist people felt the imperative demand for such a school for their young men and women. It was a great undertaking at the time, little accustomed to giving and to taking a large view of things as our people then were. But enthusiasm was aroused, the school was established, and during the twenty-three years it has existed some eight or nine hundred young people have attended its courses. Many of those are now pillars in our churches, and almost all our younger ministers are former high-school pupils.

Four years ago our annual conference adopted a plan for the reorganization of

our system of ministerial education. A seminary class was established in connection with the high school. Before being admitted to this class the students are required to pass a public examination in modern languages, mathematics, history and kindred subjects the study of which generally takes two years. Hence a class for such studies was also arranged at the high school. But this new departure made us feel more deeply than before that the outward conditions under which the work of the school is done are utterly unsatisfactory. The buildings are of an old and Spartan type and wholly inadequate in size; moreover the school is situated in a remote part of the country and in spite of strenuous efforts to draw pupils from every part of the land it threatens to become more and more a local institution. Therefore plans for removing the school to a more central place, and consequently for new and adequate buildings, were laid before our annual conference in 1920, and were enthusiastically adopted. Naturally some dissatisfaction arose in the churches in the midst of which the school had done its work hitherto, but they also are beginning to understand the necessity of a radical reform.

One thing however was lacking. The realization of the plan was calculated to cost at that time about about 300,000 Kroner. Our churches had just raised about 200,000 Kroner for purposes which I may describe in a future letter, and raising another 300,000 Kroner seemed therefore utterly impossible. All that the conference could do was to instruct the committee to work out a financial plan to be laid before the conference in 1921. The committee however at once began looking about for a way out of the difficulty. A letter was sent off to Secretary Franklin asking if he thought it possible to interest American Baptists in our school work. But Dr. Franklin had left for Europe before the letter reached New York, and a month or two later he and Dr. Hunt arrived at Copenhagen. Our letter reached Dr. Franklin in Denmark, but only after we had had a conference with him and Dr. Hunt and had laid our plans before them. I need not tell in detail of the brotherly and sympathetic way in which those two American representatives discussed our plans with us, and of their easy grasp of the situation. I remember that on bidding them goodbye as they entered the train to leave Copenhagen, I said to them that I felt sure God had sent them to us just at the moment when Baptist work in Denmark needed them. And of this I feel even more sure at this moment. The final result was that the Board of the American Baptist Foreign Mission Society agreed to assist this Baptist school enterprise in Denmark with 150,000 Kroner on condition that the churches in Denmark contribute 100,000 Kroner for the same purpose. The campaign for raising this amount was begun two months ago, not without some fear of the result, for times are hard in Denmark too; but our churches have responded nobly, and today more than 90,000 Kroner have been pledged. Excellent grounds for the new school have also been secured, at a railroad town an hour's ride from Copenhagen. Should the price of materials warrant us in beginning the erection of the buildings next fall, we might hope to have the school dedicated immediately after the World's Congress in Stockholm in 1923.

Gistrup Station.

Give, Give

The sun gives ever; so the earth,
What it can give, so much 'tis worth.
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays.
And so the air, it gives us breath;
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.

God's love hath to us wealth unheaped,
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds,
Give self.
Give time, give prayers, but first give self.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.
Selected.

A New Year's Letter from Vienna

By HERBERT PETRICK

ANOTHER year has passed, the third since the end of the war and the seventh since its baleful beginning. Every year the distress has grown. Again this year we Viennese were not able to wish each other a happy new year. The outlook is gloomier than ever. At the end of 1918 one dollar was worth about 60 Austrian kronen; at the end of 1919, 155; 1920, 700; 1921, 10,000. The Austrian krone has at present only the sixteen hundred and ninetieth part of its pre-war value. Is it to be wondered at that prices have gone up fabulously in consequence? A loaf of bread costs 316 kronen; one kilo or two pounds of butter, 3,500; one kilo of meat, 2,000; one kilo coal, 45; of wood, 40; one pair of shoes, 15,000; one suit, 70,000; one tramfare, 60 kronen. These prices are continually rising, and the papers say that one loaf of bread will soon cost 500 kronen. While the cost of living has risen more than a thousandfold of what it was before the war, the salaries and wages have remained proportionately much below that figure.

One very often hears the question put: "Whence comes this great distress in Austria and especially in Vienna?" The Austria of today is only a small remnant of a large and mighty empire. The old Austro-Hungarian monarchy had 52,000,000 inhabitants. The present state has only 6,000,000, a third of these live in one town—Vienna. The remainder is sparsely populated, being taken up for the greater part by the Alps. Vienna was formerly the center of a large and well-organized constellation of states. Food was obtained from Hungary and the present Yugoslavia. The present Czechoslovakia furnished coal, textile products, glass and similar articles. Suddenly, in 1918, it was torn asunder, and a small and stunned remainder was left—the present Austria. There are no large fertile plains in Austria for the carrying on of agriculture. Almost the whole country is mountainous. Even in the most fruitful pre-war years the best agricultural districts of upper Austria could furnish food only for their own provinces for seven to eight months. Thousands of wagon-loads of flour and other foodstuffs had to be bought from other parts of the empire. Now upper Austria has to do without all this imported stuff, and provide Vienna and the other towns with food besides. So that a great lack of foodstuffs obtains even in the most fruitful provinces of the present Austria and will continue as this district was not able to support itself in time of peace. Enormous quantities of foodstuffs have to be imported. Money flows into the pockets of the foreigner and Austria is continually impoverished. There is no good coal to be found in the Alps and the present Austria has no coal, but has to import it from abroad. Formerly a great deal of coal came from Germany, but in consequence of the disturbances in upper Silesia, and Germany being forced to furnish so much coal to France, the German consignments have stopped. For weeks at a time the railway transport in Austria was at a standstill. One factory after another had to close down. Even schools and universities had to close in the winter. The Austrian government succeeded by strenuous efforts in improving this state of affairs. Now coal is to be had again from the old Austrian mines which

were transferred to Czechoslovakia. All the factories are at work. There are hardly any unemployed in Austria. And yet the country could not get on because it could not save money. All earnings have to go back to the foreigner in order to pay for the food, coal and raw materials. So that question has resolved itself into the counter-question: "How can a state exist without food, coal or raw materials?"

When we consider that a third of the population lives in one town, Vienna, we then understand how it is that we speak of the distress in Vienna. The distress was still further accentuated by the influx of many thousands of teachers and officials who were formerly scattered through the whole empire. Galicia was given to Poland. Of course the Poles drove out the old Austrian officials and put Poles in their place. In Czechoslovakia it was the same, also in Yugoslavia and South

Tyrol, which was annexed by the Italians. The Austrian state was obliged to receive and to support these unhappy refugees. So it comes that the little German-Austrian state has to support the same number of officials as the old monarchy. These are some of the reasons why economic conditions grew steadily worse. Abroad there were only enmity and empty promises, at home hopelessly abnormal circumstances. The value of Austrian money depreciated more and more and has now not so much as the thousandth part of its value in peace time, in spite of the tremendous efforts of the government, and in spite of the diligence developed by the fact that there are no unemployed.

How well disciplined and determined the people are is proved by the fact that in German Austria there was never a violent revolution as was seen in the neighborhood.

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We Are Seven

By A SHUT-IN

SEVEN of us had gathered in my simple home for prayer. Most of us were the pray-without-ceasing kind, into which stage we had grown by long loving of the Master and his work. It was the great world need that drew us, and the burden of our prayers was that Baptist women—and men—might feel the urgency of the crisis upon us, and that those who had the gold might offer it and thus prevent the withdrawal of missionaries and consequent curtailment of the evangelization of the world. There in the secret of his presence we sat, until one broke the silence.

"For myself," she said "I feel that prayer is not enough; with it must be sacrifice. So sure are we of this, that we have given up our long-planned trip to Europe." To our startled exclamations she answered, "Yes, husband will miss the prestige and the broadened horizon professionally, but he is so determined that medical missionary work in heathen lands must be maintained that joyfully we send the cost of our trip to swell the New World Movement campaign."

The sacrifice seemed almost too great, but another spoke: "Mine is a very ordinary story. A year ago we gripped the situation, called a family council at which all six agreed not to spend any money on selfish pleasure for a year, but to lay aside separately the cost of such. The first of April we shall compare results and have a kind of jubilee with a few interested outsiders joining. Relinquishing pleasures that cost, we have developed those that do not. Our home is a general gathering place for young people, friends of our college son and the three high-school children. Good reading, music, conversation and best of all an interest in all church affairs are making their lives worth while. The latest film no longer makes subject for chat, nor suggests doubtful ideals for living. And thrift! Elinore at the last B. Y. P. U. business meeting carried through a resolution to send \$150 gathered towards a new piano to the Continuation Campaign, and use the still-good-enough one longer."

"It is the dress I have on that rends my heart," said another. "I dare not tell how I sacrificed to get it, but this afternoon as I realize the dreadful possibility of our missionaries being recalled, and mission stations closed, I never want to see the elaborate jet embroidery on it again, I will sell it and——" her voice trailed

off as another began: "Mine is no new conviction. With heart and soul I believe in the need and love to help supply it, but strange awakenings are around. Mine came through a long cherished desire for a tiled bathroom and porcelain kitchen appliances. The contract was about placed when I began to have sensations. Every time I thought of the tiled bathroom I saw a missionary packing her belongings, while converts old and young stood around weeping and begging her not to leave them unguided. It got on my nerves, and one evening I woke from a chair nap exclaiming 'I can never use it if you put it in!' 'Never use what?' asked my husband. The whole story came out and now a check double the contract sum is on its way to 276 Fifth Ave. Husband wanted to be in it."

Another sister was speaking: "It is the little legacy from my sainted mother. It has been waiting for some special need. There can never be greater, so today I sent it to the Continuation Fund and pray it may be multiplied a hundredfold."

Still another spoke: "My story is just Arthur. You know he is married and is planning a home, rather extravagantly his father and I thought, so one night at dinner I said casually, 'Every missionary in Rangoon is going to give a month's salary to help in this crisis, they are so determined the great work shall not be curtailed in Burma.' 'Whew!!' exclaimed Arthur. 'How can they manage that out of their small salaries?' Discussion didn't solve the problem, but evidently the matter rankled, for yesterday he came to me in the old, boyish way to tell how Kate and he had been getting down to rock-bottom on true values. 'No Persian rugs for us,' he declared stoutly. 'We are going to be radiantly happy on rugs a tenth their cost, besides many another cut. We didn't mean to be selfish. We just didn't think. From now on superfluities will be nil in our home. We're going to share up with the fellows who are reconstructing the world on a Christian basis.'"

Six had spoken. Only I was left, the one who instead of being the glad "more blessed giver of money," have long had to be only a receiver. But my mite is ready and so I am hurrying to tell this story, because if THE BAPTIST will only publish it, it may be others will come to the rescue with big and little sacrifice. I pray so—Matthew 25:40.

Educational Highways and Byways

Various agencies devote effort and money to reach people of the churches with vital information. Does this information short-circuit—or long-circuit—the denominational college?

By V. C. COULTER

A FARMER had a field which did not produce well. Fertilization did not bring results. He sent a sample of the soil to his state agricultural college and was given expert advice as to fertilization and cultivation. He found his hogs ill. A letter to his agricultural college brought a specialist to administer the proper serum. From his agricultural college he secured information about seed testing and building his silo, about dairying and poultry raising, about marketing and crop rotation. He attended the short course for farmers and sent his children to be trained for more effective living. The agricultural colleges are on the educational highway. Through them flows the great stream of agricultural knowledge from its multifarious sources to those who need it—to county farm agents, to teachers of agriculture in the public schools, to the individual farmer.

A school board desires teachers, or advice about school matters. A letter to the normal school or teachers' college brings the desired assistance. A county or city school superintendent desires to add to the efficiency of his teachers, and the state teachers' college sends educational experts for a course of lectures. An individual teacher desires a special type of work, or material to meet her needs in the school room. She may receive a correspondence course from the teachers' college, or a package of the desired helps. The state normals and teachers' colleges are on the educational highway. The best educational theories and practices the world over flow in well-established channels through them to the schools. Educational publishing houses keep their teachers informed of all publications in the line of their specialties. A great United States bureau of education is constantly giving publicity to educational thought. Magazines, bulletins, monographs on educational problems, are assimilated by the teachers in these institutions and made to function in the education of our children. Each year there are state and national meetings in which the men and women working along the various lines of public education may meet other teachers working along the same lines, and discuss their mutual problems.

A little more than a year ago, I came from this great public educational organization to a denominational college. There appeared to be an important and interesting educational problem to work on—the specific problem of religious education with special relation to the great program of, and the commission to, the Christian churches. There seemed to be a conviction that the immediate future of the denomination and of Christianity, humanly speaking, is in some way bound up with the Christian college. During the year, with the hearty cooperation of a loyal faculty, I have been trying to direct and vitalize the work of this one college and to render some service to the cause of religious education in the community which it serves. There have been calls for members of the faculty and students to fill vacant pulpits—a service gladly rendered. But there have been no calls for courses in religious education in local churches, no calls from pastors for assis-

tance in their work, no calls for materials from our library, no calls from Sunday-school superintendents or teachers for extension classes or correspondence courses to assist them in their work, no request for assistance in religious surveys, no request for information about church music, missionary programs, week-day religious instruction, the organization of a World Wide Guild. It is tragically true that we could not have met some of these calls if they had come. But this kind of service is analogous to that rendered to their constituency by the great public colleges and universities.

The Baptists have a great program. It is sufficient to inspire a great enthusiasm in the hearts of students. Various agencies are devoting effort and money to reach the people of the churches with vital information. Other churches also have great programs. But very little of this information comes to my desk—except in response to specific requests. None of it flows normally through the college to the constituency. There are no established channels for this information through the college comparable to those established through our agricultural and teachers' colleges, to mention only these. This vital information short-circuits around the college—or does it long-circuit?

I have no way of knowing how general this situation is. It may be due in this instance to my own lack of denominational contacts. But judging from my experience as a student in denominational colleges and as a member of several churches, I think this isolation must be

fairly typical. The few instances I know to the contrary seem to be exceptions. The rapid interchange of experience through technical magazines, bulletins and monographs, the immediate contact of institution with kindred institution characteristic of other academic fields, seem not to have been developed in the specific field of the denominational colleges.

During the year I have had opportunity to attend a number of meetings where our peculiar financial questions were discussed. But I have had only one opportunity to meet other men for discussion of our peculiar educational problem. And that meeting was brief and informal. There has been nothing comparable to the give and take of ideas among professional men interested in the same problems which characterizes the meetings of other school executives.

It seems to one who has recently entered the field that the independent denominational college has a function which is different from that of the publicly supported college. If not, we would better cease the struggle and throw our efforts into more effective channels. If we have a distinct function—and recognition that we have seems more general today than for a generation—then we should give it professional recognition and an organizational commensurate with its importance.

Clearly, the special problems of the denominational college cannot be solved by individual colleges working in isolation. Some of us believe that the biggest educational task in America today is the one

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"There, But for the Grace of God, Go I"

A FORTUNATE wise man—and a Christian—once watched a ragged drunkard as he staggered down the street, and said, "There, but for the grace of God, go I."

Northern Baptists are in the midst of a \$15,000,000 campaign. The money is desperately needed for those who are today without God. It is needed for those in whose place you might be or I might be, but for the grace of God.

When we make our gifts to the New World Movement in this campaign, let us make them in the full realization of this fact. Would we consider the sums we give adequate, if they were given for ourselves in like need? Would we think the effort and the sacrifice involved in this campaign too great if they were being made to save our next-door neighbors, ourselves, our children? Would our gifts be the same if we knew that tomorrow we must change places with those for whom our gifts are made?

There, but for the grace of God, go you and I—

In China, saying our helpless prayers to painted images of wood, with none to tell us of the Christ until the missionaries come. At present we have less than 200 missionaries in all China, an area larger than the United States, and densely populated. Unless our \$15,000,000 campaign is successful, some of these missionaries may have to be recalled.

In India, where there is only one medical missionary for every 100,000 persons, and where the percentage of souls without the Great Physician is even larger.

Among our own Indians of the West, where thousands within a few miles of Christian churches have never heard of Christ.

As new Americans in the great cities of our own land, with only the Christian Americanization secretaries to hold out the hand of brotherhood, to direct us to the churches, and to take our children off the streets and into the Sunday schools.

In Africa, where the recent revival along the Congo showed the readiness for Christianity, but where there is only a handful of missionaries in a region half as large again as the continent of North America.

In the remoter parts of our own country, where there are whole counties without a single church, and the only preacher who ever comes is the colporteur missionary, with his store of Bibles.

It is for such men and women and children as these, in their great need of Christ, that we are holding our \$15,000,000 campaign. It is for these, our less fortunate brothers and sisters of the great family with the loving Father, that we are asked to sacrifice. And so, on the point of making our gifts, let us pause for one moment, to say

"There, but for the grace of God, go I."

A Seafarer's Sketch Book

By WILLIAM B. LIPPHARD

NO. 7. HEATLESS POVERTY

POVERTY, since the beginning of time has been one of mankind's great afflictions. In the long struggle for existence four things—food, fuel, clothing and shelter have been found to be prime necessities. When any one is lacking poverty results. One afternoon while walking rapidly along one of the streets of Libau in company with Rev. J. A. Frey (the temperature was near the zero mark and we were walking rapidly in order to keep warm), we passed a boy, possibly twelve years of age, who was crying as if in mortal agony. Only a glance was necessary to understand his distress. A thin summer cap covered his head and the tips of both ears had that characteristic whitish color suggestive of freezing. His hands, unmittened, hung by his side stiff with cold while his ragged coat was open in front. There were no buttons and the buttonholes were torn into shreds. This poor little waif typified a people living during those long, bitter zero months in a state of heatless poverty. Food was scarce, clothing was insufficient, shelter was inadequate and fuel was lacking, thus producing poverty in a most acute form.

Russian Winter

I realized this almost from the moment that the relief ship "Estonia" with a cargo of supplies from Northern Baptists was made fast to the pier in the harbor of Libau. The usual Russian winter was already upon the country. Along the docks groups of poorly clad men, carriage drivers, some of them with thirty patches on their aged overcoats, women and children stood shivering in the terrible cold. I noticed that many had no shoes, merely rags tied around their feet with bits of string. Horses looked as if they were half starved; ancient carriages or "droschkes" seemed ready to fall into a thousand pieces at any moment; men were wearing coats and trousers patched with carpet, burlap or any material that happened to be available and even police officers wore uniforms which might have belonged to a prehistoric age. It was a long drive from the dock to the hotel and in an open "droschke," in zero temperature, with no blanket around my feet the experience was terrific. Yet before I departed from Latvia I had made thirteen such trips. On one trip I managed to borrow the small burlap bag in which the driver had carried a mouthful of hay for the luncheon of his horse. The hotel where I stopped had evidently been one of unusual comfort during the years before the Bolshevik regime for the furniture and linen were of excellent quality. Today it is but a memory of departed hospitality. Only twelve rooms were being occupied; the force of servants had been reduced to merely three or four; spacious rooms and dining-halls were closed and with the exception of a small fire of wood in a small fireplace in each room occupied, the entire building was without heat. The long, dark, cold hallways were corridors of dismal frigidity. That hotel was but another symbol of the heatless poverty with which the land was afflicted.

There were many other evidences of this affliction. On the streets wagons were passing in which the drivers, many of them women, were buried in straw because there were no blankets. Coal is practic-

ally unobtainable and so the railroads are burning wood. How long this can continue no one can forecast as the forests are rapidly being cut down. I saw but one automobile in the city of Libau. Few can afford a car and gasoline is seldom seen. A person venturing forth into the streets at night does so at his own risk for the street lamps are unlighted and only the moon and the stars furnish the illumination for those avenues of darkness. One morning around eleven o'clock we passed two aged women, each of whom was drawing a heavy cart laden with pieces of wood. To me it seemed like a load that a horse would not find easy.

Pray

FOR the Spirit of God to fill the churches with evangelical fervor and zeal.
For the divine guidance of the churches in the work of carrying the Christian Gospel to heathen lands.
For the practice of Christian brotherhood toward those who come to our shores from other countries.
For the effective distribution of religious forces in home mission fields.
For the deepening of Christian sentiment against violating of law.
For individual and social purity.
For the conservation of the true Christian Sunday.
For the spiritual interpretation of marriage, family and home.
For the realization of a just and humane Christian democracy.
For the attainment of lasting peace among all the nations of the world.

These women had left their homes at two in the morning, had drawn their empty carts possibly ten miles into the forest and had gathered up the fragments of wood left by the woodcutters at the close of the previous day and had then drawn those heavy carts back into the city in order to sell the wood and thereby maintain their bitter struggle for existence.

Even the churches had no heat. On a Saturday evening I was scheduled to speak at a large meeting in the Lutheran church. It was an immense building and when I was ushered into the uncarpeted sanctuary before the candled altar I was almost stunned by the size of the audience. From the pulpit at the top of the many stairs I looked down on five thousand faces. The people filled every seat and were crowded into the aisles in such a way as I had never imagined possible. The temperature outside was two below zero and yet that big church had not an ounce of heat. My breath froze three feet in front of me and during the entire service I kept on my sweater and my overcoat. I thought of our comfortably heated American churches, many of them half full, and here were 5,000 people packed into a heatless church. They had come to hear the story of American Baptists and their disinterested relief service in the spirit of Christ. The "Estonia" at the

pier was to them a greater argument for Christian brotherhood than a thousand sermons. Never before had there been such a meeting in this Lutheran church. Never before had the doors of this church been open to anything except a Lutheran service, yet here were Lutherans, Baptists, Bolsheviks and multitudes of others herded together while an American Baptist and a Lettish Baptist, Mr. Frey, stood in a Lutheran pulpit and told them of the Christ who went about doing good and of his modern disciples who tried to follow his example. Strong men wept and women sobbed and at the close scores of them came to the altar rail and kissed my hand. In that unusual way they tried to express to American Baptists at home their gratitude for this ministry of relief to a people dwelling in heatless poverty. Similar scenes were witnessed in the two Baptist churches which I attended on Sunday. Both were crowded, every square inch of standing room being occupied, and at both the audience and the preachers on the platform survived a service in a heatless auditorium.

Christ Child Comes Again

It is therefore easy to imagine the gratitude with which these people welcomed the arrival of the "Estonia" and her precious cargo. For two days we stood on the frigid wind-swept pier and supervised the unloading of more than 600 bales of clothing and shoes and more than fifty barrels of soap and toys. Some went into Russia, some to Lithuania, some to Estonia and the remainder were distributed in more than a score of towns and villages in Latvia. Thus into hundreds, yes, thousands of homes in those freezing Baltic states there came a Christmas joy that had been unknown since the Christmas before the war and the Christ Child came again after a long absence, sent by the Baptists of America. One barrel of soap was given to the municipal bath-house for children in Libau. Here once each week the children must report for a bath and for many weeks, indeed, months, soap had been unobtainable. Imagine washing your own children with a mixture of clay, sawdust and sand. Possibly the reader of this article may have sent several bars of soap to New York last October to be included in the shipment to Europe. Perhaps those very bars are now being used to help furnish refreshing cleansing to multitudes of children during this fearful winter.

Late one afternoon as Mr. Frey and I were returning to the hotel we passed another aged woman. A ragged shawl covered her head but enough of her face was exposed to make me realize from the deep wrinkles that life had been full of cares and heavy burdens. She wore shoes and her feet were enclosed in made moccasins of old pieces. As the zero wind sent shiver down my back I observed that the neat her outer skirt was on her arm she carried in the fleeting glimpse noticed in the brief that she had where in the moment.

whether this poor woman in the streets of Libau was doing likewise and whether there was a child at home for whom she was to make this final fire and prepare a final meal in this land of heatless poverty.

Hungary, the Land of the Magyars

By BLANCHE BRACE

"An evening of international friendship," as it was rightly called, Hungary Night, the fourth in the series of nationality nights which are drawing the Baptists of New York City together in world brotherhood, under the leadership of Miss Mary Comstock, Americanization secretary, took place on Monday evening, Feb. 27, at the Hungarian Baptist Church, 225 East 80th street, New York. To the scores of Baptists who assembled in the church, there was given for the first time a vivid and definite picture of Hungary, the land of the Magyars; the land of a troubled history that had striven so long for freedom; the land of women whose clever fingers know their way through intricate mazes of fine needlework; the land of art and music; and the land today of struggle and hunger and sorrow.

A delicious Hungarian dinner, prepared by the women of the church, was followed by an exhibit of native arts and crafts. Then came the glimpses of Hungary. First of her music, as afforded to the guests by a wonderful violin duet, a vocal solo by Miss Pauline G. Vegh, head of the Riverdale Community Center in Yonkers, accompanied by Miss Elliott, and whole-hearted selections by the school band. Glimpses of her history and her literature were given by Mr. Balaton, whose father and grandfather were both Baptists in Hungary.

Miss Grace Daland, superintendent of the Woman's Auxillary of the New York City Baptist Mission Society, extended a hearty welcome to the guests in the name of the society, and explained the origin of the nationality nights. Dr. Charles H. Sears, superintendent of the New York City Baptist Mission Society, pointed out that America is not yet finished, its ideals and its art are not complete, and that it remains for the new peoples who come to our shores to make their contributions.

Mrs. Jacobson, who recently visited Budapest, made an appeal for the needy children there. Then came the real feature of the evening when the pastor of the First Hungarian Baptist Church, Rev. Dulity, told of his visit to Hungary, and of the want he encountered on all sides.

"I met two children, one a boy of twelve and one a boy of nine," he said. "The twelve-year-old boy was no larger than a child of seven or eight and the nine-year-old boy about the size of a child of five."

"Where is your father?" I asked them.

"Dead," said the older boy.

"Where is your mother?"

"Dead," she went insane because of bread to give us. We went."

"Where are these wandering children? I want to look after them." There were fifty small children.

Denominational Debts Explained

ISSUED BY THE NORTHERN BAPTIST LAYMEN'S COUNCIL

During the first year of the New World Movement, April 1, 1919, to April 30, 1920 (13 months), all organizations participating, excepting the Board of Promotion, were dependent upon the normal income under the old plan of giving, resulting in their coming into the productive period of the movement (second year) with accumulated deficits amounting to \$1,052,230.

On the contrary, the Board of Promotion was obliged to operate during the same period, its most expensive year, without any income whatever, as a result of which it entered the productive period of the movement with a debt of \$960,478.

During the same period, in consequence of the action at Denver, the denomination incurred as its share of the liability for participation in the Interchurch World Movement the sum of \$2,500,000 which had to be paid in cash, \$1,150,000 of which was provided for by special designated gifts, leaving \$1,350,000 to be secured from the denomination at large.

FOR THE SECOND AND THIRD YEARS OF THE FIVE YEAR PERIOD THE APPROVED BUDGETS HAVE BEEN BASED ON THE EXPECTANCY FROM PLEDGES ACTUALLY SECURED TOGETHER WITH THE ANTICIPATED INCOME FROM INVESTED FUNDS, MATURED ANNUITIES AND LEGACIES. THE COMBINED TOTAL OF WHICH WAS APPROXIMATELY FIFTY MILLION DOLLARS PAYABLE FROM MAY 1, 1920, to April 30, 1924 (FOUR YEARS), OR AN AVERAGE OF \$12,500,000 PER ANNUM.

The reason the laymen are asking for \$6,734,561 in addition to the proportionate expectancies due on pledges and income from invested funds, etc., to April 30, 1922, is:

1. The deficits carried over from the first year \$1,052,230.

2. To care for shortage of \$1,848,757 in the general fund for the last fiscal year due to the fact that this amount, paid on pledges from May 1, 1920, to April 30, 1921, was designated by the donors for objects not included in the approved budgets (\$12,500,000) for the year.

3. To allow for similar gifts for the current year \$2,603,171.

4. The above items, together with unprovided-for balances carried over from the first year's operations, explained as above, and not included in subsequent budgets make the difference between the normal expectancy and the \$15,000,000 asked for by the laymen in cash from January 1 to April 30, 1922, to enable the denomination to close the year without debts.

To accomplish this means that every pledge up to April 30 must be paid in full by that date, also that new pledges aggregating \$6,734,561 (of which the women are raising \$2,000,000) must be secured and paid prior to April 30.

The failure of any one to pay the amount due on his pledge means that some one else must pledge and pay an equal amount in order that the laymen may reach their goal.

come to the Hungarian Baptist preacher's house that night, and gave her and a little friend each a pair of new shoes. Within half an hour 140 children, barefoot in spite of the severe cold, stormed the yard," said Rev. Dulity. "We want shoes! We want shoes!" they cried. He was unable to give them all shoes, on account of the high price, but gave them each the sum of 50 kronin, and promised to ask his friends for old shoes to send to them, when he got back to America.

"When I left," he said, "a band of children followed me for half a mile, waving their little rags (they had no handkerchiefs) after me, as I went. They sang in English, 'Jesus Loves the Little Children.' I promised those children that I would tell you about them."

A collection was taken to send to the children of the Hungarian Baptist Orphanage. The Hungarian Baptist Church of New York has already sent \$714 to assist needy Hungarians, and \$375 to help bring back the prisoners of war. Besides this, it has given \$3200 to the New World Movement.

Number of Church Members Increasing

There are now 45,997,199 church members in the United States, a gain of 4,070,345 over the number in 1916. More than a million persons joined the churches in America in 1921. Every day during the past five years an average of 2,173 joined various churches.

Useful statistics have been compiled by E. O. Watson, Washington

secretary of the Federal Council of Churches of Christ in America.

Various religious bodies report 233,104 congregations manned by 200,090 ministers, a gain of 5,617 congregations and 8,294 clergy in the last five years. While there has been much talk of a shortage of ministers, the increase in clergy has been approximately 50 per cent more than the increase in the congregations. Of the 45,997,199 persons listed officially as church members, the Roman Catholics have 17,885,646. Roman Catholic figures represent estimated population, including all baptized persons. Protestant bodies count only communicants.

Dr. Watson further states that for the first time Baptists have passed the Methodists in total membership in their southern divisions. The Baptists now have 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third with a membership of 2,466,645, and the Presbyterians are fourth with 2,384,683 members.

A recent report from Rev. K. W. Strzelec, in charge of the Foreign Mission Society's relief work in Poland, shows encouraging progress in evangelism. The missionaries baptized fifty-seven converts during the past year. In Eastern Galicia, under the leadership of Mr. Petrasz, there were four stations last year and now there are seventeen. In his last letter Mr. Petrasz wrote to Mr. Strzelec that he had ten local laymen helping him in preaching the gospel. There were seventy-one members in the seventeen stations and 244 persons had professed Christ and were ready to join the church.



The Open Forum



A PLEA FOR CHRISTIAN STEWARDSHIP

I am moved to express on behalf of myself and no small number of other Baptists our sincere regret that our leaders did not see fit to promote during February a real Christian stewardship campaign instead of a campaign for tithers.

It seems to be the conviction of some Baptists that tithing is Christian stewardship and Christian stewardship means tithing. This I deny. Tithing is not Christian stewardship. Jewish stewardship it was and is: heathen stewardship it may have been in some cases; but Christian stewardship it is not and never has been.

Jesus never established or recommended tithing as a principle to be followed by his church. He did say it was right for the Pharisees to do it; of course, they were Jews under the law. But his picture of the tither praying and boasting of his tithes scarcely commends the practice to us.

The first church at Jerusalem did not practice tithing for the support of work. It "had all things common." There was nothing left to tithe. The historic council at Jerusalem in establishing the conditions upon which Gentiles should be recognized as a part of the church, while insisting upon certain well-known Jewish principles, made no mention of tithing. Paul's letters to the various churches dealt with many matters pertaining to church practice, discipline, and life. Many of these churches were predominantly Gentile, not familiar with the Jewish practice of tithing. Paul deals quite largely with the question of the support of Christian work and workers, yet he never mentions tithing in any of his epistles. None of the other apostles, in their letters, prescribe tithing as a rule or practice of the Christian church.

By whose authority, then, is tithing made a test of Christian stewardship?

Yet the pledge of "The Baptist League of Christian Stewards" is a tither's pledge. If you agree to tithe, you are a member, if not, you are not a member. In other words: If you tithe you are a Christian steward; if you do not tithe you are not a Christian steward. That is not true. One of the leaflets sent out teaches that Christ ordained that tithing should be used in the Christian dispensation for the support of our religion as in the Jewish. That is not true. Because of such unwarranted teachings as these, it was impossible for many Bible-reading and Bible-loving Baptists to circulate the literature offered for this campaign.

The tithe was a tax, a debt, something to be paid as a legal obligation or duty. The New Testament puts matters on an entirely different basis. It does not talk of paying tithes but of giving, as voluntarily indicated by a heart filled with love for Christ; of liberality as a Christian

grace. Its message is: "Freely ye have received, freely give."

Paul gives us, quite concisely and definitely, the underlying principles and methods of Christian stewardship as taught by the New Testament. He insists ever on the proper support of Christian enterprises. His method is systematic, proportional, Christian stewardship, but not tithing.

I Cor. 16:2. "Upon the first day of the week let each one of you lay by him in store, as God hath prospered him."

II Cor. 9:7. "Let each man do according as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver."

Can we not get away from the Old Testament legalism, with its tithes, and have a campaign for real Christian stewardship, which shall cause our people to "abound in this grace also?"

GEO. C. ALBORN.

WHAT IS THE CONSERVATIVE CONSTITUENCY?

IN THE BAPTIST, of Jan. 28, is a paragraph headed, "A Contest for Control." It says: "We can never consent to stop short of seeing the denominational machinery in the control of the great conservative constituency which makes up at least three-fourths of the denomination." This is from a letter from the Committee on Conferences on Baptist Fundamentals. Now, many of us are at a loss to know who are conservatives and who are not. Supposedly the denominational machinery is now in the hands of the conservatives, unless the word is defined to mean premillenarians and those who hold to the doctrine of the verbal inspiration of the Bible. In that case it is doubtful if one fourth of the denomination is composed of conservatives. The late Dr. A. H. Strong was not a conservative, according to the definition often given by "Fundamentalists." He believed in evolution though not to the extent that Darwin did. He was not a premillenarian, for he held that the personal coming of Christ would be subsequent to a millennium and that there would be an increasing spiritual coming of Christ before the personal coming. His doctrine of inspiration was very different from that of the "Fundamentalists." He thought it possible, for instance, that the book of Jonah might not be historical. In fact he seems to have been what some would call a liberal. Shall men of that stamp be kept out of denominational positions? Nearly every Baptist believes in the divinity of Christ, the atonement and the inspiration of the Bible, but there are many differences in regard to the methods and philosophy of these doctrines. Are only those who hold to the views of the Moody Institute to be recognized as orthodox and deemed worthy to work for our

Lord in denominational positions? Are the churches that are contributing hundreds of dollars really conversant with what they are doing in helping finance this propaganda for certain peculiar dogmas? In some churches mission money is diverted to this purpose of stirring up strife among brethren instead of helping the campaign to win mankind to Jesus Christ. Let us remember our Savior's words: "He that is not against me is for me."

G. B. HOPKINS.

Freeport, Ill.

WELL-BALANCED GIVING

In your February 4 issue of THE BAPTIST, you had a fine statement about, "Is The Larger Church More Efficient?" An Illinois pastor has just made such a review of the financial and membership record of five churches, compared with his own.

The five churches had full time preaching, except one which had half time. The combined membership was 810 members, and the largest church in the association had 867 members. The current expense record for the five churches was \$10,658; \$13.15 per member. The one church of 867 members had a current expense record of \$6,484.74; \$7.48 per member. Forty-three per cent for the smaller church for maintenance.

New World Movement item: The five churches contributed \$1,913.11. The large church: \$7,067.78. That is, 370 per cent more for the New World Movement than the five churches with an average wealth equal or superior to the larger church. And the larger church did not do more than half what it might have done had the entire membership responded as some did. The larger church had 131 non-residents. \$200 would cover all received from the non-residents on the New World Movement, and \$200 would cover more than the amount received on current expenses.

As to membership: The five churches baptized seventeen and the larger church thirty-five. The five churches also had exactly seventeen join by letter and experience; the larger church, forty-four by letter and experience. The larger church is the only one of the churches that has a building fund campaign on, as well as the current expenses and the New World Movement.

When the above record was brought to the attention of the larger church, it brought expressions of great surprise, and of thanksgiving, to have had a share, and to resolve to do much better the coming year. This was accomplished when a sadly large number of the resident members died next to nothing.

It is believed the above statement will shame and persuade them to have a share in the church achievements this year.



The Chimney Corner



March Gales

THE QUAKER LADY DISCUSSES TEMPERING
THE WIND

HE was the most delightful young minister, earnest and hardworking and eloquent, yet something was lacking somewhere. He felt it. And the congregation felt it. But no one could put a finger on the weak spot until one day when he called on his Oldest Parishioner and she was telling him in her quaint speech how gratified she felt with his success. Whereupon he broke forth: "But am I successful, dear Quaker Lady? Am I really? There isn't quite the cooperation there used to be—I'd give a penny to know what's wrong."

"Then suppose thee lays thy cent on the table," she smiled, "for less than that I could name thee the trouble!"

Laughing, he put a shining copper on the table: "A penny for your thoughts!"

"I will quote thee a few words of Mr. William Shakespeare," she said, archly—

"Blow, blow, thou winter wind

Thou art not so unkind

As man's ingratitude!"

"Well?" he asked, still waiting, "is that all I get for my penny?"

"Young man, it's all thee needs! Thee'd better begin tempering the winter winds."

"Ingratitude?" he queried.

"Ingratitude," she nodded. "When thee has lived to be as old as I, thee will see the full beauty of the text 'Well done, thou good and faithful servant;' thee will understand that even the best of those who serve get hungry for a bit of honest praise before they die. Not fulsome, nor gush, nor insincerity, but 'just deserts,' the cordial gratitude of him in charge to those who make things possible."

"I see! You feel that I take people's assistance too much for granted?"

"I feel thee forgets what a beautiful balm a little word of thanks may give. Aye, more than a passing word in the aisle, of a Sabbath morning, for that hath the appearance of a mere happening; but notes in the mail, or a call in the home to say so! 'Tis a pleasant way to temper the wind."

"To the shorn lamb!" he cried exuberantly, "you're right, you're right! And of all men I should have known better for when I was a young fellow, earning my way through college, I worked for a certain man, really the most inconspicuous job in his business was mine and mighty uninteresting. I rarely came in touch with one so high up as he, of course, yet one day when I was sick of the whole deadly routine, there came a letter from him—a perfectly delightful letter saying how my devotion to details had been a boon to him, that he thought such fidelity merited a word of sincere thanks since he well knew how dull the work must seem,

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

but that the man to whom it counted most was—etc., etc. Well, I guess I read it over a dozen times that day. It glorified the whole routine to think he noticed a mere cog like me! And do you know, I found out that he was quietly doing that sort of thing to all kinds of people in town; just a line or two, crisp, but with that grace that rings with sincerity because it didn't *have* to be done. To think I've been neglecting to carry into practice this finest bit of social service in a Christian's power!"

The Quaker Lady smiled gently: "Thee need not chastise thyself too severely, for it is a common failing. I mind me of few persons who seem to think it a worthwhile practice, but I wonder often if there's any lovelier gift to humanity than this little custom."

"Amen! Perhaps there won't be quite so much fainting by those weary of well-doing from now on," he cried, as lists of his own "dependables" trooped through his mind. And the homely little verses on this page he kept propped on his desk until they marked the beginning of a warmer era in his career.

Tell Him Now

IF with pleasure you are viewing

Any work a man is doing,

If you like him or you love him, tell him now;

Don't withhold your approbation

Till the parson makes oration

And he lies with snowy lilies o'er his brow,

For no matter how you shout it

He won't really care about it;

He won't know how many tear drops you have shed;

If you think some praise is due him

Now's the time to slip it to him,

For he cannot raise his tombstone when he's dead.

More than fame and more than money

Is the comment kind and sunny,

And the hearty warm approval of a friend;

For it gives to life a savor,

And it makes you stronger, braver,

And it gives you heart and spirit to the end;

If he earns your praise, bestow it;

If you like him, let him know it;

Let the words of true encouragement be said;

Do not wait till life is over

And he's underneath the clover

For he cannot read his tombstone when he's dead.

How Others Use Us

"Usefulness Is The Rent We Pay For
Room on Earth"

It has been suggested that we share with you extracts from some letters telling novel ways in which readers of THE BAPTIST make use of the Chimney Corner—since usefulness really is the rent we pay for room on earth, and what others do always proves suggestive.

For a Bride's Christmas

Jan. 4, 1922.

"...so when the Christmas cards gave out at the last minute, and I couldn't bear to omit her name, I cut out three red cardboard stockings and then cut out the three columns of the story for brides in the number of December 17, 'Instead of Keeping Christmas, Christmas Kept Her;' separating the three columns I mounted a column on the leg part of each stocking, decorated the toes with Christmas seals, and tied the tops together with red ribbon, in time to hang it on her door-knob Christmas Eve! She and her new husband read it that very night by the fire....."—Mrs. E. S., Portland (Whether Maine or Oregon—the postmark is effaced.)

Making Christmas Come Twice a Year

Oct. 12, 1921.

"Last August we gave the Summer Christmas Tree pageant (printed June 14) on the lawn of the little church in the village where we spend our summers. The ticket of admission was a doll or a toy for the mission box, and the cottagers certainly entered into the spirit of it, as we had 197 dolls besides toys. We gave it at sunset time, following a church supper, and the effect was what we wanted. The carols afterwards were so lovely"—M. E. B., Detroit.

A Chatter Box

Dec. 3, 1921.

"When R. had the measles it was a weary convalescence until I read of the Chatter Box with its one new toy a day, she rushed for it every morning the first thing. I had no idea playing missions would be such fun for her. Now she has a mission story every night as she goes to bed."—Mrs. S. S. J., Cincinnati.

Story Hour on Sundays

Feb. 12, 1922.

"...Sundays aren't what they were when I was a girl, certainly! My sister and I were worried over the worldliness of the children's day, and it has been such fun to have a Chimney Corner hour every Sunday. We hide the paper the minute it comes; then Helen reads the stories, several times dressing up to impersonate the character (kimono for Japanese, shawl for immigrant) and even the boys like it. We sing hymns that the story

reminds us of, and if there are puzzles we guess them then and there. Thought you might like to know how the Corner was transplanted on a *real* hearth."—B. R. U., Plainfield, N. J.

A Leader's Scrap-Book

Feb. 17, 1922.

"I've made a scrap-book of all the Young Reserve material and use it in a quantity of different ways in my work."—Mrs. F. R. P., Salt Lake City, Utah.

Money Raising

Feb. 19, 1922.

"Last week our girls gave the little Continuation Campaign playlet "Wait A Minute"—Jan. 14, and although they're neither

rich nor were interested before, the nineteen in the audience and those in the cast pledged \$231. But we had prayed so hard about it beforehand, too."—V. T. C., New York.

For a Shut-In

April 15, 1921.

"I tried a 'wall-paper story' as suggested, only instead of from a magazine used the ones in *THE BAPTIST*, one a week, pasting it on a square of the wall paper cut the size of the page. The sprigged paper quite dressed it up and she (a sick Sunday school scholar, we surmise from the rest of the letter) got to looking forward to the Saturday morning mail."—Miss T. R. O., Seattle.

remind you gently that the other boys have fine gardens, too.

"Y—yes!" you admit regretfully, wishing you were the only gardener in all Kodiak. It would be so grand a feeling to have every hungry orphan depending on *your* vegetables all winter.

"Some day maybe God and I *will* feed them all," you whisper to yourself. But little did you dream just then of Sonia: Sonia who could horn her way through any kind of a fence, and not only trample down fresh-growing plants, but even deliberately chew them up. And no matter how many orphans chased her away *yesterday*, today she calmly sneaks in somehow or other—and woe to all vegetables then!

You and Sonia, therefore, are not friends. You would have liked to weep over Sonia's lack of vision—it seemed impossible that any Baptist cow could so recklessly destroy sacred places—places where you and God were making earth and sun and air feed Baptist orphans! For whole weeks you went to bed to dream only of Sonia, and one day you asked what the Bible meant when it said, "Love your enemies"—could it possibly mean that you were to *love* Sonia?

"No," said the dear House Mother kindly, "no, a cow is not a *person*, you see, so I feel sure you are free to think whatever you wish about her wickedness."

"Then I don't see why the Lord God ever let Sonia be born!" you raged; and it was then the Matron asked, "Were you remembering Sonia's *milk*?" How day after day she had patiently been giving the orphans quarts and quarts of sweet fresh milk? Ah me, you had forgotten Sonia's usefulness; and for days you curbed your hatred of her.

But at last the superintendent himself saw that something must be done to save the farm from Sonia's ravages, and the thing he did was so *right* a solution that you marveled at his wisdom. For, of course, in winter a great deal of meat would be needed to feed so many Baptist orphans, and one cannot run around to a corner butcher shop on that island of Alaska for the simple reason that there is none! So, if meat was going to be needed, it must be cooked and bottled by the orphans in the cooking class, and that is how they came to bottle Sonia!

And that next winter when you felt even more at home and happier in that orphanage, you used to think it was the pleasantest sight in the world to see a whole tableful of orphans eating Sonia thankfully; and I almost think a certain unknown poem sang itself into your glad Alaskan heart:

"It is very nice to think

The world is full of meat and drink.

With little children saying grace

In every Christian kind of place."

Answers to Spring "Pussy Will-O's"

which were given last week:

1. Cataract.
2. Catalogue.
3. Catas-trophe.
4. Catacombs.
5. Catarrh.
6. Caterer.
7. Caterpillar.
8. Caterwaul.
9. Catechism.
10. Cathead.

The Young Reserves

An Orphan and the Bottled Cow

A SEED is such a pleasantly unexpected little thing. All dried up, you know; and shriveled, as if it were absolutely good for nothing, but along comes the superintendent of the orphanage and shows you how to make a neat little hole in the ground where you are to hide the seed away. You think it must be just another of these new delightful Christian ways, for certainly you never did this kind of thing back in that icy home where the ground was always covered with snow. So just as he shows you, you bury your seed, and pat the brown earth over it lovingly, then sprinkle it with water. After which you go indoors to eat your supper. For there is this to be said about orphanages; they feed you three times a day as if they knew that a boy had a stomach, a big empty stomach needing the very food they cooked in that surprising kitchen. Queer! You had not known before that houses ever had extra rooms made specially to cook in! Back in your old chilly log cabin was not the cooking always done over a little open fire right in the middle of the earthen floor? And was not the blue smoke always choking you so that your eyes watered and your throat smarted?

Meditating on how pleasant it is to have Baptist orphanages with kitchens and plenty of food for hungry orphan boys, you go to bed. And this, too, is another delightful thing. For in that old log cabin, *beds* were pine boughs with bear skins over them, and there were always twigs to poke into you at all the wrong places. Surely a soft white bed is a very Christian thing to give an orphan, you think as you jump into it; then out you jump—remembering to thank the Lord God for orphanages and kitchens and food and beds and, oh yes, for little brown seeds, too. So that by the time you hop into bed again you are wondering about that seed you planted. Surely nothing can ever come out of anything so entirely dead-looking!

But the next morning, bright and early, you rush out to see the hole and your seed; only, before you have done this satisfactorily an older orphan comes

along: "Hey there," he calls, "whatever are you doing?"

"Just digging up my own seed to see if anything's happening to it," you reply, as if this were the wisest of replies. But he thinks otherwise, and explains the wisdom of waiting about a week for any results. Otherwise *nothing* will happen.

One day. Two days. Three days. Four days. And then a tiny green finger comes pointing up at you from your hole.

"Look!" you cry excitedly, "look at what my seed is doing!"

But ah me, the others have been growing seeds in that orphanage garden too

Winter Jewels

A MILLION little diamonds
Twinkled on the trees,
And all the children said:
"A jewel, if you please!"

But while they held their hands
To catch the diamonds gay
A million little sunbeams came
And stole them all away.

many seasons to grow excited over your one tiny green shoot. But you *love* it! You kneel beside it whole hours at a time.

"Where did it all come from?" you ask the superintendent.

"From God," he explains, and shows you plants and seed-pods, explaining about God's earth and sun and rain.

"Oh!" you cry, seeing that seeds are Christian things just as you supposed. Whereupon something that was dead in your own bleak little Alaska heart wakes up, and where before you were a quiet, forlorn orphan you now become a bright cheerful one. As if you too had been a brown seed now blooming into a real live plant.

By this time, of course, like the other boys, you have planted whole rows of seeds, so that there can be vegetables for hungry orphan stomachs next winter. You are so proud of those prim green shoots under your care that you brag about them at suppertime, which makes the matron



Young People's Work



Topic for March 26

CRUSADERS OF THE CHRISTIAN FAITH:
OUR WORK IN CHINA

Matt. 5:13-16

Available Literature

The following literature may be secured direct from The General Board of Promotion, 276 Fifth Avenue, New York, or 125 No. Wabash Avenue, Chicago: "Swatow Academy," free; "Guide Book," 25 cents; "Swatow Kindergarten," 3 cents; "Just Girls," 5 cents; "Chinese Heart Throbs," \$1.25; "Map of China" showing mission stations, 35 cents.

1. *By the Back Door.* In the great "Imperial Dictionary" of China containing hundreds of volumes, the name of Jesus Christ has found a place for centuries. He is described in about a dozen words as a kind of sage or wise man among the men of the East. And that is all China knew of Jesus until less than a century and a quarter ago. Fast locked against outside influences, the great empire seemed doomed to remain unevangelized.

The Chinese people however have always overflowed into adjacent countries. So it happened that the early missionaries to India—Carey, Marshman, and Ward—found Chinese people there. Mr. Marshman even began to give them the Scriptures.

2. *A "Real Forty-Niner."* It is thus that Dr. William Ashmore described himself, because it was in that year that he decided to become a missionary and was appointed by the board to Siam. There he acquired a remarkable command of the Chinese language, and a few years later, when additional ports were opened in China, he established a mission in Swatow.

In 1860 Swatow was only a small fishing village, with one business street. The people were bitterly hostile to the foreigners. This was not without reason, for the opium and coolie traffic was already a cause for reproach, and the Chinese failed naturally to distinguish between worthy and unworthy foreigners.

The missionaries were ridiculed; they were driven from one street to another; their words were drowned with shouts of "Kill the foreign devil!" They were pelted with any old thing that happened to be lying around, and if the missiles happened to be stones, painful cuts and bruises resulted.

But none of these things moved William Ashmore, neither counted he his life dear unto himself that he might preach the gospel in Swatow. He stayed on. He made light of his tribulations. He had the blessed gift of humor and made fun of things that would have broken the hearts of others.

Dr. Ashmore purchased for the mission

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

a rough hillside, bare and treeless. In a region where every hot season brings violent typhoons, it was considered a hazardous undertaking to build on a hillside, rather than on the less exposed level ground. As a matter of fact, the land was the best Dr. Ashmore could buy with the limited funds available, but time has proved the wisdom of his choice.

From Swatow the missionaries pressed out into the surrounding country. The waterways are so numerous that many of the places could be reached by boats. The mission now has several house-boats in this field, fitted up with cabins.

In 1902 Dr. Ashmore returned to America, but still continued to work for China through voice and pen. On his eightieth birthday, publicly celebrated by a reception in Tremont Temple, Boston, he presented to the board a large tract of land adjoining the mission compound on the hillside, valued at \$2,000, upon which to erect suitable buildings for the theological seminary which now bears his name.

The veteran missionary passed to his reward in 1909 at the age of eighty-four.

3. *Celebrating a Cycle of Cathay.* Westerners count time by centuries. The Chinese count in cycles of sixty years. It was fitting, therefore, and quite in keeping with Chinese custom, that the sixtieth anniversary of the founding of the Swatow mission should be celebrated in both American and Chinese fashion.

The celebration took place in October, 1920. Dr. Ashmore's son, Dr. William Ashmore, Jr., was there to tell in Chinese the story of the early days of the mission, days of faith and heroism. The simple narrative of what occurred, declared Dr. Groesbeck, one of the missionaries who participated in the celebration, was one of the finest evidences of Divine Providence in the history of missions.—Adapted from *Service*.

Stewardship Program IV

Topic:

THE COVENANT OF YOUTH

Hymns:

"I Love Thy Kingdom, Lord."

"Love Divine, All Love Excelling."

Scripture, Psalm 103.

Prayer

Hymn:

"Come, Thou Almighty King."

DISCUSSION OF TOPIC

All things belong to God. Read Psalm 50:10-12.

We belong to God. Read 1 Cor. 6:19b, 20a.

God has set us a wonderful example of giving. Read John 3:16.

Our Master gave his best for us. Read II Cor. 8:9; Phil. 2:5-8.

God wants us to give our best to him. II Cor. 8:5.

God expects us to give of our means to him. Read I Cor. 16:2; Mal. 3:10.

God is challenging us to prove our sincerity. Here is a pledge which gives us the opportunity to show our loyalty to Christ.

The Covenant of Youth

"Recognizing God's ownership of all that I have and am in Christ, I covenant with him to give as he prospers me and to devote at least one-tenth of my income toward the maintenance and extension of his kingdom on earth."

We have seen through our previous studies that God is the owner of all that we are and have; that he has faith in us as his children, that he has entrusted to us his possessions, making us thereby his stewards. Some of us have failed to measure up to his expectation. Instead of devoting at least a tenth of our income toward the maintenance and extension of his kingdom on earth, we have sought to provide for his kingdom by means of socials, sales, bazaars, and all sorts of money-raising devices. In some cases we secured the money, and lost the blessing; but more often through failure to achieve our purpose, we lost the blessing and crippled all possible advance of the Kingdom of God. God never meant that his kingdom should advance by such methods.

"The need of the hour is money for the kingdom, but greater than this is the need for that consecration which systematically as a matter of worship, places money on the altar. Pledge your tithe as your declaration of loyalty in God's world warfare."

"What shall I render unto Jehovah for all his benefits.

I will pay my vows unto Jehovah,
In the courts of Jehovah's house,
Yea, in the presence of all his people."

"Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray
Stir, till the blood-red banner be unfurled
O'er the lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, oh! stir me, Lord. Thy heart
was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved one,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee,

That Thou canst give thyself again through me."

What the Covenant Will Mean to Our Church

- (1) A deepened spiritual life.
- (2) A deepened interest in the kingdom.
- (3) More life service volunteers.
- (4) A willingness to follow Christ's leadership.

Have a period of prayer to bring each individual face to face with his responsibility to God for the progress of the kingdom.

Pass out pledges—urge all to sign.

Have the pastor offer a closing prayer of dedication.

Hymn:—Praise God, From Whom All Blessings Flow.

Important Announcement

The one big question in the minds of all college men and women is—after college, what?

Christian Social Service

Christian social service is a new profession open for college men and women; and those thinking of making their life contribution to this sphere of usefulness will be interested to learn of the graduate course in religious education and social-religious work, leading to the Master's Degree, which is now being given to Teachers' College, Columbia University.

Course of Study

The course of study includes from one to two years of graduate study, according to the ability of the student, and covers such topics as the following: Bible study, religious education (theory and practice), child psychology, boys' and girls' club work, Christian Americanization programs, assimilation of the immigrant, industrial and household arts, nursery and physical education. An announcement of the courses may be secured upon application to Miss Adelaide T. Case, Department of Religious Education, Teachers' College, New York City.

Practical Field Work

Opportunity is given each student to do practical field work, under supervision, in one of the Christian Centers maintained by the Affiliated Baptist City Societies—for which Teachers' College gives credit.

Scholarships

The Baptist boards offer a limited number of scholarships to Baptist students desiring to take this course. These scholarships include tuition and a liberal cash allowance to assist the student with his or her personal expenses. Further information about the scholarships may be obtained from Miss Jessie Dodge White, candidate secretary of the Woman's American Baptist Home Mission Society or from Stanley B. Hazzard, director of religious education of the Affiliated Baptist City Societies—both at the Baptist Headquarters, 276 Fifth Avenue, New York City.

Forward March!

Under the leadership of Mr. Ray Shubert, Kansas City, Mo., young people have outlined the following program for March, April, and May.

1. Each active member of the B. Y. P. U. a daily Bible reader.
2. Two hundred and fifty in the Tithers' League.
3. Twenty in the Life Service League.
4. A B. Y. P. U. Sunday.
5. Two Hundred and fifty in the Quiet Half-hour League.
6. A senior and junior society in every church.
7. That we encourage and assist our pastors in the spring evangelistic services.
8. That each church send a delegate to the B. Y. P. U. Convention or to the Mount Vernon Assembly.
9. Each active member, win one.
10. A 10 per cent increase in membership in both active and associate members.

Associational Meeting

The Young People of Blue River Association will meet at Lone Jack, Mo., March 4 and 5. General Secretary White will deliver a series of addresses.

A Week with "The Baptist"

Plans are now under way for the inauguration of a great campaign to secure subscriptions to THE BAPTIST. We believe it will be possible to add 4,000 new subscriptions to the paper within this year. This will naturally mean a greater interest in our denominational task.

Claim Street, Aurora, Ill.

The Aurora Association held a rally at Plainfield, Ill., February 9. The *Daily Press* reports: "If a lady next door hadn't sent word that her baby had gone into hysterics, and to 'please be quieter,' it is quite likely the annual Aurora Association Baptist Young People's Union rally banquet, held at Plainfield last night, might be going yet."

Flying Squadron

The Claim Street young people have organized a Flying Squadron. This Squadron visits the different churches of the association and takes charge of the B. Y. P. U. service, or the regular Sunday evening service of the church. Lester Stearns the president writes: "We are trying to carry the Gospel as young people to young people in our vicinity."

On to St. Paul

Fact II

With the development of the railroad industry in this territory, St. Paul became, and has continued to be, the railroad center of the Northwest. Today there are nine large railroad systems operating twenty-three lines running out of St. Paul. A number of these lines have headquarters in St. Paul and in the operation of the trains, shops, etc., employment is provided for thousands of people. On Jackson Street, between Fourth and Fifth Streets, you may see the largest exclusive railway office building in the world.

Fact III

Jobbing has been one of St. Paul's largest industries since the city's earliest days. In the vicinity of the Union Station, about Smith Park, and extending as far as Tenth

Street, may be seen one of the great jobbing districts of the country. From these houses, goods of all kinds are supplied to the Northwest and in some cases to the entire country. The states particularly served by St. Paul jobbers are Minnesota, northern Michigan, Wisconsin, Iowa, North Dakota, South Dakota and Montana. When one realizes that it is farther from St. Paul to the western boundary of Montana than it is from St. Paul to Florida, some idea of the extent of the territory served by St. Paul may be gained. Many of the larger jobbers have their own factories and manufacture a large proportion of the products which they handle. It is the ideal of St. Paul jobbers to give service, and through unexcelled products, organizations which have been slowly and carefully built up and with the best of railroad facilities, St. Paul jobbers do serve.



IN THE HEART OF ST. PAUL
B. Y. P. U. CONVENTION MEETS, JUNE 28-JULY 2, 1922



Religious Education



Promoting a Church Vacation School

1. When to begin: The promotion of the first vacation school to be held in a church or community should begin in the early winter. If not begun then it should begin at the earliest possible time after that. While the present time is very late to start, if energy is used, a successful school may still be produced.

2. An interested individual must take the first steps. If this individual is the pastor, a great advantage is at once seen. If not the pastor, he should be interviewed and interested at once.

3. Literature. The interested individual should secure free literature from the city or state Baptist director of religious education, or state headquarters, or the C. V. S. division of the American Baptist Publication Society, 1703 Chestnut St., Philadelphia. A copy of the text-book "How To Conduct A Church Vacation School," by Gage, price \$1.50, should be ordered at the same time.

4. Sell the church vacation school to the church. A church vacation school should not be the child of the pastor or a small group but of the church as a body. The pastor, through sermons and prayer-meeting talks, and selected individuals in talks to the Sunday school, young people's society, woman's societies, men's organizations, organized classes, junior and intermediates, should give a full presentation of the enterprise.

5. Evangelistic approach. As the church prepares by proper exhortation, planning and work for adult evangelism, so in the same spirit of enthusiasm and consecration it should prepare for the church vacation school. Such preparation will insure a supply of teachers, attendance of children and the success of the school. It is the church's great evangelistic opportunity with the children.

6. By formal action let the church commit itself to the movement.

7. Organization. a. If a committee on religious education exists in the church, let a sub-committee be appointed for C. V. S. functioning under this general committee. b. If no such committee exists either elect one and give the C. V. S. as its first task, or elect a special committee on C. V. S.

8. Committees. Let the committee in charge of the proposed school, appoint the following committees from the best available people in the church: housing and equipment, publicity, teachers, lesson course and supplies.

All of these committees will need to begin their work promptly. For suggestions as to duties and opportunities, consult "How To Conduct," our new "Handbook for Church Vacation Schools" and other books and leaflet literature.

The work of the committee on publicity will need to begin promptly and be carried on in a vigorous way in order to secure good results.

We would call your attention to the leaflet entitled "Surprise Package" as providing both good publicity and craft material, which can be collected locally without expense. Secure this leaflet from the sources indicated above.

A Training School for Negro Workers

A conference of more than ordinary importance and significance took place in the Olivet Church, Chicago, Feb. 15, when the chosen representatives of the Negro Baptist churches of the north met and after full and free discussion organized an Educational Society. The immediate project, which was the occasion of the meeting, was the proposal to establish a training school for Christian workers, primarily for our Negro churches, in the north. There has been under consideration for more than a year a proposal to purchase the property of the Baptist Missionary Training School of the Woman's Home Mission Society at 2969 Vernon Avenue. Since the removal of the headquarters of the Woman's Home Mission Society and the offices of the Woman's Foreign Mission Society the building is larger than the society needs for its school. It is admirably adapted for the special purpose in mind.

In order to have a reasonable and representative organization which could function in cooperation with the two home mission societies in the educational undertaking, the new educational society was organized. The board of managers is to be composed of twenty-seven members, fifteen of whom will represent the Negro churches of the northern states, and twelve, the two home mission societies.

The president of the newly formed society is Dr. Austin of Pittsburgh, and the secretary, Dr. McWilliams of Toledo. The board is representative of various sections of the country and is composed of some of the strongest and most effective Negro leaders of the North. The charter of the society, which will be sought under the best legal advice, will provide not only for this projected school in Chicago but other schools which may later be needed.

The denomination will be interested in financial details of the undertaking. The Training School property has been appraised conservatively at \$250,000. The Woman's Society agreed to sell it for the purpose for \$225,000 and make a further donation of \$50,000. The Home Mission Society has appropriated \$75,000 toward the project and the newly organized educational society will undertake to raise \$100,000 in three annual instalments. It agrees to have \$25,000 in cash by September.

(Continued on page 190)

International Uniform Lesson for March 26

REVIEW

Golden Text: Psalm 145:17

Summary of the Quarter's Lessons

There is an advantage in viewing the life of a nation in perspective after studying a series of outstanding incidents in detail. These work into the tapestry giving a clear idea of the motive of the pattern. For three months the study has been that of the deterioration of a nation that wilfully and in spite of repeated warnings wandered from God, beginning at the point where the Kingdom of the Hebrews, because of the injustice of its rulers, divided into the Northern and the Southern Kingdoms. The Northern Kingdom, or the Kingdom of Israel, is traced through 250 years of wanderings. Against the darkness of their sins and their wicked rulers, there stands out shiningly the strength and goodness of Elijah, Elisha and Amos. With last Sunday's lesson the curtain is dropped upon this kingdom as it becomes the "lost Ten Tribes," wiped from the pages of history. Aside from the value of the knowledge of these historical facts, the study of ancient history is invaluable in tracing the principles that control the welfare of men and the destiny of national life, and showing the hand of God working out the divine purpose for the race.

Review Questions

1. Why are there two books of Kings?
2. What is the chief lesson they teach?
3. What was the cause of the division of the Jewish Kingdom?
4. What tribes belonged to each division?
5. What king first caused Israel to sin and what was his offense?
6. What was the influence of Jezebel upon the religious life of Israel?
7. What was the work of the prophets in Israel?
8. What was the relation between Israel's religious apostasy and political failure?
9. What is the relation between religion and social progress today?
10. How have other nations besides Israel been punished for their sins?

Foreword

Next Sunday's lesson takes us back in time to the division of the kingdom and to a study of the Southern Kingdom, the Kingdom of Judah, which will be followed throughout the quarter to its final destruction.

Dr. Albert J. Steelman, professor in the Union Evangelical Seminary in Rio Piedras, has been appointed by the chancellor to the chair of economic and social science in the University of Porto Rico.



Our Own Folks



Good News From Roumania: "Ordinance 15831" Annulled!

By REV. J. H. RUSHBROOKE, Baptist Commissioner for Europe

When in America I was able to report to the two Baptist conventions the promises of the Roumanian government concerning religious liberty given me in writing by the Minister of Public Worship only a few days before I left for the United States. I was careful to add that while these promises were in themselves entirely satisfactory, we would need to wait their fulfilment and would need to remember that whatever the government might do, local bigotry would continue, and prejudices of permanent officials would have to be reckoned with. The end was not yet, though the Roumanian government had announced a change of policy.

Advance has, alas! proved disappointingly slow. Shortly after my visit, the minister of public worship, Mr. Goga, and the then foreign minister, Mr. Take Jonescu, delivered speeches in the Roumanian parliament that were quite admirable, but the former delayed for three months the issue of any new order to his executive subordinates. Then in July he circulated to the prefects an ordinance which declared in general terms that the Baptists were free. He neglected, however, to include in this ordinance an essential part of his promise, namely that the restrictions contained in his earlier edict were not annulled. The result may be anticipated: every bullying policeman and prejudiced official continued the policy of pestering and persecuting our people and justified himself by appealing to the uncancelled regulations of the notorious Ordinance 15831 of April 1, 1921. In several instances personal injuries of a serious nature were inflicted.

When in December last I visited Roumania a change of government had just taken place, and Mr. Take Jonescu was installed as Prime Minister. I have all along believed in Mr. Take Jonescu's personal loyalty to the cause of religious freedom, and was quite prepared for his cordial reception and his readiness to use his enlarged authority to insure the abolition of the oppressive regulations. A memorandum which I prepared and presented to him and to his Minister of Public Worship, Mr. Dumitrescu, called forth from both gentlemen reassuring declarations including a definite promise of the revocation of Ordinance No. 15831. Judge of my grave disappointment when I learned in London that five days after my interviews with the Roumanian ministers of state an ordinance had been issued which, like that of the preceding July, omitted to annul the regulations directed against our people. It was not difficult to understand what had happened; the signature of a high official in the Ministry of Worship who was largely responsible for the original issue of Ordinance 15831 and whose hostility had been made clear on my earliest visit to the Ministry, was attached to this latest and unsatisfactory declaration. At once I telegraphed and wrote to Mr. Take Jonescu

to express the disappointment which would be felt in America and Britain, and my assurance that his real intentions had been frustrated by the permanent officials. Mr. Take Jonescu's government lasted scarcely a month, but he found time to attend to this. Almost the last official act of his Minister of Worship was to annul in one direct straight-forward sentence of an ordinance dated January 17 the whole of the provisions of the infamous document of the preceding April. By some unfortunate error, the Baptists of Roumania were not immediately aware of the action, and telegraphed to me just before the close of January that my protest to Mr. Take Jonescu had been ineffectual. Only in February did I receive the document which proved that he had justified my confidence, and that his brief ministry had registered a historic advance in regard to the legal position of our people in the land. I gladly pay to him and Mr. Dumitrescu the honor that is their due.

This is a first decisive step for which to thank God. There will be no going back from it. The way to full religious liberty and freedom for Baptists may be long, but the official edicts to which persecutors appealed are no more.

Christian Centers

By ALFRED E. ISAAC

One of the latest developments in our home missionary program is the Christian Center. It was originated by our Woman's Home Mission Society since the war as a method of ministering to the women and children in the congested sections of foreign-speaking peoples. Its success was apparent from the start and its scope so enlarged that it was soon seen that a program for men and boys must be included. Therefore the general Home Mission Society took a share in the work. Since then the two national societies have been carrying on these enterprises jointly.

The purpose of the Christian Center is to establish in congested districts a sort of cooperative Christian home on a large scale. Each center maintains a small staff of paid resident workers and utilizes a large corps of unpaid volunteer workers from the neighboring churches. It supplements, but in no sense supplants, the Christian church. It provides wholesome entertainment and amusement for the community in which it operates, and tries to meet as many of the social and home needs of the people as possible. Frequently it includes a day nursery for mothers who have to work, a clinic, a well-equipped laundry where for ten cents a tired mother may come in and do the family washing without undue fatigue. It provides shower baths, so sadly needed in these districts. Because of the rapid growth of these Christian Centers and the lack of previous experience in conducting them, it seemed advisable to bring the paid resident workers together for a conference.

In response to an invitation sent out by Mrs. Westfall and Dr. Brooks, about sixty of these workers gathered in Buffalo for a two days' conference, Feb. 13-14. They were entertained by the Baptist Union of

Buffalo and the Prospect Avenue Church, which included an automobile drive to the various centers of activity of the Buffalo Union. In addition to the Christian Center workers a considerable number of city mission and state convention secretaries were in attendance. The following cities were represented: Kansas City, Kan., St. Louis, Chicago, Cleveland, Detroit, Indiana Harbor, Buffalo, Pittsburgh, Rankin, Weirton, W. Va., Philadelphia, Camden, New York City, Brooklyn, New Haven, Boston, Rochester. A frank interchange of experiences brought out the various kinds of activities carried on at the centers. Problems connected with conducting the centers were brought up and discussed. Policies and programs were projected.

At the close of the conference a findings committee endeavored to sum up the conclusions of the conference. It was decided that normally a Christian Center should be located in a congested foreign-speaking section, in a building adapted to educational and social service, manned in part by resident workers and under denominational control. The purpose of the Christian Center is to so interpret the gospel by teaching and service as to make for Jesus Christ a commanding place in the life of the individual, the home and the community, in other words, the regeneration of every life and all life. The underlying principles of the Christian Center include ministering to human needs as Christ would have us do; activities have value as they promote vital, personal contacts with the Christian workers; bad habits and customs must be replaced by good ones; service and contacts should be on the basis of the family as the unit; workers should seek to bring all converts into church membership on confession of faith; each group should be followed until every individual is under direct Christian teaching and influence; the program should be such and so correlated as to hold every individual from the kindergarten to the adult life in touch with Christ.

Hearty appreciation was expressed by the conference to Dr. Brooks and Mrs. Westfall for calling the conference and to the Baptists of Buffalo for their splendid hospitality.

Some Burma Notes

By J. HERBERT COPE

At last the Burma bill has been passed through Parliament. It seemed for a time it would die before being born but the Lords took pity on it and brought the infant to life. The only difference it will make for the time being is that the Lieutenant Governor drops the Lieutenant and is called Excellency instead of Honor and incidentally he draws several thousand dollars more a year in salary. Also the India reform bills have been applied to Burma and that is more interesting to the missionaries. The bill calls for a division of functions, some to be retained by the British and some to be controlled by the Burmans. One of these latter is the educational department. And it will be interesting to see how he looks upon the fact that more than half the high

schools are under the management of missionaries, in some towns and areas being the only schools.

The Burmans continue to become westernized. A committee has been sitting in Rangoon taking evidence on the matter of the reform scheme, calling witnesses. And would you believe it the Burman women picketed the committee and almost wrecked its work for a day or so. Evidently their efforts were more successful than some at home. The patriotic ones have gone back to homespun to show their contempt for foreign cloth but one wonders whether the Burman woman's love of the pretty clothes will sustain such a shock permanently.

The so-called national schools which are trying to carry on without government aid are having rough sledding and some are having to give up. Others are going strong and the largest school in Burma is one such. The leaders claim they can carry on in the large centers but fear they will have to succumb in the small towns. The college has about sixty students, they say, but they are sacrificing standard for numbers.

The largest conference of missionaries in Burma is now history. There were about 150 in attendance besides a number of children visitors. Only those physically prevented from attending were absent. Dr. and Mrs. Robbins were present and the former took an active part in the discussions. Probably someone else will write a complete report of the proceedings. The large number of new missionaries present is worthy of note. During the war Burma suffered as did all other missions in the number of missionaries. But there are more now in the country than ever before. The disquieting fact is that the new appointees are for the most if not entire "part" for educational and institutional work. Not a man came this year from home for station work. One is coming from India and one from Siam but none from America. And now comes the cablegram from the secretaries that there is a grave financial situation at home which unless remedied will certainly mean retrenchment and that in the midst of the great campaign for the one hundred million dollars. It will be discouraging news to a great many missionaries. But all are hoping and praying that the last six months of the financial year will more than make up for the losses of the first half.

Let us all pray God that he will guide us to do the right thing in this matter.

A Church Building Which Wins Respect

By WILLIAM KEECH

The new Baptist Temple of San Salvador was dedicated on December 11, 1921. At 9 a. m. a large gathering of people met in front of the temple and after a hymn of praise and prayer, the front doors opening to the vestibule were opened by Mrs. J. G. Todd of Santa Ana who declared the temple opened for the glory of God and for the preaching of the gospel of Jesus Christ. The audience then filed into the auditorium which was well filled. About 400 people were present, including representatives from nearly all of our churches and outstations in the republic. The dedication service was led by the Rev. J. G. Todd of Santa Ana, and in the absence of Rev. C. S. Detweiler who was unable to arrive in time from New York, the sermon was preached by the general missionary, Rev. William Keech. The words of the

Apostle Paul in Ephesians 2:20-22 were chosen as the text, in which the church of Jesus Christ (the believers) is said to be the temple of the Lord for the indwelling of God by the Spirit. At the close of this service six persons were baptized upon the confession of their faith in the Lord Jesus.

A very gratifying event of the morning was the arrival of the congregation of the Central American Mission which had suspended its meeting of the morning in order to come and join with us in this happy event.

Meetings were also held in the afternoon and evening in which several speakers took part, including Sr. Jose Maria Perez, pastor in charge of the Central American Church.

On the two following days a conference was held in which all the national workers and other brethren took part. The themes which were treated were concerning Christian and missionary activity, and



were the means of new inspiration and help to the brethren who afterwards returned to their respective homes, at long distances some of them, but full of joy and faith in the Lord.

Our new equipment in San Salvador consists of an auditorium on the upper story which will seat upwards of 400 people. Beneath is the schoolroom of the same size as the auditorium, which can be divided up into rooms for classes by a series of rolling divisions. A room is provided for the primary department and our press is also housed in one of the rooms where our printing department is in full activity. At the back of the lot a house has been built for the pastor in charge. The temple is one of the best buildings in the city and is the admiration of all who pass. After four years in ruined quarters left desolate by the two destructive series of earthquakes, we do thank God for this equipment where we believe the Lord is going to do a great work. He has in fact begun and souls are being saved.

Colorado Letter

J. W. BAILEY

Found—A Man

The man is F. W. Freeman. Colorado Baptists approve most cordially the selection of Judge Freeman as the general

chairman of the Council of Laymen of the Northern Baptist Convention. No one has a larger place in our confidence and no one among us has so large an influence in all our counsels. Colorado is honored in his selection as chairman but those who made the choice honored themselves and reflected commendable wisdom. What a stalwart personality he is, what singleness of devotion to the kingdom, what passion for the success of our denominational enterprises, and with what earnestness and energy he gives himself to the task! He is a wonderful friend and a superb leader. As this is written he is in the East on a speaking trip of three weeks to stir up our laymen to a sense of their high duty in this hour. The week he left, City Park Church, of which he is a member, devoted a large part of its prayer service to special prayer for him in his effort and for the cause which he has gone to present. God give him many days, and as the days so may be his strength.

St. Valentine's Day

Do Baptists generally observe Valentine's Day? Perhaps not. Colorado Baptists did this year in one of the most significant meetings they have ever held. On vote of the executive committee Judge Freeman, the convention president, called a special meeting of the state convention at the First Church in Denver Feb. 14 to consider the present denominational crisis. The meeting was attended by more than 200 delegates and continued all day. It was a time of frank discussion and conference. One of the significant and heartening features of the day was the letter from Joshua Gravett which appeared in THE BAPTIST Feb. 25. A strenuous day closed with the adoption of a resolution presented, for a committee, by Mr. Charles R. Brock, urging the churches of Colorado to do everything possible to perform their duty in relation to the present denominational needs.

Director of Promotion W. F. Ripley, is working indefatigably to get the churches lined up, and the eight districts into which the state has been divided to function 100 per cent. Mr. Charles Brock is chairman of the State Laymen's Council and is giving attention to the layman's organization. Dr. F. B. Palmer, executive secretary, in addition to his already arduous tasks, has taken on the chairmanship of one of the most important sections for which no director could be found. These men are being cordially supported by many among the pastors and laymen of the state and if Colorado does not do her full share it will not be their fault. There are many encouraging things in the work and the workers are proceeding with prayer and supplication, with faith and consecration, to the task. The churches and pastors of Denver are getting under the load in a most gratifying and encouraging way.

A Great Location

Some of the men of the First Church of Denver are planning for extension of the building on one side to provide for a growing men's class. Unfortunately the available space for expansion is narrow and cannot provide wholly satisfactory quarters. Many of our Denver Baptists both in the First Church and other churches have a vision of the day when the church will own the property to the corner on the east of the present building and will be the great downtown religious center of Denver. It is the only strictly downtown location in the city. Your scribe has some acquaintance with our Baptist situation in a considerable number of larger western cities, and there is not anywhere

a single church that begins to compare with the First Church of Denver for strategic location for a great down-town service. With adequate quarters, as indicated, the First Church of Denver might become one of the greatest forces for righteousness in the country. What a tragedy, yes, what a sin, it would be for Denver Baptists ever to let the present location pass from their hands.

Rev. E. B. Pratt who recently came to the pastorate of Calvary Church has just closed a successful evangelistic meeting with his church. The men of the church were so pleased with his work that at the close of the last Sunday evening meeting a committee announced to the pastor that the men of the church proposed to give him a new Dodge car in appreciation of his services. He is proving a most congenial and efficient addition to the Baptist leadership in the city.

Colorado Woman's College

The second term of the college year is near the close at Colorado Woman's College. There have been several encouraging features in the work, and the year promises to be a very gratifying and fruitful one. Miss Emma Woodbury, who came this year as head of the department of English and dean of the faculty, is proving herself a very strong leader. She has held similar positions in colleges in the South and has had the best of college and university training. Already she has won a reputation as one of the most efficient teachers of English in the state. Several of our teachers have rendered devoted and efficient service through a number of years and it is hoped that they may be retained for years to come.

The college is looking to the success of the New World Movement for expansion and equipment. At the meeting of the state convention in Canon City the matter of a new dormitory or cottage in which girls might live at approximately the cost of living at home was brought to the attention of the delegates. It aroused great interest and there was an evident desire in the hearts of a great many to have a part in such an enterprise. The college executive committee and committees from the state board and the woman's missionary organization for the state, have approved the project and it is hoped that the building may be ready for students by the fall of 1922. It is one of the objects for which designations may be made in the present campaign.

Wisconsin News and Notes

By ROBERT W. SHAW

Followers of the Gleam

Milwaukee is fortunate in being able to demonstrate many new things in religion, and especially in religious education. The last to be demonstrated was a great pageant under the direction of the community school of religious education. A pageant dealing with the history of religious education covering the period of time from the Hebrew patriarch in his tent, instructing his child in the law, down to the week-day religious educational activities, was prepared by Rev. Charles A. Boyd, Baptist director of religious education, and presented on two successive evenings to crowded houses. Thirty-two schools and about 500 people took part. With but one or two exceptions different schools had different episodes each night. It was an effort worth while, and pictured the history of religious education in such a way as to make a deep impression on people.

As usual the Baptist schools took a leading part in this pageant.

Standing With the Heretics

One of the field workers in the drive that is now on relates the fact that there was one church where the pastor had prevented cooperation with the New World Movement, and he still questioned the orthodoxy of some of the leaders of the denomination. After the entire matter of our situation had been presented by the field worker and the pastor, a sister arose and said: "Pastor we have heard a great deal about heretics, and the lack of orthodoxy on the part of our missionaries and ministers, but we have also read about the many hundreds who are being won to Christ in Africa and elsewhere, and some of us are beginning to feel that it was time that we took our stand with the heretics. They seem to be doing so much to bring in God's Kingdom, while all we do is to complain about the way they do it, or the doctrinal beliefs of those who lead." Needless to say that the church lined up with the Continuation Campaign.

Some Notes From the Field

Rev. R. Hack, of Iowa, has accepted the call to Ablemans Church and will begin his work the last of March.

Rev. Charles Knapp, of Wausau is enjoying prosperity in his work. What was formerly the German Baptist Church of that city, was given the property of the defunct English-speaking church, on condition that the work be extended in such a way as to touch the life of the city. This has been done; a number of the former members of the old church have

united with the present organization and some fine young people have come by baptism.

Rev. H. H. Savage, of Baraboo, has been holding meetings in North Freedom, which resulted in about sixty decisions. This will be a great boost to the church.

Rev. F. Elmgren, of Minnesota, has become pastor of the Swedish Baptist Church of Kenosha.

Rev. R. R. Turpin, recently a graduate of Morehouse College, has settled in Madison as pastor of the Mount Zion Negro Church. This church is hopeful of new quarters which will enable it to enlarge its work.

Oshkosh is rejoicing in the largest community school of religious education in the state. The enrolment is above 200. Rev. E. R. Mintz has been largely instrumental in bringing about this school.

At Beloit is a successful community school of religious education, and there are plans to install a program of week-day religious education this fall.

Rev. E. R. MacKinney of Eau Claire has consented to act as director of evangelism until Easter. He is urging the churches to have a week-end campaign of evangelism. This is working out well in many places and assists materially in these days of complicated programs of every sort.

The Wyocena Church recently re-dedicated its remodeled plant. Dr. A. LeGrand and Rev. E. G. Hamley had charge of the services of dedication. A number of neighboring pastors were in attendance. Pastor Lovik and his people are to be congratulated on their achievements.

Church News by States

Mississippi Valley

INDIANA

EVANGELIST JOHN M. LINDEN, Madison, Wis., is now in a campaign with First Church, Washington, Ind. Thence he goes to Immanuel Church, Fort Wayne; First Church, Stevens Point, Wis.; First Church, LaFayette.

IOWA

EVANGELIST JOHN M. LINDEN conducted a three weeks' evangelistic campaign at Centerville Church. About forty persons accepted Christ. Upon special invitation thirty offered themselves to God for service in whatever manner or field he might indicate. The church is in the Stewardship Campaign as outlined by the N. B. C.

KANSAS

CLIMAX CHURCH is having powerful meetings. Pastor Isenberg is assisted by Rev. R. O. Harris, of Wellington. At the end of twelve days meetings, thirty-six had professed faith in Jesus.

MICHIGAN

DURING THE PAST SIX MONTHS Calvary Church, Harbor Beach, has made rapid progress. Every department is active, and the church membership has increased by fifteen additions. The Sunday school membership has increased 20 per cent. B. Y. P. U. has grown from a membership of twenty-five to 231 due to a membership campaign of three months. The church

building has been remodeled into practically a new building. The pastor, Rev. E. Shepard Bramble is a young man who has entered his work with enthusiasm.

OHIO

ST. PARIS and six neighboring rural churches are taking steps to form a council for organized cooperation as a group.

LINCOLN PARK, CINCINNATI: Pastor Carleton W. Atwater will soon have completed seven years of service here. Bible school has averaged 500 attendance for three months. Conversions are taking place weekly.

FOLLOWING A WEEK'S EVANGELISTIC campaign in Central Church, Columbus, a baptismal service was held at which forty-five persons were immersed. They were converted during the four weeks preceding when Prof. P. P. Bilhorn was soloist and chorus leader and Rev. William Pieffer, evangelist-pastor of the church, preached. Twenty are awaiting baptism and many were received by letter and experience. Prof. Bilhorn and Mr. Pieffer are conducting services in the North M. E. Church, Columbus. A reception for new members of Central Church was planned for March 10. A purse of \$400 was given Prof. Bilhorn at the close of the Central Church campaign, and the members of the church presented Mr. Pieffer with \$150.

SINCE THE COMING to WEST MANSFIELD of Rev. E. N. Long, the Sunday school has doubled its enrolment and increased in attendance by more than one-half. A B. Y. P. U. has been organized with thirty-

five active members. Seventeen new members have been received into full fellowship; others are awaiting baptism.

PIONEER CHURCH, Rev. H. A. Thompson, pastor, has had a ten-day evangelistic campaign. Attendance not large, but meetings richly spiritual. Several persons under deep conviction, who have not yet taken a stand. Other churches of the town are helping this one in every way possible. The church has been neglected for four years and membership is low. The pastor's support is almost nothing, and to meet expenses he must do outside work if he remains in Pioneer.

DURING FEBRUARY EVANSTON CHURCH, Cincinnati, received two by letter, two by baptism and one by experience. About \$1,550 has been raised toward the building fund.

MILLERSTOWN HAS CLOSED three weeks of meetings which resulted in nineteen conversions. A B. Y. P. U. has been organized.

THE WORK AT FIRST CHURCH, VAN WERT, is opening auspiciously under Rev. Albert Read. A W. W. G. organized and representatives will be sent to Toledo meetings. Two weeks' special meetings will be held preceding Easter.

IN THE LAST MONTH OSTRANDER has received thirty-seven into the church—thirty-one by baptism, six by letter—the fruit of a three weeks' meeting.

REV. H. K. FREEMAN is nearly on his fourth year as pastor of Prospect Church,

during which time a new church building has been erected at a cost of \$27,000, and the Sunday school has doubled in attendance. Rev. C. H. Stull, Rev. R. Hughes and ministers of the association held a week-end mission here recently.

MANY CHURCHES in the Portsmouth Association are enjoying quiet but gracious revivings. The First Church, has continued since the week of prayer, daily morning and evening prayer meetings. The morning meetings are held in thirty different groups, the evening at the church. Rev. Bishop, of the Kendall Ave., and Rev. Overstreet, of the Berean Church, have had good meetings. Rev. J. S. Forren of the First Church, Jackson, plans to begin a meeting soon. S. P. Stopp at Willston hopes for an ingathering at some special efforts Easter.

MEMORIAL CHURCH, COLUMBUS, through the efforts of C. R. Robbins, pastor, has raised money for redecorating the auditorium and a new roof. Evangelist Fairo preached every night for three weeks. Seventy-seven cards were signed. A new church building is needed.

Workers' Institutes

Three successful Workers' Institutes have been held recently. Two simultaneous institutes were put on in Cleveland Jan. 22-27. Rev. T. B. Frizelle, director of institutes and assemblies for the Publication Society and Mr. W. A. Holmes, state director of religious education, co-operated with Chairman R. O. Carver and fellow members of the local committee on religious education in planning a program which provided twenty-two distinct courses in addition to the devotional services and the popular evening lectures.

The Euclid Avenue Church building afforded a central meeting place with good facilities for educational work. The enrollment was about 800 in this Institute. The colored Baptist meeting was held in the Baptist community center home and in the Second Mt. Olive Baptist Church next door, where the lecturers and pupils numbering almost 200 were readily accommodated. The Euclid Avenue meeting was opened with a great rally with Dr. Gilbert N. Brink, of the Publication Society, presiding and an address by the president of the Northern Baptist Convention, Mrs. Helen Barrett Montgomery.

The colored Baptist mass meeting was held in the Second Mt. Olive Baptist Church at the same hour with Mr. W. A. Holmes presiding and Dr. S. Z. Batten giving a fine address.

The third Institute was held with Rio Grande College Feb. 5-8. President Bing and Pastor Woods with the hearty support of the faculty had all plans carefully laid so that the students and people of the community might have advantage of all that was offered. The Institute speakers were Rev. A. B. Withers, state director of religious education, Parkersburg, W. Va.; Rev. W. O. Valentine, missionary, Philippine Islands; Miss Nellie M. Dunham, Ohio Children's Division Director; Dr. C. H. Stull, state director of evangelism and Mr. W. A. Holmes, state director of religious education.

MINNESOTA

IN A TEN-DAY CAMPAIGN ending Feb. 26, members and friends of the First Church, Minneapolis, Dr. W. B. Riley, pastor, subscribed the sum of \$354,505 for a new church building. Intense enthusiasm marked the closing meeting on the evening of Feb. 26 when the "thermometer," 20 feet high, showed the total rise from

\$301,251 to the amount finally reached. Contributions ranged in amount from a dime to \$25,000. Gifts of from \$5,000 to \$10,000 were numerous. Ground for the new building will be broken in the spring, although a proposed widening of Eleventh Street may compel a redrawing of the plans. The new building will seat 3,500 for church services and 4,000 in the Sunday school and will be, it is said, the fourth largest church auditorium in the United States. The First Church, Fort Worth, Texas, are larger; while Tremont Temple, Boston, Grace Temple, Philadelphia and the Bethany Presbyterian of the same city are equal in size. Rev. F. H. Divine, of New York, assisted in the campaign.

WISCONSIN

MANY CHURCHES ARE PLANNING for evangelism between now and Easter. Pastor Holden, of Antigo, will soon baptize a number of people, who have made decision in regular church services. Pastor Schroeder, of Raymond, spoke to his Juniors recently and sixteen confessed Jesus. Rev. Harold Olson is rejoicing over ten decisions at Cady Creek. Pastor H. D. Riggs of Warrens, is organizing for aggressive work on his new field. Pastor Paul MacKinney, of Augusta, is baptizing frequently. Brother E. W. Palmer, of Darien, held a week-end mission acting as his own evangelist, Feb. 23-25. He will repeat this sort of a meeting with a helper before Easter.

Atlantic Coast

VERMONT

MR. FREDERICK RUFUS DICKERMAN, trustee of state convention, superintendent of the Bristol Sunday school and all round church worker, and Miss Beulah Bates, daughter of Judge and Mrs. Edward L. Bates of Bennington, were united in matrimony at the home of her parents, Feb. 22. The ceremony was performed by Rev. William G. Towart, assisted by Dr. W. A. Davison. Miss Bates after graduating from the Bennington High School attended Vassar College and later became all-round Christian worker, teaching in summer schools of religious education and serving for about five years as general secretary of the state Christian Endeavor Society. In 1920 she became educational director for Vermont Baptist State Convention, a position which she filled with ability and success. Mr. and Mrs. Dickerman will make their home in Bristol.

REV. ISAAC M. THOMPSON, pastor of the churches at Hardwick and East Hardwick, was recently assisted in a series of special meetings at Hardwick by state worker Walter F. Sturtevant. As a result the church at Hardwick has been quickened, thirteen were baptized on the last night of the services and more will follow. In May Mr. Sturtevant will assist in special services at East Hardwick.

MAINE

PRESQUE ISLE has profited by the services of Rev. Benjamin Beatty, pastor evangelist of the state convention, who has assisted pastor Ranger in a three weeks' series of meetings. Seven persons were baptized and others are to follow. The annual meeting showed a satisfactory situation in financial affairs.

HOWLAND: Evangelists Harry and Ruth Taylor have just completed a campaign in

If Some One Should Ask You About a Will

And When You Make Your Own

The Corporate Names of Our Societies are:

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D. D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Katharine S. Westfall, Executive Secretary, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D. D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, F. W. Padelford, D. D., Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any Secretary will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent. a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent. a year, interest payable semi-annually.

Samples of these SINGLE and DOUBLE CONTRACTS will be sent to you on request.

which over twenty-five adults have taken a stand for Christ. Rev. L. A. Farrer is pastor.

MILLINOCKET: This church, Rev. R. W. Cooper, pastor, pledges \$1,200 for the year for the New World Movement, \$2,600 for current expenses and \$3,600 for the enlargement of the church building. There are 290 weekly pledges. Several new members were recently received at the largest communion in the history of the church.

CALAIS SECOND: The Sunday school has averaged 223 for the last month. At a recent rally, delegations from Milltown, Princeton and St. Stephen, New Brunswick were present with addresses by Secy. Henderson and Revs. Grant, Brown and Goucher. Feb. 19, four young women were baptized. Pastor Boardman is encouraged with prospect of further progress in the work.

BRUNSWICK: The outcome of the evangelistic services under Mr. Rees brings new strength to the church. Nine have been received for baptism and Pastor H. H. Bishop is conducting an instruction class from which will come many for baptism at Easter.

NEW YORK

MAIN STREET CHURCH, BINGHAMTON, is taking on new life under the leadership of Rev. Robt. B. Pattison. Eleven of the young people are in colleges and schools of higher education.

DR. SLY of the Publication Society has been rendering fine assistance in stewardship and tithing through Cattaraugus Association and reports that from the ten churches which he visited, 130 new tithers were enrolled.

REV. JOHN R. RILEY, pastor of Arcade church, reports thirty-two new tithers in his church.

MR. BENJAMIN STARR representing the department of stewardship is now having more calls from churches to aid in organizing Tithers' Leagues than it is possible for him to meet.

THE FORTY ASSOCIATIONS of the state have been organized for an aggressive and continuous campaign from Feb. 26—April 30 to secure the 100 per cent payments due on pledges at that time, also to meet their share of the \$7,000,000 deficit.

THE THREE HUNDRED AND ELEVENTH MEETING of the Baptist Social Union was held Thursday evening, March 9, at Hotel Astor, New York City, with a reception at 6:00 and dinner at 6:30. Baptist philanthropies were featured. A. R. Petty, was speaker of the evening, his subject being "Ruling our Gold by the Golden Rule."

FOLLOWING THE VISIT of Judge Freeman and Mr. A. M. Harris to some of the cities, the laymen will organize into an aggressive laymen's movement to cooperate in the campaign.

EASTERN PENNSYLVANIA

JAN. 1, TEN RECEIVED the hand of fellowship at the morning service of Central Church, Steelton and eighteen were baptized in the evening. This was an increase of 25 per cent in membership of church and was accomplished by the earnest work of Pastor J. P. Currin and his people without special meetings. Prayer-meeting attendance has doubled and that of the Bible school increased 60 per cent.

MEMORIAL CHURCH, READING, has secured Rev. Albert C. Cheetham, a student at

Crozer Seminary, as acting pastor for four months, beginning Feb. 1.

REV. NORMAN L. SMITH has accepted the pastorate of the Lower Dublin Church.

WESTERN PENNSYLVANIA

EVANGELIST A. W. MILLER's two meetings in the Pittsburgh district resulted in professions equal to 25 per cent of the membership involved in one case, and about 40 per cent gain in the other. Half a dozen or so pastors or boards have sought his services in that section, but he was booked up most of his time for return engagements at Washington, Kokomo and Bedford, Ind. Early this year he will be with the Methodists at New-castle, Pa.

INTEREST IS GOOD AT FIRST CHURCH, REYNOLDSVILLE, and devotion is manifest. Sunday school has trebled during the past four months, going from 143 to 461. Sunday night was the first night of a union evangelistic campaign. The crowd could not be accommodated in the Baptist church so was disbanded to go to the large Methodist church where J. S. Brownlee, pastor of First church, preached to an audience of 1200. Great results are expected from these meetings. First church has just finished its basement and reports it "the nicest basement in town."

WANT ADS

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HELP RUSSIA

Millions of men, women and children are starving to death in the interior of Russia. You have been reading reports that they are eating leaves, grass, roots, bark of trees, animals never before considered fit for food—everything imaginable in their dire extremity.

The present famine in Russia has well been described as one of the most terrible calamities the world has ever known.

Immediate help is necessary. A delay of a week or even a day may cost many lives. The Foreign Mission Society is prepared to receive contributions for relief in Russia. Funds will be expended through and with the approval of the American Relief Administration, Herbert Hoover, Chairman.

A Gift of Ten Dollars Will Send

49 pounds of flour
25 pounds of rice
20 pound cans of milk
10 pounds of sugar
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3 pounds of tea

Total 117 pounds of food for \$10

Larger gifts will make available correspondingly larger quantities of food.

Send all contributions designated "Russian Relief" either to your State Promotion Director, or to

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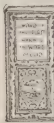
American Baptist Foreign Mission Society

We sent Russians clothing in November; we must now send them food

Pacific Coast

OREGON

AT THE ANNUAL MEETING of First Church, Albany, the clerk reported thirty persons baptized and four added by experience. No special meetings were held. Thirteen were received by letter. The present resident membership is 317; non-resident, 122. The roll needs revision to be a truthful statement of membership. The Sunday-school enrolment is 234, plus fifteen in the home department and thirty-four in the cradle roll. The school raised for its expenses \$361, for missions, \$421. About 200 children were reached by the church vacation Bible school at a cost of \$164. The school continued for four weeks and Mrs. H. L. Stenberg was superintendent as last year. A score of pupils from the Sunday school were added to Christ and the church last year. The treasurer reported the past year the best in the history of the church. More than \$9,701



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had been disbursed for all purposes, of which sum \$3,185 was for missions. A Tithers' Conference, conducted by Dr. and Mrs. A. T. Robinson has borne fruit in the increase of the Tithers' Roll from seventeen to seventy-five. A Tithers' League has since been organized.

NORTHERN CALIFORNIA

FIRST CHURCH, OAKLAND, Rev. John Snape, pastor, held a special evangelistic campaign, the pastor assisted by local pastors and Dr. W. H. P. Faunce conducting it the first week, the pastor himself preaching the second week, and Dr. Cortland Meyers the third. On Sunday, Feb. 19, 136 persons signed cards indicating their acceptance of Christ, or their intention of uniting with the church by experience or letter. Fifty others came forward earlier in the week. Dr. Meyers addressed the Baptist Ministers' Conference of the San Francisco Bay region on Feb. 12 on "The Pastor His Own Evangelist."

REV. ARTHUR V. WILEY has been appointed convention evangelist and is taking up his work in an encouraging manner.

REV. J. S. R. LEITE has been appointed special Portuguese worker. He will divide his time between the San Francisco Bay district and the convention field at large.

Children's Week Apr. 30-May 7

"What is your home building into the character of your children?" "What is the effect of your churches' teaching on the religious life of its children?"

These two questions will be seriously considered in every Baptist church during Children's Week if the program provided is carried out. This program has "talking points" for two addresses. It was prepared by Miss Meme Brockway, director of children's work, and may be secured free of cost from Miss Brockway, the American Baptist Publication Society or from any state director of religious education.

HYMNALS FOR A NEEDY CHURCH

THE FIRST CHURCH, POUGHKEEPSIE, N. Y., has about 200 copies of The Bap-

tist Hymnal in reasonably good condition. It will be a pleasure to the church to ship them to some needy mission, school or church. It would rather send them to some place long on opportunity and short on funds. The receiver would be expected to pay transportation charges. Address Rev. Clarence H. Frank, 266 Mill St., Poughkeepsie, N. Y.

"God's Minute"

By HELEN BARRETT MONTGOMERY

"It is not on bread alone that man is to live, but on every word that comes from the mouth of God," said Jesus. No profounder words were ever uttered. Man's life is not in material, but in spiritual things; without spiritual food he starves not less surely, if less obviously, than when he is denied material food.

"The longest bread line in the world is the line of the hungry heart." Yes, and the hungriest heart is the one that is starving for God, though he know it not. It cannot be doubted but that the neglect of family worship and private devotion lies at the bottom of much of the world's ill health, material as well as spiritual. To be in good health, to have social and personal well-being, we must return to God. We must feed our souls daily on the Bread of Life.

A recognition of this fact is multiplying the helps of devotion. It would seem that out of the multitude of books published there might be found that suited to every need. This thought was impressed vividly upon me as I stood in a great bookstore looking over a table running over with devotional books—a table, too, that did not lack its purchasers. With the thought of helping some of the readers of THE BAPTIST to find the helpful book, and with the hope that some might be stimulated to resolve that no day should be without its morsel of food for the soul, I am writing this brief review.

I. There is the question of morning or evening prayers. The family altar must be re-established. For the trained and the poorly trained, for those unaccustomed to the sound of their own voice in prayer, there is no better beginning than to buy one of these books and to use it faithfully for a year. For the man who must make a run to catch the seven o'clock train, one of the very tiny books of prayer or Bible reading may be as much as he can take. If it is, and the book is used reverently, the morning thought may well give a keynote to the day.

There is "Yet Another Day," "The Daily Altar" and "My Daily Prayer," three books by Jowett, and "My Daily Prayer" by F. B. Meyer (Revell), 50 cents, each. They each have 365 prayers. Take this little prayer as a sample:

May 22—"My Father help me to grow in knowledge of Thee, through Jesus Christ. May I see new beauties in him while I go about my common work! May I catch new glimpses of him in my ordinary tasks."

Each prayer seems sweeter and stronger and more helpful than the last. The time spent in reading them is no longer than that consumed in saying the blessing.

For those who can give a bit more time, there is "God's Minute," (Vir Publishing Company of Philadelphia, 60 cents). In this we have a brief selection from the Scripture and a prayer written by some eminent clergyman. Among the writers of prayer we note Doctors Abernethy, Bitting, Bustard, Clifford, Grandall, Elmore, Foslidge, Gilkey, Gifford, Henson, Hunt, Mac-

4000

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Maine	112
Massachusetts	293
Michigan	132
Minnesota	46
Missouri	59
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Nebraska	68
Nevada	2
New Hampshire	46
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Arthur, Shailer Mathews, Padelford, Rauschenbusch, White, Mr. Coleman, Russell Conwell, and other Baptist brethren. This book can be heartily recommended to those who will devote one minute daily to family worship.

"Every Morning," Cluett, (Association Press, \$1.50). This contains a Scripture reading and a prayer arranged for each day of the week for thirteen weeks. It is intended to be used in family prayer. The Bible incidents and topics chosen are well selected. A manly, straightforward book. But there are those who can give more time—perhaps even three minutes. For them, too, there is provided convenient food. Take, for example, "A Book of Family Worship," edited by W. Robertson Nicoll (Doran, \$1.75). The book of selections from the Bible covers the Bible in course, the selections for each day being chosen from the Pentateuch, the Historical Books, through II Samuel, the Psalms, the Prophets, the Gospel of Luke and the Epistles. The selections are well chosen, brief, interesting, significant. Each prayer follows in general the topic of the Bible portion. They are simple, direct, vital, the expression of personal need and real aspiration. One who chooses this book will have a guide during the year through the Bible, and will be led in true worship.

Another admirable book is "Morning Prayers for Home Worship," George Skene, (Abingdon Press, \$1.75). The selections are about as long as in the preceding. Most of them can be read in one minute. They are not, however, taken in course, but are chosen from the Old and New Testaments by no system that is apparent. The purpose seems to be to bring together some of the most beautiful and wonderful passages from the Bible, without other thought than their helpfulness. Each selection is followed by two verses of a familiar hymn and then by a prayer. The theme of Bible portion, hymn and prayer, is the same. For a family who can give at least five minutes daily, this is an admirable selection. The prayers are personal and reverent.

Some may desire only the Bible portions, preferring to follow this by extempore prayer. For such, "Bible Selections for Daily Devotions," Sylvanus Stall, (Vir Publishing Co., Philadelphia, \$1.50), would be splendid. This consists of passages chosen from the Bible in course. Every book in the Bible is represented. Each portion takes from three to five minutes to read aloud. This book is well adapted for use in leading chapel exercises in schools; for those who wish, in their private devotions to get a clear view of the whole Bible, or for family prayers.

A book following a somewhat unique plan is "The Daily Altar" by H. L. Willet and C. C. Morrison (Revell Company, \$1.50). In this book each day has a theme about which are grouped an exposition of the theme, a prayer, a stanza of a poem, and a verse of Scripture. The themes are arresting and beautiful; the selections of poetry well chosen, and the brief verse of Scripture and prayer supremely fitting. Themes, taken at random are "The Way to God," "A Steadfast Heart," "The Sunrise of Hope," "Troubles that Do not Come," "The Upward Climb," "The Unchanging God," "Workers and Seers," "With Uplifted Face," and some 357 others equally good. No selection in this book takes more than two minutes; many only one.

"Daily Manna," Lawson (Doran, \$1.50) is a somewhat similar book, in that there is a daily theme. In this book, however, the same theme runs through from two to

four days. This book has no prayers and so is specially adapted to those who always choose extempore and personal expression in prayer. Each day has two quotations from the Scripture and a stanza of a familiar hymn. The hymn is chosen because it has the same theme as the Scripture portion. It would take not two minutes to read the portion and sing the verse of the hymn. This book is to be highly recommended for private devotional use.

II. There is the question of private devotions. Here there is an embarrassment of riches. All that I have mentioned can be used for personal devotions. To mention only a few others:

There is "Consolation and Comfort" by J. E. (Stokes, New York), an exquisite little book of the choicest selections, not divided off into days. A wise hand has made these selections; a tender heart has brought them together.

"Daily Food," (Crowell, New York) has gone through numberless editions and is today as blessed as when it was first published.

"Daily Strength for Daily Needs," Tilton (Little, Brown & Co., Boston, 50 cents) is another old favorite. A friend who has used this book for years says that God seems to choose the passage just for her need, as she has proved day after day.

"My Daily Meditation," Jowett (Revell & Co., \$1.00). This book has already gone through eight editions. No better spiritual guide and friend can be found than Jowett, to open the riches of the Scripture. Each day has a text, and on that text a meditation by Dr. Jowett.

"On the Bridge," Ballard (Doran, \$1.25)

Educational Highways

(Continued from page 174)

we face. Surely it needs frequent and general discussion by those who have had most experience with it.

Surely, also, the day has passed when the sole function of the denominational college is to conduct a few classes upon its campus, classes much like those conducted on the campus of any other college. The great currents of denominational and religious thought should flow naturally through the college, to inspire the students and tie them effectively to the program. They should flow through the college to the churches so that the college may function vitally in the life of the denomination.

My own experience in this field is too limited to allow me to think I could suggest how our colleges might be placed upon our denominational highway. Perhaps my limited experience has exaggerated the problem. I merely wish to raise the question whether, if other college men feel the same way, it might not be well at the next meeting of the Northern Baptist Convention to call a meeting of representatives of our colleges, together with representatives of other denominational interests, to discuss the question of a more vital relation of service between the colleges and the denomination. Such a meeting might lead to a permanent organization to discuss and develop our entire program of religious education.



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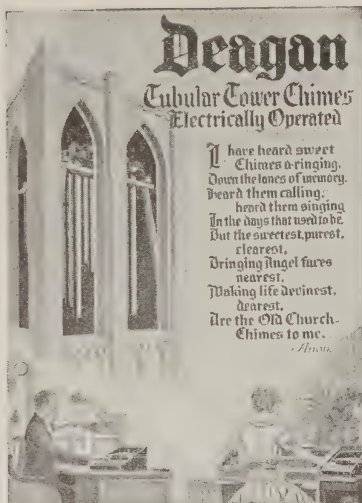
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"Leaves of Life," Steinmets (Abingdon Press, \$1.00) is another day book of inspiration. Each day opens with a list of those who were born on that day. Then follow exquisite quotations, a Bible verse and a brief, significant prayer.

"Courage and Consolation," C. M. Stevens (Cupples & Leon Co., New York, \$1.00). This book is arranged, a topic for every day. Two key words are given on each page and arranged in an index so that one may quickly find the help needed. A Scripture quotation is followed by quotations of prose and verse taken from diverse sources.

These are but a few of the wealth of books available. Choose one. Live with it. Commit choice passages to memory; and you will grow in grace and in insight.

Letter From Vienna

(Continued from page 173)

boring states of Hungary and Bavaria where the Bolsheviks and monarchists fought with one another by turns for supremacy. This spirit on the part of the Viennese has secured for them the goodwill of the whole world. From all parts of the globe helping hands were stretched out to us. In all our misery we have experienced much love. Even though we know that the Austrian problem cannot be solved by private charity, but only in conjunction with that of the whole of central and eastern Europe, yet we are grateful to our brothers in America for every gift and every token of affection which they bestow on us. This is not a question of "helping the Austrian State" but of relieving certain individuals, and this we have been well able to do, thanks to the gifts of our American brothers and sisters. Of this, more in the next letter. I take this opportunity of expressing to all our friends on the other side of the water our heartiest thanks!

School for Negro Workers

(Continued from page 182)

ber 1 with the expectation that the school will be opened in the fall.

The school is to provide special training for young men and women who wish to devote themselves to service in our churches as directors of religious education, kindergartners, nurses and workers with boys in Christian Centers. There will be provided also courses in theology and pastoral training for those looking to the regular ministry and institutes for men already in service.

This school will meet a most serious need. With the coming of hundreds of thousands from the south many of our northern communities have come to present a most perplexing problem, and with almost no adequately trained leadership of this type of "second line officers." It is almost impossible, certainly it is not expedient, for these aspiring young men and young women to go south for their train-

ing. The demand which has been raised on every side for trained workers has been so imperative that this school is being projected as an answer to it. It is the thought of the promoters that the school shall be a junior school and not a substitute for such higher education as may be desired by those whose attainments will enable them to take a full college or standard seminary course.

The enthusiasm and good sound judgment displayed at the conference was most heartening to those who are familiar with all the difficulties which confronted the leaders responsible for bringing about this happy consummation.

Now for a good faculty—the choicest young men and young women; as for students—full cooperation—full confidence and earnest prayer for a rich endowment of spiritual grace and power to make this undertaking all that it may be!

Signed: MRS. KATHERINE S. WESTFALL,
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"It Is to Laugh"

Mother and small daughter walking on the boulevard see young lady with unbuckled galoshes flapping in the breeze. Little daughter says, "Mamma, is that one of those bootleggers that papa talks about?"—*Chicago Tribune.*

He—"And why do you think I am a poor judge of human nature?"

She—"Because you have such a good opinion of yourself."—*New York Globe.*

"Some families," said Uncle Eben, "would be a whole lot happier if dey didn't keep tryin' to put too much jazz in 'Home, Sweet Home.'"—*Washington Star.*

DOCTOR (to patient)—"It's nothing to worry about—just a little boil on the back of the neck. But you must keep your eye on it."—*The American Legion Weekly.*

Bill Planer, the village carpenter, had given so generously of his time and services in building the little memorial church, that it was decided to allow him to speak at the dedication exercises. Bill hated to do it, but he also hated to offend his friends, so he made a try.

"Ladies and gentlemen," he stammered. "I realize I am a good deal better fitted for the scaffold than for public speaking."

Then, amid roars of laughter, he sat down.—*American Legion Weekly.*

The man had just informed the Pullman agent that he wanted a Pullman berth.

"Upper or lower?" asked the agent.

"What's the difference?" asked the man.

"A difference of fifty cents in this case," replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher the lower. Most people don't like the upper, although it is lower on account of it being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower."

But the poor man had fainted!—*The Epworth Herald.*

OUR MUSIC CORNER

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ENUNCIATION

Given a natural voice, a cultivated quality of tone production, and a well-developed sense of expression, the greatest fault of the greatest number of singers is poor and slipshod enunciation. There are scores of teachers who specialize in tone production and the art of expression, who would seem to regard these as the *ne plus ultra* of a singer's path to success.

Very few of the greatest singers can be admired for their enunciation. Singing in French, Italian or some other foreign tongue, they gain a high plane of tone quality with less effort than is required with the terrible incongruities of the English language. Of course the truth of the fact cannot be denied, that one can enjoy a fine rendition of any one of the great arias in some other language, but how much more enjoyable to hear a beautiful melody sung in perfectly enunciated English? Who can listen to John McCormick and fail to respond to the thrill of artistic interpretation coupled with perfect enunciation? The great war has given us the slogan "America First" and so why not make the extra effort needed to master the manifold intricacies of the English singing language?

The quickest and most satisfactory way would seem to be an exaggerated practice of vowels and consonants. As an example take the first line of a widely sung song, "Night Has a Thousand Eyes." The method of practice by the pupil to secure the best enunciated result would be an exaggeration, for example:

"Nah-eet has er thah-oo-sand ah-ees."

Practice along these lines would tend to make the finished rendition far more understandable, and with a finished tone production would be 100 per cent more creditable and satisfactory.

Take a line with a series of recurring consonants from West's "Seedtime and Harvest":

"And cold and heat, and summer and winter,

And day and night, shall not cease."

This would make a good exercise and would well repay any amount of time spent on slow and deliberate exaggeration of these final consonants.

Instead of the habit of carelessness and slipshodness, let us try to cultivate the habit of exaggeration and the reward would be an all-round gain by adding to a possible excellent tone production, and artistic expression, that snow-white cap on the peak of success, enunciation.—Ernest H. Sheppard in *The Musical Review*.

MUSIC REVIEW

From J. Fischer & Bro., New York, N. Y.

The Guarded River.....	Dunn (\$5.50)
The Truant Nymph.....	Dunn (\$5.50)
Wind Dance.....	Dunn (\$5.50)
Dusk Bound.....	Dunn (\$4.50)
The Seeker.....	Dunn (\$5.50)
Bewitched.....	Dunn (\$5.50)
Flame Dance.....	Dunn (\$6.00)

Somewhat foreign to the usual fare reviewed on this weekly page are the above attractive numbers for piano. While their presence on this page may be unjustifiable in face of the fact that the primary purpose of "Our Music Corner" is

to select and give publicity to music destined for use in church, and in every way possible to suggest material which will aid in the movement for devotional music of a better type, still I do not feel that "home-music" is out of place here. These interesting piano numbers certainly come under that head. Whatever improves the musical taste of the home will raise the standard in the church, and vice versa. When we can displace the all-too familiar stack of "jazz" and other cheap popular music from the family piano, and substitute for it well-written—which does not mean dull—intrinsically worth-while music we shall be spared much of the sentimental doggerel which now passes for church music and so debases the musical standards of our services. Such music as the series listed above will do much to aid in the interest in good music. The technical demands are perhaps a little too severe for the average player, though they are not at all exacting. Any piano pupil of fair training who has passed the elementary stage will find no insuperable difficulties to be conquered. In fact they will prove to be invaluable teaching numbers for the piano-player of the third and fourth grades. They are poetic in spirit, melodic in nature, perhaps a trifle modest in their harmonic schemes, but none the less good, honest music of sense and sentiment. Additional interest is given by the poetic motto printed at the head of each piece; thereby providing a ready-made clue to the meaning of each.

From the H. W. Gray Co., New York, N. Y.

Souvenir Rocco.....	Lester (\$75)
The Ebon Lute.....	Lester (\$75)
In a Cloister Garden.....	Lester (\$75)

Three new organ issues, medium in difficulty, adapted to either large or small organs—not depending for the musical effect upon the more outre accessories found only in the most ambitious organs. The first named is best suited for use as a postlude—the registration calls for some good flute stops, and a promptly speaking action. The second number is a tone-poem poetic and melodic; a transcription in terms of tone of a translation of a beautiful poem by Bierbaum. The suggested registration offers a splendid scheme for contrasted tone colors. Of the last title, the February issue of *"The New Music Review"* says:

"William Lester is probably better known for his choral writings than for his organ music; but he is, we believe, an organist, and his organ music is always written with a sure knowledge of the capabilities of the instrument and a discriminating perception of its powers and shortcomings. All of his music, in whatever form, is delightfully spontaneous, and his power of melodic invention is little short of amazing. This charming idyl, "In a Cloister Garden," begins very simply with a rhythmic accompaniment in pedals and choir manual, over which the Oboe sings a plaintive melody. As the music increases in intensity other stops are added and the great manual is used in the development. New themes are used in the contrasting middle section, which develops rather unexpectedly "molto maestoso e pomposo" to full organ, returning abruptly to the original registration. There are recapitulations of both main themes."

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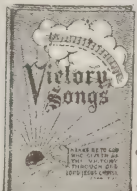
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on Page 176

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March 18, 1922

Number 7

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FIRST Things FIRST

—and that means Evangelism

SINCE the beginning of the missionary enterprise, evangelism has taken precedence over all other forms of activity. Every foreign missionary, regardless of his increasingly manifold duties, must be primarily an evangelist. His chief aim is to win men to personal allegiance to Jesus Christ. With that high objective in mind, the Boards of Managers of the American Baptist Foreign Mission Society and of the Woman's American Baptist Foreign Mission Society never knowingly appoint candidates for service abroad who fail to give evidence of a genuine evangelistic zeal.

This emphasis on the supreme objective accounts for the encouraging evangelistic success of the missionaries. On the ten mission fields now maintained by Northern Baptists, there are at present 1,853 churches, enrolling 201,655 members, of which 925 or 50 per cent are entirely self-supporting.

Home Secretary P. H. J. Lerrigo, M. D., recently returned from a visit to the Belgian Congo Mission, where he witnessed a wonderful evangelistic ingathering in the very heart of the Dark Continent. Standing on the shore of a little lake, surrounded by hills covered with the primeval African forest, Dr. Lerrigo saw 380 converts baptized on their profession of faith. The following extract is taken from his report:

On Sunday morning the services commenced at six o'clock when a great group of the people repaired to the bottom of the hill for an early morning baptismal service. Rev. Thomas Moody had done his best to limit the number, desiring to be quite certain that each should have given good proof of conversion before being taken into the church. The native pastors kept bringing their lists until the number far exceeded Mr. Moody's previous supposition. "You must cut the lists down," he said, and pointed out the danger of taking unconverted people into the church. The pastors assured him, however, that all these people had been under the influence of the Gospel for five years; had received special instruction for three months; had been carefully examined by the deacons and the churches; had been living true lives and had been contributing regularly to the work of God. Name after name was added until there were 380 who were baptized at that early morning service. The leaders assured us that in every one of the churches they were keeping back twice the number accepted.

This baptismal scene is only one impressive evidence of a great movement toward Christ which gathers increasing momentum from year to year on all our mission fields.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The General Board of Promotion of the Northern Baptist Convention
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The Baptist

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“Did You Really Burn Out?”

Scores of letters have come from friends from all parts of the country expressing sympathy or congratulations on our “fire.” “Did you really burn out?” We did. “Were you insured?” Our worldly goods were. “Was your library a loss?” Not much. Our good friend, O. J. Price, executive secretary of the federation of churches in Rochester, N. Y. writes a word of comfort: “It would be a good thing for most of the ministers of the country if their libraries burned every few years.” It would at least be a good thing for the book publishers.

Killam's Kollum

March 19-26

Who? Our Baptist Young People. What? Make a drive for 4,000 new annual subscriptions to THE BAPTIST. Why? They have from the beginning of the paper had more recognition than has ever been given in a denominational newspaper. They now have two full pages each week devoted to their work. When? March 19-26. Pastors will be glad to encourage and help their young folks in this worth-while task.

Make Your Own Classification

A subscriber sends us the following: “I am sending a list corrected by my son, of the names of the six grades into which the Harvard students are divided in their rank-lists, as interpreted by the Radcliffe girls. 1, High-brow; 2, Low High-Brow; 3, High Low-brow; 4, Low-brow; 5, Carved Ivory; 6, Solid Bone.” We are greatly encouraged to find that this classification is not one of our “distinctive” principles. Let each man make his own classification and then turn to the pages of THE BAPTIST and he will find something to meet his needs. P. S. This Kollum is made especially for “1” and “2.” Kind readers, you now know where we classify you.

A Good Name

What's in a name? Much in every way. Names have a way of setting folks off into families, tribes and nations. “Protestant,” “Catholic,” at once suggest two great bodies in the Christian church. Other names separate us into denominations and within the denominations still others divide us into factions. We are more glad than ever before that our denominational newspaper bears the good old name “Baptist,” given to our fathers in derision. To us THE BAPTIST sounds better than the “Fundamentalist Herald,” or the “Evangelical Journal,” or the “Liberal Scream,” or the “Ultra-Conservative Wail.” THE BAPTIST can and does serve all groups. THE BAPTIST believes that the time is at hand when the rank and file in our churches will frown upon those movements among us which hyphenate us. The term “Baptist” has marked us as lovers of religious freedom and at the same time the champions of an evangelical religion.

Fresh from the Field

Rev. J. C. Dent, Superintendent of the Northern District of the Illinois Baptist State Convention, has tendered his resignation to the Board, requesting the same to take effect March 15th. Mr. Dent has been connected with the Illinois Convention for two and one-half years and has rendered invaluable service. He has won the people to him and leaves a large circle of friends and admirers. Dr. Dent plans on returning to the pastorate which he feels is his field of labor.

Dr. Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, is spending some months in the study of mission work in India and Persia. His report of conditions in lands where political and social unrest is so acute will be heard with appreciation upon his return to America.

"The whole aim of our mission in every department" writes missionary E. E. Burket of Changning, China, "is of course evangelistic. A new outstation recently opened had about thirty inquirers, thirteen of whom were baptized. This small group has rented a new and larger place for the chapel and is making quite extensive repairs entirely upon their own initiative and largely at their own expense. The largest outstanding finished a new chapel at the beginning of the year. A notable feature of the work has been the success of a campaign for family prayers. Repairs and improvements have been made at four other chapels. We want the people to take pride in the chapels and feel that they are really the sanctuaries of the Lord. At one of the outposts where the work has been somewhat discouraging twelve were baptized."

Indianapolis Baptists have completed their organization for handling the Northern Baptist Convention which is to meet in their city June 14-20. The organization consists of eighteen committees, each having from three to a dozen or more members. The general chairman of the organization is Woods A. Caperton, sales manager for one of the largest pharmaceutical manufacturing concerns in the country. C. S. Dearborn is vice-chairman, Henry Eitel, treasurer, and Rev. F. A. Hayward, Occidental Building, executive secretary.

From the long stretches of the American Reservation comes a plea from Miss Eva Fewel and Miss Grace Hyatt, missionaries among the Plute Indians. "We are greatly in need of patch work," they write. "It should be cut in squares or post card size, though we want these pieces so badly that we will be grateful for any material—cut or uncut. We have had to shorten the time allowed for sewing because of the lack of supplies, and our present material will not last more than two or three more weeks." The Home Mission Society has recently granted the state worker, Mr. Scott, money with which to build a meeting house for the town Indians of Fallon and this means that Indian needs will increase rather than decrease as time goes on. The sewing meetings offer a splendid opportunity for the missionaries to tell the Indian women "the old, old story of Jesus and His love," and many a convert is won as she bends over the needle. Other needs expressed by the missionaries include rags for rugs, old clothing, shoes of all sizes, and baby

clothes. All packages should be sent to the Plute Indian Mission, Fallon, Nevada.

Dr. David C. Gilmore, soon to return to his work in Judson College, Rangoon, after a year at home, has just been advised of the honor conferred upon him by the British Government in voting him the Kaisari-Hind (Emperor of India) Gold Medal. This is given Dr. Gilmore in recognition of the service he has rendered in the field of education in India, and is the highest award the government bestows upon any person not a British subject. The medal will be formally presented at the Durbar in August.

Is a College Education Worth While?

DISTINGUISHED MEN of America—with **NO SCHOOLING** of 5,000,000—**31** attained distinction; with **HIGH SCHOOL EDUCATION** of 2,000,000—**1245** attained distinction; with **COLLEGE EDUCATION** of 1,000,000—**5768** attained distinction.

The man with no schooling has one chance in 150,000 of performing distinguished service; with high-school education, 87 times the chance; with college education, 800 times the chance.

What is your chance?

Less than 1 per cent of American men are college graduates, yet this 1 per cent has furnished:

55 per cent of our presidents
36 per cent of the members of congress
47 per cent of the speakers of the House
54 per cent of the vice-presidents
62 per cent of the secretaries of state
50 per cent of the secretaries of the treasury
67 per cent of the attorneys general
69 per cent of the justices of the Supreme Court

Though comparatively few went to college at that time, 50 per cent of the men composing the constitutional convention were college bred.

The American Baptist Foreign Mission Society has just received announcement of the death, at his home at Neurruppin, Germany, on Feb. 9, 1922, of the Rev. Karl Mascher, Director of the Baptist Foreign Mission Society of Germany. Dr. Mascher was one of the most useful of all the German Baptists and was highly esteemed by his brethren in many countries. He was a delegate to the World Baptist Conference in London in July, 1920, in which he took a very active part, and he was looking forward with great anticipation to the meeting of the World Baptist Alliance in Stockholm in 1923 as an occasion for the establishment of a larger fellowship among the Baptists of the world. He leaves a wife and several children.

Frank G. Sayers, pastor at Freeport, Ill., is making a series of evangelistic endeavors advertised as "Evangelism without an Evangelist." Special effort will be made each Sunday night for ten weeks to win two hundred whose names have been placed upon a prayer list. A series of special weekly suppers have been arranged when short talks are given by the men and women of the church on "What I

think of the Christian Life." The pastor closes with a brief address and appeal while still seated around the table.

The Tremont Temple Church, Boston, has called to its pastorate Dr. J. C. Massee of the Baptist Temple, Brooklyn, New York. It is expected that Dr. Massee will accept the call.

Foreign Secretary Robbins reached Assam in time to attend the annual mission conference. He found that the reports from all the fields were most encouraging. Tura reported 634 baptisms last year in the Garo Hills. The complete reports for this year had not been received, but five of the nineteen churches had already reported 300 baptisms. The total will probably be much larger than last year, thus making this a banner year in the Garo Hills. Impur reported from the Naga Hills 600 baptisms. Rev. O. L. Swanson had been caring for three other fields in addition to his own work at Golaghat, but he reported 250 baptisms from that field and 154 men at the Annual Bible Conference. Everyone was convinced that if the Foreign Mission Society could have the men to properly man the fields, there would be a great ingathering in the Assam Mission.

Norton J. Hilton, pastor at Minonk, Ill., has been invited to become superintendent in the Southern District, and on Sunday, March 5, presented his resignation to take effect April 1. Dr. Hilton, having been a pastor in the Alton Association takes up the work familiar with the situation in that section of the state. He will make his home at Alton.

Twenty-one Chicago pastors met for lunch in appreciation of the work of Rev. L. J. Velte, retiring secretary of the Chicago Ministers' Association. Rev. M. P. Boynton, Rev. C. T. Holman, Rev. H. C. Rowlands, Rev. R. N. McDonald, Rev. Smith T. Ford and Rev. A. H. Gage spoke of the good work of Mr. Velte as a brother pastor, as secretary of the ministers' association and as pastor of the Tabernacle Baptist Church. All congratulated him upon his opportunity in the Merriam Park Baptist Church of St. Paul.

The bulletin of the **Pittsburgh Association** has discovered a lost article of faith which it believes is too good to lose. We quote: "The fathers eighty years ago had an article of faith much more vital than some that are now being considered. An ancient record book of one of the noble old churches in the Genesee Valley came into my hands the other day. It began with 'Articles of the Mt. Morris Baptist Church adopted May 20, 1837.' Article 15 reads: 'We believe the charges of the church should be borne by equality according to the substance and ability of each member.' The records of another church not far away show the appointment of an Averaging Committee as the regular thing. This committee was to form an estimate of the property of each member of the church and assess a tax frankly so called, on each. If those taxes were not paid, church labor was taken up with the delinquent and pursued, if necessary, for years. In one case the tax was only a dollar, but the laboring committee was continued for four years. The matter was finally settled by the brother convincing the church that it should have been only 50 cents, which he was ready to pay. Why would not such an article of faith and such an averaging committee be a good procedure for any church to follow? Is not 'the faith of the fathers' precious?"



The Baptist



Who Is off the Job?

Who is off the job? Any one? Here is the statement of the case: We adopted a great program at Denver with a great deal of enthusiasm and high hope. We made an intensive campaign, and are now engaged in a continuation campaign to realize the objective. It is true that it was the largest undertaking in proportion to numbers that any major denomination had ever projected. It is true that we have accomplished what a few years ago, would have been considered an amazing achievement. It is true that for the last reported year we were third from the front in a list of seventeen denominations, and first among the larger bodies, in per capita gifts for our missionary and educational work. It is also true that we have pledged ourselves for only approximately 50 per cent of the amount set as our goal.

Did we undertake too much? Some have said so. It was a long stride ahead of any previous effort. But it can hardly be shown that we attempted too much. Indeed it is declared by some of our thoughtful and well-informed brethren, that one-fourth of the tithe of all our people would more than supply the entire amount sought within the five year period. It is quite easily within our ability. If we do not, it is not because we cannot, but because we do not.

This is a partnership task. We are fellow-workers together with God. The program is only our attempt to state our immediate task which we believe we are challenged to perform at the present hour. We are but seeking to realize the plans of our Senior Partner as he seems to us to have made them known to us.

The movement halts. Somebody appears to be off the job? Is it God? Has he lost interest? His plans and purposes are eternal. Has he changed his mind? With him is no variableness nor shadow cast by turning. Is he asleep? Behold he that keepeth Israel neither slumbers nor sleeps. Has he become weary? Hast thou not known, has thou not heard, the everlasting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary? He is a great God, but he is the God we have had all the time. His interest is the same, his purpose the same, his resources the same, his power the same. The task is his and ours. One of the partners is off the job. It is not he. Who is off the job?

Why Do You Go to Church?

This ought to be an easy question to answer. "I go to church because it is one way to acknowledge publicly my love for and allegiance to God." "I go to church because I enjoy meeting with my friends as they in song and prayer give praise to my Maker." "I go to church to refresh my soul and to find strength for living a real religious life." Probably almost every

answer will, in some way, be tied up with the thought of the public worship of God. It is public and social worship which gives purpose and value to our church going.

In public worship time and place are essential. We need a meeting place and a time for assembling ourselves together. This is not true of all worship. The true worshipper can always find God although he cannot find his way to the sacred mountain or holy city. Men meet God in the most unexpected places. You have met him in the silent night when sleep refused to come to your eyes; you have met him in the hour of great personal joy or sorrow; you have found him in the mountain while you were alone, or beside the sea. In such hours you have felt no need of costly temples, organs, choirs or preachers. When the soul of the creature finds communion with the Creator human helps are but hindrances. The man who prays to the Father in secret is not apt however to neglect the public assembly of God's people.

We see you just now clothed in your best, with Bible and hymn book, making your way to church. May we not assume that back of your training, inherited customs and gregarious instincts you have a reasonably clear and determined purpose to worship God? In carrying out this purpose there are many helps and many hindrances.

Man's spirit, chameleon like, easily takes color from his surroundings. In public worship it would be difficult to estimate the value of a beautiful building, well lighted, heated and properly ventilated. Men with cold feet are not apt to have warm hearts. Partly suffocated saints cannot properly glorify God. The air of the sanctuary certainly needs changing at least once a week. It has been said that when a congregation goes to sleep you should send someone into the pulpit to awaken the preacher. It may do just as well to send someone into the basement to arouse the janitor. In public worship reasonable comfort is a help not a hindrance.

An Episcopal clergyman in New York has been getting good results, it is reported, by the use of different colored lights. When he speaks on love he floods the room with a certain tint and when he speaks on sin he uses another. We cannot speak with authority along these lines. Of this, however, we are certain; many an hour of devotion has been marred by kaleidoscopic colors flooding the worshippers from some misplaced window, or by dazzling rays from lights which stare the congregation in the face.

You go to church to acknowledge the rightful rule of God in Christ. Your purpose is realized when you are led to take a proper attitude of mind and heart toward him; when you seek to know and to do his will. In this you will find many helps and the hindrances can be removed.

Editorial Comment

HAS YOUR CHURCH A CHURCH LIBRARY?

Any intelligent person who has ever overhauled an old-fashioned Sunday-school library has been appalled at the character of the literature on which it was thought that the youthful mind could be fed. How anybody dreamed that the boy who liked to get down behind the barn to read of the doings of Deadwood Dick could ever become interested in the orderly life of Pious Willy is beyond comprehension. Perhaps the reason for the discontinuance of such libraries wherever good public libraries exist is to be found in the awful character of the books with which they were filled.

But whatever becomes of the Sunday-school library, there was never greater need of a carefully selected church library. Such a library should contain books of devotion, books of Biblical interpretation, books dealing with the geography and archeology of the Holy Land. There should also be in it books of missionary information, and a good number of the volumes which are indispensable if the average Sunday-school teacher is to be properly trained for her work. In other words, the church library should be one that will furnish the members all the information they need regarding theological discussions, the land and the book and the art of teaching.

Another consideration must be added. The best of libraries is useless if it is not used. The church which has the books should also work out a careful system by which they should get into the hands of those who need them. People will not always seek of themselves the food they need; it must be furnished to them as to children.

By the way, has your church a church library of the right sort?

CHURCH MEMBERS IN THE UNITED STATES

Every day during the last five years an average of 2,173 persons joined the various churches of America, according to religious statistics compiled by Dr. E. O. Watson, Washington secretary of the Federal Council of the Churches of Christ in America. An average of three congregations were organized daily, and the number of men entering the ministry averaged four and one-half per day. The estimated church membership in the United States is 45,977,199, an increase of 4,070,345 over the census figures of 1916. The clear gain for 1921 was in the neighborhood of a million members. Religious bodies report 233,134 congregations manned by 200,090 ministers, a gain in five years of 5,617 congregations and 8,294 clergymen. With all the complaint about the shortage of ministers, the increase in clergy has been approximately 50 per cent more than the increase in the congregations. Comparative statistics show that in a total constituency of 95,858,096 members and adherents, there are 74,795,226 Protestants, 17,885,646 Roman Catholics, 1,220,000 Jews, 411,054 Greek and Russian Catholics, 1,646,170 Mormons. Among the Protestant communicants, there are reported 7,835,250 of the various kinds of Baptists and 7,797,991 Methodists. The Lutheran

bodies stand third with a membership of 2,466,645, and the Presbyterians fourth with 2,384,683. Practically all the major religious faiths have made a gain.

It will be noted that for the first time Baptists have passed the Methodists in membership; we are not so sure that we have yet passed them in those things which make churches a live working force. Attention also should be directed to the fact that people of Protestant affiliation in the United States vastly outnumber the adherents of the Roman Catholic Church. Moreover, when the gains of last year are considered, no man in his senses can claim that religion is not very much alive in the United States. The figures can hardly be encouraging to any stray atheist who may read them.

GET IN LINE WITH THESE

The *Los Angeles Times* in the West and the *Boston Herald* in the East have come out strongly for the Eighteenth Amendment and for the strict enforcement of the Volstead Act. There is encouragement in that. The day is coming when all self-respecting papers will have to put aside the practically lawless attitude which has marked them on this subject. The *New York Times* also recently went out of its way to commend editorially the favorable views on prohibition expressed by an English visitor, Mr. Wilson. In doing so, it said:

"Mr. Wilson is not very distant from the dividing line of accuracy when he tells those who commissioned him that prohibition is firmly founded on the wishes and the determination of a large majority of our people, that it has come to stay, and that it is not a failure except in the sense that all laws are failures—it does not command observance from everybody. The violations, he admits, are many, but he emphasizes the enormous decrease in the amount of alcohol consumed in 1921 as compared with two years ago, and he figures out how small is the allowance of liquor that the bootleggers, smugglers and moonshiners together can provide for a population as large as that of the United States."

What is the attitude of the leading paper in your town? Most newspapers are responsive to a vigorous and expressed public opinion.

MISSIONS IN THE MOVIES

Mr. P. E. Snell of California writes: "As a result of visits last year to a number of Far East mission fields, I have come to believe that if our people at home could frequently be brought face to face through concrete moving pictures with the facts and life as it is in foreign fields, they would have their interest vitalized and centralized to a far greater degree than ever before, and the giving of life and money would be greatly increased." In his opinion old-fashioned single views will never do what is needed; only the movies will answer. His plan would include the sending of competent picture experts into the various mission fields for the taking of pictures, a central distributing bureau in the United States and the equipment of our churches so that the pictures

could be shown. The initial cost might be \$300,000 and the cost of distributing operations enough to bring this to about one million. In his opinion this money could be secured, however, if the matter were approached in a businesslike and statesmanlike way. He thinks, also, that such a plan would help to make missions a man's enterprise and not one which has been largely assigned to the women.

The idea is here presented in these bare outlines for the consideration and opinions of the brethren. What do you think of it?

UNCLE JOE SAYS "ENOUGH"

The retirement of "Uncle" Joe Cannon from his seat in Congress, when his present term expires, is a matter of interest to the entire country. Joe can hardly be said to have hid his light under a bushel and everybody, except the children, knows more or less about him. He was first elected to Congress in 1873 and since that time has been re-elected in twenty-two campaigns. When he retires on March 4, 1923, he will have served forty-six years. For four terms he was Speaker of the House and ruled so well that, when he was unseated, the whole system of boss control went with him. His home is in the heart of the Lincoln country and he is one of the few men now in public life who knew Lincoln personally. However, he has now reached the age of eighty-five, and feels that he should be allowed to cavort about on his farm in Danville, Ill., for the years which may remain to him. If he points any moral to youth it is a lesson in what a man may do when he chooses for himself one aim in life and sticks to it. Although unseated twice, he always came back strong, and retired at last of his own personal will.

A ROOSEVELTIAN VIEW OF THE CHURCH

The following is in one of our exchanges attributed to Theodore Roosevelt, although it confesses itself unable to locate the passage in his writings. It is enough in the spirit, however, so that we pass it on:

"The church may not be the only place where men may profitably spend Sunday.

"Of course, it is not.

"Nevertheless it is one of the very best places.

"It has been well tried.

"It has been knocked about badly by slackers and by enemies.

"It is a target for every fellow with a chip on his shoulder or a grouch in his system.

"It is too narrow for some and too broad for others.

"All this is perfectly natural—in fact inevitable, since the church is based upon spiritual principles, which are admittedly difficult fully to understand, let alone follow.

"In spite of all this, the church is a mighty force in the nation for keeping people toned up to high levels of thinking and acting.

"It has kept the affairs of the Moral Governor before the attention of his people.

"It has been the force behind the building of homes for orphans, unfortunates, deficient, demented, and aged.

"It has always been the backer and often the starter of philanthropic enterprises.

"The church is easy to slam and hard to replace.

"Kick if you like; but you will be wiser and happier to back it."

FROM SEA TO SEA THROUGH THE JORDAN VALLEY

The dreamers are dreaming plans by which the ancient land of Palestine may be brought more directly into the stream of the world's life and progress. And one of the proposals is that a canal shall be built which shall connect the Mediterranean Sea with the Red Sea by way of the Jordan valley. The beginning would be made at Haifa, which is on the sea east of Nazareth and the canal would reach the Jordan Valley near the Sea of Galilee. Another canal would connect the southern end of the Dead Sea with the eastern arm of the Red Sea. The advantages of this as outlined are that there would be furnished a deep waterway for vessels plying between the Holy Land and Europe and Asia and that it would then be possible to reclaim vast tracts of land which at present are desert and so make agriculture possible on a much larger scale than now.

The proposal, whether it ever becomes an accomplished fact or not, is of interest because of its clear indication that Palestine is certain in the near future to come out of the stagnation which has marked it during the long reign of the Turk and support once more a population which shall be nearer commensurate with that which had its home there in the time of Christ.

NO FAVORED CLASSES

One of the chief obstacles to the impartial enforcement of the prohibition law is the attitude of well-to-do people who have been accustomed always to pander to their own appetites and who are not willing to make a sacrifice for the public good. Prohibition, they think is for the other fellow but not for them. Life in all communities is better for them when the other man is sober, but that in their opinion does not mean that they should always be sober. Such men are a stumbling block to good citizenship and to law enforcement. The *Grand Rapids Press* flays these people when it says:

"The workman who drank away his savings knows that prohibition has been his salvation. So does the employer and the prosperous average citizen. But as surely as the latter classes consider prohibition a piece of class legislation—a law to force workingmen to efficiency through sobriety while leaving loopholes for the rich man to care for his own appetite—the expected results are certain to disappear. American society is not made up of two classes—the privileged and the obedient. In the name of ordinary sportsmanship, the class which chiefly benefits from the law should see to it that it is not partially enforced. When thinking men realize the actual state of affairs they will abandon their own selfish privileges as the only way to preserve the real gains which prohibition has accomplished."

When the rich cease to think of themselves as favored aristocrats immune to the operation of laws that govern ordinary folk, this country will be a good deal better off than it is now.

Christ and Science

Jesus a teacher of conduct, not an umpire; he touched life rather than its manifestations. The scientist equally with the religionist expects a reward for his search; both walk by faith. Knowledge today is being directed to remedial and redemptive ends.

By MILTON G. EVANS

GALILEO and Baronius were friends. They were both adherents of the Catholic faith. They were both seeking truth, each in his own province of investigation. Baronius, the ecclesiastic, patiently searched for authorized documents of his church and endeavored to arrange them chronologically in order to establish the truth of what was already believed. Collection of data and desire for time order, reveal the scientific mood; the purpose discloses the dogmatic mood.

Truth As An End

His friend Galileo observed the heavenly bodies or watched the swaying chandelier; gathered his data; and attempted an arrangement in order of logic rather than in order of time. His method was scientific, like that of the historian, and his motive was scientific also, unlike that of the ecclesiastic. For the physicist sought knowledge for its own sake as another item of acquired knowledge, and not for its utility. Herein Galileo kept within the sphere of pure science. He sought truth of fact as an end, something to be known, not to be enjoyed nor to be used.

But both cared for truth. Each in varying degree could describe himself as Francis Bacon describes himself. "For myself I found that I was fitted for nothing so well as for the study of truth; as having a mind nimble and versatile enough to catch the resemblance of things (which is the chief point), and at the same time steady enough to fix and distinguish their subtler differences; as being gifted by nature with desire to seek, patience to doubt, fondness to meditate, slowness to assert, readiness to reconsider, carefulness to dispose and set in order; and as being a man that neither affects what is new nor desires what is old, and that hates every kind of imposture; so I thought my nature had a kind of familiarity and relationship with truth." Hence both Galileo and Baronius could remain friends, though living in different provinces of learning. Baronius justified the relationship by the epigram attributed to him: "The Bible was given to teach us how to go to heaven, not

to teach us how the heavens go."

Most of Baronius' fellow ecclesiastics were not so willing to surrender any territory. Like their papal master they claimed jurisdiction over men in this world and in the next, as emperors and kings were claiming sovereignty over recently discovered parts of the earth's surface. But it was the age of Hugo Grotius, scholar, diplomat and jurist. Men were beginning to think that political geography was a fact, and that individual nations had rights and privileges that others ought to respect. Likewise, the belief was arising that the whole domain of knowledge had its provinces, whose boundaries could be determined, whose laws were binding only within territorial limits, and whose interrelationships could be adjusted on terms of mutual understanding and good will. The human spirit is too rich in possibilities to have its activities controlled by a single man or by a group of men dominated by a single interest. Religion and art and science and morality claim independence each within its own province, yet acknowledge allegiance to the general human culture of which they are normal characteristics. They are rooted in a common soil of social life, and grow as differing manifestations of culture in response to desires and needs of the human soul.

Jesus' Field

It is this human spirit that Jesus touched, that it may react in experience to produce a religion and a science and an art and a morality worthy the Kingdom of God. He confined himself as strictly to this field in cultural life as he limited himself geographically to Palestine. He had no thought of invading the territory of the scientist of his day to correct his views in astronomy, or biology, or geology, or history. It is impossible to imagine him saying to his disciples: "Follow me, and I will make you zoologists, botanists, protistologists, geologists, spectroscopists, and psycho-physicists." How grotesque it would be if there should be discovered a manuscript purporting to record this saying of Jesus: "The classification of facts, the recognition of their sequence and relative

significance, is the function of science, and the habit of forming a judgment upon these facts unbiased by personal feeling, is characteristic of what may be termed the scientific frame of mind."

A Teacher of Conduct

Jesus touched life rather than its manifestations. To those that desired political guidance, he replied: "Why tempt me, ye hypocrites?" To another, wishing him to act as arbitrator in property disputes, he answered: "Man, who made me a judge or a divider over you?" He was a teacher of conduct, not an umpire to judge who was correct in opinions about the future. "Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in and shall not be able."

It may be safely assumed that if any follower had sought information from Jesus concerning the origin of the universe or the origin of life upon the earth, or the authorship of a book or the credibility of a statement in one of his nation's historical writings, he would have said in substance: "Man, who sent me to teach what you can discover if you use the powers your Father has given you? He has not jealously concealed secrets in nature and in history from his children. Seek and ye shall find. When ye have found, worship him that rewards the seeking child." For Jesus knew his mission too well to endanger his everlasting gospel by teaching what was irrelevant. He kept within the sphere of faith and of conduct. It was enough for his purpose that his Father was creator and preserver of the world, the when and how of the creation, whether an act, or a process of short or unlimited duration, was of no practical value to him. He rejoiced that God gave him his daily bread; he was not pedant enough to analyze the process, though he would have blessed any disciple that had been religious enough to write:

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the shower,
And the sun, and the Father's will."

He defined his own distinctive work in the words:

"The spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor; He hath set me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord."

His was the purpose of healing the morally diseased, inviting sinners to repentance, to give peace to burdened consciences by announcing the forgiveness of sins. Because he knew the fatherly heart of God and the Father's redemptive purpose, his invitation to all men, including scientists, is: "Come to me all ye that labor and are heavy laden, and I will give you rest. Take my yoke on you and learn of me; because I am meek and lowly in heart, and ye shall find rest for your souls." And through all the years scientists have been coming. The great majority of scientific men have been reverent and devout believers in the God and Father of our Lord Jesus Christ, and through their discoveries and inventions, have contributed to the redemptive work of Jesus in the world. Their very calling as scientists has compelled them to cultivate the virtues which Jesus required of his disciples.

Learning by Listening

Faith is demanded by Jesus and by the devotee of science. And faith is the trustful acceptance of the reality of the object with which a person deals. No one would care to ask questions about either the material or immaterial world, unless he believed that each had values for him. The scientist equally with the religionist expects a reward for his search. They both act as though their senses and their mental processes were trustworthy, and that they were not living a life of illusions. That is, each assumes the objective reality of a set of facts that produces a given line of action. As "he that comes to God must believe that he is, and that he is a rewarder of them that search after him," so the geologist that comes to the earth believes that it is, and that it rewards the use of pick and shovel; and the astronomer that comes to the starry firmament believes that it is, and that it rewards his use of the telescope and spectroscope. Thus faith is the passive attitude of the soul towards its object. The passive attitude is the childlike attitude, he attitude of receptivity. It accepts what is given in experience without doubting the reliability of the giver or the worthiness of the recipient.

Some years ago it was my privilege

to be a companion for parts of two days with John Muir in the Yosemite Valley. He talked as only he could, about the mountains and their animals and plants. His conversation revealed his simplicity, his teachableness, his insatiable desire to know and understand. One of his remarks, "The kingdom of knowledge is open only to the humble," called forth my reply, "Just like the Kingdom of Heaven." He answered, "Yes. You evidently know the Sermon on

Fitting Message to Baptists

Nay, perhaps, if you are angry, so shall I be too; and then there shall be small hope of finding the truth. If once anger arise, as Homer somewhere expresses it, this smoke may so dim the eyes of my soul that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If we could discern the truth by that dreadful light, would it be not loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love? We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! The God of love forbid that we should ever make the trial! May he prepare us for the knowledge of all truth, by filling all our hearts with all his love, and with all joy and peace in believing.—John Wesley, 1767.

the Mount. The books of Matthew and Proverbs are my constant companions. They teach attitudes of the soul. It is this that counts. It is wonderful what I learn by listening." Then he called my attention to the face of a high cliff and large boulders lying at its base, and described how he was sleeping in the open, when long past midnight he felt the earth tremble and heard crashing of trees and crushing of stones. Without fear, he rushed to the place whence the noise came, put his hand upon some rocks, and they were warm from friction upon the sides of the high cliff from which they had been torn.

"I saw this valley widening; but a man must be where he can hear and see." This remark shows that it is not enough for a scientist to hear and see. It is not enough to be passive. The human soul cannot be. By its very nature as a living soul the receptive attitude passes over into the active. It takes a critical attitude towards its object with view to verification. The critical attitude is still a faith attitude, a conviction that there are realities lying beyond present experiences and yet within the possibility of experience. In this way the frontiers of knowledge have been incessantly pushed back; in this way too, religious convictions have been clarified and moralized. "Now faith is the assurance of things not seen." In this process faith is not opposed to intellection; it is the soul at work on its problem in a definite way, for a definite purpose, and reaches definite conclusions. The evolutionist cannot close his graphic description of the process of how things have come to be as they are, without using the word faith. For illustration, recall the words of one of the foremost scientists of the nineteenth century:

"Looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not; and if it were given to me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from non-living matter. I should expect to see it appear under forms of great simplicity, endowed, like existing fungi, with the power of determining the formation of new protoplasm from such matters as ammonium carbonates, oxalates, and tartrates, alkaline and earthy phosphates, and water, without the aid of light. That is the expectation to which analogical reasoning leads me; but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."

Walking by Faith

Likewise, the theist, considering in a rational way the universe, describes his conviction of its origin by a personal God, as "an act of philosophical faith." "By faith we understand that the worlds have been framed by the word of God; so that what is seen hath not been made out

of things which do appear." Evangelist and scientist alike, try to give substance to things beyond the range of experience. They reconstruct a working model, so to speak, of the world as it is. The former by a power of the soul called faith, sees God as efficient cause, his will effective through speech; the latter by the same power sees the forces generated by God and notes their interactions and their orderly ascent. Neither necessarily contradicts the other. Both equally walk by faith. It is for the Christian to be evangelist enough to attempt to persuade his scientific friend who may not be a Christian, to exercise the same qualities of soul towards God and Jesus Christ as towards the material universe. If there is a conflict between science and Christian faith, it is not found in the nature of the soul nor in the message of the gospel; but in lack of skill in winning men.

Demands of Science

In addition to faith, science demands truthfulness, the habit of accurate observation and precise statement. As Sir Michael Foster expressed it: "In the first place, above all things his (the scientific worker's) nature must be one which vibrates in unison with that of which he is in search; the seeker after truth must himself be truthful, truthful with the truthfulness of nature; which is far more imperious, far more exacting than that which man sometimes calls truthfulness." Or, as Huxley phrased it: "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this"; and in another connection: "The longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and to feel, 'I believe such and such to be true.' All the greatest rewards and all the heaviest penalties of existence cling about that fact." It is not strange that he said when occasion demanded "The assertion that outstrips the evidence is not only a blunder, but a crime." It was this passion for fact and for accuracy of speech, that made him reply to the celebrated Anglican Bishop's question, whether he was related by his grandfather's or his grandmother's

side to an ape, with the scathing rebuke: "I asserted, and I repeat, that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling, it would be a *man*, a man of restless and versatile intellect who, not content with an equivocal success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric.

The true scientist follows the great Teacher of truth in his determination to be so accurate in speech that he needs only to say yes or no on all question of fact. Such an one cannot be far from the Kingdom of God. He needs but seek the truth in the realm of spirit with the same singleness of purpose as he seeks facts in the sphere of matter, and he will discover the priceless treasure of the truth as it is in Christ, as well as values in the truth of physical science and of history.

For Jesus is the Truth. In him all the reactions of the soul center as their cause. In him the soul finds its restful answer to all questions suggested by the universe. How many and how diverse these questions may be, depends on the richness of culture and the variety of interests of the questioner; but whatever their number and whatever their kind, the goal of the labor of search and of the fret of impatience is in the Meek and Lowly One. At least one follower that had the scientist's insistent demand for fact and the philosopher's imperious demand for rational unity, so conceived his Master; "For in him were all things created, in the heavens and upon the earth; things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist." Any "in Jesus Christ," that is, in sympathetic relation with him as the revelation of God's redemptive purpose in creation and in human history, cannot imagine a conflict between the interest to know the what and the when and the where of things and events, and interest to know the origin and the how and the purpose of the same things and events.

Differing Interpretations

To interpret the things that are made with the redeeming Christ as the regulative idea, is the joy of the evangelist; to interpret them with the idea of beauty as the regulative idea, is the delight of the aesthete;

to interpret them under the regulative idea of social relationships, is the pleasure of the moralist; to interpret them with the determining principles of cause and method, is the joy of the scientist; but there is no conflict except to those that are under bondage to the Cartesian philosophy.

Redemptive Ends

Now, as never before, all knowledge is being directed to remedial and redemptive ends. Now as never before, accumulated wealth is being given hilariously for the elimination of poverty and disease and ignorance. The genius in finance and the genius in science are joining forces to give sight to the blind, hearing to the deaf, cleansing to the leper, and preaching of the gospel to the poor. Luther Burbank, profiting by Darwin's suggestions, has practically created new species of plants for food for a hungry world; Sam Higginbottom, taking advantage of all that scientists have done, is multiplying loaves for the starving population of India with the same motives that prompted his Master to feed the fainting multitudes; physicians by the score have labored and died in sacrificial spirit that others may live. Lured by no financial reward; exhilarated by no blare of trumpet in sight of battle-flag; prompted by no thirst for a conqueror's crown, they have quietly, with almost infinite patience, searched for means not only to cure but to prevent diseases. This motive is given in Reed's letter to his wife:

"Quemado, Cuba, 11:50 p.m., Dec. 31, 1900.

Only ten minutes of the old century remain. Here have I been sitting, reading that most wonderful book, 'La Roche on Yellow Fever,' written in 1853. Forty-seven years later it has been permitted to me and my associates to lift the impene-trable veil that has surrounded the causation of this most wonderful, dreadful pest of humanity, and to put it on a rational and scientific basis. I thank God that this has been accomplished during the latter days of the old century. May its cure be wrought out in the early days of the new!"

When every man, whatever his vocation and education, brings his constructive imagination in the realm of science to bear upon the alleviation of human ills of every sort, he need not be surprised to hear the welcome of the King: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Christ regnant in the world is using science to answer the prayer he taught: "Thy kingdom come."

The Secret of an Attractive Church Interior

By R. N. NYHAGEN

"Religious architecture has always been the highest expression of the art of a people. The religious edifice has lead all others in the progress of building, it has furnished models and traditions, made architects wise and workmen skillful."

THE natural instinct of mankind is progress and in no phase of life is this progress more plainly discernible than in our houses of worship. It is a far cry from the Puritan meeting house with its bare walls and straight, uncomfortable benches to the modern church interior with its comfortable pews and artistic fittings.

As stone and its alternates with their storm and weather wearing qualities and their special adaptability to exterior architectural needs and effects, are the fundamental materials for the church edifice itself, so wood, due to the qualities inherent within it, is the material universally adaptable for equipping and adorning the church interior. It is the beauty and harmony of the wood handling, from the simpler seating to the more elaborate and meaningful altar and pulpit, that gives the church interior its tone, making it breathe forth the spirit of worship and reverence of a consecrated place.

The pulpit as the natural center of interest in the church service should be of a design worthy of its high import. By the correctness of its lines and the beauty of its sym-

bolism it should convey a message all its own and lend dignity and grace to the very occupant of it. This is a task worthy the creative genius of the very best artists. Pulpit, altar and choir must harmonize.

Finally the seating of the congregation is as important as the setting of altar, pulpit and choir. It must conform to the general architectural plan of the entire church edifice and be such as to afford the greatest comfort and convenience to the congregation. While apparently a simple matter, it is really, as those who have had experience know, a very difficult and highly technical problem to solve successfully. There is no room for guess work or experiment. To provide the desired comfort in pews the seats are shaped and the backs are curved vertically.

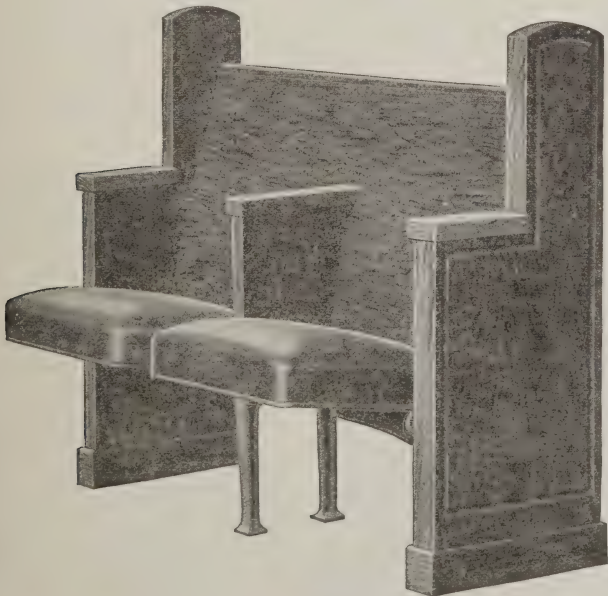
The comfort of the seating is of course paramount but there are also many other points which must have due consideration. In some churches, for instance, it is necessary to increase the seating capacity of the auditorium. This is sometimes done by the use of a combination pew and chair seating, built with regulation pew back and pew

ends but with individual folding seats. Because of the folding seat the pews may be spaced closer together and still permit easy ingress and egress.

Whatever type of seating is selected it is of the greatest importance that all the interior furnish-



HAND CARVED RENDERING OF PEW END



MODERN PEW CHAIR COMBINING COMFORT WITH ECONOMY OF SPACE

ings shall harmonize with the architecture of the building itself. This is not accomplished by the individual fancy for a particular design but by proper selection of all parts of the work through study and knowledge of the building plans and upon expert advice.

The difference in cost, fancied or real, between a purely commonplace rendering of a church interior and one in true keeping with its churchly purpose, is what keeps many congregations from a truly satisfactory and successful solution of this all important problem. They little realize that the *plan* is the thing, and that it is not a matter of *how much* is expended, but one of *how well*.

With the Lumber-Jacks in the Maine Woods

By HARRY H. PRINGLE

IMPROVED conditions of camp life among the lumber-jacks of the Maine woods, so far as the American Thread Company is concerned, including of course the religious features, are due solely to the efforts of Mr. E. M. Hamlin, of Milo, Maine. The company, through Mr. Hamlin's influence, pays the bulk of the salary of Rev. H. H. Pringle, pastor of the Community Church at Lake View. Mr. Pringle was formerly of the Baptist Church at North Haven, and also Milo. In addition to the salary, the company furnishes fuel, a parsonage free of rent and pays the pastor's expenses to conventions and other affairs which he chooses to attend. A driving horse is supplied for the preacher and the camp doctor during the winter months. There is little doubt but that if the manager of this concern were other than Christian, most of these features dear to the hearts of those trying to do an uplifting work among the lumbermen, would be eliminated or permitted to drag along any old way.

Of the many camps operated by this company, a typical one has a main building—sleeping quarters and dining-room—with six other buildings grouped around it, namely, laundry and bath room, blacksmith shop, clerks' office, teamsters' quarters, stable and store-room.

Who would not enjoy a nine-mile drive, even with the thermometer at zero or below, with a fine driving horse and comfortable fur wrappings headed toward a cozy camp to be just in time for dinner with the privilege of preaching the unsearchable riches of Christ at night to about sixty husky lumbermen? It is surely an enviable experience.

Within a mile or so of the camp one reads such signs here and there as "Smell

the beans and keep on coming, boys." Beans, well-baked, taste awfully good in a woods camp, and used to be about all you could look for; but now, bless your heart, steaks, roasts, stews, fish, dumplings, pies, biscuits, fruit, pickles, onions, vinegar, sauce, tea and coffee prepared by a cook expert at the business, is the rule

room. The dining-room, though under the same roof, is entirely separate.

The company doctor, A. M. Carde, sees that an up to date "first-aid kit" is provided each camp and the camp clerk is instructed to render first aid to sick or injured men. Bibles and other reading matter of a wholesome kind are placed



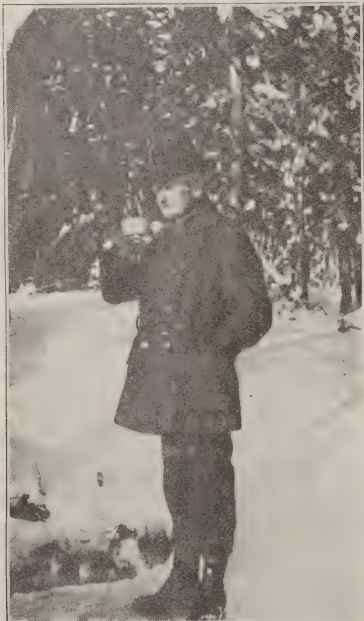
DEPOT CAMP, GRINDSTONE, MAINE

in the various camps of the American Thread Company.

It is quite evident that the men appreciate the effort being made for their comfort. They delight in contrasting present conditions with those of ten or twelve years ago when a dozen men slept in one bunk under great long blankets, smoked and ate their brown bread and beans and drank black tea all in the same room. Now each man has his own sanitary spring bed, wool blankets and pillows and these washed regularly by a special employe who also scrubs the floors clean and white, and thoroughly ventilates the

in the camps, also phonographs with a change of records from time to time.

To the more distant camps the "sky pilot" frequently goes alone and with the use of stereopticon and address seeks to put before the men God's claim upon their lives, always getting a most respectful hearing and closest attention. There is also opportunity for the personal touch with individuals. To the camps near Lake View he often takes a company of young men and women, including Mrs. Pringle, and the baby organ. The men do love to hear the old hymns and always say, "Be sure to come again."



MR. E. M. HAMLIN, MILO, MAINE

In One of Satan's Strongholds

By GENEVRA BRUNNER

Every Saturday evening for several months we have been going out to some village to hold a Gospel meeting. Those meetings have always met with interest but the one held on the evening of Sept. 19 we will not soon forget. Everything had been carefully arranged beforehand, the Bible women had been sent ahead in the afternoon to prepare the place, and we, Miss Moran, an Indian helper, and I, started about 6 in the motor car for the seven-mile trip to the village. We noticed that clouds were piled in the west and the setting sun looked fiery red, but we thought little of it, for the day had been warm and we gave ourselves up to the enjoyment of the cool breeze and brilliant coloring of the sky. We arrived at the village in good time, saw that the place for the meeting was all arranged, and then drove on a little distance to a quiet place under a spreading mango tree to eat our picnic supper. The night darkened around us but still we did not become alarmed, thinking only that the moon had

not yet risen. Returning to the village, we found the people waiting for us. The place the Bible women had selected was an open space in front of a small Hindu temple. The people sat around us or stood back in the shadows as we began our singing. There was a large crowd and the meeting promised to be an especially good one. We had sung two hymns and one of the Bible women had just risen to talk when something happened which bid fair to spoil all our plans. Suddenly there was a lightning flash, a peal of thunder and big drops of rain came splashing down. Thinking it surely would not do more than sprinkle the Bible woman kept on talking, but in a few minutes there was another flash, another peal and the rain descended in sheets. The crowds in front of us vanished. Most of the women ran home, but all the men and boys who could crowded into the temple at our backs, and at their invitation we too crowded into the temple. It might

(Continued on page 221)

Helps in Conveying the Message

It is well if the church building be a beacon light, located as a daily reminder of worship. Music forces may cripple or be a true "ministry of music." Bells ring out the glory of God, turning men from secular pursuits to worship.

The Ministry of the Chimes

By GEORGE E. FISHER

MANY and varied are the ways in which the Christian church appeals to the minds and hearts of men. To the community at large it speaks through the press, the electric sign, the announcement board and that oldest appeal it has made through the centuries—"the church bell." To the people in the sanctuary it speaks through the sermon, the reading of God's word, the prayers, the voice of praise from choir and congregation, the tones of the organ, and if the church be one of proper architecture, the very environment of the place will hush one to silence and weave a spell of reverence and worship.

Lake Avenue Church, Rochester, N. Y., is an institution that in many ways does things differently, and in no way is it more unique than in its musical equipment. For instance, besides the marvelous organ, it has a dimmer, "a real stage dimmer" whereby all of the lights in the auditorium are brought under control from the organ console. We have found the influence of light on the emotions a powerful one. At the evening service, before the prayer, the congregation sings softly with bowed heads, one verse of a prayer hymn, oftentimes, "Saviour breathe an evening blessing"; as we lead into this prayer hymn the lights gradually grow dim, and the dimmer with the steeple chimes and organ produce a profound impression. This combination is also used at the opening and the closing of the service.

Last year Mr. C. N. Howard presented to the church a fine set of tower chimes, "sixteen bells" in memory of his son John. These bells are equipped with an electric action, run by a 1½ horse power motor, and are played from a small keyboard which is located next to the organ console, so that the tower chimes and organ may be played together. The bells being under control of the organist are used very effectively during many parts of the service. I will try to convey as briefly as possible the message of the bells in our service.

Early in the morning they send out their appeal over the city and urge man to turn his steps to the house of God. While the people are assembling and waiting quietly for the opening of the service, several hymns are rung on the chimes. The prayer hymn is given out by both bells and organ. They are again rung at the time of the offering, such hymns as "I gave my life for thee" and "Saviour thy dying love," being used at that time. They are also rung at the benediction, and while the congregation is leaving the church, hymns are rung that have an appropriate bearing on the theme of the service. In this way all who hear the chimes may follow in spirit our service, and I can imagine many saying, "Lake Avenue church is now at prayer," "Lake Avenue is making its offering unto the Lord," or "It is benediction time at Lake Avenue Church and the bells are pealing."

The chimes are also used on special occasions. Our church stands at the intersection of three streets, far back on a triangle. At Christmas time there was

erected in front of the church a huge Christmas tree, with many electric lights. On Christmas Eve while the mammoth tree was telling its silent message to the eye, the chimes were pealing forth the story of peace and good will through the carols. New Year's Eve they again rang out the old and in the new. Day by day they speak their message; at noon to those busy ones hurrying by; at sundown a hymn of cheer for tired feet; and as the time for sleep draws nigh, they ring a hymn of benediction.

North of the church stands Dr. Lee's hospital and many stories come to us of the comfort and cheer the bells bring to those with pain-racked bodies.

We have an accurate record of the attendance of our services and know how many people worship with us, but how many ears hear and how many hearts derive comfort, strength and cheer from the chimes in the tower, no one knows.

Choosing a Church Building Site

By HARRY W. JONES

OF THE problems confronting a church in a new building project, none is more important than the wise choice of a site. Probably the first consideration, is that of its convenient location to the home of its constituency; but this may usually be accomplished without sacrificing other important questions. It is well if the church be a beacon light in the community, to which people may be attracted; so located, as to be constantly in evidence six days in the week, and a reminder of religion and worship. It is false economy to choose a cheap plat of ground under the hill, or behind "Robin Hood's Barn," even though a slightly better building is thus made possible, for of what value is a good building, if it is not well occupied?

Too much emphasis cannot be placed on making the church a distinct landmark in the town or city. Who thinks of Boston, without seeing "Park Street Church," or Providence, the old "First Baptist Church," or New Haven, the row of colonial churches on the green, welcoming every student to Yale; or Wall Street, New York, without "Old Trinity."

To an architect, in planning a church the points of compass are often important, as determining the relation of sunlight to the various parts of the structure, and especially to the art and memorial windows. A matter which is often unappreciated is its landscape environment. A church, so distinct a type from other buildings, calls for a setting, appropriate, and which shall add emphasis and beauty to its architecture. If possible, it should have land enough to permit of a foreground, which may be a terrace or lawn, with opportunity for wise planting of trees, shrubbery and vines. It is always fortunate if opportunity affords a place as part of a group in a civic center with other public structures. Facing a park or at the intersection of important streets, where it may be readily discovered, is always desirable, as it at once becomes a constant reminder of the service which it is there to render.

The architect to whom is entrusted the task of planning a church, frequently

finds himself seriously handicapped in doing his best, because of the limitations of the site, both in its relations to other buildings, or in its form and size. One of the most valuable parts of a competent architect's service is where he is called in for a preliminary survey of the situation, when, like a doctor, after diagnosis of the case, he is able to prescribe intelligently and advise the committee, not only on the kind of church to build but also the best spot upon which to build it.

The Church Bell

AMONG the familiar agencies employed in the spread of the Christian religion, the church bell occupies a most important position. Its history if fully presented, would make a record of fascinating interest, but could not be presented in the form of a brief narrative. Ever since people first found it necessary, for mutual protection or enjoyment, to congregate in groups, there have been means for calling them together. When danger approached there was always a signal to arouse the defenders for assemblage and united effort to overcome the common enemy. From the crudest metal plate, struck with a rock, to the most elaborate trumpet arousing the sleeping or scattered hosts, the skill of man sought incessantly to improve the means for rallying humanity.

Quite naturally, when the spirit of religion spread throughout the world and the faithful began to assemble in fixed places of worship, an effective means for sending out the invitation for prayer and meditation became a permanent requisite in temple paraphernalia. The simple gong developed into a bell with greater sound-radiating surface and stronger force to carry the tone for miles to the widely scattered worshippers. With the increasing wealth of the churches, the development of skill and accumulating devotion, seeking outward expression, there came in time the production of bells that were veritable works of art and the costliest metals were often used in their production. The introduction of Gothic church architecture, with its graceful spire, made the bells suspended high above the surrounding buildings a most powerful voice to proclaim the message of God.

Wonderful stories could be written concerning the world's famous bells which for centuries have been objects of admiration on account of their size, weight, artistic character and the events which the production of them commemorate. Bell-makers everywhere have tried by sweetness of tone to produce the most harmonious effects with bells in combination, and this has led to the chimes that ring out their sweet music from the great cathedral towers. It is not every church that can install elaborate chimes, but every one may have a single bell or peal to ring out the "glory of God," to turn men's thoughts on the Sabbath Day from the noise and confusion of secular pursuits to the quiet hour of worship in the house of the Lord.

For several years there has been manifest a tendency to discard the bell. Meeting-houses have taken the place of

churches and strangers often look in vain for a church because so many of them look like business houses, banks, chambers of commerce or Carnegie libraries. The church spire is conspicuous by its absence and the congregations assemble just as people would at stated hours go to the theater or club. There is nothing that calls the soul away from the material things of daily humdrum life to lift it to the higher realms of thought and meditation—from the finite to the infinite.

Science as applied to bell-making has made it possible for even the humblest mission chapel to have a bell as the metal used need no longer be of the rare and costlier sort. Careful design and workmanship, together with metallurgical knowledge, will produce beautiful tone quality and durability so that even a small and comparatively poor congregation may possess a bell at a reasonable price.

Bell-making is wholly unlike other manufacturing. Each bell should be treated as a unit. From the moulder to the finisher, every touch should partake of the true sentiment that characterizes the mission of the bell; and when sent out to its ultimate destination, it should bear the sacred responsibility of co-laborer with the pastor who ministers to his congregation or parish. Joy and sorrow enter into its duties; but whether ringing out the glad tidings of the holy day or tolling the solemn funeral notes, the sweet and mellow tone of the bell touches the heart as nothing else can possibly do.

May the day never come when the church bell will be neglected or abandoned. Should such a time ever come, the church will lose much of its power and public worship will decline to a commonplace function as though afraid or ashamed to proclaim the good tidings of the world's Redeemer.

To the Glory of God

By WILLIAM LESTER

THROUGHOUT the church world today there is little question as to the great inspirational value of the organ in connection with the church service proper—a use entirely apart from the instrument's value as a concert or entertainment machine. The music of the devotional hour is of equal importance with the sermon or ritual in its appeal and influence upon the auditors. I am well aware that some of the ministerial brethren vehemently deny this aspersions; I could just as well go to the other extreme and quote examples where the music has to balance up what is lacking in the minister—if this were not a denominational paper, I might be tempted to do so in self-defense, to make a more or less impressive gesture against some of my clerical friends who are fond of designating the music forces of the church as "the war department"! Too often this is the status, to the crippling of the church's work usually. And this condition is tragic in its foolishness and lack of necessity. Where there is hearty co-operation between the musical forces of a church and the minister there can be great things accomplished and there are many examples of this ideal condition.

I have been asked to put down in simple non-technical language a few pertinent facts concerning the organ as a vital part of the church equipment, with some suggestions as to the things to be looked for in the purchase of the same—and perhaps a few warnings as to what *not* to do. The usual procedure in getting an organ

for a church is for a committee to be chosen, usually on the basis of a partiality towards music rather than an absolute knowledge of the subject. This group of sincere souls then lets its needs be known in one way or another and they are flooded with handsome—and puzzling—brochures from various organ builders, mostly unknown either as to name or by reputation to the committee. Probably there is not a member of the church who knows as much about the mechanics of an organ as he does of an aeroplane. When the builder's specifications are presented to the anxious buyers they feel as I do when I gaze on a Russian inscription—it probably is all right, but I don't know for sure! All too often the committee plunges in the dark and buys what looks like the most for the money, all in the dark as to the tricks of the canny unscrupulous jerry-builder, often passing by the responsible, ethical organ man because he cannot offer as much *good* organ as the cheap man can give of *inferior* product.

What is a *good* organ? Briefly, it is an instrument of musical tone, effective vol-

Religious Revivals and Business Demands

"Religious revivals will create demands at this stage of the business cycle, and there is already a marked awakening of religious interest. It is the reaction of the indifference and unrighteousness that prevailed during the past period of prosperity. This new spirit will appear not only in formal revivals, but in quiet growth of church membership and religious activities in general. Clients may anticipate renewed requirements for Bibles, prayer books, hymnals, books on religion and church building and equipment."—Babson's 1922 February Bulletin.

ume for the designated auditorium, as much variety of tone coloring as is possible, mechanically substantial, with a responsive and durable action, and ability to stand up under the strain of the frequent pitch-changes due to the alternate heat and cold prevalent in the auditorium. The safest test as to responsibility is past performance. It is always a safe plan to find out definite installations of a few years back; then write to the pastors of those churches for frank and definite information as to how the instrument has "stood up" under local conditions, what satisfaction has been rendered by the tone, volume, and voicing, and whether or not it has depreciated to any marked extent. Base your action on some reports as suggested, and you can feel assured that you will make no mistake. There are many upstanding, idealistic builders of fine reputation who have too much at stake to dare to put out inferior organs.

As is commonly understood, organs are today built with two, three, four or more manuals or keyboards, each with its own distinctive array of stops, or sets of pipes, each set producing a scale of evenly-voiced, like-quality tone. Roughly speaking, we have to deal with four distinctive types of tone color or quality: *Diapason*, broad, sonorous, deep; *flute*, clear, melodious, graceful; *string*, incisive, cutting, plangent; and *reed*, poignant, throaty and piercing. Each color should be well represented in the organ; the more varieties

of each present, voiced at varying degrees of power and pungency, the more colors are available to the player's hand to be translated into beautiful sound and effects. Wherever possible I would recommend that three manuals be installed—swell, great and choir. The pedal organ is the keyboard played with the feet, sounding the deepest and most "foundation" pipes. Care should be taken to assure that this bass substructure is balanced to the upper gradations of tone. All too often, in the smaller organs especially, the pedal department is woefully weak, giving a most pallid and anemic effect to the full organ.

One other point should be well considered—that is the problem of "duplexing"—in other words, having one set of pipes masquerade on two or more keyboards under different names. This can be a most legitimate procedure when the buyer of the organ assents knowingly to it; all too often, however, an unscrupulous dealer will sell say a twenty-stop organ and make half that number of sets of pipes suffice. The buyers see a stop on the Swell named *Salicional* and one on the Great dubbed *Dulciana*; they pay for two stops and get one duplexed. Where economy is necessary, and more flexibility is desired, judicious "borrowing" may be recommended; and it is perfectly ethical if understood and agreed upon. One little principle if remembered and acted upon would save many missteps in the purchase of any organ; that is: an instrument built well and installed with intelligent care will improve and mellow with use, where your jerry-built chest of whistles bought for quantity and paper size will cost many times the original difference in repairs and unsatisfactory service. Much better a small, well-designed quality instrument than a jack-of-all trades freak whose only virtue is the size of the case and color of the pipes. Given an adequate instrument, with a reverent organist, then truly the music of the service can and will be a true ministry of music and preacher and musician will work together for the harmony of the church reverent.

Translation of Circular Order of the Kultus Minister of Roumania

In last week's paper appeared an article by Dr. J. H. Rushbrooke announcing the annulment of "Ordinance 15831." Appended is a copy of the official edict, guaranteeing absolute religious liberty to Baptists.

Ministry of Cultus & Arts
No. 2143

17th January 1922
Bukarest

Herr Prefect:

In connection with our circular No. 61835 of the 24th December 1921 by which absolute freedom is guaranteed the Baptist cult, we have the honor to inform you that the regulations contained in the Ordinance No. 15831 of the 1st April 1921 are entirely revoked.

We request you therefore to inform the Government officials that full freedom is to be assured to this cult in the whole land with due respect to the safety of the land and public morality.

MINISTER

(Sgd) DUMITRESCU-BRAZILA.

General Director of Cultus

(Sgd) PETRE JONESCU.

Accuracy certified

(Sgd) A. JAURA.

A Seafarer's Sketch Book

By WILLIAM B. LIPPHARD

NO. 8. A LONELY PASSENGER ON THE BALTIC SEA

CROSSING a wind-swept sea on a little 1,000-ton freight ship can hardly be called a refreshing experience. Sometimes it becomes necessary. My work in Latvia was finished and my next objective was Stockholm where I was to hold conference with Baptist leaders and to consider preliminary arrangements for the meeting of the Baptist World Alliance in 1923. One way to proceed from Libau to Stockholm was to make a long round-about journey by rail to Copenhagen through Lithuania, Poland, Danzig and Germany involving endless time and inevitable frontier delays. The only other way was to travel on a freight boat from Libau direct to Copenhagen. There were no accommodations for passengers and the company officials naturally did not seem favorably inclined to carry me on their ship. After submitting my documents from Mr. Herbert Hoover and from the American Relief Administration and after explaining my mission in Europe an unused bunk was found and I was permitted to engage passage. Two nights were spent

in this bunk and two days in the cabin of the captain. The crew was small in numbers and understood neither German nor English. Besides myself the only other passenger was the captain's dog with whom I became well acquainted, notwithstanding the fact that he also knew only the Danish language.

The journey was a voyage of maritime fridity. All during the first night a westerly gale drenched the decks with a foamy spray that froze almost instantly and by morning the forward decks, the rails and ropes and the covered hatchways were sealed in a coating of ice that glistened in the Baltic sun. After the strenuous days in Libau and Riga this voyage although not refreshing nevertheless afforded a welcomed opportunity to do some writing, to go unshaved and to live the life primitive. A gracious Providence must have directed our course for we entered the harbor of Copenhagen shortly before a heavy fog settled down on the straits approaching Denmark and the fog would undoubtedly have held us at anchor for hours if not for days.

In Copenhagen I was met by Rev. Peter

Grarup, secretary for young people's work for the Baptists of Denmark. He attended the Northern Baptist Convention at Des Moines and made many friends during his stay in America. After seeing so many phases of life in Latvia that were quite primitive it was refreshing to be in a great modern cosmopolitan city. At the restaurant where we had luncheon I saw half a dozen young women smoking cigarettes and immediately I realized that I was back in civilization. In the evening it was my privilege to address a large audience at the First Baptist Church. The Baptists of Denmark although small in numbers are progressive and forward looking. They are raising a large sum for their new theological seminary and have also recently purchased a building on a magnificent site to be occupied as their denominational headquarters.

I had an interesting experience with the consul of one of the other Scandinavian countries to whose office I went for a passport visé. Notwithstanding all the documents in my possession he seemed supremely unable to differentiate between Baptists and Mormons! He had appar-



THE BAPTIST BROTHERHOOD OF THE FIRST CHURCH, PEKIN, ILLINOIS

ently never heard of American relief work in Europe and not until he had been fully satisfied that I was not a Mormon going into his country for propaganda purposes did he consent to visé my passport. When the fee was asked I did not have sufficient Danish currency and I offered him perfectly good American dollars. I was astonished at his refusal to accept them. In all my travels on the Pacific coast, across the western prairies, in the big cities of the East and here up and down in Europe, this consul was the first person I have ever known to refuse to accept the best money in the world. Fortunately another traveler in the office who recognized the value of American currency kindly exchanged some for Danish currency and I was able to pay my passport fee. On my journey through Norway I had to share my sleeping-car compartment with a Scandinavian who found it necessary to absorb huge quantities of whisky from a bottle in his bag. Let us again be grateful for prohibition in America. It was not until 2:30 in the morning that my fellow traveler finally fell asleep and shortly thereafter, although from weariness and not from whisky, I also departed into blissful unconsciousness.

My visit in Norway with its majestic scenery, its inspiring mountains, its picturesque villages, its beautiful city of Christiania and its world famous fjords with their fascinating waterfalls, was altogether too brief. Here I was also favorably impressed with the progress of Baptists. The great Baptist tabernacle in Christiania, under the able leadership of Pastor J. A. Ohrn, holds a commanding place and is doing a work of far-reaching influence. I met all of the students in the theological seminary, a fine promising group of future leaders whose training is in the capable hands of Prof. A. T. Ohrn and Prof. O. J. Oie. A trip to the top of a mountain overlooking the city furnished a pleasant experience that will long be remembered.

One of the great sacred experiences in my life occurred in Stockholm on a Sunday afternoon when in company with Dr. C. E. Benander, president of the Swedish Baptist Seminary I called on Dr. K. O. Broady. This venerable grand old man of the Swedish Baptists is now in his ninetieth year. In keeping with his rank as a colonel of the Grand Army of the Republic he walked into the room with stately majestic carriage. As long as I live I shall remember the half hour I spent with this devoted follower of Christ. Through his now almost sightless eyes I was privileged to get a glimpse into the glory that so soon awaits him and which he so fondly anticipates.

The Baptists of Sweden are already making great preparations for the meeting of the Baptist World Alliance to be held in Stockholm in July, 1923. They are expecting a large delegation from America and at three public meetings which I addressed in Stockholm I assured them they could readily count on the attendance of many American Baptists. At each occasion I read a telegram which Dr. G. A. Hagstrom had sent to me just before I sailed from New York on the relief ship "Estonia" in which he spoke of substantial numbers of Swedist Baptists in America already planning to visit Sweden on that occasion. A representative committee has been organized and I spent several hours with members of the committee discussing preliminary arrangements and such matters as would require early consideration. The Baptists of Sweden

will be greatly disappointed if large numbers of Americans do not visit their charming city of Stockholm in 1923. In view of my own delightful visit there I can assure our Baptists at home that they will find in Stockholm a hospitality whose cordiality will long linger in their memory as one of the really enjoyable experiences in their lives.

"The Women Will Not Lag Behind"

THE shekels are beginning to roll into the hands of the solicitors for the Continuation Campaign although many states have not begun their canvass at the time this report is being printed.

A telegram received from West Virginia the second day of the pledge taking period reported that \$13,500 had been raised and the momentum was growing. Of this amount the World Wide Guild had raised \$2,500 and was "going strong" toward its \$15,000,000 goal. The World Wide Guild chapters of Denver at one banquet addressed by Miss Helen Crissman raised over \$950 in pledges, the quota for the entire state of Colorado being only \$1,000.

Other gifts are coming from individuals: an undesignated gift of \$1,000 from a New York state woman; \$40 from a laywoman now living in Cuba but formerly a member of a Northern Baptist Church; two money orders for \$3 each, one for the Woman's Home and one for the Woman's Foreign Society. The note which accompanied the latter stated that the giver regretted she could give no more but she had no income at all of her own so had to save this amount from money which people had given her.

In one church the women felt that the pledges already made to the New World Movement made it impossible to do anything more, but, after praying over the matter, they determined to raise an extra offering of \$2 per month each to the special fund. \$1 each month to be saved from luxuries and necessities, the other dollar to be earned in some unusual way. Possibly "over the top" churches may find this suggestion a way by which they can go the Second Mile.

Women of Northern California are starting on a voyage in a Miracle Ship, \$10 to be paid in advance for the first year's voyage, special rates to the young women and children. The slogan is "Fill This Ship, Too." The women of the Long Island Association are making their gifts as a memorial to Mrs. R. B. Montgomery, who had been their president for twenty-five years and who passed away recently. At first they wished to make a permanent memorial for her in the form of a building but finally decided that in view of the emergency need Mrs. Montgomery would wish the money to be used in caring for the deficit and the regular operating expenses.

The last message we wish to bring to you has been passed on to us by Mrs. MacLeish. She says, "It is from a letter just in from one of Mr. MacLeish's Scotch cousins."

"The Woman's Foreign Mission Society of the United Free Church of Scotland reports that the contributions of 1921 met all liabilities of the society and cleared off a burden of debt which had hung on for years. This is remarkable, considering the depressed state of trade and the great amount of unemployment in the entire United Kingdom. If the women of Scotland can do so courageous a thing, surely the women of America will not lag behind."

An Episode in Evangelism

By F. C. WILCOX

"YOU!" I exclaimed, almost with a note of unbelief in my voice, "You want to be baptized?"

"Yes," in a quiet voice.

"But—" The remembrance of his past opposition to all attempts of his student friends as well as his teachers to win him to Christ came up before me like a cloud of doubt. He was the leading non-Christian student in the school, popular, versatile in ability, a member of the senior class and its president, first-prize man in oratory, always on the Y. M. C. A. cabinet. His qualities made him a conspicuous target for the members of the personal workers' group. Yet he was so very Chinese, that is, a lover of the classics, clinging to the old beauties of a lost Golden Age. Like all such, he was meditative, thinking much, speaking little.

He had previously asked for permission to stay in the school during vacation.

"But you have a home, and a comfortable one," I protested. "Besides you know the rules of the school."

"Yes, I know," a little plaintively.

"Then why don't you want to go home like the other students?"

"Well, you see," with an explosive effort, as though summoning his strength for a final effort, "you see, my mind is all disturbed. I want to be where it is quiet, where I can think upon the deep things of life. This Student Movement of ours has started up things in my mind that I never thought of before and I don't know what to make of them. Please let me stay."

"Well, I never—!" I was about to express my disgust for a young man in his teens who wanted to sit around and mope, for it sounded like that, when other boys were anticipating vacation and were getting ready for the great event of the year, Chinese New Year's Day.

"If you can't let me stay here, I'll go off to some temple and stay with the priests. My home is too crowded, no privacy, no freedom from interruption. I must be alone."

This, as a final argument, was effective. I gave my consent, but with the cloud of doubt still about me.

And then one day came the request, "I want to be baptized."

So it happened on the following Sunday, that a little company of sympathetic believers trailed down to the canal. In its cold waters, before them all, I put the bold question, "Si-tsang, ng slang-sing Yia-su ming-deo feh?"

And as boldly came the answer, "I do believe."

President Faunce, of Brown University, will sail in the middle of July for Copenhagen, where he is to represent the Church Peace Union at the meeting of the World Alliance for the Promotion of International Friendship through the churches. Later he will visit the League of Nations at Geneva, and will deliver two lectures at Oxford on "The Ethics of Patriotism."

"There are 531 Congressmen in Washington—436 in the House of Representatives and ninety-six in the Senate. Of these, all but twenty-eight are members of some church; 116 are Methodists, sixty-seven Presbyterians, thirty-seven Episcopalians, thirty-five Baptists, thirty Congregationalists, twenty-four Roman Catholics, twelve Lutherans, five Unitarians, three Jews, three Mormons and two Universalists. The others are distributed among various smaller denominations."



The Open Forum



THE DOCTRINE OF DISCRIMINATION OF AMUSEMENTS

In play are found some of the most educative experiences of life. In recreation and amusement are found revitalization and toning up of one's physical, mental, and spiritual nature. Have not amusements in general obtained such a place in society's life and when carried on in decent fashion contributed so much of worth to the happiness of folks that the church can with sincerity throw some of its energy into the fight to improve some and abolish others? Can we not then improve society by educating our young people from early years to discriminate in amusements subjecting all types of recreation to the standard of an enlarging, rich, free Christ-like life.

These questions the writer raises in the serious hope that the problem of amusements which is occupying the minds of many young people may be clarified and solved in the light of its present day merits rather than in the light of a heritage of Calvinistic severity. The problem of amusements for young people extends far beyond the immortal trio that for twenty-five or more years has been the definition of amusements. It involves the evening ride in the bewitching automobile, the perusal of elaborately colored magazines, the reading of book after book with fascinating title, the evenings out, the dinners and soirees at public restaurants. All perfectly good when discrimination is practiced. Is the automobile to be a fine recreation or a possibility of character destruction? Is the picture magazine to stimulate one's artistic sense or arouse base emotions and cultivate a sense of poor art? Is the story to stimulate the imagination, enlarge experience, broaden sympathy, provide wholesome recreation, or is it to distort life, cheapen one's estimate of his fellows, substitute living in fancy for accomplishment in reality? A doctrine of prohibition of the things mentioned will not solve these serious problems. The insidious working of the evil is going on. How shall we conserve the good in all legitimate amusements and keep out the bad? The answer seems to have been worked out on the hard anvil of experience—with all the church's emphasis of the sin of so called worldly amusements they have increased—discrimination is the next move.

Why not believe in the fundamental idealism of youth? Why not habituate the children and youth to criticizing their own forms of recreation? Why not build in the young people a sense of righteous wrath when either theater, magazine, story book, or newspaper presents for consumption the low ideals of marriage, cheap values of life, the character degrading things against which all life is repulsed. The Christian youth of this land could

raise its united voice of religious anger in protest against amusements that degrade and depreciate human character. Let the churches generate zeal and develop intelligence on this question of amusements and bring to bear in destroying the bad the group consciousness of idealistic youth that is willing to accept amusements when clean and wholesome and ready to destroy them when dirty and low. Why keep up the duplicity of a pulpit denunciation of amusements in general while frankly admitting in practical life the impossibility of eliminating them as a whole?

Youth hates a "don't" but will rally around a "do." Shall that "do" be "discriminate, boycott all that is cheap and low; take all that is high, valuable, and contributing to one's Christian character?"

MILTON M. MCGORRILL.

INSURANCE?

To whom it may concern:

Have you ever taken out an insurance policy in the greatest insurance company ever organized? You have prepared for the future of your loved ones. Have you made preparation for yourself? Its offices are in heaven. God is at its head and Jesus Christ its agent assisted by the Holy Ghost. Its local office is the church; the minister is the district manager. The amount of your insurance is your soul value. *The premium is your free-will offering and service, insurance payable at death.

Get busy, see the district manager today and sign on the dotted line. It is your duty. No one can do it for you.

Adrian, Mich.

R. O. B.

WHAT ABOUT THE COVENANT?

Nearly every member of a Baptist church came into the membership by accepting a covenant of which this is the substance "Having been, as we trust, brought by divine grace to accept the Lord Jesus Christ and to give ourselves wholly to him we do now joyfully covenant with each other to walk together in love," etc. No other terms about this or that belief were proposed or even known. That has been the only guide in life; and it has been the one great controlling idea in the wonderful growth of our denomination. It has kept us close to the Saviour. It has kept us from wasting time in hair-splitting discussions about mysterious matters. It has given us sound confidence in God and in the religious teachings of Christ. By what right can any body of self-appointed censors and a gathered set of followers come in now and impose on the Baptist brotherhood and the Baptist churches some statement of doctrine beyond what was given us when we came into the churches? It is not

the character of the articles that are objectionable. It is the idea of imposing any articles beyond those we took when we entered the churches. For one I dissent from the whole program of imposition. Suppose I did not accept these articles in every particular. What is my situation? Am I to be expelled? Is my church to be cut off from the fellowship of the convention if it does not accept them in toto? And if not in toto how much variation can be allowed? Before the convention takes any vote I hope it will stop to think what will be the situation of churches that do not open the question and adopt these articles.

A. S. HOBART.

Yonkers, N. Y.

THE "SEARCHLIGHT" AND DR. RAUSCHENBUSCH

A few days ago a company of ministers and others were gathered at a meeting to recognize a newly organized Baptist Church. During the evening meal a company was discussing the charges made in Dr. Straton's *Searchlight* against the schools and teachers, and especially those teachers who have passed on. The writer, who is a former student of Dr. Rauschenbusch, quoted from memory a sentence in a letter from his teacher a few months before his death. Referring to the letter I find the sentence to be, "We need the salvation of Jesus Christ more than ever before, and I believe in it more than ever."

After this statement was made, Dr. Charles A. Brooks said, "The last time I ever saw Walter Rauschenbusch, was at the meeting of German Baptist Brethren at Detroit. This was just a little while before his death. He had given a great address, and at the close a man came forward to talk with him about religion and when I saw them they were kneeling together, and Dr. Rauschenbusch was praying with him." This statement was confirmed by a layman of the Grace Church at Racine, who was at that same meeting.

Dr. Rauschenbusch needs no defence from any one. His life and his standing among his brethren amply answer any criticism brought against him. And this is written not to defend him, but that those who never knew him might know that he did believe in personal salvation of men. He always considered himself an evangelist.

ROBERT W. SHAW.

Rev. Archibald G. Adams of China made a short trip to Maine recently, speaking at the United Baptist Church, Lewiston, Bates College, Portland Free Street, and Portland Central Square. Many new friends will pray for him and the success of his work in China to which he returns early in March.



The Chimney Corner



Real Poetry Makers

Who Couldn't Write a Verse To Save Their Lives

By MARGARET E. SANGSTER

I MET a girl yesterday—a girl with wide, wistful eyes, and quite a lot of bright hair tucked up under a soft velvet hat, and a curiously breathless little laugh. She was a stranger to me—only one figure detaching itself from a crowd—but I, she told me excitedly, was in no way a stranger to her!

"Why, I've loved your poetry," she said softly, "for years and years! I've read ever so much of it—nearly all that you've written, I guess. I remember lots of the verses. Some of them have made me smile—and some of them have made me cry. And just a few weeks ago I read one, after an awfully hard day with my children, and—"

I interrupted. I was glad of a chance to interrupt, for the most honest appreciation is often the most embarrassing.

"Your children?" I questioned incredulously. "Why—you're only a child yourself. Surely, you're not old enough to be married—and have children?"

The girl's wide eyes grew wider, under the shadow of her soft velvet hat. It was almost a full moment before she answered my question.

"But of course you would misunderstand," she told me, at last. "I'm so interested in my work that I never think to explain. No—I'm not married. But I have nearly two hundred children! I do settlement work, you see, in a large factory town. And the children of that town—bless their little hearts—are my especial charge. I teach them, and I organize their clubs, and I do my best to take care of them and—most of all—I love them. I can't help thinking of them, and speaking of them, as if they were my children."

I looked down into her eager face—so vividly full of enthusiasm and affection.

"I wish," I said, "that you'd tell me something about this work you so love."

And so she told me . . . She told me of the little Italians and Hungarians and Jews—of the one small Chinese girl and of the wee Spanish boy. She told me, in a slightly hushed voice, of the sentence prayers that she has taught them to make—quite spontaneously—in classroom. And of the shy questions they ask her about the secrets of this life—and of the life to come.

"I adore them," she said, "every one of them! And they know it. And they care for me—I think—almost as much as I care for them. But—" all at once she broke off, in utter confusion. "But I've been talking about myself! And it's you

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

—you that I want to talk about! I want to talk about your poetry."

Again it was necessary to change the subject.

"Have you ever written any poetry yourself?" I questioned hurriedly. "Loving it as you do, I should think that you'd make up some little verses. It's ever so easy to write poetry, if you love it!"

The girl's slim, small hand reached out, swiftly. The fingers that touched mine were tremulous.

"Oh," she breathed, "oh, if I only could write poetry! But I couldn't. I couldn't make up a verse to save my life!"

There are ever so many people in this world who, by their own admission, couldn't write a verse. There are ever so many people who feel that they couldn't

JUST a smile when the road seems hard,

*Just a laugh in the gloom;
Just a hope, when the soul seems scarred,*

*Like a light in a darkened room. . .
Just the touch of a tender hand,
And a song, and a bit of prayer;
Just the courage to understand—
And the heart to truly care!*

Just these things—and your life may be,

*A perfect poem to the world;
Just these things, and the earth can see,*

*Your mind like a flag unfurled,
Just the touch of a tender hand,
And a message from God above—
Just the courage to understand,
And the heart to truly love!*

*Never a man will pass you by,
That does not take of your cheer,
Never a woman will meet your eye,
That does not hold you dear . . .
Poets and artists, they do their best,
But yours is the better part—
For you give of a friendship Christ has blessed,
And the love of a helping heart!*

construct a story or paint a picture or even do an exquisite bit of embroidery on fine linen. Oftentimes they are the folk who look up, with a certain humble friendliness, to the people who can do the things that they so admire. And yet I

have known many of these same folk to make the realest poetry, the most beautiful pictures and the most marvelous stories in the world. They have made them out of their lives!

The girl, for instance, that I met yesterday. She was almost aghast at my suggestion that she try to write verse. She thought that the making of poetry was a marvelous thing—a great, splendid gift.

She thought that it was a marvelous, out-of-reach thing. And yet, every day, she is making poetry. She is putting it into the lives of the little children that she works with. She is giving it, hourly, by the light of her eyes, and the touch of her hand. It isn't the kind of poetry that is written neatly across a page of white paper—it's a finer sort. It's the kind of poetry that is written by love, across a white page of life.

There are other people, too, that are doing the same thing. There's the woman who leaves her housework every afternoon to read the Scripture to an old minister who is blind. There's the young girl—full of life and gaiety—who takes time away from her pleasures to go twice a week, on visiting days, to the hospital where the boys who suffered injury in the world war are lying. For there are many of these boys—heroes we called them a few years ago—who are practically forgotten now!

Yes, there are other people who are doing the same thing. There are people who cook dainty little things for invalids, and other people who do unexpected bits of mending for very busy people. There are people who find time to write thoughtful wee letters when they're most needed; there are other people who are never too rushed or too busy to give a word of hope or cheer or inspiration. There are all these people and many more—so many that it would be quite impossible to count them!

Yes, there are many poets and artists and writers who do not dream that they are making verses and pictures and stories. Look around and you'll see them, on every side, almost. You'll see them—and you'll recognize them when you see them.

They're ever so easy to recognize! Because they're just the friendly, kind, loving people who take time to make other people happier and better and more contented. Their poems are the pleasant words and deeds that will grow into sweet memories. And their pictures are the little acts of fellowship and faith and trust that will, in time, become visions. And their stories are the impressions that they leave upon the hearts and souls of the folk who know them, and the folk who meet them, and even the folk who are casual passers-by!—*Christian Herald.*

An Announcement

Children's Week comes April 30 to May 7 this year. In order to put us in the mood to greet it with enthusiasm the Chimney Corner will offer during the remainder of March and all of April the following articles and stories pinned to texts:

1. "The New Little Pilgrim's Progress."
("Let us proceed softly on account of the children." Gen. 33:13.)
2. "Where Angels Fear to Tread."

("I must be about my Father's business." Luke 2:49.)

3. "Sunday-Go-to-Meeting Habits."

("I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.)

4. "The Day of Delight."

("And call the sabbath a delight, holy of the Lord, honorable." Isa. 58:13.)

5. "Come Out And Play With Me."

("And the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5.)

think. I wish Peggy wrote every week, although I like the other stories. The ones about the Japanese kimono were fine and I think I am going to compete for it, although I do not paint very well. I liked the story about "Something Up O Mitsu's Sleeve" and how he thought he could order a little god by mail. I am always sorry for the heathen children, aren't you? And now I must close.

Very truly yours,

Frances R. Jones,
Trenton, N. J.

The Young Reserves

A Coat of Mail!

Dear Young Reserves,

Long, long ago, when there used to be horrible ruffians on the highways, valiant knights used to put on their coats of mail and fare forth to rescue the fair ladies who were forever getting into all kinds of trouble! This was very exciting. And very thoughtful. For otherwise I can't think what would have happened to those ladies!

But there is a Blue Knight who comes along my street every day, and I must say that his coat of mail is even more interesting than the heroes of olden days ever wore—for this modern coat some of you have woven, link by link, from the Atlantic to the Pacific; and there is at least one fair(?) lady whom it helps rescue, as you will understand when you read the following:

Dear Miss Applegarth,

We saw the play "Wait a Minute" in THE BAPTIST and we gave it. I was the Chinese girl and mamma was the Voice of the Clock. Daddy made the clock. The people liked the play very much. We have a missionary evening once a month.

I was glad my poem was good enough to be printed even if I did not get the prize. Anyhow daddy has sent in my subscription to *Everyland*. The night we gave the play one girl recited "The Crusader Spirit" by Adelaide Noble, another girl recited my poem, and I recited "One Sent" by Y. T.

We have a Crusader Company. Mamma is the leader. We won a prize poster in the reading contest and six of our members were first to get a "foot of dimes," and besides printing our names in *Missions* Miss Noble wants our pictures for a poster to take to the N. B. C.

Since October I have read 15 mission-ary books. Sincerely yours,

Helen M. Goodwin,
Northwood, N. H.

Feb. 27, 1922.

To the Other Young Reserves,

I have always wanted to write you a letter, and when the poetry contest was on I fully meant to write a poem for it. But I am not much of a poet, I guess. But when I read Peggy's story about "Are You a Maker?" and that a poem was just something made I thought I could do that. Then when she told about their Valentine party I told my best

friend and she thought it would be fun to raise money for the Continuation Campaign. So we gave a party. It wasn't a big one, though, but every one paid 10 cents to come and a cent a piece to play in the games, so we did a lot of laughing. Then the others got interested, so I guess we will raise \$10 maybe. I think it is fun to have this kind of thing to work for. I am almost eleven.

Nora Boise,
Columbus, Ohio.

Feb. 25, 1922.

Dear Editor,

I read all the stories and like them a lot. My uncle is a Presbyterian minister and so I know that ministers need children to work at things as well as grown folks. I have read "Stay At Home Journeys" and "A Noble Army." I like "A Noble Army" the best, but it seems as if they were all very brave doesn't it? We don't have to be so brave nowadays; I hope I'm not *lazy* though. I belong to a club and we're filling a box to send to Burma to a missionary. I said shouldn't we raise a foot of dimes, each of us. But the leader hadn't heard of it before, but now we are raising it, not the foot though as we are not Crusaders. I want to enter the new contest about finishing Bob's story, The Watch That Made the Dollar Famous. So I shall have to start to work on it.

Your new friend,
Tremaine Thayer,
Spartenburg.

Dear Sir (oh, do excuse me, but it's so much nicer being a lady, Frances!)

I read the Young Reserves every week and like them. I like Peggy's stories about Bill. Bill is like my brother, I

*If I should live in fair Japan
How quaint my home would be!
My house would be of light bamboo,
With paper panes, you see;
And sliding panels for the walls
Of all the rooms and all the halls,
If I were Japanese.*

*My shoes I'd take from off my feet
Before I went inside;
And if the days were fine, I'd ope
My sliding panels wide.
And then I'd sit on thick soft mat,
And have some tea, or this or that,
If I were Japanese.*
—Blanche Elizabeth Wade in *Everyland*.

These are just a few of the links in our Baptist Coat of Mail, but as they seem like such *strong* links I wanted to share them with you. How I do hope every pair of eyes that reads these words belongs to a pair of hands that owns a cheerful *pocketbook*, so that every single one of you will give and give and give to the Continuation Campaign. Just as Frances said, "I am always sorry for the heathen children," so each of us must be sorry, too. But don't you remember in the story about "Close Quarters," how Bob overheard the poor quarters telling that their previous owners were *sorry enough*, but they did nothing! Absolutely nothing! I think this must be very surprising to the Lord Jesus, who gives American children so much and yet they don't think of sharing. Let's share, you and I!

Don't forget about the new contest, as given on February 25. There's a prize for the best article from a boy and another prize for the best article from a girl! So write me by April 1 how you think Bob spent his four quarters.

Puzzle Poems

(Answers to these will be given next week.)

1.
My first of anything is half,
My second is complete;
And so remains until once more
My first and second meet.

2.
Formed long ago, yet made today,
I'm most employed while other's sleep;
What none would like to give away,
Yet no one likes to keep.

3.
Pray tell me, ladies, if you can,
Who is that highly favored man,
Who, though he has married many a wife,
May still stay single all his life?

4.
Great numbers do our use despise,
But yet, at last they find,
Without our help in many things
They might as well be blind.

5.
As I was going through a barn my feet
Stumbled on something good to eat;
It wasn't fish or flesh or bone;
I kept it till it ran alone.

6.
Ever running on my race,
Never staying at one place,
Through the world I make my tour
Everywhere at the same hour.
If you please to spell my name
Reversed or forward it's the same.



Young People's Work



Topic for April 2

BETTER BIBLE READING
Deut. 6:1-9; II Timothy 2:15
(CONSECRATION MEETING).

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

To thousands of young church members, and old as well, the Bible is a closed book. Days, weeks and years pass by and the message of the great Book has no opportunity to impress itself upon the life of the believer. Results: A dwarfed spirituality, laxness in church obligations and uselessness in the kingdom of God.

A vital need of young people today is that of being grounded in the great truths of the Christian religion. These truths are found in the Book. It must be made a part of our very lives. But how?

1. *A well-balanced stewardship.* This will include not only one's money, but a definite portion of one's time set aside for a study of God's word. However fine the preacher may be, his sermons can never take the place of the quiet reading and study of the Book of Life. Too busy! How many days in succession would our young people be willing to go away to the day's work without food for nourishing the physical body? Spiritual nourishment is just as vital to a robust Christian life as good food is to the making of a robust body.

2. *Group study.* The individual can do much to overcome his faults and the increasing of his spiritual power by going it alone in his Bible reading. The meaning and value of the Scriptures will be greatly enhanced by associating one's self with others in the public worship of the church, including Sunday services and mid-week prayer meetings. Further, every young person needs intensive study and reading of the Book in Bible classes. To habitually absent one's self from the Bible school of the church is usually a sign of waning spiritual life.

3. *To what end?* "A lamp unto my feet, and a light unto my pathway." This is how the old Psalmist regarded the Word. If ever young lives needed this "light," they need it now to lighten their roadway through the rough places of modern life.

But not only for personal use. All life should be on a service basis. Better Bible reading should result in better service—in the home, in the church, in the community, in the nation, and throughout the world.

What Shall I Do With My Life?

This question is uppermost in the minds of many of our fine young people. The weeks are rapidly passing, and commencement are not so very far away. Many

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

are asking "To what school shall I go?" Naturally, we reply, "To a Baptist school." For this issue of THE BAPTIST, we have brought together several articles which we believe to be of vital importance, bearing directly on the two questions named above. These articles have appeared at different times in the denominational press. We think they are worth a second reading.

To young people who are interested, we will mail free, on request, two pamphlets: "Why Go To College?" and "What Shall I Do With My Life?" Address B. Y. P. U. of America, 125 N. Wabash Avenue, Chicago, Ill.

How to Find Your Life-Work

By J. CAMPBELL WHITE

1. *Trust God's wisdom and love.* He knows what is best for each one of his children and will give the best to every one who will follow his leading. (Rom. 8:28; Phil. 2:13.)

2. *Accept God's plan for your life.* God has a loving and wise plan for the world and for each of our lives in relation to his plan for the world. As we share God's life, we must share in his purpose and program. He desires each one to take the largest possible place in that program. (Eph. 2:10; John 17:4; Luke 24:45-49; Acts 1:8; Rom. 1:14-16.)

3. *Obey habitually the known will of God.* "Obedience is the organ of spiritual knowledge." By doing each day the revealed will of God for that day one becomes more and more sensitive to his will in all questions of conduct and of life. Only by purposing in advance to follow his will, wherever it may lead, is it possible to discover with any fulness what his special plan is for one's own life. (James 1:22-25; Josh. 1:8; John 7:17.)

4. *Acknowledge God's ownership in your life with all of its powers and possessions.* Expect the same kind of guidance from God with reference to going into business or professional life that you would expect in order to go into the ministry or mission field. (I Pet. 4:10; II Cor. 5:14-19; Acts 4:32; I Cor. 6:19, 20.)

5. *Study the needs of the world.* You will thus open an important channel of knowledge through which God can speak. One of Christ's commands is, "Lift up your eyes and look on the fields." (John 4:35.)

6. *Saturate your mind with God's thoughts.* This may be done by develop-

ing habits of Bible study, meditation and communion with God. (II Tim. 3:15-17; Psalm 119:11; Psalm 19:7-11; II Cor. 10:5.)

7. *Pray that the laborers needed may be thrust out by the Lord of the harvest.* One cannot really pray for this without being willing to follow God's will concerning his own life-work. (Luke 10:2.)

8. *Develop your latent capacities through education and use.* Secure the best possible preparation for the work of life. Many positions are open to college-trained men and women that are not open to others. The more fully one develops his own latent powers the higher the responsibility he is able to carry. (II Tim. 2:15.)

9. *Use your own mental processes.* God has endowed you with powers of self-analysis, observation and judgment. When under the direction of God's word and spirit these are important means of discovering his leadership. (Psalm 25:9, 12.)

10. *Consult friends of spiritual insight and discrimination.* God very often sends important messages to us through human channels, and also uses us to convey his message to others. (Exod. 3:7-10.)

11. *Learn to overcome temptations and obstacles.* This is one of the best ways of discovering our available resources in God. All great leaders have had to overcome great difficulties. Your power to help others will be largely in proportion to your own successful conquest of obstacles. (I Cor. 10:13; Eph. 6:10-17.)

12. *Trust your highest impulses.* They are from God. They may come at an early age. Many of the present leaders of the church were strongly impelled toward a Christian life-work before reaching the age of eighteen. (I Sam. 3:1-4:1; I Tim. 4:12.)

13. *Ask for divine guidance.* There are many promises that God will guide his children, as they ask for guidance and are willing to follow it. (James 1:5; Prov. 3:5, 6.)

14. *Receive and obey the Holy Spirit.* Christ has promised this supreme gift to all his disciples to guide them into fullness of truth and life. (Luke 11:13; John 16:12-15; Acts 1:8 and 5:32.)

Why Go to College?

By J. E. DILLARD

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." (Psalm 144:12.)

1. A college education will add to your earning capacity. It will help you to make money, and help you to enjoy it and use it right when you get it. Andrew Carnegie says, "The business men of America have at last come to realize that

a college education has a commercial value."

A college education will insure a success in life. Other things being equal, the college man has ten times the chance of succeeding in business or professions of the man with only a high school education, and he has 800 times the chance of the men with no schooling. The Western Electric Company has tried out college men for a number of years, and after ten years of experience gives the following conclusion: "Only 10 per cent of men without college education made good, while 90 per cent of men with college education made good."

2. A college education will help one to get at home in the world. It will teach you what men have done, thought and aspired to be. It will open your eyes to the beauties and wonder of the world you live in.

3. You will become acquainted with scholars of the highest characters and attainments, and form friendships that will be lasting and influential.

4. A college education will bring out and develop your native ability. It will keep you from being a round peg in a square hole.

5. A college education will help you to be of great service to others. A college will teach you how.

6. An education in a Christian college helps develop the very-highest type of character. Much depends on the atmosphere of the school.

As Sir Walter Scott lay dying he said to his son-in-law, Lockhart, "Be a good man, my dear, nothing else will give you any comfort when you come to lie here."

Why Go to a Baptist School?

By MILLARD A. JENKINS

I have no hesitancy in affirming that Baptist boys and girls, young men and women, should be educated in Baptist schools. I shall state five reasons why this is so.

1. *It is a denominational duty.* No one of us would say for a moment that the Baptist denomination should not maintain its aggressive program. Without educating our Baptist youths in our Baptist schools, how long could we maintain our growth and influence?

2. *It is a denominational privilege.* It is the duty of Baptists to provide schools for the education of our youths, and it is the duty of our youths to secure their education in such schools. Then surely it needs no argument to convince the most skeptical that we are all in the realm of exalted privilege both in providing for and attending such schools.

3. *It is a denominational obligation.* If the denomination has provided these schools, then is not the Baptist student under moral obligation to attend these schools which the loyalty and sacrifices of his denomination have provided? I think so. Certainly so if the student takes his church and denomination seriously, and if Baptist principles and doctrines are really meaningful to him?

4. *It is a denominational necessity.* Our schools, as a denomination, have added

largely to our growth. If we maintain denominational life and progress, we must have leaders and workers, preachers and teachers, evangelists and missionaries. These are not likely to come out of other schools. They do sometimes so come, but not as a rule.

5. *It is a denominational inspiration.* The Baptist school is a radiating light



NOW! ALL TOGETHER BOYS!

THE BAPTIST!

March 19-26

Already there is wide-spread interest in securing the 4,000 subscriptions to **THE BAPTIST** on the above dates. We plead earnestly for the cooperation of our pastors and young people's organizations. We need less than one-half of a subscriber from each church in the territory of the Northern Baptist Convention to reach the goal. Suggested state quotas are found below:

Arizona	20
California, N.	50
California, S.	60
Colorado	58
Connecticut	88
Delaware	10
Idaho	25
Illinois	470
Indiana	236
Iowa	150
Kansas	154
Maine	112
Massachusetts	293
Michigan	132
Minnesota	46
Missouri	50
Montana	12
Nebraska	68
Nevada	2
New Hampshire	48
New Jersey	105
New York	589
North Dakota	21
Ohio	253
Oregon	45
Pennsylvania	419
Rhode Island	59
South Dakota	29
Utah	4
Vermont	31
Washington, E.	21
Washington, W.	37
West Virginia	200
Wisconsin	63
Wyoming	7
District of Columbia	13
Total.....	4000

center. The trained Baptist is a light bearer. The slogan of Baptists has ever been, "Let there be light." We could not long maintain these light centers if our Baptist youths went to others for their education. Nor can we maintain our progress if our young people are educated in schools not in sympathy with our views. Not only are our Baptist schools our denominational light centers, but they are our rallying centers. From these go our leaders, pastors, missionaries, professors, college presidents, Sunday-school and B. Y. P. U. workers. Baptist schools are the wellsprings of our life.

Going to St. Paul June 28 to July 2?

Fact IV.

As a manufacturing city, St. Paul ranks well toward the fore. However, the numerous manufacturing concerns are not centered in any particular locality, but are found in many sections of the city. Meat packing is the largest single industry of this kind. South St. Paul is not only the largest meat packing center in the Northwest, but it is also the fastest growing live-stock market in the world, while the new Armour plant, located at South St. Paul is the finest and most modern plant of its kind in the world. Swift and Co. have also for many years operated a large plant which compares favorably with the new Armour plant. The various companies provide guides for the guests who desire to inspect the plants; a trip through one of the packing plants is well worth while. There are many other large manufacturing plants in the city and St. Paul leads the Northwest in the production of fur goods, coke, hoisting machinery, rubber goods, food products, advertising novelties, refrigerators, gloves, hats, law books, and shoes. One of the most rapidly growing manufacturing centers will be seen in going out University Avenue. This district, known as St. Paul's Midway Industrial District, contains some of the finest industrial plants in the country.

Fact V.

It follows quite naturally that with its importance as a railroad, jobbing and manufacturing center, St. Paul should also be a leading retail center. There are probably very few cities, regardless of size, where better or more complete retail stores can be found than are found in St. Paul. On Sixth Street, Seventh Street, Robert Street and Wabasha Street, are located many of the larger retail and department stores, while most of the down-town section is occupied with retail stores of all kinds.

From Sunny California

Miss Marion Nicholson of the First Church B. Y. P. U., San Jose, writes: "Every Sunday, there are young people who go to a Porto Rican mission and hold Sunday school in the afternoon. On the second Sunday in the month some go to the alms house, and on the fourth Sunday to the W. R. C. Home. There is also a work opening up among the Chinese. We have street meetings Wednesday evenings."



Religious Education



A Live Men's Organization

By F. A. CAUSEY

The Baptist Brotherhood of the First Church of Pekin, Ill. (shown on page 207), was organized Jan. 7, 1921, with eleven men as charter members. At our first annual banquet, which was held recently, an increase in membership to forty-four was reported.

For some time our pastor, Rev. E. C. Poole, had felt the absence of the men in his congregation and at his request and due to his activity, a live men's organization, affiliated with the National Brotherhood, has resulted.

We adopted as our pledge, "I will be present at the regular church services whenever possible. I will assist the pastor in any way I may and I will get another man." Our slogan is, "Men, let's go to church."

Where formerly we had but five or six men at the church services, we now have as high as fifty. Our men have become interested in church activities. We have regular meetings once a week at one of the members' homes. Here we plan for future endeavor. We have four standing committees as follows: Membership, educational, welfare and transportation. Each committee is composed of wide-awake members and one of them at least is present at each service.

Our brotherhood has been responsible for our membership canvass. We have sponsored the construction and have financed the erection of a choir rail and large platform. We have increased the church finances by urging more liberal support and have been responsible for every stranger receiving an invitation to return to our services and, if possible, affiliate himself with our men's organization. Visitors are invited by letter to make our church their usual place of worship. We are consistently presenting invitation cards to men outside the church in the hope of getting them interested.

Our transportation committee has been responsible for the presence in our Sunday school of children who live too far away from the church to come alone and also for bringing "stay-at-homes" to our church services. Our welfare committee is responsible for entertainment and refreshment at the various church activities. The educational committee is at present interesting our men in stewardship and we hope to secure a goodly percentage of tithers as a result of this activity.

We have under consideration a boys' auxiliary to the brotherhood since we feel we should be sponsors for the training of boys under eighteen. The brotherhood has also recently organized a Bible Class which meets at the regular Sunday-school hour. We have taken up the study of the Bible from a historic viewpoint, con-

templating in the future the study of specific books.

Our able pastor is the teacher and the men have shown much interest. We anticipate regular additions to the class since so much is to be learned through this course of instruction.

The Church in the Home

For several years Rev. M. R. Foshay, of First Church, New Haven, Conn., has been emphasizing the church in the home idea for the benefit of all "shut-ins" in his parish. This service is rendered through an abbreviated typewritten order of service like the one used in the church, including hymns, prayers and sermon, the same being delivered on Saturday by the Boy Scouts. One copy of the "Church in the Home" went to China and was translated into the Chinese tongue and used. An interesting fact to note is that Miss Florence Warner, an Episcopalian, who did the work of translation, returned to America and was baptized by Mr. Foshay, while he was pastor of the First Church, Manchester, N. H. One of such services was translated in the Braille system and read by the blind.

A Church Program

Frequently the question is asked as to what the church can really do to make effective the denominational appeal. A short time ago a meeting was held at the Second Church, Chicago, composed of the deacons, trustees, missionary board, and representative of the Women's Society to face this question. A co-operative program was worked out.

1. The trustees were given the job of collecting the delinquent pledges on the New World Movement.

2. The missionary board was given the work already started of conducting the six-week mission study course on stewardship.

3. The pastor and missionary board were assigned the task of securing in the congregation, before March 1, as many signatures as possible to stewardship pledges.

4. After having secured all the pledges of tithing possible in the congregation, the remainder of the membership is to be solicited by teams of men and women designated by the missionary board.

5. After completing the canvass for tithers, a canvass is to be made of all non-contributors to the New World Movement, special care being taken to see every tither and induce him to administer his tithe so that the New World Movement gets its proper share.

6. A big appeal is to be made to the Sunday morning congregation, on a good Sunday morning, for extra gifts by those already contributing.

International Uniform Lesson for April 2

ASA RELIES ON GOD

2 Chronicles 14:1-12. Golden Text: 2 Chronicles 14:11

Setting

Rehoboam ruled over Judah seventeen years, during which time he lost two-thirds of his kingdom, and set up idolatrous shrines of the worst order. Following Rehoboam, his son Abijah reigned for three years—a wicked, warring, idolatrous period. At Abijah's death, his son Asa succeeded and reigned for forty-one years, during which time Israel had eight kings. The geographical and historical difference between this and last quarter's lessons should be clearly fixed in mind—perhaps in no better way than by sketching a map showing the division.

Lesson

Asa was a man of initiative. From his wicked grandfather and father and from a mother whom he had to depose for heathenism, he could have had little inspiration for his good works. The quiet of the land for ten years was no doubt the result of the wars waged by Abijah. Thus Asa had time to work civic reforms. He "did that which was good and right in the eyes of Jehovah his God, for he took away the foreign altars and the high place and brake down the pillars and hewed down the Asherim (sacred trees, symbols of the goddess Asherah)." But having taken away he more than replaced in that "he commanded Judah to seek Jehovah the God of their fathers, to do the law and commandment." His destruction was constructive—he destroyed only that which must eventually eat out the roots of the nation. He built military defenses and raised an army—300,000 out of Judah and 280,000 out of Benjamin. Word of this army aroused the antipathy of Zerah, the Ethiopian, who came a thousand thousand strong to overthrow this new military power. Asa with an army one-half the size of Zerah's went out to meet him, crying "Jehovah, there is none besides thee to help. We rely on thee and in thy name are we come against this multitude. O Jehovah, thou art God; let not man prevail against thee." The Ethiopians fled toward Egypt, pursued by Asa's army to Gerar where they were annihilated.

Leading Thoughts

1. The spiritual resources of a race are the solvent of its problems.
2. "To set ourselves right with God first, and then to claim his help in spiritual conflict with the powers of evil, is still the way of victory."—Dr. J. M. Willoughby.
3. Wholesome consciousness of impotence should lead to overcoming faith.

Our Own Folks

He Toiled to the Last

By CHARLES L. WHITE

Dr. Datus DeWitt Proper has ended his earthly career of spiritual service. For forty years as missionary, general missionary, district secretary and associate church edifice secretary of the American Baptist Home Mission Society, he has toiled manfully at the most difficult missionary tasks. A few months ago he came to New York for special service, and was at his desk as usual early Tuesday morning, Feb. 28. Two hours later he was seized with a sudden illness, canceled an engagement to give an address at the Alexander Avenue Baptist Church in the Bronx, and went to his room in Dr. Stump's home in Brooklyn. His physician did not regard him as seriously ill, and his daughter, Mrs. Saum of New York City, was with him Wednesday evening and left him apparently comfortable. Several times during the night and as late as 3:30 Thursday morning, Dr. Stump ministered to Dr. Proper, and at 4:30 he passed away very suddenly. He leaves a son and four daughters to mourn for him, his wife having died many years ago. A noble, consecrated Christian man, of great ability and high faithfulness has passed to that other room in his Father's house. "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them." Our friend worked to the very last and two extraordinary articles from his pen were recently placed on my desk and were sent only a few days ago to our denominational papers.

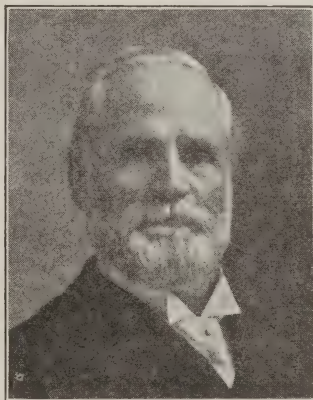
Dr. Proper was born in Harrisburg Township in Van Buren County, Iowa Territory, January 31, 1844. He attended the public school during the winter terms until he was seventeen years of age when he entered Howe's Academy at Mt. Pleasant, Iowa. A year later he enlisted in the army and served for almost three years in the 19th Iowa Infantry Volunteers. He was in several skirmishes and four battles in each one of which he was wounded. In the third battle he was captured and taken to the Camp Ford Confederate Prison, at Tyler, Texas, where for ten months he was held in captivity. The last battle in which he fought was also the last battle of the Civil War, at Spanish Fort, opposite Mobile, Ala., April 8, 1865.

Six months after returning from the war he was converted in a rural school-house revival meeting, was baptized, and joined the little Harrisburg country church. He was licensed to preach by the church on April 14, 1870, and was ordained July 24, 1872. During this year and a part of the following, he was pastor of the church of Pilot Grove, Iowa, nearly twenty miles away from his home, where he was working on his farm. At this time he began his theological studies with the Rev. William C. Pratt at Bonaparte. Early in the fall he left the farm and entered the Theological Seminary at Chicago, Ill., which was then starting under its president, Dr. Northrup.

Dr. Proper established his family at

Bloomington, Ill., when he became pastor of the church in that place. Following this he held pastorates at Ames, and Iowa Falls, and at the annual meeting of the Iowa State Convention at Bedford, in 1878, was appointed a Sunday-school missionary in cooperation with the American Baptist Publication Society. In 1882 he was chosen by the state convention board of Iowa to become the missionary secretary of the convention in cooperation with the Home Mission Society. Seven years later he was serving the oldest Baptist church in Kansas, the First Church of Atchison, as pastor when he was appointed by the Home Mission Society general missionary for Western Washington, British Columbia, and the Eastern Washington and Northern Idaho Baptist Convention. There he laid deep and firm foundations and built a superstructure that abides.

In 1897 Dr. Proper became the general missionary of Colorado and the fol-



DR. DATUS DEWITT PROPER

lowing year he was called by the Home Mission Society for the work of district secretary and superintendent of missions for the Central District. In the last eight years he has been the associate church edifice secretary of the Home Mission Society, and has traveled widely in the states west of the Mississippi, often making extended journeys in other parts of the country in the interest of the society's work. Dr. Proper's duties varied with the years, always heavy and important, but he occupied every position in his long list of burden-bearing responsibilities with honor, fidelity and spiritual results.

Funeral services were held in the chapel at 597 Lexington Avenue, New York City, on the afternoon of Sunday, March 5, Dr. L. C. Barnes officiating. There was a large attendance of relatives, friends and many fellow workers.

The stream is calmest where it nears the tide;

And flowers are sweetest at the eventide;
And birds most musical at close of day;
And saints divinest when they pass away.

Burma Notes

By J. HERBERT COPE

The Prince of Wales is in India and Burma just now and the papers are full of receptions, addresses and entertainments. He has been shown the greatest homage. Those who have met him are charmed. He is popular to an extreme and will leave in India warm feelings toward him personally if not officially. Of course the non-cooperators tried to wreck the plans but without success. The British lion has at last waked, much to the surprise of the trouble makers. Thousands have been arrested and given prison terms from one month to two years. They tried the Ulster bluff and raised volunteer companies which volunteers were clapped into prison and the end is not yet. On their release people expect there will be trouble and the government is preparing. European volunteers are being enlisted in various places and arms distributed, I believe. If the thing is coming to a show-down the government will be ready for any eventualities. There is no danger as long as the army remains true. The Ali brothers tampered with its loyalty and suffered immediately. Thus far there is no sign of its proving disloyal and until it does the rebels have no chance. This year ought to be a most important one in the history of the Indian reform movement.

Dr. Smith has gone to join Mrs. Smith and the great company who have surrounded him for the fifty odd years of his service. It was wonderful that almost up to the end he was able through his active brain to continue the work which his body was unable to perform. Mrs. Rose, affectionately called "Mama Rose," is alone the veteran missionary of Burma.

There seems no doubt that the Burmans are waking up as the non-Christians have in other lands and it is more difficult perhaps to preach to them than a few years ago. So the experience of Mr. Rogers is most encouraging. He says that one pongyi kyaung, that is a monastery, seems to be turning from a Buddhist into a Christian school. The monks are studying their Bibles daily and asking for tracts.

It was a blow when the government announced that it felt compelled to withdraw its support from the new trades school. The explanation vouchsafed to the mission was "for political reasons." The mission had been falling into line with the movements in other countries in the practical training of Christians; this will probably prove a serious setback. The missionaries are all wondering whether the same reasons will operate in relation to the proposed agricultural school which Case has worked so hard to found.

Professional begging in Rangoon has become such a burden that government and the missions are trying to stop it. The Buddhist gains merit by acts of charity and the Indians gain a living by preying on their belief. Thus professional beggars are brought over from India by their employers who share in the profits. The bill passed by the legislative council seems hardly to get at the root of the difficulty but perhaps may. It is interesting to find

even Buddhists favoring the restriction of begging.

And in connection with the trade school one has to announce that the Nysums who came out last year for that institution have been compelled to relinquish the work and return to America. Mr. Nysum has been ill for over seven months and finally had to give it up. It is hard for one to accept a call to a life work and then find that the door is shut through circumstances over which he has no control.

A Rumor Corrected

Last year a number of churches failed to send in reports and the result was that woman's work in the denomination appeared to be on a decline. This caused concern on the part of all our leaders so a special investigation was held in order to find out the true condition. A questionnaire was sent to state and associational workers with the urgent request that a thorough investigation be made. The answers brought cheering news because the facts received proved conclusively that interest in woman's work was not on the decline but that there was an actual increase of over 135 woman's missionary societies over the year before.

In order that an accurate report may be given to the Northern Baptist Convention when it meets in Indianapolis in June, every local church is urged to carefully fill out the blanks for the Woman's Society, the World Wide Guild and the Children's World Crusade and return them at the proper time to the associated leaders. This is very important. There is no work more valuable to the denomination than that being done by these organizations.

HELEN M. HUDSON,
INA E. BURTON.

"Can We Stop Now?"

A meeting that few who attended it will ever forget because of the two speakers who brought back their accounts of Northern Baptist work, almost from the opposite ends of the world, was held in the board room at 276 Fifth Avenue, New York, on Jan. 17.

This was the joint meeting of the Foreign Mission Society Board, and the Woman's Foreign Mission Society Board. The two speakers were Rev. William B. Lippard, associate secretary of the society, just returned from helping distribute the cargo of the Fellowship Ship in the desolate lands of Europe, and Dr. P. H. J. Lerrigo, candidate secretary, back from the Congo, with his account of a great spiritual awakening there. Each of the two gave his hearers a vivid picture of these far lands, with an accompanying realization of the tangible results which Northern Baptists are accomplishing there, and the necessity of continuing such a work.

Mr. Lippard, pale and worn from a trip full of hardships, but deeply moved by the glorious experiences he encountered in the distribution of the "gifts of love" (to use the German term for them), told the story of his voyage from its beginning, and touched upon various eloquent incidents of his stay in each of the countries visited. His own account of all this is appearing in *THE BAPTIST* from week to week, so that it is enough to say here that he made every person present see for himself the desolation and need of the lands where the fellowship gifts were sent, and the gratitude of the hundreds of men, women and children who

gathered in unheated, unventilated churches to welcome Mr. Lippard as God's messenger of mercy from the Northern Baptists of America.

Then Dr. Lerrigo took up the story of Northern Baptist work, as he told of his months on the Congo, and declared that over 500 native Christians have been baptized there within the last few months. A full account of Dr. Lerrigo's report will be given in a later issue of *THE BAPTIST*. He declared that a greater Pentecost had come to the Congo than ever before, but that trained Christian workers were absolutely essential there in greater numbers to carry on the work. The fellowship ship, he said, would have been possible only to a denomination with long years of missionary training behind it, and a full realization of the world-cementing power of the friendship of Christ. Such a denomination, he declared, could not leave its work on the Congo, or elsewhere, half done.

"It is things like these that our societies are doing," said Dr. Frederick L. Anderson, chairman of the Foreign Mission Board of Managers, at the conclusion of Dr. Lerrigo's address. "Can we stop now?"

Kalamazoo Notes

Recently the Young Women's Mission Team of Kalamazoo College visited the Baptist Church of Okemos, taking charge of all of the services on Sunday, bringing messages of the world-wide program of missions. The Young Men's Mission Team has visited the Baptist Church at Eaton Rapids, bringing the same kind of a missionary program.

On the week-end of Nov. 18-20, one of the Young Men's Gospel Teams visited the First Church of Mason, having charge of the services on Friday evening, Saturday, and Sunday. On the same dates the second gospel team conducted the same kind of services with the Baptist Church of Stockbridge. These young people in every instance report most satisfactory meetings. The pastors of these churches, Rev. F. D. Hague of Okemos, and Rev. A. D. Werden of Eaton Rapids were the hosts to the mission teams, while Dr. W. B. Hartzog of Mason, and Rev. George F. McTaggart of Stockbridge entertained the gospel teams. All of these pastors had made careful preparations for the coming of the teams and expressed themselves to the young people as being greatly pleased with the service which they rendered.

The mission teams present the various phases of missionary activity and make an appeal for the support of world-wide missions through the co-operation of prayers, money, and life service. The gospel teams at the Friday night social meeting discuss the various sides of collegiate life, and on Saturday, among other activities, have a hike and weenie roast with the boys of the church. At the Sunday services such subjects as the following are discussed: "America's Need of Jesus Christ," "The World's Need of Christian America," "Our Personal Need of Christ," and "Jesus' Need of Us."

These young people have other engagements and will be glad to visit as many churches as they can without interfering with their collegiate work. The only expense incurred by a church in having one of these teams visit it would be the traveling expenses of the members of the team and their entertainment while with the church. Requests for either one of the gospel teams or one of the mission teams should be sent to the Extension Department of Kalamazoo College.

Christmas at a Dakota Prairie Mission

Word, delayed because of the heavy drifting Dakota snows, recently reached us from White Owl Baptist Mission, seventy miles from the railroad in Meade county, South Dakota, which was established last year by Rev. John Wesley Wynn, of their Christmas celebration which was not only in keeping with the spirit of the day, but picturesque in its character.

In the organization of the church at White Owl and also the Sunday school, Mr. Wynn said that he would be only too glad to help and assist in any special services they might have, such as Christmas services or Easter services, but especially suggested that these good people of the mission should not neglect having a Christmas tree. One of the members remembered this and silently went about things and went off into the brakes and brought in a tree, tramping for miles through the drifted snow and in an atmosphere one does not relish to be out in when a fireplace or the oven is at hand. In the hall where the mission services are held this conscientious member delivered the tree and then wended his way to the small store and post office combined and told those standing around what he had done. The very wind blowing outside at a gale would be enough to discourage most people and the denizens in the store were at first shocked at the audacity of the action of their fellow member. "But," said he, "let's go over and set the tree up." And another in the audience said, "Yes, let's do. We have over six dollars' worth of trimming around, so let's go over, set the tree up, trim it and make a fire in the hall even if we have to celebrate alone." So they went to work with a will and a prayer which means speed.

White Owl is a small place of just a dozen people, but it has a country telephone system and before the hall was entirely warm and the tree completely trimmed 175 men, women and children were on hand to help celebrate.

It will be recalled that Mr. and Mrs. Walter Tarune recently gave a deed to an acre of ground at White Owl for the building of a new Baptist Church at this point. In the acceptance of this piece of land in the presence of Rev. L. L. Mann and Rev. John W. Wynn, the little four-year-old son of Mr. Tarune drove the first stake.

North Dakota News

By FRED E. STOCKTON

Since the announcement of the new date for the Northern Baptist Convention, it has been possible for North Dakota to determine definitely the date for its next annual convention, which will be held with the First Baptist Church, Grand Forks, June 1-5. The program committee is planning for an especially interesting convention. The closing day Monday, June 5, will be devoted to the interests of the women and the laymen of the convention. Two separate and very interesting programs will be provided.

At a representative meeting of the laymen and women held in the state headquarters at Grand Forks Feb. 7, it was decided that the laymen of the state would be responsible for the collection of all amounts due on New World Movement pledges, and that the women of the state would assume the responsibility for collecting the \$3,500 asked for in new money by April 30.

The following persons were named as the temporary Laymen's Council for the state: Thomas Greenshields, chairman, Fargo; S. C. Hendrickson, Grand Forks; George B. Newcomb, Bismarck; Paul B. Griffith, Grand Forks; S. D. Briar, Sawyer.

A special committee of women was appointed to carry forward the work of the Continuation Campaign throughout the state convention. This committee consists of: Mrs. N. J. Nelson, chairman, Grand Forks; Mrs. C. E. Webster, Fargo; Miss Lottie Lund, Powers Lake; Mrs. Victor J. Baldwin, Fargo; Mrs. George W. Buckingham, Jr., Grand Forks.

It was decided to hold three district conferences, to which a layman and a woman from each cooperating church are to be invited. These conferences were held at Minot, March 7; Bismarck, March 9, and Fargo, March 14. In addition to the presence of the state director of promotion, these conferences were attended by a member of the state laymen's council and the chairman of the woman's continuation campaign committee.

North Dakota will do its utmost to help meet the present denominational situation.

Connecticut Convention

A special session of the convention was held Feb. 21, in Calvary Church, New Haven. By ten o'clock the majority of the 342 delegates, representing nearly 100 churches, were assembled for business. Rev. J. N. Lackey, presiding. Dr. James McGee, pastor of Calvary Church, welcomed the delegates.

The early morning hour devotional period was conducted by Rev. D. A. Pitt, of Central Church, Norwich, who called attention to what our feelings would be when we came to the end of life if we failed in this crisis. Whatever discouraging features there may be, attention was directed to the encouraging features that could be seen at several points. The devotional period at the close of the afternoon session was conducted by Rev. H. J. White, of the First Church, Hartford, who based his remarks upon the parable of the talents.

The Lotus Male Quartet of Tremont Temple, being in the city, found its way to Calvary Church, attracted by the gathering crowd. Rev. C. A. Merrill of Noank, an old acquaintance of the songsters, brought their presence to the attention of the president. The quartet favored the convention with two selections: "The Old Rugged Cross" and "Cast Thy Bread Upon the Waters."

Dr. A. B. Coats, state secretary, then outlined the purpose of the special session to be that of facing the denominational crisis. Rev. H. B. Sloat, director of promotion, presented a tabulated statement showing the status of the New World Movement in Connecticut, and pointed out the special task to be accomplished by April 30. Rev. D. B. MacQueen, of the First Church, Bridgeport, spoke on "Why We Are Where We Are," in explanation of the denominational task being half done. Mrs. J. D. Rough, state director of the Women's Continuation Campaign, outlined the plan for the women's work. Dr. J. Y. Aitchison, director of the General Board of Promotion, in a full, frank and fair statement outlined the denominational situation. Opportunity was given for questions. The questions asked evidenced a desire on the part of the people to get an intelligent understanding of the present crisis, for the purpose of knowing just what ought to be done to meet it.

Their answer follows later in the report of the Committee on Findings.

Two banquets had been arranged, one for the men and one for the women. Dr. J. Y. Aitchison, Judge F. W. Freeman, Dwight Chapman and A. M. Harris spoke at the men's banquet so effectively that the men voted to organize a state laymen's council and Dr. J. N. Lackey was authorized by the vote to appoint a laymen's council of seven members. The speakers at the women's banquet were: Dr. J. Y. Aitchison, Miss Mary L. Howard and Mrs. J. D. Rough. The tide of enthusiasm ran high. The women are fully organized and out to win.

The sustained interest was shown by the fact that the majority of the delegates remained for the evening session. Rev. W. B. Lippard, told of his experiences with the distribution of the cargo of the "Ship Filled in Fellowship." It was a fascinating story, realistically portrayed. Dr. J. H. Franklin of the Foreign Mission Society, spoke convincingly on "Why We Should Meet the Present Denominational Crisis." When Dr. Franklin had finished it seemed that everybody felt that "We can do it and we will." The closing address of the evening was delivered by Judge Freeman—a man's message to men.

Two important matters were passed upon at the convention. The report of the Committee on Findings: "We the representatives of the Baptist Churches of Connecticut in Convention assembled in New Haven, February 21, 1922, after hearing a full statement of the origin of the New World Movement, desire to record our conviction that the Movement was born of God, and that it is not more than our share of the great world task in this strategic hour."

"We also wish to record our judgment

that in view of the success already attained, and with the removal of some of the hindrance that caused some not to participate, that it is well within the possibilities for us to reach the goal of \$24 per member per year.

"Moreover, after a very full and frank statement by Dr. Aitchison regarding the Board of Promotion and the work, we desire to express our confidence in that Board and its grand Secretary, Dr. Aitchison, in their loyalty to Jesus Christ and the Kingdom of God.

"Finally, we desire to register our purpose to present all the facts to our people so that we may get the largest possible response from all our members, in order that Connecticut Baptists may raise our full share of the \$15,000,000 needed for our work before April 30 for the sake of Christ and the World for which He died and rose again."

(Signed) DAVID A. PITT
MRS. EDGAR R. HYDE
CHARLES P. WALKER.

"The doctrinal statement for the denomination": On motion of Mr. MacQueen and seconded by Dr. Pitt, the following resolution was passed:

"That in view of the proposal made on behalf of the Northern Baptist Convention, and approved by Presidents Montgomery and Mullins, that both Conventions consider the whole matter of a doctrinal statement for the denomination, it is the sense of this Convention that we recommend to our churches that action on creedal statements might wisely be deferred for the present, and that in the weeks and months immediately ahead of us, all our energies should be devoted to the task of completing our share of the New World Movement.

Church News by States

Atlantic Coast

MAINE

EVANGELISTIC SERVICES in First Church, Bangor, Rev. F. S. Bernauer pastor, have been remarkably successful. Rev. Benjamin C. Bubar was the evangelist. Mrs. Bernauer assisted in personal work as well as in singing. Over forty, most of them adults, have been baptized and many more have been accepted for membership. There was a special service, March 5 for the reception of new members and the first communion of the enlarged church family.

LISBON FALLS: Evangelist Harry Taylor and his daughter Ruth conducted successful evangelistic meetings in this church. Twenty-one people have united with the Baptist church; nine with the Methodist. Pastor Davis and his wife were unceasing in their efforts.

ROCKPORT: Pastor Andrew Young has seen the fruitage of his faithful sowing in the revival which has attended the services under Evangelist A. G. Saunders. Many decisions for Christ were made.

PORTLAND FIRST: This church has the largest enrolled membership, and the largest congregations on Sunday evenings of any of our Baptist churches in Maine. Pastor J. Harrison Thompson is leading

into every line of real Christian service and is preaching a gospel that meets the actual needs of men. Every department of the church is in a flourishing condition.

IN NOVEMBER special meetings were held at First Church, Steubenville, under the simultaneous plan of evangelism with Chas. J. Pearce of Lorain as leader. There were fifteen confessions, eight uniting with the church. Americanization work is launched, in homes, teaching English to the housewives, clubs for boys and girls, and evening classes.

WORK AT WASHBURN with the new pastor, Rev. Byron H. Tomas, is advancing. Registration in the Sunday school has risen to 182, making it necessary to provide increased accommodation. The space over the audience room has been utilized and three class rooms provided at a cost of \$500.00. Special meetings are in progress and interest is developing.

Dr. Aitchison at Presque Isle

Pastors and churches of the Aroostook Associations gathered in large numbers at Presque Isle, Feb. 23, to confer with Dr. Aitchison on the great questions of the hour. His address was followed by a long conference on the denominational situation and the things that have made it difficult. Questions concerning the New World Movement and objections to it and its policies were all met in masterly fashion. Some of the pastors voiced their

resentment at the recent attacks upon the missionaries that have been given wide spread circulation. After characterizing these as they deserve, the associations passed the following resolutions:

Whereas grave rumors are being circulated which reflect upon the loyalty of our missionaries and denominational leaders to Jesus as Savior and to the Bible as God's word; and

Whereas the present financial depression has brought a staggering debt upon all our societies embraced in the New World Movement and

Whereas many churches have not yet made a complete canvass for this work:

Therefore, be it resolved that this conference of pastors and delegates representing the Baptist churches of North and South Aroostock united Baptist Associations deplore such rumors which make for suspicion and division in our ranks and that we express our confidence in the faith and character of our missionaries and leaders.

Resolved, that we urge upon all our churches the duty of giving our own denomination first place in their benevolences and that we believe that consecration and loyalty call for a careful canvass in every Baptist church in order to provide the necessary funds to maintain our work.

Resolved, that we pledge our support to the women in their effort to raise \$2,000,000 and to the laymen in their plan to organize laymen of each church, association and state convention for the support of our work at home and abroad.

Resolved, that we re-affirm our faith in the basic truth of the Bible for which the Baptists stand and that we will be loyal to our denomination in this testing time.

Signed

REV. HENRY C. SPEED, HOULTON,
REV. J. B. RANGER, PRESQUE ISLE,
REV. B. H. THOMAS, WASHBURN,
SHERIFF E. W. GRANT, HOULTON,
MRS. HORACE ANDERSON, MARS HILL.

VERMONT

DR. CLARK T. BROWNELL, pastor of First Church, Brattleboro, is preaching a series of sermons Sunday evenings on personal questions as follows: "A Boy's Question," "A Teacher's Question," "A Woman's Question," "A Scholar's Question," "A Young Man's Question," "A King's Question," "God's Question," "Everybody's Question." This series is attracting large audiences and proving helpful. Dr. Brownell has had baptism every Sunday evening since his church voted some months ago to go out after at least sixty to win to Christ.

THE MEN OF THE CHURCHES AT SOUTH NEWFANE and East Dover have entered into a contest for ten Sundays to see which one can have the larger class by the end of that time. Feb. 19, there were sixty-four present at Newfane and about the same number at East Dover. Rev. F. K. Hackett is pastor at South Newfane; Pastor C. O. Dunham at East Dover; Pastor Hackett is now being assisted in evangelistic meetings by Rev. Walter F. Sturtevant. Later the special services will be transferred to West Dummerston, another church under the pastoral care of Mr. Hackett.

DR. CLARA C. LEACH, a Vermont girl, a graduate of Bellows Free Academy, of Wellesley College and of Temple Medical College, and who has had post graduate work at one of the hospitals in Philadelphia and has now been for five years doing medical missionary work in Kityang, China, now home on furlough, has taken

charge of the woman's continuation campaign in the state. Dr. Leach has visited most of the larger churches, but as she is to enter a medical college in New York for further study early in March she will be unable to visit any more of the fields. The work will be carried on by Miss M. Adele Orton, associate state director.

PASTORS AND CHURCHES are taking hold of the evangelistic campaign splendidly. It is hoped and expected that every church will make a definite attempt for conversions and additions to the church by baptism before May 1.

CONNECTICUT

STRATFIELD CHURCH, in one of the finest residential suburbs of Bridgeport, dedicated a new church house, Feb. 16. The address was delivered by Rev. D. B. MacQueen on: "Spiritual Foundations"; dedicatory prayer, Rev. John W. Grainger, benediction, Rev. W. M. Richardson. Rev. P. S. Goertz has been acting pastor for six months, while Pastor A. J. Harms is studying in Chicago.

REV. J. N. LACEY, pastor South Church, Hartford, baptized eight candidates, Jan. 28.

DR. RUSSEL H. CORWELL delivered his lecture "Acres of Diamonds" in First Church, Hartford, Feb. 1. The audience taxed the capacity of the house.

CONNECTICUT IS MOURNING THE LOSS OF Col. W. H. Hall, of South Willington. Mr. Hall was prominently identified with business interests and political life. He came of a family long identified with the work of the denomination. This family, through the generous gifts of its members to the New World Movement, made possible "Willington Hall" connected with Judson College, Rangoon, a memorial to the "Vintons and Johnsons," whose ancestral homes were in Willington this state.

REV. H. J. CHASE, pastor at Preston City is carrying on the work at Ledyard. Already twenty have decided to follow Christ; seven have been baptized.

REV. D. P. GAINES, Waterbury, has organized a men's class. Sunday, Feb. 26, the attendance was 75. In addition to his regular work Mr. Gaines gave much time during February to the interests of the Stewardship Campaign throughout the New Haven Association.

NEW YORK

EARLY IN 1920 Rev. Abraham B. Machlin came with his bride to visit relatives in Buffalo. Through this visit a work among the Jewish people has become a vital part of the program of Buffalo Baptists. In order to capitalize the entire Christian sympathy a plan of interdenominational cooperation was devised and approved by the Buffalo Federation of Churches. An attractive building now known as "The House of the Prince of Peace" was acquired by the Baptist Union. The work has been greatly strengthened by the coming of Miss Grace Brederhof of Toronto, who has mastered the Yiddish in order to commend Christ to the Jew. There are now forty Jewish Christians in the evangelical churches of Buffalo. The budget of the mission for the current year is \$6,500.

MRS. MARTHA G. LOVETT, wife of Rev. E. H. Lovett, pastor of Leffert's Park church, Brooklyn, N. Y., died Tuesday, Feb. 28, at the home of her daughter, Mrs. E. A. Partridge, Rochester, N. Y., after a lingering illness. She has been an invalid many years but in personal influence was

a great force for church and kingdom during her life of over seventy years. Funeral services were conducted at Rochester by Rev. C. Wunder, pastor of Second Church, with interment at Davenport, Iowa. Deceased is survived by her husband, two sons, Rev. W. P. Lovett of Detroit, Mich., and A. H. Lovett of Davenport, two daughters, Mrs. Partridge and Mrs. F. D. Barker of Lincoln, Neb., a sister, Mrs. Hattie L. Frose, San Diego, Cal., and eight grandchildren. Rev. A. Frank Houser conducted the service at Davenport, where Dr. E. H. Lovett had been pastor of Calvary church.

FEB. 16, LOUIS G. ZIBELLI was ordained at the Strong Place Church of Brooklyn after four years' of special study. Mr. Zibelli is employed jointly by the Home Mission Society and the Brooklyn Church Extension Society and in cooperation with the Strong Place Church.

NEW JERSEY

ON FEB. 27 IN FIRST CHURCH, CAMDEN, the Permanent Council of the Camden Association voted to recognize the Jobstown Church as a Baptist church and to recommend it to the fellowship of the Camden Association. The organization is the same as that of the Fannin Church, Camden, recently acted upon in the same manner by the Permanent Council, having an affiliated membership in addition to the regular membership. These affiliated people from other evangelical bodies are limited somewhat in their privileges. The pastor, R. J. Beazley, is a senior at Crozer.

WESTERN PENNSYLVANIA

THE ORIENTAL COLLEGE CAMPAIGN IN Western Pennsylvania began in Pittsburgh, February 16, with a luncheon at the William Penn Hotel. Speakers scheduled were Mrs. E. C. Cronk, Mrs. D. J. Fleming and Mrs. Henry W. Peabody. Other centres in western Pennsylvania where interdenominational meetings are to be held for the campaign are Erie, Warren, New Castle, Oil City, Meadville, Altoona, Clarion, DuBois, Johnstown, Washington, Uniontown, Beaver and Blairsville. The Woman's Baptist Foreign Mission Society has included \$150,000 in the New World Movement Campaign so that all gifts by Baptist women for these Colleges may be counted on the \$6,000,000 pledged by the Women's Boards on the "Continuation Campaign." Should the women of the co-operating denominational Boards give \$1,500,000 by January 1, 1923, an additional million is available from the Laura Spelman Rockefeller Memorial Fund. Such gifts mean physical relief and spiritual truth to hundreds of millions of women in Asia. The New World cannot be built upon an illiterate, degraded womanhood.

EASTERN PENNSYLVANIA

FIRST CHURCH, RIDLEY PARK, Rev. Wayland Zwyer, pastor, organized a League of Christian Stewards in February. The league has grown until it includes one-third of the members. In November the church purchased a parsonage. In January the Ladies' Aid installed electric lights at a cost of \$500. Since January, the B. Y. P. U. has increased its average attendance by 300 per cent, and it was far from a dead society before that time. The Sunday school averages an attendance of 75 per cent of its enrolment.

PENNSYLVANIA LAYMEN ARE COOPERATING with the Baptist Laymen's Council of the Northern Baptist Convention. At a conference held in Harrisburg March 1, the

following was unanimously and heartily adopted: "That it is the sense of this group that we proceed at once to carry out the purpose and work of the Northern Baptist Laymen's Council to the time of our next state convention through the Laymen's Union of the Pennsylvania Baptist General Convention." The chairman of the council, Mr. E. E. Bailey, Oil City, was further authorized to call a series of regional conferences of laymen in the state, to whom would be presented the objectives as outlined by the National Council.

Mississippi Valley

ILLINOIS

JACKSONVILLE CHURCH will begin a series of special meetings, April 2, to be conducted by Evangelist Frank M. Dunk of Normal, Ill. The Sunday school has voted to conduct a daily vacation Bible school in July. The "Gastronomic Appeal," in a recent issue of *The Baptist* has no appeal here for Martha has consented to stay out of the kitchen during 1922. The pastor, Rev. A. P. Howells, is being called on frequently for his illustrated address, "The Passing of the Last Frontier," an appeal for Mexican recognition in behalf of Christianity.

PURSUANT TO THE FINDINGS of the Permanent Council of the Chicago Association, at its meeting at Baptist headquarters Monday, Feb. 13, at which thirty-six churches were represented by fifty delegates, the moderator of the association, Dr. R. N. Van Doren, presiding, and the secretary of the Permanent Council, Rev. A. C. Hodgson, serving as clerk, Mr. John Rodin, a member of the LaSalle Avenue Church, was, on Friday evening, March 3, at that church, ordained to the gospel ministry. Rev. Joseph B. Rogers, pastor of the church, presided at the ordination service; Mr. Paul Johnson was clerk. The sermon was preached by Dr. Geo. W. Taft, who also offered the ordaining prayer. The charge to the candidate was delivered by Dr. R. N. Van Doren, and the other parts were taken by Revs. A. C. Drummond, M. G. Dickinson, Wilfred Noble and A. C. Hodgson.

REV. C. W. WEBB has completed three prosperous years with Wood River church. Three years ago there were forty-nine discouraged members. The first year membership increased by sixty-one; the second, by seventy-one and the third year by thirty-six with twelve awaiting baptism. A year ago last October ground was broken for a new church building to cost about \$25,000 when completed. Services are now being held in the basement. By hard work the church has put \$13,000 into the building. The location is central in the business part of the city. Any one interested in contributing to the building fund may send it to the pastor.

Shurtleff College

The second semester has opened with the largest enrollment in the history of the institution. There is enthusiasm on all sides—athletic, literary, social, and religious. Much interest has been taken in the basket ball tournament, which is being held in the Shurtleff College gymnasium. The first number of *The Pioneer*, the new college monthly has appeared, the subscription price being one dollar.

The George Washington Banquet was held at Upper Alton Church, with over 100 students present. Toasts were given by representatives of all the classes and of the faculty. The religious activities of the college are noteworthy, many of the students taking part in the prayer meetings, the Christian associations, the student volunteer movement, and in the work of the gospel teams.

While the students and members of the faculty have been active in the various phases of college life, the administration has not been either idle or indifferent. In addition to the regular college courses, President Potter is providing certain definite religious instruction. Recently Rev. Charles Durden, of Galesburg, spent a week here delivering religious addresses to the student body and to the faculty. His spiritual talks were uplifting and interesting. In a plain talk before the faculty Mr. Durden emphasized the importance of a proper attitude towards religious questions and the power of example before students. Another important matter is the continued movement for \$1,000,000 for endowment and \$500,000 for buildings and equipment. This movement is being conducted by Dr. Myron W. Haynes, who during this year will address the churches on Christian education. Though he will not solicit funds at present, he will appreciate invitations from the pastors to present the cause of Christian education to their churches.

OHIO

CINCINNATI REPORTS INDICATE a thriving condition. Sunday-school attendance is above the average, men's Bible classes show marked increase in attendance. The winter evangelistic campaigns have been blessed. With the coming of two new men on the field every church is now supplied with a pastor. Rev. Clarence A. Mitchell, formerly of Indiana, was given a reception by the Columbia Church Feb. 2. The Norwood Church has called Rev. Miles W. Smith, formerly of Stratford Street Church, Boston. Rev. Smith began his work Feb. 5. Walnut Hills Church, of which Rev. S. H. Bowyer has been pastor for four years, has approved plans for a \$75,000 Sunday-school and social rooms, work upon the building to begin at once. Rev. John H. Spindler of King's Mills, cooperated with the inter-pastoral evangelistic movement, having Rev. W. M. Hart of Coshocton assist in two weeks special meetings. The result was forty-six decisions; twelve renewed their allegiance to the Lord. A four months' old men's Bible class numbers seventy-seven. At Ninth Street Church Dr. John F. Herget is preaching to congregations that tax the capacity of the building. Dr. Herget teaches three great Bible Classes each week. Feb. 10 the Friday noon class numbered 252; Feb. 12, the Baraca Class numbered, eighty-six; Feb. 13, the Monday Night Club at the Y. M. C. A., numbered 233. Rev. Joel R. Lunsford of the Madisonville Church has returned from Key West, Fla., where he has been assisting his brother in two weeks of special meetings. He also made a trip to Cuba and while there visited some of the mission stations.

FIRST CHURCH, ASHTABULA, Rev. Herman Lang, pastor, has had 100 decisions for Christ. There is such continued interest that the church is short of chairs and hymn books.

IN THE EIGHTEEN MONTHS of Rev. W. H. Carlisle's work in Shelby he has baptized 111 and received a dozen by letter, more

than doubling membership. The Sunday school has grown from thirty-four to an average attendance of over 100, a recent high mark being 199. The pastor was assisted by Rev. O. E. Miller, of Degroff in a two weeks' evangelistic campaign which resulted in eighteen professed conversions.

W. H. BISHOP AFTER A SHORT but successful pastorate of Kendall Ave. Church, Portsmouth, has resigned to take up field work for the Michigan State Convention.

DURING THE MONTH OF FEBRUARY, twenty-three members were received into the Sunbury Church, eighteen by baptism and five by letter and experience—the result of a two weeks' meeting conducted by Rev. J. E. Myers of Barborton.

THE LITTELL-MOODY meetings at Mt. Gilead last autumn did much good; over fifty new members were received. Bryn-Zion and Franklin rural churches are pastorless, but are desirous of securing a pastor at an early date.

MICHIGAN

FIRST CHURCH OF OWOSHO has been engaged in a two weeks' revival campaign under Evangelists A. W. Littrell and D. L. Moody. 139 confessed Christ, making nearly 500 souls added to this church during Rev. H. A. Waite's pastorate of over six years. A demonstration of tithing will be made March 19 when the church will unitedly go into a week of tithing of all incomes.

THE FORMATION of a Baptist Brotherhood in Sault Ste. Marie was perfected at a banquet held in the church parlors of the First Church. Officers elected were: W. B. Robertson, president; Walter Scott, vice president; James Bell, treasurer, and Elgin Brundson, secretary.

WISCONSIN

A COUNCIL COMPOSED OF DELEGATES from the churches of the Milwaukee Association met in Grace Church, Racine, Feb. 16, at 2:00 to consider the recognition of the Racine Kenosha Baptist Italian Mission as an independent Baptist church, and the ordination of its leader, Bro. Dominic Raffone. There were fifteen churches represented with 27 delegates. After a brief discussion it was concluded that this organization was qualified to be recognized as an independent Baptist church and the motion was made and carried unanimously that said organization be so recognized. Brother Dominic Raffone was then asked to make statements regarding his religious experience, his call to the Christian ministry and doctrinal beliefs. A committee composed of Rev. H. F. Hoops, Racine, Rev. W. L. Harms, of Oconomowoc, and D. Raffone, of Racine, was appointed to arrange the program for the recognition service held in the evening. Dr. Chas. A. Brooks of New York City gave the address of the evening. Rev. W. D. Wells the ordination prayer, Dr. A. Legrand the charge and Rev. R. W. Shaw welcomed him into fellowship.

SOUTH DAKOTA

DR. S. P. SHAW, SUPERINTENDENT of missions in South Dakota, after a serious illness recently passed through Chicago on his way to Florida. He seems to be greatly improved in health and hopes to be back on the job as soon as spring opens up. His field is being well cared for by Mrs. Shaw and his field force. His address for the present is Jacksonville, General Delivery, Florida.

IOWA

EVANGELIST OLIVER REED, of Carrollton, Mo., and his singer Jack P. Scholfield, closed a two weeks' meeting with the Finley Ave. Church of Ottumwa, which resulted in sixty additions to the church, and a quickening of spiritual life.

KANSAS

CHAPLAIN FRANK C. RIDEOUT, U. S. ARMY, on duty at General Service Schools, Fort Leavenworth, Kans., has undergone an operation for throat trouble which has affected him for over 15 years. The hospital surgeons agree that a complete recovery will be effected.

SPECIAL MEETINGS under Evangelist R. O. Harris, of Wellington, closed at Climax, Feb. 26. Forty-six persons were led to Christ. A prayer meeting and Bible class for children has been organized.

Rocky Mountain States

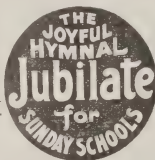
COLORADO

AT BETHEL MEMORIAL CHURCH, DENVER, Dr. E. L. Krumreig, pastor, is in his third year. During this time over 200 have been

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added to the church. At the last annual meeting the church budget was adopted together with "Articles of Faith," "New Hampshire Confession" and by-laws for the church. The church is planning to purchase ground adjoining the present building for future expansion, which is already needed.

THE GREATEST RELIGIOUS CAMPAIGN in the history of Grand Junction closed Feb. 26. The first of the month Evangelist James W. Kramer and singer Ralph E. Mitchell opened meetings under the auspices of the Methodist and Baptist churches. On Sunday nights all attempts to get the people into the building were given up and scores had to go away although the Baptist edifice had seats for 1250. Nearly 300 persons signed for Christ and the church.

REV. J. W. PATTERSON has been pastor of First Church of Sycamore three months, during which time the Sunday school has been re-organized and has doubled its attendance. Eight new members have been added to the church, prayer meeting has increased from eighteen to seventy-two in attendance. The De Kalb Baptist Choir presented parts of the Messiah on a recent Sunday evening to a crowded house.

BETHANY CHURCH (WEST SIDE), COLORADO SPRINGS, F. F. Butler, pastor, went "over the top" in the missions campaign culminating Feb. 26. Over \$1,155 was pledged to be paid by April 30, in accordance with present plans of the N. B. C. Rev. G. G. Laughlin, superintendent of missions in Denver, assisted in the campaign. In the last year there have been over 100 additions to the church membership, the majority by baptism.

ARIZONA

FIRST CHURCH, PHOENIX, is interested in the New World Movement to the extent of \$12,998.53 a year. The budget for local expenses is \$8,000. Sunday, March 5, was pay-up and thank-offering day and the offering amounted to \$987.68. Since Oct. 1 the church has received eighty-three new members. Revival meetings have just closed and there is expectation of at least fifty for baptism on Easter Sunday.

Pacific Coast

SOUTHERN CALIFORNIA

REV. G. W. STONE, who retired from the ministry and went to California several years ago was recently married to Mrs. Harriet Nelson at Hollywood. They are active workers in the Hollywood church.

NORTHERN CALIFORNIA

REV. E. E. DULEY has been appointed special Bible worker and begins his work in San Joaquin Valley. He has been connected with the different departments of the Publication Society for some time.

REV. J. L. H. HAWKINS, OF OKLAHOMA, has accepted a call to first church of Exeter and has taken up his duties there.

DR. ROLVIX HARLAN, secretary of social service and rural community work for the Home Mission Society, accompanied by Rev. Clark H. Bancroft, director of town and county work in Northern California, visited a number of fields in the interest of more efficient work in this department. More adequate buildings for community work, as well as a better type of work in

the Sunday schools, are needed. Most of these community activities, are in the New World Movement, and on the collections depends ability to carry out plans we have.

MRS. CARRIE A. ROBINSON, Assistant to director of promotion, and woman's worker in Northern California, who is on a trip to the Orient writes in part: "The morning service of the Chinese Baptist Church of Shanghai is started. This church is held in the gymnasium of the Y. W. C. A. About 100 present, and they listen eagerly as Pastor Wu breaks to them the Bread of Life. We learn that this is a self-supporting church, but too poor to erect a place of worship. We find Shanghai Baptist College has a beautiful campus, large, well equipped brick buildings, a community house at the entrance to the campus, where club work of all kinds is carried on by the students for the people of the city. A large zinc tub, banked around with flowers, is in the center of the grounds. Pastor Wu is standing in the water, and one by one eighteen young men mount the steps and descend into the baptismal waters."

OREGON

A COUNCIL COMPOSED OF REPRESENTATIVES from the various churches in the Umpqua Association convened at Marshfield Church, Feb. 9, to consider the advisability of annulling the ordination papers of Rev. Jesse T. Anderson (sometimes known as Rev. J. Thomas Anderson) former pastor of Marshfield Church. After Rev. W. Norton Ferris called the meeting to order, stating its object, the call was read, after which the council went into executive session to consider the evidence to be presented. The evidence was of documentary character and no arguments were made. After the evidence had been considered thoughtfully and prayerfully, a motion was unanimously passed annulling the ordination papers of Mr. Anderson. Besides the delegates present from the churches of the Umpqua Association, there were members present from the White Temple of Portland, and a representative from the State Convention who were asked to sit in the council. Alva Doll acted as clerk.

WESTERN WASHINGTON

FIRST CHURCH, SEATTLE, reports a total of 240 members received last year, disbursements in the general fund, \$20,954; building fund \$8,587; \$100,000,000 Fund \$12,418, closing the year with all bills paid. The church subscribed \$100,000 to the H. M. D. Fund. In fifty-two years of its history it has never failed to meet an obligation and it does not propose to fail in meeting the obligation to the denomination now.

REV. FRED BERRY, DIRECTOR of evangelism for Western Washington, has left the hospital after fifteen weeks and is at his home in Seattle. His many friends in Michigan, Nebraska and Kansas where he worked long and successfully, will be glad to know that he is more comfortable and gaining in strength.

Obituary A TRIBUTE

On Sunday, Feb. 5, Mrs. Martha Dye Lindsay, widow of the late Thomas B. Lindsay, died at her home in Minneapolis. She had been in poor health for a year, but had been faithful in her attendance upon the various meetings of the church till within a very few weeks of her death. Mrs. Lindsay was born in Wisconsin, Nov. 3, 1844, was a graduate of what was then Milwaukee College at Fox Lake, taught a few years and in 1866 was married to Mr.

T. B. Lindsay. They moved to Rochester, Minn., and in 1883 came to Minneapolis. Here they immediately identified themselves with Central Baptist Church where they were always large supporters of the church and its benevolences. They were among the largest givers to the state and the various enterprises of the denomination, state and world-wide. Mrs. Lindsay was treasurer of the Woman's Society of Central Church for more than twenty years and until the church merged with Calvary.

Mrs. Lindsay was preeminently a Christian gentlewoman of the old school. One who knew her family life intimately said of her, "She was devoted to her home, it came first in her thought and she was a model parent." She was quiet and retiring, but when one came to know her she proved a genial companion with a keen sense of humor and a staunch friend.

Her sympathies and activities extended beyond her home, to the church, to the large missionary enterprises, to special needs, and to the philanthropic organizations of the city. Till within three years of her death she was a member of the Board of directors of the Y. W. C. A. and then was made honorary member. She established the first Y. W. C. A. girl's camp, was a supporter of its summer home at Lake Minnetonka, a member of the Traveler's Aid Committee and of the Dunwoody Hall Board. For as many years she was an active member of the W. C. A. and especially interested in its Woman's Boarding Home and the Jones-Harrison Home for aged women. She was also a member of the Woman's Missionary Board of the Northwestern District.

Mrs. Lindsay was strong in her convictions and true to them, faithful and conscientious in the discharge of duty, so quiet and unostentatious in her activities that very few knew the scope of them. Because of her generous giving of herself and her means many lives will have been enriched and her memory will be an incentive to more sympathetic, generous living. She rests from her labors but her works do follow her.

KATHARINE K. GALE.

A HUSBAND'S TRIBUTE

Fannie Lillian Haggard was the daughter of devoted Christian parents, Daniel and Harriet Snow. She was but a small child when the family migrated from New England to the middle west, living successively in Ohio, Indiana, Wisconsin and Illinois. It was at Bloomington in the latter state that Fannie, then less than twenty years of age, met him who was to be her husband. Together they were active in the same church and attended college in the same town. She did not finish her school course but upon the graduation of her fiance married and accompanied him to the theological seminary at Morgan Park, now the Divinity School of the University of Chicago. Three happy years were thus spent, including, during practically the entire period, the pastoral care of the little church at Warrenville, west of Chicago.

After completion of their work at the seminary brief pastorates were enjoyed at Red Oak and Dubuque, Iowa. Then followed six years of missionary life in Assam; fifteen years in Watertown, near Boston, in connection with the work of the American Baptist Foreign Mission Society; nearly a year in Russia; three years in New York; and almost a year and one-half in beautiful Wolfeboro, N. H., her last resting place.

While never urging change in the life and work of herself and husband she always eagerly, joyfully and helpfully entered with him every line of duty that presented itself. She and he were one in thought, purpose and execution—his constant adviser and moral and spiritual support. An ideal wife, she maintained a model home while giving much time to interests outside the family circle. The missionary spirit was ever her guiding principle.

She was unequalled as a mother and guide for her children, of whom there are three: Roy S., Harriet E., and Harold Witter; and upon her son-in-law, Rev. H. H. Hunt, and her daughter-in-law, Mrs. Roy S. Haggard she made a lasting impression. Modest and unassuming she made friends easily and left an admiring group in every place she lived. While not appearing to be strong she always enjoyed good health. She anticipated filling out the full four score years of her parents. But it was not to be. At the age of fifty-seven she was suddenly stricken and in three months was gone. So quickly was she taken from her life of happy and varied service and fellowships that it is not yet possible to realize it. She will be sorely missed.

The members of her family desire to emulate her who was always cheerful, loving, helpful, faithful. They weep not as

those without hope, but cherish her memory as a rich and beautiful treasure and expect to see her again. They bow to the will of her loving Savior.

Friends from many sections of the country have been profuse in their praise of her whom they loved, letters, telegrams and floral tributes bearing witness to the esteem in which she was held. Sympathy for her dear ones has been lavish. The people of Wolfeboro are beyond praise for their rare devotion and kindly acts; and in their her adopted town she was laid to rest March the sixth. Professor Frederick L. Anderson, D.D., of Newton Centre, who had known her since the days at Morgan Park, conducted the service and gave a most comforting message. He was assisted by local pastors: Rev. B. F. Black, Rev. T. E. Scammon, and Rev. F. L. Long, also Rev. W. L. Linaberry, representing the Congregational fellowship.

"I cannot say, and I will not say That she is dead. She is just away! With a cheery smile and a wave of the hand She has wandered into an unknown land."

FRED C. HAGGARD.

Wolfeboro, N. H., March 8, 1922.

In Satan's Stronghold

(Continued from page 204)

seem as though Nature herself was conspiring to hinder our meeting, but not so. It was an unusual opportunity. We had been invited into one of Satan's strongholds, and those men were held there, because of the storm, just ready for our message. Thus nothing daunted we sang another hymn and continued the meeting with the audience God had given us.

The men and boys in front sat on the floor almost under our very feet, those behind them stood up, while those in the back stood on a bench and hung on to the rafters to enable them to see the speakers. What a picture it was! Overhead was a hideous image. Around us, packed to the very ceiling, was the audience in various stages of dress and undress. Beyond was the "holy of holies" with its idol and burning incense, the odor of which came to us now and then. We had been invited even into that inner sanctuary, but on account of the lack of air we preferred to stay in the outer room. Out and around all this raged the storm—a veritable battle of the elements. For one hour and a half the men listened earnestly to the truth. The three fine Gospel talks

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 - Woman's American Baptist Home Mission Society, Mrs. Katharine S. Westfall, Executive Secretary, 276 Fifth Avenue, New York City.
 - Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D. D., Secretary, 276 Fifth Avenue, New York City.
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Kansas	154
Maine	112
Massachusetts	293
Michigan	132
Minnesota	46
Missouri	50
Montana	12
Nebraska	68
Nevada	2
New Hampshire	48
New Jersey	105
New York	589
North Dakota	21
Ohio	253
Oregon	45
Pennsylvania	419
Rhode Island	59
South Dakota	29
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Vermont	31
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Washington W.	57
West Virginia	200
Wisconsin	83
Wyoming	7
District of Columbia	13

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March 19-26, 1922

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were interspersed with hymns so that they got the message in word and song, and I believe some of them received an impression that they had not had before. One man hanging to the rafters in the back stopped the Bible woman in the middle of her talk and said, "What you say is all right for you, but you are intelligent. Of course God is good to you. How can He be good to us who are so ignorant?" What a pleasure it was to read James 1:5 and point out the Way more fully to this man! At last we realized it was getting late, but the storm had not slackened. There was nothing

else to do but brave the elements, so leaving two of the Bible women to stay all night with a Christian family, the rest of us waded down the flooded village lane to our car. Of course we were soaked and it was not without dangers that we reached home, for in the heavy downpour our driver could not see the road and almost upset us, but still we wouldn't have missed the opportunity to witness to the true God in that Hindu temple. The Bible women were able to hold another meeting the next morning before they started home, so we feel the trip was most worth while, and what seemed at first a hindrance was changed into an opportunity and a blessing.

Nellore, South India.

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The Unseen Side of Child Life, by Elizabeth Harrison. New York: The Macmillan Company. \$1.25.

Another book by this well-known expert on child life. This one shows how much can be done to give children joy in the growth of their own will power and how far children may follow the matter-of-course obedience to necessary laws on which depend the foundation of health, family harmony, good citizenship, religion, etc. Teachers have long been interested in this kind of literature; parents should know that there are here most fruitful suggestions for them if they care to use them.

Psychology and the Christian Life, by T. W. Pym. New York: George H. Doran Co. \$1.50 net.

Interest in the application of the new psychology to the Christian life is continuous, especially among educators. This book is a worthy contribution and the more to be praised because it is not speculative overmuch but deals largely with the practical side of the subject. Prof. Pym is head of Cambridge House, University of Cambridge, England, and wrote this book at the special request of the Christian Students Movement of England. Among the most interesting chapters are those on "Faith and Suggestion," and "The Psychology of Sin."

Practical Law Made Plain, by Judson S. West, Justice of the Supreme Court of Kansas. Hartford, Conn.: Edwin Valentine Mitchell. \$1.

A readable book of 114 pages, telling in a pleasant and often humorous way what the average person should know of law. There are included such matters as how the courts work, pleading, evidence, criminal law, contracts, real estate, inheritance and will, etc. The author is one of our Kansas Baptists who has had forty years' experience at the bar and on the bench.

Nile and Jordan, by G. A. Frank Knight. Boston: The Pilgrim Press. \$12.

The sub-title makes clear the contents of this large volume: "An archeological

history of the inter-relations between Egypt and Palestine, from the earliest times to the fall of Jerusalem in A. D. 70. With five maps, appendices and three indexes." Many things in this volume are to be passed upon by the scholar, such, for instance, as the date of the Exodus. But the whole book is decidedly interesting to the general reader who knows his Bible or who is interested to see what suggestions may come from a careful and orderly presentation of the evidence which is increasingly being gathered by archeologists. There is presented a vivid picture of the varied and striking ways in which Palestine and Egypt, contiguous territories, influence each other in politics, military matters, religious conceptions, morals, commerce, trade, law, art, literature, and the like, throughout 7,000 years. One is not confined to the conclusions of the writer but has spread before him much of the evidence and may form his own decisions. Chapter by chapter there is a great mass of detailed information, going back even to what little is known of paleolithic man in Egypt and Canaan. One cannot but be stirred by the picture of these ancient and notable civilizations. The book contains fresh interpretations of many passages of Scripture. A chapter on "The Egyptian Origin of the Book of Job" is suggestive.

"It Is to Laugh"

Mrs. Worth had just learned that her colored workwoman, Aunt Dinah, had at the age of seventy married for the fourth time. "Why, Aunt Dinah," she exclaimed, "you surely haven't married again!" "Yassum, honey, I has," was Aunt Dinah's smiling reply. "Jes' as of'en as de Lawd takes 'em, so will I."—*Ladies' Home Journal*.

An instance of momentary success in the collection has been noted when the minister published the following soliloquy in the congregational calendar: "I am 25 cents. I'm too small to buy a quart of oil; I'm too small to buy one-half pound of candy; I'm too small to buy a ticket to a good movie show; I'm even too small to buy a box of undetectable rouge; but most people think I'm 'some money' when I come to church."—*The Christian Register*.

The clergyman's eloquence may have been at fault, still he felt annoyed to find that an old gentleman fell asleep during the sermon on two consecutive Sundays. So, after service on the second week, he told the boy who accompanied the sleeper that he wished to speak to him in the vestry.

"My boy," said the minister, when they were closeted together, "who is that elderly gentleman you attend church with?"

"Grandpa," was the reply.

"Well," said the clergyman, "if you will only keep him awake during my sermon, I'll give you a nickel each week."

The boy fell in with the arrangement, and for the next two weeks the old gentleman listened attentively to the sermon. The third week, however, found him soundly asleep.

The vexed clergyman sent for the boy and said: "I am very angry with you. Didn't I promise you a nickel a week to keep him awake?"

"Yes," replied the boy, "but grandpa now gives me a dime not to disturb him."—*The Christian Intelligence and Mission Field*.

OUR MUSIC CORNER

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WILLIAM LESTER

THE FINE ART OF TEACHING

Owing to the intrinsic fascination inherent in music itself, teachers of that subject have sometimes failed to devote sufficient consideration to the fundamental pedagogical principles, said Karl W. Gehrkins, in an address before the National Conference of Music Supervisors last spring.

The teacher's problem, he said, is similar to that of the composer. The latter repeats his thematic material often enough to make the auditor perfectly familiar with it and to produce symmetry and unity through repetition. But at the same time he must keep his auditors interested in the composition and so he varies his theme and relieves it and holds the interest by injecting bits of contrasting material from time to time.

So in teaching, the instructor must go over the same points again and again, must see to it that his pupils are thoroughly grounded in the fundamentals of music, but he must do all this not only without losing their interest, but also with a constant increase of enthusiasm on their part.

As Mr. Gehrkins pointed out this has not always been done in the past. Many can recall the teacher who began by "pointing to a big hollow dot," saying, "when you see this you strike this key, and you count four while holding it." The theory teacher has discovered that harmony may be a living thing of absorbing interest if the pupil early begins to work with actual tones harmonically and rhythmically arranged. Many other schemes are suggested to make the study of music vital—some of them irrational, some even idiotic. But though many will fail of their purpose, the study of the art of teaching music interestingly has begun, which, after all, is something accomplished.—*The Musical Leader.*

ORGAN DEDICATION

Completion of a three-manual Kimball organ in the First Baptist Church of Everett, Wash., was marked by a recital by Judson W. Mather of Seattle. The instrument is a gift of Mrs. Mathea Severson, a public spirited woman of Everett and one of the parishioners of the church. This was brought about largely through the untiring energy and cooperation of Arthur E. James, a prominent Everett teacher and organist of the church. All departments of the instrument, including the entire great, and a well-placed echo, are in swell boxes, thus giving flexibility and expressiveness to the entire ensemble. Over 1,500 persons attended the recital and 300 were unable to get into the auditorium. The following organ numbers were played by Mr. Mather: "Sonata in the Style of Handel," Wolstenholme; "The Seraph's Strain," Hollins; "Christmas in Sicily," Yon; "Echoes of Spring," Friml; "Oriental Sketch in C minor," Bird; "Burlasca e Melodia," Baldwin; "Fantasie in E minor," Lemmens; "From the Land of the Sky-Blue Water," Cadman; "Overture to Mignon," Thomas.—*The Diapason.*

MUSIC REVIEW

From J. Fischer & Bro., New York, N. Y.
Secret Languages Foster
Swinging Foster
When Lovers Part Foster
Evening Fox
Bedouin Song Dunn

The songs of Fay Foster are always of interest and value to the seeker of effective program numbers. The three titles above are no exception to this statement. "Secret Languages" is a brilliant "chat-ter" song, clever in concept and potent in appeal. Its sly humor will endear it to the fortunate hearers. "Swinging" is an attractive waltz-song, one providing fine opportunities for vocal effect—an unusually valuable song for teaching purposes, or for lightening up a program. The last of the three songs by Miss Foster is a brilliant outburst which would prove a fine climax to an exceptional group. It is a "big" song, where the effects are gained by surprisingly simple means. The Fox song is a sympathetic setting of lines from Milton's "Paradise Lost," full of poesy and admirable in its musical material and structure. The "Bedouin Song" is a lively setting of a fine poem by Frederick H. Martens, with a likeable melody and pulsing accompaniment.

EASTER SUGGESTIONS

So far, not very much interesting new material designed for use in church this Eastertide has come to this office. Outside of the valuable numbers dealt with in the regular review columns of this weekly page, the subjoined titles should prove of interest. In the field of sacred solos suitable for Lent and Easter services, we call attention to the following:

Published by The H. W. Gray Co., New York City.

Easter Dawn Andrews
The Dawn of Easter Marks
I am the Resurrection Torrance
Sing the Resurrection Day Lester
As Pants the Hart Newton
Eventide West
Supplication Adams
Out of the Deep Marks
Tarry with Me, O My Saviour Baldwin
Alleluia! Death is Conquered Tompkins
Come, ye Disconsolate Andrews
Triumph Cochrane
Christ Is Risen Harker
Angels Roll the Rock Away Hawley
Resurrection Day Huhn
Before the Crucifix Laforge
How Long, O Lord Matthews
In the End of the Sabbath Speaks
As it Began to Dawn Van Laer
The Cross Ware
Just for Today Wyatt

Published by John Church, Cincinnati, O.

Behold, the Master Passeth by Hammond
Lead, Kindly Light Hawley
My Redeemer and My Lord Buck
Still, Still with Thee Speaks
At the Cross Nevin
Crossing the Bar Wilbey
Love Divine Nevin
Thy Will Be Done Speaks

Published by Carl Fischer, New York, N. Y.

Greater Love hath no man Lester
From the catalogue of G. Schirmer we cull the following list of effective duets:
The Conqueror Coombs
Hosanna Granier
The Lord is my Shepherd Matthews
My faith looks up to Thee Schaeffer
Easter Vespers Shelley

The same publisher is also responsible for the attached list of practical and appealing cantatas:

Christ the Victor Buck
The Cross Victorious Demarest
The Seven Last Words of Christ Dubois
The Lord of Light and Love Edwards
The Cross Harker
The Life Everlasting Matthews
The Triumph of the Cross Matthews
Eastertide Protheroe
Death and Life Shelley
The Resurrection and the Life Stoughton

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The Crusaders 3.00 dozen

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* EASTER HELPER No. 8, 20 cents.

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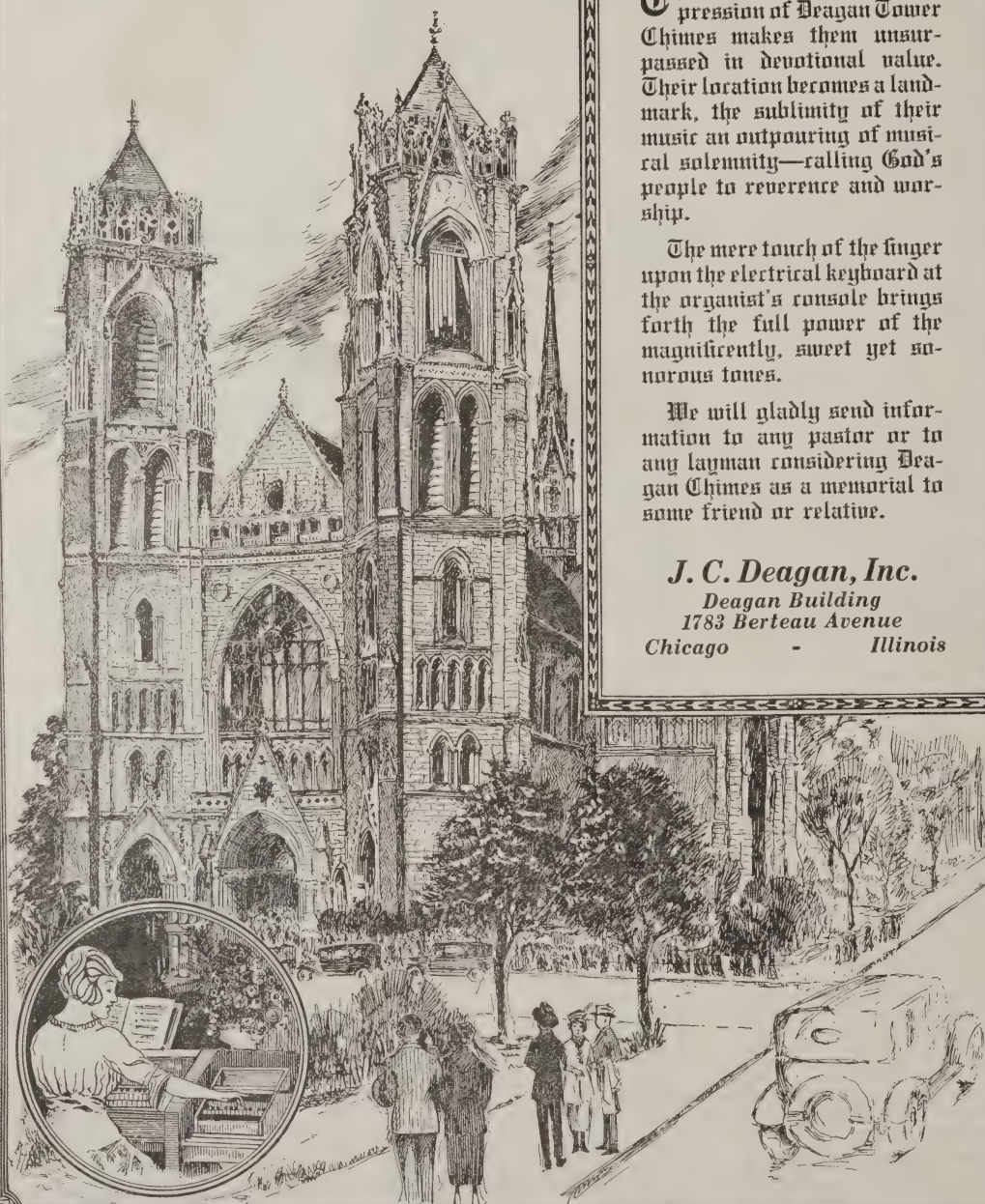
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UNIVERSITY OF ILLINOIS LIBRARY
March 25, 1922

Number 8

The Baptist

UNIVERSITY OF ILLINOIS LIBRARY
MAR 25 1922

Published Every Week by the Northern Baptist Convention

A Shepherd of Souls

IT is by working for the soul that we best learn what the soul is worth. If ever in your ministry the souls of those committed to your care grow dull before you, and you doubt whether they have any such value that you should give your life for them, go out and work for them; and as you work their value shall grow clear to you. Go and try to save a soul and you will see how well it is worth saving, how capable it is of the most complete salvation. Not by pondering upon it, not by talking of it, but by serving it you learn its preciousness. So the father learns the value of his child, and the teacher of his scholar, and the patriot of his native land. And so the Christian, living and dying for his brethren's souls, learns the value of those souls for which Christ lived and died. And if you ask me whether this whose theory I have been stating is indeed true in fact, whether in daily work for souls year after year a man does see in these souls glimpses of such a value as not merely justifies the little work which he does, but even makes credible the work of Christ, I answer, surely, yes. All other interest and satisfaction of the ministry completes itself in this, that year by year the minister sees more deeply how well worthy of infinitely more than he can do for it is the human soul for which he works. May you find it true in your experience. May the souls of men be always more precious to you as you come always nearer to Christ, and see them more perfectly as he does. I can ask no better blessing on your ministry than that.

—Phillips Brooks in "Lectures on Preaching."

Fresh from the Field

The Baptist Temple, Rochester, N. Y., has authorized the construction of a \$1,000,000 building at North and Franklin Streets, to include the present church and several floors of office buildings and also the appropriation of \$75,000 for the erection of a new church edifice in the eastern or southeastern part of the city. High tribute is paid to the efforts of Rev. Clinton Wunder under whose leadership the church has embarked on its present ambitious program.

In accordance with the findings of a regularly called council which met on March 9 with the First Church, Roodhouse, Ill., Mr. J. S. Brinkman, pastor of the church, was on the same day ordained to the gospel ministry. The ordination sermon was by Rev. W. E. Pool, the charge to the candidate by Rev. J. O. Favorite and the charge to the church by Rev. D. O. Hopkins. Rev. W. E. Pool was moderator and Rev. E. L. Wendell clerk.

Dr. David H. Bauslin, long acknowledged a leader in the Lutheran Church of America and since 1896 dean of the faculty of Hamma Divinity School, Springfield, Ohio, died suddenly on March 3. From 1901 to 1912 he was editor of *The Lutheran World* and from time to time has contributed scholarly articles to other religious publications.

The Livingston Avenue Church, New Brunswick, N. J., Rev. C. Everard Deems, pastor, celebrated its fiftieth anniversary March 12-19. In connection with this jubilee there was issued an anniversary booklet, most attractive in form, containing a history of the church, and other facts regarding it, besides many pictures of the present and former building and of pastors and others who have been prominent in church life. The present membership is 643.

Rev. H. Clarke Colebrook, now pastor of the First Church, Gloversville, N. Y., was at the meeting of the board of managers held at Syracuse on March 6 elected superintendent of missions for New York state, as the successor to Dr. W. A. Granger. Mr. Colebrook hopes to enter upon the duties of his office early in May.

Dr. Farrier of the N. Y. state board of promotion reports that twenty churches of that state that had pledged their quotas in full or had exceeded their quotas, had on Jan. 15 paid in 100 per cent of the amount which would be due on their pledges on April 30. The list of churches follows: Angelica, Cherry Creek, Flat Brook, Second Hamilton, Keuka Park, Killawog, Lyndon-Rawson, Minerva, Montour Falls, Ovid Center, Penn Yan, Perry, Preston Hollow, Indian Red House, Redwood, Reed Corners, Royalton, Second Milo, Spragueville, First Trenton. A number of the churches have paid 100 per cent of what they pledged, but the above have pledged the full amount of their quotas and have already met the 100 per cent payment. For the month closing March 15, the state board of promotion has received in contributions 105 per cent of the amount received for the corresponding month of last year.

Rev. and Mrs. Walter Bushell of Moulmein, Burma, are spending a few weeks at the home of their daughter at 108 High Street, Orange, N. J. Mr. Bushell recently underwent a serious operation at the Post

Graduate Hospital, New York City, from which he is slowly recovering. He and his wife were appointed missionaries

Saw Sa's Farewell To the Women of America

Beloved Friends:

After a year's stay here in America, finding and making lovely Christian friends, getting a full measure of care, love, counsel and help, it is indeed a difficult task to tear oneself away. The time is long enough to make one homesick, too. Yes, it is—especially so when every home letter from friends and relatives tells of how they wish I was back home, how they look forward to the home coming day to come down to the docks to welcome me, how they thank God for what I have been doing and how they pray for my well-being and speedy return.

When I think of them over there and when I reflect how I have lived among you here like one of your own daughters—a veritable member of the family—I feel I belong both here and there. I have just as sad a heart in leaving America as when I left the shores of Burma. One thing is sure, therefore, that the ladies of America will always be in my grateful pleasant memories.

There are many things, too numerous to be mentioned, that enrich my life as a Christian and as a doctor. These also I value as treasures in my thankful heart. As a small example, I will mention just one, namely, the achievement of a strong nucleus of a public library for the young people of Rangoon. My dear kind friend, Mrs. Adams, has done most for this. She is a woman of energy and she has faith in Burma. She made me go right on. We asked little helps just from a few close friends. They responded very generously—readily. The Cleveland friends gave most of the books. With such a backing up of kind friends, the little project was sure to come to a happy success. I am very happy and proud to let you know that we have now 800 books which will bring such a great pleasure and joy to our young folks. Besides, there are over 300 religious books which will go to make a religious library for the pastors of our land where religious reference and help books are scarce. We still need good periodicals of which Mrs. Peabody said the *Atlantic Monthly* and the *Everland* will be sent by the New England District. If other districts will be so good to follow this kind example, we will be fairly well supplied in current thoughts and literature, while at the same time, it will serve as a connecting link between us in Burma and her staunch friend and bigger sister, America. Mrs. T. E. Adams of Cleveland has the list of books and any matter may be referred to her.

This is just to say good-bye for the time being, for the world has grown small since it is drawn tight and close by strong cords of love.

With kindest regards,

Yours very cordially in Christ,

(Signed) SAW SA.

(The magazines which the doctor covets are *Atlantic Monthly*, already subscribed, *The Geographic*, *World's Work*, *Popular Science Monthly*, *Popular Mechanics*, *The American*, *Current Opinion*, *St. Nicholas*, *Scribner's* and some woman's magazine. This means that if each district will send one of these, the new public library of Rangoon, Burma, will have a good start, for one year at least, on current literature for all classes of readers.)

forty-three years ago. They are naturally anxious to get back to their work in Burma.

Rev. Joseph Novotny, president of the Baptist Union of Czechoslovakia, is planning to visit America in the late spring and early summer. Mr. Novotny is the son of Rev. Henry Novotny, who organized the first Baptist church ever established in the territory now known as Czechoslovakia. For many years he received support from the Foreign Mission Society. Upon the death of the father, Rev. Joseph Novotny became pastor of the First Church at Prague. In 1919 he joined the Czechoslovak troops in Siberia and with them made the famous march across Russia in order to render service in the cause of the Allies. Mr. Novotny is the brother of Madame Kolator, who was a guest of the Woman's Society in connection with its jubilee meeting last year. His brother, Mr. John Novotny, is a student at Newton Theological Institution.

According to Dr. John H. Finley, organized religion is not winning in New York City. Even the Roman Church has lost nearly 200,000 adherents in the last ten years. All the synagogues together have not seating capacity for one-tenth of the Jews, and there are a million people of Protestant antecedents who are unattached to the churches.

Professor John H. Strong, son of the late Augustus H. Strong, and some time professor in Rochester Theological Seminary but lately of Eutaw Place Church in Baltimore, has accepted a professorship in the Biblical Seminary in New York, of which Dr. Wilbert W. White is president.

Two students at Peddie Institute, Hightstown, N. J., last November went to Etra, N. J., a few miles from Hightstown, and securing the use of an abandoned school house organized a Bible school with only six persons. The work, however, has grown until now there is an average attendance of nearly forty. These two boys, Dwight Bahr and Lewis Davis, are meeting with success in the conduct of this Bible school which is the only one in Etra. They are both making good at Peddie and have demonstrated their loyalty to the Lord by thus improving the time of their Sundays.

Ten Russians, converted to the Baptist faith while enduring the hardships of German war prisoners, chanted psalms to 500 detained and disconsolate immigrant many of them Russians, on Ellis Island during religious services recently. The strangely mixed choir was led by Job Bokmelder of the International Baptist Seminary at East Orange, N. J., where the Russians are studying to become Baptist preachers. "These men have passed through hell on earth," said Bokmelder. "They entered the Czar's army at the outbreak of the World War. When the Russian army went down before the Teutons they were captured and sent to German prison camps. Three years of hardships there trained their minds to piety. Baptist missionaries converted them to their creed. As soon as they were released they started for America. They will all become Baptist ministers and go back to Russia as missionaries."

Rev. William Ashmore, and his wife have been sojourning very quietly in Southern California and in Colorado, endeavoring to regain their physical strength which has been somewhat reduced by

(Continued on page 228)

The Baptist

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An Alarming Diagnosis

From various symptoms we have been led to believe that there must be something wrong with us. A well-known subscriber has diagnosed our case and made the cold chills run over us by announcing that we have "the publicity frenzy." It must be something like hydrophobia. We wonder if there is any cure. By the way, have you done your full duty by THE BAPTIST? Is your subscription paid in advance? Have you sent in your share of new subscriptions? Every person who thus does his duty will help cure our attack of the "frenzy."

Killam's Kollum

"News"

"The congregation stood and sang number 144." This is a part of a news item sent in by an Illinois pastor. The hymn was doubtless most fitting and the fact contains several matters of general interest. You will note first that there was a "congregation." This will interest those of us whose congregations are at the vanishing point. In the second place the congregation "stood." It did not sit or sleep. In the third place the congregation "sang," and finally the congregation sang number "144." Almost any one with a little practice can develop the "news sense."

A Hasty Preacher

A very good man in a neighboring state sent to THE BAPTIST a well written and worth-while article. The editors dropped him a note saying it would be printed. Several weeks passed by and, worn out by watchful waiting for his article, he wrote us a curt note, "You may stop my paper." Most of our readers have either rushed into or toward print. Be patient and in due season you may see your brain child. Do not be too hasty and stop your paper or this high privilege may never be yours. How perfectly human most men are.

This Is Not a Lemon

"Move forward my subscription to THE BAPTIST twelve months. I am one of the fellows who did not believe that it was wise to put money into you. I am changing my mind. You are doing a whole lot better than I expected. Success to you."—Rev. J. B. Lemon, Greenfield, Mass.

What Do We Hear?

We are frequently admonished to keep our ears to the ground. "You'll hear something if you do," said a friend recently. We have tried it. We, like some men of old, are a little uncertain as to the meaning of the rumblings under the ground. Sometimes we think it is thunder and sometimes the voice of God. We are coming to the conviction that after all the posture is hardly becoming a Christian. We prefer as a habit of life to lift up our eyes unto the hills. We prefer to see those hills filled with the chariots and horsemen of God. It may be a good thing occasionally to put one's ear to the ground so that we may be informed on our religious politics. The things that we see, however, make a deeper impression than the things we hear. THE BAPTIST should be read by every Baptist family.

Fresh from the Field

(Continued from page 226)

son of their forty-three years of missionary service in South China. Just before returning to America late in 1920, Dr. Ashmore completed his translation of the Bible into the Swatow dialect, and Mrs. Ashmore published a most interesting history of the South China Mission. The denomination will be glad to know that both Dr. and Mrs. Ashmore have improved in health. They hope to be able to return to South China within a few months.

The fourth annual convention of the Christian Fundamentals Association will be held in Los Angeles, Cal., June 25-July 2. In announcing it, Dr. W. B. Riley says: "The friends and members of this movement throughout the country realize that our work is only well begun. Each of the three conventions now recorded in history has had a definite objective. Philadelphia brought together the conservative forces of evangelical denominations and welded them into one body. Chicago revealed the strength of their numbers and brought them to a realization of their power. Denver drew the line between truth and error and showed the conflict to be an irrepressible one. Los Angeles will more clearly point the ways of conquest in this—the greatest controversy of the century. Fundamentalists leaders in the various denominations have been brought to see clearly the existence of infidelity in high places; to decide definitely that to save their denominations from destruction, it will have to be dislodged, and every national convention of 1922 will ring with debate about the Authority of the Book, the Deity of Christ, the Effectiveness of the Cross, and the purging of infidelity from professorships, pulpits and the printed page."

Our Denominational Division from a Layman's Viewpoint

By JAMES C. COLGATE

FOR a layman to take part in a theological discussion is a dangerous experiment—an experiment which the writer has no desire to try. In common with other Baptist laymen he has fairly decided views upon the theological dissension which is interfering with our denominational efforts at a critical period. These views are expressed by Mercutio in "Romeo and Juliet" when he said: "A plague upon both your houses." This thing has gone too far. Both sides are right and both wrong. Meanwhile the work suffers.

In the *Watchman-Examiner* of March 9, Dr. Rosselle suggests that the doctrinal divisions which are at present weakening the effectiveness of our denomination grow out of two different views as to the inspiration of the Bible—the one, that it was written substantially at the dictation of God; the other, that it was written by various men at various times under the influence of the Spirit of God but partaking of the individuality and limitations of the various authors. Dr. Rosselle further suggests the wisdom of confining our discussion to this point in the endeavor to find out whether or not those holding these different views can come together in some kind of agreement which will permit their cooperation in denominational affairs. There seems to be a great deal of common sense in these suggestions. Grant the first theory of inspiration and

you have a certain fixed and rigid system of theological thought, varied only by discussion over certain doctrines based on texts seemingly inconsistent with one another; grant the second theory and you open at once a vista of endless investigation and changing views, calling into play the use of education, scientific research, and the reasoning faculty with which man has been endowed.

It is not the writer's intention to discuss the merits of either theory. Much has been and can be said in support of either view. The practical question in the writer's mind is whether the fact that A holds one view makes it impossible for him to unite in Christian fellowship and work with B, who holds the other. If A is right, is B a heretic, or vice versa? The writer has heard men whose lives are Christ-like, whose personal influence is full of inspiration to better living, who seem to carry with them something of the spirit which radiated from the Master, referred to as enemies of God because on theological questions they do not agree with the views of others.

To the lay mind this seems wrong. For A to call B a heretic or B to ridicule A because they hold different views in regard to the inspiration of the Scriptures and have different theories on theological doctrines, while both love and worship a common Lord cannot be to the credit of either or pleasing to their Master.

If our Lord should suddenly appear at one of our conventions as he did to his disciples of old how ashamed we would be of those differences for which we have so obstinately and perhaps acrimoniously contended! The words of the Quaker poet seem particularly appropriate:

"Push every lin, close every book,

The strife of tongues forbear.

Why forward reach or backward look

For love that clasps like air."

Or the words of the great Apostle: "Though I speak with the tongues of men and angels and have not love I am become as sounding brass or a tinkling cymbal." Or the words of our Lord himself: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."

Giving up no convictions, holding fast to the right of individual opinion, can we not in love for our common Lord work together in his name and for his cause and incidentally pay our denominational debts!

A Statement to the Denomination

Inasmuch as it has come to the attention of the board of managers of the American Baptist Foreign Mission Society and the executive committee of the Woman's American Baptist Foreign Mission Society that statements have been made from time to time, either orally or in published form to the effect that missionaries in the service of our societies are teaching and preaching other than the evangelical gospel common to our Baptist faith, the board of managers of the American Baptist Foreign Mission Society and the executive committee of the Woman's American Baptist Foreign Mission Society herewith announce that they know of no such condition existing in the case of any missionary; that furthermore they are prepared to investigate fully any case in which definite charges are presented.

The greatest care is exercised in the examination of all candidates who present

themselves for appointment as foreign missionaries. The case of each candidate is first examined by the candidate secretary. A written statement as to his or her doctrinal beliefs is required from each candidate, which is carefully reviewed. The candidates themselves are then personally examined by the committees of candidates, which are standing committees of our societies. This complete procedure takes place before any candidates are finally presented to the boards for appointment.

In view of the extreme care thus exercised by our boards of managers in the appointment of their missionaries, and in view of the constant touch maintained between the headquarters of the societies in New York and the reference committees on the various fields as to the work, life and teaching of the missionaries, we are of the opinion that the constituency at home should likewise exercise the greatest care in making or crediting criticism against the men and women representing the constituency on the foreign field, unless such criticisms are based on well authenticated facts.

Even should such criticisms be so based, it is of the utmost importance that they should first be presented to headquarters in order to enable the boards to make a complete investigation. General criticisms without specific information to justify them can only be attended by harmful results to the entire missionary enterprise. See Matthew 18:15-17.

Finally we say positively that none of our missionary trust funds have ever been loaned by our societies or by their officers to pay the debt of the Interchurch World Movement or for any other purpose. All such trust funds are sacredly kept and the interest on them invariably goes to the object prescribed by the donor or donors.

Unanimously passed by the Board of Managers of the American Baptist Foreign Mission Society.

(Signed) Frederick L. Anderson, Chairman; William B. Lippard, Recording Secretary; George E. Huntington, Treasurer.

and by the Executive Committee of the Woman's American Baptist Foreign Mission Society.

(Signed) Mrs. Andrew MacLeish, Chairman; Mrs. T. E. Adams, Recording Secretary; Alice M. Hudson, Treasurer.

The names of the boards of managers of the American Baptist Foreign Mission Society are:

W. S. Abernethy, Frederick L. Anderson, Arthur C. Baldwin, William E. Blodgett, Henry Bond, William H. Burger, Charles H. Burton, Carey W. Chamberlin, Daniel H. Clare, Selden W. Cummings, Herbert M. Fillebrown, Mrs. Harry Emerson Fosdick, G. Avid Hagstrom, G. Ellsworth Huggins, Emory W. Hunt, Carter Helm Jones, Orrin R. Judd, Kenneth S. Latourette, Carl E. Milliken, T. Otto, C. J. Pope, Henry B. Robins, William T. Sheppard, Frederick E. Taylor, William A. Waldo, Frank H. White, Herbert J. White, Mornay Williams.

Of the Woman's American Baptist Foreign Mission Society:

Mrs. F. L. Anderson, Mrs. Emerson Benedict, Miss Ada Brigham, Mrs. J. M. Brough, Mrs. A. F. Carlton, Miss Grace T. Colburn, Miss Margaret Day, Mrs. George W. Doane, Mrs. C. D. Eulette, Mrs. H. E. Goodman, Mrs. William F. Gurley, Mrs. Robert A. Hilton, Mrs. W. B. Hinson, Mrs. Edward Johnson, Mrs. Robert Jones, Mrs. W. M. Livelygood, Mrs. Andrew MacLeish, Mrs. W. A. Montgomery, Mrs. F. M. Newcomb, Mrs. James M. Pratt, Mrs. C. H. Prescott, Mrs. James D. Rough, Mrs. A. W. Rider, Mrs. Milton Shirk, Mrs. Howard Wayne Smith, Mrs. J. A. Weaver, Mrs. Cornelia Wolfkin, Mrs. Nathan R. Wood, Mrs. Charles S. Young, Mrs. G. E. Young.



The Baptist



Will Baptists Battle at Indianapolis?

NORTHERN Baptists are edifying the world by a godly scrap. In response to the demand that we tell the world what we really stand for, we are demonstrating our ability as partisan fighters. And the snickering and ungodly press does not fail to make the most of the situation. We are being well advertised.

Just what is it all about? Nobody quite knows. Some outsiders insist that premillennialism is what is muddying the waters, but this is promptly denied by insiders. There are charges of laxity of belief among ministers. But almost everybody seems to assent in a general way to the Des Moines Confession and to the Philadelphia statement and probably would to any other carefully considered utterance. There are charges of heretical teaching in the schools and colleges, but individuals are seldom named.

Certain demands which are presented are intelligible and will probably have to be faced at Indianapolis. There are three of them: 1. Our denominational boards, societies, missionaries, teachers, etc., must represent and not misrepresent the denomination. This involves some theological definition. 2. Real business methods must be introduced into the conduct of the affairs of our societies. The Baptist body, which is democratic, must be democratically controlled. The present excessive centralization ought to be modified.

The one clear thing in the whole situation, however, is that an organized group within the denomination is making very definite plans to capture the next convention and hints at a rather drastic reorganization when this has been accomplished. Against this movement there is no real opposition. Let us suppose that he attempt to dominate succeeds. Where are we as a Christian body? Simply in turmoil for a few years and then back to something like our present position of evangelical liberty. Meanwhile there is nervous tension. Everybody is excited. Never has there been so much unrest in secretarial circles. And the situation is made almost tragic by the feverish attempt, in the unfavorable atmosphere which has been created, to raise sufficient money to enable us to end the year without debt.

Fundamentalists are conducting their campaign on the supposition that they are the only genuine Baptists. The Evangelicals do not believe this, but are afraid that the people may be deceived by honeyed words. In our judgment neither group fully or adequately represents the great body of Baptist churches, which are yet to be heard from. We Baptists are certainly a conservative people, but we are not extremists and have always been able in the past to love each other despite minor doctrinal differences. And as a whole we have in years gone by resented the suggestion that we shall do every "i" in the exact fashion in which some self-appointed lead-

ership demands that we should do them.

In this whole matter, as we see it, the emphasis thus far is all wrong. The ultimate basis of union among Baptists is not found in a set of doctrines but in an experience of the grace of God in Jesus Christ. Confessions of faith make headway so long as they are expressed in terms so broad that they do not convey accurate meanings. But no confession means anything at all if men are not one in Christ Jesus.

Much insistence is laid by some of the brethren on right thinking—that is, on doctrine. And we do not minimize this. But the Scriptures assert that the devil holds some correct theological views and yet is a devil. And it is possible that there are brethren "sound" as a rock and yet wholly lacking the spirit of Christ. Right thinking does not necessarily mean right living. Multitudes can say, "Lord, Lord," with the most perfect accent, who yet do not do the will of the Lord. But right living is mighty apt to lead to right thinking. We had far rather trust the man who is living in daily right relations with his Lord than the man who has a perfect system of theology but whose daily life is uncharitable and unlovely and unchristian.

Various voices are urging prayer and brotherly kindness, both excellent things, as the remedy for our present ills. But what's the good? At Indianapolis we are to have a packed convention. We do not say this in any unkindly or unfavorable sense. We mean simply that one group among us is trying to have present a very large, instructed delegation. There is no formal opposition. This sort of ecclesiastical politics is new. No one knows where it may lead. The only possibility of balanced judgment is to get the facts of the case down to every church. But that cannot be done without organization which does not exist. Let the churches be warned, however. There is an attempt this year to make the interpretation of a small group, which in the last two years has gathered about itself a large following, the official interpretation of the convention. It is a crisis even greater than that which confronts the New World Movement. If Baptists are really lovers of liberty and still abjure ecclesiastical dictation, there will be something doing at Indianapolis.

The time has come when this whole matter should be thrashed out. What are Baptists anyway? What do they stand for? What kind of leadership do they want? Are they worshippers of the old alone or do they look to the coming day? Are they to live according to the spirit or the letter? We are sick and tired of evasion and a patched-up peace which gets us nowhere. Let's face the situation as men and women who are not afraid of facts, who are loyal to the moving spirit of a living Christ, and who would rather have a good fight than be untrue to our best thought and leading.

Editorial Comment

WHY A PASTORS' NUMBER?

Pastor and church are almost as intimately related as husband and wife; therefore any attempt to present matters of interest to the pastor and concerning him must perforce be of concern to the entire membership of the church. That is why this number of *THE BAPTIST* which has been prepared with the pastor in mind is of the utmost concern to all the people of our churches and should be read with care by all.

The selection of a pastor is of the utmost importance. Churches do not always realize when they are doing this that they are determining the relation of the church to our denominational enterprises, are deciding whether it shall have a local or a world vision, whether its young men and women shall be sent to college and then out into Christian service, whether it shall have a real or only a perfunctory message for its community, whether in short it shall live in the twentieth century or in the remote past. It is a pity that churches so often neglect all these considerations and take a man merely because he is recommended or because he happens to be very young or for some other such reason. The pastor is to be a leader; a church should consider whether he has the gifts of mind and heart necessary for leadership in that particular place or whether, like many of our Sunday schools, he is to serve up to a given age and then see the members of his flock slip beyond him.

The life of a pastor with his people is a matter deserving constant and prayerful consideration. What should be his habits of study, the character of his pulpit work, the extent of his pastoral visitation, his relation to the educational program of the church? How far should he assert his will as leader and how far should he accommodate himself to the customs of the church? What about his own devotional life?

Both pastors and churches are interested in the ending of the relationship existing between them. When should a man resign? How will he know that the time has arrived? How can the change be brought about with least injury to the Lord's work? What should be the prime considerations before the church at such a time?

On many or all of the subjects there will probably never be complete agreement. That is why the material published in this number, some of it coming from ministers and some from laymen, is of such importance. On many subjects here discussed men will differ. But the purpose of the editors will have been accomplished if all our readers can be made to think and if here and there a church or a pastor finds some light on a perplexing problem.

A LITTLE KNOWLEDGE IS DANGEROUS

Dr. Dieffenbach, editor of the *Christian Register* (Unitarian), has been picturing in his paper and from at least one Boston pulpit the fearful state of the Baptist denomination, and the menace to it and to all the rest of men of premillennialism. His prophecies almost make

one wonder if religion has any future in a time when churches are menaced by such delusions as he pictures.

He seems to think that all Fundamentalists in the Baptist body are premillennialists, that all premillennialists are of the Dr. Haldeman type of belief whom he quotes, that they have lost faith in a God of love and that the second coming of Christ will be altogether a gory affair, accompanied by great slaughter in which the saints will rejoice.

We are somewhat jealous for the journalistic profession and are sorry to see a man hurl reckless charges against both individuals and schools when verification or denial in advance could easily have been secured. The editor made a sensation but his "exposures" disappeared before the cold light of truth. A more intimate knowledge of Baptist churches and their methods and ways of thinking would be helpful. We are again convinced that it is better not to know so many things than to know so many which are not true.

THE NEW CREED OF THE DISCIPLES

As a result of the discussions within the membership of the Disciples, the board of managers of the missionary organization of that body a few weeks ago adopted a statement which is virtually a creed by which its missionaries in China should be tested. This was in the interests of peace. But the result to date seems to be a sword. For the extreme conservatives are questioning the sincerity of the board and doubt if it really intends to dismiss missionaries in China who practice open membership. And the forward-looking group resents this intrusion on the liberty which has always belonged in the church and harks back to its old cry, "No creed but Christ." Nobody talks as if he were really satisfied. It would look as if it is as true as ever that definitions divide and only love and service unites. Baptists, who have several difficulties on their own hands just now, cannot fail to be interested in this controversy in a sister denomination.

WORLD UNREST

Recent disturbances in South Africa have been another reminder that a good part of the world is built upon or adjacent to a sleeping volcano. Outwardly this was a labor disturbance, but inwardly it was political and social. The idea which lies back of the phrase, "self-determination of nations," has been working like leaven with the result that white man has been arrayed against white man in defense of their respective theories of government. Meanwhile the 6,000,000 Kaffirs stand over against the 1,500,000 whites of South Africa and wait their chance. Even now it is said that the principal restraint upon them is their faith in General Smuts and his word.

What a world it is, to be sure! Russia, the Near East, Egypt, Persia, India, China and the Philippines—almost

everywhere men are restless. A new world is being born. America should not be too complacent in the belief that this new world is to be altogether like the old. Missionary organizations may well know that in China and elsewhere coming events are going to show whether there is in them any real vitality. Christianity has won thus far by its ability to make constant adaptations in presenting its universally-valid truths. Some of the new adaptations may even shock us out of our settled belief that we have wrought out the final system of church organization.

LET SALARIES GO UP AND NOT DOWN

The financial depression is naturally resulting in a suggestion here that the salary of the pastor should be reduced. The war is over, some people say, and salaries should get back to a proper level. But the salaries of the preachers have never been on a decent level. There has never been a time when they have not been shamefully small. That men have carried on the work with the handicap imposed on them by low salaries has been a signal manifestation of the grace of God in their hearts. If salaries have been increased a little, let us thank God that he gives us pastors who are worth much more than we pay them. And instead of talking of lower salaries, let us consider if the meagre stipends of the preachers cannot be raised a little more. There is no sense or godliness in cutting down the pay of men who in the past have been greatly underpaid.

The great need in any church, which gets to talking in this way, is first a fresh experience of the love and grace of God, and secondly the inauguration of a real financial system such as would be approved in a going business. There would then be no trouble about the minister's salary.

WANTED: A COURSE IN ETHICS

From a state and town which shall be nameless comes this letter: "I received your letter concerning my subscription being in arrears and I regret it but just at present I can't pay up. I am taking another Baptist paper now also, and I don't feel able to keep both just now, so please stop THE BAPTIST until I can pay up my present subscription."

Presumably he paid in advance for his new subscription, but by doing this finds himself unable to pay previously contracted obligations. What he has received he will not pay for just yet; what is yet to come he will pay for. New obligations are given preference to debts. What about the morals of this transaction?

Among its other activities, should the Northern Baptist Convention establish a course in business ethics?

PULPIT SENSATIONALISM

Some discussion has been heard of late in New York City and other centers regarding sensationalism in the pulpit. Particular attention has been paid in Eastern papers to the withdrawal from membership in Calvary Church, New York City, of Dr. MacArthur in protest against certain of Dr. Straton's methods. The "sensationalists," as they are called, urge that a live church in a metropolis necessarily becomes sensational in the presence of great evils. It is said that Paul and even Jesus were sensational, which is perfectly true, although it must also be said that they were so because of the pungent character of the truth they uttered rather than because of the subjects they chose. Jesus was singularly silent on the social abominations of his day.

Two things, it would seem, are involved. One is the matter of good taste. Great subjects should not be made ridiculous by mountebank performances. The other is that the methods used should be such as to promote the object for which the pulpit exists—namely, to preach Jesus Christ and to promote his kingdom on earth. When they lead sensation-seeking crowds away from this end, they have failed.

Cardinal O'Connell of Boston has toned down somewhat the princely pretensions with which he returned from Rome when first he received the cardinal's cap. Nevertheless the sense of his dignity continues to sit heavily upon him and he does not fail to say, when the stage is properly set, what seems to him likely to be effective for the pulling down of religious strongholds in the building of which he has had no part. He is quoted as having said in Rome recently: "I do not understand why little American Methodists collect money in the United States trying to purchase the souls of little Italians who have had their religion for 2,000 years." The process of enlightenment is not difficult. The nearer men and women live to the headquarters of the Roman Church the less they have to do with it. Spiritual destitution in Italy is intense. What the Roman Church cannot or will not do, the Methodist and other churches are trying to do. By the way, why does the Roman Church maintain missions in parts of our own South which are solidly Protestant?

HE DOES NOT UNDERSTAND

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PLAYING POLITICS WITH WORLD PEACE

Weeks ago THE BAPTIST urged that our people should bring constant pressure upon United States senators for the ratification of the treaties growing out of the Washington Conference. The wisdom of that advice has been abundantly justified by recent events.

Many motives have worked against ratification. There were senators who were out for revenge because the United States did not enter the League of Nations. Others were looking for political capital in coming campaigns. Yet others seem to be opposed to everything they do not originate and the words of a few are hard to understand except on the assumption that they wish the United States to wave the big stick in the Pacific, no matter what the results. Our American imperialists sometimes seem to seek a war with Japan with the idea that through such conflict the United States would become a world empire. The thought of peace is not welcome to these gentlemen.

America's worst foes are those of her own household. It is this sort that is playing politics with world peace. Let all good citizens beware! Let all good Christians cry aloud!

The Preaching of the Bible

The Bible is coming into its own. Wherever a preacher is distinctly biblical, people are found attending more largely than in other churches.

By G. H. O'DONNELL

THERE is an unmistakable call for more and better preaching of the Bible. Such preaching is plainly in demand. Where it is sincerely and adequately undertaken, a new interest and power are experienced by preacher and congregation alike. Even where, as is so often the case, it is done inadequately, with prejudice and with a very narrow interpretation, the people give it a far wider hearing, and are apparently more influenced by it than they are by any other kind of preaching. Judged by the two standards of attendance of the people and of the influence which it has upon them, certainly just standards, biblical preaching is by all means the most popular and influential preaching of today. The Bible is again coming into its own. Wherever there is a preacher who, with even ordinary skill and industry, makes his preaching distinctly biblical, people are found attending more largely than they are in any other of the churches of the community.

How shall such preaching be done? What is its method? What are the results of such preaching, and are they worth while?

Historical Interpretation of the Bible

The modern preacher must use as his foundation the historical interpretation of the Bible. He can use no other and be honest with himself. What is the historical interpretation of the Bible? It is simply and only to seek to arrive at the actual meaning of the various writings in the Bible—what those writings meant to the men who wrote them, and what they meant to the people to whom they were written. Historical interpretation of the Bible attempts to reconstruct, as nearly as may be possible, the actual historical situation from which the various writings of the Bible arose. What was the purpose in the mind of the writer? What circumstances drew forth the writing from him? How did those to whom he wrote understand his message? These are the questions of the historical interpretation of the Bible. And surely these are, beyond the possibility of contradiction, the aims of all genu-

ine and earnest study of the Bible.

This means that the modern preacher will recognize the human element in the Bible. (We take it for granted that the divine element will be recognized by him.) The various types of literature in the Bible must be understood as such: poetry, history, prophecy, discourse, proverbs. The purpose of a poem is confessedly different from that of history. And to ignore these various types of literature will be to fail to interpret the Bible truly and as its authors intended. Then, too, the modern preacher must discriminate between sober history, prophetic vision, figurative and symbolic speech.

Casting aside all prejudice from his mind, the preacher of the Bible is, by every means at his disposal, to arrive at the original meaning of the portion of the Bible which he desires to expound to his congregation. But he will make a fatal mistake if he protrudes this historical method and its processes into his public preaching. The historical method is a necessary and unavoidable preliminary, without which he can never arrive at the real purpose and teaching of the Bible, but it must not be confounded with that purpose and teaching. The preacher's audience will be waiting for the great spiritual message of the Bible, not for the technicalities of the historical method. The study is the place for these. The very briefest historical setting which is adequate is permissible, perhaps necessary, in the pulpit, but the pulpit is a platform for the proclamation of spiritual truth, not a lecture room for the teaching of the methods of historical study. And the more skilfully the preacher can keep these technicalities, though means to an end, out of sight and of hearing, the more powerful will be his preaching of the Bible.

Modern Thought Forms

The second step in the preaching of the Bible is to state the purposes of the Bible, its mighty spiritual teachings and profound ethical emphasis, in such thought forms as will be intelligible to, and will inspire and move, the men and women of today. The permanent values of life remain unchanged through the cen-

turies, and the message of the Bible has to do with those unchanging values; but the preacher must remember that the human understanding and expression of those values varies with each generation. The message of the Bible must be clothed in the thought forms of the present generation, if that great Book is to inspire and move the men of today. It will be no easy task, thus to restate these spiritual truths. It will take painstaking and exhaustive study, but it is the only way in which to make one's preaching truly biblical. Let no man think that he is really preaching the Bible unless he succeeds in doing this. The spiritual truths of the Bible are timeless, and we may be sure that men will hear and heed those truths, if only they be proclaimed to them in simplicity and in power.

I fully realize that such preaching is far more easily outlined on paper, than it is actually put into practice. It may be truly said of such biblical sermons, as Christ once said of a demon, "This kind cometh not out, save by prayer." Any man who succeeds in preaching the Bible must be willing to pay the price of long and hard study, of hours of meditation, of earnest petitions on bended knee.

Results of Bible Preaching

What are the results of such preaching of the Bible, and do they justify the immense amount of work which is necessary as preparation? We are putting every thing in our day to the practical test. We ask, "Do the results justify the movement?" Now, judged thus, biblical preaching leaves all other methods far in the rear. It has many and worth-while results, results which are attainable by no other method of preaching.

1. The Bible is thus enthroned in the hearts and minds of men, but it is enthroned in such a way that it may live alongside modern thought and modern methods of scientific study. The people still believe the Bible. There is no appeal so powerful as the biblical appeal. The masses are today, as they always have been and always will be, persuaded that the Bible is the Word of God, and they accept its message as final. Preacher

as we have outlined, the Bible comes into its rightful place of leadership. And it is a leadership which is sane and fundamental. Congregations which have listened for a few years to such preaching of the Bible will have no trouble with either ultra-conservative or ultra-radical views of biblical scholarship. Premillennialism, postmillennialism, or any other "ism," will be unable to mislead them. Just and true views of the Bible will have been implanted within them, and the false views can no longer find any footing for appeal to them. Surely this is a much needed outcome of our preaching, in a day when many students of the Bible are flaunting false vagaries before men.

2. Such preaching gives to those who hear norms or standards of the spiritual life which they can then apply to any of the problems or crises of today. If a man preach continually on social themes, or if he indicate continually along what lines he thinks social and economic problems are to be solved, his hearers will soon forget his proposed solutions, and when those are forgotten, the whole sermon is gone. But if a man preach the great ethical and spiritual truths of the Bible, his hearers have such truths to apply to those problems

themselves. They can then look at all social and economic questions from the spiritual viewpoint, and so come to their own solutions. Thus men who listen to truly biblical preaching receive spiritual standards which they can carry with them through life, and which are applicable to all problems under all circumstances. In this way only can an intelligent membership in our churches be developed.

3. Such preaching will bring the churches back to the place of esteem and influence which they ought to hold in every community. There is a widespread impression—right or wrong—that the churches have forfeited to some extent the confidence of the public because they have been putting many other things before the preaching and teaching of the Bible. There are large numbers of people who still believe that the business of the church is primarily spiritual, and that many modern churches have degenerated into mere social centers, and their pulpits into platforms from which to preach socialism or other watery economic theories, or have become the centers of frantic efforts to win the people by entertaining them. Once the Bible is really enthroned in the pulpits of our land, rising public

esteem and reverence for, and devotion to, our churches will surely follow. And it is very much to be doubted whether the churches can be brought back by any other means to the power and influence which they ought to have.

4. It will take hard study, long hours of preparation, to enable any man, even the most gifted, so to preach the Bible. But the mastery of the Bible which will thus be developed by the preacher who attempts it will make him a marked man wherever he appears before an audience. He will speak with authority, the authority of the Bible. Furthermore, his historical interpretation of the Bible will appeal to all thinking people, especially to the large number of students in our schools and colleges. The truly biblical preacher will find himself the center of an ever-enlarging influence, the greatness of which will give him a sense of really contributing much to the life of his day, and which will often drive him to his knees in humble and beseeching prayer.

I do not believe that there is any other method of preaching, which, for power, influence, attractiveness, and worth while results, can be compared with the preaching of the Bible.

The Minister's Habits of Study

How to develop a mental habit which will enable one to lay down Balfour's "Defence of Philosophic Doubt," water the beans, give the baby his bottle, rub liniment on his wife's face, and pick up his Balfour again.

By U. M. MCGUIRE

ORDER is heaven's first law"; and by so much is the average minister's study lacking in resemblance to heaven.

It was a prominent and successful minister who said to me, "I cannot study except when I am under the necessity of preparing a sermon or an address for a particular occasion." His habit of study, therefore, is simply a series of spasmodic efforts to keep out of the reach of the foolkiller. It conduces to occasional and vocational efficiency. It is better than nothing. Even by that method the effort of preparation for public address requires a measure of organized research and of reflection. It is educational, incidentally. But its chief aim, and hence its main product, is eloquence rather than culture, a speech rather than a man.

Another friend places emphasis on regular time schedule for study.

His program calls for four hours daily, from eight o'clock a. m. to noon, running through all the days of the week except Sunday and Monday. He is busy in his church meetings on Sunday; Monday is his day of rest; the afternoons of the other days are given to field work. As a method for creating the habit of study, this schedule is to be commended for persons who tend to neglect study, who require an automatic time rhythm as a condition for doing their best work, or whose mental inertia is too heavy for them to swing effectively without the help of a habit.

Human Service Before Schedules

But a fixed schedule of time for study, notwithstanding its obvious merits, is subject to such frequent and unavoidable interruptions that it cannot insure all of the time and

opportunity for study that the average minister requires. With all care to avoid unnecessary interruptions, there will come times when the minister must choose between his schedule and a funeral, a marriage, a conference or attention to those who are sick or in some other distress. At such a time it is often perfectly clear that the schedule must give way to human service. In addition to a regular schedule of daily periods, one must acquire the ability to break the schedule and yet to preserve the habit of a student, that is, he must be able to snatch and utilize available fractions of time outside of his regular schedule. His success as a student may depend sometimes almost wholly upon his ability to make the most of such opportunities.

A pastor said the other day, "In order to study, I must have silence and be undisturbed." The advantage

of such favorable conditions requires no argument. But suppose there are unavoidable noises and occasional or frequent interruptions; what then? Must one permit such things to reduce him to intellectual impotency? Suppose the baby is crying, the boys are whooping in the back lot, the minister's wife is suffering from toothache and the beans are scorching. One needs a mental habit sufficiently stalwart to lay down Balfour's "Defence of Philosophic Doubt," water the beans, give the

bottle to the baby, rub liniment on his wife's face, and then begin Balfour where he left off, while the boys continue to yell. And such a habit can be acquired. Too much coddling of the mind makes it finical and feeble; keep it brave and hardy.

The mental regimen should aim to create not merely a comfortable routine, but habitual mental vigor. For this purpose, "thinking does the deed." Beyond all questions of program is that of power. Thinking like praying, must become a habit of the

mind itself under all circumstances; and the more unfavorable circumstances are, the more resolutely one must hold himself to systematic reading and vigorous thinking, not merely to prepare sermons but to create in himself a capable and well-furnished mind. Fundamentally, this achievement is a test of will power.

He who acquires control over his mind, will find a way to organize both the time and the subjects for study according to discovered conditions and needs.

The Minister's Recreation

The minister who fails to keep fit fails in his loyalty to his Lord. An anemic, nervous physique is a disgrace to the ministry, a dishonor to God and a living libel on the Gospel.

By E. LEROY DAKIN

RECREATION is a necessity for every worker. The nature of your work determines what constitutes real recreation. The minister's recreation must be such as will enable him to be more efficient at his particular task. A minister is just a piece of ordinary—sometimes very ordinary—human stuff. To be at his best, to have his powers at the nth degree of efficiency, he must keep himself fit, and the self that is to be kept fit is his whole human nature—the whole of him as a man—a physical, thinking, social, moral, spiritual being.

Loyalty Demands Recreation

The minister who fails to keep fit, fails in his loyalty to his Lord. God expects us to give him our best, and our all at its best. He has a right to it. A minister's recreation, therefore, ought, and if adequate it must, make provision for the requickening of his whole self. It must bring his whole nature back to normalcy. I must, however, insist upon a progressive standard of normalcy. His daily recreation ought to guarantee a nobler, worthier, more competent servant of God.

Failure to shape our time schedule, making due allowance for the maintenance of our "body at its best," is deliberate disloyalty to our Lord. An anemic, nervous physique is a standing disgrace to the ministry, a dishonor to God, and a living libel upon the gospel.

To keep the balance—there's the rub! To maintain a strong body and at the same time keep an alert mind, well fed, stimulated, and fertilized by first hand grip with the best thinking of the day, is not easy. But

mental staleness is the most prevalent cause of pastoral changes and preacher's "sore throat," and the necessity of finding other employment.

The minister who fails to make a place in his schedule of recreation from week to week, and especially during his summer vacation, for several rounds with the punching bag of hard thinking, is in danger of allowing his engine to slip into second before he strikes the grade, and that's bad for him and worse for his church. The ministry of the minister is an intellectual task, and when he fails to make provision for getting rid of stale thought cobwebs, putting in some new mental furniture, hanging some new pictures in the gallery of his mind, he may be taking "time out"—six weeks in summer—but he is not getting recreation.

Makes Minister Human

An adequate recreational program for the minister must also make provision for his reestablishment in society as an ordinary human mortal. A Monday morning volley ball game is wholesome medicine for the minister who is inclined to put himself on a social pedestal and expect folk to yield to his will just because it is his will. The "sanctified" Methodist preacher and the overbearing Baptist or Presbyterian brother, alike need the rough and tumble of the play of equality for the maintenance of a wholesome, frank, sincere straight-forward approach in dealing with the affairs of the spiritual life.

The minister who deliberately thrusts himself for a little each week, without apology, bare-handed, into the work of the chamber of commerce, the Kiwanias, Rotary, or

Lions' Club, there to stand as a man among men, a citizen among citizens, and make his contribution to the efficiency of such civic bodies, for the welfare of the community, will find the true value of his moral and spiritual appreciations and get a good line on his own efficiency, or lack of it, as an exponent and advocate of moral and spiritual values.

Man as Well as Minister

The minister who remembers that he is first of all a man, a citizen, and a Christian before he is a minister and who aggressively relates himself to the common responsibilities of the people of his community, can and will find the recreation that will enable him to come back to his specific and major function as a man of God, providing he has sense enough to remember always that he is a human being, living in a physical house that must be kept in repair as a means of the accomplishment of the ministry entrusted to him by God.

My mother once gave me a sharp prod concerning this very matter which I pass on, for what it is worth. She said: "My boy, God has given you some common sense, but it doesn't seem to have given you enough to enable you to use what little you have."

No amount of exercise, fresh air, fishing, swimming, mountain climbing, travel, reading, or "roughing it" will give the minister any real recreation unless, recognizing his true function as a man of God, he uses what bit of common sense he may have for the re-relating of himself to his particular task and the investment of himself at his whole human best in that task.

Practical Problems of the Ministry

Straight answers from frank-talking ministers and laymen on matters which interest ministers

What are the most unfailling signs that a minister's usefulness is at an end in any particular field? Should a minister resign before he has another field?

A Duty to His Family

IN answer to the question, "What are the most unfailling signs that a minister's usefulness is at an end in any particular field?" I would state, indication of lack of interest in the pastor and his work, shown by falling off in church attendance, particularly in the prayer-meeting services, also a lack of cooperation on the part of church members with the pastor's plans for work of the church.

In answer to the second question, "Should a minister resign before he has another field?" I believe every man owes a duty to his family second only to that which he owes his Lord, therefore in my opinion a pastor whose family is entirely dependent upon his salary for their living should hesitate about offering his resignation until another field is open to him. Under other conditions, a man's self-respect should cause him to resign his pastorate as soon as it is made clear to him that any considerable portion of his members desire him so to do.

ELMER B. BAILEY.

Burlington, Vt.

Unfailling Signs

THE most unfailling signs that a minister's usefulness is at an end may be stated as follows: When he fails to get results. When there are few if any additions to the church membership. When there is a steadily failing attendance at the church services. When there is an increasing lack of church financial support.

Should a minister resign before he has another field? If a minister is in good standing with the church and in the community it is better for him to seek another field before resigning. It is more difficult for a man without a position to get a hearing than it is for a man to change from one position to another.

R. B. GRIFFITH.

Grand Forks, N. D.

Should a minister apply directly to a church for the pastorate or should he go via influential friends?

Making a Direct Appeal

A MINISTER who is truly called of the Lord should be very frank with the church or community he wishes to serve. The scripture advises us, "All things are asked and open unto the eyes of him with whom we have to do."

It must be mighty embarrassing to a man who knows God to try any subterfuge to get a new field, by indirect influences. My experience of many years in serving on pulpit committees leads me to believe that many of the letters written by outside parties are written simply in a spirit of good fellowship as they desire to get the applicant a position, and not with any serious or prayerful consid-

eration of the needs of the field or the qualifications of the person recommended. Yes, I am in favor of a pastor making a direct appeal to a church or community that he had in a prayerful way considered as being desirable for him and also to the mutual advantage of the church to be served.

THOMAS J. BOLGER.

Chicago.

Registration Bureau Favored

I WOULD not personally be in favor of the minister applying to the church for a pastorate, nor do I much favor coming the route of influential friends except as they might know the need of the church in question.

I have often thought that a registration bureau could be arranged, using the state convention office for same, through which churches might indicate their immediate need or their future need, and, on the other hand, a pastor or minister could file his desires—all information to be confidential and handled with consideration and care.

J. H. COCHRANE.

Des Moines, Iowa.

More Pastorates Than Preachers

MY experience has been to see churches looking for pastors rather than pastors for churches. I think this is no more true in the rural and small town church than in the city church. There are at all times churches looking for pastors and I am sure THE BAPTIST can find a large field of usefulness in acting as a medium through which these churches can find men suitable for the positions. Capable, consecrated ministers are at a premium and I believe there are more pastorates than there are preachers to supply them.

Mrs. C. E. JOHNSTON.

Langdon, N. D.

Recommendation Preferable

IN my opinion a minister should not apply directly to the church for a pastorate, but should be recommended by a mutual friend. In my judgment, a man who writes direct to the church does not stand so well with the pulpit committee as one who is recommended to the church as a man especially adapted to the particular field covered by that church, and who does not spend his time in introducing himself to the church and telling them first hand of his accomplishments.

I realize the sacredness of his calling to the ministry, but I feel positive that he should cultivate such a spirit of interest in the kingdom of God and cultivate and develop his natural gifts in leadership, knowledge of the Word, and pulpit power so that he can well fill any call which comes to him through the recommendation of his personal friends, who know his past history and ability.

Omaha, Neb.

I. W. CARPENTER.

Does "candidating" violate a proper self-respect?

Contrary to Ethics

A CHURCH should call a pastor on his record, after investigation, and not on a single Sunday's performance. It is generally necessary and well for a minis-

ter to visit a church which has expressed a desire to extend a call, if he has any thought of accepting it, but to "candidate" in the sense of entering into any competition with his brethren for a vacant pulpit is a violation of his self-respect and contrary to ministerial ethics.

ROBERT A. ASHWORTH.

Yonkers, N. Y.

Candidating Betokens Competition

CANDIDATING in the usual interpretation of the term does violate a proper self-respect. The candidate is in the position of a young woman who "throws herself" at her lover. The fact that he candidates shows that he is willing to accept if proposed to, with the other side dictating the terms. In candidating he is at the mercy of the whole church membership which may have very divided interests concerning a pastor. He is probably competing with one or more brother ministers.

In my judgment, a minister should not visit a church with a view to a call until the church has looked up his record, secured testimonials concerning him, has eliminated all other prospects, and is almost fully assured that it wants him for its pastor. Neither should he visit a church until he has learned fairly well all the facts concerning it and is practically sure that he will accept the call if extended.

FRANK B. BACHELOR.

Kalamazoo, Mich.

The Whole Idea of Candidating Wrong

By W. S. ABERNETHY

THE clerk of the church at Smithville wrote to the pastor of the church at Three Forks after this fashion: "Dear Brother: We have been pastorless since the resignation of Rev. So and So last fall. We would like to have you fill our pulpit on Sunday, May 10. When you arrive take a street car marked 'Uptown' and go to the Town and Country Club where you will be entertained during your stay. Sincerely yours."

It was an influential church and doubtless its pulpit committee imagined that to dangle attractive bait of this sort would be all that was necessary. The reply from the minister at Three Forks was to the effect that he was very busy and could not possibly come. He thanked the brethren at Smithville for the invitation but felt obliged to state that the chief reason why he could not come was that their church was pastorless. He did not feel that he could bring himself to the point of setting out his sermonic wares to be sampled by a congregation in quest of a preacher.

What an archaic method of selecting a minister is this which many churches still employ! What satisfactory idea can a congregation obtain of a man's qualifications for leadership? What can they learn of his ability to get along with folks, of his genius or lack of genius for bringing things to pass, of his vision of kingdom enterprises, from hearing him preach a few trial sermons? He may know the orator's tricks, he may stampe the congregation into a unanimous call at the

close of the evening's service, and then what? Usually a leisurely repentance. Sermons are important, of course, but many a man can preach and do nothing else. Brilliant people are not the ones who do the world the most good. At most any one can put together a few sermons that have a pleasing effect, but the work of the minister calls for more than that.

Let a church carefully examine the record of a man. If he has held other pastorates let it satisfy itself that he possesses common sense along with other qualifications that a minister is supposed to need. Let it be sure that he is a church builder and not a church wrecker. Let it hear him in his own pulpit and not subject him to the humiliation of being "sampled" by a congregation that may or may not be entirely sympathetic.

And if the minister does really want to move to another field and is the recipient of an invitation to supply in a pastorless pulpit, what shall he do? Is the average church, after all, a good deal like the love-sick youth who is rebuffed by his girl? Every discouragement he receives serves but to rekindle the fires of devotion. "Busy here. Don't preach in pastorless pulpits anyway? If you want to hear me, come where I am." That kind of a method may possibly produce better results than a couple of trial sermons. Anyway, the whole idea of candidating is to my mind wrong, to be discouraged by churches and ministers alike. Fortunately most churches are abandoning the practice and many ministers are refusing to subject themselves to such humiliation.

Washington, D. C.

Should Ministers "Candidate"?

THE writer has never candidated, but sees no objection to it if it is properly understood and safe-guarded.

A man may as properly seek a definite field of work as he may seek a certain woman for his wife; the former is no more a delicate matter than the latter. He should not stultify himself by competing with many suitors, nor she disgrace herself by flirting with several aspirants for her hand at the same time. Yet many a man or woman has remained single, or secured the wrong mate, because of false hesitation to speak on the right occasion. So many ministers have been without churches and many churches without pastors, or there have been misfits, because they lacked a frank and direct method of approach.

Certain principles should be followed always: (1) No minister should seek a call unless he intends to accept it. Flirting with churches from vanity or for leverage elsewhere, is an abomination. (2) No minister should deliberately or invidiously compete with other candidates. (3) No church should invite men to appear before it to "look them over"; that should be done quietly and elsewhere.

The ideal, of course, is for the office to seek the man; but that happens little in this world. It is flattering and pleasant, but not essential.

CLARENCE M. GALLUP.

Providence, R. I.

Record of Work Should Be Kept

CANDIDATING need not necessarily be humiliating to a sensitive, self-respecting minister, but situations have come to my notice which I think would be very embarrassing. A premium is often put upon those least lovable qualities in a minister—his own tendency to want proper appraisal—for example, the instinct to

have his own qualities and capacities recognized, sometimes called the instinct or ambition leading to self-assertion. Thus the man who can be his own press agent often has the advantage, at least temporarily, in our system or lack of system in candidating.

We are practically shut up now, apart from the self-evidencing career of a comparatively small number of outstanding ministers, to the necessity of a man's friends opening the way for him on their own initiative, or at his suggestion. There is no violation of proper self-respect in a man announcing to his friends that a change, or a different sort of opportunity would be acceptable to him.

"Paying Up"

BY WALT MASON

THE first day of the month arrives, as scheduled by the almanac, and then, to save the merchants' lives, I toddle up the street and back. Escorted by the village band, I climb up Main street's asphalt hills, and with my checkbook in my hand, I pay up all my monthly Bills. It's good to see the grocer's face when I arrive, with checks on tap; it's good to see the glad smiles chase themselves around his haggard map. And from the butcher's furrowed brow the shades of trouble flee away, when I would pay him for the cow I bought in fragments, day by day. The weary baker seems quite gay, and heaves no more his heartsick sighs, when I invade his mart and say, "I'll pay you for those concrete pies." Oh, many books have told us how to make the world a brighter place, to speed the optimistic plough, to light up every mourning face. And doubtless all such schemes are fine, and Pollyannas cut much grass; but I contend this scheme of mine will all the other schemes surpass. I might invade the merchants' store and say a lot of sunny things, and he would rate me as a bore, and throw a score of bricks and things. His heart is sick with grievous woes, his trade is slack, he's needing cash; and sunshine words and spiels like these appear to him as tawdry trash. But when I come and say, "By heck! Produce your bill—I'll pay it now," he promptly falls upon my neck, and plants a kiss upon my brow.

For the great majority of our ministers who do faithful work, a record should be kept accessible to state convention secretaries and church committees. However, even in our unsystematic way it is very difficult for true worth and capacity for service and leadership to remain long concealed and long denied an opportunity of real service, and those who, apparently lacking in self-respect, push themselves beyond their deserts, for the most part, and in due time, "have their reward." New York City. ROLVIX HARLAN.

Should the Northern Baptist Convention provide a ministerial bureau, clearinghouse or similar device to provide our churches with ministers and our ministers with churches?

"A Fine Thing"

I SURELY believe a ministerial Bureau, or clearing house, as mentioned in your letter, would be a fine thing. Spokane, Wash. D. H. ANDERSON.

A Ministerial Bureau

I THINK the Northern Baptist Convention could profitably have a ministerial bureau, provided it was handled by men of wide acquaintance and a broad outlook. Really to do good such a bureau must tell the truth and not hand along a "lemon" to a weak church. I think it could be made a very useful department. Boston. CHAS. W. BAILEY.

Does Not Favor Creation of Bureau

INASMUCH as our ministers devote their entire lives to our denominational work every possible thing which the denomination can do for them individually or collectively, should be done. However, I would not favor the creation of a bureau as a separate piece of machinery for this piece of work. I think the Northern Baptist Convention could request the Ministers and Missionaries Benefit Board to undertake this work. The Ministers and Missionaries Benefit Board is thoroughly organized with several of the most competent men of the denomination operating it, and this board could lend its good offices and make such a service a department of its work. No other activity of the denomination is more closely in touch with our ministers than this board. Sioux City, Iowa. D. C. SHULL.

How to Divorce the Unmate

SHOULD the Northern Baptist Convention provide a ministerial organization (1) to provide pastorless churches with pastors, and (2) to provide churches with ministers with churches.

These are important questions, but I suggest, if indeed they do not comprehend a question of infinitely greater importance, namely, how to separate church and pastor when, for any reason, they do not fit.

I have not thought these questions through, but at the risk of offending against the democracy of the local church I venture the following tentative arguments in support of such organization:

(a) A local church, because of lack of acquaintance with available pastors, is always confronted with a most serious question when a vacancy in its pastorate occurs.

(b) Ministers are forbidden by the accepted rules of ethics from personal effort to procure a pastorate.

(c) The termination of a pastorate otherwise than by voluntary resignation always presents a question of great delicacy and extreme delicacy, and a group of men such as your question has in mind could readily differentiate between a local disturbance based upon reason and based upon the activities of the chronic growler, and in each case, and with minimum friction, suggest the remedy most needed.

The form of your inquiry does not permit an elaboration of these propositions but I submit them as worthy of serious consideration, although, as already indicated, I do not profess to have reached a final conclusion on the subject. Denver, Colo. CHAS. R. BROOKS.

The Minister as a Pastor

The value of pastoral visitation is determined by the spirit and purposes of the calls made. Making calls merely to report is a wicked waste of time.

By A. H. OWENS

THE average minister has to engage in many kinds of work besides the pulpit ministrations which are necessary and important and have a direct bearing in and contribute to the success of his work in caring for the spiritual welfare of the flock over which the "Holy Spirit has made him overseer." All of them may be deemed important in their own respective places and relationships, but pastoral work is *supremely important*. Yet in many cases it is lamentably neglected and might be designated "the neglected ministry." Not purposely neglected but left undone by some because they do not like to do it. It is irksome to them—a weariness to the flesh. By the others, because of physical weakness to which they have fallen heir—the want of health or strength delar from the execution of this duty. Visiting uses up strength of mind and body and unfits them for the pulpit ministry, and so the other ministry must go unattended to. True and sincere sympathy is herein extended to any brother so afflicted. In other cases it is neglected on account of so many other things crowded into the daily and weekly program. This pertains chiefly to city pastorates. The continuous round of meetings, educational, social and religious—that must not only be attended but in most cases prepared for. The string of appointments pertaining to civic and denominational affairs, together with the interview impositions by so many canvassing tramps, and the necessary study and preparation of mind and heart for the pulpit, leave little time for pastoral work, and so, in many cases, it is not done. The supremely important has been supplanted.

From the pastor's standpoint pastoral work is necessary to furnish him with the opportunity to acquaint himself with his people, to familiarize himself with their names and faces. Recognizable terms will contribute much to the success of any pastorate. The Master said, "I know my sheep"—"call them by name." Likewise should the under-pastor seek the same privilege. This can be best done in the homes where they live.

Getting Acquainted

Pastoral work gives the members of the church and congregation an opportunity—which many of them seek and which they should not be denied—of knowing the pastor. A Christian man of rare qualities of mind and spirit was obliged to affirm, "I really don't know our pastor." On being questioned as to his statement he said, "Well, I recognize him in the pulpit and when I see him on the street—but I do not know him. He has never been in my home. I have never been able to get next to him—to visit with him." This was a sad confession considering the length of that minister's pastorate. The members of the church should have an opportunity of knowing the one who ministers to them from the pulpit—to know him as a man, a Christian, a friend, a brother. Some have family and some have business problems, life plans, perhaps, upon which they desire the light of loving counsel. Pastoral work can supply this.

Pastoral work furnishes the pastor with a knowledge of the conditions under which his people have to live, the burdens they bear, the hopes and aspirations they entertain and the trend of their daily lives, thus creating a bond of sympathy between the pew and the pulpit. This knowledge acquired by the personal touch in the Name should stir his emotions, quicken his impulses and better fit him to minister from the pulpit to their conscious needs. The felt needs of the individual home and life obtained during the week should shape and color his sermon on Sunday and make it more effective. The confidences of the home should never be dragged into the publicity of the pulpit but the heart-felt consciousness of his people's requirements should make his sermon "fit" and helpful.

A Spiritual Tonic

Pastoral work is desired by the majority of churches. They expect the pastor to visit their homes and stand ready to accord to him the warmest kind of welcome and an open ear to his counsel and admonition. The pastor requires the exhilarating effects on his own heart of visiting. The greetings received are a mental and spiritual tonic. The Christian fellowship of the adults and the gleeful smiles of the children as they gather around and climb upon his knee are a balm for jaded nerves. Pastoral work should yield unspeakable joy and pleasure and be most refreshing. The writer must here say that he can get more genuine pleasure out of an afternoon visitation than he can get out of the same time spent in fishing. There is real fun in seeing people and talking with them about eternal things, but little fun in waiting the pleasure of a silly fish to bite.

No one method of pastoral work can be universally accepted and operative. For the conservation of time and strength some plan should be followed with a view to the greatest good. No kind feeling should be entertained for what might be called "district calling" on certain days. It is too mechanical and formal to meet the needs of the needy. I have obtained the best results from this simple method. On Sunday night after the day's work has closed, while the nerves and brain are regaining normal composure I sit down to think calmly and make a list of (1) All who showed signs of conviction at any of the services of the day; (2) familiar faces missed from the services; (3) known cases of sickness and sorrow among the members of the congregation. These, with what could be called prospective attendants, will engage the energies of most pastors, particularly in the city, for the rest of the week.

The true value of an afternoon visitation must not be calculated by the number of door-bells rung or the "how-do-you-dos" exchanged. Its value to the Lord and the people must be determined by the spirit and purpose of the calls made. The ceaseless running from door to door making calls to report to the papers is a wicked waste of time and should not be indulged in by an ambassador of Christ. In visiting the conscious question should be on the mind, "What is the

object of this call? To visit and cheer a sick one, to comfort in bereavement's hour, to revive waning faith, to turn wayward feet back to Christ, warn against paths of sin and indifference, to find out why some one is absent from church, or is it to try to lead one in the home to Christ?" A well-defined purpose in each individual case greatly helps in shaping the conversation and seems to open the way to the goal. A fixed worthy object in every call lifts "calling" from the plane of mechanical drudgery or pastime to a hallowed ministry.

Victory or Defeat in Our Campaign?

By A. S. CARMAN

OURS are the resources of the Infinite if we will rise to the apostle's climax, "All things are yours, and ye are Christ's, and Christ is God's." This is a spiritual campaign, its triumph contingent on a recognition of God's ownership. This is the master-principle, assuring us untold possessions, and controlling us in their disposition. God is testing our ability to use our money aright. "When a Christian begins to make money, God wins a fortune, or loses a man."

The Extent of Baptist Wealth

No census of Baptist wealth, as such, is practicable; but fair estimates of the national wealth are attainable, and our denomination doubtless has its full per capita share of the wealth of the northern states. The national wealth in 1920 is estimated at \$280,000,000,000. The Northern Baptist share of this may be estimated at \$4,000,000,000. This sum at 5 per cent represents an income of \$200,000,000 a year. The annual tithe of this would more than give us the sum we need this spring in our campaign!

The Extent of Baptist Income

The statistics of annual income in the United States are stupendous. The wealth is not with the few. Those in "gainful occupations" number 50,000,000 and at the low average of \$1,000 would earn \$50,000,000,000 annually. Other sources of income bring the total to \$70,000,000,000 or \$80,000,000,000 with a Northern Baptist income of \$1,000,000,000 a year. This assumes less than \$750 per capita income for Baptists, where the Presbyterians estimate their per capita income at \$1,000.

Making Our Money Work for God

Our stupendous resources are worthless unless thrown into action. At present one third of the denomination bears all its burdens. Not one in twenty pays his tithe. The time is so short, the need so great, that each one of us must continue to do his sacrificial utmost, regardless of the averages of others. But we must not forget that even greater than our \$15,000,000 goal this spring is the spiritual goal in sight, namely:

1. The enlistment of the silent majority.
2. The adoption of a program of giving, adequate to our task as a whole, and proportionate to the prosperity of each.

The Country Field and Its Minister

BY H. Z. DAVIS

WHAT I mean by the country field is a field where the church may be located in the open country or in a country village from which it ministers to the open country as well as to the village. We recognize that today the people of the country have a larger touch with the world than in former days; nevertheless even today the tendency in the country districts is towards narrowness of vision and worldliness, the people are still of the earth "earthly." They still enjoy bubble blowing and are attracted by the glittering tin toy. They are not to be blamed for this for their bringing up and surroundings tend to make them such. Of course there are exceptions in every community. In their social gatherings you will not be likely to find them discussing literature, art, science or theology, but the common things in the little circle of their daily life. The young people in these social gatherings indulge in the games and amusements which their fathers and mothers indulged in when they were young, thus their social gatherings and meetings, on the whole, are spent and enjoyed. When they come to church they do not object to but rather enjoy the order of service that was in vogue when they were children. It is acceptable because it requires no effort on their part to follow it. They might take a nap and wake up and fall right into line. Also they may like it from custom or for some other reason. Life is monotonous wherever we are, but nowhere more so than in the country.

Into this situation or something similar with a thousand and one little variations in different fields the new minister comes. What does this field need? First, it needs a spiritual impetus. The chances are it may be asleep—it may be asleep in Jesus—nevertheless it is asleep. It needs a minister who will rekindle the spiritual fire. It needs a minister with a large, intelligent and practical vision of life in its relation to God, man and material things—the gospel's vision of these relations applied to this particular field's needs. The gospel is large enough to be practically applied to any people. Therefore, let me repeat, its need is for an intelligent, practical gospel minister, himself gripped by the conviction that the gospel rightly ministered to the people will yield gratifying results to the praise and glory of God.

Piety Not Enough

It needs a resourceful minister—a man who can "turn the battle to the gates." Piety is not enough; learning is not enough. There must be wisdom to enter into things as they are and manipulate them so as to make these very peculiarities of the community to conspire in reaching the desired goal which must be worthy of the gospel of Christ.

It needs a minister who must be awake to the fact that the church and community need his best, and "some more," and who will throw himself without measure into his task, looking unto Jesus, the Lord of the harvest and the author and finisher of his faith. Once I preached a sermon at a public gathering of churches and after the sermon a sister said to me, "What are you, who can preach thus, doing in that small church?" I have had churches whose membership was small enough to give me leisure, but I never found one

that did not need the best sermons I could preach nor fields that could not tax my spiritual, intellectual and physical strength beyond their capacity. The country field needs a minister who has a practical religious vision of its needs and possibilities that will tax all his powers to their full capacity. The work is there, may God give the minister eyes to see it.

In a country field the minister must have a stimulant or sooner or later he will find himself and the church asleep on the job. It is so easy to settle down to a deep sleep in a country field where there is so much monotony and religious drowsiness on every hand. Often there is much discouragement to religious enthusiasm and intelligence—so little to spur one on to preach better and work harder. Therefore, the minister must draw stimulus from wherever he can find it. There is, after all, always inspiration and strengthening to be at his best to be found on the field. Let him be on the alert for them. Then let him draw on the boundless sources of inspiration from without. Let me mention a few of these: There are devotional books and articles in periodicals—books and articles that will feed the spiritual fire of devotion to one's task. He must keep alive to the social, physical and spiritual need of the people and continually

watch for the opportunity to "put across" plans that will advance these interests, working continually to produce the opportune time. Helps that will instruct and inspire the minister to keep awake and alert along these lines and to act wisely may be found in books and periodicals such as *Missions*, *THE BAPTIST*, and various magazines. There are the public religious gatherings, such as conventions and conferences, etc. A minister cannot neglect these and be at his best, or even his second best on any field. The minister must be resourceful spiritually, intellectually, socially, yes, and politically. He can and ought to be the leader of the community along these lines as well as others that might be mentioned, for who is more worthy this leadership than the man of God who equips himself for the task.

Last, but not least, the minister who would be at his best must familiarize himself with the Bible and its great central figure—Jesus. Let him not forget that Jesus is the bread and water of life for himself and for his people. Keep your eyes upon him who emptied himself of all the glory he had with the Father and took upon himself the form of man and became obedient unto death; even the death of the cross. It is his work you are called to be engaged in as his ambassador.

The Support of the Ministry

BY E. T. TOMLINSON

A RECENT statement issued at the Episcopal church headquarters, New York City, shows that there has been within the past two years a total increase in the salaries of rectors in the Protestant Episcopal church of \$2,415,554. The total for Congregational expense is \$18,781,706. For the same purpose in the Northern Baptist Convention the total is \$16,369,606.

The most striking part of the statement, however, is that 98 per cent of all the parishes of the Episcopal church, in addition to the salaries paid their rectors, pay also their annual premiums or dues which go to make up their Retiring Pension Fund. Their pension plan is similar to the one in use in our own denomination, except that the annual cost is slightly higher, being 7½ per cent of the annual salary in the Episcopal church and 6 per cent in the Northern Baptist Convention.

Our churches are beginning to respond to the appeal of the Ministers and Missionaries Benefit Board to place in their annual budgets an item covering not merely the salary but also provision for the retiring pension of the pastor. The striking figures of the Episcopal church, however, suggest two or three queries.

Is government by bishops more efficient than government by congregations? If not, why is the response to the appeal among the Episcopal churches to make provision for the retiring pensions of their rectors so much larger than it is among the Baptists who represent a pure democracy? Do Episcopal churches magnify the ministry more than do the Baptist churches? Do they hold it in higher regard?

Two years ago the average salary of a rector among the Episcopalians was \$1,800. Now the average salary has been increased

to \$2,259. In addition, 98 per cent of the churches, as has been stated, have also added provision for the pension.

In 1906 the average salary of ministers in the Northern Baptist Convention was \$668; in 1916, \$1,087; in 1921, \$1,350.

There has been a general response to the appeal of the Ministers and Missionaries Benefit Board and others to increase these salaries, but I am convinced that the minister in 1916 with his average salary of \$1,087 was better off than he is in 1922 with his average salary of \$1,350. The churches have generally increased salaries, but the increase has not been proportionate to the increase in the cost of living.

We have made ample provision for the support of the young man preparing for the ministry. Two things, however, are imperatively needed today. An increase in the support of the minister while in his active period, and provision for the time when he can no longer work. We have made a good beginning in both these lines. Within ten years the average salary has been doubled, and the Benefit Board has received more than \$7,000,000 for its permanent fund, the income to be used for worthy ministers, missionaries, their widows and dependent orphan children. We should, however, recognize that while the support of the minister ought never to be extravagant (no one is fearful of this as an immediate peril), it ought to be sufficient to enable him to do his best work, without being tormented by fear of poverty in his old age.

The splendid response in the last few years to the appeal of this board has been an inspiration. It has provided a fine beginning. When one, however, looks about in the other denominations he realizes that what has been done is only a beginning.

Providing for the Minister's Old Age

BY P. C. WRIGHT

ONE of the most encouraging evidences of recent denominational activity is the new conscience regarding the care of the aged minister. It is evidence of the church's appreciation of service rendered and its responsibility therefor. It puts new emphasis upon the importance of a worthy ministry.

Fifteen years ago, as far as can be ascertained, the ambition of the leading Protestant denominations for an endowment to deal with this problem did not involve a sum in excess of \$20,000,000.

Today these bodies possess a total endowment of about \$50,000,000. The annual expenditure of these same denominations now exceeds \$5,000,000.

No body of Christians has shown a more serious purpose to cope with the situation than the Northern Baptists. The Ministers and Missionaries' Benefit Board was organized August 15, 1911. On that date it had no incorporation and no funds. A committee had been created in response to the offer of Mr. M. C. Treat, of Pennsylvania, to give \$50,000 if

the denomination would raise \$250,000 by December 25, 1911.

Behind every great movement there is a personality with a great vision. Secy. Henry L. Morehouse, of the American Home Mission Society, said, "This is the greatest obligation of the Baptists today." He was chosen the first chairman, and then the first president of the board. Almost his first act was to pledge one-half his entire savings to the "greatest obligation of Baptists." Rev. Everett T. Tomlinson was chosen executive secretary and has thus far guided the enlarging work of the board with quiet, judicious, efficient ability.

The funds of the board have grown through gifts, legacies and annuities to approximately \$9,000,000. Never in the history of the denomination has so large a sum of money been raised in so short a period of time. All rejoice in this great achievement. However, the vision also has grown. President Morehouse spoke even more wisely than the best informed knew.

During the first ten years the board confined itself to helping those in age or in need, and this continues to hold first place in sense of responsibility and joy. Last year the board aided about 1,300 individuals each month.

As the first decade of work closed, another responsibility was placed upon the board, which has taken form in the Retiring Pension Fund plan, adopted in 1920. This responsibility, because of the nature of it, created a third, so that at the present time the work of the board lies in three directions: First, grants made to the aged, widows and orphans in need. Second, special pension grants to men who are now past sixty-five years of age and hence ineligible to membership in the Retiring Pension Fund. This obligation will cease within a few years as the number of these men becomes less. Third, co-operation with men under sixty-five years of age in creating a pension reserve out of which pensions will be paid at sixty-five years of age and thereafter.

Every day adds new applications to the list of those seeking membership in the Retiring Pension Plan. The experience of other denominations, as well as our own, convinces the board that the plan is safe, sound, wise, equitable and cheap when compared with others. An actuary of one of our greatest insurance companies reviews every step taken by the board and follows every detail involved in individual membership.

The great need of the hour is a sufficient endowment with which to meet the responsibilities placed upon the board. Is it too much to expect in view of the splendid achievement of these first ten years, that the denomination will see that the endowment is largely increased? It is commonly recognized that the conduct of this work will have strong influence upon the quality, as well as the condition, of the Baptist ministry in the years to come. The strengthening of the leadership will mean uplift for every phase of Baptist work throughout the world.

Churches everywhere should see that their pastors are made members of the Pension Plan. Is your pastor a member? If not, why not?

The Pastor's Sermon

BY FRANKLIN W. SWEET

DR. SHAW, formerly pastor of the Brick Presbyterian Church, Rochester, once said he had spent forty years getting ready for next Sunday. Dr. Samuel A. Greene of Calvary Baptist Church, Washington, could have said the same toward the close of his notable ministry. Dr. John A. Broadus told the writer that if a man had but thirty years to live, he could well afford to spend twenty of them preparing to be the right kind of a minister the other ten. The description of Dr. J. H. Jowett's first Sunday and sermon in New York is before me as I write. It was a great day when such a voice came to that city from God. Phillips Brooks, the despair of preachers in degree is their inspiration in kind when he says "the utterance of living truth by living men was never more powerful" than in his time. Since the days when God gave his message to men through the voice of his Son, every true Christian preacher, however humble his sphere or gifts, has regarded his sermon as a message from God through him to men about Christ's interpretation of human life and destiny.

The pastor's sermon should be a message, not a discussion of abstract truth, not an essay fascinating in its form and only remotely applicable to some pressing need of human life. No language is too beautiful if it but feather the shaft of truth to pierce the hearts of men but the sermon is a message first true, then clear, next forceful and with such art as will enable it to best accomplish its religious purpose. Dr. Augustus H. Strong was accustomed to tell his students, "Young gentlemen, every sermon should be governed by its object rather than its subject."

Other forms of speech may have a sense of divine compulsion, but the sermon must have that element to be worthy. For his own effectiveness and for the helpfulness of his hearers, all must feel as the pastor preaches, "Here is a man sent from God." Without that heavenly authentication the minister has lost the seal of his ministry, the dynamic of his utterance. The sermon must be a word from the Lord for the assurance of his servant and to validate his utterance to men.

More, the effective sermon must come within the range of the preacher's own religious experience and profound personal convictions. True, the young preacher thereby is limited, but with that faith in Jesus Christ, without which no man should

preach at all, and with that knowledge of God in the Bible, life and personal experience which a Christian man who aspires to be a minister should have to be recognized as a pastor, the young preacher has scope enough to begin to preach. To increase the range of his message he should widen the sphere of his convictions and deepen the character of his life, while God lengthens the number of his days. A wise Sunday School superintendent was in the habit of saying, "the best cover for a Bible is not sheep skin or morocco but the hide of a boy." It is that part of divine truth which gets into the heart of the minister which is the limit of his effective preaching material. Shallowness, dishonesty, hypocrisy are before him when he preaches beyond the realm of his vital religious experience and divine instruction. His message, to be real, must be fruit from the divine sap through the tree of his own life.

The pastor's sermon must interpret life in the terms of moral conflict and victory. It must wave the banner of God. It must flash the ideals of Christ. It must illumine the past and search the future and enrich the present. It must take men to a mount of vision from which they see life from God's point of view. It must give the revelation of God's Kingdom to come. It must glorify God and Christ and human life and destiny. It must set time in the midst of eternity. It must magnify the grace of God and throb with the note of human recoverability through Jesus Christ. It must have vision and emotion and encouragement. It must sting the dull conscience into action. It must warn and plead and woo the souls of men. It must lead men to God and to Christ, to peace and to pardon, to duty and to human service. We are now told that its crowning grace must be its length, not more than twenty minutes. Alas, who may attain!

It is said of Dr. John A. Broadus that after a sermon from which the multitude went away blessed and inspired, he returned to the home of his host discouraged, and threw himself on a couch exclaiming, "Oh, dear, I didn't preach. I never preached. I never heard anybody preach. I wish I could really preach just once." In the measure that a preacher appreciates his high calling and loves his brother men, he shares the despair of Dr. Broadus while he aspires toward his high ideal for his sermon.

Cleveland, Ohio.

The High Cost of Missionary Work

BY HELEN BARRETT MONTGOMERY

I VE just returned from a speaking trip in Maine, Connecticut, New Jersey and West Virginia. Everywhere I met crowded audiences of eager and responsive Baptists, but almost everywhere I had questions asked me about the expenses of our New World Movement. One woman said to me, "I can't give when I am told that 60 cents of every dollar I give goes to pay expenses." Another, a man, told me that his pastor was telling every church in the association that not more than 10 cents out of every dollar given went into actual work, while 90 cents was used up in extravagant expenditures.

Experiences like these and the answering of many letters has convinced me that a plain true word ought to be spoken on the cost of missionary and philanthropic work. First I want to assure every one that we are actually doing our work at less cost than we ever did before. We are spending more money to be sure, but we are getting vastly more, and the proportionate cost is lower. If it costs you, for example, \$20 to do a piece of business and you receive only \$100 you are paying 20 per cent. But if it costs you \$100 to collect \$1,000 you are paying only 10 per cent and the work gets \$900 in addition to its former receipts. You have multiplied your expense account by five and your receipts by ten.

Just so with the New World Movement. The necessary expenses are about \$850,000, but we receive \$12,500,000. The cost of our national method of collecting the money is only 6 8/10 per cent—a very low cost indeed. It must never be forgotten that the machinery of the Board of Promotion was set up to collect \$100,000,000 and that it would cost us little if anything more to administer the larger sums. If we get the \$19,000,000 which we seek to realize this year we shall have the same cost \$850,000, or a little more than 4 cents out of every dollar collected.

Reducing Overhead

We cannot make this too plain to our people. Let me give you another example. Before we had the New World Movement it cost the Woman's American Foreign Mission Society 16 cents on every dollar of its income to do its business; because the income of the Woman's American Home Mission Society was somewhat smaller it cost them a somewhat larger per cent. But at this very same time the Woman's Foreign Mission Society of the Methodist Episcopal Church, which had an annual income of \$2,500,000, was able to transact its business at a cost of less than 4 per cent, not because it was more economical or more efficient in its management, but because it had a larger income. *The way to bring down the percentage of cost is to increase the gifts.* Every business man understands this; his overhead expenses are proportionately larger on a small volume of business.

As to the silly and often malicious lies about its costing 60 cents or 90 cents on every dollar to get missionary money into action, they originate where all lies do—with the devil who is the father of lies. It never did, under any circumstances, cost anywhere any such sum. The overhead cost of missionary operations, owing to the large percentage of voluntary workers, is lower than that of any other business. It ranges from 5 to 20 per cent.

But allow me to say a word about what makes up this necessary cost of promotion and administration. There is rent, salaries of executive officers, stenographers, auditing, travel, conventions, conferences, literature, stereopticons, publicity, foreign exchange, and a thousand other minor costs. The least part of the whole expense is taken up in purely administrative costs such as salaries, rent, stenographers. These are all pure expenses of doing business in an orderly and efficient way. The greater part of the cost is spent in informing, educating and stimulating the consistency. If we were spiritually wide-awake and mentally alert and deeply Christian we could cut off at least \$500,000 a year in expenses. Every time we refuse to answer a letter we waste the cost of writing that letter plus the postage. Every time we insist on having a "live" missionary for our basket meeting we add to the travel expense.

Tail Twisting and Ear Tickling

I heard about a missionary in India who has two ponies. You know the driver in India sits just behind the pony

on the dashboard. One pony would not start until his tail was twisted vigorously, and the tail-twisting had to be repeated at frequent intervals. The other simply would not start until you tickled his ear. Some Christians are like those two heathen ponies! They need hard twisting and ear tickling to induce them to give. All this costs money.

Seriously, a lot of this money ought not to be charged to expense but to education. When we hold these conferences and gather these conventions and send these missionaries, we are simply sowing seed for the future. Hearts are quickened, eyes are opened, consciences are stirred. We ought not to set off these promotional expenses as contrasted to missions; they are a part of the missionary process. When I am invited to go before a state convention I go as a missionary with faith and prayer as do all the others who are giving themselves to this blessed service. It is the Lord's work. He blesses us in the doing. Certainly it costs. So does anything that is worth while. What is cheap is really the costliest thing that we buy. I haven't much use for "bargain-table" missions. I distrust people who promise to do my missionary work for nothing. "The waters of life are free," said the old darkey preacher, "but, my brudder, you done got to pay for the pump."

Some of those missionaries who go out on such cheap plans have to pay a terrible cost in sickness and inefficiency. The "regular" missionaries could tell a tale of the number of such missionaries that they have succored in illness and for whom they have raised money to get their passage home. Our missionary societies pay decent living salary, provide necessary equipment and living quarters, and in so doing are doing the work of Christ.

Those Independent Agencies

Some day I am going to write a plain letter on the peril of giving missionary money to independent agents, whose accounts are not audited and whose work at best is not so efficient or so truly spiritual as that of our own missionaries, home and foreign.

I want to put my whole weight back of the statement that our Board of Promotion, and our missionary societies are economically and conscientiously administered. There are many of us who run out to cheap eating rooms when staying at hotels, who ride in day coaches when on short trips and who plan in every way to save every penny possible. We know that we are handling trust funds, many of them fragrant with personal sacrifice. Please believe in your leaders, your brothers and sisters in Christ. Don't take the heart out of them by captious criticism. Be sure that no root of covetousness in your own heart is the real trouble. It may be that the reason for not giving is only an excuse, not a reason. Please don't allow any one in your presence to pass on that "musty fusty" old lie about its costing 90 cents on a dollar to do missionary work. Interrupt his speech to ask for his figures to substantiate this statement and study our reports until you can give figures of your own to refute him.

This is a "time for every good man to come to the help of his denomination."

Main Drive of the Tithing System

By BERT WILSON

We are having an agitation of the tithing system. Many will plan to inaugurate it in their churches. The testimonies are so overwhelmingly conclusive that the *tithing system will produce the money*, that short-sighted preachers and churches may hastily try it out. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely.

What the Purpose Is Not

1. It is not to get money to pay church debts.
2. It is not merely a substitute for other methods of raising money.
3. It is not a cure-all to cure the many ills of the church.
4. Primarily and fundamentally the main drive is not for money at all.

What the Main Drive or Motive Is

1. It is to teach men to put God and the church first.
2. It is to teach men to recognize and acknowledge God's ownership.
3. It is to teach men that God's minimum ratio of giving is the tenth. The exception to this rule is: the man who has been exceptionally prosperous who should freely give very much more than a tenth.
4. It is to teach that tithing is an act of worship.

The main drive, therefore, is to secure not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor. (Quoted from his pamphlet "How to Inaugurate the Tithing System in the Local Church.")



The Open Forum



THE PRIMARY LOYALTY

"It hath been signified unto me concerning you. . . . that there are contentions among you. Now this I mean, that each of you saith, I am of Paul; and I am of Apollos; and I am of Cephas; and I am of Christ. Is Christ divided? . . . but we preach Christ crucified." 1 Cor. 1:11-13:23

In these days of contention between some in our fellowship—days of the questioning of the doxy of those whose doxy differs with your own and is therefore heterodox; days of the superstress upon the second coming of our Lord when three-fourths of the world's population is hardly, if at all, conscious that he ever had a first coming in the completeness of the revelation of a gospel that can redeem lost men and a lost world, what is the issue to those who would make one?

Would it not be well to appeal to this passage in which Paul deals with the contentions in the Corinthian fellowship? Some were priding themselves upon their attachment to Paul, others to Peter and others to Apollos. There were several centers to their differing devotion, yet they were all supposedly disciples of Jesus Christ. And Paul called them to their senses with a simple and a single question. "Is Christ divided?" In our Baptist fellowship we may have, as we do, differing schools of thought and we may each love them dearly. As pastors we may have our sacred associations with the seminaries where we made suitable preparation for our life's ministry, those associations dear to our hearts. We love those faithful men under whose inspiration we were led to a more intimate knowledge of Jesus Christ, who mayhap have introduced us to him. But are we to make our primary loyalty to those who introduced us to him, to the introducers or to the Introduced, Christ himself? Are these schools of thought to have our primary devotion or the one around whose personality and whose principles their teaching centered? He is not and he can never be divided. In these contentions are we not being led away from the primary into certain secondary loyalties until secondary loyalties have become supreme? I love my seminary; I will not cease to love it or the men upon its faculty who deepened my insight as to the love and the life and the program of my Lord and strengthened my faith in him, but God forbid that I should come to make my love for these as superior to my love for or my devotion to my Lord. In a day when the heart of the world is broken and men's hearts are weary and the need for him was never greater, may we not, brethren, heed Paul and come to his sane conclusion, "But we preach Christ crucified?" "The wants of the world are many, the need of the world

is but one—that for Jesus Christ." While we wait in vain contentions his program lacks full-hearted support, his kingdom tarries in its coming and his promises await their fulfillment.

ROBERT LINCOLN KELLEY.
Delavan, Wis.

STEWARDSHIP

I read with no little surprise the article against tithing in your issue of March 11. I was not surprised that some one should oppose tithing but I was not prepared to find such a protest under the caption of "A Plea for Christian Stewardship."

What does the brother wish? What would he have? He suggests "systematic, proportional, Christian stewardship, but not tithing." The brother must admit that tithing is, at least, systematic and proportional and has, therefore, two-thirds of his own standard of giving. It would be interesting to know, also, upon what grounds the brother can assert that tithing is not Christian. He says himself that the Bible message on the subject is "Freely ye have received, freely give." By what authority does the brother sit in judgment upon the spirit in which the tither gives? No one has ever asked any one to tithe who could not do so freely and with a sincere desire to further the work of the kingdom.

The brother objects to tithing on the ground that under the Jewish law the tithe was "a tax, something to be paid as a legal obligation or duty." True; and why was the tithe levied? The tithe was levied for the reason that it was thought that the interest of the group demanded such action. In this democratic twentieth century the church still believes that tithing is a fine principle of giving but rejects the principle of compulsion that was formerly connected with it. The leaders of the Northern Baptist Convention are just as firm as the brother himself in applying the principle of freely give, and have never suggested that the tithe should be the maximum. Many no doubt ought to go far beyond the tithe in giving. It certainly cannot be said that our leaders have ever suggested that the membership of the church be forced to pay a tithe or any other definite amount in the support of the kingdom.

If the brother believes in systematic, proportionate giving but not in tithing, what ratio does he suggest? One-fifth? Or one-twentieth? The first would be grand indeed and the second would put the denomination upon a higher plane of giving than it has ever known. If Brother Alborn wishes to form a stewardship league on the one-fifth basis, God speed him in his work.

And why should the brother object to the tithing feature of the stewardship league? If he believes in systematic, pro-

portionate giving, reason would dictate that he should encourage people to take the first step in Christian stewardship by urging them to become systematic, proportionate givers through tithing, even though he may feel that the basis of giving is too low and that stewardship involves far more than money.

M. M. MAYNARD.

BIOLOGICAL NOT THEOLOGICAL

Mention was made in THE BAPTIST some time ago of the effort that was being made by the Florida Baptists to make the teaching of evolution or Darwinism illegal in the schools of the state. Since that time Professor Miller of the University of Kentucky states, in *Science*, that it was largely due to the efforts of Baptist ministers that a similar bill was introduced into the Kentucky legislature.

The point made by the editor of THE BAPTIST that any legislation to control belief is diametrically opposed to all Baptist principles and traditions is well made. Another point worthy of consideration is this: Darwin, whose name is most frequently associated with the theory of evolution, holds an enviable place in the minds of most scientists. His fame is not only enviable but it is also envied by many modern workers. They would be only too glad to find flaws with the theory and to replace it with one of their own. And there are also many men of as great or greater ability than Darwin who are honestly and with unprejudiced minds weighing the facts to separate the true from the false. If there are flaws in the theory one or the other of these classes of men will be much more likely to find them than people whose education, however broad in other lines, has not been such as to acquaint them with the facts and principles involved. Biological evolution is a biological and not a theological or a political problem and will have to be settled by biologists and not by theologians or politicians. We can afford to stand aside and allow them to thrash it out among themselves. It was a wise man who said: "And now I say unto you, refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

If our listener-in at Hades had listened a little longer he might have heard the general manager of those regions tell how at one time he had side-tracked the church from its work of spreading the gospel by getting it to fighting Copernicus, and then some time later by starting it after Darwin. He had found that the getting of earnest Christian men into this work helped him more than sending direct agents like Paine, Voltaire, or Ingersoll.

C. J. ELMORE.



The Chimney Corner



The New Little Pilgrim's Progress

"I will lead on softly according to the pace of the children." Genesis 33:14.

THE suggestive beauty of this text never seemed quite so forceful as after reading a very illuminating article by Mr. Angelo Patri in the February *Delineator* on "The Seven Great Sins Against Childhood," sins committed in the blindness of love or fear or ignorance by the very parents who would protect and make successful the children in their keeping—only they do not know seven simple facts of child culture. In brief these are: 1. Thwarting curiosity. Mr. Patri explains: "When a child comes into the world he faces a tremendous struggle. Helpless in body, with but the germ of a mind, he must begin at once the search for experience and growth that will, in the next twenty or thirty years, make him a man who will measure himself successfully against the forces of a complex civilization."

"Nature armed him for the struggle by endowing him with an insatiable curiosity. That is his lever. With it he will lift the dead weight of ignorance that presses him down. With it he will poke and pry and dig and delve into the secrets of the life about him, commonplaces to his parents, but as fresh as the dawn of a new creation to him. Do his parents appreciate this and lend themselves to the working of his questioning mind? Hardly. And here they commit the first great sin against childhood. The child sees a bright box on the table and reaches for it. He will feel out his strange object. He will find out what it means. 'No, no; baby must not touch,' says his mother. He persists, and she slaps his hands. At the very outset he is in combat with those who should be fighting at his side."

There is, of course, wisdom in thwarting curiosity that would endanger a child, but those hundred and one tedious questions which the exploring young mind evolves, why snub them and produce another "average" individual? Why thwart an eager, searching, experimenting nature? Mr. Patri tells that delicious Kipling story about the Elephant Child whose curiosity gave so much trouble. "His friends and relatives spanked and spanked, but he kept on until his curiosity led him into the place where his nose, poking into where it wasn't supposed to be at all, was stretched into a trunk, and he became 'different'—a new sort of elephant, with advantages over the old ones who had spanked him." Curiosity is the essence of the child's mind, God-given. 2. The second cardinal error parents make is in neglecting to study their particular child. They decide what manner of child he

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

ought to be, and proceed to train him up accordingly. They would have another child instead of accepting the one they have." In other words: "forcing." God made each child a unique personality. It is his nature to be "different" and the misunderstanding parent often stunts and dwarfs something rare and beautiful.

3. The third parental sin is not realizing that "childhood is a stage of growth as distinct as old age. It must be respected if the child is to reach maturity unhampered by distorted notions and clouded vision." You know these parents too well, they are the ones who dress their children in oldish clothes, take them to theatres, movies and restaurants, often in the innocent desire to bring happiness but robbing youth of its normal growth, with its own point of view developing rhythmically and in order.

4. Next Mr. Patri lists "robbing a child of its leisure. Their Puritan souls cannot bear to see the child *trifle* away his time." With exquisite insight he shows how a child's "spiritual body grows with wise use of his leisure time." *Day dreaming?*—"he needs that extra time for cultivating his imagination." *Playing?*—"he needs that leisure for growth." *Creating things curious to adult eyes?*—"Art is strange in its beginnings. Often they are not recognizable. The little puddler's (in clay) clumsy efforts may be the first faint stirrings of its breath. Then preserve his leisure for him. There is a growth in the child's play that far outstrips the growth in his work."

5. "The sins of parents against adolescence are as the sands of the sea for number. The worst—the fifth great sin—is nagging. And mothers are the worst offenders here."

Adolescence is so hard for the child because parents do not understand him. They look at the ungainly boy and wonder why he is so unpleasant, so unhandy, so clumsy, so un-everything, and then lose patience, and with it their hold on the boy.

"You are the size of your father, and you act like a baby!" This because a lad cried unexpectedly.

"You great lumbering calf—why don't you look where you are going?" He had tripped over the spindle-legged furniture in his aunt's tea-room.

"My soul! can't you remember anything? You have a head like a sieve." He had forgotten to do an errand.

All this is unfair. The adolescent is big with a bigness that surpasseth his own understanding. He has not yet acquired the mechanism for its graceful management, and he is sensitive about it. One must be very gentle and patient and not descend to personalities when correcting him. It is not well to see too much. Let him alone. Try to hold on to your temper and your patience while he tries to find his legs, his arms and a stable set of nerves."

It seems to us that this fifth sin (and the next), is the most un-Christian to which Christian parents are prone! It is here that the little text about "walking softly" is so appropriate.

6. "What shall we say to the one who commits the sixth and meanest of sins against childhood—exploiting it for his own gain? Child exploitation is as varied and as widespread as the population of the world. It is practiced by rich and poor, by the intelligent as well as the stupid."

"I do want you to see baby, she is so cunning when she tries to wake up, rubbing her little fists in her eyes? And the young mother takes up the sleeping baby to please her vanity."

He tells of other parents who unwisely make John recite little pieces, keeping him keyed up nervously, parading naive acquirements to an over-applauding public, or dressing a child conspicuously as a personal vanity, or—on a very different basis—demanding *working papers* of the school authorities: "Exploiters of childhood every one of them. Masters of child labor, from the dainty lady to the gnarled old peasant. Taskmasters who would coin the golden hours of childhood into the mean coins of their material gain. An inexcusable, contemptible sin!" (And one, by the way, which leads to that "smarty" period when the child, grown self-conscious and conceited, "shows off!")

The Children

By CLARENCE E. FLYNN

WHEN two gray haired old parents meet
In quiet home or busy street,
The talk will run in formal style
On formal things a little while.
Then, following a silent spell:
"The children, are they doing well?"

Then faded eyes grow quickly bright.
Worn features take a sudden light,
As they recount with pride and joy
The story of each girl and boy.
How these old parents love to tell
That every child is doing well!

The great All-Father up above,
I often think, in words of love
Recounts each victory and success,
Joys in His children's happiness.
I think He, too, delights to tell
That all His own are doing well.

—Christian Herald.

7. The last sin is—lying to children, ah, surely you knew it would have to get itself included. "If you do that the bogeyman will get you!" The child will soon know that this is not true. But the harm has been done. He has learned to fear and to doubt. Mr. Patri makes mention of the promises made to children and then broken for convenience's sake, of the social lies over the telephone about "splitting headaches" when the young listener knows there is no headache. "It is impossible to measure the disaster of lying to children. It not only teaches

them to lie in their turn, but to distrust people. . . . The soul given over to untruth is lost, for it cannot find its way in a world tuned to the stern loveliness of the truth. Truth is the goal of human beings, the ultimate end of their search. Toward it they struggle, suffering all things, enduring all things; for truth is the face of God."

The little pilgrims in your home have no other choice than to keep step with their parents in the great journey of life: *Let us proceed softly on account of the children!*

The Young Reserves

The Tale of the Sad Starch Hare

"T was in the month of Starch," the Hatter began.

"Pardon me," said Alice in Blunderland, politely, "but don't you mean the month of March?"

"I said Starch and I meant Starch," the Hatter replied. "Starch is a much more sensible name for the third month in the year, anyhow, for isn't it a time of *stiff* breezes? Of course! And aren't the sidewalks glossy with frozen snow, like starched shirt bosoms? Of course! And isn't starch made up of powdery whiteness just as snow is? Of course! Well then, as I was saying, it was in the month of Starch that the Sad Starch Hare—"

"Meaning the *Mad* March Hare?" Alice inquired.

"See here," objected the Hatter, "who's telling this story, you or I?"

"Oh, I beg your pardon!" gasped Alice, "It just sounded a little as if you had a cold in your head, sir. I'm making lots of blunders today."

"As usual," commented the poor Hatter with a resigned air. "Well, as I was saying before I was interrupted, it was in the month of Starch that the Sad Starch Hare found the weather so chilly that he came to pay a visit at our house. But no sooner was he inside the door than he began marching around—"

"Shouldn't you say *starching* around?" Alice suggested.

The Hatter sighed. "My dear Alice, if his legs were stiff as starch how could he circumnavigate my domicile? There's all the difference in the world between the March that you read on your calendar and the march that you do with your legs. Shall I go on?"

"Pray do," said Alice meekly. And this is what he told her: It seems that the Sad Starch Hare, who had never lived indoors before, thought that of all the blunders in Blunderland the greatest had been made in naming the contents of a house. Blunder Number 1, he complained, was to be told on entering to hang your hat and coat on the tree, please.

"I'd like to see Mother Nature allowing you to do that, outdoors," he cried; but when he saw the tree he really grew sadder than ever. Such spindly arms! Not a leaf! And as for roots, only four queer sticks above ground. Can you guess what

kind of a tree this was? (The blunders are all listed at the end of this story, so that you can guess them as you go along.)

Blunder No. 2 made him want to telephone to the Society for the Prevention of Cruelty to Animals when he heard that there was a horse in the laundry, although just at first he had thought this quite proper: "I suppose the horse nibbles the grass on the dry lawn?"

"Not at all," explained the Hatter, "there's all the difference in the world between a laundry and a dry lawn, for a laundry, dear Hare, is a damp room in the cellar where clothes are made sopping wet for purposes of a cleansing nature."

"Tut! tut! that's merely splitting hairs," cried the Hare in high disgust, "the point of the thing is that you should stable a horse in a damp cellar! I insist that while I'm your guest you must allow him to prance around the premises freely."

At this the Hatter actually snickered and said he couldn't imagine what the laundress would think of such inconvenient behavior when she needed the horse by her side every minute.

"Oh, I see, this laundress-person *rides* the horse, does she? I presume she just practices in the cellar until she gains confidence enough to ride forth in public."

The Hatter grew purple in the face trying not to roar at this picture of his particular portly washerwoman galavanting forth astride the—, well, what kind of a horse do you guess?

Blunder Number 3 the Hare found rather ridiculous than otherwise. For when the Hatter was changing his boots he said: "Would you be kind enough to hand me my horn from the bureau?"

"Horn?" repeated the Hare, delighted, and hunting high and low, "I did not know you were a musician or I would have asked you long ago to render a solo."

"I fear you have jumped to rash conclusions, sir, for that's the horn before you, and you can see that it's only for the ease of my own sole—Oh!"

"Ahem!" smiled the Hare, dryly, "now I know what horn it is that makes boots squeak!" Do you?

When they left the dressing room, the Hatter committed Blunder Number 4 by saying: "Well, now that we're through up—let's cut a caper or two down—"

"I have been taught," the Hare objected,

scandalized, "never to *fasten my gaze* fixedly on anyone! It's a cruel way to cut people either above you or below you!"

"But you'll never get anywhere in this house unless you *descend* to such *inclinations*," snapped the Hatter, who knew what he was talking about; do you?

But the tragic Blunder (number 5) was about the pet that the whole family walked on in the most matter-of-fact way. Only once a year was this poor pet taken out for an airing, and then—oh! unbelievable news—the family actually hired a man to take it out in the back yard and beat it with sticks! This, said the petrified Hare, was a hundred times worse than what they did to the horse; for if this pet so much as curled up, they nailed it down where it belonged! And whenever such a pet lost its nap then they sold it to the ragman for a mere song! "How dare you sing about anything so sad?" sobbed the Sad Starch Hare, sympathetically, "you don't deserve any pet, especially one that sounds as if it belonged in your automobile instead of being imprisoned in the parlor." Can you guess its name?

Then there was Blunder Number 6 about the ten dogs that decorated the windows—"It would be all right if they just *sat* in the windows, but to hang them up as you do, oh! cruel! cruel! No wonder the window has so many pains—"

"P-a-n-e-s," corrected the Hatter, spelling being his strong point.

"Perhaps you're right to omit the 'i,' for no doubt it's losing its 'eye' that makes the window-blind."

"But the window wears glasses," explained the Hatter carefully, "so it can see more than you can, poor Hare. It can even see through those ten dogs!" Can you?

Blunder Number 7 was another name for glass, judging by which the ignorant Hare thought it perfectly proper to toss his on the floor after he had had a drink out of it. But crash! he found that far from being as acrobatic as it sounded, the last thing in the world to do with it was to let it drop. Of course you are wiser than that, aren't you?

"I challenge you to a Battle of Words," cried the Hatter's guest, much annoyed by so many blunders, "I will fight for my assertion that your language does not say what it means!" So he ran into the pianoforte and locked all the *keys*. . . .

"Do you consider that *upright* of him?" complained the trembling Hatter, "I didn't compose the words. . . ."

"Possibly not upright, but surely just *grand*!" chuckled little Alice, gleefully, "and I'm sure you'll both win before the month of Starch is over."

"But how can we *both* win?" asked the very puzzled Hatter, scratching his head.

"April Fool! ! !" cried Alice.

(These are the Blunders: 1. Clothes-tree. 2. Clothes-horse. 3. Shoe-horn. 4. Upstairs and downstairs—"stares". 5. Car-pet. 6. Curtens (curtains). 7. Tumbler.)

Answers to Last Week's Puzzle Poems

1. Semi-circle. 2. Bed. 3. A clergyman.
4. Spectacles. 5. An egg. 6. Noon.



Young People's Work



Topic for April 9,

THE MASTER'S INVITATION
Luke 14:16-24; John 3:16

PREPARED BY REV. A. H. GAGE

Jesus taught through stories. One day he was eating at the home of one of the chief Pharisees. It was the Sabbath. The Pharisees were watching him critically. There was a certain sick man present and he healed him.

As he saw how the guests chose the best seats he used an illustration of a man who, sitting in a chief place, had to take a less conspicuous one when some one more honorable came in. He said, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

One of the men at the dinner said to Jesus, "Blessed is he that shall eat bread in the kingdom of God."

Then Jesus told a story of the man who had made a great dinner and invited a large number of guests. When the time came he sent his servants to announce to those who were bidden that the feast was ready. All began to make excuses. The man was stirred with anger and sent his servants into the streets of the city to bring in the crippled, the blind and the lame. But still there was room. So he said, "Go to the highroads and hedgerows and compel the people to come in so that my house may be full. For I say that none of those bidden shall taste of my supper."

The Master provides a great feast of good things. Some have the idea that to be a Christian is to narrow or limit one's life. Not so. Jesus said, "I am come that ye might have life and have it more abundantly." To be a Christian is to enrich the entire life, mentally, physically, socially and religiously. "Godliness is profitable unto all things, having promise of the life that now is and that which is to come."

The Master invites to this feast. Jesus' plan is not one of coercion but rather of invitation. He invites. Man can accept or reject. Jesus does not come to force his will and his way unto people. He says, "Come unto me all ye that labor and are heavy laden." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

"The Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The Master will accept no excuse. There is no excuse that man can make that will be accepted by the Master. We may have excuses that seem perfectly good to us, but they will not stand the test. What

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

excuses are you trying to put up to Jesus Christ?

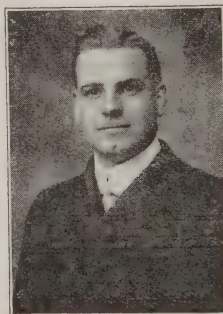
The Master sends out helpers to extend the invitation. Jesus came to his own people as their Messiah. They refused to have him and they crucified him. They lost their chance. The entire Gentile world is now open to the gospel. Jesus invites all peoples, of all races, of all classes of society. Jesus wants every one of his helpers to extend the invitation far and wide to all peoples and every young person who is a Christian is commissioned to win others to Jesus Christ.

The Master's will must be done. Our excuses and our disobedience will not prevent Jesus Christ from becoming Lord of Lords and King of Kings. His purpose of world redemption goes on. Those who refuse to do his will cannot share in his triumph nor in his glory. If a young person will not accept Jesus as Saviour and Lord, Jesus will find some one else to do his work and to receive his blessing. He who refuses, loses his chance.

The Master is calling for young people. He wants young people to come to him for a blessing and he wants young people to go out for him to invite others to share his blessings.

Jefferson Avenue, Detroit, Wins

On March 6 a reception was given to Rev. Arthur V. Allen, the new pastor of Jefferson Avenue Church. As director of religious education for Detroit, Mr. Allen rendered a signal service to the young people. Of course, we regret to lose him from the fraternity, but congratulate Jefferson Avenue Church.



ARTHUR V. ALLEN

Now Is the Time for a Big Forward Movement of the B. Y. P. U. in Minnesota

By ARTHUR HANSEN, Director

Let us double the membership of our societies before June 1; register 3,000 Minnesota young people for St. Paul Convention; enroll 1,000 members in the Minnesota Baptist Tithers' League; seek to "Each One Win One" to Christ before Easter.

The Baptist young people of America have their eyes on Minnesota in general and St. Paul in particular. Let us show them that Minnesota is not a trailer but a leader, and we will meet them at the St. Paul Convention with heads up and colors flying.

The Group Plan Revised

Some of our societies in the state are putting across a fine program and showing us how to reach our goals. The plan of action is the old group plan with new features and plenty of friendly rivalry among the groups.

Divide into groups, four if possible otherwise three or two according to numbers. Each group selects its captain. Its name or other designation, and its motto preferably a Bible verse.

The devotional meeting is led by a group its captain or a member of the group. Each group strives to outdo its rivals in number participating in the meeting and in presenting an interesting and helpful program.

At the close of the meeting, while the president presides, each captain reports of the number of points scored by his group on the following basis: (Use blackboard)
1 point for each group member present;
2 points for each visitor brought (A visitor must be one who is eligible to associate or active membership);
5 points for each new member secured and duly elected to membership;
2 points for each group member who has observed Quiet Half Hour (or daily Bible reading) during the past week;
5 points for each mission study book read by a group member (study books on stewardship, evangelism, etc., may also be included);
10 points for each signature secured on the tithing pledge;
5 points for each registration secured for B. Y. P. U. of A. Convention.

(Other features, such as collection at number participating in devotional meeting may be taken account of if desired.)

NEBRASKA

A few months ago Prof. R. B. Steyer of the department of Bible and religious education at Grand Island College, Grand Island, Nebr., organized the college stu-

ents who are interested in some form of Christian life service into a league which is called the Life Service League of Grand Island College.

The purpose of the league as set forth in the constitution and in the declaration of purpose which each member signs is: "(1) To study the various types of Christian life work and the training necessary for such work; (2) to consider the needs of the world in respect to the different forms of Christian service; (3) to broaden our conception of Christian life service and deepen our interest in it; (4) to make others familiar with the needs of the world and to enlist the services of their lives to meet those needs."

The league includes all those students who have declared their intention to enter some field of professional Christian service, those who purpose to do some sort of life work for the kingdom although they do not know just what it may be, and also those who are not yet sure just what they will do but who are interested in the needs of the world and their own personal responsibility, that is, those who have not yet committed themselves to any form of Christian service. The members number one-sixth of the enrollment of the college.

The organization meets every three weeks. The programs consist of reports on various fields and types of Christian service, missionary stereopticon lectures, addresses by Christian leaders located in the city or who may be stopping off there, discussions, and other topics of like nature. Occasionally there is an entertainment and social period. The meetings usually close with college and gospel songs.

One of the aims of the league is to have every member doing some regular Christian service all the time. To provide for this and to encourage it there is a special committee called the Christian work committee whose duty it is to see that members have something to do or to provide members to do Christian work which comes to the attention of the committee. This is for training but especially to keep in touch with actual Christian service.

The league seems to be filling a real need and accomplishing results. Professor Stevens acts as sponsor for the league and will be glad to correspond with others who may have a similar organization or who wish to know more about this one.

SPokane (WASH.) FEDERATION

The third annual banquet of Spokane young people was held in the Masonic Temple February 20. The principal address of the evening was made by Dr. L. W. Riley, of McMinnville, Ore. In speaking of Mrs. Linfield's splendid gift to the college, President Riley said:

1. She was wonderfully wise in the early consecration of her life to Christ.
2. Wonderfully wise in securing a thorough training.
3. Wonderfully wise in choosing a life companion; a sincere Christian.
4. Wonderfully wise setting before her a great life purpose.
5. Wonderfully wise in adherence to that purpose through years of obstacles.

6. Wonderfully wise in devotion to aged parents as a sacred privilege.

7. Wonderfully wise in life-long interest in education of young people.

8. Wonderfully wise in ability to handle complicated business affairs.

9. Wonderful in being a housekeeper, supervisor of seven teachers, and managing business affairs all at the same time.

My Michigan

Rev. Morgan Williams, the new director of religious education for Michigan, has advanced great plans and programs which, if carried out, will place Michigan in the front-line rank in young people's work.



MORGAN WILLIAMS

10. Wonderfully wise in decision to invest her all in Christian College.

11. Wonderful in range of activities and knowledge, being member of the boards of several institutions and organizations.

12. Wonderfully wise in continued labor when she could have "taken it easy."

13. Wonderfully wise in her devotion and loyalty to her Savior and Lord, Jesus Christ.

The enrolment for the banquet reached 300. A large cake was given to the society responding with the largest delegation. It was won by Grace Baptist Union. The Union announced that it would send the cake to Mrs. Linfield.

Are You Going to St. Paul June 28-July 2?

From time to time we have presented some very interesting facts about the city of St. Paul. Facts VI and VII are presented in this issue. Minneapolis, the big twin, enters with the next issue.

Fact VI.

Although the business upon which St. Paul depends for its prosperity is largely centered in the down-town district, yet there are other portions of the city which should be seen in order to obtain a proper conception of the city as a whole. St. Paul covers in all over fifty-five square miles of territory. Throughout the city are many parks, drives, and special points of interest which are more than worth the small effort required to visit them.

Starting almost from the down-town district and in fact from St. Paul's Cathedral, which, by the way, is one of the finest cathedrals on the continent, is Summit Avenue. Summit Avenue is the longest fine residence street in America and for almost four miles from the Cathedral on the east to the Mississippi River on the west, is one continuous line of fine St. Paul homes. Running both north and south from Summit Avenue along the edge of the bluffs overlooking the Mississippi River is the River Boulevard Drive. Few equally beautiful drives can be found anywhere. At the southern end of the River Boulevard is historic Fort Snelling, which is now headquarters for the Third Regiment of the Seventh Army Corps Area.

Fact VII.

In the northwest corner of the city is Como Park. With Lake Como, the fountains, gardens, conservatory and wild animal range, Como Park offers much of actual interest in addition to its beauty. Farther to the north and east is Phalen Park located upon the shores of Lake Phalen. Whatever lack of wild animals or conservatories there may be at Phalen is more than made up by a fine large bathing beach and an excellent eighteen-hole golf course. Just a short distance southeast of St. Paul's down-town districts, lies Indian Mound Park. Here at a high elevation overlooking both the city and the Mississippi Valley to the south, are numerous large Indian mounds constructed years ago, when the red men were still rulers of this region. Just below the brow of the hill at Indian Mounds Park are located the Minnesota state fish hatcheries, from which millions of small game fish are distributed to all sections of the state. There are numerous other parks and drives throughout the city which limited space forbids mentioning. During the summer months many of the parks have regular evening band concerts, as well as other special attractions and entertainments.

Convention Bulletin

Convention bulletin giving program, cuts of speakers, etc., will be mailed on request to B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill.

All communications regarding entertainment, side trips, etc., should be addressed to the Twin Cities Baptist Convention Committee, 307 Lowry Annex, St. Paul, Minn.

The Japanese Baptist Church of Seattle, sends in the names of twenty young people, members of that church, who are members of "The Baptist League of Christian Stewards."



Religious Education



Summer Assemblies

By T. B. FRIZELLE

Thoughtful Christians are feeling a growing concern for the religious education of the children of our churches and our nation. The rapid development and improvement in state education, the provision being made for the training of efficient teachers and the fact that upon the church devolves the responsibility for religious education, has created a new and widespread sense of need for more thoroughgoing methods of training for the religious teachers and leaders of the church. Our standard Baptist summer assemblies are rendering a great service in supplying to a large degree this need.

Assemblies help center the attention of pastors, superintendents, Sunday-school workers, and leaders of young people upon one of the most fundamental tasks of the church—training leaders. Assemblies actually provide leaders. There is given to thousands during the summer period a new and enlarged appreciation for life service in and through the church. Seven thousand or more Baptist students were present in our assemblies for instruction last year, in Sunday-school pedagogy, psychology, evangelism, missions, social service and methods in Sunday-school and young people's organizations.

The work of these training schools represents, as far as possible, the best thought in religious education, and without doubt the denomination has no more worth-while agency for establishing newer and higher ideals and standards of work for religious teachers and workers than the assembly.

Pastors and workers, suggest now to your young people the wisdom of choosing the summer assembly for the vacation period this summer. Summer assemblies have school in the morning, recreation in the afternoon, and the finest Christian fellowship and inspiration all the time.

The following is a list of assemblies corrected to date. For further information apply to state directors of religious education or to Rev. T. B. Frizelle, 1701 Chestnut Street, Philadelphia.

Summer Assemblies—1922

Montana—Helena, June 22-July 2; New Jersey—Hightstown, July 1-8; North Dakota—Jamestown, July 10-16; South Dakota—Sioux Falls, July 16-23; Illinois—Shurtleff College, Alton, July 15-22; Pennsylvania—Ridgeview Park, July 10-17; Colorado—Denver, July 15-21; Idaho—Ketchum, July 18-28; E. Washington—Coeur d'Alene, July 18-28; Michigan—Kalamazoo, July 20-28; Iowa—Iowa Falls, July 19-30; Ohio—Granville, July 28-Aug. 6; N. California—Asilomar, July 24-Aug. 3; Oregon—Columbia City, July 28-Aug. 7; W. Virginia—Philippi, Aug. 1-6; Nebraska—Grand Island, July 30-Aug. 6;

Kansas—Ottawa, Aug. 1-10; New York—Montour Falls, Aug. 7-12; Indiana—Franklin, Aug. 12-19; W. Washington—Burton, Aug. 9-19; Wisconsin—Green Lake, Aug. 11-20; Wyoming—Basin, Aug. 11-21; Pennsylvania—Collegeville, Aug. 28-Sept. 4; New York—Keuka Park, Aug. 21-28; New England—Newton Summer School cooperating, Ocean Park, Aug. 23-Sept. 1.

Preparation for Church Membership

By H. G. WESTON SMITH

I have felt the need of something very short for use in taking our classes of younger and older people through instruction by way of preparation for church membership so that it is entered into intelligently. To this end I have prepared a folder which answers briefly the following questions:

What is the church? Why do we have the church? What is the Baptist church? What is the origin of the Baptist church? Why did the Ana-Baptists form a group by themselves? How did Baptists come to be in America? Who was Roger Williams? What is the comparative strength of the Baptist church today? Why should we have so many denominations? What has the church achieved? Can a person be a church member without being a Christian? What does it mean to be a Christian? How do we become a Christian? After we become a Christian and a church member is our path easy? How can we come to the fullest feeling of God's presence? What shall we do about our old associates? What shall we do about our amusements? How shall we regard the Sabbath? How does the church serve its members? What does the church expect of its members? What is the creed of the Baptist church? What is the purpose of a church covenant? (Here is inserted the printed church covenant.) What is the form of our church government? How is our local church business attended to?

While space does not permit answering all of the questions here, an example of the method used is given in the answer to "What does the church expect of its members?" "The church expects that its members shall be Christians; that they shall practise their professions; that they shall cooperate and show the spirit of cooperation by refraining from fault-finding, by loyal attendance and by loyal prayer; that they shall participate with energy in the activities of the church; that they shall regard the financial responsibilities of the church as their responsibilities and that they shall respond cheerfully in giving proportionately of their income, this being the standard set by Jesus himself (It is believed that the tenth is a fair proportion in most cases and that if one consist-

ently practices tithing one does not lose by it nor later regret it); and they shall grow in their life and strength in the church."

International Uniform Lesson for April 9

THE LORD PRESERVES JOASH
2 Kings 11:1-4, 11-17. Golden Text: Psalm 145:20.

Setting

Jehoshaphat, son of Asa, succeeded his father to the reign of Judah and upon his death his son, Jehoram, became king. Jehoram's wife was Athaliah, daughter of Ahab and Jezebel. He was a wicked king and reaped the fruits of his wickedness. Ahaziah, his son followed him and he also "walked in the ways of the house of Ahab" under the counsel of Athaliah. He died from wounds in battle and Athaliah usurped the throne. The scene of this lesson is in Jerusalem.

Lesson

Woman against woman (Verses 1-3). Upon the death of Ahaziah a direct descendant should have taken the throne, but his mother, true daughter of Jezebel, supposedly put to death all the royal seed of the house of Judah and herself took the reign. She was outwitted, however, by another woman—Jehosheba, daughter of king Jehoram, half sister of Ahaziah, and the wife of Jehoiada, the priest. She hid the baby Joash, one of Ahaziah's sons, first, in a bedchamber, then in the temple for six years.

Crowning of Joash (Verses 4-12). When Joash was seven years old, Jehoiada, after securing a promise of loyalty and protection from the militia, revealed to them the young son of Ahaziah. There followed the coronation of Joash and the formalities which made him king of Judah.

Athaliah's Death (Verses 13-17). The queen knew nothing of her dethronement until the shouts of acclaim of the people as they welcomed their new ruler came to her. She hastened to the temple and saw the young king standing, "by the pillar, as the manner was." She rent her clothes, crying, "Treason!" But none of her erstwhile subjects rallied to her and Jehoiada ordered her taken from the temple and slain. Then he "made a covenant between the king and the people that they should be Jehovah's people; between the king also and the people."

Leading Thoughts

1. God's plans cannot be frustrated; evil will always be dethroned. 2. "The purposes of the Almighty are perfect and must prevail."—Abraham Lincoln. 3. "What are all our histories but God manifesting himself that he hath shaken and tumbled down and trampled upon everything that he had not planted?"—Oliver Cromwell.



Our Own Folks



Executive Committee of N. B. C. Meets

The executive committee of the Northern Baptist Convention met in Chicago, Ill., March 9, 1922. There was a large attendance. All absentees sent regrets. Most of them were ill.

The executive committee voted to recommend to the convention to amend article III, section 1, by substituting the word "first" for the word "fourth," fixing the annual meeting of the convention to begin on the Wednesday before the first Sunday in June. It was also voted to recommend amendments to the by-laws, article IV, section 11, to provide that "The final report of the committee on resolutions shall be presented in printed form not later than at the morning session of the day prior to the last day on which the convention meets."

The committee on permanent meeting places for the convention was unable to make any definite recommendations because the question of biennial sessions has not yet been decided, and also because the date of the convention meetings has not been fixed, and also because cities are not clamoring for the convention meetings.

A sub-committee of the executive committee is conferring with a similar committee of the General Board of Promotion. These two committees are in continual conference, and have held a joint meeting, and probably something will be presented to the convention relating to this matter.

The treasurer of the convention reported all debts paid and a small balance in the treasury, but there are obligations which will more than exhaust this balance.

At the Indianapolis meeting, November 3, 1921, the executive committee voted to instruct the program committee for the coming meeting to make such a program as would render pre-convention conferences unnecessary. The program committee was unable to effect such arrangements with one group of those who hold pre-convention conferences, and therefore the idea has been abandoned.

Hotel Claypool has been selected as convention headquarters. All who desire accommodations should write directly to that hotel.

Arrangements were made for THE BAPTIST to issue a daily Convention paper as was done at Des Moines last year.

The President announced the appointment of Dr. Joseph E. Sagebeer, of Philadelphia, and Hon. Charles R. Holden, of Chicago, as members of the law committee to fill vacancies caused by the deaths of Hon. E. L. Tustin and Hon. J. A. Baldwin.

The Federated Baptist Churches of Indianapolis, Ind., was recognized as a standard city mission organization of class B.

The executive committee voted that on the opening day of the convention, Wednesday, June 14, the convention should adjourn at twelve o'clock and meet at two o'clock, and that during this interval the state delegations should meet in places provided for their meetings and select their representatives on the four conven-

tion committees constituted in this way, and present their reports to the recording secretary immediately upon the assembling of the convention at two o'clock. This new plan was adopted to prevent the great confusion always caused by these elections when held in the convention hall on the afternoon of the first day's session.

The brethren of Indianapolis have organized a Committee of Arrangements and are busily engaged in caring for the interests of the convention. The secretary of that committee is Rev. F. A. Hayward, 729 Occidental Building, Indianapolis, Ind. This local committee of arrangements will soon issue printed information concerning hotel accommodations and transportation.

W. C. BITTING, Cor. Secy.

Boston Letter

By CHARLES H. WATSON

Unusual Baptist Doings

The outstanding events now are denominational. Every Baptist assembly takes color from what is uppermost in the Baptist mind; and that is the question whether financially we are going to sink or swim. All the efforts now being put forth are to continue the swimming. In the special emergency meeting of our state convention just held in Tremont Temple the expectation that the whole situation would be widely opened up, drew an impressively large and representative attendance from every part of the state. They were solidly in their seats all through the sessions, and closely intent upon every developing feature of denominational management since the World Movement was set in motion.

Dr. Aitchison

Of course the head of our Board of Promotion, Dr. Aitchison, was the one most in evidence, and certainly was challenged to prove his mastery of all the materials of the great Baptist movement. In clarity, open candor, Christian earnestness, and firm grasp upon every phase of the situation, he left nothing to be desired. He invited every conceivable question or complaint; his invitation was accepted, so that all queries that had been stored away in the back of the head came out. Even the brother with his special grouse "got in his." The open and convincing earnestness of Dr. Aitchison, backed as it was with abundant authority and good nature, swept all before it.

Other leaders were there on call, and shed light where there had been uncertainty or bewilderment. Dr. C. L. White was particularly effective, so was Dr. James F. Franklin, Treasurer Huntington, Mr. Albert L. Scott, and Dr. Hugh A. Heath. By the way, Dr. Heath was at home among us, and we took the opportunity of electing him overwhelmingly to the secretaryship of our state convention. The work wants him, he is a veteran at it, and we are anticipating the re-establishment of what was a most happy and prosperous relation in our state work.

What of It!

Very few are prophesying what the outcome will be of all this earnest and open

discussion of Baptist matters. The seriousness of our situation, sufficiently felt already, was naturally the more emphasized by all the questioning and the frank discussion of it. The time to the closing of our financial year is short. This is well in view of the suspense which the crisis brings—we shall soon know either the best or the worst. Anyhow, God reigns and the Baptist denomination still lives!

Some Interesting Happenings

Naturally Baptists are interested to know what our brethren of other faiths think of us. Some of their journals are saying things about us that are wise, and otherwise. Evidently we have not been altogether perfect in their eyes—neither have their eyes been altogether clear of moths and beams. But faithful criticism is good, and some of it hits our weak spots. The truth is that the doctrinal issues among us have been grotesquely exaggerated. In a denomination that emphasizes freedom of soul and of speech, there will be license both in literalism and in latitude, that is certain. But in time they correct themselves if not taken too seriously. The "escape valve" is merely open. Probably the most severe and drastic of our critics knows us and our conditions the least. One editor here in Boston is having the time of his life with the Baptists. He is mopping up the floor with some of us—or thinks he is. But if he will be patient and learn more about us, his "liberalism" will be more impressive.

Tremont Temple

At last the Temple Church has called a pastor. And the prospect is that he will accept. In a way, Dr. J. C. Massee will carry on the later traditions of that pulpit. The greater part of the present membership of the church was received by Dr. Cortland Myers, and bears the stamp of his type of conservatism. Wisely that was kept in mind in seeking his successor. While the new pastor will be himself as the former pastor was himself, the change will be in his varying presentation of the conservative message. Dr. Massee comes to a loyal church, with strong supporters, an atmosphere vibrant with the evangelistic purpose and expectation, and continuous in its response to faithful gospel preaching. As a wide door of opportunity we have nothing to compare with it. Every church and minister in our wide fraternity hopes for the largest and highest success from this promising relation of church and minister.

Two Allens

We have two Allens in Boston, both of whom are in position to do service to the people. One of them is attorney general, the other is bank commissioner. One has completely unhorsed two corrupt district attorneys and now is getting after blackmailing lawyers; and the other has punched the shell of several rotten trust companies, and now follows up by "recovering" from every *particeps criminis*.

It was befitting that J. Weston Allen, the attorney general, should be the chief guest of the Social Union at the March meeting. He had a tremendous welcome.

It is just the place for a brave and incorruptible official to get reassurance and confidence by facing 400 responsive laymen who are with him to a man. And it does the 400 good when they can be sure that they face a man devotedly faithful and absolutely unafraid.

Undiscriminating Robbers

That was one who stole the mail bag of THE BAPTIST not long ago. Your Boston Correspondent perhaps leads the procession of those who ultimately will know what was in that bag. There was a Boston Letter in it, in which recent Boston matters were visualized. Eloquent men had spoken, good men had died, a minister or two had shifted, the Irish had taken both Cork and Boston. Even the writer himself is unable to recall all of its beauty and mischief. But alas—wasted sweetness! The robber was not a Baptist.

Items

Rev. and Mrs. Carey W. Chamberlin of Beverly have before them an experience of delightful interest. In an early trip to the Far East they will visit many of our mission stations in China and Japan, and attend important conferences of our eastern missionaries. Dr. Chamberlin is one of the board of managers of our Foreign Mission Society, and head of the special committee on Eastern Asiatic missions. There is peculiar pleasure to his many friends that such a well-deserved and congenial trip is before him. Modest worth, and constant, quiet efficiency and faithfulness, is a true description of Pastor Chamberlin. That estimate of him was emphasized in generous substantial expressions by his devoted people in their hearty farewell and godspeed.

relation that has been tested and enriched by years of service together.

The passing of Deacon O. M. Wentworth, long time tower of strength at Tremont Temple, will be tenderly felt by many of the older Baptists who knew him in his active and energetic days. He has for some time felt the weight of years and infirmities and has been missed at the Temple and in our assemblies. He recalls to us the old sturdy type of lay leader that blessed our churches in the seventies and eighties. They were diligent in business, fervent in spirit, serving the Lord; and they gave noble backing to the strong ministers of that period. Do such laymen help to make strong ministers? An interesting query. Deacon Wentworth was in his ninetieth year. Until recently he was vigorous, and in vital touch with Christian enterprises.

In the passing of Emery B. Gibbs, of the Brookline Church, we lost as vigorous a deacon, but with the asset of scholarly training and professional weight and experience. He was eminent in our Baptist councils, educational, philanthropic and evangelical; a graduate and trustee of Colby College, trustee of Newton, of the Baptist Hospital, and the Social Union; and in the Brookline Church was a power everywhere. At his funeral the large attendance of prominent men was marked. Also at the memorial service in the church on the afternoon of March 12 a large gathering paid tribute to his Christian eminence, and heard appreciations nobly expressed by President Roberts of Colby, and Professor Woodman Bradbury of of Newton. Mr. Gibbs was only in his sixtieth year, but had a full, strong career.

Dr. A. C. Dixon, the lion from Baltimore, preached two Sundays at Tremont Temple, and addressed the Evangelical Alliance at Park Street Church, March 13.

Detroit Baptist Doings

By ALBERT H. FINN

Dr. Villers had no sooner announced his going to Portland, Ore., than another strong man in our Detroit ministry, Rev. C. A. Daniel, who has served the First German-American Baptist church for over eight years, confessed that Chicago had won his acceptance to a large and difficult task in the Second City. We are very sorry to lose our brother. He has not only been the leader in his own nationalistic group but he has ever been a willing and capable worker in all our larger denominational activities. The Detroit Union will greatly miss him as first vice-president and chairman of the missionary department. We sincerely congratulate Chicago upon his acquisition which will occur about May 1.

Rev. Peter MacKay, for six years the efficient pastor of Birmingham church, now in the Detroit metropolitan area, has resigned to accept the pastorate of Trinity Church, Cleveland. Detroit and Michigan are sorry to lose this splendid brother. He has grown to full maturity in Christian service in Michigan and has long been a wise and capable leader.

Judge Freeman spent a full day with Detroit and Michigan Baptists on Friday, March 3. First there was a luncheon with prominent Baptist laymen at the Detroit Athletic Club. At four o'clock at the Woodward Avenue church, Director Grant M. Hudson had called a conference of Michigan laymen outside of Detroit and at eight o'clock at the same place, a mass meeting of representatives from the Detroit churches was held. Judge Freeman

was at his best, although his strenuous campaign is very wearing. He was most cordially received and his earnest heart-to-heart messages made telling effect. Notwithstanding the great building campaign Detroit has been, is and must continue in, on her own account, the Detroit churches will faithfully endeavor to make good on past pledges and new endeavors, especially on the woman's campaign. Our faithful women are earnestly at work on their big objective for Kalamazoo College.

Jefferson Avenue Church had a glad night Tuesday, March 7, when its new pastor, Rev. A. V. Allen was installed with appropriate ceremony. His father, Rev. E. R. Allen, of Bay City, preached the sermon for this, his fourth and youngest preacher son. Dr. H. C. Gleiss, with whom the new pastor had worked so faithfully and happily for two years as director of religious education for the Detroit Baptist Union, offered the installation prayer. Rev. C. A. Daniel gave the charge to the new pastor and Dr. J. W. Hoag gave the charge to the church. Felicitations were offered by neighboring pastors and refreshments were served to a happy audience of more than 400. The new pastorate opens most auspiciously.

Sunday afternoon, March 5, Rev. J. S. Fazekas, of New Brunswick, N. J., was installed as pastor of the First (Delray) Hungarian Baptist church. The auditorium of the church was filled with members and friends and visiting friends from other churches and groups. Mr. D. Fanchall presided. Rev. G. L. Wittet told of beginnings. A. H. Finn spoke for the Detroit Union and Dr. Gleiss gave the charge to the pastor and the church. It proved a very happy occasion.

Church News by States

Atlantic Coast

NEW YORK

REV. GEO. T. WEBB, has settled as pastor of the Newfane church and the people are being encouraged to go forward in an aggressive work under his leadership.

REV. C. F. W. AHRENS has accepted the call of the Phoenicia and Chichester churches and has entered upon the duties of those fields.

REV. CHAS. P. COLLETT has accepted the call to the Emmanuel church of Batavia, and will begin his service as pastor April 1.

MARCH 7 WAS THE OCCASION OF THE seventy-fifth birthday and the fiftieth anniversary of the beginning of the ministry of Rev. Alvah S. Hobart, of Warburton Ave. Church, Yonkers. The occasion was celebrated by a reception and many expressions of love, honor and confidence.

REV. FRANK DAY has resigned the pastorate of the Himrods Church, to take effect March 25. He has been pastor of this church over five years. Owing to sickness and partial loss of hearing he feels compelled to give up his work after more than twenty-six years in the active ministry. The family will move to a farm near Hannibal.

At CAZNOVIA, Sunday morning, March 5,

Pastor Winter extended the hand of fellowship to four adult new members, one having united by baptism. At this same service the semi-annual report of the church treasurer was gratifying, due in large measure to a Storehouse Tithers' League which had been functioning for five months. On this day the Sunday school broke all previous records for attendance. The average attendance for the last six months has been about 50 per cent larger than in previous years.

NEW HAMPSHIRE

MRS. FRANK P. HAGGARD wife of Rev. Fred P. Haggard, pastor of the Congregational church in Wolfeboro, N. H., and well known in Baptist circles, died at Wolfeboro March 3. She had been associated with her husband in Baptist missionary work in India and in 1916 was with him in Russia where they conducted Christian work among the war prisoners under the auspices of the Y. M. C. A.

REV. F. W. FITZPATRICK, pastor at Belmont, is absent from his church because of ill health and is taking treatment in Massachusetts. Mrs. Fitzpatrick has been conducting services during his absence.

REV. C. P. MACGREGOR, has been pastor at First church, Manchester, since November. One hundred and thirty new members have been added to the Sunday school; a woman assistant has been secured to aid in the pastoral work; new members, by baptism and letter, have been added since the first of the year.

A RECEPTION WAS GIVEN BY THE church at Franklin March 6 to its new pastor Rev. Frederic S. Boody who came to the church Feb. 1. Already the church has taken on a quickened activity.

SPECIAL MEETINGS have been held at Peterboro under the lead of Rev. F. W. Rollins. This church has no pastor on the field. The attendance at the meetings was small. Six conversions are reported.

REV. J. K. MILLER, missionary pastor of the state convention, is conducting special meetings with Rev. E. W. Churchhill, pastor at Rochester. On April 2 Mr. Miller will assist for a two weeks series of meetings Rev. H. E. Whitcomb, the pastor at Milton Mills. Mr. Miller has been spending January and February with the church at Amherst as missionary pastor of the convention.

CONNECTICUT

THE WOMEN OF THE HARTFORD ASSOCIATION held an enthusiastic rally at the Y. W. C. A., March 1, in the interests of the Continuation Campaign. The committee, headed by Mrs. E. E. Gates, Hartford, arranged an interesting program. Mrs. Allen Brown of West Hartford presided. At the afternoon session Miss Mary L. Howard, Miss Mary Bushnell, Mrs. H. B. Sloat and Mrs. J. N. Barton, all of Hartford, spoke respectively on the Continuation Campaign, Americanization, Reading Contest and White Cross work. 225 women and W. W. G's sat down to the banquet table. At the evening session the speakers were: Mrs. N. E. Wood, Boston, and Rev. R. B. Longwell, Assam. The soloist was Miss Eleanor Willard of the First Baptist Church Quartet.

AT FIRST CHURCH, BRIDGEPORT, Rev. D. B. MacQueen, pastor, the Women's Golden Jubilee Pageant was given Feb. 24. The "father and son" banquet was served Feb. 28.

REV. P. H. LERRIGO, spoke on his African experiences in the Asylum Avenue and South Baptist Churches, Hartford, Feb. 15 to large and appreciative audiences.

WORK AT FIRST CHURCH, NEW HAVEN, is prospering under Rev. M. R. Foshay, who settled there June 1, 1921. There has been a marked increase in the attendance at the services; twenty new members have been received, seven by baptism.

MASSACHUSETTS

REV. HENRY S. POTTER, pastor of First Church of Arlington, Mass., and Miss Elsie Bertha Wiedmann of Bloomfield, N. J., were quietly married at Dr. Potter's home in Arlington, Mass., by Rev. Nathan E. Wood, March 11.

MAINE

PASTOR COOPER, OF MILLINOCKET, has assisted Pastor Cosman of Ludlow and New Limerick at a series of meetings. There were many decisions. Eleven have already been received by baptism.

IN FOUR DAYS' VISIT Mrs. Montgomery spoke eighteen times, attended dinners, banquets, prayer conferences and special meetings with the women of the Continuation Campaign and gave Christian greeting to every one. Conferences were held at Bangor, Waterville, Lewiston, Auburn, Portland and Rockland. From near and far (one from 200 miles) came the ministers and large delegations. At Waterville, President and Mrs. Arthur J. Roberts opened their home for a reception in honor of Mrs. Montgomery to which all in attendance on the convention were invited. On

the list were President and Mrs. Roberts, Mrs. Montgomery, Dr. and Mrs. Whittman, Principal and Mrs. Hawthorn, Dr. and Mrs. Mower and Pastor and Mrs. Quarrington.

THE Y. M. C. A. and Student Volunteers at Bates College are giving aid to nearby churches, small and large. They have recently conducted services at the United Baptist church, Lewiston, East Auburn, Turner, Canton, Greene, Oxford, Paris, Lisbon Falls, Topsham, Hebron and Portland. At one meeting in a preparatory school, about twenty-five decisions for Christ were recorded. Monday evenings a class of thirty men meet Rev. George F. Finnie for instruction in deputation work.

EASTERN PENNSYLVANIA

HARRY D. SCHELL OF OVERBROOK, PHIL., died Feb. 1. He was baptized into the fellowship of Tenth Church, Philadelphia, by Dr. A. J. Rowland, and continued a member here until his death. He bequeathed the larger part of his wealth to churches, missionary societies, educational institutions, orphanages, homes for the aged, hospitals and other philanthropic organizations. Upwards of seventy organizations will receive bequests ranging from \$500 to \$20,000. Besides the Baptist denomination, many other Christian communions as well as interdenominational, non-denominational and Hebrew institutions have been thus remembered. The funeral service was held from his late residence. It was conducted by his minister, Rev. Moss, Dr. Russell H. Conwell of Grace Church and Rev. Wood of the Overbrook Church.

WESTERN PENNSYLVANIA

THE ENTIRE RESIDENT membership of First Church, McKeesport, Rev. J. S. Braker pastor, has been organized for six weeks for evangelistic work. A campaign of personal evangelism began March 1, based on a prayer list totalling 900 names. On April 2 revival meetings will begin.

REV. W. H. CUTLER, FORMERLY assistant pastor of Bellevue Church, for some time with the Y. M. C. A., of Greensburg, has received a call to Ambridge Church.

R. A. STILLINGS, WHO HAS BEEN associated with the Mr. Slocum, evangelist, has accepted a call to Sheraden Church.

THE HUNGARIAN CHURCH, McKeesport, Rev. Louis Stumpf pastor, has opened a mission in Duquesne among the Hungarians.

Mississippi Valley

INDIANA

FIRST CHURCH, BEDFORD, Rev. O. A. Cook, pastor, closed a two-weeks' meeting last Sunday night. Preparatory prayer meetings were held in a large number of the homes from Jan. 1 up to the time of the meeting. Rev. A. P. Renn who had aided the pastor on two former occasions preached the word with great acceptance and power. During the meeting fifty-four came forward for membership in the church, most of whom were candidates for baptism, and quite a number came forward to reconsecrate their lives to Christ.

OHIO

FIRST CHURCH, SANDUSKY, reports a recent attendance at prayer meeting as

near 200. At the close thirteen were baptized, and on Sunday evening, March 5, ten more followed Christ in baptism, one of these a civil war veteran seventy-eight years of age.

OLIVER PLACE CHURCH, TOLEDO is evangelistic in every service. Has a soul winning band of forty-eight and every body working.

THE FIRST CHURCH OF FINDLAY is holding evangelistic meetings under the plan of the evangelistic committee of the Ohio Baptist Convention. Rev. W. Gaylord James, pastor of the East Liverpool Church, is the preacher.

SINCE THE BEGINNING of the year Torch Church has had three sermons by Rev. Edward Derbyshire, pastor of the Valley Church, one service by Rev. A. K. McCall, of Columbus. Both ministers are lending a helping hand while the church has no pastor.

AN INSTITUTE of Religious Education was held at Rio Grande in February. One hundred and ten of the students were granted certificates for the work. Mr. W. A. Holmes and Rev. A. B. Withers of West Virginia spoke on religious pedagogy. Dr. C. H. Stull on Bible study, Rev. W. O. Valentine on mission work and Miss Nellie Dunham on children's work.

TABERNACLE CHURCH OF CHILLICOTHE, E. Otteman Smith pastor, recently closed a series of successful meetings under the leadership of Rev. S. K. Emurian, Armenian singer-evangelist.

ARTHUR T. ARNOLD and Mr. Doolittle, state Sunday school workers spoke at the Greenfield church in the interest of vacation Bible school work which will be established here next summer.

PIQUA CHURCH is in the midst of a revival. The pastor, Rev. Franklin Fenner, preaches every night.

DR. H. J. WHALEN, pastor First Church, Greensburg, Pa., is assisting Second Church, Toledo, in special meetings for two weeks. Baptisms have been frequent during the past few weeks.

FLETCHER CHURCH has been without a pastor since December, 1921. During the past year there were nineteen members taken into the church.

ILLINOIS

LAST DECEMBER FIRST CHURCH, Joliet, voted to merge its congregation and interests into a new organization, to be known as the First Baptist Church of Joliet. Officers have been elected and committees appointed. The present pastor of the old First Church, R. T. Gasaway, has been retained as the pastor with a considerable increase in salary. A social center and mission will be conducted at the old Eastern Avenue location and plans are under way for other missions in the city. As soon as circumstances permit an up-to-the-minute building will be erected in some well-chosen location.

THE CHURCH SCHOOL OF MISSIONS of First Church, Kankakee, began Feb. 5, and continued for five weeks. From 6:30 to 7:30 Sunday evening there were five simultaneous classes. At 7:30 the five groups, augmented by a large number of other people, came together in the church auditorium for an illustrated lecture on the subject treated in the previous study hour. On the closing night of the school, there was a debate between the intermediates and seniors during the study hour, and at the assembly hour a group of

twelve young people staged a missionary drama, which served as a sort of summary and climax to the whole school. The attendance at the classes equaled two-thirds of the Sunday school attendance, while for the illustrated lecture the church was crowded.

FIRST CHURCH OF CLINTON, Rev. O. P. Miles, pastor held special meetings during February, resulting in over forty additions to the church. M. L. Barkman, of Rochester, Ind., conducted the singing.

Rev. R. McDONALD of GARFIELD PARK Church, Chicago, has been called to the Walnut Street Church of Waterloo, Iowa.

DR. AND Mrs. T. HARLEY MARSH, of Decatur, have suffered bereavement in the death of their little son, Thomas H., Jr., aged nineteen months, who died of pneumonia March 3.

THIRTY-SEVEN PERSONS HAVE RECENTLY been baptized in Cairo Church. Feb. 26 Dr. Wm. P. Pearce, pastor, gave the right

hand of fellowship to fifty. He has been selected to preach the assembly sermon. He is in demand for prayer lectures in other denominations as well as our own.

MICHIGAN

Rev. THOMAS MARSH, formerly of Bethany Pontiac Church, has taken up the work at Sault Ste. Marie. March 3 a Baptist Brotherhood was formed. The event was a banquet followed by speeches and the election of officers. F. H. Pope of Sault, Ontario, spoke on the need of spreading Christian influence among the men of both Saults.

FEB. 28 OCCURRED THE ANNUAL meeting of Marquette Church, Rev. Roy E. Whittemore, pastor. Reports of treasurer and finance committee showed all bills being taken care of and \$1,300 paid on the new parsonage recently purchased.

MASON, UNDER THE LEADERSHIP of Dr. W. B. Hartzog, has an interesting Junior B. Y. P. U. nearing an enrolment of 40. Recently the Senior B. Y. P. U. had a social gathering and an address by Rev. Morgan L. Williams, state director of religious education. March 5 Dr. F. B. Bachelor of Kalamazoo College visited the church and delivered an address on "Why Have a Christian College?" Mason Church is just beginning special meetings, the pastor being assisted by Rev. E. J. Cross of Imlay City.

BETHEL CHURCH, KALAMAZOO, Rev. H. Sidney Bullock pastor, has just closed a two-weeks' evangelistic campaign assisted by Evangelist J. J. Pease of the state convention. March 5, forty came forward and decided for Christ. Later in the campaign a number of adults gave themselves to Christ. The church is going forward in the personal work campaign culminating at Easter. It has a Tithers' League of 28 and is pushing its financial campaign for a great victory on April 30.

SOUTH DAKOTA

Rev. J. WAYLAND ALLEN died at Rapid City, S. D., Feb. 20, age 78, from pneumonia. He was educated in Bucknell University and served important churches in Iowa and South Dakota. Dr. John A. Earl of St. Paul and Rev. Will Ferguson of India are men converted under the ministry of Mr. Allen and inspired by him to get an education. He is survived by his wife and a son, Ward, of Minneapolis.

MISSOURI

PATEE PARK CHURCH, ST. JOSEPH, Rev. A. J. Rendleman, pastor, reports 258 in Sunday school March 12, an increase of thirty over the attendance March 5, a total increase of 100 in three months. A men's Bible class was organized less than two months ago with an attendance of from three to six. The attendance has increased to fifty-five men above twenty-one years of age. The pastor is the teacher of the class.

IOWA

MARCH 5, THE VAN BRUCK evangelists of Chicago, closed a successful two-weeks' campaign in Calvary Church, Des Moines. The meetings started Feb. 19 with probably 200 in attendance, filling only part of the auditorium. By Feb. 24, the church was filled, with hundreds in attendance. At the closing service the attendance was so great that it almost taxed the capacity of the church, filling the Sunday school auditorium and extending into the church parlors.

KANSAS

PURSUANT TO A CALL BY THE WEST SIDE Church, churches of Walnut Valley Association gathered at the West Side Church March 7, to consider the advisability of ordaining to the ministry one of its members, Dwight L. Patton. The call of the church was read and the council organized by selecting J. M. Robinson, of Wichita, as moderator, and S. S. Hageman, of Augusta, clerk. The candidate was presented by J. W. Bayles, pastor of the church. J. B. Smith, pastor of First Church, was selected as examiner. The council being unanimously satisfied with the examination, agreed to advise the church to proceed with the ordination. In the evening the following program of ordination was carried out: Scripture reading, G. A. Creekmore; prayer, H. F. Bueker; presentation of decision of the council; J. M. Robinson; presentation of candidate; J. W. Bayles; ordination sermon, R. S. Sargent; charge to candidate, J. M. Robinson.

Pacific Coast

WESTERN WASHINGTON

MR. WILLIAM F. A. GIERKE, of Los Angeles, is supplying for the Sedro-Wooley church, having been invited to spend a few months there.

Rev. W. A. McCALL, of Seattle, is supplying the pulpit of Bellevue Church.

Rev. JOHN E. KANARR, district Missionary, is spending a few weeks with the Manette Church. Following his services there he will spend some weeks with the Kelso Church.

Mrs. W. T. ELMORE, of Lincoln, Neb., spent March 1-2 in Seattle, in the interest of the union colleges for women in the Orient. Tuesday evening she was the guest of the World Wide Guilds of the city, at University Church. Wednesday noon she was the guest of the Baptist pastors and Baptist women of the city, at First Church, and in the afternoon addressed an audience of women of the different denominations. Mrs. Elmore and her husband, who is now pastor of First Church of Lincoln, were formerly missionaries in India.

FERNDALE. Since Rev. T. W. Harris became pastor, July 1, 1921, there has been a quiet work of grace manifested. Recently six were received for baptism. This makes twenty-three received by baptism, and twenty have been received by letter and experience since the present pastorate began.

MISS FLORENCE M. RUMSEY has closed her seventh year as missionary worker among the Japanese in Seattle, under appointment of the Woman's Home Mission Society. She previously served a term as missionary in Japan, under appointment of the Woman's Foreign Mission Society. In recognition of her service the board of the Columbia River District, at its meeting in Seattle, March 3, presented her with a flowering plant.

DR. C. A. COOK, pastor of West Side Church, Seattle, recently assisted Pastor Archibald MacIntosh of Gatewood Church, Seattle, in evangelistic meetings.

DR. GEORGE M. LEHIGH, pastor of Central Church of Olympia, assists Dr. C. O. John

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American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D. D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D. D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, F. W. Padelford, D. D., Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.

ANNUITIES

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son in a series of meetings at First Church of Tacoma, March 12-26. Following that he will assist Rev. F. W. Carstens, at the Queen Anne Church, Seattle.

NORTHERN CALIFORNIA

THE FIRST CHURCH at Chico closed a successful meeting, during which A. D. Berry, was ably assisted by Rev. Byron Wilson of First Church, Sacramento. The meeting was a part of the evangelistic campaign of the Northern California convention. A number were added to the church. Pastor Berry has been giving special emphasis to stewardship, resulting in a Tithers' Circle in which a large part of the membership has representation. So far as known, this is the first church in this convention field to organize such a circle. During April, the Blue River Association will meet with the church at Red Bluff. May 9-12, the state convention meets with the First Church in Chico.

NORTHERN CALIFORNIA

DR. ARTHUR S. PHELPS, who has been supplying White Temple pulpit in Portland, Ore., for two months, returned to the position of stated preacher at First Church, San Francisco, March 12.

EASTERN WASHINGTON

AFTER LEADING THE Steptoe Church in evangelistic services, Jan. 15-Feb. 1, as a result of which there were forty-six additions to the church membership, David E. Baker was called to the field where he begins his permanent work April 1. This church is the only church in the community. It is ten miles distant in any direction to where a church is working.

OREGON

SUNDAY, MARCH 5, great audiences greeted Dr. Thomas J. Villers as he began his pastorate at White Temple, Portland. Dr. Arthur S. Phelps, who has been supplying the pulpit of the White Temple with unusual acceptance, upon request of the officers of the church remained over and assisted Dr. Villers at the opening service of his ministry.

SERVICE DEPARTMENT

REV. E. S. STUCKER, Ottawa, Kans., finds himself unengaged for evangelistic services owing to the cancellation of two Illinois meetings which had been accepted for the near future.

BAPTISTS WHO PURPOSE MOVING to Alberta, Canada, are offered the services of C. C. McLaurin, superintendent of missions, 207 Second Ave., N. E., Calgary, Alberta, in the matter of helping them to locate near a Baptist church. There is no commercial consideration.

WANTED by Sgan Karen High School, Bassein, Burma, choruses and glees for four parts, sacred and the kind of secular songs which a high-school glee club would sing; not too difficult; no rag-time nor jazz. A sprinkling of songs for women's voices would be welcome. For full chorus, fifteen copies, but fewer can be used; for quartettes, at least three copies; for double quartettes, five copies. Single copies of encore pieces for concerts desired. In band music, simple marches and some good popular pieces with bright, swinging tune.

THERE ARE THREE OPENINGS for men at Arthur, Neb.—a live printer to take over the only paper in the county; a good physician who would be forty-five miles from the next doctor; a garage man to run the only garage in the county. Live Christian men will have a chance to do a great work for the Master.

A Significant Opportunity Passing

By DR. WILLIAM J. SLY

It is gratifying to learn that over 250 young people of foreign parentage in our Baptist foreign-language Bible schools throughout the land have already registered in the young people's essay contest which closes May 1. The first essay to arrive is from a Russian girl, 16 years old, who has been in this country only seven years and in school only three years. The second is from an Italian girl aged fourteen years, in Camden, N. J.

Fourteen nationalities are already represented. The contest awards \$100, \$50, and \$25 for the three best essays of 1,500 words on the subject, "The Value of a Higher Christian Education to Young People of Foreign Parentage in the United States." It is open to all young people of foreign parentage between fourteen and twenty-one years of age, members of a Baptist Bible school. Essays must be sent by May 1. Award will be made June 1. Pastors, knowing of promising foreign-language young people, can render no finer service for them than to secure their interest in this contest. Six weeks remain, giving ample time, if leaders act quickly. Further information or enrolment slips may be obtained of William J. Sly, director of religious education for New Americans, American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

REV. L. C. MOREHOUSE

Lewis Cass Morehouse was born in Portland, Mich., Feb. 2, 1845. After his sixteenth birthday he was baptized in Looking Glass river uniting with the church of which his father was deacon. He was educated for the law, taking his degree at Ann Arbor in 1867, but after practicing his profession at Urbana, Ill., for a year or two, he decided to devote himself to the Christian ministry. He entered the University of Chicago from which he was graduated in April, 1878. During his student years he organized the Baptist Church at Farmer City, Ill., and served as supply at Mahomet. Oct. 17, 1878, he was married to Miss Katie H. Wardall of Tolono, Ill., and

to this union six children were born, all of whom with the widow and three grandsons survive him. Mr. Morehouse held pastorates at Richmond, Ind., and in Illinois at El Paso, Delavan, Winchester and Bradford.

In later years he spent some time in Alberta with his sons, then returned to the United States and lived with several of his children in Minneapolis, where he became a member of the University Baptist Church. Death came after a short illness Feb. 21, and the funeral was held on Friday the 24th at the University Baptist Church. Rev. C. N. Patterson and the pastor, Norman B. Henderson, conducted the services.

JOHN WILLIAM LYLELL

The death of John William Lyell, D. D., for thirty-two years pastor of First Church of Camden, N. J., is a loss to the denomination and especially to New Jersey and the East. He was born in Baltimore, and baptized into the Lee Street Church by Dr. Pollard. He graduated from Crozer Seminary in 1887 and immediately became pastor of Calvary Church, Albany, N. Y., where he served four years. The First Church of



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The Religious Telescope, Dayton, O.: But few have written as charmingly and profitably of what they saw as this author. The book contains an immense fund of classical, archeological and Biblical lore, made vital by the easy, dramatic style of the author.

The Presbyterian of The South, Richmond, Va.: It gives a brief but very clear summary of the history of the late World War. We have seen nothing on this subject that puts as much that is important in so small a space. The author is gifted in picturing in a few words the objects he describes.

Rev. Paul L. Reynolds in Reporter, Walton, N. Y.:

The clearest exposition of the Treaty of Versailles which the present writer remembers reading. The book is worth possessing for the introduction alone. It is a book for the high school student and college man. It is a book for the public or private library shelf.

Daily Globe, Boston, Mass.: A beautifully written travel book. It not only contains vivid descriptions of the places visited, but much of historical and artistic interest.

Daily Argus-Leader, Sioux Falls, S. D.: Descriptions of travel to the Orient are as numerous as the proverbial leaves in Vallombrosa. Yet this is a book of Oriental travel that is different. Dr. Archibald is a keen observer and an interesting writer. He can describe vividly the places he visited and make you almost see them.

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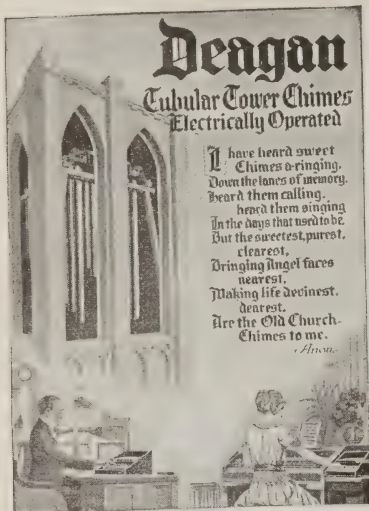
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Camden called him to succeed Dr. Winn. Long years of service won him a high place in the city's life where he served on hospital, library and other boards of public institutions. He was a member of the Board of Managers of the New Jersey Convention for nearly the whole time of his residence in the state and later a member of the executive committee of the Publication Society. He was Secretary of the American Baptist Historical Society for many years and by a wise administration helped to preserve this collection of Baptist historical material. In 1911 Bucknell University conferred on him the degree of Doctor of Divinity. He made two trips to Europe and 1907 was a member of the Deputation to the Foreign Missionary Society to the Morrison Centenary in Shanghai, China. On January 31 while on a subway train in Philadelphia came an unexpected and immediate summons to eternal life. The funeral services were held in the place where he had ministered so long on February 3, and the historic First Church was crowded out to the street, a sorrowing multitude. Dr. Frank A. Smith of Elizabeth, N. J., presided at the services. Dr. Gilbert N. Brink, of the Publication Society, read the Scriptures. President Milton G. Evans of Crozer Seminary spoke words of appreciation and Rev. Benjamin P. Hope of Media, Pa., and a seminary classmate offered prayer. He is survived by Mrs. Lyell, and four children, Mrs. William Gross, Helen, John, Jr., and Howard.

Our Book Shelf

Spiritism in Antiquity, by Lewis Bayles Paton. New York: The Macmillan Company. \$3.50.

Prof. Paton of Hartford Seminary covers a wide field of investigation. He shows that all manifestations known to psychical research, hypnotism, somnambulism, dream, visions, second sight, mind reading, telepathy and the like, were well known to the Hebrews, Indo Europeans, Chinese, Egyptians, Babylonians and Assyrians. With a wealth of quotation and illustration belief in spirits is traced through the various traditions. The story of the Hebrew people is studied to see what were the earliest beliefs about the dead and the steps of progress in the Old Testament. It is shown that in the time of Jesus four theories of the future life prevailed; that of the Sadducees, the Pharisees, the Hellenists, which divided into two schools. Fresh light must be thrown on the problem, "that light came in Him through whose life and teaching and rising from the dead, life and immortality have been brought to light." Then follows a reverent study of the teachings of Jesus regarding immortality. The book is a fresh confirmation that man has an unquenchable instinct for immortality; that even in the most primitive breasts stir faint hopes and expectations too strong to be denied.

Concerning the Soul, by James Alex. Robertson. Boston: The Pilgrim Press. \$2.25.

A study of the soul, of absorbing interest, marked by spiritual insight and understanding. Of the utmost value to preachers and teachers. Various books on the soul have been issued in recent years, but this measures up well with any of them. Some of the chapter headings follow: Is There a Soul? What Is It? Whence Comes It? Whither Does It Go?

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NATURALNESS

IN coining a term for one of the most essential things for a successful singer I am going to use the word—naturalness. In this word lies the great secret for many would-be singers who are struggling to achieve some measure of success but are hindered by something which they, or their teachers, are at a loss to diagnose. Some persons learning to drive an automobile grip the steering wheel with both hands as if life or death depended on the amount of grip. Their hands become strained and cramped, their muscles are tightened and are prevented from working freely, whereas the muscles should be relaxed and the hands and arms free from strain to secure the best results with least fatigue. In so many kinds of work this happens.

So, with a great many singers, the moment they begin to sing, the muscles of the throat and mouth automatically tighten and hinder the effective working of the organs, the free and natural play of which is the chief requisite in successful and satisfactory singing.

Just as the driver of the automobile puts a hindering strain on the muscles of the hands and arms, so the unnatural singer hinders the work of the singing muscles by putting a strain on them, and hereby hindering them from working naturally.

Some teachers are to blame to a certain degree when they fill the mind of the pupil beginner with awe-inspiring scientific terms, telling of glottis, larynx, diaphragm, in this manner filling the pupil's head with thoughts of something fearful and unnatural. Consequently, the moment he pupil begins to make a musical sound, these terms dash to his mind and subconsciously his muscles tighten unnaturally, due to the association with his idea of these terms. Better results would probably be obtained by getting the pupil to feel effects from his own tone, using natural everyday phrases in getting him to place his tone. Let him sing several tones and when he produces a good tone, make him realize that all his tones must be like that one, forward on his teeth or upward towards the roof of his mouth. Much of the unnatural muscle straining would by this means be gotten rid of and the results quicker and more satisfactory. Scientific terms do not make for pure singing. It is all well and good for a thorough teacher to now all about these, but why fill a pupil's head with dread of all these horrible words when, after all, the only thing is to be natural?—ERNEST H. SHEPPARD in *The Musical Observer*.

EASY ORGAN COLLECTIONS

Several requests have come in from readers of this page for aid in locating books of music for organ, devotional in nature, not cheap or banal in tone, but of a grade of difficulty that would not embarrass the organist who cannot give the time necessary for virtuoso achievement; what was wanted was good music, pleasing to the congregation and grateful to the player. To all desiring such material I am glad to recommend a series of our books of fine organ music published by the White-Smith Music Co., Boston, Mass.: "The Church Festival Organist," compiled by Hartz (2.00); "Works of

the Russian Masters," arranged by Harvey B. Gaul (\$1.00); "The Junior Church Organist," edited by Morse (\$1.50); "The Progressive Organist," edited by la Villa (\$1.50).

Additional titles will be printed in this corner in a week or so, as soon as I can verify some questions as to exact titles. From some letters which have come to me, there is apparent some little misunderstanding of the publisher's addresses printed in these columns. It is not essential that music be ordered from each separate individual address. Any dealer can and will get any or all the numbers specified here.

MORE EASTER HINTS

Continuing our list of suggestions for Easter music, the first part of which was printed in last week's issue, today are listed the titles gleaned from the publications of the progressive firms of White-Smith, Theodore Presser and Arthur P. Schmidt.

From the catalogue of White-Smith Co., Boston, Mass., we suggest:

Sacred songs for Easter and Lent:
Angels Easter Song.....Schnecker
Christ, the Victor.....Scott
Triumphant Morn.....White
The Victory of the Cross.....Schnecker
From Gloom to Glory.....Geibel

Sacred duets:
Hill of Calvary.....Lansing
The Resurrection Light.....Stewart
Our Saviour.....White
Arise, Shine, for Thy Light is Come.....Gilbert

Cantatas:
The Resurrection.....Stone
When Christ Arose.....Jordan

Anthems:
Upon the First Day of the Week.....Calver
Awake, Glad Soul! Awake.....Lester
Break Forth into Joy.....Maxson
The Day of Resurrection.....Demarest
Blest Easter Morning.....Scott

Gleaned from the wide choice offered by the splendid catalogue of Arthur P. Schmidt Co., of Boston, are:

Cantatas:
Darkness and Dawn.....Peace
From Cross to Crown.....Peace
Christ Triumphant.....Huhn
Alleluia, Hail with Gladness.....Galbraith

Anthems:
The Golden Gates Are Lifted Up.....Berwald
I Am the Resurrection.....Harris
The Dawn of Redemption.....Calver
Come, Ye Faithful, Raise the Strain.....Spence
The Lord Is My Strength.....Wooler
Thanks Be to God.....Peace
Christ is Risen, Hallelujah.....Birch
The Seal Is Broken.....Watson
Let the People Praise Thee, O God.....Spence

For the final list in this issue, we present numbers from the press of Theodore Presser, Philadelphia, Pa.:

Songs:
Christ Hath Risen.....Rockwell
Sing with All the Sons of Glory.....Mueller
Hail, Glorious Morn.....Geibel
Hail to the Risen Lord.....Harding
In the Dawn of Early Morning.....Shackley

Duets:
Christ Victorious.....Roberts
I Am the Resurrection.....Stults
Easter Morn.....Schoebel
Every Flower.....Rockwell

Cantatas:
Dawn of the Kingdom.....Wolcott
Immortality.....Stults
The Wondrous Cross.....Berge
Victory Divine.....Marks

Anthems:
Why Seek Ye the Living.....Eastham
Now is Christ Risen.....Clark
All Hail the Glorious Morn.....Stults
Easter Day.....Berwald
Christ, Our Passover.....Shackley
Morn's Roseate Hues.....Bohannon
Thanks Be to God.....Lansing

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Offer No. 7—Pageant "Easter Light," 25c
Offer No. 8—Extra music for above Pageant, 7c.
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The Future of the Methodists

Inside View, by DR. ERNEST F. TITTLE, minister of Methodism's cathedral church at Evanston, Chicago.

Outside View, by DR. WILLIAM E. BARTON, a Congregationalist, moderator of the Congregational National Council.

The Future of the Baptists

Inside View, by DR. W. H. P. FAUNCE, president of Brown University.

Outside View, by BISHOP FRANCIS J. MCCONNELL, a Methodist.

The Future of the Congregationalists

Inside View, by DR. ALBERT PARKER FITCH, professor of the History of Religion, Amherst College.

Outside View, by DR. LYNN HAROLD HOUGH, a Methodist, minister Central church, Detroit.

Other denominations—UNITARIAN, LUTHERAN, ROMAN CATHOLIC, FRIENDS, and still others—will be included in later announcements. The examination will be carried to the very foundations of the denominational system. Pro and con, the relation of denominationalism to Christianity will be considered, introduced by two articles:

“An Apologetic for the Denomination”

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By DR. OZORA S. DAVIS, president Chicago Theological Seminary

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Inside View, by DR. CLELAND B. MCAFEE, professor in McCormick Theological Seminary.

Outside View, by DR. ORVIS F. JORDAN, a Disciple, minister First church, Evanston.

The Future of the Disciples of Christ

Inside View, by DR. W. E. GARRISON, dean Disciples Divinity House, The University of Chicago.

Outside View, by DR. JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York City.

DENOMINATIONS

is theme in *The Christian Century* during the year 1922

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extends into all the communions of the American church. It is equally at home among the Congregationalists, Presbyterians, Methodists, Disciples, Baptists, Episcopalians and other Christian groups. Its subscription list is an album of the signatures of the church leaders of the nation. Besides, it is gripping the minds of thinking men and women who have no church connection. They are astonished that from within the church which they supposed had become moribund and incurably denominationalized in its vision there should emerge a journal loyal to the church, devout and evangelical, and at the same time as free as a university class room. And they stand amazed to find themselves actually enjoying a religious paper! Churchmen and earnest minded non-churchmen are saying that The Christian Century is pointing the way toward a new day for Christian faith and practice.

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The Baptist

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Real Gratitude

We have no greater joy, no greater reward than that which comes to us when our subscribers take time to write a word of encouragement and conclude with a message something like this: "Your paper has meant so much to me that I could not keep the good news all to myself. I found one of my brother church members who had in his home *Judge, The Fireside* and the *Toledo Blade*. I convinced him that he needed a journal not in this high-brow class and he sends by me \$2.50 for a year's subscription to THE BAPTIST." It is by such expressions of gratitude that our list grows.

Killam's Kollum

Dr. White's Quartet

In the issue of THE BAPTIST bearing the date of March 18 you doubtless noticed on the young people's page a most fitting cut of a male quartet. We understand that this cut also appears on a promotion envelope for the St. Paul Convention. It is effective. We had one subscription stopped on its account. One person, who did not sign his name, writes: "Is there no salt left in the Baptist denomination? This is a suitable picture for a vaudeville show." Answer: We sometimes believe that there is more "salt" than sense left in the denomination. We would wager (if it were right for editors to bet) that the person who thus took offense was born full grown. He never had the pleasure of being a boy. He should be pitied not censured. As to the quartet we can lead any reader to Baptist churches where the quartet makes no better impression, in fact it is the naturalness of the thing which lends it interest. It is so human.

Beautiful Spring

Beautiful spring is here. We did not learn this from either the almanac or the thermometer, but from the mass of spring poetry coming to our desk. One contributor sent verses commemorating the death of a friend which nearly caused another fatality in this office. Brothers and sisters, we know how you feel at this season of the year but will you not be good enough to try out your verses on neighbors and friends before sending them to THE BAPTIST? Poets are so temperamental!

Here He Has His Hearing

Rev. B. J. Minort is pastor at Alliance, Neb. He writes a very encouraging letter. He says: "Every once in a great while you hit the nail instead of your thumb. I was astounded at your courageous onslaught on the denominational jumping jacks. I am happy to find that you were able in less than six years to learn this 'seventh' thing. I approve. But what about the denominational newspaper jumping jacks? Out of the million and a quarter of Baptists how many are ever heard from in the pages of 'our paper'? Even the Forum is a place to air the notions of these jumping jacks. They are always rising in defense of some 'time-honored' doctrine which is about to fall before the 'designing heretic' in denominational pulpit or press, or they find it necessary to correct the rest of us on doctrine or practice." My good brother, it is hard enough for most of our readers to practice what a few of us preach. After they have done the practicing about so long they lose their ambition to preach. Those of us who have so much to say find it easier to preach than to practice and you know how lazy is poor human nature.

Fresh from the Field

Dr. C. Wallace Petty, of New York City has been called to the First Church, Pittsburgh, Pa.

Mrs. Sylvia Russell, at present head of a mountain school at St. Helens, Ky., has been called to the presidency of Onelda Institute and will take charge on April 15. She is a woman of remarkable administrative ability and large things are expected of her. Mr. T. L. Adams, who has been acting president the last four years, resigned early in the year and Mr. L. D. Sandlin has been in charge.

March 12-19 was observed as dedication week at the First Church, Elgin, Ill., when the remodeled and completely equipped new edifice was dedicated to the worship of God. When the former building was badly damaged in the cyclone of two years ago, the church gave itself at once with all zeal to the question of a new and better church. Previous to the day of dedication there had been raised the sum of approximately \$91,000, and on that day there was raised in addition \$41,004, or \$6,000 more than was asked for. The new structure is one of which the entire community is proud and in which there is every facility for modern church work. Rev. A. D. McGlashan is pastor.

The nineteenth annual convention of the Religious Education Association is to be held at the Congress Hotel, Chicago, March 29-April 1. All meetings will be open to the public.

Dr. James H. Franklin, foreign secretary of the American Baptist Foreign Mission Society, is making a hurried trip to China. Greatly as he disliked being out of the United States at this critical time in denominational history, his duty to the missionaries on the field at a time when China is seething with unrest, backed up by urgent calls from them and from Dr. Robbins, led him to his decision. The foreign secretary of our Southern Board has been in China for some time and Dr. Speer of the Presbyterian Board has recently hurried there.

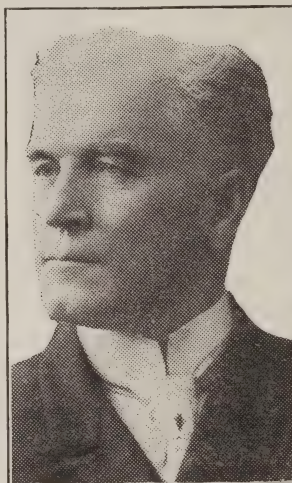
The second annual Religious Book Week is being observed by publishers and others during April 2-8. The cut on the cover comes to us from the New York headquarters of this movement. We may all concede that not enough religious books find their way into our homes. One publisher is using the slogan, "Give your pastor a book." Why not resolve for yourself to purchase for your own home at least six significant religious books during the coming year?

On account of the increasing demand for lectures a new stereopticon depository has been opened in California in the office of the Northern California State Convention, and all people in that region wishing lectures should write to Rev. C. W. Brinstad, 408 Humboldt Bank Bldg., San Francisco. Seven lectures are now available, namely: F5, The Gospel in Japan; F36, The Baptist World Challenge Abroad; F41, Of Such is the Kingdom; FH97, Hymn of the Continents; H101, The Baptist World Challenge at Home; H109, Immigrants All; H117, Baptist Schools and Colleges.

The date of the corner-stone laying for the National Baptist Memorial to Religi-

ous Liberty has been set for Saturday afternoon, April 22. Secretary of State Hughes is to make the address. Continuation services are planned for the next day. It is expected that a number of leading Baptists from North and South will be in attendance upon this ceremony. All Baptists planning to attend are requested to notify the executive secretary, Gove C. Johnson, 3131 13th St., Washington, D. C.

Dr. Eldon H. Lovett, pastor of the Lefferts Park Church, Brooklyn, N. Y., died suddenly on March 18 at the age of seventy. Funeral services were held on Tuesday evening, March 21, at the Lefferts Park Church and were conducted by Dr. John M. Moore. Burial was in Davenport, Iowa, where services were conducted in



Calvary Church on March 22 by Rev. A. Frank Houser. Dr. Lovett was born in Lincoln, Me., and was a graduate of Shurtleff College and of the school which afterwards became Colgate Theological Seminary. He has been in Brooklyn eleven years. Some of the more notable of his earlier pastorates were at Calvary Church, Davenport, Iowa; the churches at Oswego and Walton, N. Y.; and the East Avenue Church in Long Island City. Dr. Lovett is survived by two sons, Rev. William P., executive secretary of the Detroit Citizens League, and A. H., of Davenport, Iowa; and by two daughters, Mrs. Rose E. Partridge, wife of Prof. E. A. Partridge of the East Rochester High School, and Mrs. Lena D. Barker, wife of Prof. F. D. Barker of the University of Nebraska. Mrs. Lovett died on Feb. 28.

The Bengal-Orissa Mission took an advanced step in the matter of Indian leadership by asking Mr. C. N. Mohapatra, a lawyer prominent in the Baptist church at Balasore, to take charge of the Santipore station, now without a missionary. This Indian gentleman, a college graduate and a man of large influence in the mission, accepted this call and began work at Santipore in February at a salary of 150 rupees a month. This is about one third his former income as a lawyer.

News comes of the safe arrival, after months of travel, of our missionaries, Rev. and Mrs. Dryden L. Phelps, at their field in Chengtu on the western frontier of China. Mr. Phelps is foreign pastor of the First Church of San Francisco.

Dr. William Axling sailed for his field in Japan from San Francisco, March 18. During his fourteen months in America he has spoken 253 times, had personal interviews aplenty, written articles for the press galore, written hundreds of letters, and traveled something over 32,000 miles. The trip from Tokyo to Nebraska and return adds another 15,000 miles. He writes on the day before sailing, "Thus have I rested. Yet it has been a time of great privileges and wonderful blessings for all of which I am profoundly grateful. But the best part of a furlough is the return to the field."

Rev. J. C. Dent, superintendent of the northern district of the Illinois state convention, is to hold special meetings in the First Church, Freeport, April 2-16, and in the First Church, Sterling, April 23-May 7.

THE BAPTIST has received an official communication, signed for the council of Danish Baptist churches of Iowa by L. Thompson, which reads: "A council was called by the Pine Creek Church, Iowa, March 9, to investigate certain charges of immorality against Rev. H. Tonder, who up to recently has been the pastor of said church. The council found the charges to be true and by unanimous vote revoked his rights and privileges as an ordained Baptist minister. Furthermore, said council recommended to the church to have Mr. Tonder expelled from its membership."

Rev. A. L. Story died on March 6 at Rio Piedras, Porto Rico. He had been in failing health for several months past, but only gave up work about two months ago. He had been in missionary work in South America and the West Indies for over thirty-five years, and at the time of his death was district missionary for the northern district of Porto Rico, under the American Baptist Home Mission Society. He was widely known for his perfect command of pure Spanish, and for his special knowledge of Sunday-school work. While in Cuba several years ago he was joint author of a teacher-training text-book in the Spanish language, which is extensively used in Latin-American mission fields. He leaves a widow and a grown son and daughter, the two last named being in Santiago de Cuba.

A luncheon was given March 15 at the Quadrangle Club of the University of Chicago by former graduates of Rochester Theological Seminary in honor of Dr. Clarence A. Barbour. Dr. Benjamin Otto presided. Dr. Shailer Mathews, dean of the Divinity School of the University of Chicago, was an invited guest and spoke, followed by Dr. George W. Taft, president of the Northern Baptist Seminary. Dr. Barbour made the principal address, bringing encouraging news of the seminary and urging the continued thought and prayers of its graduates for that institution. A permanent organization of Rochester men living in Chicago was formed. Dr. Benjamin Otto, secretary of the Baptist Executive Council, was elected president and Rev. Eugene A. Lower, pastor of the Rogers Park Church, secretary. There are thirty-two Rochester men living in Chicago.

Dr. Loren A. Clevenger, evangelist, has held meetings all winter about Boston, Mass., at Woburn, Melrose Highlands, First Boston, Roslindale and now at North Cambridge. The next meeting will be at Trinity, Arlington. Churches desiring Dr. Clevenger's assistance in the early fall must make arrangements before the vacation period in order to be sure of a favorable date.



The Baptist



Wanted: A Revival of Religious Reading

THE call for the fourth annual convention of the Christian Fundamentals Association says: "Every national convention of 1922 will ring with debate about the authority of the Book, the deity of Christ, the effectiveness of the cross, and the purging of infidelity from professorships, pulpits and the printed page." The statement is probably correct. This is a time of theological turmoil. Disciples and Presbyterian and other churches have been affected as well as Baptists. Once again doctrinal discussions are heard on all sides and there are attempts, with varying success, at creedal statements.

The sources of this upheaval of thought are fairly clear. On the one hand, we note that war is always followed by reactionary periods; that certain powerful Bible Institutes, which impart to their graduates an ultra-conservative view of the Bible and the outlook which is connected with premillennialism, have succeeded in placing their men in thousands of our smaller churches and in some of the larger pulpits; that for many years now, beginning with twelve small volumes on "The Fundamentals," literature of a particular theological type has been diligently distributed all over the country; that there are groups of ultra-conservatives who are always present and always militant. Over against these has been a small amount of really radical teaching by men in positions of some importance.

On the other hand, there has been a decline of doctrinal preaching. The demand has been for "practical" sermons. And the voice of the people has been followed to such an extent that large numbers do not know just what they believe or why. Many wise pastors have preached doctrine without putting labels on it, but thousands have swung over to an easy-going, uninstructed evangelistic type of preaching. There has grown up, accordingly, a generation of theologically and denominationally ignorant church people.

The result, as always, is that powerful, popular leaders sway people to their will. In the Baptist churches the trouble is largely a preachers' fight. The laymen hardly understand what it is all about. But they do not want to be thought disloyal to the faith, they are disturbed by denunciations of "higher criticism," evolution," and the schools, and hasten to give their support to the party which seems safest.

Out of this there has come at the present time a new interest in doctrine. People are asking questions of their pastors. They are writing letters to the denom-

inational papers. They are talking of confessions of faith. They are learning again to make distinctions in thought. Ultimately there will come to pass a better-informed Christian body, provided wise use is made of the present situation.

The practical question is as to what pastors and churches should do now. Pastors will, of course, take means to instruct their people both through sermons and classes. But they will also help stimulate the present interest in theological reading. The total number of new books published in the United States in 1921 was 8,329. Of these 595 dealt with religion and theology. Many of the best books of all time are religious books. The present generation cannot afford to neglect some of those which were dear to the fathers. But at the same time each generation thinks in its own terms and uses its own phraseology. Books like those of Harry Emerson Fosdick will do more for the average college man today than "Pilgrim's Progress." Swain's "What and Where is God?" will answer questions for the modern mind as some older theologies will not. Some pastors are finding it profitable to commend to their people worth-while books. Some churches are, through church libraries, promoting the circulation of religious books. Women's missionary societies, through their reading circles, are doing the same thing. All these books will be judged finally according to their religious values. Do they really accomplish things worth-while in the religious life?

No book, of course, can take the place of the Bible but many can interpret it. We must take care to test the book by the Bible and not the Bible by the book.

Baptists can never take pride in being an uneducated people. The same Lord who made the heart made the mind also. The great commandment calls for the love of both mind and heart. Understanding comes through sympathy. Happy married life depends on the possession by husband and wife of at least a few common interests. So our love for God will increase as we use our intellects in attaining greater knowledge of him and of his thoughts. We must pass from intellectual childhood to maturity if we are to know all there is to be known of God. The period of religious discussion among Baptists should be therefore a time of religious reading. Let there be debate, but let the debaters know something of the subjects on which they are talking and not merely be reworking, however skilfully, inherited phrases. The issue at stake is the future of our Baptist heritage.

Editorial Comment

SACRIFICIAL GIVING

"I have no fault to find with the one who made that 'one week's salary' proposition but I'm amazed at your printing it. . . . Imagine how it feels to people who are giving six months' salary at this juncture. Have you no waste basket? . . . I should imagine that the fact that our missionaries are giving one month's salary would have prevented such a 'ten-cent proposition.'" This is part of a letter from one whose love for and loyalty to Christ's kingdom is beyond any question. He sees so clearly the vast needs; he understands so thoroughly the crisis we face in our work; he knows so well that nothing short of real sacrificial giving will save the day that he fears any "ten-cent proposition."

The brother is right. Every Baptist who can by extreme sacrifice give six months' salary is warranted in doing so now. This amount in cash during April will mean more than the face value of the gift, for it will help to save us from a crushing debt and the depression of such an event. Some Baptists will be constrained in the light of world needs to give the income for the whole year and others will give from their principal as well. We have not overworked those in our constituency who can give in "six figures." We must put forth every effort to awaken and develop "giving until it hurts."

On the other hand we cannot afford to forget that the majority of Baptists are just folks. They find it necessary to practice a rigid economy to care for their families, educate their children and lay aside a very modest amount for old age. How many of our ministers have anything saved for the day of sickness or death? They are fortunate to have a few thousand dollars in life insurance. These men are usually in forefront in making their gifts to the work of the denomination. "My wife gave her boy to the missionary cause before his birth. (He is now in India.) I am making an extra gift of \$50 to help lift the debt. She put the subscription in the N. W. M. higher than I thought I could afford. I, however, approved her standard, and I am sure that now from her place in glory she approves this 'supplement' to her gift." This is from one of many letters we have received recently. See also the letter in this issue which Judge Freeman calls the best letter since he took up the work. In a western state an old man and his wife faced the denominational situation. They were miles from a Baptist church. They decided to send their gift through THE BAPTIST. A week ago a money order for \$50 came from this old woman. "Send it where it will help the most." She then told us that after deciding to make this gift her husband had suddenly died but that it was his gift as well as her own. It was the savings of an entire year.

We must have large gifts from all persons who can make them. We must pay up our pledges in full, even if we have to use our credit to do it. "What, you do not mean that a man should borrow money to pay his N. W. M. obligations?" Why not? We pay for our homes in this way and some folks pay for their furniture and automobiles on instalment plan. Practically

all men in business use their credit. Why make an exception in the Lord's business?

The fact that puts heart into us is that the measure of success of the movement to date is largely due to the loyalty of the common Baptist folks. The measure of success in this crisis will depend in a large measure upon the sacrificial giving of these same faithful friends who thought they had done their best. We need "six figure" gifts. We should seek such gifts but we get comfort out of the thought that in that day which is after tomorrow some gifts which now seem great may shrivel and some which now seem so small may expand into "six figures" for all the gifts will be measured in the terms of sacrifice.

THE COMMON GARDEN VARIETY

At a recent Colby dinner in Boston, President Roberts, in his after-dinner speech which was full of happy references to what the college has done and is doing in the way of making the world a better place to live in, said, in speaking of various kinds of hyphenated Baptists, that Colby would continue to be a religious and Baptist institution, "of the common garden variety."

That was well said of a college which has done good service in the world. We raise the question whether the phrase may not also be used of the rank and file of Baptists in the North. We have various kinds of extremists, some of whom belong at one end and some at the other, but the great majority of us are of the "common garden variety." If only there may arise men and women of the degree of common sense needed to make this plain, we shall pass through and happily survive most of our difficulties.

AS TO PAPAL INNOVATIONS

In the March 16 issue of the *Word and Way*, THE BAPTIST is berated because of what it said on "Protestant Confessional." There is nothing surprising in such an attack. We are quite accustomed to that. But in this case, the quotations used are taken not direct from THE BAPTIST but from sentences which appeared in the *Literary Digest*. The entire editorial appeared in our issue of Feb. 4. The *Word and Way* has THE BAPTIST on exchange. If it had lost the copy we should have been glad to have sent another. What was urged in the editorial was that the pastor or some other official of the church should set aside a time on Sunday afternoon or on some other appropriate day when he could certainly be found in a definite place by men and women who had personal troubles or questions which they wished to lay before him for his advice and help. And this is called a "papal innovation," and we are told that "the church itself is the place where men and women can pour out their heart to the Saviour himself—without an intervening clergyman." What then is the purpose of the pastoral call? "It is shocking and disgusting," we are told, "to see our Baptist churches trying to adopt the forms and ceremonies of the ritualist." We suspect that our contemporary has been misled by a word. In any case we would suggest that if a Baptist periodical is to be

attacked for its utterances, it is a good thing for the attacker to read the utterances in question. Otherwise people will suspect his motives or his knowledge.

A MATTER OF CREDIT

There came to the office of THE BAPTIST recently the story of a church which had decided deliberately to withdraw its pledges to the New World Movement. The matter was announced from the pulpit and every member told that he need consider himself under no further obligation. A banker heard of what had taken place and gave orders that if there came into the bank any person asking credit, he should be asked whether he were a member of this Baptist church. Should he answer in the affirmative credit was to be denied. This rule, moreover, would apply to the church itself and to all new members as well as to present members. The banker argued that if a Christian body deliberately renounced pledges which it had solemnly made, neither it nor its members were honest, and therefore could not be trusted.

We put the question up to you, Was this banker right? How would you like to be a member of that kind of a church?

SWEDEN'S GRAND OLD MAN

In another column will be found a short review of the life and work of Dr. Broady, news of whose death has recently arrived in this country. Dr. Broady has in reality been a citizen of two countries, although technically he has always retained his American citizenship. If in the United States he fought bravely during the Civil War, he has in his later years rendered no less valiant service in Sweden in the cause of evangelical Christianity. And he will be sincerely mourned in both countries by a host of men and women who love him not only for the work he has done but also for the splendid personal qualities which he possessed. A great leader has fallen but only after he has done a work which will bring forth fruit for generations to come.

MOVE DENOMINATIONAL HEADQUARTERS WESTWARD

Many motives conspired, when the New World Movement of Northern Baptists was inaugurated, in the fixing of headquarters in New York. Now it has come to pass that practically all our organizations have their headquarters in that city. The Foreign Mission Society broke all of its century-old traditions and moved from Boston. The Woman's Home Society moved from Chicago. The new officials were located there.

THE BAPTIST desires to raise the question whether this centralization of all denominational headquarters on the eastern seaboard has been justified by the results. Are our officers themselves satisfied?

The editors do not at this moment presume to answer these questions. But they do feel that there is truth in the charge that New York, in comparison with the country as a whole, is provincial; that it is very likely to be out of touch with the currents of thought and feeling which are moving in the country as a whole; that much added expense is incurred in locating officials who must be constantly on the move at one extremity of the country; and that there are good reasons for debating seriously the question whether the time has not come when

denominational headquarters should be moved farther West.

The Methodists are gradually concentrating their offices in Chicago. Many believe that Baptists should do the same. If, as is claimed, the center of Baptist population is somewhere between Buffalo and Cleveland, should not the headquarters be at least as far West as Cleveland? If we wish to develop a constantly enlarging constituency in the West, should not headquarters be in Chicago? It will be answered, of course, that the headquarters of foreign mission work in all denominations is in New York. But does this really answer the question we have raised?

MRS. HAKES CELEBRATES 102d BIRTHDAY

On March 26, Mrs. Anna W. Hakes, mother of Mrs. M. C. Treat of California and of Mrs. Chas. W. Gale of Connecticut celebrated her 102d birthday. This fact is interesting in itself, but it is of the more concern to the denomination when it is remembered that it was in her honor that the Hakes Memorial Church, the first church to be erected on one of the islands of the Inland Sea in Japan, was given. We all join in doing honor to this beloved sister in Christ, whose good works have been in evidence for so many years and whose name will be known in Christian service half around the world for decades to come.

THE UNORTHODOX FUNDAMENTALISTS

Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, has written recently in the *Western Recorder* on "The Weakness of the Fundamentalists." With their stand against radicalism and materialism he entirely agrees. But he observes with apprehension that they are starting operations in the South and so calls attention to what he regards as weaknesses in the movement. So long as the discussion was purely a northern affair he was interested but not greatly concerned; now that it is becoming a southern matter he is a little worried.

His first criticism is that the leaders in the movement are extreme premillennialists, that in their pastorates they build their whole program around this doctrine and in their conferences make much of it. An over-emphasis on this, he thinks, has crippled their contention for fundamentalism in theology.

"But," he goes on, "in the direction of ecclesiology lies the weakness, if not the heresy of the Fundamentalists. I believe that it is a heresy. Many of their leaders in the North... practice things in ecclesiology that are destructive to the fundamentals of the churches of Jesus Christ. They are alien-immersionists! they receive members from pedo-Baptists, sprinkling churches, without rebaptism. In the main, they are interdenominationals... This form of heresy poisons the very fountains of life in our churches and will eventually destroy the identity and integrity and doctrinal strength of Christ's churches... Loyal orthodox Baptists should be consistent in their whole contention. I claim many of these Fundamentalist leaders are not so."

What a peculiar thing orthodoxy among Baptists is! The ultra-conservative of the North are adjudged heretics in the South.

The Fifth Horseman of the Apocalypse

By H. E. MANSFIELD

I HAVE in my library a terrible book. It is a novel of the war, some say "the novel of the World War." It is written by a Spaniard who brings to his task pitiless logic, stunningly vivid narrative, intense characterization, adequate sources and a classic style. The sobs of a wrecked world lend him theme and matter. He writes with the passion of a devotee. All the elements of greatness are in it—yet it fails. Its title, "The Four Horsemen of the Apocalypse"; its author, V. Blasco Ibanez.

It is terrible, of course, for the tragedy it portrays. I know of nothing in literature more pitiful than its closing picture, of a half-demented old man and his stricken wife, dragging themselves, from cross to cross in the war cemeteries searching, searching for the grave of their son, the last of the line. Into the fate of that once proud family he has poured as into a bottle, a draught of bitterness from the lees of a world's despair.

It is more terrible for the matter-of-fact naivete with which he accepts for one cross-section of humanity a code so base, so sordid, so stupidly unclean as to justify, if indeed the code be typical, the war or any other cataclysm within reach of an outraged God wherewith to cleanse the innocent earth of a debauched and hopelessly sunken civilization.

The Missing Horseman

It is most terrible, however, because its brilliant author failed to find in the vision of the seer of Patmos, the Fifth Horseman of the Apocalypse. The four he sees quite clearly and interprets in the main correctly. He finds them in the pageant of the seals, Rev. 6:1-17.

1. The White Horse and his Rider, proud, haughty and admired of men, riding forth conquering and to conquer. Ambitious, he, with the crown of imperial majesty on his head. Sanguine, also, since he carries a bow instead of a sword. He expects to win his place in the sun at long range. He pledges that the turmoil of the battle shall come to his own gates, never. "Nach Paris" is his dream. Big Berthas, the "Gun of Mystery," the Zeppelins over London, the stealthy submarine on the broad seas, fogs of poison gas, these are the arrows, swift, silent, mysterious, wherewith he enlists that blanched-faced traitor, Fear, to undermine the

The sermon here printed was sent to THE BAPTIST by State Supt. LeGrand of Wisconsin in the hope that its social passion would inspire other men to do in rural fields the same kind of work the author is engaged in. Mr. Mansfield, pastor at Wild Rose and Saxeville, Wis., has recently been giving a series of Sunday evening addresses to farmers. These are sermons but of a new type, interpreting God in terms men understand and giving instruction on individual and community tasks. Speaking of his task he says in a personal letter to Mr. LeGrand: "This is a backward country. Culture is low, homes are of indifferent type and furnishings, little machinery is in use, stock is of low grade and poorly managed. How can a church with vision and modern adaptation to needs be built upon such a base? We have to show our folks how to make the most of themselves before they can help make much of the rest of the world. My own folks are bewildered with what has happened. From being scorned and looked down upon with ill-concealed contempt, they find themselves flung into the very center of community interest—their church crowded with people from remote districts, and their program under discussion seriously and respectfully wherever men get together. It is some flop in public sentiment. . . . A product worth noting is that on the intervening Sunday night we had at Wild Rose just double the yearly average attendance."

courage of his victims. None were his foes till desperation made them so.

When a lust-drunk science had turned men's hearts to water, the conventional goose-stepping battalions could be trusted to seize the spoil, fasten the manacles, and lead a continent in chains to grace the triumph of "Kultur." But—

2. The Red Horse comes, red with the flames of burning villages, red with the blood of sodden battlefields. The sword is in the saddle after all. Inside the range of mysterious far-flung arrows is soft flesh waiting the thrust of bayonet. Back of the waves of phosgene is still the chance of hand to hand grapple where men in the image of God may kill each other. Over the edge of the verminous trenches, through the lacerating tangles of bloody wire, beyond the spray of death from machine-gun nests is still a man to stab. So, forward! while the Rider of the Red Horse licks his lips sweet with torture, odorous with the balms of mingled curse and prayer. The Rider of the Red Horse is a reactionary. He goes back to the primitive law of fang and claw. But, here is a new thing under the sun:

3. A man of war with a pair of scales in his hand, the Rider of the

Black Horse. "Food will win the war," Ibanez calls him "Famine." Wrong, but no matter. Wheat and barley by measure, three to one. Prices fixed by fiat. "Spare the oil" (Save fats.) "Spare the wine" (war time prohibition.) A food dictatorship based on public consent, the "voice from the midst of the four living creatures!" Meatless, wheatless days! The war carried back to the non-combatants! School children signing food pledges! The babe in its mother's arms becomes a soldier on the firing line, and stomaching its unpalatable rye and barley bread, shares emergency rations with those about to die.

4. And then the Livid Horse. Famine, pestilence and plague, usual concomitants of general wars, in this instance reach so far that a fourth part of the earth lies gasping. With him Death and the Grave. No time nor energy to spend in the formal rites of mourning and interment. Let them be buried where they fall. And out of Russian and Chinese cities go creaking the carts, piled high with the dead, to be buried underground "sine patre, sine petitione" wanting priest and prayer.

Love's Wretched Embrace

So poor Ibanez makes an end. He sees nothing beyond. Nothing if we except that one gruesome touch where a war-scarred youth and maiden, in such a setting, in the face of such fathomless agony, wretchedly embrace each other and are left fighting with hideous memories to find standing room for the love that shall excuse the founding of another home in so desolate a world.

If, indeed, these four horsemen are to have the last word in human affairs, the pen of the writer might well palsy and his sick brain cease to function.

But Ibanez did not invent these horsemen. He found them. Where he found them, he might have found beside these and other symbols of warfare still others, the emancipation of woman, the reign of luxury, the genius of commerce, the rise of democracy, the struggle between labor and capital, a corrupt press, a degenerate literature and art, the emergence of an indigenous far eastern culture based on the Christian ethic—and the Fifth Horse and His Rider.

If exiled John of Patmos saw these others from afar, wrote them in a

book for us to read and has been justified by the event, need we fear that in this new day but now escaping from the bloody mist, He that is Faithful and True shall fail us? The danger is that we shall fail to read the "Signs of the Times." They call to action not to contemplation, to service not to "watchful waiting," to conquest not to futile calculations of months and days and mystic numerals, for,

The Conquest of the Christ is Just Beginning

What John saw was not a refuge but a rendezvous; not a dress parade, safe and protected behind the battlements of heaven, a strutting display of pomp and power preceding a pitiless descent upon a world already staggering beneath its weight of self-inflicted woe. It would, indeed, be a hollow victory for our Christ to terrorize with angelic trumpets a world already shaking with dread. Before the war, when the world was proud and strong, it might have been another thing. But now, what anticlimax can be conceived more ridiculous than for Christ to appear to smite the earth and find his work more than half done for him by a mad monarch, a stupid jingoism, and a power-drunk handful of red communists.

No! His vesture is still dipped in blood. He comes in grace not wrath. What John saw as Mr. Wilson finely puts it in "The Vision we Forget" was a "Christ on Crusade." A militant Christ, truly, but one whose "sharp sword proceedeth out of his mouth," his name is still "The Word of God," and he has still something to say.

And in our disillusioned bewilderment, our graceless fear, amid the fragments of our shattered civilization, some one with a clear word to speak will be very welcome.

A Closing Phase

Through the centuries the mission of the church has been one of witness. Hampered and belittled by divisions, jealousies and conflicting theologies, the witness has somehow managed to get itself uttered in every generation. The torch has flickered, smoked and stank but it has not gone out. Here and there in the welter, men's hearts have glowed, men's faces shone, and startled souls have caught and obeyed the words of eternal life. It is not an inspiring picture, viewed in the large, but it is an amazing one. Amazing that by any means, across the sordid ages the Christ has lost no whiteness of his glory, has not been

smothered in a vast sea of words.

But now the twin Olive trees of witness lie dead in the streets. Rev. 11:3-13. The Beast of commercialism, worldliness, greed and complacency has had his will of them. It is not permitted that they be buried. Taboo. But dead they are, unmistakably, ingloriously dead. Do you remember the horrified cry that went up from the world when the European cathedrals were shelled and destroyed? Why the horror? "Unreplaceable works of art," "the callous destruction of the triumphs of mediaeval genius!" Not a word that they were the shrines of God. Not a word that they were built from the sacrifices of the lowly to honor the Eternal. Not a word of sin relieved, sorrow comforted, life made holy within their walls. Not a word of prayers whispering through the arches or of sainted footsteps echoing among the pillars. Art works, nothing more. The life was out of them, had been for generations, but they must not be buried. So the Catholic witness.

Protestantism's Lacking Statesmanship

Protestantism has built no cathedrals. It has built little else. It has witnessed, yes, and its witness has been honored but we look in vain for one piece of constructive development in Protestantism that betokens statesmanship, a unified vision and concerted action. Like the Olive Tree it has branched, the branches have made luxuriant growth, the growth has even been upward if you choose to pursue the figure, but always at an angle from the sap flow, always by indirection. The war found us speechless, dumb, for the prophetic guiding word. The opportunities of peace find us wavering, discordant, futile.

Paul Hutchinson quotes from the *Herald of Asia*, the leading liberal weekly of Tokio, Japan, in which the editor summing up his impressions of the recent World's Sunday-School Convention in that city remarks, "The demoralization of religion is beyond description in America; but that is no reason why Japanese Christians should imitate American believers."

Set that puncturing judgment beside Rev. 16:12. Note how in the recent war the historic separation of West from East typified by the Euphrates is dried up, glance at the significant part in the disarmament conference, Chinese and Japanese leaders, Christian or Christian-trained men played and ask if the renaissance of the Christian ethic in

power and influence may not be the contribution to the world of the "Kings of the East."

So Protestantism also, by its sister Olive Tree, lies prostrate in the dust. Frantic zealots, blustering up the wind, with vague and bizarre threats of imminent judgments against a "church" caught in the act of apostasizing may save their breath. As prophets they are late by some decades, a fatal disqualification. We face a fact accomplished. That headless, purposeless, "fortuitous concourse" of fragments of dissent called Protestantism is dead. Its failure to fuse under the tremendous heat and pressure of a world influx, its emergence from the ordeal that has welded continents with its elements still prime to each other, neither program, utterance nor vision in common, while the ghost of the murdered Interchurch still walks and mocks, these things spell out not impotence, not exhaustion, not error, not even sin, but death. Its form lingers. It is forbidden to bury it, you remember. Men dare not. It is still a fetish, a talisman, a good-luck swastika, though men laugh over it, exchange gifts around the body and congratulate themselves that the torment of a truly influential Christian prophecy is past. Their congratulations are as premature as the fulminations of the "prophets" are tardy.

But is there no vision in the "church?" you cry, "no hope?"

There are some "visionaries" in the churches and plenty of hope.

Prophets of Tomorrow

These visionaries are the prophets of tomorrow. During the days of a moribund ecclesiasticism they heard the voice from heaven calling, "Come up here." (Rev. 11:12.) And if you will look behind the Fifth Horseman you will see them, clothed in white, garbed with righteousness, enlisted for "duration" with the crusading Christ. They haven't died and gone to heaven. They are being prepared in the heavenly places for the new approach to the task of a new day. They have dared to discard the old shibboleths, the appeal to outworn theological sanctions for their militant message. They have forgotten how to shudder at the solemn averted faces of self-nominated custodians of "Truth." They yield their blood-bought freedom to no dead hands clutching from the past. "One is your master, even Christ" whose scarred palms instinct with prescience and with power still bleed for all men everywhere.

"But are you with the moderns?" I am asked. "What about the old-

time religion? Are you recreant to that?"

If by the "old-time religion" is meant the redeeming and sanctifying grace of God, ministered by the blood of the cross, there can be no argument while the blood-dipped vesture of the Leader gleams scarlet in the van. But if you mean the old-time *expression* of religion and demand that my approach to my share of this crusade shall be along the well-grooved and carefully oiled track of the traditions, whereby it becomes sin to think and blasphemy to deviate, you may as well be looking for a stone to cast, it will doubtless be needed presently.

Win the Whole World

For I am convinced that this Fifth Horseman means none other than the advance on new lines of vision-welcoming minorities under a more poignant urge of personal consecration to win this world for Christ. Really to win it, mind you—individuals, institutions, the whole baffling complexity of it—to win it all for Him.

"Except ye become as little children ye shall not see the kingdom of God." Except ye become as what sort of little children? Some idealization of childhood, sheltered in a good home, carefully nurtured, never feeling the lash of bitter words, never cringing to a blow, never seeing naked vice, never suffering moral atrophy? Or as the little child of a squalid tenement, sweated for meager pennies over buttonholes or basting threads, vermin infested, filth encrusted, bombarded with moral nastiness from the day it opens its eyes on humanity; or, the little child of a cotton mill down south, tied to a machine, breathing lint, robbed of play, mulcted of opportunity, marked for shortened and pitiful life; or, the little child of a backward farm community, isolated and shy, with indifferent school advantages, barren of social contacts, habituated to drudgery, no dreams to ennoble, no taste to inspire, no future to achieve? What picture of childhood does that text call up to you? That's what the Leader with the bloody vesture and the flaming eye seeks to know, and until any child, anywhere, will answer for the Kingdom type, such forces and institutions as lurk behind the robbed and exploited childhood of the world wear the mark of the Beast and there the battle waits.

"Come unto me all ye that labor and are heavy laden and I will give you rest." The Y. W. C. A. attempts an examination and a fixing of responsibility for the condition of

working girls who are their charge and are advised "No thoroughfare; keep off." When they persist, firmly but without malice or prepossession, the word goes out to withdraw support and in this awful winter of unemployment and distress the organization is hampered for lack of funds to extend relief. And the girls? Forget them if you can and you probably can. They haven't found the way to come to Him. Why? He wants to know. His blazing eye searches for the reason in the greed and lust of men. Whatever lies behind the inability of burdened men and women to get to the One who calls them to himself, hours, wages, surroundings, commercialized temptation, neighborhood standards, is fighting ground in this crusade.

"Go ye into all the world and preach the gospel to every creature." A great denomination, boastful of its democracy, proud of its inheritance of freedom, accepts the challenge and bends its energies to make a measurably visible response. Midway to the goal it falters, halts, creaks to a standstill. Sand in the bearings, heat, smoke and a very bad odor. Blood-brothers of the Christ clan hurl mud and maledictions. "Ye did run well, who hath hindered you?" Somebody wants to know. His eye hot with the passion of thwarted love looks to discover what some one has called the "hypocrisy of loyalty," where pious clamorings of loyalty to a form of words disguises the dull thud of the dynamite under the King's highway.

Rediscovering Sin

Let it not be imagined that we indulge a graceless tirade against the method and the message of another day. Where but under those Olive Trees of witness were recruited those battalions of the high heart who bear a new hope to the world?

Nor may it be justly charged that the vision of today contemplates a social program in which the individual becomes a mere impersonal element in a mechanical problem, a sort of x, y, z to be solved by a formula. What is sought is *authority* for the personal message. Hitherto we have borne our testimony by sufferance. Men could hear or they could forbear. But can a man forbear to hear who owes decent working conditions and a living wage to a Christianity which has made his fight its own. Or can a girl forbear who owes to a militant Christ her virtue and her home. Or may a youth forbear whose chance at life has been retrieved to him by the dauntless brotherhood that follows the Fifth Horseman.

The fact is, we are coming to a rediscovery of Sin and it is bigger than we thought. We see it institutionalized, embedded in hoary traditions, commercialized. We are seeing men as victims of exploitation, handicapped by a false set of standards, misled by lusts of whose possible control they have never learned. We are reacting to a godlike pity for the blind groping fingers, picking at the walls that hedge men in, who for all their groping and picking get only the sting of the darting scorpion, the hiss of the hidden serpent, the slime of the loathsome toad for their pains.

The Caged Children

I can take you to farms on my field, so spiritless, so squalid, so degenerate that the presence of a child upon them is an affront to God, but the children are there. They can't escape. Not even the dubious refuge of the street and alley is open to them. Their place is fixed immutably by the side of mired hogs and unkempt scrub cattle. And before any authoritative approach can be made to the individual here the whole communal institution must find higher ground.

Such then is the new crusade of the Christ. Says Wilson again, "He is Faithful and True, Faithful to comrades, True to the facts." Some will never know him as Faithful because they disdain the comradeship of a new approach to the tasks of the kingdom.

Some will never know him as True since they choose to blink the facts behind which lust and greed, hypocrisy and selfishness lie entrenched to batten on the bodies and souls of shepherdless, perishing men.

But for men and women who in the face of disillusionment and cynicism, in spite of scorn and ridicule over the uncovered bodies of the prostrate witnesses dare the venture of a hope in the Fifth Horseman, the word is "Come up here." The enlistment rolls are open. The white clad army is in array. The doors of heaven are "open wide" (Moffatt). The scarlet vesture of the Prince Apparent flames with mingled mercy and menace; mercy to the weak and wretched; menace to the powerful and pitiless, these shall bend to the "iron flail."

Here is no forlorn hope, no last minute rescue of a lost cause, no miraculous intervention to save the face of a host fleeing from a rout. This is not the end, but the beginning, thank God; the beginning of the conquest of the Christ, the Fifth Horseman of the Apocalypse.

What Is a Religious Book?

The test of the religious value of a book is what it awakens in us.

By JAMES M. STIFLER

WHEN this question was first proposed to me, I was at once reminded of a discussion that we had while serving in the religious work department of the army Y. M. C. A. in one of the larger camps in the Middle West. We had been asked to make regular reports of our activities, and one of the items was the number of "religious interviews" that we had with the enlisted men.

The questions are not unlike, and one may feel pretty certain that in any sizable group of religious people the answers would be of similar sort, which is natural because of the varieties of individuals who would classify themselves as religious people. What is a religious person?

In that discussion it appeared that at one extreme was the sincere man who, when he talked with a soldier about his family, etc., with the hope of making a friendly feeling through which later on he could present the claims of Christ, felt that that constituted a religious interview. And at the other extreme was the man who would classify nothing as a religious interview that did not directly bring Christ to the attention of the one addressed.

In the first case it is apparent that the only thing that warranted the term religious was the motive and the ultimate intent of the conversation; otherwise it differed in no way from any friendly exchange. In the latter case it was undoubtedly and unquestionably religious. Yet even there it was, actually, either more religious or less in accordance with the spiritual experience and sincerity of the man who was conducting the interview.

A book is nothing but an elaborated conversation through the mechanical medium of printed pages, and exactly the same sort of gradation will be found to exist in religious books that exists in religious interviews, and exactly the same interior defect may exist in the case of the book as in the conversation. For a man may write a book on a religious subject, but a stream cannot rise higher than its source, and he cannot convey any spiritual reality that has not been a reality to him.

Shy of Spiritual Conversation

It is the general experience, among those of us of Anglo-Saxon ancestry at least, that we instinctively shy off from really spiritual conversation. It lies deep and close and is very sacred. We substitute for that most real fact of our souls, experience of God, discussions somewhat removed. We discuss theoretical explanations of God, which is "theology," or we wax warm over the ways of serving God which is "methods," or we debate ways of doing good to our fellow men, which is social service.

Now every book of these three sorts can be honestly and genuinely called religious, but those book conversations that really do spring from a religious experience of God and are in the nature of narratives of one's voyage over the sea of the Love of God are admittedly of a higher value than theologies or methods or service, as much as these three are superior to books that have a faint tincture of religion, like some of those beautiful essays of charming

vivacity and literary charm that also are called religious. This last group have the same relation to the first as the pale but colorful twilight or sunrise has to the brilliant sunshine that gives warmth and energy that makes things grow. For the characteristic of the first and highest type of religious book is that it awakens something in us, just as the hot vibrating rays of the sun cause expansion and growth in vegetation.

The best of all subjective tests of such reality of spiritual value in a book is what it awakens in us as we read it. The best objective test is how long it lasts and how many people read it.

I consider that these two are absolute.

The Bible is the religious book of the ages. There is no shy spiritual reticence about it. It is the real experience of real men with a real God. That is the reason that some pages that tell of the sins of men are terrible and why some pages that tell of God's supreme love are ineffable.

The same tests applied to later books are sure. "Pilgrim's Progress" awakens the soul and is read by every succeeding generation. Brother Lawrence is another

book of equal power and vitality. Wesley's and John Woolman's journals have not quite the same universal accent; they are slightly sectarian. Madame Guyon and Thomas a Kempis represent only one type of soul, the mystical. There is a vast and priceless treasure of such literature. Robertson's Sermons, Butler's Analogies, "Natural Law in the Spiritual World" and the glorious list of biographies of men and women of God that serve a splendid purpose for a generation or two and then fade more or less slowly out of the knowledge of all but the student and historian.

The general principles that I have outlined here I would apply to all books now coming from the religious press. If a reader's time is limited let him take only those books where the sunshine of God's real presence glows most brightly, and there will ensue a growth in his own soul.

In eternity one may have time to read a great deal of lesser books for in eternity one cannot waste time, but it's doubtful if most of these books will last that long. No doubt if we ask for one the celestial librarian will lean over the desk and ask us why we should waste our eternity in such reckless fashion.

Religious Book Week

By CHARLES L. MAJOR

RELIGIOUS book week like every other good thing cannot be put over in one week. The bookseller who forgets all about religious books fifty-one weeks in the year cannot hope to sell many religious books during religious book week. Likewise the pastor who neglects the great opportunity to get his people to read books of enduring value during the balance of the year cannot do very much by a spasmodic effort during religious book week. The pastor who really believes that he is serving the cause of Christ by getting his people to read can do wonders in recommending specific books that have helped him some time, in his sermons, in prayer meeting talks and in his private conversations.

I know preachers who never sell a book from one year's end to the other and I know preachers who rarely address an audience that they do not sell a book. By selling I mean creating in the hearers' minds a desire to read the book recommended to the extent that they will buy it. My pastor is continually recommending books and he often has me send him half a dozen copies of some books he is going to recommend. He takes these to church or prayer meeting and sells them. In this way he has greatly increased the reading of religious books in his congregation. I know many pastors who use this method with an ever increasing reading congregation. The Publication Society is ready at all times to cooperate with a pastor who wishes a consignment of a book sent to him that he wants to recommend.

I believe that pastors need not confine their recommendations strictly to what is known as religious books. Many books not classed as religious are deeply religious in their teaching and very helpful to the reader. I have in mind a volume I am reading now, "The Americanization of

Edward Bok." It is a volume I should be glad to see in every American home and I would especially recommend it as an inspiring book for young men and women; yet it is not classed as religious in the catalogs or libraries.

This recommending of good books is a field that is cultivated but little by our ministry and leaders in church work and yet it has possibilities of great development and usefulness. Our religious press could do a great service by making book reviews more timely and worth while. Books are not usually reviewed in our papers until they are many months old and then, too, many of the books reviewed are not worth reviewing. Make the review column of your paper something your readers can depend on; do not recommend a volume unless it is worth while and do not mention half the worthless trash now often reviewed and many ministers would subscribe to your paper for this column alone.

Periodically run an article by some well-known pastor on books for the pastor and people and avoid being theological in all these things. Pastors' recommendations should always be specific and not general. Pastors could render great service by sending THE BAPTIST brief reviews of books that have been especially helpful to them and their people. The pastors in the smaller cities and towns have but few opportunities to see books and such reviews and articles would be a boon to them.

Every pastor and church worker should be glad to cooperate to the fullest extent in Religious Book Week. Every teacher should recommend some one book to his or her class. In this way thousands of helpful volumes would find their way into the homes and hearts of our people.

Religious Literature in the Home

The literary food of youth determines to no small extent the literary taste of maturity.

By G. C. CRIPPEN

IT has been remarked by many people that in the average Christian home one will find the daily newspapers, one or more of the current magazines, a few volumes of fiction, and possibly two or three serious books, but rarely, if ever, a religious book besides the Bible. From my observation I think this statement is approximately correct, and I wonder why it is so. Is it because the members of the family are not seriously interested in religion? Perhaps in many cases this is the explanation, but not always for it often appears that the same people who possess no religious books are deeply religious and regular in their church attendance. It seems to me that there are other explanations.

Some people are not blessed with an inquiring mind. The why and what of things does not seem to bother them in the least.

Another reason, it seems to me, why more religious books are not found in the average Christian home, is because so many people have not the love of reading serious literature. The daily newspapers and more or less current fiction constitute their literary diet. Their only desire for the printed page is as a medium of information on the topics of the day and as a not too strenuous form of mental recreation. For such folks even the reading of the Bible is a task and not a pleasure because it requires not a little mental exertion.

Introduction Needed

There are also Christian people who do not read religious books with any degree of devotion because they have never really been introduced to that kind of literature. It is as unknown to them as are the orange orchards of California to a Hottentot. They may know that there are such books available, but they have never made their acquaintance.

These same people may be consistent readers of books and periodicals related to their vocational interest. They may even have a speaking acquaintance with books on travel, history, biography, the arts, science, etc. In fact I have seen many well-stocked libraries in Christian homes which could not boast the possession of a half dozen substantial religious books, and this fact has often raised the question in my mind, how can these things be?

This lack of religious literature in many Christian homes is a serious matter, and one that deserves the consideration of all who are interested in the development of substantial Christian character, as that depends to no small degree upon instruction, inspiration, and the development of intelligence. Many people recognizing the situation have asked, What are we going to do about it?

The least we can do for the present generation is to introduce it to the surprisingly large field of religious literature. Pastors and other church officials should consider it a duty, not only to make known the existence of books dealing with religious subjects, but to make those books available to the people of their constituency. Possibilities of action along this line are almost without limit, and a little thought will reveal numberless ways in

which the attention of Christian people can be focused upon books that are worth reading. Pastors, especially, have a wonderful opportunity to do this through the medium of the church calendar, the bulletin board, and by references in their mid-week and Sunday services. One layman whom I know has done splendid service in stimulating the reading of religious books by his constant quotations and references. He also had at one time a number of such volumes which he made a business of loaning to his friends.

In this connection it is worth remarking that the best way to develop interest in religious books is to recommend books that are interesting. There are some books on religious subjects (published in the last ten years, too) that are sure to discourage seekers after truth. They are as ancient and dry as the mummies of Egypt and as unrelated to the life and thought of our day and age. To put such a book in the hands of an intelligent man

or woman is like giving a stone to him who asks for bread.

In respect to the rising generation there is more hope. We do not know to just what extent environment determines interest and habits, but of this we are certain that many of the characteristics of the mature life are traceable to early associations. We may not be able to remodel a mind into an inquiring one, but we can at least encourage a mind to develop the spirit of inquiry. The normal child's mind is full of questions, and as God has brought such minds into existence it is surely not the part of any one of us to discourage it in its search after truth. A little patience, a little sympathy and much wisdom will encourage the development in such a mind of a spirit of inquiry and truth seeking that will last down to old age. But some one will raise the question, Will not such a person inquire himself out of religion? To him I would reply in the words of Bacon, "It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." The danger of inquiry is by no means so great as the danger of indifference. Where one man has fallen away from religion through honest search after truth, thousands have lost the way through indifference to truth.

Influences of Early Reading

If it is possible in youth to develop a taste for good food why is it not possible to develop a taste for good reading? Both the body and mind have an appetite which may be satisfied by either the good or the bad, and which may become accustomed to either a wholesome or an unwholesome diet. Many people trace their love of good literature today back to the kind of books they found to read in their homes during the early years of life. There are exceptional cases, of course, but the rule holds good that the literary food of youth determines to no small extent the literary taste of maturity. This being the case, the parents of today have it in their hands to produce a religious book-reading generation of tomorrow. Let them provide for their children good literature with a liberal sprinkling of religious books, carefully chosen to meet the needs of the boys and girls at various ages, and they will produce men and women in which will be found the love of good books including those which deal with the serious problems of life as interpreted by religion. They will have given their children something that is invaluable—a love for the companionship of great spirits for "A good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life."

Sometime ago I ran across these lines by Edgar A. Guest, which I think have special significance in this connection:

I care not who the man may be,
Nor how his tasks may fret him;
Nor where he fares, nor how his cares
And troubles may beset him,
If books have won the love of him,
Whatever fortune hands him,
He'll always own, when he's alone,
A friend who understands him.

(Continued on page 285)

Devotional Reading

By RAYMOND CALKINS

A SERIOUS problem confronting the teaching ministry is how to furnish constructive religious information to one's congregation. It is without doubt true that the religious thinking of many people who go to church more or less regularly is uninformed, and lacking in foundation and consistency. This they freely admit. Their older views of Christian truth have gone, but new ones have not replaced them. They are not willing to dismiss the Christian teaching, indeed they continue to believe it. Yet they do not possess solid reasons for believing it which they are able to formulate for themselves, and much less for others. They are looking around for religious literature which shall aid them to do just this thing. A book to help them must be fairly brief; it must be readable; it must go to the point; it must be constructive and convincing. The hunger for such reading among the rank and file of people in the pews of our churches is considerable.

The publication boards should cooperate by preparing and mailing to parish ministers carefully prepared lists of such reading material. A recent search among bookstores revealed that even the best known book dealers had no such lists. They had the lists of different publishers, but no compendium of such literature. The average parish minister is too busy to prepare such a list for himself. Moreover, he lacks the necessary apparatus. The educational boards, however, could render this effective service. Only books that have been carefully tested and chosen would have a place, and these would be arranged topically so that the reader would be guided in his selection.

The printing of the titles of such books on church calendars and an indication of where they could be conveniently secured, would doubtless uncover a wide demand for them. The mention of such books in sermons rarely fails to bring a response or request for them. Public libraries will be glad to cooperate so long as the religious teaching is in no sense sectarian.

The Making of a Bible

In setting up of a Bible the compositors handle 3,566,480 letters; it is proof-read seven times. Presses print ceaselessly eight hours of every working day to supply increasing demand.

THE first method of binding books was probably that employed as early as the sixth century and known as the Byzantine style of binding which makes this a much older art than that of printing. The monks had carried the art of binding missals and many precious works written by hand and wonderfully ornamented to a very high plane. The written leaves were fastened together and inclosed in covers of wood which were often decorated with jewels and ornaments of gold and silver. Most of these books were destroyed by people seeking the gems that were supposed to be hidden in the thick wooden covers.

Between the tenth and the fourteenth centuries, the monks in England, having copied and improved the designs of books brought from the East, became the foremost binders of Europe. The introduction of the printing press gave a great impetus to the trade of bookbinding and as the number of books increased, the art of bookbinding steadily improved and progressed.

Best Example of Book Binding

The Bible, the greatest of all books, is probably the best example of book-binding, representing, as it does, all through the ages, the various methods, forms and artistic skill of the book-binder. From the crude materials of the early centuries, we now have the exquisitely ornamented bindings of the finest leathers, not to mention the thousands of binding styles for every day use. In Bible making not only does the binding present opportunities for showing the trained skill of the artisan, but all the other steps in the process of the making of a Bible present exacting requirements not met in ordinary book-making. A visit to a modern Bible manufacturing plant cannot fail to give one a new sense of appreciation for the beautiful editions of the world's best book now available to the twentieth century reader.

The first step in such a tour of inspection is naturally the composing room. It is here that the type is set up. One learns the astounding fact that in setting up a Bible it is necessary for the compositors to handle 3,566,480 letters, not to mention punctuation marks! Accuracy is secured by proof-reading the entire volume seven times. One of the large Bible publishing firms has a standing reward of \$5 to be paid to the person who first reports a typographical error. This reward, it is said, is seldom earned as errors are remarkably rare.

Not only does the setting up of a Bible involve the handling of an exceptional amount of type matter, but in making the reference editions, the work becomes exceedingly complicated. These editions have a center column containing in the neighborhood of 50,000 references to other chapters and verses and it will readily be seen that this multitude of abbreviations and figures must be accurate. In addition, small letters must be carefully fitted to the words in the text matter which indicate the references to which they apply.

The type matter having been made up into pages, it is then sent to the foundry where each page is plated. These plates go to the press-room where rows of high-powered machines are ceaselessly printing, eight hours of every working day of the year, in the effort to keep up with the

constantly increasing demand for the Bible.

The press-room has its own peculiar problems in Bible making. Chief among these being the selection of papers that are most suitable. The printer must find a paper that will result in a volume no bulkier than an ordinary book, and yet the one he is making contains about eight times the number of words in a novel of ordinary length. This problem has been partially solved in the use of thin, high-grade paper, which, while it is thin, is also opaque and strong. But even this high-grade paper used in the making of the ordinary editions of the Bible has not marked the ultimate improvement in the printing material. A further, and what has been called a revolutionary, step was taken in the use of that extremely thin paper known as

described are now securely glued to the back of the binding. Securing the sheets to the back in this manner by means of a special glue, re-enforces the back with the strength of the leather and gives that flexibility so desirable in a Bible. A head band, cut to the exact size, is then inserted at the top and bottom of the back of the sheets, adding to the volume's strength and finish.

It is surprising how much of the work necessary in Bible binding must be done by hand. This is due to the shaping of the turned over edge, the great variety of sizes, and the extreme accuracy with which the sheets are fitted into the covers. It is because the covers are so carefully fitted that it is unwise to place papers or other materials in a Bible as this will result in a broken back.

Millions of copies of the Bible are being made in just this manner every year and are finding their way to all parts of the earth, to comfort and inspire the people of every race and clime.

THE WHITE HOUSE

Washington
February 27, 1922.

It is a pleasure to endorse the program of your organization for the wider circulation of books of a religious character.

I strongly feel that every good parent cares for his child's body, that the child may have a normal and healthy life and growth; cares for his child's mind, that the child may take his proper place in a world of thinking people; and such a parent must also train his child's character religiously, that the world may become morally fit. Unless this is done, trained bodies and trained minds may simply add to the destructive forces of the world.

Very sincerely,

Warren G. Harding.

Oxford India paper. This paper was first made in India, being introduced to the western world in 1848. It is so thin that 1,300 sheets measure only one inch in thickness. It is remarkable to observe that the print on one side does not show through to the other even though the paper is so thin.

The flat, printed sheets are then taken to the bindery. Here they are folded and collated, that is, arranged so that they will follow in order. The next step is the sewing, which is done with a fine quality of Sea Island cotton. The higher priced editions are sewed with silk. The edges are now trimmed and rounded, colored red and the gold leaf applied, which, when dried, is burnished. The sheets are now ready to be cased in, that is, covered with whatever material is to be used.

The hides of thousands of animals are used each year in Bible binding. Cattle, sheep, goats, pigs and seals are used, only the better portions of each skin being suitable for this purpose. The making of a divinity circuit (overlapping) cover requires great skill and accuracy. The cover is cut to the precise size from a part of the skin which is without blemish and the edge all around is carefully pared so that it may be neatly turned over the lining which may be of paper, linen or leather.

The trimmed and gilded sheets before

Making a Church Library

By MRS. C. E. MENDENHALL

I WAS much interested in the Editorial Comment, entitled "Has Your Church a Church Library?" For the past few months most of my church activity has been put into the renovation of our old Sunday school library and the reconstruction of it into a church library.

About twenty-five years ago a group of energetic young college graduates saw to it that some really good literature was put into our Sunday-school library. Afterward, with the opening of a branch of the public library in the neighborhood of the church, the lending of books from the Sunday-school library was discontinued. Last fall, the chairman of our church missionary committee suggested the establishment of a church missionary library. Weeding out the "Pious Willie" type of book and using the best of the old books as a basis, ways and means were found to add a missionary department and we have been calling it the church library, having it open during the Bible-school hour and at prayer meeting and other week meetings.

On account of the national reading contest of the woman's society, our missionary shelf is always empty and we shall not be able to find out what is the real voluntary interest in our missionary books until our woman's literature secretary has ceased to urge on the contestants.

It is a source of constant wonder to me why people who are missionary in spirit, giving themselves and their money to missionary activity, can spurn some of the thrilling tales of missionaries and their work and the well-written fiction which is based upon facts of the mission stations.

I have tried to get it to the men's classes and to the teacher training class that we should appreciate their support in suggesting books which they should care to read and which would be helpful to them in their particular lines of work. I am sure that there is a field for this sort of church work and if the adults are slow to grasp the idea, we can begin with the children.

All Aboard for Indianapolis

By HELEN B. MONTGOMERY

ARE you going to Indianapolis? I hope so. There is to be a wonderful program and in the present disturbed state of the denomination it is most important that there be a large and representative convention. If every church should make up its mind that it was necessary to send at least its pastor, we should get such an impetus in our great denominational task as would carry us over the top in triumph.

For the first time we are going to have the entire first day of the convention given, not to business, but to the facing of our spiritual aims and the girding of ourselves for our tasks, by prayer. The keynote of the convention is to be *the uplifted Christ*, and its motto, "I, if I be lifted up, will draw all men unto me."

We are planning, too, to have mission study presented before the whole convention. A period every day will be devoted to the consideration of either the foreign or the home mission book. Besides these periods before the convention, there will be classes conducted on the children's, young women's and the junior study books, at the noon hour. Then there will be a study of a book of the New Testament during the devotional period each day, conducted by a master expositor.

You cannot afford to miss the stirring music, the great addresses, the missionary speakers, the interesting questions of the business sessions, the big tide of Christian fellowship that surcharges the meetings. The denomination needs you. You need the denomination. Let's go!

"Fight?" We are not going to fight. The Holy Spirit is the president of us all, and he is the spirit of wisdom and of a sound mind and of concord. We are going to take our differences into his presence, and he will guide us and make his will known. We must not think fight, or talk fight: All we be brethren. We must love one another and learn to work together in spite of differing opinions. Our greatest need is a multitude of delegates who will come from their closets, eager to receive the leadership of the Spirit; anxious to forget party cries in the overmastering sense of God's presence, resolved that at all cost they will be sons of peace.

Send your delegates, then, but send them as free men. Do not send them pledged to any party. That is not the method of the Body of Christ. To send pledged delegates is to pre-judge issues on which quite possibly you have not been fully informed.

For the great mass of Christians who will be present at Indianapolis only in the presence of their representatives, there remains the greatest service of all to perform. Let them engage in intercessory prayer throughout the entire sessions of the convention. Follow each topic and each speaker in prayer. Let little groups gather daily for prayer. Let there be much prayer in secret. If we can do this, the Indianapolis Convention shall see a greater release of power than we have ever known before. We have a great need, but we have a great God to whom nothing is impossible.

Meanwhile, let us hold to our poise and our faith. Let us abstain from controversy and wait for God to make his will known. And remember that it is not by controversy that the truth is made clear, but by faith and character. Do you recall Paul's wonderful words to Timothy?—

"Shut your mind against foolish, popular controversy; be sure that it breeds only

strife and the Lord's servant must not be a man of strife; he must be kind to everybody, a skilled teacher, a man who will not resent injuries; he must be gentle in his admonitions." II Timothy, 23-25 (Wey-

mouth). Not resentful, gentle in admonition.

If we come to the convention with the resolve that first we will manifest Jesus Christ in all his beauty and winsomeness, we shall go away with a great blessing.

Partners with Christ

A MESSAGE TO BAPTIST LAYMEN

This is written to you as one of the partners in the oldest established business in the world—the most widely distributed business in the world—reaching: "From Greenland's icy mountains, from India's coral strand, Where Africa's sunny fountains roll down their golden sand, From many an ancient river, from many a palmy plain—"

—and the business whose returns for the time, thought and money the partners invest outlast those of any other business, in fact are eternal. Those whom you have employed to conduct this business have accepted employment, not primarily for wages, as is the case of every other business you are connected with, but because of the character and purpose of this particular partnership. So devoted are they to the furthering of that purpose that many of them, if not all, in order to have a part in it have risked if not actually sacrificed health, home and financial gain.

The upheaval the war brought about spread into the remotest corners of family, business and religious life, and this business of which I now speak to you as a partner and which comprises the denominational organizations our forefathers established and supported at great sacrifice, is facing the crisis that has had to be faced by many of the great business organizations of the country.

The cost of everything has been higher and some of our partners have not paid the proportion due to date of the actual pledge they joined with others in making and on which our other partners and em-

ployees justifiably counted to meet the regular running expenses that an organization must have. Some, who bear the name of partners, have contributed nothing; other partners have contributed something but there is good reason to think they have not done their share; others, and grateful recognition should be accorded them, have done their full share; and a few, the highest praise to them, have done more than their share. We cannot make an assessment as in business. We must leave it to each partner to decide the measure of his obligation.

In whatever detail you may think some feature of this business of ours has been expensively, unwisely, or uselessly conducted, should we not recognize that this is true of every business with which we are connected and none of us would admit it to be equally true as to some of the details of our private affairs. If there is anything to criticize, is it not that as partners we have not given the time and thought which we should have given to the actual work of our organizations, and that we have ignored the innumerable invitations—in fact calls—that have come repeatedly to us to act on committees, etc.? Have we not frequently evaded invitations to give an hour or so to a meeting at which one of our other partners or some of our employees were contributing overtime?

Money is the immediate need from the partners if the equivalent of bankruptcy is not to be faced. Money has had to be borrowed in order to keep the organizations running. If the pro rata due on every outstanding pledge were paid into the treasury of the Board of Promotion, borrowed money could be paid off and the added burden of interest on these loans avoided. Every three months of delay in payment of a pledge of \$100 depreciates it through its charge for interest to \$98.50, and a year's delay reduces it to \$94.

"for this is expedient for you, who were the first to make a beginning a year ago, not only to do but also to will. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability." (2 Cor. 8. 10).

Greater even than the need of money is that from now on every partner shall pledge himself to give a proper proportion of time and thought first to his own church and then to the denominational organizations in which he is a partner, and which are representing him in fulfilling the purposes to which he has, in accepting church membership, solemnly dedicated himself. Let us be certain that we each give in proportion to that which has been entrusted to us, whether one talent, two talents, or five talents.

NORTHERN BAPTIST LAYMEN'S COUNCIL.
E. L. BALLARD, Vice Chairman.
Reprinted from the *Metropolitan Baptist Bulletin*, N. Y. C., N. Y.)

A "Best" Letter and Its Answer

Dear Sir:

I am enclosing a \$2.00 bill to just help a little on the effort to get the sum that we need.

I wish I could do more but am not able to, as I am only a shoe worker and I am on short time, so this is the very best I can do. But I am praying for those who have more will help too.

God bless and help the brethren to help on this.

Yours,

MELVIN HOLLIS.

P. S.—Our church is now making an effort to help.

Dear Mr. Hollis:

I wish to thank you for your letter of March 13th. I believe it is the best letter that has come to me since I took up the work of the Laymen's Council, and I shall use it for inspirational effect elsewhere.

Since I am not handling any funds, I am forwarding your remittance of \$2.00 to the General Board of Promotion in New York, with request that they issue receipt direct to you.

Sincerely yours,

FRED W. FREEMAN.

Among the New Books

Take these as samples of the books which now crowd the shelves.

It Is to Laugh, by Edna Geister. New York: Geo. H. Doran Co. \$1.25.

There is nobody just like Edna Geister so far as the preparing of recreational stunts is concerned. And this new volume from her pen will be a life-saver to many a person who wants to get up a successful party and does not know just what to do. The book was written primarily for the recreation of adults, although all the games can be used for children. The games are social rather than of the athletic type and can be used either in the home or large hall. There are games for large groups and small; games for the family; for dinner parties; for church socials; for community affairs; there are even picnic programs. For the people who want this kind of material, this is just the book they want.

A Student's Philosophy of Religion, by William Kelly Wright. New York: The Macmillan Co. \$3.75.

This is one of the most readable books on the subject treated which has come under our hands. The author is assistant professor of philosophy at Dartmouth College, although this particular volume grew out of lectures delivered at Cornell. The purpose is to furnish college undergraduates and general readers with the necessary data—facts and arguments—on which they will be able to work out their own philosophy of religion. The amount of data assembled is very large. No person will, of course take up such a volume expecting to find it entirely in accord with his personal theological views. But few people will read it without finding something which is suggestive and which possibly they can use. We do not all interpret facts alike. It would be easy to criticize by picking out particular paragraphs or sections; it is fairer to suggest that discriminating readers judge for themselves. Of course, we would not recommend that any parent or pastor put a book on this subject into the hands of the young until he has first read it himself with some care and has a fair mastery of the subject of which it treats.

The Persistent Word of God, by John A. Hutton. Boston: The Pilgrim Press. \$2.

In this book are studies of Jonah and of the Prodigal Son, each being dealt with in a series of chapters. The first is fascinating and well brings out the revelation of the heart of God which lies at the center of the story. The second is a powerful, moving, original exposition of a much-treated subject. Hutton has an interesting way of showing how in every generation the old meaning of Scripture breaks out anew. "The final insight of the Old Testament and of the New," he says, "is not far from this—that if races and peoples cannot under God reach and maintain an 'entente cordiale,' acknowledging one final law, accepting one canon of behavior, 'the day of the Lord' cannot but be 'a day of darkness and not light, yea, very dark and no light in it.'" Those who believe in the friendliness of God are called to action.

Brotherhood and Civilization, by Rolvix Harlan. New York: Hodder and Stoughton.

This review copy comes with the compliments of the Home Mission Society, under whose auspices the book is published. Does the brotherhood movement promise anything in the way of actual

brotherhood in practical social terms? That question has been a vital one, and Dr. Harlan replies affirmatively. He has condensed into 150 pages the essential message of the prophets of a socially realizable religion through the ages: of Amos, Micah, Isaiah, Jesus, Rauschenbusch, Benjamin Kidd, Harry Ward, Batten; of primitive Christianity, the labor movement and the Federal Council of Churches; of the Roman Catholic plea for industrial democracy. Readers who are not acquainted with Osborn Ward's account of "The Ancient Lowly" will be surprised to find herein how far early Christianity was identified with the labor movement in the Roman Empire. The present meaning of

The Psalms as Liturgies, by John P. Peters. New York: The Macmillan Co. \$4.00.

The psalms are here treated as liturgies prepared for and primarily used in the sacrificial services of the Jewish temple. The author's translation is side by side with the authorized version of each psalm. Such treatment throws interesting light on the meaning of many psalms. The book will be of value to students. General readers will not be greatly concerned.

The Fundamentals of Christianity, by Henry C. Vedder. New York: The Macmillan Co. \$2.00.

The author frankly states his conviction that none of his colleagues at Crozer will approve all the contents of this book which is a new and original and fearless study of the teaching of Jesus and Paul. The book will be disturbing to some, especially to those who find their gospel in a traditional Paulinism. Dr. Vedder goes back to the authority of Jesus, and presents a book which is always readable, stimulating and morally earnest. Ministers and others who have passed beyond the milk diet stage will find it suggestive. The reader will need a discriminating mind.

Jesus and Life, by Joseph F. McFayden. New York: George H. Doran Co. \$2.00 net.

Good and true all the way through, and commonplace.

Conference on Social Work, Milwaukee, 1921. Chicago: University of Chicago Press. \$3.00 postpaid.

The Conference on Social Work has taken the place of the old National Conference of Charities and Correction. This volume contains the proceedings of the forty-eighth annual meeting. It contains full reports of all addresses and business transacted at the general sessions, as well as at ten divisional meetings for the consideration of children, delinquents and correction, health, public agencies and institutions, the family, industrial and economic problems, the local community, mental hygiene, organization of social forces, and the uniting of native and foreign-born in America. It is an annual edition of an encyclopedia of social science, giving point generally to the saying quoted in it from a London dock laborer: "If 'arf of us wuz dogs 'twould be a better than 'tis now, cuz dogs is true and men eyent." It relieves that picture, however, by showing what men are trying to do for one another.

Social Case Work, by Mary E. Richmond. New York: Russell Sage Foundation.

It is a story of doing things for folks by one who has had large experience in that sort of thing. She indicates the need for such work in both individual cases and institutional relations, the sort of training that the case worker ought to have, and what benefits to human life, individual and collective are possible of achievement through an adequate corps of properly qualified experts who devote their lives to such service.

Creative Christianity, by George Cross. New York: The Macmillan Co. \$1.50.

The well-known author is a member of the faculty of Rochester Theological Seminary. He seldom writes a dull paragraph, and often invites dissent from his unconventional views. He has given here a fresh, clear and strong reinterpretation of

Best Sellers

The records of the American Baptist Publication Society show that the following-named theological books have been the best sellers during the past season at the stores named:

Philadelphia Store

"I Believe"—G. A. S. Kennedy; "The Pilgrim"—T. R. Glover; "Parish Evangelism"—F. L. Fagley; "Economic Eden and other Sermons"—F. F. Shannon; "Creative Christianity"—George Cross; "Religion of a Layman"—Chas. R. Brown; "Heralds of a Passion"—C. L. Goodall; "You and Your Church"—J. S. Kirtley, D. D.; "Psychology and the Christian Life"—T. W. Pim; "The Withered Fig Tree"—Edwin McNeill Potat.

Kansas City Store

"Christianity in the New World"—Burton; "Religion and Business"—Babson; "Making Good in Business"—Babson; "Fundamentals of Prosperity"—Babson; "What and Where is God"—Swain; "One Thousand Evangelistic Illustrations"—Webb; "Ambassadors of God"—Cadman; "Thinking through the New Testament"—Ross; "God's Plan with Men"—Martin; "Evangelistic Sermons"—Biedewolf; "Heralds of a Passion"—Goodall; "Modern Money Methods"—Agar; "Planning Church Buildings"—Tralle; "Meaning of Prayer"—Fosdick; "Outlines of History" (one volume edition)—Wells; "Future Churches"—Babson.

the brotherhood movement as Dr. Harlan discovers it is this: "The time for the truly Gentle State has come."

The Progress of Church Federation to 1922, by Charles L. McFarland. New York: Fleming H. Revell Co. \$1.00.

The Protestant denominations have been definitely "edging" towards one another for fifty years; and for seventeen of those years, they have been definitely cooperating through the Federal Council of Churches. Dr. McFarland, the general secretary of the organization, is qualified to tell the story of cooperative Protestantism; and the reader can hardly finish a careful survey of the story without having born within him the conviction that the era of interdenominational church cooperation has passed from the stage of experiment to that of achievement.

Christianity from the point of view of the liberal theology. The genius of the Christian faith is to be discovered not so much in the documents and traditions of its past as in its unfolding process. "Christianity is ceaselessly creative." It has moved creatively in three significant directions: in the progressive discovery of perfect personality, in bringing into being the better world, and in interpreting the cosmos and "moulding the universe as an intellectual, aesthetic and volitional unity into the likeness of the spirit that dominates the lives of Christian people." The book is a strong piece of modern reinterpretation of Christianity for the benefit of those who face the problems that arise out of modern education. It will be interesting and profitable to readers who think, and to nobody else.

Peking: A Social Survey, by Sidney D. Gamble, and others. New York: Geo. H. Doran Co. \$5.00 net.

We have here the first social survey, conducted on lines familiar in western civilization, of a typically oriental city. The work, conducted under the auspices of the Princeton University Center in China and the Peking Y. M. C. A., is decidedly well done. As one studies the chapters, he has an entirely new realization of the character of these eastern cities and the problems they present to missionary work. There are chapters here on history, geography, government, population, health, education, commercial life, recreation, the social evil, poverty and philanthropies, prisons, churches, religious work, etc. We take it for granted that people interested in social work and in the underlying problems of missions will wish to familiarize themselves with the general facts here set forth.

How to Conduct a Church Vacation School, by Albert H. Gage. Philadelphia: The Judson Press. \$1.50.

The author is director of religious education for the Chicago Baptist Executive Council and the Publication Society. He has done a remarkable piece of work in the Chicago area in Sunday-school work and in the development of vacation Bible schools. On the subject of this volume he is an expert. Any person who will study these chapters, telling what such a school should really be, how it can be promoted, how workers can be trained, and giving in detail methods and programs, will be perfectly fitted, provided he loves children, to organize his own school. There are here suggestions also as to the larger outlook such schools should have and their significance for the church and the kingdom of God. We cannot too highly commend this book. It is the best thing we have seen of a practical kind on a subject which is becoming increasingly important. Some of the chapters have been written by experts on the particular subjects treated, as, for instance, the chapter on story-telling and dramatization.

The Creative Christ, by Edward S. Drown. New York: The Macmillan Co. \$1.25.

A study of the incarnation in terms of modern thought by a professor in the Episcopal Theological School in Cambridge, Mass., who believes that each age must have a Christology contemporaneous with its own needs and who has attempted to provide this for our day. Any sincere effort to make Christ real is worth considering and this book is to be numbered among such.

Jesus and What He Said, by Arthur S. Burrows. Boston: The Pilgrim Press. \$2.00 postpaid.

This is a Bible analysis of a unique character. The pages of the book are di-

vided into three columns. In the middle column are contained the words of Jesus on some one of 100 vital topics; on the left is an Old Testament illustration; and on the right is an apostolic interpretation. Thus one looks both backward and forward from the teaching of the Master. There is also a doctrinal and general index, covering 2,000 topics. Such a little work (it only has ninety-two pages), interpreting the Bible by the Bible should be very helpful to every student who wishes to know what the Book really teaches and who does not insist on his own pre-conceived ideas. The volume is condensed yet comprehensive. It should be stimulating to every teacher and preacher.

The Eagle Life, by J. H. Jowett. New York: Geo. H. Doran Co. \$1.50 net.

A subtitle of this volume is "New Studies in the Old Testament." The contents are forty-eight addresses of about 350 words, each based on some striking passage or verse. Dr. Jowett has a microscopic eye and the genius of intuition to discover texts in the Bible which to the average reader are but the dry husk of a local fact or an incident connected with some obscure, casual event of no apparent significance. But touched by his almost inspired pen the text or event becomes radiant with interest and the reader cannot imagine why he had not discovered the richness. This feature marks all these essayettes. The treatment of the passages is not marked by abnormal comments or expository contortions. On the contrary, the exposition is always fresh, suggestive and spiritual.

The New World of Islam, by Lothrop Stoddard. New York: Charles Scribners Sons.

Among a large number of books and magazine articles on the subject of this volume this book has attained an unusual popularity among reviewers and book buyers, and deservedly so. Complaints and criticisms are often made against Great Britain because it does not "drive the Turk out of Europe," wrench Constantinople from his cruel grasp, forbid him to enter Armenia and take Palestine from his savage clutch. Other reforms in the same direction would be hailed with a stormy welcome by the occidental world. Reading this volume would greatly modify the enforcement of those demands of zeal. The author has read widely on his subject and is exceptionally conversant with it in its many bearings. He discusses the present day revival of Mohammedan interest in what had been for ages a dormant Islam. The influence of occident civilization has greatly affected Moslems, producing industrial and social progress and introducing new methods of business and government; but it has also stirred a "welter of unrest," a burning jealousy of and bitter hatred against everything savoring of Christianity and especially the results of the war in lessening the political power of the Sultan and indirectly of Islam. Groups of warring Moslems have been united, various schools of Islam theology have silenced their controversies so as to oppose a common enemy. There are over 100,000,000 Moslems over whom the flag of Great Britain is unfurled, and with the Far East fermenting with rebellion, the old quarrels of Islam and Hinduism have stopped and their believers are cynically and unitedly watching the attitude of Europe toward Islam since the war and preparing for a war of liberation from a hated Christian hegemony. Such a state of oriental attitude makes for

conservatism in the statesmanship of the great European powers. Those are the conditions Great Britain is now facing. Her Irish troubles are a teapot tempest compared with the stirrings of the Islam world and the commotions in India. The volume discusses the new nationalism of Islam and of India, their mutual reconciliation, and the revolutionary leaves that is transforming the oriental systems of faith and government with the one object—freedom from the yoke of western intrusion. The book is well presented in matter and manner, informing as well as entertaining, and the contents are of far more than passing value; they are a prophecy, a warning, a guidance. Not an intra-continent, but an intercontinent's clash of religions and civilizations rumbles in a not distant future from Egypt to Eastern India—even to China.

In His Image, by William Jennings Bryan. New York: F. H. Revell Co. \$1.75 net.

Mr. Bryan's doings always interest. Just now he is the arch antagonist of evolution, not seriously considered by scholars but of real significance because he is taken seriously by so many people. One cannot help being interested in his way of putting things even when he radically disagrees with conclusions. With some of these lectures, delivered originally in Virginia, evangelical Christians will all find themselves in hearty accord. What a pity that Mr. Bryan cannot hold himself to emphasis upon the facts of the religious life instead of getting diverted to questions of theology and science in which he is not always at home.

Jesus an Economic Mediator (God's Remedy for Industrial and International Ills), by James E. Danby, D.D. New York: Fleming H. Revell Company.

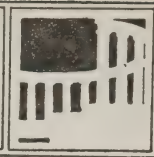
This volume is one of the thousand current appeals that the spirit, morals and laws of Jesus should enter into and rule in politics, statesmanship, business and social economy. The author maintains that the whole mission of Jesus Christ from his birth to his ascension was mediatorial, not alone as between God and man, but also between nations, between classes, labor and capital and the conflicting interests of men and society. The mediatorialship of Jesus is the only key, the only solution of the warring problems of the world. The author has selected a point of view that greatly freshens and expands the conception of the average reader on timely problems. Aside from that the style of presentation of views, facts and propositions makes the volume a most delightful study.

Through Three Centuries, by Jesse L. Rosenberger. Chicago: University of Chicago Press. \$2.50 net. \$2.65 postpaid.

This volume is a series of connected life stories, tracing through successive generations of the same family developments from early Puritan days to the present time. In it are contained many interesting facts relating to Baptists and their educational institutions. The people treated are Rev. Nathaniel Colver, with a little something about his father and grandfather, Rev. Chas. Kendrick Colver, Susan Esther Colver and Jesse Leonard Rosenberg. The story moves from Puritan New England through the Middle West and parts of the South. It is certain to be of interest to those who are interested in Baptist events and to that other large group who find in biography the most fascinating account of the development of the United States. Nathaniel Colver was one of the outstanding Baptist preachers of his day, a man of great intellectual power who loved pioneering.



The Open Forum



READY-MADE PROGRAMS

I have read with some interest the articles in the March 4 issue of *THE BAPTIST*, and I cannot refrain from asking some questions. I have always held Dr. Agar in high esteem and have told my people that he was the greatest man in our own denomination and perhaps in the entire Western Hemisphere on the question of church finance.

Now I want to ask in all candor, how much do the secretaries of our denomination know about the local church? And just how are the criticisms of the association going to help the local church? We have been kind enough to give most of the time in our associational meetings to the secretaries of the different denominational interests. I have been in Illinois for sixteen years and I declare to you that in the associations where I have been we have given most of the time to the representatives of our denominational agencies. Always we have tried to have some of the national leaders represent some of the denominational agencies. I am in hearty sympathy with the entire program of the denomination but I do not believe that our good brethren have touched the real cause for the lagging interest.

Most of our secretaries have a fine theory for doing things but when they come out from the big cities and tell us about local conditions our good people smile and confidentially tell their pastor that these good brethren do not know what they are talking about. Now honestly I have come to believe the common people know more than we give them credit for, and some of Dr. Agar's statements have roused some of my good people to actually ask me "Well who is this Dr. Agar anyhow, how does he know about our church? He has never been here."

There has grown and is growing a misunderstanding between our churches and our leaders. I have been asked "Who gave the Northern Baptist Convention leaders the right to tell to each of the churches what they should raise in the New World Movement?" We will admit the need is greater than ever before but men in the big city cannot go out to some local meeting and then say the denomination must do so and so. The local church is the power behind the throne and the local church must be reckoned with in the making up of plans.

The Baptists have been held up to ridicule because they disagree and they have been reported as planning a split on doctrinal points. I think that this has done more harm than all the weakness of our local associations and the poor preaching thrown in. I have never been on a field where I could not work out the kingdom plans better than any outside man.

I do not mean to boast, but I know that I am true in my statement.

Tell us what you think we ought to do and we will try to do our best. If you doubt my statement come and visit with me and I will be pleased to have my people shown, and I think they will be pleased to be shown.

If the associational activity and the programs are not what they should be please do not infer that the pastors of local churches and the churches themselves are to blame for we have our programs made up and sent to us in the main by the secretaries and leaders. We have tried to follow their lead. I think that some great sermons at some of our meetings would do inestimable good. I think that the heavy work of an office drives some of our leaders to such a pace that they feel the laymen should keep up with them. Criticism will not help us, scolding will not make people all we want them to be. But a real message fresh from the heart and throbbing with the Christ will help amazingly. I think that if we had planned a denominational evangelistic campaign and gone out preaching Christ and presented his call perhaps our present job would not look so impossible to our churches.

W. E. MUNDELL.

CALL THE GAME AND HAVE IT OVER

This suspense is awful. Let's go to it and be done. Here's a way: Let the men who know where the heresy stills are and who the heresy bootleggers are, prefer definite charges with citations from books, etc. and lay them honorably before our trustees or boards. Then let the accusers and accused appear before such bodies, and let them plead one another face to face. "Doth our law judge any man before it hear him?" We might better have a few burnings at the stake as the dear Puritans did the witches and then quit, than to have this perpetual guerilla warfare on one side and declared bootlegging of illicit teaching on the other. Is this a case of "let George do it?"

These trustees are not voluntarily going to turn head-hunters, call down suspicion of their schools, etc. The sport is too uncertain. Who of "the constituency" is going to prefer the charges and press them? Guess again. This writer is informed that one of those most loudly calling for action is and for years has been a trustee of one of the institutions where most serious charges have been made. Funny, isn't it that with a "chance" like that somebody does not bring in the game? A recent lengthy communication lays specific charges against a number of men and their books. Four of those so indicted are dead. That is a perfectly safe thing to do. They'll not come back to retaliate.

But all joking aside, brethren, has not the time come to call the game and play it or call it off? Probably 80, perhaps 90 per cent of us are loyal to every real, basic truth of our Holy Faith, and some of us are getting tired of having the traffic blocked when we want to do business for the King and his kingdom.

This writer has never been questioned that he knows of, as to his loyalty. But he is sick and weary of this process of insinuation and suggestion that hurts but accomplishes nothing concrete. Brethren, dearly beloved, get out into the open and settle it, and do it quickly. We'll bury the remains, decently and in order. Come on.

Red Bank, N. J. WM. E. BRAISTED.

HOW IT IS DONE

Some time ago there appeared in *THE BAPTIST* a request from someone, that in reporting church successes the writer tell how it was done. No Baptist church in Indianapolis is growing faster than the Emerson Avenue Church. Some things have recently come to light that may be helpful to other churches.

The pastor requested each organization to bring in, at the monthly business meeting of the church, a report of progress. These reports have been a revelation. Last month the pastor found that the women of the ladies' Bible class and of the Women's Circle had made 203 calls. The men of the Loyal Men's Bible class have just launched a campaign and they will average at least fifty calls per month. The pastor also found that these groups had sent out over thirty bouquets of flowers to sick people.

During the same month of February the pastor made sixty calls. This is not a large number, but the significant fact is this that each of the sixty calls means that the pastor has taken time to visit with the family and has read some portion of God's Word and had prayer with the family. This custom of pastoral ministration in the home has brought most gratifying spiritual returns. Never yet has there been an instance where the people resented having the Scriptures read. In practically every case the family thanks the minister and urges him to call again.

PAUL JUDSON MORRIS.

STILL STRESSING STEWARDSHIP

This is a familiar title. It has been pointed out that business ability may be used for God as truly as a natural aptitude for the ministry or missions. Note Luke 12:16-21 where Christ condemns a man, not for accumulating wealth but for going out of business. When he was rich for himself he quit, not seeking to be "rich towards God." Is not this the plain teaching of verse 21?

Ames, Iowa.

T. M. BLAKESLEE.



The Chimney Corner



Where Angels Fear to Tread

(But a little April Fool breaks in.)

THERE were all the obvious things you could do to your already-suspicious family on the first of the month: that mouse that was forever lurking in the corner—but never bringing forth a single squeal from any one; those sooty smudges to be noted on the family noses—only nobody ever threatened to rub them off; those lovely bits of cork secreted in the pudding—but instantly detected. "I guess there've been too many April-first's before we came along," Jane Cooper sighed dolorously. But the beautiful plan was born right then: which is what comes of being a Baptist "Crusader" and acting in pageants at church and neglecting to return the borrowed plumage the next day. "Penelope," said Jane with nine-year-old enticingness, "wouldn't you like to be a really-true April Fool?"

"Yeth!" Penelope agreed promptly. (Theirs not to reason why, when they are four-going-on-five.)

"Then listen! You know, mother hasn't returned our Japanese costumes to Mrs. Trotter yet. Well, let's dress up in them, you and I, and let's be Japanese! Let's go out on the street and see if we can't April Fool somebody. Wouldn't you just love it?"

"Yeth!" agreed Penelope. (Theirs but to do and die, in the pleasant land of make-believe.)

So they dressed in the complete outfits supplied by Mrs. Trotter from her trip around the world; there were the gay kimonos, the glittering obis tied around their waists, the curious socks like mittens divided with a special space for the big toe, and the "geta"—upraised wooden clogs that clattered noisily along the pavements. A parasol for Jane, and in Penelope's long fluttering pocket-sleeve a fan and a small idol. This much had come around the world to play its part as April Fool. But straight bobbed hair as black as ink and little olive faces, ah! surely these the Lord himself provided for a purpose; and it is not to be wondered at that after much tutoring on Jane's part the little Japanese went faring forth to break in where angels feared to tread.

With Jane's adventures we have no interest. She was probably too sophisticated, too obviously parading for effect to have rare encounters; but her parting words to Penelope had sunk deep in fertile soil: "Remember, Penny dear, you're the little heathen in that pageant, and not Penelope Cooper at all. O Ume San is your name and your father is a ricksha coolie come to America to get rich, and all the other things you had to say in the play just say to any one you meet. Won't it be loads and loads of fun?"

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Penelope nodded, spellbound, hypnotized by the curiosity of her dual personality.

"And after you've played April Fool on some one then hurry home to tell me, then we can start all over again."

So, as in the days of Abraham and Lot, they divided the land between them, Jane choosing the rich city quarters to the left, while Penny wandered westward.

And it was a desert. Nothing happened! She clattered along on her amusing "geta" making a prodigious racket; but nothing happened. Nobody came along. Nobody rushed to the front windows. No autos whizzed past. It was too disappointing! Like some overgrown pink butterfly she fluttered from street to street: all empty. And in the course of adventure-seeking she completely lost her bearings. "I'm really-true lythted!" she chuckled to herself, ecstatically, gazing round and round in gleeful bewilderment. For this was as it should be when you went a-wandering. As if his cue had been given him, onto this scene came the Man-Who-Had-Never-Given-A-Cent-To-Missions, strolling down the street absorbed in all the things you are absorbed in when you leave your office for the day.

"Bone buttons!" he ejaculated when he first beheld this lost-strayed-or-stolen child. For, kimonos being feminine apparel, it did not dawn on him but that, *en negligee*, she had eluded a nurse; until, coming nearer, he beheld the amazing child flop on her knees and bump her little head three times politely before something on the sidewalk.

He peered a little closer. "Good gracious!" he gasped, "an idol!" And hurried nearer.

"Look here," he cried, "what do you think you're doing?"

Scrambling to her feet and grabbing the idol, she deposited it once more inside her sleeve; then bowing at an angle of 45 degrees she got off the much-rehearsed sentence: "I ith lytht, Mr. Honorable Man," she lisped, round-eyed.

The Angel of a Man

GOD'S angels, dear, have six great wings Of silver and of gold:

Two round their heads and two round their hearts

And two round their feet they fold.

The angel of a man I know

Has just two hands—so small—

Yet they're more strong than six great wings

To keep him from a fall!

WILLIAM CANTON.

"I'm a bit hard of hearing," he explained, leaning down: "What did you say?"

"Lotht!" she shouted—then because this unknown ear was so unexpectedly near and strange, and she so truly lost, a sudden pucker trembled on her lips while two sad salt tears trickled from her quaint black eyes.

"There! there!" he soothed, "don't you cry. We'll just go in my house and you shall tell me all about it!" So into his house he had led her, and called for his housekeeper. But this unaccommodating lady was evidently having an afternoon off since neither from front stairs nor back stairs came a sign of life. The Man-Who-Never-Gave-A-Cent-To-Missions returned in some consternation to his library to find the child on her knees once more before the absurd brass idol. He felt a shock of startled repulsion: "Don't do that!" he cried, "not in my house! It's nothing more than a doll, you little heathen. Get up!"

He picked her up bodily and settled her in a big chair opposite his own, where he regarded her helplessly. Pointing at her idol he began thundering in bluff reiteration: "Look—brass; brass eyes, brass ears, brass mouth, brass hands, brass feet, brass heart. Can't hear you! Can't see you! Can't walk! Can't talk! While there's a God in heaven (and he surprised himself by looking up) I can't have you praying to a useless lump of metal while you're with me. It gives me a cold chill. Understand my English?"

"Yeth!" lisped the solemn-eyed youngster, enchanted by this loud-voiced disapproval of her wickedness, and in her turn looking up at the ceiling earnestly as she asked: "Ith there another God up-thairth?"

With great embarrassment but with commendable clumsiness, he hemmed and hawed a hasty explanation of the Christian's God—didn't she know this? Nor that? The fascinated Penelope drank it all in, nodding at the proper places, repeating after him the things he wished. It seemed like Sunday school, somehow! Then he descended to more mundane matters,—her home address for instance....

It was a full hour later that he led her up her front steps and rang a door-bell. Mrs. Cooper gasped with relief: "Oh, Penny dear! Mother's been so worried, dear; where have you been?"

The Man-Who-Never-Gave-A-Cent-To-Missions felt a sudden weakening in his knees: why, this woman was not Japanese—she was Jasper Cooper's wife! He'd seen them in church together a dozen times. Was he dreaming the last hour? But the child had bottled up her thrills too long already—

"Oh moth-er," she cried triumphantly, hopping up and down, "I April-fooled thith

really-true man! He wanted to tellyphone the policemen all about me, moth-er! And we've had the nicetht, nicetht time together, haven't we?" She squinted up at her rescuer in frank delight.

"Penny, run and take off the kimono; and Mr. Overdale, do come in and let me thank you properly."

He cleared his throat: "She got me to taking it pretty much in earnest. I—I—well, to tell the truth, Mrs. Cooper, when I saw that adorable child wasting prayers on a heathen idol something snapped inside me. I did unbelievable things, like explaining about God, and," he looked at her with awkward appeal that she would not laugh, "I even tried to teach her a Christian prayer. One my mother used to teach me when I was a boy. I haven't thought of that prayer in

over sixty years—not since boyhood."

"I am so glad you taught it to her," she said, simply, "she will never forget it. Penelope's like that."

"I will never forget it, myself," he said huskily. "I never had an experience like this in my whole life. I'm a bachelor, you see; I don't know a thing about children. And I've never believed in missions, never given a red cent for 'em, warned every minister not to come pestering me with appeals for money, even got the committees trained so they won't come begging for this or that; always said missions are fool enterprises—why go to the ends of the earth to take idols away from a lot of perfectly satisfied heathen? And now this one little stray child—"

Mrs. Cooper nodded, pityingly: "There are so many Christians like that! Can't

believe till they see with their own eyes what a horror it is to have pure childhood kneel in blindness. Don't you wish God could send a whole procession of little heathen into indifferent homes to arouse them, just as he sent Penelope to you?"

"See here," said Mr. Overdale, "you aren't going so far as to say that God had a hand in all this?"

("He shan't frighten me!" she warned herself.) "Don't you remember how the boy Jesus said, 'Wist ye not that I must be about my Father's business?' Well, I'm wondering if that isn't the errand that Penny was on this afternoon—her Father's business?"

The Man-Who-Never-Gave-A-Cent-To-Missions fumbled for his hat: "I've had the wind taken out of my sails," he admitted, with a chuckle. "Just give my respects to that blessed little April Fool that broke in where angels fear to tread. I'll come over again, soon, Mrs. Cooper, believe me."

The Young Reserves

A First-of-April Birthday

By PEGGY

THERE is no time in the whole year when we have more fun than on Bill's birthday which comes the first of April; and last year we had the jolliest time of all because the week before a burglar got into our house through Bill's window, but was frightened away without stealing anything *except Bill's clothes!* So Bill was very certain that his presents would probably replace the things he had lost, which made the April Fool part of it great fun.

Uncletim was to come over for supper, so Bill heroically said he wouldn't have a speck of a birthday until he arrived, although there were parts of the day that seemed simply endless to both of us. But about five o'clock Uncletim arrived with a box which his chauffeur took to the kitchen; by the time Uncletim reached the front hall Timothy was prancing all around Bill crying: "Happy birthday!" and handing him his present. We had decided that each of us must write a verse to paste on top of our boxes, and if ever boxes were unmistakably boxes for clothing! But you should have seen Bill's face as he opened them.

Little Timothy's poem said:

"When April showers wet the street
You'll need some rubbers for your feet."
"Hurrah for you, Tim!" cried Bill, "I guess mother told you I was all out of rubbers, but how'd you ever guess the proper size?"

In our town rubbers are sold in orange-colored boxes, so off came the lid of Bill's as he discovered inside the cunningest little pair of *rubber bands!* Across the bottom of the box was printed: "Guaranteed to give a perfect fit (of laughter) to any size of boy."

You should have seen Bill laugh! I thought he'd never be able to open my box which read:

"Dear Bill, I knew of nothing better
To work for you than this new sweater."

"You're the finest sister in the world!" he shouted enthusiastically, for the bur-

glar had stolen his sweaters; but when he opened the box he found a glass fruit jar partly filled with boiling water, which made the rest of it full of steamy bubbles all over the sides which our black cook always calls "perspiring."

"You and mother will keep me warm, anyhow," sighed Bill, as he next picked up mother's which read:

Little Jack Frost went up the hill
Watching the stars and moon so still,
Watching the stars and moon so
bright

And laughing aloud with all his
might.

Little Jack Frost ran down the hill,
Late in the night when the winds
were still,

Late in the Fall when the leaves fell
down,
Red and yellow and faded brown.

Little Jack Frost walked through
the trees,

"Oh," sighed the flowers, "we
freeze, we freeze!"

"Oh," sighed the grasses, "we die,
we die!"

Said little Jack Frost "Goodbye!
Goodbye!"

Little Jack Frost tripped round and
round

Spreading white snow on the frozen
ground,

Nipping the breezes, icing the
streams,

Chilling the warmth of the sun's
bright beams.

But when Dame Nature brought
back the Spring,

Brought back the birds to chirp
and sing,

Melted the snow and warmed the
sky,

Little Jack Frost went pouting by.
The flowers opened their eyes of
blue,

Green buds peeped out and grasses
grew,

It was so warm and scorched him so
That little Jack Frost was glad to go.

"Here is a jacket to keep warm
Your muscular athletic form."

But alas! alas it was a tiny little "yellow jacket," one of Bill's own specimen insects mounted on cork last summer. Then came Agony with a square box, saying:

"Arctics as a general rule
Are needed for days both icy and cool."

It was a lump of ice!

Father's box read:

"If any stocking should not fit,
Just turn the hose and sprinkle it!"

This, of course, was a little hose so naturally Bill was expecting a joke from Uncletim, too, when his poem read:

"I've just been waiting for the chance
To oc-cur to present you with these pants."

As Bill opened the box he was laughing: "This is going to be the biggest April fool of all!" Sure enough, the only thing in the box was a slip of paper saying: "Please run up to the attic as fast as you can, then run down again faster yet."

Off Bill dashed, and when he next appeared he was so breathless he could hardly talk: "I know!" he nodded, "the *p-pants* are t-t-the w-way I b-breathe!"

"I wouldn't play such a trick on you, my boy," cried Uncletim, "for you're outgrowing those pants every minute! Agony, bring in the ones I asked you to press for me, please."

Agony went out beaming and came back with a box she could hardly hold, for the lid kept rising up! Just as she set it down a series of curious bow-wows came from inside it until poor Bill was almost afraid to open it. But he didn't have to, for it opened itself, and out jumped the friskiest puppy, the liveliest, most surprised and excited puppy you ever saw.

"Does it fit?" Uncletim asked, smiling.

"I should say so!" shouted Bill. And that's why we call our darling dog "Pantaloons." Don't you think it's a perfect name for such an April Fool puppy? Also, you'll be glad to know that up on Bill's bed he found every present we had pretended to give him: actual rubbers, a true sweater, a real jacket, wonderful socks and even the arctics. But the puppy was the best present of all—do you wonder?



Young People's Work



Topic for April 16

CITIZENS OF TWO WORLDS

Romans 12:1, Phil. 3:13-14, 20, I Peter 1:3-5

PREPARED BY C. T. HOLMAN

While a divided allegiance between nations is reprehensible, no such conflict of interests exists between the state and the nation in the American commonwealth. That American is the best citizen of his state who is the most loyal citizen of his country. And that man is the best citizen of earth whose citizenship also is in heaven. The fulfillment of the Master's prayer that God's will be done on earth as in heaven will require that men of heavenly citizenship make the principles of the heavenly kingdom dominate upon the earth. The true Christian is a citizen of two worlds.

Our heavenly citizenship:

1. *Gives assurance of a life beyond.* And amid the discords, sorrows, and unfulfilled purposes of this world we need that assurance. A writer in a religious journal recently said, "The other day I met a stranger at a hotel in a small Ohio town. He wore a Brotherhood button and I addressed him. He had been summoned from his distant home to the bedside of a student son who was seriously ill. The boy had looked on death calmly, and the father's face shone as he told me how the sick young man has said: 'Father, I have two homes, one here and one yonder, and I shall be happy to go to either.' With glistening eyes the man went on to say to me: 'I tell you, friend, it's a great thing to know when you're down in the Valley of the Shadow, that he is with you.' That father knew. He had tested and proved the truth that Christ conquers even the fear of death. The Lord's friends share his victory over the grave."

2. *Gives Christian quality to life in this world.* They who live for eternity should live as immortals. The prince may not demean himself as does the beggar. "Noblesse oblige." A heavenly crown calls for heavenly conduct. The glory of the life eternal and supernal should be brought down to irradiate earth by all who possess it as an inheritance. This will require that in small things as in great we shall be found faithful.

*In life's small things be resolute and great
To keep thy muscles trained; knowest
thou when Fate*

*Thy measure takes, or when she'll say to
thee,*

"I find thee worthy; do this deed for me?"

3. *Is attained through a heavenly fellowship.* "For our conversation is in heaven," says the Apostle after describing his struggle for the prize of the high calling of God in Christ Jesus. Christians are bound up with Christ in a kind of inward, organic unity. "For them to live is Christ." Our spiritual life is not orig-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

inal but derived; not self-sustained but dependent. Because Christ lives we live also. Because he is risen we have "risen with him." And the message comes to us, "If ye then be risen with Christ, seek those things which are above." Those whose personalities have become identified with that of their Lord have experienced the elevating impulse of the Divine Spirit.

4. *Is achieved through the working of the same power of God as that shown in the resurrection of Jesus.* Those who are living the life of heavenly citizenship have manifested in them "the exceeding greatness of his power to us who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead." The same power of God which raised Christ is available for the simple task of everyday Christian living. The writer ran across the following illustration recently: "Niagara's great power is now employed to run the street railways and to propel the machinery of scores of cities and towns throughout Canada and the states. That same power, however, is also employed to light the smallest cottages and to run the poor toiler's sewing machine. It is not too great for small tasks. Similarly, the exhaustless power of God's helping Spirit is sufficient for small achievements as well as for great. It enables one Christian to control his temper and another to die a martyr's death at the stake. As Paul points out, it is good to help a man to be temperate and also help him achieve a transformed character."

A New Venture in Student Fellowship

Report of the Student Conference at the University of Illinois
February 17-19, 1922

By JESSIE DODGE WHITE

From Campus to Conference

During the last few years students have associated themselves together on local campuses because of interest in a common cause, namely, that of making America Christian. Some of these groups have united locally with student volunteers for the purpose of close fellowship in Christian life service. There has been a growing consciousness among many of these students, quite pronounced within the recent months, for the need of some affiliation to bind together in fellowship all students who conscientiously determine to meet the challenge of serving Christ in

America. After receiving many requests from the scattered groups to meet for round-table discussion the committee on recruiting of the Home Mission Council and the Council of Women for Home Missions extended an invitation to a special conference at the University of Illinois from February 17 to 19.

Personnel

When the conference was finally assembled, registration showed fifty-four student representatives (twenty-six men and twenty-eight women) from thirty-three colleges and universities in thirteen different states from Kansas to Massachusetts. Messages from California, Washington, Oregon, Texas, Tennessee, Florida, Maryland and other states conveyed to those present the fact that many life-service groups were following the conference with prayerful interest and waiting to receive the findings. The student volunteer movement for foreign missions, the international committee of the Young Men's Christian Association, the student committee and the Personnel Division National Board Young Women's Christian Association, the Home Missions Council and Council of Women for Home Missions and boards of seven denominations were represented by national secretaries (called by the students "adult advisors"), who made invaluable contributions to the conference. Dr. John R. Mott, in his greeting said, "I am deeply interested in the conference to be held at the University of Illinois this month and wish to convey to the delegates the assurance of my cooperation in prayer."

The Set-Up

Realizing the various types of groups represented and wishing to make it essentially a conference "of, by and for students" no program was outlined until the conference assembled and chose a chairman, secretary and three standing committees on program, findings and resolutions.

"The World Reach of Home Missions"

The crying need for men and women to champion the cause of Christ in the most remote parts of America was presented in a forceful way by Dr. Charles A. Brooks of the American Baptist Home Mission Society, in an address on the "World Reach of Home Missions." Several students told of their interesting experiences in working among the neglected people in the mountain regions, with the Indians, with the migrant groups in the summer service carried on by the Council of Women for Home Missions among the migrant groups and with the industrial masses in our cities.

Reports and Round Table Discussion

The actual work of the conference began with reports from many of the col-

leges. Varying types of groups seemed to be represented, such as the homeland associates, a home service band, fellowships for American service, ministerial clubs, world fellowship clubs, life-service groups. While these varied considerably in their plans of organization, in every case the motive for association was a desire for fellowship.

The findings committee in interpreting these reports presented the following two main questions:

1. Can any present national organization answer the apparent need for affiliation of all students in local campus groups interested in Christian life-service in America?

2. If not, what shall be the nature of any new movement, if one is necessary?

After Mr. St. John had explained why the student volunteer movement could extend its fellowship only to those students purposing to go to the foreign field, and after Mr. Bell, representing the National Council of Christian Associations, had told of the forward looking plans for recruiting of the student department committee of the Young Men's Christian Association, the assembly was divided into seven discussion groups to consider these two questions.

World or American Fellowship?

From the intensive and free discussion in these groups as well as from the floor of the convention the findings committee endeavored to interpret the consensus of opinion thus expressed and reported to the conference that there seemed to be a united sentiment favoring some kind of a student fellowship movement for life service but while some felt there should be a fellowship of students for world service, others held that there should be a fellowship of students for American service. After a spirited discussion following the report of the committee, an informal vote indicated that a large majority of students were in favor of the American service idea. It was voted that a committee be appointed to draw up a statement of purpose instead of a constitution and that a committee nominate members for an executive committee.

The Purpose

The purpose committee prepared the following which was unanimously adopted:

1. Our ultimate purpose is a fellowship of all students dedicated to Christian life service.

2. Since there is a fellowship of students dedicated to Christian life service abroad it seems expedient that we devote our attention to unite students dedicated to Christian life service in America until our ultimate purpose can be realized.

3. Our present purpose is to unite the prayers, study and vigorous effort of those interested in the task of making America Christian for the friendly service of the world.

4. Furthermore, we shall purpose to enlist the aid of and to cooperate in every way with existing agencies sharing our purpose to Christianize the world.

The Executive Committee

The conference elected the following delegates as members of the executive com-

mittee: N. U. McConaughy, Princeton Seminary, Princeton, N. J., chairman; M. Glenn Harding, University of Chicago, '21; Mary A. Hart, Baker University, '21; Walter A. Mueller, University of Illinois, '23; Vera Rice, Denison University, '23; Henry C. Rogers, McCormick Seminary, '23; T. Thomas Wylie, Ohio State University, '23. (Two members, one from the South and the other from the Coast, are still to be chosen.)

This executive committee of nine is responsible for carrying out the provisions in the purpose, for formulating a definite policy as to membership and as to relationships with cooperating organizations, for issuing and disseminating reports from time to time, and for outlining a program of extension. The conference expressed a desire that the Home Missions Council and the Council of Women for Home Missions lend its support to the new movement and the executive committee asked

for fellowship, this new student fellowship strikes a bold, broad challenge that shall ring forth like a clarion call throughout the colleges of this land where there are students ready and willing to rally to the standard of Christ with life-service in order to make America Christian for the friendly service of the world.

Minnesota's Invitation and Minnesota's Opportunity

The opportunity of a lifetime has come to the Baptists of Minnesota—and the Northwest. We are to be the hosts to the great international convention of Baptist young people. The Twin Cities are, perhaps, more responsible than the rest for the plans for entertainment, but we all want the state and Northwest to share in the blessing of helping to make this an epoch-making event in the life of our denomination. We are asking for no financial support outside of the Twin Cities—aside from the one dollar registration fee which is paid by all delegates—but we want your prayers, your cooperation, and best of all, your presence.

Yes, the Twin Cities are awake to the spiritual opportunities of the convention. Not in the memory of any of us has there been any event that has so aroused the enthusiasm of our young people and the churches. For, while this is to be a young people's convention, the older members of the church, especially members of official boards, will derive great benefit from attendance.

Under the efficient leadership of a strong Twin City Baptist committee consisting of Dr. George Earl, A. F. Holmer, Harry W. White, Henry Marks, Miss Fannie Brant, and Rev. E. A. Valiant, a wonderful organization has been perfected. An advisory committee of state workers is cooperating. The following committees have been appointed and are actively planning for the great convention: publicity, registration, transportation, ushers, music, pulpit supply, side trips, finance, halls and decorations, programs and badges, entertainment, information, exhibits, and reception.

As we go to press we are in the midst of a campaign registering the delegates in the Twin City churches. At first our aim was to register 3,000. This has gone to 4,000 and the committee dares not suggest the possibilities beyond this. With so large a registration of the Twin City churches and with the enthusiasm that is already manifest in the state and Northwest, and with encouraging reports coming from all sections of the United States and Canada, we have every reason to believe this will be the greatest religious gathering of young people in recent years.

The program committee is alive to the opportunity furnished by so great a convention and will bring together the strongest group of speakers and conference leaders ever assembled for a similar occasion.

The entertainment committee is putting forth every effort to secure the best possible hotel accommodations at a minimum rate in order to make it possible for more

(Continued on page 286)

REDUCED R. R. RATES

We beg to announce that round-trip tickets for the big young people's convention at St. Paul, will be sold at fare and one-half of the current fares with minimum of \$1.00 for the round-trip, upon presentation of identification certificates. These certificates are in the process of printing and will be available on request to B. Y. P. U. of America, 125 N. Wabash Avenue, Chicago, Ill.

BULLETIN

A four-page Convention Bulletin, giving program of the convention and personnel of speakers and conference leaders may be had upon application to above office.

TWIN CITIES

Those desiring information as to entertainment, etc., should write to Twin City Committee, 307 Lowry Annex, St. Paul, Minn.

that Miss Jessie Dodge White, secretary of recruiting, act with them in an advisory capacity.

The Student Fellowship for Christian Life-Service

Not forgetful of the present purpose of the movement to unite in fellowship all students dedicated to Christian life service in America, because of the ultimate purpose as stated the conference adopted the following name: "Student Fellowship for Christian Life Service. It was voted that the members of the conference be the nucleus of the student fellowship. Immediately following this action Mr. Burton St. John, the candidate secretary of the student volunteer movement, stated that for the past month the secretaries at the national headquarters of the movement had been praying daily for this conference and that he felt that this might mark as memorable a day in the history of the Christian church as the Northfield Conference.

Conceived in a great and pressing need, born in prayer and consecration, and inspired throughout with a burning desire



Religious Education



International Uniform Lesson for April 16

EASTER LESSON

John 20:19-31. Golden Text: Luke 24:34.

Introduction

Aside from Matthew the gospel recorders begin with the resurrection at the point where the stone was rolled away. Matthew goes into no detail, speaking vaguely of the event. During the forty days intervening between the resurrection and the ascension there are recorded eleven appearances of Jesus, always in a mysterious and unexpected way. The places of meeting in today's lesson are in some houses in Jerusalem.

Lesson

The evening of the resurrection day, the disciples were gathered in a room in Jerusalem, the doors shut out of fear of the Jews, when suddenly Jesus stood in their midst saying, "Peace be unto you." And then—oh, divine understanding of weak human nature—unasked he showed them his wounded hands and his pierced side. Reassuringly he repeated "Peace be unto you!" The commission followed: "As the Father has sent me, even so send I you," and "he breathed on them," saying, "Receive ye the Holy Spirit. Whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are retained unto them."

But Thomas, called Didymus, was not with the disciples at this time. When they reported the occurrence he refused to accept it. Only if he could put his own human finger into the print left by the nails and his hand into the wounded side would he believe in a risen Lord.

Eight days passed and the disciples were again assembled, Thomas with them, the doors closed as on the previous occasion, when Jesus again stood in their midst and said "Peace be unto you!" And then to the doubting Thomas, with that infinite love and understanding that comprehends every dark experience of the honest doubter, calling him by name, "Thomas, reach hither thy finger and see my hands; and reach hither thy hand and put it into my side: and be not faithless but believing." Who could longer doubt such a Lord? But to the one who must be convinced by visible evidence comes not the greatest blessing, for "Blessed are they that have not seen and yet have believed."

Leading Thoughts

1. Through death of the body the soul passes into a freer, larger life. 2. It is the resurrection that gives significance to the crucifixion—merely a crucified Christ would not have given mortals hope of immortality—it takes a crucified and risen Lord. 3. "The great Easter truth is not that we are to live newly after death.... but that we are to be new here and now

by the power of the resurrection; not so much that we are to live forever as that we are to live nobly now because we are to live forever."—Phillips Brooks.

New Easter Service

The department of missionary education announces the new Easter service for Baptist Bible schools. It is entitled "The Dawning Light," and is now ready for distribution on receipt of order cards or request. The service is in two parts, one for the use of the congregation and one for the use of those directing the exercises. The service is built upon the theme: "The Kingdom and the Nations." It has the missionary flavor and is a fitting conclusion for the graded foreign mission story period in the Sunday school. This new service has a choice selection of poems for recitations and other speaking parts. The music portions of the service include some of the strongest hymns of the Christian church.

The service has been supplied to all Sunday schools ordering it in connection with the graded foreign mission stories. Churches and schools wishing to use the new service may secure copies from the department of missionary education, or the literature department of the General Board of Promotion, or from state convention headquarters.

Church School of Missions

Church schools of missions now being promoted by the department of missionary education, are being multiplied all over the country. The church school of missions is the new idea of great promise in mission study. It is the whole church membership organized into graded classes, studying simultaneously for a period of from six to ten weeks, the whole world field.

It is not a theory. It is a clearly conceived and successfully operated plan of missionary education which seeks to include the entire church in its classes. It has passed beyond the experimental stage, and is being commended on every hand. It has been tried by many churches large and small, city, suburban and rural, in our own and other denominations throughout the United States, and all are enthusiastic about it. It is adaptable to local conditions. *It works.*

Multigraph Records

So many requests are being received for special information about church schools of missions, that the department of missionary education is preparing a multigraph record of successful church schools of missions and sample programs and schedules. These will be mailed out on request from pastors and churches.

Finding Time to Do It

By SELDON L. ROBERTS.

One of the most common reasons given for doing nothing definite in a given church towards preparing people for leadership and for teaching is: "We do not have time when regular attention can be given to this work." It would seem that most of our people believe training to be necessary but that opportunity is lacking.

Some of our more enterprising pastors to whom this problem of time is just as pressing as it can be to any other, but in whose heart the determination to get the important work done was more urgent have found the time. I pass on one of their methods for the encouragement and guidance of others. The following is a somewhat composite picture, but each statement has had the successful experience of a determined pastor or teacher as its basis.

One week is selected a month or six weeks in advance to be cleared of other engagements and held sacred to the purpose of attending an intensive training class.

Text books are secured and placed in the hands of each member of the class at least four weeks before class work begins and reference books are made available. Thus a good amount of careful study is secured before class work begins. The people who enter these classes are usually a select group who wish to prepare for definite and serious service.

Class sessions are held each evening for five or six evenings for one and one-half or two hours, during which time by discussion, questions, prepared papers, recitation and drill the material of the text book is mastered, and its application to church work thought through. One evening some days later is taken for review and the regular examination taken or in some cases the examination is taken on the last night of the series.

The results secured as witnessed by pastors well acquainted with training work and as shown by the quality of examination papers submitted by classes following this plan, are rather better than that from the average class in similar churches working one session each week. There is something about the sharp, determined drive, which in the hands of serious-minded people, yields splendid results. The course of study used has been the "New Standard," Keystone Education, first and second years for foundation material; and the special studies prepared for the third year of this course for special training and skill in a particular field of work. The fact that this course of study is divided into ten-lesson units makes it quite usable in this intensive study and long-lesson-period plan. This plan has worked well under varied conditions.



Our Own Folks



Dr. Broady

AN APPRECIATION BY FRANK PETERSON, D.D.

With the passing of Knut Oscar Broady, March 13, 1922, the Baptists of Sweden have lost a leader whom they enjoyed to follow. Though of a military bearing, he was a man of a simple childlike faith in God. His character, governed by the highest ideals, his magnetic personality, his eloquence and convincing power as a public speaker, with his spiritual force that swept away opposition like chaff before the wind, made him a leader whom the people felt was safe to follow.

He was born in Stockholm, ninety years ago, the city in which most of the work of his long and busy life was carried out. At the age of twenty-two he came to America and upon his arrival he became acquainted with Rev. Gustof Palmquist, who was then a missionary of the American Baptist Home Mission Society and who organized the first Swedish Baptist church in America. The coming in touch with this man of God led to his conversion and baptism. Almost immediately he felt the calling of the Holy Spirit to the Christian ministry. In obedience to this call he determined to give himself the best preparation possible for this work. Six years were spent at Madison University, New York. This brought him up to the time of the outbreak of the Civil War. His revolt against slavery induced him to take up arms against a system which would tolerate human enslavement.

In the army his career was a brilliant one. By his fine military bearing, his courage and tact, he soon distinguished himself and was soon made colonel of his regiment. He partook in thirty different engagements, and as a token of this conflict he bore the scar of a wound in his left shoulder until the day of his death.

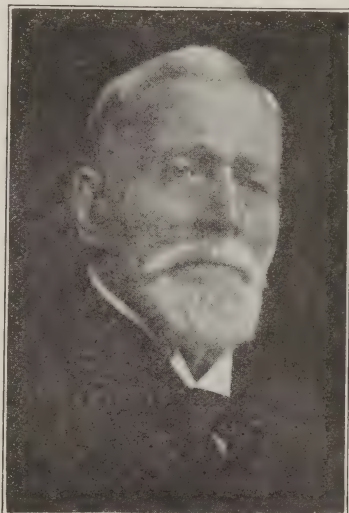
On his return from the war he fell in with another messenger of God, Andreas Wiberg, who was then in the employ of the Publication Society. This meeting led to his decision to go back to his fatherland and cast in his lot with the Baptists of Sweden. He was sent there by the American Foreign Mission Society in 1866. It is a most interesting coincidence that all three of our national societies should have a part in shaping this man's course for his life work. Palmquist of the Home Mission Society became instrumental to his conversion; Wiberg, of the Publication Society, to his call to Sweden; and the Foreign Mission Society to his support during fifty-six years in which he did his great life work.

Through his leadership the Bethel Theological Seminary of Stockholm was made a going concern. Immediately this school began to exist—a powerful influence—and has been the most potent factor in the development of the Baptist cause in Sweden.

There are now in Sweden 451 ordained pastors caring for 675 churches with an aggregate membership of about 65,000. Such a standing could never have been attained had it not been for the educational work of which Dr. Broady was long at the head.

Had Dr. Broady limited his activities to the class room alone he would have achieved great service and yet may have been comparatively unknown. It was as a preacher and a public speaker that he was carried by an admiring public. His audiences were not made up of the Baptists alone. All classes of people thronged to hear him. Even the king, Carl XV, was attracted to his meeting if he might hear for himself whether the reports he had heard of this militant speaker were true. Evidently he was impressed for on passing out he remarked to his chancellor: "That man's preaching will beat the devil."

His personal influence upon his students won their admiration until, almost, it



bordered upon the danger line. Some of them would imitate his voice and mannerism until they were in danger of losing their own individuality. Sweden, America and many mission lands have great occasion for thanksgiving for this man's life.

Through 120 Years

The one hundred and twentieth anniversary of the First Church, Washington, D. C., was celebrated March 5-9. The pastor, Dr. Henry Allen Tupper, preached the historical sermon the morning of March 5, President and Mrs. Harding being present, also Secretary of Labor Davis, who is a regular attendant. In the evening Hon. William J. Bryan delivered an address. March 7, the actual birthday of the mother church of all the churches of the District of Columbia, a tableau was given representing the most important and outstanding events in the history of the church. March 8 Col. John Temple Graves gave an address on "Armageddon," the final, fateful battle of good and evil in the world. On the evening of March 9 those connected

with the church gathered for devotional service and reunion of former acquaintances with refreshments.

Dr. Tupper in his sermon stated that this church was organized March 7, 1802, with the following members: Charles P. Polk, Cephas Fox, Charles Rogers, John Buchan, Jos. Burrows and Sarah Burrows. At that time congress was in session for the second time in Washington. The city contained less than 4,000 inhabitants. Pennsylvania Avenue was then an unimproved road. The first preaching was supplied and the ordinances administered for the church by Rev. William Parkinson, then chaplain to congress. In January, 1807, an invitation to the pastoral charge was given to Rev. Obadiah B. Brown of New Jersey, who entered upon his duties February 21. This pastoral connection continued forty-three years. In 1814 Oliver Comstock, a member of congress from New York, was baptized and received as a member of the church and was licensed to preach the gospel. In 1819 he was ordained to the ministry by this church, and relinquished political life for the office of an evangelist of Christ. The Bible school was organized in 1819.

Rev. Brown served the church for forty-three years and was succeeded by Rev. Stephen P. Hill in October, 1850, who was succeeded by Rev. Dr. Samson, President of Columbia College, now George Washington University, who served for three years without pay, and was succeeded by Dr. A. D. Gillette in 1863 who filled the office until failing health caused him to resign.

Rev. Dr. J. H. Cuthbert served the church for eighteen years and was succeeded by Rev. Dr. Stakely in 1888. During the pastorate of Dr. Stakely the present splendid edifice was erected. Rev. E. B. Pollard served as acting pastor from 1900 to 1902, and was followed by Rev. Charles F. Winbigler who was pastor of the church until January, 1909. Rev. W. W. McMaster entered upon his pastorate in January, 1910, and served until September, 1918.

Under the energetic leadership of Dr. Tupper, who entered upon his ministry on Dec. 25, 1918, the church has regained its youth, moving forward to the extent that its membership and contributions have doubled.

Chicago Baptist Institute

The Chicago Baptist Institute has been organized and will open evening classes on Monday, April 17, at 7 o'clock, at 3040 West Washington Blvd., Chicago, which is the home of the Northern Baptist Theological Seminary. The subjects taught will be: The Bible, Baptist history and Baptist principles, Baptist church and associational methods, religious education with particular reference to Sunday school and B. Y. P. U. work, missions, and Christian stewardship. Should there be a demand, classes will be formed in English, U. S. History, and U. S. Civil Government. The school will be conducted on Monday, Tuesday, and Friday evenings. Among the teachers who offer courses will be: Dr. J. J. Ross, Rev. Albert H. Gage, Mr. Edwin Phelps, president Chi-

cago B. Y. P. U., Dr. J. W. Hoyt, Rev. Albert Johnson, Rev. Swaney Nelson, Rev. Wilfred Noble, Dr. G. W. Taft, Dr. Jacob Heinrichs, Dr. A. S. Carman, Prof. Geo. R. Wood, Rev. L. T. Foreman, Mr. J. W. Patterson, and Rev. C. B. Althoff. Among the lecturers will be: Dr. M. P. Boynton, Dr. Benj. Otto, Rev. Geo. R. Stair, Rev. Chas. Kessler, Rev. J. B. Rogers, Rev. Charles Field, Dr. James Asa White, Rev. M. G. Dickinson, Mr. W. G. Brimson and others. Mr. Herman D. Sorg, 3040 W. Washington Blvd., is the registrar and upon application at this address will furnish further information. The first term will be for six weeks. A nominal charge will be made for tuition. Men and women from all the Baptist churches of all nationalities will be welcomed. Examinations and credits will be given to all those who desire to meet the standard requirements. The financial obligations, apart from the time donated by prominent Chicago Baptist ministers and laymen, and the small fee above stated, have been met by the gift of a generous Baptist layman. The committee in charge of the institute, which has been appointed from the board of trustees of the Northern Baptist Theological Seminary, consists of President George W. Taft, chairman; Prof. A. S. Carman, secretary; Mr. O. K. Mitchell, Rev. Herman Kaaz, Rev. Swaney Nelson, and C. J. Kurtz, M. D. For several years, there has been a growing conviction among Northern Baptists that institute work of a distinctively denominational character should be done and this school is established in order to meet this great and imperative need.

The National Christian Conference in China

By JAMES H. FRANKLIN

In the year 1907 a significant missionary conference was held at Shanghai, in celebration of the one hundredth anniversary of the beginning, by Robert Morrison, of evangelical missionary work in China. The late Dr. Henry C. Mable, then Home Secretary of the Foreign Mission Society, and eight or ten other Northern Baptists attended the conference, which was considered the most notable missionary gathering ever held up to that time in the Far East. May 2-11, 1922, a second National Christian Conference is to be held in China which promises to be of even greater importance than the one held fifteen years ago.

The gathering in 1907, known as the Morrison Centenary, was composed almost exclusively of foreign missionaries. So rapid has been the development of Chinese leadership the last fifteen years that in the conference to be held within a few weeks at least half of the delegates will come from Chinese churches, and perhaps nothing will be more interesting in connection with the proposed meetings than the evidence of the progress of native leaders.

In preparation for the National Christian Conference, surveys have been in preparation for the last two or three years, and the results are now being published in a large volume which will furnish the most complete data ever collected on missionary work in China, including the present occupation of the field, the progress of the work, unoccupied areas, and the outstanding problems in connection with the rise of national consciousness. Moreover, five commissions, composed of missionaries and Chinese leaders, have been preparing reports on topics of

special importance, after personal visitation of many fields and correspondence with persons in all parts of China. The five general topics on which the commissions will report to the large conference are as follows: (1) The present state of Christianity in China; (2) the future task of the church; (3) the message of the church; (4) the development of leadership for the work; (5) coordination and cooperation of the church.

The mission boards of America and Europe are being urged to send some of their own members and secretaries as delegates to the important gathering.

In connection with the national conference, the three missions in China supported by Northern Baptists are preparing to hold a denominational conference at Shanghai, for the discussion of problems of peculiar interest to our own work. This will be the first time such a representative conference has been organized by our Northern Baptist missions in China, and it is anticipated that the discussions will prove most valuable.

Boston Letter

By CHARLES H. WATSON

A Noteworthy Utterance

Bishop Hughes, the able and vigorous Methodist leader, gave an address at the meeting of the Evangelical Alliance in Park Street Church that was almost revolutionary. It was in no sense an heretical statement, rather was it massively orthodox, with a deal of Bible behind it, and plenty of religious history, ancient and modern. Nobody was disposed to gainsay it—he couldn't very well. He was too busily engaged in wondering why he had never thought of it, and waxed eloquent upon it himself. Certainly the bishop was eloquent, and it was the eloquence of knowledge and conviction. But it was given to the wrong audience. They were mostly ministers, when they should have been laymen; for the address from beginning to end glorified the privilege, the passion, and the prowess, of the layman in all religious history, and proved that lay evangelism that was so mighty in the theocracy of long ago should be still mightier in the spiritual democracy of today.

A New Idea

The bishop's virile plea came with the force of a new idea. After he had made it, it seemed as old as the hills, and as evermore present, but we had been almost blind to it. The sweep of the bishop from the remote past to the living present was marvellously comprehensive, and it was shown that always the official priest had been subordinate to the flaming layman, and often made superfluous. Jesus included no priest in the "Twelve": The priest cuts no figure in the apostolical age; and we marked it when a bishop himself reminds us that it was when apostolicity had lost its pith and punch that it began to indulge in priests, bishops, and the inevitable ecclesiasticism. Bishop Hughes is always proving to us that nothing in the bishopric need prevent a true servant of God from blazing, warming, and shedding light.

A Unitarian Zealot

Our eruptive and imaginative friend who edits the *Christian Register*, that usually prim and passionless Unitarian organ, has provoked various replies to his lurid and sustained exaggerations about premillennial Baptists. Some "prophet" has opened his eyes, and he sees myriads

of gory and militant Fundamentalists subduing the earth. One writer informs him that "Baptists are merely having one of those 'bad times' that go their round among the different denominations." While our bad time is on, we shall neither be panic-stricken nor lapse into assinnity, but in spite of stormy prophecies, when we reach Indianapolis, we shall disappoint the prophets of evil by showing ourselves able in Christian fashion to attend to our own business. By that time we shall have gotten rid of much heat, and perhaps discovered that our greatest differences are not doctrinal but administrative: that they compel changes in men and methods; that such changes bring a great calm, and in time considerable money to our enterprises. The great majority of the Baptists are keeping cool—not all of them get cranky and overheated. The bulk of the premillennialists among us are quietly nourishing their chief comfort and not interfering with the comfort of their brethren. Indeed most of us are taking heed to the exhortation of Oliver Cromwell to some of the overloaded zealots of his day—"I beseech you, brethren, in the bowels of Jesus Christ not to forget that it is possible for you to be mistaken!"

Baptists in Prohibition

Harold D. Wilson, and James P. Roberts, his successor as government prohibition agent in Massachusetts, are both young Baptists. They are good friends, good churchmen, and, prohibitively, both mean business. Harold was a sort of John the Baptist and, like the original John, got beheaded. Instead of confining his activities to the humble private "stills" of Giuseppe Macaroni and Angelo Spaghetti, innocent of fear he actually came down like a pile-driver on the cocktails of the assembled politicians of the G. O. P. at the Quincy House Banquet, thinking that enforcement at the top would make things easier at the bottom. But he made a mistake. At once the politicians called up the "high top" at Washington and "got him." Being naturally a live man, with incredible quickness Harold issued a book with the significant title—"Dry Laws and Wet Politicians," which, as Horace Greeley used to say, "Makes mighty interesting reading." So at the present time we have a Baptist team pushing the prohibition campaign: Harold fighting on page and platform, and James rushing the rummies into the courts.

Lent Is Increasing

The period called "Lent" is, in some respects, taken more seriously every year. Go back twenty-five years in recollection, and the comparison is almost startling. Now, evangelicals generally seem disposed to utilize the period as though it presented some advantages. Both union movements and special efforts of individual churches are more common than ever. The individual church plans and pursues its purposes through Lent to ensure an Easter ingathering. The union movements are participated in by the different denominations in certain great centers in the city, such as Tremont Temple, King's Chapel, Park Street Church, Old South Church, with its revolutionary associations. In the last named church this is "Baptist week" with daily noon services conducted by Dr. Arbuckle, Rev. Frank M. Swaffield and Dr. W. Gray Rosselle. The large go-to-meeting class in Boston gives full congregations at these services.

The Old First Church

An effort is being made to gather all of the activities of the united church in

the ornate meeting house on Commonwealth Avenue, transferring the Sunday school, prayer meeting, and evening service from the Warren Avenue center. Time will tell how the experiment will work out, but it has begun with promise. Is it to be demonstrated that a popular evening service, with attractive music, pungent evangelistic preaching, and an atmosphere of gospel fervor, can strongly and permanently live in the somewhat exclusive Back Bay district? Dr. De Blois is making a decidedly good start. Now may the large congregation that is filling the floor of the spacious church, fill the galleries also! It would be a great triumph.

Two Bits

March 20 the Ministers' Conference had a "Ladies' Day." It is a fresh notion and was launched in a rain storm. But ministers and their wives came out in force and it was quite a social function, with a dinner and a most inspiring address by Professor Vaughan of Boston University.

Doctor A. C. Dixon, of Baltimore, in addition to his two Sundays at Tremont Temple, is giving noon-day addresses at Park Street Church on the days between the Sundays. He is pursuing some of his usual lines of teaching with all his old-time power.

Wisconsin News and Notes

By ROBERT W. SHAW

Francis Wayland House

The Francis Wayland House has been opened at Madison. This is the first step in the movement of Baptists to establish a Foundation in honor of Francis Wayland at Madison, the seat of Wisconsin's great university. For the present this house will be the home of the student pastor, Mr. J. B. Gleason, and his wife. The following from one of the papers of Madison explains the uses to which the house will be put:

"The opening of a student house marks the climax of fifteen years of work among the students of Wisconsin. The house will be open all the time for social gatherings, committee meetings, and as a general meeting place for Baptist students. By next fall it is hoped not only to have this as a meeting place, but a home for twelve men students."

This has been realized by the purchase of a splendid flat right near the University Campus, the lower floor of which is to be the pastor's home, with rooms for student meetings, and the upper floor will be used for dormitory purposes. The house was opened several weeks ago with appropriate ceremonies under the direction of Pastor Wallace, Student Pastor Gleason and the local committee on young peoples' work. This beginning has been made possible by the New World Movement.

Ice and Snow

Several weeks ago northern Wisconsin was visited by a severe storm of sleet and rain which covered the earth with a solid sheet of ice. The heavy ice caused much damage to property besides cutting off that section of the country from the rest of the world, by breaking down telegraph and telephone connections, and interfering with the transportation systems. No great damage was done to any of our Baptist property, but to break down trees and interfere with the night services.

Pastor Robert Gordon, of Fond du Lac, gave his people a sermon on "The Song Of The Storm" and it was received so well that it was printed by request.

Evangelism to the Front

This is the time evangelism is being stressed in Wisconsin. We have set as our goal 1,600 baptisms for the current year—no small task for Wisconsin Baptists, but they are moving forward to accomplish it. On every hand are those who are beginning to plan for Easter classes while others, not waiting for that, are in the midst of such campaigns now. Pastor Mayo, at Elkhorn, had the assistance of Pastor Dorward in a gracious meeting. More than twenty-five went forward and the church will receive some choice members. Pastor Parsons, of West Allis, has recently had the assistance of Pastor Harms, of Oconomowoc. Other meetings are in progress. The February number of the *Wisconsin Baptist* reports 100 additions by baptisms, not to say anything about those not reported.

City Mission Work

The Milwaukee City Union is moving forward with its program. Recently the plan of work was standardized by the adoption of a departmentalized system, which will give intense study and oversight to the various phases of the city mission work. The union will soon be in-

corporated and beginning May 1 it is hoped that it will have a city missionary giving a large share of his time to this work. In connection with his work in Milwaukee he will give some time to other cities having mission work. Milwaukee Baptists are doing four kinds of city mission work. We have a splendid work among the Poles, a work among the Negroes, the beginnings of a Christian Center, and a mission among English-speaking people in a growing suburb. As the years pass it is hoped that Milwaukee will take a front rank in city mission work. There is room for much work.

Some News and Notes

Rev. C. A. Boyd, our genial religious education director, is off to the South and East on a well-earned vacation.

The sympathy of the brethren goes to Dr. Henry Clarke, of Racine, recently bereaved by the loss of his wife; also to Pastor H. C. Carnell, whose wife recently underwent an operation for appendicitis.

Dr. A. LeGrand was the chief speaker at a banquet for Baptist students at Madison March 11. Over 150 students were present and it was a great occasion. The students are appreciating the new Francis Wayland home.

Church News by States

Atlantic Coast

NEW JERSEY

LIVINGSTON AVENUE CHURCH, of Brunswick, N. J., celebrated its fiftieth anniversary March 12-19.

NEW YORK

THE TUSCARORA INDIAN CHURCH pledged \$17 per cent of its quota and in January had paid 45 per cent with the expectancy of reaching 100 per cent by April 30.

REV. I. A. HOTALING of Homer Church reports in his March calendar that eighty-eight tithers gave in 1921 an average for current expenses of \$14.44 per member; while the 191 other contributors gave \$7.20. For beneficences the eighty-eight tithers gave an average of \$20.70, while the other contributors gave an average of \$5.38 per member. If all regular contributors had given on the same basis as the tithers, the church would have had \$4,295.44 more to dispense.

THE ANNUAL MEETING of the New York City Baptist Mission Society will be held May 2. The annual meeting of the Baptist Church Extension Society of Brooklyn and Queens will be held Tuesday evening, May 9.

GREENE AVE. CHURCH, Brooklyn, makes steady progress in its effort to be out of debt by Easter. The debts of the church, which amounted to \$30,000 six months ago, have been reduced to about \$6,000. The church gallery, which has not been used in nearly ten years, is now occupied by large numbers every Sunday. In spite of a rapidly changing environment Greene Avenue Church is facing the future confident that great things will be accomplished. Several of its young people are on the foreign fields. One of its members, Mr. Oscar T. Smith, has recently been ordained and another, Mr. Nicholas

Schoeppler, is at Newton Theological Institution.

WESTERN PENNSYLVANIA

REV. A. B. BOWSER, of Ford City, has opened a mission in a village across the river composed of Italians, Serbians and Hungarian-Croatians. These people have left the Catholic church and requested Mr. Bowser to preach for them. A fine room in the public school building has been given for their use on Sunday. Sunday, March 5, Mr. Bowser preached to over one hundred. A Bible school is being organized.

REYNOLDSVILLE: Largest attendance, March 19, when Lord's Supper was administered. Fifty-five received the hand of fellowship, fifty being baptized, while others await the ordinance of baptism; four conversions at the evening service. Prayer meeting increased 800 per cent, attended by the power of Holy Spirit. Bible school increased 300 per cent. W. W. G. organized. Church budget adopted, and will make every member canvass at end of year.

EASTERN PENNSYLVANIA

REV. C. W. SHERIFF HAS RESIGNED the pastorate of Canton Church to accept the call of Grace Church, Camden; Rev. W. J. T. Rumsey goes from Turbotville to Emporium, beginning his pastorate there April 1; on the same date Rev. C. M. Conway opens his work at Nanticoke, going there from the Luzerne Avenue Church, Pittston, where he has given eighteen years of service. Rev. A. M. Gregg closes a pastorate of eleven years at Monongahela on April 16 and goes to the First Church, Milton.

BETHLEHEM CHURCH, REV. FRED R. McARTHUR, pastor, has adopted the slogan, "Double the membership by Easter." After careful preparatory work, Rev. Arthur B. Strickland, state superintendent of evangelism, held a two weeks' meeting at the church, during which seventy-three definite decisions for Christ were made. A

new baptistry has been installed and it is planned to have baptism at every service until Easter, including prayer meetings and sessions of the Bible school.

MAINE

THE MAIN STREET CHURCH of Saco mourns the loss of one of its strongest and most valued leaders in the passing of Deacon Charles H. Tuxbury on March 4, at the age of eighty-one years. For more than thirty years he and his family were active in the work of Main Street Church. The funeral service was held in the church March 6 and was largely attended by church people and townspeople.

RHODE ISLAND

REV. JAMES E. NORCROSS assisted Central Church, Providence; the Newport churches; the Roger Williams and the Woonsocket churches recently in the stewardship campaign.

REV. S. D. RINGROSE, pastor of Roger Williams Church, conducted a series of evangelistic meetings in Plainfield Street Church. A number accepted Christ.

WANT ADS

Lem T. Root, Gospel Evangelist. Twenty years' experience from Pacific Coast to Kentucky. References. Mail addressed 3206 Sixth Avenue, Tacoma, Washington, is forwarded. No dates open until April 15.

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"Theodore M. Hofmeister conducted a two weeks' campaign at Norfolk, Va., 298 responding to the gospel invitation."—MOODY BIBLE INSTITUTE MONTHLY.

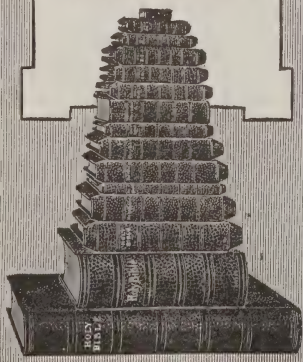
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ITALIAN YOUNG PEOPLE are presenting a play, written by Rev. F. Cali, which describes the Italian struggle for religious liberty. The object is to give information and to impress the necessity of raising \$50,000 to assist in the completion of two new Italian buildings.

REV. GEORGE C. S. MCKAY, pastor of Broadway Church, Providence, conducted a series of evangelistic meetings in Mt. Pleasant Church. About seventy persons made confession of Christ.

REV. WILLIAM LAUGHTON received a hearty welcome at the recognition service held recently at Crompton. Brother J. Foss Magoon presided. Pastor Green of Natick and Secy. Livingston welcomed Brother Laughton to the community and state. The people are greatly encouraged as this is the first settled pastor in nineteen years.

ANOTHER CHAUTAUQUA is being held at Plainfield Street Church, Rev. O. E. McColey, pastor. Six courses are being offered and in addition, seven lectures on a variety of subjects by leaders in the church and state on seven Thursday evenings, March 16-April 27.

REV. L. O. GATES, pastor of Elmwood Church, Providence, has resigned and leaves for Chicago University to take up post-graduate work.

REV. R. L. KIMBALL, of Vermont, has begun his labors as pastor of the Phillips Memorial Church, Auburn.

Mississippi Valley

ILLINOIS

REV. RUSSELL A. RAPSON, formerly of Roodhouse, began work in his new field, East Park Church, Decatur, March 12.

SPARLAND: The church began two weeks of special meetings Feb. 26, following two weeks of cottage prayer meetings. Six conversions, the uniting of two by letter and a strengthening of the church as a whole was the result. Pastor L. B. Wilkinson preached and conducted the music.

DR. FRANKLIN W. SWIFT, evangelist, of Rochelle, Ill., held a series of meetings with the Davis Memorial Church, Mount Vernon, Rev. J. E. Noftsinger, pastor, Feb. 12-26. Though the attendance was interfered with by sickness, there was a deep interest from the beginning and results were gratifying. March 5 he began a series of meetings with First Church of Everett, Dr. W. E. Henry, pastor. This series will be followed by one with First Church of Bellingham, Rev. D. M. McPhail Pastor.

WOMAN'S BAPTIST MISSION UNION held its annual meeting at Tabernacle Church, Chicago, March 14, with an attendance of over 500. Reports showed marked progress. The election of officers for 1922-23 was as follows: President, Mrs. Ralph P. Fales, re-elected; first vice-president, Mrs. F. S. Osgood, re-elected; second vice-president, Mrs. W. H. Cossum; recording secretary-treasurer, Mrs. Charles H. Parkes; corresponding secretary, Mrs. Ernest Ridgeway, re-elected. This was known as "pastors' day." Thirty pastors came for luncheon and remained throughout the afternoon session. Dr. A. E. Peterson, state board of promotion director, answered questions on the continuation campaign.

Frances Shimer School

The trustees met at Metcalf Hall, Feb. 11, with three Chicago trustees present—Doctors Butler, Dickerson, and Seares, and George Klewer of the office of C. A. Eckstorm, architect. After prolonged examination of the revised sketches of the proposed new dormitory, it was unanimously voted to approve the plans and to advertise for bids as soon as the plans and specifications are ready. The building will provide for between fifty and fifty-five pupils and teachers. The intention is to have the building ready for the opening September 13. The cost is estimated at over \$45,000.

OHIO

FROM MARCH 1 TO EASTER has been set aside for individual personal work in Pemberton Church. The week preceding Easter there will be special services.

A REVIVAL SPIRIT has been manifested at First Church, Middleport, since September, with eighty-six members received since then.

ROSCO CHURCH, Rev. M. L. Wattering, pastor, began special services March 8.

MARCH 5, EIGHT new members were given the hand of fellowship at Immanuel Church, Cleveland. An evangelistic campaign is planned for the first two weeks of April.

CENTREVILLE IS ENTHUSIASTIC over a pastor in the field and services every Sabbath.

ON WEDNESDAY EVENING, Feb. 8, Central Church, Columbus, received seventy-eight members, fifty-seven candidates for baptism, eleven by letter, ten by experience.

ALEXANDRIA REPORTS A COURSE in religious education from the fourth through the eighth grade of the school. There are plans for a D. V. B. S. in summer. Though an agricultural community, Alexandria hopes to make its mark on the New World Movement.

FIRST CHURCH, CANTON, held a series of evangelistic meetings lasting for two weeks. Rev. Dan F. Rittenhouse of Columbus was the evangelist Feb. 28-March 9, and Dr. H. F. Stillwell, March 10-12. Close to ninety names were turned in of those who desired to unite with the church by experience, letter, confession of faith and baptism.

THE KRAMER-MITCHELL revival campaign now going on at the Market Street Church, Zanesville, is showing splendid results. Congregations overflow the building, religious zeal is rising, conversions are numerous, nearly one hundred up to date.

ROCKVILLE, BLUE ROCK, Duncan Falls, and Salt Creek churches have hired Rev. H. U. Rough of Mt. Gilead, O., to be their pastor.

THE BRYN-ZION and Franklin churches, under one pastorate, have been without a pastor since Jan. 1. Any one interested in this country field may correspond with Lloyd Jackson, Clerk, Mt. Gilead.

FEB. 12, REV. MCFARLANE of Hill Crest Church, Columbus, began evangelistic services continuing until March 5. A number of young people were converted, nineteen having already followed their Savior in baptism.

CUYAHOGA FALLS CHURCH has had a revival under the preaching of Rev. A. M. Dixon, of Wason. Meetings closed Feb. 19 with twenty-nine accessions, twenty-two for baptism, seven by letter.

SUGAR RUN CHURCH has closed a series of special meetings conducted by Rev. Wiggins of Amelia. The church is without a pastor.

THE W. W. G. OF LAGRANGE CHURCH sent two delegates to the convention at Toledo. At the annual meeting held recently, the report of finance committee showed all obligations of the church met and a balance \$17.37 in the treasury.

TENTH AVENUE CHURCH, Columbus, is looking forward to evangelistic meetings under the leadership of Dr. Stilwell, beginning April 2. Pastor Phillips is assisting Rev. A. J. Bowser of Delaware in meetings.

GRANVILLE CHURCH, CLEVELAND, is still pastorless. The work of former pastor, Dr. Alonzo Stark, is still felt and there are prayers for another of his spirit.

TROY CHURCH, near Frost, is over 100 years old. It has no pastor and only a few members left. Rev. A. K. McCall, of Columbus, spent Sunday, Feb. 26, here.

JAN. 1, REV. H. C. FLETCHER began his pastorate with Newcomertown and Pleasant View churches. March 5, four weeks of meetings with Pleasant View were closed with eight conversions and a great community awakening. Plans are being worked for a three-week campaign at First Church, Newcomertown, beginning March 25. Mr. Fletcher is his own evangelist.

OVER FORTY ARE READY to unite with First Church of Massillon, of which Rev. C. H. Donaldson recently became pastor. Revival meetings in charge of the pastor will begin April 2.

TWELVE HAVE BEEN RECEIVED into membership of First Church, Geneva, T. G. Erler, pastor, since Nov. 1, 1921. Bible school has increased nearly 50 per cent in attendance.

AN EVANGELISTIC CAMPAIGN at Emmanuel Church, Toledo, during January, in which Evangelist Earle T. Favro preached, resulted in about 100 being either converted or reclaimed. In response to a call from the Baptist laymen's council, the state board of promotion and the state convention, the pastor, E. G. Griffith, has been released from pastoral duties to serve in the Northwest district during the continuation campaign.

LITTLE MUSKINGUM OWNS the oldest meeting house in southeastern Ohio—a brick building 50x40 feet and ninety-three years old. Rev. J. D. Riley was pastor for several decades, retiring at eighty. Leonard W. Riley is his grandson. At present the church is pastorless. It has given \$428 to the New World Movement and more is coming.

REV. R. B. SMITH, pastor of First Church, Springfield, has closed a three weeks' revival as a result of which nearly 100 new members have been received. Dr. Smith has conducted the revival of this church for each of the four years that he has been pastor, during which time five men from the church have been ordained to the gospel ministry. This year K. L. Cramer, gospel singer of Pittsburgh, assisted.

AFFAIRS ARE MOVING RAPIDLY in the Norwood Church since the coming to their pastorate on Feb. 5 of Rev. Miles W. Smith, formerly of Stratford St. Church, West Roxbury, Boston. On the evening of February 23 a goodly number of Miami Church members and their pastors were present at a public recognition service in honor of Mr. Smith's coming to Norwood.

MICHIGAN

REV. W. A. STEINKRAUS, pastor of Scotten Ave. Church, Detroit, recently conducted an evangelistic campaign at Fenton. During his absence from his own church, Dr. H. C. Gleiss and Rev. Geo. W. Bates filled the pulpit.

IMLAY CITY—"It is no credit of mine," writes Rev. E. J. Cross, pastor, "that the Baptist church is filled at least once a month. One month we had Dr. B. G. Mattson, director of city extension work of the Congregational churches of Michigan; another month Dr. Eben Mumford of the Michigan Agricultural College, who spoke upon the "Application of Christian Principles to Rural Economics" and another month the program was purely musical under the direction of the Royal Oak Male Quartette." You may be sure that each month will see some other helpful service for which the pastor is (not) responsible.

LESLIE WOMEN STARTED their Forward Step Campaign, with the staging of the pageant "Others," patronized by a crowded house and a large offering.

MARCH 19 WAS TITHING SUNDAY at Owosso Church, Rev. H. A. Waite, pastor, following a week when every one was requested to tithe. Meetings with Evangelists Littrell and Moody have just closed with 139 converts.

THE REGULAR EXECUTIVE SESSION of the Board of the Women's Baptist Mission Society of Michigan was held in Woodward Avenue Church, Detroit, Tuesday, March 14. The Home Mission Society will celebrate its fiftieth anniversary, to be called the golden anniversary. The annual blanks are ready to go out. It is hoped they will receive prompt attention. Reports show that the day of prayer was observed generally all over the state. A new society has been organized at Millington. Central district annual meeting will be held in Battle Creek May 2-4. Miss Bertha Kirschke has been transferred to the Russian work but will still work the Bohemian field. Miss Lund will take Miss Kirschke's place at First Hungarian Church, Delray, and will also do work at River Rouge. Eighty-eight new garments for children have been donated by ladies of First Church. Box and supply committee shows that goods valued at \$130 have been sent. White Cross work going slowly. Miss Heaton told of talking to Miss Sigrid Johnson, who is at present in Detroit, regarding needs on foreign field. From May 1-Oct. 1 Miss Heaton may be addressed at Charlevoix, Mich. Plans were discussed for coming state convention to be held in Jackson May 16, and turned over to committee. Miss Brimmon was present and told the ladies she was assured of victory for almost everywhere the ladies are praying.

JANET BURGESS, Cor. Secy.

WISCONSIN

FEB. 17-19, A DEPUTATION TEAM from the University of Wisconsin, composed of Baptist students, three men and two women, connected with Madison First Church, Dr. J. Sherman Wallace, pastor and Rev. J. B. Gleason, university pastor, visited Delavan, assisting the pastor there, Rev. Robert Lincoln Kelley. The team was under the leadership of E. H. Gibson, quarterback of Wisconsin's varsity eleven last fall. Talks were given by the members of the team at the Delavan High School, mixers for fathers and sons, and for mothers and daughters were conducted, an afternoon,

Saturday, was spent in mixed games and genuine fun, ending with ravenous appetites which rapidly made away with a simple "bean" supper. Sunday the activities of the church were turned over to the deputation team. At the closing service twelve young people made clear cut, definite decisions for the Christian life. Harlin G. Loomer, senior academic this year, is the chairman at Madison of the young people's committee handling these deputation teams and their dating.

REV. WM. T. DORWARD, of Tabernacle Church, Milwaukee, assisted Rev. Ralph Mayo, Elkhorn, in special meetings for two weeks, during which eighteen persons

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took a stand for Christ. An instruction class will be started at once and Pastor Mayo expects many for baptism on or before Easter. About thirty have been baptized during Mr. Mayo's pastorate of three years. Mr. Mayo also ministers to the church at Millard.

NEBRASKA

Grand Island College

The annual meeting of the board of trustees was held March 7 with Mr. James R. Foree, president of the board, as chairman. At the invitation of the trustees the members of the committee on institutional education were present as guests. The six trustees elected to the board were C. J. Pope, of Lincoln, George Sutherland, R. C. Woodruff and A. B. Newell, of Grand Island, I. W. Carpenter and C. V. Nelson of Omaha.

The treasurer's report showed that the college is paying current expenses and gradually reducing its indebtedness. There was money in the building repair fund sufficient to enable the college to pay three old notes, one for \$791.47, another \$125.00 and the other \$500.00. The librarian reported that since September 2, 1921, 127 new books had been added to the library. The report of the registrar showed that 152 students have been enrolled during the year, an increase over last year of about 70 per cent.

The trustees were encouraged by the report made by the department of institutional education in which the college was promised the services of Rev. Allan H. Bissell as field worker, his work to begin the first of May. Mr. Bissell is now serving in the department of promotion and those who have become acquainted with him believe he will do excellent work in the educational field.

The fact that European students were without food, clothing and shelter led students of Grand Island College, to make contributions to the European Student Relief Fund. Not satisfied with this, however, without any suggestion from the faculty those who eat at the college din-

ing room, voted to do without dessert, and at noon have the Russian meal, of milk or cocoa and bread, for one week. This saved about \$35.00, which has been sent to the students in Europe.

The college is giving hearty cooperation to the Continuation Campaign of the New World Movement. At the request of the president many of the students and all but one member of the faculty have made pledges which will be paid before April 30. The pledges given by faculty members are designated to the college and some of the trustees have followed their example.

MISSOURI

DR. RAY PALMER, Portland, Ore., recently assisted Central Church, Kansas City, in special meeting. His services were highly appreciated.

SOUTH DAKOTA

APRIL 1 DR. JOHN ERNEST COOK takes up his work as executive secretary of the Baptist Council of Richmond, Va. He has been with the Watertown church for nearly four years.

IN 1891 THE FIRST GERMAN BAPTIST Church of Emery, S. D. received a gift of \$500 from the church edifice gift fund of The American Home Mission Society to assist in completing its house of worship. Since then the church has prospered and recently decided that it was able to refund the gift it had received so many years ago. A check for the full amount was paid December, 1921, and a few weeks later the church adopted a resolution of appreciation and mailed it to the society.

A PAGEANT, "The Striking of America's Hour," was given by the women of the missionary society of the church at Mobridge. It was received with enthusiasm and netted about \$75. This work is significant in the light of the fact that Mobridge Church is only thirteen months old, organized by Dr. Geo. E. Burlingame Feb. 6, 1921, with twenty-four charter members and some others to be received as charter members upon their baptism. The membership has grown to forty-six, nine of these received since Jan. 1, when Rev. J. O. Parrott became pastor.

Pacific Coast

SOUTHERN CALIFORNIA

REV. S. FRASER LANGFORD of First Church, Redlands, reports a splendid revival service under the direction of Miss Amy Lee Stockton and the Wilde-Knight Quartet. The total attendance during the campaign was 18,000 people, the largest attendance being between 1,200 and 1,300 people. There were sixty-two decisions to join the church during the meetings, forty-two have been baptized and the remainder came by letter and experience. This makes 421 people who have joined this church in the last two and one-half years.

SERVICE DEPARTMENT

REV. WALTER H. HUGHES, 415 Arch St., Pittsburgh, Pa., who gave up his pastorate at Sumner, Neb., to be with his brother in Pittsburgh during serious illness, desires again to locate in the west. He was very successful in his pastorates at Sumner, Neb., Thermopolis, Wyo., Wylie Ave. Church, Pittsburgh, and is highly commended by those with whom he has labored.

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IMPORTATIONS

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By Charles Anderson Scott Price \$2.25

Rev. Thomas P. Holloway: In Memoriam

REV. THOMAS P. HOLLOWAY, executive secretary of the New Jersey Convention, died on the evening of Monday, March 20. In the very midst of his toil, God called him. He was on his way to preach at a little New Jersey country church on March 12 when overtaken with pneumonia which resulted in his death a week later. No church ever called on him in vain for any service that he was able to render. He was never too busy or too over-burdened to give of himself and his labor for God.

Dr. Holloway, was born in Burlington, N. J., in 1865. His parents removed to Philadelphia in his early life, and most of his boyhood was spent in that city. When about sixteen he was converted, and united with the Tenth Church, then under the pastoral care of Dr. A. J. Rowland. He was educated at South Jersey Institute, the University of Pennsylvania and Crozer Seminary. Bucknell University conferred on him the degree of D. D. in 1915. His first pastorate was at Bustleton, Pa., where he rebuilt and paid for a parsonage. After a fruitful ministry of six years, he became pastor of the Huntington Church, Baltimore, where he remained for four years. During this pastorate there were many accessions to the church and the auditorium was enlarged and improved. While in Baltimore Dr. Holloway was active in state work and was strongly urged to accept the executive secretaryship of the Maryland state convention, but this he declined. The next four years of his ministerial life were spent as pastor of the College Street Church of Annapolis, Md., where a fine new meeting house was built and paid for and much successful work was done among the officers and students of the United States Naval Academy a number of whom were baptized.

From Annapolis Dr. Holloway removed to Wilmington, Del. where he became pastor of the Second Church. His ministry of eleven years in Wilmington was a great success. A splendid church edifice was built and paid for, many were baptized and benevolences of the church greatly increased. He was one of the three ministers specially responsible for the passage of proper state marriage laws and was recognized through the state as one of the leaders of evangelical sentiment.

Feeling called to war work, Dr. Holloway offered his services to the government and spent eleven months in camp pastorate. On retiring from this service he was unanimously called to the pastorate of the First Church, Kalamazoo, Mich., one of the leading churches of the Middle West and closely associated with Kalamazoo College. His ministry there has been eminently successful in every way.

At the funeral services held in the Peddie Memorial Church, Newark, N. J., Rev. J. Earle Edwards paid him the following tribute:

"Our chief executive is living and giving today in the great advance and he is living in us, and giving to us, and to all the world besides, as he never has given before. Our Lord has in the flesh interpreters of his divine life. Our chief executive was an interpreter of his Christ.

"This son of God reproduces in us a sense of the comprehensiveness of Christianity. He was a man—he said what he thought, when he ought, and with a

smile. He has rebuked us; and told us how he appreciated what we were doing. He enjoyed our developing. An indefatigable worker, but never too busy to receive his beloved companion of earth in the inner office while the other callers might wait just a moment. A leader of men, he over and over again told us that



the greatest assets of the Kingdom of God in New Jersey Convention were the pastors of the local churches. A friend of all he was the counsellor of youth; scores of young men and women went out from the churches of which he was pastor into colleges; and they came back stronger Christians. They did not lose their faith. He had a passion for men.

"Our chief executive was a prophet. To him Jesus Christ could save the whole man and through the whole man the whole of human society. But none other than Christ. This son of God reproduces in you and in us all his associates, a sense of the high calling of the Christian ministry. We must be preachers, consecrated to Christ, students of the Word of life, thoroughly trained and thoroughly furnished unto all good works."

Religious Literature

(Continued from page 268)

Though other friends may come and go,
And some may stoop to treason,
His books remain, through loss or gain,
And season after season
The faithful friends for every mood,
His joy and sorrow sharing;
For old times' sake, they'll lighter make
The burdens he is bearing.

Oh, he has counsel at his side,
And wisdom for his duty,
And laughter gay for hours of play
And tenderness and beauty,
And fellowship divinely rare,
True friends who never doubt him,
Unchanging love, and God above,
Who keeps good books about him.

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"It Is to Laugh"

"When the eyes are shut, the hearing becomes more acute," says a medical authority. We have noticed people trying this experiment in church.—*London Opinion*

The Irish lad and Yiddish boy were engaged in verbal combat. Finally the subject came down to respective churches.

"I guess I know that Father Harriety knows more than your Rabbi," the little Irish boy insisted.

"Sure, he does; vy not?" replied the Jew boy. "You tell him everything."—*Treat 'Em Square*.

"Why you call my boy a poor nut?" queried an indignant mother, who confronted the dietitian of a New Jersey charities association the other morning at her office door. And the latter has not yet found a way of convincing Mrs. Caruso that "poor nut" on the face of Angelo's card stands for poor nutrition.—*Survey*.

Dr. Scrivener of textual criticism fame was once minister of a remote parish in Cornwall, and was visited by another clergyman, who asked the great scholar how his new assistant was getting on.

"I'm sorry to tell you," replied Scrivener, shaking his head, "that he has foot and mouth disease."

"Foot and mouth disease!" said the visitor in horrified tones. "I never knew that human beings were liable to that dreadful malady. I thought it was confined to the lower animals."

"Well," rejoined Scrivener, "my assistant has it, and has it badly. He won't visit, and he can't preach"—*Epworth Herald*.

Books! Books! Books!

Field work at the Missionary Training School in Chicago prepares the student for work among the foreign-speaking peoples to which she is sent, so that she may not find herself an utter stranger in Porto Rico, Santa Barbara or Mexico. A fascinating story of the classes held in an empty box car for the Spanish-speaking children who live in the Chicago railroad yards was told by Miss Alice T. Hill, instructor in Spanish at the Training School, in the November issue of *Missions*. If you will look this up and read it you will acquire a background which cannot but make Miss Hill's present appeal for supplies a call to your own soul. She is much in need of English story books for box-car boys from ten to fourteen years old—books such as you used to thrill to when you were a boy or such

as your own small sons enjoy today. These Mexican boys also like painting and drawing books of all kinds. All packages should be sent to the Christian Americanization Department of the Woman's Home Mission Society, addressed to Miss Gertrude deClercq at 2969 Vernon Avenue, Chicago.

OBITUARY

MRS. MARGARET W. JAMESON

Mrs. Margaret W. Jameson died Feb. 28, at the home of her daughter, Mrs. Bayard T. Brown, after an illness of two years. Mrs. Jameson was the widow of Rev. E. H. E. Jameson who was for many years District Secretary of the American Baptist Home Mission Society. Besides her daughter she leaves a son, H. A. Jameson of Philadelphia, and six grandchildren. Funeral services were held at the home of her daughter, conducted by her pastor, Rev. F. M. MacKay.

Minnesota's Invitation

(Continued from page 277)

of our young people to attend. Scores of private homes in the Twin Cities will be thrown open to entertain friends. Instead of asking the hotels to make a contribution toward the expense of the convention, the committee is asking them rather to give us the minimum rate so that our guests at the convention may find it possible to secure good accommodations near the convention hall. Ample provision will be made to care for automobiles. All trails lead to the Twin Cities. Let's go.

The auditorium will accommodate 12,000 persons. We can use as much of the building as will be needed. A great chorus choir of 1,000 voices is being arranged.

The entire program is being built up around the motto of the convention, "Forward with Christ." On the first day of the convention the addresses will center around the idea "Forward with Christ in our study life"; the second day, "Forward with Christ in the giving of our money"; the third day, "Forward with Christ in our devotional life"; and the last day, "Forward with Christ in the giving of lives," culminating in the great coronation service Sunday evening.

"Without a vision the people perish." Moses knew the needs of his brethren but neglected to take up the task of leadership for forty years. In the experience at the burning bush there came the crisis of decision and the world is indebted to Moses for his great work. Without that crisis of decision we might never have had the Exodus or the Decalogue. There are thousands of our young people who need a great vision of God. Let us pray that this convention will become the crisis of decision to the thousands of delegates who shall gather. This great opportunity may never come to the young people of the Northwest again. Every pastor, and Sunday-school superintendent and president of Young People's Society—or other church leader should do everything in his power to have as many delegates from his church as possible. Our aim in the Twin Cities is 100 per cent of our resident members registered for the convention. Our aim for the state and Northwest is 100 per cent of our churches represented by delegates—as many as possible.

Pray, Boost, Plan to come. St. Paul, June 28-July 2.

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A CHOIR TO BE PROUD OF

By H. W. PORTER

The choir of the Huntingdon Baptist Church of Baltimore, Md., earnestly desires to realize and to be what a choir should be as a leader of the worship of God.

Before each service the pastor and choir assemble in the Sunday-school room for prayer, and then enter the auditorium as a body.

At each rehearsal the thought is impressed that worship is the reason for the existence of the choir. Rehearsals close with some passage from God's Word and with prayer.

Words of anthems are carefully scrutinized, and an anthem is not used if the words are unscriptural or if they are meaningless, for it is realized that the words are the important factor, the music being the medium of impartation.

The choir is like a family, having interest in each other, and the choir leader is always looked to by the members in their joys and sorrows, and they seek his prayers and advice in their troubles.

Likewise the pastor's relation to the choir is very close. When the present pastor accepted the call to this church he publicly assigned the choir as one reason for his acceptance.

The choir is on the pastor's right, and the director stands with him on the pulpit platform, ever ready to cooperate with the pastor throughout the service.

The organist is not only efficient as a musician, but in hearty sympathy with the director and choir, both musically and spiritually. His evident desire is to glorify God in what he is doing.

The relation between the church and the choir is also sympathetic, and it cooperates by informing the director of any good voices that may be heard in the congregation. Instead of this choir being the "war department" of the church, it and the church are truly one.

A fine young soprano who had to join another church and so connected herself with its choir later, reported that the drilling was not as thorough, the family feeling not present, and that especially she missed the spiritual tone.

The choir likes to sing any good anthem that praises the Lord Jesus, but it greatly delights in having some that bring it down to hard work. In rehearsing one of the Lorenz Publishing Company's cantatas it doubled on rehearsals and offered to remain each time as late as proved necessary. The choir has several times gone to other churches and institutions to render the cantatas it has learned.

At present its membership includes nine sopranos, five altos, six tenors, five basses, and the balance is good, as is manifest when the choir sings unaccompanied. It includes a male quartet and female quartet, and is also divided into first and second of each part, so can readily sing in men's chorus, in women's chorus, or in eight parts.

It chiefly uses the Lorenz publications and has acquired a fine library carefully selected and so arranged that any anthem can be instantly taken out; the record is kept of each anthem, its composer, where found, and when used.

Altogether the choir trusts that it is to some extent realizing its desire to truly worship God.—*The Choir Leader*.

MUSIC REVIEW

From J. Fischer & Bro., New York, N. Y.

A Sprig of Rosemary.....Koenmenich (\$5.50)
Il était une fois.....Murray-Davey (\$5.60)
Myosotis.....Dunn
Call Me Thine.....Forsyth

The first two of interest to singers in search of novelty material for their programs. The first is a sympathetic setting of a poem by Amy Lowell, calling for no great feats of vocalism, and promising appeal for its melodic directness. It is somewhat unusual to find an American publisher putting out a song with only the French text, especially so when the foreign text is not of that evanescent quality that defies successful transition to another language. But, whatever the reason animating the issuance of the second title listed above with only a foreign text, it is none the less a very effective song; especially so for the singer with a light, high, lyric voice. The range is quite restricted, and the melody appealing.

In *Myosotis* we observe that the attractiveness of the mood-coloring is not sufficient to overcome the diffuseness of the melodic outline. Seekers of delicate shadings of sentiment will be interested in the song. When one picks up a published work by Mr. Forsyth there is always a comfortable feeling that nothing will be revealed that is not technically polished, mechanically correct and saying a worthwhile thought in a sane definite fashion. This little song is no exception to this rule. The coy humor of the lines by Samuel Taylor Coleridge is well brought out by the clever manipulations of the saucy music.

From the Lorenz Publishing Co., Dayton, Ohio.

The Choir Leader for March, 1922.

This issue of a splendid monthly choir magazine is titled as the "Easter Number," and it well lives up to the designation. Effective festival anthems by Bell, Ashford, Wilson, Heyser and Spence provide valuable and effective material for the special music of this season. And besides the usual thought-provoking editorials, we find some interesting articles by Porter, von Berge, Bannard, Hackett, and others; all in all, a most valuable series of practical points for the organist and choir director.

NEW ORGAN FOR U. OF I.

The church for Baptist students at the University of Illinois, Champaign, is attempting to complete its equipment by the installation of a pipe organ. It now has \$1,000 in cash; the kind of organ needed can be secured for \$3,750. The students are trying to raise the remaining \$2,750 in a special Easter offering, which, because of the Easter recess, will be taken Sunday, April 9. Any wishing to have a part in this offering will mail checks to Rev. Martin S. Bryan, University pastor, before April 9, he will place them in the offering. The church is now having a special eight-weeks' course of fifty students in Sunday-school teaching training.

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And When You Make Your Own

The Corporate Names of Our Societies are:

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D. D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

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Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D. D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, F. W. Padelford, D. D., Secretary, 276 Fifth Avenue, New York City.

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Must Missionaries Come Home?

CAN our conscience endure having to live with them if they are recalled? Would not their presence torment us with the recollection that we failed them at a time of crisis, that in an hour of the most dire and universal need everywhere for a Savior, we actually reversed the flow of the evangelizing stream?

In apostolic days, as now, missionaries sometimes came home from the field for various reasons—to report progress and declare how graciously God had owned their work, to secure new recruits to meet the enlarging demands of the task, to confirm the faith of the churches which had sent them out. But never did they return at the behest of churches which had wearied of the burden of their support.

What if, in an economic situation similar to ours, the early Christians had recalled their representatives? It is difficult to imagine, but suppose such a passage as Acts 11:27-30, quoted in the left hand column below, read instead like the right hand column:

"And in these days came prophets. . . And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren . . . which also they did."

Then the disciples took counsel together concerning this matter and sent messengers to them that labored in the gospel at Joppa and in Tarsus and in the region of Tyre and Sidon, saying, "Because of the famine that is come upon the world it is too great a burden that we should longer give you sustenance; we therefore give it as our judgment that ye shall no longer proclaim the gospel among the Gentiles, but return to the places whence ye went out."

Somehow it doesn't sound quite right. It simply wasn't done in the apostolic churches. The recall of missionaries for want of support is a strictly modern procedure, difficult to buttress with scripture.

Must they come home? We are in council now, more than a million of us Northern Baptists, in these fateful spring days, to reach a conclusion. Shall we write a new and strange chapter for the Acts of the Apostles? Or shall we not rather rewrite the old record:

" . . . Great dearth throughout all the world. Then the disciples, every man according to his ability, determined to send relief unto the brethren, which also they did."

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Number 10

The Baptist

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Easter

ONCE more Easter pours its tides of gladness and exultant life over all the earth. The churches burgeon with bloom, the choirs chant with rapture, the returning sun confirms the great hope as he arises. Easter day is come again! Oh, for the Easter faith! Shall these dead live again? Can the desolate waste spaces of the earth bring forth bud and leaf and fruit? Can the sleeping peoples be awakened? Can dying races renew their ancient vigor? Can the seats of Mammon become the City of God?

Hear the parable of Easter; the parable of the healing waters, the awakening sun, the risen Christ. In dry valleys desolate stretches of sage brush need only the touch of the waters stored in the mountains to become gardens and fruitful orchards.

The cold fields, bare and sodden, burst into bloom under the fingers of the sun. The heart of man, long numbed with pain and sin, trembles into life with the coming of Christ. We have water enough and sun enough and gospel enough to transfigure the earth. We need to become channels of blessing.

—Helen Barrett Montgomery.

Fresh from the Field

At the March meeting of the executive committee of the Ministers and Missionaries Benefit Board 178 applications were received and approved for membership in the retiring pension plan. This is the largest number received in any month since the plan was inaugurated.

Humane Sunday is to be observed this week on April 30 and Be Kind to Animals week from April 24-29. It is expected that there will be many special programs in Sunday schools and young people's societies.

Dr. Frederick F. Shannon, pastor of Central Church, is to be the speaker at the noon-day meetings held under the auspices of the Chicago Church Federation during Easter week, April 10-14, at the First Methodist Church, Chicago, Clark and Washington Streets, from 12:10 to 12:40 o'clock.

Mr. Russell Morris Brougner has accepted a call to the Tabernacle Church, Chicago, and began his work April 1. He is to continue his studies during April.

The sixty-seventh session of the Southern Baptist Convention will open in the

city of Jacksonville, Fla., on May 17 and will adjourn on the Monday following. Sessions are to be held in the Billy Sunday Tabernacle.

The new federal prohibition chief in Pennsylvania is a Baptist minister, J. Thomas Davis, former pastor and Y. M. C. A. worker at Blairsville. He continues to supply nearby churches on Sundays. He was county chairman for Indiana County in the New World Movement campaign.

Home Secretary P. H. J. Lerrigo of the Foreign Mission Society is receiving many invitations to address churches, conventions, and other organizations regarding his recent observations in Belgian Congo. Dr. Lerrigo has a stirring story to tell and everywhere he is heard with interest. The churches are stimulated by the addresses based on his visit to Africa and his study of mission work in the Congo Mission.

The following missionaries, returning to their stations, sailed from Vancouver, B. C., on March 18: Dr. William Axling of Japan, head of Tokyo Tabernacle, and known as the missionary statesman of Japan; Dr. Ma Saw Sa of Rangoon, superintendent of Lady Duffering Hospital, and one of our Golden Jubilee guests; Najaki San of Osaka, Japan, dean of the Osaka Bible Training School, another of our

Jubilee guests; Miss Amy Acock of Yokohama, Japan; Miss Anna V. Johnson of Manila, Philippine Islands; Rev. and Mrs. A. G. Adams of Shanghai, China; Mr. and Mrs. F. W. Steadman of Morioka, Japan, sailed from Vancouver on March 22. It will be remembered that Mr. Steadman was formerly in charge of the Fukun Maru, our Gospel Ship in the Inland Seas, until his ill health forced him to live in a cooler part of Japan.

Dr. E. P. Brand, formerly state secretary for Illinois, writes from Tucson, Arizona, which place he reached recently in his travels, that he and Mrs. Brand are having a fine vacation but will return a month earlier than planned owing to the fact that the Northern Baptist Convention meets in Indianapolis in June instead of in Seattle in July.

To perpetuate the name of Ernest L. Tustin, late director of the Department of Welfare of Philadelphia, and the former dearly loved president of the Northern Baptist Convention, the city council of Philadelphia has set aside a tract of land to be called the Ernest L. Tustin Recreation Center. This playground, says the *Bucknell Alumni Monthly*, had been planned by Mr. Tustin for the benefit of the inmates of the City's Institution, and his plans will be completed by the city.

The many friends of Dr. Frederick A. Agar, church efficiency secretary of the General Board of Promotion, as well as the wide circle of readers of his former books, will be delighted to hear that he is publishing a new book, "Manual of Church Methods," which will be off the press during the month. The "Manual of Church Methods" deals in an interesting but concise and business-like way, with the organization and management of the local church. It points out obvious pitfalls and difficulties, and indicates the remedies for them. In general, it performs for every local church in the country, fortunate enough to secure a copy of the book, the same service that Dr. Agar has extended through his lectures and advice to the churches that he has visited. Dr. Agar has won the title of "The Doctor for Sick Churches" through his former work along this line. He has helped revolutionize and revivify hundreds of Baptist churches through the country, and has been loaned for the same purpose to churches of other denominations. Several of his former books are used for church study.

All Southern California pastors gathered in Los Angeles recently for a day of prayer for the success of the campaign. Two churches, the Temple Church of Los Angeles, and the First Church of Pasadena, have each taken \$50,000 as a goal for new pledges. The Temple Church has already secured \$15,000 of this amount from two families among its members.

In Minnesota Mr. Theodore Christianson of Dawson has withdrawn from the congressional race against Andrew J. Volstead. The reason given is that opposition to Volstead is almost entirely on account of the part he has played in prohibition enforcement. Mr. Christianson believes in such enforcement and would not hinder it in any way.

Evangelist J. N. Edmondson of Atwood, Ill., closed a campaign with the First Church, Kansas City, Kansas, Rev. Lewis C. Bowerman, pastor, on March 19, with some seventy-five conversions.

(Continued on page 292)

Would You Eat This Food

If you were in Russia, you would face the grim alternative of uneatable food or death from starvation

Bread is made of straw, potato parings and weeds.
People are eating leaves, roots, grass, bark of trees—never before considered fit for man or beast.
Dogs and cats have long since disappeared from many villages.
In one village 2500 horses have been reduced to 10.
In their famine madness, many people are resorting to cannibalism.

Twelve Million People are starving and two-thirds of all Russia's population are on hunger rations. Think of the children!

A Gift of Ten Dollars Will Send:

49 pounds of flour
25 pounds of rice
20 pound cans of milk
10 pounds of sugar
10 pounds of fats
3 pounds of tea

Total 117 pounds of food for \$10.

Larger gifts will make available correspondingly larger quantities of food.

Immediate help is necessary. The Foreign Mission Society is prepared to receive contributions for relief in Russia. Funds will be expended through and with the approval of the American Relief Administration, Herbert Hoover, Chairman.

Send all contributions designated "Russian Relief," either to your State Promotion Director, or to

GEORGE B. HUNTINGTON, Treasurer
276 Fifth Avenue, New York

American Baptist Foreign Mission Society

We sent the Russians clothing in November; we must now send them food

The Baptist

Vol. III Chicago, Ill., April 8, 1922 No. 10

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Enjoy Poor Health

As a pastor we found that our ministerial peace depended upon frequent calls upon certain saints. In one case we well remember the rebukes we received when the intervals were too long. The good woman always responded to our greeting "How are you?" "Well, elder, I enjoy very poor health." She did. It was her stock in trade. Without her human ills life would have been tedious to her. We cannot help but wonder what some folks would talk about if the denomination should suddenly appear without spot or wrinkle or any such thing. Life would be so changed that even THE BAPTIST would be a little lonesome. What would be the subject of conversation when the brethren passed this way?

Killam's Kollum

They Know a Good Thing

What other Baptist weekly newspaper gives two full pages each week to the work of the young people? Silence. Young folks know that THE BAPTIST is giving them a square deal. They mean to build up the subscription list. In recent issues of the paper the distribution of the 4,000 new annual subscriptions has been given. Southern California was allotted eighty as its quota. The church at Fresno sent in twenty-one which is more than 25 per cent of the allotment for the whole convention. East Washington has a quota of twenty-one and the World Wide Guild of Spokane has sent in eleven of this number. Think of it! Watch this column for facts on the campaign.

Then Why Quote It?

The *Reformed Church Messenger* quotes in full in its editorial pages our observations on denominational jumping-jacks italicizing certain parts. Its comment is, "Of course it should not be told in Gath, nor whispered in the streets of Askalon, that such a state of affairs is possible in the Reformed Church. Who does not know that—well, in some of our denominational gatherings modesty and self-restraint are so universal that the occasional visitor is forcibly reminded of those old-time prayer meetings which were noted for their long and painful silences! The kind of jumping jack above referred to may be very common in some communions, but what a rara avis in the Reformed Church!" Note the exclamation marks. It reminds us of one of our youthful habits. When we told an unusually big one we kept our fingers crossed which meant that we did not mean what we said. The *Messenger's* editor must have had his fingers crossed.

Ingenious but Impotent

A certain man of our acquaintance has an ingenious mind. He has so manipulated the machinery of a cuckoo clock that the wooden bird will step out of its retreat and say "cuckoo" 200 times without stopping. It took considerable time and thought to accomplish this feat. We are worldly enough to ask if the result justifies the effort. We have another friend of a theological turn of mind. He has worked out a theological system with maps of all the past, present and future. His system is quite as ingenious as our friend's cuckoo clock. To us it has little practical bearing on the matter of living a genuine Christian life. It reminds us of the clock with its wooden bird saying "cuckoo, cuckoo." We must confess that we have little interest in either the clock or the system. We have our own hobby. "THE BAPTIST and *Missions*, etc., etc."

Fresh from the Field

(Continued from page 290)

Rev. A. L. N. Sorenson, pastor at Cedar Falls, Iowa, has accepted a call to the Baptist Temple, Racine, Wis., and will begin his work on May 1.

"The Hope of the World" is the title of the beautiful picture by Harold Copping included among the free picture charts issued by the Department of Missionary Education in connection with the graded foreign mission stories now being used. This picture, wonderfully expressive of the general theme, "The Kingdom and the Nations," is made available by the courtesy of the Missionary Education Movement which owns the rights. Only one free copy of the picture is allowed for each school ordering the foreign mission stories and charts. Lithographed copies of this picture of Christ in the midst of a group of little children of other lands, may be secured for 35 cents through the Literature Department of the General Board of Promotion.

Rev. T. W. Young, pastor of the First Church, Columbia, Mo., began his new pastorate with the First Church, Corinth, Miss., on April 1. With a splendid membership and a fine plant, he is expecting a great work. During the nine years in Columbia, despite the heavy losses inevitable in a college town, the church grew from 550 to 890 members and the annual income of the church increased from about \$6000 to more than \$16,000.

The Department of Missionary Education, after a careful study of order cards for the graded missionary stories, finds that nearly 800 schools had never used the stories prior to 1921. Estimating that at least 200 new schools were reached by states filling their own orders, this means that approximately 1000 new Bible schools used the stories during the year.

Rev. C. R. Osborn, pastor of the First Church, Coldwater, Mich., has accepted the call of the Morgan Park Church, Chicago, and will enter upon his new duties on June 1.

Of seven young people baptized in the First Church, of Madison, Wis., on March 19, six were students in the University of Wisconsin.

The new Beulah Church, West Elizabeth, Pa., dedicated last June free from debt by Rev. Eugene Neubauer, of Elizabeth, bids fair to treble its membership this year. In recent evangelistic services its original membership was doubled.

A recent statement to the effect that the American Bible Society was to discontinue its manufacturing plant at the Bible House, New York, has been interpreted by some as meaning that the society was to give up its publishing business. This is not true. It will continue as a publishing house, with headquarters at the same place. It will continue also to control its own plates. The change merely means that the society has become convinced that it can do its printing more economically than in its own plant. There will be an actual increase in the output of the Scriptures.

The fiftieth anniversary of the ordination of Rev. A. J. Bonsall was celebrated by the Sandusky Street Church, Pittsburgh, on March 19, where he has been associate pastor, 1904-06, and pastor from March 1, 1906. Previous pastorates were in Apollo, Pa.; 37th Street Church, Pitts-

burgh, Erie, and Rochester. On June 7, 1897, Dr. Bonsall was admitted to the Beaver Bar, with the privilege of practicing law.

Attention: Delegates to Indianapolis

The corresponding secretary has visited Indianapolis to confer with the local committee of arrangements concerning its work for the next meeting of the Northern Baptist Convention, June 14-20. This committee consists of the chairmen of eighteen sub-committees. Their work is far advanced. Every member is enthusiastic and, under the expert guidance of Mr. W. A. Caperton, is doing fine work. The building in which the meetings will be held seats 10,000 persons, and is convenient of access. The acoustics are perfect, and an ordinary conversational tone of voice can be heard throughout the auditorium. One thousand rooms have been reserved at hotels. Other thousands of rooms will be reserved in homes and apartments. It would be well for delegates to write immediately to the Indianapolis hotels directly for reservations, or else to Mr. F. A. Hayward, 729 Occidental Bldg., Indianapolis, Ind. Secretary of the local committee, for information. There will be another large convention of representatives of Junior Chambers of Commerce of the United States which will overlap our convention for a day or two at the beginning. Promptness is exceedingly desirable on the part of those who wish to attend. Also, where it can be done, it is advised that two should share a room.

Just as soon as arrangements are completed the manager of transportation of the Northern Baptist Convention will announce through our denominational papers, and also through the state convention secretaries what arrangements have been made with the railroad companies. The Indianapolis local committee will also have its information in shape very soon, and will have folders announcing arrangements, names of hotels, and other matters, which can be had upon application to this local committee. This statement is not at all intended to supplant or interfere with the work of the local committee, but to tell the denomination of the splendid work of this body of men and women.

The corresponding secretary will have printed blank forms of credentials. These may be had from the secretaries of the different state conventions to whom application should be made by the pastors and clerks of churches. It is desirable that these printed forms should be obtained in every case and used, although proper credentials may be typewritten or written with pen and ink. The by-laws of the convention provide as follows:

A CHALLENGE FROM NEBRASKA

The following telegram, signed by Walter I. Fowle, was received at the New York headquarters on March 30: "Over 250 Nebraska Baptists in convention assembled send greetings and assure you of their prayers and hearty support. Absolute harmony, new inspiration and deep devotional spirit. Larger program outlined. Nebraska challenges other states to unite in making week closing April 30 Self-Denial Week with supplemental sacrificial gifts to save denominational calamity. Freeman tower of strength."

Article I: Membership

Section 1. The convention shall be composed of accredited delegates as follows:

(a) Any Baptist church in the United States may appoint one delegate, and one additional delegate for every 100 members.

(b) Accredited officers and members of boards of managers of cooperating organizations shall be delegates ex officio.

(c) Officers and members of committees of the convention during their terms of service shall be delegates ex officio.

No other classes of delegates will be allowed to register. The credentials from churches in every case should be signed by the clerk of the church or its pastor. Each church may appoint one delegate and an additional delegate for every 100 members. A church with fifty members is entitled to a delegate. A church with 100 members is entitled to two delegates. No provision is made for representatives for fractions of 100. A church with 599 members is entitled to one delegate and also an additional delegate for the 500 members which will make six delegates. All credentials will be carefully inspected, and as we must depend upon conformity to our by-laws, it is hoped the churches will be careful not to exceed the number of delegates to which they are entitled. These written credentials in proper form must be presented with enrolment cards to be filled out at the place of registration in Indianapolis together with \$2 registration fee.

Inquiries are often made as to why this registration fee of \$2 is demanded. This fee is not at all adequate to cover the expenses of the privileges which the delegates to the convention enjoy. Printed reports are given to the delegates during the convention sessions. The Baptist every day will issue an edition containing convention news and the programs for the next day's meetings. For the general convention inspirational sessions speakers are invited to address us, and their railroad expenses and hotel bills for one day (or if they speak on Sunday, for two days) are paid. The brilliant work of the recording secretary and his three able assistants is exacting day and night, and their expenses and the cost of typewriters who copy documents for the press and prepare the minutes and do other valuable work are also paid. In addition to all this each registered delegate is furnished with a copy of the annual of the convention containing its proceedings and reports and information that every intelligent Baptist should possess. Two dollars from each delegate will not begin to cover the cost of his share in all these things which the convention provides for the delegates.

It should be borne in mind that there is no salaried officer of the convention, except the manager of transportation who annually saves by his work to the treasuries of our great organizations many times more than the cost of his department; that no officer of the convention has ever received a penny of salary, and that very frequently committees and individuals have served our denomination at their own expense, often very large; that not a member of the executive committee has his expenses paid to any meeting of the Northern Baptist Convention, all of them going at their own charges and glad to render any service they can to the denomination.

Ex officio credentials will be furnished by the Corresponding Secretary.

W. C. BITTING, Corres. Secy.



The Baptist



The Gospel of the Resurrection

THE gospel of the New Testament disciples is the gospel of the resurrection. They went everywhere preaching a Christ who had been proved to be the son of God with power by the resurrection from the dead. And even to the uttermost bounds of the west the news of a risen Christ brought joy to men's hearts. With such a Christ they could live; for such a Christ they could die; in his name they could defy all the powers of hell.

The night had been long; men could not help being glad when the day-spring appeared. Sin and death have been from the beginning of time twin shadows—the heaviest and deepest of all the shadows which have settled upon the earth. Even today millions of men beat helplessly upon the door of the tomb. Their pitiful prayers and offerings are a vivid witness to the despair which it brings to them. Even people who have long had faith stumble sometimes in the presence of the grim reaper. Death is so cold and hard and cruel a fact, it has such a way of blotting out the whole landscape besides, that they falter before it. Only when there is in them the living spirit of an undying Christ can they say surely that nothing, either of things present or things to come, can affright them.

In these days when the warm winds come again from the South, when the song of the birds is heard across the fields and in the city parks, when the frozen ground yields to the penetrating rains, our thought comes again to the fact that Christ arose. It was not possible for him to be holden of death. He is master of all the powers of darkness. He lives, and all those who are his live in him. It is fitting that our churches are decked with flowers, that our children wear their brightest dresses, that our choirs sing their happiest anthems, that our ministers preach their most cheery sermons. For life is triumphant and the whole air is vibrant with hope.

The world seems always to follow its appointed round. The things that have been are now and shall be again. First the night, then the day. First the struggle, then the peace. First the overwhelming onslaught of the adversary and confusions everywhere, and then the quiet and the fruit of victory. God is not a god of inertia; through all the restlessness of the world he is bringing to pass his good and holy will. We feel like saying a word of cheer even to our harried and perplexed Baptist churches of the North. We have been traveling for many months a weary and trying, but not an unusual road.

If we will take a look backwards in Christian history, we shall find that we have once and again followed a fixed cycle. First, there has been a period of interest in material things and of growing doctrinal laxity; then a period of agitation in which men who have felt that they were moved by the spirit of God have arisen to stir the multitude and not always wisely; then a time when the agitation has crystallized into movements, not altogether dissimilar to the Fundamentalist movement of our day; then a period of discussion and explosion, with general unrest; and then at last a time of reconstruction and readaptation accompanied by a new and strong impulse to move forward in the work of the Lord. The Lord makes even the ferment of men's minds to praise him. We are well through the process now, having come about to the period of the explosions. The night is far spent; the day is at hand. Let us not be weary or discouraged. Indianapolis may bring controversy; things may be said and done there which will hurt men's hearts; but beyond Indianapolis lies the new day for the Baptist hosts. The Lord still lives and men and women who trust in him and spend themselves for him will not be put to shame.

The fundamental of all fundamentals for the Baptist is Jesus Christ. Our gospel comes from him and our hope centers in him. We fall before him as Thomas did with words of adoration: "My Lord and my God!" We take his command as the law of our life: "Follow me," "Go ye into all the world and preach the gospel." We stand by him at the cross, but even more do we greet him at the door of the empty tomb. He is not dead but living, and evermore goes before us. So long as we are really one in him, we shall be one with each other, no matter how often our theological minds disagree. So long as we are sincerely devoted to the doing of his will, we cannot be permanently estranged from each other.

Here, then, is the gladdest of all good messages: Christ is risen. It comes to the sinful and the sorrowful—Christ is risen. It comes to the perplexed and the doubting—Christ is risen. It comes to the weary and the struggling—Christ is risen. It comes to the strong and the hopeful, to give firmer hope—Christ is risen. It comes to individuals and to churches and to the denomination—Christ is risen. And all our difficulties and antagonisms shall disappear in him. The way out for every one of us is in a new and vital experience of the risen and conquering and comforting and interceding Christ.

Editorial Comment

SAY IT WITH FLOWERS

In the street car and on the bill-board one faces the slogan adopted by the florists of the country in promoting their industry: "Say it with flowers." Thousands of men and women to whom a gracious message has been sent through such a medium will bear witness to the effectiveness of the word. As one sits and thinks of the slogan, and then lets his mind wander to his home, to his church and to his denominational affairs, as he meditates on what he has said and on the telling things he would like to say, no harm will be done if he allows this thought to come into his mind, "Say it with flowers." Multitudes are efficient in the art of stinging; Christian people ought at least to become proficient in the art of using speech as a means of blessing to others.

MINISTERS AS JURORS

Some Detroit ministers recently served as jurors in the Recorder's Court in that city, having waived their exemption. Their conduct was watched with interest by opposing sides, some of whom suspected that they would be guilty of undue severity and others of whom thought that for sentimental reasons or softness of heart they would lean the other way. Both views have proved incorrect, according to the *Detroit News*, which says:

"Juries with ministers as members, and sometimes with ministers as foremen, have returned verdicts of conviction and acquittal quite regardless of the nature of the cases or the reputation of the accused, but in quite faithful accordance with the evidence. A least one alleged bootlegger was adjudged innocent by a jury on which there sat a Jewish rabbi and a Christian pastor. Thus, the ministers have shown themselves to be very much as other men who cherish high ideals, and are at the same time intensely human."

This most interesting discovery that ministers are human is worthy of being passed on as is also the conclusion of the *News*, which might profitably be heeded by many ministers: "It is to be hoped that the clergy of other cities will follow the example. It is an excellent thing both for the people and for the churches to have the ministry serve in this capacity. The distance between the average man and the average minister has sometimes seemed 'as far as the East is from the West,' and without any good reason therefor. A preacher should know men as well as books. It might be mutually profitable if the man in the street had more than a nodding acquaintance with a clergyman. The average man is not naturally irreligious; the average minister of the Gospel is not a molycoddle, nor does he carry an atmosphere about him of supercilious piety."

GOLDEN RULE NECESSARY IN BUSINESS

A letter from John D. Rockefeller, Jr., written to the students at Brown University in connection with meetings held there by Sherwood Eddy, expresses the conviction that the Golden Rule is the best principle upon which to conduct a permanently successful business. In urging this he says:

"I am convinced that the progress of civilization, not only in this country but throughout the world, is dependent on the general adoption and practice of the principles of the religion of Jesus Christ. I believe that the Golden Rule is the best principle upon which to conduct a permanently successful business, and that its application offers the only real solution of the problem of capital and labor. I believe that the principles of justice, truth, clean living, service, sacrifice and love for God and one's fellow men, enunciated by Christ, have vitality and power only as they are applied to life in all of its aspects—not one day a week, but seven. Beset with temptations and difficulties, like every other man, what I want is a workday religion, and not a religion that is put on with one's Sunday clothes and laid off at the close of the Sabbath Day. No college man is strong enough or big enough or self-reliant enough, whatever he may think or say, to live a really worth-while life without that kind of a religion."

Others besides college men may profit by advice as clear and sane as this.

NOT A TIME TO REST

An occasional church is acting as if the prohibition question were settled and for all time. That is a pipe dream. Let the Anti-Saloon League and the W. C. T. U. cease work and prohibition would not last more than a decade. Now is the time for all good men and churches to stand firm for the defense of their country. There is no occasion for discouragement.

It has required seventy years of vigilant effort to secure a fairly good enforcement of the compulsory school law; yet in spite of an acknowledged 75 per cent enforcement of the prohibition law in two years, some people say prohibition is a failure. An inquiry from Australia brought out the fact that 115 chambers of commerce in the United States and Canada reported favorably on the success of prohibition, twenty-seven unfavorably, and thirteen were non-committal. Seeborn Rowntree, the English manufacturer, said, "On the whole the thing is working with extraordinary success." A German professor from Wiesbaden reported to his fellow countrymen, "The American people have broken the poison fangs of alcoholism. The liquor trade, if not dead, is dying."

AMERICAN PROHIBITION AS VIEWED IN EUROPE

Whatever information may be given out in the United States by men interested in the liquor business, brewers and others in Europe appear to have first-hand evidence that prohibition in this country is something like the real thing. The wine growers of France have recently been discussing means by which they can make up the loss occasioned by "the collapse of the wine market in America." German and Swiss brewers have been discussing means of preventing prohibition from sweeping Europe. The president of the new Republic of Austria avows himself a prohibitionist and congratulates America on what it has done. Everywhere there is restless-

ness abroad among brewers and distillers for fear that more of their markets are to be cut off. Recent ratification of the amendment by New Jersey has hardly been reassuring to them. So perhaps America itself need not swallow whole all that is being said by its "wet" press. Prohibition is working as well as any law and better than a great many, as its foreign enemies are compelled to admit.

THIS MIGHT HAVE BEEN IN YOUR TOWN

A recent letter to Mrs. Montgomery from Mrs. Milton Fish, of Huntington Park, Cal., has this interesting paragraph:

"The week after we came here Los Angeles had a religious census and I had two blocks near our church. There was one noticeably large house in the district. When I called there the woman that answered said that her mother lived there alone and that she was a Scientist. That was usually enough information, but I said, 'All alone in this large house?' 'Well,' she said, 'I told you I and my family are visiting my mother.' Then I said what I had not before, 'You must excuse my asking so many questions but I am a stranger myself. I am the wife of the new pastor of the Baptist Church.' Then I received a most cordial invitation to come in. She told me her husband's business called them all over the world and she had last lived in Burma and had brought home with her to help with the children a Karen girl, a Baptist. Monie We's father is pastor of one of our Karen churches. I invited the girl to the next W. W. G. meeting. The girls were lovely to her. She joined that and their S. S. class. At the W. W. G. meeting this week I asked her how she was getting on with her English and music lessons and she said, 'O, all right. When I came all I wanted was to be a musician but now I want to go back as a missionary to my people. They need the gospel so.' We'll do all we can to keep the flame burning."

This might have happened in your town. The United States is full of people, gathered from every nation under heaven. Has your church ever made a real attempt to establish actual human and Christian contacts with any of them?

SOCIALIST SUNDAY SCHOOLS

"There are now," we read, "120 Socialist Sunday schools in England and many in America. Attendance runs into thousands. These schools have 'Ten Commandments' in the form of short phrases which the children repeat, but there is nothing of God in them. They have lessons with such titles as 'Bloody Sunday,' 'Capitalist Murders,' 'French Revolution,' and 'Red Flag.' Many of the teachers are agnostics. They have hymns which include 'Arise, ye starvelings,' 'The Red Flag,' etc, while the Christian hymn, 'Jesus, Lover of My Soul,' is condemned as an 'unwholesome wail.' They have a doxology beginning, 'No Saviours from on high deliver.' They have a 'Red Catechism' and a 'Children's Magazine' in which they print biographies of 'Socialist saints,' among whom are murderers. In their meetings young 'converts,' as they are called, testify that 'Religion is superstition.' Thus God is blasphemed, the Bible denied, and the Gospel parodied.' The churches of America justly boast of the splendid work they have done in religious education.

But the day has not yet come when a rest can be taken. There is much land to be possessed. Out of these Socialist Sunday schools are coming boys and girls who are infecting their companions with ideas which are directly opposed to Christian faith. The best defense is an attack. Wherever there are gathered groups in which such ideas may find fertile soil a double opportunity is presented to Christian churches to present both by words and by example the Christ as we know him.

THE CUSTOMER IS ALWAYS RIGHT

One of the business rules assiduously taught and acted upon in various large establishments is this: "The customer is always right." That is to say, if there is dispute and no direct proof as to where the right lies, the point of view of the customer is to be taken.

The reason is obvious. One particular sale is not of a great deal of moment but the goodwill of a customer is of importance. Offend a man or woman and there will be lost perhaps, not only his own trade but also that of some of his friends. But there will be lost also that intangible something which makes people like to trade in a particular store and which leads them to speak favorably of it.

Here is a new homiletic rule for pastors, deacons and church workers generally. The application is perhaps not always quite so obvious as in the case of a store dealing in merchandise but it can generally be found. In dealing with men and women, in winning men and women, not much progress will be made unless due consideration is given to their point of view and to their feelings. One has to become all things to all men if many are to be won. Deference and not contradiction suggests the method by which there will come the goodwill essential to a successful Christian ministry or church enterprise.

JARO MADE THE GAVEL

President Montgomery of the Northern Baptist Convention has recently received a gavel made from native wood by students of the Jaro Industrial School, in the Philippines. The letter from Mr. Bigelow which accompanied it states that the gavel was made on the machines which the students have built for themselves to help them climb out of the old industrial rut of their fathers. "We hope," the letter says, "that when you use it to strike the desk of the 1922 convention, it will serve to remind you that we are here and that the school is rapidly growing both in numbers and in influence and that it is acquiring growing pains which are caused by its clothes being too tight. Not only that, but they are very ragged. The whole staff is loyally patching and the student body and alumni are rooting for the old school which all love. Naturally all desire it to have new clothes, large enough and of the proper style. Everybody here will pitch in and the alumni will help too as soon as the Northern Baptists make good on the amounts designated here in the survey."

The more frequently therefore that the president is compelled at Indianapolis to use the gavel, the oftener we shall be reminded that the Orient is waiting for us to carry through to a magnificent finish our as yet uncompleted task.

Evidence for the Resurrection

The witness of the facts, of contemporaries and of history. Personal belief in the life beyond bases itself increasingly on belief in God. Fellowship with him not destroyed by death.

By W. N. DONOVAN

AT least three lines of evidence may be adduced regarding any important historical event. In the first place the exact details of the event may be established. Complete agreement of human witnesses cannot be expected. In the second place, the attitude of contemporaries affords valuable testimony. Here again some conflict is certain. In the third place, if considerable time has elapsed since the occurrence, its effects on later history will afford most valuable evidence of its reality and character. Here, again, human judgments are bound to vary. The last two lines are broader and more convincing. The greatness of any event consists, not in its observable details, but in spiritual forces of which these details are but outward signs.

The Empty Tomb

In regard to the first line of evidence, the knowledge of the immediate facts of the resurrection of Jesus, the testimony is as clear as can be expected for a historical event. It is a matter of human observation whether the body of Jesus could not be found in the tomb where it had been laid. It is a matter of human knowledge whether men and women familiar with his form saw that form and conversed with him for days after his death and burial. On these points the word of men may be taken, and it is clearly given. But no man is competent to say what happened to that body which had been upon the cross. Two main theories have been held in the church. Each has its difficulties. Neither is strict evidence, except as it shows the existence of astonishing facts to be explained. As to these facts the evidence is minute and specific. Jesus was crucified at Jerusalem when Pontius Pilate was procurator and Caiaphas was high priest. On the next morning but one women set out to perform last offices for the body which they thought was soon to decompose. They found no body. They heard a message, "He is risen." They reported to the apprehensive disciples, who gave no credence to their story. Later, indeed, two disciples did investigate and confirmed the story of the empty tomb. During the day the disciples were surprised at the

appearances of their risen Lord.

It is popular just now in certain circles to say that the argument from the empty tomb has lost its force. It may be that the argument from minute detail and personal observation has been over-emphasized; but the broader import, the significance of the relation of contemporaries, remains unimpaired. It was not a time when a story like that of the resurrection could circulate unopposed. A fanatical hierarchy had set itself to destroy the influence and memory of Jesus. If his body could have been produced from any tomb, it would not merely have discredited the resurrection narratives; it would have supplied just the touch of bitter humiliation which the excited Jews would have loved to inflict upon the disciples. Identification of that form would have been easy; but this touch was never given. The failure of the Jews of that day to break the force of the stories told by the disciples is very striking. These stories do not come from a time remote from the event. They were told by the very people whose testimony would naturally have greatest weight. Those who knew Jesus most intimately, hence those best qualified to recognize him, were all convinced of the reality of the resurrection appearances. Their evidence has survived tests of sharpest hostility when excitement over the event was at its height. Take one illustration of contemporary

hostility. Saul of Tarsus had access to all information available for Jews or Christians. He was a mature man at the time of the resurrection, fanatically prejudiced against the Christians. Had there been a possibility of disproving their claims, Saul would not have neglected it. Saul is a notable fact to be considered when one hears the assertion that positive written accounts of the resurrection come from long after its date. Actually the records are not far removed from their subject matter in point of time. They were published in the lifetime of eye-witnesses. They could have been challenged with first-hand information. The facts of the case had been presented to the very men among whom they occurred. There had been every opportunity for refutation if that were possible. Only about thirty years after Jesus rose, Paul flung at Jewish opponents his assertion that there were still alive apostles and more than 250 others who actually saw the risen Jesus. Had it been possible to controvert this statement, imagine the glee of the Jews seeking to discredit Paul or of the mocking Greek philosophers!

The Perspective of History

Passing now to consider what evidence appears in the perspective of history, Paul himself is a monument to the resurrection. One cannot explain him or the early church without it. Then come the Gospels derived from eye-witnesses. Their text and history is better attested than that of any of the so-called "classics" of human literature. Next, secular history tells of the early persecutions of the followers of the risen Christ. Following closely come the early Christian inscriptions and the thrilling stories of the still-existing catacombs. All subsequent history links on to these Christian accounts. The dates of our business transactions are stated in the "year of our Lord." Every recurring Sunday reminds us that the first day of the week was designated "the Lord's Day" in memory of his leaving the tomb on that day. Through the centuries human thought has steadily adjusted itself to the great fact at the core of the Christian conception of life. Belief in this fact has cre-

Easter Morning

HARK! 'tis the west wind blowing free,
Hark! Swift herald of the dawn;
Faint murmurs answer from the wood;
The night will soon be gone.
Sad soul, shall day from darkness rise
And the rose unfold from the sod,
And the bare, brown hills grow beautiful
When May their slopes has trod—
While they for whom the sun shone fair,
And rose and bird rejoiced the air,
Sleep on, forgot of God?

Depart, drear visions of the night!
We are the dead, not they!
High in God's mansion of delight
They greet immortal day.
Look out! The sky is flushed with gold
In glad, celestial warning;
The cloudy bars are backward rolled
And, gloom and shadows scorning,
O'er grief and death victorious,
Above all glories glorious,
Comes up the Easter morning!

—Edna Dean Proctor.

ated what all historians recognize as the greatest altruistic movements in the progress of our race. Because of Jesus hospitals have been founded, orphans have been cared for, slaves have been freed, the weak and helpless have been befriended, new hope and courage have come to human life, men and women have consecrated themselves to human betterment. Historians tell us that the movements which we call "humanitarian" and "philanthropic" come, not from man's enthusiasm for man, but from human devotion to Jesus the Christ. One who ponders the conditions in which he lives must think back to these words, "He is risen." He may not understand them, but he cannot ignore them. If all mention of the resurrection could today be deleted from all the books in existence, thoughtful students would ask what did happen

back there in the first century so to change the currents of human thought.

Finally I add a reflection which is not what is ordinarily classed as evidence, yet carries its weight with the Christian, belongs to him peculiarly, the argument of life experience. As more and more of those dear to us pass through the great adventure, as we face it once and again for ourselves, we care less for logical and historical demonstrations of the other life, more for our heart convictions. So my personal belief in the life beyond bases itself increasingly in my belief in God. Death itself cannot destroy my fellowship with the infinite God. Much more was this true of Jesus, partaker with God as none of us men. Does that prove his bodily resurrection? No, it is not offered as proof. It does make keener my sense of its

fitness, does make it easier for me to feel the fact. With the passing of the years I find more comfort in the warmth of the last verses of the eighth chapter of Romans than in the accumulation of argument and analogy in the fifteenth chapter of first Corinthians. In the Romans passage glows the certainty that death itself cannot separate us from the love of God which is in Christ Jesus our Lord. The Christian religion is primarily devotion to a personality, secondarily acceptance of a system of thought. Beyond all abstract argument is the personal touch in the words, "He is risen." Using them, Christians confess their belief in well-attested historical fact, but still more their personal conviction that through this fact life has for them a new sweetness, glory, and reality.
Newton Center, Mass.

The Resurrection a Vocation

"If by any means I may attain unto the resurrection from the dead"—Phil. 3:11

By CARL C. CASE

OUR own future resurrection is no arbitrary act of an omnipotent God. It will not be an event for which there is no adequate cause. God does not establish an external condition on the basis of which he promises us eternal life. Our resurrection will be a moral affair. In fact our resurrection is an achievement. It is a goal attained. It is a task accomplished.

So was Jesus' resurrection an achievement, for though God raised him from the dead, yet Jesus declared that he himself had power to take up his life again since this commandment had been given him by the Father. No more striking statement of this fact can be found in the New Testament than Paul's affirmation that Jesus "was declared to be the son of God with power, according to the spirit of holiness by the resurrection from the dead." This demonstration of Christ's sonship was made by Christ's resurrection even as it was to Paul later to whom the resurrection of Jesus was the final proof of the truth of his claims. Only this resurrection of Jesus was "according to the spirit of holiness," in which holiness of life was the condition of the resurrection. So Christ's resurrection was a moral achievement.

In equally striking terms, Paul on another occasion rehearses the eternal history of the Christ who emptied himself of his heavenly glory, took

the form of a servant, humbled himself and became obedient unto death. "Therefore," says Paul, "God has highly exalted him and given him a name that is above every name." The resurrection is not here specifically mentioned, but its significance is apparent.

The transfiguration scene reveals the same truth. The theme of conversation between Jesus, Moses and Elijah was the "decease which he was to accomplish at Jerusalem." Death was not to be a martyrdom, nor a suffering to be borne, but a task to be achieved. Beyond this was the resurrection. And while the three were talking, the earthly and material were shot through and irradiated with heavenly glory. It was a prelude to the resurrection and the cause of the transfiguration was the cause of the resurrection.

Christ's Resurrection and Ours

There is a very definite connection between Christ's resurrection and ours. Our resurrection body is to be like his. Christ is to "fashion anew the body of our humiliation that it may be conformed to the body of his glory." "For if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his spirit that dwelleth in you." "As we have borne the image of the earthy we shall also bear the

image of the heavenly."

But there can be no similar resurrection for Christ and ourselves except there be a similar moral cause. Christ himself is the cause both of his own resurrection and ours. He promised his constant fellowship to the disciples. "Lo, I am with you all the days," the days of joy and sorrow, of health and sickness, of activity and rest. "I will come unto you," said the Savior, as he promised to his disciples that other friend, the Comforter, who would abide forever. This coming of Jesus forms for us a vital union that on our part springs out of a personal faith. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the son of God, who loved me and gave himself to die for me."

Paul, indeed, gives a touch of realism to this union between Christ and himself when he says, "For me to live is Christ." More suggestive is the statement to the Galatian Christians, "I am again in travail until Christ be formed in you." Had there been a Bethlehem in each Galatian life where Christ was born again? Was there a reincarnation here through Christ? Was there to be also a Nazareth of growth, a Capernaum of service, a Calvary of death, and beyond a resurrection to a new life? The history of the Christ is

to be repeated in each believer, but it will be so because Christ himself is present to furnish both the ideal and the power for the transformation.

Christ on earth was at the same time in heaven. He was living the heavenly life and therefore the resurrection to him was not the possible only, but the necessary, outcome of his life. So our life now should be an ethicizing process. There are two deaths and two kinds of life. We can be near death and yet be tremendously alive. Those that are dead may be more alive than some who are living.

"There is no death! What seems so is transition;

This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call Death."

We often quote the passage, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which the Lord hath prepared for them that love him." And there we stop. But the rest of the passage reads, "but the Lord hath revealed them unto us by his Spirit." This passage finds its greatest fulfillment in heaven, but it refers immediately and directly to the present life. There is a heaven on earth. There is a resurrection before the resurrection. And the second resurrection is only worth while and possible as the first is lived now.

Spiritual Eyesight Needed

The power that enables us to live the resurrection life now, is the same that produced Christ's resurrection. The one is not moral and the other material. Therefore it needs a spiritual eyesight to see the similarity of the two transactions. In this sense Paul prays for the Ephesians that "the eyes of your heart may be enlightened that ye may know what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places." Paul on another occasion expresses it as the desire of his heart to "know him and the power of his resurrection."

Christ then is the source of our present resurrection life which eventually is to produce our bodily resurrection. "And you did he make alive with him." The baptism by which we proclaimed our faith in Christ is a symbol of this resurrection life. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father,

so we also might walk in newness of life." Our present resurrection life is a parallel of Christ's present resurrection life. In fact we have already attained to a resurrection status in Christ. God "has made us alive together with Christ and hath raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus." Both the resurrection and the exaltation of Christ are reproduced in our present life where Christ is repeating our own earthly experiences.

A Present Resurrection

The resurrection of Lazarus was a physical fact. And yet even here Christ emphasizes not the material miracle but the spiritual condition. To Martha who could express her faith in a resurrection at the last day, Jesus declared in favor of a present resurrection as a more vital fact. "I am the resurrection and the life: he that believeth on me, though he die yet shall he live; and whosoever liveth and believeth on me shall never die." The grave is obliterated for the believer. He lives now in Christ; he will continue to live after his body dies. "He that heareth my word and believeth on him that sent me, hath eternal life." There is a stone at the door of our heart. A Christ is needed to speak the word that the stone be removed and a Christ is needed who can say and have his command obeyed, "Come forth." Only when heavenly men and women—heavenly in the right sense—walk among men, shall the future resurrection be an established belief. The present heavenly life is the best evidence of the life beyond.

This present resurrection life is not a mere gift of God. Spirituality is more than a contribution of God. It is an attainment that requires action and perseverance. It is made in Christ but it cannot be made without our cooperation. It is a partnership undertaking. The status of the believer must be actualized by endeavor. An old English legal distinction will help us here. A prince may be a king *de jure*, that is by right, by virtue of succession; but not be king *de facto*, that is in fact. Or a person may be a king *de facto*, but not a king *de jure*. Or one may be both. Naturally the one who is king *de jure* will seek to make his kingship *de facto*. So we who have been raised up with Christ must make our resurrection a reality.

Here let us turn to the classical passage on the subject, Colossians, the third chapter: "If ye then were raised together with Christ,"—and we have been—"seek the things that

are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are on the earth. For ye died," *de jure*, dead, "and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." Then for the next thirteen verses Paul gives two great admonitions, one, "put to death therefore," and the second, "put on therefore." Both of these commands presuppose two states, death and resurrection. Inasmuch, says Paul, as you are dead, put to death the members upon earth. Inasmuch as you have been raised from the dead, assume all the qualities of the heavenly life. Make real the ideal. Actualize your status. Lay claim to your privileges. Really die and really live as you have officially died and live again.

Easter as a Pledge

The resurrection life is manifested not only in habits that are heavenly but in a heavenly perception and appreciation of divine things. The development of spiritual judgment does not depend upon the knowledge of facts, but upon spiritual response. "He who wills to do God's will, shall know." "The pure in heart shall see God." We are to be transformed by the renewing of our mind in order that we may prove what is the good and acceptable and perfect will of God. Parallel to the development of the resurrection life is the apprehension of the things of the resurrection. Only he who is like Christ can fully appreciate Christ. At last "we shall be like him for we shall see him even as he is." We know we shall be like him for we shall see him as he is, and spiritual insight presupposes spiritual likeness.

Easter is here. It is more than a commemoration of an ancient occurrence. It is more than a prophecy of a future event. It is a pledge of a successful life experiment. It is an appeal to enter a supreme vocation. It has a tangible present reference. It tells us to live now as we expect to live by and by and assures us that nothing can hinder us as we have at our command the Spirit of God that dwelt in Christ on earth, by whom he offered himself on the cross and through whom he was raised from the dead. The message of Easter is victory not defeat, life not death, assurance not despair. "Seek those things that are above." "Know him and the power of his resurrection." "Attain unto the resurrection of the dead."

Oak Park, Ill.

Arise, My Heart, and Sing

Our Easter Day

WHEN is our Easter, nay, nor book,
nor creed
Can tell for you or me;
Though over all the land with joyous
speed
The bells ring merrily.

For we may kneel by altars hung with
flowers—
Flowers with no thorn's alloy—
And still the Lenten sorrow may be ours,
But not the Easter joy.

It is that day that soul casts off its chain—
For souls know bond and prison—
It is that day when doubt and hate are
slain,
And faith and love are risen.

When to the soul's neglected garden-plot
Comes joy's awakening ray;
When, from the graves that human eyes
see not,
The stone is rolled away.

When with clear eyes we see the mountain
height,
Above the mist that bars;
When through the clouds we see the con-
stant light
Of truth's eternal stars.

And though, because of this no glad bells
ring,
Though neither song nor prayer
Is heard of men; though no sweet censers
swing
Their odors on the air;

Though on no altar builded by men's hands
Blooms violet or rose;
Though all the pulses of the teeming land
Beat softly 'neath the snows;

Still we do know, unhelped of book or
creed,
Though other lips gainsay,
That we have won our life's supremest
need,
Our own true Easter day.
—Carlotta Perry.

Hope's Song

I HEAR it singing, singing sweetly,
Softly in an undertone,
Singing as if God had taught it,
"It is better farther on."

Night and day it sings the sonnet,
Sings it while I sit alone;
Sings it so my heart will hear it,
"It is better farther on!"

Sits upon the grave and sings it,
Sings it when the heart would groan;
Sings it when the shadows darken,
"It is better farther on!"

Farther on! How much farther?
Count the milestones one by one.
No; no counting—only trusting
"It is better farther on!"

"Beyond the Sunset"

I WATCH the sunset as I look out
over the rim of the blue Pacific,
and there is no mystery beyond the
horizon line, because I know what
there is over there. I have been
there. I have journeyed in those
lands. Over there where the sun is
just sinking is Japan. That star is
rising over China. In that direction
lie the Philippines. I know all that.
Well, there is another land that I
look toward as I watch the sunset.
I have never seen it. I have never
seen anyone who has been there,
but it has a more abiding reality
than any of these lands which I do
know. This land beyond the sunset
—this land of immortality, this fair
and blessed country of the soul—
why, this heaven of ours is the one
thing in the world which I know
with absolute, unshaken, unchange-
able certainty. This I know with a
knowledge that is never shadowed
by a passing cloud of doubt. I may
not always be certain about this
world; my geographical locations
may sometimes become confused,
but the other—that I know. And
as the afternoon sun sinks lower,
faith shines more clearly and hope,
lifting her voice in a higher key,
sings the songs of fruition. My work
is about ended, I think. The best of
it I have done poorly; any of it I
might have done better, but I have
done it. And in a fairer land, with
finer material and a better working
light, I shall do a better work.—
Robert Burdette.
(In a personal letter shortly before
his death.)

The Eternal Recompense

STILL in my breast, despite its load of
sorrow,
Despite the pressure of o'erwhelming
care,
I sense the thrilling joy of a tomorrow
Whose dawn shall lighten up the dark-
ness there.

I sense a moment nigh when woe abating,
I'll tread the path that leads on to re-
lease,
And find a cure for troubles dire awaiting,
Safe in the everlasting arms of peace.

For life and love so close are interweaving
That none can live and yet be portion-
less,
And days must come with hours all re-
trieving
The dreary years of unfound happiness;

And he whose share of love is not yet
ready,
Whose measure of its joy is yet un-
known,
Need only keep his faith both sure and
steady
To come some time, somewhere, into his
own!

—British Weekly.

An Easter Song

ARISE, my heart, and sing thy Easter
song!
To the great anthem of returning
bird,
And sweetening bud, and green, ascending
blade,
Add thou thy word.
Long was the winter and the waiting
long;
Heart, there were hours, indeed, thou
wert afraid—
So long the spring delayed.

Shut in the winter's alabaster tomb,
So white and still and sleeping summer
lay,

That dead she seemed;
And none might know how in her magic
side,
Slept the young spring, and moved, and
smiled,

And dreamed.
Behold, she wakes again, and open-eyed,
Gazes in wonder round the leafy room,
At the young flowers. Upon this Easter
Day

Awaken, too, my heart, open thine eyes,
And from thy seeming death thou, too,
arise.

Arise, my heart; yea, go thou forth and
sing!

Join thou my voice to all this music
sweet,
Of crowding leaf, and busy, building wing,
And falling showers;
The murmur soft of little lives new-born,
The armies of the grass, the million feet
Of marching flowers.

How sweetly blows the Resurrection horn
Across the meadows, over the far hills!
In the soul's garden a new sweetness
stirs,

And the heart fills.
And in and out the mind flow the soft
airs.

Arise, my heart, and sing, this Easter
morn;
In the year's resurrection do thy part—
Arise my heart!

—Richard Le Gallienne.

Spring Song

WITH my ear pressed to the earth.
Long I held my breath and listened,
Till the last snow flurry fled,
And the last frost-blossom glistened;
And I heard it, yes, I heard it,
Heard her voice of mirth and laughter;
And I saw her tripping toward me
With her rose-girls coming after—
Spring, the queen of love and longing,
With her nymphs of beauty thronging.

As she sped along the path,
Sunbeams hastened to caress her;
And the gentle winds, long prisoned,
Vied, impassioned, to possess her;
Violets, for-get-me-nots,
Larkspurs and anemones,
Sprang from every spot she touched,
And the waking apple trees
Burst again in tinted glory
Freed from winter's scepter hoary.

—Thomas Curtis Clark.

Foregleams of Immortality

The greatest evidence of immortality is within—the glimpse of beauty, the unanswered prayer

By MARY DENNY

AFTER the Home-Going of one who has reached a little farther through the shadows toward the portal of the unseen, and spoken in the terms of life's deep experience the faint foreshadowings of heavenly realities to the world, we realize more and more the bounds of the earthly, the infinite pain of finite hearts, the significance of life fore-shadowed with immortality, touched with the yearning clouds of glory that lie beyond, and yet unable fully to voice the prototype of the heavenly reality in the language of life.

A certain tragedy seems sometimes to shadow the lives of the messengers of truth who have sought to speak the voice of God to their world. They have stood through long silences in raptured vision at the portal of the unseen, and when from their height of realization they strive to express the vision, the outer voice of expression seems weak and impotent. The shadows of incompleteness and of the limitations of earthly life rest upon the Christian pilgrim.

The Evidence Within

Each poet-painter sings his measure, each prophet declares that part of the whole truth revealed to him. But the whole envelops the parts and reaches outward into the infinitude. And we who listen to these partial truths begin at last to hear, as the sound of distant bells, the disclosures of the whole truth. The greatest evidence of immortality is within, the glimpse of beauty, the half-expressed longing, the vision that broods and hovers over life for years, and the unanswered prayer. All these are foregleams of the fulfillment of the great realities of God.

"And yet, dear heart! remembering thee,
Am I not richer than of old?
Safe in thy immortality,
I cannot feel that thou art far,
Since near at need the angels are;
And when the sunset gates unbar,
Shall I not see thee waiting stand,
And white against the evening star,
The welcome of thy beckoning hand?"

The aftermath, the refrain of a life lived out in attune with the Infinite, in the moment of its spiritual translation comes back to the world haloed and glorified. Bayard Taylor once drew a beautiful analogy of this great truth of experience from the baptistry of Pisa: "Our cicerone stationed himself at the side of the font and sang a few notes. After a moment's pause they were repeated aloft in the dome, but with a sound of divine sweetness, as clear and as pure as the clanging of a crystal bell. Another pause and we heard them again, higher, fainter and sweeter, followed by a dying note as if they were fading away into heaven. It seemed as if an angel lingered in the temple, echoing with his melodious lips the common harmonies of earth. Even thus does the music of a good deed hardly noted in our grosser atmosphere, awake a divine echo in the far world of the spirit." Thus the refrain of the life that has entered the unseen is wafted back to us—its true meaning luminous with light, shining out a blessed reality of heaven,

and revealed in its unity with the divine.

No one who has stood just at the portal of the shining way when a loved one has entered the gates of life ever stands again in doubting castle. The fact of immortality becomes ever more a living experience of the soul. "Then shall the righteous shine forth as the sun in the kingdom of their Father." We are created for immortality. There are divine impulses, qualities, faculties of higher life that we do not fully understand. In deep moments of abstraction our own true life seems to hover in the background, a thing apart from the vision of the moment. There the highest, the true life shall be undimmed. All the expectancy, the shadowy vision shall shine forth in the light of His glory. All of life shall be fulfilled as we enter toward the full realities—the eternity with God: "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are

eternal." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "Earnestly desiring to be clothed upon with our house which is from heaven." "That mortality might be swallowed up of life."

Lucy Larcom breathed forth the thought of the upward flight of the soul, the revealing path of divine love, in her lines:

"In Christ I touch the hand of God
From his pure heights reached down,
By blessed ways, before untrod,
To lift us to our crown;
Victory that only perfect is,
Through loving sacrifice like his.

Holding his hand, my steadfast feet
May walk the air, the seas;
On life and death his smile falls sweet,
Lights up all mysteries;
Stranger nor exile can I be
In new worlds where he leadeth me."

Glorious Morn, I Greet Thee

Glories of Easter Morn

EASTER Day was new Christmas Day; it was the second birth of Christ. His second birth was grander than his first. His first birth was under disadvantages. The disadvantage lay not in the manger, but in the royal lineage. The swaddling bands that circumscribed him were not the facts of his poverty, but the glories of his ancestors; the royal line of David separated him from the main line of humanity. But when he came from the dead he changed his lineage. He broke with the line of David—with all lines but the lowliest. His second life was not from Bethlehem; it was from the common dust of all cities—from the city of the dead. We think of him as nearer to us when a child. That is a great mistake. As a child he was always the Jewish Messiah—nearer to the tribes of Israel than to the tribes of man. But with Easter morn he came up from the depths—from the dust of death. He came from the place where all join hands; and that is the secret of his resurrection power. We all meet in the lowest valley. We do not all meet on the highest mountain, on any mountain. We are not made one by joy; the privilege of the Jew divides him from the Gentile. But calamity makes us one; sin and death make us one. Christmas morning was beautiful, but it came from the fields of gold; Easter morning is more precious, for it comes from the miry clay.

Therefore, O morn, I greet thee! Thou hast a message of hope for my lowliest hour, a promise of rising for my most prostrate moment. I could not greet Elijah's chariot; I could not greet Enoch's disappearance. These were not the conquest of my lowliness; they were the flight from it. They did not master the forces of decay; they escaped them; they passed death by. But thou, mine Easter Day, hast risen from the great sea. Thou

hast come from out the wave that has engulfed all the world. Thou hast raised thy head from the night and from the cold. Thou hast shone out from the unshining place—the place of my despair.—G. Matheson.

Words of Hope and Promise

UPON the tomb's dark walls bereavement reads: "I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live." "Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice, and come forth." "Now is Christ risen from the dead, and become the first-fruits of them that slept." How beautiful these words make graves appear! Mother, father could all the floral charms of nature add such glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting-place of sainted mothers as these heavenly words of hope and promise? Today why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; there are empty chairs and empty arms; but there is light still burning where they were! a light in the mourning mother's arms; a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings, and left a train of white from earth to heaven. O seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles which are falling from heaven, and let this Easter-time be full of faith and hope and praise. "Why seek ye the living among the dead?" Jesus and his own are "alive for evermore."—Bishop Frank M. Bristol.

From the Other Side of the World

The missionaries say: "We cannot believe that our God will allow his work to be broken after things have been brought to such success." Ready for any sacrifice provided the work goes on. Shall Baptists at home be as heroic as the workers abroad?

THE financial crisis confronting the denomination at the present time is causing anxiety everywhere. The local pastor, who is trying hard to make his people recognize their share of responsibility, is not alone in his anxiety. Boards of managers of the missionary organizations are spending many hours together in earnest, prayerful consideration of all that may be involved in the financial results at the close of the fiscal year on April 30. Recently letters have been coming from the mission fields which indicate that on the other side of the world missionaries are also recognizing the present grave emergency.

A missionary who has been seventeen years in Burma, wrote to the board:

"We sincerely hope that the churches during the next six months may so increase their contributions that the board may end the year out of debt. The situation seems to be very grave and we feel that we must fall back upon God, in whose hands are the resources of all the world. At such a time as this we feel our dependence more than ever upon him. The work is his and we are but his servants. You can count upon us for the fullest cooperation in whatever measures you may feel compelled to take in order to meet this crisis. It would be almost a calamity to have to retrench at this time when the opportunity for work is so good and the call for workers is so strong. Just now, as never before, the people of this land need the gospel of Jesus Christ. However, if circumstances compel the boards to retrench, at such a time, we want them to know that we shall cooperate loyally."

In response to a letter which the board sent to every missionary, urging the most rigid economy and the most careful scrutiny of every appropriation, a missionary from Belgian Congo wrote:

"Physical Sacrifice Is Good"

"We have read carefully the letters concerning the financial situation and the urgent need of economy. We will bear these instructions in mind but do not see how we can cut much at our station. I for one would rather see the advance in salary which was recently given be reduced or removed than see any reduction appropriated in work. It seems to us that real physical sacrifice is good for us. Certainly we should be the first to be willing. It costs much more to live here now than it did before the war, and yet I would not wish to be a party to having appropriations cut."

Another missionary writes:

"We have and are following carefully and anxiously the reports concerning the financial situation at home. If a cut comes to our mission we will believe that God leads, though we cannot see how the elimination of any of our work can do anything else but curtail our efficiency as a mission. But we are prepared to face whatever comes, for this work is his work, not ours, and we must believe that his hand is leading us, perhaps not always in pleasant paths but still leading and leading us in a surer path than our own to the goal which we all face. Our thought and prayers are with you at home during these trying months. What the Lord sends

we shall gladly use and what does not come we shall get along without, using what we have in the very best way we know how in order that your work and ours may bear fruit."

A new missionary who sailed for his field for the first time last fall, one of the large number whose sailing was made possible by the New World Movement, describes the generosity of Karen Baptists:

"There would be no such thing as financial stringency if the Northern Baptists would give as the Karen Baptists do. Several poor men pledged and paid 1,000 rupees or more and one poor man, a pastor, 600 rupees in debt, after pledging his 1,000 rupees, went home and prayed. His yearly income was rarely 1,000 rupees, but he felt that God intended to reward his labor in his paddy fields with an exceptional yield. He worked his fields more thoroughly than usual and God gave the promised increase. He paid 600 rupees debt, his 1,000 pledge and had 600 rupees left, a larger balance than in any previous year. This man's experience does not seem to be exceptional among the Karens. They believe in prayer and use it constantly. We are praying that the New World Movement may close the year successfully."

The most tragic aspect of this financial

emergency is of course the possibility of shattering the hopes of the missionaries as they have looked forward to larger undertakings and greater victories. The man who wrote the following, doubtless reflected the sentiment of the entire missionary body:

"We are much distressed over the financial outlook in America, and are filled with dismay over the prospect of curtailment and retrenchment of our work. We are daily praying and are believing that the churches will surely come forward with the needed money before the end of the year. We cannot believe that our God will allow his work to be broken and shattered in any field after things have been brought to such a state of success in planning and execution as they have been in the past few years. Yet, I must say the board is right in refusing to assume further debt, and that unless more money is given, that retrenchment is the proper procedure—but oh, how heart-rending after the years of effort, and the gleam of hope from added resources promised so recently, and then to have to go back to a still narrower life and outlook than ever before!"

The last day of April will determine whether this man's gleam of hope will really be taken away.

Some Easter Facts and Observations

By J. P. TREAT

THIS year Easter occurs April 16, which is rather late. Easter is a movable feast and it moves with so much freedom that it really wobbles. According to the rule, growing out of the old Jewish or paschal month, it can never occur earlier than March 22 and never later than April 25. Between those dates it may occur at any time. The date on which it comes this year will not occur again for many years.

It may be surprising to many to know that in reckoning the paschal moon, European longitudes are used. If it were otherwise, Easter would sometimes come on a different date in America than in Europe. If it were generally known that we in America are dependent upon European longitude for our Easter, probably Senator Borah would promptly introduce a bill to have the un-American thing forever abolished. This would be approved by many Baptists, who do not favor the day for two reasons: (1.) Because it is of pagan origin. (2.) Because Baptists quite generally believe that every Sunday should be a memorial of the risen Lord and to observe only one Sunday out of fifty-two is not giving the resurrection the importance it deserves. A "mother in Israel" was discussing this matter the other day, in our hearing. She was unsparring in her criticisms and finally we asked her whether the word "Easter" occurs in the Bible. She was certain that it does not, but was greatly shocked when informed to the contrary. (See Acts 12:4.)

It seems quite absurd to have the birth of Christ celebrated on a fixed date and

then celebrate his resurrection on so many different dates. There have been efforts made to have Easter occur on a fixed date, the same as Christmas, but the traditional reasons for the movable date are numerous. If it could be accomplished it would please many manufacturers and wholesale dealers in Easter novelties. It would also be pleasing to colleges and students to have the time of the Easter vacation come at a fixed date; but convention is powerful and so probably the moon will continue to exercise her prerogatives. We can see some advantage, however, in having Easter come early. It is the time when spring trade begins and an early Easter gives the business world a good start. It is also thought to be a harbinger of an early spring and is regarded by many as being more reliable than the shockingly unreliable groundhog.

Of course, if Easter moves forward or backward a month, the other church feasts that accompany it are compelled to be equally as erratic and that only adds to the confusion, thus throwing out of gear all of our date schedules; but personally we are glad to have Easter and other church days, no matter if they do come but once a year and that with great irregularity. To have the whole Christian world center its thoughts, during the Easter season, upon the greatest event in history, means much for Christianity. We sympathize with the idea, however, that every Sunday should be an Easter, and we are glad that so many Baptists feel that way about it.

Trinidad, Colo.

Here and There Among the Saints

Short stories of straight thinking, heroic action and sacrificial giving

The Real Questions as Seen by a Layman

Copy of the reply to a letter received from a stranger in Pennsylvania who saw the writer's name on some denominational literature.

By EDWARD L. BALLARD

IN reply to yours of the 28th ultimo, let me say that, so far as the quotations you sent me are concerned, I do not know whether they are correct transcripts or not and I would not take the responsibility of passing upon them even if I were competent and had the time to do so unless I had the complete book or other writing before me and could thus make myself thoroughly familiar with the context as well as the spirit of the article taken as a whole. Again I would want to know personally something about the writer in each case. His character and influence on those around him is the ultimate test of the sincerity and soundness of a man's religion and I regard the test as applying to the works and his influence rather than what he says as the latter must be interpreted by the former—

"By their fruits shall ye know them."

I do not know how we could make any progress whatever unless we had frank expressions of opinion, particularly by men who are recognized to be deep students, with unusual capacity for thought, ability of expressing that thought, and frankness of character in saying what they think.

In my judgment the chief factor in our present religious, and particularly our denominational situation is the time spent in attack, criticism, and frequent exchange of personalities on what are nothing more or less than questions of theology, or, in other words, opinions on interpretations of the Bible, Christianity, etc. I do not think one layman out of a thousand understands or can understand the questions at issue, and I do not believe that the average layman is seriously interested. Down in the bottom of his heart he realizes that the actual questions before us today are those of simple honesty of word and deed and a genuine attempt on the part of each one of us to live up to the golden rule. All the theology and creed any of us need is set out in Matthew 22:37:

"Thou shalt Love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.

This is the first and great commandment. And the second is like unto it. Thou shalt Love thy neighbor as thyself.

On these two commandments hang all the law and the prophets."

I think you will agree with me that very few of us as church members come anywhere near doing even a fraction of the practical things that as professing Christians we could and should give our time and thought to in our every-day life. How much credit we take to ourselves for attending a Sunday and week-day service without realizing that that is a small part of our obligation, and is in fact almost entirely of inspirational use. Our duty as laymen is to put into practice the inspiration we should get from these services and this should be shown, among other things, by our faithfully contribut-

ing something of our time and thought—and not money only—towards perfecting the organization and efficiency of our own church or being constructively helpful whenever we are called upon to serve in any capacity in furthering the operation of our great denominational organizations which everybody must concede are organized for purposes and are accomplishing results that are thoroughly consistent with Christian principles.

It seems to me that if we are to make any progress we should get together on the things that we can agree upon and when we have done all the work possible upon these things then it will be time enough to split hairs on theological questions. Professing Christians have been wasting time fighting with and persecuting one another ever since the Spanish Inquisition, if not before, and if the amount of time, thought, and energy that have been put into theological disputes had been put into helping in every way we could the development of the simple rules we are told should regulate our relations one with another this would have been a much better world long ago.

This Church Conquered the Crisis

By JAY D. WARNER

PRAYERFULLY and joyously the members of the City Park Church, Denver, looked forward to March 26 as a day of privilege when they should start on the "second mile" of progress in the New World Movement.

With a membership of less than 300 an allotment of \$51,000 was accepted two years ago and the pledges given amounted to nearly \$59,000. Last year the annual apportionment was fully paid. A falling off of one-third at this time was anticipated by some, but at the Sunday-morning service settlements on old pledges reached the sum of \$4324. New pledges of nearly \$500 were added and a free-will offering of \$1800 cash in new gifts, totaling \$6624. It is expected that additional sums from absent members will bring the total amount to \$9000, closing the year ending April 30 with pledges more than 100 per cent paid up.

A sacrificial gift of \$100 was made by one who had paid up former pledges and had made two "over and above" gifts, thus going the "fourth mile" and with a longing desire to add more.

The widow whom Christ commended for giving two mites, gave all she had. Two years ago a widow in this church gave more than she had—pledging future payments—trusted God, paid the amounts when due and has just added another generous gift. She is by far the largest giver, though some have contributed greater amounts by several thousands of dollars.

Rev. W. F. Ripley, state promotion director for Colorado is a member of this church as is also Judge F. W. Freeman, who is national president of the Laymen's Council and who is giving many weeks of his valuable time in arousing the laymen in our churches, East and West, to get under the burdensome load of debt that rests with such a crushing weight upon our missionary societies and lift like

men who realize they are stewards of God's bounty. Intercessory prayer is daily offered that he may have the physical strength needed for his strenuous task and that he may have power to persuade men of abundant means to contribute the larger sums which will be required to reach the goal of success, namely \$15,000,000. We must not suffer defeat. April must be a month of prayer and sacrifice. This church does not feel that it has done its full duty, as indeed very few have. While none of its members can give in large amounts those with moderate incomes feel that still greater sacrifices must be made, even to the giving of a double tithe. Sincerest sympathy is felt for those members (usually conscientious givers) who by reason of unemployment or prolonged sickness were prevented from sharing in this grand opportunity for service.

Society Appoints New Missionaries

TEN young women have been made happy this week through the knowledge that they are to serve as missionaries in foreign lands under the auspices of the Woman's American Foreign Mission Society. The announcement came to them through Miss Mabelle Rae McVeigh, candidate secretary of the society.

The young women will serve as evangelists, educational and medical missionaries and it is expected that they will sail some time during the coming summer or fall. Five more appointments will be made by fall.

The new appointees were chosen out of a large number of candidates for appointment, because of their qualifications for the task. Last year the Woman's American Foreign Mission Society appointed twenty-eight missionaries to its foreign fields. The limited number this year is due to the decreased budget of the society.

At present eight of the newly appointed missionaries are receiving their training for their tasks in Hasseltine House in Boston. The names of the ten are as follows:

Miss Clara Barrows of Providence, R. I., who has served as pastor's assistant at the Broadway Baptist Church in Cambridge, Mass., this year. Miss Barrows is a graduate of the Rhode Island Normal School in Providence and of Gordon College of Theology and Missions of Boston, Mass. She was a primary teacher for some time in Providence and in Cranston, R. I. She will go to Burma.

Miss Edith Lillian Dulin, formerly of Wayne, Neb., who has been a pastor's assistant in the Ruggels Street Baptist Church in Boston, Mass. Miss Dulin is a graduate of Osceola High School in Iowa and Gordon College of Theology and Missions. She will go to South China.

Miss Helen Bailey of Reading, Mass., expects to receive her M. A. degree in Boston University this year. Miss Bailey is a graduate of Wellesley College. She will go to South India where she will engage in educational work for the society.

Miss Florence Webster of Fargo, N. D., is the first woman to be appointed as a Baptist missionary from that state. Miss Webster is a graduate of the Fargo Conservatory of Music. She will go to East China.

Miss Naomi Knapp of Shingle House, Pa., is a graduate of Mansfield State Normal school, Mansfield, Pa., and served for some time as a teacher in schools of that state. She will go to Bengal Orissa, where she will engage in educational work.

Miss Hilda Lund of Minneapolis, Minn. Miss Lund is a graduate of Bethel Academy, Minneapolis, and received her training as a registered nurse in the Swedish Hospital of that city. She will go to Belgian Congo as a nurse.

Miss Victoria Christenson of Chicago, Ill., is a graduate of the Metropolitan Business College and of Moody Bible College, in Chicago. She will go to Assam as an evangelical missionary.

Miss Eteleka Schaffer of Newark, N. J., is a graduate of New Jersey State Normal School of Newark and has been a teacher for some years in that city. She will be stationed either in West China or Africa as an educational missionary.

Miss Winifred Acock of Terre Haute, Ind., who is a graduate of Indiana Normal and of Franklin College. She is at present in the University of Southern California where she expects to take her M. A. degree this year. She has taught for a number of years in Indiana schools. She will go to Japan.

Miss Helen Bjornstad, formerly of Norway, who has already served for some time among the Telugus, under the Norwegian Board of Missions. She will return to India.

The Surprised Doubter

By R. MILTON CARLSON

TO me the great state universities have always been the last place to expect real Christian atmosphere and activity among the young people. So when I noticed in the *Wisconsin State Journal* that the house purchased by the N.B.C. at Madison was opened as a Baptist headquarters I called to see just what sort of work was being conducted among the students.

And that work was one of the surprises of a lifetime. If every one who has pledged to the \$100,000,000 fund could see what has been accomplished there would be no need for appeals in the denominational press for prompt payments of pledges.

To give a comprehensive idea of the work in words would be impossible. Imagine a young man who admitted he had been a "hard nut to crack" and about as hopeless a case from a religious standpoint as there ever was, getting one of his fellow-students aside in a room and telling him his experience, asking his consideration of Christ's claim on his life for nearly five hours. Or a young man who, on talking to a young man from China, learned that he had been waiting for two years for some one to tell him about Christianity. Or the young man who talked religion with one of his fellows until 3:30 in the morning.

Believe me, the influence of the work carried on by Mr. Gleason is going to count in the lives of those who have come in contact with it.

There seems to be alive a spirit of earnestness and willingness to serve among the young people that would astonish those who have thought as I have, that the youth in college and universities were spiritually dead. If you had had the privilege that I had of sitting in at a committee meeting of the Student Volunteers and had heard the prayers offered for the success of their efforts to reach souls for the Master and for individuals

in whom they were interested, you would not allow such an impression to remain for one instant.

If all the work supported by the N. B. C. \$100,000,000 fund is spent for activity that counts for as much as this, I for one, regret that it is not \$200,000,000 instead of the present figure.

Swords and Ploughshares

By MORNAY WILLIAMS

SWORDS and ploughshares! They have been contrasted implements for many centuries, and in these days, when men's thoughts are turned so constantly to the world war and its aftermath, the contrast and the association of them in the words of the old Hebrew prophets, Isaiah and Micah, have been constantly in men's mouths, but perhaps it may be doubted

Springtime Greetings

By G. CLIFFORD CRESS

ONCE more the tide of a new life is setting in; I can hear its low rhythmic beating on many shores; the lengthening days are followed by soft brooding nights; a vast creative energy makes all things new; Nature awakens with wondrous expectancy; it is Springtime and the lilies are blooming.

God is sharing His life with mankind; the sower follows the ploughman; the fragrant earth gives promise of harvest; little children play in the meadows, the mystery of all ages, Life out of Death, unfolds before us; the air is vocal with the joy of life; mind and body share in the resurrection glory.

My spirit, too, is waking under the warm breath of this Infinite Life; many voices are calling to me; I feel a fellowship with friends long gone; I hear their happy greetings as in the olden days; they mingle with the living friends about the altar of my heart; they will be my guests forever in the Springtime of the Soul.

Yours in the Christ whose endless life alone gives meaning and purpose to ours.

whether we have exhausted the parable.

It is one of the marvels and the glories of the Bible that it is a garden, "And at our gates are all manner of pleasant fruits, new and old, which," says the Divine Husbandman, "I have laid up for thee, O my beloved." And does not the Master himself tell us—"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old?"

Now, in pondering on these two famous passages, Isaiah 2:4, and Micah 3:3, upon which our pacifist friends, in their high zeal for the ending of war, are so fond of dwelling, and the curiously inverted passage in Joel (3:10) "Beat your ploughshares into swords and your pruning hooks into spears," the writer has been led to reflect anew, and takes this method of sharing his reflections with his friends.

The world war came, a fearful fact; and the combatants in it added another chapter to the long story of man's struggles, man's sins and man's victories. In

the opening years it was Joel's message that sent men out to fight and die for what they thought the right; now, in bewildered fashion, they are groping after the mountain of the Lord and the law that shall go forth of Zion. Hath God forgotten to be gracious? Shall not the Judge of all the earth do right? Nay, nay; as thousands can from their hearts attest, "He hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth."

"We saw—all of us saw—how he Drew sword and struck the blow, And up and free through their Red Sea He bade the captives go.

The veil of time a moment falls From off the Eternal's face Recede the old horizon walls To give fresh breathing space, And all who lift their eyes may learn It is our Father's will This world to him shall freely turn A world of freedom still."

Men's swords are, not infrequently, God's ploughshares, as sometimes, men's ploughshares are God's swords.

Deep Plowing Means Rich Harvests

As students tell us the ploughshares of the ancient Jews as of the modern Syrian peasants, are almost flat and merely break up the surface of the soil to a depth of three or four inches, and in this lightly upturned soil the seed is sown. Seed may grow where there has been no plowing but it is "as grass upon the housetops which withereth afore it groweth up, wherewith the mower filleth not his hand, nor he that bindeth, sheaves his bosom." But the deeper the ploughing, the richer the harvest. Today, from many broken homes, and many broken lives, in many lands goes up the sorrowing cry, "The ploughers ploughed upon my back, they made long their furrows," but it is still true that the Lord is righteous, he hath cut asunder the cords of the wicked. The world field has indeed been ploughed but it is for us, the laborers in this field, to see that the seed is being sown. It is while men sleep that the enemy sows tares in the field. The disturbed state of the world, the distress, strife and dismay, that are everywhere evident—and not least in our own churches—are not reasons for ceasing to press missionary giving and missionary activity, but most important challenges to greater zeal; they are calls to earnest prayer for more work and more workers.

Thus Says the Lord

Two scenes in the life of our Lord come vividly to mind. In the first his disciples had left him seated, weary and alone, on the well of Sychar while they went to buy food, they returned to find him refreshed and asking the startling question "Say not ye, There are yet four months and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest." The second scene was on the night of his betrayal with the shadow of the cross already upon him, when the lips, that spake as never man spake, said, "Let not your heart be troubled, ye believe in God, believe also in me," and said again, "Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also."

A Seafarer's Sketchbook

By WILLIAM B. LIPPHARD

No. 9. CHRISTMAS IN NO MAN'S LAND

IT is still No Man's Land for nobody lives there. The shattered tree stumps, innocent victims of heavy artillery, have made it impossible even for the birds to return. Vast sections of the region are areas of desolation, ruins and mud. During the summer months nature with its exuberant growth of weeds and new grass tried to hide some of the scars of war, but now that winter had again come the covering of green had vanished and the hideous scars stood revealed in their former nakedness. On Christmas morning in company with our relief director, Rev. O. Brouillette, I walked many miles through this vast area of devastation. Although that along which we walked was courteously called a road it was rather a long winding streak of slimy mud, its depth ranging from a few inches to over the tops of our shoes. Trenches in which men had fought and died followed their zigzag course as during the war; gaping shell holes leered at us from the fields through which we passed; and masses of twisted barbed wire were piled here and there, ending their existence in rusty oblivion in the mud. All along the way were shell fragments, pieces of shrapnel, shell noses, abandoned shoes, belts, straps, dugouts, artillery and machine gun emplacements, and other relics of the great conflict. It was difficult to realize that this was Christmas morning, the birthday of the Prince of Peace. To our left could be seen the plateau known as Vimy Ridge, where hundreds of thousands of Canadian soldiers had departed from the sight of men by the path of duty and self-sacrifice.

This Once Was Lens

Nevertheless it was Christmas morning and Mr. Brouillette and I were on our way to attend the Christmas celebration in one of the half-dozen relief foyers that are being maintained by the Foreign Mission Society in this devastated area of Northern France. Our immediate objective was Lens, once a prosperous city of 40,000 people and now but a region of ruins, yawning cellars, shacks and mud. The destruction is indescribable. Practically no building of a permanent character has yet been erected and great sections of the city are still heaps of debris, tottering walls, and temporary huts. Many people have returned to this ruined city and having no means to erect new homes are today living in damp filthy cellars, the only light entering through the single opening serving as entrance. In one abandoned cellar I counted as many as twelve empty or exploded shell cases, while in front of the site where the Lens Baptist Church once housed its worshippers, could be seen scores of shell fragments, piles of barbed wire and other evidences of the horrible experience through which this one time peaceful city had to pass. With heaviness of heart I pitied the hundreds of children with thin legs, pinched, unwashed faces, and unkempt hair, now living in these miserable huts, their only playground that slimy mud.

Nearly 500 of those children assembled at the foyer for the Christmas celebration. The majority of them had been born since the Christmas of 1913 and this was for many the first real Christmas they had

ever known. Many had never seen a Christmas tree and when the candles were lighted and the tree stood before them in all its glory, the look of surprise, of wonderment, of awe on their faces was one that a thousand kodaks would fail to register. The service was in charge of Rev. Robert Farely, a recent graduate of Rochester Theological Seminary. He was assisted in the program by Miss Long, a capable, consecrated young French woman under whose direction the foyer work is conducted. Every one of the children was known to her by name, and through these children Miss Long and Pastor Farely are in touch with the homes.

The first number on the program was the singing of the "Star Spangled Banner" and a Chautauqua salute in honor of the American guest. It is difficult to describe my feelings as I stood at attention and listened to the singing in French of two stanzas of our national anthem and received the salute which was not given to me personally but through me to the thousands of American Baptists at home whose contributions to the Foreign Mission Society for relief work had made this Christmas celebration possible. After other numbers on the program, very similar to American celebrations, and after a brief address of greeting and a Christmas story by the writer, the service closed with a tableau about Joan of Arc. What French

program would be complete without Joan? And then came the climax. The door behind the Christmas tree was opened and there piled high on the tables were the gifts of American Baptists. Each package bore the name of the child for whom it was intended. One by one the names were called and the children marched to the front of the platform and received their gifts. As I stood beside Mr. Brouillette shaking hands with these French children and hearing each of them say so sweetly "Merci, Monsieur," I was wishing with all my soul that the Baptists of America who had made these gifts possible might have seen the joy on those 500 faces.

"Merci, Monsieur"

Space does not permit my describing the several other celebrations which I attended in this devastated region and the many experiences which Mr. Brouillette and I had in Bruay, Avion, Douai, Denain, Valenciennes and other places in this vast area of desolation and war reminiscences. One other service needs to be mentioned. On a later afternoon we were at Denain, one of the many towns that were occupied by the Germans almost during the entire war. Here the Christmas celebration was for the war orphans supported by the Foreign Mission Society. Nearly 200 were present and all of them had come with their mothers. A year ago Mr. Brouillette had taught them to say in English "Merry Christmas" and this year they had been taught to say "Thank you," which they did with extraordinary pleasure as they passed to shake hands with me after having received their gifts. In the rear room of the church the mothers signed receipts for the small monthly allowance granted to those who had more than one child, another form of relief made possible by the generosity of American Baptists.

These war orphans were only a small portion of the nearly 1,000 now being aided by the relief appropriations of the Foreign Mission Society. Similar Christmas celebrations were held for all the others in the various towns where these orphans are found. Many of them are the children of men who died in battle and whose bodies were so badly mutilated as to be unrecognizable. The fathers of many of these children are, therefore, buried in nameless graves, unknown resting places of the heroic dead of France. On one of the days that I spent in Paris I visited the tomb of the Unknown French Soldier beneath the great Arch of Triumph. Wreaths of flowers were placed around the tomb and men and women were kneeling down in silent reverence before this sepulchre that contained the embodiment of supreme impersonal disinterested self-sacrifice. As I stood on the platform and told a Christmas story to these war orphans the thought came to me that possibly I was speaking to the child of the man who lay in the tomb beneath the Arch of Triumph. Who knows but that through the eyes of a child the heroic unknown dead of France was looking at me and voicing through me his gratitude to the thousands of American Baptists for their ministry of relief to a people whose war sufferings are beyond the comprehension of any one who has not with his own eyes seen the effects of the war tragedy?

A Message of Certainty

THE message of Easter is the certainty of the resurrection. The hope of immortality has burned brightly in noble souls in all the ages. Twilight intuitions of a future life have tempered the darkness for many a century. The anxious "If a man die shall he live again?" has brought the comfortless answer of a philosophic perhaps. The world steadied itself against the analogies of nature and tried to be strong. It looked into its constitution and tried to argue immortality for the hopes that were crushed here, for the powers that came not to maturity, for the work that was left incomplete, for the recompense of the victim of injustice and oppression; but the argument was uncertain and the demonstration out of sight, and philosophy won no victory.

A new light came at last. The question was settled in a way unexpected by the world. The priceless thing the world found through the early seekers at Joseph's empty tomb was not costly spices nor cast-off garments: It was immortality. That is the blessed discovery of Christianity. Life and immortality are brought to light in the gospel. The gate of death is unbarred, and the key hangs at the girdle of the Conqueror of the grave, the Hero of Easter morning.

The Christian's horizon is not bound by a single historical fact unsupported by other evidence. His faith in immortality depends upon an experience, not an argument. He is certain of immortality who feels it within himself. Christ in you the hope of glory is the promise which transcends all argument and gives the joy of Easter personal, prophetic and perpetual scope.—Charles L. Goodell.



The Open Forum



A PLEA FOR WESTERN HEADQUARTERS

Your article "Move Denominational Headquarters Westward" recalls those which I wrote in the "Open Forum" some time before the woman's societies' headquarters were removed to New York. Presuming that your location of the center of our Baptist constituency is correct, "somewhere west of Buffalo," it would indicate that we are following "the course of empire," and in order to provide a logical abiding place for our headquarters for the next century at least, much thought should be given and the best and wisest action taken.

The center of the population of the United States has been established by the census bureau west of Chicago, and steadily each decade finds it located still farther west.

A few years ago I stood on the east bank of the Missouri River at St. Joseph, Mo., with the president of a great railroad system, and as we looked westward towards the tangle of smokestacks, and vast number of factories and residences on the other side of the river, the gentleman said to me: "Mr. Brimson, I stood right on this spot sixty years or more ago and an elderly gentleman said, 'Young man, if you have any money, go over there across the river and buy some land, anywhere you please, and you will be a millionaire long before you are as old as I am.'" I said to my friend: "Well, did you buy any?" He replied, with a laugh, "No, I had \$600 saved up, and when I got back to Chicago I bought a diamond pin." Now at the time indicated there was practically nothing between the Missouri River and the Rockies, and this narrative illustrates graphically the rapid growth of our country in manufactures and population during the past three quarters of a century, and that growth is still going on with possibly a slight diminution.

When our societies were first organized early in the last century the headquarters could not have been located other than where they were. They derived their support from that section of the country. Buffalo was the far west, Chicago the "Ultima Thule," beyond which were the trackless prairies, the dense forest, the "Great American Desert." Now large and still growing cities occupy that field, and are aiding in the support of our institutions more and more. It was eminently necessary that the personnel of the boards should be drawn from New England and the Eastern States, but is it not time to change that situation and bring to the aid of the denomination the thought of a larger number of its communicants, such as would be available if the headquarters were moved westward?

Look over the list of the boards of managers, and see that only occasionally

is there a representative of the Central West, and they are only for ornament, since their distant place of residence makes it impracticable, on account of the cost in time as well as money, for them to attend sessions of the boards and to give voice to their opinions on any question whatever.

Your article suggests Chicago as a logical location for the headquarters. Let me give you a few reasons in support of that suggestion.

Chicago is the easiest of access of any city in the United States. It is the greatest railroad center in the world; none other even approaches it. One can enter a sleeping car at Portland, Maine, or Portland, Ore., that is bound for Chicago. From Los Angeles, New Orleans, or the Southeast Atlantic cities one can always find a "Chicago Sleeper." To no other city in the country is there such facility; to every other city some change of cars must be made.

Referring again to the limitation of localities from which to draw members of boards of managers which now prevails, it is a forced situation and unworthy of our great denomination which prides itself on its democracy. As previously indicated the cost of time and money limits the territory from which to draw such members; but if Chicago were made the societies' headquarters a large territory would be at once opened up from which might come men and women well fitted for the task, who would bring to it a consensus of the ideas of an enlarged scope of Baptist constituency. Take a pair of dividers and describe a circle which would embrace cities just one night's ride from Chicago; it will include Duluth, St. Paul, Minneapolis, Omaha, Lincoln, the two Kansas Cities, St. Louis, Indianapolis, Toledo, Detroit, Cincinnati, Columbus, Pittsburgh, Cleveland, Buffalo, Erie and hundreds of large centers of population. From these could come representatives to enrich the deliberations of our boards, spend one day thereat, and return to their homes the following night, thus losing but one day from their own business.

I believe your suggestion is well-timed, and certainly well worthy the best thought of the denomination.

W. G. BRIMSON.

Chicago, Ill.

COOPERATION NOW—CORRECTION LATER

As a Fundamentalist because I am a Baptist, I see that it is the duty of all good members of the household of faith to meet our financial obligations. It would be disloyal to Christ to permit the tragedy of retrenchment in our mission work. Those who now prayerfully and sacrificially give to our missionary treas-

uries will have a right to speak in the councils at Indianapolis.

It is poor strategy and worse Christianity to hurl charges at the non-cooperating churches. My sympathy is with those brethren who have conscientiously refused to entrust their benefices to the whole program of the New World Movement. They cannot consistently support men or policies that express disloyalty to Jesus Christ in departing from historic Baptist positions. Unless it were a virtue to let the burglar depart with the swag in the interests of peace, the Fundamentalists are not to blame for the lack of peace or for the threatened break in the denominational morale.

On the other hand, contenders for the faith must see that the denominational officers are eager to heed our protest. The action of the board in Indianapolis is not only an evidence of this but it is an arrangement whereby our designated offerings will no longer be neutralized by those which are undesignated. Every dollar given to the loyal stations and orthodox schools reaches the gospel workers without indirectly encouraging those who are tearing down the faith that we hold so dear. By designations we can make a protest in a way most constructive and effective.

Were it possible the Board of Promotion would disassociate itself from the objectionable schools. Until this is effected, or until the schools themselves change the situation, many will cooperate only by designation of gifts. Chicago did a creditable thing in waiving claim to the funds that may be raised this spring through the New World Movement. If some other groups whose doctrinal position has compromised the denominational program would take similar action many of us could cooperate to the fullest extent.

Until then we should make the contributions as large as our love for the Saviour impels us to sacrifice. We should rejoice that a democracy of Christian brothers have, through council and prayer, the spirit's enablings to correct our organizational ills, in spite of what the lawyers may say. We should rejoice that our Baptist family is evidently filled with a larger proportion of orthodox Christians than is any other denomination. We should rejoice that we have been blessed so abundantly with this world's goods (collectively speaking), that with wholehearted devotion we can easily raise the proposed \$15,000,000 and more.

This is no time for overhauling the machinery. It is a time in which every conscientious loyal Baptist can and should make such splendid offerings that the crisis may be passed with hallelujahs. May the love of Christ constrain us in the hour of testing.

MILTON FISH.

Huntington Park, Calif.



The Chimney Corner



Making Sunday a "Day of Delight"

TABITHA Abigail Postlethwaite and Shadrack Phineas Postlethwaite had to spend their Sabbath afternoon sitting primly on the very straightest of straight-backed chairs reading the very dullest of pious books—and they resented it. They resented it so much that they practiced every ungodly subterfuge, which their Puritanical mammas invariably discovered, and which brought down on their offending heads the penalty of Bible verses to be memorized by tea-time, or—! Small wonder that they sang with lack-luster enthusiasm about a heaven "Where congregations ne'er break up And Sabbaths have no end."

The Postlethwaites and the Sobersides of yesterday became laxer parents when it came their turn to rear a family; but from that too-strict strictness of long ago see where the laxness has now landed us! Sunday to a Christian's neighbors has become the day when *He-Doesn't-go-to-the-Office* and *They-Don't-go-to-School*; so it is tacked on to Saturday to form a week end. And however much the worldling pretends to scoff at old-fashioned piety, he notes with a sage eye that fewer Christian parents are "nurturing their children in the fear and admonition of the Lord."

Too formidable sounding? "I'm sure I don't know what we can do about it!" is the wail. Ah, but there are such delightful opportunities on every hand, it seems like a day God-given for the rare special purpose of Christianizing playthings and pastimes and creating warmer wider hearts towards everybody everywhere. For example—

Sunday Dolls

We have all been a little narrow-minded in providing little Christian girls with only *white* dolls to mother, when the world is peopled with yellow, brown, black and red races! Loving bonds of sympathy may be developed by a world family of dolls in our playrooms, and Sunday is an ideal day to introduce both the dolls and a mission story book which will create the proper local background for the new "child."

The following dolls are ready-to-buy:

Two African dolls, complete Kraal outfit	\$1.50
Two Japanese dolls, model house, etc.	\$1.50
Two American Indian dolls, tepee, etc.	\$1.50
Seven Chinese rag dolls. ....	.75

These may be ordered from Presbyterian Department of Missionary Education, 156 Fifth Avenue, New York City. Our own Women's Foreign Board (276 Fifth Ave., New York) recently had some clever

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Chinese dolls, hand-made by converts in Shaohsing, China. For details and prices write to Miss Helen Hudson, Ravishing Japanese dolls of larger proportions than those in the outfit mentioned above may be bought more cheaply in your local Japanese specialty shops, and you can surely afford a wee five-cent Japanese doll to tie on big sister's back in true Oriental style! Alaskan dolls, for playing in the snow, may be dressed in furry canton-flannel hoods and garments. Immigrant dolls in small plaid shawls and checked aprons; and always—with every other doll—introduce one of your daughter's own dolls equipped to be either a nurse or a missionary or a globe-trotter, so that "let's play hospital," etc., may be instantly suggested.

To insure a warm welcome for these little strangers, try having an envelope on the small daughter's dessert plate Sunday noon. Completely mystified, she will open it to read: "Sweet honorable Miss: If you will deign to step on your glorious feet to the bookcase beside the fireplace you will find a book called 'Mook.' It will pay you to read chapter I through to the end."

You may be sure that she will get that book! And at the end of Chapter I will be a lightly-penciled note:

"O Little Mother of Other Dolls:

Couldn't you please adopt me too? I'm waiting hopefully for you behind the honorable sofa! Your devoted,

MOON FAIRY.

P. S.: You can read about me afterwards in Chapter II of 'Mook'."

Charming story books for similar use are "Mr. Friend O' Man" (American and immigrant stories); "Red, Yellow and Black" (By Fahs, on Indians, Chinese and Africans); "African Adventurers" (by Jean MacKenzie); "Stay-At-Home Journeys" (Alaska, Cuba, Etc.); and this spring will appear a lovely story on India as the junior mission study book. At this writing the name has not been decided. All these books and the ones next mentioned may be ordered through our Baptist Literature Department, 276 Fifth Ave., New York City.

Sunday Clothes

For Juniors beyond the doll age, but still possessing the passion for dressing up, a similar procedure may be followed: Note—Costume to be donned, story book to be read while pretending to be this other child, a two-cent leaflet on "Oriental Costumes and How to Make Them" will give hints about the less familiar apparel.

Boys' Sunday Books

Boys and older girls will not care for dolls and furbelows, but we have known many a case where a boy who steers clear of "mission books," as such, has been captivated by earning one through the ordeal of *stunts*; for instance, the simple device of secreted letters, each new letter giving deeds to be done before the next letter may be sought and its directions followed—ordeals like naming three cities in Japan, naming three Japanese articles in our house, bowing as the Japanese bow, sitting on the floor for two minutes as the Japanese sit (on their heels), seeking the atlas and locating Formosa, acting in pantomime what you would do if you met a head-hunter! Last letter: "On third shelf of bookcase you will find 'The Black-Bearded Barbarian,' who met head-hunters galore in Formosa!"

This thread of continuity through the ordeals should create a germ of interest in the wonderful George Mackay of Formosa.

Other matchless books for intermediates are: "Uganda's White Man of Work" (Fahs); "John G. Paton" (Paton); "Livingstone the Pathfinder," "Under Many Flags" (Cronk); "Ann of Ava," "The Moffats" and "A Noble Army," all by Ethel Hubbard; and that splendid "White Queen of Okoyong," by W. P. Livingstone. At first keep all these books for Sunday only, unless you can afford all of them.

Sunday Scrap Books

Everybody loves to make a scrap book; and, still with the thought of creating world friendship, it will be a valuable experience to make a book on "God's Family," using pictures from back numbers of "Missions," "World Outlook," also from the splendid free folders of oriental steamship lines procurable at any steamship agency. Devote a Sunday to pictures of people in each country. A splendid plan is to send for our joint catalogue of Baptist missionary literature (276 Fifth Ave., New York) and encourage the boys and girls to order a leaflet that sounds appealing about each country. Most of these are in story form for 2 or 3 cents, so it will be an inexpensive but valuable experience to buy them for pasting in the scrap books.

These should always be *named*. Others may be called "The Go Book" (with pictures of peculiar vehicles used around the world, sedan chair, jinrikishas, etc.), "All Aboard!" (curious boats), "The Hungry Scrap Book" (showing pictures of food and of those to whom we are indebted for our coffee, tea, dates, rice, sugar, etc. Encyclopedia will be suggestive.)

A wealth of new meaning may be

woven into hymns often sung too perfunctorily by a scrap book of "Illustrated Hymns," with the verses written out except that every pictorial phrase should be illustrated by an appropriate picture, either pasted or hand drawn. Hymns that lend themselves to this treatment are: "The Son of God Goes Forth to War" (Crusaders, crown, blood-red banner, cup, cross-bearer, etc.); "From Greenland's Icy Mountains," (map, icy mountains, sunny strands, Nile with pyramids, palmy plains, heathen before idols, lamps, ocean); "Oh Beautiful for Spacious Skies;" "Jesus Shall Reign Where'er the Sun;" "Oh, Word of God Incarnate," "Angel Voices Ever Singing," "When Morning Gilds the Sky," "The Spacious Firmament on High," "Now the Day is Over," "It Came Upon a Midnight Clear." Advertisements and old Sunday school quarterlies will furnish many reverently beautiful pictures to make these hymns vividly full of meaning.

The child will soon lose the notion that the Bible is a black book—that the minister gets sermons—from if he creates in sections (a la Globe-Wernicke) a

Big Little Library

Shoe boxes may form the sections of the bookcase, and little penny match boxes (sixty-six altogether) should be ready to form the "books," a tiny white label across the back of each box reading "Genesis," or "Exodus," and so on. Only one box should be marked at a time, and into it should be put slips of paper bearing the names of the famous characters about whom each book tells. As this big-little library grows and the child becomes increasingly familiar with the books where certain stories are located, all these slips may be removed from their boxes, shuffled, and—as in a real library—filed anew in their correct places.

Books of Bible stories will become newly interesting here, and while most of us have been brought up on Foster's fine "Story of the Bible," two newer books by Dean George Hodges are the choicest for junior ages: "The Garden of Eden," on the Old Testament, "When the King Came," on the life of Christ. (Told with exquisite sympathy, this latter one. Published by Scribners.)

Sunday Walks

These are all *house* suggestions, and there is still God's Great Outdoors brimful of Sunday possibilities if space permitted to enlarge on them. Public schools may not teach the tireless provision of the Creator in creating our world, but a Sunday walk should open wide the eyes of the child's soul to the mystery of the infinite pains concentrated on "nothing but leaves" (collect them and study the delicate veining, the marvel of differentiation); on seeds and how things grow and spread; on birds; on insects; on clouds. Just as in the cool of that first evening the Lord God walked in his garden and said "It is good," let us walk in our gardens and say, "It is good," explaining the why, how, and when of the divine plan for man. And these are only a very few of the possibilities for making Sunday a day of delight.

The Young Reserves

Tiger Stone Valley and The Orange Father

THE other day we were all having oranges for dessert when Bill began puffing up in a curious fashion as he said: "What do you think of these oranges, everybody?"

"About as usual," Peggy said, not seeing anything at all special about them. But there was! At least in *Bill's* eyes: "You see, I picked them out," he bragged, "Uncle Tim knows a thing or two, so quicker than a flash he said:

"What do you mean—you *picked them* out? Out of what?"

"Out of a box," said Bill.

"And who picked them off the trees before they were put in the box?"

"Don't know, I'm sure! Is he a story?"

"He is," said Uncle Tim, "Everybody who gets us anything is a story; let me tell you about the 'Orange' father who does nothing but tend orange groves from morning 'till night in 'sunny California'."

I may as well tell you at once that "Tiger Stone Valley" is the name of a Japanese boy, and because he is exceedingly nice there isn't a *tiger* or a *stone* or a *valley* anywhere about him. He is just *boy*, like any other boy, except his eyes are the least little bit on the bias, and he can't speak English very well yet.

Perhaps you would like to know the Japanese way of saying Tiger Stone Valley, so I will write it here for you to look at: "Tora Ishatni"—it really seems to fit him better than our fiercer American translation of it, for tiger has such a wild, queer sound, and a valley seems ever so big. Yet he himself is small and polite, always bowing way over whenever Miss Missionary goes to call.

Now the parents of Tiger Stone Valley had once lived in Japan. I am sure you must have heard what a beautiful country it is, with pink cherry blossoms showering down like colored snow flakes, and with darling little backyards with toy lakes about as big as a minute, and toy bridges about as big as two minutes! The walls of the Japanese houses are made of paper, and the floors are made of matting on which you sit and sleep with never a chair nor a bed in sight; moreover, shoes must be left outside the door, since it would never do to track mud over the place where you must sit and sleep.

It sounds like some quaint fairy story, with something a little wrong somewhere, however! For there is a little idol on the shelf indoors. Just a tiny piece of wood, carved to look like a person; indeed you might almost think it was only a doll; yet that whole family from grandpa to babies would kneel on the matting floor before this idol and bump their dear foreheads in reverent worship. For to them the idol was God. *God*—yet only a bit of wood.

So when they crossed over the blue Pacific Ocean to America they brought the little idol along, and set him up on a tiny shelf, and offered him rice whenever there

was rice, and tea whenever there was tea. But nobody *loved* that idol; they couldn't for he simply sat on his little shelf and stared at the family with wooden eyes.

Then one day Tiger Stone Valley went for a walk all by himself to see the sights of his new home town. And the sight of sights was a house with a steeple. Up and up that steeple towered, pointing straight into the sky. Tiger Stone Valley stood with his hands clasped behind him, and with his head tilted back, staring and staring—until a lady passing by looked up, too.

"What are you looking at, my dear?" she asked.

"I do got a wonder in my head," he said, bowing politely, "Why do that house stick himself up and up into the sky so high?"

"Oh!" said the lady thoughtfully, "I think it's pointing you to God."

Tiger Stone Valley shook his head: "Possibly not so, Miss Honorable Lady, for we do got God on little shelf at my house."

The lady reached out her hand: "Take me and show me!"

So he clutched her hand and lead her; and it was exactly as if he had led that brick church right up the front steps into his little home. For when the lady saw his idol sitting on the shelf, she sighed. Then she met his mother and tried to ask her if she liked living in the Land-Where-Oranges-are-Picked-Off-the-Trees-by-Japanese-Men; but it was a very round-about visit, for whatever she said in *English*, Tiger Stone Valley had to say all over again in Japanese for his mother; and when she said in Japanese that "picking oranges was all right, thank you, honorably," the little boy had to say this over again in English. But everybody smiled and bowed politely to make up for mistakes, and the lady suggested that possibly his mother would like to learn English. Oh, yes, she would! Very well, there was a class of other Japanese mothers meeting tomorrow in the house with the steeple, would she come? Tiger Stone Valley bowed more than ever and said quaintly that it made smiling in the heart of his mother to think about that beautiful tomorrow.

So his mother learned English; she read the Bible and learned about the One True God who made the world and everybody in it. After which a little wooden idol on a shelf seemed very useless indeed, so she threw it in the stove one day and burned it, while the "Orange" father rubbed his hands, saying: "Now I think we be real Americans forever!"

Other Fruits that Japanese Fathers Pick For Us

(Answers will be given next week.)

- | | |
|----------------|-----------------|
| 1. Leapinepps. | 7. Nissair. |
| 2. Groanes. | 8. Parge-Trufi. |
| 3. Monles. | 9. Sgif. |
| 4. Sprage. | 10. Reaps. |
| 5. Slump. | 11. Cheap. |
| 6. Snuper. | |



Young People's Work



Topic for April 23

HOW TO OVERCOME DIFFICULTIES
Numbers 13:25-31

By FRANCIS C. STIFLER

Difficulties are overcome by three sorts of knowledge. If any one of the three is lacking failure may be expected.

1. *Know all about the difficulty.* Joshua and Caleb could give a complete description of the Promised Land. They knew who lived on the highlands and who lived in the valleys. They knew the type of fortification used to protect the cities. They knew the food products. Many people fail before difficulties because they do not study them. When we come up close to a cliff that from a distance looks utterly unscalable, we find that there are ledges and footholds aplenty and the seemingly impossible is quite within the range of our power. Study every difficulty. Emerson once said "When nature adds difficulties, she adds brains." Use them.

2. *Know all about yourself.* Caleb came back saying "Let us go up at once, and possess it; for we are able to overcome it." In most cases of failure a good self-examination could have prevented it. Marshall Field made a failure in his first position as a clerk in Deacon Davis' general store in Pittsfield, Mass. If he had stayed there all his life he would probably have amounted to little. But once in Chicago he saw so many examples of poor boys that had won success he began to say to himself, "If others can do such wonderful things, why cannot I?" and then he began to examine himself. He was weak at this point. He was strong at another. He applied himself accordingly.

3. *Know your great Ally, God.* Joshua and Caleb were faithful men. They remembered God's promises. They knew that failure could never attend what God was striving for. Most of the great advances in the religion of Jehovah and in Christian conquest have been made by the seemingly small weak state against the apparently mighty obstacle or enemy. Remember what Elisha said to his servant when the host of the Syrian king surrounded them in the city of Dothan, "They that are for us be more than they that are against us." God is always fighting for the right. You can count on him. All things are possible with God. No difficulty can baffle him. Know him by prayer, by the exercise of the Christian virtues and by self-denying service.

Roger Babson once received a note from a young man saying, "I am out of work. Can you help me get a job?" In answer he wrote "Replying to your request for help, will state that what you lack is faith, courage, initiative and imagination. . . . As a starter I suggest you make this prayer three times a day for the next ten days: "Oh God, may I remember that when

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

you say that 'with what measure ye mete, it shall be measured unto you' you mean it. May I remember that I am just as sure to get rewarded if I make myself useful as I am sure of being punished for my sins. May I no longer refuse to work because I am not paid. Until I get a job may I spend my time doing something for somebody without pay. May I start this very day to make myself useful to somebody, somewhere, somehow. The pay doesn't bother me. I know that will come, O God, if I do something to deserve it."

NEW YORK

The Buffalo Baptist Young People's Association is a live organization and its activities are many and varied. The association is composed of twenty societies, representing as many different churches. There is an earnest effort being made to follow out the program mapped out by the B. Y. P. U. of America. As a part of that

program a campaign in the interest of stewardship and tithing was put on in the month of February of this year. Teams of tithers were sent into every society with the result that many of our young people signed up as tithers. It is not possible to report upon all the results as a number of societies have not sent in their report. It is expected that considerably more than 200 will have signed the tithers pledge cards.

BROOKLYN AND LONG ISLAND

Mr. Fred B. Ashplant writes: "Very recently we conducted a Union Concern in the opera house of the Brooklyn Academy of Music for the benefit of our Fresh Air Home, which has netted us \$2,500 to \$3,000, besides providing one of the finest concerts at a very nominal admission of \$1. I am enclosing under separate cover copy of our program and year book.

"As a union we are conducting an evangelistic campaign of three weeks' duration, dividing the city in three big districts, holding one week of meetings in each district. The organization so far is in excellent shape and we pray and fully expect great gatherings and showers of blessing.

"At your kind suggestion of last October, we have used about 2,500 of Dr. Taylor's booklet on soul-winning, which we have found a great benefit to our societies.

"We have in our plans a campaign for stewardship and tithing in accordance with the B. Y. P. U. of A. program, which we hope to promote immediately following our evangelistic campaign. The exact nature has not yet been defined, as we will cooperate with the denominational plan through the Board of Promotion, with whom we have already conferred."

OREGON

An efficiency contest, "Journeys to all Parts of the World," was started on January 29, by the senior B. P. Y. U. of the First Baptist Church of Corvallis, Ore. The contest covers such points as attendance, participation in meetings, new members for the society, life service, quiet half-hour and tithers' leagues, finances and socials. George F. Payne, a senior in the Oregon Agricultural College, has been appointed captain of the contest.

The society is divided according to the group plan, there being six groups and the group obtaining enough degrees to go around the world first wins the contest while the three lowest groups will entertain the three highest.

A sixteen-page bulletin giving all the rules for the contest together with other interesting material such as names of Baptist students attending the Oregon Agricultural College, topics for Sunday services, membership roll, budget, groups, active pledge, and the officers and com-

Minnesota for Christ

(Tune: "When the Roll Is Called Up Yonder.")

From our broad and fertile prairies,
From our forests of the north,
From the cities where the tides of sin are strong,
From each village and each hamlet
A new cry is going forth—
Will you help us as we roll the song along?

Chorus:

Minnesota won for Jesus,
Minnesota won for Jesus,
Minnesota won for Jesus,
Let the watchword ever ring out true and strong.

There is joy among the angels,
So the Book of Truth declares,
When a sinner turns away from every wrong,
And the gospel in its sweetness
Shall dispel all gloom and cares,
While the hearts of Christian workers sing this song.

So we'll sing the song together,
We will work and we will pray.
And we'll give to help the Master's cause along;
Then our hearts shall throb with pleasure
As the sin-clouds roll away,
And we'll listen as the angels sing
• this song!

mittees, has just been printed by the society for the use of the young people of the church.

The society is giving a social every Friday night at the church for young people of the city and college. Last week a "Kids Party" was given under the direction of the intermediate society with more than eighty present. The next party will be a "hard-times social."

Dr. W. A. Waldo, pastor, has been conducting a course on Baptist principles, using five minutes each week for this purpose.

MICHIGAN

May 12-14. The annual meeting of our state B. Y. P. U. conferences is planned for Saturday morning May 13, and will be of especial value to Sunday-school teachers and Young People's Society leaders. Great inspirational addresses will be given each day, closing the young people's program on Sunday evening. The Ministers' Conference will be held on Monday, May 15, and the official sessions of the Michigan Baptist Convention, Tuesday, May 16.

July 20-28. The time of our Baptist Summer Assembly at Kalamazoo College. A fine program is being planned. Watch for further announcements, and begin now to plan eight days' delightful fellowship with the Baptist young people of our state. Those who attended the assembly last year will be organizing "Summer Assembly Boosters" clubs in our churches.

OHIO

Lincoln Park: A Serious Operation.
Hello, Miami folks. How are you all getting along? We have not been so well in the past year, 1921, and so our president represented the Union as the patient who has been failing in health. All things were taken into consideration, and it was decided to call in Dr. Fixit, Dr. Pain, Dr. Sew-Sew for consultation as to the ailments of the patient (Union). After a brief discussion they thought it best to send for Dr. Cut-It-Out, who diagnosed the case as chronic anemia due to the lack of proper nourishment (cooperation). Then the noted surgeon made a thorough analysis of the patient (Union) in general. By using a delicate instrument called a headometer he discovered ramollesment or softening and shrinking of the brain caused by failing to study God's divine word and B. Y. P. U. topics. Eyes suffering conjunctivitis or astigmatism resulting from looking upon worldly things rather than fastening the eyes on heavenly things. "I will lift up mine eyes unto the hills from whence cometh my help." (Psalms 121:1.) Ears, suffering antitragus caused by having failed to take heed how they hear. To get relief ears must be inclined to wisdom. "He that turneth away his ears from hearing the law, even his prayers shall be abomination." Tongue heavily coated due to lack of exercising during the singing of songs, speaking on the topic of God's word. Stomach badly corroded attributed to undigested words, "Words like food must be masticated to get the proper digestment." Dr. Cut-It-Out found little ailments or ulcers scattered over the whole anatomy but of little value. Dr. Sew-Sew, with the help of nurse, Sylvia

Snyder, sewed up the patient (Union) and pronounced the patient well.

NEBRASKA

The probable date of the Nebraska Baptist Young People's Assembly is July 20-Aug. 6. This date may be changed slightly to accommodate the program talent coming from other assemblies.

There is another date the young people of the state must also keep in mind. It is June 28-July 2. The event is the national convention of the B. Y. P. U. of A. at St. Paul. Nebraska ought to send 100 young people to this convention. For particulars write to Mr. Joe G. Anderson, 2514 Marcy St., Omaha. Mr. Anderson is the transportation leader for the state.

One of the best Young People's rallies held in recent years was held Feb. 11-12 with the First Church of Mead. The young people of Wahoo, Immanuel Mead and Valley joined in the rally. Pastor Osbeck and his young people worked out

Reduced R. R. Rates

Round-trip tickets will be sold for the St. Paul Convention at a fare and one-half of the current fares, with minimum of \$1.00 for the round trip, upon presentation of identification certificates.

Note

These certificates are now in hand and may be secured on application to the office of the B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill. State transportation leaders will also have a supply as soon as they can be distributed.

Convention Bulletin

A bulletin giving outline of program and personnel of speakers and conference leaders may be secured on application to above office.

a fine program and entertained the visitors with true Swedish hospitality. Both dinner and supper were served in the fine dining room of the church. In this way the visitors could spend the entire day in the church. Rev. A. C. Hull, of Grand Island who is now engaged in the Continuation Campaign happened to be working in that part of his district so joined heartily in the rally. One of the pleasing features of the program was the excellent music furnished by the Wahoo Orchestra.

6,000 Delegates

St. Paul, June 28-July 2

A Convention with a Purpose

The Minnesota Baptists are getting ready to entertain an International Baptist Young People's Convention. This Convention, the thirty-first of its kind conducted by the Baptist Young People's Union of America, will convene in St. Paul for a five-day session, beginning June 28. A score of committees are right now being organized to take charge of the necessary arrangements. Some of these committees have already been intensively active for several weeks. The churches of Minneapolis and St. Paul are carrying on an extensive campaign at the present time to

enrol a large attendance in order to make possible the greatest convention of its kind ever held. Some of these churches already have responded by registering attendance at the convention larger than their total church membership. One St. Paul church has turned in registrations amounting to 200 per cent of their church membership. Another church, a working men's church in the missionary field has reported registration of 105 per cent. Why should these two churches go to all that trouble? Is it worth it?

This coming convention is a *convention with a purpose*. Its central object is to relate the lives of all Baptist young people to definite tasks in the program of the kingdom of God. The records of the past five annual conventions tell us that an average of 13 per cent of the young people in attendance have decided to give their lives to the ministry and missionary callings. The committees in charge of securing registrations have announced that they will not assign any quotas to local churches. It is up to each church to decide what its quota of attendance at the convention will be. In other words, each church must decide for itself how many of its own young people shall be a part of the 13 per cent group.

Present indications suggest that 6,000 delegates will be in attendance upon the convention.

Minneapolis, St. Paul's Twin

Within a short distance from Minneapolis and easily reached by automobile or street car is Lake Minnetonka, the delight of tourists and fisherman and innumerable residents of Minneapolis who own summer homes on its irregular shore line of more than 200 miles.

Artistic development has resulted from the influence of an unusual natural environment, and is exemplified and emphasized by the Minneapolis Institute of Arts. The Walker private gallery of rare collections also is available to the public. The Symphony Orchestra which Minneapolis has developed, is one of the greatest organizations of its kind in the world. The Institute of Arts is a public museum with a magnificent collection of paintings and the decorative arts including household furnishings of the thirteenth, fourteenth, fifteenth and sixteenth centuries.

Minneapolis is the center of education in the Northwest. In addition to a number of excellent music, business and art schools in the city, is the University of Minnesota, one of the principal institutes of higher education in the United States. It occupies an area of 150 acres and has thirty large buildings devoted to various purposes. Its total enrollment is 8,000.

Along with its beauty, Minneapolis is noted for health, its death rate being only 12.2 which is largely attributable to its climate and pure water. The average temperature of summer is 70 degrees and for winter 17 degrees above zero. These temperatures coupled with the dry atmosphere make for invigorating weather in all seasons of the year.

A \$10,000,000 water system with 595 miles of mains and a filtration plant "that works" having a daily capacity of 70,000,000 gallons is a decisive factor in the good health record of the city.



Religious Education



Religious Education and Money

By E. M. STEPHENSON

Every life in its journey from infancy to maturity takes on a sort of education. In the home, in the shop, in the school, in the church, in play or the leisure hour one acquires something which is to be his stock in trade for all after life.

This is why all civilized people provide their children and youth the proper assistance, and seek by rational means to aid them in fixing their attitudes, in making their decisions and establishing their principles.

Parents especially are obligated to their children by the full measure of their responsibility. Paul says that if a man will not provide for his own he is worse than an infidel, having denied the faith. The Scriptures tell us that a "child left to himself brings his mother to shame." And we know that this is true of churches, and of communities, of states, and nations. The measure of the *shame* is the measure of the *neglect*.

We are learning that what we want in the man we must put into the child. And we are learning the technique. Intellectual education brings the sense of truth; moral education the sense of goodness; aesthetic education the sense of beauty; spiritual education the sense of the ideal; while religious education brings the sense of God.

Sir Henry Taylor once said that money is one of the most important things in life. We all can see that in our day and in this country money is one of the chief concerns of life in all of its activities. With it we furnish our tables, dress our bodies, fill our book cases, buy our magazines, promote education, *win wars*, and establish religion.

Religion and money are closely associated in the Bible. One hundred and fifty-three times our word money or its equivalent is used in the Scriptures, and in every instance it is associated with one or all of the following ideas, namely, the *acquisition* of money, the *appropriation* of money, the *application* of money.

As one studies this matter as presented in the Bible he can see that the aim of it all was the development of the sense of justice, the restraint of greed, the inciting of the spirit of benevolence and the encouragement of the practice of liberality. The Old Testament teaching was intended to lead up to Christ.

Jesus had very definite ideas to impart, and these are given for our enlightenment. We have no excuse for the condition in which we find our churches of all denominations in this money crisis. It caught us without literature, or at least without any modern presentation in tract or leaflets, and what is more embarrassing, the generality of Christians seem to be

unfamiliar with the teachings of Jesus and so have not been gripped by them.

It was Jesus who said: "Lay not up for yourselves treasures on the earth * * Lay up for yourselves treasures in heaven."

"Give to him that asketh thee."

"He that hath two coats let him impart to him that hath none."

"It is more blessed to give than to receive."

"Freely ye have received, freely give."

It was Jesus who warned against *covetousness* and classified that sin with the worst known, even idolatry and worse. And along with these he names extortion. Paul follows closely in the track of Jesus in his teachings on giving. The chief example is in his letter to the church at Corinth in which he relates the story of the grace of God working in the Macedonian church, 2 Cor. 8:1-5.

Our duty is clearly indicated and a definite line of teaching ought to be outlined and courses of training in the grace of beneficence adapted to the ages and state of development of the pupils, and so produce giving as well as teaching and preaching Christians. We need to remind ourselves that our task is never finished. Each new child is the beginning of a new course. "Generations come; generations go;" our tasks remain forever. This educational task is with the great commission an everlasting obligation. We must have money as well as men to "carry on." If men and women give themselves to the work in every land we who stay must *give* the money. But giving is all of *grace* and grace is all of God.

Testimony of a Bible Worker

I want to add mine to the many testimonies that have already gone forth, telling of the blessings that have come to individual Christian men and women through systematic and proportionate giving. Sixteen years ago when my salary was only \$700 a year, my wife and I decided to give a tenth of our income to the Lord. Up to this time we found it almost always a hard thing to give to missions, and other special appeals that were made from time to time, for coal, repairs of Church and interest on mortgage. We disliked very much in those days to see the secretary of any of our mission societies take the pulpit on a Sunday morning, but now it is different; we love to "honor the Lord with our substance, and the first fruits of all our increase." The battle has been fought and the surrender has been made, now it is a pleasure to give to the Lord's cause.

International Uniform Lesson for April 23

UZZIAH'S PRIDE AND PUNISHMENT
2 Chronicles 26:1-21. Golden Text Proverbs 16:18-25.

Background

Joash, who walked righteously only so long as the high priest Jehoiada lived to advise him, was put to death by his own servants after a reign of forty years. His son Amaziah succeeded him, a conquering and for the most part a good king. Following him came his son, Uzziah, who reigned for fifty-two years.

Lesson

The sixteen-year-old Uzziah coming to the throne of the Southern Kingdom "did that which was right in the eyes of Jehovah, according to all that his father Amaziah had done. And he set himself to seek God . . . and as long as he sought Jehovah God made him to prosper."

Uzziah was a progressive, aggressive man and king. He was a conqueror of the Philistines, he subdued the Arabians and forced the Ammonites across the Jordan to pay tribute. He strengthened the fortifications and the outlook, building great towers, and erecting engines for hurling stones of as great as three hundred pounds weight. He had cisterns hewed for the flocks of the field. He was the sort of man who becomes a popular idol, and his head was turned just as the heads of men have been turned through all of the ages when success and acclaim comes to them. He was so strong now that he no longer felt the need of calling upon God as in his younger, less sure days. He was so strong, indeed, that he trespassed against Jehovah and usurped the rights of the priests by going into the Holy Place, which it was lawful only for the priests to enter, and there burning incense. The high priest Azariah, and eighty other priests followed the king and ordered him out of the sanctuary.

Uzziah proceeded forth with the censer containing the incense as though the priests had not spoken. Was not he king? Then his forehead broke out into leprosy before the priests and he was thrust out of the temple as an unclean thing. As long as he lived the leper Uzziah, according to the law, dwelt in a separate house while his son Jotham lived in the palace and ruled the nation.

Leading Thoughts

1. It has been called "the dark valley of prosperity"—full of pitfalls. 2. Not one man can stand prosperity to one hundred who come through adversity with flying colors. 3. "He who is intoxicated with his own success is essentially a weak man."—Newell Dwight Hillis.



Our Own Folks



An Announcement

In view of the financial crisis, the board of managers of the Foreign Mission Society has appointed two special committees: one on expenditures on the foreign field, and the other on expenses of home administration. The committee on field expenditures has been studying its difficult problem for some time, and it has been thought wise to send its chairman, who is also the chairman of the board's standing committee on work in Japan, China and the Philippine Islands, Rev. Carey W. Chamberlin of Beverly, Mass., to the Far East, to confer with our missionaries in various conferences in China and Japan, and to visit stations. In both countries he will consider with the missionaries what readjustments and possible reductions would affect the work least vitally.

Missionaries in China especially are anxious that Foreign Secretary Franklin, who has not visited that country for seven years, should come to the Far East. It does not appear practicable, under present conditions, for him to make an extended tour in the Orient, but he has been authorized by the board to attend the National Christian Conference to be held at Shanghai, China, May 2-11, which is to be composed of about 500 missionaries and an equal number of Chinese leaders from every section of the country. The Morrison Centenary Conference in China in 1907 was composed entirely of foreign missionaries. The rise of national consciousness and the development of Chinese leadership now make possible a conference with large and influential Chinese representation. Such joint representation is highly desirable in view of the acute problems which are emerging.

Besides attending the National Christian Conference in China and a similar gathering in Japan, Mr. Chamberlin and Secretary Franklin will participate in important Baptist Conferences in both countries, where urgent questions of policy are to be discussed, which must be considered by the board of managers as they plan expenditures for the future. If reductions in appropriations must be made, the savings must be effected as intelligently as possible, after discussion with representatives of the missions.

Mr. Chamberlin and Secretary Franklin are to confer with the missionaries, especially on questions such as these: If reductions in expenditures become necessary, where can they be made with least injury to the work? Are there comparatively unfruitful stations, or unfruitful forms of work, which should be discontinued, with a view to investment of life and available funds in fields of peculiar promise? Is emphasis being placed unduly on one form of work at the expense of another? What steps can be taken to increase further the evangelistic usefulness of every form of work? How can the Chinese and Japanese churches be made more largely self-supporting and more zealous for the evangelization of their own lands? What can be done to develop more

rapidly a native leadership properly qualified to accept a larger measure of responsibility in the oversight of the various forms of missionary effort? How can our Baptist missions, while co-operating in all practicable ways with other evangelical bodies, make their own contribution of our distinctive doctrines most widely and helpfully to the country at large?

Mr. Chamberlin and Secretary Franklin sailed respectively March 18 and March 23. Mrs. Chamberlin accompanied her husband at no expense to the society. They are reluctant to undertake a journey which involves laborious and somewhat ungrateful tasks. The board believes, however, that this commission to the Far East, like all similar visitations in the past, will pay for itself many times over and at the same time will result in better understanding and encouragement—Frederick L. Anderson, chairman of the board of managers.

A New Chapter In Religious Liberty

By BENJAMIN OTTO

Have Baptists more than an ordinary opportunity for mission work among the Polish people today?

Let us see. Recently I was waited upon by a representative of the Polish Educational Alliance of Chicago. He came bearing a request that I address a public meeting of that body on the subject, "Religious Liberty and the Separation of Church and State."

I was sick in bed at the time, but, of course, I could not decline an invitation like that under any circumstances. Imagine my delight, when on the appointed evening, in Schoenhofen Hall, I looked from the platform into the faces of 1,500 of the finest Polish manhood in Chicago and about 100 women.

It is to be remembered that probably 95 per cent of these people were Roman Catholics by connection and association. However, never have I spoken to an audience more sympathetic with my utterances and where applause could have proved more heartily their approval of the sentiments expressed. (I spoke, of course, in English.) It was manifest that Rome had lost her hold on these "new Americans" and that Baptist principles found a responsive chord in their hearts.

The other speakers were Rev. John Frydryk of the Polish Baptist Church; Mr. A. Dudzik, Baptist Bible worker; Mr. T. Kozak, editor and proprietor of the "People's Daily," the leading Polish newspaper in this country; and Mr. A. Izyski, Polish ex-vice-consul, about to return to Poland on the urgent solicitation of the "Agrarian party" to stand as a candidate for election to the Polish congress. (One prominent plank of that party is "religious freedom.") Every utterance of these speakers was in harmony with my address and emphasized the points I had made.

The presiding officer, Professor Ostrowski, a graduate of the University of Cracow, and a high-school instructor, not only performed the duties of his office with rare

grace, but paid a glowing tribute to the contribution which the Baptists have made to the world by standing so strenuously and consistently for their principles. He also referred feelingly to their sympathy with the Polish people, expressed in the sending of the "Ship in Fellowship."

The far-reaching significance of the meeting in Schoenhofen Hall can hardly be over-estimated. It is well known that Pope Pius XI is a "political pope," and that the "tiara" virtually came to Cardinal Ratti as a reward for his work as Papal Nuncio to Poland in the days of the drafting of the constitution of the young republic. He looked well after the interests of Rome, indeed so well that he made his departure more agreeable than his arrival.

Suffice it to say that, though the meeting was not explicitly called as a protest against the election of Cardinal Ratti to the papacy, that gentleman would hardly have felt flattered by the compliments paid him and the applause by which they were greeted; neither would he have been reassured of the loyalty of the Polish people to the Holy See.

The Poles of America have learned the justice of religious liberty and the blessings which flow from it. And they are demanding these benefits for their friends across the sea, and urging them to demand them for themselves.

Easter 1922 and the Y. M. C. A.

By JOHN F. MOORE
Associate General Secretary, International Committee

From its inception the Young Men's Christian Association has been in the truest sense of the term a Christian movement. By keeping the Christian ideal ever before it the association has been enabled to hold steady in the face of temptations now and again to turn to the right or to the left.

When one remembers the remarkable growth of this agency of the Christian church within recent years it is easy to realize how frequently temptations to forgetfulness of vital principles may have threatened or cajoled. From 200,000 members in 1890 to 1,000,000 members in 1922; from \$10,000,000 worth of property then to nearly \$150,000,000 now; from a work limited to but a few countries to a movement now world-wide and established on all continents; from an agency reaching a few classes of men to one that now reaches with its help all men—this is the story of the progress of this Christian movement. Does it, therefore, seem strange if now and then in the rush and strain of this marvelous progress occasional leaders pressed by innumerable material problems seemingly neglected for a little the supreme purpose for which the association was born? Their forgetfulness was inexcusable but not beyond understanding.

It is the crowning achievement of this organization that despite occasional lapses of individuals here and there the heart of the Young Men's Christian Association

has been true in Christian faith and service through these many years. Never more than today was the Association possessed by a conviction that the highest form of ministry it can offer is not its well-equipped gymnasiums, its ever-growing educational classes or its manifold social privileges, but rather the Christ who can help men in the struggle of life and enable them to round out their characters in symmetry and beauty. Associations throughout the country are making a special effort this year to bring men and boys into the kingdom during the Easter season. A special campaign to this end has been carefully prepared and prayerfully inaugurated. The entire staffs of associations center upon this great end. Men in the association dormitories, students in the educational classes, men in the gymnasiums and the hosts of boys who through these buildings, will alike be invited and be sought in frank and brotherly way to relate themselves definitely to the Christian life and to join and share in the duties of the Christian church. A start in the plan of an annual pre-Easter ingathering was made a year ago. At that time a number of associations undertook a definite and highly successful work along this line. So fruitful was their endeavor that the larger program planned for 1922 follows naturally that of last year.

Cuba

By E. P. BRAND

We had the privilege of spending Feb. 10-15 in the island of Cuba. The first thing that claimed our attention after arriving in the city of Havana was the Baptist church and schools and missions. Missionary Diaz secured a large theater property before the Spanish-Cuban war, and while the Southern Baptist Convention had much trouble with him over this and the cemetery property, the convention finally got complete possession of the theater corner and one-half of the cemetery ground. The convention has within recent years put \$150,000 in repairs upon the theater property. It is one of the best, if not the best, corners in Havana, a city of about 400,000. This building affords room for the work of the Cuban American College, the theological seminary, the English and Spanish churches, Sunday school and social work, provides a home for the pastor and all the teachers but one, and they rent out enough space to bring in \$7,000 annually.

February 12 I was invited to preach for the English-speaking church at the morning service. Rev. W. B. Miller, principal of the college, is pastor of the English-speaking church. There were about seventy-five present. Rev. M. A. McCall, pastor of the Spanish church and teacher of the theological students, invited me to preach for the Spanish speaking church Sunday night. He interpreted the sermon into Spanish. There were about 250 present.

Dr. McCall has a general oversight of the Baptist work in eastern Cuba for the Southern Baptist Convention. On Tuesday, February 14, he took his automobile and with his wife and little son, drove us sixty-five miles to Matanzas, a city of 50,000 people. The Baptists have a good meetinghouse, well located, and a prosperous mission in that city. We had the privilege of going through one of the large sugar factories. The price of sugar is so low in Cuba that the planters are having very hard times.

Cuba would be one of the garden spots

of the world if the people were capable of self-government and could have honest and efficient officers. The general government seems to be about bankrupt at this time. We do not want Cuba as a state but it seems to me that ultimately our government will have to take a general oversight of the island and manage its financial affairs so far as the general government is concerned. This could be done in some such way as we are governing the Philippines at this time. We cannot afford to have so rich a country and people with such great possibilities as Cuba and the Cubans, within ninety miles of the states, so badly misgoverned. We were well treated by the Cubans and some of them expressed a longing desire to be governed by the United States government.

Keokuk Celebrates Seventy-Fifth Anniversary

During the week Jan. 29-Feb. 5, inclusive, First Church of Keokuk, Iowa, celebrated its seventy-fifth anniversary.

Feb. 5, 1847, eleven Baptist people met in the old schoolhouse which stood at Third and High Streets, and decided to establish a church, with Rev. J. N. Seely as pastor, at a salary of \$300 per year. During its history the church has occupied successively four buildings, the present one having been erected in 1908, and it is now inadequate to properly take care of the Sunday school.

Former pastors who are living are Dr. Hugh A. Heath, Rev. R. S. Walker, Rev. J. F. Sanders and Rev. F. B. McAllister. The present pastor, Rev. Harvey J. Moore, began his work with this church on Dec. 1, 1918.

The church was fortunate in having Mrs. Helen Barrett Montgomery present for the first day of the anniversary program, Sunday, Jan. 29. Mrs. Montgomery spoke at all of the services of the day and was an inspiration to the large number who heard her. On the Saturday afternoon preceding, the ladies held an informal reception for Mrs. Montgomery.

A very helpful sacred concert was given Monday evening by the choir and other friends who kindly assisted, under the direction of Mrs. Meta Kummer-Kiedaisch,

choir director. Tuesday evening was the occasion of a banquet, at which a number of the older members gave reminiscences of the former days; and the address of the evening was given by Rev. G. P. Mitchell, state director of missions, of Des Moines. Rev. G. W. Cassidy, executive secretary of the Iowa State convention, was the speaker on Wednesday evening. His subject, "The Church Attractive," was presented in a way to inspire all present. On Thursday evening the work of the B. Y. P. U. was given consideration. Rev. James Asa White, executive secretary of the B. Y. P. U. of America, Chicago, was present and gave an exceptionally helpful message. The local young people had prepared some original songs with which they greeted Mr. White when he stepped to the platform.

An interesting feature of the celebration was the pageant on Friday evening, which depicted the history of the church from the first meeting, Feb. 5, 1847, to the present time. The interiors of the former church buildings were reproduced with great accuracy; candles were used for lighting the earlier buildings. Those taking part wore the costumes of the period represented, and as Keokuk homes are rich with antiques one will readily understand that the costumes aroused a great deal of interest. The final scene was a beautiful one enacted by the B. Y. P. U., picturing the work of God's missionaries in bringing the gospel to the nations of the world. Between the scenes pictures of many of the former pastors and members were thrown on the screen, and brought back vividly to the older members interesting experiences of the former days. At the close of the pageant, Father Time, the pastor in disguise, called to the platform Mrs. Virginia Linebaugh, who is eighty-four years of age, and who has been a member of the church for sixty-three years, and has worshipped successively in each of the four buildings.

The final services of the anniversary week were held on Sunday. In the morning former pastor, Rev. J. F. Sanders, occupied the pulpit, and in the evening the pastor, Rev. Harvey J. Moore. The celebration will always be remembered as a milestone in the history of the church.



FIRST CHURCH, KEOKUK, IOWA

CONNECTICUT

The Woman's Mission Conference of the New Haven Association was held in the First Church, New Haven, March 2, with a good attendance, despite weather and the prevailing epidemic. The usual routine business was transacted, after which an excellent report of the White Cross Work done in the association was given by the director, Mrs. George Brown. Mrs. J. H. Morsehead of Waterbury, clearly defined the methods for reading contests. The First Church, of which Mrs. Morsehead is a member, won both the state and district cups in the reading contest. An inspiring devotional period has been arranged for the close of the morning session and was carried through by Miss Ruby Weed, Calvary Church, New Haven. After a luncheon served by the ladies, Miss Helen Hudson of New York General Board of Promotion, presented the Continuation Campaign for Mrs. J. D. Rough, state director, who was confined to her home by illness. Miss Mildred Mosier of Burma, made a very strong presentation of the needs of the Burmans, spoke interestingly of the Morton Lane School, and plead that she might be privileged to return to the work in Burma. Miss Marion Lathrop, the Americanization secretary for the New England District, presented vivid word pictures of opportunities for Christian Americanization work throughout the district. Resolutions and the spirit of the entire meeting indicated a willingness for stewardship and service on the part of the women to meet the present crisis. The women of the Ashford Association, the Stonington Union Association, and the Fairfield Association, have also held their conferences, which were well attended, with a splendid spirit and determination to do their best to help meet the emergency of the present hour.

Dr. Hugh A. Heath, New York, and Mrs. Helen Barrett Montgomery, Buffalo, president of the Northern Baptist Convention, spent several days in Connecticut during the week beginning March 12, in the interests of the campaign for completing the promotion program of the present year. Interviews, conferences, and public meetings, were held in Hartford, New Britain, Putnam, Norwich, New London, Meriden, Middletown and Bridgeport. The programs for the woman's continuation campaign, and the laymen's campaign, were presented, discussed, and definite steps suggested for the completion of each. Others assisting in this special campaign, Mrs. J. D. Rough, director of woman's work; Miss Mary L. Howard, president of the state woman's society; Rev. Donald B. MacQueen, Bridgeport; Dr. A. B. Coats and Rev. E. E. Gates, of the state office; Rev. Chester H. Howe, New London; Rev. David A. Pitt, Norwich; Rev. E. R. Hyde, Middletown; Rev. J. C. Stoddard, Putnam; Rev. B. N. Timbie and the director of promotion.

On Monday, March 20, the Stonington Union Association held a special meeting in the Mystic Union Church, to select their laymen representatives on the Laymen's State Council, and for the purpose of discussing ways and means of doing their share in the campaign to raise Connecticut's quota for the year. At the present writing, the State Laymen's Council stands: Hobart G. Truesdell, Hartford Association; W. J. Grippin, Fairfield Association; J. E. Sheppard, New Haven Association; E. E. Rogers, New London Association; E. F. Wilcox, Stonington Union Association; W. E. Moss, Ashford Association. A meeting of the state council was called for Thursday, March 23.

Rev. William T. Thayer, director of religious education for the Connecticut Convention, has taken over the educational work of the Connecticut Sunday-school association on half time. This arrangement gives Mr. Thayer a much wider field of operation, reducing expenses of both organizations on services, and makes for greater efficiency in the work.

Philadelphia Letter

BY ARTHUR C. BALDWIN

Among general items of news, the Sesqui-Centennial of 1926, is assuming larger proportions. Already congress has received a message from the president asking for an appropriation for it. The site will be Fairmount Park, the choice of six locations, all admirable. Already the Parkway that will lead to the Fair grounds from City Hall is witnessing the erection of two great buildings, a magnificent library and an art museum on a hill, a real Philadelphia acropolis. There will be much to see. We advise our friends to plan for Philadelphia in 1926.

Dr. Conwell is perennial. He is always on the front page. That is because he does things; he is news. Lately he passed his seventy-ninth birthday. He is celebrating his youth by doing five men's work day after day. He is preaching to literally capacity audiences on Sunday evenings in the great Temple. He lately broke ground for a new building to cost \$800,000, which sum has been secured largely through his initiative. The new building on the corner of Broad and Montgomery is to be a Temple Annex. They say that more than 100,000 students have passed through the portals of the Temple since Dr. Conwell established it.

In Baptist circles we note several important churches that are pastorless or soon to be so. Oak Lane has lost Pastor Tomkinson owing to his ill health. This is a most promising field in the suburbs with a fine parsonage, a big building enterprise on hand and a loyal, aggressive people. Gethsemane Church is doing fine work with Acting Pastor Bennett but still waits for the right man to be found for pastor. Lansdown mourns because S. Arthur Devan has decided to accept the call to Plainfield, N. J. He was a Rhodes scholar at Oxford, served as chaplain with the A. E. F., has been a regular lecturer at Crozer while pastor at Lansdown. He is recognized as a man of unusual gifts of scholarship and personality. His going is a real loss here but will carry good to Plainfield.

Many friends have been concerned with the continued ill health of Dr. Carter Helm Jones. They will be glad to know that the seat of the difficulty has probably been located and a slight tonsil operation been performed. We expect to see Dr. Jones in his full vigor before long. The First Church has flourished this year as usual under his ministry and will report a most successful year. The important social service department continues to enlarge and demonstrate its usefulness. There is something on all the time in the old church.

Second Church, Germantown, reports a school of missions with an average attendance of 117. It has attained 900 points in the reading contest. Thirty-six are enrolled in this reading contest of which ten are men.

The life-work committee of the Baptist Union conducted a party of forty young people on a tour to Baptist points of in-

terest, March 14. They went to the Italians and Roumanian missions and at 9 o'clock met at the Italian Church. There the inevitable addresses were made and welcome refreshments served. April 30, Mr. Slawter, chairman of the four committee, plans to present this city mission work to every young people's society in our churches. The desire is that all our B. P. Y. U. societies observe April 30 as Baptist city mission night.

The following item may be news to some and is certainly of kingdom interest. Some years ago an agency was organized which is now known as the Pennsylvania Medical Missionary Society. It is maintained by a group of women of various denominations, living for the most part in the suburbs of Philadelphia. They have taken as their task the assistance of young men and women who wish to do medical work on the foreign field. During thirty-one years seventy men and women have received aid in securing a medical education. Among its earliest students were Dr. Charles Henderson of Burma and Dr. P. H. J. Lerrigo, formerly of the Philippines and now Home Secretary. At present there are seventeen students, each of who is receiving \$300 a year for a four-year course in a medical school, if that amount is required.

Another item of this society is the open hospitality for four cottages near Atlantic City on the Jersey shore. Missionaries and their families can have a cottage, rent free, for a month. Thirty-three of our Baptist missionary families have enjoyed such a rest. One cottage is the Doane Memorial, given by Mrs. George Doane in memory of her father, and Baptist applicants have the preference. Mrs. Doane is planning to build three other two-family cottages close by for the same purpose.

I am glad to commend this society to the prayers and interest of all. The work is a growing one. More applications for help are being received now than ever before. Those who can help financially should address the president, Mrs. Thomas F. Branson, Rosemont, Pa.

St. Louis News and Notes

By W. E. DARROW

Fifty years of history were celebrated by the Woman's Missionary and Benevolent Union of our St. Louis Association March 7-8, the first evening being given to a missionary pageant, entitled "The Cup of Salvation," in Third Church, and the morning and afternoon of the second to a program of worship and addresses in Second Church. All the meetings were largely attended.

The pageant, written for the occasion by Mrs. Clyde McNay of Immanuel Church, this city, with Virginia Ricketts as artist, was impressively presented, Mrs. W. H. Geistweit playing the leading role of "Christianity" and Mrs. R. S. Hughes directing the presentation. The four charter members seated on the platform during the pageant and the later celebration were Mrs. Charles Gerhard, Mrs. Carrie M. McCormick, Mrs. Priscilla Teasdale and Mrs. W. B. Harris. Mrs. Wm. Kreiter, Chicago, the other living charter member, could not attend.

The program in the Second Baptist Church began at 10:30 A. M. with an organ prelude by Miss Avis Blewett. Mrs. John T. Long conducted a devotional service. Then followed the election of officers. The new officers include: Mrs. W. L. Johnson, president; Mrs. W. F. Cole, vice-president;

Mrs. E. A. Partney, recording secretary; Mrs. John Edwards, treasurer; Mrs. Clyde McNay, corresponding secretary, and Mrs. Chester A. Ross, associational secretary.

An organ prelude by Miss Avis Blewett followed a luncheon, attended by about 500. Mrs. J. G. Reynolds, state cor. sec. Missouri W. M. U., conducted the devotional service. Then came a processional and presentation of jubilee offering, more than \$8,000 being donated by the thirty-seven churches of the St. Louis Baptist Association to a permanent fund, the interest from which is to be used by the Union to maintain a mission worker among the foreign population of St. Louis. Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, delivered the address of the afternoon. She spoke of the New World Movement of the Northern Baptist Convention, showing its basis in Christian education, home missions, the Sunday school and foreign missions, with fundamental problems and possibilities alike to Baptists of the entire continent, including the Northern and Southern Baptist Conventions. She said that the new policy of the Northern Baptist Convention was to carry on Christian education on a national basis. "Out of the 20,000 names in 'Who's who?' 78 per cent of them are college graduates, and less than 7 per cent of the whole country are college graduates. This is just an example of the tremendous significance of the value of education, and the responsibility that rests on our shoulders in making education possible for our children. There are lots of smug Baptists who care more for their good times, their cars and their money than they do for the educational opportunities of their children. Some of us are misrepresenting education, some of us are not urging it strongly enough on the younger generation, and some of us are not giving enough. There are twenty-two colleges, twenty academies and seven theological seminaries in the denomination. The new program provides for national support of these institutions instead of placing the burden upon the small locality in which the college is located. Too many small country churches are drying up because of a lack of problems big enough to keep them busy and awake."

A souvenir program, containing a brief chronicle of the rise and progress of Baptist development in St. Louis Association from 1800-1922, was prepared by the Union. In the books is the history of the union which Miss Eleanor Mare prepared for the jubilee celebration. Also a sketch of Baptist beginnings and brief history of the churches in the Association. There are names of men and women closely identified with Baptist development in and beyond our city, some of whom have passed on to their eternal reward. Reference is made to Dr. Manly J. Breaker and "The Missouri Plan," of which he was the originator and in the active inauguration of which he did more than any other man. The missionary from this Union is Miss Selma Maxville, of the Ellen Mitchell Memorial Hospital, Moulmein, Burma.

It meant much for Baptist women fifty years ago to organize such a society. Many of our Baptist churches did not believe in its necessity, and a few Baptist women had the vision of its possibility. There is much in store for the next fifty years.

Detroit Baptist Doings

By ALBERT H. FINN

Rev. Benjamin Otto, superintendent of the Executive Council of Chicago, has

been secured to give the chief address at the coming annual meeting of the Detroit Union. Dr. Otto's father was a former honored pastor in Detroit and the return of the son will be a real event in Baptist circles in Detroit.

The church in St. Clair Heights has been greatly handicapped since Rev. C. F. Hamilton came as pastor, because of inadequate housing. This is to be remedied very soon. The church and the Detroit Union are working in hearty co-operation to this end and the new building should be ready for occupancy in the fall. The new edifice will be located near one of the large east side school buildings where there is already a Sunday school of nearly 200 members.

The new edifice for the Royal Oak church is already under roof. It will be ready for occupancy before the summer is past.

Redford is a rapidly growing residential suburb of Detroit. The Baptist church has been having growing pains ever since Rev. H. H. Davis came. Plans are ready for a new house of worship, so greatly needed, and building operations will begin in a few days. Here again only the auditorium will be built at first, at a cost of about \$50,000, to be followed soon with a fine Sunday school and chapel building as soon as financial ability will permit. The present building will be moved off to one side to serve as a chapel until the new building is ready and complete. This too, promises to be one of our outstanding churches as soon as the plant will permit of the growth that will surely come.

Plans have been approved and bids received for the new edifice for the Hudson Avenue church to be built on the strategic site corner Grand River and Clarendon Avenues. This is a choice residential neighborhood on the growing west side, four and one half miles off from the city hall. Since Rev. Robert White came to the Hudson Avenue church there has been a growing solidarity of the congregation. He is a witty Scotch preacher, strongly evangelistic and is most effectively supported by his good wife who has had experience on the foreign field. The present building has been outgrown and

every effort will be made to get into the new building before snow flies. It will be the auditorium unit, to be followed by a Bible-school building which will make it one of the finest plants the Detroit Baptists have. The first unit will cost \$75,000.

Monday, March 27, the Detroit Baptist Ministers Conference gave a farewell reception to their fellow member, Rev. Peter MacKay, who concluded his ministry with the Birmingham church to begin the pastorate of the Trinity church of Cleveland, Ohio. Dr. H. F. Stillwell, who was with the Temple church Sunday, was present. He addressed the pastors and cordially welcomed Mr. MacKay to the larger field that Cleveland affords.

Miss Brinson has been with us in Detroit for several weeks where she is always welcome. She is helpfully inspiring with a real vision and a real message. Christian Americanization is gaining in Detroit in many ways. We have a complicated problem here—the Angel School, Highland Park, almost within a stone-throw of the great Ford Motor Company factory, has thirty-five nationalities represented. The Conley Memorial Church has a mission Bible school in that same public school building.

Under the inspiring leadership of Rev. W. A. Steinkraus, the mission Bible school, at the Monier school house on Grand River Ave., about seven and one half miles off, is being organized into a church. A splendid site was purchased two or three years ago upon which it is proposed to erect at once a temporary building for the new interest. This whole district is developing in a most remarkable manner and it will not be long before a permanent building will be required.

The pre-Easter period is being occupied with aggressive evangelistic programs in nearly all our churches. Our faithful women are back of the Continuation Campaign with their accustomed vigor and consecration. The woman's dormitory at Kalamazoo College must come this year. Dr. F. B. Bachelor, of the college, is in and out of the city every few days. He spoke Sunday, March 26, at First Church. He is a wonderful organizer and the whole state is feeling the influence of his dynamic presence.

Church News by States

Atlantic Coast

NEW YORK

Rev. W. S. K. YEAPLE has resigned at York and accepted the pastorate of the Groton Church.

NEW JERSEY

FIRST CHURCH BATONNE, C. H. Rannels pastor. March 12 George Henderson preached his trial sermon with a view to a license to preach; license was granted by vote of the church March 15. He is now taking the Crozer extension course and expects to enter the seminary next fall. This church has two students preparing for the ministry. March 23 the church held its annual reception to new

members; twenty-two came by baptism, nine by letter and experience. Rev. S. W. Powell of Newark delivered an address on "Soldiers of the Cross." Refreshments were served by the men's club.

WESTERN PENNSYLVANIA

DR. H. J. WHALEN, of Greensburg, is helping Second Church of Toledo, Ohio, in evangelistic services.

REV. A. M. GREGG, of Monongahela City, has accepted a call to the Milton Church.

CONNECTICUT

THE MEMBERS OF CONNECTICUT'S State Laymen's Council are:

Ashford Assoc.—Wm. E. Moss, 49 Mechanic St., Putnam; Fairfield Assoc.—T. T. Phillips, 110 Warner St., Bridgeport; Hartford Assoc.—H. G. Truesdell, Chairman, Suffield; New Haven Assoc.—J. F. Shepard, 72 Fairmount Ave., New Haven;

New London Assoc.—E. E. Rogers, 24 Granite St., New London; Frank L. Arnold, 90 Cliff St., Norwich; Stonington Union Assoc.—Elias F. Wilcox, Mystic, W. A. Fraser, Noank.

Mrs. HELEN BARRETT MONTGOMERY, visited Connecticut for the second time during March, and spoke at the First Church Waterbury, Rev. D. P. Gaines, pastor, and the First Church, Bridgeport, Rev. D. B. MacQueen, pastor.

Rev. D. B. MacQUEEN, of the First Church Bridgeport, has just closed a highly successful stewardship institute and reading contest. Ninety-eight people in the church read Cushman's "The New Christian"; eighty-four read "The Victory of Mary Christopher"; and 147 read "Thanksgiving Ann"; in addition, a number of tracts and leaflets were read by the members of the congregation. The result of the institute and reading contest is a Stewardship League of forty-three members.

Mr. MacQUEEN was the speaker recently at the community service in the Town Hall in the city of Meriden. A large and attentive audience, drawn from the several churches of the city, greeted the speaker.

THE ITALIAN WORK, connected with the Second Church, Bridgeport, under the leadership of Rev. Biagio Isgro, is being singularly blessed. Last Sunday afternoon, a large congregation met in the Second Church and listened to Mr. MacQueen and Mr. Richardson, who brought the greetings of American Baptists. The Hungarian choir, under the leadership of the Hungarian pastor, furnished the music. The ordinance of baptism was administered to several candidates.

Dr. J. HAVERGAL SHEPPARD, is speaking to large and interested audiences at the Deep River Church. The following topics through March, and part of April, are attracting wide attention: March 5—"A Harlot's Hope"; March 12—"A Daughter-in-law's Devotion"; March 19—"A Wise Wife"; March 26—"A Queen's Quest"; April 2—"A Maiden's Ministry"; April 9—"A Hebrew Heroine."

MAINE

CENTRAL SQUARE, PORTLAND: Dr. Addison B. Lorimer, pastor, is completing five years of signal success in this progressive and efficient church. A two weeks' campaign on soul winning in which the pastor and Rev. J. Harrison Thompson of First Church, Portland, have been the preachers has led to deeper interest and many decisions for Christ. A campaign on stewardship and tithing, with Mr. George W. Cash chairman, is in full swing and will mean much to the future of the church. The woman's continuation campaign is being pushed. On a recent evening the church debated the following question. "Resolved, that the Old Testament has more of a missionary message than the New." The church went over the top in its contributions last year and will do the same in the special campaigns of the present year.

DAMARISCOTTA QUARTERLY MEETING: The spring meeting was held with Pastor Emerson and the Alna church. Conditions of roads and weather were unfavorable and attendance small. Pastors Hughes, Everett and Sampson were the only pastors who came. The morning service was notable for the presence of

the Holy Spirit, this the more clearly apparent in the afternoon when several persons rose for prayer. The evening service was full of promise.

LISBON FEDERATED CHURCH: Last December Rev. T. E. Ham of Auburn, formerly pastor at Cambridge and afterward at Monson, became pastor of this church. There has been a great advance in interest and a true service is being rendered to the community at large. The Sunday school and the Christian Endeavor Society are especially effective.

LIVERMORE FALLS: The steady work of Pastor F. P. Freeman and his people is securing a correspondingly steady increase in efficiency. The Sunday school and young people's society are prosperous. A "Faithful Fifty League" has signed cards pledging support to the prayer meeting. The question box at the prayer meeting proved a helpful feature. Feb. 26 a silk Christian flag was presented to the Sunday school by Hon. and Mr. F. A. Leavitt in memory of two boys, formerly members, one of whom died at the age of eleven the other in war service. Evangelistic services in union with the Methodist church are now in progress.

INTEREST IN THE VARIOUS activities connected with the United Baptist Church, Oakland, continues good. Sunday school attendance has shown a gratifying increase. The ladies have organized for the Continuation Campaign. Evangelist Harry Taylor and his daughter, Miss Ruth, are expected early in April, to hold special meetings. At the close of the Sunday evening service, March 19, six young ladies were baptised by the pastor, Rev. H. G. Kennedy.

FOR SEVERAL YEARS Misses Nash and Whittier have done constructive work as co-pastors of some of the Maine churches. They are at present at the town of Jay. A letter recently received at headquarters from them said: "Enclosed find check for \$84. for the woman's continuation fund. Following the example of our missionaries in Burma, we gladly give one month's salary."

MILO: This church realizes its true relation to the New World Movement as shown by certain resolutions of sympathy, cooperation and obligations passed at a recent church meeting. A canvass of the church and parish members with a view to organizing a tithing league will be made. It is felt that the aggregate pledge of \$10,803 made by members should ultimately be paid in full, and that within the period ending April 30, 1924, if possible.

Mississippi Valley

ILLINOIS

Rev. J. H. PIERCE has closed his pastorate at Toulon and will take a six months' vacation touring through the Northwest. He will resume pastoral work in fall.

Rev. Geo. A. SHEETS, of the First Church Rockford, recently presented his resignation, to accept the unanimous call of First Church, Rock Island. Doctor Sheets has accomplished a great work during his six years at Rockford. The membership greatly increased, a new site for the building was secured and a year ago a handsome new church structure and

parsonage was dedicated, the building today being valued at \$100,000. All of it is provided for in cash and pledges.

OHIO

RESULTS OF "SIMULTANEOUS" evangelistic meetings at Lorain First Church were far beyond expectation. Rev. Forrest L. Fraser of Newark, Ohio, gave ten days to the meetings in preaching and personal work. Forty-two were led to make decisions; some had professed Christ before; eighteen were new. The number of men in their twenties who came forward (having first consented in personal conversation) is interesting. There is little reaction. The value of pastoral evangelism is felt more and more.

FIRST CHURCH OF DELAWARE has concluded evangelistic meetings conducted by Rev. V. S. Phillips, pastor of Tenth Ave. Church, Columbus. There were two baptisms on the closing day, one awaits baptism. Two have been received on experience.

OBERLIN is having its community Sunday evening Lenten services in which the churches and college unite. Dr. Theodore G. Soares was the speaker March 26. Rev. J. F. Smith, formerly pastor of Immanuel Church, Toledo, preached morning and evening, March 19, at First Church.

PRE-EASTER SERVICES will be held at Spring Creek Church during Passion week. Rev. A. J. Croy pastor, will devote ten minutes at each service to object lessons for the children.

THE VIGO CHURCH has been without a pastor for some time. Beginning Jan. 10, Rev. A. J. Grady, of Columbia Station, held a series of meetings under the auspices of the simultaneous evangelistic campaign. Sixteen candidates were received for baptism.

FIRST CHURCH, SANDUSKY, has closed three weeks of special meetings under the leadership of its pastor, Rev. F. A. Twining, assisted by Mr. Meade and his wife of Grand Ledge, Mich. 120 took a stand for Christ and forty-five signified their desire to unite with the church and be baptized.

FIRST CHURCH, HAMILTON, has closed revival meetings with ninety-three additions to church membership. Rev. Arthur Fox, of Paris, Ky., preached.

FIFTY MEMBERS have been added to Tippecanoe City Church in the two years' pastorate of Rev. J. M. Cosby. The treasurer's report shows \$5,000 collected and paid out, \$1,000 of this to missions. Special meetings during February with thirteen new members received.

A PARSONAGE DEBT of \$1,500 has been paid by Dresden Church during the year and there have been twenty additions to the church. Rev. Y. H. E. Reed, pastor, has conducted two successful revivals besides his own church.

IMMANUEL, CINCINNATI: Rev. S. A. Stulce begins his fourth year as pastor. The Sunday school has doubled its attendance in the last three months. A new pipe organ has been installed.

CEDAR AVENUE, CLEVELAND: Without a pastor for six months, since leaving of Dr. M. M. Bales. A pastor has been called.

A MEMBERSHIP JUMP from fifteen to seventy-five is the report of Struthers Church, Mr. Stansel, pastor.

MT. ZION CHURCH, CAMBRIDGE, has a Bible school, a B. Y. P. U. and Sunday

services every two weeks with a supply to fill the pulpit.

PLEASANT VALLEY has a good Sunday school with Bible reading and prayer service every other Sunday. A few of the members pay to the New World Movement.

DURING THE YEAR First Church, Portsmouth, held three Bible conferences with such men as Doctors W. B. Riley, L. W. Lawrence, W. L. Munhall, Robert MacQuilken and Chas. T. Alexander. Dr. Alexander was with the church a week in February and rendered great service.

SPECIAL EVANGELISTIC SERVICES at the Mercer Church resulted in eleven additions. Another series of meetings at the Pleasant Grove Church resulted in ten conversions. At the close, however, fifteen candidates were received for baptism.

INDIANA

FULTON CHURCH reports a full "church night" with two mission courses, a worship period, two teacher training classes, story telling, F. W. Young's catechism, and directed play for the younger children. Attendance on Wednesday night recently was seventy-five.

MICHIGAN

THE PARR MEMORIAL CHURCH at Petoskey, E. J. Parsons, pastor, just closed a two weeks' revival campaign under Rev. C. Frank Vreeland, assisted by Rev. Lloyd Green, director of song. The meetings were well attended and profitable in results both from the point of view of conversions and reconsecration of members.

WANT ADS

Wanted: Baptist young woman with M. S. degree to teach Science in Judson College, Rangoon, Burma, sailing September, 1922. For information, apply to Mabelle Rae McVeigh, Candidate Secretary of the Woman's American Baptist Foreign Mission Society, 276 Fifth Avenue, New York City.

Young evangelist and singer. Open dates after June 15. Anywhere in Middle West. Work with young people a specialty. Write for particulars, E. c/o The Baptist.

Teachers wanted for public and private schools, colleges and universities. Education Service, Steger Building, Chicago.

Pastor Halverson, Laingsburg, Mich., available for supply, evangelistic work or pastorate.

Jay H. Dodge, Gospel Singer, Alton, Ill.

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NEW YORK

CINCINNATI

SINCE THE COMING OF REV. T. B. MARSH, in February, to First Church, Sault Ste. Marie, there has been a steady growth in all departments, especially the Sunday school. The "Brotherhood Class" has been formed, there being fifty present March 19. This class has held two monthly meetings and both times has had good and profitable meetings with a large attendance. Being crowded for room it became necessary for it to seek other quarters. One of the men who had been working with the electric wires about the church, suggested that there was room going to waste in the attic. The result was that the members of the class got busy and in one week's time the room was ready; it is large enough to accommodate a class three times its present size.

FOR NINE SUCCESSIVE Sunday mornings Rev. W. B. Hartzog, of Mason, has been delivering a course of discourses on "Great Themes." There was a growing attendance and the final sermon drew the largest audience of any Sunday morning for months. Sunday evening audiences have been larger than at any time during this pastorate, a course of addresses on "Great Public Questions" being the chief attraction. The church is engaged in special services, Rev. E. J. Cross of Inlay City assisting. Some are manifesting a desire to unite with the church.

MARCH 15, 1922, Rev. H. A. McConnell, of Leslie, passed away to his reward. Funeral services were conducted at the Baptist church by his pastor, Rev. S. J. Hall, assisted by Rev. H. Liddicott of the Methodist church, Rev. O. B. Thurston of the Congregational church, and Dr. W. B. Hartzog of the Baptist church of Mason. Mr. McConnell was born in Calton, Ontario, Dec. 29, 1843. His parents were both staunch Baptists as were his forefathers for generations. He married Sarah B. Bennett at Port Burwell, Ontario, April 18, 1867. Mrs. McConnell survives him. Their two children, Dr. W. C. McConnell and Mrs. Frank Waggoner, both residents of Lansing, Mich., are active members of First Church of that city. Brother McConnell was for many years an untiring worker in the vineyard of the Master. He delivered his last sermon January 29, 1922, in the Congregational church at Leslie.

MISSOURI

SUNDAY SCHOOL ATTENDANCE at Pattee Park Church, St. Joseph, was 280 on March 26, by far the largest this church has had for many years. The men's Bible class with the pastor as teacher has grown from an attendance of about six of a few weeks ago to seventy-two adult men in attendance on this day. The men's class has added a new interest to all the work.

KANSAS

BROTHER AND SISTER GEO. L. ROSE for three weeks held union revival services in Washington, in which five of the churches took active part. The town has been deeply stirred and many prominent business men took their stand for Christ in these meetings. Two hundred and twelve were converted, a large majority of them men. The churches have been awakened and are looking for great things during the coming days. The Baptist church received twenty additions, eighteen by baptism, and expects to receive more.

SOUTH DAKOTA

SIoux FALLS COLLEGE closed the state forensic season without a defeat, with two

state championships and a tie for a third. Feb. 7 its women debaters took state honors in women's debate; three days later a freshman orator won first place over seven other schools and brought to the college permanent possession of the state cup, the school having won it twice previously. March 3, the men debaters won both contests in the state hexagonal, tying with Huron College which also won both contests. The Sioux Falls College orator is to represent South Dakota in the divisional contest April 14 at Northfield, Minn., and if successful there in the national contest May 5 at Chicago.

Pacific Coast

SOUTHERN CALIFORNIA

FIRST CHURCH, SAN DIEGO, F. O. Belden, pastor has been blessed by two weeks of meetings ending March 19, under the leadership of Miss Amy Lee Stockton, assisted by A. L. Miller, musician. Miss Stockton is a native of California, was baptized by Rev. W. F. Harper; graduated at the Northern Baptist Theological Seminary, Chicago; for a year was state evangelist for California; then held meetings as far north as Maine and as far south as South Carolina; was in France and England for a time, and has often addressed returned soldiers and sailors. Miss Stockton held a campaign at Scott Memorial Church, San Diego, Rev. L. P. Valentine pastor, following which she went to Hollywood church, Los Angeles, for similar work. March 20, there was an important and well attended meeting at First Church of the pastors of the Baptist churches of San Diego County with lay delegates to hear Rev. Dr. W. F. Harper, Robert H. Scott and Miss Ruth Shipley, of Los Angeles and Pasadena, who presented the cause of our denomination's budget.

FIRST CHURCH, LOS ANGELES: The steady growth of the Sunday school will be found in the following figures: 1918, 239; 1919, 272; 1920, 358; 1921, 544. April 2-May 14, there is a contest between this Sunday school and that of First Church, Oakland, for the highest ratio of attendance. The school has given during the year \$750 toward the New World Movement. This is a five-year pledge and is paid up to date. The attainment of a new church building is expected before long.

NORTHERN CALIFORNIA

THOUSAND OAKS CHURCH, BERKELEY, a new church born on Lincoln's birthday, 1922, is striving to be 100 per cent in every way.

WESTERN WASHINGTON

EVANGELIST FRANKLIN W. SWIFT, was with the First Church of Everett, Rev. W. E. Henry, pastor, March 5-19 in what proved to be probably the greatest evangelistic campaign in the history of the church. Nearly 100 cottage prayer meetings were held during the period. At least 120 responded to the various invitations, many of them being heads of families. The total number of accessions to the membership of the church will be large.

DR. GEO. M. LEHIGH, pastor of Olympia Church, surprised his people March 19 by presenting his resignation to take effect at once. He desired greater opportunity

to give his attention to evangelistic work. He assisted Dr. C. O. Johnson in special meetings at First Church, Tacoma, March 13-24. He assists Rev. F. W. Carstens, of Queen Anne Church, Seattle, March 26-April 9, and at the chapel at Third and Cedar Streets, the former home of the Queen Anne Church, April 10-19.

Rev. EDGER BURTON, pastor of Centralia Church held meetings for two weeks, beginning March 19, with the Baptist Church at Dryad. The pulpit of this church is being supplied by Rev. Guy Hathaway, of Lebam.

Rev. W. H. BOWLER, field worker of the board of promotion, was in Western Washington, March 18-20. During that time, with Dr. Geo. F. Holt, director of promotion, five associational conferences regarding the New World Movement were held at Chehalis, Tacoma, Seattle, Bellingham and Mount Vernon. Twenty-eight churches were represented at these conferences.

BETHANY CHURCH, Seattle, Rev. A. H. Nickell, pastor, was assisted for two weeks in special meetings by Rev. Peter Klein, pastor of Dunlap Church.

Dr. JAMES H. FRANKLIN, foreign secretary of the American Foreign Mission Society, spent March 22 in Seattle on his way to Vancouver, from which point he sailed the next day on the "Empress of Russia" for a brief visit to missions in China and Japan. Through the courtesy of Mr. J. E. Franklin, of Seattle, a former parishioner of Dr. Franklin's in Colorado Springs, a few of the pastors and laymen met Dr. Franklin at a noonday luncheon. He spoke at a general meeting at the First Church in the evening, delivering a strong address on "The Open Door to the Orient."

MISS MARGARETTA STUART, a member of University Church of Seattle and a senior in the University of Washington, is temporarily in charge of the work at the Cosmopolitan Mission.

Rev. ANDREW JOHNSON, pastor of the Delta and Sunrise Swedish churches, has resigned and will close his pastorate Easter Sunday.

THE SWEDISH CHURCH AT MOUNT VERNON, Rev. A. H. Johnson, pastor, recently united in union meetings with the Swedish Methodists and Mission Friends under the leadership of Rev. Frank Lindblad. The meetings were held in the Baptist church building. The church was revived and a number won to Christ.

CENTRALIA CHURCH held Feb. 5-March 19, a school of missions. The session was from 6:30 to 7:30 each Sunday evening. Notwithstanding a large amount of sickness during that time and a good deal of stormy weather and an insufficiently heated auditorium which the church is occupying while putting up new building, the school was an unusual success. The last night, after the class work, the closing exercises, in charge of the superintendent, took the place of the evening service.

Springs, Tuesday, March 7, at which time schools were closed and business suspended. At the time of his death he was judge of the county and juvenile court, president of the Colorado Mining Exchange, secretary of the library board and a bulwark of the Baptist church. He leaves a wife, a daughter and a son.

Eggs-Exactly-Eggs

or

She Hath Done What She Could, or Giving What You Have, or Sunday Eggs for Christ.

By ALICE W. S. BRIMSON

"I long to do my share for the denomination, but I have no money that I can give. I do have eggs and I should be glad to give my eggs one day a week for this campaign." This was the substance of a letter that an Iowa Baptist seer wrote from the farm to her state president. The news spread. Other women have followed her example and so in Iowa cases of eggs have been collected as the contribution of some Baptist women for the campaign.

But Iowa women are not alone in their interest. Chicago hands are stretched out to meet them. To help make their gift mean the largest possible amount toward the campaign some busy Baptist women there have offered to sell the eggs in their churches that the Iowa women may have the advantage of city prices.

The spirit thus manifested by the women on Iowa farms and the women in Chicago's busy churches—each willing to do that which she can do—the spirit of sacrifice and cooperation, backed as it is by the prayers of thousands of bands of women, kneeling in groups in communities all over this country, this spirit, the women believe, spells VICTORY in May.

Obituary

SYLVESTER W. KELLY

Mr. Sylvester W. Kelly, deacon of the United Baptist Church at Twin Mountain, N. H., entered into rest March 9, at the advanced age of 89 years. Funeral services were held at the church March 11. Miss L. B. Treadwell officiating. Mr. Kelly came to Twin Mountain when a young man, and has spent practically his whole life here, loved and respected by all as a neighbor and townsman.

He was deeply interested in things pertaining to the church, and one of the strongest desires of his life seemed to be a longing for the salvation of his friends. He firmly believed that life was the time to prepare for the great hereafter. He was faithful in the discharge of the duties intrusted to him. His quiet dignity of manner and underlying all a kindness of heart that was unfailing, he could but draw others to him, and many will feel in his death the loss of a true friend. He is survived by two brothers, one in the West and the other in southern New Hampshire. Both were unable to be present at the funeral. Burial was at Carroll Cemetery in the family lot.

"Another link in the golden chain
Another dear face gone,
But we shall clasp his hand again
On the resurrection morn."
Linnie B. Treadwell.

IN MEMORY OF REV. A. M. ELEY.

Whereas: in His wisdom God has removed from our midst, our brother and pastor who departed this life January 26, 1922, and who for forty-six years was an able exponent of the Baptist faith, filled with the spirit of God, a father as well as leader to his flock, and ever devoted to his family,

Since by his departure the community has lost an able minister, and Harmony Church its shepherd,

Resolved, that we bow in humble submission to His will.

By Harmony Baptist Church,
New Castle, Pa.

Special services were held March 26, called "Family day" at First Church, Cambridge, at which time fifty families were present with 100 per cent membership, and the house was crowded with other family groups. In the afternoon the city was covered with an every-member visitation in preparation for special meetings being held April 2-16.

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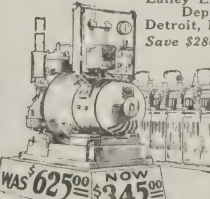
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And When You
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The American Baptist Home Mission Society, Charles L. White, D. D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

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Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.

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"It Is to Laugh"

A Virginia man never saw an automobile until last Friday, his 98th birthday. That's one reason he's 98!—*Schenectady Gazette*.

A man who believed he knew all about parrots undertook to teach what he thought to be a young mute bird to say "Hello!" in one lesson. Going up to its cage, he repeated that word in a clear voice for several minutes, the parrot paying not the slightest attention. At the final "Hello!" the bird opened one eye, gazed at the man, and snapped out, "Line's busy!"—*Boston Transcript*.

A Yorkshire M. P., noted for love of punctuality and lack of humor, is superintendent of a local Sabbath school. A few Sabbaths back he had the pleasure of making the following announcement: "Dear fellow-workers and children, out of the entire school only one person is absent today, little Maggie. Let us hope that she is ill."—*Christian Life*.

Benjamin Moore, the second bishop of New York, was a man noted in his day for his ready wit—a quality that his wife apparently shared with him, says *The Youth's Companion*. A dinner was given by some one of Gouverneur Morris' friends when he was about to depart for Europe. Bishop Moore and his wife were of the party. In the course of the conversation Mr. Morris observed that since he was going abroad he had made his will, and turning to Bishop Moore said to him, "My reverend friend, I have bequeathed to you my complete stock of impudence." Bishop Moore replied, "Sir, you are not only very kind, but you are very generous; you have left me by far the largest portion of your estate." Mrs. Moore immediately added, "My dear, you have come into possession of your inheritance remarkably soon."

A Certificate of Character

A telephone pole never hits an automobile except in self-defense.—*Toledo Blade*.

Song of the Middle Aged

Happy and careless we are jogging along; "Hairless and cappy" will soon be our song.—(Contributed by one of the "elect" ladies.)

Our Book Shelf

Preaching in London, by Joseph Fort Newton. New York: Geo. H. Doran Co. \$1.50 net.

During the war, Dr. Newton as pastor of the historic City Temple, London, did valiant service as an interpreter of England and America to each other. He has here given us, not a story of the war, but

his impressions of people and events as these were from time to time recorded in his diary. The whole is like a glimpse into the British soul. There is not a dull page here—they are, on the contrary, lively, often surprising, always interesting. Portions appeared in the *Atlantic Monthly* for August, September and October, 1921.

The Gospel of Beauty, by Samuel Judson Porter, being the Holland Foundation Lectures delivered at the Southwestern Baptist Theological Seminary. New York: Geo. H. Doran Co. \$1.25.

Dr. Porter is one of the most eloquent and cultured of our Southern Baptist ministers, and has given us a book which is a delight to read. One realizes afresh as he peruses these glowing pages how close to each other religion and beauty—even beauty of expression—are. The chapter headings are suggestive: An Eye for the Beautiful, Christ the Norm of Beauty, Transfiguration, The Principles of Beauty, Beauty Released, Spiritual Beauty Triumphant. We could wish that every theological student and young minister might read this book, not once but several times.

The Spiritual Pilgrimage of Jesus, by J. A. Robertson. Boston: The Pilgrim Press. \$2.25.

This book is an attempt to picture the inner experience of Jesus, to show how reverence, obedience, the strain of faith, and the realization of what is involved in the vision of God, were in his life as in ours. There are three sections, with two chapters under each, namely: The God Consciousness of Jesus, The Divine Vocation of Jesus, The Cross in the Experience of Jesus. To the reviewer this study of the inner development of Jesus has been fascinating, as is any sincere and reverent attempt to make more real to us the experiences through which our Lord passed. The fact that a book of this character has come to its fourth printing is not without significance. We quote the closing words: "All the Father's delight was in the flawless obedience of this human life....Even in the deepest hour of the dark eclipse of the Son's communion with the Father He and the Father were one. There in that life, in the center of human history, and supremely upon the Cross, God's heart looked out at last through human eyes into the wistful faces of seeking men."

Property, Its Rights and Duties, New York: The Macmillan Co. \$2.00.

The authors are leading ministers of the Church of England; and Charles Gore, formerly Bishop of Oxford, writes an introduction. These papers go to the foundations of property, ethical, historical and legal; challenge the existing order of society based upon private ownership and control for private ends; and develop constructively the principle of community interest in which the true sanction of property is found. They emphasize the vital distinction of Hobhouse between property for use and property for power, and make the ethical difference clear. The evolution of property, the philosophical theory of property, the principle of private property, the biblical, the early Christian and the medieval ideas of wealth, the bourgeois character of the Reformation, and the relation of property to personality, are presented with scholarly care. This book sets forth the principles of wealth on which the Christian civilization of the future must rest. It ought to be read and discussed in adult classes in the churches.



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SOME WORDS OF WISDOM

I am amazed once in a while by the difference of some promising vocal student to the church choir as a training ground. My amazement becomes tremendous when the indifference is accompanied by antagonism based on the advice of a teacher. Surely no person informed on the subject would advise against choirs as the medium first to attain experience in public singing, then to acquire style, for the improvement of sight-reading and music drill in general, as a means of learning much about tone-productions and, finally, as the only agency by which students may instruct themselves in the mysteries of poise, of acoustic values, and many other of the smaller essentials. To recite the list of great artists whose novitiates were spent in choirs would be a tedious task, because it would mean, practically, the naming of almost all we read about and spend neat sums to hear.

In New York, let me say, every worthwhile student whose acquaintance I have made has an eye on a good church position. Nor is the place sought merely as an evil necessity; which phase describes the attitude of very many students far away from the difficult and complicated metropolitan field. It is considered a wonderful stepping-stone to success; and I have witnessed a fine, spirited girl in tears—of joy—upon receiving word of her election to a modest position. This girl's choir connection is modest no longer, it may be interesting to add.

In my own faulty fashion I have tried to analyze the small-town student's aloofness to choirs. I think it is, probably, the worst phase of the "big fish in a small pond" conceit which is prevalent among young singers whose hats are tight. The old church is dead; and the familiar members of the congregation are "unable to appreciate a good voice" and "their criticism would be unbearable." How wrong are such conclusions. It is the frank attitude and remarks of their own townspeople that have made innumerable singers instead of discouraging them. The student able to win over his or her own town with its familiarity and lack of musical hypocrisy is positive of winning laurels elsewhere.

At all times we shall always recommend the church choirs as the best friends the embryo Carusos and Matzenauers can have.—From "The Word," issued by The Willis Music Co.

ON MUSIC FOR FUNERAL SERVICES

The selection of organ pieces that are to be used for funeral services requires more thought than is generally given, whether on the part of organists or on the part of those who are in affliction—whose wishes are often respected when they can hardly be commended on the ground of propriety. It has been contended by an eminent prelate of the church of Rome that funeral marches are meaningless. In a vast majority of cases this is true. The ordinary dirge is in a definite sense unchristian in its dismal mournfulness. Such a thing is supremely fitting for the burial of an atheist, or a notorious evil liver.

The safest rule for organists to follow

is to use music that is associated with words referring to the resurrection—for example "I know that my Redeemer liveth."

As an illustration of music used without sufficient thought we would mention "O rest in the Lord." This is often heard at funerals probably because the dead are supposed to be at rest. And for the same reason hymns that refer to "rest" and "peace" are (singular to say) selected more frequently than those which refer to the resurrection and life hereafter. In the case of the Mendelssohn aria we have mentioned, the words form in reality an address by the angel who charges Elijah to go on with his life work. It has no special bearing on a burial service. It is not too much to say that almost all of the instrumental music used at funerals is irrelevant, because generally it is selected without sound reason, and in numerous cases by mourners who allow their personal tastes to outweigh all other considerations.

—The New Music Review.

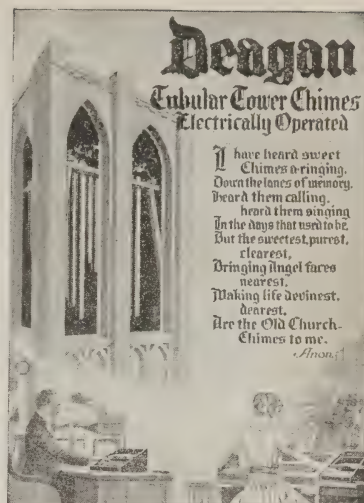
OUR EXCHANGE DESK

The New Music Review for February.

As usual this fine monthly magazine is of great practical value to all organists, leaders of choirs and lovers of church and organ music. Besides the interesting regular features such as the clever editorials, official announcements of the American Guild of Organists, ecclesiastical music notes by Dr. Stubbs, reviews of valuable new music, programs of outstanding organ recitals, and the ever-handy suggested list of service music for the ensuing month, there is part one of a thought-provoking article on "The Musician and Music Education" by Arthur L. Manchester, in which the present status and methods of the teaching of music are dissected, their faults presented, and the newer modes of pedagogical achievement exhibited and advised. This is one of the musical magazines which is invaluable to the active church-musician, and to the pastor as well.

The Diapason, for March, Chicago.

This monthly journal is another indispensable aid to any one interested in the music of the church. The official organ of the National Association of Organists, also of the Organ Builders' Association of America, it also devotes much space to the more specialized activities of the American Guild of Organists. The monthly page devoted to selections and criticisms of choir and organ music by Harold W. Thompson, and the regular reviews of new music by Harold V. Milligan and the editor, Mr. Gruenstein, are perfect mines of information for the busy organist and choirmaster. For news of the recital and church music field, this journal stands on a plane of its own. This paper, and its confrere, The New Music Review, should be in the hands of every one interested in their particular fields; they are always to be read with interest and profit. Too many of us are prone to get tied up in the circle of our own particular routine and problems; the new ideas and the interchange of methods and materials shown in these magazines will broaden the mental horizon.



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HAVE
YOU
DONE
?

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Volume III

April 15, 1922

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Number 11

The Baptist

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A Missionary Prayer

GREAT God, our God and Father, we thank thee for thy patience with Peter when he was boastful; with James and John when they were selfish; with Capernaum and Bethsaida when they were unresponsive.

We thank thee, too, that thou art patient with our generation and with our denomination. We thank thee for thy patience with the liberals among us who fear the kingdom is not making progress unless the "Ark" shaketh gently; and for thy patience with the conservatives of our number who fear the "Ark" will be destroyed unless they reach forth a steadying hand.

Great God, help us to realize our need of progressive brethren to blaze untried trails, and when they return to camp from fruitless search, make us patient with them. Help us, also, to appreciate our conservative brethren, lest we move with haste that makes waste. But, our Father, we pray thy forgiveness for centering attention on men and leaders that should be centered only on our Master. Forgive us when we spend time and energy over a "shibboleth" that should be used in the great ongoing of thy kingdom.

And now, our Father, as we approach the annual gathering of our beloved denomination make us more concerned about the progress of our missionary work than we are about theological terms. Grant that thy spirit may control in the great work to which we are committed. We desire it only for Jesus' sake, Amen.

—M. E. Bollen.

Fresh from the Field

Rev. R. M. West, pastor of the Lewisburg Church, recently baptized one of the students of Bucknell University, a young man who was an atheist when he came to Bucknell, and has been led to discipleship through the Christian influences thrown around him at that college.

Evangelist John M. Linden has recently been assisting Pastor Blake, of the First Church, Stevens Point, Wis., in some good meetings. He is now booking his summer tent dates and can be reached at 1716 Hoyt St., Madison, Wis.

Access to Soviet Russia is very difficult at present, but Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, has apparently been granted permission to enter. It is expected that he will soon be in conference with groups of Baptists whose recent letters to the Foreign Mission Society indicate that Baptist churches have multiplied very rapidly in Russia during the last few years.

The British Government has awarded the coveted Kaisari-Hind Medal to missionary S. W. Rivenburg, M. D., who has been working for over thirty years among the Nagas of Assam. During the years Dr. Rivenburg has spent at Kohima, the seat of government for the Naga Hills District, he has rendered incalculable service to the people. When the British Government formally recognized the value of his work by awarding the Kaisari-Hind Medal, the governor commissioner, the divisional vice-governor and the deputy commissioner immediately sent their congratulations. Eight other Baptist foreign missionaries have in recent years been similarly honored by the British Government.

The larger denominations gave last year, per capita, to benevolences (not current expenses): Northern Baptists, \$10.05; Congregational, \$7.19; Northern Presbyterian, \$6.12; Protestant Episcopal, \$5.11; Methodist Episcopal (North), \$5.04; Southern Baptist, \$4.39. The smaller groups gave: United Presbyterian, \$21.16; Southern Presbyterian, \$14.97; Evangelical Association, \$10.28; Reformed (in America), \$7.49; Reformed in U. S., \$6.13.

In a book review in the issue of April 1, the author of the volume, "Jesus an Economic Mediator," is given as James E. Danby. It should, of course, be James E. Darby, who is pastor of the First Church at New Brighton, Pa. We are glad to give this additional notice of an excellent book and also to note that some of our pastors are putting out significant volumes on religious and economic themes.

Physicians of J. Harvey Gunn, who was compelled to give up his pastorate at San Luis Obispo, Cal., last July, have found his condition worse than it was at first thought and promise him no relief under less than two years' absence from the pastorate. Friends of Mr. Gunn may address him at Pasadena, Cal., R. F. D. No. 2.

A Committee from the Social Service Commission of the Federal Council of Churches, composed of Dr. William W. Tippy, Dr. Rolvix Harlan and Dr. C. M. Lathrop, were in Washington, March 30 and 31, to appear before the Committee on Labor of the House of Representatives to urge the reporting out of a bill provid-

ing for a commission which would make a thorough-going study of the coal industry. The presentation of this committee emphasized the human side of the industry and was in the interest of the welfare of the men, women and children. This committee had a conference with President Harding and found him agreeable to such a commission for the study of the coal industry. The President is greatly concerned for the human values involved in this great strike.

Bishop Samuel Fallows of Chicago addresses the following to those interests fighting to nullify the Eighteenth Article of the Constitution: "Men of the opposition, I say unto you: You may as well try to stem the mighty Mississippi at

Controversy

Some children were quarrelling one day, and calling one another names.

"You are stupid," said one, "if you were not, you would think as I do."

"If you were not wholly blind," said another, "you would see with my eyes."

"Your ignorance is what troubles me!" said a third.

"Ignorance is not so bad as ill-will!" said a fourth.

Just then came by the Angel-who-understands-things.

"What are you quarrelling about, children?" asked the Angel.

"About our God!" said the children.

"Oh!" said the Angel, "The God of Strife, I presume?"

"No!" cried one, "He is the God of Peace!"

"He is the God of Wisdom!" said another.

"He is the God of Love!" said a third.

"Indeed!" said the Angel, "I never should have thought it."

—Laura E. Richards.

flood-tide with a straw as to attempt to throw back the American nation to its former state of crime and misery. We are going to meet all your organized efforts to nullify the law. We will not sleep a single moment at our posts. We will meet you at every point of your attack. We will show you that the government of the people, by the people and for the people is bigger and stronger than the corrupting traffic which it has outlawed. Like Hercules it will grapple with strangling hold the forces that dare confront it. The gauge of battle has been thrown down. We gladly take it up. We do not speak as a fanatic. God forbid! I am not afflicted with hysteria. My pulse beats steady and strong. I say for America, the law shall be enforced! The ablest, most enlightened men of the nation say it with me."

Of 192 degrees conferred at the spring convocation of the University of Chicago, six were given to Chinese, two to Japanese, one to a Porto Rican, one to a Filipino and one to an East Indian. Columbia University has students from 174 different schools in twenty-seven states and from eighty-three colleges in thirty-two states this semester. Of 4,590 students enrolled at the University of Washington

last semester, 940, or 20 per cent, came from other institutions of higher education. And Harvard has among its 6,075 students, people from every state in the Union and from forty-two foreign countries. American university education is decidedly cosmopolitan.

Secretary J. C. Robbins of the Foreign Mission Society spent Christmas Sunday in Madras, South India, where he preached at three services. The most interesting service was in the morning at the Telugu Baptist Church. The little building was crowded with a congregation of 400 eager listeners. At the conclusion of the service twenty-seven candidates were baptized. The pastor of the church is a graduate of the Madras Christian College and a man of unusual ability and consecration.

We are in receipt of the first copy of "The Siberian Evangelist," a weekly mimeographed news sheet composed by Rev. Robert Fetler, pastor of the Baptist Church at Vladivostok, Siberia. Its purpose is to keep the friends of the work acquainted with Baptist progress in that section. Two short articles copied from the daily papers make it clear that our people are encountering the bitterest opposition from the Greek Orthodox Church but are nevertheless prospering.

We have before us a "Welcome Address" extended to Secy. Robbins on his visit to the Baptist Church of Bezvada, South India. This church is entirely independent and self-supporting, worshipping in a handsome stone building. There is no missionary in residence. The Foreign Society paid approximately one-half the cost of the building. There are now about 250 members. The address calls attention to the fact that as Bezvada grows as an industrial town, Baptist Christians from all parts of the Telugu field pour in there and that the church is too poor to care adequately for them. A mission station is therefore asked for to help care for these 1,000 and more adults, and also a Union Christian College and seminary. The address also remarks on the loyalty of the people to the British government.

Immanuel Church, Chicago, Dr. Johnston Myers, pastor, has issued a little booklet, "The Immanuel Plan" which gives in some detail the remarkable work which this institutional church with the evangelistic spirit is really accomplishing. People who would like to invest a little money in a worth-while enterprise should send for this booklet. The church has eighteen paid workers and carries on every form of Christian activity, one of the best known of which perhaps is the giving of free meals to the hungry. On the day the booklet was written, 598 hungry, unemployed men were fed. This is merely an indication of the scope and spirit of the work.

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, has notified the Foreign Mission Society that on account of the prevailing exchange rate, and a very favorable offer by the publishers, he was able to secure 60,000 Bibles and 40,000 New Testaments in the Russian language at a cost of \$14,000. The board of managers promptly joined the Foreign Mission Board of the Southern Baptist Convention in the purchase of this large supply of Bibles and New Testaments for distribution in Russia. Perhaps some of the money you recently sent the Board of Promotion for foreign mission work is now distributing the Bible in the homes of Russia.

(Continued on page 324)

The Baptist

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An Administrative Committee Action

The committee on April 5, recommended "a convention-wide campaign of education and subscription promotion in behalf of THE BAPTIST and Missions." The movement, which is backed by the Administrative Committee, calls for renewed efforts upon the part of the director of promotion in each state. It provides for the adequate presentation of these journals in the meetings of the associations and conventions in each state. We trust that in every association there may be provided ample time for the discussion of the plans used in the churches of the association for the building up of circulation of the promotional journals of the convention. If all of the directors were as active along this line as some of these directors our list would grow by rapid strides.

Killam's Kollum

We Share Responsibility

Years ago the editor was holding a series of special meetings in a small town. There were but few leaders and the load was heavy for them. One good woman was especially active and anxious. She so much desired success that she made the rest of us nervous. The pastor said, "Mrs. Z. is a good woman but she tries to carry too much of the Lord's responsibility." In these anxious days THE BAPTIST can render no greater service than to keep two considerations before the denomination. First, we must state the facts which clearly indicate our own responsibility; and, second, we must help our readers to remember that God has a stake in all this work about which we are so anxious. Let us stand fast as true men and women in the face of overwhelming odds but let us not attempt to carry that responsibility which is God's.

East Washington Over the Top

In the subscription campaign of the young people, in which they make their immediate goal 4,000 new annual subscriptions to THE BAPTIST, an allotment was made to the several states. East Washington's quota has already been sent by two Spokane churches. Hurrah for Spokane! Is Spokane the whole of East Washington? Wait and you will see. In one case the work is being carried on with the assistance of the W. W. G. girls.

Do We Always Mean What We Sing?

In a church in a neighboring state where the editor of this Kollum was once pastor an incident took place which in one case at least makes necessary a negative answer. The choir was singing, "Mine eyes, mine eyes are ever on the Lord." It was singing heartily when without announcement a tiny mouse ran from beneath the organ. What took place can better be imagined than told. A tiny mouse for the time being led that sedate group to forget the Lord. Is it not true that in just as real though not as dramatic a way by a thousand little things our eyes are constantly turned from him.

Pekin Men

Pekin—the one of which we speak—is not in China. It is in Illinois just north of Egypt. It has a great brotherhood. Its picture appeared in THE BAPTIST a few weeks ago. This brotherhood is not only composed of men of good looks but also of good sense. We can prove the statement. The brotherhood has subscribed for twenty-five copies of THE BAPTIST.

Fresh from the Field

(Continued from page 322)

Mr. Russell Morris Brougher, who recently accepted the call of the Tabernacle Church, Chicago, Ill., and who was to have begun his work on April 1, has reconsidered his decision and declined the call.

Since the return of Secy. Lippard, who accompanied the "Ship of Fellowship" to Europe, inquiries have been made as to whether the Foreign Mission Society was likely to arrange for a similar ministry of relief next fall. Correspondence is now being conducted with Europe in order to secure authentic information as to the extent to which supplies of clothing, shoes and blankets will be urgently required next winter, particularly in Russia. Whatever information may be available will be conveyed to the denomination as soon as possible.

A fine New World Movement pageant has been written by Rev. Charles Arthur Boyd, director of religious education for the Wisconsin State Convention. It has been used widely in that state with great acceptance and is now available in multi-graph form for general use elsewhere. A copy of the pageant can be secured for 15 cents from the Literature Department of The General Board of Promotion at any of the following addresses: 276 Fifth Avenue, New York City; 125 North Wabash Ave., Chicago, Ill.; 700 Ford Building, Boston, Mass.; 504 Columbia Building, Los Angeles, Cal.

Go Forward—Complete the Job

By EDWARD L. BAYLISS

BUT how? A story from an old Irish reader, which Dr. Barnes refers to, will give the answer: "As long as the farmer said to his sons, 'We must get so-and-so to cut this grain,' the ground-bird told her frightened nestlings in the wheatfield, 'Never fear, there is nothing to be alarmed about, don't tremble!' But the day the farmer said, 'Boys, we've got to swing into the job ourselves,' the mother bird said, 'Now fly for your lives!'"

The only way to put through this New World Movement program is to do it ourselves; meaning that each one of us must do his part in carrying through to completion the part of this program which belongs to him. If the reader be the pastor of a church let him determine that his church shall complete its canvass and go over the top in the New World Movement. If the one who peruses these words be a layman let him resolve that he will give and pray the movement through to success. Already the women are accomplishing the task, they need no further urging. We tremble to think what may be the penalty if we are remiss to the trust God has placed upon us in this crucial hour regarding this matter.

Ninety years ago there was a split in our denomination; a part of the denomination was antagonistic to missions, a part of it was favorable to missions. Through the years those churches have been sifted by God. What has been the outcome? Travel over the country and you can scarcely find anti-missionary churches enough to enumerate on your fingers, and those that still do exist are weak and of no importance to the Kingdom. Whereas the missionary part of our denomination has become a mighty host whom the Lord delights to honor. This we prophesy may be the fate of those who refuse to go into this New World Movement, into this adequate program of our denomination to evangelize, to Christianize the world. We must stand together and we must raise the full \$100,000,000. "Unless we do so many a messenger who has heard the call of the Master will be unable to carry the glad tidings into the needy corners of our own land and to the uttermost parts of the earth."

The Master said, you recall, "If any man putteth his hand to the plow and looketh back he is not worthy of me." Likewise our Lord uttered these words, "Go ye into all the world and preach the Gospel to every creature," and may we not feel, O Northern Baptists, that this injunction to Moses in the long ago, spoken when seemingly unsurmountable difficulties encompassed the Israelitish host, applies to us:

"Speak unto the children of Israel that they go forward." Then the impossible with God's help was achieved. And so will it be in our crucial hour if we do our part in dependence on him.

Normal, Ill.

Nebraska Points the Way

(The findings of the recent special session of the Nebraska State Convention are in accord with what has been done in a number of other states, and embody so well the spirit with which men and women are meeting the present denominational crisis that they are here printed in full.—Editors.)

Whereas the present status of the New World Movement presents the most critical situation in our beloved denomination in all its history, threatening the entire missionary and educational program of Baptists throughout the world, and,—

Whereas the failure of Baptists to meet their present financial obligations in this crucial hour in the Continuation Campaign now on, would mean retrenchment and disaster in Nebraska and in all denominational enterprises,

Be It Resolved

I. That we reaffirm our faith in the spirit and purpose of our present missionary program, and in our denominational leaders, especially our Nebraska leader, Dr. W. I. Fowle, and that we pledge to them our loyal support.

II. That we indorse the educational program of Northern Baptists, and pledge our special support to Grand Island College in this, the hour of its greatest challenge and greatest opportunity.

III. That we recommend a week of self denial and prayer during the month of April, preferably April 23 to 30, when all our people shall recognize the supreme necessity of spiritual vitality in all our work, and give expression to the sacrificial life in sacrificial giving. It shall be understood that the week of denial shall follow the financial canvass and that the gifts made shall not be a substitute for regular giving to our missionary cause.

IV. That we urgently request all our churches to put on a real financial canvass for our missionary enterprises on or before April 23, that shall stress:—

- a. 100 per cent payment of pledges that are due April 30.
- b. New pledges from those not pledged or inadequately pledged for one year only.
- c. Special effort to secure cash subscriptions in sufficient amount to raise \$125,000 on emergency fund with minimum gifts of not less than \$10 per member.

V. That we recommend to pastors and churches that action on adoption of statement of faith be deferred until the committee of our Northern and Southern Baptist Conventions reports at Indianapolis, and that we give our earnest attention to the most fundamental truth of all, the bringing in of Christ's Kingdom among men.

VI. That in concurrence with the laymen, we urge the appointment of a key layman in all our churches, who, together with the pastor, shall organize a team of laymen to cooperate in the Continuation Canvass, and that these teams be ready for service in our churches as occasion may arise.

VII. That we urge upon every pastor the importance of exercising the leadership given him by the great Head of the Church, and that he do all within his power to inform and inspire his people in all our Kingdom enterprises.

Christ Points the Way to Victory

By JOHN Y. AITCHISON

General Director of the General Board of Promotion

The world-wide interests of the Kingdom are before the denomination today. Christ points the way to victory. Let us meet this crisis as loyal servants of our Lord. Matt. 6, 31-33:

"Therefore, take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the Kingdom of God, and his righteousness and all these things shall be added unto you."



The Baptist



Will Baptists Battle at Indianapolis? Thank God, No!

IN THE issue of March 25 THE BAPTIST pointed out that there was impending a battle of words and wits at Indianapolis. This prediction was based entirely upon facts gleaned from the official correspondence of the Conference on Baptist Fundamentals. It should be remembered that at that time a series of informal conferences among denominational groups which began early in December seemed to indicate that there was no common denominator to be found.

Today we are glad that we can repeat the question, "Will Baptists Battle at Indianapolis?" and add the words, "Thank God, No!" The foundation for this statement is found in the results of still another informal conference held in New York April 5 which are embodied in a series of agreements appearing on page 331. The document deserves careful study.

This pivotal conference was a small one. There were present sixteen men. Proceedings were informal. These sixteen men spent the day together. With perfect frankness they reviewed the questions at issue among Northern Baptists. When the matters upon which they were agreed were tabulated it was found that there was a common understanding about some matters of faith, fidelity and fraternity.

Our changed feeling about the coming convention at Indianapolis does not exist because we for a moment believe that any sixteen men can wholly determine the spirit of that meeting. It comes from the nature of the agreements found possible by these sixteen and our confidence in the essential soundness of our Baptist constituency. Back of these agreements can be discerned some of our time-honored Baptist positions.

Let us look a little more closely at the declaration which is being broadcasted to the pastors and churches of the convention. In the first place, we find that there was agreement on the point that every Baptist should be permitted to hold his own views of truth. He should seek to know the truth for himself and, having found it, he should be true to its leadings. Brethren, we cannot battle at Indianapolis or anywhere else if we are ready to give each other the credit for an honest quest for truth and to grant the right to every man to hold the truth he finds. This principle recognizes a proper measure of individual liberty and individual responsibility.

The declaration growing out of this informal conference goes a step farther and declares the right of any Baptist or group of Baptists anywhere and at any time to formulate its common faith or doctrine. It was agreed that the time was ripe for such a statement by Northern Baptists. The Southern Baptist Convention has sent out its fraternal message—a message which it makes clear is never to be used to measure its pastors and workers but rather to give definite form to some vague ideas about the Baptist position on the part of those outside the Baptist fold. It is worthy of note that the Columbia Conference, made up of men and

women from both the Northern and Southern Conventions, will convey through the presidents of the two conventions the feeling of the group that the time is now ripe for a brief statement which will in a general way represent the position of the Baptists of the United States. It will be suggested that a committee made up of members of both conventions be appointed to draft such a statement. Baptists will not battle at Indianapolis over the right of any Baptist group to express its common faith or doctrine. Only in the event that some group tries to force its statement as a test of orthodoxy can trouble come.

The declaration shows that there is a question of fidelity. Granting to each man the right to seek truth and to hold it, the document recognizes the obligation resting upon each to promulgate the truth as he sees it. Having found truth which he believes vital to his life and usefulness he is in honor bound to impart the truth to other men. If we hold to this agreement Baptists cannot battle at Indianapolis or anywhere else, for our whole missionary program is the practical application of this principle.

Fraternity was emphasized. While these sixteen men represent widely differing points of view, they all recognize the great fundamental fact that our churches, our institutions, our missionary societies are fraternal organizations. They are built upon Christian fraternity and by Christian cooperation. No measure of uniformity of belief can ever make as deep an impression upon a godless world as the genuineness of our fraternal spirit.

We have a right to expect some very definite results if these agreements have general acceptance among Baptists. We can look for a better understanding in the matter of our cooperative work. Differences of opinion have nearly defeated our great missionary program as far as the immediate extension of that program is concerned. We call to witness all the pastors whose hearts have ached during these months as they have faced the practical failure of the New World Movement because of a divided church—divided in its opinions. We call to witness scores of churches which have for long years had an honorable history in denominational cooperation but which of late have not had enthusiastic leadership because the pastor has felt it necessary to identify himself with this or that group. It is clear to all of us that we cannot do our best work until we together shape our programs and together bring to completion one worthy task after another.

Our fiscal year is about to close. These are anxious days for our societies, our missionaries, our convention and city workers. These are anxious days for every loyal Baptist. We must do our best. We will do our best. And thousands of our church folks in all walks in life will face themselves and their Lord with a quiet heart for they well know that in the face of adverse circumstances they have done their best.

Editorial Comment

DENOMINATIONAL DAY

Sunday, April 23, has been designated as Denominational Day. On this day the Northern Baptist Convention requests all our pastors to turn the minds of their people toward our denominational history, principles, plans and prospects, both in the pulpit, the Sunday school, especially the adult classes, and the young people's societies. The committee in charge has sent a circular to the pastors, suggesting "The Meaning of Baptism" as the topic for the day and making certain helpful statements with reference to it.

There may be reasons why churches cannot observe this particular day, but there is no good reason why some day about this time of year should not be used to impress again upon our people the distinctive principles for which we Baptists stand and the contribution we have made to Christian history. There are some people who seem to wonder if the Baptist witness is any longer needed. There are many Baptist pulpits filled with men trained in undenominational schools who are in no real sense Baptists. There is much confusion as to what we do or do not believe. Ministers have laid upon them in our present denominational situation a peculiar duty which they must not shirk. And our deacons and all church officials should be zealous in seeing that the people know the reason for their faith and their church affiliation.

Let us have a great Denominational Day everywhere!

PAID PROPAGANDA AGAINST BRITAIN

THE BAPTIST is in receipt from one of our well-known Burman missionaries of an extract from the Springfield (Mass.) *Republican* of Dec. 29, in which it is said that "British residents of interior towns are engaged in a general exodus to sea-coast and fortified cities in fear of the revolution which Indian Nationalist leaders have called for Dec. 26." This information was credited to the American Commission to Promote Self-Government in India, with headquarters in Washington.

Our informant says: "I trust you will explain that this is utterly misleading, is simply paid propaganda to bother the English government, and when stirring up the Irish question ceases to be of interest, the same propaganda seems to be turned against India. But there is no Nationalist army (spoken of later in the despatch as giving protection to Americans) to protect anyone. Such an army would be nothing more than a mob beating up women first and robbing banks next, as has happened in a year past, until stopped by stern repressive measures. There is no nationalist spirit in India, seeking for self-determination. It is simply a noisy and infinitesimal few who are making all the row at present, and who have never done or purposed anything constructive, but who have led into riot their hooligan followers whenever they have tried to accomplish anything by forceful measures. Please say that the missionaries have never seen the beginnings of any exodus and will sit tight till the cows come home. The Indian government has been waked up by British sentiment and is caring for all threatened points in fine style.

We have never had more attentive listeners to our preaching than at present and our work goes right on despite all opposition."

During the war we learned to distrust a great deal which appeared in the newspapers. It would seem that we must not yet lay aside a sound suspicion.

SEND YOUR PASTOR TO INDIANAPOLIS

The annual meeting of the Northern Baptist Convention at Indianapolis, June 14-20, is one of those epoch-making events which seldom come to any body. It comes in the midst of the most acute financial crisis we have known, when questions of the conduct of our missionary societies must be faced and solved. Shall we move forward, shall we stand still, or shall we go backward? Which will events compel us to do? There are to be brought before it questions of general policy, already widely discussed, which are fraught with the greatest consequences for years to come. There are sharp differences of opinion and much anguish of mind. What is the Christian solution?

Every church should be represented at this convention, preferably by both the pastor and at least one layman. But in any event every church which can possibly do so should be making plans now to send its pastor. Often the pastor cannot afford the expense of such a trip. But the church cannot afford not to have him there. It cannot afford to be apart from the denominational thought and discussion and decision. Wise churches have long since put an item into their budget to cover this matter. Perhaps your church has taken this course. If it has not, get busy now to provide for the presence of pastor and delegates at this important meeting.

CANADIAN-UNITED STATES DAYS

In many of our cities the period, April 2-8, was observed as Canadian-United States days, under the auspices of the Kiwanis Club International, which with its 710 clubs and 62,000 members in the United States and Canada feels that a mutual benefit may be attained by fostering a movement whose purposes are:

1. Furtherance of that era of good feeling between the two great English speaking peoples of America in order that the amicable relations established 104 years ago may continue.

2. Disseminating information to both Canadians and Americans which will give each more knowledge of the other.

3. Educating Canadians and the people of the United States in reference to the unanimity of the ideals of the people of these two great countries.

4. Promotion of better business relations between Canada and the United States.

The long peace between these two countries has been one of the beautiful features of modern history. There is no reason why it should not be everlasting. And yet there is the more certainty of this if all efforts for promoting understanding and goodwill are viewed with

sympathy. There are those who hate everything connected with the British Empire. The more reason why all who love peace and the ideals of Jesus should emphasize the things for which they stand.

DOES THIS DEMAND RETRENCHMENT?

A cablegram from Secretary Robbins announces that there have been 2500 baptisms in the Kengtung field in Northern Burma and across the border in China since January 1.

These new and virgin fields give promise of developing a strong, vigorous Christian constituency. If we could only put more workers into them at the present moment, the results under God would be astonishing. Shall we be compelled, owing to financial conditions, to turn away from a door which has so manifestly been opened by God?

This is what retrenchment means everywhere on the foreign field—the missing of God's moment for great advances.

Northern Baptists simply must raise by April 30 the money needed to pay our debts and to keep the work going.

A WORD TO MR. BRYAN

Few men in the world have such power as a lay preacher of the gospel as William Jennings Bryan. When he confines himself to his subject he is mighty for the persuading of men. When he wanders off into an attack on the general theory of evolution, and especially when, in such attacks, he ignores most of the later work done among scientists on that subject, he stirs up opposition among the very classes he most needs and wishes to reach and effectually hinders the thing he wants to do. We understand well that in what he is doing Mr. Bryan is thoroughly conscientious, but we cannot refrain from suggesting that at the present juncture positive preaching of the Gospel will do vastly more good than a great deal of criticism.

CHURCHES GAIN 761,727 IN 1921

A religious census recently compiled by Dr. H. K. Carroll for *The Christian Herald* indicates that the churches made large gains during 1921. The total increase in church membership, Dr. Carroll finds, was 761,727, bringing the total membership for the United States up to 43,523,206. The Methodist group showed gains of almost 300,000; the Presbyterians of 62,649, the Disciples of 24,000; and the Roman Catholics of 49,372. Owing to a change in the statistical year, figures for the Northern and Southern Baptist Conventions are lacking. The above figures may be compared with those for 1920 when the gains in the Methodist group were 237,127; in the Presbyterian group 43,031; and in the Baptist group 129,283.

The total number of ministers is given as 195,414, an increase of 1,791 over 1920. It is estimated that there are now 230,572 churches, or an increase of eighty-eight.

Such figures, if they reveal anything, indicate that the churches have fully recovered from the bad slump of 1919 and are putting on campaigns, especially for evangelism, more aggressive than anything which has been known for many years.

AUTOMOBILE DEATHS IN CHICAGO

During 1921, 664 persons were killed in Cook County, Illinois, by automobiles, an increase of 122 over the preceding year. Of these, 242 were children, 151 of whom were killed in the middle of the block. Forty-nine were under the age of five and 139 less than ten. There were 213 children, fifteen years of age or under, left dependent by the death of a parent. Is it any wonder that the city of Chicago is a good deal stirred over this matter.

Detroit has been receiving some publicity because of a great reduction in the number of such accidents. The following telegram tells the story: "Fatal street traffic accidents 1920, 240; Period 1921, 134; Attribute reduction to close co-operation, courts, citizens, public safety organizations, composed of Detroit Automobile Club, Federated Women's Clubs, Board Education, other city departments and business, civic, social organizations, police department, churches, etc. Much credit due new Municipal Court judges in imposing jail sentences, speeders and wreckless drivers. Continuous educational publicity by public Safety Bureau Police Department, through meetings all over city, clubs, churches, schools, lodge halls, exhibition safety films throughout city, distribution safety literature. Object for 1922 less than hundred street traffic accidents."

Education of the children and jail sentences for speeders and reckless drivers seem to have worked this change. Other cities, which believe that children have a right to life and the pursuit of happiness in our big centers of population, will take notice.

NOT ALL PLAIN SAILING FOR ZIONISM

We are in receipt of a pamphlet published by The Palestine National League, entitled, "Palestine's Cry for Justice." The purport of it is that to the inhabitants of Palestine Zionism is a matter of life and death. Historically, it is said, Palestine belongs to its present inhabitants, of whom less than one-tenth are Jews. The present great shrines of Palestine are Christian and Mohammedan, not Jewish. The inhabitants object to the character of the new-comers and dread the racial and political animosities which are certain to be engendered. Palestine cannot render a decent living to a much greater number than now inhabit it. Moreover Zionist claims, it is urged, are founded upon a false interpretation of the Scriptures.

There is more of a similar kind. Apparently the idea of self-determination for all people does not weigh much in the minds of those who would displace for aliens the present inhabitants of the country. It would seem to be fairly clear that grave injustices are to be done. Freed from the heavy rule of the Turk there is a chance for the people now living in this ancient land to show what they can do. Is this to be taken from them in order that other people may take this land and develop it for their own good? Certainly it is of some interest to the Christian world that not all Jews are a unit in this matter of colonizing Palestine.

LET'S PAY OUR DEBTS

For the honor of the Baptist denomination, let us pay our debts and come to April 30 with a clean sheet. It can be done, but only if everybody gets busy now.

My Parish

Association between a chaplain and men in the navy is delightfully direct. One's parishioners surprise him in his bath, or call him out of his bunk, or take him at mess or play. And that is well, since religion is an affair of life and not a parade.

By LIEUT. C. A. NEYMAN

NOT so long ago I stood up weekly—some of my then-parishioners may choose to change the spelling!—in a frock coat and strove to exhort a congregation of people ranging in size (and likewise in age) about as do the strings of a harp, but with a perceptible inclination to the feminine gender. A part of my Monday to Saturday concern was the preliminary planning for a new church building which might have cost \$100,000, if the richest son-in-law of the church loosened his purse strings as certain people thought he should, though he probably could not afford it. There were plenty of other duties not needing enumeration or detailed explanation. Perhaps our church did as well as most. Certainly it had its ever faithful and indefatigable few—its tithers, its workers, its staying, its paying, its praying host. And, I recall, with pride, that there was a sincere effort to chin up to every phase of the Five Year Program.

What's a Scuttle-butt?

In those days I did not know a ship's scuttle-butt from its scuppers; and my entire theological lore would have stood me in poor stead in following instructions to "go over her brows." Indeed, my nautical experience was limited largely to day-off trips down the old Illinois-Michigan Canal in C. M. Brown's one-lunger motor boat. It has not been so long; though a measureless flood of water has run under Jefferson Street bridge since then; and meanwhile a number of things have happened, such as the last months of the war, the armistice, the return of khaki and bluejacket hordes from France and camps and open sea, and the signing of my permanent commission as a chaplain in the United States Navy.

Now I know scuttle-butts and scuppers and brows, and any quantity of other "salty" things. I feel very much alive, am exceedingly proud of my task, and look back without longing upon those other days. Once in a while there comes an acquaintance of those yesteryears to frown a bit at me and drop poorly veiled hints that he thinks I am loafing, maybe, or dodging my duty. He may, perchance, ask me why I do not

return to civil life and once more tackle something "big" in the religious world. To him I am inclined to shout as did that ponderous hulk of a dentist, McTeague, "You can't make small of my job."

This is a parish!

That chimerical hundred thousand would be pin-money here. Millions of dollars were spent to make this plant. In these compact steel acres is investment equal to not less than half the assessed valuation of the whole city back yonder.

There was an old "Michigan" car, mercifully bestowed upon the pastor, which coughed its way about through endless miles of streets and to the doors of remote missions, hunting the elusive communicant. I remember with what pangs of pride we bowed to the necessities of honest counting and acknowledged to each other that our roster dared not boast more than 500 names—even including non-residents, some of whom might easily have died since last heard from. But here there are never less than 1,000 of us and we count each others' noses every morning at a given hour; and in a day's work not one of the 1,000 goes much farther than 400 feet from the chaplain's desk, and not a one but may be called to his elbow, if he wish, on five minutes' notice.

Communities Not Homogeneous

A generous deacon was a printer, too; so I do not recall that I was much the poorer for leaving uncounted calling cards at unanswered doors. It is said, in social circles sometimes, that to ring a bell in a deserted home is to gain time. But a minister who has left his office and his dog-eared texts to do his daily stint of calls cannot, in conscience, regard it so. Yet, how hard it was upon entering the homes of those who needed him most, perhaps, because they had drifted farthest from the vortex of the church life and uplift, to say and do the things that were most helpful. So little could be known of the powerful undercurrents of those lives. They lived apart. Their actions and their needs were so out of sight. Over a very pit of sin they might spread a wily camouflage. A word of kindly intended censure,

well merited or undeserved, might sever entirely the flimsy ties that bound them to the church.

But, here where we count noses with each new day, we sin or fail or have our virtues in the sight and understanding of all. What people in civilian life think will wait upon the judgment day to be revealed, we in the Navy know will meet the skipper's praise or blame today—or at tomorrow's mast.

Judgment at Today's Mast

I do not recall that I ever consciously tempered my ecclesiastical dicta to the church's financial lambs folded for the budget's shearing, but I confess it was some time after I put on a uniform before I could administer a reprimand without an apologetic tone and without the disagreeable feeling of having filiped a coin out of the collection plate or emptied a pew.

Associations between a chaplain and officers and men in the Navy, as just hinted, are or may be delightfully direct. The propinquity is astounding. Instead of having to build up contacts, one finds them tumbling upon him, in plethora, willy-nilly. This is not a matter of standing behind a pulpit armed by cloistered preparation, or of going out, guided by a list, to pull at door bells and sit on parlor chairs. Here one's parishioners surprise him in his bath, or call him out of his bunk, or take him at mess, or at play, or walk in upon his meditation and study. But that is well, if one can be humble enough and of sufficient genuineness, since, after all, religion is an affair of life and not a parade.

In so far as the chaplain wishes (limited only by his abilities or energy) he may guide the athletic, recreational, and educational activities of the men on a battleship. For example, he may choose the motion pictures which are shown as frequently as four or five times a week. Thus he may apply censorship at the point where it is least wordy and most effective.

The library falls under his supervision. Modern battleships carry large and excellent libraries and men read a great deal. The chaplain's knowledge of fiction, modern and

classical, will be taxed considerably and need much furbishing if he is to make the most of all the opportunities that will be presented for directing men's reading. Approaching, also, by way of text-books or correspondence courses, and mounting into the wholesome significance of organized classes, he will be called upon to help men plug sad gaps in their grammar or high school or even college educations. Should a man come with a trigonometry problem, when the chaplain has not seen the inside of a trig. text for ten years, he had best determine to save his face by solving the problem.

Developing Reading Tastes

There are interesting cases. One marine wishes to be shown how to draw up a pedigree. He plans on a farmer's career later. A sailor wades through every mathematics text in the library. Another reads all there is of Eucken, James, Rousseau and Darwin. The next wants a story book and is willing to be aided in its selection, though he is a bit crestfallen to learn that every volume of Zane Grey is out on loan. He doesn't know of any other authors that interest him, unless it be Rex Beach, and all Beach's books are worn out. What does one give him? Sometimes Conrad works; or fails. Or Stevenson! Or Dumas! But it pays to go by easier stages, via, say, Curwood, Cullum, Kelland, Vance, Rinehart, Wells or even "Tarzan." One must not be too fastidious. In that great boon, reading, taste develops slowly. And almost anything beats "Whiz Bang." Another sailor was an assistant scout master before enlisting and desires to be a full-fledged scout master when his "hitch" is finished. He reads Allan Hoben's "The Minister and the Boy" (declaring it a fine book), and H. Thistleton Mark and Begbie—all before the regular Boy Scout Manuals have time to arrive. H. G. Wells' "The Outline of History" is as busy as anything, and almost any book needs but be mentioned in a sermon in order to be requested immediately from the librarian. A great packing case gave up its Bibles, one by one, before there was time to distribute them, though sceptical observers made facetious declarations that the big rubber bands which embraced them had something to do with the demand.

The year around, there is always at least one form of athletic activity at fever heat in the Navy. This interest in sound, clean, powerful bodies and agile minds is as valuable to the blue-jacket as to the high-

school lad or college man. The chaplain may take part anywhere he wishes, either in general or specific supervision or by actual participation. It is not necessary that he be able to out-box or out-wrestle or out-row the best men on the ship. Nor need he necessarily be big league stuff in the pitcher's box. But he'd better not get his terms mixed up or be apathetic.

He has these men when they report on board, fresh from training camp or another ship. Then, if his own eye-teeth be cut and he be dry behind the ears in his Navy experiences, he will know what to say to them, without mincing matters, about their conduct while on the ship. He will not

You Are the Captain

YES, you are the Captain, you Baptist who are reading these lines. You are in charge of the Denominational Ship, and it will go forward or backward, just as you command.

You may be thinking that some folks down in New York will say what is to be done, but you are very greatly mistaken about that. Those folks in New York have made up their minds that in this great crisis they will do exactly what you tell them to do. They will go forward or retrench just in accordance with the returns. And in this election, Dollars and not Votes are decisive.

You Baptist who read these lines, and those other Baptists who sit with you in church this month of April, and who sit in the other Baptist churches throughout our Northern Convention are the Captain. You give the orders and the people in New York obey them. It is a great responsibility to be the Captain of Christ's Baptist Ship in such a storm as this.

FREDERICK L. ANDERSON.

hesitate to emphasize the importance of religion in a sailor's life. And he will point out concretely where religious principles find expression in duty and social contacts and pleasures on board and ashore. There is a definiteness about this which one cannot corral in the regular pastorate. At least not often.

He has them month after month. Their slightest delinquencies he may know. Should he choose, he can let them understand that he knows and that he expects different conduct. When a time has passed he learns what it is that constitutes a good sailor, and a word of praise, if truly merited, helps encourage men to faithfulness and accomplishment.

He has them when they are about to leave the ship. Before they shoulder neatly lashed seabags and hammocks, it is his privilege to bid them God's speed and to indicate his interest in their success on the next ship or as they go back into civil life.

If they go in disgrace, he may cheer them to face a lowering future, to turn a new leaf and to look to the sustaining power of God's love to lift them above their own weaknesses.

Let him but gain their confidence and respect and they will bring their troubles to him, seeking advice and assistance. Home relationships need adjustment sometimes. Absence makes the heart grow fonder, no doubt, but a growing boy or a wayward son frequently neglects his letters to his mother, or forgets that he has a financial responsibility to help bear. Love affairs are intensely real to youngsters, and take surprising turns. What one of us does not know that? With the home ties drawn thin to the breaking point there comes a telegram telling of sickness or death and the world goes suddenly black. There may be leave to obtain and carfare to find. Or a time of grief and pain may be made lighter because a touch of sympathy is extended.

A Gospel Without Frills

Furthermore, they will listen to his preaching, these sailors. One never realizes what a scattering salvo he delivers at an audience which includes young and old of both sexes, nor how nearly impossible it is to minister adequately to the bill-peddler and the jurist at the same time, nor how near a miracle he attempts in breaking spiritual bread for both the mother whose long-tried faith has a distinct pre-millenarian twist and the high-school superintendent who does not shudder at mention of higher criticism. One never realizes these things, I say—at least not completely—until he stands regularly before an audience of sailors who are much of an age and experience and who are never given to critically splitting doctrinal hairs. The discovery bobs up suddenly; and then one most likely flounders around for a while in an effort to deliver himself of some special message peculiarly adapted to these men. Yet, it dawns on him later that what is needed, yes, what is wanted, is a straightforward, unmincing "gospel" message. No frills, no tricks. But, for Heaven's sake, no shooting over heads, and no talking "down." Red-blooded presentation of red-blooded Christian principles!

Somehow, while a chaplain will preach very infrequently to large crowds of sailors on a battleship, I have never felt half so neglected by my shipmates when there was a small attendance as I did occasionally as a civilian pastor looking out over

an expanse of church furniture dotted with parishioners or visitors.

In a small town once we could fill our church on Sunday evenings by announcing a song service, but city people turned up their noses at such garden-variety worship. The sailors, however, will fill a compartment on Sunday evenings and call for hymn after hymn—and sing them lustily—until the pianist is about to drop exhausted from the stool. They clamor, all at once after each last chorus, for their favorites, and he who leads the service must have a delicately-adjusted ear to select out of the bedlam's shout the number of the next song. A lecturer, who invariably has a religious message, is brought from ashore for these song services.

There are glorious experiences here. With what lavish hands the ship's crew fed, clothed and stuffed with sweets six score of a city's desperately poor children Christmas! It was, indeed, a wholesale Good Samaritanism. Best of all was the spirit in which it was done. Instead of "We gave a lot to those children," one heard "Didn't the kiddies enjoy themselves!"

Sailor men are not such a heathen lot. They have their faults, God knows. But their sins are men's sins, growing out of exuberant animalism sometimes—not hypocrisies; and they are not whitened sepulchres!

Here comes the boy of eighteen to have his fling. Much of the Navy's personnel is of this age—the later teens and early twenties. He has been hard to handle at home, has revolted against school restraint, or narrow horizons, or unromantic toil or parental discipline. Neither he nor his parents know exactly what he will find in the Navy. But it looks like a good place. It seems to offer adventure and a trade, maybe, and regular pay. So he joins.

He meets surprisingly endless

routine and discipline. By the ship's bells he rises (rising consists of jumping down out of a hammock), eats, works, plays, goes and comes. His work is not hard. But it bears a label—responsibility. For everything directed or attempted he is called to account.

A lesson strikes through. He begins to see what makes the world go 'round—work, intelligently directed work. What some one else leaves undone he must do. He discovers a firm belief, therefore, in cooperation. He regrets abandoning his school books. Unresisted temptation, on board or ashore, brings its stinging consequences. He becomes more willing to consider the matter of right and wrong.

Guarding the Critical Age

In short, he is at the turning point of his life. At the age when his greatest character crisis normally arrives he is where he may be exposed to the most pernicious influences but where at the same time he is constantly under watchful eyes and under wholesome disciplinary checks.

His dreaming ceases to be simply dreaming. Ambitions stir within him, take definite form and seek concrete satisfaction. He is turning into man's estate. The fires of Wanderlust die down. The metal commences to cool in the mold. He finds himself. He may stay in the Navy for another "hitch;" or he may return to civilian pursuits, knowing much more than he did when he enlisted, sobered and more ready for the tasks of life.

What an opportunity! To stand at his side when all this is going on!

I always wanted an institutional church, something of big substantial stones and broad expanse, wherein would be a gymnasium and club rooms, a school, too, and a constant weekday bustle. A church, mind

you, that reached out into every phase of the community life and contributed to the uplift of the people of every class. Not simply one which a janitor unlocked and dusted once or twice a week, which never parted with its musty silences. One that bubbled with practical Christian activities. One that stood on a strategic corner and opened its arms that people might enter to worship and work.

Under Providence, ambitions have their fulfillment in peculiar ways. My institutional church is a battleship. My parsonage and my pulpit are on the same deck. Almost everything is here that I wanted back there, and numberless things beside. Certainly more contacts than ever the clubs and gymnasiums would have secured. Better still than having the church stand on a strategic corner and invite the passer-by, is to have the whole institution, from keel to truck, move majestically out to sea and take its crew (my parishioners) bodily into new cities and far lands where there are great lessons to be learned and sights that inspire.

"Green earth has her sons and her daughters,

And these have their guerdons; but we

Are the wind's, and the sun's, and the water's,
Elect of the sea.

But afar on the headland exalted,
But beyond in the curl of the bay,
From the depth of the dome deep-vaulted,

Our father is lord of the day.
Our father and lord that we follow,
For deathless and ageless is he;
And his robe is the whole sky's hollow,
His sandal the sea."

—A. C. Swinburne

U. S. S. Tennessee.

My Bible and I

We've traveled together, my Bible and I,
In all kinds of weather, with smile or with sigh,
In sunshine or sorrow, in tempest or calm,
Thy friendship's unchanging, my Lamp and my Psalm.

We've traveled together, my Bible and I,
When life has grown weary, and death e'en was nigh;
But all through the darkness of mist and of wrong,
I found thus a solace, a prayer, and a song.

So now who shall part us, my Bible and I?
Shall critics, or scoffers, or others who try?
Shall shadow for substance or stone for good bread
Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible. Revealer of Light,
Thou Sword of the Spirit, put error to flight;
And still through life's journey, until the last sigh,
We'll travel together, my Bible and I.

A Fraternal Communication to Northern Baptists

AT an informal conference held in New York, April 5, 1922, the undersigned, while recognizing that a divergence in doctrinal views exists among our Baptist people and that it is the right and duty of every Baptist to promote the faith that he holds, unanimously agreed that we ought to do our utmost to promote fraternity, cooperation and unity among Northern Baptists in this hour of crisis and extremity. After earnest prayer and much discussion, acting as individuals only, we came to the following formal conclusion:

We are agreed: That the time is at hand when as a denomination we should make a statement of our historic Baptist faith and practice, and that this matter should be dealt with at the meeting of the convention to be held in Indianapolis.

We are agreed: That it is clearly within the right of all Baptists, individually or in groups, to give expression to their own views and beliefs and to suggest any change in plans or policies affecting the denomination. The exercise of this right should not subject the individual or group to unfraternal criticism. We urge upon all our brethren that we avoid the censorious spirit, and that Baptists in all discussion of matters of doctrine or denominational policy maintain a spirit of Christian fraternity.

We are agreed: That the maintenance of the distinct and positive Christian teaching and influence of our denominational schools is of the utmost importance, and that we are entitled to ask that the trustees of our schools provide for our boys and girls only such teachers as are possessed of a real and vital Christian faith and as are competent to aid in the development of genuine Christian manhood and womanhood.

We are agreed: That it would be best that at the annual meeting of the Northern Baptist Convention the election of officers should not occur until twenty-four hours after the presentation of the report of the nominating committee, and that the election should take place on or before Saturday noon of the convention week.

We are agreed: That it is the right and privilege of each donor to designate his gift to any object or organization as may seem best to him and that we are all under unescapable bonds to our brethren and to the historic Baptist organizations founded by our fathers, to co-operate to the fullest extent in the campaign for the payment of their debts, since the fundamental right of Baptists to express themselves carries with it not only liberty but responsibility, and since there is now no reason why we should not co-operate to the fullest extent of our ability in our missionary enterprises.

We are agreed: That we ask fellow Baptists to join in prayer and most earnest intercession, asking the Lord Jesus Christ to show us His way and to give us the grace and strength to walk therein.

We are agreed: That we unite in a communication to the Baptist pastors, the Baptist people and the Baptist press, giving expression to the agreements here reached, and calling upon all our people to join with us in lifting our denomination to a new and higher plane of communion with God, a more fervent passion for souls, and a consuming zeal for His service and the coming of His Kingdom.

Fred W. Freeman
Henry Bond
Edward H. Rhoades, Jr.
Frederick E. Taylor

Clarence A. Barbour
Emory W. Hunt
J. C. Massee
Curtis Lee Laws

Frank M. Goodchild
Floyd H. Adams
Rufus M. Traver
Cornelius Woelfkin

C. Wallace Petty
Robert A. Ashworth
Avery A. Shaw
Frank A. Smith

A Reply to Dr. Straton's Open Letter

Charges unfounded—The present situation calls for heroic effort to save our institutions

REV. JOHN ROACH STRATON, D.D.,
New York City.
Dear Brother:

Your recent open letter in *The Religious Searchlight* of January 1, 1922, addressed to "The Board of Promotion," and widely circulated in our constituency has had our earnest, thoughtful and prayerful attention. At a meeting of the Administrative Committee held in New York, Feb. 8, the undersigned were requested to give consideration to the statements made in your communication and make response thereto.

We wish, in the first place, to call to your attention the fact that the General Board of Promotion of the Northern Baptist Convention has nothing to do with the administrative policies of any of the societies or boards of the denomination.

Societies Form Own Policies

The only responsibility the Board of Promotion has is "to serve the denomination as the cooperative agency of the various boards, societies, state conventions, city mission societies and educational institutions for disseminating information about them and raising money for them." The board does not build the budgets, determine the policies or spend the money which the denomination contributes through it for the work of these organizations. Each organization, through its own board of managers or trustees, administers its own funds and fixes its own policies. In this respect, the administrative affairs of the various organizations participating in the New World Movement are within the control and power of the several organizations just as they always have been. It will be apparent, therefore, that administrative policies are entirely independent of and outside the field of activity of the Board of Promotion.

Speaking as individuals, we wish to express our belief that it is the conviction of our people generally that the authority for foreign missions, home missions or any other missions is based upon the command of our Lord, as contained in the New Testament and summed up concisely and inclusively in the Great Commission. We conceive of this commission as resting in the authority and wisdom of Christ and binding upon his people everywhere and for all times.

Follow Divine Commission

Within the scope of this command, we see evangelism, education, social betterment, each and all in their proper order. We believe the officers and members of all the boards and of all organizations participating in the New World Movement seek to follow this Divine Commission as a missionary charter or program of service. It is inclusive enough to point the way for all our denominational agencies, and it is our understanding that this is the charter under which all our societies and boards are projecting their work.

It is our firm conviction that all our denominational representatives fully intend to be true to this program, as commonly understood among Baptists. Any departure from the program commonly accepted by our people on the part of individuals would have to be dealt with by those organizations responsible for the employment of the persons in question. It is clearly not within the power or authority of the Board of Promotion to speak

for the organizations which it serves or to deal with those whose conduct, belief, or course of action may be called in question.

In view of the foregoing facts, and in keeping with what we believe to be the attitude of those who are in charge of the administrative affairs of the denomination, we believe it is the duty of any member of our great Baptist family who may be in possession of reliable information reflecting upon the honor and standing of a representative or representatives of any of the organizations participating in the New World Movement, to take such information directly to the organization employing the person or persons in question. It is obvious, of course, that in all such cases it is essential from the standpoint of Christian courtesy and fairness to the person or persons involved that, before any definite charges are made, care should be exercised to secure definite and reliable information and that both the information and the sources from which it is secured should be fully disclosed to the organization concerned. We feel confident that when this course is followed, any and all organizations whose interests the Board of Promotion seeks to advance will be ready to give such matters their careful, frank, full and prompt attention.

Unfair Method Followed

In the light of these considerations, may we be permitted to express our judgment that it seems very unfortunate and unfair to the best interests of our work for you to have raised the questions set forth in your open letter, as to the teaching of professors and authors, dead and living, as well as for you to spread a spirit of distrust regarding our missionaries, without connecting such statements with any one of the institutions or missionary societies or boards, and without first having given full information to the organizations whose representatives you are disposed to believe are not faithfully discharging their commission.

In this connection we would remind you of the method for the settlement of differences between brethren enjoined by our Lord and recorded in Matthew 18:15-17. Surely it would have been more in accordance with the spirit of this scripture to have brought your charges privately to the attention of each organization concerned, before publishing them to the churches at large.

We are advised that your statements have so disturbed the hearts of devoted followers of Christ among us as to cause much confusion. You were gracious enough in your letter to ask for information which would permit you to give "unstinted support" to the work of our denomination. We are putting forth the supreme effort of our lives as a people to save our organization from bankruptcy and ruin at a time of widespread financial distress. We feel that the situation is such as to call for the most heroic effort to save our institutions. To this end, the heartiest support of our churches is needed.

It has never been vouchsafed to a great brotherhood such as ours, that there should be absolute agreement in every detail. There was not such an agreement among the early disciples. The work of the kingdom has ever advanced, however,

in spite of many glaring human limitations. Certainly there ought to be agreement in the paramount issue now before us, namely, that we must pay our debts and thus preserve the honor and integrity of our institutions. May we not leave the matter of the correction of faults in organization, if and wherever they may be found to exist, to be taken care of in due course and according to the rules of comity and fraternity so well understood among cooperative brethren, and now unite all our forces in the earnest effort being put forth to meet our debts of honor?

Trust Funds Not Misused

Being fully convinced that it is the desire of those charged with administrative responsibilities in our organizations to deal fairly and in a manner becoming to Christian fraternity with all irregularities which may be substantiated by reliable information and being assured of your desire to help foster the interests of the great Leader, we earnestly request you to give the same widespread publicity to this communication which you have to the first issue of *The Religious Searchlight* containing your open letter to the Board of Promotion.

You make the very serious charge that "in some cases even sacred 'trust funds' designed for other purposes have been loaned by denominational leaders—trustees of the funds—to the Board of Promotion to pay on that foolish Interchurch debt."

In reply to this statement we wish to say that so far as we know, the boards of managers or trustees of the organizations in making loans to the General Board of Promotion to enable it to meet the Interchurch debt, did not use "trust funds" for this purpose. The Interchurch obligation was a debt of honor which Northern Baptists by vote of the convention assumed. As between Northern Baptists and the Interchurch organization, the whole debt has been paid in full. Funds other than "trust funds" were loaned temporarily to the Board of Promotion by some of the organizations participating in the New World Movement in order to enable the denomination to meet this debt. Each organization loaning such funds to the Board of Promotion is to receive interest at the rate of 6 per cent for the time of the loan. Provision is made to pay off all these obligations in the \$15,000,000 which the denomination is asked to pay between Jan. 1 and April 30, 1922. Surely no one could justly criticize the organizations for bearing their proportionate share of this debt of honor which rested heavily upon the denomination.

Do Your Part Now

We trust that you will use the widest possible liberty in pointing out to the organizations concerned any errors in administration which you may find. In the meantime, we covet your heartiest support in the effort being made to meet the financial obligation of the denomination, and feel assured you will be glad to join with us in making an urgent appeal to all our churches to furnish their full share of the \$15,000,000 which the Northern Baptist Laymen's Council is urging the denom-

(Continued on page 349)

Evangelism a Primary Emphasis

The evangelistic achievements of the future, the reaching of untouched multitudes who have never heard of Jesus Christ, await the completion of the New World Movement.

By WILLIAM B. LIPPHARD

EVANGELISM has always received the primary emphasis in the foreign mission work of the denomination. Have the results of recent years suggested the possibility of a decline in this emphasis? This is a fair question. Some people have asked it and it deserves a fair and specific answer. Any adequate reply must obviously be based on facts and not on generalities nor on suppositions. Facts always speak for themselves. From time immemorial, the presentation of evidence has demonstrated that there is nothing so eloquent as a fact.

In 1920 the missionaries of the Foreign Mission Society reported the baptism of 10,483 converts on the ten mission fields in the non-Christian world. This is a fact supported by accurate statistics. This compares with 10,145 in 1919, with 7,098 in 1918 (the last year of the war) and with 9,770 in 1917. Statistics for 1921 are not yet complete and therefore no report for the entire year is at present available. Reports from many stations already received, however, indicate the strong probability that the encouraging record of 1920 will have been exceeded in 1921.

Baptisms Everywhere

Several selected reports from various fields suggest this probability. In the very heart of the Belgian Congo Mission, at the Sona Bata station, Home Secretary P. H. J. Lerrigo, on his visit last fall, witnessed a baptismal service at six o'clock in the morning, at which 350 converts were baptized. At another station, Kimpese, the whole congregation participated in the largest communion service ever held there, and this had followed the baptism of thirty-one young people. On Christmas morning, Secretary J. C. Robbins was the preacher at the Telugu Baptist Church in Madras, South India. A large congregation had gathered and at the close twenty-seven candidates were baptized. In far-away West China, the most remote mission field of the denomination, the First Baptist Church of Suifu reported eighty-eight baptisms during the year. The church now enrolls a membership of 400, and at the inquirer's class the missionary faced a regular attendance of 135 people, many of whom will be among those to be baptized during the present year.

This primary emphasis of evangelism is also seen in the changes taking place over a period of years. The Baptist mission school at Tura, Assam, eighteen years ago graduated a young man who went as a native preacher to a town called Rong-jeng. At that time there were no Christians there; today a Christian church of 265 members may be found in that town. This is one of many similar facts that could be presented. A year ago the Christian constituency in the state of Manipur pledged 2500 rupees for the support of four field evangelists.

How Many Are "Following the Example" in This Way?

MANY of us read of that prayer-meeting in Rangoon, Burma, when our missionaries, having received word of the denominational emergency in America, first prayed together, then each pledged one month's salary to meet the crisis. Edwin C. Whittmore, director of the United Baptist Convention of Maine, sends word of an answer in Maine to that prayer in Burma. He received the following letter at his state headquarters from two women who are co-pastors in Maine churches:

"Enclosed find check for \$84 for the Woman's Continuation Campaign. Following the example of our missionaries in Burma, we gladly give one month's salary. Sincerely, Misses Nash and Whittier."

A cablegram received only last week from Burma, announced that on the Keng-tung field of Northern Burma and on the adjacent new field across the border in China, 2500 converts have been baptized since January 1, 1922. This indicates a great evangelistic ingathering. Probably the majority of these converts were won on the new field which was opened largely as a result of the financial stimulus of the New World Movement. It will be recalled that three new stations were opened by the Foreign Mission Society in the winter of 1920-1921.

Of special significance are the reports coming from the educational institutions. They show that also in educational work evangelism receives the primary emphasis.

At Shanghai Baptist College forty students were baptized last year. In the two upper classes fifty-seven out of sixty-two students enrolled are Christians. At Swatow Academy all but two of the members of the senior class have become members of the church. At Kaying, South China, the missionary reports that in the academy more than 50 per cent of the students are Christians. At Judson College in Rangoon 80 per cent of the student body of 138 members are Christians. The college is contributing 900 rupees annually toward the support of one of its graduates, who is working as a missionary in the Shan States. Nearly 90 per cent of the graduates of Shanghai Baptist College are Christians, and of these one-third are serving as teachers in mission schools.

One other fact may be mentioned, because it suggests the possibility of future results. The great land of Russia has been receiving considerable public attention in the secular press. The doors may soon be open to aggressive evangelistic effort. In anticipation of that possibility, the Foreign Mission Board, through Dr. J. H. Rushbrooke, commissioner for Europe, recently purchased 60,000 Bibles and 40,000 New Testaments for distribution in Russia.

376,306 Converts

During the 108 years of organized Baptist foreign mission work, beginning with Adoniram Judson in 1813, a total of 376,306 converts have been baptized. This figure does not include the statistical results for 1921, which are not yet complete.

Is an enterprise producing such results worthy of financial support?

This is a question to which the denomination by its response at the close of the fiscal year on April 30 will furnish the answer. Contributions should be sent to the State Promotion Directors or to the Treasurer of the Foreign Mission Society, George B. Huntington, 276 Fifth Avenue, New York City.

What relation have these facts to the New World Movement? At a recent meeting in Calvary Baptist Church, Washington, D. C., Dr. P. H. J. Lerrigo, in concluding an address, described a group of fifty people of the Congo whom he had seen standing before the porch of a house. They were asking a preacher the question which the eunuch who met Philip asked so many years ago, "What doth hinder me to be baptized?" If the preacher had all the facts before him he might have been compelled to say, as an answer to the question, that the failure to complete the New World Movement hinders this group as well as thousands of others in other mission fields from being baptized. The evangelistic achievements of the future, the sending of reinforcements, the care of property on our fields, the entrance into many open doors confronting missionaries everywhere, the reaching of the untouched multitudes who have never heard of Jesus Christ—all these developments in the advancement of the kingdom await the completion of the New World Movement.

Shall this work stop or be retarded? What is your answer?



BAPTISMAL SCENE

A Polish Child Meets Jesus

This story illustrating what American benevolence is doing in Europe is translated by Miss Engelism Strzelec from "Nowe Dugi," a Polish weekly printed in Lodz with the backing of the A. B. F. M. S.

By TOM. GRUDA

LITTLE Mary turned a theologian without knowing it. It was deep, radical theology and caused the neighbors' children to think very seriously.

The parents of little Mary lived in Ukraina. They were prosperous farmers, possessing a comfortable house, comfortably furnished, a large garden, a large farm with woods and meadow, herds of cattle and many horses. Mary and her three brothers and two sisters knew nothing about hunger, need of clothing or anything than can make a person uncomfortable. Mary's best enjoyment was to catch butterflies during the spring and summer, and in the winter time she spent days with her private teacher, listening to fairy tales about enchanted queens, speaking birds and trees on which were growing gold leaves. She was one of the most fortunate and happy children.

War and Its Aftermath

But the world war came. Father was called by the Czar to the front and mother began to worry; when there was no letter for a long time she often cried. One day father came home; the war was over. But dear father was always mournful and restless. There was no peace. All over the country tramped bands of armed men fighting each other. Day and night one must hear shooting. Mary's father and mother were struck with awe each time somebody knocked at the door, whether it was day or night.

The wars came. One night Mary's father came home. Mother was yet watching but all the rest of the family were in deep sleep. He said something to her, then they woke the family. All put on their clothing in a hurry, took what they could and started walking to the railroad depot. The children cried because they were sleepy and frightened. The grown folks spoke in whispers. After a long journey in the dark summer night they came to a woods and seated themselves to rest awhile. They looked back in the direction they had come, and saw a big blaze. They were sure that their house also was in flames. They felt fortunate that they left in time. To their ears came the sound of shooting and they decided to hurry forward. The pilgrimage was long and in some places terrible. The fleeing family expected from all sides something horrible. When a man was seen from afar, always two thoughts contradicted each other: "It's an enemy!" "It is a friend!" They were forced to turn away in another direction, because they learned the railroad was in the hands of the enemy. In running so fast they became exhausted from thirst and hunger, but there was no time to rest. "Hurry! Hurry!" was the watchword of the parents, because every moment was more dangerous.

Hungry, exhausted, they came to a quiet environment, but it was difficult to find some place to live, also to get bread and other necessary things. Their clothes and shoes had worn out and underclothing had become filthy. The mother sold her diamond ear-rings and the father rented for that money two little fur-

nished rooms and bought some bread. In this way housekeeping started in unfavorable conditions and in an unknown environment. Here Mary began to discover what hunger and cold are, she became mournful and unhappy.

Winter came. The father had been seeking work all summer and finally he found occupation in another town. He was obliged to go very early in the morning to his job and came back very late at night, Mary had hardly a chance to see her daddy. His earning was too small to get even enough bread and they did not even dream of getting clothing. Mary's mother fell seriously sick, the children were hungry and there was nothing to satisfy them.

In better days of the past time Mary's parents had cared very little about religion, considering it out of date. Now there began to be heard often the name of God and Jesus. Grandma always repeated her prayers and constantly said, "Oh, Lord Jesus Christ, have mercy upon us!" Mary heard her sighing and began to think about it. To her question about who is Jesus and how can he help, she received an unsatisfactory answer, because grandma repeated all the time, "Jesus have mercy upon us!" Speaking to her sick daughter, she always said, "Possibly Jesus will send us some help." Mary began to think of Jesus as a mighty ruler who could do away with all misery and suffering. She began to think that the only necessary thing would be to go to Jesus and tell him all about the suffering. Her mother recovered but there was nothing to do except hope that she would not get sick again from hunger.

Where Does Jesus Live?

Because to Mary's question about Jesus nobody had given her a satisfactory answer, and when she asked where Jesus lived her grandmother said, "Very far." Mary had decided to go even very far to find Jesus and tell him about the hunger and need in the family. She thought that good people would point the way to her. She began to make up her little speech about things needed in the family. She thought about papa's clothes—he walked already in rags and very ugly wooden shoes. She thought about mother who was walking barefooted and very badly dressed, and about all the needs of the family. She quite forgot to think about herself. Then Mary thought, "Why does not Jesus come with some help to us? He must know that we all suffer so much, and dear grandma is always praying and expecting him; she is crying nearly all the time."

One day Mary's father did not go to work. The doctor came and said he was very sick and would be obliged to stay in bed a long time. Mary saw tears in her mother's eyes and grandma was repeating, "O greatest Jesus have mercy upon us, do not suffer us to perish in this condition." When the sun was setting and grandma was sitting in a corner on a rough bench, Mary decided to put the question about Jesus to grandma.

"Is Jesus far from us?" she asked.

"Jesus is very far, my dear child," said grandmother.

"Is he good?"

"Very good."

"Can Jesus afford to give us as much bread as we need?"

"Yes, child, he has enough for all; he can do everything."

"Why don't we go to him, grandma?"

Grandma put her weary hand on Mary's head and said, in broken words, "He is so far—so very far from us." The old lady, broken with suffering, could say no more. Mary stopped questioning her. She looked all around; there lay daddy, very sick; mamma not very well, everybody hungry and the house cold. She decided to go to Jesus the next morning. No matter how far he might be, the good people would help her to find them.

Hunting for the Master

The next morning, Mary, though hungry, started on her way to Jesus. She did not tell anybody about her intention, she was sure that he could be found if earnestly sought. She walked as fast as she could but after a while she became frightened. She stopped and looked backward. It was impossible for her to guess in what direction her home was. She became more frightened and began to cry. A gentleman, seeing the lonely child shivering and crying, asked, "Why do you cry, my little girl?" Mary had not heard such a kind voice for a long time. In her little heart appeared an unknown courage and hope. She seemed to trust the stranger. She grasped his hands and looking in to his eyes with confidence, she asked, "Please, sir, tell me which way leads to Jesus. Is he far from here?"

The gentleman smilingly answered, "Why have you started to go to Jesus?"

She began to explain why she wanted to go to Jesus, "Papa is sick, mother is all the time crying, there is no bread in the house, and it is so cold, and grandma said that Jesus can help us."

"If that is so, then I can show you the way to Jesus, but we must go first to your parents. Possibly they will be worrying about you. Do not cry. You will have bread and clothes and we will try to help father recover from his sickness and mother will stop shedding tears."

The stranger took Mary's hand and walked with her to her home. She began to be really happy, trusting entirely to the word of the man. Her heart rejoiced and it appeared to her that the stranger must be Jesus himself; looking in his eyes, she asked, "Are you Jesus?"

"No, my little girl, but I know Jesus very well, he has sent me to help your dear parents."

Mary clasped her hands in joy. How well she had done when she started to find Jesus. She began to ask particulars about the good gentleman who was sent by Jesus to help them.

"Do you live in this town?"

"No, dear child, I live very far from here, very far indeed, across the large deep ocean in America."

"Why did you come so far here?"

(Continued on page 336)

On the Eve of Battle

By HELEN BARRETT MONTGOMERY

I AM writing this in a hotel where I am waiting for the time of my next speech to come. It will be my last communication to the churches of the Northern Baptist Convention before we take the contributions which will decide whether the Baptist host has suffered a great defeat or won a great victory.

If we fail, the devil will have won in his strategy of division and misrepresentation. If we win every friend of the cause of Christ will be strengthened in faith and courage.

All other Protestant denominations stand in the same case with us. They all have great forward-looking programs in the interests of Christ's cross and his purpose for mankind. Every program is halted when part way through by doubts and fears and distrust. Each denomination meets the same sort of opposition within its own ranks. Our victory will put new courage into the others, our defeat will strengthen all the unspiritual forces of the nation.

When the whole world is looking to Jesus Christ to see if there really is power in him to meet the world's need, can his own disciples fail him? Suppose some one has blundered, is that reason for betraying his cause? Shall we close up mission stations and recall missionaries and

abandon work that we have been fifty years in building up because of an intellectual difference in regard to theology? Or shall we carry on, and then settle our dispute?

There are hundreds of young men considering the claims of the ministry: will failure be likely to encourage them to volunteer? There are hundreds longing to throw their lives into home or foreign mission service. Will our failure make for their enthusiasm and courage?

For every reason, human and divine, we must carry on. We have the ability. We must consecrate it in service that is stamped with the cross. The world which looks on to see whether the church really holds Jesus Christ essential to the world's welfare must receive such a proof as will give it fresh evidence of the power of the uplifted Christ.

"Lift high his royal banner. It must not, it must not suffer loss."

Will you not join me in such a volume of passionate prayer as shall open the floodgates of power in the heart of our denomination? God is able to fight for us where we cannot fight. God is willing to do far more than we ask. Jesus has invited and promised us. Shall we not throw ourselves into the Almighty Arm?

The Only Tie That Binds

By ROBERT A. ASHWORTH

WOULD it be possible to bring together a group of men more unlike one another than the company of disciples who met in the Upper Room for the last supper with their Lord? There was Simon Peter, the man of rock, and John, the apostle of love, Thomas, of warm heart but melancholy temperament, ready to die with his Lord, but slow to believe in the resurrection, Philip, the earnest inquirer, Nathanael, the guileless, Matthew, the publican, Simon, the zealot, and finally Judas, the traitor. They were alike only in their negative qualities: they were not learned and they were not distinguished. In their tastes and aptitudes and interests and opinions they were diverse. Take for example, Matthew and Simon. Simon was a zealot, a political malcontent and rebel in arms against the Roman Empire because of the imposition of taxes; Matthew was a publican, in the employ of the Empire and engaged in the collection of those taxes, who would have the conquered bow to the yoke and pay to Caesar Caesar's due.

What could hold together in a single company men so divergent in their temperaments, interests and points of view as these? We know what sufficed to unite them. All but one were bound together with indissoluble ties, and that one, Judas, before the supper was ended, left the company, because he did not belong in it, and went out into the night. The remainder were held together by a single bond: they loved Jesus Christ, and had united their fortunes to His. The most diverse came together in Him.

What was true of the upper room was true of the early days of the history of the church. "Two things," says Professor Glover, "stand out, when we study the character of early Christianity—its great complexity, and its unity in the personality of Jesus of Nazareth."

Let us proclaim this in these days that so much need to remember it. The only bond that is sufficiently strong to secure the unity of Christians of the twentieth century is that which sufficed to hold together the Christians of the first century—love for their common Lord and devotion to His cause. If we are to wait until the disciples of Jesus think alike we shall never be united till "the world is old, and the stars are cold, and the books of the judgment day unfold." The bond of union must be sought at a lower level than that at which men do their thinking. When we are speaking of things fundamental we must not forget that there is something more basic than the products of reason, and that men are moved and energized by their instinctive emotions and not by their theories, by their experience and not by their explanations of it formulated in cold blood, by their loves and hates and devotions and not by their philosophies.

Christians can never be frozen together: they must be welded into one, and that at white heat, if the union is to be either strong or permanent. Christians, for the most part, are like certain metals: they are refractory except at high temperatures. The centrifugal forces that fling the disciples of Jesus apart are of the head: the centripetal forces that draw them together, and toward the central Christ, issue from the heart.

We Can Make the Goal If—

By FRED W. FREEMAN

THERE'S plenty of time to win, but unless we use the time heroically and sacrificially we will fail.

The morale of the denomination is rising, but so far as I can see it, we have not yet reached the point of blood earnestness that assures success.

Some encouraging items:

1. The Nebraska Convention and its call for a week of self-denial and prayer. If this kind of thing can be made more general and genuine, we can win.

2. The meeting of the group of sixteen in New York. This resulted in the assurance of "a fraternal communication to Northern Baptists," which ought to add much to the spirit of unity and cooperation and make large contribution to success.

3. The recent meeting of about one hundred of the laymen of New York representing most of the churches of the Metropolitan District. Not a pastor was present. The meeting was unique in many ways and it is believed by those present who know the situation there, that distinctly helpful and promising results will follow and that the full quota of expectancy both as to collections on pledges and the offerings of new money from the Metropolitan District will be realized. Many other tokens of progress are coming in but nothing short of apostolic zeal, devotion, sacrifice and intercession will meet the situation.

I close as I began this note. There's plenty of time to win, but unless we use the time heroically and sacrificially we will fail.

A Polish Child Meets Jesus

(Continued from page 334)

"You see Jesus has sent me here so that I could bring help to your parents."

"Is Jesus also in America?"

"Yes, Jesus is in America. He asked us to collect good things and go to all the people that suffer from hunger and help them."

Mary listened diligently and she understood everything which was said. While she was questioning her good friend, they came to her home. The gentleman questioned intelligently about everything, noted everything that was in the house, cheered the sick father and told the mother and grandmother to be hopeful.

The same day in the afternoon a wagon came with clothing, bread and condensed milk. Mary was jubilant. Her mother began to smile and grandmother thanked God for the help. The good gentleman came again and left some money. After a few days Mary was dressed in warm underwear, a neat dress and coat, nearly as good as in past days. It was spring. She went out with her little brother to walk. A neighbor's girl came to her and asked how she got her new clothes.

"Jesus has given me all, and he has given needed things to all our family," answered Mary.

"Jesus gave you this nice dress?" the girl asked, wondering.

"Yes, Jesus did it."

"And the new shoes?"

"Jesus."

"And this nice bonnet?"

"Jesus gave me all I have on," answered Mary with pride.

Jesus: Receiver or Giver?

The playmate began to wonder. She could not understand. Not long ago the priest was in her father's house and wanted something for Jesus. He said that Jesus needed it very much. She had heard much about Jesus, but she saw him only in pictures and the altar in the church. But he never moved, never gave anything to anybody. How could he make such a beautiful present to any one?

After a moment of reflection she said to Mary, "I have never received anything from Jesus."

Said Mary: "Because Jesus gives only to those who are sick and need it very much; only when father is sick and mother is crying because she has no bread and no money for buying food."

"Did Jesus give it to you in the church?" asked the girl curiously.

"No, he came to our house, brought needed clothing for everybody, also bread and milk."

This was too much for the little inquirer. In her mind it was impossible for Jesus to come and help anybody. So far as she knew, Jesus never moved himself; sometimes the priest carried him from the church on the street in a procession. She tried to convince Mary that she was mistaken, that Jesus could not give things to anybody.

"I was many times in the church and everybody said that Jesus is in the church and I never got one thing from him."

That assertion was strange to Mary. How is it that she had never been in the church, never stopped in a building where Jesus was all the time? She had met only one gentleman who knew Jesus and

got so many good things. Mary began to reflect upon all she had heard, and tried to give some answer to her friend. She finally said, "You see, that Jesus who is in the church gives nothing to the needy, but that Jesus who comes from America does give us what we need."

"Jesus from America?" asked Mary's surprised friend "How does he know about who needs here clothes and milk?"

Mary laughed, thinking her friend stupid because she could not understand such a simple thing. "Yes, he knows everything," she explained. "This gentleman said that Jesus sent him from America purposely to give us things which we need."

"This is not possible," contradicted Mary's friend.

"It is true," affirmed Mary. "I saw myself the gentleman, I brought him to our house. He spoke to me so gently, he is so good, and he said to me that Jesus sent him to us from America."

This was more than Mary's friend could contradict. She began to think the matter over seriously. Finally she said, "Yes, it might be, but it is not the Jesus who is in the church, because the Jesus who is always in the church never gives a thing to the needy people."

Mary, with joy, said: "The Jesus who gave us so many good things is in America. He knows all. He knows about those who need help and sends to them his good friend with the clothing, shoes, milk and money."

Easter Thank-Offering for Missions

By J. W. WEDDELL

IT should be understood in this matter of setting aside a week's salary at our option for the present missionary emergency that this sum should be straight out over and above one's regular giving which is with many based on the tithing principle. One writer thinks that this is too much to ask; another that it is too little even to think of. But it is the littles from many sources that make up the much. And if some of our missionaries on the field in a truly sacrificial way give a month of their salaries and if others on this side in a smaller way yet in vastly larger numbers lay down in addition to all else a week's salary, which in turn might possibly provoke a great loyal rank and file to give at once at least a day's wage or income, the result would not be trifling and might even, under God, save the day. In any case for the sake of our endangered cause let us get together and do something—something concrete and practical—and do it quick. Why not, whatever our method, make a real Easter thank-offering for missions?

A Missionary Meeting Long Ago

'T WAS once upon a time they met to talk of mission work—The Indian, the Arabian, the habits of the Turk.

Mr. Fearful and Miss Cautious, Mr. Stingy and Miss Slow, All waited anxiously to hear what every one should know.

The president walked to the chair; for order gave a rap.

"Our business first is foreign work; so study well this map.

Far off in darkest heathen lands some money must be given; This was our Saviour's last command before he went to heaven."

Miss Cautious spoke: "We can't afford to help across the sea;

Those people are too far away. It always seems to me

That just across the continent are needs much greater there.

I move that foreign work be dropped; and then I'll give my share."

This motion seconded at once, the foreign work was lost,

Because the needs were great at home; they had to count the cost.

But now another voice was heard, the speaker was Miss Slow:

"Domestic work may be all right; but I for one say 'No!'"

"I move that we go slowly; our church we must repair;

For charity begins at home. We can't send money there.

So I suggest that we henceforth drop missions from our work.

We can't afford to labor for Indian or for Turk."

The motion seconded at once, thus mission work was lost,

Because the church must be repaired, the people count the cost.

Then Mr. Stingy rose, and said: "My friends, I cannot see

Why you are ever trying to get money out of me.

"You know my family is large; my money much I need;

I have so many clothes to buy, so many mouths to feed.

I move that all this church expense be left for richer people;

These are the ones to run the church and guard from steps to steeple."

The motion seconded at once, the debts were left to others,

For well they knew the church roll gave the names of richer brothers,

Then came a voice, a feeble one, which said: "I can't afford

To help my family along; I leave them with the Lord.

"I earn enough to keep myself, and hope some coming year

To have enough laid up in bank to read my title clear."

Then all the members said: "You're right. We owe ourselves a debt."

So each one closed his pocketbook; they've not been opened yet.

But this was many years ago, full fifty years or more.

We in a new creation live; such meetings we deplore.

How grieved we feel that long ago the people did not know

That giving brings great blessings, and we reap from what we sow.

The women are now striving in an effort bold and brave

To win their sisters from vain pride, and teach them how to save;

Come join their forces worthy and with all your might and main

Boost in every manner the Continuation Campaign!

—Adapted from a poem by Mrs. Peter Stryker.



The Open Forum



AS DR. DEAN SEES THE SITUATION

Some inquiries that have come to me through the mail and some conferences with denominational leaders held recently regarding my position in the present financial campaign as a member of the national Committee on Fundamentals lead me to request the courtesy of your columns.

I am most heartily in favor of the present special campaign to meet our threatened deficit and I am happy to find that the Baptist churches of the Southern California Convention are practically a unit in this stand. They are a unit also on the fundamentals. We have almost no people in this convention field who are bitten with the German rationalism. The noble church of which I have the honor of being pastor has set for itself a goal of \$50,000 in addition to pledges already made, and this in spite of the fact that it raised its full quota for the \$100,000,000 campaign. Most of us are in very moderate circumstances and many are on the border line of poverty. This morning a widow of a gallant Civil War veteran said, "I had waited long for the payment of back pension due my husband at the time of his death. At last I wrote to our good Baptist president a personal appeal and in ten days I had received the money. I wish to give a part of it to the Continuation Campaign."

As a Fundamentalist I believe that some of our schools and colleges have been badly injured by the rationalistic wave that is now, I think, beginning to subside. But on the whole our schools and colleges have been doing excellent work, and we must not throw the silver out with the dish-water.

There are two great tasks before Northern Baptists just now. One is to adopt and stand together on a sturdy Baptist declaration of faith. I am in favor of appointing a committee at the next session of the Northern Baptist Convention to co-operate with similar committees from the Southern Baptist Convention and the Canadian Baptist Convention in drawing up a careful, comprehensive and loyal declaration of faith. In addition to this declaration it would be well for us to draw up also an appeal to the public containing the Baptist viewpoint on practical world matters, particularly those having to do with civil and religious liberty. Are the 7,000,000 American Baptists so impotent that they cannot bring combined pressure to bear upon congress and the present administration in behalf of Armenia and the other wretched victims of the Turk? Shall we permit a continual Golgotha to be enacted behind the Turkish lines and look on with complacency while England and France compromise with the Turkish Nationalists and betray the sacred cause of humanity? In a recent conversation with M. Venizelos, ex-premier of Greece, he said

to me, "I have information that new massacres and deportations are going on behind the Turkish armies. Can you inform me why the enlightened nations of the world permit this? Why Greece should stand alone for civilization and Christianity?" Baptists need to speak out boldly both their doctrines and their policies. Rationalism within our ranks and reactionaryism in politics ought to both feel the strong hand of the Baptists.

But there is another task before the Northern Baptist Convention and that is the paying of our debts, the extension of our work and the completion of the \$100,000,000 campaign. Now that churches may designate gifts there is absolutely no excuse for any church in the field of the convention not cooperating heartily in the Continuation Campaign. This in general is the position I have always held ever since the \$100,000,000 campaign was started. And if my name has the least weight with any hesitating minister or church I hope this statement will place that weight on the right side of the scale.

Pasadena, Cal. JOHN MARVIN DEAN.

THE FUNDAMENTAL BAPTIST PRINCIPLE

I hear a good deal of wild talk just now as to what is to happen at Indianapolis. Personally the prospect does not disturb my composure, nor should it bother any true Baptist. I have been a member of the Baptist denomination, in good and regular standing, for forty-six years, and I am at present a deacon in Calvary Baptist Church, New Haven.

The fundamental Baptist principle is individual liberty. We have no creed, no hierarchy, and there is really no Baptist Church; there is simply a collection of Baptist churches. No combination of churches and no compact majority in any considerable convention can change this fundamental principle. Each church is a separate unit; no Baptist church, no group of churches, can tell any other church what it must do, nor can they force any creed upon it. They have absolutely no more power over it than the University Club in New York has over the University Club in Cleveland.

This freedom has always been one of the chief sources of our strength as a denomination, for it has saved us from the melancholy schisms and quarrels so frequent elsewhere.

If there is any Baptist church that wants a creed, that church can have one at any time. But it cannot force that creed on other churches without violating the fundamental Baptist principle. No convention can drive me out of the Baptist fold, for I shall refuse to go.

Baptists believe in Jesus Christ, the divine Savior; that ought to be enough for any Baptist. I refuse to sign any man-made creed, no matter what any

convention may say; and in refusing, I shall be a fundamental Baptist.

WILLIAM LYON PHELPS.
New Haven, Conn.

A 1921 MODEL MISSIONARY

In a recent number of one of our best known magazines there appeared an article under the title of "A 1921 Model Missionary." The writer evidently endeavored to justify missions by recounting some of the impressions that he had received while traveling in the Far East. But unfortunately the article contained the subtle inference that the saving of souls is not the primary interest or concern of the missionary of today.

Those of us who are particularly interested in the missionary enterprise appreciate keenly the favorable testimony occasionally offered by business men or travelers who come into contact with our work, but we deplore the fact that erroneous impressions are sometimes received and spread broadcast. The missionaries themselves are frequently to blame for these erroneous impressions because in their attempts to court the favor or support of the visitors they place undue emphasis upon the economic and other physical advantages that come as a direct result of missionary effort.

The language school in Nanking, where I was privileged to spend a year, offered a splendid opportunity to know intimately scores of modern missionaries, young men and women, representing different denominations. Probably there is as great a diversity in this body of young people as ever was in the missionaries who were sent out fifty years ago. One thing they have in common and that is to give to a needy people the gospel of Christ. The salary offered to the young physician would hardly induce him to come out "if he were more interested in sores than in souls." The young educationalist would hardly come out here if he were more interested in science than in human souls. And let me add that to think that there are men and women out here whose sole object is to destroy faith in God and his Word is only the rankest kind of foolishness. There is only one thing that can keep young people out here, separated from all that they know and love, and that is a zealous loyalty to the faith in the Gospel of Jesus Christ.

The "1921 Model Missionary" is just the same kind of missionary as were those who spread the gospel over the whole world in the past. He differs only in the matter of outside appearance. He is probably a little better equipped in the matter of education, but he is motivated by the same power, he has the same zeal, the same love, and the same faith and hope.

JOHN S. BJELKE.

Kaying via Swatow, China.



The Chimney Corner



Easter Everywhere

In every leaf that crowds the plain,
In every violet 'neath the hill,
In every golden daffodil
I see the risen Lord again!

In each arbutus flower I see
A faith that lived through frost and snow.
And in the birds that northwest go,
A guiding Hand's revealed to me.

Lo! winter from her dark abyss
Came forth to kill all lovely things,
'Twas vain, spring rose on emerald wings,
Moth-like, from her dead chrysalis.

Each germ within the tiny seed
Throws off the husk that to it clings,
And toward the sun it upward brings
New life to blossom to its need.

Ye hearts that mourn, rise up and sing!
Death hath no power to hold his prey;
The grave is only where we lay
The soul for its eternal spring!

In every leaf that crowds the plain,
In every violet 'neath the hill,
In every golden daffodil...
I see the risen Lord again!

JOHN R. MORELAND.

The People Who Would Not Buy Easter

THEY said they couldn't afford to—not this year.

But the Milliner was not worrying about it, for one by one the most stylish of the little hats upon her shelves went winging their way home to crown certain smiling faces. And the strange thing was that although people bought Easter hats, they still could not afford buying *Easter*. No, not this year!

But the Suit-and-Cloak Maker was not worrying, either, for one by one his latest models were fitted on delighted customers. And although people seemed to be affording Easter tweeds and Easter tricotines they still could not afford to buy *Easter*. At least, not this year.

Yet dressmakers plied their needles tirelessly, shoemakers discussed the height of the new Easter heels, hosiery counters were heaped high with the silken sheen of myriad spring stockings, and it was a common sight to see bent elbows resting on small cushions with the owners' rigid fingers help upright as clerks fitted gloves and gauntlets—gloves and gauntlets—gloves and gauntlets.... For in the week preceding April 16 all the Christian world read Easter advertisements from the merchants and rushed downtown to buy its Easter frocks and Easter socks and Easter shoes and gloves. Until a heathen might almost think that Easter was a thing you

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

wore upon your body. Almost—but not quite! For there were the Easter lilies.

The people who could not afford to buy Easter itself (Not this year, at any rate) sought the busy florist and ordered pots of fragrant blooms, either from decorative love of their rare beauty or in memory of

some loved one passed away. And there was a symbol in this for those with eyes to see it: that there is no death! That from all seeming deadness low-laid in earth with tears comes forth a glorious resurrection *always*. So lilies are never just lilies at Easter: but sermons and symbols of faith—tokens of some mystery which the angels have wrought in the night. In such revealing moments the "stone rolled away" no longer seems merely a Bible story but the most comforting glorious fact to those who mourn. But the very people who patronize florists and consider their lilies are also the people who often beg off from buying Easter. They have all the Easter they need! As if Easter were fashionable clothes. Or crowded pews on that one Sunday morning. Or triumphant anthems. Or lilies in pots.

So, because they will neither buy nor share Easter, it must surely come to pass that women will be weeping here and there around the world. And as on that early Easter morning centuries ago, I think the risen Christ who appeared first of all before a woman, may whisper to some far-off Baptist convert in our mission fields: "Woman, why weepest thou?"

"Because they have taken away my Lord, and I know not where they have laid him. For I was one of the new inquirers in the things of God: all my life had I not hungered for some satisfying peace? And gone on weary pilgrimages? Performing needless penance? Then came the teacher of the one true God to sit down in our village and open up the way. Spellbound we listened, men and women thirsty for the springs of God; until one day we went again to listen—but behold, there was no teacher! There was no longer money for evangelists. New fields could not be entered. New converts must just—*wait*. So the little we have learned is now confused; we understood so ignorantly—it almost seems as if the people who stopped giving money had taken away our Lord and we know not where they have laid him."

And he, who died to be forever the Good Shepherd to all who wander and the Great Physician to all in pain and the Light of the world to those who walk in darkness, feels again the print of nails in his hands—new nails thrust in by the people who will not buy Easter for others. Not for them will he pray as of old: "Father, forgive them for they know not what they do." For they know only too well what they do, when Easter clothes + Easter gloves + Easter shoes + Easter socks + Easter lilies would finance a New World Movement and buy an Easter of glad awakening for the groping, wandering souls of earth.

But it is also written in the gospels: "While it was yet dark, the women came. . . ." Yes; and God be thanked they are

Instead of Easter Memorial Plants This Year

Shall my gift be a memory gift in gratitude for

Mother? Who loved and cherished me,
Father? Who loved and supported me,
Husband? Who loves and cares for me,
Son or Daughter? My pride and joy,
Brother or Sister? Comrades of the years,
Pastor? Who baptized or married me,
Bible School Teacher? Who influenced me.

Shall my gift be a gift expressing self-denial in the giving up of
New clothes?
Easter flowers?
Pleasure?
Some longed-for luxury?
Travel?

Shall my gift be an act of worship expressing loyalty to Christ?
What have I thought of His work so dear?
What have I done for His Kingdom here?
What have I given of the wealth He gave?
What have I shown of His power to save?
What have I done that the world might see
What Jesus did when He died for me?

An Easter Prayer

*Lover of souls, indeed,
But lover of bodies, too,
Seeing in human flesh
The God shine through;
Hallowed be thy name,
And, for the sake of thee,
Hallowed be all men,
For thine they be.*

*Doer of deeds divine,
Thou, the Father's Son,
In all thy children may
Thy will be done,
Till each works miracles
On poor and sick and blind
Learning from thee the art
Of sharing with mankind.*

W. J. DAWSON.

still coming, bearing the fragrant spices of their sacrificial giving—buying Easter for mankind! So that from April, 1922, to April, 1923, their Continuation Campaign may indeed *continue* the work that Christ began to do and teach:

"And Him evermore I behold walking in Galilee—

Through the cornfields, waving gold,
In hamlet, in wood and in wold,

By the shores of the beautiful sea
He touched the sightless eyes;
Before Him the demons flee
To the dead He sayeth: Arise!
To the living: Follow Me!
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be."

(St. John, from "Christus,"
by Longfellow.)

The Young Reserves

The Flower That Preached An Easter Sermon

NOT very long ago I was looking at a wonderful picture, and although there was a great deal in it, the thing of all things that I loved was a lily; and next to the lily, I loved the little girl who carried it. You see, I felt quite sure I knew who she was. I may be all wrong, but just see if you don't agree with me.

The background of the picture was all hill, green—not the dear gay green of new spring grass, but a sober green; and on the hill were three crosses: I think it was the crosses which made the background so dark and somber. Looking at it, you had the feeling you have when there is a thunderstorm coming—a feeling that is like nothing else in the world; uncomfortable, strained and miserable; as if you couldn't bear waiting much longer.

In the foreground was a perfectly lovely garden; I knew it was the one which Joseph of Arimathea had recently bought. Bright little spring flowers in prim rows were thrusting their heads out of the ground; yet you felt that they had stopped midway of blooming in the same hushed waiting that the crosses on the hill seemed to have.

Then there was a great vault in a mound of earth, with a really enormous stone rolled up against the opening, sealed by gorgeous important-looking seals with Roman eagles on them, so that you saw that government officials had this place in charge. Yet even the waxen seals seemed waiting. Beside them were two Roman soldiers in the marvelous helmets and armor that Roman soldiers needed to guard a place sealed with government seals. Only these great warriors, so strong that the muscles stood out on their arms, had evidently become so tired in their waiting that they had both fallen asleep.

I think it was because they were asleep that the little girl dared come so close. You could see that she had crept up on tiptoe, probably dreadfully frightened, but quite determined to do the lovely thing she planned to do: the dear secret thing that she must have lain awake planning all Saturday evening. Yet it was not such a secret as she had imagined, for very faintly in the picture you could see an angel hovering beside her—perhaps to protect her in case those grim soldiers awakened; they say there is always such an angel beside us day and night to guard us in all our ways. But even the angel seemed waiting. The very lily waited,

hushed and pale. It was only the little girl who was in a hurry. You know how she must have felt: being so alone, with soldiers snoring, and their cruel swords gripped in their hands, all ready...

I began wondering about her: who was she, and why had she risked it, and what did she want her lily to say, and why was she sure that a lily would say it? But I hadn't looked more than a minute before I was quite sure that she was the Little-girl-to-whom-Jesus-said, "Arise!"

There may have been disciples (and there *were*) who felt that Jesus was dead forever; and there may have been Roman governors who were *positive* he was dead forever; there may have been three Marys preparing spices for the body they thought would never again be mortal; but the little daughter of Jairus knew better.

"But I was like that myself, mother, don't you remember?" she said to her

mother. "Why, you even had the mourners come to weep and wail for me, mother. You thought I was dead forever; but when the Lord Jesus came into my room and took my hand saying: 'Arise, little girl, arise!' I got right up, mother—just as *easy*! And he will arise, too. Oh, I just know he will!"

But I suppose Jairus and his wife, who had traveled all the way from Capernaum, felt that being killed on a cross by Jews and Roman soldiers was very different. And it had been three days now. Yet the little girl *knew*! And no doubt she remembered how the Lord Jesus had said to her mother on the day when she arose from the dead: "I think the little maid is hungry—give her food." For she *had* been hungry and food was exactly what she wanted. So now she began wondering what the Lord Jesus would want when he arose from the dead himself. How she must have thought and thought and thought, eager to choose the very thing that would show him that she understood. And then she remembered how a flower had preached one of his sermons: "Consider the lilies," he had said.

Of course! a lily was the very thing. But were there lilies in Jerusalem fields, gorgeous lilies that rivaled Solomon in all his glory? Evidently she could not find one with scarlet petals, for the one in her hand was white—white like the soul of a child, pure like the thoughts of a child. And I think she may have said to herself:

"This white lily has a story
But it whispers very low,
I will tell it while I hold it
For the story sweet I know.

Once this lily, now so lovely,
Wore a dress of brownish gray,
No sweet perfume, no white beauty,
In the ground 'twas laid away.

From the darkness and the stillness
God awoke this lily fair,
Now it whispers 'Christ is risen.'
(Whispers in the Easter air.)"

Then early, very early that Sunday morning, while it was still dark, she ran all the way to leave it at the Savior's tomb to show him that she understood, that she knew he would arise as the lily itself had once arisen. And in the picture she is actually tiptoeing bravely between those two great soldiers, laying her lily right before the tomb. That is absolutely all the picture tells.

Yet I think I know the sequel: I think that in another minute or two the soldiers will yawn themselves awake and stroll home for breakfast; I think the angel will then roll the mammoth stone aside, being careful not to tread upon that precious lily; I think the Savior will come forth and stoop to pick it up. And I think that on that glorious Easter morning he will say to me: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Answers to Last Week's "Fruits"

1. Pineapples. 2. Oranges. 3. Lemons. 4. Grapes. 5. Plums. 6. Prunes. 7. Raisins. 8. Grapefruit. 9. Figs. 10. Pears. 11. Peach.

What Easter Suggests

EASTER? Vacation time! Holidays can educate as well as books.

ASTIR? Every inch of nature waking up: buds swelling, birds building nests, grass getting greener.

SEEDS? Dead? Not a bit of it,—aching to take off their brown coats and get to work feeding mankind or furnishing flowers!

TRIMMINGS? On little girl's bonnets and big girls' hats, but "handsome is as handsome does!"

EGGS? Fresh ones to eat, painted ones to admire, but the Chinese say an egg is the symbol of all life.

RABBITS? Somebody once said that the rabbit's favorite food was "Let-us"! So let us

THINK!! Seeds bloom! Trimmings decorate! Eggs hatch.

IDLE? Seeds that never sprout are worthless; trimmings that no one buys are a dead loss; eggs that do not hatch are no good. What about idle Young Reserves who do not do what they are

MADE for? Namely, help to spread

EASTER a little farther around God's world before April, 1923? You have your vacation time to earn money for the Continuation Campaign. *Let us!!*



Young People's Work



Topic for April 30

WORK AMONG WANDERING LABORERS IN U. S.

(Missionary Topic) II Thess. 3:7-13

Materials: "From Survey to Service," price 50 cents. "Harvesting Souls in Berry Patches," 5 cents. Order from the General Board of Promotion, 276 Fifth Avenue, New York, or 125 N. Wabash Avenue, Chicago. "Young People's Service" may be secured from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, or any branch house, for 15 cents per quarter or 60 cents per yearly subscription.

Is it a revelation to you to learn that millions of people are constantly "on the move" from one part of our country to another? Have you thought of the reason for this continual migration? The cause is chiefly economic. II. Paul Douglass, in his book entitled "From Survey to Service," attributes this periodic fluctuation in industry to three main causes:

There is Nature herself. Grain must be harvested when it is ripe. A quarter of a million migrants are needed annually, in the grain belt alone.

"In the second place, there is the seasonal demand for goods. For example, straw hats could be manufactured twelve months in the year, but since they are worn only in warm weather, we find more than twice as many people employed in this occupation in February as in July.

"Finally, there is the problem of human nature. After a man becomes accustomed to temporary employment, he may refuse steady work, or any job at all for that matter; but usually he starts his life of vagrancy through necessity rather than choice."

The people without community life have been classified by Ralph E. Diffendorfer as harvesters, workers in small fruit and canning industries, lumbermen, ice cutters, oyster grubbers, construction gangs, sound, canal, and river-boat employees. Let us study a few of these classes.

I. The Harvesters

Possibly you have friends who talk of going to the harvest-field in order to have a few weeks' outing, and you have thought of the harvesters as a grand vacation party. There is an army of these men, however, sweeping northward from Texas to Minnesota at the rate of a hundred miles per week. Some "follow through" from the latter part of May to August and are joined by "labor vacationists" from the cities and smaller towns. Their number is still further increased by lumbermen, miners, workers in oil-fields, and other available recruits.

There are difficulties to overcome: crop conditions vary with the weather from season to season, wages fluctuate, storms cause loss of time, and the labor supply may be very irregular, so that the har-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

vest-field workers do not have an ideal vacation.

Follow them into the fields, analyze the group at work, and lodge with them at night. You will find yourself in company with all grades of humanity, from the educated and refined down to the degraded and desperate. Though the beaming sun gives to all alike a coat of tan, the hearts underneath do not respond alike to the "Son of Righteousness." Some there are who at home would find their way to a house of worship on the Lord's Day, would be content to sit down with their family and read the daily newspaper. Of necessity, separated from loved ones, deprived of the familiar newspaper, without the conveniences which common decency demand, they are dragged down to the hobo-level, compelled to live without baths, to sleep with working-clothes on, in barn lofts or hay-mows, to listen to cursing and vile language and often to participate in gambling. Sunday work deprives of the opportunity for attendance upon church services even where living conditions might enable some men to prepare themselves for association with other people. In addition to all these disadvantages, there is frequently a social ostracism on the part of the people of the community, a "thus far shalt thou come and no farther" which is most difficult to overcome.

The Christian people of one Kansas town at least opened their hearts to the harvesters of the vicinity, tested their response to brotherly treatment, and reaped the reward of those who follow the Master's suggestion, "Inasmuch as ye have done it unto one of these my brethren, even these least, ye have done it unto me." The county had called for 1,000 harvesters, in response to which the town was filled with strangers. Then adverse weather conditions delayed the beginning of the harvest about ten days. A welfare service was organized with business men, town officers, and churches cooperating. A recreation center was furnished with tables, chairs, stationery, newspapers, magazines and musical instruments. The appreciation of these conveniences may be attested by the use of more than 5,000 sheets of writing paper by the men. Medical attention was provided. As sleeping rooms in the town were not available for all, the men were permitted to sleep in the room.

Young people's societies and pastors furnished entertainments on week nights and conducted religious services on Sunday at the Center, which were well attended. Naturally the men felt welcome in the

churches of that town and after they had gone out into the fields to work many of them came back to attend church services. A letter of appreciation of all the kindly interest shown was afterward received from one of the strangers, indicating the immeasurable good that was accomplished.

II. Railroad Construction Men

A harder class to deal with, doubtless, is the construction companies along the railroad. It is not necessary to describe these strings of dilapidated box-cars with holes in the roof and cracks in the walls. Water is scarce because it must be carried from a distance. There are no conveniences for common decency. Dirt, vermin, and unsanitation reign undisturbed. In some cases ten or more men bunk in a car. Blankets furnished by the companies are passed on from one to another without laundering, in spite of dangerous contagious diseases. Living conditions are most depressing to those who have to endure them, consequently only the lowest type of men can be obtained for the work.

III. The Lumbermen

The lumber industry furnishes one of the hardest problems for missionary endeavor. Men in companies varying from fifty to one thousand camp together, living in the crudest huts in the forest, far from trade centers. They are without families, in fact, as a rule, there are no women in the camps except cooks. Radical social views are held and warmly discussed in their midst. Long hours, extremely unsatisfactory living conditions, and unreasonable relationships to the employees on the part of the companies, greatly aggravated the unrest among the loggers before the war. Conditions since then, however, have been somewhat improved; better houses have been provided; more married men are engaged in the occupation, some of whom travel to and from their homes by auto.

Religiously, many of the people in the lumber camps have felt antagonistic toward churches and ministers in particular, whom they consider "parasites" of society. Very little missionary work as yet has been done for this class. A few theological students have gone into the woods as lumbermen, working through vacation with the men, alert for opportunities to tell the gospel story to them, and thus provide an antidote for the bitterness of their hearts. Very few local churches have attempted to reach those working within the boundaries of, or adjacent to, their fields.—Adapted from *Service*.

North Dakota's Experience

The first organized delegation of B. Y. P. U'ers to the international convention has written history for the work in this state. Four young ladies and one young man represented us. Not even we, who

had the highest regard for the convention, had dared hope that its influence would be so marked. What inexpressible joy was ours when on Sunday afternoon all four of our young ladies went forward to dedicate their lives for some specific form of religious service! The joy was increased when we received the news that the young man delegate, who had to leave before that memorable session, wrote that he too had heard the call, and was ready to join his fellow-delegates. 100 per cent. Can you beat it? Is the convention of Baptist young people a spiritual asset? There is only one answer. This is, decidedly, YES!!!

When the State Young People's Convention convened at Minot, we were successful in getting three of the young ladies to attend. They briefly related their experiences at Cincinnati. Such was the impression made by their testimony to the quality of that meeting that when the invitation was given to others to join them, twenty-one young people stepped upon the platform in dedication of their lives. The inspiration of the international and state conventions continues to this day. As a result, we have as a direct or indirect result, about fifty life service volunteers.

Wherever the spirit of consecration has manifested itself the work in the local B. Y. P. U.'s has taken on new life. Therefore, we are setting our goal high for the present year. Already one society has informed us that it has decided to send ten delegates to St. Paul. If you want new life in your society, if you desire an enlarged vision for your young people, if you are praying the Lord of the harvest to cast forth workers in the harvest-field, make the necessary sacrifice and send a delegation to the convention at St. Paul.

OREGON

Since the last promoter, Pendleton B. Y. P. U. has sent in the payment of the

grounds, \$38.60. Veneta B. Y. P. U., \$23.50 and Grace, of Portland, \$2.50. This makes a total paid by the young people, \$1025.60. Many thanks. We shall reach the goal.

Grants Pass Society leads in the amount already paid, \$120, and Independence comes a close second with \$116, Pendleton third with \$114.60.

WASHINGTON, D. C.

Dr. Floyd Adams of Strong Place Church, Brooklyn, N. Y., was the speaker at the Young People's Federation Meeting on March 21, Second Baptist Church. There were 500 present. Enthusiasm for the Better B. Y. P. U. campaign is running high.

CALIFORNIA

The Baptist Young People's Union of the First Church of San Pedro publishes an attractive little paper called the *Young Baptist*.

IOWA

Iowa Association B. Y. P. U. rally will be held at First Church, Fort Madison, Iowa, April 22-23. The rally theme will be "A B. Y. P. U. in every church in the association." General Secretary White will deliver two addresses.

KENTUCKY

Under the leadership of Mr. W. S. Farmer, state chairman, the Baptist men of Kentucky held a great convention in the Fourth Avenue Church, Louisville, Ky., March 22-23. The key-word for the convention was "Follow Me." The men of the state are carrying on a great program along stewardship lines.

SPECIAL REQUEST

Miss Vera Rice of Denison University, Granville, Ohio, who is to conduct two conferences at the St. Paul Convention on "Local organization and operation" of the young people's society, is very anxious to

have suggestions from the young people for this conference—novel ideas regarding programs, cleverly printed announcements, and any other attractive features the young people have found helpful in carrying out local programs. Send material direct to Miss Rice.

A Clinic in the Personal Religion of Young People

Some time ago Rev. P. H. MacDowell, pastor First Church, Melrose, Mass., conducted a B. Y. P. U. clinic. Letters were sent out to one hundred young people embodying the four propositions as given below. The young people were asked to answer the propositions frankly and to mail their answers to the pastor, for confidential use.

I. The greatest help in my Christian life is

II. The greatest problem in my own personal religious life is.....

III. To my thinking the greatest problem in present day church work is.....

IV. Speaking of and for the young people of the world, as I know them, I believe that the greatest hindrance to their religious thinking and living is.....

Name.....

NOTE: Please make answers clear, definite, full, stating reason, giving the "why" of your findings. For additional space please use the back side.

The clinic findings from these answers will inspire and guide full, frank, face-to-face discussion. All answers are in strict confidence.

Discussional Questions For the B. Y. P. U. Clinic

1. What book have you read in the past month? Do you advise others to read it and why?

2. What play or show or movie have you attended the past month that you are glad to commend, and why?

3. What is your favorite daily newspaper, and why?

4. Which church service do you like best? From what church service do you get the most benefit?

5. What is your favorite amusement? From what recreation do you get the most benefit?

6. Will plays in the church help or hurt the theater? Will acting, taking part in these plays, help or hurt our church young people?

7. In the parish annex, or social rooms of a modern church building, would you have a kitchen? a stage? a bowling alley? pool or billiard tables? a smoking room? game rooms? gymnasium and swimming pool? movie equipment? dancing?

8. If we were to add \$1,000 to our church budget, and were to give the spending of it to the B. Y. P. U., how would you spend it?

9. Here are two men of equally good character—one smokes and one sleeps in church: for which one do you vote for deacon?

10. How much of the appropriation for music would you spend on a paid quartet, and why?

Pastor MacDowell writes: "These ten questions struck oil. I know here is a rich gold mine for a busy pastor, or for a pastor divorced from his young people."



WHITE BEAR LAKE, ST. PAUL'S SUMMER HOME LAKE



Religious Education



Retroactive Influences in Sunday-school Work for New Americans

By WILLIAM JAMES SLY

It is well known that since the war large numbers of Baptists have returned to their old homes in Europe. It is safe to say that there is scarcely a Baptist foreign language church in our land from which a number of its members have not returned. This is true of all groups but it is especially true of the Hungarians, Poles, Italians, Slovaks and Roumanians. Some long to make a short visit to see their parents and friends as well as to see the devastations of war. Some, for various reasons, decide to remain permanently. Earnest and devout men and women deliberately plan to return and remain in order that they may share with their old friends the blessings of the gospel they have learned in America. A few have larger ambitions of taking part in the religious reconstruction of their country. Others long to reach father or mother with the love of Jesus as they have learned it. Whatever the causes that take these Christians back, they often take with them a vision of American Bible-school principles and methods in such an appreciative way that they wish to establish such schools there. Surely it is a great encouragement for Christian workers with New Americans here to learn such facts and to realize that what is given here is planted in many a town, hamlet or large city in Europe to which these workers return or even send letters.

Examples of such retroactive influences may serve to illustrate what is going on now and is likely to go on still more in the future. Rev. Nicholas Dulity, pastor of the Hungarian Baptist Church in New York City, tells that when he recently went to Hungary he was able to take the ideas of Sunday-school work which he had worked out in his own church and translate them into accomplishment in several places in the homeland. He stated that he held institutes and conferences, discussing such subjects as child-nature, graded lessons and teacher-training, similar to institutes held here. Rev. Stephen Orosz, Magyar professor in the International Seminary at East Orange states that if sufficient funds were available to assist the Magyar Sunday schools in the United States in developing their teacher training for a few years, the influence of this work would constantly spread to Hungary, the land of the Magyars.

Several months ago some Russian brothers who had received a vision of modern methods in their Sunday school in Buffalo returned to their home town near Minsk in Russia. On their arrival these brothers began to hold open-air

preaching services and then to gather the converts and others into a Sunday school which they modeled as far as possible on the pattern of their own school in Buffalo. They soon numbered over 100 children besides many adults. They attempted a graded school with several American features, which of course were things unknown in that community. Other illustrations might be mentioned of the same splendid retroactive influences that are being exerted in other lands among other Baptist groups. Thus we see that what American Sunday-school workers are doing for these New American Sunday schools here is being done not only for America but for all lands of Europe as well. Such facts give a new significance to this Christian phase of Americanization work.

International Uniform Lesson for April 30

ISAIAH'S SUMMONS AND RESPONSE

Isaiah 6:1-8

Golden Text: Isaiah 6:8

Setting

Isaiah, prophet, poet, statesman, the son of Amoz, was a prophet in Judah about 740 to 700 B. C. He felt the death of King Uzziah keenly as is evidenced by the opening verse of the lesson—it was an event from which he dated a crucial point in his own life.

Lesson

Note the contrast between Isaiah in the temple, and Uzziah in the temple in last Sunday's lesson. A prideful young man could have had no such revelation as came to this one. Worshipful, reverent, he lifted up his eyes and had a vision which affected vitally the course of his life. He beheld the Lord sitting upon a great, high throne with the seraphim crying: "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory!" The foundations of the house shook and the house was full of smoke. Said Isaiah: "Woe is me! For I am undone; because I am a man of unclean lips; for mine eyes have seen the King, Jehovah of hosts." Then were Isaiah's lips touched by a live coal, which a seraphim had taken by means of a tongs from off the altar, with the words: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." And Isaiah heard the voice of the Lord saying: "Whom shall I send and who will go for us?" He answered: "Here am I; send me."

Fire is the symbol of purification; the touching of Isaiah's lips with the glowing coal indicated that they were purged. With Isaiah's reverence and open mind there went the humility that is essential to the true worshiper—the putting wholly aside of self and its insignificant accomplishments. There was also the willingness to serve. The course to which Isaiah com-

mitted himself was not a glorious one—rather it was one which would probably bring upon him the scorn and enmity of those among whom he worked.

Leading Thoughts

1. Visions come to those with the starward gaze, not to those seeking earth worms. 2. Isaiah saw God. How do men see him today? 3. God speaks in the ear of every devout, humble, seeking, self-surrendering worshiper. 4. "Whom shall I send, and who will go for us?" The question is as pregnant today as when Isaiah heard and answered.

What an Open Confession Meant to a Jaro Student

With regard to myself I can tell you frankly that I am entirely cursed by my parents and relatives. They said that I was no longer a good boy and a member of the family because I had broken one of their regulations. When I left home this last Christmas vacation my parents told me that I must not think any more of them nor write them, because they had no son named Melchor. But I told them that as long as I was alive I could never forget anybody at home, that I would send letters even though they would not receive them and that I would not stop calling them my parents, for such they really were. My stepmother told me that this year I should meet my failure in school because she said that she would pray to God all the time to fail me in my studies. Some of my aunts told me that had I not submitted myself to the Protestant religion, whatever I should ask of them they were ready to help me, but now I was a sinner and so I would not get one centavo. They said if I wanted to get help from them and become again a member of the family I must go to their church and confess to the priest. I told them that whatever circumstances befell me I would remain true and sacrifice for my faith. I told them that the true religion is the Protestant and that I would follow it to my grave. Some of my cousins asked me how I would follow my studies if my parents refused to support me. I told them that as I was now an orphan boy it was up to me to struggle hard in order to succeed in life.

(This boy is a second year student in the Jaro Industrial School and was baptized early in the term. His experience given above was taken from a letter he wrote Mrs. Stuart and is not at all an infrequent situation met by the boys and girls who wish to think for themselves and follow whither that thinking leads them. The girls find it especially hard to make their way against such a condition, but some of them do, going ahead bravely supporting themselves. It is much easier for the boys and many of them have not been in their homes for years as a result of this condition, while others, by taking the stand, win all their relatives.)



Our Own Folks



Evangelism in New England

By YORK A. KING

Dr. Baldwin's recent complimentary remarks concerning the effort of the churches of another denomination to hold simultaneous evangelistic meetings in a given city has led several who know about our work in this district, to give the denominational press some information concerning our New England plan of church evangelism which is carried on in practically all the churches in a given state simultaneously. Last year in Vermont and Connecticut, this year in Massachusetts and Rhode Island the plan has been a state-wide movement. In New Hampshire and Maine it has "caught on" only in some sections. But the local leaders in those two states have been so active along evangelistic lines that the ingatherings there are also unusually large this year.

The plan of church evangelism which The Home Mission Society's director of evangelism for this district inaugurated two and a half years ago, has met with the heartiest approval of all the state officials where it has been tried and the fullest cooperation of the leading pastors and laymen. It is so scriptural in its demands, so direct in its appeal to every Christian to become a soul-winner, and productive of such permanent results as to commend it to all. It is also free from any trace of the mercenary spirit which, with or without reason, so many complain has become identified with "professional evangelism."

Taking Massachusetts for an example, the movement was headed up in the office of Rev. William Reid, state board of promotion secretary. By visiting each of the associational gatherings, at their annual meeting in the autumn, we secured the appointment of a committee on evangelism and their unanimous approval of our plan. Two, a minister and a layman, from these were subsequently appointed by the state convention as the state committee on evangelism.

With this simple organization we approached every church, in each association, inquiring what their plans were along the line of evangelism and requesting their cooperation. The three specific things we asked from each church were:

- (1) That they would secure as many individuals and small groups as possible who would join our "Rom. 10:1 circle," instead of the word "Israel" in that verse, insert the names of those for whom they would pray and to whom they would go, if led by The Holy Spirit to do so, with an invitation to accept Christ as their personal Saviour.
- (2) If the church wished assistance in special meetings they were asked to state the time most convenient to themselves and the names of the men whom they would prefer to have assist their pastor in conducting the same. And if they would release their pastor for one or two periods of twelve days to assist another church if called upon to do so.
- (3) That a free-will offering, sufficient to cover the car fare and entertain-

ment of those who came to assist in their meeting, be taken at the closing service.

Several of the committees were able to arrange for a series of meetings in every church in their association. A few succeeded in arranging a schedule for all but one or two. Some of the more rural churches are now calling for assistance, as the milder weather makes it possible to hold such services in those communities. But, for the most part, all the Baptist churches in this state will have had some special effort along the line of evangelism, with or without outside assistance, during this church year.

Already the results are abundantly encouraging. Decisions for Christ and his church are being reported in large numbers. Many who have not been inside of churches for years, who claim that they have been afraid of "the tricks of the evangelists" have been moved when told of neighbors' interest and prayers. And, coming into the simple service, have been impressed with the sincerity of the evangelistic appeal and gladly acknowledged their faith in Christ and desired fellowship in his church. These in turn, with their new-found joy in the gospel, often go out after their associates and introduce them to Christ.

The number of baptisms already reported far exceeds that of other years. We have heard of one or two smaller churches which have nearly doubled their membership. There is also a turning to devotional Bible study and prayer that is most encouraging. Without difficulty, now the subject of one's personal salvation is introduced and the claims of the gospel pressed home with convincing results. For by using the means of grace one grows in grace and it is only a short step to an intelligent grasp of the whole field of Christian stewardship. An encouraging growth of this kind of evangelism is evinced by the gratifying reports of the Vermont and Connecticut pastors and churches who are now in the second year of its operation.

The director, for the evangelistic department of the Home Mission Society in the New England district, has personally conducted a series of twelve days' meeting in one church in each association. While he has made no effort to tabulate results he is assured that several hundred have made decisions for Christ and his church in these meetings. He has seen many timid Christians become revived and possessed with a holy boldness that made personal evangelism a real pleasure.

Whenever the church has been negligent in prayer and witnessing it has experienced times of spiritual death. Whenever it has returned to prayer and witnessing it has enjoyed times of refreshing from on high. Many of God's chosen people in these communities, having been much in prayer, are beginning to realize the burden of the Lord. They believe that they hear the sound of the going in the tops of the mulberry trees. And, accepting the mercy drops as tokens of coming showers, are expecting an old-fashioned revival of religion in Holy Ghost power.

A Letter From Arizona

By EDWARD P. BRAND

The writer and his wife have been spending a few weeks in southern Arizona, visiting their daughter in Tucson. He has also visited Phoenix and some other places in this part of the state. This was formerly the southern portion of the Great American Desert. Now, with improved methods of irrigation, it has become a very prosperous country. Tucson and Phoenix are attractive little cities, the former with about 20,000 population and the latter with about 29,000. Phoenix is now in the territory being irrigated by the famous Roosevelt Dam.

Baptist church work has always been rather difficult in Arizona, but was never in better condition than now. Rev. H. Z. Morton, an Illinois and Shurtleff College boy, has been general superintendent for the past three years and is having good success. During a visit to Phoenix I met Dr. Bruce Kinney. He was attending an interchurch conference of Indian mission work in Arizona. I heard discussions upon this work for two days. Much attention is now being given to the Indians. It appeared to me from the talk of the missionaries and the Indians that in some places they are not getting justice from the government and some white neighbors in water rights, but it is hoped that these difficulties can be remedied in the near future.

The Presbyterians have a fine Indian school four miles from the city of Tucson. The writer was invited to preach to the students in that school Sunday morning, March 26. There were 156 Indian students present at the service.

I have heard good reports from the Baptist work among the Hopi Indians, but they are so far away that I will not visit them. The First Baptist Church of Tucson, of which Rev. S. R. Beals is pastor, has about 600 members and fine congregations. They have secured a fine lot and have plans adopted for a \$100,000 meeting house. There is a good Mexican Baptist Church here, aided by the Home Mission Society. It expects to change location and build a new meeting house. The new Baptist church has 100 members. It supports a pastor and has a small but comfortable adobe meeting house, but there is talk of building a new house.

At Phoenix the First Baptist Church, of which Mr. Shanks is pastor, has a good meeting house and six or seven hundred members. The Second Church recently split and the pastor and a portion of the membership organized a new church which united with the New Mexico State Convention and will cooperate with the South. Nearly all Arizona is strong with the North and was the first state to go over the top in subscribing its full apportionment on the New World Movement. A Baptist chapel car is now in Phoenix doing good and aggressive work among the Mexicans. Dr. Zane Batten, of the Publication Society, and Dr. Wilcox, of the Home Mission Society, made a trip through this part of the state the middle of March and gave some strong addresses

on the topic of men's brotherhoods and social service.

About forty Indians recently came out from the Presbyterian missions at two points near Phoenix and requested baptism and membership in Baptist churches. They were received by the churches. No proselyting work had been done among them by the white Baptists. They came of their own accord.

Porto Rican Churches

By HERBERT FORD

The annual association of the Porto Rican Baptist Churches was held March 9-12 in the handsome new edifice of the San Juan church. Leading addresses on two evenings were made by the chief justice of the supreme court of Porto Rico, Emilio del Toro, and by the commissioner of education, Juan B. Huyke, both outstanding Christian men. The day sessions, devoted to practical discourses and discussions and to business matters, were highly successful. One of the papers by Jose Ferrer, a country pastor, on "The Fruits of the Gospel in the Family and Social Life of the Country People," was of absorbing interest, and would be irrefutable proof against the arguments of any objector to missions. One new church, Toita, was admitted into the fellowship of the association. One of the principal resolutions was a petition to the Woman's Society for an extension of its work. Rev. E. M. Bernier, who was delegate to the Des Moines meeting of the Northern Baptist Convention, gave a most discriminating report, and also presented a paper of great timeliness on the subject of the autonomy of Baptist churches in mission fields. This is a subject on which there has been some lack of understanding, and it was thought by some that there might be dynamite in the discussion; but the paper brought out the issues so clearly as to meet with apparent universal acceptance. The Porto Rico Association in reality partakes more of the nature of a state convention, and is in fact so regarded and treated by the Northern Baptist Convention, although the formal steps necessary for the change have not as yet been taken. For local reasons it is not practicable to form associations in the various missionary districts of the island, so that the annual gathering, even if it shall formally become a state convention, will doubtless continue to function also as an association, just as now, though an association, it functions in all essential respects, as a state convention.

From a Petrograd Pastor's Letter

November 28, 1921.

Habakkuk 3:17, 18, 19.—For though the fig tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in Jehovah, I will joy in the God of my salvation. Jehovah, the Lord, is my strength; and he maketh my feet like hinds' feet, and will make me to walk upon my high places.

My dear brother and sisters born by the precious blood of Jesus and living in America:

I greet you by the love of our Lord Jesus Christ and wish to tell you something about the blessed experiences we have here in Russia. The above motto is the real expression of what is in my soul and in the heart of all the people in

Russia. The outward circumstances are worse than you can imagine. There is no real life here but everything is as the fading leaf. The famine and all kinds of accompanying diseases are the calamity of the nation. Death gets a prey of tens of thousands daily in our country. A Baptist came here from the famine district and tells that up to 300 people are buried in one grave. People are flocking to Petrograd for bread but the inhabitants here are dying daily for lack of it. There was a great cry for help during the recent all-Russian Baptist convention which met in Moscow Oct. 30-Nov. 8, 1921. The delegates from the famine district with tears begged us to come to save the Baptist people there and not to lose time. Soon it will be too late. They suffer spiritually also because every particle of strength, time, thought and desire must be used in order to get something somewhere to fill their stomachs. Baptist churches are low spiritually there. They are "like dead." How the non-Christians live and behave—this is beyond description! They use all means to save their lives. There are not a few cases where people came at night to their neighbors, supposing bread was in the house, and killed all the family to get hold of food. Some wonder why it is that help does not come from other countries where there is plenty of everything.

Now a few words to you Baptist people. In spite of all the hard experiences in all Russia we have a great blessing here. The time that we are now in is a filling with God's power which the Lord pours on unbelievers. Fifty years ago we had in all Russia a few Baptists only, and now at our convention at Moscow we had delegates from 3,650 Baptist churches and besides that about 1,000 Baptist churches could not send their delegates because of the tremendous expense for traveling in Russia at the present time. The ticket from Petrograd to Moscow costs 300,000 rubles, and this distance is only 400 miles. The delegates from long distances would have to spend millions. This is why we had only ninety-eight delegates. One delegate represented fifty churches, three other men came as representatives of 200 churches, and from Siberia about 1,000 Baptist churches were represented by two pastors only. The convention was full of blessing and we hope the results will be important. A new by-law of the union was composed according to which we elect five brethren as the executive council of the union. In addition to them twenty brethren were elected as advisory council. The election was for three years. The budget for the period from Nov. 10, 1921, to March 1, 1922, was accepted and it makes an almost unbelievable amount—600,000,000 rubles. The means needed are tremendous because there are so many sections in the country unevangelized and it is strongly on our hearts to use the present circumstances to the utmost in bringing the distressed people the message of peace. We have a great plan for Petrograd and around the city. We secured seven brethren and seven sisters for this work, but there are no means to support them, therefore we beg the union to help us with at least 5,000,000.

The convention made it plain that there is a tremendous inquiry for the Holy Scriptures, both the Bibles and New Testaments and also Christian literature. We need several millions of Bibles and hymnals with notes in Russia. The executive council desired to have a Bible Institute and a special course for choir leaders.

As never before the people beg us to

come to them with the Word of God. In some places the conversions are by masses. Again the great obstacle is the traveling expense. To expect any large contribution from our own people in Russia is useless because the people are so impoverished. So many of them are hardly able to sustain their own families. We gather large amounts, but it is in rubles, the rate of which is very low. In 1920 we got 9,000,000 for the union; in 1921 we spent 51,000,000, but 42,000,000 had to come from the sale of literature or the council had to take heroic measures sometimes in order not to discontinue the proclamation of the gospel. If we get, by the mercy of the Lord, in 1922 the means we need we are sure 500 Baptist churches will spring up during the year. The people themselves seek after God. In order to tell them about him we need not only money, but goods and clothing.

In spite of political and religious abnormalities the Lord is carrying his work on. The more we work the more requests we get for preachers, choir leaders, Sunday-school teachers, etc. Our headquarters at Moscow looks and works like a government office, but we are not able to cope with the need, and still we use the motto, "The Lord is my strength and in him I rejoice!" We strongly hope to see a new Russia with millions of regenerated men and women born from the Word of God and the Holy Spirit. Please, beloved, respond to our requests and the begging of those who are hungry for the Word of God and send us everything you can.

Yours in the love of Christ,
Petrograd. I. SHILOV.

News from Hungary

The interest of a certain class of people in the gospel is still alive in Hungary. In smaller as well as in larger communities the houses of prayer are always overfilled and there are places where some of the brethren cannot even get in. As general building activity is not yet stirring there is no possibility of hiring larger quarters. We are afraid that those visitors who cannot enter once or twice will totally stay away.

In several places there are arising new stations that ought to be visited, but we do not possess a sufficient number of workers. We must wait two years and a half until we can obtain about eighteen persons from our Theological Institute.

Our Theological Institute is placed in a small hired hotel. In order to transfer it into a more spacious home, Dr. Rushbrooke, European commissioner, and Dr. Gill, European secretary of the Southern Union, stayed at Budapest February 16-20. They have selected in a vivacious main street a low house where there can be constructed a modern building quite serving the purpose.

Our statistics are giving us a pretty good aspect. They show that at the beginning of 1921 there existed 356 meetings and stations with 7,194 members. On Jan. 1, 1922, there were 367 meetings and stations with 8,196 members. That means an increase of eleven meetings and stations and a surplus of 14 per cent of members. In the year 1921 there were baptized 1,014 persons, 14 per cent in proportion to the number of members. Also in the present year there have already been several baptisms and amongst them a Unitarian minister and an ancient city police head, both of them being immediately used in our mission.

The consequential calamities of war still are continuing in a high degree. The

farmers are well to do, but the distress of the poor townspeople is terrible. We have an organized committee permanently in action, the members of which are visiting the abodes of misery. The scarcity of dwellings, and principally bad feeding are mightily providing for a continually growing extension of phthisis which is horribly ravaging. It often occurs that men abandon their families for not being able to support them. Our visitors, besides material relief, are bringing the Word to the sufferers and many become comforted. The other day there happened a moving scene in a chapel of ours. The day before we had placed in a brother's house a wholly abandoned little orphan girl of ten years, in rags. On Sunday already the family brought her fully dressed to chapel. Before the beginning of Sunday school the girl joyfully cried aloud: "Oh, that's little Clara!" And the next moment we saw her embrace and kiss another little girl who was her elder sister, placed by us as "nobody's child" in another family a year and a half ago. So the two orphans met and all who were witnesses shed tears, but tears of happiness.

Budapest. ATTILA CSOPJAK.

The Widening Influence of Missions

By F. KURTZ

It is a very interesting thing for the older missionaries to meet their former pupils and Christian friends in most unexpected places on their travels. Recently when my wife and I went to the railway station to purchase our tickets, the agent we found was a Christian young man. The guard of the train proved to be another Christian. At the end of our journey, the man who took our tickets, a uniformed ticket collector, was one of our former schoolboys. Stopping for a few days in Secunderabad, another of our former schoolboys called to present us with a copy of the daily paper. He has a position on the paper as a typist. During the visit of the Prince of Wales, he was connected with the Prince's camp where he was put up with European reporters.

This is of course not exactly the usual experience, but could be duplicated by many missionaries and only shows how the Christian community is permeating every branch of work formerly wholly monopolized by high caste Hindus and Mohammedans.

Indian Christians are scattered over the world. They are studying in the universities of England, Europe and America. They are colonists where they have planted the Christian church in Burma, Penang, Fiji, Natal, Madagascar, British Guiana and Jamaica. Lately they have in large number been connected with the army and are located in Mesopotamia. Recently in the Moplah rebellion, a prominent part of the troops used to suppress it were the Chin-Kachin troops from Burma, a large part of whom are Christians.

This kind of influence, which is growing every year, is never shown in the statistical tables of mission reports.

In Recognition of the Services of Dr. John W. Lyell

The Board of Managers of the American Baptist Historical Society records its great loss in the death of its honored secretary, Rev. John William Lyell, D. D., who passed from us suddenly Jan. 31, 1922. The loss which the Board suffers

may be seen in part by recalling the extended service given to it by Dr. Lyell.

He first became officially connected with the society when he was elected a member of the Board of Managers at the annual meeting in May, 1904, a relationship which continued till his decease. His interest in the work and his devotion to it were recognized when, on June 1, 1909, he was elected treasurer and entered upon a service which he maintained with fidelity until May 15, 1911, when the state of his health and more immediate duties required his resignation, which was accepted by the Board with deep regret.

In spite of this resignation his active interest in the work made it natural for him to be chosen secretary on March 17, 1913, as successor to the Rev. George H. Charles, whose death had closed a career marked by unusual devotion to the affairs of the society and its board of managers. From the time of that election until his sudden death, Dr. Lyell gave without interruption the faithful service which was characteristic of him in anything which he undertook. Even when his health was far from good and he sometimes felt that he must resign his secretaryship with us, he continued in response to the desires of his associates to perform the duties which came to him in the important position for which he had been selected. The recent advances in effectiveness in our work, particularly a larger recognition in the councils of the General Board of Promotion of the Northern Baptist Convention, were

largely due to the thoughtful and active participation of Dr. Lyell.

We, therefore, as a Board of Managers, in a mere statement of the service which Dr. Lyell performed with us are perhaps recording in a suitable way the rare achievements of one who through nearly a score of years was distinguished in his devotion to Baptist history and its preservation as well as to the practical everyday affairs of a busy pastoral relationship. We cannot cease to be grateful that we have had his companionship, his cooperative efforts and his noble Christian spirit for our encouragement.

B. P. HOPE, CHAS. A. WALKER, FRANK G. LEWIS, Committee.

Annual Meeting of American Baptist Foreign Mission Society

The one hundred and eighth annual meeting of the American Baptist Foreign Mission Society will be held in the Cadle Tabernacle in the city of Indianapolis, Indiana, on June 14, 1922, at 10:00 A.M., and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.

By order of the Board of Managers,
William B. Lippard,
Recording Secretary.
New York, April 14, 1922.

Church News by States

Atlantic Coast

MAINE

Maine Laymen's Conference

One hundred of the leading Baptist laymen of Maine were invited to meet Mr. Henry Bond in conference at Waterville, March 28. The response was highly satisfactory as some eighty men representing fifty churches were present at the sessions of the conference and the banquet. With the clearness, force and spiritual power of all Mr. Bond's utterances, he set forth the meaning and purpose of the new laymen's organization as well as the situation in which the missionary societies now find themselves. A profound impression was made. Steps were taken for the complete organization of the laymen of the state. Several men new to the work were found who will undertake special service.

Mr. Harry S. Brown of Waterville who was the efficient leader of the New World Movement Campaign will serve as chairman of the Maine Laymen's Council. The other members are Ex-Governor Carl E. Milliken, of Augusta; H. Wallace Noyes, Portland; E. M. Hamlin, Milo; W. P. Breneman, Auburn; B. F. Giberson, Presque Isle and Herbert W. Rowe, of Bangor. The list of associational vice-chairmen is not yet completed. Many churches have already appointed their representatives and will proceed immediately to full organization. Along with the effort to secure the funds needed by April 30, the laymen will urge the matter of tithing and stewardship.

MASSACHUSETTS

THE CHURCH AT NATICK is profoundly bereaved by the sudden death of Pastor Frank H. Hartley. He was but two years there, but had taken such efficient and happy relations with church and town that his passing brought a wide-felt shock of sorrow. He fitted perfectly into somewhat difficult church conditions, and by industry, devotion and tact had won the confidence and co-operation of all, bringing the church into maximum strength and standing in the community.

REV. FRANK M. HOLT IS TEN YEARS DEEP in his pastorate at Reading. Every year he gets a pat of approval from his people that leaves his salary a notch higher. Pulpit committees peer around frequently, but have not yet dislodged him. Meanwhile everything goes on strongly. He is just finishing a succession of mid-week "church nights." They compass everything that a church should attend to, and have features, utilities, and inspirations that bring out 250 people.

A NUMBER OF CHURCHES are having a special fortnight of meetings under evangelists. Others are spicing the evening services with symphony players, and draw large audiences of music lovers, giving ministers inspiration for short, pungent sermons. Protestantism has to throw out all sorts of attractive bait in angling for its own people.

REV. W. A. KINZIE, MANAGER of our Publication Society branch in Boston, besides giving us an attractive bookstore, is a constant and acceptable pulpit supply among the churches, and a wise and willing friend of ministers and churches. He is much resorted to for counsel by com-

mittees and ministers in times of difficulty and uncertainty. Such a service, like virtue, is its own reward.

DURING THE SPRING VACATION of Newton Theological Institution, five student teams went out on evangelistic work. These teams, composed of two or three students, held services in churches of Massachusetts and New Hampshire. At a student meeting the following week reports were heard from the men who preached. The men told of the deep spiritual atmosphere which pervaded their meetings. Last year ten teams did work. The seminary is glad thus to be of immediate service in the great work of the kingdom of Jesus Christ.

THE MEN'S CLASS of Malden Church had an attendance of 256 Sunday, April 2, the lieutenant-governor, the state senator, three representatives and the mayor being present. The Blues are still ahead, but the Reds are not far behind. A 300 mark was set for the following Sunday's attendance. Dr. Rosselle is teacher of the class.

NEW HAMPSHIRE

EVANGELISTIC EFFORT is being emphasized by a good number of the churches at the present time. The three Baptist churches of Manchester are at a full tide of evangelistic endeavor. These three churches, in accord with their mutual planning, are working separately. Rev. Felix Powell, a Methodist evangelist from Portland, Maine, is conducting an energetic campaign at Tabernacle Church, Rev. H. R. Whitelock, pastor. At Merimack Street Church, Rev. Percy Back is in the midst of successful revival effort. At First Church, Manchester, Rev. C. P. MacGregor, pastor, is conducting his own campaign with marked success.

REV. J. K. MILLER, Convention missionary-pastor, has completed a successful series of meetings with the Rochester Church, Rev. E. W. Churchill, pastor. Mr. Miller now has engagements for evangelistic work with churches at Milton Mills, Milton and Rumney, which will require his attention until the middle of May.

FIRST CHURCH, NASHUA, Rev. A. J. Archibald, pastor, is conducting a campaign of house to house evangelism. This has met with encouraging success. Sixty-nine members have been added to the church, a number of these by baptism.

COLBY ACADEMY ALUMNI ASSOCIATION held its biennial reunion in Chipman Hall, Tremont Temple, Boston, March 27. Gov. Brown, of New Hampshire, and Lt. Gov. Fuller, of Massachusetts, were invited guests of honor. The attendance was larger than usual and the spirit manifested in the addresses most excellent. The outlook for this, our one Baptist Academy in New Hampshire, was seldom brighter than now. A special meeting of trustees was held in one of the assembly rooms of Tremont Temple the following morning to consider the retirement of Rev. C. L. Page as executive secretary of the academy. Mr. Page requests his release to take up important denominational work in Boston. As executive secretary for four years Mr. Page's work has been abundantly fruitful. He will remain on the Board of Trustees.

THE RECENT AND SUDDEN DEATH of Rev. F. S. Hartley, pastor at Natick, Mass., brought sorrow to many in New Hampshire. Before going to Natick Mr. Hartley was pastor at Rochester, N. H. and was well known throughout the state. At the time of his leaving New Hampshire he

was a member of the Board of the Convention.

EASTERN PENNSYLVANIA

ONE OF THE FEATURES of "Family Day," March 22, at Holmesburg Church, Rev. A. Z. Myers, pastor, was to honor persons who had worked faithfully in that Sunday school and others in the past. Special services were held each evening during Passion Week except Saturday, the pastor preaching and the choir singing.

REJOICING WAS MANIFEST among members of First Church, Allentown, when Pastor H. G. Dooley announced at the communion service, April 2, that the goal for 100 new members had been more than realized. The first Sunday in April, 1921, Pastor Dooley set the members of his church working toward a goal for 100 new members by April, 1922. This victory surpasses any spiritual movement in the sixty-two years of the church's history. Pastor Dooley attributes this unusual increase to faith in God and strenuous personal evangelism.

WESTERN PENNSYLVANIA

REV. M. NELSON, Turtle Creek, baptized two young people March 26.

TWO WEEKS OF EVANGELISTIC SERVICES, beginning Sunday evening, April 2, were held at Saltsburg by Rev. L. L. Bradley.

FIVE WERE BAPTIZED by Rev. A. C. Wright, West Newton, March 26.

REV. W. H. CUTLER has entered upon his pastorate with the Ambridge Church.

WORK AT WILKINSBURG is making steady advance. \$3500 has been expended recently in enlarging the class rooms and improving the building. The League of Stewards now includes eighty-eight persons. The church accepted a group of twenty-five candidates for baptism Easter Sunday. During the sixteen months of the pastorate of Rev. F. L. Carr, 162 have been received into the membership of the church. \$10,000 has been paid each year through the board of promotion for denominational work.

NEW YORK

FIRST CHURCH OF BATAVIA held its annual church day March 29. Supper was served to over 300, followed by a business meeting. Reports showed that a multitude of activities were being vigorously pushed, the work of the young people being particularly encouraging. Sunday-school attendance has almost doubled in the last two years and a half. Important improvements in church property were made during the year. Despite the hard times the budget was the largest in the church history. Returns from the canvass showed the largest giving in the church. The address of the evening was given by Dr. Clarence A. Barbour, president of Rochester Theological Seminary, on "What We Have versus What Belongs to Us."

DR. W. J. FORD, pastor of Albion First Church for nearly nine years, resigned from the work at Albion and began his work, April 1, in his new field at First Church, Burlington, Vt. The opportunity to do the larger work in the larger town was the inducement which led Dr. Ford to make the change.

NEW JERSEY

DR. L. C. BARNES of the Home Mission Society addressed the congregation of Emmanuel Church, Ridgewood, Dr. T. H. Sprague, pastor, the morning of March 26, and Miss Converse, of Yokohama, deliv-

ered a stereopticon address on the Mary L. Colby School for Girls, April 2. The men's club recently was guest to the men's church clubs of the community, having Major A. P. Simmons as speaker. A series of devotional home meetings were held, two each week previous to Easter with the deacons of the church serving as the leaders. Plans are being considered for the remodeling of the Bible-school room in the church house. A series of Thursday evening suppers, Bible studies and discussions have been held, the discussions being led by Dr. F. L. Anderson, Dr. S. Z. Batten, Rev. J. E. Edwards, Rev. C. E. Goodal, Rev. Otto Laegeler and Miss Helen Hudson.

Mississippi Valley

ILLINOIS

EIGHTY MEMBERS DREW from First Church, Carlinville, last August to organize the Emmanuel Baptist church. The new church was organized for the sole purpose of having located in Carlinville a church affiliated with the Southern Baptist Convention. Wednesday evening, March 29, was one of the best evenings for spiritual enjoyment ever experienced by the membership of First Church. It was the regular evening for prayer service and also for the monthly business session, but the real pleasure of the evening was the reception of new members. Thirty-one, who had confessed Christ as a result of the recent Hendrick's revival, were present and were accepted as candidates for baptism and two were accepted into membership by letter, making an addition of thirty-three new members. The church is putting on the New World Movement canvas. Mr. and Mrs. A. Lincoln Hoblit made a pledge of \$250 to help with church quota for this year.

OHIO

NEWCOMERTOWN: March 26, First Church had the largest attendance at Bible school in the history of the church. Three weeks' evangelistic services are in progress with Pastor H. C. Fletcher as his own evangelist.

ZANESVILLE: Evangelists Kramer and Mitchell have closed a great religious campaign at Market Street Church. For three weeks the building was packed night after night. The Y. M. C. A. has invited Mr. Kramer to hold ten days of meetings for men when their new \$3,000 home is opened.

SCIOTOVILLE: Eighteen months ago Berean Church had forty-one members. There are now over 200. About 100 persons have been baptized during this time by the pastor, W. H. Overstreet.

THE NORWALK CHURCH recently had with it for a two-weeks' evangelistic campaign, Rev. David Bovington, pastor of First Church, Cleveland, who preached every evening, and Rev. E. A. Parkinson, pastor of Clyde Church, as song leader.

EUCLID AVENUE CHURCH, Cleveland, is holding special pre-Easter meetings April 2-16. Rev. B. B. Crimm, southern evangelist, preaches and Arthur McKee leads the music. The church is making plans to receive at least 150 new members Easter Sunday.

THE ANNUAL BUSINESS MEETING of Centerville Church showed the best financial report for years. A fine Easter program

was given and an offering taken for the Women's \$2,000,000 Campaign. April 2 was a record breaker in attendance.

CEDAR AVENUE CHURCH, Cleveland, has called Rev. W. J. H. Brown of Toronto, Ont., Can., and he begins his work there April 23.

MEMORIAL CHURCH, COLUMBUS, Rev. C. R. Robbins, pastor, received forty-nine new members, mostly by baptism, during the past month. Also the main auditorium has been redecorated and furnished with new draperies; the lower sanctuary has been rewired and hung with handsome electric lamps; new roof has been put on the entire edifice, and at once a portico will be built on the front of the old building greatly adding to its attractiveness. This will be the gift of one woman in memory of her mother. All this material work has kept pace with the revival of religion and all the money for carrying on both has come.

TWO WEEKS' REVIVAL SERVICES were conducted at Big Darby Church during February, Rev. Geo. C. Sprouse, pastor. Four stewardship sermons were delivered at the Sunday morning services, beginning Feb. 26.

THE BROTHERHOOD OF FIRST CHURCH, Mt. Gilead, held its regular meeting March 26. An illustrated lecture on his trip through Bolivia, S. A., was given by Dr. Kirtley Mather, head professor of geology at Denison University.

LITTLE MUSKINGUM: The Woman's Mission Society planned a meeting for April 13 at which time a special Easter offering was given for the onward movement so dear to the hearts of Northern Baptists. The Association has secured the services of Rev. F. A. Mather as evangelist, his work to begin April 30.

ROSCO CHURCH is in the midst of a revival. Souls are being saved and revived. God is sending the message through Rev. M. L. Wottring.

FIRST CHURCH, SANDUSKY, Sunday school has reached the 275 mark, and the cry is now, "We need more room." At the last meeting of the Young People's Bible Study, which meets weekly Wednesday evening, fifty-five were present. Sunday evening audiences more than fill the auditorium, and many new members have been received into the church during the past month.

MICHIGAN

DURING THE NEARLY SEVEN YEARS that Rev. Frederick Allen has been pastor of First Church, Bay City, the work has been carried on with marked achievement. The church is fully organized in every department, the work of the Bible school and B. Y. P. U. being very efficient. The forceful evangelistic appeal of the gospel has resulted in a constantly well attended ministry. At the beginning of the present pastorate the current expense budget was \$3,100; the benevolent budget about \$500; for the year just closing the budgets were about \$8,000 and \$5,000 respectively. The increase in membership by baptism has kept pace proportionately. The church has shown its appreciation of the services of the pastor by generous additions to salary, amounting to \$1,000. Mr. Allen has taken an active interest in the denominational affairs of the state, recently serving as the first vice-president of the convention.

A CITY-WIDE MOVEMENT under the Lansing Council of Religious Education resulted

in a school of methods and principles conducted April 3-7. Elementary psychology, Bible study, church administration and methods for work with children, adolescents and adults were taken up. The tuition for the course was 50 cents. No text books were used, but note books were required.

SCOTTEN AVE. CHURCH, DETROIT, has closed one of its most successful years. Forty-two new members have been added and only thirteen lost, one of the latter by death. All bills are paid and a surplus is in the treasury. All departments are in a healthy condition. Pastor Steinkraus' leadership is responsible to a great degree for this present prosperity.

FIRST CHURCH OF MILLINGTON sent invitations to the churches of the Saginaw Valley Association to meet with them in council Tuesday, March 28, to consider the propriety of setting aside to the Gospel ministry their pastor, Brother Clair A. Perrigo. Five churches responded to this invitation. The council organized by electing Rev. J. C. Rooney moderator; Rev. W. B. Jarman clerk. The candidate gave a clear statement concerning his Christian experience and call to the ministry. After due examination the council recommended the ordination of Brother Perrigo and in the evening this service was held. The ordination sermon was preached by Dr. A. H. Harnly of Saginaw, former pastor of the candidate. The hand of fellowship was given by Rev. W. B. Jarman; charge to the candidate by Rev. J. C. Rooney; charge to the church by Rev. Fred B. Davis.

REV. CHARLES RUFUS OSBORN, pastor of the First Church, Coldwater, for the last three years presented his resignation at the morning service on March 19. His last sermon in Coldwater will be preached on May 28 and he will assume the pastorate of the Morgan Park Church, Chicago, on June 1. Relations between the Coldwater Church and Mr. Osborn have been particularly happy, and it was with the greatest sorrow that the resignation was accepted.

Ministers' Aid Society

The annual meeting of the Baptist Ministers' Aid Society for the election of officers and transaction of other necessary business, will be held at the Baptist Ministers' Home, Fenton, Wednesday May 3, 1922, beginning at 9:30 a.m. The meeting of the trustees will follow. Churches contributing to the work of the society are entitled to send delegates.

J. W. Priest, Rec. Sec.

MINNESOTA

SEVERAL OF OUR RETIRED MINISTERS, veterans in the service, have died this past winter—Reverends V. B. Conklin, L. C. Morehouse, J. C. Hoblit and now A. B. Nordberg, 74 years old. This last brother was a faithful worker in South Dakota and Minnesota for many years, his last pastorate, over seven years, being at Clear Lake, Minn.

DR. G. E. BURLINGAME held evangelistic meetings recently at Owatonna and Austin with excellent results in both instances. His engagements are Woodland Park, St. Paul, Parkers Prairie and Montevideo, where he is to spend the month of May.

THE COMMITTEE in charge of the Baptist Young People's Association of America Convention which meets in St. Paul, June 28-July 2, is hard at work. The advance registration is large and the outlook gratifying for a large attendance. Twin Cities

will do their utmost to make the convention successful in the highest sense.

AT BEMIDJI, PASTOR KEHOE recently baptized four and others are waiting this ordinance. At Bethel Church, Minneapolis, six converts have been baptized by Pastor Hall recently. At Artichoke the work is making good progress under the leadership of H. G. Jorgensen, a student pastor.

ARRANGEMENTS are being made for a student in connection with the Norwegian tent-work this coming summer. This work has been carried on several seasons with success.

TWO WEEKS' MEETINGS have been held at the Fourth Church, Minneapolis, in which Rev. E. A. Valliant of St. Paul assisted

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Dr. E. R. POPE, executive secretary of the convention returned to the office March 27 having been in Louisiana for a few weeks visiting one of his daughters.

Rev. E. H. RASMUSSEN, assistant secretary of the Minnesota Convention, left March 25 for Oakland, Calif., to attend the golden wedding of his parents who have resided on the coast for several years. The whole family will be present on this occasion.

MISSOURI

APRIL 2 showed a record attendance at both services of Pattee Park Church, St. Joseph. Rev. A. J. Rendleman, pastor, with two additions by letter at the evening service; 305 in the Sunday school, an increase of 100 per cent since the present pastorate began; 95 in the men's Bible class, an increase of ninety in class attendance since Jan. 1. The pastor is teacher of the class.

SERVICE DEPARTMENT

RAY E. FOSTER, formerly pastor at Graymont, Ill., is again in Illinois after a three years' absence and is available for pulpit or pastoral work. Any church interested write him at Towanda, Ill., Box 12.

OBITUARY

MRS. P. Q. FISHER

Mrs. P. Q. FISHER was born in Chandlersville, Ohio, Dec. 23, 1844 and died of apoplexy at her home in Nashport, Ohio, March 26, 1922. Shortly after her marriage to Dr. P. Q. Fisher she moved to Nashport where she resided for 56 years.

Mrs. Fisher's home life was most beautiful and she was widely known for her kindness and hospitality; in times of sickness her heart and hands were ever open in neighborly sympathy and the entire community sustains a heavy loss in her departure.

As a Christian she was a woman of high ideals and broad vision; in her church, in the W. C. T. U. and throughout the state of Ohio she was loved and honored for her zeal and interest in the Lord's work; after so many years of reform work when Ohio and the nation were free from the curse of the liquor traffic none rejoiced more than she and to such workers are we indebted for the stainless flag. The W. C. T. U. of Nashport held a special service Tuesday evening at her home and also attended the services Wednesday at 10 A. M. conducted by Rev. W. H. Wilson, pastor of the First Baptist church, Byesville, Ohio. Of the many tributes perhaps none reveal more clearly the secret of her noble life than that of Judge Lemert expressed at the open grave when he said, "I never knew a woman who lived nearer to Jesus Christ than she."

Mrs. Fisher is survived by husband and one daughter, Mrs. O. L. Lemert, wife of Judge Lemert of Zanesville, Ohio. Interment took place Wednesday afternoon at Zanesville, Ohio.

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Good Friday in South India

THE following vivid description of Good Friday in South India, with its heathen festivals, its almost incredible heathen practices, and, nevertheless, the wonderful opportunities the day presents for winning men and women to Christ, comes from the pen of one of our new missionaries there:

"On Good Friday occurred the annual 'Car Festival' at Nellore. It seemed strange while the Christians were assembled in the church to commemorate our Lord's death, to see the town crowded with a seething mass of Hindus to celebrate the annual ride of one of their gods. Realizing that at this heathen festival there would be a fine opportunity to sell Christian literature, some of us went out in the hospital automobile and established ourselves at a cross roads.

"Soon the huge car appeared, drawn by over 100 perspiring and half-dressed Brahmins. Its shape was like a pyramidal, and it was decorated with fantastic figures, and held on the outside the god whose 'outing' it was. As I looked at the great heavy wheels, I shuddered. It was this very Juggernaut car under whose wheels mothers used to throw their children as a sacrifice to the god. Since the government put a stop to that, they throw cocoanuts at the wheels; if the cocoanut breaks, good luck is theirs.

"It was indeed an oriental scene,—this surging shouting mass of people, filling the roads and hanging from the house tops. The deformed and the crippled were there, begging alms. The ascetic was branding himself by the roadside to gain merit from his god. It was just such an oriental crowd as this, I thought, that on that first Good Friday so many years ago cried, 'Crucify him!' Many of those there today would cry the same, yet I was amazed at the response of the people when we untied our bundles of literature and displayed them. They swarmed about us, and for about an hour we sold little gospels as fast as we could sell them. In that time 104 books were sold, and we had to stop then because we had not one more that we could sell. God says, 'My word shall not return to me void,' and we are praying that these portions of his word will bear fruit."

Given—14,000 Hours of Work

Tura, Garo Hills,
Assam, India,
January 1, 1922.

DEAR MISS PRESCOTT:

Having learned of the financial condition of our Woman's American Baptist Foreign Mission Society and remembering what you have done for the Garo girls, we, the boarding department of the Mission Middle English Girls' School, Tura, wish to help you. For two years we have cut the grass, picked out weeds and swept the mission compound with our stiff grass brooms to keep it clean and neat. On the compound there are many jack fruit trees and for our work we receive the money from the fruit of these trees as it is sold. This money, rupees eighty-five, annas one (about \$30), we are sending to you as our gift at this time. We are sending it by our teacher, Miss Holbrook, who is going to America soon. This amount represents 14,000 hours' work. It is not much, but it assures you of our sympathy and prayers at this trying time. We try to always remember, "My God shall supply every need of yours according to his riches in glory in Christ Jesus," Phil. 4:19.

(Signed) TURA SCHOOL GIRLS.

"Who Will Be Who"

By FREDERICK B. IGLER

(Note: THE BAPTIST has from time to time presented under the caption of "Who is Who" the outstanding leaders of our Northern Convention. The series was very much worth-while. A look into the future may be interesting to the older folks and worth-while to the hosts of Younger Baptists.)

IT was just about a year ago. Franklin Field of the University of Pennsylvania was the scene of the Harvard-Pennsylvania track meet. There was a goodly number of early track enthusiasts on hand. Harvard had been down South training for a time and had previously contested with State College. Pennsylvania was facing her first outdoor competition of the spring. Pennsylvania because of her record on the track was picked to win, but not in the two-mile race.

The two-mile event was announced and all eyes were centered at the scratch. Two men became the subject of conversation immediately, the Harvard man because he was captain of the team and the Pennsylvania man because he was unknown. Yes, a few knew that he was captain of the Cross Country Team, but then—Cross Country is a very minor sport.

They were off. Lap after lap they ran. The people in my section of the stands admitted the unknown Pennsylvania youth was running a good race, but they conceded a spurt to the Harvard captain in the seventh lap and the race and victory on the last lap of that dogged two-mile race. It did look as if the Harvard man might pass him on the seventh lap so slowly and steadily was he gaining. "Well, the Penn man has run a good race anyway," was the comment, but just as the crowd talked in such fashion, and the Harvard man was gaining a wee bit with each stride, the unknown Pennsylvania boy brought into play his reserve and while the crowd yelled itself hoarse he spurred down the stretch a splendid winner.

"Who is that Penn man?" was the question on the lips of many that day. Those who found out that he was captain of the Cross Country Team did not know what pleased me about the fellow. I pass it on to you who are interested in the future of our denomination. I realize, too, that he is only one of a great many who will make up that book to be written some day under the caption "Who is Who."

The student who bested the Harvard captain is a Baptist. They tell me that a few years back, when living with his mother in a western New York suburb, he frequently ran back and forth to high school in the city. As a student in the university he makes a good rank. He is loved by all those who know him and why?

Perhaps the reasons are found in the following facts. He carries full work at the university, works eight hours every night at the Federal Reserve Bank that he might keep himself in school and help with the support of his home, and in addition finds time to practice for track. In this sport he has become captain of Cross Country and a member of the track squad, running in the mile and two-mile events. A full day's work for a young man? Yes, and yet he finds time on Sunday to teach a boys' class in a Baptist Sunday school, and last year he found time to be president of the Young People's Society in the same Baptist church. Today he is mentioned as one of the first

men which the university will send to London to compete in the Cambridge-Oxford games in April.

"Who Will Be Who?" Our Baptist democracy and the kingdom's needs will be safe in such hands.

Will There Be Another "Ship of Fellowship"?

MANY friends of the Foreign Mission Society and of the Woman's Foreign Mission Society have raised the question whether the two organizations are planning to send another "Ship of Fellowship" to Europe next fall. Apparently the interest aroused last fall and the success of this unique relief achievement is leading many to hope that a similar effort will be made in anticipation of the needs of next winter. In reply it can be stated that the two societies are now making a careful investigation through Commissioner J. H. Rushbrooke and other representatives in Europe as well as through the American Relief Administration, of which Herbert Hoover is chairman, as to the probable need for relief measures in various countries and especially in Russia next fall. Whatever information is available will be conveyed to the denomination. If the distressing conditions that prevailed during the current winter have not been relieved by the end of the summer the Foreign Mission Societies would doubtless propose that the denomination forward another shipment of relief supplies. Now that the warm days of spring have arrived, instead of discarding the winter garments, it is suggested that our constituency carefully lay aside all such warm wearing apparel so that such gifts can be promptly forwarded to New York in the event that another appeal is issued on behalf of the suffering people of Europe. Definite information as to whether or not such relief measures will be necessary should be available in time for announcement prior to the meeting of the Northern Baptist Convention in Indianapolis.

A Reply to Dr. Straton

(Continued from page 332)

ination to pay from Jan. 1 to April 1, 1922, in order to meet all our obligations.

You are already aware that gifts designated by the donors for any organization or for any particular part of the work of any organization participating in the New World Movement will be paid in full to the organization for which they are designated, in addition to the pro rata share of that organization of all undesignated funds. This leaves the door wide open for full cooperation in the support of such phases of the work as may make the strongest appeal to individuals or churches. All gifts designated for the general work of any organization will help the \$15,000,000 needed by April 30.

With fraternal greetings, we are, sincerely yours,

JAMES M. STIFLER, EMORY W. HUNT, MRS. H. E. GOODMAN, ALBERT L. SCOTT, MRS. ALICE B. COLEMAN, MR. HENRY BOND, MR. FRED W. FREEMAN, FREDERICK E. TAYLOR, MRS. HELEN B. MONTGOMERY.

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The American Baptist Home Mission Society, Charles L. White, D. D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

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Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.

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ADOLPHUS—"I haven't an idea in the world."

PLEASANT POLLY—"Oh, shame! You listened."—*Oral Hygiene.*

Little Louise was lost on the street and was brought into the police station. The officers tried in every way to learn her name. Finally one of the officers said, "What name does your mother call your father?" "Why," said Louise, very innocently, "she don't call him any name; she likes him."—*Harper's Magazine.*

They were discussing the North American Indian in a rural school, when the teacher asked if any one could tell what the leaders of the tribes were called.

"Chiefs," answered one bright little girl.

"Correct. Now, can any of you tell me what the women were called?"

There was silence for some time, and then a small boy frantically waved his hand for recognition.

"Well, Frankie?" said the teacher.

"Mis-chiefs," he announced proudly.

The story is told again in the Tumulty history of the former President, of Mr. Wilson's father, a Presbyterian minister in Augusta, Ga.

One summer day he was driving through the city, behind his gray mare. A man sitting in front of a store looked up and saw the parson, who was wearing an old alpaca coat.

"Doctor," said the observer, "your horse looks better groomed than yourself."

"Yes," replied Dr. Wilson. "I take care of my horse. My congregation takes care of me."

Our Book Shelf

The Honor of the Church, by Charles R. Brown, Dean of Divinity School, Yale University. Boston: The Pilgrim Press. \$1.

This little book of ninety-seven pages is a protest against the current tendency to make fun of the church, and also a popular, concrete presentation of the church and its place in the world. The message is timely and needed—good for the friends of the church, good to be put into the hands of young people that they may be able to meet the scorner. All that Dean Brown writes is fresh and stimulating. This book is no exception. The chapter heads are: Honoring the Church, Building the Church, Belonging to the Church, Recruiting the Church, Adapting the Church, Unifying the Church.

The Training of Children in the Christian Family, by Luther Allan Weigle, Professor of Christian Nurture in Yale. Boston: The Pilgrim Press. \$1.50. Postage, 10 cents.

Great numbers of parents feel helpless when it comes to giving their children intelligent Christian nurture. This book will help them. Mr. Weigle thinks that children today need a new set of parents, that no institution can make up for the failure of the home. The treatment of the subject is simple and not technical and yet fairly adequate. All sides of the subject are considered, such as the build-

ing of strong bodies, the formation of right habits, the play, work, study and reading of the child, his friends, his devotional life and his relation to the church. Parents and other workers with children will get many valuable suggestions. The outline of this book is a course for the training of parents prepared for the International Sunday School Lesson Committee.

In the Breaking of Bread, by James I. Vance. New York: F. H. Revell Co. \$1.25 net.

A volume of twenty-four short communion addresses intended to prove helpful in a devotional way to men and women as they prepare themselves for the partaking of the Lord's Supper. We suspect that in many of our churches there is but little preparation except such as may come through the service which precedes. If this volume were to kindle in some faith and love and hope as they make ready to commune with their Lord, it would serve a helpful devotional purpose.

The Book of Job, by Moses Battenweiser, Professor of Biblical Exegesis, Hebrew Union College. New York: The Macmillan Company. \$4.

A new study of the book of Job, based upon the work of many years and tested by constant discussion in the class room and with other scholars. The first eighty-six pages are a critical discussion of various problems relating to the book, including its meaning, date, and relation to other Biblical books. There follows a new translation, with copious notes. At the close is a complete vocalized Hebrew text. One of the interesting features of the book is a re-ordering of Chapters 16-37 in an attempt to restore the speeches to the original form and to give a deeper and more satisfactory meaning to the poem. Scholars must pass on the results of this, but even to the lay reader they are interesting. The volume as a whole is helpful in giving fresh life to one of the most wonderful of the Old Testament books.

Children's Day June 11, 1922

The Publication Society from the beginning has sought to meet the needs of its constituents and has always had a sensitive ear to suggestions from Sunday-school workers. Knowing that certain changes were demanded in the exercises used on Children's Day, the society last year sent to a large number of representative schools a questionnaire asking for an expression of opinion regarding the type of Children's Day program desired. The answers disclosed several interesting facts. The average church considers Children's Day as a family day with older folks as well as children participating in the program.

The society is presenting a program embodying the best of the many suggestions coming in from the workers, making room for the customary individual recitations by the little people, offering a number of parts with action and life for junior boys and girls and the time-honored "emblematic" piece for young people which the churches have long been accustomed to. Miss Meme Brockway, director of children's work in the department of religious education, has succeeded in building a program in keeping with the spirit and dignity of the general theme, "The Service of Love," and has maintained the high standard in the selection of music set forth in the program of last year.

The Publication Society will furnish churches with as many copies as they may wish for the observance of the day, on the same terms as heretofore. All orders and inquiries should be addressed to Headquarters, 1701-3 Chestnut Street, Philadelphia, Pa.

OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

THE MUSICAL AIR

Not many years ago we were thrilled with the news that man had achieved the great feat of sending messages by Morse code through the pathless air, messages which were picked up in ever-growing circles and made intelligible to the rest of us who did not understand the mystic code of dots and dashes. Now has come another great step onward—the wireless radiophone, by means of which at the present time, from a dozen or more central stations throughout this country, are sent out, or "broadcasted" (to use the technical term) concert-programs, market reports, news notices, financial tables, sporting news, sermons and addresses. It is startling and thought-provoking to realize that in thousands of homes tonight the wireless sets will be "tuned up" as soon as the evening meal is out of the way and for the rest of the evening the whole family can "listen in" on a program of music, news items, bedtime stories, and what not—something to appeal to almost every taste or whimsy. In the popular magazines of the day and through the medium of the public press the general public is made well acquainted with the receiving procedure and results. Not much as yet has appeared, however, of the details of the sending end, the activities of the singer or player whose voice is sent out to be heard over a radius of 2000 miles or more. It was the pleasure of the editor of this page to officiate as accompanist for his wife, Margaret Lester, soprano, when she sang for the radiophone in Chicago one Saturday night.

The Mystic Mechanism

Morgan L. Eastman, musical director for the Commonwealth Edison activities in Chicago—one of the busiest and most competent musicians alive—oversees the musical menu provided from the K. Y. W. Station a-top the immense Edison building in Chicago. We have been personal friends for quite a few years. Soon after the regular series of evening concerts here was instituted, he telephoned us and made an appointment for a program to be given via wireless. Soon after seven o'clock on the fateful night, we stepped into the sending studio on the top floor of the skyscraper, and were met by the efficient master of ceremonies, Mr. Jaspert, who spent the ensuing few minutes in telling us a few things to do, and some not to do: to be sure to sing directly into the microphone, to enunciate very distinctly, to avoid so far as possible all sudden dynamic changes, to grade the playing of the bass part of the piano so that it would not rumble over everything else, and so on. This ordeal over, we were ushered into the sending room proper where at last we had an opportunity to examine the mystic mechanism. All we saw was a room of moderate size, the walls draped in heavy hangings so as to avoid any "echo effects," the floor covered with heavy carpets for the same reason. From the corner of the room ran a small insulated wire cable connecting with a little cylinder hanging from a light support. Over in a corner was a desk with what seemed to be a telephone-operator's head-gear and an innocent looking telephone. A

few chairs and floor lamps added to a large-size grand piano completed the furniture in the room.

While we were gazing around a slip of a girl came in with a business-like air opened up her satchel, produced a book of juvenile stories and announced that she was ready to start the bedtime hour stories. Thereupon, Mr. Cook, the announcer, the fortunate possessor of a rich, resonant bass speaking-voice, and an uncanny clarity and distinctness of enunciation, performed an operation upon some keys lying under his hand, a little light glistened upon the tip of the suspended microphone—and the miracle was performed. The way was now ready for this quiet, girlish voice to be sent out over the infinite distances with no more effort, no more elaboration than would have been necessary in casual face-to-face conversation. After a preliminary announcement by Mr. Cook, telling the details of the evening's entertainment, the personnel engaged, and some future schedules of financial reports, the young lady read for twenty or more minutes, no doubt causing intense thrills to seize upon many tots hearing the fairy romances just before bedtime. A rest period of ten minutes came at the end of the stories, and with it the balance of our concert party—Marion Chase Schaeffer, reader, and Carl Craven, tenor. Mrs. Lester was scheduled to start the ball rolling, and promptly at eight o'clock, Mr. Cook's sonorous voice rolled out, slowly and carefully enunciating:

"This is Station K. Y. W., wave-length 360, The Westinghouse Station, Edison Building, Chicago, Illinois. The musical program of this evening will be opened with two songs, 'Homing,' by Del Riego, and 'Spring Is Awake,' by Gaines, sung by Margaret Lester, soprano, accompanied by William Lester at the piano."

An Audience of 200,000

Then, with a wave of the hand, he gave us the signal to begin. Just before we went in we had asked Mr. Cook if he had any definite idea as to the approximate number of listeners who could hear our efforts. We were very much surprised when he nonchalantly told us that careful investigation on the part of the company had set the figure at between 200,000 and 250,000 regular radio fans for each concert. When it is remembered that the largest audiences thus far known in modern times, grouped for opera, festival, or other musical occasions would not number one twentieth part of this tremendous aggregation, the awe-inspiring factor of these numbers can be easily grasped. What was still more nerve-tensing was the fact that here was no mass-stimulus, no thrill to be gained by the reactions of a crowd of music lovers, none of that verve and enthusiasm which comes to an artist when his auditors evidently approve of what is being done; none of these legitimate aids to success when singing under ordinary conditions; nothing but a dead silence except your own efforts, and a dead, immobile impersonal cylinder hanging before one's mouth, looking for all the world like a telephone receiver attached to a thermos bottle. The dead-black blankness of the thing was thrown into greater relief by the unwinking glare of the point of

light at its tip, showing that the air-ways were now open to whatever sounds we cared to send out. Conquering a positive aversion to breaking the pall of silence, I start the prelude to the first song, four sustained chords, then the golden voice enters. Reports come via the telephone clipped to Mr. Cook's ears, he waves to me to play softer, to Mrs. Lester to step a little closer to the microphone. Then, as a look of contentment spreads over his face, and no other signal comes, we gain all of our lost courage and soon lose ourselves in the joy of the song. At its close, once more comes the shock of a dead silence; then the light goes out momentarily while the announcer warns the next-group artists (who have just entered to be in readiness) not to make any noise, for, as he laughingly remarks, "even deep breathing carries out over the wires that are not there!" Then the light glistens once more, and the song is announced.

Voice Magically Picked Up

At first the blankness and monotony of the outlook, the soulless efficiency of the little black cylinder before one's mouth, and the tense silence, all envelop the artist in a fog of self-consciousness. But this pall soon evaporates, and the tendency to overdo disappears when the realization comes that the audience is not some 2,000 miles away, but is as close as the mouthpiece of the receiving mechanism into which the voice-waves go, thence to be carried to the sending station on the roof, transformed to ether-waves, and sent on the long journey through the black night, to be magically picked up by a few strands of wire at a farmhouse in southern Illinois, a country home out of Kansas City, a prairie station in western Iowa, a thriving business town in mid-Kansas, or a snowy hillside in northern Minnesota, to say nothing of the dwellers in the cities for 2,000 miles around.

At the close of our first group, when the tenor prepared to sing his first numbers, we hasten silently to a telephone in an adjoining office, hurriedly call up some friends ten miles to the south of us, and ask them how the voice and everything come over the air to them; they have a fine installation in their home, and a bevy of mutual friends in to hear the concert. The report comes back that every word carries: "It sounds like you are in the same room with us!" As soon as we can get another connection we get in touch with another friendly gathering out on the north side of town, nine or ten miles in the other direction. The same comments are made, except that the piano accompaniment is not quite prominent enough. And then we call in rapid succession several other parties and get reports. By this time, the reader is delivering her set numbers, and we all gather around the telephone again while we hear her readings, caught by the aerial in Oak Park, a western suburb, amplified into the living room of a home there and re-transmitted via telephone back to us.

Every Sunday some minister preaches in this studio, with appropriate music before and after. If any of the readers of this page live within "broadcasting" distance of Chicago and have access to a receiving set, if you will tune to wave-length 360, and listen for station K. Y. W. at 8 o'clock of Saturday evening, April 15th, you will hear us perform once more as per schedule. One advantage you have this way, silence can be achieved at the turning of a screw, if you don't like it.

ARE WE FOOLING OURSELVES

or

HAVE WE THE MONEY?

We are told that our people have not the money and cannot pay their pledges to the New World Movement.

Let Us Face the Facts

Here is the report of a Trust Company in a New England city where a large percentage of the people are in the textile business and where a strike has been on for three months.

The deposits in the Savings Department of this bank have increased from January 1 to March 15, 1922 by \$500,000, which is equal to the average increase of deposits for *twelve months* of an ordinary year.

Last year new depositors for twelve months	- - - - -	900
This year new depositors for two and a half months	- - - - -	309

Last year average depositors per day for twelve months	- - - - -	153
This year average depositors per day for two and a half months	- - - - -	196

Last year average withdrawals per day for twelve months	- - - - -	106
This year average withdrawals per day for two and a half months	- - - - -	82

We Have the Money for the Savings Banks

Shall We Pay Our Pledges?

They are due April 30, 1922

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Number 12

The Baptist

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Cyrus Northrop's Creed

Dr. Northrop, president emeritus of the University of Minnesota and one of the best-known of American educators, died suddenly on April 3, in Minneapolis in his eighty-eighth year. His creed had one major item which is here given.

FOR MYSELF, I feel that I should know very little about God if Jesus Christ had not come into the world and revealed God to us, as he said he did, and as I believe he did. And I should have very little confidence in immortality from all the arguments from analogy or human longings, if I did not believe that Jesus rose from the dead, as he said he would rise, and as we are told he did. I feel as Paul did, "If Christ be not risen, then is our preaching vain, and your faith is also vain." "But now is Christ risen from the dead and become the first fruits of them that slept."

Believing this as I do, I recognize in Jesus not a mere man, however remarkable, but a messenger from God who had power to lay down his life and power to take it up again, a being fitted in all respects by character and power to be the light of the world and to reveal God to us as he really is. This, that and the other, may disappear or change or perish, but Jesus Christ remains the same yesterday, today and forever, Son of Man and Son of God, the Divine Savior of the World.

Fresh from the Field

The debating team of four men, accompanied by the forensic coach, Prof. E. R. Nichols, of the University of Redlands, has just returned from a debating trip which it made during the spring vacation. This trip took the men as far east as Minnesota and Iowa. They debated against teams from the following universities and colleges: Willamette University, Salem, Oregon; University of Montana, Missoula, Mont.; the Northern Normal and Industrial Institute, Aberdeen, S. D.; McAlester College, St. Paul, Minn. The last debate was an open forum debate, with no decision. In the other three debates the team won six decisions to their opponents' three from the nine judges.

A state rural church conference will be held, June 26—July 8, inclusive, at the College of Agriculture of the University of Wisconsin to discuss the social, economic and religious problems of rural life which concern the country church. Representatives of all rural and village churches of the state are invited. It is of interest to Baptists to know that the committee on rural work of the Wisconsin Baptist Convention initiated this movement.

Rev. D. C. Gilmore and Mrs. Gilmore sailed from New York on April 12 on the steamship Britannia, returning to Rangoon, Burma, to resume a service which has extended over more than thirty years. They will go by way of Beirut, stopping over to visit a son who is a missionary in Syria. They first sailed to Burma as our missionaries in 1890. For the greater part of the thirty-two years since then, Dr. Gilmore has been identified with Rangoon College. He has seen it develop since that time from a tiny high school, struggling for existence, into a college of about 140 students, giving bachelor degrees in arts and sciences, a constituent part of the new Rangoon University. Best of all, he has seen its graduates going out and doing their part in the great task of Christianizing Burma. "Judson College feels that its greatest achievement is not its high educational standard, but its training of Christian leaders," Dr. Gilmore said, just before he sailed. Dr. Gilmore was awarded the highly coveted honor of the Kaiser-i-Hind Gold Medal by the King of England on New Year's Day, and will receive the medal with appropriate ceremonies upon his arrival in Burma. This honor was conferred upon him for "distinguished public service in India."

Rev. Chas. E. Goodall, pastor of the First Church, Roselle, is serving temporarily as executive secretary of the New Jersey Baptist Convention, until a successor to Dr. Holloway shall be chosen. Mr. Goodall was a student at Bucknell and Crozer and did postgraduate work at Oxford, Eng. His first pastorate was with the First Church, Huntington, Pa., from which he went to his present church twelve years ago. Mr. Goodall is continuing his pastoral duties in connection with this other service.

Dr. Wm. A. Waldo, on April 2, resigned his pastorate of the First Church, Corvallis, Oregon, where he has been doing an important work in connection with the State College. His intention is to

(Continued on page 368)

Recent Books Worth Reading

Modern Money Methods for the Church

By FREDERICK A. AGAR

The object of the author is to suggest ways whereby the local church may be delivered from unwise financial methods, and to outline a plan adapted to provide adequate financial resources for both the local and the wider Christian enterprise. "Giving is not a matter of legislation, but of life"; "Living and giving in a spiritual sense are synonymous." These two quotations show the atmosphere of this eminently practical book. **\$1.00 net**

By-Paths to Forgotten Folks

By COE HAYNE

Mr. Hayne has not taken cross-sections of fact, he has transplanted it alive. His stories of home mission work bring us into immediate contact with the living factors of human interest. It is as if we visited the homes of Indians, Alaskans, Nicaraguans, ranchmen, and foreign-speaking people, and made personal acquaintance with them and with the men and women who are the hand and the tongue of Christian concern for them. **\$1.25 net**

How to Conduct a Church Vacation School

By ALBERT H. GAGE

This is a timely treatment of a most important subject by an eminently well-qualified author. It is the result of actual experience in promoting, conducting and supervising Church Vacation Schools. It is written for pastors, Sunday School workers and young people who are interested in the conduct of a week-day school during the vacation period. This manual may be closely followed to great advantage at every point. Illustrated. **\$1.50 net**

Two New Story-Telling Books

Edited by

HENRY EDWARD TRALLE, M.A., Th.D.

Gifts from Our Heavenly Father

Thirty teaching stories for children four and five years of age. Bound in paper. **75 cents net**

The Bible and the Child

Thirty teaching stories for children six to eight years of age. Bound in paper. **75 cents net**

These two books have been prepared primarily for use in Church Vacation Schools, but they may also be used in the Sunday School, Week-day Church School, and the home.

Makers of the Bible

By HERMON H. SEVERN

A manual of information about the processes through which the Bible came to be and was handed down.

The author's theme, the history of the Bible from the lost books that preceded it, through the story of its making, its early readers and translators, down to modern reconstruction of the best text from the manuscripts, necessarily occupies most of his attention. Scholarly in knowledge, clear in statement, he is also deeply reverent in spirit. **\$1.25 net**

The Withered Fig Tree

By EDWIN M. POTEAT

The author's purpose is to make clear the fundamental principles underlying the stewardship movement and to furnish a basis for the organization of local leagues or groups of Christian stewards. Authentic personal testimonies reinforce the argument. The book is arranged for the use of classes, questions that will stimulate discussion and afford themes for debate being attached to each chapter. **\$1.00 net**

Constructive Evangelism

By INGRAM E. BILL

The writer's aim is to show the interrelations of evangelism with religious education and social service. His work combines a statement of the principles of the new evangelism with a practical manual of methods and a challenging appeal to service. A serviceable list of books on evangelism, religious education, story-telling, music, social service, and methods is appended. **\$1.00 net**

Another Judson Training Manual

Our Junior Department

By JEANNETTE A. McNAUGHTON

Interests, suggests, and inspires. Gives the key to success with Juniors. Tells the story of how it was done. Shows how to get rooms and equipment. Reveals organization and teaching secrets. Discusses lessons, conferences, teachers, records, activities, and promotions. **75 cents net**

Judson Training Manuals Previously Issued

The Use of Projects in Religious Education. Hartley. **\$1.00 net**

Story-Telling Lessons. Tralle. **75 cents net**

Planning Church Buildings. Tralle and Merrill. **\$1.25 net**

Our B. Y. P. U. White. **75 cents net**

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The Baptist

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Innocent (?) Flirtations

Most young men and young women flirt. We say most because there are so few bachelors and maiden ladies abroad. We favor innocent flirtation even though it lead to matrimony. THE BAPTIST has, however, witnessed some flirtations which were positively disgusting. We have seen sedate churches bound by sacred ties to a minister carry on flirtations with evangelists, stated supplies and visiting ministers. These flirtations sometimes result in unsettling the pastor and sometimes in unsettling the church and sometimes in settling the "soul mate." We fear such flirtations.

Killam's Kollum

There's Always A Way

It would be illuminating if we could know of all the methods used by our people in their efforts to meet in full their church obligations before April 30. One man decides to stay away from Indianapolis and adds \$50 to his payment. Another draws on a meagre savings account. Another puts in his vacation allowance. Even editors sometimes worry about finances. We made a remark that we did not know how we could possibly pay up our pledges and a few days afterward our house burned. The ready cash was made available. Another man died in time so that his insurance made it possible for his estate to discharge his obligation. There's a way if we are really anxious to do our duty. For most Baptists it will not be necessary either to burn out or die to meet in full current church obligations.

A Bad Habit

Ministers have so many good habits that even one bad habit makes a deep impression. Ministers are almost as hard upon one another as are the women. It is a notorious fact that a group of ministers will make short work of an offending brother. Not long ago a well-known clergyman said to the editor, "I have just been sitting in a session of the sewer committee. Did you know so and so?" Ministers are used to criticism. They know the sharpness of the gossip's tongue. Not one is exempt. It should be the high privilege of ministers to stand by one another. THE BAPTIST moves to abolish the "sewer committee."

A Retrospective View of the Future

For all mankind these are strenuous days. When we read at one sitting a score or more of the various denominational journals we begin to feel that most of the faults, foibles and failures of the human race are embodied in church folks. It is because we are tuned to this particular wave length. Some who made pledges to the N. W. M. will default. Some will excuse themselves on various pretexts but the majority will make just as strenuous an effort to pay as if the obligation were to their bank. In the past honor has been a characteristic of our church members as a whole. Our Baptist churches are institutions of honor and integrity. We have had but one report of a church attempting by formal vote to release its members from their obligations. Let us make note of this. Once upon a time one of our spiritual advisers in a fervid address admonished his hearers to "take a retrospective view of the future." THE BAPTIST believes that such a view will help us in this hour of crisis.

Some Achievements in Evangelism

IN 1920 there were 10,483 converts baptized on Baptist foreign mission fields. Preliminary reports indicate that this record was surpassed in 1921.

On the Kengtung field of Northern Burma and across the border in China 2,500 converts have been baptized since January 1, 1922.

At Sona Bata in the heart of Belgian Congo, Home Secretary P. H. J. Lerrigo on his recent visit witnessed a baptismal service at six o'clock in the morning when 380 converts were baptized.

The First Baptist Church of Suifu, West China, reports 88 additions to membership by baptism during the last year. The church now has a membership of 400 and recently conducted an enquirers' class of 135 regular attendants.

At Shanghai Baptist College 40 students were baptized last year. In the two upper classes 57 out of 62 students enrolled are Christians.

Nearly 90 per cent of the graduates of Shanghai Baptist College are Christians. About one-third of them are now serving as teachers in mission schools.

Eighteen years ago a young man was graduated from the Baptist Mission School at Tura, Assam, and went to a town called Rongjeng. Today there is a Christian church of 265 members in that town.

The native Christian body in Manipur at their last conference pledged 2,500 rupees for the support of four field evangelists who are now at work there.

During the 108 years of organized Baptist foreign mission work a total of 376,306 converts have been baptized.

The Continuance of Such Work Is Dependent Upon Adequate Financial Support

THE FISCAL YEAR CLOSES APRIL 30

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION
276 Fifth Avenue New York City



The Baptist



Out on the Firing Line

OUT on the firing line where the Christian battle is hardest, men and women, sore beset and with tasks vastly too great for their powers, are wondering if the reserves are ever coming, are speculating on the chances of ammunition reaching them in time, are even considering the possibility that ground taken at such a cost of time and blood may have to be given up as the forces withdraw to shorter lines. On the firing line, the missionaries watch not only those who are over against them but those who have commissioned them for their present task.

The Foreign Mission Society has sent representatives to China to discuss with the men there possible retrenchment. Missionaries in another field have given a month's salary to help avoid such a disaster. Individual missionaries in many places, including at least one on the Congo, have surrendered voluntarily greatly-needed advances in salary. Men and women who have held on to almost impossible tasks in the constant hope that additional workers could be secured are face to face with increased instead of lessening burdens. Over our missionary force hangs the fear that there may be less money for evangelism, less for educational work, less for the forward movements which are necessary if a movement is to remain alive. New work is opening everywhere but without more workers nothing can be done. And a shortage of money kills all hope of more workers.

We must pay our debts. There may be other matters of concern to Northern Baptists just now, but none is so great as this. The new budget of all our missionary organizations will have to be made on the basis of the expectancy each has from the denomination. If we come to the end of the present year with immense debts hanging over each of our societies, no Board would think for one moment, as it makes provision for gradually wiping out past obligations, of spending one cent beyond what it has a reasonable right to expect from the churches during the year. We must pay our debts and face the new year with a clean slate. It has, indeed, come to our notice that the finance committee of the convention has instructed all the organizations connected with it that, in making their budgets for the new year, there must be a general reduction of 25 per cent. To meet the situation expenditures must be made three-fourths of what they have been for the current year.

Could anything make clearer the fact that we are faced not with a theory but with a situation? Curtailment is not something in the distant future; it is rather a fact of the immediate future unless there is such a rallying to the Baptist task as shall make it

possible to reconsider such decisions. Retrenchment is always an ugly thing. Camouflage it as you will, it means that we deliberately lessen that share of the Lord's work in the world which we have previously decided had been committed to us.

We must pay our debts. The honor of the Baptist name demands this. There may be matters on which Northern Baptists do not as yet see eye to eye. But in our great cooperative tasks we all have an equal stake. We shall hardly face our missionaries or our Lord without shame if we have failed because we were tired or because there was leadership we did not like or because of some question related to a few men in Baptist schools. We have on hand a big job and there is no method of putting it to one side while we debate and decide other matters, no matter how important they may be.

Many of our churches have during the last few weeks been making such efforts as their history has seldom seen. There has been a host of people who have been giving until they have really felt it. For months to come they are going to get along without things the heart has greatly desired because they have preferred even to suffer discomfort than to fail the Lord in this hour of crisis. Were all churches and people giving on the same standard, there would be money and to spare for the whole program which under God we have undertaken. Why may not all at once take for themselves this standard?

We cannot get the work and the workers out of our mind. We say that the Great Commission is Christ's word to us; are we behaving as if it were? Imagine what a curtailment of 25 per cent will mean in our home mission work and our foreign mission work. Think of the effect of this on work abroad and then on our work among the foreign-born in this country. Imagine what it means to our state conventions and to our city mission societies and finally to our churches. Christ calls us to go forward. World conditions are presenting an unparalleled opportunity. Men and women from our churches, whom we have commissioned and sent out to the work in our stead, are appealing to us for help in entering into the fields white for harvest which lie before them. We cannot believe that our Baptist people will fail. We do not believe that they will. But this we know, that only the most heroic endeavor and the most sacrificial giving will prevent failure. The next ten days will tell the story.

Denominational Sidetracks

IT is becoming our custom as a denomination to be properly stirred up and aroused, prior to each national convention, over the big issues which are crying for settlement. It might be well at this time, before the heat of the day is on, to define what these big issues are. The smoke of little skirmishes may obscure the movement of the whole battle line. Hot boxes on the denominational express train may thrust us on a side track in order to cool us off. The real issues of the campaign may be discovered by defining what they are not, and then what they are.

The real issue is not whether the expenses of some traveling secretary are too high, even though a few may have an overweening sense of maintaining the dignity of the denomination by putting up at the high-priced hotels. This expense represents an infinitesimal part of the 4 per cent needed to secure each dollar of the movement. It is not: Are the missionaries orthodox? Their orthodoxy will compare very favorably with those of us who are at home. It is not: Shall we or shall we not have a creed? Personally I like a creed, but I do not like it crammed. Dr. Mornay Williams was right in saying that creeds are very imperfect and inadequate evidences of faith and an orthodoxy which relies on them is as errant as its evidences. The just judgment proceeds on fruits, not words. It is the standard which our Lord prescribed for us, and his standard in the day of judgment. It is not: Shall the University of Chicago control the denomination? Nor is the primal question the elimination of some orthodox leader. It would be a strange spectacle to allow a debate on this question to end in a debacle for the New World Movement. It would be like the Chinese burning down their houses in order to enjoy the taste of roast pig. Nor is the question one as to the wisdom or the unwisdom of our relationship to the Inter-church Movement.

To magnify any of the above minor needs in the face of a great crisis would be unwise. The horse that stops to kick ceases to pull, and it seems to some of us that there are those who would rather kick than pull. The real question is: Are we discrediting the denomination by repudiating our debt and so showing to the world that we have no corporate conscience? Are we conniving in the recall of our missionaries and the closing of our foreign stations by quibbling over creeds and expense accounts? Are we getting all heated up over the one fly in the ointment and refusing to apply its healing balm to the hurt of the world? Are we divided on doctrine instead of uniting in service? My own feeling in the matter, and this is based upon intimate knowledge of many of the men who are now in the foreign and home mission work and in the work of the Publication Society, is that they are men to be trusted, men who believe and therefore speak. The fact that twenty-four states had from 25 to 100 per cent increase in the number of their converts, shows this fact. Heresy could not make such conquests. The report of 2,665 baptisms in the fields of the Woman's American Baptist Home Missionary Society is itself proof positive as to its evangelistic fervor.

It can hardly be possible that a denomination which has had a sufficient impulse to thrust it into the front

ranks of Protestantism should in the moment of success commit denominational hari-kari. It is unthinkable that the splendid equipment of a through train shall be allowed to rust out on the siding of controversy, because of a dispute between the engineer and the brakemen. The great train dispatcher has given orders, let us move forward on schedule time.

Irregularity of Employment Among Miners

IN thinking of the strike of the coal miners, here are some facts which, according to the Russell Sage Foundation, should be kept in mind.

The country can use approximately 500,000,000 tons of bituminous coal a year. Mines now in operation can produce from 700,000,000 to 900,000,000 tons a year. Many more mines are in operation than are needed.

The inevitable result is irregularity of employment for the 600,000 men in the industry, who work on an average about 214 days a year. If 304 days be regarded as a full working year, the lost days of employment in a period of thirty-two years have averaged ninety.

Seasonal demand for coal results in keeping more men and more capital in the industry to be equipped for the annual peak of demand than would be needed if work were more evenly distributed throughout the year.

Higher rates of pay are needed to offset uncertain employment. In 1918 the average annual earnings of miners in the Central Competitive Field varied from \$1,364 in Ohio to a maximum of \$1,583 in western Pennsylvania. Estimates of the cost of living prepared by Prof. W. F. Ogburn of Columbia, show that in January, 1920, \$1,603 was required for a budget to provide a "minimum of subsistence" for a family of five, while an annual income of \$2,244 was demanded to provide a "minimum of health and comfort" for families living in mining communities. Even in the prosperous year of 1918 the miners' earnings were not equal to this estimated minimum of subsistence.

Moreover there is in mining communities little opportunity for work for the daughters and wives of miners.

One of the imperative needs, thinks the Foundation, is a guaranteed minimum of employment.

The Christian as he discusses the price of coal will do well to remember that there are certain human values involved in this economic struggle which he must not ignore.

The Verdict of Three Juries

IN the first trial of Roscoe Arbuckle, film comedian, the majority of the jury was for acquittal; in the second trial a similar majority was for conviction; the third jury brought in a verdict of not guilty. What might not a fourth have done? It is the uncertainty of jury trials in particular classes of cases that led a well-known man to remark that if he were guilty he would like to be tried by a jury, but that if he were innocent he would rather stand before a judge or a board of judges. And yet one has to recognize the fact that it was to conserve human rights that jury trial was first instituted.

Editorial Comment

PEACE AND BREAD

A new book by Jane Addams, "Peace and Bread in Time of War," ends with the prophetic promise of a united world whose slogan will be "Peace and Bread," and whose greeting will be that of the Russian peasant, "To every man his measure of grain, and may every man in the world be a Christian!"

The accompaniment of war is sorrow and distress; the aftermath of war is famine and pestilence. The fighters suffer somewhat; the non-combatants, the women and the children, suffer the longest. By man's folly the world is wrecked; only by patient continuance in well-doing is it remade. Every man in the world has a right to his measure of grain; the Heavenly Father has provided that and more. But there is no assurance that he will get it unless the world's nominal Christianity is changed to the real thing, and unless the non-Christian world is really reached, not by ecclesiasticism, but by the message and spirit of Christ.

CHURCH PEOPLE MARRY

Perhaps the best advice which can be given to every young woman who has a natural desire for a happy marriage is, "Go to church, young woman."

In his book, "Effective Prayer," Russell H. Conwell says that the number of marriages in a church in a period like twenty-five years will astonish any pastor who investigates the matter. He says, "As a rule, all people possessed of Christian character marry." He also says, "Religious life and home life are twin sisters," and adds, "Out of the 7,200 who united with Grace Church and its missions in the thirty years mentioned, all but twenty-nine have been married." Of the more than 5,000 marriages occurring in these years, the records fail to show one divorce, and so far as can be ascertained, only two estrangements have occurred. There is always the possibility that all the facts are not known but a total of four unhappy people out of 10,000 makes something of a record.

A true Christian life on the part of individuals and a Christian atmosphere in the home are the greatest foes of divorce. Be sure, boys and girls, that your prospective partner for life is a Christian before you carry the matter farther.

SAY IT WITH MONEY

The Apostle Paul remarked that the contribution from Philippi brought a sweet fragrance to him in his imprisonment at Rome, that it was a "sacrifice acceptable, well-pleasing to God."

We are sure that God wants Northern Baptists to preach his Gospel in all the world; we have great societies which have been formed for this exact purpose; to give to them at this time of emergency our wholehearted, sacrificial support, is certain to be well-pleasing to him.

There are many ways of expressing our devotion to

our Lord. No one of them should be overlooked. But just at the present moment nothing speaks louder than a pledge made and paid. There is in your heart just now a great desire to praise the Lord and to thank him for all his loving kindness. Why not say it with money?

16,185 MINISTERS FAVORED TREATIES

Twenty Protestant denominations, in addition to Jewish and Catholic organizations, were represented by the 16,185 clergymen who signed the petition endorsing the Washington Conference treaties. The number of Methodist pastors favoring ratification was 4,199; of Baptist, 2,371; of Presbyterian, 1,431; of Lutheran, 1,003; of United Brethren, 1,113; of Universalist, 160; of Unitarian, 22. The petition bore the names of 572 Catholic priests and 107 Jewish rabbis. Only 117 opposed ratification, and of these forty-one took the ground that the treaties presented a political question in which it was the duty of the church not to meddle. Only five opposed disarmament. The voice of the clergy seems to have been united and influential on this matter. That experience should be suggestive.

EUROPEAN DISARMAMENT

If the European states can put through an agreement, similar in some respects to the new Pacific agreement, by which aggressive wars in Europe will be prevented for a period as long as ten years, there will be real hope of an ultimate solution of the vexed European problems of rehabilitation. Certainly there can be little expectation of better things as long as great armaments must be maintained. Lloyd George has accomplished striking world results during his long period of power. Anything that would lead to a general European disarmament would be a fitting climax. Christian people, at home and in their churches, may well make this a subject of earnest prayer.

PRINTED PREACHING

THE BAPTIST is greatly interested in the announcement that Charles A. McAlpine, who until recently was director of advertising for the hundred million dollar campaign and also director of publicity for the American Bible Society, is offering to our pastors and church workers a correspondence course in religious publicity. Our issue of Nov. 19, 1921 called attention to the need for such a course although we had no immediate expectation of seeing this brought about. What was good for the students in our seminaries seemed to us likely to be even better for the pastors on the field. Every pastor needs to learn good religious publicity. He has the best product in the world to sell to his community but he will never in the world sell it unless he learns how people can best be reached. We hail this departure as a thing of large moment for our churches which might profitably pay the expenses of such a course for their pastors.

Two Years in a Port City of the Orient

If Christianity is needed anywhere it is in these strange mixtures of East and West, of new and old. Here the impact of the Orient is most severe. The rest of the country is slowly but surely entering upon the path the port cities have marked out.

By DOUGLAS G. HARING

IT does not take two years for anyone who has previously lived in Japan to discover that Yokohama is very different from other Japanese cities. The deluded soul who comes on a personally conducted tour and sees Yokohama, Kobe, Nikko and Miyajima thinks he has seen Japan while the Japanese farmer who makes a trip to Yokohama thinks he has seen a foreign country. Perhaps Yokohama is like "giunabe": that famous dish which Europeans regard as Japanese and which the Japanese regard as foreign.

Anchors Discarded; Sails Spread

The trend of life in the port cities is always away from the old. Anchors are thrown away and the sails of life are spread to any gale that may blow. Too often compass and chart are thrown away too. Sometimes a lucky breeze makes for progress but generally every wind that blows is away from any spiritual growth. There are plenty of Westerners in business here who have purposely cast away their former connections: men who come to get away from prohibition, from domestic scandals, and now and then from the law. Their lives are standing denials of the gospel preached by the missionary. They are seeking the land

"Somewheres east of Suez
Where the best is like the worst,
Where there ain't no Ten Commandments
and a man can raise a thirst."

There are other foreign business men of splendid Christian character, men who not only preach Christ by their lives but give what assistance they can to the missionaries. If Christianity is needed anywhere in the world, it is in these strange mixtures of East and West, of new and old, of earth and hell, known as the Port Cities of the Orient. It is here that the impact of the Occident is most severe. The rest of the country is slowly but surely entering upon the path the port cities have marked out.

It is evident that the problem facing the missionary in a port city is different from any other situation in mission work in Japan. The very language of the people is differ-

ent. English words punctuate the conversation of the people and the "man on the street" is inclined to use murderous Japanese grammar. The dock workers and longshoremen can all swear fluently and picturesquely in English even though they can say nothing else in that language. This is doubtless the result of assiduous teaching by the crews of the boats which they help to unload, and by the American "bums" who abound. It is not uncommon for an American missionary to be approached on the street by some seedy individual of his own race with the following speech: "Now say, youse a good American. Won't you give a yen to help a poor fellow that's been left by his boat to get a meal? These — — ! ? XYZ — — ! ! Japs won't help a guy. Now don't let a fellow American starve under your nose" and so on ad nauseum. In reply to this one often finds the Japanese language exceedingly useful. An answer in Japanese usually brings a puzzled look to the face of the stranded bum, and frequently the conclusion is: "One o' them ! xxx ! Russians !"

Helping Undo Tragedies

Our night school in Yokohama, since its inception by the late Dr. J. L. Dearing, has provided a place where the young men and apprentices employed by the many import and export firms of Yokohama can learn English, which is so necessary to their business, and where they also find the Gospel of Jesus and the road to character and Life. The school is wretchedly housed, but its strong Christian atmosphere influences every boy who enters, even those who never profess Christ openly. Frequently some young man comes thoughtfully to the missionary's house to inquire more about the way of life. "My present position is intolerable—where can I find a place to work where I can be honest?" or "My employer has ordered me never to enter a Christian service on penalty of losing my place," or "I have to care for the family shrine every morning—how can I be a Christian?"—such are the practical questions one faces frequently. Just a few hours before

this was written a young man, not a pupil of the school, burst forth to the missionary, "My marriage is a failure. Japanese marriage custom is wrong. A man ought to be free to choose his own wife. My life is most unhappy. What can I do?" The pretty surface of Japan hides many a tragedy, while gay kimonos and modern business suits are alike in covering spiritually breaking hearts. There is an increasing sense of moral poverty in Japan and an intelligent presentation of the vital things in Christianity meets a thoughtful response.

No Escaping Christ

It is a joy to watch the change in new boys after a few months in the night school—indeed after a few weeks. As one Christian boy put it during a discussion of ways of winning more boys—"After all, no boy can ever live the same life he used to live after being in this school, even if he never confesses Christ. He can't escape the words of Jesus."

In spite of the character of many of the foreigners living in Yokohama one finds a more friendly feeling toward foreigners than in many other parts of Japan. Although the purposes and the results of the Washington Conference have been misrepresented all too frequently in the Japanese press, one feels that the Japanese are glad that there is a prospect of a lightened military burden. The more progressive men are of course exuberantly joyful over the lessened prestige of militarism. Certain significant events of recent days tend to show that the Japanese people are no longer heart and soul behind militarism and that most of them welcome any chance to progress away from it toward democracy.

If Japan is to make progress toward democracy; if men and women are to mingle more freely in a social way; if it is to enter into that new life for which the people plainly long, it must find the moral and spiritual strength which comes only from God. It is indeed heart-breaking that mission work must pause and perhaps retrograde because of financial straits at home. Let us pray God to save the day!

The Pre-Convention Conference on Fundamentals

To the Members of Baptist Churches in the Territory of the Northern Baptist Convention:

BRETHREN:

For two successive years now conferences on the Fundamentals of the Christian faith have been held the day preceding the sessions of The Northern Baptist Convention. These conferences at Buffalo, in 1920, and Des Moines, in 1921; were largely attended and productive of great good. While out of them much discussion of denominational doctrines and the conduct of denominational affairs has arisen, that discussion wisely guided can only tend toward the unification of our Baptist people and affairs on a firm foundation of doctrinal integrity and ecclesiastical sanity. How can two walk together except they be agreed? The throes of our recent agitation can only result in a better understanding, a larger unity and a closer and more effective cooperation among Baptists.

The Executive Committee Instructed

The Pre-Convention Conference at Des Moines last year instructed the National Executive Committee on Fundamentals of the Baptist faith to arrange for and hold a third conference preceding the Northern Baptist Convention in 1922. While there have been a number of suggestions made publicly that this conference should not be held there has seemed to be no sound reason for disobeying the instructions of the body which instructed this executive committee. To make assurance doubly sure this committee submitted the question to 200 conservatives in the Northern Baptist Convention. With the exception of three or four these all approved and demanded that we fulfil the obligations imposed on us last year at Des Moines. Therefore, in obedience to those instructions and also in keeping with our own judgment of right, we are issuing our third announcement for a Pre-Convention Conference to be held preceding The Northern Baptist Convention. This conference will be held June 13 in the Cadle Tabernacle where the sessions of The Northern Baptist Convention are to be held in Indianapolis, Ind. We believe it to be essential to the completion of the task undertaken in the inauguration of these conferences that this third conference should be held and largely attended.

Ecclesiology

We have heretofore devoted our discussions largely to theology or to questions of doctrine; seeking to recover our people from the drift toward rationalistic philosophy which can only land us into the quagmire of modernism or practically agnosticism. This year it has seemed desirable for the most part to devote our discussion to ecclesiology or the constitution, organization, cooperation, service and teachings of the churches. The program as submitted is a very strong one. It cannot but attract a widespread attention and result in the greatest good to the churches.

Northern Baptist Convention Matters

We have serious problems before us in our great cooperative work of the churches in The Northern Baptist Convention. We need to provide a leadership in which full confidence can be found and maintained; to adopt a program the working out of which will meet the needs, approved by the majority of our people, and to re-

late the various divisions of our denominational activities to each other on a proper basis or in right proportion as to place, importance and purpose. We believe that the discussions of this year will also clarify the atmosphere and produce a far better situation than at present obtains in the churches.

A Constructive Program

In issuing this call we would remind the constituency of The Northern Baptist Convention that the Fundamentalists are utterly opposed to any divisive program. We stand for unity. We advocate and seek unity. We desire unity on a basis in which the Word of God is honored; the independence of the churches respected, the integrity of our schools as centers of Christian education is maintained and the faith of our fathers loyally supported while the task committed to them and to us is urgently carried forward. We have asserted what we again repeat that we believe that three-fourths of our Baptist constituency is thoroughly conservative. The conservative churches led by conservative pastors have been in the large majority among those who have supported the New World Movement. These men and churches support every Baptist cause. Where they have not been able to give unqualified consent to the whole program they have supported it as far as conscience permitted. But a liberal estimate of the

churches supporting this movement would be 3500. We must find the reason why 6500 of the 10,000 churches of the Northern Baptist Convention are not cooperating in the present New World Movement, correct our errors, change our methods, modify our progress and wherever our leadership has lost the confidence of the constituency substitute a new leadership.

Fundamentalism not a Fad. Fundamentalists not a Faction

Fundamentalists are not married to the name. They are devoted to the cause of the re-statement, re-emphasis and re-affirmation of the faith of our fathers, in the task of our fathers. We stand ready now to abandon the term "Fundamentals" if that will aid in the unification of our people upon the basis of the historic Baptist faith, based upon the inerrant Word of God and devoted to the Baptist task as interpreted by the Baptist fathers.

Yours in the bonds of Christ.

J. C. MASSEE, Chairman.

FLOYD H. ADAMS, Secretary.

On behalf of the Committee.

THE PROGRAM

GENERAL THEME—THE CHURCH

Morning

- 9:00 a. m. Devotional Service. Rev. Benjamin P. Browne, Rockland, Me.
- 9:20 a. m. Opening Address. The Meaning of Fundamentalism. Rev. Curtis Lee Laws, New York, N. Y.
- 9:50 a. m. The Constitution and Organization of the Churches—a New Testament Study. Rev. O. W. Van Osdel, Grand Rapids, Mich.
- 10:30 a. m. The Separation of Church and State. Rev. J. M. Gurley, Topeka, Kans.
- 11:10 a. m. The Cooperative Work of New Testament Churches. Rev. Earle V. Pierce, Brookings, S. D.
- 11:45 a. m. The Churches and Sound Doctrine. Rev. M. P. Boynton, Chicago, Illinois.

Afternoon

- 2:00 p. m. Devotional Service. Rev. George W. Taft, Chicago, Ill.
- 2:30 p. m. The Churches and The Education of Their Youth.
 - a. In Secondary Schools and Colleges. Rev. Frank M. Goodchild, New York, N. Y.
 - b. In our Seminaries. Rev. J. A. Maxwell, Chester, Pa.
- 3:15 p. m. Safeguarding Education on our Mission Fields. Rev. W. T. Elmore, Lincoln, Neb.

Evening

- 7:30 p. m. Devotional Service. Rev. J. B. Smith, Wichita, Kans.
- 8:00 p. m. Tampering with the Main-spring. Hon. William Jennings Bryan.

Rev. J. C. Massee, Boston, Mass., Chairman of Fundamentals Committee will preside at all meetings.

Rev. Will H. Houghton, Norristown, Pa., will direct the music.

The Gypsy Smith choir of 1500 voices will sing at the evening service.

Indianapolis Convention Rates

The various passenger associations whose authority embraces the entire Northern Baptist Convention territory, have granted to those attending the Indianapolis Convention, for themselves and the immediate members of their families, the rates indicated below, under the following regulations.

From the Pacific Coast states, (the Trans-continental Association) a rate has been authorized, slightly in excess of one fare for the round trip, permitting stop-overs at all points, both going and returning, within the final limits, selling dates May 25 to August 31, return limit October 31, 1922.

From all other associations, round-trip tickets will be sold at one and one-half the regular one-way rate, by the ticket agent at each local station, when the rate is more than \$1.00 upon the presentation and surrender, of an identification certificate, any time between June 5 to June 10 inclusive. These tickets must be validated at Indianapolis at the ticket office of the line over which the ticket reads into that city, which will be done upon presentation of the ticket thereto, any time from June 8-26. The same route must be taken on returning which was used in going to Indianapolis.

Passengers may leave to return at any date within the final limit, but care must be taken to allow time to reach the original starting place, not later than midnight of June 26.

Identification certificates may be procured from state or city superintendents, or secretaries, or by application to the undersigned.

W. G. BRIMSON,
Manager of Transportation,
125 N. Wabash Ave., Chicago.

A Seafarer's Sketchbook

By WILLIAM B. LIPPARD

No. 10. LEFT BY THE WAYSIDE IN POLAND.

TO travel beyond one's destination is always inconvenient. Occasionally the experience is both unpleasant and distressing. It was past midnight when I climbed aboard the International Express at the Polish frontier station of Zbaszyn. More than an hour's delay had been incurred by the many passengers because of the examination of their baggage by the customs officials. Even their persons were searched for concealed money and other valuable articles. Fortunately my documents from Mr. Herbert Hoover enabled me to go through this experience with only a perfunctory glance at my passport but the experiences of some of the other travelers were decidedly disagreeable. After giving explicit instructions to the train conductor to awaken me in ample time to leave the train at Lodz in the interior of Poland I retired to my berth and calmly went to sleep in the serene but misplaced confidence that railroading in Poland was like that in America.

Pardon, Sir, I Forgot

When I awoke my dismay was easily recognizable. With humble apology the conductor admitted that he had forgotten to call me. The train was now many miles beyond Lodz. About half an hour later the train came to a sudden stop and we were told something had broken on the engine. An eighth of a mile away was a little wayside station and it was politely but firmly suggested that I leave the train, walk to the little station with my heavy bags and there await a local train going back to Lodz at an hour or even a day which no one was able to indicate. With many misgivings I did so and arrived at the little station. Immediately I became the focus of an attention that had not been accorded me before in all my life. Evidently an American had never stopped at this little village of Stryknow. I realized with despairing consternation that I was alone, an unknown stranger in the heart of a strangely unknown land. Fierce, rough-looking men dressed in the garments of poverty looked at me with glances that might easily be interpreted as suggestive of violence. Women gazed at me and my heavy bags with endless astonishment. Being unfamiliar with the Polish language, I could not possibly understand the extended and gesticular conversation aroused by my presence in their midst. The children seemed to take particular delight in watching me drink a cup of tea and eat a piece of uneatable Polish bread. Two hours were spent in that little wayside station and among that crowd of Poles. Finally a train arrived headed in the direction toward Lodz. Never have I welcomed the arrival of a train with more hearty enthusiasm.

I managed to find a seat in a crowded compartment with five other men. One was a Polish general, another a police officer, two were evidently Polish business men while the fifth was an Englishman. Much of our conversation on that congested journey back to Lodz was conducted with more or less difficulty owing to the several languages. When the Englishman wished to inquire as to the military situation in Poland, he addressed his questions to me. I then interpreted them

in German to one of the Polish business men who reinterpreted them into Polish and thus secured the information from the general. His replies then had to be interpreted back through the German language into the English. Here was obviously a case of internationalism in a local railway train. It was a long journey and most of the time seemed to be spent in stopping at every conceivable place that offered an excuse as a station. A huge fence, a big tree, a house somewhat larger than those surrounding it, an abandoned barn, all these seemed to me to furnish to the engineer appropriate places at which to stop his train. Finally we arrived at the station at Lodz at three in the afternoon instead of at seven in the morning as I had at first expected.

What a wonderful relief it was to learn that the immense cargo of bales of clothing and shoes and soap which the "Estonia" had discharged at Danzig for shipment into Poland had preceded my own arrival and were safely housed in the warehouses which Rev. K. W. Strzelec,

IN the address of James B. Colgate at the laying of the cornerstone of the library building at Colgate he said: "Being by faith one in Christ, there can exist full liberty and freedom of speech. This unity does away with any need of creed to bind individuals together and to hold them to the truth. Such a requirement would conflict with the freedom of individual souls. The spirit of Christ is the bond of union and the source of life."

our Relief Director in Poland, had arranged in the eighteen different towns and villages selected as centers of distribution. Most of the bales had already been unpacked, their contents carefully reassorted and redivided into bundles based on the absolute needs of the families who had made applications for relief. Every case of need had been carefully investigated and every bundle had a tag bearing the name of the family to whom it had been assigned. Thus the distribution was prompt, efficient and in accordance with the need. I was present at several places where the distribution was going on. Out in the yard in front of one of the warehouses a hundred people were standing in line awaiting their turn to receive the bundle of gifts of love from American Baptists. Most of them were mothers, dressed in garments of such wretchedness as to be indescribable. Some of them had brought their children, poor little waifs, whose thin legs and shrunken faces told vividly of the hardships which the war had spread across the plains of Poland. Here and there in the crowd were men who came for their bundles doubtless because their wives were ill or because they themselves were out of employment. Here was an assemblage of humanity who for six years or more, indeed since the beginning of the war, had lived through a woe and a misery that no pen can describe, that no mind can comprehend and that no imagination can conceive.

The next day I was taken in a car to

a certain section of the city and the surrounding country where with my own eyes I saw a degree of poverty that was almost unbelievable. The ruined homes, buildings and churches reminded me vividly of the vast devastated region of France, for in Poland the armies had crossed and recrossed and the artillery had also laid waste a land that previously had been dotted here and there with small but picturesque Polish villages. I entered one home that had been built on the ruins laid waste by the artillery. It contained but a single room for living purposes and a mere shed where stood a dismantled weaving machine. The floor of the living room was of earth and the roof of straw, manure and mud. The walls were of rude boards and broken bricks and the only light came from a single window. In this room a man and his wife lived, ate, slept, cooked and washed. The furniture consisted of a bed of boards without spring or mattress, a crude table and two stools, and a small iron stove. There were two lids on the stove over one of which stood a pot in which the woman was cooking the noonday meal, a stew of aged potatoes and some roots which the man had dug out of the earth. The other lid held a pan of water being heated for washing a few pieces of clothing which doubtless had been worn as long as was humanly possible. With a heaviness of heart I realized that I was standing in the presence of poverty at the absolute lowest level of human destitution. The man had been out of work for a year and only a mere pittance of relief money kept him and his wife alive.

Suffering but Cheerful

On the top floor of another building I visited a home whose condition was more pitiful because of the children. In a small attic room I found two beds, a rude crib, a stove, three stools and a table. This single room was occupied by a man, his wife and three children, the youngest being less than a year old. The tiny stove gave insufficient heat, and fuel was scarce and expensive. The three children therefore spent most of their time in bed where a feather bed at least kept them warm although its condition was one of unwashed antiquity. The father had been out of work for months. Occasionally the mother found a day's employment in scrubbing or cleaning. These five people were being kept alive by relief money contributed by American Baptists. In all probability not one of these children had tasted milk for months and possibly years. With a cheerfulness that was inspiring they were bearing their burdens of misery, grateful to America for the assistance already given and for the gifts of clothing on the "Ship of Fellowship" of which they were to have a part. They were looking into the future with hope. Never have I seen a more wonderful illustration of the famous quotation that hope springs eternal in the human breast.

Thus the "Estonia" laden with gifts from American Baptists came to Poland like an angel of mercy born on the wings of the sea and brought some measure of relief to a people from whom the war had not yet exacted all its toll.

"Go ye into all the world"
—Jesus Christ

IF WE DENY OUR LORD,

and we deny Him if we refuse to do His will,

Multitudes will be Denied the Gospel
Converts will be Denied the Scriptures
Missionaries will be Denied Commissions
Churches will be Denied Pastoral Care
Children will be Denied an Education
Students will be Denied Pastoral Friendship
Veterans will be Denied their Pensions

**AND MANY OPEN DOORS
WILL BE CLOSED**

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Jesus Christ

The Books Close April 30th.

The General Board of Promotion of the Northern Baptist Convention
276 Fifth Avenue New York City

College and University Missions in Other Lands

A demonstration that our colleges are not hotbeds of luxury, selfishness, materialism and skepticism.

By KENNETH SCOTT LATOURETTE

THERE is much in the life of our American colleges to cause us grave concern, and many people have wondered whether Christian consecration and enthusiasm are not disappearing from our campuses. There is, however, another side to the picture, and one of its best parts is the growing practice of colleges and universities of assuming responsibility for some particular piece of foreign mission work. In addition to supplying more missionaries than ever before, our institutions of higher education are undertaking to provide the personnel or the funds or both for specific missionary projects.

A pioneer in this field was the Yale Foreign Missionary Society. This is an organization financed chiefly by Yale graduates and undergraduates and its staff is made up largely of Yale men. It has been in existence only about twenty years, and yet in that time it has built up one of the best of the Christian colleges in China and a medical school and a hospital that are second to none in Central China. The budget for 1921-1922 calls for the raising of over \$60,000 from Yale men. Princeton has taken a large part in providing the staff of the Young Men's Christian Association in Peking and is as well supplying some Christian teachers for that city. "Bob" Gailey is a well known name in missionary circles in China, as it was in other days in football circles in this country, and with him as a center the New Jersey university is building up a group of men who are making a substan-

tial contribution to the work of the church in the capital of the great Asiatic republic. Over twenty years ago a number of Oberlin graduates were killed in the Boxer outbreak. In the province in which they suffered martyrdom the students and alumni of their alma mater have for some years past been carrying on work, chiefly educational, in the name of the college, a living and beneficent witness to the courage and forgiving love of the Christian spirit. The Williams College Christian Association is in part supporting the Young Men's Christian Association in Soochow, Grinnell has projected a "Grinnell in China," and medical work has been carried on first in Canton and then in Shanghai by the graduates of the University of Pennsylvania. Among our Baptist institutions, Denison has assumed a close relation to the West China mission of our foreign mission society, undertaking so far as possible to supply the candidates that may be needed for our work there and assuming part—at present a small part—of the financial load. Brown is taking a special and tangible interest in the excellent work that is being done by one of her own sons, Prof. D. H. Kulp, of the staff of the Shanghai Baptist College.

These are only a few and the more prominent of the projects in non-Christian lands that are being definitely undertaken by students and alumni of our colleges and universities. Many a college Christian association is pledging alone or jointly with some other association or associa-

tions the support of a Young Men's or Young Women's Christian Association secretary, and others have taken the responsibility for the salary of one of their alumni who is a member of some mission. Often this interest wanes as the students who began it graduate, or as the man who is supported becomes either an unknown or a mythical figure to student generations who were not with him on the campus. The number is steadily increasing, however, of university missions that are beyond the pioneer stage and have an assured future.

The value of such undertakings can scarcely be exaggerated. They are to their respective campuses a definite and tangible evidence of missionary work and a center of interest in the project of giving the Christian Gospel to the world. They are an international bond which undergraduates can see and which tend distinctly to broaden the outlook of our campuses. They are good for the countries to which they go. They are making a substantial contribution to the missionary forces in numbers, money and ability, and they are an unescapable demonstration to the world, especially to the non-Christian world, that our institutions of higher learning are not exclusively or primarily hotbeds of luxury, selfishness, materialism and scepticism. It is to be hoped that the numbers of such university and college missions will be greatly increased, both among our Baptist schools and among those of other denominations.

Yale University.

A Christian Center at Waseda

IN Tokyo, Japan, there are nearly 40,000 university students. Since there is as yet no Christian university for men in

Japan, hundreds of Christians from all over the Empire enter these great educational centers. Our missionaries feel that

they must conserve the work done by the churches and must also influence and win to the Christian life students who are as yet without religious convictions of any kind. At the invitation of Waseda University the Baptist mission, under Dr. Benninghoff opened a hostel in 1908. This has grown into a permanent plant for social and religious work among the students. With the dedication on Jan. 29 of Scott Hall, given in memory of her husband by Mrs. John Edwin Scott, of Pasadena, Cal., a vastly enlarged work has been made possible. Scott Hall is conveniently located within easy reach of the principal buildings of Waseda University and of the Middle School which is associated with the university. These two institutions have some 15,000 students. The new building is more attractive than any of the buildings of the university itself, and is the only building connected with the university which is adapted to be a social center for student life. It is in every way admirably adapted to its purpose of reaching the student body with the Christian message. The dedication exercises were attended by the president and other officers of the university who in their addresses expressed their cordial approval of the work which Dr. Benninghoff is doing. In this enterprise the Baptists of America have a most extraordinary opportunity to exercise a Christian influence in the very heart of a great Oriental university.



SCOTT HALL, WASEDA, TOKYO

東京下町戸田氏(大船神社)ス・ト・ス・ス

Appeal and Answer in the New World Movement

Valiant giving at home answers the plea of those who hold the thin red line abroad. Shall April 30 show the supply equal to the need?

"So Shines a Good Deed"

\$50 Memory Gift to Gauhati Hospital

ILLINOIS women are making their contributions to the Continuation Campaign in the form of memory gifts. One such memory gift of especial interest, since it goes to show how far a life of righteousness throws its beams, comes from Mrs. W. F. Sylla, one of the oldest and most honored members of the First Church at Elgin. Mrs. Sylla writes:

"Intimately connected with the formation of our Woman's American Baptist Foreign Mission Society was the inspiration given by the return to her father's home in Elgin, of Mrs. Jane W. Barker, a pioneer missionary to Assam in 1850. Twelve years before she had left America a bride; she returned a widow. Her husband, a victim of tuberculosis, had died on shipboard, and was buried off the African Coast. She came a broken-hearted woman with her five little children, ever hoping the time might come when she could return to her loved work. But her devotion to the cause to which she had dedicated her life shone brightly to inspire others. To her beautiful memory, this offering to the hospital at Gauhati, Assam, one of her stations, is given in loving remembrance."

"We Can Hold The Thin Line But Little Longer"

NO greater plea for the claims of the New World Movement campaign at this moment of denominational crisis could be made than the one voiced in a letter received by Dr. John Y. Aitchison at headquarters this week. The writer of this letter is Rev. A. S. Carman, of the Northern Baptist Theological Seminary in Chicago. The letter reads:

"I am sending to you for the Foreign Mission Society a remarkable gift of \$200 which our missionary at Tshumbiri on the Congo, Paul Metzger, has sent to me as chairman of the board of missions of the Second Church, Chicago. Here is an extract from Paul Metzger's letter, which accompanied the check:

"We are not flush, our only income is from the Society, and living costs more than before the war. But I would not like to be a party to seeing the work crippled.

"Is there no one in the seminary for the Congo? We are in terrible shape. There are only eight men out here under sixty years of age, and three over sixty, with four men's furloughs due this year, and no prospect of new men or old men to return. We can hold this thin line but little longer, I fear. Pray for poor Congo. The Prophet movement is tearing our hearts out."

"He wished the money credited to certain individuals of our church, who, he thought, had made up the extra \$200 added to the missionary salary to meet high cost of living, or, if this was not practical, to have it sent to the Foreign Society as a direct contribution to the deficit on the \$15,000,000 goal. The latter seems the only practicable thing, though we understand that all such gifts are credited to the church (in this case, our

Second Church) to which the donor belongs.

"Our church has been deeply affected by this self-sacrificing gift, and our missionary gifts for the first eleven months of the year (something over \$21,000) exceed those of the entire twelve months last year. We are making special effort in April for gifts toward the big goal.

"It is notable that he and our other missionaries do not think of the peril to their income, but only of the crippling of the work."

World Wide Guild Sets High Standard

IF grown-up members of the denomination throughout the Northern Baptist Convention will follow the pace set by the World Wide Guild associations in the final days of the campaign, the \$15,000,000 is assured.

Mrs. Mary E. Bloomer, secretary of the Long Island Association of the World Wide Guild, reports that this association is the banner association with eleven new chapters this year. As instances of their generosity in the New World Movement campaign she cites the following cases:

The World Wide Guild of the First Spanish Church was asked for \$7 and sent in \$32.

The Grace Church World Wide Guild was asked for \$30 and sent in \$140.

The World Wide Guild of the Baptist Temple was asked for \$25 and sent in \$110.

A Question We Must Answer by April 30

WHAT better reason can Northern Baptists find for doing their utmost in their \$15,000,000 campaign than is contained in the message received by Dr. John Y. Aitchison from Rev. C. L. Flanders in Dolores, Colo., on April 11:

"One of the most touching experiences of my thirty-year ministry came yesterday when a young man walked forty miles to me, the nearest minister, to talk about his soul and ask baptism. The col-

porter in that section was dismissed for lack of funds. Will the Northern Baptists compel the other people in that section to go that distance for religious service, or shall the devil take the bunch?"

The Resignation of Dr. Heath

By J. Y. AITCHISON

AT the meeting of the Administrative Committee of the General Board of Promotion held in New York on April 4, Dr. Hugh A. Heath presented his resignation as secretary of the Department of Conventions and Conferences. The resignation was accepted with deep regret to take effect on May 1. On that date Dr. Heath will return to Massachusetts to take up again the secretaryship of the Massachusetts Baptist Convention, which position he held when he came to the Board of Promotion.

Dr. Heath was one of the first men elected to a position of responsibility when the General Board of Promotion was organized three years ago. He brought to his new task a rich experience as pastor and leader in missionary affairs. He had held three important pastorates, including the First Church of Wakefield, Mass., and for six years he had directed the missionary activities of the Baptists of that state.

It was not an easy position to which Dr. Heath was called by the Board of Promotion. More than any other man perhaps, it has fallen to his lot to make the new contacts, to win the confidence of the people and harmonize the interests of thirty-six states with a national program, a task which had never been attempted before. By his rare tact and wisdom he has won friends everywhere. By his friendly spirit and frank, open manner he has commended the new Baptist program to our people. His going is a great loss to the cooperative interests of our denomination.

As he returns to Massachusetts, Dr. Heath will carry with him the friendship and goodwill of all our state officers, as well as the affection and confidence of all his comrades at national headquarters.

Doing the Impossible

A timely message from Dr. Jowett, suggestive for Northern Baptists.

"The things which are impossible with men are possible with God." Luke 18:27.

We have not to travel far before we meet the impossible. We soon reach the end of the short road of "the possible," and then the impossible looms before us! We can compel a man to pay his income tax; it is impossible to compel him to be generous. . . . We can refurbish a man's mind; we cannot give him the mind of Christ. We may give him good manners; we cannot make him a good man.

And so we touch our "impossible" almost at a stride. The "impossibles" stare upon us on every side. How then? It is only in God and in the power of his holy grace that the impossible thing can be realized.

In the Lord Jesus miracles may happen every day; they are happening every day. But in our pathetic folly we go on trying

to mend the broken earthenware, when the mighty God would recreate the vessel.

We rely upon the ministry of good fellowship when we can do nothing without the communion of the Holy Ghost. . . .

The world is always arrested when it sees impossibles being accomplished. In God the impossible becomes the possible!

"In God and the power of His grace." That is the secret. It fits the need of Northern Baptists at this hour. In that power alone there is yet time by a mighty lift in these last days of April to wrest a victory for God out of seemingly adverse circumstances.

Are you following the path of the possible with its inevitable defeat? Or will you accept the power of the impossible with its assured victory?

"WITH GOD ALL THINGS ARE POSSIBLE"

At a Methodist Conference

A Baptist bishop attends the New England Conference. It jolted him out of his provincial feeling. But, "one reflects with enthusiasm upon the liberty in our Baptist Churches."

By W. QUAY ROSSELLE

THE New England Conference of the Methodist Episcopal Church has just held its annual meeting in the city where I work. I have had the privilege of "sitting in" at a number of the sessions. It has been a most interesting experience for me. How provincial we tend to become! Living almost exclusively within the horizon of our own denominational thought and emotion we so isolate ourselves that we become more or less oblivious to the other great bodies of Christian people. This conference has jolted me out of my provincial feelings with a good deal of shock. May I claim space enough to set down here a few of the impressions I have received?

1. The first one I have already indicated. We ought to seek to know more about the whole church of God. A few years ago I had a letter from the pastor of a large Lutheran church in Pittsburgh asking me for copies of some published sermons of mine, notice of which he said he had read in the *Watchman-Examiner*. When later I met that man and asked him how it came about that he was a reader of a Baptist paper he told me that he subscribed to a weekly paper of each of the principal denominations, and moreover that he read them all carefully. He also told me that he had been in attendance at our Northern Baptist Convention which had lately been held in the city of Cleveland. It was his habit to attend the conventions of other denominations so far as it was possible. He was a loyal Lutheran, but wished to know what the whole church was doing. I am sure that there is great wisdom in that pastor's habit. We should all likely greatly profit by following his example.

The Cause of Papal Insomnia

2. The second thing that impressed me was the evidence of the marvelous efficiency of this great organization. The church as a whole has an amazing grasp upon all of its resources. This particular conference is divided into four districts, each one in charge of a superintendent. The reports of these superintendents showed how closely every detail of the church's program is followed down into the various organizations of the local churches. Each pastor has to report and each is held responsible for getting the whole program accomplished in his church. His standing and progress in the church is determined by the degree in which he makes good. The reports of the district superintendents showed a statesmanlike administration of the work that is the despair of our more careless and loose way of doing things. The various general societies of the church were all presented with masterful skill and they revealed a volume of work that is simply bewildering. The immense number of schools, baby folds, orphanages, homes for the aged, hospitals and every other conceivable institution through which the church can render service mightily impressed me. One speaker spoke of their church polity as being incomparably the best in Protestantism and declared that it is the only one "that gives our friend on the Tiber insomnia." From the standpoint of efficient administration

of an immense organized service ramifying through the whole earth he is doubtless right.

3. Another thing that I noted was the oratorical power of many of the speakers. There were four bishops present during the time of the conference sessions, and all of them spoke with a passion and a grasp of their facts that were simply amazing. Bishop Hughes, whose residence is in this city, was present throughout the conference though not presiding over it. He is an orator of unsurpassed power. Bishop Stuntz, of Omaha, gave a missionary address which I considered one of the most powerful I ever heard fall from the lips of man. It showed the great hold that Methodist activities are getting upon the whole earth. Bishop McConnell, the presiding bishop, is one of the scholars of the church and, like his colleagues, is an orator of great power. How wise this church has been in calling to places of leadership its ablest men, and how wise it is in following them with unflinching loyalty. Apparently every department of the work of the denomination is in charge of a man of masterful ability.

4. Very prominent among my impressions is the educational efficiency of this great church. Every Methodist minister who has come into the ranks within the

last generation at least has had adequate training for the work. Unless a man has had the course in one of the standard seminaries of the church he must take the excellent four-year course of study required for full ordination. And it is a real course of study. And it must be studied, not merely read. It is a course too that brings the young men into contact with the best thought of the modern scholars of the church. Think of it! the course includes W. N. Clark's "Outlines of Christian Theology." The course provides for a thorough training in the social aspects of the Christian religion, including text books by both Ward and Rauschenbusch. A man who has gone through these four years of study and has successfully passed the examinations is well prepared to front the modern world with the gospel message. Men with the short-cut and superficial training given in the Bible training schools that have sprung up everywhere cannot get into the Methodist Episcopal church, and I for one say, Thank God. This educational efficiency as much as anything else is responsible for the great efficiency of this denomination, and as a result of it the church is today free from the troubles which the fundamentalist controversy is causing in other quarters.

Attitude Toward Modern Thought

5. Allied to the above impression is the one made upon me by the attitude of the church toward modern thought. A quarter of a century ago hot controversy was heard over Boston University School of Theology. Professor Bowne and Mitchell were being traduced and abused scandalously. At last Professor Mitchell withdrew and took a professorship in Tufts College where he has continued to serve with distinguished ability, honored and loved by all who know him. Bowne stood by his post till he was translated and now he is the pride of the denomination, the ablest intellect it has produced. Boston University, only fifty years old, has 10,000 students now, and the school of theology, which by the way requires college graduation, is the largest seminary in the country with that standard, and it has today more students than the theological seminaries of all New England of all other denominations together. The school has produced nearly a dozen of the ablest bishops of the church, all of them, I believe, trained under Bowne.

6. Finally there was the impression of an obtrusive officialdom that to one trained in our Baptist independence would seem unpalatable. There may be peril in the very thing which has brought about efficiency. So much is prescribed for the local church and the local pastor that there would seem to be little room left for initiative. Perhaps the work is too much standardized. At least one reflects with some satisfaction upon the liberty we have in our Baptist churches to do what seems wise in the local church. But the best justification of our freedom will be an efficiency surpassing that of other forms of polity. Have we demonstrated the superiority of our plan in that way?

Malden, Mass.

An Opportunity for Service

By BRUCE KINNEY

I have recently attended a number of conferences upon our Indian work in various parts of the country. Again and yet again it has been born in upon me that there is a great field for service that is comparatively little known to our people. I refer to that of teaching in our government Indian schools and of the work of field matron in the government service.

A government official was recently asked why more careful selection was not made of definitely Christian men and women for these places. His reply was that recently there were so few applications to the civil service for these positions that there was no possibility of selection. If these applicants could pass the regular qualifications they must be taken. This is not to imply that these men and women are not devoted. Teachers in some of the schools can qualify who have no more than a high-school education and perhaps for some places with less than that. Matrons are not required to have even that much but should have had some training or experience in practical nursing.

Are there not some men and women who have the real missionary spirit but who could not qualify for foreign missionary service and whom our home mission society could not send into the field because of lack of funds who would undertake this real service for the Indians? If such wish to apply direct to the government they should write to the Civil Service Commission, Washington, D. C., for particulars and requirements. If they think I could give them information address 2859 Cherry St., Denver, Colo.

The Ordination of Mrs. Aimee Semple McPherson

By ORVILLE COATS

THE reports of the ordination of Mrs. Aimee Semple McPherson on Monday evening, March 27, 1922 at the First Baptist Church of San Jose, Calif., seem to require some further statements in the interest of all concerned. It is quite true, as stated in a report of the meeting in the *San Jose Mercury-Herald*, that "the ministers and delegates of the Northern California churches were greatly impressed by Mrs. McPherson's straightforward manner and exceeding knowledge of the Bible." The implication, however, that the ordination, which took place at the evening service, meant the regular and official enforcement of all of Mrs. McPherson's teachings, and of her healing ministry by the Baptist denomination, requires definite and official correction.

As moderator of the council I am taking the liberty to make some statements which ought to be known by the public. According to Baptist practice it is the custom for a church to invite the pastors and two or more delegates from neighboring Baptist churches, usually of the local association of which the inviting church is a member, and also such other churches or individuals as the church may desire, "to sit in counsel with us, to consider the advisability of setting apart to the gospel ministry" some specified person. According to the church records, read at the opening session, it had been at first proposed to invite to the council only Baptist churches holding what is called the "full gospel" views, commonly known as "pentecostal." It was afterward decided to invite all the Baptist churches of the San Jose association and also certain other churches in Northern California holding these views. In all frankness it must be said that all indications suggested the purpose on the part of the First Baptist "full gospel" church of San Jose to pre-empt the issue, and to disregard, if need be, the findings of the council. All of which found ample corroboration during the meeting.

Mrs. McPherson was rushed into membership in the local church on a telegraphic communication; the decision to receive her into membership; to call a council; to ordain her to the Baptist ministry, was made by a hastily convened meeting of the church, all in a single day, March 20. The invitation to the council was dated March 21, and the council was called to meet after six days, on March 27. The haste appeared unseemly in view of the serious nature of the action contemplated.

It is true that Mrs. McPherson made a very happy impression, especially upon the unreserved portions of the auditorium and galleries which were filled with her adherents whose applause was restrained only after a second request from the chair. This is not saying that she did not make a similar impression upon the council. Mrs. McPherson's statement of Christian experience was clear and acceptable to all. Her description of her "call to the ministry" seemed almost as acceptable as the other. It was however brought out that Mrs. McPherson did not and does not feel called to the pastorate but to the work of an evangelist. It is to be distinctly understood that there is nothing in the heart of the writer, nor in the hearts of those opposing her ordination to the Baptist ministry, whether members

The writer of this story is pastor of the First Church, New Monterey, Calif., and moderator of the San Jose Association and of the Council. Mrs. McPherson is quoted in the San Francisco Chronicle as saying, "Some of the Baptists are not just sure what I'm going to do and are a bit afraid to take the responsibility for me but they can't get around the fact that I am an ordained minister of the Baptist church, qualified to fill a pulpit of the church whether it be in San Jose or Bangkok, Siam." Dr. Hill, president of the Berkeley Divinity School, and Mr. Coats feel therefore that the truth in the matter should be spread as widely as the misapprehension will go.—The Editors.

of the council or denominational representatives, antagonistic to her purely evangelistic work. The statements of doctrinal belief which followed, while acceptable in many essential features, did not command the full approval of the council—the resolution to express satisfaction being 27 to 18. The principal points of non-acceptance were the "pentecostal" theories of the "baptism of the Holy Spirit" and "speaking with tongues." Mrs. McPherson expressed herself as definitely out of sympathy with the extravagances and fanaticism of the so-called "tarry meetings," differing upon this point from the pastor of the First Church and possibly others who make much of these gatherings. The subject of the "healing ministry" was discussed in the private session of the council, which for two hours gave careful consideration to all aspects of the case. Half a dozen prominent denominational representatives were present and were invited to sit with the council, participate in the proceedings and vote. These gentlemen, with one exception, a minor official, declined to vote on the ground that it would be contrary to Baptist usage to do so. In the private session, five of these denominational leaders earnestly advised against the ordination but refrained from voting. Upon the resolution to "recommend that the church proceed with the ordination" the vote was a tie, 21 to 21, a failure to recommend. It should be said that of the fourteen ministers of the San Jose association, ten voted against the ordination and four for it. As the function of a Baptist council is purely advisory, this completed its work and it adjourned.

In the evening the church proceeded to the ordination of Mrs. McPherson without the recommendation of the council. In doing this the church was clearly within its rights as an independent body, Baptists recognizing no authority outside of the local church. It is, however, almost without precedent in historic Baptist usage for a church to act contrary to or without the approval of a council. Under the circumstances it will be seen that the ordination of Mrs. McPherson was not the action of the Baptist denomination, nor did it have the approval of a majority of the Baptist churches invited to sit in council. According to Baptist usage therefore, Mrs. McPherson is a minister of the First Baptist Church of San Jose only. According to Baptist views and customs there is no possible way for anybody to receive the indorsement or ordination of the denomination. All that is possible is

the indorsement of a local church and the moral weight which the approval and commendation of the men engaged in the ordination service carries with it.

The views of Mrs. McPherson upon the "baptism of the Holy Spirit" and "speaking with tongues" are not, historically, according to Baptist interpretations of the New Testament. Her healing ministry is, to say the least, under serious question. The features of the so-called "tarry meetings" exposes the movement which she represents, even though she now qualifies her approval of them, to the strongest objection. The examination showed that the candidate had the most meagre acquaintance with the historic faith of the Baptists. She has been a licensed exhorter of the Methodist church and gave no evidence of any doctrinal change of views to warrant her affiliation with the Baptist denomination. Mrs. McPherson says that her Los Angeles tabernacle represents an undenominational movement.

This communication has no other purpose than to remove any misapprehensions which may have arisen in the minds of the churches and of the public as to the denominational standing of Mrs. McPherson.

Northern Baptist Convention, Indianapolis, June 14-20, Hotel Accommodations

Atlas Hotel—Seven blocks from Convention Hall. Single rooms with bath \$2 per person. Double rooms with bath, \$1.50 per person.

Bates Hotel—Five blocks from Convention Hall. Single rooms, \$1.25. Double rooms, \$1 per person. No rooms with bath.

Brevort Hotel—Five blocks from Convention Hall. Single rooms without bath, \$1.25. Double rooms with bath, \$1.50 per person; double rooms without bath \$1 and \$1.25 per person. Rooms containing two beds accommodating four persons, \$1.25 per person.

Colonial Hotel—Six blocks from Convention Hall. Double rooms with bath, \$3 and \$3.50 per room; double rooms without bath, \$2 per room.

Cavett Hotel—Two blocks from Convention Hall. Double rooms without bath, \$1 and \$1.25 per person.

Denison Hotel—Two and one-half blocks from Convention Hall. Single rooms with bath, \$2 and \$3; single rooms without bath, \$1.25 and \$1.75; double rooms with bath, \$1.75 and \$2.50 per person; without bath, \$1 and \$1.50 per person. Special rates given for rooms taken for one week or longer.

Edwards Hotel—Eight blocks from Convention Hall. Single rooms with bath, \$2.50, without bath \$1.50; double rooms with bath, \$2 per person; without bath, \$1.50 per person.

English Hotel—Five blocks from Convention Hall. Single rooms with bath, \$2 and \$2.50; without bath \$1.50 and \$2. Double rooms with bath, \$1.50 and \$2 per person; without bath \$1.25 per person.

Great Eastern Hotel—Three blocks from Convention Hall. Single rooms without bath, \$1.50 and \$2. Double rooms with bath, \$3.50 to \$5 per room; without bath \$2.50 and \$3 per room.

(Continued on next page)

Dr. Foster at Colgate

By ALFRED E. ALTON

A SERIES of religious meetings of great interest and helpfulness was conducted recently at Colgate University by Dr. Allyn K. Foster, secretary of the Board of Education of the Northern Baptist Convention. In clear-cut, forceful statements this gifted preacher presented the gospel message to crowded congregations of students and faculty members. Of appealing interest to the students were the preachments following each other in logical order day by day throughout the week in which Dr. Foster with scholarly precision outlined the harmony of truth in religion and science, and the Bible has taken a new meaning to many as the word of God as a result of this religious campaign.

In addition to the gatherings held in the college chapel which attracted the attendance of practically the entire student body, Dr. Foster was a welcome visitor in the various fraternity houses, where he had opportunities to continue his teachings at close range with smaller groups of students. He was invited by professors to speak also in class rooms, and had particularly attentive hearings in the large classes in the departments of biblical literature, chemistry, geology and sociology in the college, and in several of the classes in the theological seminary. Many students sought personal interviews with Dr. Foster in the periods set apart for that purpose.

During his visit to Colgate he was entertained at a dinner given by the Baptist Education Society to men in the university who are students for the ministry. There were seventy men in attendance at this dinner. Dean Vichert presided, and after an address by Dr. Antonio Mangano, head of the Italian department of the seminary, Dr. Foster spoke on "The Lure of the Christian Ministry." College songs helped to make the meeting a happy one, and a spirit of good fellowship was prevalent in which all participated heartily. Although it was nearly eleven o'clock when this meeting closed, a committee was awaiting Dr. Foster to conduct him to a session of the Chemistry Club, held in the laboratory, and the young scientists, with their professors, listened eagerly, and applauded heartily, the sermon preached to them in their laboratory.

Another interesting feature of Dr. Foster's visit was the meeting of the Baptist Brotherhood in the village church. In this organization many of the students as well as citizens of the community have membership. Drawing interestingly from his experiences of two years of service in the war, Dr. Foster spoke to the men on prayer.

The final meeting of the week was held in the chapel the night before the university closed for the Easter recess. The purpose of this meeting was conference and prayer, and it was participated in by students and professors.

The university Y. M. C. A., under whose auspices the meetings were held, has arranged a program for conserving the helpful results of the campaign.

Fresh from the Field

(Continued from page 354)

give himself to general work and especially to evangelism. He will begin his first campaign in The Great Assembly Hall of London, England, where he has been for fourteen seasons, during the

month of July, and will remain in London for similar work during August and perhaps part of September. About Oct. 1 he will return to America for other campaigns here. Mail addressed to him at 7849 Normal Ave., Chicago, Ill., will always reach him.

There has come to us from the First Church, Asbury Park, N. J., Rev. David A. MacMurray, pastor, a beautiful souvenir of the services of dedication of the parsonage held Dec. 27, 1921. The parsonage was dedicated to the memory of Miss Lottie A. Grenelle, deceased daughter of Deacon and Mrs. L. Oscar Grenelle, who was a greatly loved worker in the church and a leader in the movement which gave the church the beautiful parsonage adjoining the church edifice.

Rev. Tillman R. Braddy, for some months pastor of the church at Glasgow, Mont., has been conducting special services recently in Nashua and Oswego. Because of the opportunities presented by such work in the state, he resigned his pastorate on April 2 and expects to devote his entire time to evangelistic work after May 1. Some fifteen persons were baptized in the Glasgow church on Easter Sunday.

Rev. E. P. Johnson, pastor of the churches at Lake Lillian and Sparta, Minn. for many years a pastor in North Dakota and in different places in South Dakota, died suddenly at the hospital on Saturday, April 8. The funeral services were held at the Norwegian Church in Minneapolis, the first church with which he united years ago. Mr. Johnson was an earnest worker and gave good service in various places where he was pastor.

Miss Helen M. Rawlings sailed from Seattle, Wash., on April 14, for Hangchow, China, where she is the head of the kindergarten and normal department in the Hangchow Union Girls' High and Normal School. The kindergarten idea was an innovation in China seven years ago when the department was established, but already it has been proved a great success. Not only the children themselves, but scores of Chinese homes have benefited by the training. A Mother's Club growing out of the kindergarten work has been organized, with a great gain in the health and conduct of the children as a result. Moreover, the youngsters are proving the best of small evangelists. They carry the story of the Christ of whom they have heard in the kindergarten into their homes, and through them in many cases their mothers have been led to God.

All eyes are turned toward Battle Creek, Mich., because Central District of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society is to hold its annual meeting there. Time: May 3, 4 and 5. Place: First Baptist Church. Fine program. Addresses by national officers, district officers and home and foreign missionaries; pageant by Battle Creek young women; also, a Central District banquet. Sessions begin at 2:30 p.m., Wednesday, May 3. Delegates send names at once for entertainment to Mrs. G. D. Cooley, 39 Walnut Ave., Battle Creek, Mich.

A telegram from Dr. John Marvin Dean, Pasadena Calif., reads: "First Baptist Church, Pasadena, has secured to date \$24,000 as special Easter offering toward threatened Baptist deficit. Most of this amount in moderate and small pledges. Money still coming in. Pray for us."

Rev. W. S. Davis at Allur, South India, reports that although there has been great opposition from the non-cooperation movement in India during the past year, this has been the best year of his twenty-nine years of service. He has had the pleasure of seeing 113 persons converted.

Hotels at Indianapolis

(Continued from preceding page)

Gem Hotel—Stag only. Four blocks from Convention Hall. Single rooms with bath, \$1.50; without bath, \$1. Double rooms without bath, \$1 per person.

Grand Hotel—Eight blocks from Convention Hall. Double rooms without bath, \$1 per person; with bath, \$1.50 per person.

Hoosier Inn—One block and a half from Convention Hall. Double rooms with bath, \$1 to \$1.50 per person.

Haugh Hotel—Three and a half blocks from Convention Hall. Single rooms with bath, \$2 and \$2.50. Double rooms with bath, \$1.75 and \$2 per person.

Linden Hotel—Five blocks from Convention Hall. Single rooms with bath \$1.50 up. Double rooms with bath, per person, \$1.50, \$1.75 and \$2; without bath, \$1 to \$1.75 per person.

Lincoln Hotel—Seven blocks from Convention Hall. Double rooms with bath, per room \$5.50. Double rooms with shower, \$5 per room.

Ohio Hotel—Three blocks from Convention Hall. Rooms without bath, per person, \$1.

Onelda Hotel—Nine blocks from Convention Hall. Single rooms with bath, \$2; without bath, \$1.25. Double rooms with bath \$3.50 per person; without bath, \$2 per person.

Puritan Hotel—Four blocks from Convention Hall. Single rooms with bath, \$1.50 to \$2; without bath, \$1 and \$1.25. Double rooms with bath, \$2.50 and \$3 per person; without bath, \$1.50 and \$2.

Roosevelt Hotel—Six blocks from Convention Hall. Double rooms with bath, per person \$1.50; without bath, \$1.25. Rooms with two beds with bath, \$1.50 per person, without bath \$1. Dormitory if necessary, accommodating thirty men, \$1 per person.

Royal Hotel—Five blocks from Convention Hall. Double rooms with bath, per person \$1 and \$1.50.

Stubbins Hotel—Ten blocks from Convention Hall. Double rooms with bath, per person \$1.25; without bath, per person \$1.

Spencer House—Nine blocks from Convention Hall. Single rooms with bath \$2, \$2.50 and \$3, without bath \$1.50. Double rooms with bath, per person \$2.50; without bath \$1.50.

Severin Hotel—Nine blocks from Convention Hall. Double rooms with bath, \$6 per room.

Terminal Hotel—Five blocks from Convention Hall. Double rooms without bath, per person \$1.

Washington Hotel—Five and a half blocks from Convention Hall. Single rooms with bath, \$2.50. Double rooms with bath, per person \$4 to \$6.

Williams Hotel—Nine blocks from Convention Hall. Single rooms with bath, \$3. Double rooms with bath, per person \$3.50.

Rooms and Prices

In order that none may remain away from the convention because of the higher rates necessary at the hotels, the committee has listed many rooms at prices consistent with wholesome surroundings. These rooms will rent at \$1 a day up, with bath. Write in for room reservation now.



The Open Forum



THE JOY AND FELLOWSHIP OF COOPERATION IN SERVICE

The Northern Baptist Convention is not a tribunal to dictate or even recommend a "creed," "confession of faith" or "statement of doctrine" for the Baptist churches. It is a voluntary federation of Baptist churches to conserve the resources of the denomination in cooperative world service, in the interests of the kingdom of our blessed Lord and Master, Jesus Christ, in a world suffering and crying for its need of such service.

I have been in "good standing" in Baptist church membership sixty-four years. For fifty-three years I have been trying to preach the everlasting Gospel of the Son of God. I have emphasized the fundamental truths of the faith. I have tried "earnestly to contend for the faith which was once delivered unto the saints": that is, I have held to the "fundamentals" and "faith" according to my own interpretation of the Word.

I cannot, and never could, agree with all the interpretations and applications of the so-called Fundamentalists. I cannot, and never could, agree with all the interpretations and applications of the so-called Liberals, but in the joy and fellowship of a common cooperative service in the name of our one Lord and Master, I have loved them all.

Some of the men whom I have loved most dearly in service during these fifty-three years could not accept my statement of doctrine; neither could I accept theirs, but we genuinely and sweetly loved each other, and were held together in the joy and fellowship of service.

Many of these fellow-laborers have gone home to their reward; and there is no doubt about the Master's approval of their service. A few, however, remain with me here a little longer, and we love each other still, more deeply and tenderly as the shadows lengthen, although I have not converted them to the acceptance of my doctrinal statements.

It has grieved my heart to receive from a committee, claiming to represent officially a group of Baptist brethren, an official communication asking to have the "confession of faith" enclosed therewith adopted by the local church. This communication with its urgent request has been sent, I presume, to all the pastors, ministers and church clerks within the territory of the Northern Baptist Convention. So far that may be all right; any group of ministers or any individuals may consistently do that.

But, strange Baptist procedure, this communication asks the churches to appoint delegates to the Northern Baptist Convention pledged to support the adoption of this "confession of faith" as the standard of faith for the denomination. It is this recommendation that grieves me. I hope and pray that every pastor will

carefully consider and decline to take any such action. If it were a political convention it would look like "packing the convention." Brethren, I pray you in the interests of harmony and cooperation in service *don't do it*.

In the *Watchman-Examiner* of February 16 brother Edwin O. Colbeck gives good advice to the Anti-Fundamentalists in which he says, "Don't think you can run the Baptist denomination by 'party politics'." I emphasize don't try to "pack" the Northern Baptist Convention.

If it is necessary to have a uniform confession of faith or statement of doctrine for the churches, issued by the Northern Baptist Convention (I do not think it is necessary, but *if it is*) let it be done by orderly procedure. Let the convention appoint a representative committee to prepare a draft of such statement to be presented at a subsequent meeting of the convention for consideration, amendment, adoption or rejection.

But O ye Baptist Fathers! think of a group of brethren within the denomination, agreeing partially on a certain group of doctrines, formulating, simply among themselves a "confession of faith," finished beyond amendment, and putting it before the convention for adoption by delegates pledged in advance.

Brethren, in the experience of fifty-three years of service I pray you to halt. Come together in Indianapolis to consider together the calls for service in this poor, needy, bleeding world. Study, discuss in love, pray over measures and methods of service. Forget the differences in doctrinal statements. *Do this one big thing.* You will then experience the fullness of the Spirit. You will be thrilled with the joy of service. You will enlarge your souls toward each other in love and joy in this fellowship of cooperative service.

In THE BAPTIST of February 18 is a suggestion of one signing himself "J. A. Weddell of Marietta, Ohio." It is an inspiration. It opens another door for the joy and love in this fellowship of service. I do not know Brother Weddell. The nearest I come to it is the fact that I supplied the Baptist pulpit in Marietta one Sunday many years ago. He may be a Fundamentalist of the Fundamentalists or he may be a Liberal of the Liberals. That matters not to me in this service. I love him already because he has brought to me joy in this fellowship. He says, and sets the pace, let us give extra one week's salary. It is so simple and direct a service of real sacrifice that any person might have suggested it, but I did not think of it. But now, here goes my check for a full one week's salary to the Board of Promotion, with joy and love in this fellowship with Brother Weddell, and the many others who will follow.

As Brother Weddell says the dear wife

says "Yes"; so in my case she put the subscription on the "five-year program" in the New World Movement higher than I thought we could afford. I, however, approved her standard, and I am sure that now from her place in glory she approves this "supplement" to her subscription.

I cannot afford to go to the Convention in Indianapolis, but I am already sharing in the joy of the victory coming to the denomination joined in love and fellowship in cooperative service. Come on, brethren, and sisters too, not only the pastors, but from the pews as well, *we'll lift the debt*. The service is blessed in its love and fellowship.

Concord, N. H.

J. H. ROBBINS.

ANOTHER PLEA FOR CHRISTIAN STEWARDSHIP

In the Open Forum of March 11 is an article by Geo. C. Alborn with which I most heartily agree. He rightly says: "Tithing is not Christian stewardship. Jewish stewardship it was and is; * * * but Christian stewardship it is not and never has been." He rightly says that we should give according to our prosperity.

The Jews in the Old Testament times were an agricultural people, with admirable laws which prevented land monopoly (which is one of the greatest evils of today), and thereby secured to those people a pretty general equality in their property holdings. Bear in mind, too, that the tenth which they paid to the Lord included what in our day would be in the main our direct and indirect taxes. Today our incomes greatly differ in amounts, and if we insist upon a tenth being given to the Lord's work we may be doing a grave injustice to the poor. To illustrate: If one man has an annual income of \$4,000 and another \$1,000 and each pays a tenth the first has \$3,600 to live upon, and the second \$900. The ordinary necessities of life are the same in both cases. So that one is very much more burdened than the other. If a general rule for a tenth were made in our churches many hundreds of church members I fear would leave us. On this subject Prof. Rauschenbusch, of Rochester, in his book "Christianity and the Social Crisis" well says: "This commercial method of calculation has inflicted a grave wrong on the poorer portion of our churches. If any average wage-earner in the churches has actually given a tenth of his income he deserves profound respect. It is heroic giving for him. And if we have allowed the impression to prevail that the giving of a tenth by all was equal giving for all we have unwittingly inflicted a grievous injustice on the poorer church members."

Let us remember that we are not now under law but under grace.

JAMES P. CADMAN.

San Diego, Calif.



The Chimney Corner



God Bless Our Geography!

WHAT a curiously narrow motto it is on which we have brought ourselves up: God bless our home! For there is always, of course, a house next door. And probably the most selfish of us hopes that God may indeed bless *that* house, too, if only for the practical reason that fire and disease and even burglars have such contagious qualities. By the same token, if the house next door, then why not wish a blessing also on the house-next-door to the house next door? And on the house next beyond *that*? Then on and on to the end of the block—across curbing and gutters to the other side of the street? And eventually to the very end of town? (Which spread of Christian blessing is city missions, nothing more nor less.)

But shall a little meadow and a pasture or two stop our neighborliness from vaulting over several miles to the next town? Of course not! We would not be called provincial for the world, any of us; so God bless our home city widens itself into God bless our county. (And this is state convention work.)

Then because one cannot consistently stop in this mental tour of spiritual blessing-bearing, state boundaries fade away until the entire country becomes a unit in its need of us. (Home missions, you see.)

But dare we let little drops of water and little grains of sand form a mighty ocean to divide the world in half: half of it to be blessed, half to be neglected? Ah, no, we hold the ocean in our hand as a very little thing and fare forth into the whole wide world to stretch our motto everywhere. (And this is foreign missions.)

Just words? The Saviour did not think so when he started his New World Movement nearly 1900 years ago—the gospel record reports him very clearly on this point: "Ye shall be my witnesses first in Jerusalem (city missions) and in Judea (state missions) and in Samaria (home missions) and unto the uttermost parts of the earth" (foreign missions).

If there is any one motto which Baptists need to hang over their mantels today it is "God bless our geography." For the old motto has come true: God has already blessed our *home*—blessed it by the hallowing of his seventh day and the nurture of little children in the love and service of the Lord; blessed it with the conveniences and luxuries of a Christian civilization; blessed it with the safety of Christian law-abiding neighbors and the education of great books; blessed it with the thousand and one benefits of science and medicine and sanitation. In ways like these God has blessed our homes so abundantly that we are too used to it;

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

we take it for granted. So much for granted that it hardly occurs to us to pass it on! Yet it was shortly after the first Easter that the risen Lord dwelt longest on his New World Movement program: "Ye shall be my witnesses in your home town, in your state, in your own country, then—everywhere."

Again it is shortly after Easter: may God bless our geography! Let us take it down from the shelf and dust it off. Like Miss MacKenzie's poem on this page let the sight of the map transport us up all the rivers that are painted blue, across all the ranges that are painted gray. And, being Baptists, we have either a treat in store or a strange awakening. For how ghastly it would be if we discovered that like men in the days of Columbus we had medieval minds, that as far as we are concerned we lived on a flat earth with jumping-off places at the edge of the horizon line! And such a narrow horizon line! Yet there positively are people who cannot *think* territory beyond a given point: interested just so far on the map—then plop! *nothingness*! The horizon line of Jesus Christ on Easter day was all-inclusive: "Go—witness—all nations."

Any Baptist who has ever read the *Survey* can have positive thrills over any map: places that otherwise might seem mere colored patches begin throbbing with activities (or lack of them!). Down there in Central America, for instance, right in the fattest part of that neck-like isthmus (which a delightful child once called "America's Adam's apple"!) are three little states called Nicaragua, Honduras and

San Salvador. And would you believe it? They are *ours*! Yours and mine. For all other denominations have allotted them to us as our share of that part of the world to evangelize and educate and doctor. No Presbyterian will overlap our efforts. No Methodist will be just around the corner. Not a church or a school or a hospital will go up until a Baptist builds them. Real little boys and real little girls are down there this very minute waiting eagerly for Baptist money to build long-promised schools. Real men and real women are dying this minute, unsaved, undoctored—still wondering ignorantly about life. God help us bless this portion of Baptist geography before April 30, 1922!

You dislike the tropics? Then come north to Kodiak, Alaska. Islands are never simply freckles on the face of the sea, they are peopled by *persons*; and there never were persons so personal as those little orphans on Wood Island whom Baptists will "mother and father" into coming Alaskans of influence. Provided, of course, that by April 30, 1922, our pocketbooks have blessed that orphanage corner of God's geography.

Alaska too cold? Then off across the ocean's painted blue to India, where a patch of territory in the center of that triangular peninsula is also *ours*—with 6,000,000 persons waiting in the dense superstition of heathendom for the very messages with which God has already blessed your home and mine. Oh, those 6,000,000 gentle brown people! As you look at your map, can you not picture them starting out on pilgrimages seeking God, if haply they may find him? Can you not visualize the oleander garlands they are vainly hanging round the necks of sacred temple cows? God help our bank accounts to bless this section of Baptist geography by April 30, 1922!

There is no space to animate the map in more detail, although in a thousand places where your eye may rest—north, south, each, or west—know that there is a little Baptist segment of God's army hard at work; and if from greed or negligence or from a medieval mind we do not span that distance by April 30, then one by one those workers may have to be withdrawn; and before the entire world a dwindling Baptist geography will be flaunted. The people who walk in darkness will walk on and on and on—but it will still be light with us in our God-blessed homes!

There is no time to cross-stitch quaint worsted mottoes before the end of April, 1922, but there is still time to write your name on a Continuation Campaign pledge-card that all Christendom and all heathendom may know the motto you live by: "God bless our geography—through me!"

The Venture

By JEAN KENYON MACKENZIE

*I NEVER see a map but I'm away
On all errands that I long to do,
Up all the rivers that are painted blue,
And all the ranges that are painted gray.*

*And into those pale spaces where they say:
"Unknown." Oh, what they never knew
I would be knowing—were it not for you
I would be off tomorrow with the day!*

*Then, since I am at anchor at your door,
Befriend the wistful stranger; make me free*

*Of all your little country and its store
Of unknown things and wonders—spread
for me*

*The chart and let me venture, till I find
The secrets of your beauty and your mind.*

—Atlantic Monthly.

The Young Reserves

Prize-Winners for March Contest

IT has been the greatest fun in the world to sit in the window and watch the postman coming down the street, wondering whether he has contest stories in his hands! How surprised he would be if he knew that the long *blue* envelope was from Eliot Doane, of Detroit, with such a fine story about a dollar; or that the long *white* envelope came from Sarah Castle, of Alexandria, Ohio, with another splendid story about a dollar (and indeed more than one dollar, as you shall soon see!); then there was the long *buff* envelope from Ruth Mitchell, of Salt Lake City, with a lovely story; and another long *yellowish* envelope from Leslie Sage, of Philadelphia. It almost seemed as if I should have to ask the postman himself to choose the two which gave the best sequel to Bob Spencer's story, but finally it became clearer and clearer that these were actually the winners, and by the time you read their stories they will have received their book prizes.

The Watch That Made the Dollar Famous

(First boys' prize, Eliot Doane, Detroit, age 12.)

Bob Spencer looked at his four quarters that morning and said, "You won't have to be ashamed of yourselves any longer." So the quarters sang that song written on their foreheads "In God we trust," and Bob answered "So do I." Then he set out to prove it, and the quarters kept very quiet then to see what he would do with them. The first thing he did was to go to church where one of these four-minute speakers told about the Continuation Campaign. She said suppose Baptists do *not* give their dollars then this and that might happen. Bob felt sorry for his quarters then. But she went on to say that 27,000,000 children in the United States were not in any Sunday school and so weren't learning about the Bible. "That's awful," said Bob and decided that was a job for his quarters to help.

Then in the lady's second minute, she told about the foreigners in big cities who do not understand how to get on in America because they are ignorant, and Bob thought he would like his quarters to work there. But in the lady's last two minutes she said that over in China there is only one doctor for 400,000 people, and that means that half the Chinamen get sick and die because one doctor couldn't possibly reach so many people. "Just suppose there was only one doctor in Detroit," said Bob, and at lunch he asked his uncle, who was the best doctor in town, how many patients he had on his books. "Oh, 500 maybe, but of course they're not all sick at once," he said, but Bob's Aunt Mary said "I think you have at least 1,000 patients, so he answered, "Maybe I have. They seem like 5,000 sometimes."

Bob thought it over and saw that his

uncle never could manage 400,000 people at once, even if only half of them were sick. So he decided he wanted his dollar to go to support a bed in a mission hospital for one week. A lot can happen in a week of seven days, and Bob hoped some heathen boy would lie in that bed who would learn for the first time that little message which his quarters kept whispering, "In God we trust." It was watching his dollar at work in that hospital which made it famous in Bob's eyes.

The Watch That Made the Dollar Famous

(First girls' prize, Sarah F. Castle, Alexandria, Ohio. Age 11.)

That day Bob Spencer told his mother about the talk his four quarters had had that night.

"I never thought much about this Continuation Campaign," observed Bob. "Tell me about it, please."

Mother told him all about it, the starving children, the children with no schools, the children with no hospitals and all his quarters could do for them.

Bob took his quarters out of his pocket and very thoughtfully looked at them. "Seems though one dollar isn't enough," he said. "I wish I had a whole lot."

Just then his father walked in. "What's all this I hear about the Continuation Campaign?" he asked. Bob explained. "I'll tell you what," said father. "You invest your money in some chickens. I'll let you use the big lot behind the house. You take care of them and when they weigh enough I'll sell them for you. See?" Bob nodded.

"What will you feed them?" his mother wanted to know.

"Well," said father, "you can give him the kitchen and table scraps and, son, if you will mow the lawn every week I'll give you money to buy chick feed. Do you agree?"

"Sure," said Bob. "When do I get the chickens?"

"I'll see about that tomorrow," replied father. Bob got his chickens. When they were old enough his father sold them for

\$5.50, and Bob was delighted.

"Well, son, what are you going to do with your money?" asked father one night a week after Bob had sold his chickens and he, his father and mother were sitting around the fireplace.

"I'm going to spend it for the Continuation Campaign," replied Bob.

"Yes! we know that, but what's it going for, missions or Bibles?" It was his mother who spoke this time.

"I'll show you what good your money will do," said father. "Bring me THE BAPTIST, son."

Bob brought THE BAPTIST and father read some of the things \$1 could do to help this big world. "It suggests five things," observed father when he had finished reading.

"That's lucky," said mother, "one for each dollar to do."

"Yes," said Bob as he looked at his money, "now the first dollar goes to support every Baptist missionary, mission school, mission hospital, mission orphanage, mission boat, mission nurse and mission teacher for *one whole second and a half*. This dollar has a lot to do!" Bob stopped for breath.

"That's fine," replied mother.

"The next dollar," began Bob, "is going to buy twenty-five copies of John's Gospel to give to some heathen persons who never heard about Jesus. The third dollar will do its part by sending out a Bible woman for one week. The fourth dollar will keep a village school open for six busy days. The fifth dollar will support a bed in a mission hospital for one week, and the fifty cents will be for whatever those Continuation Campaigners think is best." So instead of watching one dollar, Bob watched five whole dollars and fifty cents go around the world doing good.

Suppose!

Suppose that some Young Reserve named Mary, Ruth, or Helen said: "Mother, instead of a new hair ribbon could I please give the money to the Continuation Campaign? It's *got* to be paid in by April 30, mother!" (I think their mothers would nod a delighted "Yes!" Don't you agree?)

Suppose that some Young Reserve named Tom, Dick, or Harry said: "Dad, instead of a new necktie, could I please give the money to the Continuation Campaign? It's *got* to be paid in by April 30, dad!" (I think their fathers would nod a delighted "Yes!" Don't you agree?)

Suppose YOU try it! Suppose you see *this week* how much you can earn yourself, so that all around the world the heathen people will learn to say what our silver quarters and dimes and dollars say: "In God we trust." The money must be paid in by April 30, so there's not a minute to lose. After you have paid it won't you write me a little account of how you earned it? And I will print every letter in our columns. One last suggestion: a lovely letter has just come from Miss Meynes of Washington telling how her Crusader Company earned \$5 by giving the valentine party suggested in the Feb. 4 issue of THE BAPTIST. There's no reason why that party can't be gotten up in a big hurry in April!

A Real Baptist Riddle

MY first studies the *Survey* over and over, memorizing, fixing facts in her mind, etc.

My second is a shining metal from which all cans (except Americans, Mexicans, Africans, etc.) are made!

My third sounds like you, for it is always in the midst of fun and truth, but never in gloom or deceit.

My fourth is another way of saying "one of the."

My fifth is what the selfish Young Reserve may do if he or she sees a canvasser coming and pretends not to notice her!

My whole is something every Baptist woman is tremendously interested in just now.



Young People's Work



Topic for May 7

BETTER SABBATH KEEPING.
CONSECRATION MEETING

Jer. 17:19-27.

It is not necessary to discuss the pros and cons of the Sabbath question. The passage as given above unquestionably refers to the Jewish Sabbath. The Christian Sunday is observed as the first day of the week and not the seventh. In I Cor. 16:2 we read: "Upon the first day of the week let each one of you lay by him in store." From this we would conclude that the "first day" was established as a day of worship, and as such it has come down to us.

1. *In the good old days.* Well do I remember how I was frowned upon for whistling and playing marbles on Sunday. Sunday was usually looked upon as a day to look sad, go to church, eat big dinners, and the balance of the time to sit around and suffer from indigestion. Of course, mother did not sit around for she had to prepare dinner for anywhere from twenty-five to thirty people. Father seemed to have no compunctions of conscience as to how many he invited home with us. It never entered his mind that mother would be a tired and over-worked woman at the close of the Lord's Day.

2. *In our day.* What do we see? Well, a good many things that our fathers never dreamed of. Automobiles, the trolley, and all sorts of conveyances make it possible for people to spend their Sundays elsewhere than at church. The theatre, the dance hall and the amusement park entertain thousands on the Lord's Day, and a lot of them are church folks.

Many young people attend Sunday school and church worship in the morning, and in the evening attend dances of one sort or another. Many church men who attend regularly the morning worship, spend their afternoons on the golf course. Are these things wrong? If so, how shall we go about righting them?

3. *Sunday as a day of rest.* Continuous work, week in and week out, wears upon the human organism, as well as upon lower animals. Employers have found it economical for the employees to have regular periods of rest. From the point of view of health and happiness alone, the day should be observed.

4. *Sunday as a day of worship.* Certainly all of us feel the need of joining with others at least one day in seven for the worship of our God. We need the help and strength which come from such fellowship. Such fellowships are absolutely vital to the individual who would maintain a robust faith. Just how many times one should go to worship on Sunday is an open question. Many feel they have done enough when they have attended one service.

5. *Not a "Continental Sunday."* As in

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

many other cases, many of our people have gone to excesses in the observance of Sunday. It is the only day that many have off from the grinding toil of the week and they feel that they have a right to do as they please, so the day is often used as an opportunity to engage in the gross amusements running for commercial purposes. The foreigner with his variety of beliefs and oftentimes no belief, uses the day for all sorts of affairs. What are we to do? The young people and our churches must answer the question? There is no dodging it.

6. *A sane Sunday.* A discussion of this point would reveal as many opinions as folks taking part in the discussion. What constitutes a proper observance of the Lord's Day? Going to church? If so, how many times? A quiet day at the home with the family? An auto ride out into the country for fresh air and sunshine, or a little picnic luncheon at the park? Shall we render some useful service?

Every day is as a Sabbath unto the Lord. The Christian must act like a Christian whether on Sunday or on the week day. A vital thing is that of loyalty to the lordship of Jesus Christ. When the principles of the Master are the dominating principles of the individual life of the Christian, he will have but little difficulty deciding the question as to what he should do on Sunday.

Here and There

The *Assembly* is the name of a sixteen-page bulletin published by the Baptist young people of Miami Association of Ohio. Mr. Wm. Schwemlein is managing editor.

The Association Rally will be held at Lincoln Park Church on April 25. The Lincoln Park Union will present the pageant "The Striking of America's Hour."

Reduced rates have been granted by all the passenger associations for the Baptist Young People's Union of America Convention, meeting in St. Paul, Minn., with the exception of the Canadian Association. Identification certificates must be used for the purchase of round-trip tickets at the reduced rate. Secure same from B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., or 408 Humboldt Bank Bldg., San Francisco, Calif.

The Trans-Continental Passenger Association announces summer excursion fares from western points to St. Paul. These fares are lower than those on the general

convention basis as outlined above. For example: To St. Paul from San Francisco, \$87.50; Los Angeles, \$87.50; San Diego, \$87.50; Portland, \$72; Seattle, \$72; Tacoma, \$72; Vancouver, B. C., \$72; Victoria, \$72; Spokane \$67.

Parties planning to attend the convention at St. Paul should consult local ticket agents several weeks ahead to be sure that tickets will be on hand.

The Michigan Baptist State Convention will be held at Jackson, May 12-16. The Young People's session will begin on Friday and extend through Sunday. The B. Y. P. U. banquet will take place on Saturday evening, May 13. General Secretary White will deliver three addresses before the Young People's sessions.

Detroit (Mich.) City B. Y. P. U. is planning a boat ride for June 16. This will be a sort of pre-convention "pep" affair for St. Paul. Proceeds of the affair will be used in sending delegates to the convention.

Attention of Chicago people is being called to Boy's Week which will be observed May 19-25. Chairman Mack is carrying on an extensive publicity campaign in behalf of "our" boys and should have "our" heartiest support.

An All Chicago Young People's Rally was held on Thursday evening, April 6, at Moody Tabernacle. Gypsy Smith Jr. was the speaker.

Chicago and down-state young people expect to send 500 delegates to the great St. Paul Convention.

The *B. Y. P. U. Bulletin*, published by Pittsburgh young people, is a very attractive sheet setting forth the many activities of the young life of Pittsburgh and vicinity. Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, will be the speaker for the spring rally to be held at Sandusky Street Church, April 21.

At the March meeting of the Toronto, Ont., young people, eighteen unions were represented. "How a B. Y. P. U. Could Best Help the Church and Pastor" was discussed by Mr. Merrill. He emphasized the fact that the B. Y. P. U. should be training young people for service in the church. "We should rejoice when we see our members stepping out to take offices in the church organization."

The young people of the First Baptist Church B. Y. P. U., Miami, Fla., edit two pages of the church bulletin under the heading "B. Y. P. U. Spizz." Quite undignified, I hear some one remark. Of course, it is really unfortunate that young people cannot always be as dignified as their elders.

Have you written to B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., for a very attractive four-page bulletin of the St. Paul Convention? Plan to spend a few days with the young folks at St. Paul. Already something like 5,000 have registered. The latest goal is 10,000.

The young people of Southern Illinois Association are planning a rally at Murphysboro, May 6-7. The rally will be a booster for the summer assembly to be held at Shurtleff College and the B. Y. P. U. of America Convention meeting in St. Paul.

The B. Y. P. U. News of First Baptist Church, Fort Wayne, Ind., carries some interesting items of what happened twenty-one years ago in the union. One item reads: "Report from light committee accepted." Another: "Moved and seconded that our society pledge themselves to pay \$50 toward paving Jefferson Street."

The Fort Wayne Association of young people has pledged \$2,500 toward the Franklin College Campaign Fund.

A Tri-City B. Y. P. U. (Moscow, Idaho; Pullman and Colfax, Wash.) has been formed to meet the needs of the young people in the cities named. Plans are on for boosting the work of the young people, also the summer assembly. Mr. Tracy H. Duerfeldt is one of the leaders of this new organization.

Minnesota young people, under the leadership of Mr. A. J. Hansen are planning a state-wide meeting of great interest, the same to be held on Wednesday, preceding the opening of the International Convention in St. Paul, Thursday, June 29.

The St. Louis Standard of Excellence as published in *The Baptist Herald* sets up a number of very worthy goals. The unions working to reach this standard will certainly not be among those just marking time.

Ontario and Quebec young people are pressing the claims of Bible study, tithing, and life service. The prospects are bright for a great convention in May at London.

Two thousand five hundred Baptist tithers in 1922 is the goal set by Nebraska young people. This number secured would mean a decided change in Nebraska's contributions to kingdom activities. People who tithe are usually found in the front ranks of givers in our churches.

The Connecticut Baptist Convention

Educational Department
WM. T. THAYER, DIRECTOR

Stewardship Program

A. The Church

I. Introduction of the Unified Budget System.

Whereby the church assumes the expenses of the church school and Young People's groups, placing these in the other regular expenses of the church, i. e. pastor's salary, heat, light.

The every member canvass policy carried through the entire constituency of the church school and Young People's groups, i. e. into homes of cradle-rol members, to members of society, guild, scouts, etc. All the constituency of church, school and Young People's groups supporting all of the financial interests of the church, both local expenses and beneficence.

II. Practical training in stewardship.

By making regular reports (quarterly if possible) to all of the constituency with full explanation to younger people especially, i. e., meaning of various items of expense, significance of various subjects of beneficence.

By calling young folk into the fellowship of responsibility, i. e., every-member-canvass solicitors, attendance of meetings of standing committee and boards.

Young people represented on all special committees of church.

By introducing denominational periodicals and standard religious books into the homes.

B. The Church School

I. Organized as part of the church; i. e., officers elected by the church. Definite report made to the church.

II. Participation in organized life of the church, as indicated in A I and II.

III. Maintenance of a comprehensive stewardship program, as regular feature of instructional work, including:

(a) Graded instruction.

(b) Leadership training, i. e. teacher training classes, classes on evangelism, stewardship of money, etc., correspondence courses, reading clubs.

(c) Denominational literature, i. e. lessons, periodicals.

(d) School offering made a worthy part of opening period of worship, i. e.

similar to taking of church offering.

(e) Baptist Tither's League in school, department organized class, etc.

(f) Assuming, as a school, definite responsibilities. 1. Features of church expenses i. e., purchase of new hymnals, blackboards. Assuming items, such as lighting, heating, a bill for repairs. 2. For beneficence: the "loose" or special offering each Sunday going to some accredited object. 3. Participation in service i. e., by furnishing canvassers.

(g) Missionary or beneficent objects same as those of church.

(h) With full explanation of those objects. By superintendent departmental leaders, teachers, missionary bulletin board.

(i) Five minute stewardship talks during period of worship, i. e., stewardship of time, reading, recreation, money.

(j) Use of annual of state convention and of Northern Baptist Convention in program or discussion.

(k) Vocational guidance. Talks by Christian professional men, craftsmen, business men, on Christian significance of their callings. Emphasis on secondary school, college, professional school.

(l) Graded activities, i. e., children of division or class making games for orphanages; boys and girls appropriate gifts for church or mission school, etc.

C. The Young People's Group

Program suggested for any Young People's group: Young People's Society, World Wide Guild, Children's World Crusade, Boy and Girl Scouts, etc.

I. Participation in organized life of church as indicated in A I and II.

II. Organized as part of the church, by vote of church, program sanctioned by church. Report made to church.

III. Comprehensive stewardship program, including:

(a) Denominational literature. Subscription list for *Service* among young folk.

(b) Program of work geared up to program of the church, i. e., if church stressing evangelism, stewardship campaign, let group affiliate in same, and have programs of meetings promote the same.

(c) Dignifying offering or payment of dues as integral factor of stewardship, of worship period of meeting.

(d) Introduction of "Christian Culture Courses," i. e., those for 1922, 1923. (Samples at state headquarters.)

(e) Introduction of "Young People's Reading Courses," i. e., for 1922 (samples at headquarters.)

(f) Maintenance of Baptist Tither's League in society, guild, scouts, clubs, organized classes, or among young people of church.

(g) Fellowship in responsibilities of the church.

(h) Stewardship meetings: 1. Vocational talks or debates; 2. On church school, denominational, in state and national organization, evangelism, personal beneficence, Christian service as factors in stewardship of life.

(i) Teams for securing subscriptions to THE BAPTIST, *Missions* among constituency of church.



TROUT POOLS, STATE FISH HATCHERY, ST. PAUL



Religious Education



The Church and the Sunday School

By SAMUEL G. NEIL

"The Coming School of the Church" is the prophetic title of a fine little book by Dr. W. E. Chalmers, the secretary of Religious Education. There is no doubt that the school is moving toward the church and the church toward the school. The closer they come in all practical aims and purposes the brighter will be the pathway of our children and youth and the more assured the perpetuity and prosperity of the church.

The Sunday school is by far the most important agency by means of which the church seeks to do its work among the young. Hence it is of the utmost importance that the proper relation of the school to the church should be understood and maintained. Unhappily, in many cases too little attention is given to this matter. So long as the Sunday school is fairly well-manned and managed, and gains a reasonable number of scholars, things are regarded as satisfactory. An ill-defined, easy-go-lucky state of affairs necessarily results. Few teachers realize that their work has been solemnly delegated to them by the church. Church members, as a rule, are oblivious of the fact that they are personally responsible for the well-being of the school. Scholars attend their classes Sunday after Sunday and are only aware of "the church" as a remote, aloof body of people, very stiff and dignified. It would never occur to any one of them that the earnest, prayerful, and loving hope and desire of every church member is that he should, by and by, become a member of the church too. In fact, some teachers fail to realize that the school exists not only to instruct children in "simple Bible teaching," nor even solely to lead them to the Saviour, but also to fit them for church membership, and to help them to desire church membership. Yet the Sunday school is the agency by which the church seeks to teach the children religion, to win them to Christ, and to make them church people. Any church that really grips this principle and realizes that the Sunday school exists for the church, will seek to embody this principle in the constitution of its Sunday school. For a principle is never really accepted until it is institutionalized. It is all very well for pastors and deacons and Sunday-school superintendents to hold correct views as to the true relation of church and school, and to state those views from time to time by word of mouth. But such statements are quite ineffective if they are contradicted by the practices of church and school. This is another case in which "actions speak louder than words."

The school is an agency of the church.

Some people might at first deny this. The school has its own organization, funds, committees, meetings and what not. It might conceivably exist apart from the church—in some places it appears to do so. Well, the measure of the aloofness of church and school is a measure of the failure of them both. The school is the creation of the church, it draws its support from the church, financial and personal, and receives its gospel and commission from Jesus Christ through the church. Christ founded the church; the church founded the school. Any sort of "independence," let alone rivalry, between them, is a denial of the real fact, and injurious to all concerned.

The constitution of the school, therefore, should express this true relation to the church. The appointment of a superintendent, officers, and teachers, should be made, or at least confirmed by the church. Definite church recognition services should be held in acknowledgment of this. It is a good thing to have a special church meeting at which new teachers should be solemnly dedicated by the church to their great work, and once a year a church fellowship meeting should be arranged at which the reports of the Sunday school should be laid before all the church members for prayer and discussion.

The interest of the school is the proper concern of the church. This seems too simple and elementary a thing to be enforced. And yet we fear that in many quarters it is only held theoretically. A few enthusiasts are allowed to carry on the school work without either encouragement or supervision on the part of the church itself. Of course, it is obvious that if these enthusiasts are thus left alone in the work they will by and by get the notion that inquiry on the part of the church is "interference." But if the church first of all feels and displays a real interest in the school, its approaches will soon be understood and heartily welcomed.

Pastors, deacons, trustees, and church members should take the utmost personal interest in the school and in all its plans and programs. It would even be a good thing for a joint-session of the board of deacons and trustees and the teachers' meeting occasionally to be held.

One of the chief objects of the school is to make the scholars understand and love the church, and desire to be worthy to become church members. To this end it should be the duty of every teacher to give suitable instruction, according to the age of his pupils, in the history, nature, and purpose of the church. It ought to be impossible for any teacher to feel that he has done his duty to his scholars unless he has taught them this. But many teachers are lamentably ignorant on this very point. All teachers should therefore be

(Continued on page 381)

International Uniform Lessons for May 7

ISAIAH'S IDEAL FOR A WORLD AT STRIFE
Isaiah 2:2-4; 11:1-9. Golden Text: Isaiah 2:5.

Setting

The epical, lyrical, dramatic writing of Isaiah has made its appeal to great minds through all the ages. It is the outpouring of a stirred and fearless soul with a vision. For the present day, as for his own time, Isaiah has given the solution of political and social questions. The selections for consideration are brief; they should serve as an incentive to further study.

Lesson

"In the latter days the mountain of Jehovah's house shall be established on the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it." The "latter days" have a different significance to the prophet of every age as it is into the future the seer must always look. To those of the Old Testament the term was equivalent to "Messianic times." "The mountain of Jehovah's house" was Mount Moriah where the temple was built. In the ideal state its power shall be magnetic, drawing all nations unto it seeking to learn of God. Nations shall go to God as their arbiter and he will judge between them so that there shall no longer be occasion for war or need of warring implements. Then shall they "beat their swords into ploughshares and their spears into pruning-hooks." The turning part of the oriental plow could easily be made from a sword and the iron end of the spear serve for a pruning-hook. They are not to be thrown aside as waste; rather they shall be made to serve a purpose in the progressive conditions of a peaceful country. From Isaiah 2 the prophecy turns to Isaiah 11 to the coming of the Messiah and his rule. "Out of the stock of Jesse (father of David) there shall come forth a shoot, and a branch out of his roots shall bear fruit," upon whom the spirit of Jehovah shall rest, who shall be just and righteous in all his judgments. Righteousness and faithfulness shall girdle him. Under the rule of the Prince of Peace comes the world-famous picture: "The wolf shall dwell with the lamb, the leopard lie down with the kid, the calf and the fatling and the young lion together." All enemies shall be at peace and there shall be no fear even of the things which have always been feared—"for the earth shall be full of the knowledge of Jehovah."

Leading Thoughts

1. "Seek peace and pursue it."
2. The tide of peace cannot sweep over a nation until it has flooded the hearts of the individuals that comprise the nation.
3. Individual responsibility for national conditions cannot be evaded.



Our Own Folks



Wisconsin News and Notes

By ROBERT W. SHAW

Death of L. G. Catchpole

Rev. L. G. Catchpole, for forty-eight years one of Wisconsin's best known Baptist ministers, recently passed away in California where he had been spending the winter. He was converted at the age of sixteen, was educated at Northwestern College; and at Shurtleff took his theological work. He served as pastor at LaSalle and Richmond, Ill. In 1873 he removed to Wisconsin and, with the exception of a couple of years spent in Minnesota, all of the rest of his ministerial work has been in this state. He served as pastor at Waterloo, Marshall, York, New London, Weyauwega, Black River Falls, and Melrose. He organized the church at Warrens and was its pastor for some time.

He served Wayland Academy as financial secretary twice. He was responsible for raising \$50,000 for the institution and securing the Warrens Cottage from Mr. Barber. In 1902 he began work with the Children's Home Association in this state and continued with it until his death. The funeral services were held in Janesville, April 4. The pastor, Rev. R. G. Pierson, Dr. A. LeGrand, Dr. D. W. Hurlburt and others participated in the services; interment at Black River Falls.

Lenten Services

For the first time in the history of the city of Milwaukee, the Catholic, Lutheran and Protestant forces cooperated in a Good Friday service. Many of the theaters closed until after three o'clock and the stores planned to close from noon until three. Many factories closed at noon to give the people a chance to attend the church services. Of course some Baptists object to such a program, but a great many cooperated and profited by this united effort.

Some Notes

Harris M. Barbour has accepted a call to the Baptist church at Lake Geneva. He has been a teacher at the Seventh Day College in this state and has supplied some of our churches. We welcome him to our brotherhood. He is a son of Clarence Barbour, of Rochester Seminary.

John M. Carlson, of Almond has been holding meetings at Glen Flora and Ladysmith. A number have accepted Christ, and the meetings have been a blessing to the churches.

Paul MacKinney has resigned his work at Augusta. He has been there for two and a half years.

M. Doherty has resigned his work with the Mauston and New Lisbon churches.

Robert Gordon, of Fond du Lac, recently made an appeal for fifty new members by Easter. April 4 the church had its annual Father and Son's banquet. Rev. Robert W. Shaw, of Milwaukee, was the speaker of the evening.

Stevens Point Church is in the midst of special meetings. John M. Linden is leading the forces.

The church at Appleton is getting ready

to put up a modern Sunday-school plant. This has been greatly needed for a long time, and now that it is to be realized the church is moving forward with zest.

Silver Lake Church is planning on putting up a community building. It has secured a building from the Great Lakes Naval Station and will remove it to a site adjacent to its present property.

Milwaukee City Union

Beginning May 1, the Milwaukee Baptist Union expects to qualify as a standard city missionary society under Class B. It has taken out the incorporation papers and has secured Dr. D. W. Hurlburt as city missionary. Recently the plans of work were revised and from now on the work will be done under various departments.

The new Woodlawn Avenue mission is prospering and expects to dedicate a new building April 23. This is the first work of expansion in the city work and will prove a profitable stimulus to the forward movement of Baptists in this city.

Baptists in the Polish Republic

By K. W. STRZELEC

There are two Baptist conferences which existed before the war, both formed from German-speaking churches. One is in former Russian Poland, the other in the former German Polish province. I will give figures for both conferences, quoting the Polish and Ruthenian, so far as I have the figures, apart, because it is an entirely new work—people who do not understand German and consider themselves natives of the country.

The very difficult and not reorganized communication system in the Polish provinces bordering Soviet Russia, has prevented me from getting in touch with all places to gather good statistics. Also, the imagination of Russian farmer preachers is great. Some of them can hardly read, others not at all. They do not care for figures, and some think, basing upon 2 Samuel 24, that it is a great sin to count God's people. This makes difficulty in gathering dependable statistics. I am sending you figures from the various letters which I have received, and from personal inquiry. I am sure those relating to the German-speaking churches are nearly dependable, those relating to the Polish and Ruthenian less dependable; but I am positive that there is not exaggeration in the figures in either.

German Speaking Churches in Poland

Organized churches, 31; buildings, (churches and chapels), 38; ordained ministers, 30; unordained missionaries and volunteer workers, 106; preaching stations, 91; membership in 1920, 6,605; baptisms in 1921, 510; other additions, 200; losses, 160; gains, 657; total membership, 7,155; Sunday schools, 82; teachers, 264; scholars, 2,519.

According to the remarks of the statistician, Mr. Kupsch, the contribution for all purposes for the year 1921 will be more than four times as large as that of 1920, but the buying power would be smaller.

This is because the Polish mark has fallen greatly in value; in January, 1921, it was 500 Polish marks for a dollar; in July of the same year, 6,500; February, 1922, it is 3,400 marks for an American dollar.

Polish Conference

(To be duly organized in May, 1922.)

Of this conference, only five churches existed before the war; the others have marvelously sprung up since the great war. Only five of the following churches have their own meeting houses, thirteen have rented uncomfortable rooms for services, the rest gather in private houses. The churches are Polish and Ruthenian.

Organized churches, 14; buildings (churches and chapels), 5; ordained ministers, 16; unordained preachers, 38; preaching stations, 97; membership (in 1920), 430; baptisms (in 1921), 487; other additions (converts coming back from Soviet Russia), 242; total membership, 1,159.

In this conference are only nine Sunday schools, about 400 scholars. The expense statistics are not available.

Altogether in Poland there are forty-five organized Baptist churches, forty-three church buildings, thirty-six ordained preachers, 144 laity preachers, 188 preaching stations and 8,314 members with about 20,000 population.

Before the war, 70 per cent of the German-speaking churches were self-supporting. The war's destruction has brought with it poverty, so that today the ordained pastors are receiving some addition to the salary which they receive from their congregation. The addition comes, for the German-speaking brethren in Poland, from the German conference in the United States. The A. B. F. M. S. is supporting nine Polish and Ruthenian missionaries.

Burma

By J. H. COPE

"He came, he saw and he conquered." I do not mean Babe Ruth or Jack Dempsey but the Prince of Wales. Everywhere he received a welcome and the people fell in love with him. Of course the government took pains to have those who would cause trouble locked up for the time being but they were in a hopeless minority. The newspaper reporters could show ours in America a few things. Talk about details! They even gave the name of the locomotive engineer which took the Prince to Mandalay and the conductors. The visit has undoubtedly done good.

Non-cooperation in India seems to be languishing in jails for the most part. In Calcutta the prisons are overflowing and they have had to turn other buildings into use as lockups. The government has forbidden unlawful assemblies and the people continue to assemble with the result that their leaders are becoming increasingly the guests of the government. What the end is to be none can predict but the violent outbreaks, such as the Moplah uprising, seem to be less in numbers than formerly.

The missionaries are all anxiously waiting results of the financial year.

The other day we all received letters asking to state which form of work, the educational or evangelistic, ought to be "retrenched" if such a thing is necessary. And in most cases it will have to be the latter. Contracts for school must be fulfilled. It is hard to find one's work crippled when there are in most stations more opportunities than ever before.

A Buddhist hpongyi appeared at the seminary last month in his robes. He declared he had about decided to become a Christian. But he wanted to study for a year first, offering to provide his own living, reside outside of the seminary and carry on the class-room work. At the end of the year he would strip his sacred robes and become a Christian. The seminary felt it could not be done and the application was refused. It is interesting however in that it shows a peculiar determination to become a Christian at the same time holding to the old forms as long as possible.

In a world which is suffering from famine the announcement of a new area would scarcely be noticed. And yet in Burma among some of the hill people there is a serious condition. The Karens of the Toungoo district have a severe shortage of crops. Mr. Weeks estimates there are two-thirds of the Christians in want. Fortunately the government has instituted government work which will soon act as a means of tiding over the people. In the Lushai Hills, which border Burma on the west, there is such a serious condition that people are in hundreds, if not thousands, migrating to other places for the time being, many of them coming to Burma.

This month and next see the exodus of missionaries for furloughs. About a dozen thus leave every year tired and in cases unwell to return in a year and a half recovered, full of enthusiasm and the work carries on. Every one is sorry to see them go and just as happy to see them return once more.

Twelve Months At Shanghai College

By HENRY HUIZINGA

It has been a year of unprecedented growth at Shanghai College in faculty, in students and in buildings. Within four years we have more than doubled our number of both students and teachers. We now have 456 students, of whom 184 are in the college and 272 in the academy department. The campus consists of fifty acres on the bank of the Hwangpoo river and has an estimated value of over \$1,000,000. Ocean-going vessels to Shanghai from all parts of the world pass right by our doors and their passengers see this magnificent exhibition of American Baptists' thoughtful generosity for the benefit of China's millions. We may well be proud of this great educational agency maintained jointly by Northern and Southern Baptists through their respective Foreign Mission Boards.

The aim of the college is to train Christian leaders for definite tasks. Every student who enters joins a group where he receives the special training he requires for his life-work along the lines best suited to his chosen vocation. These groups at present are religion, social sciences, natural sciences, education, business and Chinese literature. Most of the students are fairly evenly divided among the first five groups, the natural sciences claiming forty men, the social sciences thirty-one, business twenty-nine, education twenty-

eight, religion twenty and Chinese literature eight. These figures give approximately the vocations to which the students are looking forward. The college has graduated seventy-four men, of whom thirty-one are teaching, sixteen are in religious work, eight are in business and the others are still studying, twelve of them in American colleges and universities. Coeducation was started last year with five women students. This year we have nine. Lack of dormitory facilities for women students has prevented a larger growth but the announcement of a generous gift of \$50,000 from an unknown donor for a new woman's building was received with enthusiasm here and assures us of ample facilities for this department.

That this college is first of all a Christian institution, standing for the evangelizing of China, is never for a moment forgotten and is apparent in all our work. Through personal work by both teachers, and students, through class-room instruction and preaching, the Christian message is presented and the claims of Jesus Christ urged upon all. During the past year about forty have accepted the Christian religion and have been baptized. The majority of them were from non-Christian homes and some of the young men have had to face a great deal of opposition and opprobrium from those who are near and dear. At present there are 173 non-Christians in the whole institution and 283 Christians. It is an encouraging fact that most of the non-Christians are in the lower classes and it has been the experience of the college that the men become Christians as they advance to higher classes and become acquainted with Christian truth. Thus in the two highest classes in college there are only five non-Christians out of sixty-two men.

The faculty of Shanghai college consists of twenty-five foreigners, mostly American, and twenty-three Chinese, of whom five have studied in America. At least seventeen of the professors have done from three to five years post-graduate work in some of the foremost universities of America in special preparation for their work and are representative men and women in their departments.

The year has been distinguished by the presence of two noted men on the faculty. Dr. James Q. Dealey, professor of social and political science in Brown University, was with us during the spring term and gave four regular courses in that department. As a member of the Royal Society of Arts of London and of the Institute Internationale de Sociologie de Paris and as the author of many excellent books on various aspects of sociological subjects, Professor Dealey has a world-wide reputation for profound scholarship. He was lionized by the students, his classes were crowded and his services were also much in demand in Shanghai and in neighboring cities where he went to deliver special lectures. In the fall term we were equally fortunate to have with us Dr. E. M. Poteat who was for many years the president of Furman University and later the secretary of stewardship of the Board of Promotion. Doctor Poteat is a strong man on the platform and the students were always greatly interested in his chapel talks and sermons. He taught regular courses in Biblical literature, ethics and public speaking. He has also visited neighboring cities and given many special lectures on religious subjects. He has been prevailed on to prolong his stay for another year as a member of the staff of Shanghai College with considerable freedom to go about

China to the great centers and preach the gospel.

I have had a real and vital part in all the work of Shanghai College. Although the work of any one person is of necessity restricted and sometimes insignificant, yet his part in it counts in all the vast work and influence of the institution as a whole. During the year my teaching has covered courses in English, mathematics, astronomy and New Testament. In astronomy I have found a larger audience than my own class by means of a series of articles which appeared monthly for two years in the *China Press* and in the *South China Morning Post* at Hongkong and in some American papers. In Sunday school I have had a class of twenty-two boys who are juniors in college and all Christians except one. We have done a great deal to win that one but so far we have not succeeded. He is not bitter against Christianity but he clings to his old Confucian ideas.

Mounds Park Sanitarium Association Annual Meeting

The annual meeting of the Mounds Park Sanitarium and Hospital Association was held in the sanitarium, St. Paul, in January. Dr. Robert Earl, president of the association from its beginning, presided. After the usual preliminaries, the financial statements of the secretary and treasurer for the year, including the work of the Mounds Park Sanitarium, Midway Hospital, and Merriam Park Hospital were read and unanimously adopted, which show the assets to be \$362,700, liabilities \$179,700, and total number of patients during the year 2,936.

The president and vice-president, Drs. Robert and George Earl, presented plans for consideration and adoption, looking toward the enlargement of the purpose, scope, and work of the association, outlining the needs of an association that will represent the denomination in doing the medical work and caring for the sick throughout the entire Northwest. Requests having come from adjoining cities and states asking that consideration be given to increased needs, the articles of incorporation and by-laws of the association were changed so that the name of the association is now The Northern Baptist Hospital Association, in which a member of any regular Baptist church may acquire membership upon the payment of \$100. It was voted that the Board of Directors be increased from twelve to thirty members, including representatives from all Baptist churches, English and foreign speaking, namely: Swedish, Norwegian, Danish, and German. A board of directors was elected composed of nine pastors, nine laymen, and twelve executive workers.

The Association now owns three sites, one a whole city block with five buildings on it, where the Mounds Park Sanitarium and three adjacent buildings are located; one with one building, where the Midway Hospital is located; and another where the Merriam Park Hospital is located. In addition the association has acquired a site of several acres of ground strategically located in the Midway district between St. Paul and Minneapolis on University Avenue, upon which it proposes to build in the near future a large and adequately equipped hospital with ample provisions to take care of the needs of the denomination throughout the entire northwestern territory.

The officers for the year were elected as follows: President, Dr. George Earl; vice-president, Rev. Frank Peterson; chair-

man board of directors, Dr. Robert Earl; secretary and treasurer, G. Arvid Hagstrom; and members of the executive committee, Charles Skoogluu and C. P. Dahlby.

As there is no other outstanding Baptist charity in this entire Northwest and considering that the Mounds Park Sanitarium and Hospital Association, which was established by Swedish Baptists and maintained by them during the past twelve years, has ministered to patients from the entire country as well as ministers and missionaries from the whole denomination, and having now secured an ample and well located site for the enlargement of this institution, the attention of the denomination is called to this object as one worthy of conscientious and financial consideration.

Boston Letter

By CHARLES H. WATSON

Professor T. R. Glover in Boston

The great Cambridge professor of history has been here to deliver his course of lectures at the Lowell Institute, on the development of religion. His books on "Jesus in History," "Jesus in the Experience," and "The Pilgrim," had given him quite a vogue among appreciative readers, and had awakened a deal of confidence in his authority. Certainly his lectures justified all expectations. The first impression of Professor Glover is one of almost youthfulness and vigor, a sort of modern athlete. The later impression is of an intellectual athlete, with a surprising range of exact information, and unusually individualistic method of interpretation and power of statement. In accuracy of observation he is a sort of genius. What comes to you in his discourse is like the overflow of a great reservoir. Every view presented has relation to sources. He evidently reads, sees, knows his materials, at first hand.

At Newton Also

It was a decided hit to secure Professor Glover as the Stephen Greene Lecturer at Newton. Contact with such a man proved a priceless privilege to a company of theological students. He took the Apostle Paul as his theme, placed him in his oriental setting and contact with idolatry, and made his teaching and his zeal understandable. It was an intensive address. For over an hour it held us with a grip that did not relax for a moment. We had vivid illustration of the difference between an able literalism, and the authority of knowledge and power. We were proud of so outstanding a Baptist, and recalled his father, Richard Glover of Bristol, that superb leader of our British brethren, and preacher by divine right.

Before this letter will get into print the next Stephen Greene Lecture will have been delivered by Dr. James Moffatt, the great translator. What an inspiration for young theologues to touch such men!

Getting Into Position

Uncertainty and confusion, with much questioning, has been the daily pabulum of our Baptist people for some time. The promise of something different, and more truly expressive of our common spirit is therefore very welcome. The announced agreement of representative leaders of our two wings, evangelical and fundamental, pointing to a united and Christian plan of action at Indianapolis, brightens all hearts with hope. We may as well expect differences, for always are they with

us. There is something amusing in the modern alarm over two wings on the bird as though it were a surprising development. All denominational birds are rigged that way that do any flying. They simply have to work together for progress. The likelihood that we are reaching such unity and freedom fills all of our hearts with encouragement.

The Ill Wind

Yes, we have it, but it blows some good. One thing in the development of the World Movement was its accompanying sweep of so many of our most useful pastors into secretaryships. It gave us disquietude. Now that some of the best of them are coming back to the old job of blessing a church, we are correspondingly comforted. They will return with new efficiency, and some churches too much at ease will be speeding their circulation and getting progressively vigorous. Think of a secretary like William Reid coming back to a church after the glowing and inspiring period of his activity in two armies—the service for country, and the army of the Lord. Only a church that is ready to push and to achieve will covet such a leader. And there are others also, like him, that will be available now on fields afflicted with dormancy. By the way, why shouldn't that coined word make a good mate for President Harding's "Normalcy"?

Annual Meeting

The April meeting of the Social Union was the picturesque annual meeting. Usually it is full of movement, diversity of interest, good-natured expectation, curiosity as to who the presidential lightning will strike, besides fetching music and eloquence. President Bailey retired with characteristic sense and humor. He has made a popular chief and has scored some great meetings. Now he proudly wears the badge of an illustrious "has been"! The ex-presidents of the Social Union are our elder statesmen. They are unanimously wise and benignant as befits their eminence. Soon we shall have "Newton Night" with Dr. H. E. Fosdick as the orator.

The new president is Dr. DeWitt G. Wilcox, the beloved physician of Newton Center. He came to the lofty place with modest surprise, and in his brief acknowledgment of the honor, made a good impression.

The Easter Harvest

Doubtless the next "Boston Letter" will have to record large additions to the churches. Many churches have had evangelists, and many have worked to a plan for ingathering. It is a beautifully appropriate time for the great Baptist symbol, and its glorious emphasis upon the new life in which we believe.

Ordinations

We are hearing about ordinations in these days of disturbed equilibrium. Like Jordan they are sometimes a hard road to travel. The vote of "unanimous satisfaction" with the candidate's views of scripture doctrine is not so common. Sometimes he slips through by a majority vote, which, though we are democratic, forbids any hilarity. Occasionally he leaps headlong into such appalling orthodoxy that we wonder what will become of him after he has learned some things. Sometimes he refuses to learn anything, and leaves behind him a wake of wrecked churches. Anyhow ordination councils are reflecting current differences and debates. A doubtful candidate may go through with flying colors, and an undoubted minister may

have to squeeze through under a suspicion. After a recent modern council, one of our strongest and best ministers exclaimed: "No council would ever ordain me now—I couldn't satisfy them. Glad I got through early."

Tremont Temple

Easter Sunday the new pastor begins. It would have been a great day without the free publicity which the Unitarian editor gave. But that has helped to make necessary the admission of people by ticket on Sunday night.

Recently the Ford Hall Forum gave a night to Editor Dieffenbach, and had Pastor Freda of the Clarendon St. Church answer him, who put some pertinent questions which the editor did not answer. The editor said nothing new; while Pastor Freda very good naturedly, yet pungently and conclusively, corrected some of the old things that he had said.

The last phase of the discussion will be held in Channing Hall on April 24, behind closed doors, only Unitarian ministers being admitted. There the editorial exploit into premillennialism will be surveyed and staked, and some plain speech come forth which THE BAPTIST would ache to print. And now may a sweet catholicity and spiritual freedom issue from it all, and abide among us!

Religious Education Through Play

A playground under American leadership is to be opened at Chengtu, China, this summer. Funds for this purpose are this week being forwarded by the Sacramento Church Federation Missionary Playgrounds Committee. Site, equipment and native worker are supplied by a non-Methodist in the federation, the American worker being furnished by the Chengtu Methodists.

This movement for "Exporting the American Playground" through missionary sources, one of some sixty units being stimulated by the World Recreation Survey, is a part of a program originally worked out for the Interchurch World Movement. The federation has undertaken to execute the plan as its part of the "carry on" of the Interchurch. To about 4000 missionary centers throughout the world it is distributing educational data embodying the best of America's recreational experience.

The American playground thus being given to mankind overseas is a unique development peculiar to the democracy of the Stars and Stripes. This fact was established by the World Recreation Survey in studies made of the recreation of most of the counties of Europe as well as several considerable areas of Asia, Africa and Latin America. It was found that there was beyond our national limits practically nothing at that time like either the American playground under direction, or the use of the public school as a social center.

For the spread of theories of moral education through play tested at the Sacramento Orphanage Farm, Chengtu occupies a highly strategic position. It is the meeting place of caravan roads from all over the interior of Asia, from that country which Kipling calls "the back of beyond," the land of oriental rugs, brick tea and lahassaries.

While the Chengtu experiment is a very modest one, federation members familiar with the Orient say that there are few distributors of news like travelers along caravan routes.

Church News by States

Atlantic Coast

NEW YORK

WASHINGTON HEIGHTS CHURCH, New York City, held special services Holy Week. On Good Friday the usual service was held from 12 to 3 o'clock. The speakers were: Rev. Harold Pattison, pastor; Rev. C. K. Gilbert, Cathedral of St. John; Rev. C. S. Mills, Sec. ministerial board of Congregational churches; Rev. J. F. Newton, Church of the Divine Paternity; Rev. W. L. Sullivan, All Souls Church; Rev. Stanley White, Sec. Presbyterian Board of Foreign Missions; Rev. W. I. Haven, Sec. American Bible Society. The church is adding to its membership at each communion.

THE ANNUAL MEETING of the New York City Baptist Mission Society will be held at Park Avenue Church on the afternoon and evening of May 2. The Woman's Auxiliary will meet in the afternoon followed by the annual meeting of the Fresh Air Home Society; the annual meeting of the City Mission Society will be held in the evening. The annual meeting of the Baptist Church Extension Society of Brooklyn and Queens will be held at Emmanuel Church Tuesday, May 9. The Woman's Auxiliary will hold its meeting in the afternoon and the meeting of the society will be held in the evening. The full program will be announced later.

A CLASS IN CHURCH MEMBERSHIP, Calvary Church, Utica, Rev. F. L. Anderson, pastor, trained a group of children for uniting with the church by baptism on Easter. A book entitled "Church Membership," prepared by Rev. Ralph E. Stewart, of Buffalo, who is working in the evangelistic department of the New York State

Convention, proved helpful in leading the class which is organized as the Children's Instruction Class. Pastor Anderson also instructs the children in tithing; each young person who joins the church joins as a tither. A group of thirty tithers is helping to keep the finances of this church in splendid condition in spite of the financial and business depression.

SUNDAY, APRIL 2, was the fifth anniversary of the coming of Dr. John M. Moore to Marcy Ave. Church, Brooklyn. After the evening service an informal reception was tendered him. The room was filled with those who came to express appreciation of the ministry of Dr. Moore and he was presented with a huge basket of flowers as a token of the loyalty and affection of the young people. During Dr. Moore's service at Marcy 434 new members have been received, a larger number than for any similar period, with one exception, in the last quarter of a century. Thirty-five others expressed a desire to unite with the church on Easter. Educational classes have been held this winter with a total attendance of over 1,000. The church is noted for work among young people. The Sunday-school attendance during March for those 13 years of age and above averaged over 250.

MASSACHUSETTS

REV. C. A. BURGESS recently baptized eleven, at the First Church, Rockland, one of them being Scout Master of the local troop of Boy Scouts. All departments of church work are well supported, and it is expected that this year's quota of pledges to the Baptist Forward Movement, will be met in full. Rev. and Mrs. Burgess have announced the engagement of their daughter, Hope, to Dr. J. W. Wilson, of Brown University. Miss Burgess is a senior at Brown and has been elected to both the Sigma Xi and Phi Beta Kappa Societies.

NEW JERSEY

AFTER A SERIOUS ILLNESS PASTOR POWELL, of Mt. Pleasant Church, Newark, is again attending to his duties. The church has received twenty new members since the new year. Harry Vom Bruck and his party are conducting an evangelistic campaign April 9-23. The W. W. G. gave the pageant "The Conquering Cross" April 4. Several requests have been received for a repetition. The Women's Guild recently held its annual meeting, electing officers and reporting the close of a successful year.

Annual Meeting Atlantic District

The annual meeting of the Atlantic District Woman's American Baptist Home Mission Society and Woman's American Baptist Foreign Missionary Society will be held in Peddie Memorial Church, Newark, May 3-5.

The district board will meet Wednesday at 2 p. m. Wednesday evening a reception will be tendered officers and delegates in the church, corner Broad and Fulton streets. The theme of Thursday will be "Education." The W. W. G. banquet will be in the evening, with Miss Buchanan, of Trenton, as toast mistress. Friday will be given to evangelism, with a missionary banquet in the evening. Many notable missionary speakers will lend the inspiration of their presence and spoken word.

On Friday, Mrs. Helen Barrett Montgomery, will conduct an open forum on administration and policy and deliver an inspirational address in the evening. The sessions will close with a consecration service led by the president of the district, Mrs. H. H. Skerrett.

CONNECTICUT

FIRST CHURCH, OF EAST LYNNE, and friends remembered the birthday of their pastor, Rev. W. N. Reynolds, on April 9, by a reception in his honor at the church and a substantial purse of money.

WESTERN PENNSYLVANIA

REV. CHAS. A. DECKER, pastor of the Bellevue Church, Pittsburgh, is trying a new plan for conducting prayer meetings. For the last five weeks the meetings have been in charge of different organizations of the church and Sunday school, the president of each organization being the leader of the meeting. The meetings have been interesting, helpful, and well attended, and have revealed some excellent leaders among the church members.

First Church, Kane, Rev. D. L. Woods, pastor, had a successful evangelistic campaign, Feb. 19—March 12, under the direction of Rev. Frederic H. Baker, of Titusville, and song-leader C. W. McKeever of Pavilion, N. Y. As a result twenty-nine have been received into the church by baptism and four on experience and former baptism. Other candidates for membership are being received at frequent intervals and a fine junior congregation of children is in training for membership. On the past two Sunday evenings, the invitation given by the pastor brought out ten new inquirers.

MAINE

THE FRENCH BAPTIST CHURCH at Waterville is one of the most successful French Protestant churches in New England. It has an excellent plant with church vestry, Sunday-school and social rooms. The membership has steadily risen until it is about 175. There is an up-to-date Sunday school and all the departments of church work are strongly conducted. Over \$2200

Church Treasurers, Attention!

Our fiscal year closes as of April 30th.

You are asked to close your mission accounts and forward all receipts to state offices on Monday, May 1st.

Your prompt cooperation will be greatly appreciated.

The General Board of Promotion of the Northern Baptist Convention
276 Fifth Avenue New York City

was pledged to the New World Movement. In all the work for the last year Rev. H. J. Tetreault has been the faithful leader. To the great regret of his people and his fellow-workers in the city and state, Mr. Tetreault has presented his resignation to take effect in April.

HOULTON: The work of Baptist churches is showing steady development. At First Church Pastor Speed is greeted by large congregations; the enlarged equipment of the church is all employed in its many activities. This church, while making expensive and necessary improvements to its building took its full share in the New World Movement. Sunday school averaged 283 in attendance during March and February. United Baptist Church has a large Sunday evening congregation. A mortgage of long standing was recently paid and burned. Here, too, is a large Sunday-school work. Pastor Hartley and his people are considering plans for enlarging the church building and increasing its equipment.

RICKER INSTITUTE is having a good year. The principal, Rev. E. H. Stover, is doing his utmost for the moral and spiritual as well as the intellectual training of the students. Rev. Henry C. Speed gives regular courses in Bible study which involve real work and receive credit with other courses. Of late he has been giving a course on the life of Christ to the Freshmen and another on the life and work of Paul to the Sophomores.

EASTON: About a year ago Rev. W. Walden, of New Brunswick, was invited to hold evangelistic services with the church in Gorham, which he did with encouraging and permanent results. While there a committee from Presque Isle, headed by Hon. B. F. Giberson, which was greatly interested in the rural districts of the county, invited him to undertake a summer evangelistic campaign in the districts that are practically unchurched. He accepted and, aided by his daughter, held meetings in five different school-houses which attracted large numbers of the farmers and led to many conversions. The committee assumed the expense and salary of the preacher and had reason for satisfaction in the fruitage of their effort at rural evangelism. In the autumn Mr. Walden responded to the urgent call of the Easton Church. The parsonage was repaired and improved and the Walden family have made it a center of social influence to the church and community.

MARS HILL: One of the live ministers of Maine is Rev. P. C. Clark of Mars Hill. Congregations are large and increasing. The Sunday school has doubled its membership. Mr. Clark is an enthusiast in his work for boys and they respond. A new baptistry has been installed and used, with a large number of baptisms Easter. The vestries of the church are now housing some of the public-school classes because of the recent burning of one of the school-houses.

Mississippi Valley

OHIO

HASKINS CHURCH IS EVIDENCING increased interest in all phases of the work. Two weeks of special meetings resulted in several confessions of faith with baptism Easter morning. Prayer meetings are conducted as religious discussion hours. Sunday school is conducted with

a view to religious education. Each class takes its turn in presenting the school hour program. This helps to create an extensive training class for future workers.

A CAMPAIGN OF VISITATION and prayer paved the way for a successful campaign in evangelism at Calvary Church, Akron. The pastor, R. W. Edmondson, was assisted by Rev. E. O. Smith of Chillicothe, who preached for ten days. Mr. Edmondson continued the services another week. There were sixteen accessions to the church, nearly all being adults. There has been 130 additions to the church during the present pastorate.

SUNDAY, APRIL 2, twelve persons were baptized at Monroeville First Church. These, with one exception, came as the result of a series of meetings in which the pastor, Rev. J. Frank Smith, was assisted by Rev. H. Y. Reed, of Dresden.

Rev. R. D. Wood, of Conneaut, has accepted a call to Glenville Church, Cleveland, his work there to begin April 20.

SINCE NOV. 1 attendance in the Sunday school of Second Church, Newark, Rev. T. Lasley, pastor, has increased 85 per cent and offerings have increased 240 per cent. A men's class has been organized and is making itself felt in both Sunday school and church. Much needed repairs have been made in the basement. Four members were added in March.

REV. ROBERT BRUCE SMITH celebrated the fourth anniversary of his pastorate of First Church, Springfield, Sunday, April 2. Ten candidates were baptized. There is a waiting list of about 75 candidates as a result of recent special services held by Dr. Smith. During the four years the membership has been increased by 450 additions. A debt incurred 12 years ago, when the church was built, has been paid off during the last four years and money raised to build an addition to the W. Pleasant Street chapel, which is financed by the church. The church congregation raised \$50,000 toward the New World Movement. The annual reunion and reception for new members was held April 12. This affair was also in recognition of Dr. Smith's anniversary.

INDIANA

LOGANSFORD: This church celebrated its seventy-fifth anniversary with special meetings the week of April second. Pastor M. C. Tunison is greatly liked by his people.

TERRE HAUTE, FIRST: Rev. Roy B. Deer is leading this church in remarkable achievements. The work is having a wholesome effect upon the entire city. On a recent Sunday night the pastor baptized forty-nine.

CLAYTON AND FRIENDSHIP: This is the most recent parish in Indiana. The two churches are only five miles apart. They expect to settle a pastor soon. Some big things will happen under this new arrangement.

ADAMS: In February Rev. J. R. Quick held an evangelistic meeting which resulted in forty-nine baptisms and over seventy-five others uniting with the church. Adams expects to settle a pastor for full time work soon.

MUNCIE, FIRST: Scores of people are turned away every Sunday night. Col. Everson is a great pastor and some big things are in the air for this strong church.

New Buildings

Since the state convention in October there has been a remarkable advance in securing new church buildings. New buildings have been dedicated at Evansville, cost, \$100,000; Roumanian, at Gary, cost over \$9,000; Tabernacle, Indianapolis, cost \$25,000; Liberty, cost \$15,000; Denham, cost \$4,500; and Mt. Gilead at a cost of \$25,000.

Bloomfield recently pledged \$15,000 for a new building. Thirty-First, Indianapolis, expects to begin on its \$40,000 addition this summer. Emerson Ave., Indianapolis, recently opened its big gymnasium and will put up its school plant this summer. Metea dedicated its \$25,000 building Easter Sunday. The New Hope church, which moved into Kolean, will dedicate its new edifice on April 30. Evangelist H. S. Morrill held a meeting at Bakers Creek and was held there to supervise the erection of a new building which will be dedicated on April 23. Greensburg has been having a great Sunday school—666 on a recent Sunday—so on April 9 it subscribed \$16,500 for a new school building.

The state board of promotion has a consulting architect in the person of Mr. C. E. Bacon and thus is in shape to give churches expert assistance in the matter of new buildings.

Indianapolis and the entire state of Indiana will have wide open arms of welcome for the great Baptist hosts when they come to Indianapolis for the next annual convention.

MICHIGAN

THOUGH ONLY FOUR MONTHS on the field, Rev. Joseph H. Vatcher, formerly of Sauli Ste. Marie, Mich., has manifestly inspired the First Church, Port Huron, to a program of united work seldom before attempted in that church. The annual business meeting and banquet was one of the most enthusiastic occasions in the glowing history of this great people. The chapel has been so converted that the "kids" play basket-ball in it, and the young people are under a program to provide a permanent gymnasium. A creditable record on the New World Movement was made last year. The pastor announced a stiff program for the coming year, including 100 new members, a Bible school of 350, a gain of 100 per cent in prayer meeting attendance, a real brotherhood organization, evangelistic work, four young people preparing for special Christian service, a new parsonage, and 100 subscriptions for THE BAPTIST. On the spot he secured thirty subscriptions, and affirms he will get the rest soon. The Woman's Union has voted to get the parsonage. Watch Port Huron grow.—W. P. Lovett.

Kalamazoo College

In connection with the Continuation Campaign, the women of Michigan have been given the privilege of securing designated gifts for a new dormitory for women at Kalamazoo College as a specific. The campaign is being directed by Miss Florence E. Grant, of Birmingham. Already thousands of dollars have been subscribed and the outlook is encouraging for completely providing the funds necessary for this building within the next few weeks.

The college observed April 1-10 as spring vacation. Academic work during the past winter has been of an especially high character. Within the last few days announcement has been made that one of our young ladies has received a French government scholarship which pays transportation and all expenses in connection with a year's study in France. Only thirty-three of these scholarships are granted in

the United States and there are always many applicants. One young lady has received a scholarship for Yale next year and two young men have received scholarships for Harvard for the coming year.

The basket ball team closed the season with the state championship and attended the national tournament. There they defeated two of the strongest teams and won second place in the national position.

A young lady from this college won the state championship in oratory and a young man representative secured third place. The college is easily the champion in debate. On a recent evening one of its teams debated Hillsdale, having the negative side of the subject, another of its teams had the affirmative side of the same subject, debating Olivet. At Kalamazoo it received the unanimous decision of the judges and at Olivet the decision two to one.

Commencement occurs June 21. It is anticipated that the college will close one of the best years of its history.

ILLINOIS

EAST PARK CHURCH, DECATUR: Ninety-six men attended a men's supper in the church Thursday, April 6. A brotherhood of sixty-seven members was organized. The work among the men is going fine—as with all the world. Rev. R. A. Rapson has been here five weeks.

SECOND CHURCH, CHICAGO, has already exceeded last year's contribution to the

Want Ads

Teachers Wanted for public and private schools, colleges and universities. Educational Service, Southern Bldg., Washington.

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NEW YORK CINCINNATI

New World Movement. For the year ending last May this church contributed about \$17,500; this year over \$21,000 has been secured, with the prospects of reaching at least \$30,000 by May 1. Second Church formulated a program early in January which enlisted the cooperation of every agency in the church, with the gratifying results mentioned.

AT THE MEETING of the Chicago ministers on April 9, the following officers were elected for the ensuing year: President, C. T. Holman; vice-president, C. M. Kessler; secretary, A. H. Gage; treasurer, W. Noble; chairman civics committee, M. P. Boynton; chairman committee on introductions, W. R. Jones; chairman credentials committee, A. D. Chaffee; chairman program committee, E. B. Freeman.

MINNESOTA

DR. GEO. E. BURLINGAME conducted special services at Woodland Park Church, St. Paul, April 2-9. He is preaching each evening April 11-23 in the evangelistic campaign which is on at Parker's Prairie.

REV. J. G. BRIGGS, the beloved pastor of the Woodland Park Church of St. Paul, was taken suddenly ill and has had an operation for a serious case of appendicitis, from which he is recovering.

THE EBENEZER MISSION, Minneapolis, has been reopened with good promise under leadership of William Granberg.

THE BAPTISTS OF MINNESOTA are hard at work securing mission funds. The laymen of the state are well organized. Henry P. Lovett of Minneapolis is chairman; the women are at work though they have been interrupted by various causes. Many of the leading pastors are not only leading their own churches but are visiting other fields in the interest of the cause. Doctors Frank Peterson, G. A. Hagstrom, G. N. Brink, of the Publication Society, J. H. Franklin, of New York, and F. P. Lynch, of Africa, Miss Naomi Fletcher, of the Woman's Home Mission Society, Miss Elsie Kappen, of the General Board of Promotion, Mrs. Ida M. Holder, of Bengal-Orissa, have all given great assistance. Dr. S. R. Vinton by his inimitable stereopticon lectures has aroused much interest, and Dr. W. H. Bowler has helped largely in organization matters.

THE WORK AMONG THE SWEDES in Clearwater and Beltrami counties has been richly blessed and many have witnessed a good confession before Christ.

KANSAS

IN RESPONSE to an invitation from Valley Center Church for a council to consider the propriety of ordaining its pastor, Rev. Walter R. Schmidt, to the full work of the ministry, representatives from several churches met at the Valley Center Church. Council was organized by electing Rev. W. A. Meyers moderator and Rev. J. M. Robinson, clerk. Rev. J. B. Smith, of First Church, Wichita, was appointed to conduct the examination. The church accepted the report of the council and requested that it proceed with the ordination. The council assembled in the evening and proceeded to carry out the following program: Ordination sermon, Rev. J. W. Bayles; charge to the church, Rev. W. A. Ayers; charge to candidate, Rev. J. M. Robinson. Brother Schmidt has been with Valley Center Church one year. During this time the church has made substantial progress. It has raised

sufficient funds to complete a building which is one of the best in the town.

Pacific Coast

OREGON

DECISION DAY WAS OBSERVED by the Bible School of "The White Temple," Portland on Sunday, April 2. The pastor, Dr. Thomas J. Villers, spoke on the question, "What then shall I do with Jesus, who is called Christ"? It was a deeply affecting scene, as fathers and mothers, young men and women, and children, kept coming down the aisles until 125 were standing with the pastor, confessing Christ as Saviour. Among this number were four Chinese—two boys and two young ladies.

Linfield College

Linfield College, McMinnville, Oregon, had a mortgage-burning ceremony, March 17, during the regular chapel service. For the first time in the history of the institution it is entirely out of debt. During President Riley's administration of sixteen years the indebtedness has hovered about the \$30,000 mark.

The annual catalog of Rochester Theological Seminary shows that twelve graduates and former students of Linfield College are enrolled in the different classes. This is a larger representation than from any other institution. A recent canvass showed that forty-two members of the student body are volunteers for missionary service, and that about seventy-five are looking forward to definite Christian service.

Faculty and students greatly appreciated addresses by Dr. Arthur S. Phelps of Los Angeles, Dr. Lucian Winters, medical missionary from China, and Dr. James Asa White, general secretary of the B. Y. P. U. Association. Besides these, prominent pastors of the Northwest have given inspirational messages to the college at the regular chapel hours.

The local church and college are glad to have among them families of missionaries, who are home on furlough. Charles Rutherford and family arrived from India a few months ago. Everett Burket and family came from China the middle of March and are visiting with Mrs. Burket's parents, Rev. and Mrs. George Campbell, who were in China for many years. Mr. Rutherford, Mr. Burket and Mrs. Burket are graduates of Linfield College. Frank Manley, also a graduate and home on furlough from India, passed through McMinnville recently and renewed acquaintances on the campus. His brother, Dr. Charles Manley a former instructor in the college, will arrive with his family in a few weeks from India.

The state board of promotion of the state reached an important decision at a recent meeting held in Portland. The program of this board in connection with the New World Movement calls for the collection of \$107,830.66 on the pledges already made and the securing of an additional \$78,999.89 in cash before May 1, 1922. After due consideration, the members of the board present, with other denominational leaders, voted unanimously to designate \$50,000 of this latter sum for the Isabel M. Grover Hall. This building will be a dormitory for young women and will be erected as a memorial for the late Professor Isabel M. Grover whose entire student and teaching days were spent in McMinnville, now Linfield, College.

Rocky Mountain States

EAST WASHINGTON

THE YAKIMA VALLEY BAPTIST ASSOCIATION met April 3 at Ellensburg, a county seat and normal-school town. Pastor B. A. Hylton, Rev. T. A. Leger, of Prosser, Rev. J. J. Tickner, of Kittitas, and Rev. Wesley E. Smith of Cle Elum are new men in the association. A recognition council for the new church at Buena was held at an interval in the association and the church was welcomed into fellowship as was the Second Baptist Church (Negro) of Ellensburg. Moderator L. W. Terry marshalled the preachers, and Brother T. M. Jones of Cle Elum led the laymen in a lively debate upon the question "Resolved that the layman is more responsible for the progress of the kingdom than the preacher." Mrs. Henry Topping, of Yokohama, spoke winningly of the Japanese. Direct contact with the Americanization problem is indicated by the fact that in one school district of 1,000 pupils in the coal mining area 17 per cent only are of American parentage. Twenty-one nationalities contribute to the remaining 83 per cent. The chapel car "Messenger of Peace" in charge of Rev. and Mrs. Robt. Gray, has assisted in the organization of the Buena Church and in the erection of a new edifice in which the association will meet next year.

COLORADO

GREELEY: Under the auspices of the Woman's Missionary Society, a School of Missions was recently conducted for eight weeks. On the first evening, Mrs. W. T. Elmore, of Lincoln, Nebr., of the Union Colleges of the Orient, gave an address. Each evening, the ladies served a luncheon preceding the study. While all were still seated around the tables a devotional service was conducted, following which was the separation into classes for adults, young men, young women, juniors and primaries. There were about 125 enrolled and the enthusiasm was maintained to the end. As a climax, the class of young women, W. W. G. girls, presented the missionary drama, "Two Masters," which appeared in THE BAPTIST some months ago. They are to repeat it at a church service. They have also been invited to give it in neighboring towns. Recently, the church had as its guest a grandson of Adoniram Judson, Rev. A. C. Hanna, who brought messages of power. The pastor, Rev. D. I. Coon, has been doing work under the promotion board, having been a district director.

A recent communication from Pres. John Alexander Frey, of the Baptist Theological Seminary in Riga, indicates that considerable difficulty is being experienced in the denomination, owing to the Pentecostal movement. It seems that several students have been compelled to leave the seminary owing to pressure on the part of their parents who are making preparations to escape from the terror of the Anti-Christ and are selecting Brazil as the place of hiding, identifying this with the wilderness mentioned in the book of Revelation. Pres. Frey also writes that new students have been admitted to take the places of those who left, so that the work of the seminary goes on with unabated vigor and enthusiasm.

Church and School

(Continued from page 374)

expected themselves to receive instruction in these matters. The pastor is, of course, the proper person to give such instruction, and every year a class for teachers should be held, which all new teachers should be expected to attend.

Another great task awaiting us is that of furnishing for our young people an adequate education in Christian faith and practice. One fruitful cause of our present failure is that, for the want of careful instruction, we are allowing our young people to grow up with the vaguest possible conceptions of Christian truth and conduct. The confusion of thought at present existing among them, both as to what they believe and as to why they believe it, would be almost incredible if its prevalence were not beyond contradiction. The lamentable fact is that the large majority of young people in our Sunday schools to-day possess no first-hand, intelligent hold of Christianity—either of what it teaches, or of what its acceptance involves in practice, or of the firm and stable grounds on which both teaching and practice have been founded. We are losing numbers of men and women who, once within the sphere of the Sunday-school's influence, and rich in the latent possibilities of their character, are, chiefly for the want of proper and timely instruction, forsaking even the ethical ideals of the Christian faith. Our evangelism must be accompanied by a training that will render our young people, whose hearts have been won for Christ, intelligent and competent

guardians of the deposit entrusted to them. The treasures of wisdom and knowledge that are in Christ Jesus call for such exponents.

If Some One Should Ask You About a Will And When You Make Your Own

The Corporate Names of Our Societies are:

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D. D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D. D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, F. W. Padelford, D. D., Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.

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First Baptist Church
On the Green

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Advertising, however, is only a fraction of the Church Publicity program, although its fundamental principles are valid for every form of printed preaching.

The Correspondence Course in Religious Publicity conducted by Rev. Charles A. McAlpine covers the subject comprehensively and practically. These lessons are based on lectures delivered at the Rochester and Colgate Theological Seminaries.

President Barbour says: Practically every phase of religious publicity has been covered, and in a manner so clear, so concise, and so suggestive that the results cannot fail to be highly beneficial.

Dean Vickert says: You certainly made us all feel the importance of getting before the public what the churches have to offer and that there is a wise and effective way of doing this.

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On the Green
Dr. John Doe
Will Preach on
Allies of the Home
Selections from Creation
A
Happy Sunday Evening

Our Book Shelf

Daniel's Half Week Now Closing and Our Glorious Hope, by J. J. Ross, pastor Second Baptist Church, Chicago. New York: Fleming H. Revell Co. Price first volume, \$1; second, \$1.25.

The two books are just published. The author intimates that one supplements the other on subjects closely related. This review accedes to the suggestion. The busy pastor of Second Church came from Canada to the States only a few years ago. Since his arrival he has ministered to a large and prosperous church and has prepared four popular books for publication; he is a professor in the Northern Baptist Seminary and appears constantly as a lecturer at Winona and religious conventions. In book and lecture he specializes as an expositor in biblical literature and in discussing problems of living interest in modern religious life and thought. He represents conservative views, but is far from being an antiquary or reactionary. In his critical biblical expositions he does not aim for a technical examination of manuscript and texts, though he often considers terms in their original sources. The authorized and revised versions, preferably the latter, are accepted as sufficiently authoritative. He is not

indifferent to the views of eminent scholars on disputed texts and interpretations, but does not quote them extensively to approve or dissent from them. The volume on "Daniel's Half-Week" is based on Daniel 9:24-27. According to the author the period of "seventy weeks" represents the time from the Babylon captivity to the second coming of Christ. The first half of the seventieth week is from the birth to the death of Jesus and the second half represents the Christ-dispensation, including his second epiphany closing the "age of grace." The cryptic prophesies of Daniel reveal the plans of God in human history, especially in their relations to the Jews and the Christ-dispensation. Our space does not permit a further analysis of the work. The views and conclusions of the writer are left to the judgment of the reader. As a literature it is the ablest from the pen of the popular author. In spirit it is ironic toward opposite views; doctrinal rather than controversial. While the view of the writer is never uncertain he is not dogmatic but constructive. He does not notice the critics who maintain that the cryptic prophesies of Daniel may be codal symbols convenient in exilic conditions, referring to local and temporary events. Those critics would aver that the author himself admits difficulties which create differences among scholars and suggest uncertainties, and that interpretations, however erudite, are not necessarily proofs, nor are inferences conclusive evidence; but criticisms are for the controversialist and are foreign to the purpose of this review. After reading the book "from cover to cover" we confess a great satisfaction with and profit from its contents. Its expositions are sometimes ingenious, but always ingenuous; its historical surveys are as interesting as they are informing; its loyalty to the inspired Word is invigorating and its optimism is inspiring.

The volume "Our Glorious Hope" is a complement to the foregoing one and is wholly given to discussing the second coming of Christ. A few features of the book are conspicuous. The sole authority of the writer is the Bible, either version. Occasionally he seeks shades of definitions from the original Greek when he is exegetical and critical. There is no flavor of controversy or polemics; it is a consistently constructive discussion for instruction and inspiration. Without comment on the views of the author we record him the credit of presenting one of the most readable, lucid and interesting treatises on this subject it has been our fortune to see. It has none of the pious rhapsodies and visionary flamboyancy which sometimes mark discussions of this sacred theme, but it is a systematized, clean-cut and comprehensive work that grips attention and instructs the reader whether or not he agrees with the presentations. The introduction of Prof. A. T. Robertson gives a keynote to the discussion. The contents summarized are: Chapter 1, a negative definition of the subject—what it is not; Chapter 2, an explanation of the nature of "hope" as presented in the Scriptures by prophet, apostle and Jesus himself; Chapter 3, the warrant for the "hope." The last two chapters discuss the content and influence of the Great Expectation and power over those who cherish it. The interpretations of the author will be criticized by some. For instance, in discussing the "signs of his coming" in Matthew 24, referring to the disturbances of the heavenly bodies, sun, moon and stars, instead of regarding these figures as hyperboles com-

mon to the Hebrew seer-poet when describing unusual events, he interprets them as quasi literal. We agree with the writer that eschatological events cannot be presented in precise terminologies nor in terms of time and space; much is done if the sequence of events can be reasonably conserved. The last two chapters are a fit climax to the treatise. Chapter 4 presents the "content" of the "glorious hope," with a glow and rapture that is justifiable. The last chapter considers the influence of the "hope" on the lives of Christians and in stimulating consecration and zeal of the church. The author writes: "There are three classes of people who become alarmed by the preaching and teaching of our Lord's second coming—the false professors of Christianity, the idle Christians and those who constitute the godless social order." We venture this comment: If presentations of the subject by some of its over-zealous friends were made with the ability and in the spirit of this author no "alarm" would ensue, and even if the presentation were not fully accepted as it is here given, it is so interesting, instructive and aglow with inspiration to work and wait for his coming that all who "love his appearance" will welcome these inspiring books.

"It Is to Laugh"

Hostess: "It was most amusing last night. I'd no idea your husband was such a brilliant after-dinner speaker."

Visitor: "Ah, but you should hear him before breakfast!" *Punch.*

Boy to his Dad: "Dad, can you sign your name with your eyes shut?"

His Dad: "Certainly."
Boy: "Well, then, shut your eyes and sign my report card."

A station master was suddenly alarmed by hearing a terrific crashing on the platform.

Rushing out of his office, he was just in time to see a train disappearing around the curve, while among a number of overturned cream cans at the extreme end of the platform there sprawled a batless and disheveled young man.

"What's the matter? Was he trying to catch the train?" asked the bewildered station master of a small boy who was standing near by, gaping in wonderment.

"He did catch it," exclaimed the boy, "but it got away again."

There is something distinctly engaging about the statistics that follow, in the answer purported to have been made by a Jewish employer to a Christian employee who had dared to ask for a raise.

Said the Jew: "You're not worth it. There are 365 days in a year, and as this is Leap year there are 366. You only work eight hours a day, a third of twenty-four hours, so you only work 122 days. You don't work on Sundays, so that's another fifty-two days off, and leaves seventy. I give you a fortnight's holiday; that's another fourteen days off, and only leaves fifty-six. There are four legal holidays, that reduces it to fifty-two. You don't work on Saturday, as it is our Sunday. There are fifty-two Saturdays. Deduct these and the answer is nothing. No raise for you. Why, you don't work here at all."

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OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

THE MEDIOCRE STUDENT OF MUSIC

Let us consider the mediocre pupil. Sooner or later his teachers must come to know his limitations. He may love music, but he will never develop mastery of technique, or brilliancy of interpretation, or ability to compose. He may nevertheless derive some enjoyment from music, and if he has learned simple, melodious, tune-ful—"pretty,"—pieces, he may be able to give some pleasure to his family and his friends. As a mere business proposition, his parents may reasonably expect some such return on their investment. Too often, however, this pupil is kept drilling on scales and chromatics and sonatas, and other useful musical essentials until, if he is an intelligent young person, he realizes that he can never hope to master them. Then he joins the ranks of the discouraged. But to a degree this state of affairs may be prevented if such pupils are taught good simple music within the range of their abilities. Many, indeed, are the teachers who recognize this fact and act accordingly. But the practice needs to be more widespread. The good teacher knows that a discouraged pupil reflects discredit on his professional ability; he must strive to keep the pupil interested, though he remains, alas! uninteresting.

And one remedy is the consideration of individual abilities as well as individual reasons for the pursuit of musical studies. Not the laying down of certain sets of exercises and scales which must be followed by every pupil, talented and untalented alike, not the thought always of the needs of the concert stage, will bring the best results, but a realization that many are able or even wish to learn only the simpler things, and a proper provision for the needs of the less talented, will doubtless help to lessen discouragement and disinterestedness among music pupils. Let them develop to the limit what skill they may possess, but do not expect the impossible of them. Recognize as early as possible their limitations and strive to teach them no more than they are capable of learning. Perhaps we shall hear less often the remark "Oh, yes, I studied music for some time but I never play any more" when teachers more generally realize that even the mediocre musician finds, and may even provide, musical recreation in musical re-creation. And if in his student days he is permitted to learn the best of the simpler music, he may longer enjoy his meager ability—perhaps a poor thing, but his own, and, since it contributes to the joy of living, something to be treasured.—*The Musical Leader*.

MUSIC REVIEW

From Carl Fischer, New York.

Rejoice, RejoiceLester (\$60)
Greater Love Hath No Man . . .Lester (\$60)

Two recently issued extracts from the well-known and successful cantata by this composer, "The Triumph of the Greater Love." The first-named is a very brilliant, but not difficult, duet for soprano and alto, with an effective accompaniment, and showy voice parts. It is especially suitable for the Easter morning service; but would be fitting wherever a joyous duo is desirable. The other title is a melodious sacred song, for Lent or Memorial or general use. It is published in two keys, for

high and for low voice; the range is not extensive, it is singable and devotional; a valuable addition to the rather small array of effective and intrinsically worth while music for such occasions.

From J. Fischer & Bro., New York.

Awake, My Soul, AriseWitter (\$50)
An Easter AlleluiaGaines (\$60)

Good new issues of Easter music have not been very plentiful this season, for some unknown reason. Above are listed two exceptions. The first is a vigorous solo, music with a thrilling sweep and ecstatic climax, just the thing for the Easter service offertory. As usual, it is published in two keys for the convenience of the singing fraternity. The "Alleluia" is a fine setting of a stirring text for two voices with organ accompaniment. It is a very individual number, dramatic in its first section, rising to a high level of inspirational melody at the glittering climax. I have an idea that this title appears on many service lists this Eastertide!

From The White-Smith Co., Boston, Mass.

Hear thou, weary traveller . . .Huerter (\$60)

A new sacred song which should be of high value to all singers interested in novelties for use in church service. The reverent and inspiring poem is by Maude H. Lyman, and is no small factor in determining the value of the song. Mr. Huerter is too much of a veteran in the field of song writing to allow traps for innocent singers to mar his work—the writing is sane, musically and appealing. The range called for is moderate, and the accompaniment is effective and well-set for either piano or organ. The song closes with a rousing climax which comes naturally without any sense of strain or artificiality.

CHILDREN'S SONGS

The Willis Music Company, Cincinnati, O.

Songs of the Seasons.

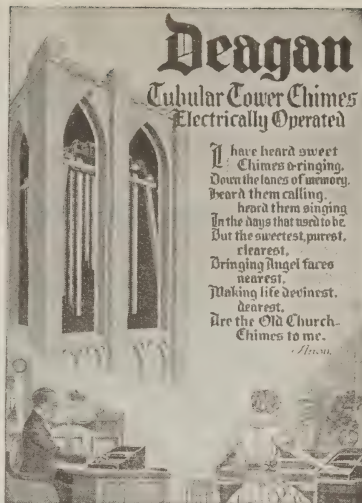
Published by Ruth S. Porter, Crafton, Pa.

Songs for Little Folks.

One of the most precious memories of childhood is the song time, just at twilight, when brothers and sisters gathered around the piano and sang, just before mother shepherd them all off to bed. One can hardly overestimate the culture value of home singing—hymn singing, too.

Two charming little books of children's songs have been published recently which just fill the need for tuneful, moving, simple music that is childlike, but not childish. "Songs for Little Folks" and "Songs of the Season" are books in which two sisters, Miss Olif Stephens and Mrs. Ruth Stephens Porter, have collaborated, one writing the words and the other the music. There is a whimsical note about the verses that is perfectly reflected in the music. The child mind will rejoice to find itself reflected in these lovely songs.

More and more music appreciation is being fostered by community choruses, or bona fide choral societies which began as community choruses. To know something of the great masters, and to have explained the real purpose and intent of great music, constitute a short cut for singing organizations to improve their interpretation and to strengthen their sincerity.



Tower Chimes are the Memorial Sublime

Their location becomes a landmark; the sublimity of their music is in harmony with man's feelings of reverence—an outpouring of musical solemnity and worship.

Just the more touch of a finger upon the electric keyboard in the organist's console, or the minister's study, brings forth the full power of the magnificent, sweet yet sonorous tones of Deagan Chimes.

What more fitting memorial, what greater philanthropy could be bestowed upon any community than the installation of a set of Deagan Tubular Tower Chimes? May we send you more complete information?

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All in one pamphlet, with full instructions. These pageants furnish a new and entertaining method of celebrating Children's Day, 25c the copy.

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Offer No. 4—6 (30c) solos, assorted, \$1.00.

Offer No. 5—New book, "Glad Tidings in Song," 288 p., 35c.

Offer No. 6—Any Hall-Mack Co. publications.

Offer No. 7—Package sample Children's Day services, free.

Not Sent for Examination—Send Money

Offer No. 8—Children's Day Helper No. 8, 20c.

Offer No. 9—3 Biblical pageants with music, 25c.

Offer No. 10—"O Mother Mine" solo for Mother's Day, 25c. (orchestration, 25c extra).

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An Open Letter to Northern Baptists

from the

Finance Committee of the Northern Baptist Convention*

The Finance Committee of the Northern Baptist Convention makes the following statements concerning the financial situation which now confronts our denomination:

1. The budgets of all organizations participating in the New World Movement, including the budget of the General Board of Promotion, amount to \$12,500,000 for the current year. A budget for this amount was recommended by the Finance Committee and approved by the Convention at Des Moines.
2. The amount due on pledges this year, viz., \$11,800,000, together with the estimated income from matured annuities, legacies, and income on invested funds of \$800,000, make a total expectancy for the year of \$12,600,000. It was on the basis of this expectancy that the total combined operating budgets of \$12,500,000 for the year were approved.
3. It was contemplated at Des Moines, when these budgets were approved, that new pledges and cash to care for the extra needs of the denomination this year would be secured during the year from churches which had not previously participated in the movement in a large way. These needs have been explained by the Northern Baptist Laymen's Council. To meet them calls for full payment of the amount due on pledges and new cash subscriptions by April 30th aggregating \$6,737,561.
4. At its annual meeting in Indianapolis last November, the General Board of Promotion took action which makes it possible for all contributors who desire to designate their gifts to any given organization or group of organizations to do so, with the assurance that such gifts will be paid in full in addition to the pro-rata share paid to the organization, or group of organizations, from all undesignated gifts. This makes it possible for all our people to co-operate heartily and generously in supporting those features of the work in which they are most interested.
5. The Finance Committee wishes to call attention to the fact that the obligations which the denomination is now being asked to pay by April 30th, cover, first of all, full provision for all operating budgets, aggregating \$12,500,000 and also provision for the amount required to take care of certain non-recurring obligations. These obligations constitute a debt of honor which the denomination must meet.
6. Your Finance Committee believes it would be a great misfortune to the denomination in all its missionary, philanthropic and educational work to be obliged, right in the midst of its forward movement program, to curtail its work. A policy of curtailment, beyond that of reducing all expenditures to the lowest point consistent with efficiency, would greatly discourage our workers in all fields and would inevitably react unfavorably upon the work of all our churches at home.
7. Through a full and hearty recognition of our stewardship as a people to whom have been committed obligations for world service, we are abundantly able to meet these needs by April 30th, 1922.

D. C. SHULL, *Chairman*
W. H. MAIN, *Secretary*
F. WAYLAND AYER
GEORGE W. COLEMAN

ORRIN R. JUDD
F. W. PARKER
ROBERT L. SCOTT
CORWIN S. SHANK

**It is requested that this letter be read in every Northern Baptist Church not later than Sunday, April 23.*

The Baptist

Published Every Week by the Northern Baptist Convention

South Wales in Great Britain.

The Church of Jesus Christ meeting at Maes y Borklan, and at Pont Etill, and at Pen y'r Heol, in Breconshire. Denominated Particular Baptists. Holding faith before Baphim, with the Doctrines of Three Divine Persons in the Godhead - Eternal and Personal Election - Original Sin - Particular Redemption - Effusion of Grace in Regeneration and Sanctification - Free Justification by the Imputed Righteousness of Christ - and the Final perseverance of the Saints. According to the Confession of Faith that was published in London by the Calvinistic Baptists in the Year 1689.

In North America
To any Church of Jesus Christ, or Christian friends of the same faith and order, to whom this may concern, Sendeth Christian Salutation; grace, mercy, and peace be multiplied unto you, from God the Father thro' our Lord Jesus Christ Amen.

Dear beloved brethren in our Lord Jesus Christ
Whereas our dear beloved Brother by name Delahay Symonds Design by Divine permission to come to the aforesaid North America. This is to testify unto you that he is in full communion with us, and we consult him therefore to your Christian care, beseeching you to receive him in the Lord watching over him and performing all Christian Duties towards him as becometh Christians to their fellow-members. So we commit you and him to the Lord, and to the word of His grace which is able to build you and him up in the most holy Faith. That the God of peace may Sanctify you wholly, and that your and his spirit's Souls and bodies may be preserved blameless unto the coming of our Lord Jesus Christ. Shall be the earnest prayer of

Your Brethren in the Faith and Fellowship of the Gospel,

Dated the 19th day
of July 1795. and
then signed at our
Monthly meeting at
Pen y'r Heol and
by a part for the whole,

Pastor } David Evans
 Deacons } John Wathin

Thomas Morgans
Thomas Wathin
William Herbert
William Sanders

(An old-time church letter, the property
of E. G. Emerson, Sturgis, Mich.)

"I could wish that my article might be circulated prior to the Indianapolis Convention among Baptists who are not subscribers to your admirable journal."—W. H. P. FAUNCE in a personal letter to the editor of *The Christian Century*.

THE FUTURE OF THE BAPTISTS

Two articles on this subject are now ready to appear in *THE CHRISTIAN CENTURY*:

An Inside View

By President W. H. P. FAUNCE
of Brown University

An Outside View

By Bishop FRANCIS J. McCONNELL
of the Methodist Church

THE above articles are the first of a notable series beginning publication in *THE CHRISTIAN CENTURY* on "The Future of the Denominations." This discussion of fundamental questions will deal with the basic structure of the church and will lead up to no less searching an inquiry than this: Is the church as we now have it a competent organ of religion as we now conceive it? Other articles will appear on:

The Future of the Methodists

Inside View, by DR. ERNEST F. TITTLE, minister of Methodism's Cathedral church at Evanston, Chicago.

Outside View, by DR. WILLIAM E. BARTON, a Congregationalist, moderator of the Congregational National Council.

The Future of the Congregationalists

Inside View, by DR. ALBERT PARKER FITCH, professor of the History of Religion, Amherst College.

Outside View, by DR. LYNN HAROLD HOUGH, a Methodist, minister Central church, Detroit.

The Future of the Episcopalians

Inside View, by DR. SAMUEL McCOMB, dean of Cambridge Divinity School.

Outside View, by DR. PETER AINSLIE, a Disciple, president Association for the Promotion of Christian Unity.

The Future of the Presbyterians

Inside View, by DR. CLELAND M. McAFEE, professor in McCormick Theological Seminary.

Outside View, by DR. ORVIS F. JORDAN, a Disciple, minister First church, Evanston.

The Future of the Disciples of Christ

Inside View, by DR. W. E. GARRISON, dean Disciples Divinity House, The University of Chicago.

Outside View, by DR. JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York, City.

Other Denominations—UNITARIAN, LUTHERAN, ROMAN CATHOLIC, FRIENDS, and still others—will be included in later announcements. The examination will be carried to the very foundations of the denominational system. Pro and con, the relation of denominationalism to Christianity will be considered, introduced by two articles:

"An Apologetic for the Denomination"

By BISHOP THOMAS NICHOLSON, of the Methodist church.

"The Denomination as a Hindrance to Religion"

By DR. OZORA S. DAVIS, president Chicago Theological Seminary.

The
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HERBERT L. WILLETT, Editors
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The Christian Century for a Full Year for Only \$2.00

This is Half the Regular Subscription Rate!

The time limit is absolute. No subscriptions received on June 1st or thereafter will be accepted at this rate.

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Enclosed please find \$2.00 for which send *The Christian Century* for a full year to my address (a new subscriber):

Name

Address

Note: No premiums are granted with this special offer. This rate is absolutely limited to the month of May, 1922. Baptist 4-29, May '22.

The Baptist

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By the Education Committee

A fine list of subscribers together with a check for \$86 just received from the First Church, Topeka, Kan. This list was sent in by J. F. Kaho, vocational counselor of the Topeka Public Schools and chairman of the education committee of the First Church. It is encouraging to see the growing recognition of the value of the denominational periodicals in building a denominationally intelligent church. Pastor, what can you do with a church which is ignorant of the history, accomplishments and plans of the denomination to which it belongs? If you do not have a committee on education why not have the church appoint one at once?

Killam's Kollum

Autocratic Democrats

How much we all like authority! Most of us believe in democracy as a slogan and in autocracy as a method. Autocracy gets results. It stifles criticism. It cannot make mistakes for the will of the autocrat is law. We have known ministers, deacons, trustees and committees elected by popular vote and supposedly responsible to the local church who so magnified their offices that they became in effect dictators. They could bridge no modifications of their plans even by the body which gave them existence. Democracy created an autocracy and knew not what it was doing. It is sometimes worth while to call our over-lords to an accounting. THE BAPTIST is for the destruction of czarism in both church and state.

Good Work

Harry S. Shaffer, of Springfield, Ill., a member of one of the smaller churches, a few days ago sent a list of ten subscribers to THE BAPTIST, nine of which were new. All that is necessary is an interested person who will put the same thought into the task of selling the denominational journals that he puts into any other job where salesmanship is required.

A Doubtful Asset

We invited into our pulpit upon one occasion a brother from a rescue mission. He spent the first five or ten minutes of his time apologizing because he did not have as bad a story of a wasted life to tell about as some of his co-workers. Since when did the story of a wasted and broken life become necessary as a preparation for preaching the gospel? Let us thank God that he can and does save some men and women who have been in the very gutter but on the other hand let us guard against the slightest feeling that the sowing of wild oats is essential to success in the ministry. A roll call of Christian workers will reveal the fact that the majority of them accepted Christ in the days of their youth before the evil days came. THE BAPTIST is giving a large place to the boys and girls, the young men and young women in its pages.

Roger Williams Would Approve

One of the churches in Providence, through *Missions*, sent a list of nineteen subscriptions to THE BAPTIST, seventeen of which were new. We appreciate the cooperation of *Missions*. It may be of interest to our readers to know that THE BAPTIST has sent to *Missions* since Jan. 1, 2,237 annual subscriptions or an average of 150 per week. It might be worse.

Fresh from the Field

The Missionary Conference called at the La Salle Hotel, Chicago, May 3 and 4, to consider the advisability of resuming the activities of the Laymen's Missionary Movement will convene at luncheon, May 3. The conference will be called to order by Mr. George H. Stineback, vice-president of the Howard Severance Company, publishers of Chicago, and chairman of the committee on arrangements. Dr. William S. Abernethy of Washington, D. C., President Harding's pastor, will be the speaker. The afternoon and evening and the following morning will be given to frank discussion. At a general luncheon Thursday noon, a larger number of laymen of Chicago will be present, the speaker being Dr. James L. Barton of Boston, general secretary of the American Board of Commissioners for Foreign Missions. Among the prominent leaders who will be present are: President J. C. Acheson, Pittsburgh; Dr. Herbert S. Johnson, Boston; Dr. William E. Lampe, Philadelphia; Mr. D. D. Spellman, Detroit, and Mr. W. C. Coleman, Wichita, Kansas. The conference is being limited to a comparatively small number and is self-entertaining.

The corner stone of the addition to the First Church, Evanston, Ill., was laid the afternoon of April 9. The invocation was offered by Rev. Arthur Rogers, of St. Mark's Episcopal Church, Evanston. The principal address was given by President Harry Pratt Judson, of the University of Chicago; words of appreciation from the city were spoken by President Walter Dill Scott of Northwestern University. The corner stone was laid by Benjamin Greene Pierson, aged twelve, the grandson of Dr. B. A. Greene, pastor of the church from 1897 to 1909. The closing prayer was offered by Rev. Francis C. Stifler, of the Wilmette Church.

Central District of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society is to hold its annual meeting at First Church, Battle Creek, Mich., May 3-5. Fine program. Addresses by national officers, district officers and home and foreign missionaries; pageant by Battle Creek young women; also, a Central District banquet. Sessions begin at 2:30 p.m., Wednesday, May 3. Delegates send names at once for entertainment to Mrs. G. D. Cooley, 39 Walnut Ave., Battle Creek, Mich.

After several weeks of consideration of the matter, and upon the urgent request of friends who sought to have him place his name before the voters of the Sixth Congressional District of Michigan, composed of Ingham, Livingston, Oakland, Genesee and part of Wayne Counties, on April 3, Director Grant M. Hudson formally announced his candidacy for Congress to, succeed Congressman Patrick H. Kelley. Mr. Hudson is eminently qualified for this important office, from long experience in public affairs. He was a member of the Michigan Legislature in 1905-7, and the special session of 1906, which enacted important railroad legislation and general primary laws; was state superintendent of the Anti-Saloon League, 1913 and 1919; and served for a brief term on the State Industrial Accident Board before being called by his denomination to the present position of general director of the Michigan Baptist Convention. Mr. Hudson's

work for the past fifteen years has made him familiar with all parts of the state. He knows Michigan thoroughly and knows intimately the Sixth District. Immediately that Mr. Hudson's announcement was made, letters were received from pastors and friends not only from the district, but from every part of the state, expressing their regret at the possibility of losing him from the leadership of the state work, but assuring him of their interest and hearty support.

The First Church of Prescott, Ariz. on Easter received six into the church by baptism, and four from sister Baptist churches. The church has paid almost \$3,000 to date on its New World Movement pledges, and is going to make a determined effort, in spite of the continued financial depression, to pay up all arrears. The pastor, E. J. Dunlap, tendered his resignation, to take effect June 1, to re-enter his former field of evangelism and Bible teaching. Mr. Dunlap will spend the summer in his home state of Pennsylvania, taking whatever meetings he has time for there, and will then probably locate permanently on the Pacific Coast.

The Carleton College Mission drive directed by Mr. James Robertson, president of the Y. M. C. A., and Miss Margaret Scheman, president of the Y. W. C. A., is again successful and the \$1,500 is assured for educational work at Fenchow-fu, Shansi, China. This sum means no little sacrifice on the part of many students in these days of financial depression. There are twenty-six Carleton graduates serving on foreign mission fields or at home on furloughs.

Alberto Barocio, member of the Consultative Department of the Mexican Government, working as advisor on engineering questions and Professor of Sanitary Engineering and Hydraulic Machinery at Mexico's National University, College of Engineering, Mexico City, was a guest at the Home Mission rooms while en route as special representative of the Mexican Government to the International Railroad Congress which will meet in Rome on April 18. After the Congress is over he will go to Paris to study some lighthouse problems for the Mexican Government. While a student at the university he spent some time working as secretary in the

office of Rev. George H. Brewer, general missionary in Mexico. He is a progressive young man of the type upon which Mexico in the coming years will depend to lead her out of her social and economic difficulties. He is an active Christian and member of the First Baptist Church of Mexico City.

The New York Baptist Social Union will hold its 312th meeting at the Park Avenue Church, 64th Street and Park Avenue, on Thursday, May 11, seven o'clock. Mr. Arthur E. Bestor, president of the Chautauqua Institution, recently returned from an extended tour of the Eastern Mediterranean, will speak on the Near East and America. Tickets at \$2 each may be secured from Mr. Chester H. Stevens, Room 97, 140 West 42d Street, New York City; telephone Bryant 3969. Reception and inspection of the building from six to seven o'clock.

The Baptist Church of La Salle, Ill., at a meeting on March 28, voted "that the existing pastorate of the church be dissolved." This action, taken without a negative vote, followed presentation of a resolution expressing the belief of the church that such action was for the best interests of all concerned. The pastor, Rev. W. J. R. Simmons, had previously been asked for his resignation, but had refused to accede to the request. Mr. Simmons has been in La Salle for some three years. His preaching and general attitude has for months been the cause of friction in the church, inasmuch as many of the members did not sympathize with his views, and the matter was finally brought to a head by his action in bringing into his pulpit, against the wish of the church, of a so-called "ex-monk" who made a violent attack upon the morals of Catholic priests and orders. La Salle is preeminently Catholic and this action stirred community feeling to the breaking point. The La Salle Church is now anxious to settle a man who is a thoroughgoing Baptist and in sympathy with the denominational program. Delegates to the convention at Des Moines last June will remember Mr. Simmons as one of the men who were conspicuous at one of the most exciting meetings of that gathering.

The Memorial Church, Johnstown, Pa., at a recent business meeting decided to erect a modern church plant to house the church and Sunday school. The Memorial Church, which is a union of the First and Main Street churches, owns two downtown sites and plans to erect a plant in keeping with the needs of the city and this great denomination. R. A. Gibson is chairman of the building committee, and the secretary is Ewart L. Roberts, 201 Stonycreek St.

The following telegram has been received from Dr. J. Y. Aitchison under date of April 21, 1922: "Have received contribution half million dollars. Designated object included New World Movement. Applying fifteen million. Announcement of gift is made as encouragement to those who are working with us to raise fifteen million by May 1. Decided upward turn during last few days. We must go on to victory."

The average Sunday morning attendance at the Baptist Temple, Rochester, N. Y., for a period of five months ending March 31 was 717, while the average Sunday-evening attendance for the same period was 1,368. The auditorium seats but 1,200. As the pastor says, "It pays to advertise."

God Is Not Far

*G*OD is not far from any one of us;
The wild flower by the wayside
speaks His love;
Each blithesome bird bears tidings from
above;
Sunshine and shower His tender mercies
prove,
And men know not His voice.

*God is not far from any one of us;
He speaks to us in every glad sunrise;
His glory floods us from the noonday
skies;
The stars declare His love when daylight
dies,
And men know not His voice.*

*God is not far from any one of us;
He watches o'er His children day and
night;
On every darkened soul He sheds His
light;
Each burdened heart He cheers, and lends
His might
To all who know His voice.*

—Thomas Courtis Clark.

(Continued on page 416)



The Baptist



Partners with Christ

THE Lord Jesus has not placed his disciples in an inferior position. He does not call us servants; rather does he give to us the holy name of friends, for he has opened his heart to us on all those things which the Father has committed to him. Moreover, he has shown the highest kind of friendship by committing to us the carrying through of his program. He has no other plan in mind. If the task he inaugurated is completed, it will be because we or other people like us complete it. He is depending on us.

There is such a thing as a fellowship of the heart of Christ. He admits us into the secret places of his friendship. As the disciples whom he had sent out two by two into all the villages came back and talked over with him the things they had seen and done, so we may commune with him of everything which comes into the circle of our interests. Nothing that is of concern to us is foreign to him. He invites us to open our hearts and in turn he opens all the treasures of his mind and his heart to those whom he calls his friends.

There is also a fellowship of the Master's vision. He saw in the distance a new world in which righteousness dwells. He did not hesitate to speak of the kingdom of heaven and to teach us to pray that it may come and that God's will may be done upon the earth even as it is done in heaven. Obviously he would not have us pray for it unless we are willing also to plan and to work for it. But first he takes us up into the heights with him and shows us all the kingdoms of the world, teaches us that they belong to God, and not to Satan, and lets us dream of the glory which the land and sea may not claim but which shall be shed upon the earth when the new day comes.

A fellowship of prayer is made manifest when one catches this vision. For how can one venture and achieve unless first of all he has related himself, as the Master did, simply, humbly and powerfully with the Father to whom nothing is impossible and in whose presence and service is to be found the perfect bliss.

Mention is made in the New Testament of a fellowship of suffering, the intimation being given that in some way the disciple may fill out that which is lacking in the sufferings of Christ, becoming the inheritor, as it were, of Jesus' passion for men and of his willingness, yes even his constant desire, to give himself for men. Suffering and redemption are always closely related, and one is touching on holy matters when he speaks of partaking with Christ in such things. And yet there can be no question that as this becomes a

fellowship of service, Jesus designated just such a thing for his friends, "As the Father hath sent me, even so send I you."

Jesus Christ was among men as one who served. He did not seek the high place except as one came to that through service. He did not look for exaltation except as the humble shall be exalted. The divinest place in all the world to him was the place in which needy men could be met by the service which it was his privilege to render. And this tradition of service he passed along to his disciples. When after his death they were scattered, they went everywhere preaching the gospel. Hardship and even death was welcomed by them. Dangers were despised if only they could bear their witness to the Lord whom they loved and to the new life and hope which he had brought to the world.

Shall we not believe that these men and women who were nearest in time rightly interpreted Jesus? Must we not think that the eager joy with which they gave themselves was a reflection of his spirit? And shall we not know, therefore, that as we reach out, whether in our own land or in other lands, with the message of Christ we have become partners with him in the finest and truest sense?

In our great modern task of evangelizing the world, Jesus has done his full share. Nothing remains for him to accomplish except what is to be done through his partners. And we Northern Baptists, among others, are his partners. We have felt this to such an extent that we have dotted the world with our mission stations and with our missionaries. We have prayed also and given. Just recently we have been emphasizing this latter matter of giving. The world war has greatly upset affairs all over the world, and brought new burdens upon the earthly partners in this great kingdom enterprise. Shall they resent this? Ought they not rather to rejoice in a new chance to show their devotion to their Lord. If he calls for our money in such sums as we have not given it in the past, shall we not gladly lay it at his feet? Certainly if we feel that he is depending upon us absolutely to meet the exigencies of the present hour the New World Movement will not fail for lack of what we can do and give.

In the few days which remain before the financial year of the Convention ends, it will be well for us to keep before us these three words—"Partners with Christ." He has mightily honored us by taking us into his fellowship. We shall certainly do our best not to fail him.

Editorial Comment

THE ELEVENTH HOUR

It is the eleventh hour and the fifty-ninth minute and almost the fifty-ninth second in the attempt of the New World Movement to come to the end of its fiscal year with debts paid and a reasonable hope for the future.

The period of discussion is now past. Action is the demand of the hour. Deeds will tell our love for the Lord far better than words.

Individuals who have not yet paid their pledges or who wish to make a thank-offering will do so at once. Churches which are delinquent have now the immediate duty and privilege of making good. The Lord stands by the treasury and looks with delight or sadness on the gifts cast in by his people. The time is short.

Our leaders have not been raising a false alarm. They are stirred to the depths of their soul by the possibilities which face them if the churches fail in this great crisis. They must not fail.

Brethren, let us all pray. Let us beseech our God who does so often impossible things to manifest his power among us once more. And let us labor with him in the task, even though this means sacrifice on a scale to which we are not accustomed. Let us work on and pray through. Then, whatever the outcome may be, we shall be able to stand in the presence of our Lord with clean hands and a true heart and do gladly the next thing he bids us.

THE PRACTICE OF THE FATHERS

The following is taken from *The Continent*, one of the most interesting of the Presbyterian papers published in this country. Baptists in view of present agitations will certainly be interested:

"No doctrinal test for admission to Methodist church membership, will be one of the biggest issues carried into the next Methodist Episcopal General Conference two years hence. Careful efforts to educate the clergy and laity of the denomination on this point are already afoot with the hope that a majority of delegates will be already convinced before the conference meets. If the movement succeeds, it will put Methodists on the same ground with Presbyterians in the matter of receiving members who confess their first faith. Applicants before a Presbyterian session confront no requirements except the summons to acknowledge Jesus Christ as Lord and Master. The same thing was true in Methodism up until 1864. But a new question was then introduced into the ritual for reception of members—the question whether the incoming member believed in the articles of religion of the Methodist Episcopal Church. Now it seems clear to a host of Methodists that the earlier fathers of the church were right and this innovation was wrong. It will certainly be a pleasure to Presbyterians to have Methodists come around again to the simple principle that it ought not to be harder to get into a church than it is to get into the kingdom of God. And it is certain that the good Lord doesn't withhold regenerating grace until people have adopted 'articles of religion.'"

The implication would seem to be that doctrinal in-

struction should largely be given after people have been received into the church rather than before. What do our Baptists think about this? Do our churches do well to demand more than credible evidence of the new birth and a sincere desire and determination to follow the Lord Jesus? Can we demand anything more than this of the multitudes of children who were received into our churches at Easter time? How many of us who, in our childhood, "assented" to articles of faith knew what we were doing? But we did know that we loved the Lord Jesus. We shall be greatly interested in the discussions when this matter gets to the General Conference.

THAT CONFERENCE PRAYER

Mingled motives doubtless are to be found in the criticism of the prayer offered by Dr. Abernethy at the opening of the Washington Conference. The fact that the name of Christ was not mentioned led to charges that the prayer had been censored, which was denied by Secretary Hughes, and to charges of lack of faithfulness against Dr. Abernethy. Just what the politicians had in mind we do not know; the extreme religionists who have forced their way into print we understand better. But we simply refuse to get excited. It is far more important that the prayer be in the spirit of Jesus than that his name shall often occur in it. Whatever critical individuals may do, we are sure that he will understand. And every reading of the prayer confirms us in the opinion that in it there breathes a spirit of love and devotion which are honoring to the name that is above every name.

A MINISTER'S ADVICE PRIVILEGED

Rev. W. S. Crandall of Wilkes-Barre, Pa., told a young woman who was about to be married of certain cripples and insane people in the family of the prospective bridegroom with the result that she changed her mind and did not marry the young man. The result was a suit for \$5,000 for damages. The jury which heard the case refused to allow the claim, having decided that it was a part of a minister's duty to advise the members of his flock in such important life matters. Such a decision is both common-sense and desirable for the community. Slander may never be allowed, but the world would have come to a peculiar pass if it were decided that ministers and social workers could not point out to the people whom they serve dangers in contemplated courses of action.

THE KNIGHTS AND PELLETIER

Joseph C. Pelletier was, by unanimous vote of the Supreme Court of Massachusetts, two of the justices of which are Catholics, removed from his position as prosecuting attorney in the city of Boston. During the long trial in which charges of extortion, corruption and conspiracy were made, the cry of religious bigotry which some men invariably raise in their own defense, was

often heard. An echo of it is now making itself heard in the ranks of the Knights of Columbus of which Mr. Pelletier is supreme grand advocate. He is a candidate for reelection. One group in the order regards him as a victim of religious bigotry, while another thinks that his record shows him entirely unfit for the office he holds. The outcome will interest many besides Catholics. Among men who believe that a Catholic can do no wrong, the issue is naturally prejudged. But those who know that human frailty is confined to no one body are inclined to think that the Massachusetts Court did not act hastily or without adequate reason. Incidentally the reputation of the Knights of Columbus among those outside its ranks is likely to be a good deal affected by the action which is finally taken in this case. A defeat will help to prevent men caught in violation of the law from shielding themselves under the wings of some church.

THIS IS REAL GIVING

A pastor in Pennsylvania calls our attention to what he regards as a striking illustration of sacrificial giving. We will allow him to put the statement in his own words:

"It is a rural pastor and his wife. They have given two sons to the Baptist ministry. They have also given the remainder of a large family to some sort of good work. All their lives they have lived on a very, very small income; and yet have backed their children for a full and thorough education. Their pride has been that they have not been able to invest in much of anything but their children. During the war they had a little they had got together, which they invested in Liberty bonds. They carry no insurance. This is their account for last year—that is, the year closing April 1, 1922:

"Salary, including use of parsonage and extras, \$1,294. Income from Liberty bonds, \$150; income from literary work, \$247; total income, \$1,691.

"In addition to \$150 invested in a certain orphaned boy—which amount is not counted—their investment in the Lord's work is as follows: Church improvement, \$150; N. W. M. and church expenses, \$89; incidental benevolences, about \$75; evangelistic campaign, \$5; printing bills for the church work, \$6; gas and car wear in purely church work, \$75; total, \$400.

"Total income, \$1,691. Total invested in benevolent work, \$550."

This is by no means an isolated, though a striking case. Many pastors have shown similar devotion. And there have been laymen also who have measured up to the Lord's standard. And yet, when we find cases like this, we cannot help referring them to such of our laymen as occasionally exhort the pastors to exhibit the grace of generosity.

SMEARED WITH THE DOLLAR MARK

As the baseball season opens once more, and talk of holdouts fades away, and we are becoming more concerned with the performances of individual players than with the fabulous salaries they receive, salaries which in many cases are many times greater than those earned by our most useful citizens and public men, we are inclined to recommend the following paragraphs which appeared in Henry Ford's *Dearborn Independent*:

"From one end of the country to the other, the leading

newspapers are giving columns of free space to the publication of articles designed to lull the suspicions and arouse the interest of the baseball public, so the private pocketbooks of owners of baseball teams may be lined again. Persons acquainted with the operation of the press would never accuse newspapers of being eleemosynary institutions; yet every year the great newspapers give free millions of dollars' worth of advertising space to professional baseball, while the amateur games, in which boys and men play on the sand-lots after school and work, receive a scant line or no attention at all.

"Professional baseball is a cold, hard business, in which the players are workingmen, compelled to labor daily at a routine employment, bound by fast rules, enforced by hard taskmasters, and hired by men who cast aside aged young men with a ruthlessness no other private employer would dare to exercise.

"School and sand-lot baseball, on the other hand, has the right to be known as America's national game. It is inspired by youth's natural ambition and energy and dedicated to health and sportsmanship.

"Athletic sports have had their highest development in America. But here, too, they have been capitalized in the most vicious manner. It is time to take the dollar sign off."

TURKEY LANDS ON TOP

If the agreement of so-called European statesmen stands, Turkey will win almost as much through defeat in the war as would have been hers in the case of victory. The conference of ministers which met in Paris proposes that Turkey shall hold Constantinople and a good section of Thrace, that Smyrna shall be restored to her and that the territory occupied by the Armenians shall be under her control. In other words, the unspeakable Turk will remain in Europe and be in a position where he can constantly embroil European politics.

What is the trouble? Just the old rivalry between Britain and France and Italy. If these powers, at the close of the war, had agreed on a policy the Turks would have been as docile as a flock of sheep. The moment the Turk discovered that he could continue to play the one nation against the other, just as of old, trouble was certain. And trouble means reaction and massacre. If there is anything perfectly clear it is that a new type of statesmanship is needed in Europe.

Men died to put an end to the sick man of Europe. The selfish ambitions of so-called Christian nations keep alive what is today one of the great open sores of the world.

HOW SHALL THEY EAT IF THEY CANNOT PLANT?

A recent cablegram received by the Near East Relief in New York City has these sentences:

"All village inhabitants expressed concern about securing seed and grain for spring planting. Hope is expressed that the Armenian government would obtain seed, particularly barley. The headman of the largest village said: 'If we can secure seed we shall be on our feet by midsummer. If we don't get seed, we are doomed to death.'"

If helping people to help themselves is the most fruitful kind of charity, the spring would seem to have opened an unusual opportunity to the American people.

Across Cactus Land

Children are growing up in rude huts, without school, without books, without Christ. How may we lead them into the larger life which is every man's just heritage?

By S. C. JACKSON

"TAKE the news of conditions in Mexico to our Christian sisters in America, and they will do the rest," say the Mexican women. Do we deserve such a tribute? Mexico seems such a remote, cornucopia-like place to us poor shut-ins behind office desks, kitchen stoves, or nursery cribs. We studied its history perhaps in high-school days, and remember it in connection with the autocratic Cortez and the Spanish conquest. All of us, at any rate, know it today as an unhappy state, racked by bloodshed, internal disorder and political confusion.

Mrs. George W. Coleman and Mrs. Katherine S. Westfall, the president and the executive secretary of the Woman's American Baptist Home Mission Society, have just returned from a trip to this greatly misunderstood land of Mexico, and such a thrilling tale of home mission achievement as they have to tell! Since it is not possible for all our Baptist constituency interested in the work to drop in at headquarters in New York for a friendly visit with them, perhaps the next best thing would be the report of a first-hand interview.

Northern Mexico, according to the returned travelers, is much like the desert of Arizona, with its long stretches of uncultivated land and little villages, its mountains in the distance, and its sunset skies, red and gold with the long grey and purple shadows over all. In the

morning the sun comes up like a great vermillion ball, and at noon-day the sky is like a deep blue canopy. But the little huts along the road where the people live like animals, and great black-eyed children run barefoot, ragged and dirty, wring the heart and detract from one's enjoyment of the great outdoors. These children are growing up in huts made of scraps of corrugated iron, wood, straw and leaves, without schools, without books, and without Christ. How may we lead them into the larger life which is every man's just heritage?

At San Luis Potosi quite a crowd of bull-fighters trooped into the train, attracting considerable attention. The stations are picturesque with their many peddlers, fairly tripping over each other in an effort to display drawn work and curios, while always there rings on the air the famous cry of the Mexican vender, "Chile con carne, chile con carne!"

The far-famed Cathedral of Mexico, which cost \$1,500,000, and whose altars and services are valued at as much again, presents an interesting study in contrasts. The beauty of the interior, the blank look on the faces of the worshipers, the hundreds of glowing candles—so impotent to help the surrounding misery—the confessional where the priest was dispensing pardon, but not the means of conquering sin—and yet nowhere the living Christ.

In Guadalupe, a dusty, dirty ride from Mexico City, is located our small day school, held in the church which has been divided by screens into two rooms. Guadalupe is the very heart and stronghold of Roman Catholicism in Mexico, and the center, as well, of all that is vile and corrupt. No one dares to walk the streets at night, for then vice and murder in grim company stalk the town. The wide streets are filled with peddlers selling candles, rosaries and souvenirs, and on feast days all sorts of gambling and drunkenness are in evidence. Our little church is holding up the light of the true gospel in a dark place. The school is called "The Star of Bethlehem," and there are fifty-four pupils enrolled. Nowhere on our whole field has there been greater persecution than in Guadalupe. The children are bright-faced, intelligent looking little Mexicans, and their work gives evidence of excellent teaching.

Primary School

We have recently rented a new building for our primary school in Mexico City, about six blocks from the church where Rev. Cavazos serves as pastor, and Dr. A. B. Rudd, of the American Baptist Home Mission Society, has an office. The school building has four rooms, a tiny patio, and quarters for the caretaker. It is painted a bright pink, as are so many of the houses in Mexico City, with doors, windows, and trimmings of a deeper shade of rose. The school is to be opened as soon as furniture can be secured, with Miss Carlotta Albornoz, a well-trained woman and a teacher of experience, in charge, and Miss Josephine Pliego as an assistant.

The size and beauty of the governor's mansion which we have rented for several years in Puebla, bursts on the newcomer as a surprise. Its corner location, facing the passerby, makes it most desirable; the teachers have large and comfortable quarters with simple and appropriate furniture; and the large inner patio, makes a delightful playground for the children at recess time. At present there are 125 day pupils, and ten boarding pupils, the latter in the normal and



"COLEGIO BAUTISTA," PUEBLA, MEXICO

missionary training department. Miss Mabel Young is in charge of the school, and the other teachers include Miss May Gilbert, Miss Doris Frederickson and Miss Rudd. Every room was visited while the classes were in progress, and in the afternoon a "fiesta," or special program, was presented for the entertainment of the "Americanos." Dialogues, exercises and songs were the order of the day, and a native dance in costume by a small boy and a coquettish damsel was very amusing.

Our quaint little San Antonio Mission, known by the natives as "Martires de Tecubaya," is located in the slum district of Puebla. The neighborhood is extremely bad but the building, though old, was immaculately clean, in striking contrast to its surroundings. Seventy-five children, all of whom come from poor homes, went through an effective little program arranged by three native teachers. "These little missions hold the key to the future of Mexico," said Dr. Fowler. They

need to be multiplied by the hundreds throughout Cactus Land.

Schools are the Seed

Monterey is distinguished in the eyes of Baptists by reason of the church there. It was organized by James Hickey in 1864—the first evangelical church in Mexico. It has a membership of 350 persons, and is entirely self-supporting—the first church in Mexico to reach this goal. The church has an excellent location opposite the market place and is a substantial stone building. But it is entirely too small for its active membership, and \$10,000, American gold, has already been collected toward a new building.

Our school in Monterey is over forty years old, and is housed in a sadly inadequate rented building. Its 197 pupils fairly swarm over, like the liveliest kind of beehive. It deserves better quarters—and that, *soon!*

The problem in Mexico is the same which confronts us through-

out Latin America—one of leadership. The work of evangelizing Mexico must be done by Mexicans themselves. And even this brief tour of inspection revealed the fact that everywhere our schools are proving the seed-corn from which new workers are springing.

As a result of Mrs. Coleman's and Mrs. Westfall's trip, the Woman's American Baptist Home Mission Society has been able to secure the beautiful and adequate governor's mansion in Puebla which has housed our school there since 1918 but whose lease was soon to expire. The property is valued at \$75,000, although the Society secured it for considerably less, and its purchase has been made possible by designated gifts outside the operating budget of the society.

A new hour has struck for Mexico; the day of her awakening is at hand. She has thrown off the Spanish yoke, and is now endeavoring to throw off the yoke of Rome. Shall we not assist her to secure her emancipation?

A Present Help

By MARIE HOLMES

IT was the end of the dry season. The roads were thick with the dust of five rainless months. We had left Satribari about 5 A. M., with the first fourteen miles of our journey in a Ford, then tramped eleven miles along shadeless, dusty roads in the hottest part of the day, had another lift of twenty-four miles in the Ford, were delayed by a loose piston-rod bearing, and reached the end of the trunk road at dusk with a march of five miles yet to do, most of it through a forest reserve of such dense growth that in places, even at mid-day, there is the shade of dusk. A good bit of our way through the forest was marked by no path other than the stony bed of a little stream.

In the party there were teachers and five girls aged fourteen to seventeen years—girls who had been used to jungle and forests from childhood, though ordinarily villagers do not go through forests at night. A few miles outside the forest some one had pointed out the place where, a month before, a tiger had killed two men while they were burning the high jungle grass. The chauffeur was to have remained with the car in the village at the beginning of the forest but by mistake the coolies had carried his blankets, etc., along with our camp things which

had gone earlier in the day, so the driver had to come along with us. This he was loath to do, as he was a city-bred boy and greatly exercised by the tiger story. Every few minutes he inquired how much farther we had to go; was all the way dense like the bit we were in? He had never known there were such forest jungles and pathless ways. The chauffeur is a Hindu.

Songful Courage

Singing hymns, we kept up courage as we trudged the several miles of forest. Then we entered a cleared space, beautiful in the light of a full moon. Suddenly we came upon a place where two paths crossed. The two girls who were most familiar with this section debated which path led to the village we were seeking. The girls decided to take the upper path. After following this path it disappeared in jungle grass and the girls confessed they did not know where we were.

In the fear of having to spend hours out in the night or of having to retrace our steps through the forest, the girls lent themselves to the panicky feeling that had been fostered by the chauffeur's fears.

Then we remembered whose we are and upon whose service we were journeying, so we knelt there in the

moonlight and asked Him who guided Israel by a pillar of cloud by day and a pillar of fire by night, to direct us in the way of his choosing. "While they are yet speaking I will hear." As we were rising from our knees, before we were yet upon our feet, the sharp report of a gun came from the front of us and to the right. After one dazed minute, of slow conception we realized that the report was the gun signal with which the keeper of stores for the Christian Association announces the closing of shop for the night, that we had but to go back to the crossing, take the path leading down to the right and we would reach our desired haven—the village of Kampaduli, where the Kamrup Christian Association was in session. We were conscious neither of weariness nor hunger, but followed the path singing with hearts and voices, "He Leadeth Me," "What a Wonderful Saviour," "What a Friend We Have In Jesus."

As we neared the village I dropped to the back of the line and remarked to the Hindu chauffeur in whose pantheon there are more than 300,000,000 gods but not one a "very present help in trouble," "There is no other god that can deliver after this sort."

Satribari, Gauhati, Assam.

Baptists and the Press

Why should Baptists be behind all other great denominations in the matter of advertising?

By J. H. HOLLINGSWORTH

THE writer has been a Baptist pastor for forty-five years, and is still preaching, marrying people, and burying the dead. He has always believed in printer's ink, and has endeavored to practice what he believed. After graduating from Newton he became pastor of one of the large churches in the state of New York. Churches of all denominations there were very conservative, and advertising subjects for sermons had not even been dreamed of. The new pastor, however, nothing daunted, launched out with elaborate First Baptist Church notes in both city papers. These notes were made fun of by both outsiders and insiders. Some one suggested to one of the deacon's wives that she have her name recorded in the First Baptist Church notes; so she complained dreadfully about those "pesky" notes, and wanted them discontinued. Despite much complaint and ridicule, the notes appeared in leaded type every week. The pews of the First Baptist meeting-house were soon filled and chairs were much in evidence to accommodate the throngs that came to witness the weekly baptisms. It goes without saying that in less than two years other church notes began to appear. At the end of that pastorate, consisting of six years, there were Methodist, Presbyterian, Lutheran and, in fact, almost all kinds of church notes. Even the pastor of another Baptist church who had come out in an open letter in opposition to the notes finally fell into line. All this did not occur, however, until the First Church got such momentum that it easily led in that city in every good work, and it holds that enviable position today. These observations lead up to what the writer wishes to emphasize.

Printer's Ink

We as Baptists are not leading in the matter of printer's ink, as we should be. To thousands in the world we are practically an unknown denomination. Many who know our name know but little about what we are doing. Why not arise and sound the trumpet, not for vain glory but for the glory of God and the good of humanity? Here are some things worthy of world-wide consideration. The president of the United States, who occupies the most exalted position in the world, is a Baptist; so is the secretary of state, and other members of the cabinet, to say nothing about the governor of Ohio, who is with us in denominational relations. We have the largest university in the United States, and our other schools are not a whit behind the very best. Our missionary endeavor at home and in foreign lands is second to none. Our history in this respect is enriched by such illustrious names as Judson, Carey, Clough, and a host of others, both men and women, whose names we love to honor.

The history of Baptists in the United States is eternally allied with the history of our loved country. Roger Williams stands head and shoulders above all legislators of the past, he being the apostle of religious liberty. In the early history of our country Baptists and Quakers were whipped, but, thank God, their names are entwined as beautiful garlands in the history of our native land. In the aggregate

our denomination is the richest in the world today; and per capita we are raising more money for missionary endeavor than many of the more pretentious denominations.

When Methodist conferences are held, their proceedings are highly advertised, not by a few inches, but often a half column is occupied in our great dailies. The Episcopalians are still greater trumpeters than the Methodists, especially was this true during the time of J. Pierpont Morgan who put up much of the cash for space in the big papers. And last, but by no means least, there are the Catholics, who can beat the world stirring up a tempest, and attracting attention to themselves with advertisements and with surplised pageantry. All this helps to put momentum into pedobaptist ranks, and renders their work less difficult.

Why should Baptists be behind all the

great denominations in the matter of advertising? With all due modesty considered, this scribe is of the opinion that what our loved denomination accomplishes is worth while, and should be so placed on record that mortals could read as they run. During the meetings at Des Moines little was known of what was being accomplished. From this time on let it be known that the Northern Baptist Convention at its late meeting elected a woman for president and that she is the first lady of the Baptist denomination. The writer knows whereof he is speaking for he has been entertained in her home. She knows how to keep house, as well as she knows how to preside over great mixed assemblies. Concluding this article the writer wishes to put himself on record as favoring an efficient press committee for every Baptist meeting of importance from this time on.

The Best Method for Souls

ONE of the liveliest departments of the *Missionary Review of the World* is that called "Best Methods," which is conducted by Mrs. E. C. Cronk, of Richmond, Va. In the March number, in discussing "The Best Method for Souls," she says: "Unless we are finding men and leading them to Christ, even as we plan missionary programs and project missionary advance, we are indeed become as sounding brass or a tinkling cymbal. There is something of hollowness in the intense missionary fervor which dictates outlines on "World Evangelization" to a stenographer who is not a Christian and who has never heard a word of interest in her personal salvation from the lips that dictate missionary plans and outlines to her each day." Then, among others, she gives this story:

The Awakening of One Society

There was a certain missionary society which had always labored under the delusion that its only obligation was to send the Gospel, by representatives whom it carefully chose and commissioned, to masses of people who lived far away in the darkness of non-Christian lands.

One day a new member came into the society. She was intensely interested in the far-away people but she was equally interested in those just around the corner. Soul-winning, regardless of geography, was her main concern in life. She was amazed to see a missionary society that seemed to think its entire responsibility could be met by the payment of monthly dues. Very quietly, tactfully and lovingly she spoke of the personal responsibility and opportunity for pointing the way of salvation to those near by.

The discussion was taken up with interest. Three possibilities were suggested:

1. Personal conversation with friends or neighbors or any one with whom the members had contacts.

2. An effort on the part of every member of the missionary society to fill the vacant pews at the Sunday services by inviting unsaved friends and acquaintances to come with them to the church.

3. A search for boys and girls who were growing up without any religious training

who might be brought into a catechetical class and there led to make an intelligent decision for Christ.

Some members of that society had never led a soul to Christ. They fairly gasped at the thought of their personal responsibility, but they went to work, beginning first of all with prayer. Soon the church services began to show an increase in interest and attendance. Members were there and with them were their friends. No one can remain persistently indifferent to a friend's genuine, continued interest in his soul. Men and women who were not Christians responded to the loving concern of their friends. Some of them felt they could not present the plan of salvation as they would like to themselves, but realized their opportunity to interest their friends in attending the church services where the gospel was preached.

The pastor's catechetical class which had formerly been made up of children of the congregation only, opened wide its doors to other children who came in response to the invitation of the mothers of their little friends and acquaintances. Even the boys and girls began to look around to find children who were not in any church and to invite them to come with them.

On Easter Sunday when the confirmation class was received, one woman turned to her friend. Tears rolled down her cheeks while happiness shone on her face. "Do you see that fine young fellow standing by my son? He is the first soul I have ever brought to my Lord though I've been a Christian for many years. When I began to look for some one I could bring, I thought of him. He was not in any church and was drifting. I talked with him and invited him to come with my boy, and study for himself God's way of salvation. I'm so happy that he is coming into the church today."

That young man is now a religious leader whose helpful influence over boys cannot be estimated.

Thus a certain missionary society began to do personal soul-winning work at home as well as to pay dues to send missionaries to win souls in lands far away.

The Other Side of the Church Supper

Even in these progressive days many women have no bank account. Can we not regard the serving of tables as an opportunity to make an over-and-above gift of themselves, expressive of an overflowing love for their Master?

By ONE WHO LIKES IT

JUST as in the normal home there is a natural and fair division of labor, a division which is usually automatic and practical, so in church life certain tasks naturally fall to the men, others to the women. There are many things in church work which men and women can do equally well; for example, teaching in the Sunday school. There are some things which can be done most easily and appropriately by the men, such as the care of the property, looking after repairs and taxes, and managing the funds. There are likewise some things which can be adequately and most easily carried out only by the women, and of some of these I am impelled to write.

Housekeepers of the Church

I have always felt that in addition to Sunday-school teaching and some other kinds of church work, like visiting, in which women excel, three special lines of work belong to the women. First, they should be the housekeepers of the church, taking upon themselves to see that the building is as clean, sanitary, orderly and beautiful as they wish their own homes to be. Second, they should be the hostesses of the church. By this, I mean that the social life should be largely in their hands. Third, they should be the mothers of the church, mothers in Israel, watching over, caring for and nurturing the young people and children, directing and encouraging their activities and training them along every line. Just as in the home, so in the church these three tasks must largely be performed by the women. Can any one of them be carried out without an expenditure of physical energy and vitality in the church any more than in the home? And can any woman doubt that just as a home is enriched because the mother in her ministrations pours out daily her very life in a physical way, so church life is enriched and deepened and broadened in proportion as devoted women pour out their strength in the same sort of house-keeping, home-making, mother-like efforts? Just as no boarding house can take the place of a home, just as the output of no community kitchen can compare with home cooked meals, as no restaurant can rival the flavor of the home-maker's cuisine, and as no institution can outshine the family, so no church can have the indispensable family feeling prominent, nor its social life well-developed, whose women are unequal to carrying out or unwilling to perform their peculiar part in making that social life. And so I plead for a true appreciation of this side of woman's work in the local church.

A long time ago Dr. D. W. Hulburt of Wisconsin in a short article in the old *Standard* most satisfactorily summed up the work of the Women's Union. In this outline of the work of the women he has this sentence: "Whatever women contribute in money to advance the kingdom, let them make an added contribution of time and energy. Let them unitedly make aprons or quilts or produce other useful articles and turn the product of their industry into money for the promotion of the kingdom at home and abroad." In this idea, it seems to me is the justification of

the whole matter of sewing societies, church suppers and all the much criticized work of women, especially that which is intended to raise money. Some of us have gifts for such work, for cooking and serving as well as for sewing, and in exercising them we can express our love for and devotion to our Master. Nor is there any vital difference between sewing at the church and earning money for the Lord's work and doing the same kind of work at home and contributing a part or all of the proceeds to the same cause. Because a group of church women serve meals for pay, is the money tainted, any more than if they conducted a boarding house or restaurant and contributed from the resulting earnings? If there is any difference, the advantage seems to be on the side of the united effort of which Dr. Hulburt speaks, which does so much to cultivate the social life among the women themselves and gives opportunities to work in many of the younger women and girls. If the value given is a fair and just one the money is lawfully earned and may be properly used for any good cause. The church supper served to accommodate organizations should be a meal worth the money paid and offered upon such business-like terms as would be asked by any hotel. The church supper given for the sake of the social life of the church, on the other hand, may properly be served at cost because of the end in view. Neither meal

should ever be a "feed" but a dignified example of modern culinary ideas where balanced rations have more prominence than overfeeding, and daintiness than huge portions bound to be wasted.

Furthermore, the serving of meals for large numbers in many communities must be done by the women of the churches if at all. Restaurants and hotels with facilities to serve many people at once are not to be found in most of our smaller towns, nor do caterers ply their trade in any but the larger cities. The serving of banquets and suppers meets a real community need, often adding greatly to interdenominational friendliness and comity. Many towns could never have the advantage and blessing of entertaining state conventions and other denominational meetings if the other churches did not help provide the meals. Such serving if properly managed is business enterprise well worthy of support.

Means to an End

And what a necessary adjunct of church life is such indispensable serving! We can invite our friends to spend the evening at our home in intellectual conversation, but it is a well known fact that wits sparkle more brilliantly and conversation flows more easily if a good supper precedes the evening. Nor do I consider that because I know how to cook and serve the supper, I am any less capable of contributing to the intellectual feast to follow. Until human nature changes and the physical side of our being is much less prominent than it is at present and than it was ever intended to be, we must take into account in every line of endeavor the stomachs as well as the minds of people with whom we work. The attitude of women at home and in church work today should be to put the serving of meals upon a sensible, reasonable, businesslike basis as a matter worth time and effort and thought, and most wisely to be used as a means to an end rather than as an end in itself.

The cleansing of the temple is often referred to as being authority for opposition to any earning of money in the church. Is not the obvious fact overlooked that those who were driven out of the temple were bargaining and selling for their own advantage, while the efforts of women today in church work are put forth in order to promote the work of the kingdom? Unfortunately, even in these progressive days many women have no bank account, some have never a cent to call their own or to give away. Can we not regard the serving of tables as an opportunity for women to make an over-and-above gift of themselves, expressive of an overflowing love for their Master? Not all of us can teach in the Sunday school and if we all wanted to there would be as great a superfluity of teachers as there is at present scarcity. It does not need all the women of the church to make out and carry out missionary programs. Let us hesitate before we condemn those whose talents and desires lie along other lines of endeavor and who find in cultivating the social life of the church a chance to make a contribution often as little appreciated as it is valuable.

Hallowed Be All Men

*L*OVER of souls, indeed, but lover of
bodies too,
Seeing in human flesh the God shine
through;
Hallowed by thy name, and, for the sake
of thee,
Hallowed be all men, for thine they be.

Doer of deeds divine, thou the Father's
Son,
In all thy children may thy will be done,
Till—each works miracles on poor and
sick and blind
Learning from thee, the art of being
kind.

For thine is the glory of love and thine
the tender power,
Touching the barren heart to leaf and
flower,
Till not the lilies alone, beneath thy
gentle feet,
But human lives for thee grow pure
and sweet.

And thine shall the kingdom be, thou Lord
of love and pain
Conqueror over death by being slain.
And we, with lives like thine shall cry in
the great day when
Thou comest to claim thine own, "All
Hail! Amen."

—Amy Chadwick.

Some More Prohibition Facts

Dry people should be on the job every minute—talking, rooting, practising prohibition.

By HELEN B. MONTGOMERY

THERE are not wanting signs that the tide of lawlessness in regard to the enforcement of the Eighteenth Amendment is turning. Editorials in the daily press, a cartoon now and then, and articles in the magazines, seem to show that the man with his ear to the ground catches the far-away rumbling of the law of progress. At least there is no cause for discouragement.

The dry people want to be on the job every minute, protesting, writing to our legislators, interviewing our officers of the law and our mayors and aldermen, passing on every scrap of information we get, talking prohibition, rooting for prohibition, practising prohibition, until "we get there, in the morning," as the war song has it.

Here are a few encouraging facts gathered from here and there: Rock-ribbed, wet New Jersey has ratified the Eighteenth Amendment. "Straws show which way the wind blows."

Judge Landis, on the last day that he presided over a Federal Court, imposed a one year's jail sentence and a \$1,000 fine for the sale of two glasses of whiskey.

The *New York Times*, which has been persistently and venomously wet, printed an editorial in which it commented on Mrs. Asquith as follows: "Perhaps somebody will now persuade the vivacious lady that there are in the United States several millions of young men and young women whom she has not seen, and that perhaps she was somewhat hasty in generalizing about them—that childish violation of law, just because it is law, is not characteristic of quite everybody in our younger generation—that a few, and even more, of them never did get drunk and do not now. Then her view of American Prohibition will be about that of other sensible people—that it is neither a complete success nor a complete failure, and

that, such as it is, with all its faults and failures, the large majority of the country's inhabitants prefer it to any alternative in the way of repeal or mitigation that as yet has been proposed."

The 1921 report of the New York Charity Organization shows that intemperance accounted for only 8 per cent of the family troubles that came before that organization.

A recent item in the New York papers showed that the Essex Market Police Court opened and adjourned on February 13, 1922, without a single case on its calendar. The Essex Market Police Court is situated in the center of the congested district in New York. It is one of the oldest of the city's police courts. In former days no section contained more dives and houses of ill fame. The derelicts of rum gathered in when the court opened on a morning frequently exceeded one hundred. A judge of the old days once disposed of 100 cases in 100 minutes.

February 20, Chief Magistrate McAdoo gave out the figures of the Magistrates' Court of New York City, as follows: "The number of persons finger-printed last year (1921) exceeds by 12 per cent those of 1920. . . . Public intoxication cases increased from 5,691 to 6,278, or 10 per cent." This was pounced upon by the city papers and featured "Big Jump in Drunkenness." What the papers neglected to do was to compare the arrests for drunkenness with those of other years, before prohibition went into effect. The records of 1916 showed 16,665 such arrests, and those of 1917, 13,000.

The figures for crime for New York State were recently given out by the secretary of state. These showed that in 1917 there were 129,352 commitments for crime in the whole state; in 1921, 73,947.

New York and Boston are beginning to use stickers saying "Keep the Law." The

Boston Family Welfare Society—formerly called Boston Associated Charities—reports that under license, in 1917, drink was a factor in 27 per cent of their cases. In 1921, under prohibition, only 2½ per cent of the cases handled by the Society were due to drink.

Evangeline Booth, commander of the Salvation Army in the United States, in a statement issued recently declared that since the enactment of the Volstead Act drunkenness among the poor has almost entirely disappeared. The announcement, she said, was based on facts reported by secretaries of the Salvation Army in all parts of the country to whom she sent a questionnaire regarding their observations in Salvation Army headquarters, shelters and hotels. The announcement said: "More than 2,000,000 beds were supplied by the Salvation Army last year, and it is on these 2,000,000 cases that our secretaries base their answers. In one hostelry it was reported that 120 men who have never been known to keep a dollar more than twenty-four hours, now have banking accounts of considerable size. In another hotel twenty-five men of the sort who before prohibition could not keep a dime, now have deposits from \$100 to \$500."

In refutation of the charge that drunkenness has increased since prohibition, Commander Booth cites the fact that the Salvation Army's annual "Boozers' Day," when drunken men and women were collected from the streets, fed, clothed and prayed with, has been abandoned and the day given over to entertaining the newsboys and poor youngsters of the city. "Because prohibition has cleared our park benches of drunkards, we are able to entertain 5,000 boys under fourteen years of age in New York City on this day, these boys being benefited because one of the greatest curses of humanity has been placed beyond the reach of men."

Appetizers

By MARGARET T. APLEGARTH

IT HARDLY pays to thrust a book into a child's hands, saying: "Here's a book about a very good man who died a little while ago, my dear, I want you to sit right down and read it." No one wants to be *improved* quite so obviously! Rather, give the book as a present, possibly as a reward. And in case you feel in your bones that there is going to be a stupendous lack of enthusiasm, try some simple device—fun for you in anticipation, and fun for the child in realization. Some such device as a five-cent ball of twine can furnish, for instance—a rainy day has come; thwarted hopes have produced an acute attack of ennui in Young Seven-to-Ten-Years-Old. But you already have your hero book laid by for just such a rainy day, so you secretly wrap it and tie it with twine. Then, instead of snapping the string from the ball, you hide the package and begin a circuitous perambulation of your house, unwinding the ball of twine after you as you go.

"Carefully follow and wind this twine
And the thing at the end of it shall be
thine!"

Nothing intrigues the imagination and whets the appetite like suspense. The writer has often given missionary book-prizes to her Sunday-school scholars at a class party, and invariably this element of breathless curiosity has gone far toward investing the book itself with a double halo of desirability. There are a variety of such appetizers to win any age: for boys, a trail of numbered paper foot prints (traced from a pair of shoes and cut out ten at a time from layers of wrapping paper) with cryptic directions on each for locating the next foot print and eventually what must be done to gain the hidden treasure; or, mysterious orders written on colored papers and inserted at the end of each chapter, such as: "You are hereby ordered to write on this paper a full account of what interested you most in this chapter; after which, kindly hop on your left foot to your bed and take what you find under the right pillow," or "Draw on this paper a map of —, and locate Mr. —'s mission station, after which go and look," etc. For the younger boy the contents of a toy mena-

gerle could one by one follow the true "Adventures with Four-Footed Folks," a remarkable set of animal stories collected by Belle Brain from the narrow escapes of great missionaries: there is an African village for sale at mission board rooms (dolls, huts, etc.) which might accompany Jean Mackenzie's splendid book "African Adventurers"; and Chinese or American Indian dolls will make little girls take extra enjoyment in "Red, Yellow and Black" by Sophie Lyon Fahs. A boy wanting a tool chest could earn the contents one at a time as he finishes the engrossing chapters about that great missionary mechanic, Alexander Mackay, which Mrs. Fahs has written under the title "Aganda's White Man of Work"—a book of books for all boys from eight to eighty!

Wherever the play instinct can be joined with facts the imagination paints indelible pictures. When the play age is outgrown, a girl in her teens who is beginning to take a keen interest in "fixing up" her room will welcome a missionary book covered with the same cretonne as is used for her window curtains.

"The Baptist World"

Thirteen Baptist families cost too much and they tread on each others' toes.

By D. G. WHITTINGHILL

IT will be remembered that the Baptist Congress in London in 1920 recommended the foundation of the *Baptist World*. As a member of the committee on literature I had the honor of moving the publication of a periodical with the above name. Since the time is drawing near for the two Baptist conventions in America to decide this matter, a few words to the Baptist public in favor of the publication may be in order. In the first place its immediate need is evident for the following reasons: It will greatly help us to occupy more quickly our great mission fields in Europe. The dissolution of autocratic governments, the rapid growth of democratic principles, the separation of church and state already proclaimed in several old and new states and the great spiritual needs of hungry multitudes make Europe an immense field for our propaganda. In this connection let it be remembered that the invading influence of the Vatican in the new states of Eastern Europe cannot be ignored by us without great harm. There is no adequate way at present to occupy these countries with our limited force of men and means except by the press. Its importance cannot easily be exaggerated. The immense influence of the Socialist and Clerical parties in Italy and other European countries is due almost entirely to the use of literature. Our experience in Italy with our review, *Bilychnis* has been most flattering. Today Baptists are better known, especially among the better classes, than any other denomination. By means of our books and four periodicals (including *Bilychnis*) we have acquired a great many influential friends who are numbered by the thousands. A great majority of these would never enter a Protestant church even if an opportunity presented itself, but our literature they willingly read. The fact that Pope Benedict put two of our reviews under ban as "dangerous" shows that our publications have considerable value.

Periodic Visit

It would be a bond of union between the various Baptist bodies of the world. Thirteen Baptist families are entirely too many for civilized Baptists to manage—they cost too much and they tread on each others' toes. There is already too much disposition now to make a distinction where there is no difference. Would not this organ enable us to know and love each other more? The visits of Baptist representatives to our brethren in Europe since the armistice have done much to unify and encourage us in the midst of great difficulties. If a few personal visits could do so much, why would not a periodic visit from a well-edited paper or magazine accomplish great good especially in Europe? We of Europe are subjected to all kinds of temptations where the very atmosphere is permeated with class ignorance, superstition, rationalism, rank infidelity and moral corruption. Even among so-called Christians, we have, besides various kinds of Catholics, "Holy Rollers," "Adventists," "Pentecostals," "Spiritualists," "Radicals" and "Bolsheviks," all of whom need to be kept "in the middle of the road" after their conversion. This enormous work cannot be done now by the few "missionaries," native pastors and limited

number of local denominational papers at our disposal. We need a central organ to give the note which could serve as a kind of "clearing house" for the Baptists throughout the world. Such an organ ought to furnish us with information, inspire us with hope, and teach us progressively the essential doctrines of Christianity.

The character of the periodical:

(1) It should be a good-sized monthly like the *Atlantic Monthly* of Boston or the *Outlook* of New York.

(2) As the three great Baptist bodies of the world—the two conventions in America and the English Baptists—will necessarily have to finance the publication, it should be published in a neutral place like Washington or some European capital.

(3) The editorial work ought not to be done by one man. He should have a committee to assist him, with associate editors and correspondents in all the principal countries in the world and especially in Europe. (4) Its program ought to be well-planned and faithfully followed. The periodical should have a place in its columns for the discussion of the following topics: New Testament doctrines, distinctive Baptist principles, apologetics, church and Baptist history, Christian and theological education, Sunday schools, church finance, missions, social questions (such as alcoholism, personal purity, etc.), the politics and work of the Vatican (the greatest adversary of European Baptists), general news letters from accredited correspondents, sermons, book reviews, official communications from various Baptist bodies throughout the world, orphanages, hospitals, young people's work, and other

matters of denominational interest.

There are some possible objections to the publication of the *Baptist World* which, to my mind, do not outweigh the advantages.

(1) The question of the language need not disturb the serious-minded. English is fast becoming the universal language. The London Conference was a proof that English is used practically by all educated people. At least nineteen-twentieths of the subscribers will be English-speaking.

(2) The cost would be considerable and the periodical would probably need subsidizing. What if it did? Could a more worthy cause be found? Missionary work is not supposed to be a money making enterprise, but it is pre-eminently soul saving. In new fields of labor such as we have lately assumed, no investment of money will bear quicker fruit than that spent for Christian literature.

(3) There will probably be some objection on the part of our state papers to this periodical. There is little reason for opposition. The state papers cannot do the work for the *Baptist World*. On the contrary, the state or local papers could use much matter furnished by the *Baptist World* central organ. This periodical would tend rather to increase than to diminish the circulation of the state papers which would be brought into touch with the rest of the world. Even if the state papers should suffer a little material loss at the outset, it would be a worthy sacrifice as it would help to create a more efficient Baptist literature for the salvation of the sons of men and a visible bond between the scattered Baptists of the world.

Baptist Theological Seminary, Rome.

The Disciples of John the Baptist

By JACOB DAVID

AS one travels through Mesopotamia he meets many quaint religions, which are the descendants of the ancient religions of Babylonia. They have isolated themselves from the rest of the world, and it is a mystery how these people try to mask their practices and keep the world perfectly ignorant of their religious beliefs. Direct questions about their worship and deities are answered in vague terms simply to mislead the inquirer.

On my way to America I stopped thirty days in Basrah, Mesopotamia. I came in contact with one Silversmith, who knew a little English, and it was through him I was able to glean a few facts about this sect of John the Baptist, he himself, being one of their prominent members.

Their physiognomy, dialect, gesture and expression reveal the Jewish blood. They are about 10,000 in Basrah, Mahammara, and Nassarrah, and their chief occupation is that of the silversmith. Their colloquial name is Subba, undoubtedly the derivative comes from the Arabic "to wash," which is the chief custom in their belief or religion.

I asked the man "Who is your prophet whom you consider as above all the rest of the prophets in the world?" "We be-

lieve in Yahyah Bin Scharya (John son of Zahariah) whom God sent into the world some years before Eshoo Meshekha (Jesus Christ) to teach the true religion which spread in Palestine and Syria. Sham (Damascus) became the center of our faith, then on account of persecutions our forefathers came down to the Ben Nahrin (Mesopotamia). When I asked, "Which is greater, Christ or John the Baptist?" he replied, "Christ." Undoubtedly he said that just to please me.

"Do you believe in God as the Christians do?" I asked; he replied, "The God of Jews, Christians, and Muslims, is our God. But we believe the God is Pera Rabba, Air Zeva Rabba, and Mana Rabba. To the last all our prayers are directed because he is the source of Khayee" (life). On account of his difficulty with the English language he could not explain any further his doctrine of trinity.

"Do you believe in the future punishment?" "Yes," he replied, "we believe there are three hells, which are three stages. All those who die their deeds are weighed in the balance by the Abba Thur (Father of the Splendor). Then men are sent from one hell into another according to their deeds." "If all good and bad go through the same process," I

interrupted him, "there is no difference between good and bad men in the next world." "Oh, yes," he replied, "when Abba Thur weighs the deeds of good men they go directly to him. We think that we are going to have the first place and the next to us will be our cousins (Christians) who are good."

"Which are better," I asked, "the Catholics or Protestants?" "For us they both are good and they are our cousins. But our cousins, the Catholics are more sympathetic unto us; whenever the Turks carry away a woman from our members the Catholic bishop interferes in our behalf and helps us with the Turkish government. These Turks," he continued, "are the worst people in the world. They come into our homes, take anything they want and kidnap our best looking women. According to our Seedra (Holy Book) we must not shave the hair of our heads nor beards but we are obliged to shave our heads so that the Turks might not recognize us. Our Seedra teaches us to follow our prophet, like him we must abstain from drinking, practice baptism and unshaving."

"What time do you receive baptism in your church?" I asked. "All our young and old are baptized by the Talmada

(priest) once in a year at our Aid (feast), the birth of Yahyah (John), we all go down into a running brook, then the Talmada pours water upon our heads. But three days before the feast we remain in, keep quiet, stop working, spend the time in hearing Seedra and praying." They have three feasts, but their names he could not tell in English. The heads of their church are Ganzeyra something like a bishop, the second is Talmada, whose function is to teach his flock the cult of that faith and go from place to place. Both officers of the church marry.

Strict and Narrow

"Do you convert from other sects?" "Never," he said, vehemently, "we do not believe in proselyting from other religions and we do not want any from our flock to embrace other religions; if possible, we kill one who leaves our religion; we do not take wives from other nations and we do not want our women to marry from others. But if one of our cousins (Christians) wants to take a woman from our faith we examine him very carefully, if he has no Mohammedan blood in him we let him take a wife from our flock on the condition that he also joins our church. You see our laws," he con-

cluded, "are very strict and narrow, but we have to comply with them."

"Please, show me your book," I asked. He said, "No one keeps the Seedra but the priest, here is one leaf of our prayer which you can examine. We pray in this language, it is the language of our Seedra. Our Talmada also preaches to us in this language." While he was talking I was examining the leaf. To my surprise it was the old Aramaic, the language used by the Jews in the time of Christ.

"What day do you observe as your day of rest?" "Our Sabbath is Christian Sunday in this place, Ashar; we are poor, cannot put up a church of our own, so every Sunday we get together in some private house. The Talmada, if he is in the town, preaches to us. The priest left for Mahammara seven days ago but as soon as he returns I shall bring him to you so that you may get a better knowledge of our religion. I cannot inform you about everything of our religion in detail because I don't know enough. We as a sect do not have any schools so we do not know much about our religion even, but our Talmada is a great and learned man." I was very sorry I left Basrah for India before their learned Talmada came back from Basrah.

A Call for Sympathy; Thanksgiving for Help Received

(The following, written by Mrs. Mary Corjus, of Reval, Esthonia, gives a vivid impression of the distress in one of the lands to which the gifts of Northern Baptists have been sent.)

IN all Esthonia we have no home for the care of babies. During the last few years it has happened very often that parcels are picked up in the streets in which children from two to fourteen days old are found alive. These children were brought to the hospitals and were reared there up to three and four years' old. From there they are taken to the government institutions for children, where they are brought up entirely without religious teaching. The state church has also several such homes. For babies, however, nothing at all is in existence; pushed hither and thither among the sick they must struggle for their lives. These children must hear the groans of the sick people, and must breathe the air of the hospital daily, in order to come finally as pale poor beings into an institution where they hear nothing about God, and therefore also receive no true love.

Twelve in Five Rooms

We Christian believers, nearly all very poor, having been much oppressed by the former Russian government and now suffering from the consequences of the war and from the high taxation, have only been able to help in this way that we have placed a few children here and there in families. I also have in the house a boy of eleven and a little girl two years old. I have five children of my own, and an old mother of eighty-two, a brother of nearly sixty and the widow of my late brother. We are twelve people and there is no room in our flat, which has but five rooms, to receive little ones as well.

The need, however, is very great; four little ones picked up in the street were offered to me by Dr. Keyserlingk, the surgeon of the hospital with whom my daughter Tabea has studied hygiene. I have had several interviews about these,

and would have received them, but the landlord of the house in which we live does not permit that still more people be taken into the premises which are already crowded.

During the summer in the country I had seven children: two little girls aged four and six, the children of rich and educated parents, now poor. The father carried off by the Bolsheviks, the mother a refugee from Russia who had come here destitute. She has now found occupation in an office, and in the evening gives English lessons. She lives in a cold, small attic room, and is out all day and these children spent the summer with me, but now that we are in town again they had to go once more into the hospital since nowhere else was any room for them. Then there was a small boy of five with me. His father and mother came at the beginning of 1921 from Russia to Reval. Robbed and poor these intelligent people got a small attic room. The wife earned a little by giving lessons in French and English, and the husband could find no occupation since he could not speak Esthonian. They could hardly exist. Then misfortune came. The landlord gave them notice to leave the attic room. Reval now is altogether overcrowded, every attic and every cellar is full of refugees. The parents of this boy sat and cried on the Sunday night without God and without comfort. On Monday, out of despair, the mother threw herself from the fifth story and died. The father, all but insane, brought the child to our hospital and from there I got the boy for the summer, after the sister had visited me three or four times begging me to take him. After the summer the child was brought again to the hospital, although the father many times besought me with tears to keep the child. I was not allowed to do it since there was danger that my whole large family would be turned out into the street.

One other case: Recently an officer of high standing, who had owned twelve

houses in Petrograd, came to see me. He had been severely wounded in the war, one side had been shattered, and now he has to earn his bread in spite of his poor health in the harbor. Ill-suited to this work his finger was wedged between some iron bars and smashed, and he now carries his hand in a sling. He has a wife and two little children and an old mother. They live in a wooden hut three meters wide and five meters long, in which one can look through the walls into the street, and this with 14 degrees below zero and on the sea coast. Every morning, when it is still dark, they go to the shore and fetch the wood which is washed in by the sea. In this wooden kitchen there was but one chair, one table a meter long, and a box along the side of the wall upon which they sleep.

No House for Little Ones

Should there not be hearts and hands which would help us in order to find a room or a house for such destitute people, I am most willing to work for them, also my daughter, who goes to England in order to complete her training for it there. She has already in Germany learned some things from Mother Eva von Thiele-Winkler, of which she can make use here; everything else would be found here with regard to clothing and support for these little ones, but the main thing is this that we have no house; even if it were but small—if only we could make a start.

Yesterday we received news from Dr. Rushbrooke that we shall receive clothing for our poor. This has filled me with such joy that the tears came, and I could not sleep last night but had to thank and praise my God, especially that there is clothing to arrive for the poor children. In the Sunday school I have 200 to 250 children who often come barefooted and in rags to the service, though now during the cold weather are obliged to stay at home. But now there are clothes coming, warm things! God be praised for this. Thanks to all. Thanks from my heart.

"We Go Forward or We Go Down"

We are asked to do work now, whereas we used to seek opportunity. It is sickening not to be able to go in and possess the land.

THE following, an unanswerable argument for bringing our \$15,000,000 New World Movement campaign to a successful close, at whatever sacrifice, is an extract from a letter received at headquarters, April 11, from Rev. Ben L. Baker of Chaochowfu, China.

The Girls' School at that station has grown so rapidly that new quarters are imperative. Recently some land which was in an ideal location was offered the mission at an exceptionally low figure. Even though no such opportunity will come again, the board could not authorize the purchase because of the financial stringency. Mr. Baker is not making a plea for the needs of his station, he is stating the opportunities and the responsibilities which exist throughout China today, and which are affecting every phase of the mission work.

"We have been longing to open our kindergarten. Now while we wait the military magistrate opens one. The non-Christian Chinese are taking the lead in progressive work from us. Still, while he has made the beginning, we have this week had appeals from people who had rather send their children to us for training than to that school. And we have to say we have no place to begin in, not to speak of appropriation. During the past week we had a man come and ask if we would not open a class for women. He wanted his wife to attend, and would find some six or eight others with whom he was acquainted. And we had to let that opportunity go by.

"We have won our place in the estimation of the people. It is sickening not to be able to go in and possess the land. I do not write this to make you feel bad. I really do not want to write it, for I know you are as sick over it as we are. But it is terrible, from our point of view, for the people at home who could do these things to allow them to go by the board, while they indulge in acrimonious theological debate. *What answer will men and women give to our Lord, if they fail to give the gospel to China in this most critical hour!* You people at home cannot possibly appreciate the plasticity of the Chinese mind, the spirit of change, the open-mindedness to truth, the drift toward materialism, atheism, and withal the extreme cordiality toward us Americans. I have not seen anything like it since I came to China.

"We are asked to do work now, whereas we used to seek opportunity. And we have to face drawing in our stakes. What will the Chinese think of our Christian Church, spend and work as we have to get into a position of influence, and then when the opportunity comes go down before it? It means failure. We prove the words of the past years today, or we part company with the powers that will make the new China. I know, as I have said, this lies upon your heart as it does on ours. I write this, that it may help you to make a further appeal to the people in the churches. We are in a critical situation in all reality in South China. *There is no standing still, nor going back; we go forward, or we go down, taking with us the work of all these years.*

"The financial situation weighs upon us.

Yes, but it is not mainly that. It is not that we cannot have the things we want and need. It is the fact that this situation bespeaks the spiritual life in the churches. Will the life fail at the home base when

we are in need of the biggest campaign ever waged out here on the farflung battle line? May the spirit of God bless all of you who are spending yourself to see that it fails not."

"The Women Are Doing Their Share"

A paragraph symposium of success by leaders in the Women's Continuation Campaign

"Iowa Is Doing Her Part."

By MRS. FRANKLIN JOHNSON, Campaign Director for Iowa.

"I can assure you of one thing, and that is that Iowa is doing her part. I have traveled over a good deal of Iowa in the last two months, and I know that the interest is great and that when the books close in Iowa on the fourth of May the women will have done their share. Don't be discouraged."

"We Will Not Disappoint You."

By MRS. H. V. DEDRICKSON, Director of the Columbia River District.

"I feel confident that the women and girls of this district will not disappoint you when the reports are all in."

"Surely God Led Me Here Tonight."

By MRS. R. R. RATHBONE, Director for Montana.

"A school teacher came to a prayer meeting where the Continuation Campaign was being discussed. At last she said, 'Surely God led me here tonight. The church I belonged to last year did not support the New World Movement. Since I have heard of it tonight, I pledge you \$50 of this month's salary,'—which she did."

"Our Prayer Groups Are Faithful."

By MRS. F. J. SMITH, Director for the Rocky Mountain District.

"I was in Utah, March 21-28. Mrs. Payne was very sanguine of \$2,000 from three sources there. Colorado women held most tenaciously to working 'with the churches' in pledge taking and cash giving. Your telegram regarding prayer received and heeded. My own church, the First Church of Denver, has set aside Wednesday next, from 5:30 to 9 p. m. for prayer. On Monday, April 17, the women of the First Church will spend the whole day in prayer. Our prayer groups are faithful."

"The Spirit of the Meeting Was Wonderful."

By MRS. B. J. HOWREY, Local Key Woman, Waterloo, Iowa.

"When as president I asked the women what they were willing to do for the Continuation Campaign, they voted without a dissenting voice to give all in the treasury, \$250. The spirit of the meeting was wonderful. One woman gave \$50, which meant sacrifice. Another gave \$10 she had saved for a new dress. Could we have had our

entire membership there, the Walnut Street Church would certainly approach if not reach its apportionment. We start out now with the every-member canvass, having a start of \$450. We have an eleven o'clock whistle in our city. When that blows every woman is asked to pray for the success of our effort."

"The Church Took Action to Indorse the New World Movement."

(Extract of a letter from Mrs. E. R. Phillips, Director for Ohio, to Mrs. R. L. Hutchinson, Director of the East Central District.)

"The Girard Church, although a small church, has a splendid group of men and women. Last Sunday morning after I spoke the church took action to indorse for the first time the New World Movement. The women will now get to work, also, I am sure that the men will do all they can."

"Spirit and Enthusiasm."

By MRS. GEORGE H. SWIFT, Director for the Atlantic District.

"I feel much encouraged over the effort of the women to secure the money. There seems to be a good spirit and considerable enthusiasm."

"Plan Together, Work Together, Pray Together."

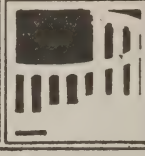
Miss Dora Zimmerman of Ningpo, China, who returned to her station last fall after a year's furlough in the United States, sends a splendid report of the progress of the Girls' School there to the Woman's American Baptist Foreign Mission Society. She says:

"The other day when I tried to persuade a man to register two girls in a less crowded school, he said, 'They want to study here because this school is preparing girls to meet the needs of China.' God knows, that is one of our big motives, and we wish we could do better. As a beginning, they are getting practice in the four Sunday schools for street children. Along with the daily round of study and play, new ideas are being conceived, new purposes formed, and new habits cultivated.

"It is hard to say at just what stage a girl passes out of heathenism into Christianity, but eleven girls during 1921 bore testimony in baptism of having chosen Christ for all time. A larger number come to us from non-Christian homes, so we need more than ever to 'Plan together, work together, pray together.'"



The Open Forum



ISN'T THE BIBLE GOOD ENOUGH?

I have read with considerable interest the "Fraternal Communication" and your editorial dealing with the same. I am glad to note that the conference was "informal," and also presume that it was unofficial.

As the article imports, a group of men, chiefly from the East, and representing two divergent points of view, have made an effort at a common understanding. Let us agree that "fraternity, cooperation and unity" are highly desirable. But what is the real significance of this conference? Why is this statement of intent broadcasted in our papers? Is this another "pre-convention"? From all such, good Lord deliver us.

It is well to note that whatever weight the communication carries, it derives largely from the personnel. Outside of that is has no authority, just as it had no consent, from the denomination for which it seems to speak. It was purely a gratuitous assembly. We may concede the sincerity of its intentions, even if we question the wisdom of its methods.

It is a debatable question whether it was either wise or timely to concede the necessity for "a statement of our historic faith and practice." One asks what is the "historic" faith and practice of Baptists? But how shall we decide, when there is and ever has been such a diversity of opinion? Shall we have a creed, a confession of faith, or just a "statement"? And since whatever we have is to bear the imprimatur of the convention, in what way either in theory or fact will it differ from the bete-noir of Baptists—a creed with authority? I grant there is considerable dexterity in the way this plausible first article reads—but under the skin is the Tartar. Shades of Roger Williams!

A creed indeed! Baptists have "historically," and consistently in the light of their claim, steered clear of all extra-biblical statements of faith. There have been sporadic attempts to erect "confessions of faith." But these have been merely tolerated and occasionally deferred to. For the actual norm has been the belief in the competency of the individual soul and the use of the unfettered Bible. These have been ample. Why now endeavor to substitute for the fine and gracious liberty of the Scriptures, with their simple teaching, a form of words of very dubious worth? For a creed or a statement which lacks the genius of inspiration can have no genuine spiritual authority and must needs be a limitation and an embarrassment to spiritual experience.

To argue from the abstract right of expression is fallacious. There can be no right of expression if it conflicts with larger rights. And no statement of belief, no confession can be justified unless it is

the full and intelligent expression of each individual. Such documents can have no proper authority over men's minds. And the inevitable tendency of all such authorized statements of faith and practice is to create either standardized and conventional articles of faith or a specious hypocrisy.

But even granting the desirability of an authorized statement of faith and practice, in what way does the convention derive the authority to sanction or impose such a statement? Does the convention have the power to impose on the local church such a mandate, or does the convention derive its powers from the churches? And are not its functions executive—not legislative? Are we to have in the convention a super-church, an oligarchy? In our Baptist polity the local church is autonomous, both in theory and practice. It is, implicitly at least, the focus in which the mind of Christ, mediated by the Spirit, finds expression. The convention is a very late afterthought, developed in the exigencies of our common tasks, but extra-biblical. We cannot safely allow it to decide matters of faith and practice. To have it attempt to do so is to have it arrogate to itself powers and privileges not its own. That could not promote either peace or moral consistency. It would impose a burden we are not willing to bear. Whatever may be done in the security of conferences, I am satisfied that in the practical working of our common life we should soon slough off the incubus of a confession or creedal statement, call it what you please, if we are so unfortunate as to be hampered with it.

Furthermore may we not ask what is the real animus behind this proposal to commit us to an authoritative statement of belief? It is noteworthy that during the dissension and discussion of the last two or three years the attack has proceeded chiefly from one side and has been chiefly along the line of matters of belief. It is perfectly comprehensible that such an attitude of mind should seek to ensure precisely-formulated articles of faith. But we launch ourselves on an endless sea of recrimination and controversy when we take such a step. Baptists are individualists and biblicists and most of us will continue, under any circumstances, to go by the Book. Why then a formal statement? Has the open Book failed? Is the principle of private interpretation obsolete? Are we reverting to a medieval mind and the need of authoritative dogma? Is there a group who hopes to inject into our thinking its own categorical statements of faith? Are we to substitute a formal and verbal allegiance for a personal and vital contact with a living Christ? "Timeo Danaos ferentes dona." Before we commit our-

selves to any program of this character, let us make sure where we are coming out. It is easier to keep out of bondage, than once entangled to get free. "Will Baptists Battle at Indianapolis?" There are some things more undesirable even than a fight.

DAVID BOVINGTON.

Cleveland, Ohio.

RELIGION AND THEOLOGY

In these times when we hear so much about the old and the new theology, and when good people love to sing of "the old-time religion," it is well to mark the distinction between religion and theology and the relation that one bears to the other. Religion is subjective; theology is objective. Religion is one's real attitude towards God; theology is his belief or opinion about God. A person may be genuinely religious and yet have very crude or erroneous opinions about God. On the other hand he may have entirely orthodox opinions, i. e., opinions that are generally held to be correct, about God, and still be very irreligious, maintaining in heart and life a very wrong attitude toward God.

Religion means a binding back or a binding again. Its central idea is duty, duty in attitude and conduct. Religion is the important thing, not theology. Says the prophet Micah, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" Jesus says that on the two commandments, "Love God" and "Love thy neighbor," "hang all the law and the prophets." James says that pure religion is to do good to those in need and to keep one's self "unspotted from the world." True religion is right relation with God and with men. The two things go together. The first is impossible without the second. The preacher says, "Get right with God." But you cannot get right with God until you get right with your fellow-man. "Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Theology means the science or doctrine of God. The truth of any system of theology will depend upon the knowledge of God possessed by its author. The author of theology is not God, but man. God gives man some knowledge of himself, but leaves him to formulate his theology. But a man's theology is not his religion. His religion is his relation to God and to his fellow-man.

Are religion and theology fixed once for all and unchangeable, or do they follow the general law of evolution and change with the development of the moral and intellectual condition of man? As to theology, the answer is obvious. It has changed in the past and is changing now.

That its changes in the past have been for the better cannot be denied. Whether it is now changing for the better or the worse is a question upon which people differ, some preferring the old theology and others the new. It is equally true that religion has changed. Religion is manifested in life and conduct. The fundamental principles of true religion are unchangeable, like the principles of mathematics. But comprehension of those principles and their application in conduct, which constitute a man's real religion, good or bad, have certainly changed since men considered it a religious duty to burn heretics and to hang witches, and people were excluded from some churches for believing and advocating Christian missions. It is not so long since human slavery was defended by Christian people on Biblical grounds.

While religion and theology are not identical, yet they do sustain an important relation to each other. A people's conception of duty and obligation depends to a great degree upon their conception of the God they believe in and worship. Believers in a false, cruel and vindictive deity will on occasion be false, cruel and vindictive towards their fellow-man. While religion is the important thing, theology is also important because of its influence on religion, and the question whether the present changes in theological opinions are for the better or worse is not to be dismissed as of no importance. This at least may be said: The changes in theological thought in the past, and the corresponding changes in religion, have been largely due to a scientific study of nature, of man and of God's revelation to man. Likewise the changes now taking place are the result of a vast increase in the knowledge of the world in which we live, the development, both theoretical and practical, of such branches of science as psychology and sociology, and the historical and literary study of the Bible. As a result of all this investigation of the works of God, people are acquiring a better knowledge of God, a larger revelation of God, more abundant material out of which to construct a theology. It is inevitable that there should be some things new in theology and in religion as well. It is not the part of wisdom to expect no change or to condemn what is new because it differs from the old.

GEORGE H. FELTON.

Berea, Ky.

SHALL BAPTISTS ADOPT ARTICLES OF FAITH?

This is a question which all know is agitating our Baptist hosts. The writer is not now taking sides but wishes simply to give the results of his wide observations. There are three attitudes or parties to this matter. There are those who demand some sort of a declaration, there are those who are violently opposed to any such course and there are a very large number who do not care so much either way.

I. Some of the objections which are raised may be considered.

1. It is declared to be un-Baptistic and unhistorical as far as general bodies are

concerned. Few general bodies above the local church have adopted such declarations.

2. There is a fear that such adoption would not prevent further agitation. The organization which has the power to adopt has the power to amend. The Des Moines Confession does not suit all Fundamentalists. W. B. Riley, in his *School and Church* for October, November and December, 1921, says, p3: "The orthodox men came too near a compromise for the comfort of believers. The confession adopted was too brief and omitted too many points of first importance." It makes one wonder what would have happened had that confession been thrown open to discussion as would be expected in a Baptist and democratic body.

3. There is a fear that such a confession would be used as a test of fellowship despite any statement to the contrary. This is not a straw man. Last fall a large church was threatened with

The Ways

*To every man there openeth
A Way, and Ways and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.*

—John Oxenham, in
"The King's Highway."

exclusion from the association, the state convention and the Northern Baptist convention if it did not adopt the Des Moines Confession because all these bodies would adopt it.

More than that, at another state convention a pastor presented resolutions which received a considerable vote, though finally lost. These resolutions provided, among other things:

(a) That the convention at once adopt the Des Moines Confession.

(b) That it present a demand that the Northern Baptist Convention adopt it at its next session.

(c) That the Northern Baptist Convention raise a committee to see that these articles were adopted by all the states and the churches affiliated with the Northern Baptist Convention.

It may be remarked that the Des Moines Confession in its preamble declared that the use of confessions as a test was repugnant to all Baptist bodies and precedent. How in the name of consistency could any man insist upon the adoption as a whole of the Des Moines Confession and then in the next resolution insist on the adoption of something which that confession explicitly repudiates?

4. Again it is objected that some extremists will never consent to the adoption of any confession by the Northern Baptist Confession and that if one is

adopted it would mean a serious split in the denomination.

II. Some of the advantages of such a confession may well be considered.

1. There is a real need that some statement be issued which will put forth clearly some of the things upon which we agree for the benefit and information of those who are not Baptists. There is no body of people of any sort in the United States of such numbers whose basic principles are so much misunderstood and misrepresented as the Baptists. Within the last thirty days a college professor declared to me that Baptists stood for baptismal regeneration. He would not believe that I was well informed when I declared to the contrary.

2. If it is possible there is need for some statement upon which we can all agree for our own sakes. We need some accepted rallying cry.

3. It is stated and perhaps is correct that there is a much larger body of our members who demand some such statement than there is that is utterly opposed to it and that therefore, if the statement is not issued, there will be a much larger split than if it is.

Brethren, whatever we do let us not act hastily. The recommendations of the unofficial Columbia (Missouri) Conference have much to commend them. The adoption by both the Northern and Southern Conventions of such a course of action would give time for adequate consideration and might result in a well-digested statement which would be acceptable to all concerned. This is very desirable if it is possible. The adoption of this course by the Northern Baptist Convention would register progress in the solution of this vexatious problem. There is every reason to believe that many influential Baptists have been won over to the view that the adoption of some confession is very desirable.

Denver, Colo.

BRUCE KINNEY.

LEARN FROM THE POLITICAL CONVENTIONS

Dr. A. S. Hobart seems to think that the adoption of a confession of faith would cut off any church or individual which did not agree with it in every particular. By no means.

Whenever men associate themselves together for the accomplishment of any purpose it is absolutely necessary that they declare their plans and purposes before they can consistently ask others to join them.

Any political convention, whether a mass convention or one of accredited delegates first passes resolutions expressing its purpose and not necessarily by a unanimous vote. It then appoints an executive committee to conduct the campaign. Should this committee begin appointing speakers who advocate policies antagonistic to the principles set forth in the resolutions, a storm of protest would arise at once; and justly so.

The same common-sense rule would apply to a religious convention.

Amelia, Ohio.

WM. C. COOMBS.



The Chimney Corner



A Mother's Hymn

UP to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father;
For sweet childhood's sake.

In their young hearts soft and tender
Guide my hand good seed to sow,
That its blossoming may praise thee
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of thee.

Father, order all my footsteps,
So direct my daily way,
That, in following me, the children
May not go astray.

Let thy holy counsel lead me
Let thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For his word's sake unforgot,—
"Let the little ones come to me,
And forbid them not."

HARRIET JENKS.

Children's Week

"THE best-laid plans of mice and men gang aft a-gley," and on account of the denominational urgency it seemed wise to inject two Continuation Campaign messages into the group of five articles which we had announced would precede the national Children's Week (April 29-May 6). The remaining articles in the series, therefore, are merely pigeonholed temporarily, and surely it is not really an "interruption" to any course in child study when we stop to stress missions! For somebody else's black-brown-yellow-or-red child is exceedingly precious both to that black-brown-yellow-or-red mother and to the Friend of little children.

An acquaintance has just sent a charming gold-framed Mother's Creed "to hang on the wall by the side of your desk," and there is such beauty in each "I Believe" that they are passed on to you herewith:

I believe in little children as the most precious gift of heaven to earth.

I believe that they have immortal souls created in the image of God, coming from him and to return to him.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround them in early childhood largely determines their future character.

I believe in play as the child's normal effort to understand himself through self-expression.

I believe, too, in work suitable to child-

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

hood and that the joy in doing such work should come to the child largely from the doing of it well.

I believe in freedom, but not in license. I believe in wisely directing rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry and application.

I believe in prompt, cheerful obedience, self-control and self-forgetfulness.

I believe in inspiring the child to choose the good, the true and the beautiful, and to contribute to the happiness of others by word and deed and gift.

I believe that in all this my example counts for more than my precept.

I believe in cultivating the intellect and the will, and I believe, too, in soul culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God respect for age, consideration for each other and thoughtfulness for all God's lowly creatures.

I believe that the calling of motherhood is the holiest and should be the happiest of all earth's tasks.

I believe that Christ who was himself a child, born of a human mother, is the one never-failing source of help for perplexed, discouraged or wearied motherhood.

Since to this work, Father, Thou hast called me, help me to give to it all that Thou hast given me, of understanding and wisdom and strength and love and gentleness and patience and faithfulness."

Aladdin's Lamp

WITH darning done, and much yet in the basket, I stop occasionally to read "What Other Women Do." Then

The Waking Year

By EMILY DICKINSON

A LADY red upon the hill
Her annual secret keeps;

A lady white within the field
In placid lily sleeps!

The tidy breezes with their brooms
Sweep vale and hill and tree!

Prithee, my pretty housewives,
Who may expected be?

The neighbors do not yet suspect!

The woods exchange a smile,—
Orchards, and buttercups, and birds

In such a little while.

And yet how still the landscape stands,
How nonchalant the wood,

As if this resurrection

Were nothing very odd!

appears the long procession of mothers who write and act and sing, mothers who conduct big businesses, mothers who manage clubs and engage passionately in welfare activities. Suddenly, my own busy, happy life seems meandering futility. After all, what is it to feed and clothe and teach and eternally bring up two sparkling infants? Not five years ago, I should have despised the round of nurse-maiding and kindergartening on which I now spend all my time. My soul momentarily contracts with envy for those others, who, having children, yet possess eyes undimmed for beauty, and minds that can still follow with pleasure the involutions of modern thought.

It is not so with me. Sometimes in rare periods when a vacant hour does not coincide with complete exhaustion, I try to read the books that interested me five years ago. It makes my heart sick. Words follow words upon the printed page, but the thought remains buried too deep for my unaccustomed digging; and when I go to the beach with the babies, the sea, no doubt, sings the old silken tunes; but I cannot hear them, and the quivering blue and silver is just wind and water to me, all that world of careful thought, of color and sound, has gone. I stand an exile, gazing toward a vanished shore.

Then my little son comes over, and tries to see what it is that I watch so intently on the distant horizon. His warm and loving hand pulls at me, until I turn and see my new heaven and earth in his two eyes. Trouble enough and pain, and joys so piercing as to press upon the soul like agony, and all woven upon a warp of laughter.

Does the world hold anything like the promise of these buds? Is there anywhere a task rightfully more absorbing than the guidance of that awakening life? In the wonder of children's eyes, the commonest things put on the glory of their creation; little ants hurrying so busily over the concrete walks, and delicate moon riding in the translucent autumn haze, alike shine with the beauty of God's first thought. Is it to my clumsy hands that is entrusted the changing of that wonder into the stare of adult boredom? How pitifully ill-trained I feel!

And the laughter, over nothing, over everything. Just joy in life, just inconsequent happiness. How am I to keep that fountain bubbling, to keep it free from the choking of common foolish cares, and yet not turn my babies upon the world with the talents of the lilies of the field?

No, I do not envy those others. To hold the restless, vulgar adult world, they must pay with an exile more bitter than mine. After all, through the gate of my children's thoughts, I see Paradise Regained.—From the Contributors Club, of *The Atlantic Monthly*.

The Young Reserves

My New Dress

*MY mother buys a piece of cloth
To make a frock for me;
She cuts it up in little bits,
Though why I cannot see.
She cuts it up in little bits,
And then, with might and main,
She sews and sews and sews and sews,
And sews it up again!*

When Red Dresses Were the Style

THE other day Peggy came in and sat down. In that tired, disgruntled fashion that could mean only one thing: *Something* had gone wrong. And that something turned out to be a desperate need for a new dress—and no money to get one!

"Dear me!" I sympathized, "but I thought your plaid dress was as good as new."

"It's so dull," Peggy groaned.

"Oh!" I sighed. When anybody tells me that green and blue and tan plaid is *dull*, then what more is to be said? Unless, indeed, one tells a story.

"That reminds me of the governor's daughters," I reminisced.

Peggy brightened: "Are they a story?"

"They are!"

She curled up in the big chair delightfully. "Let me hear all about them, how old they were and what they looked like and why I remind you of them and everything!"

"Well," I began, "I never really *knew* them but once when I had a dress I detested, my father told me about the governor's daughters; and although I am ever so old by this time I have never forgotten them. Never! You see, they were rather conspicuous little girls all of a sudden, when their father became governor of their state and they all moved to the capital to live. And up to the very last moment they had supposed that of course they would have lots of new clothes, now that they had become so very important. But would you believe it? Not one single new dress did they get; not one! Their mother said to them in a surprised way:

"But, my dears, your little red dresses are in perfect condition, and almost new."

"But red isn't stylish, mother—"

"It's such a bright red, mother—"

"We did so awfully want new dresses, for I guess everybody will take a look at the *governor's* daughters, mother—"

"And nobody wears red nowadays. Nobody!"

"But although they begged and pleaded and made all sorts of little suggestions, Mrs. Governor-elect thought their red dresses would be plenty good enough. Plenty! And neither tears nor sighs nor pouts could make her change her mind about the becomingness of that particular shade of red. How do you like the story, Peggy?"

"It's great!" sighed Peggy. "But what happened?"

"Well, they moved to the capital to live, and on Sunday morning Mr. and Mrs. Governor and the little Misses Governor went to church,—yes, in red dresses, of course! And, would you believe it, on the way home Serenity Arethusa Quiggin said to her mother: 'Mamma did you ever in your life see darling dresses than the governor's daughters had on? Don't you think it would be ever and ever so becoming to me to have a new red dress?'"

"But, Serenity!" gasped her mother, 'your brown dress is almost as good as new!'"

"But red's so *much* more stylish, mamma!"

"W-e-l-l, I guess maybe it is. I tell you, Serenity dear, maybe we *can* manage it somehow or other!" And although the Quiggins were poor, the first thing anybody knew Serenity Arethusa was going to

church in a red dress every Sunday and feeling very stylish. But that is not the end of the matter, for on that first Sunday morning Phoebe Elvira Piper also saw those red dresses, and she gave her parents no rest until she had one herself. And when Minerva Drusilla Skinner found that Phoebe Elvira Piper and Serenity Arethusa Quiggin each had red dresses, life held no joy for her until she had one, too. So what do you suppose happened, Peggy?"

"What?" questioned Peggy, all eyes.

"Why, my dear, red dresses became the rage. And people stormed the dry-goods stores for the same kind of material that the governor's daughters had in their lovely red frocks! Which just shows you that to strange eyes another girl's dresses look lovely and attractive and desirable, because they're new and different from your own that you're so used to."

Peggy sparkled her adorable smile at me: "And the moral of that is: be contented with your old plaid dress, Peggy! But tell me, is there anybody anywhere that likes it enough to copy it and make it the style?"

For answer, I picked up the newspaper and showed her an advertisement of a plaid dress that really might have been her own! So, poor child, she feels that both she and the governor's daughters are a year ahead of everyone else. The delightful part of it is that the following Sunday when Peggy went to church the minister preached on fashions, and his text was: "Man looketh on the *outward appearance*, but the Lord looked on the *heart*." So when she next came in to talk, we decided that thoughts and wishes and deeds mattered more than any little old plaid dress in the world, and that nobody ever loved anybody else on account of clothes, anyway. Whereupon I read her the poem on this page about "Fashions at the Zoo," and Bill said frankly that that was how it sounded to him when *girls* fell to discussing styles. So in order to silence his sarcasm we set him to guessing the following dry-goods puzzles, omitting the last word each time to see how quick he would be!

Dry-Goods Puzzle

(Try these on *your* family!)

1. The artist should dress in canvas.
2. The gardener should dress in lawn.
3. The dairyman should dress in cheese-cloth.
4. The editor should dress in print.
5. The banker should dress in checks.
6. The hunter should dress in duck.
7. The hairdresser should dress in hair-cloth.
8. The barber should dress in mohair.
9. The Scotchman should dress in plaid.
10. The prisoner should dress in
11. The government official should dress in red tape.
12. The architect should dress in blue print.
13. The minister should dress in broad-cloth.
14. The jeweler should dress in cotton.

Spring Fashions at the Zoo

By ABBIE FARWELL BROWN

DEAR! Dear! What can the matter be? Such noises at the zoo!

With roars and growls and shrieks and howls,
And caterwauling too!

The kitten innocently asked

What were the latest styles;

And now the *fashion notes* are heard
For miles and miles and miles.

Said zebra, "Stripes are quite *au fait*."

The leopard growled, "Oh, no!

The fashion now is polka dots."

Hissed snake, "Who told you so?"

"Checks are the very newest thing."

The tortoise snapped, "My! my!

'Tis plaids, my dear, are chic this year,
You know as well as I."

"One must wear fur," the tiger roared.

"What fur?" the ostrich screamed,

"Feathers, they say, are all the style!"

The monkey shrieked, "You dreamed!"

"Necks must be long and collars small,"

Giraffe cried, "styles have shrunk."

The elephant gave squeals of rage,

And spanked her with her trunk!

"At least, one needs a slender waist!"—

The wasp's words stung the brute.

"Tails must be short." "No, tails are long!"

Began a new dispute.

Then at the zoo wild chaos reigned

In every stall and cage;

Teeth, claws, and rolling eyes declared

What fashions were the rage.

The trembling kitten crept away

And hid herself awhile.

"I guess it's safe for kits," she mused,

"To keep behind the style."



Young People's Work



Topic for May 14

HELPING OUR CHURCH: OUR CHURCH
HELPING US
Ps. 122:1-9.

*"I was glad when they said unto me
Let us go into the house of Jehovah."*

This topic is intended primarily for Christians. It will be treated from the point of view of those who are members, for Baptists hold to the principle of a converted membership.

I. Helping Our Church

1. *The institution.* What is this thing we call the church? There can be no intelligent response on the part of the young people until this question is answered.

2. *Its mission.* For what purpose was the church established? What is the scope of its mission? An adequate answer to these questions is necessary. Turn to the pages of the New Testament. Look up the meaning of "The Great Commission."

3. *A personal relation.* "Our"—my church (meaning the local organization). How can I help?

(1) *By my presence.* Although Baptists abhor Christian Science, many of them adopt the policy of worship "in absentia." Just how much the radio will encourage this class remains to be seen. The right sort of a Christian will be "on hand."

(2) *By my money.* The giving of at least one-tenth of the income to kingdom activities is a good place to begin. By no means stop with the tenth. There are those who do not believe in tithing as a method for beginners. They say we should urge "stewardship." Of course, but in school life we do not start the boy in the grades on higher mathematics.

(3) *By my service.* Many young people fall away from the church because they have nothing to do—no responsibility. Be willing to do even the most menial task for the Master. There are the various duties in the young people's society; teaching Sunday-school classes; visitation; clerical work for the pastor. Do something for your church and do it well.

II. Our Church Helping Us

Of course, the church must have a plan of evangelism by which young people are constantly brought to the Saviour, but this is not a topic on "evangelism."

Now, that I am loyally supporting my church, what may I expect in return?

1. *A preacher who is a real man.* Note two things: A preacher, and a real man. Young people of today are increasingly demanding a trained ministry—a ministry that knows something. They are demanding something more than the products of "short-cuttism." They want men in the pulpit who can unfold to them the truths as found in the Book of Life instead of going off on all sorts of hobbies and fanciful interpretations. Further, young people

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

of these days demand of their ministers that they be red-blooded men—men who can enter into and share with them life's experiences. The young people of today need a minister who can interpret for them the true relation of the sciences to Christian truth. The church must be true to her teaching function or lose her thinking young people.

2. *A program of activity.* There are hundreds of Baptist churches that need either a first-class diagnostician or an undertaker. They have no program. Ordinarily young people do not possess a great deal of affection for a dead or dying institution. Why should they? Life's too short! Young people have a right to expect a program of religious training that will adequately meet the needs of their growing lives. They have a right to expect attractive and helpful worship services. They have a right to expect the church to make necessary provision to care for their social and recreational needs.

But some one says: "We can't do all this. Our church is poor, and we have only a few members." To this we reply:

There is not a church anywhere in the world between Podunk and Mars Hill that cannot have just what it needs to carry on an aggressive program, if those responsible will put soul into their leadership. Can't! There's no such word in the English language or any other for the devoted saint of God who "wills" to do.

Afield

The Buffalo Baptist Young People's Association composed of twenty societies is making an earnest effort to follow out the program of tithing and stewardship as mapped out by the B. Y. P. U. of America. Evangelism was stressed during March.

"Others" will be the key-word for the Inter-provincial B. Y. P. U. Convention of Ontario and Quebec which meets in London, Ont., May 23-24. Rev. Sumner R. Vinton of the General Board of Promotion of the Northern Baptist Convention will give a series of his inspiring illustrated lectures. General Secretary White will also attend the sessions of the convention, also the meetings of the Inter-provincial Executive.

The *Dallas World*, published by the Church Press, gives large space to Baptist young people's activities. The paper has a large circulation among the church constituency of Dallas.

The Christian Endeavor Union of Arizona recently celebrated its third anniversary in a three days' convention at Phoenix. There were 315 in attendance, 100 of whom were Pima Indians, with junior, intermediate and senior organizations represented.

The nineteenth annual convention of the Religious Education Association held in Chicago March 29-April 1 gave practically the entire time to a consideration of week-day religious education.

The Chicago Baptist Association will meet for its next session with the First Church, Elgin, Ill., June 1-2. A great program is being planned for the evening of June 1, this being known as Young People's Night.

The young people of the Maritime Provinces, under the leadership of Waldo C. Machum, director of young people's activities, have been carrying on an aggressive tithing campaign.

Baltimore young people observed "Study Course Week" March 12-17. The sessions were held in the Temple Church. Courses were offered in the Junior Manual Training, in Bible study, etc.

The *Baptist Times and Freeman* for March, carries an abridged address of President F. J. Blight on "The Challenging Call of our Glorious Dead to the Young Men of our Churches." It is a red-blooded appeal to the young men of the Western Group of the London Baptist Association.

Minnesota Baptists are wide-awake as to their opportunity in the coming Young People's Convention to St. Paul, June 28-July 2. The slogan "Forward with Christ" is being heard on all sides. The possibilities of the convention are unlimited. The special Young People's Issue of THE BAPTIST, May 20, will carry complete program as well as cuts of speakers.

The annual meeting of the Cleveland association of young people will be held on April 28 at First Church. Judge Florence E. Allen will be the speaker. Judge Allen is the first woman to act in the capacity of judge on the Common Pleas bench. Plans are under way by which the young people of the city will send one representative from the various foreign-speaking missions of Cleveland, to the Ohio Baptist Assembly meeting at Granville. Fine!

Ohio state young people's officers have sent out letters to all young people's presidents regarding the part of the young people in the New World Movement Campaign.

The B. Y. P. U. of First Church, Fort Wayne, Ind., held its annual banquet March 30.

A number of the churches of Fort Wayne Association have gone over the top in the young people's campaign to raise \$2,500 for Franklin College.

The Columbia City Assembly dates are July 28-Aug. 7. Five hundred at least will be there. Enthusiasm is great. Plan to spend your vacation at the assembly. National Convention, St. Paul, June 28-July 2. Can you go?

At the last annual institute and quarterly rally of the San Francisco Bay B. Y. P. U. Association, Miss May Brainard, office secretary of the Pacific Coast Headquarters of B. Y. P. U. of America, conducted a conference on "How to Conduct a Devotional Meeting."

The University Baptist is the title of a very interesting bulletin published by the Baptist Student Cabinet of Cornell University, Ithaca, N. Y. Rev. John D. W. Fetter is Baptist university pastor. A recent issue of the bulletin carried an article on "Why I Believe in the Ministry as an Attractive Field for Life Work" by Dr. A. W. Beavan, pastor of Lake Ave. Church, Rochester.

"Stop that waste" is the startling title to a little editorial appearing in the *Oracle*, the official publication of the Cleveland Association of Baptist Young People. Reports from the various societies indicate that the Clevelandites are on the job.

Oregon young people have raised over \$900, with which to pay for their new assembly grounds. Rev. G. H. Young, director of religious education, is leading the young people in Bible study, tithing and life work activities.

The Illinois Baptist Summer Assembly will be held at Shurtleff College, Alton, Ill., July 15-22.

Chicago young people are planning a large delegation to the St. Paul convention. A good many down-staters will also attend.

The Inter-provincial B. Y. P. U. Convention of Ontario and Quebec will be held at London, Ont., May 23-24.

Who's Who St. Paul Convention Program

June 28—July 2, 1922

REV. C. W. ATWATER is pastor of Lincoln Park Church, Cincinnati, Ohio, and President of the Baptist Young People's Union of America. He will deliver the opening address of the convention.

REV. BERNARD C. CLAUSEN, pastor of the great First Church of Syracuse, N. Y., will deliver one of the evening addresses of the convention.

REV. G. A. CLARKE, pastor of the First Church, Edmonton, Alberta, Canada, will deliver one of the evening addresses of the convention. Mr. Clarke is vitally interested in the young people of Edmonton, this being our nearest B. Y. P. U. group to the North Pole. Mr. Clarke will also have charge of the early morning prayer service on Sunday.

MISS EDNA GEISTER, well-known social and recreational expert of Elgin, Ill., will conduct two conferences on this subject. Miss Geister is very popular with young people and during her conferences she will answer the question, "What shall we play?"

MISS HELEN CRISSMAN of the Department of Missionary Education of the Northern Baptist Convention and of World Wide Guild fame, will conduct two conferences on missionary activities in the young people's society.

MR. M. M. MCGORRILL, director of Young People's Work for the American Publication Society, will conduct two conferences on programs and activities of intermediate young people.

REV. A. H. GAGE, director of Religious Education for Chicago Baptist Association, will conduct one conference on "Evangelism of Youth" and one on "Devotional Life of Youth."

REV. SUMNER R. VINTON of Roselle, N. J., and of the General Board of Promotion of the Northern Baptist Convention, will give three of his famous illustrated lectures before the convention. Mr. Vinton is unquestionably our greatest leader in the presentation of the denominational task in pictures.

DR. M. P. BOYNTON is pastor of the Woodlawn Church, Chicago, and is one of the leading ministers of the city in civic affairs. He will conduct one conference on the duties and responsibilities of young people to their local communities.

MISS VERA RICE, formerly state young people's worker for Minnesota, and vice-president of the Baptist Young People's Union of America, will conduct two conferences on local organization and operation.

DR. O. C. S. WALLACE, pastor of Eutaw Place Church, Baltimore, a great friend of all Baptist young people, will deliver one of the evening addresses before the convention. Dr. Wallace will also deliver the coronation or closing address on Sunday night.

REV. C. W. GILKEY is pastor of Hyde Park Church, Chicago. Mr. Gilkey knows young people's problems and is very popular among the high school students of the city and is constantly in demand for addresses to the students of the leading colleges and universities of the country.

MISS JESSIE BURRALL, director of religious activities of Stephens College, Columbia, Mo., and teacher of the great "Burrall Class," will deliver an address on tithing and stewardship before the convention. She will also conduct one conference on the subject.

MR. THOMAS RICHES of Hamilton, Ontario, Canada, and prominently connected with the young people's work of Ontario and Quebec, will conduct two conferences on city and associational organization and operation.

DR. EMORY W. HUNT is president of Bucknell University, Lewisburg, Pa. He will deliver two addresses before the convention, one dealing with the study life of the young people, the other on the devotional life.

DR. C. D. CASE is pastor of First Church, Oak Park, Ill. He has been prominently connected with the young people's affairs of the Northern Baptist Convention. He is recognized as one of the leading pastors of the N. B. C.

REV. HERBERT HINES, pastor of First Church, Kankakee, Ill., and recording secretary of the B. Y. P. U. of America, will conduct one conference on "Young People in Rural and Village Communities."

REV. L. J. VELTE, pastor of Merriam Park Church, St. Paul, will assist in the conferences on church vacation schools.

REV. F. H. FAHRINGER, pastor of Lake Harriet Church, Minneapolis, will assist in conferences on church vacation schools.

MISS MEME BROCKWAY of the educational department of the American Baptist Publication Society, is one of the leading workers among juniors in the United States. She will conduct two conferences on junior organization and activities.

MISS EVALYN CAMP is one of the leading young women of the Northwest. She is greatly interested in young people and missionary activities. She will assist Miss Helen Crissman in conducting two conferences on missionary activities in the Young People's Society.

Minneapolis the "Flour" City

Fundamentally underlying all the beauty of this city is its wealth of production and sound business enterprise. Incorporated as a city, Feb. 28, 1867, Minneapolis, now just a little more than fifty years old, is one of the great industrial cities of America and the commercial and financial metropolis of the American Northwest. It is situated near the center of Minnesota and almost in the precise center of North America. It is the head of navigation on the Mississippi River, and the center of a web of twenty-nine railroad transportation lines. Its population on Jan. 1, 1920, was 380,582. Minneapolis with its suburbs, and St. Paul, the "other twin," form a single community of more than 750,000 inhabitants, separately governed but practically one.

Minneapolis owes its existence to the presence of a cataract in the Mississippi River which was first utilized to turn the wheels of a small grist mill nearly seventy years ago by the garrison at Fort Snelling, the pioneer frontier army post. This experiment brought about the complete harnessing of St. Anthony Falls and resulted in the development which made Minneapolis the world's greatest manufacturer of flour. The daily capacity of its mills is 99,860 barrels and flour shipments have exceeded 18,000,000 barrels annually. Industrial progress along other lines has given it a wide variety of manufactures, and it ranks fourteenth among the industrial centers of America. Other merchandise produced by Minneapolis factories has found it easy to follow the trails blazed around the world by its first product, flour.

The first energy of St. Anthony Falls was also devoted to the manufacture of lumber, and millions of logs from the great forests of northern Minnesota have been floated down the Mississippi and cut into lumber. While its saw mills have diminished rapidly within late years, Minneapolis is still the important lumber market and leading manufacturer of wood products in the Northwest.



Religious Education



Music in Missionary Education

By A. EDITH MEYERS

The power and possibilities of the use of music in missionary education is seldom appreciated. Missionary hymns are usually announced and sung with no real feeling of their significance, and consequently leave no lasting impression. Many familiar hymns have thrilling missionary associations. Have one of the young people tell the story before the hymn is sung. Here are a few suggestions:

Fifty years ago a young man, Rev. Edgar P. Scott, went as a missionary to Assam. He was an accomplished musician, possessing a fine voice and ability as a violinist. Soon after his arrival he saw on the street a man of strange appearance and learned that he belonged to a wild mountain tribe who had never heard of Christ. Mr. Scott prayed over the matter and decided to visit that tribe. Government officials tried to dissuade him, but in vain. With a native convert of another tribe for guide, and his beloved violin, he climbed the steep mountain trail. Suddenly he encountered a savage war party, armed with formidable spears. They seized him and pointed their spears at his heart. Breathing a prayer for help, Mr. Scott drew out his violin and began to play and sing in the native language a Christian hymn that he had loved as a boy in the homeland. As he began to play, he closed his eyes expecting at any moment to feel the thrust of the upraised spears. At the end of the third verse he opened his eyes and beheld the savages standing silently, tears in their eyes and their spears fallen from their hands. Let us sing the hymn that Mr. Scott sang that day:

"All hail the power of Jesus' name,
Let angels prostrate fall."

More than a hundred years ago a young English minister was visiting in the home of his father-in-law, Dean Shirley, in whose church he was to preach next day. It was an important occasion for the king had issued a royal mandate that in all the churches a collection should be taken for foreign missions. Whether or not the sermon was to deal with missions we do not know, but the sermon was not destined to be the most important part of the service. On Saturday afternoon Dr. Shirley said to his young son-in-law, "Reginald, I wish you would write a missionary hymn for use tomorrow." "Certainly, sir," responded Reginald, without a moment's hesitation. Fortunately Reginald was something of a poet, having taken a prize for a Latin poem when but a seventeen-year-old student at Oxford. Seating himself by a window, he set to work, and in a few moments produced the

most familiar of all our missionary hymns, "From Greenland's icy mountains." Reginald Heber's sermon on that memorable Sunday has long been forgotten, but the hymn he wrote still echoes around the world and inspires Christian hearts to pray, give and go to preach the gospel where

"The heathen in his blindness,
Bows down to wood and stone."

Other stories of hymns with missionary associations may be found in "Holding the Ropes," Belle M. Brain.

Illustrated missionary hymns, sung from the screen, fire the imagination and stir the emotions. He who has thus sung "The Hymn of the Continents" cannot forget the thrill of the magnificent pictures, the glowing words and the stately music. Several well-known hymns have been pictured, some line by line, others stanza by stanza. Write to Harry S. Myers, Stereopticon Department, 276 Fifth Avenue, for detailed information.

Primary children and juniors love to sing a familiar song translated into the language of some mission field. Here is the familiar "Jesus Loves Me" in Japanese. It may be easily read from the blackboard and sung if it is borne in mind that all vowels take the Italian sound and that two vowels coming together are pronounced separately, as *aisu*=ah-ee-soo. The rhythm insures the correct accent on syllables.

Shu wara wo aisu
Shu wa tanyokaiba
Wara yonaku to mo
Osore wa areji

Chorus

Wago Shu Esu
Wago Shu Esu
Wago Shu Esu
Wara wo aisu
Waga tsume no tame
Sakoe wa sutata
Ama yore kudare
Junji ka ni tsukeri

Here is "Good Morning to You" in Chinese:

"Sing-sang, bing-ang,
Beng-yu, bing-ang,
Sing-sang, beng-yu
Ja-ja bing-ang."

These words, translated, mean:

"Teacher, peace,
Friends, have peace,
Teacher, friends,
Together have peace."

Ask the next missionary who visits the school to write out a verse of some familiar hymn in the language of his or her field, and sing it occasionally. It will help to keep the field in the pupils' remembrance and will deepen their interest.

A missionary song that is sung in a casual and perfunctory manner is but so much empty sound.

International Uniform Lesson for May 14

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

2 Chronicles 30:1-27. Golden Text: 2 Chronicles 30:9.

Setting

Hezekiah is the last of the four kings who ruled Judah during the life of Isaiah the prophet. His rank as the most meritorious of the kings is probably due to the influence of Isaiah. To Hezekiah is given the encomium, there was "after him, none like him among the kings of Judah, nor any that was before him." A slight obscurity of dates concerning Hezekiah's accession to the throne makes it uncertain whether the invitation was sent to the Northern Kingdom before or after the fall of Samaria.

Lesson

It was a depleted treasury, a devastated army and an unprotected and impoverished country which Hezekiah found at the beginning of his reign. In time, after the fashion of King Uziah, the army was reinforced, defenses built, vineyards and olive groves and grain fields again cultivated, but first came the wrecking of heathen altars and the cleansing of the temple. Then letters were sent summoning Israel as well as Judah, from "Beersheba to Dan" (the quotation, designating the farthest south and farthest north towns of the kingdom of David and Solomon, a distance of 150 miles, is usually given in the reverse order, but writing of the Southern Kingdom, the chronicler mentions the southern city first) "that they should come to keep the passover unto Jehovah at Jerusalem: for they had not kept it in great numbers in such sort as it is written. So the posts went with letters from the king and his princes throughout all Israel and Judah. . . . And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a great assembly." Nisan, the first month of the year and which corresponded to our April, was the regular time for the Feast of the Passover and of Unleavened Bread, but those not then prepared to observe it were permitted to observe it in the second month. On this occasion the priests had not sanctified themselves, nor had the people at Jerusalem because of the late cleansing of the temple. Thus it was necessary to have it at the later date.

Leading Thoughts

1. "First things first." In Hezekiah's reign religion was not made incidental, to be attended to after all civic matters had been cared for.
2. "Seek ye first the kingdom of God and his righteousness."
3. No ruler is a safe ruler who is not subject to an authority higher than himself.



Our Own Folks



Nebraska Letter

By R. R. COON

A special meeting of the Nebraska State Convention was held in Grand Island, March 30. It was thought advisable to call the Baptists of the state together to consider what could further be done in collecting the amount needed by May 1. The work of those who had canvassed the churches of the entire state was finished, but left much to be done. The attendance at this convention was about 200, representing at least one-third of the churches.

Judge Freeman, of Denver, and Rev. A. C. Hanna, missionary from Sagaing, Burma, were the prominent speakers. Judge Freeman gave a full and informing address at the opening session. Dr. Fowle, state secretary, had made a statement of our missionary finances, and Judge Freeman's object was chiefly to explain what was not clear and meet any objections or answer any questions that might arise. After his address time was given for a general conference lasting till supper was called. A good number took part in this exercise illustrating the opinions of those participating; a very profitable service. It was expected that the workers who had canvassed the churches in the interest of this cause would make some report of their success; no such report was made.

After a social hour ministers, laymen and women met in different rooms for consultation and conference. At the evening service Rev. A. C. Hanna, grandson of Adoniram Judson, missionary on that historic Baptist mission field, gave an inspiring address. It was a tender and powerful appeal for greater missionary endeavor.

A series of resolutions was presented and adopted. The spirit of them was to urge pastors to present again to their churches the imminent need for action in securing prompt payment of pledges and otherwise to help relieve the present crisis. Judge Freeman read a paper the insistent cry of which was: "Let us pay our debts."

It was voted to send a telegram of greeting to Dr. Aitchison and also ordered to send a copy of the resolutions to all the churches.

Chapel Addresses

During the winter and spring President Wells, of Grand Island College, has visited many churches and communities, to the great advantage of the college and the betterment of those addressed. And thus, or otherwise, he has brought many a visitor who has given a fitting message to the college company. Rev. P. W. Crannell, president of Kansas City Seminary, recently gave an address, fitting just now, on "Science and Religion." Rev. Frank Burt, president of the Chicago Y. M. C. A. College, addressed the students. A moving picture demonstration and lecture gave an evening of rare entertainment and information. Rev. and Mrs. C. J. Bukoutz delighted all with a sermon in songs. In fine expression this reminded one of Sankey's eloquent singing, and their melody of the Carman family, formerly so highly esteemed. Why should not a

singer clearly express the sentiment as well as the musical tone of a song? At the same chapel service Dr. Florence Newberry Gribble, medical missionary of Bozoum, Africa, gave an appealing address and Rev. Allen Bissell, field director of the college, thrilled the students with a startling five-minute speech while forming a new society, W. O. F. G. I. C. ("Win one for Grand Island College").

Science and Religion

Dr. Crannell's address mentioned above, by request was repeated in the Baptist Church in Grand Island. By an original and unique method he illustrated this somewhat discussed subject; most scholarly but so simple that a high-school student could easily hear and know, "Science and religion must be one as God who is one is the Author of both. There can be no conflict between them, but only between the students of science—theorists—and the students of religion—theologians—and these will probably always differ." We called to mind a wise remark made by a great teacher, G. W. Northrop, in the days when Darwin and Charles Lyell were startling the world with their bold announcements: "Young gentlemen, it will be time enough to be disturbed by their announcements when men of science, so-called, agree among themselves." That time is not yet.

A New Suggestion

A writer in one of our denominational papers makes the suggestion that the names of pastors be omitted in news items from the churches; this to apply only to the pastors of low estate, not the high-up leaders whose names appear constantly in every issue of every paper. A novel plan this would be to write a story of the work in the churches "with Hamlet left out." If we remember, the writer of this item had his own name affixed to it.

Two Evangelists

in the state are doing good work, chiefly in communities most needed, where Protestant influence is of little weight. Chaplain E. W. White held a revival meeting near Clearwater, where once there was a Freewill Baptist church, now inactive. State Colporteur J. F. Judkins at different times did excellent work here. A live Sunday school has been organized, a good number have been converted, others reclaimed, and it is expected that a Baptist church of fifty members or more will be organized. "Too much cannot be said of the splendid work of Brother Judkins," one writes from the field. A work so well begun should be followed by continual upbuilding and the settling of a pastor.

Evangelist R. Richards is having marked success at Humphrey, a small town with virtually no regular Protestant service. At the very first meeting several were converted. At this writing sixteen have accepted Christ. Rev. J. W. Benjamin, rural church director, has gone to Humphrey to aid in organizing there a Baptist church, and to prepare another field for a pastor. Rev. J. C. Bukoutz is much encouraged by progress made at Dannebrog. Four were recently baptized, all Lutherans

formerly. The Swedish Lutheran church till recently has been the one leading organization of the town. Brother Bukoutz preaches for the new church at Rockville, twenty miles distant, and leads its weekly prayer meeting; the only Protestant services held in the town.

We regret to mention the resignation of Rev. C. M. Foreman, of Blair, after a pastorate of over six years. They have been years of steady increase in all lines of church work. During that time more persons have been received into the church than the church numbered when he became pastor, the large majority by baptism. These items we gathered from the state annuals. We trust he may remain in the state; we need such men.

The Maritime Provinces

By A. C. CHUTE

There died in Wolfville, Nova Scotia, March 30, a woman widely known and universally beloved among us, Mrs. J. W. Manning. Her girlhood home was in Canso, N. S., from which she went out and received education at Grand Pre Seminary. Thereafter she taught school for a few years, in that time manifesting the missionary spirit which marked her whole life by organizing evening classes for colored children and contributing as she might to their religious welfare. As a minister's wife she served nobly in two parsonages, at St. Stephen, N. B., for three years, and for nineteen years at the North Baptist Church, Halifax, N. S. Her husband, Dr. Manning, chairman of the Board of governors of Acadia University, long served the Baptist denomination of these provinces as secretary-treasurer of the Foreign Mission Board. And a more efficient helper in this line of service than his gifted wife he could not have had. She was a member of the first Woman's Missionary Aid Society organized in Canso, in June, 1870, the first Baptist Woman's Missionary Society in America. Later she became president of this organization, a position she honorably filled for seventeen years. For the past sixteen years she has been editor of the official organ of the society, known as *The Tidings*. Despite the trying sickness of her last months she continued this editorial work with the exception of the last issue of the magazine prior to her demise.

The present pastor of the Baptist Church of St. Stephen, N. B., is Rev. W. C. Goucher. He has the enviable record of being in his thirty-fourth year in the oversight of that church. Additions to the membership have in goodly numbers continued through the years, and at the time of this writing twenty converts are awaiting baptism. Dr. Goucher could give valuable advice upon how to increase the length and maintain the efficiency of pastorates.

Rev. Bowley Green, who five years ago came to us from the United States and took the pastorate of the First Church at Moncton, N. B., has resigned that charge. His ministry at Moncton, one of our largest churches, has been quite a notable one, and he will be remembered as an at-

tractive and powerful preacher. He goes from us to London, Ont. That leaves the great Moncton Church to look about for a strong successor. The man who comes will face a large opportunity at that railway center.

The widely known English preacher, Dr. Campbell Morgan, has been holding a series of meetings in the town of New Glasgow, N. S., a center of Presbyterianism. These services, well advertised in advance, have been largely attended, and the testimony is that the community and the country around has been aroused to a greatly increased interest in religious matters by Dr. Morgan's wonderful exposition of Scripture. These expositions testify to the drawing and enriching power of the gospel.

Acadia University has recently received a spiritual uplift by the presence of Dr. Herbert Johnson, who was for years pastor of the Warren Avenue Church in Boston. He spoke every night for two weeks to the students only, and on two Sundays preached morning and evening in the town church for Dr. J. H. MacDonald. His messages gripped those connected with our schools. Already about fifty have made public profession of faith in Christ and others will follow. Dr. Johnson is engaged to be among us again as speaker before the college Y. M. C. A. during the approaching commencement week. A cordial welcome awaits him. The return of no one is quite so pleasing as that of the man who has been the conveyor of spiritual blessings.

New York Church Raises \$150,000

First Church of Rome is hitting its stride. During the eleven months of the pastorate of Rev. Ivan M. Rose, all the latent earnestness regarding the building of an educational plant and the remodeling of the church auditorium has been whipped into zeal. With Easter Sunday, April 16, under the lead of Dr. F. H. Divine, this historic church went into action. The result was \$150,000. Charles Carpenter, of Foote & Carpenter, architects of Rochester, is engaged for the construction. His plans, which the church has adopted with enthusiasm, give promise of a church unit in beauty and useableness unsurpassed. Mr. Carpenter is the architect who built the Lake Avenue Church in Rochester.

All winter and spring, the people have been preparing in heart and mind for these great days. Two features which met with approval and which were used to the limit were church night and the weekly church calendar. Each week with freshness and vigor the latter carried the promotional program of the church to the last constituent, for all not present at service receive this fine "trade sheet" by mail. A secretary has been secured with downtown office, thus taking from the pastor great burdens of detail. And church night! Well, it was locally adapted; it gave large opportunity for men and women to take places of leadership; and its tone and

conduct was so eminently religious that recreational, social and other features all seemed to focus in the touch with God. It became an unexpected boon as a medium of continuous intelligence relative to the ongoing program as it was heading toward the building enterprise. And it worked no hardship to the ladies, who, divided as they were into eleven good working districts, found themselves called upon no more than once in eight or ten weeks.

January was given over to emphasis upon intercession; February, stewardship. There are now some forty adult registered titheers and they range from people of limited income to the financial leaders of the church. In the recent campaign the two largest gifts, one of \$7,000 and the other of \$6,000 came from this group of stewards. March to Easter was given entirely to cultivation of spiritual vigor on the basis of which the great objective might be met. Incidentally (for no extra effort was made in the direction of evangelism, save the personal kind), twelve were baptized on Easter Sunday evening and it is assured that another good class will be received in May.

During the year, Mr. Rose has had help from a number of the prominent leaders, such as Drs. Beaven, Stewart, and Barbour of Rochester, Bawden, Axling, Detweiler and others. He is blessed with a high type of lay leadership which under his leadership is finding itself in ever-increasing service. It is not too much to predict that with the recent great achievement this people may be counted upon to do a notable piece of work in Central New York State and so on to the world.

Rev. H. C. Colebrooke Becomes State Director

Rev. H. Clarke Colebrooke, pastor of First Church of Gloversville, N. Y., since 1915, has accepted an appointment as general director of the New York State Convention. The work to be performed by him will be the complete supervision of the state. Under his direction will come the supervision of evangelism with his staff of evangelists; the direction of religious education and assistants; director of rural work, together with a large number of district missionaries. The several city missionary societies will also work in cooperation with the director general.

Dr. Colebrooke was born in Cazenovia, June 7, 1877, and at the age of 14 years was converted and baptized in the Delaware Street Baptist Church at Syracuse. He was licensed to preach by the Delaware Street Baptist Church in September, 1898. During the year 1898 he was a student at the University of Rochester, taking a special course in philosophy, history, language and tutored in Greek. He was graduated from the Rochester Theological Seminary with the class of 1902, having taken the full course, including Greek and Hebrew.

In 1902 he was called to the pastorate of the Memorial Baptist Church at Albany, where he remained until 1915. During the term of his pastorate in Albany, in 1908, he visited Asia Minor, Palestine and Egypt for the purpose of travel and study. During this trip he made a special reference to archaeology.

From January, 1915, until August of the same year, Mr. Colebrooke was the pastor of the University Church at Deland, Fla. In September of that year he began his pastorate of the First Baptist Church of Gloversville.



REV. H. C. COLEBROOKE

Church News by States

Atlantic Coast

NEW YORK

FOLLOWING AN ENTHUSIASTIC RECEPTION of its new pastor, Rev. Edward M. A. Bleakney, formerly of Hyde Park, Mass., Tabernacle Baptist Church of Utica has enjoyed a month of unusual and inspirational activity. Mr. Bleakney's formal introduction was in the nature of a dinner arranged by the men of the church when 320 men sat down at one time and, after a splendid menu and a program of informality featured by music from the Bible school orchestra of twenty pieces and some congratulatory speeches, Mr. Bleakney was presented to make his first address to the men. His appeal for loyalty to the church and the kingdom was received with hearty expressions of approval and the gathering was one of the most inspirational in recent months at Tabernacle. With Bible school attendance beyond the 500 mark each Sunday since Mr. Bleakney's coming and prayer meeting attendance necessitating extra chairs being carried into the room which previously has been more than adequate to care for all present, there is evident the awakening and increased interest. Special classes in religious instruction have been conducted during the few weeks of the new pastorate and a large number united with the church by baptism Easter Sunday.

THE ANNUAL MEETING of First Church, LeRoy, Rev. I. C. Taylor, pastor, was held Friday evening, April 7. The business session was preceded by a church supper, of which 160 partook. Thirteen were baptized during the year and eight received by letter. More than \$7,000 had been given during the year for all purposes, \$3,300 of which was given for benevolence; also \$1,007, which was given by the Sunday school, was added to the equipment fund. This fund was started by a legacy of \$3,000 from the late Martha Keeney Harmon, and now amounting to \$4,801, will be used in remodeling and fitting up new rooms for the Sunday school. After the business session, Dr. A. H. Horton, president of Keuka College, gave a helpful and informing address on the New World Movement.

NEW JERSEY

AVON-BY-THE-SEA: Rev. R. F. Bresnahan, pastor, baptized two men and a boy on Easter Sunday, which gives added strength to the church. Ten were baptized on a previous date, making sixteen in all since the pastor entered upon the work one year ago. Plans are being made for improvement to the church property.

EASTERN PENNSYLVANIA

IMMANUEL CHURCH, Scranton, received seventy-four for membership Easter Sunday, fifty coming by baptism. This is the result of the well organized pastoral evangelism under the leadership of Dr. C. H. Rust.

A HELPFUL SERIES of meetings was held in Berwick Church two weeks in March. The pastor, Rev. Fred G. Bangs, was assisted by Rev. H. M. Hunsicker of Lewis-

burg, pastor at large of the Northumberland Association, and Rev. A. C. Hanna, pastor of the Baptist church at Sunbury. The membership of the church was invigorated and seventeen took their stand for Jesus Christ. The pastor baptized twelve on Easter Sunday.

WESTERN PENNSYLVANIA

First Church, Pittsburgh

Baptists of our country are interested in the historic First Church of Pittsburgh. It has had a creative past. Many people have come from distant places to see this house, one of the famous pieces of church architecture in America.

Its noble history of service to Christ and his cause is of more importance than its architecture. The settling of a permanent pastor is a matter of interest to the whole territory of the Northern Baptist Convention. Last Sunday Dr. C. Wallace Petty began his ministry. Dr. Petty is son of Rev. A. M. Petty, one of our denominational leaders on the Pacific Coast, is a graduate of Occidental College in California and of Rochester Seminary. He had a notable pastorate of eleven years at Creston Ave., New York City, and then a little more than two years at Mt. Morris Church, New York City. He comes to this mother of churches at thirty-seven years of age and with a remarkable combination of talents, all of them gathered up into a personality of rare force and attractiveness, and that personality consecrated to the only Master he knows, the Lord Jesus Christ.

Dr. Petty's first Sunday at Pittsburgh will long be remembered because it is the beginning of a splendid future. A great audience heard him in the morning on the "Power of the Resurrection" and in the evening on "Called by Her First Name." The first day was a joy to all. This church is made up of a fine body of people; the building is located in a good community and near the great educational center of the city, within a few blocks of Carnegie Institute of Technology, the University of Pittsburgh and Pennsylvania College for Women; the church is already engaged in a number of useful ministries to its constituency and to the schools. During an acting pastorate of more than seven months I have had an opportunity to study the church from every point of view, within and without, and I see a great era of deeply religious prosperity beginning. When it was down town it had such men as L. C. Barnes, who was pastor twice, H. B. Grose, A. C. Applegarth, W. G. Partridge and others who laid deep foundations for this new era.

J. S. KIRTLEY.

Brotherhood Resolutions

At a meeting of the executive committee of the Brotherhood of the Pittsburgh Association, held on April 10, the following resolution was adopted unanimously:

Resolved: That the executive Committee of the Brotherhood of the Pittsburgh Baptist Association hereby declares that it is not interested in the groups of so called "Fundamentalism," "Radicalism," "Conservatism" nor any other "ism" at the present existing within the membership of our Northern Baptist Convention. And that we do strongly express our confidence and interest in the Chris-

tian principles represented in and by the New Testament and hold that the Baptists take the New Testament as their supreme and only authority as regards doctrines, church organization and ordinances.

We recommend that the long recognized historic foundation of our faith remain undisturbed, and that this resolution be presented at the next annual meeting of the Northern Baptist Convention.

THOMAS H. EDMONDS,
President.
FLOYD L. CARR,
Cor. Secretary.

VERMONT

THE ANNUAL MEETING of Pownall Church, Rev. John A. McColl, pastor, was held March 30, with good attendance and good reports from all departments. The treasurer showed all bills paid and that nearly \$50 was in the treasury. Officers were elected and plans laid for work of the coming year.

REV. JOHN M. MAXWELL, pastor at Belwills Falls, has been holding meetings during the fall and winter in a little hamlet called Gageville, three miles from the home church. There has been a good attendance and interest. Recently the people gave Mr. and Mrs. Maxwell a reception. About 200 people were present and the pastor was presented with a purse of money. The home church recently held its annual roll-call and business meeting. This church has a resident membership of 106 and a non-resident membership of 54. The ladies of the church served supper and there were 90 responses when the roll was called. Pastor Maxwell recently preached a series of seven sermons on "The Seven Letters to the Seven Churches in Asia" and is now preaching another series on "The Signs of the Times."

FIRST CHURCH, BURLINGTON, gave its new pastor and wife, Dr. and Mrs. William D. Ford, a recognition service and reception Friday evening, April 7. The recognition service was held in the church auditorium, Dr. W. A. Davison, presiding. A public reception followed in the parlors where not only the church people but many of the people of the city were introduced to Dr. and Mrs. Ford. Ward's Orchestra furnished the music. Light refreshments were served. Dr. Ford has already a good hold upon the church and community.

REV. FRANK S. TOLMAN has closed his work as pastor at Randolph and removed to New York City to enter another line of educational work. Pastor Tolman has been for many years one of our best workers, being pastor at West Rutland, St. Johnsbury and Randolph and doing good work on all these fields. He was for a number of years the efficient clerk of the Vermont State Convention.

LINCOLN CHURCH, REV. CHARLES P. SMITH, pastor, has recently received three by baptism and expects others soon. Mrs. Smith has organized a young people's class and has fifty-one members enrolled.

THE CHURCH at SOUTH NEWFANE, Rev. Kendrick Hackett, pastor, has lost an interested and faithful member by the death of Mrs. Georgiana Goodnow Morse. Although 93 years of age, she had been an attendant during pleasant weather the last year of her life and had been a faithful attendant all her life. Pastor Hackett was recently assisted in a series of special meetings by Rev. Walter F. Sturte-

vant, assistant superintendent of the convention. As a result of the faithful work done by the pastor and the special meetings twenty-four were received by baptism, three by letter and one by experience. Another class is in training for baptism.

THE ANNUAL MEETING of the Lyndon Center Church, Rev. C. E. Gould, pastor, was recently held. The reports of the various committees showed progress during the year, all bills paid and a good working balance in the treasury. Plans were made for considerable improvements on the church property.

REV. C. D. PIPER, pastor of Montpelier Church, celebrated his fourth anniversary on Sunday March 19. The evening service was given over to celebrating the event. Mrs. Ida E. Lane spoke of the work accomplished, as did also Beatrice Perry, laying emphasis especially on the work done for the young people. Mr.

Arthur Hartshorn, leader of the choir, emphasized the work done by Mrs. Piper in organizing a junior choir, 29 of whom were present at the service to sing. Mrs. A. P. Hibbard, one of the constituent members of the church and a staunch supporter of all the pastors since the church was organized in 1865, is still praying, laboring and giving. Her life and work is greatly appreciated by pastor and people.

CHESTER CHURCH, REV. O. H. RANKIN, pastor, had a banquet for the men's organized class Thursday evening, April 6, which was attended by fifty-three men. There are now two organized classes, one

conducted by Pastor Rankin for the men and the other by Mrs. Rankin for the women.

MASSACHUSETTS

REV. P. H. McDOWELL, pastor First Church, Melrose, is giving five Sunday evening messages from April 23 to May 21 on the following: "With Jesus between His Death and Resurrection"; "With Jesus on the First Easter Day and for Forty Days"; "With Jesus in the After-Resurrection Walks and Talks"; "With Jesus in the Release of Ascension"; "With Jesus in the New Welcome and the New Work of Heaven."

Mississippi Valley

MINNESOTA

RECEIPTS OF THE NEW WORLD MOVEMENT from Minnesota churches for the month ending April 15, were 42 per cent more than the corresponding period of last year. Up to April 21, 193 churches have made offerings for missionary purposes which count on the New World Movement. The total number of churches from which offerings could be reasonably expected is 208. Thirty-four churches have already given more this year than they gave last year, which is an encouraging fact. Easter Sunday, First, St. Paul, subscribed \$3,000; Calvary, Minneapolis, \$1,350; Fourth, Minneapolis, \$400. Other figures will be reported later.

ILLINOIS

REV. GEO. H. THOMPSON, the Harp Evangelist, assisted Covenant Church, Chicago, in two weeks of meetings. Weather conditions were unfavorable much of the time, but interest grew. This is the third time Mr. Thompson has held meetings in this church during the present pastorate of a little over seven years. Nearly fifty young people and children went forward and expressed a desire to become Christians. Some have already been baptized and others are ready.

ATTENDANCE IS INCREASING at all services of First Church, Lincoln, Rev. Stephen B. Dexter, pastor. Recently Mr. Dexter led in a city law enforcement campaign, winning the cooperation of a number of pool room proprietors.

Woman's Mission Union

The April 11 meeting of Woman's Mission Union of the Chicago Association was held in Immanuel Church, with the president, Mrs. R. P. Fales, presiding. Despite the stormy day, over 900 women attended. Several important announcements were made: (1) Worker's Conference of the Union, to be held in the Stevens Bldg., April 18, from 10:30 A. M. to 3:00 P. M. (2) Annual meeting of Central District, W. A. B. F. M. S. and W. A. B. H. M. S., to be held in Battle Creek, Mich., May 2-4, 1922. (3) The Chicago Baptist Institute, to be conducted by the Northern Baptist Theological Seminary for six weeks, opening April 17, 1922. (4) Tag Day for the Baptist Old People's Home, May 15. Dr. Benjamin Otto, superintendent of the Baptist Executive Council, in an address entitled "For Such a Time as This," told most vividly of the needs of our foreign-born population, and our Christian duty towards these people. Mrs. John Nuveen, one of our district campaign directors, gave encouraging news of the progress of the

Continuation Campaign. Dr. J. J. Ross, pastor Second Church, in the devotional period, brought the "Message of the Cross," followed by the singing of "The Cross Points the Way to the Crown," by Miss Eva Peterson, of Immanuel Church. Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, in the address of the afternoon, outlined the splendid program of Northern Baptists; emphasized the fact that "half done is only well begun;" that the crux of the whole situation lies in education; and made an impassioned plea that every Baptist be loyal to the denomination. It is only by such loyalty that the work so marvelously planned can be carried out.

OHIO

GENEVA CHURCH is planning a week-end evangelistic mission with Dr. C. H. Stull, of the state convention, as leader. The church has adopted a financial budget which provides \$3100 for current expenses and \$4100 for missions. Every-member canvass, Sunday, April 23, and annual meeting Thursday, May 4.

BEEBETOWN CHURCH is without a resident pastor but is supplied by a student from Baldwin Wallace college. Sunday school attendance has increased during the winter.

THE PEOPLE OF TORCH CHURCH feel that the coming of the new Associational Evangelist, Rev. F. A. Maier, to this church for April 30 to continue a week's services will prove a great blessing. They feel that the situation among pastorless churches will soon change in the right direction.

LINCOLN PARK, CINCINNATI, Carleton W. Atwater, pastor. There have been sixty-three accessions to the church within the past two months, most of them by baptism. Bible school is increasing in attendance, maintaining the largest average attendance in its history. The denominational standard in Bible school, junior, intermediate, senior B. Y. P. U., and Women's Missionary Society has been reached. The brotherhood is full of interest and activity for kingdom service.

THE SPIRIT OF GOD IS WORKING mightily at the Tabernacle Church, Columbus. An evangelistic campaign has closed with some thirty actual decisions for Christ and church membership and the end is not yet. The intensive period of campaign—March 12-30, was in the hands of Pastor H. T. Houf of Granville. Under the leadership of Mr. A. J. Goddard, a brotherhood has been organized for Bible study and civic reform work which has outgrown all quarters available and is now planning an addition to the present building.

GALLIPOLIS: FIRST CHURCH, of which Rev. Robert W. Peirce is pastor, received forty-five new members on Easter Sunday. Practically all of these were baptized by the pastor during the pre-Easter campaign of evangelism in which Rev. William Pieffer, pastor of the Central Church, Columbus, ably assisted for two weeks. In appreciation for his splendid efforts the Gallipolis church presented him with an honorarium of about \$400 in addition to raising \$150 for the running expenses of the services. Work has already commenced to completely redecorate the interior of the church. The Sunday school has reached a high point of efficiency and is having a steady normal growth. The week-day classes in religious education in connection with the public schools are supplementing the work of the Sabbath school. Three B. Y. P. U.'s are now operating: Junior, intermediate and senior.

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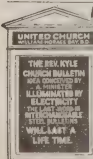
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CAMBRIDGE: BIBLE SCHOOL every Sunday and preaching services and B. Y. P. U. every two weeks are being held in the little old Mt. Zion Church. The small band meeting there gets discouraged often, but this serves as an incentive to put forth a stronger effort to keep going ahead.

LINDEN AVE., DAYTON: More than thirty accessions to the Linden Avenue church are a part of the result of a series of evangelistic meetings under the leadership of its pastor, Rev. George W. Johnson. From Sunday morning, April 2 until Easter evening, revival and conversion characterized every service. Humanly speaking, the success was due largely to very careful preparation. For weeks the event was spoken of from the pulpit and given serious thought at the mid-week meetings. There was sent by mail literature outlining the plan; members frequently absent, received calls from the woman's fellowship committee and the official board, always in the spirit of prayer. Prayer lists were made and at regular and at special services earnest prayer was offered for the advancement of the kingdom through this endeavor. Assisting the pastor was Mr. L. D. Ensley, an evangelistic singer who put spirituality as well as enthusiasm into the service of song. Baptism was administered at both services on Easter day. The majority of the accessions are men. This has been true since the first of the year.

A CAMPAIGN of special evangelistic services, conducted by Dr. H. J. Whalen, of Greensburg, Pa., was recently held in Second Church, Toledo. Announcement of the meetings had been made through the newspapers and upon city billboards, so that a considerable interest had already been aroused at the time of the coming of Dr. Whalen. For more than two weeks this forceful evangelistic preacher presented from one to five messages daily. Baptisms were frequent during the services and still continue, the ages of the new converts ranging from eight to sixty-eight years.

AT GRANVILLE, on Easter Sunday twelve persons were baptized. Three await baptism, six were received by letter. Recently two young men, students at Denison University, were licensed to preach. The Easter offering in church and Sunday school was given to the New World Movement.

Dayton

Pastors of the Dayton Association held an inspiring meeting April 10 at First Church. Mr. Bawden thrilled and inspired the brethren with his animated story. The report of the churches showed many pre-Easter activities. Dr. J. B. Slocum presided. Dr. R. B. Smith of Springfield read the word of the Lord and offered prayer.

First Baptist Church, J. B. Slocum, pastor, is making preparation for the coming of Dr. Truett, May 24. It has invited other Baptist churches to enjoy the good things. The Sunday school of First Church is one of the leading schools in the city.

Colorado Ave., M. F. Bagby, pastor, dismissed four by letter, received one and approved eight.

Centerville, E. N. Lawson, pastor, has a Sunday school that is near the one hundred mark. Pastor Lawson is doing faithful service. Received one by letter and one by baptism.

Sidney, B. F. Patt, pastor, held ten days

of meetings. The pastor had the help of Brother Vernon, of Willington. Good results and a number waiting baptism.

DeGraff, O. E. Miller, pastor, is correcting the roll of the church and adding new members. Seven await baptism. Remodelling of the church is under consideration.

At Springfield, Dr. R. B. Smith has just begun his fifth year. There have been more than 400 members added during the pastorate, 100 this season. The pastor is preaching sermons which are endocrinating the people.

Troy, Henry Brandt, pastor, has closed two weeks of meetings. The pastor had the help of Peter Quartel as leader in song and personal work. There were sixteen confessions and a decided increase in Sunday school.

Tippecanoe City, J. M. Cosby, pastor, has a splendid Young People's society. Twenty-six present last meeting. Twenty new members have been received as a result of special meetings. The annual meeting revealed the fact that all debts were paid.

Spring Creek, A. J. Croy, pastor, welcomes the new pastor. Much rainfall has hindered the meetings, but some good results were accomplished. The pastor is interesting the people with some fine object lessons.

Third Street, W. R. Sloman, pastor. The quarterly business meeting showed gratifying results. Bible school made an average of 436. Seven were baptized this month.

Haynes Street, M. F. Scruby, pastor, believes in evangelism. It is now in the third series of meetings for the year. Two were received.

North Dayton will complete its new building this spring. Three were baptized. The congregations are excellent.

INDIANA

REV. W. F. BOSTRICK, the new pastor at First Church, La Porte, who began his pastorate there Feb. 1, is having record-breaking attendances at all services. On Easter he baptized thirty-three and received eight by letter.

MICHIGAN

THE SECOND ANNIVERSARY of the dedication of the edifice of the Birkett Memorial Church of Detroit was observed April 9. The pastor, Dr. A. H. Owens, complying with the wishes of the church, preached the anniversary sermons. Financial reports showed heroic giving. The church property is valued at \$90,000 with a debt of about \$20,000. During these two years 252 people have been received into the fellowship of the church, the majority by baptism, with a corresponding growth in all departments of the work.

IN JUNE, 1921, the Howard Church, Port Huron, under the leadership of the pastor, became the Tabernacle Congregation without any denominational affiliation, meeting in a building about five blocks from the Howard Church building. It was decided to continue services in the abandoned building as the Nancy Howard Mission, by which name it was known when the work began thirty years ago, under the auspices of First Church. In July, Rev. W. T. Roberts, director of city extension, came on the field, organized Sunday school and began regular preaching services continuing the oversight of the work until October, when Rev. Arthur Chasey was placed in charge. The work has recently been reorganized and the new officers installed. Installation services were conducted by Rev. J. H. Vatcher, pastor of the First Church. Rev. C. E. Maxfield, pastor of South Park Church, made the address of counsel to the pastor, and Rev. H. H. Bowser, associate pastor of First Church, gave the address of counsel to the church.

REV. H. P. HOSKINS, of New York, recently closed a successful series of meetings for twenty-two days, with the church at Shinnston, W. Va. Congregations numbered around 500 at some of the services, and about fifty decisions for Christ were made. Mr. Hoskins is now in Lansing, conducting a series of evangelistic meetings for three weeks at North Church, Rev. J. H. Balfour, pastor.

THE MEMBERS OF FIRST CHURCH of Three Rivers, Rev. Henry A. Buell, pastor, were invited to a "pot luck supper" at the church Thursday evening, April 13. At the close of the supper the annual meeting of the church was held, and reports from the various organizations read. They were very encouraging and inspiring, but the reports from the Junior Church and financial secretary were especially interesting. Thirteen months ago Mrs. Buell gathered together six children as a nucleus for a Junior Church, and during that time it has grown to forty-three in number, with an average attendance of twenty-eight. One-fourth of First Church members are tithers; the records show they gave about twice what the non-tithers gave. The tithers were all paid in full while the non-tithers were behind in their pledges. Many of those present promised

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The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

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to give tithing a trial for a year to see if a better financial showing can be made twelve months hence. The clerk reported eleven new members and others awaiting welcome.

REV. PETER M. MACKAY, pastor at Birmingham the past five years, has gone to Trinity Church, Cleveland. Pastor MacKay leaves a church well organized, and united for the advancement of a strong forward program. His removal is a distinct loss to the state force of pastors and he will be greatly missed.

THE CHURCH AT FARMINGTON is reopened by Rev. H. H. Ford, formerly of Traverse City. This church was established in 1826, and has seen its bright days and its dark days. For several years past the church building has been occupied by Methodist brethren but now that they have built, the Detroit Union and the Michigan State Convention have re-established the work there.

SCOTTEN AVE., DETROIT, Bible school installed new officers during the school session, April 2. The B. Y. P. U. had a five o'clock supper after which Pastor Steinkraus conducted the installation of officers, presenting both outgoing and incoming presidents with beautiful B. Y. P. U. pins. April 8, the Baraca Class held a "stag" chicken supper followed by installation ceremonies.

SOUTH DAKOTA

REV. E. P. JOHNSON, pastor of the churches at Granite Falls and Atwater, Minn., died recently under an operation. Burial was at Sturgis. The service was in the form of a testimonial meeting by the attending pastors, led by Dr. E. R. Pope, state superintendent of missions for Minnesota. He was followed by Olaf Baeding of Minneapolis; E. A. Vallent, Duluth; Andrew Earn, Rev. N. K. Larson of Duluth; Rev. D. E. Evans of Minneapolis, formerly of Sturgis, S. D., and by several other fellow pastors. At the age of 21 Mr. Johnson was converted and entered Chicago University, graduating from that institution at the age of twenty-seven years. Under Dr. Harper he took a special three-year course in Hebrew. During his ministry he served the church at Rolette, N. D., for two years; three years at Vaug, N. D., and seven years at Rolla. A large part of his work in North Dakota was connected with the Colportage Association, where he organized forty Sunday schools, and distributed thousands of tracts, hundreds of Bibles, which endeared him to multitudes of homes in both town and rural districts. In 1911 he removed to Burton, S. D., where he served as pastor, going from there to Oldham. In 1914 he came to Buffalo Gap, thence to Sturgis. The last year and a half he served as pastor in Minnesota.

MISSOURI

FIRST CHURCH, KANSAS CITY, held special meetings April 2-16, with the pastor, Dr. Evans, doing the preaching, ably assisted by the assistant pastor, P. W. Love. A large number have united with the church. The whole church is united in brotherly love and all are working together for the upbuilding of the kingdom. Different departments of church and Sunday school conducted the opening service each evening. About sixty have united with the church. Easter Sunday forty were baptized at a 3 o'clock service and others in the evening.

Pacific Coast

NORTHERN CALIFORNIA

SELMA WITH A POPULATION of 4,000 and drawing from a total population of over 11,000 in the boundaries of the high-school district, has two Baptist churches, the First and the Danish. Both pastors are aggressive and are loyally supported by their churches. The First Church, under the pastoral care of the Rev. F. Carl Truex, stands first in the point of numbers and influence in the community and is making an impression upon the affairs of the city and surrounding country that makes for the upbuilding of character. The church is well organized in all departments. The Sunday school with an enrolment of nearly 600 and an average attendance of almost 400 is already crowding its limited quarters and insisting on more room. A new location was purchased and arrangements made for the erection of a new building to cost \$100,000. This was delayed by the failure of crops last year, but with encouraging prospects for this year, plans are being laid for the early completion of the building. In the meantime the work is being carried on in a temporary tabernacle. During the present pastorate of five years the membership has been more than doubled and is in full accord with the denominational program and the New World Movement. This church is installing a worker's library of over 100 volumes and is contemplating opening a reading room. A move is also on foot to purchase a pastor's reference library to be the property of the church.

FIRST CHURCH OF SELMA has called Mr. C. A. King, of Chicago, as pastor's assistant, also licensing him to preach. Mr. King came to California as an evangelist singer, but in February gave up that work to assist the pastor, Rev. F. Carl Truex, for three months. His work has been so satisfactory that he has received unanimous call to continue his services.

SOUTHERN CALIFORNIA

REV. RUFUS KEYSER, PASTOR at Lindsay, California has accepted the position of field secretary for the John E. Brown College of Siloam Spring, Ark. It was difficult for him to leave the Lindsay church where he had recently baptized forty of his young people. In an effort to have him remain it voted an \$800 advance in his salary, but Mr. Keyser was drawn by the larger work.

Shurtleff College Banquet

A meeting of old students, teachers and friends of Shurtleff College was called for a banquet in the Y. M. C. A. Bldg., Los Angeles, Friday evening, April 14. There were present thirty persons. President Duke, of Redlands University, and graduate from and former teacher in Shurtleff, and also Professors Tilton and Merrill, former teachers in Shurtleff, now teaching in Redlands, were there. Dr. Riggs, former president of the college, and his wife, attended and he was appointed toastmaster. Missionary Brown and wife, Pastor Roach and wife and other Shurtleff students were at the banquet. Fifteen addresses were made and they were all loyal and enthusiastic for old Shurtleff College. A permanent organization to be known as the Shurtleff College League of Southern California was effected. The next meeting will be held at Pasadena.

WESTERN WASHINGTON

REV. W. P. OSGOOD has resigned his pastorate at Puyallup and accepted a call to the church at Colfax. He will close his present pastorate April 30.

REV. W. H. HICKS, pastor of Fremont Church, Seattle, helped Rev. Earl Cochran in special meetings for two weeks at the Bethesda Church, Tacoma, with excellent results.

REV. AND MRS. J. O. BOVEE RECENTLY closed a successful meeting with the Baptist church at Elma and are now assisting Rev. Addison Self at Shelton.

THE ANNUAL SOCIAL BANQUET and business meeting of the Bethesda Church, La Conner, was held Thursday evening, April 6, and is said to have been the finest gathering of that kind the church ever held. Reports showed the church to be in excellent condition under the leadership of the Rev. L. L. Simmons. The W. W. G. Girls, under the direction of Mrs. F. L. Carter, their superintendent, recently gave a missionary play entitled, "The Pill Bottle" to the delight and information of the large audience that crowded the auditorium.

THE CONTEST between the Sunday schools of First Church, Tacoma, First Church, Seattle, and First Church of Portland, Ore., which closed Sunday, April 9, was won by the Tacoma Sunday school by a small margin.

MR. G. F. WALKER, JR., a member of the Baptist Church at Sedro-Woolley, who has taken a course of training at the Bible Institute in Los Angeles, has been invited to spend a month with the churches at Lyman and Concrete.

REV. MATTHEW CHAMBERLAIN, of Kuna, Idaho, became acting pastor of the Burlington Church, April 23.

AN INTERESTING PROGRAM is being prepared for the Western Washington Convention which meets with First Church of Everett, May 15-17.

THE MANY FRIENDS of Rev. Fred Berry, director of evangelism for Western Washington, will rejoice to know that since returning from the hospital he has been steadily gaining in health. He is able to get out most every day and on three occasions spent a few minutes in the office.

OREGON

REV. W. H. DORWARD, OF VENETA, will celebrate his eighty-fourth birthday anniversary May 21, 1922. He studied for the ministry in Shurtleff College and Colgate Seminary, graduating from the latter in 1871. He has held pastorates in the states of New York, Illinois, Iowa, Oregon and California. His home is now with his son-in-law, P. C. Pratt, of Veneta. Although feeble in body and almost blind, he is bright of mind and strong of spirit and is a help to the church at Veneta in many ways.

SERVICE DEPARTMENT

REV. A. P. HALL OF MT. VERNON, Ill., is open for a pastorate. Mr. Hall had the oversight of Ashley Church for a time. He was a member of Second Church for a year while I was pastor. He is a faithful minister of the gospel and an obedient servant of the Lord. He was ordained to the ministry by Second Church last January. I recommend him to any church desiring a pastor.—J. W. Patterson, pastor at New Douglas, Ill.

Laymen Hard at Work on Campaign

Northern Baptist laymen are hard at work on the campaign. They are setting a standard that the laymen of other denominations may well follow in the excellent organization and the energy and the whole-hearted loyalty with which they are going about their task. Another proof of this is contained in a telegram just received at headquarters by Dr. John Y. Aitchison from W. H. Bowler, field worker of the General Board of Promotion, whose efforts are bringing such gratifying results all through the west. He says:

"Splendid interest developing among laymen. Meeting almost every day some state council or larger group of men, and find them all eager to work. Had fine meeting Kansas City today. Dozen strongest men in city attended. All were determined to enlist whole city. Big meeting will be held twenty-fifth."

D. C. Shull, a vice-chairman of the Northern Baptist Laymen's Council, and former president of the Northern Baptist Convention, is in receipt of letters from Baptist leaders in various parts of the district under his supervision—Colorado, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, and Wyoming—which goes to show that the laymen are hard at work on the big task.

A map of Poland sent to the Foreign Mission Society headquarters by Rev. K. W. Strzelec, director of relief in Poland, shows eighteen different centers from which the relief supplies sent on the "Ship of Fellowship" were distributed. Mr. Strzelec also reports that there are almost 400 places in Poland where relief funds have been distributed. A special loan fund has enabled 576 farmers to purchase new farming implements.

Obituary

DAVID SYLVESTER BRETZ

David Sylvester Bretz born Dec. 30, 1837, in Grand Prairie, Ohio, departed this life at the home of his daughter, Mrs. J. H. Bardon, Morral, O., April 7, 1922. He was united in marriage to Miss Jane Ann Coon in 1859, and to this union four children were born, Mrs. J. H. TenEyck of Marion, Ohio, Mr. S. E. Bretz and Mrs. Chas. Swartz of Nevada, Ohio, Mrs. J. H. Bardon of Morral, Ohio. Mr. Bretz was a charter member of Grand Prairie church which was organized on Washington's birthday, 1867. Brother Bretz served as its first clerk from 1867 to 1872. The deceased last public words of exhortation, prayer and gratefulness to his Maker were spoken at the church only one week before his departure.

A. D. ST. CLAIR

Mr. St. Clair was born near Springfield, New York, on July 31, 1839. He came to Iowa in 1865, and purchased the farm south of Hampton which he still owned at the time of his death.

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On January 28, 1872, he was united in marriage to Miss Florence J. Jakway, at Benton Harbor, Michigan. Besides his wife the deceased is survived by two sons and three daughters, as follows: Dr. F. E. St. Clair, of Hampton; Howard A. St. Clair, of Hampton; Mrs. W. S. Ferguson of St. Louis; Mrs. Fred Dean, of Rochester, New York; and Miss Aurelia St. Clair, who resides at home.

Mr. St. Clair was one of the charter members of the Baptist church in Hampton, and no church ever had a more loyal or consistent member, or one who did more work for the church.

Funeral services were held at the Baptist church on Sunday afternoon, conducted by the pastor, Rev. William Welch, and Rev. J. P. Stevenson of Des Moines, the latter having been pastor of the Baptist church in Hampton thirty-five years ago when it was a struggling organization. A large gathering of old friends and neighbors were present to pay last honors to one whom they loved and respected. Burial was made in the Hampton cemetery.

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Heffern: Apology and Polemic in the New Testament.....3.50

The Macmillan Company

64-66 Fifth Avenue,
New York City, N. Y.

Our Book Shelf

The Rising Temper of the East, by Frazier Hunt. Indianapolis: The Bobbs-Merrill Co. \$2.50.

Another book dealing with the increasing unrest of the colored peoples of the world. The author is interested primarily in people and the book therefore is intensely human. Sometimes we feel that this interest leads to an exaggeration of facts. The author believes that he sees everywhere a rising desire for self-expression and self-rule. Among the lands treated are India, China, Japan, Korea, Siberia, Australia, the Philippines, etc. One chapter is an especially fine tribute to the missionaries, whom the writer regards as the only white people who are

interested in these countries for the sake of the people who inhabit them. This is a live subject, and the author is a good reporter of one set of facts.

"Prepare to Meet Thy God" and "The Tears of Jesus," by L. R. Scarborough. New York: Geo. H. Doran Co. Each \$1.25 net.

Dr. Scarborough is the well-known president of the Southwestern Baptist Theological Seminary. During the last twenty-five years, he has, in connection with his other duties, conducted four or five hundred evangelistic meetings in the Southern states. In these two books are some of the most fruitful of the sermons used. They indicate a simple, direct, impassioned preaching of the old-fashioned gospel. There is a profuse use of illustrations. One cannot fail, as he reads, to feel the passion for souls which is one of the great elements of the writer's power. In days when evangelism is being stressed in all our churches, no preacher can afford to miss any of the sermons which have been so signally blessed of God as these. "My hope is," says the writer, "that many a preacher and Christian worker will find inspiration in these volumes to go after the lost, and that the message will be handed to many a lost man and that in the perusal of these sermons he may find Jesus Christ as his personal Savior, confess him, know him and serve him."

Sunday Talks to Teachers, by Helen Wodehouse. New York: The Macmillan Company. \$1.25.

Lay talks to teachers on their work. A tonic for men and women who are getting discouraged either about themselves or their teaching. The book is full of concrete remedial suggestions for difficult situations. A good book for the Sunday-school teachers' library.

Motion Pictures for Community Needs, by Gladys and Henry Bollman. New York: Henry Holt & Co.

A new book for a new day, written by experts. Ten thousand schools, churches, and other community organizations now have motion picture projectors and the number of such is steadily increasing. People unused to the work find difficulty in getting the right film for the right occasion and also in solving the mechanical problems of projection. This volume supplies almost everything such amateurs need. There are four parts: Past and Present (7 chapters), The Exhibitor's Problems (5 chapters), One Hundred Sug-

gested Programs, Mechanical and Legal (6 chapters).

The Simple Gospel, by H. S. Brewster. New York: The Macmillan Co. \$1.50.

The author believes that the heart of the gospel is to be found in the Sermon on the Mount. This book therefore is an exposition of that sermon. The words of Jesus are taken as they stand on the supposition that Jesus meant what he said and are applied to the conditions of our time. This is a powerful stressing of the social gospel as inherent in the teachings of the Master. The author believes that society must be built on the plan Jesus laid down or come to confusion.

"It Is to Laugh"

"I was in Princeton between trains the other day," President Gaines told Kentucky Baptists in his welcome address, "and the dorky who waited on me in a restaurant said, as I was finishing my meal:

"'Ah axes you' pa'don, boss, ah doesn't wish to be offensive, but is you' all a Babbis' preacher?"

"Not quite," I replied. "What makes you think so?"

"Well, suh, its de hearty like way dat yo'all eats you' vittles!"

—Baptist Observer.

Little Mary was visiting her grandmother in the country for the first time.

Everything was new to her and she spent hours running about the big garden.

Once she chanced upon a peacock, a bird she had never seen before. After gazing in silent admiration, she ran back into the house and cried out:

"Oh, granny, come and see! One of your chickens is in bloom!"—Baptist Observer.

"It is generally known and conceded by every one that when it comes to money matters the Scotchman is pretty close fisted and frugal as well. There was an old Scotchman who had the habit every morning upon waking up of reaching over and patting his wife on the shoulder and saying, "Mary, get up." One morning, upon reaching over to pat his wife, he discovered that she was dead. The old fellow jumped up and, rushing into the kitchen, exclaimed to the housemaid, "Maggie, fry only one egg this morning!"—Pantlind Tribune.

This one is from Kalamazoo:

A young graduate in law wrote to a prominent practitioner in Dallas, Texas, to inquire what chance there was in that section. "I am a Republican in politics," he wrote, "and an honest lawyer."

In a few days he received this reply: "If you are a Republican, the game laws here will protect you, and if you are an honest lawyer, you will have no competition."

Dinah, the cook, informed her mistress that she was to be married.

"Will he be good to you and support you?" her mistress asked.

"Oh, yes, mum; he sure will. Last Christmas he gave me a Victrola, an' I'se mos' got it paid for."—Exchange.

(From a story): "She held out her hand and the young man took it and departed."—Boston Transcript.

Harry W. Jones
CHURCH ARCHITECT
Minneapolis

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OUR MUSIC CORNER

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FOUR FAULTS IN SINGING

By DR. FERY LULEK

In general it can be said that there are three different schools of singing, grouping, as one must, the different methods into schools. They are, the French, German and Italian, each of which is the outgrowth of the language on which it is based. French is nasal in its sound, resulting in a singing method which predominates in nasal tones. German being throaty, the result is a guttural method of singing, whereas with Italian (made up of liquid open vowels and few consonants), to my mind the only correct method of singing is evolved. One who has properly mastered the Italian method is able to sing correctly in any language. However, the aim of each school is the proper placement of the voice. The result should be a voice steady in pitch and produced openly on the lips, giving automatically proper pronunciation. At the beginning the most important prerequisite is to have a fresh and untouched voice. Then it should be correctly placed, which means getting the instrument into perfect shape.

The voice can only be correctly placed through the medium of exercises, calling for great patience on the part of the student until perfect tone production is attained. To study arias or operas with an imperfectly placed voice means, in most cases, the death of the instrument, or, at least, the loss of a number of years through being forced to return to exercises and correct the faults acquired due to incorrect singing.

The continental teacher, in some cases, keeps the student on exercises for years, whereas here the pupil wishes in a couple of years to become a singer of grand opera with a large repertory. My fundamental principle has always been, first, to produce a perfect instrument, and then, after that to play on it.

Of the various faults, I consider singing off key to be the worst. There are two reasons for this. Either the voice has been incorrectly placed, or the hearing of the singer is faulty. The first can be easily corrected, either by perfecting the placement of the voice or by instilling into the mind of the student proper coloring of the vowels. Too lightly or too darkly colored vowels will result, in some cases, in singing off key. As regards the second, there is nothing that the vocal teacher can do.

Tremolo in the voice can be ascribed to wrong breath control. A great deal has been written on this subject, and each teacher has his own exercises for breathing, rolling, and massaging to produce a right result. Automatic, pectoral breathing is natural to women. By pectoral I mean breathing from the chest. Men, however, control their breathing from the diaphragm, which is the correct way. Should it be found that one is not using diaphragmatic control, a few simple exercises will readily supply the correction necessary. Stand against a wall, with head, shoulders, and hips touching it. By maintaining this position during the process of breathing one will find that it is impossible to breathe without doing it correctly. This can be appreciated by controlling the diaphragm with the hand.

Nasal and throaty singing is the direct

result of incorrect humming. Correct humming is the basis of a perfectly placed voice as used in open singing. If this truth is realized and put into practice, the singer will never produce throaty or nasal tones. A wrongly placed tongue, however, will give this effect. Dividing the diphthongs and vowels into two groups, it will be found that the ah, oh, ai and ow group calls for a flat tongue, which produces the desired open throat. In the second group, consisting of e, a, and oo, the tip of the tongue must be placed against the lower teeth. The correctness of this can be demonstrated by taking a mirror and noting the position of the tongue as each vowel or diphthong is pronounced. As the position is in speaking, so must it be in singing. Singing is, in the last analysis, when correctly done, musical speech. The following of these corrective measures will, at the same time, eliminate that fourth fault, namely, poor diction.—*Musical Courier*.

MUSIC IN THE SCHOOLS

The lack of good system of teaching music in some public schools which think they devote a great deal of time to the musical development of their young charges is deplorable. There is one case where more time is allotted to singing than to some of the regular branches, yet the pupils of the school in question have assimilated virtually no musical knowledge at all. The trouble is that the teacher in charge does the training in a haphazard sort of way without definite plans and a guiding system. She teaches the children song after song, hoping, apparently, that some of her words about time and interpretation will be permanently retained. Perhaps they will, but more likely they will not. In our opinion, every school that undertakes to impart a knowledge of music to its pupils should adopt a practical system to be followed day in and out. Systems with the necessary printed media may be adopted at very moderate prices, and they more than pay for themselves in the results obtained.

TRAINING THEM

An Englishman, attending a country chapel for four Sunday mornings, heard the hymn "Jesus shall reign," a hymn usually reserved for missionary services, given out each Sunday. He asked the clergyman the reason.

"A few weeks ago we decided to sing 'Amen' at the end of each hymn. There was a little opposition to the innovation 'in principle' and I noticed that two or three worshipers refused to join in it, sitting down with great determination before the amen was sung. So I am getting them used to it by having this hymn, which ends, 'And earth repeat the loud Amen.' You see, they sing that amen unconsciously and break their own rule without noticing it. Principle and habit are often indistinguishable."—*New Music Review*.

Many critics mistake the rules of the theory of music for the rules by which to criticize the beautiful in it.—*Merz*.

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The Last Call

Sunday, April 30th, is the last day of our fiscal year. Contributions received that day will count on this year's gifts. It is full late, but not too late, for your church to make a final appeal on April 30th.

Full payment of the amount due on pledges, and a liberal contribution from every member not previously pledging, must be forthcoming in order to enable Northern Baptists to close the fiscal year as of April 30th without heavy deficits.

The honor of our denomination is at stake. The future of our work is involved.

No church will be happy which fails to respond sacrificially to the need which now confronts us.

Lord Nelson, just before the battle of Trafalgar, signalled to his fleet: "England expects every man to do his duty." His decisive victory was due to the whole-hearted responses of his men to the challenge.

Our Lord is now looking to every pastor and every church member to do his full duty in this crisis. We are confidently expecting that Northern Baptists will not fail Him. This means you and your church.

MRS. W. A. MONTGOMERY,
President, Northern Baptist Convention.

MRS. GEORGE W. COLEMAN,
Chairman, Woman's Continuation Campaign Comm.

F. W. FREEMAN,
General Chairman, Northern Baptist Laymen's Council.

J. Y. AITCHISON,
General Director, The General Board of Promotion.

Kindly see that the Treasurer of your beneficence fund sends his remittance to the State Office not later than May 1st.

Fresh from the Field

(Continued from page 388)

On April 19, the spire of the Immanuel Church, Chicago, Rev. Johnston D. Myers, pastor, crashed through the roof under the impetus of the high wind that swept over the city that day. Thirty persons were gathered in the building at the time of the accident but there were no injuries to life. No insurance against wind was carried. It is estimated that it will require \$25,000 to repair the damage. Steps will be taken at once toward rebuilding. "We will rebuild and do a greater work if our friends will stand by us in this dark hour," writes Dr. Myers.

The commencement of the Baptist Missionary Training School occurs June 11-13 inclusive. Baccalaureate sermon at First Church, Sunday, June 11; class day Monday, June 12, and commencement June 13. A cordial invitation is extended to all the alumnae to be present as guests of the school, free entertainment being provided for all three days. We urge all alumnae to be present at the Alumnae Dinner, Monday evening, June 12, at six o'clock, as this is to be a special feature of the commencement program. Kindly make reservations before June 1, 1922. Address the house director, Miss Ellen Simpson, 2969 Vernon Avenue.—CLARA D. PINKHAM, President.

Dr. Anna Barbara Grey of Evanston, Ill., has accepted her appointment to Moulmein, Burma, where she will work in the Ellen Mitchell Memorial Maternity Hospital, Miss Mabelle Rae McVeigh, candidate secretary of the Women's Foreign

Mission Society, announces. Dr. Grey has had an exceptionally excellent preparation for her work. She spent two years in Denison University, received her B. S. from the University of Chicago in 1917, and was graduated from Rush Medical College in 1921. Her training as an interne was received in the New England Hospital. She is now at work in the Los Angeles County Hospital, in Los Angeles, Cal. It is expected that the recent appointees of the Woman's Foreign Mission Society will sail some time during the summer or fall.

In the Belgian Congo the African Christian seems to prefer the front seat in church. During the recent revival at Sona Bata front seats were at a premium the Sunday morning when 380 people were baptized. Later fifty couples were married, some of them middle-aged people who had become Christians after their marriage and wanted a Christian wedding. In the outlying villages there have been scores of baptisms and hundreds are still under instruction. Offerings have increased about 400 per cent and the missionaries cannot supply the demand for Bible and school books.

Dr. Judson B. Thomas, who recently resigned the pastorate of the Austin Church of Chicago, Ill., has returned from Florida after a splendid vacation and is now ready for supply service or for anything else he can do for the churches. His address is 612 North Pine Avenue, Chicago, Ill.

Dr. Joseph R. Wood has resigned as executive secretary of the Newark Federation of Churches in order to become assistant to the president of Bucknell

University. Both he and his wife are graduates of Bucknell. Dr. Wood's special work will be to promote the financial and educational interests of the institution.

Evangelist C. E. Hillis and wife of Kahoka, Mo., are now in special meetings in Wyoming. Their dates from Sept. 1 to Dec. 1 are filled with Baptist churches in Nebraska and Iowa.

Rev. A. C. Archibald, formerly pastor of the First Church, Brookline, Mass., has been supplying for some time at the First Church, Youngstown, Ohio, where on Easter Sunday he baptized sixty young men and women. His physicians declare him entirely cured of his nervous break.

Under the patronage of two archbishops and eight bishops, whose dioceses were invaded, a loan of 200 million francs is soon to be floated in France for the purpose of rebuilding the 3000 churches which were destroyed in the war. This loan is to be issued in bonds of 500 francs at 6 per cent, reimbursable in thirty years and guaranteed by the state. The former architecture of the churches is to be maintained as far as possible. This is here cited as an interesting method by which the Roman Church in France is rehabilitating itself.

Rev. G. H. O'Donnell resigned his pastorate at the First Church, Columbia City, Ind., on April 9 in order to accept a call to the First Church of Douglas, Ariz., where he begins work on April 30. He has been in Columbia City almost four years during which time fifty members have been received and the finances have more than doubled.

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Volume III

May 6, 1922

Number 14

The Baptist

Published Every Week by the Northern Baptist Convention

Educational Number



H. M. Fillebrown

Brasnose College Quad, with Radcliffe Library, Oxford, England

BRASNOSE was named from the brazen knocker above the gate. The front quadrangle, taken in connection with Radcliffe, is among the most picturesque in Oxford, remaining as it was built at the foundation of the College in 1509, except that the third story was added in the time of James I.



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**Address : President JAMES M. WOOD,
Stephens College, Columbia, Mo.**

The cut below represents a part of Miss Burrall's great Bible Class. The young men are for the most part from the state university who have sought and gained admission



The Baptist

Vol. III Chicago, Ill., May 6, 1922 No. 14

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

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He Wants Sermon Outlines

Not long ago a brother minister wrote us confidentially and asked where he could get some books of sermon outlines which were not too much in use just now. You see it is embarrassing to go to an association to preach the doctrinal sermon and then to find that the brother who precedes you on the program preaches the annual sermon from the same outline. We have referred the brother to the church fathers and some of the books of the Apocrypha. These sermons are not now much in use. It seems to us, however, that it would be a little hard to speak with fervor upon these themes.

Killam's Kollum

An Educational Problem

With just one poor (emphasis on poor) editor in the office this week the educational problem has been acute. THE BAPTIST asked for brief items from our schools and colleges telling us of their famous graduates and students. It seems that most of the college men and women are famous. We have made up page after page of material. We have gradually reduced our news to such a degree that we will have to spend the most of the next two weeks explaining why we did not print the story of the "eloquent sermon preached by our pastor" and other equally important matters. And then a number of schools failed to respond or got their material to us too late. Some of them sent us their general catalogues, one of which has 449 pages of famous or near-famous students. We have told but a small part of the story of our educational problem but we have told enough so that you may know why your name does not appear in this issue. Remember as you read that we have simply given in this number a few samples of the thousands of worthy men and women whose lives have been devoted to the work of the kingdom.

Grand Forks!

A letter from Pastor York of Grand Forks, N. D., informs us that the young folks of the church there have secured ten new annual subscriptions to THE BAPTIST and will make it twenty. This is in addition to an already good list. Young people have a way of getting things done when they get at it—it is the getting at it that takes time and patience.

Look For Improvement in the Kollum

Some time ago we told in plaintive tones of our fire, the water-logged books and the fact that we should be obliged to depend upon providence for the material on this page. It brought results. A good friend in Minneapolis sent us ex-President Eliot's five-foot shelf of books. He says that he expects to see an improvement in the material on this page. We ask the brother to be patient for it takes time for the contents of those books to soak in. You may look for improvement in the Kollum but not immediately.

We Knew Wisconsin Would

"Wisconsin will, of course, be glad to join in any campaign for subscriptions to THE BAPTIST and Missions. I think that there has been a growing interest in THE BAPTIST in our state." A. LeGrand, State Superintendent.

Fresh from the Field

The church at Sidney, Ohio, which for several years has been under the pastoral leadership of Rev. B. F. Patt, will be pastorless after May 1. G. W. Donehoo, Sidney, Ohio, is secretary of the Board of Deacons.

A conference of community churches of the Middle West convenes in the Urbandale Federated Church of Des Moines, May 9-10. According to the *Community Churchman* which is the official organ of the movement, there are now more than 800 community churches in the United States.

Rev. Franklin A. Stiles, one year ago accepted the call of the First Church, Middletown, Ohio. During the first week of his pastorate, he organized the Stiles Bible Class with twelve charter members. The class now numbers 350 men between the ages of twenty and forty-five. THE BAPTIST published a picture of this organization last fall. It was found necessary to build a \$25,000 addition to the Sunday school building with a seating capacity of 1,200. The class has organized a chorus choir and a male quartet which have charge of the music in the Sunday evening service. Sixty-five new members, fifteen of whom were men from the Stiles class, were received Easter Sunday. The Easter offering was \$600.

Dr. James A. Brown who has been acting as stated supply at Fulton, Ind., closes his work May 1. He has specialized in religious education and is ready to render service in the neighborhood of Chicago.

John W. Mount, deacon of First Church, Redbank, N. J., died April 23, at the age of 84. His interest in Peddie Institute, his state convention, and the work of the denomination world-wide was unflinching. A typical example was the payment in full of his generous pledge to the New World Movement.

The Mounds Park Sanitarium Association including Mounds Park Sanitarium, Midway Hospital and Merriam Park Hospital has become the Northwestern Baptist Hospital Association, in which any member of any regular Baptist church may acquire membership upon the payment of \$100. The Board of Directors will be increased from twelve to thirty members including representatives from Baptist churches both English speaking and foreign speaking.

The Baptist Ministers' Conference of Chicago on Monday, May 8, will be addressed by Prof. Ernest D. Burton of the University of Chicago who has recently returned from a visit to China where he has been making a study of the Christian educational institutions. Prof. Burton was chairman of the educational commission sent over for such an examination and his address will be the result of his findings.

"More than 200 new converts have been baptized," says Frank Kurtz, missionary in Madira, Deccan, India. "Our church membership is still composed two-thirds of men, and only one-third of women. More girls are in school now than ever before."

New Books Worth While

The Withered Fig Tree Studies in Stewardship

By EDWIN M. POTEAT

The author's purpose is to make clear the fundamental principles underlying the Stewardship movement and to furnish a basis for the organization of local leagues or groups of Christian stewards. Authentic personal testimonies reinforce the argument. **\$1.00 net**

Modern Money Methods For the Church

By FREDERICK A. AGAR

The object of the author is to suggest ways whereby the local church may be delivered from unwise financial methods, and to outline a plan adapted to provide adequate financial resources for both the local and the wider Christian enterprise. **\$1.00 net**

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Mr. Hayne's stories of home mission work bring us into immediate contact with the living factors of human interest. It is as if we visited the homes of Indians, Alaskans, Nicaraguans, ranchmen, and foreign-speaking people, and made personal acquaintance with them and with the men and women who are the hand and the tongue of Christian concern for them. **\$1.25 net**

Constructive Evangelism

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The writer's aim is to show the interrelations of evangelism with religious education and social service. His work combines a statement of the principles of the new evangelism with a practical manual of methods and a challenging appeal to service. **\$1.00 net**

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The Baptist



Baptist Training for Baptist Pastors

IT IS assumed that the Baptist denomination has a reason for being. While we share with the great body of evangelical Christians the essential gospel message, there is yet a distinctive mission and witness which justify our separate denominational existence. Otherwise our topic—Baptist training for Baptist pastors—and our very existence as a denomination are an impertinence or an anachronism or both. Such indeed is precisely what certain people have always thought as to the Baptists, but we ourselves have cherished a more optimistic opinion. The pragmatic argument from the recent census report which assigns to the Baptists the largest Protestant membership in America would indicate that the denomination has in vital ways been meeting a great human need. Yes, we may assume that the Baptists have a right to be. If we did not believe that we were doing more for the cause of Christianity as a whole and for the world's need by preserving our denominational entity, we might be content to coalesce with and lapse into the undifferentiated mass of Protestantism, or even to consider some wider religious synthesis. Our nation similarly holds that it can best aid the old world in its unfathomed need by holding to its governmental ideals instead of dumping its autonomy and resources into the chasm. It will let down ropes but will not throw itself bodily into the pit, lest it merely add to the debacle.

If, then, Baptists have a right to be, it would naturally follow that there should be Baptist training for Baptist pastors as a matter of self-preservation. This, however, seems not to be universally conceded. For one thing, it is urged that a theological course at some non-Baptist seminary will broaden the Baptist student's outlook. A young man from a Baptist home in an Illinois village some years ago went to an eastern university and thence to a theological seminary, neither of them Baptist, saying, "Just because I am a Baptist I am going to this seminary." Naturally, he was lost not only to his denomination but to the ministry, and failed in the vocation he finally chose. An excellent Baptist pastor may come from a non-Baptist seminary, when family and collegiate influence persists and holds him to his denomination, but there is always danger of some lack of complete sympathy with and understanding of Baptist folkways, where training is under other than Baptist auspices. In this age of denominational intermingling there is little need of taking pains to learn religious toleration. We breathe it from birth. The danger is that we shall fail of intelligent, clear-cut convictions as to our own religious message and mission as Baptists.

There has also been urged the view that all necessary training for denominational ministry may be had at a minimum of expense and a maximum of efficiency by

grouping denominational club-houses, with one or two chairs of special denominational teaching, around the great state universities, which should themselves supply the languages, church history, oratory, and the like, to all of the denominations, in common classes. The denominational guild hall is admirable, but the mongrel state university-theological seminary is neither American nor Baptist.

The most exigent problem, however, is raised by the going of hundreds of our Baptist young men to undenominational "Bible schools," often with scantiest previous schooling, where after a year or two of study of the Bible, with summary courses in religion, and with an intensive training in evangelistic methods, the handling of audiences, personal religious work, and the holding of open air, rescue mission, and jail meetings, they are often called directly to the pastorate of Baptist churches. Valuable as is this training for many branches of Christian work, it is quite inadequate as a training for a Baptist pastor. The best Bible institutes advise their students who intend to be pastors to take an additional course at a denominational seminary; but even where this advice is given, students and churches often disregard it. From all over the country instances are reported of the wrecking of churches by pastors with little or no training, whose ample ignorance includes an unacquaintance or utter lack of sympathy with Baptist principles and missionary ideals.

And perhaps the strongest consideration of all is the fact that our denomination throughout the centuries has carried in its heart its great scriptural principles without the authority of some vast ecclesiasticism, or of some binding interpretation of pope, council, or creed. There has been an atmosphere, a personal touch, a community of spirit which has held us to essential unity amid minor variations. This, which is the soul of the denomination, cannot be fostered in an atmosphere hostile or even neutral to the things which make us Baptists.

A Baptist pastor has a unique, momentous, and almost a solitary responsibility for the direction of his church. He may take almost any church, anywhere, and build it in a few years along the lines of New Testament teaching and Baptist principles into an outstanding success lasting long after he is dead; or he may, like a drunken chauffeur, wreck it hopelessly on his first drive. It is the Baptist churches themselves which ultimately must solve this problem by declining to install sounding brass and tinkling cymbal in their pulpits. Home and church and thorough schooling for the ministry must all breathe forth the atmosphere, contribute the personal touch, and provide the rich culture of heart and mind, which are to fit the coming ministry for that highest honor and supremest service involved in the pastorate of a Baptist church.

The Birthplace of Leaders

PILGRIMAGES are being made to the birthplace of the nation's leaders. Steps are being taken to preserve these hallowed spots for future generations. Many of our greatest benefactors first saw light amidst very humble surroundings. As we look upon these habitations we instinctively feel that there must be some relation between simple surroundings, the necessity for struggle and a life of greatness.

In this number we set before our readers brief facts about hundreds of men and women who have attained places of influence and rendered larger service to the world, especially to our own denomination. We can lead you to the places where their latent powers were brought to light in our smaller denominational schools. The plain surroundings, the necessity for self-help and struggle have had something to do in producing the stalwart qualities which have marked the lives of so many of our leaders.

Most of the older colleges of this country were founded to provide trained leaders for the churches. Evangelization and education were not divorced in the mind of our fathers. When John M. Peck came to the Mississippi Valley he founded many churches in the vicinity of St. Louis and at the same time he laid the foundations of what is now Shurtleff College in order that these churches might have men and women of vision in places of leadership. From a study made by the Interchurch it was estimated that 1200 students of this one school have gone out to occupy positions in definite Christian service. John M. Peck knew what he was doing.

The same story could be told of many of the other colleges. Thomas W. Merrill left Colby College as a pioneer home missionary. He made his way to Michigan in the early days. He founded churches and laid the foundations of Kalamazoo College that they might have pastors and teachers and thus lay solid foundations for the future work in that state.

It should be remembered that most of the outstanding pioneer workers were college men and women. They saw more clearly than some of their children that the influence and leadership of any community will center inevitably in its trained citizenship. Many of our Baptist ministers then, as now, labored under the handicap of inadequate training. A lack of academic qualifications has never shut the doors of our churches to the man with a message and it never will. On the other hand the churches will not permanently place a premium on the ignorance and mental cowardice which makes men afraid to face the facts wherever they may be found.

The spirit and ideals of a school are its chief asset. We visited an old college recently. The same buildings were there which graced, or disgraced, the campus twenty-five years ago. More than double the number of students thronged its halls. Across the hills since those earlier days have risen magnificent buildings of a great state educational institution. We mingled with the students and the difference between the two groups is most marked, even to the casual visitor. In both schools there is the atmosphere of the classroom. There is the buzz of the students with their meaningless jibes at professors and teachers. There is a manufactured indignation at the instructor who is heartless enough to

assign lessons for a brief vacation period. All these common elements are to be noted but still there is a difference. It is a difference in the spirit of the two groups. In the smaller denominational college there is a spirit of loyalty, devotion and love for the traditions of the old school. It finds expression in volunteer bands, evangelistic teams and devotion to a life of Christian service. Somehow, in spite of the inadequate material equipment and in overcrowded class rooms, this spirit is lighted and fanned into a flame.

Perhaps it is the ability to develop the spirit of loyalty which accounts in part for the astounding list of denominational leaders and Christian workers which come out of these Christian institutions of learning. The number of these outstanding workers is away out of proportion to the number of students enrolled. If you were to blot out the names and work of our pastors, general workers, missionaries and teachers from these schools to say nothing of the army of those in other lines of service our churches and the nation itself would be greatly impoverished.

Practically every one of our educational institutions has had to struggle for life and most of them do to this very day. Here and there a school has been born with a silver spoon in its mouth. Taken as a whole the denomination has shown little appreciation, especially in recent years, of the unparalleled service rendered by the students and graduates of the smaller colleges, academies and seminaries. Today many of our schools, if not most of them, face deficits due to the failure of the denomination to complete the New World Movement. This condition will not continue. The friends of these schools and the friends of the churches will provide for adequate material equipment and to these halls of learning the Christian home will furnish an ever increasing stream of the brightest and best young men and women.

New Emphasis on Religious Education

ONE of the perfectly clear results of recent doctrinal agitation in various denominations, especially in the North, is a new emphasis on religious education in our schools and colleges. This is manifest in part in state institutions where foundations have been established for the sake of maintaining student houses in which there shall be religious instruction and a religious atmosphere. But even more evident is it in the strictly denominational college. We may as well admit that in many institutions the religious emphasis had been made subordinate and what religious or Bible courses were given were often perfunctory. And yet these schools called themselves denominational and appealed to the churches for support. We are now witnessing a greatly increased attention to the teaching of religious subjects and the teaching of all subjects in a religious atmosphere. Courses in the Bible and in religious education are being strengthened or added for the first time to the curriculum. THE BAPTIST hails this new departure. Great as is the service which has been done in the past by our denominational colleges, the service of the future will be yet more significant on account of this increased and significant religious emphasis.

Editorial Comment

ANTI-CHRISTIAN DEMONSTRATIONS IN CHINA

All readers of foreign news have noted with some anxiety of late the reports of anti-Christian demonstrations which have been taking part in various sections of China. This movement seems to have had its origin in Shanghai among certain Chinese living in the French settlement. It has been forwarded by various groups of students, by all the anti-foreign agencies who wish China for the Chinese, and by the agnostic and atheistic elements of the country which, however, are not proving so numerous as one might have thought. The occasion for the outbreak is the meeting of the World's Student Federation which is to be held shortly in Peking. That any great harm will be done to the Christian churches or work in China nobody who has access to the facts really believes. On the contrary the agitation is the finest kind of advertising, creating a new interest in religious topics, giving opportunity for new statements of what the Christian life really means, and also enabling Chinese Christians to show again of what stuff they are made. There is a very large body of Christian students in China. The intelligent leaders of that great land know well that it can never become a great republic unless its people possess a genuine religious faith. The forces opposed to anti-Christian propaganda sometimes get into action slowly, but as they do so in China we shall have a new demonstration of the manner in which our God makes the wrath of God to praise him.

THE WISDOM OF LADY ASTOR

Lady Astor who is now on a visit in this country has been making remarks which betray her good American common sense. In this she has been a rather delightful contrast to Mrs. Asquith who diverted us not long since. Consider two of her utterances, made on the day she landed.

Of her husband she said, "He doesn't think that you right wrongs with philanthropy." There is a heap of wisdom in that, especially for some of the rich society women who will listen to such a voice and who have imagined for years that a generous heart and an open pocketbook make perfect amends for all kinds of social injustice.

Asked whether she thought the enfranchisement of women had given them the liberty they thought it would, Lady Astor replied: "Here is something for you to remember. We women can do anything we wish with men if we begin with them when they are children." In other words, power has not yet departed from the skilful and happy mother of children.

PROTESTANT GROWTH EXCEEDS CATHOLIC

Roman Catholic papers are showing some concern over the figures of church growth in the United States, covering the period from 1906 to 1916. The growth in population was 17 per cent; Roman Catholic growth was 10.6 per cent; Protestant growth was 19.6. The Catholics point out the fact that Protestants are strong in rural districts and small towns and cities, where families are

large, while Catholics, especially Irish Catholics, are strong in the large cities where the birth-rate is constantly declining. They fail to note that there is a constant and large defection from their church on the part of people who have linked in their thoughts the old state church with the old state tyranny of Europe and who in the free air of America have left the church. Unfortunately most of these people have not become Protestant, but they have certainly ceased to be Catholic. A yet more obvious fact is that the Roman Catholic church in this country has been fed by large immigration and has been little more than holding its own among the people living in the United States, if indeed it has not been losing. There is room for reflection on the part of Protestants in this fact.

INDIANA BAPTISTS APPROVE

If a letter received by the president of the Northern Baptist Convention from a representative pastor in Indiana, is any indication, Indiana Baptists—at least some of them—approve of the proposal which came out of the informal Columbia Conference looking to a representative American statement of the Baptist position. A paragraph in this letter reads:

"I regard the proposal to create a joint commission of the Northern Baptist Convention and of the Southern Baptist Convention to prepare a representative statement of the Baptist position, as wise and timely—at least it is not premature. At Atlantic City and ever since, I have been urging upon the leading brethren the necessity for such action, but they have been slow to wake up. I am confident that Indiana will be practically solid for such a proposal."

If the statement in question is to be regarded as a witness to non-Baptists of what Baptists believe, there will be very general, if not unanimous, support for it. If it is to be looked upon as a standard by which all men are to be tested, there are multitudes who will oppose it as a departure from the historic Baptist positions. Many devout men and women will be led to ask the question raised in the Open Forum of April 29, "Isn't the Bible Good Enough?"

HAYS BANS ARBUCKLE

Will Hays has decided that no picture in which Roscoe Arbuckle appears shall be seen on the American screen. And inasmuch as Hays is being paid his large salary to determine matters of this sort, there is not likely to be an immediate appeal from his decision. Arbuckle professes to be at a loss to account for such action, having thought himself well on the way to a successful come-back. Parents of small children, however, who are often particular about the character and behavior of men whom their little ones take as heroes, will be inclined to applaud Hays. If there is really to be a house-cleaning in filmland, it may as well begin at once. A man need not be guilty of murder in order to disqualify as a maker of fun for respectable people and their children.

"Is There Anything the Matter with the College Student?"

Mr. Fetter has spent his life with students. After his own college days he became director of the Baptist Guild House at the University of Michigan; later, secretary of the University Students' Christian Association. He is now Baptist student pastor, associated with First Church, Boston.

By NEWTON C. FETTER

THIS is the nineteenth of April and a holiday in Massachusetts. Seventy-five of us have spent the day hiking out to Lexington and beyond. Lexington was the proper place to go, for April 19 is the anniversary of the "midnight ride of Paul Revere." We did not stay long in this historic town. We were bound for the country where we might cook our dinner and play our games and then hike on over the Massachusetts hills.

Among the fresh air enthusiasts were men from Harvard and Technology; girls from Emerson, Simmons, and the Conservatory of Music, and men and women from Boston University.

I looked them over today and I asked myself, "Do we need to worry about these folks—these college students? Are they careless in their conduct and hopeless in their attitude toward religion and the church? In the next generation, what will happen to our institutions under their leadership?"

As I write I find myself thinking of this one and that one with whom I chatted on the hike and of many others whom I have known quite intimately. And I ask myself again, "Is there anything the matter with the college students?"

Not Perfect, But—!

Certainly they are far from perfect. They would be the first to admit it. They do not always show the interest in religion and the church which we might expect. Outside of their studies they appear to be preoccupied with athletic and social functions. They sleep late on Sunday mornings. Their actions do not always signify perfect self-control.

But we must remember that the student's life is in a sense unnatural. For five days in the week his studies, his class room, his laboratory come first. For him there is no family life, no community responsibility and little opportunity for normal social activity.

When Saturday arrives, the strenuous discipline of the college work is relinquished. Full of life and pent up with energy the student is free for a while and aching for a good time. He insists that he can-

not have it by himself; he must "do society" which means that in some way or other he must enjoy the company of young ladies. (And vice versa.)

To this there can be no objection.

Grind of the Week

But students have admitted that after the grind of the week, there is grave danger of casting off restraint. In spite of this, however, the average student is not a profligate. He has a high sense of honor which he tries to maintain and his success in this matter will compare favorably, I am sure, with any other group of people. He does his best to satisfy his social nature under existing conditions. The money makers have capitalized this demand and have supplied the dance halls and shows of all descriptions, the schools have made some provisions, the church has done very little.

Why should not this problem of the student also be the problem of the church? Since the days of the Puritans, the church has uttered her "Thou shalt not's" with no uncertain voice. The favorable results have been quite uncertain and the method psychologically unsound. For in emphasizing the prohibitions we have been constantly suggesting the evils and in occupying our minds with the negative, we have omitted the positive.

Does not the social need of the student and of all young people present to the church a great opportunity to demonstrate its interest in all of life and to turn to good account that which has too often found evil direction?

This was the reason for our holiday hike and this is the reason for our numerous outings and socials. We know that we not only supply a need but that we win the young folks to the other activities of the church.

Turning now to another aspect of the student life, we are convinced that students, as a whole, are honest and sincere idealists. They reveal it in their actions and in their free discussions. But they do not always reveal it in their attitude toward the church. There may be some reasons for this.

They have made no complaint because of their war experiences. They have not found fault because, on returning to college after a year or two in the service, tuition was advanced and the cost of living greatly increased. And without much grumbling many of them this year will go out to look for positions in the midst of business depression.

But they do ask why this lapse of civilization occurred and why Christianity as represented by the church was powerless to prevent the war.

With the new world in the process of formation and with humanity in need of God and of a righteous social and industrial and international order the student now witnesses the churches engaged in internal strife and sectarian competition. Do we wonder that he hesitates to express his idealism wholeheartedly through the activities of the Christian church? He may belong to the church of his parents but he is not a denominationalist and he sees little reason for the innumerable divisions which break up the Protestant church. As he shies at sectarianism so does he look with distrust on any institution, religious or educational, which attempts to throttle thought or bottle truth under labels that bear the stamp of finality.

"Thou Shalt Not's"

Truth has been revealed progressively to him through experiment and experience. He has discovered in his study that men in the past have been mistaken. He knows that the Ptolemaic system was superseded by the Copernican. He will never be attracted nor will he submit to any institution which says to him, "Thou shalt not touch this theory; thou shalt not investigate that field, thou shalt not jump the fences which we have built."

In a certain well known college for women in the east, the Baptist girls have been greatly disturbed and agitated; some of them have intimated that they were ashamed to be known as Baptists because an impression has somehow been made on them that to be a Baptist means to repudiate their conception of the method of creation.

Students want to know if they can at once be "members in good standing" and be free to search for truth and to accept what they find.

With all of the student's idealism and his love for the truth, he is unfortunately much bewildered as to the significance of Christianity. He has some idea of love and justice and purity and he knows something of service and sacrifice but his grasp of religious history is wholly inadequate to insure a satisfactory conception of Christianity.

He has become acquainted with the wonders of God as revealed through the microscope and the immensity of creation as revealed through the telescope, he has observed the working of the laws of God in the laboratory but he has not been given opportunity to study with the same care and diligence the manifestations of God as seen in a great race and in great people.

He enters college with a high

school diploma which gives him credit for satisfactory preparation in languages, science, history, etc., but he has little to show in the way of religious education.

His preparation in the history of Christianity, including its background, its beginnings, its literature, its expansion, its accomplishments is not worthy of the eighth grade. In fact to one who has conducted discussion groups among college men and women, it savors of the primary department.

It may not be putting it too strongly to say that in the case of a great many students Christianity is more of a cult than a great, growing God-inspired religion and the Bible is an uninteresting rule book rather than a fascinating record of significant religious experiences.

It is not an overdose of science that is the matter with the students. He suffers from an unbalanced diet

in which the religious elements are decidedly lacking. Unless we feed properly we cannot produce a healthy man and until we provide adequate religious training of the youth we cannot expect our young men and women, in their student days, to spiritualize their education.

The church will not attract the student with "don't's" and dogmas nor hold him within sectarian fences.

By meeting his social needs, by encouraging him and assisting him in the sacred search for truth, by giving him the privilege in his early days and in his college days of experiment and experience in religion, by challenging him to make a worthy sacrifice for the kingdom of God, the church will win the student, it will surround him with a wholesome atmosphere, it will lead him to a larger faith in God and in so doing will make secure its own future.

Some Experiments in Religious Education

Vital religion will make its possessors smile when homesick, work when campused, pray when irritated.

By W. W. CHARTERS

JESSIE BURRALL, the head of the department of Religious Education in Stephens College has a clear-cut idea of the contribution which her department should make to the religious life of the students of the college. This idea she gets across to the 1000 members of her Sunday-school class and to the students in her courses in Bible and in Sunday-school teaching.

"I believe," she says, "that the purpose of all religious training is to help my girls to use the teachings of Jesus, the lives of the apostles and heroes of the Old and New Testaments, and the principles of religion based thereon in their everyday lives. If religion is a vital force in their lives, it will make them smile when homesick, work while campused, (as John wrote Revelation while campused on the Isle of Patmos), pray when irritated, keep still when anxious to add to gossip, or to give some one a piece of their mind, and be patient, even with the faculty over lengthy assignments.

"Mere facts about the Bible as the story of men and women who lived in the past are worthwhile; but the Bible is an eternal document only because it gives to each child of God the methods by which he may live to the fullest richness his own mental, physical, and religious life. The Bible is a vital living document only

to those who can use its teachings to control their own religious lives.

"So when we teach religion we take stock of the problems and difficulties and opportunities for service of our girls at Stephens and as we teach we show them how the Bible has already prepared for us a rich treasury of methods by which their problems may be solved and by which a fuller life of service may be lived and happiness may follow close upon the heels of disappointment."

Such is the program of the department head and her faculty. The point

THE SECRETARY OF THE STATE WASHINGTON

April 15, 1922.

My dear Mr. Freeman:

I am deeply interested in the Laymen's Movement to raise the amount needed to pay the outstanding indebtedness of the approved organizations of the Baptist denomination. Every one must sympathize with the purpose to put the whole force of the denomination behind this effort to pay our debts. We can not plan for the future until this matter is settled. Such an effort can not fail, despite all difficulties, to create a new sense of responsibility and privilege. There should be a demonstration of capacity for effective cooperation, and, with this, we shall be able to go forward with fresh zest to meet the opportunities which lie before us.

With best wishes for the success of this endeavor, I am

Faithfully yours,

Charles E. Hughes.

of view is not a new one. It is a paraphrase of the intimate teachings of Jesus. It is carried out in the lives of all devout Christians as they reach after the teachings of religion for solace and satisfaction.

But in schools and often in the pulpit the tendency is to teach the Bible as an historical document to be learned and memorized, and not as a vital document to be connected with the vital problems of the student and the congregation.

In carrying out this program a course of study is necessary. The problems and duties of young Christian women have to be listed so that in class teaching all those of importance can be studied. These become the lesson topics and around them are gathered the incidents and principles of the Bible which will help the students to master their problems and perform their duties with satisfaction and happiness.

The department of religious education divides its work into two main divisions. These are the personal problems of the individual life, such as selfishness, disappointments, and discourtesy, and the duties of service which Christian women should perform, such as teaching and administering Sunday schools when they return to their homes from school.

The department of educational re-

search makes a contribution at this point. Established in 1920 by the vision and foresight of President James M. Wood, it is required to start with the aims of each department and work out a course of study which will carry out those aims in the most direct manner. It does not look backward to tradition to determine what the course of study should be. It looks forward to the values and uses of the course of study and, forgetting tradition, gathers together from every source the material which will realize those purposes.

Looking Forward

At the present time it has taken the second of the two divisions of the religious education department, the duties of service which Stephens graduates should perform in the Sunday school, and is organizing a course for Sunday-school teachers and another for Sunday-school superintendents.

In constructing these courses a new method has been applied in conformity with the principle which has just been described. In the Sunday-school teachers' course, a list of all the difficulties of Sunday-school teaching was collected from a large number of experts in the field. Teachers in cities and in the country, state superintendents of Sunday schools, and experts in religious education with national reputations were interviewed and written to for a period of six weeks, until among the lists of difficulties which poured in no new ones were found. In all, some sixty-seven were collected.

Interestingly enough, the difficulties of getting children to attend Sunday school rank first in mention. Of these there were fourteen. How to overcome indifference in the home, to get the little folk to Sunday school when they cannot come alone, how to follow up the pupils who are absent, how to find time to visit, methods for securing new pupils, difficulties of attendance due to loose grading, the problem of the transient family,—all appear among these difficulties. Then, too, discipline was found to be a serious matter. The homely problems of keeping the early comers out of mischief, the lack of reverence and of interest in the opening exercises, keeping the bright students busy, the failure of pupils to obey the teacher, the tendency to "visit" during class time were all mentioned. Six difficulties concerning the pupils' preparation of the lesson and a similar number of difficulties arising from outside activities were included.

To find how to handle these difficulties, all the Sunday school methods books were read and the material was classified according to the difficulties with which they gave help.

But in addition 1200 expert teachers in thirty states were asked to tell how they handled these difficulties. A more valuable and concrete

Sacred Ashes

By A. F. UFFORD

DOWN the crowded street, just ahead of me, walked an old man gathering odd scraps of paper with Chinese characters written on them. The basket was full to overflowing. Every now and then a piece fell out to be hurriedly replaced by the old man.

When asked what he was going to do with all the paper he replied that he was taking it away to burn. "And what will you do then?" was the next question. In innocent surprise he looked up and said, "Paper with characters written on it is precious both in China and foreign countries. The ashes will be thrown into the sea to appease the monsters of the deep."

Reflecting on the incident I asked a friend what it all meant and this is the tale he told. After burning the character-written paper at a wayside shrine the ashes are taken by some devout person to the sea, or the Dzien Dong river, which flows into the sea. There the ashes are cast abroad upon the water in order to placate the demons that live in the sea and pull good ships down to destruction. In the old days when examinations were given in Hangchow the waters of the bay were covered by ashes in order to secure a safe passage across for men going to the capital to try for the degree.

mass of material was collected from this source than from print. These teachers live close to the problems and can give concrete methods of handling the practical difficulties which every teacher faces. This material is now being organized and will be used by the religious education department next autumn.

At the same time a similar analysis of the difficulties of the Sunday-school superintendent was made. Of these forty-eight were collected. His difficulties are as serious as those of

the teacher. The Sunday-school superintendent has on his shoulders in common with the teacher the question of attendance. He also has trouble in handling teachers' meetings, of selecting and training his officers and teachers; he must offer suggestions to teachers without hurting their feelings; he has trouble in getting them to inform him beforehand of their expected absence; he has the problem of stimulating them to visit homes, study their pupils, hold social gatherings, and induce them to become permanent rather than transient teachers. His, also, are the problems of making the opening and closing exercises interesting. Particularly he has difficulty in cutting down everything else so as to give the greatest possible time to the lesson. He must stimulate contributions for the service work of the Sunday school. Even such trifling matters as handling announcements have a bearing upon the success of the Sunday school. He has difficulty in keeping in touch with all of the departments, or working a budget system, and of following up his people to see that they do the work assigned to them. Then, too, he has to work out plans for cooperating with other Sunday-school superintendents, and for getting the strong business men of the community who are church members to accept responsibility of the Sunday school. The parents must be brought into cooperation, and even the cooperation of the pastor is sometimes a problem to the conscientious superintendent. These are a few of the difficulties which the expert superintendents mention in connection with their very complicated and important work.

Experts Report

To find methods of handling these difficulties printed material has been read and 1200 expert superintendents from all states of the union are now reporting upon their methods of handling them. This material will also be used next year in Stephens College.

After a year's trial in the college and the consequent revision, it will be released for general use as part of the national service to which Stephens College feels it should make whatever contribution it can. The department of religious education has humbly set for itself the ideal of demonstrating among its own students the best that it can give to the vital cause of educating the young to live in the love of God and render full service to their fellowmen.

Why Go to College

THE cultural value of higher education, which results in the broadening and refining of life, will take precedence over the commercial. "This result can no more be measured by dollars and cents, than truth, self-sacrifice and love can be made out of pork and potatoes." Yet the government has taught us the money value of a trained brain. Business has placed a price on the disciplined mind. Highest success today requires the highest training.

Products of the Denominational Colleges

Considering the size of Baptist colleges, to an unusual degree positions of responsibility in denominational offices, in mission stations, in educational circles and in the pastorate, have been filled by their graduates. Prepare to be surprised as you read these pages.

Training Our Young People

TWO hundred and five of the graduates of Ottawa University have gone into the work of teaching. Among these are fourteen who occupy college positions. Prof. Arvin Olin, of Kansas University; W. B. Wilson, dean of Ottawa University; George E. Myers, of the University of Michigan; F. B. Barker, of the University of Nebraska; O. C. Bradbury, of Baylor University, and Ray Brewster, of the University of Kansas are some of them.

One of the outstanding representatives of Linfield College is Kenneth Scott LaFourette who succeeded Prof. Harlan P. Beach as professor of missions in the Yale Divinity School.

The great majority of the graduates of Stephens College who do not immediately establish homes for themselves enter the teaching profession, and naturally transmit to the pupils whom they teach the high ideals which the college has given them.

Dean Shailer Mathews, Dean Nathaniel Butler, and Prof. Albion Woodbury Small of the University of Chicago are all graduates of Colby College.

Manley O. Hudson, professor of International Law at Harvard, and one of the advisers at Paris when the treaty and the League of Nations were made, is a graduate of William Jewell College. He still belongs to the Secretariat of the League.

The president of Garrett Biblical Institute, Charles McCauley Stuart, Evanston, Ill., is a graduate of Kalamazoo College, class of '80; the president of the Northern Theological Seminary, George Wheaton Taft, Class of '86, and the president of Bethel College, Russellville, Ky., George Franklin Dasher, class of '04.

Among the graduates of Denison University prior to 1890, we find the names of the following well-known educators: William Arnold Stevens, John W. Moncrief, Ernest D. Burton and Ira M. Price. Three college presidents received their secondary education at Keystone Academy and with it much of stimulus and encouragement to a life of real service. These are Dr. Lincoln Hulley, '84, president of Stetson University, Deland, Fla.; Dr. Elkannah Hulley, '89, president of Broadus College, Philippi, W. Va.; and Hon. Charles E. Bunnell, '96, formerly district judge of U. S. Court, Fairbanks, Alaska, but now president of the Alaska University of Agriculture and Mining. Dr. Lincoln Hulley and President Bunnell are presidents of the most widely separated universities in the United States.

Crozer Seminary numbers among its graduates engaged in educational work, Paul H. Bowman, president Bridgewater College, Virginia; Milton G. Evans, president Crozer Theological Seminary, Chester, Pa.; Emory W. Hunt, president Bucknell University, Pennsylvania. Also the following professors: Arthur J. Hall,

Waco, Tex.; H. R. Hundley, Denison University; Edward Chiera, University of Pennsylvania; Thos. E. Cochran, Judson College, Alabama; Oliver W. Elsbree, Peddie Institute; Franklin H. Kerfoot, professor in the Southern Baptist Theological Seminary and later corresponding secretary of the home mission board of the Southern Convention; Fletcher H. Knollin, professor in Keystone Academy; Spenser B. Meeser, professor in Crozer Theological Seminary; John Meigham, Hillsdale College; George F. Mitch, State College, Pennsylvania; Bernard J. Rockwood, principal High School, Kurnool, India; Henry C. Sartorio, lecturer in the Episcopal Theological Seminary, Cambridge, Mass.; Hugo P. J. Selinger, Kenyon College, Ohio; Bernard C. Taylor, Crozer Theological Seminary for forty-three years; James B. Webster, Shanghai Baptist College, China; Charles B. Williams,

ton, Crozer Seminary; Henry E. Robins, Colby College; G. D. B. Pepper, Colby College; D. A. W. Smith, Rangoon College; E. B. Andrews, Brown University; Albion W. Small, Colby College and University of Chicago; George E. Merrill, Colgate; Alvah Hovey, Newton; Samson Talbot, Denison; W. H. P. Faunce, Brown; Shailer Mathews, University of Chicago; John L. Dearing, Yokohama Seminary; W. F. Thomas, Theological Seminary, Insein, Burma; George E. Horr, Newton.

Michigan, Illinois and Arizona have elected Hillsdale College men as state superintendents of public instruction.

Leading the Hosts at Home

THOMAS S. YOUNG of the Publication Society, superintendent of the week-day Bible schools, Edward Rafferty of the same society, editor-in-chief of our Sunday literature and H. R. Greaves, business manager of the General Board of Promotion, Edwin R. Brown, in charge of our work among the Mexicans and H. Q. Morton, superintendent of missions of Arizona, are graduates of Shurtleff College.

Lathan A. Crandall, prominent in organizing and administering the Northern Baptist Convention and the Baptist World Alliance, the first editor of THE BAPTIST, is one of four Hillsdale College men who have edited religious newspapers.

Washington Gardner, formerly clergyman and professor in a church college, now the United States Commissioner of Pensions, long a congressman and commander-in-chief of the Grand Army, is ardently loyal to his college-mother at Hillsdale. In a public address on the service of her students he referred to about 400 who had been trained for the Christian ministry.

Graduates of Pillsbury Academy who are in general denominational work are A. E. Peterson, executive secretary of the Illinois Baptist Convention, and Thomas B. Frizelle of the American Baptist Publication Society.

Three of our promotional directors are graduates of Kalamazoo College. A. H. Bailey, class of '99, is general superintendent of the East Washington and Northern Idaho Baptist Convention; Grant M. Hudson, class of '94, is director of promotion of the Michigan Baptist Convention; and Carlos M. Dinsmore is general superintendent of the Indiana Baptist Convention. J. B. Fox of the Los Angeles City Mission Society is also a graduate. The college is proud of these men in general denominational work.

Frank W. Padelford of the board of education of the Northern Baptist Convention is a graduate of Colby College.

The Kansas City Seminary is just rounding out its twentieth year. It has already sent 325 men into the ministry. Among those who have rendered outstanding

Great—But Limited

"I AM in no way untrue to State institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them, and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"

—President Thompson, of Ohio State University.

Southwestern Theological Seminary, Texas; Charles L. Williams, Denison University, Ohio; and Walter J. Young, Fredericksburg College, Virginia.

Eight church colleges and a state university have had Hillsdale College men as their presidents. John F. Downey and Elias P. Lyon, Deans of the liberal arts and medical schools of the University of Minnesota and William W. Payne of Carleton College, founder and editor of the first international magazine of astronomy, are suggestive of scores of Hillsdale students who have served as professors and officers of universities and colleges including the universities of Michigan, California, Chicago, Minnesota, Illinois, Nebraska, Yale, Columbia, St. Louis, New York City College, Oberlin, Vassar, Carleton, Drury, Storer, Rio Grande, Parker, Keuka, Hillsdale and the institutions in Peking, Canton and Bombay.

John C. Lewis of Yale, famous as a mathematician, is a graduate of Shurtleff College.

Newton has made an unusual contribution of college presidents and educational leaders: Martin B. Anderson, University of Rochester; Ebenezer Dodge, Madison University, now Colgate; Henry G. Wes-

service are: W. F. Ripley, formerly state secretary of the Colorado Convention, now director of promotion in the same state; Ray E. York, formerly city mission secretary, Kansas City, then state secretary of the Nebraska Convention, and now pastor of the University Church at the State University of Iowa; Prof. W. A. S. Sharp, formerly head of the Normal College at Rangoon, Burma, then professor in Bacone University, Okla., then superintendent of city missions in Kansas and now professor in the Kansas City Seminary; also George Garland Riggan, professor of religious education and social science in the Kansas City Seminary.

Of the graduates of Ottawa University sixty-four have entered the ministry. Among outstanding leaders are, J. T. Crawford, secretary of the Kansas Convention; G. W. Trout, dean of the Kansas State Manual Normal Training School, and F. F. Peterson, director of religious education in Massachusetts.

Every Baptist knows the name of Lemuel C. Barnes, field secretary of the American Baptist Home Mission Society. Not every Baptist is aware that he is a graduate of Kalamazoo College in the class of '75.

Henry G. Morehouse of the Home Mission Society; Thomas Barbour of the Foreign Mission Society, and A. J. Rowland of the Publication Society were Rochester men.

John Y. Aitchison is a product of old Central College at Pella, Iowa, and Des Moines College, now Des Moines University. Hugh A. Heath of the General Board of Promotion is also a graduate of Des Moines College.

The denominational work of the Baptist Missionary Training School is represented by Ina E. Burton, Class of '04, organizational secretary of the Woman's American Baptist Home Mission Society; Clara E. Norcutt, class of '08, missionary correspondence secretary of the Woman's American Baptist Home Mission Society, and Helen Crisman, class of '14, field secretary of the Board of Promotion.

William C. Bitting, an outstanding leader in denominational enterprises and corresponding secretary of the Northern Baptist Convention since its organization, is a Crozer man.

Among those who have rendered service in general denominational work who are graduates of Crozer are: Harry W. Barras; Samuel Zane Batten; John C. Killian of the Publication Society; Thomas P. Holloway, executive secretary of the New Jersey Convention; William G. Russell, district secretary; Charles A. Soars, secretary, Pennsylvania state missions; Leroy Stephens, secretary of the Pennsylvania Educational Society; Orlando T. Steward, executive secretary of the Baptist Union; H. F. Stillwell, superintendent of evangelism of the Home Mission Society; Raymond M. West, and John M. Moore.

The Newton Theological Institution will celebrate in 1925 its one hundredth anniversary. What has it done? What is it doing? In New England there are 1,281 Baptist churches, many of them small and pastorless. About 350 Newton graduates are settled as pastors in New England, and about 600 outside of New England.

On the Far Flung Battle Line

AMONG the missionaries who went out from Kalamazoo College, we make mention of Prof. L. E. Martin, class of '88, of Ongole, India, son-in-law of John E. Clough; Mr. and Mrs. Willard F. Dowd, both of the class of '97, missionaries at Impur, Assam, India; Mr. and Mrs. Frank Kurtz, of the classes of '92 and '89, missionaries at Madera, South India.

William Ashmore, Baptist missionary, statesman and pioneer, was a graduate of Denison in the class of '45.

Among the graduates of Colby College are names which have become household words in Baptist missionary circles. Here are some of them: George Dana Boardman, founder of the Karen Mission, Burma; Thomas Ward Merrill, pioneer home missionary and founder of Kalamazoo College; Alonzo Bunker, missionary to the Karens; John Ernest Cummings, missionary to Burma; John Lincoln Dearing, missionary to Japan; Frederick Howard Eveleth, missionary to Burma; and John Marshall Foster, missionary to China.

Eighteen graduates of Ottawa University are engaged in missionary work. Among them, Frank J. White, president of Shanghai Baptist College. Mrs. White is also a graduate.

Among the graduates of Bethel Institute of the Swedish General Conference more than twenty have done work on fields outside of North America. Prominent among this number may be mentioned Ola Hanson who translated most of the Bible of the Kachins; O. L. Swanson, known as

the "Billy Sunday of Assam," and Dr. H. Ostrom, a successful medical missionary of Africa.

If we were to list the names of the graduates of Rochester who have served on the foreign field, you would find in China the names of William Ashmore, Jr., Jacob Speicher, Adam Groesbeck and a score of others. In India, the list would be headed by David Downie, John Craig, William L. Ferguson, Samuel D. Bawden and many others. While in Japan you would find the name of William Axling, Charles H. Ross, Henry Topping, George W. Hill and Douglas G. Haring.

Among Chicago men now active in foreign missions, especially missionary education, may be mentioned Prof. Wallace St. John, of Judson College, Rangoon; Prof. E. H. Zaugg, of the Northern Japan College at Sendai; Prof. H. H. Nelson, dean of the American University at Beirut; Prof. H. B. Benninghoff, of Waseda University, Tokyo; E. N. Armstrong, missionary among the Telugus, Rangoon; Daniel C. Holtom, Tokyo; A. S. Woodburne, Madras Christian College; A. E. Bigelow, Philippine Islands; Robert Routledge, El Cristo College, Cuba; S. A. D. Boggs, Jorhat College, Assam; Paul R. Hackett, director of religious education, Burma; Victor Hanson, Shanghai Baptist College; and J. T. Proctor, Shanghai Baptist College.

It has been estimated that Newton men have given about 2,350 years of service in Asia of which 1,000 was given to Burma.

Do You Know

WE almost always think of the graduates of denominational schools in connection with the work of preaching, teaching and missionary effort. Emos Anson DeWaters of the class of '89 of Kalamazoo College is the chief engineer of the Buick Motor Company, Flint, Mich. John Earl Walker, class of '07, is chief draftsman, United States Senate, Legislative Drafting Service. Fred M. Hodge, class of '80, is the president of the Kalamazoo Paper Company, one of the largest institutions of its kind in the world. Mr. Hodge is one of the trustees of the college.

The editors of the *Watchman-Examiner*, Curtis L. Laws and Joseph K. Wilson, and Edgar L. Killam, managing editor of THE BAPTIST, are all graduates of Crozer Seminary.

United States Senator Albert J. Hopkins was one of four who have been members of the House of Representatives at Washington. Two governors of states, other state officers, and thirty members and speakers of legislatures are further suggestive of the political stations of Hillsdale College people.

The poet Will Carleton, admired the world over for his "Over the Hill" and other ballads of farm and city, won the widest fame of all the graduates of Hillsdale College. Byron A. Dunn's many war novels have been among the "best sellers." William W. Cook, the leading authority on corporation law in all American law libraries, John M. Van Fleet, writer on other law subjects, Chief-Justices Joseph B. Moore and Edwin W. Cunningham, of the supreme courts of Michigan and Kansas, are representative of the bar, from which upwards of thirty Hillsdale men have risen to the bench.

The College Furnishes the Nation's Leaders

COLLEGE trained men and women are as to numbers in the small minority. But what about their importance in the life of the nation?

An impressive answer to this question is given in the biographical dictionary entitled "Who's Who in America?" the best and most impartial list we have of eminent men and women in every field of activity, business, professions, art, literature, government, military service, etc. Of 15,518 leaders of American life there named (who have given educational data concerning themselves), 58 per cent are graduates of colleges and universities, while 13 per cent more have attended college and did not graduate. That is, the little group of college trained men and women in our national life, two or three per cent, perhaps, of our population, has furnished more than 71 per cent of the leaders.

President Thwing of Western Reserve University some years ago stated the results of a similar investigation in this concrete fashion: "Gather into one group 10,000 children and send none of them to college. Only one will attain distinction. Gather into another group 40 college graduates, and one of them will attain distinction." That is, when we compare the number of college graduates with the number of people who have lived and died in our country without a college education, we find that in regard to success and fame the proportion in favor of the college man is 250 to 1.

More than 90 per cent of the Bucknell student-body are church members. The Baptists with 235 lead in numbers, with the Methodists and Presbyterians following next in order.

There are 2,300 living graduates of Bucknell University, nearly 400 of whom are engaged directly in religious work. Most of these are pastors in the homeland. Twelve are at present on the mission field. Nearly 700 more are busy in the field of education, many of them in Baptist schools and colleges.

Col. Bion J. Arnold, famed in Europe and America in electrical and mechanical engineering, heads several Hillsdale College men prominent in those spheres. Lewis Emery, Jr., in mining, oil production and refining in Pennsylvania; E. A. Merrill, finance and trust officer, and Judge M. B. Koon, business and philanthropy, in Minneapolis; W. W. Mitchell, lumber, Cadillac, Mich.; J. E. Davidson, shipbuilder and banker, Bay City; I. L. Stone, manufacturer of printing presses at Battle Creek, are a few of those prominent in business.

Daniel G. Stevens, book editor of the Publication Society, and A. J. R. Schumaker, assistant editor of the American Sunday School Union, now director of religious education of Pittsburgh, are graduates of Crozer Seminary.

Five graduates of Hillsdale College in the army have had the rank of general as variously designated, one of them now surviving is Frank D. Baldwin, U. S. Army, retired as major-general. The highest in the navy was Captain Charles V. Gridley, who as commander of the flagship at the battle of Manila received Admiral Dewey's order, "You may begin firing, Captain Gridley, when you are ready." The hazard of invidious distinctions forbids the names of many other commissioned officers of army and navy, from colonel down.

Kalamazoo College has a graduate list of 904 of whom 771 are living. These graduates reside in forty-three states and twelve foreign countries. At present there is a student enrolment of 364 representing fifteen states and two foreign countries. The work is entirely collegiate and the attendance has more than doubled within the last ten years. One hundred and fifty-five new students entered the college last fall.

Ernest L. Tustin, president last year of the Northern Baptist Convention, whose untimely death has been mourned by thousands, was the son of a Bucknell professor and a graduate in the class of '84.

The first traveling secretary of the Y. W. C. A. was Miss Nette Dunn of Hillsdale, now Mrs. Clark, under a church foreign board in India. The number of Y. W. and Y. M. C. A. secretaries is large, city, county, state, national and international. Hillsdale College, it is said, has the highest rank among all the colleges in secretaries of the rural Y. M. C. A. work, and one of its graduates, on the international board, is at the head of this "arm of service" in the world.

John D. Rockefeller, Jr., is a graduate of Brown University, class of '97; James C. Colgate, a graduate of Colgate University, class of '84, and Charles Evans Hughes, a student at Colgate and a graduate of Brown in the class of '81.

President Warren G. Harding did his college work, '79-'82, at Ohio Central College, a small college now defunct.

Francis W. Parker, lawyer, well-known for his activity in denominational work and as director of Y. M. C. A. Divisional Area in France, is a graduate of Shurtleff College.

The Baptist Missionary Training School was established September 4, 1881. Its first graduating class numbered fourteen of whom six are still living. Johanna P. Moore was a member of this class. She is remembered and loved as the founder

"Offered Prayer Before Every Game"

"VROEG" whose real name is Tom Vroegindewey, best guard in the inter-collegiate basketball tournament at Indianapolis, is a Kalamazoo College student. In a most confidential way at an older boys' conference in the Y. M. C. A. April 1-2, "Vroeg" let the boys into what he considers the secret of their "winning streak." "Vroeg" will wonder where we got this story. "Vroeg" says, "In order to play with a winning streak it is necessary for every fellow to forget himself and play with team spirit." "Vroeg" is considered the star of the team, but he emphatically denies the statement saying, "There are no stars for we are all stars. It is team work that does it." He emphasized the fact that the brief prayer before every game put the fellows in the right spirit to co-operate successfully. "Vroeg" says, "The reason why so many fellows don't make a very big dent in this old world of ours is that they stop trying for baskets." He suggests that in order to make life's goals we have to keep trying and trying for the baskets forgetting about the discomforts of the game, not becoming discouraged for a minute, realizing that others are depending upon us and that we are winning for them, not alone for ourselves. "Vroeg" stated that in order to go "straight" we have to tunnel the obstacles in life and not attempt to go around them.

of the Fireside Schools among the negroes of the South. Ada F. Morgan, her successor, is a member of the class of 1896.

Linfield College this year enrolls a total of 248 students in all departments. Of this number, fourteen are students for the ministry and forty-two more are members of the Student Volunteer Band. The great majority of the others are interpreting their lives now and for the future in terms of the Kingdom of God.

Colby College has sent students and graduates into the mission field to the number of fifty-six. Forty-four of these are on the foreign field, and twelve engaged in missionary work at home. This does not include those who have entered other forms of religious service, such as the Y. M. C. A. Three hundred graduates

have entered the ministry, or 20 per cent of the total number of the male graduates.

One of the earliest graduates of the old "University of Lewisburg," now Bucknell, to attain prominence before the wider public was Robert Lowry, class of '54. By the people of Lewisburg he is remembered as pastor and professor of rhetoric at the college. To the world at large he is known as the author of such hymns as "I need Thee Every Hour" and "One More Day's Work for Jesus."

Christy Mathewson, athlete and gentleman, is a graduate of Bucknell. All the skill of later idols of the baseball world has not dimmed the lustre of this member of the class of 1901, because his fame rests less on his matchless ability than on his reputation as an exemplar of good sportsmanship. During his long years of service with the New York Giants he built up that tradition of fair play and gentlemanliness which has brought him during his present fight against the grim White Plague the sympathy of the entire nation.

Almost every school boy and girl knows the history of Elijah P. Lovejoy, abolitionist, who was killed by a mob at Alton, Ill., in 1837. But the fact that he was a graduate of Colby College is not generally known.

Rochester Seminary has had among its graduates 113 missionaries on the foreign field, 131 as presidents, professors and other officers in colleges and seminaries, fifty-six have been secretaries of missionary and philanthropic societies, and 1,241 have served in the pastorate.

David Jayne Hill was a member of the class of '74, of the old University at Lewisburg. He afterwards became its president, having a brilliant ten-year administration. Subsequently he was president of Rochester University. He resigned from this position to take up the study of public law and enter upon a diplomatic career which culminated in his term as ambassador to Germany during the years 1908-11. Since his retirement from that position he has been active as a publicist and author. Among his many publications his monumental "History of Diplomacy in the International Development of Europe" stands out.

There are 168 ministers in the state of Missouri who graduated from William Jewell College. There are now ninety-two ministerial students enrolled.

The religious department of Stephens College is unique in that it teaches the actual practice of Christian virtues, in school as well as out, rather than the mere theoretical dogmas of the Christian faith, although such teaching of Christian doctrine must have its place in any well organized department of religious education. The influence of the department is felt through the entire community and the whole state. It proceeds upon the assumption that communities have a right to increased service on the part of young men and women who have been sent by the community into educational centers.

During the twelve years of its history, the University of Redlands has graduated 183 young people. Of the 183 nine have gone into the work of the Christian ministry, twelve have taken up work on the mission fields, and six others have engaged in some form of Christian work.

Linfield College is especially happy this year over the fact that she has a larger number of students in the Rochester Theological Seminary than any other institution, there being twelve in all. One of these, Cyril F. Richards, who had both his preparatory and collegiate work in Linfield College, won the highest standing for scholarship in his class in the first semester of this year.

Dr. Paul Monroe, Director of the School of Education Teachers College, Columbia University is certainly entitled to the half column or so which his name occupies in *Who's Who*. He is a graduate of Franklin College.

The student body of Denison University for the present college year has reached a total of 896, of whom 694 belong in college classes. Of the total number sixty-three men and women are student volunteers for foreign missions, and in addition, thirty-six young men planning for the Baptist ministry and other religious work in America, so that this total of ninety-nine young people means about one person in nine in the student body definitely planning for a Christian life service.

J. K. Hart is another alumnus of Franklin who has joined the ranks of the journalists and is already making a distinct contribution through the columns of the *Survey*.

Among the graduates of Kalamazoo College in the literary field are such men as Maynard O. Williams, class of '10, Washington, D. C., writer and editor of the *National Geographic Magazine*; Hilton D. Girdwood, class of 1900, London, England, who prepared the historical geography of India under royal command; Bernard L. Johnson, class of '06, Chicago, editor of the *American Builder* and also of the *Farm Mechanics*.

Isabel Crawford, pioneer missionary to the Indians at Saddle Mountain and author of "Kiowa," was a member of the class of the Baptist Missionary Training School of 1893.

Financially the Northern Baptist Seminary began with the contributions of a few local friends. The past year, over \$27,000 was raised and expended for all purposes, of which a little over 40 per cent came through our denominational organizations and nearly 60 per cent from interested churches and individuals from all parts of the country. Housed for seven years through their generosity in the classrooms of the Second Baptist Church, the seminary now owns a beautiful property that could not be duplicated for \$300,000.

Out of a total number of 567 graduates from the collegiate department only, Shurtleff has turned out 151 ministers and thirty missionaries. During the entire period of its history according to figures given by the *Interchurch World Survey*, the college has sent out something like 1,200 men and women into the ministry and missionary service of the denomination. Shurtleff is the pioneer college of the Mississippi Valley.

Colgate University has furnished ninety-eight foreign missionaries, forty-eight home missionaries, 1,671 pastors, 169 presidents and professors in colleges and seminaries, twenty-six secretaries and agents of denominational and philanthropic societies and 526 public school teachers.

A Japanese gentleman recently said that since Perry opened the gates of Japan to the western world, no English-speaking man had done more for Japan than John L. Newton of Newton, class of '89. Today D. C. Holtom, S. W. Hamblin, C. B. Penney, John A. Foote, and F. M. Derwacher of Newton are carrying on Dearing's work in Japan.

Probably the most successful mission of the Protestant churches in the whole world is the Burman of the American Baptists. There is nothing else to compare with it. There are nearly as many Baptist churches in Burma as in all New England, and the Burman churches are quite as largely supplied with pastors as the New England churches. The Burman mission was founded by Adoniram Judson. Judson was a graduate of Andover Seminary. After Judson became a Baptist, the relations between the New England Congregationalists and Baptists were somewhat strained. The Baptists felt the need of a seminary of their own, that is why Newton was founded 1825.

Elmer H. Davis won the Rhodes Scholarship in his senior year at Franklin. He spent the year 1912 in Oxford University. On his return to this country he took up journalism as a profession. He has for several years been on the editorial staff of the *New York Times*.

The Northern Baptist Theological Seminary is just completing the ninth year of

its history and its second year in its new home at 3040 Washington Blvd., Chicago. The original three students who enrolled at the beginning opened the door for more than 103 who have been enrolled during the current school year.

Alva O. Neal was for several years government expert in rural education with headquarters in Washington. More recently he has headed the department of education in the University of Arizona. He is a Franklin graduate.

Among ministers who have attained prominence who were students in the earlier days of Linfield College may be mentioned Joseph H. Beaven of the Lake Avenue Church, Rochester; H. L. Boardman, formerly president of Linfield College; C. M. Hill, president of Berkeley Baptist Divinity School, and the late C. A. Wooddy, who, while a student in this institution, was baptized in the creek which flows across the campus.

J. W. Bailey, president of Colorado Woman's College, J. L. Beyl, of DePauw University, E. L. Hendricks, president of the state normal at Warrensburg, Mo., C. E. Goodell, president of Franklin College, A. B. Ball of Wisconsin University, Frank Bachelor of the extension department of Kalamazoo College and Otis W. Caldwell, Professor of Education in Teachers College, Columbia University and Director of the Lincoln Experimental School since 1917, are all graduates of Franklin College.

College Courses in Religious Education

THE church of the present is challenged as never before to vitalize and spiritualize the ideals of the people. Our colleges for the most part were born of the church. Now the church turns to the college for its leaders. Calls are constantly coming to our colleges for directors of community schools of religious education, for members of important boards and commissions, for institute and convention specialists, for workers in week-day and vacation schools of religion, for home and foreign missionaries, pastors' assistants, directors of music and pageantry, and for specialists in scores of other fields of Christian activity.

The colleges have met the demands of the times in general science, in medicine, in arts, in engineering, and in education. The courses of study have been modified, extended, and enriched, in order to satisfy the claims of the professions and of business. The time has now come when they should respond to the call from the church for trained specialists in the field of spiritual leadership, specialists who may wisely guide the people in the impending moral crisis.

The claim for credit in specialization courses in religious education and Christian leadership is as valid as is the claim for credit in specialization courses in chemistry, biology, or any of the sciences. We have splendid schools of applied science and strong, highly specialized courses in nearly every department of college work. We need just as strong technical schools and just as highly specialized courses to conserve and develop the spiritual ideals of men and women and to insure a trained, efficient leadership in every department of Christian service.

In order to obtain this result, our students must combine theory and practice. They must know the facts and experience

in their lives, the power of the message they carry. They must be grounded in the truth and they must have actual contact with the moral, social, and spiritual problems of the day. These pupils must be students of the Word and the life of the Great Teacher; they must also know folks and understand the problems of all kinds and conditions of people.

They must not for a moment lose sight of the fundamental purpose of the church. Specialization in methods can never take the place of evangelistic endeavor and Christ-like living—"Be ye clean that bear the vessels of the Lord" should be the standard of every student who undertakes to prepare for definite Christian service.

In a few cases the question of credit towards a degree for specialization work in training for Christian leadership has been taken to the state educational authorities with the result that these courses are now being offered in a number of schools and colleges. Keuka College in New York state, just re-opened as a college for women, submitted a thorough course in Christian leadership to the educational authorities of the state, and the course is now approved and counts toward a degree.

The course in Christian leadership requires two years solid college work in the so-called essential subjects, after which in the third and fourth years the student specializes in the subjects which fit her for the particular field of service she has chosen.

The church has the same right to expect specialists trained for the work of the kingdom as has the world of science to exact so large a portion of the student's time. Therefore let us ask our colleges to rearrange their courses that our leaders may secure the training and the education which shall enable them to serve effectively in the work of the Master.

The Two-Edged Sword

A Message to Christian Students

By ISABEL WARWICK WOOD

IN these turbulent days every student who goes out to win the world for Christ must carry two things, the culture which enables us to meet all the world unashamed, and the spiritual vision without which all culture is dead. Some people say that this is an impossible combination, that you cannot stress one of these aspects of education without sacrificing the other. But with God all things are possible. You can make it one of your great purposes to prove that one may care supremely for culture and the highest standards of scholarship and yet not sacrifice one particle of loyalty to the things of the spirit and Jesus Christ, and that one may care supremely for the life of the spirit, be even a mystic or a visionary, perhaps, and yet not sacrifice one bit of culture. This last achievement is what people doubt, and this doubt is due to the tragic fact that so much of literature, art, philosophy and all that we call culture has departed so far from the faith of the Son of God and either defies or ignores him.

Trend of Literature

In the nineteenth century, the century in which the development of the novel was supreme, the great novelists all wrote either in personal faith or in great respect and reverence for Christ. But it seems that most of the novelists of the present day take it for granted that Christianity is an outworn dogma held only by the ignorant or superstitious. Or else they write the so-called "religious novels," like those of Harold Bell Wright, who to my definite knowledge has led astray many devoted and earnest young Christians by his sentimental and destructive substitute for the gospel of Christ. Most of our modern drama, where it does not openly mock at all moral standards, mocks at Christianity. And if we have what they call "religious plays" they are either mawkish or sensual.

The new poets of our day are so many of them frankly and joyously pagan that we sometimes forget the constructive Christian messages of practically all our great poets. Leaving out the teachings of those whom we call the specifically religious poets like Dante or Milton let us take just three out of thousands of proofs. We know that Shakespeare, most human of them all, was not afraid to do honor to the atoning Christ, as when he makes Henry IV speak of

"Those holy fields
Over whose acres walked those blessed feet
Which fourteen hundred years ago were nailed
For our redemption on the bitter cross."

And Tennyson, though claimed as their own by many modern agnostics, shows his transcendent faith in the

"Strong Son of God, Immortal Love,
Whom we, who have not seen thy face
By faith, and faith alone, embrace,
Believing where we cannot prove."

Or Browning, whose broad and sun-lit faith is claimed by every creed, where he makes the critic Cerinthus concede, at

the close of John's inspired message in "A Death in the Desert"

"Call Christ then the illimitable God,
Or—lost."

Must not the pendulum swing back and the truly great novelist or dramatist or poet again acknowledge the controlling faith? But until the swing-back comes, the Christian student who must get this culture in the midst of present day conditions will have to struggle to avoid the fear that perhaps after all he has given his life to an outworn dogma. I feel deeply about this because often when I have had occasion to work with women along purely secular lines of interest I have raged inwardly at their slight air of patronage, and their inference that I could not have very much real culture because I belong to one of these narrow sects and hold these hide-bound medieval views. Don't let people say those things to you. These views are not of the middle ages, they were bound up in the founding of Christian civilization itself in the time when this man of Nazareth whom they sneer at came to make all modern civilization and culture possible. Don't let these poor people be sorry for you! Do you be sorry for them, because their culture is so empty without him in whom are all the treasures of wisdom and knowledge hidden from the foundation of the world.

A student in a secular university re-

This Must Be Changed

A RECENT report of the United States Bureau of Education giving in round numbers the enrolment in the schools of various grades in the United States give these startling figures:

Total in regular educational institutions of all kinds 21,399,000—100 per cent.

In Elementary Schools

First Grade	4,597,000
Second Grade	2,893,000
Third Grade	2,721,000
Fourth Grade	2,598,000
Fifth Grade	2,207,000
Sixth Grade	1,809,000
Seventh Grade	1,492,000
Eighth Grade	1,244,000
Total	19,561,000 91½ per cent

In High Schools and Academies

First Year	586,000
Second Year	390,000
Third Year	275,000
Fourth Year	208,000
Total	1,459,000 7 per cent

In All Higher Institutions

Colleges and Universities	217,000
Normal Schools	95,000
Higher Professional Schools	67,000
Total	379,000 1½ per cent

The Bureau of Education estimates that of 1,000 pupils who enter the first grade, 111 will enter high school, while only 14 will go through college. That is, 986 out of 1,000 will drop out before finishing college. The effect of the war was to increase this loss. Will you be one of the 986 who fall, or one of the fourteen who go "over the top"?

cently said to me, "My professor of philosophy says that there is no such thing as revelation, that we must give credence only to that which our reason reveals to us." "Well," I said, "how does that make you feel?" "Do you know," he answered, "I felt sorry for the poor cuss, to think that that was all he had!" You need not imitate his irreverent speech, but you can imitate his spirit. Don't let such a man as that professor be sorry for you because you are narrow. It is he who is the narrow one with his horizon bounded by his own vision, while your vision is broad enough to look far beyond the stars and commune with the infinite mind that made them. It is time we shifted those epithets broad and narrow and put them where they belong. Would you not rather take as your guide that great philosopher-poet Wordsworth, who had a supreme revelation and said that he was "One in whom persuasion and belief Had ripened into faith, and faith become A passionate intuition."

It is Heaven

If you and I have that passionate intuition we can afford to be indifferent to the patronizing ways of those who cannot lift their spirits beyond the narrow horizons of their own making. It is that passionate intuition which will keep you steady, which will enable you to show that this culture, scholarship, learning, which is founded upon Christ and on faith in the unseen need not disturb the depths of your spiritual life. It will keep you from ever forgetting that the culture is only the means and the living of the life that is hid with Christ in God is the end.

The student who goes into religious service today goes into a new world struggling to be born. But these strong times are a mighty challenge to you. I heard a leading publicist say a few weeks ago that the next ten years are going to be the greatest years for service that this world has ever known, and you are going to be in that service. Did you ever think how strange it was that a young English poet should write of the days when he came in touch with that terrible social upheaval which we call the French Revolution:

"Bliss was it in that day to be alive
And to be young was very heaven."
But it is heaven, as near heaven as we can get in this world, to be alive and to be young and to have a message, the only message that will save mankind in this time of great need.

Do you remember how in the folk-epics of the Middle Ages, with that strange unity handed down from the days when our nations were one, all the heroes—Beowulf, Siegfried or Roland—had to forge their wonder-working swords for themselves out of broken fragments before they could go out to fight the dragons that typified sin? You are not going out with broken swords, but each with the two-edged sword of his own forging. One edge is the true culture which is centered in the triumphant Christ, and the other edge is the spiritual vision which endures as seeing him who is invisible.

The Present Year in the Schools and Colleges

We have nothing to fear for the future of Christian education in America

By FRANK W. PADELFORD

THE year that is now closing has been one of remarkable interest in the educational world. Immediately following the return of our army from France there was a great increase in the enrolment of students in practically all American colleges. It was evident that this was a direct result of the war. The experiences of those years had demonstrated conclusively the value of an education in almost any branch of service. It was supposed, however, that this interest, plainly stimulated by the experiences of the war, would soon subside. It is plain now, however, that it is not going to subside. The country has become permanently convinced of the value of an education. This conclusion is reflected in the enrolment of our colleges this present year. Despite the hard times and the decreased incomes, the enrolments have steadily increased—nearly every one of our Baptist colleges reports a large number of students this year. The enrolment for the entire country shows a most surprising increase. One

college, not Baptist but earnestly Christian, reports that it turned away over 500 applicants for admission last fall.

Not long ago we were told that we had too many colleges in America. It begins to look as though in a short time we should find that we have not anywhere near enough educational facilities for the students who are demanding them. This is being recognized by our large cities many of which are now adding two years of college instruction to the high school courses.

In all this educational advance our Baptist colleges are sharing in proportion as they are equipped to meet the demands. There are none of our Baptist colleges which would be under the necessity of declining to receive more students if they were properly equipped. We can give just as much Christian education through our colleges as we prepare ourselves to give.

This emphasizes the importance of completing the fund in the New World Movement for the schools and colleges.

We cannot complete it too quickly if we really wish to do our part in giving a Christian education to America.

It has been a good year in the colleges so far as the spirit and life are concerned. The colleges have almost entirely recovered from the evil effects that followed the war. Dr. Foster and Miss Greenough, the student secretaries of the Board of Education, have visited many institutions this year. They report a most cordial interest in their messages and a hearty response to their appeals. They have found a hearty Christian spirit everywhere. There is no lack of interest among our students in a vital Christian faith, or in an earnest Christian life.

The attendance at our seminaries has been unexpectedly large. Small classes were anticipated everywhere but all the schools report large classes of unusually fine men. The ministry is beginning to make its appeal again.

We have nothing to fear for the future of Christian education in America.

Baptist Students From Abroad

By EARLE B. CROSS

SIX thousand seven hundred and forty young men and women from foreign lands are studying in the schools and colleges of the United States, according to the records of the Friendly Relations Committee, which represents the Christian forces of America in service to these students from abroad. Probably there are many more than these 6,742, whose presence has not been recorded,—in fact some estimates place the number as high as 10,000. Of the recorded students nearly 3,000 come from the several countries in Europe, notably from Russia; 2,148 from the Far East; China sends 951; Japan, 588; the Philippine Islands, 456.

How many of these students from abroad are Christians? As yet we have no definite information on this point; but a careful survey is being made. The American Foreign Mission Society, however, has the names of seventy-eight students who are related to our missions in the Orient in some way. Especial interest centers in a select group of seventeen of these who are in America by special appointment of our missions. They are graduates of colleges in their native lands, and in many instances they have also completed courses in theological schools and served as pastors of churches. Their selection has been based upon a marked intellectual ability and a capacity for leadership. Upon their return to their homelands, we shall look to them to assume a large share of responsibility for the development of the enterprises of the Kingdom among their own people.

Many reasons have led to the appointment of students for special training in America by our missions in the Orient. With the progress of oriental peoples and the development of civilization according to western influences, a concomitant necessity has appeared for a native leadership among the Christian forces in these lands,

which shall be on at least an equal footing with the leadership which is developing in non-religious circles. If young business men, government officials and educational leaders are being trained in western schools and colleges, it is quite as important that a number of Christian ministers, and teachers in Christian schools, shall have had a similar opportunity for contact with the educational institutions of the West. Without this type of leadership, the Christian forces would soon lose their status.

Foreigners can never Christianize China and Japan. If these countries are ever brought to Christ it can only be through the influence and agency of Chinese and Japanese leaders in the Christian constituencies which already exist in those lands. A recognition of this fact has led to a marked change in the method and policies of conducting missionary work during the past decade. An increasing emphasis is being laid upon educational work, always with the warm spiritual atmosphere of the evangelical influences which are indispensable in the missionary enterprise. A host of young men and women are being trained to assume the responsibilities of Christian leadership among their own people in the immediate future. Not all of these young folks are fitted to profit by study abroad. Some few of them, however, who give evidence of exceptional qualifications are appointed for graduate work in America with the purpose of cultivating their minds in a manner which would not be possible in the institutions of their own lands.

This policy of bringing students to America for study is fraught with dangers. Nevertheless, the good which will be accomplished is worth all the risk which is involved. What are these risks? One serious menace is the un-Christian character of much of the life with which these

students come into contact in America. Will they be swayed from their Christian faith by the shock of discovering that America is so little Christian? Every possible effort is being put forth to forewarn these students of what they will meet, and to advise them that American Christians did not wait until the task had been fully accomplished in America before sending the good news of Christ to other lands. During the stay of the students in America, they are kept in touch with each other and with the Foreign Mission Society through a monthly newsletter and conferences at stated periods. The churches near which they locate are also cordially ministering to their spiritual life.

When these students return to their native lands they may face other perils to their efficiency. Will there be in the minds of those workers to whom the opportunity of a visit to America did not come, a lurking spirit of envy against their more favored brethren? Will the returning student have pride in his own heart which will destroy his effectiveness? We should pray for these men. Their problem is not simple. They must have the willingness to begin at comparatively insignificant tasks with patience and humility and prove their worth by deeds of service efficiently rendered.

Christ only is the strength of those who go forth to fulfil the Great Commission. In the souls of every one of these students from abroad who have come to America for study at the instance of our mission society, is a flaming zeal and love for Christ. Whether their objective be the ministry, or the gift of teaching, their tongue will ever testify to the salvation through Jesus Christ which comes by faith, their own lives bearing witness to him. In witness of this fact one who knows each of them intimately writes these lines.



The Open Forum



CHRIST AND SCIENCE

Referring to the article "Christ and Science," by Mr. Evans, in the issue of THE BAPTIST of March 18, are some of us to infer that we are in bondage to a certain form of philosophy? What is this "Cartesian" philosophy? Mr. Evans assumes the truth of science; the truth of the Darwin theory? States that "Jesus is the truth," and that Jesus did not enter into the realms of science to teach its principles. He closes by stating that "Christ regnant in the world is using science to answer the prayer he taught: Thy Kingdom come." Is there something mysterious about this word "science" that we common folks cannot understand? Does it deal with the known or with the unknown? Forty years ago, when I was in school days, there was a thing which we called science. Applied to chemistry, we had certain ideas of the ultimate elements. Now my son in the university tells me we were all wrong. In astronomy, we studied the laws of the movements of the planets, we worked out times of eclipses, etc., on supposed well known laws. Now comes the new law called law of relativity. According to our old laws the moon was recently twelve miles out of its course. And so nearly every thing that we thought forty years ago to be a truth of science is refuted.

I often heard in those days just such doctrines as Mr. Evans urges. Jesus is the truth; science is merely a guess at some unknown truth. Burbank improved certain forms of fruit-bearing trees, or rather he improved the fruit they bear. He created nothing. He crossed some varieties of stone-seed bearing, or other form of seed-bearing trees, with like kinds of trees, and secured a better fruit, or sometimes a poorer one or no fruit at all. By certain processes, he eliminated seed bearing. But never has he eliminated the law given in Genesis—"after its kind." The rank and file of our denomination I am assured believe that the Kingdom is coming just as it states in the Bible, not through science at least.

Who is "regnant" in this world (age)? I think Jesus would not have consented to our recent deplorable exigencies had he then the guiding hand. He told Pilate that his kingdom was not of this age. He tells us who is "regnant" now, John 16:11—a third person alluded to as the "Prince of this World" (age).

An humble study of God's creations is an incentive to devotion and leads one to a love of the Creator—even the Christ. Many of the so-called truths of science are unproved guesses. Especially is this true of the doctrine that man as a being ascended from a simple form of matter in some way having an organic life. Until it is proved by undisputable evidence, I

will not shake my faith in man's creation by a new and separate creative act, as set forth in Genesis. To my mind, there is not any proof contrary, and abundant to confirm. Why should we limit God's creative power to one original act of the creative power, especially if that limitation is contrary to the wording of Scripture. I think the trouble largely lies in lack of faith in the power of God to create at all.

WALLACE M. PENCE.

San Miguel, Cal.

A QUESTION ABOUT THE FRATERNAL COMMUNICATION

In common with our entire Baptist brotherhood I have read with deepest interest the "Fraternal Communication to Northern Baptists." Its wide publicity in our papers and through the mails has brought it to the attention of our people. The esteem in which our constituency holds the sixteen brethren whose names are attached insures attention to its message. The grave importance of the matters it discusses challenges our earnest consideration. The time at which it appears gives to it, in our democratic brotherhood, a weight which I am sure our brethren, the signers, have not lightly assumed. That weight of influence grows out of the fact that it is issued after a prolonged period of aggressive agitation by our Fundamentalists brethren for a convention confession of faith, expressing the doctrinal convictions of that group of brethren. The adoption of such a confession by these brethren at Des Moines a year ago; the mailing of this confession to the local churches, asking them to adopt and to send delegates to the 1922 Northern Baptist Convention instructed to vote for such a confession; and the wide publicity given to "The Columbia Conference" resolutions favoring a statement of doctrine formulated by a committee of twenty from the Northern and Southern Conventions, all of these facts give to this "Fraternal Communication to Northern Baptists" a climatic appeal to our people.

I share the same yearning expressed by the sixteen brethren to promote "fraternity, cooperation and unity among Northern Baptists" but I do not believe "fraternity, cooperation and unity" in the denomination are to be promoted by the proposed confession of faith. Rather, controversy will simply be accentuated thereby. This communication can only be interpreted in the light of the preceding events looking to such an end.

Our convention is organized not to formulate confessions of faith but to administer the affairs of our great missionary enterprises. We have hitherto respected the right of private interpretation and the freedom of the local church by

leaving to the churches the adoption of confessions of faith. Shall we now turn aside from our primary function as a convention to make our gatherings theological debating scenes in place of fraternal, inspirational assemblies to forward the interests of God's kingdom?

I cannot but feel that our brethren who signed the "Fraternal Communication to Northern Baptists," though right perchance in desire, are wrong in method when they express through the denominational press agreement to a convention statement of faith. If "fraternity, cooperation and unity" have been weakened by the insistent demand of a party for such a statement already, how can "fraternity, cooperation and unity" be secured by a confession adopted through the demand of that party?

I join heartily with my brethren in the conclusion to their communication and call "upon all our people to join in lifting our denomination to a new and higher plane of communion with God, a more fervent passion for souls, and a consuming zeal for his service and the coming of his kingdom" but I urge this by the refusal to be diverted from the work of establishing the kingdom of our Lord Jesus Christ to engage in theological controversy, inappropriate and unwise, in our convention and that can under no circumstances be satisfactory to all nor productive of good for the cause of Christ.

FRANKLIN W. SWEET.

SAY IT WITH GOLD

I have been greatly concerned in these days, as I read the "pros" and "cons," and the "posts" and "pres," giving advice in your columns. I am amazed at some of the expressions. There are some on each side that appear to be willing to exclude all from the Baptist ranks who do not agree with them.

I feel we shall never get together by making unwise and exaggerated statements.

I like the suggestion of Brethren Weddell and Robbins, "Let us all observe a 'week of sacrifice.'" May I be permitted to offer an amendment to a phrase in your recent editorial "Say it with money," and ask that we "say it with gold?" An offering of one *sacrificial week* from every Baptist in our convention will save us. What must we do to be saved? "Say it with gold." We have already given almost double our tithe the past two years, and have now a check for our sacrificial week, and are considering giving what it will cost to attend the meetings at Indianapolis, as we shall not be able to go.

W. A. SHARP.

Kansas City, Kansas.



The Chimney Corner



The Patchwork Mother

HERE came a day in the Land of Nod when the king fell exceedingly ill, and as he lay in his royal bed he was all of a chill, and he cried: "Fetch me a quilt!" So they fetched him a patchwork quilt. And you might suppose that, being sick, he would have enjoyed looking at the curious patterns of that quilt; but alas! how *could* he? He being so flat on his royal back, and the quilt lying out so flat on top of him! But just because he couldn't, he wanted to: for that's the way kings are; or used to be in the good old days when kings were kings and could eat their cake and have it, too. However that may be, no sooner did his subjects hear that his majesty, while wanting the warmth of a quilt on his shivering limbs, also desired it to rear itself up before his eyes in its full beauty, than from all over his kingdom there began coming patchwork quilts and patchwork quilts and patchwork quilts until the very sight of so many at once heated him into a fever.

"They will drive me crazy!" quoth he, which was very unreasonable of him, seeing it was his own whimsy which had evoked them from north, south, east and west, and there were plenty of good housewives shivering all night in their four-posters for lack of those very quilts. But being a king, his remarks always got themselves bruited abroad—softened somewhat by chamberlains, cupbearers and such; so that the first thing anybody knew the ladies were wagging their heads in high glee and nudging each other delightedly: "Did ye hear the latest? How his majesty has such a sense of wit as never was equalled, methinks, for 'twas from looking at the very patchwork which my own hands sewed that he thought of the humorous name now on every one's tongue: 'crazy quilt!' I like to have died with pride to think I gave the poor man such comfort in his hours of pain."

"Tut! Tut!" clucked another lady peevishly, "who said 'twas *yours* that turned him so inventive? They say there's quilts enough in that palace this minute to stretch from here to Kalamazoo, and some of those quilts are as alike as two peas in a pod, and some you never want to look at twice, and some you wish you'd never seen at all! But I'm certain sure that 'twas *my* patchwork which tickled the poor soul, for I mind me there's a story about every patch. Why, the pink patches were all off the gown I wore to the first court ball, and the blue patches were given me by the lady-in-waiting to the old queen, God rest her soul. As for the yellow and green patches, I'd have you know they were from the first pants that my blessed twin boys wore. There were pockets in those pants, and at night couldn't I always tell what they'd been

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up to all day, for Gabriel's would be full of moss and pebbles and sticks, while Ariel's would be full of nails and corks and twine, for he was a born inventor even in those early days, and... what, must ye be going?"

"There's the bread to set," said one lady. "There's the dusting to be did," said another; so nobody ever heard about the purple, red, and orange patches which were even then driving the king of the Land of Nod so crazy.

But what's the good of having chamberlains if they can't be having inspirations in idle moments while the king's so sick abed. So presently the chief high chamberlain knocked at the royal door, and said all sweet and low: "Could I come in?" "Who is it?" called the king.

"C. H. C.," said the chamberlain, in code.

"Oh!" said the king, "step in."

So he stepped. And he told the new thought that had come to him so suddenly. The king lay flat on his back to think it over, then he gave a little chuckle in spite of his fever and said: "The very thing! You can take my ring and write a letter."

So the chamberlain took the ring and used it to seal the letter which announced to the Land of Nod that his majesty was terribly beholden to all the gracious ladies for submitting their handiwork to him, but he could not find it in his heart either to deprive any one household of its chiefest treasure or to select a certain quilt and say: "Behold the winner!" It simply couldn't be done. Not by him, at any rate, with all the court duties, etc., etc. (Very legal and grand it sounded, as hot air has a way of doing.) But this he would do and hereby did do: He commissioned five poor young artists starving in their garrets for lack of inspiration to go out into the realm with canvas and palette and brush to paint for him the loveliest bit of patchwork they could find in the Land of Nod. And he would highly reward the one whose canvas eased his soul. "And hereto set I my seal," it ended, with a splash of gorgeous wax imprinted by the regal ring.

Now artists are queer people. You and I being literal souls would have fared forth to paint *quilts*—pale sprigged effects with primrose bindings which indeed the first young artist did. And it was a lovely quilt. A king might do worse than look at it. But the second artist had the thing called temperament, which there is no need to define—not with dictionaries in every completely furnished modern home! At any rate he felt he had a soul above

mere quilts. Up and up it soared until it hit the very stars and stuck there in surprise, for it dawned on him in some astonishment that *there* was patchwork for you—those inky clouds applied across the silver moon, that dipper buttonholed against the midnight blue, with Venus embroidered brightly in the left-hand corner of the sky!

"My hat!" he cried, "what an original fellow I am!" So he squeezed his tubes of paint and daubed all night, secure that he alone would get the prize from painting patchwork heavens.

But they are kindred souls, those artists; and the third one sallied forth with never a glance at the patchwork of the village housewives. Over the hills he sauntered until, panting on the crest of a high crag, he looked downward at the peaceful farms below him, and with eyes suddenly unsealed he saw the curious patchwork of the farms—with here a field of golden oats, and there a field of snowy buckwheat, beyond the green of clover pastures, and then a blur of yellow mustard.

"Here's inspiration for you!" cried the artist beaming, and balancing upon his crag began to dabble merrily. "This will fetch the old king's fancy, since half his realm is little farms all broken up in tiny fields. Patchwork? Well, I guess!"

Artist number four we need not dwell on overlong—men whose eyes seem located in their stomachs are ever a sorry lot, and this fellow had the gourmet's fancy that a certain appetizing dish of rare *hors d'oeuvre* (in a restaurant, mind you!) was the tastiest bit of patchwork in the Land of Nod, and painted the same with meticulous attention to the little humps upon the backs of the green pickles; indeed the very legs of the frogs seemed ready to hop. Yet it was a sordid daub of realism, compared to which real quilts of down and patchwork seemed angelic.

But of course we've saved the best one for the last, although artist number five was a lame young chap with hollows in his cheeks and not five cents to his name to fare forth into the countryside. And he was meditating borrowing that amount from the friendly little body in the flat just under his garret; indeed he got as far as the open door of this Flat That Was Brimful of Children when he saw a rare sight with his eyes. Oh, not a sight that would ever get into the headlines of newspapers, for it was nothing at all but that busy little body sitting in a rocking chair, midway of an afternoon, rocking herself. Yet in a Flat Brimful of Children it is something to have the golden loaves of bread all baked and the monster holes in socks all darned and the kitchen all scrubbed and scoured. At four o'clock of an afternoon, mind you!

"Amazing!" thought the artist, and

licked his lips to get up courage to ask for that five cents he wanted. (He was aiming to walk *one* way, of course). His throat was awfully dry. You can ask for five dollars easier than you can for five cents—it seems more prosperous somehow! But he knew she kept her nickels over the sink in the blue jar marked "Ginger," and he was just clearing his throat to ask her to shake out one of them please, when—

"Mother! mother!! Where are you? Mother, I got an A in spelling!" (You see it was four o'clock and the child with the longest legs was home from school, breathless with sprinting.)

"Did you now? Well, and I'm proud of you! Anyhow there *ought* to be a good speller in this family, seeing I used to be the last one left standing in the spelling-bee we used to have back in the days when I was a girl. Words are jolly little packages, once you get the hang of them and the feel of them you can't be untidy enough to mix the letters, can you?"

And then came a child with his chin all scratched and bleeding but his eyes all shining blue: "Mother," he laughed, "I ran as fast as the wind. We flew faster than each other! Like sailing it was, but see—I smashed into a tree trunk and I guess something happened to my chin, didn't it?"

"It did!" gasped his mother, gathering his breathlessness up into her arms. "Ah! and it's the dreamer you are, like your mother before ye, laddie! Always playing you're what you are *not*! But I'm glad you've inherited it, precious, for it's dreaming that smooths the hard places and brings a bit of heaven on earth. And now fetch me the plaster and the anti-septic bottle."

Then came the quiet solemn lassie who sat by the window and sewed her seam contentedly. "I thought," she said, addressing her mother as woman to woman, "that if I put in a few tucks just for trimmings *now*, I could easily let them down one at one time a little later on as I keep growing longer."

"Even so," said her mother, with amusement, "and I'm thinking if ever I had a double you're it! Letting your head save your hands! 'Tis me all over. Mercy on us, if there isn't the artist-gentleman from upstairs! Was there something I could do for you, maybe? A pinch of sugar, or an onion for the stew, or maybe you'd sit down a bit."

"Thanks, I'll sit. The truth of the matter is, ma'am, *all* I want is to sit here for maybe five hours."

"Hoot! You're dreadful pale, sir—is it a sudden faintness, perhaps?"

"No, no! It's just the thing called an inspiration. I'm wishful to paint your portrait—yours and your children's."

"Heaven help me!" cried the lady, "are we so beautiful, or what?"

"You're *patchwork*!" cried the artist enthusiastically. "You've seen housewives point at quilts and say: 'This patch came from the dress I wore at Susie's wedding, and this father brought me from the fair?' Well, ma'am, I've been commissioned by the king to paint the loveliest bit of patchwork in this kingdom, and I don't have far to go to find it. For I see in each of

your children quaint patches of your virtues: Your aptitude for spelling now tacked on Josephina's mind; your visionings are now in Martin's soul; your practical common sense dwells in the tips of Lucy's fingers! You've passed these on until your children are composites of your nature, and out of their clear eyes I see shining the same depth of soul you've nourished in yourself. O madam, let me paint you for the king!"

She looked at him, awestruck; "I'm just a simple woman," she exclaimed, "and none of us have gowns fit to decorate a palace wall."

He took her Bible from the table, and, smiling, pointed at a certain Psalm: "*That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.*"

"Then take us as we are," she smiled. And he took them!

Moreover, as you must have guessed, it

was this picture which the king delightedly selected as his favorite. "What is there in all my kingdom as lovely as *this patchwork*?" he cried. "Tell me the mother's name, Sir Artist, and by my oath this day shall be named in her honor."

"She is but a simple woman, your majesty, I hesitate to speak her name lest the publicity should shatter the very qualities that hallow this picture."

"There's something in that!" the king agreed, "a simple unknown woman rearing such a family needs the protective halo of sweet inconspicuousness. Yet I long to commemorate the day to such devotion, but *how*? That's the question."

The chief high chamberlain closed his eyes for half a minute, until his usual inspiration fired him, then he whispered in the regal ear.

"Exactly!" cried the monarch, "go and tell her secretly for me that in her honor this first Sunday in May shall be forever known as *Mother's Day*!"

The Young Reserves

Mothers Are That Way!

BILL tells me that his mother is most interested in baseball and football and heavy socks and hikes and bikes and "scores." Bill *knows* she is interested because there is a certain light that comes into her eyes the minute he starts to talk things over with her!

Timothy, on the other hand, tells me his mother is most interested in rocking-horses and kiddie-cars and teddy bears and little tin engines and building blocks and animal stories. Timothy *knows* she is interested because there is a special light in her eyes the minute he talks about these treasures with her. Even when he

builds a tower of blocks to reach to the moon, she never laughs when it topples over and says "Of course you couldn't do it!" She says: "Try again, dear, you can do it better next time!"

As for Peggy, she tells me her mother has always been *most* interested in dolls and doll clothes and doll furniture and hair-ribbons and tams and middy blouses and fairy stories. Peggy *knows* she is interested because there's the dearest light that comes into her eyes whenever Peggy brings up such subjects.

Yet Bill's mother and Timothy's mother and Peggy's mother are all one and the same person: Mrs. Hathaway! So isn't it strange about mothers? Isn't it lovely of them to be so many-sided? To be Peggy's special mother to Peggy and Bill's special mother to Bill, and yet satisfy Timothy's needs, too?

Peggy says: "I'm going to be just exactly that kind of a mother myself when I grow up."

"Are you?" I say, very quiet about it.

"Don't you think I can be?" Peggy asks, rather worried by the quietness.

"Indeed yes! Only you'd better begin now, dear. For Timothy's mother never *laughs* at Timothy's queer blunders—she loves him and loves him and loves him until the first thing any one knows she has loved the blunder clear out of sight. She loves Bill in the same patient way! And you, too. Not long ago you told me you had discovered that 'little girls are the beginnings of ladies!' Well, you're also the beginning now of the kind of mother you will surely, surely be twenty years from now. So where's your own mother's patience? And her tact? And her love?"

"Dear me," sighed Peggy, "I *had* better get busy! Wouldn't it be nice if there was sort of a fairy story about all this?"

There is! And you can read for yourself about "The Patchwork Mother" on the Chimney Corner page. It was put there specially for you, of course.

Mother's Day

By MARGARET E. SANGSTER

NEVER too busy, she was, to hear
The little doubt or the little fear;
Never too busy to set aright
The dreams that haunted the darksome night.

Never too busy to read a book
Of fairy-tales, in some hidden nook.
Never too busy to kiss or praise,
Never too busy to fill our days
With the faith that lives and the joys that start
From the brimming depths of a mother's heart.

Never too busy, she was, to give
The love that will always grow and live—
And we who have taken her gifts must know

That they make a part of a debt we owe,
A debt of hope when the way is hard,
Of cheer when the soul seems battle-scarred,

Of smiles to brighten a tired face—
Never too tired to kiss or praise.
Mother's Day? They are all her days!

—Christian Herald.



Young People's Work



Topic for May 21

WHAT MY B. Y. P. U. DOES FOR ME.
Matt. 25:14-30.

By MABEL BENJAMIN

I have been requested to relate very simply my experience in B. Y. P. U., to tell just what my B. Y. has done for me. I shall do so to the very best of my ability, with the prayer that it may influence some other young Baptist to allow his B. Y. P. U. to mean as much to him.

"Honor to whom honor, tribute to whom tribute is due." First, I cannot, I would not, refrain from taking this opportunity to pay a humble tribute to a loving and efficient junior B. Y. superintendent under whose guidance I learned the first principles of leadership. It was she who sowed the seeds of Christian ambition for greater service, which have since sprung into fruitfulness. "First the blade, then the ear, and after that the full corn in the ear."

I believe that there are three things which my B. Y. has done for me; that is, it has helped to bring me to a better realization of three things. First, of my relationship with God; second, of my relationship with my neighbor; third, of my relationship to my own life. It is only as I see myself alone, in the correct relationship with God and mankind that I may live as a true disciple of Jesus Christ.

1. *My B. Y. has helped to bring me to a better realization of my relationship with God.* It has done this in several ways. In the first place, it has trained me to express my ideas, crude though they may be, on those subjects pertaining to Christ and his kingdom—subjects which it is sometimes hard for us, as young people, to discuss. In the second place, it has afforded a wonderful opportunity for the broadening of my interest through the B. Y. P. U. of A. conventions. There is something very inspiring in numbers. To mingle with young B. Y. P. U. members from North and South, from East and West, has given me a vision of our work. I shall never forget some of the addresses I have heard at these conventions. They have indeed drawn me closer to my God. I feel, however, that there is one thing above all others which has drawn me closer to my Master. That is a realization of my great need of him who is the loving Shepherd, if I am to be the wise leader that I should be. This need of him has deepened my faith and my prayer life as nothing else could. I have learned to "lift up mine eyes unto the hills from whence cometh my help."

2. *My B. Y. P. U. has helped me to a better realization of my relationship with my neighbor.* The social factor in any young people's organization is always an important one. My social life has always

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

been centered largely in my church, and as a result I have had many, and lovely friends. But besides giving me friends, my B. Y. has trained me to work with others for others. I have learned that there is no one who is quite such a hindrance to progress in any work, as the one who believes that he has a private wire with God, over which special revelations are sent to him. In B. Y. I have had experience in working with young people and with those in authority in the church—the powers that be, as it were. There is no joy just like the joy of leadership. What is there which affords more fun than to put a big thing over successfully? My B. Y. has given me the privilege of being a leader, of trying my wings. It has been wonderful. It has taught me much.

But more than teaching me how to work with others, it has taught me to work for others. Through its educational program it has given me an opportunity of facing squarely the world's needs as they exist today. The picture has not been a gay one. It has been sad. It is only the glimpse of God's co-workers here and there on his great harvest field that brightens the scene. B. Y. has helped me to see my place in this great picture of life—in God's program.

3. *Last of all, my B. Y. has helped to bring me to a better realization of my relationship with my own life.* B. Y. P. U. is the department of the church which trains its future leaders. It is only right that it should develop its individual members for their own sakes. My B. Y. has helped me to realize that it is only as I trust in God and serve mankind where he wishes me to, that I can be true to myself. There have been times, I must confess, when I have inwardly rebelled against devoting so much of my time to my work in B. Y.—when I have felt that the results were not as they should be, and it was not fair. But these times pass quickly. The triumphant experiences when I feel that all is well and it has indeed been worth while, come much more often. I do know that "whosoever shall lose his life for my sake, shall find it."

From Everywhere

The spring rally of Baptist young people of Hamilton, Ont., and vicinity, was held April 3 at Victoria Avenue Church. Rev. J. Hind of Guelph gave the address of the evening on "Soul-Winning and Personal Evangelism."

The Montreal, Quebec, City B. Y. P. U. rally will be held, May 8.

One thousand registrations are expected for the Ontario and Quebec B. Y. P. U. Convention meeting in London, May 23-24.

Headquarters offices of the 75,000,000 campaign among Southern Baptists reports that 15,000 young people have dedicated their lives to some special form of Christian service.

The statistical department of the Baptist Sunday School Board of Nashville, Tenn., claims to have enrolled 600,000 in teacher training class last year.

New England organizations are extending a hearty invitation to the Baptist Young People's Union of America to hold its 1923 convention in Boston.

The Southwestern Baptist Theological Seminary of Fort Worth, Tex., will conduct a special summer course for junior, intermediate and senior B. Y. P. U. workers, May 29-June 24. The classes will be under the direction of the leading B. Y. P. U. workers of the South.

The East Texas S. S. and B. Y. P. U. Convention met at Longview, April 20-21.

The B. Y. P. U.'s of Texas are aiding in the yearly round-up on the \$75,000,000 campaign.

Ohio young people put on a self-denial contribution campaign in the interest of the \$100,000,000 fund. The plan called for securing "one dollar from every B. Y. P. U. member before April 30."

The last rally of the city B. Y. P. U. of Huntington, W. Va., was held at Twentieth Street Church, Huntington. Miss Flora Fishback served as chairman of the social committee. There were lots of good things to eat. The city B. Y. P. U. awarded a pennant to the local union putting on the best stunt.

Are you going to St. Paul for the big B. Y. P. U. of America Convention, June 28-July 2? Already more than 5,000 have registered. The latest announced goal is 10,000. Will you be one? Consult local ticket agent for reduced rates. Watch for the May 20 issue of THE BAPTIST.

Dr. E. Y. Mullins suggests that young people can do two very definite things. 1. Enlist young people for attendance upon the Sunday evening services of the church. 2. Increase the circulation of our denominational papers. Of course!

One of Georgia's Regional B. Y. P. U. conventions was held at Cartersville on March 24. Dr. W. J. McGlothlin, president of Furman University, delivered two addresses.

The State B. Y. P. U. Convention will meet at Athens, June 20-22.

Maryland S. S. and B. Y. P. U. workers have closed a successful general training school for church workers. The sessions were held in First Church, Baltimore. Classes were conducted in the junior and

senior B. Y. P. U. manuals. Among the speakers were Drs. Hicks, Abernethy, and Agar, also Congressmen B. G. Lowrey and William D. Upshaw, the Georgia "Cyclone on Crutches." Rev. R. E. F. Aler is state B. Y. P. U. director.

Mr. A. F. Holmer of the Twin City Convention Committee of St. Paul and Minneapolis, visited Detroit and Chicago in the interest of the Young People's Convention to be held in St. Paul, June 28-July 2.

The Ohio B. Y. P. U. Convention will be held as an important part of the Ohio Baptist Assembly, July 28-August 6. State Director Holmes is planning a splendid program.

Mrs. Ethel Gullion is secretary of the Life Service Division of the Nebraska Young People's Convention. She is rendering a fine service to the young people of the state who have pledged their lives to some form of Christian service.

Mr. H. S. Foote is president of the Nevada-Sierra B. Y. P. U. and serves as editor of the young people's page of *The Bulletin*. The B. Y. P. U.'s at Reno, Sparks, and Susanville are wide-awake organizations. This convention claims to have the finest young people in the land. The editor is inclined to agree.

The spring rally of the Bloomington, Ill., Association B. Y. P. U. was held at Fairburg, April 28-29. The rally banquet on the evening of April 28 was a delightful feature of the program.

Special Notice

The topic for May 14 "Helping Our Church" presents an unusual opportunity for a discussion of the Church Vacation School. Send to the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa. or any branch house for leaflets "Church Vacation School in the Village and Town" and "How to Promote a Daily Vacation Bible School."

The Capital of the Northwest

In its 15,000 manufacturing plants, Minneapolis employs 65,000 wage earners. In one year it expended \$131,199,000 for materials and turned out manufactured products valued at \$187,874,000. Since the census of 1910, when the foregoing facts were ascertained, the industrial activity of the city has expanded in every way and its manufactured products now are conservatively estimated to be over \$350,000,000 annually. This development has contributed to the corresponding growth of 1,129 wholesaling and jobbing firms, so that Minneapolis is not only the center of the flour milling and grain elevator business of the world, but ranks first in the Northwest in implement manufacturing and distribution, tractor construction, automobiles, automobile tires and auto supplies distribution, coal distribution, underwear and woolen clothing, and consequently has become the center of transportation, and telephonic and telegraphic communication for the Northwest.

The importance of its manufacturing and jobbing has made the city the principal market place and the financial center of the Ninth Reserve District. Great fi-

nancial institutions have been formed to finance its extensive trade, and today the city has fifty-four banks and trust companies. The total of Minneapolis bank clearings in 1920 exceeded \$4,002,000,000, representing the transaction of only nine institutions embraced in the Minneapolis Clearing House Association. The bank transactions or turn over for 1920 totalled \$14,122,749,000.

Backed by the resources of one of the most productive agricultural sections of the country, by proximity to the principal

which it is the commercial capital has been particularly favored.

Minneapolis is the gateway to the ten thousand lakes of Minnesota, plentifully stocked as they are with fish of many varieties. Within a radius of seventy-five to one hundred miles are innumerable big and small game and the vast tracts of forests and cut over lands.

Boost for "Osokie" Delegates to St. Paul Convention

On Sunday, April 23, by resolution of the Chicago Ministers' Conference, plans for the Baptist Young People's Convention at St. Paul were presented in every church in the city. At Austin Church the result was a contribution of \$115 toward the growing fund of the local young people's society to be used for part payment of delegates' expenses. This will serve as a fair index of the interest in the coming meeting which is being manifested throughout Illinois.

Through the state transportation leader, plans have been perfected, as in previous years for the care of Illinois delegates and all who wish to join them. Special train will leave Chicago via the Burlington at 10 p. m. Tuesday, June 27, arriving in St. Paul on Wednesday morning. Returning train for Chicago leaves St. Paul at 10:45 Sunday evening, July 2.

The trip has been planned on an "all expense" basis with an eye to comfort, convenience and economy. It will include all rail and Pullman transportation, meals en route, hotel room, convention registration fee, Osokie banquet, and sight-seeing trips—everything in fact except meals at St. Paul and personal incidentals—for the sum of \$46 from Chicago; rates from other points in proportion.

Inasmuch as during the last four years over 1,000 of our Baptist young people have publicly dedicated themselves for life service at these conventions, and inasmuch as thousands have there received inspiration and training, it should be the endeavor of every church to send or help, send as many of their young people as possible.

By request, a post-convention-trip to Yellowstone Park has also been planned this year, and instead of returning to Chicago on July 2, those who wish may start for the West. Five glorious days are planned in the Park, entering at Gardiner and leaving by Cody Road. The "tribe" will then travel through Wind River Canyon (Wyoming) and Northern Colorado to Loveland, where motors will be taken for a day's ride through Rocky Mountain (Estes) Park and down to Denver.

The trip includes 250 miles of travel by motor and 2,700 miles by rail through country unsurpassed in its natural beauty, and terminates at Chicago, July 12. The cost of the entire vacation—from Chicago to Yellowstone via St. Paul and return—will be \$166.50 per person.

Illinois extends a cordial invitation to delegates from other states to join them. Further information sent upon request. Make reservations through L. W. Kester, Park Ridge, Ill.

St. Paul Convention Rates

The various passenger associations whose authority embraces the entire convention territory, have granted to those attending the St. Paul Convention, for themselves and the immediate members of their families, the rates indicated below, under the following regulations:

From the Pacific Coast states, (the Trans-Continental Association) a rate has been authorized, slightly in excess of one fare for the round trip, permitting stop-overs at all points, both going and returning, within the final limits, selling dates May 25 to August 31, return limit October 31, 1922.

From all other associations, round trip tickets will be sold at one and one-half the regular one way rate, when the fare exceeds \$1, by the ticket agent at each local station, upon presentation and surrender of an identification certificate. Parties planning to attend the convention should inquire of their local ticket agents dates of sale and final return limit. These tickets must be validated at St. Paul at the ticket office of the line over which the ticket reads into that city, which will be done upon presentation of the ticket. The same route must be taken on returning, which was used in going to St. Paul.

Passengers may leave to return, at any date within the final limit, but care must be taken to allow time to reach original starting place, not later than midnight of the last day.

Identification certificates may be procured from state transportation leaders or by application to the undersigned.

James Asa White,
125 No. Wabash Ave.,
Chicago, Ill.

iron mining region of the world and to vast areas of pine and other forests and by its position at the head of navigation on the Mississippi secured by the new government dam, the wharf recently erected by the city, and the newly projected barge lines which will connect it directly with South American points, and finally by a carefully selected industrial site adequate for years to come for new manufacturing enterprises, Minneapolis is assured of a continuous and substantial growth. It has never experienced acute depression in any of the times of national panics, and when conditions have been prosperous, Minneapolis and the section of



Religious Education



A Teacher's Americanization Work

By WILLIAM JAMES SLY

Few people realize how much the world owes Christian public school teachers in many phases of world service. A teacher in Willamina, Ore., recently wrote a letter telling of her experience among New Americans in her community. This letter will be of interest to Sunday school workers. She writes:

"I am a public school teacher and a Baptist. The need of reaching New Americans both socially and religiously has often impressed me deeply. Ten years ago when I came to Portland, Ore., from inland Kansas, I organized classes in English among foreigners, greatly to the horror of my cousin who said, 'Are you going to teach Japs?' It was months before I could win the confidence of my pupils sufficiently to get any of them to come to lessons. After that hard beginning, many wonderfully interesting pupils came and also many who were not so interesting, and others whose feelings had been hurt by the unsympathetic attitude of many native Americans towards them. I tried to supplement my English teaching work and make it still more effective by securing American homes in which my pupils might be entertained, and so become acquainted with the finer side of American life. For the same reason, I tried to persuade all I could to attend the Christian churches. Many went. Most of them on their return reported that very little attention was paid to them, and they became discouraged. A few, who were less timid and more persevering became church members. The Young Men's Christian Association also held night schools which many pupils attended. I found the peoples of northern Europe did not need help in learning English so much as others. All the northern peoples, except the Finns, easily picked up our language. The Finns found it very hard unless they had learned Swedish or German in their youth. The Norwegians, Danes and Swedes learned to read and speak very well in a few months, and some of them seemed to be able to make progress independently of a teacher.

"My attention was attracted to the condition of many Greek boys in our community because of their terrible associations. There seemed no places open to them, except degrading dance halls and debasing theaters. Thus the view they have of American life leads them to form strange ideas of us. My love for America and American ideals and institutions was often wounded when I saw the erroneous ideas these boys could not help but form. God save them, and have mercy on the inhospitable citizens who dwell in our hospitable land.

"In one school in which I taught a Greek boy lived with his father, a thrifty, industrious, respectable farmer. On the boy's return from camp (he did not go over seas), I incurred the wrath of some of my acquaintances by asking him to sing some war songs at our community singing evenings, and by asking him to recite a patriotic poem which he composed. In spite of this unsympathetic feeling against him, this young Greek was later elected assistant superintendent of our Sunday school, and today he is well thought of here in our village church. Thus the timely encouragement which a few of us gave him in his critical hours not only saved him from the neighborhood's ostracism, but helped him to rise to a place of honor and service that might well be coveted by any native American young man."

All honor to school teachers who after their arduous tasks in the public schools find time and strength to keep in touch with some of the useful ways of helping our country to solve one of its most perplexing questions—a question, however, that would not be so perplexing if each American citizen had the spirit of this school teacher.

Successful Church School of Missions

The First Baptist Church, Rome, N. Y., Rev. Ivan M. Rose, pastor, reports as follows:

"Five study classes met at 6:50 o'clock Sunday evening. These were followed by auditorium services at 7:45. The average attendance in the classes was sixty-eight, 90 per cent of which were of the adult and later teen age. At the four auditorium services there were 535 people. These were addressed by Rev. R. B. Longwell, Rev. C. S. Detweiler, and Dr. William Axling. The usual Sunday evening attendance has been between seventy and eighty-five.

"Our church people feel tremendously paid for the venture. It has been particularly pleasing to find that the New World Movement funds of the month have far exceeded those of any month since the inception of the movement, save, of course, the campaign month of May, 1920. As a creator of an urgent atmosphere, the school has been an abounding success. One of our very strongest men, who previously has been interested in New World Movement matters mostly from the financial side, praised the educational feature unstintedly. Many wanted us to continue the study weeks longer. Some of our outstanding people have been reading quite widely in reference and supplementary books. We feel without reservation that we have made such a success of the school as will make its recurrence desired.

The effects will last. For instance, we are to have a church committee on literature, through which a number of things are possible, such as workers' library for the church school, reading courses in missionary education, campaign in magazine subscriptions, and perhaps a church book table."

International Uniform Sunday School Lesson for May 21

HILKIAH'S GREAT DISCOVERY
2 Chronicles 34:14-33. Golden Text: Psalm 119:105

Prelude

Manasseh succeeded his father, Hezekiah, to the throne. His was an evil reign of fifty-five years. All that his father had done in destroying idols and evil ways, he undid. Amon, his son, followed Manasseh and was likewise evil, but after two years he was put to death by court officials and his son, the young Josiah, acceded to the throne. His reign was all that his father's and grandfather's had not been. It covered a period of thirty-one years, the calm between two wars of foreign invasion, and during that time he "wholly followed the Lord."

Lesson

During the work that was going on in the temple Hilkiah, the priest found the book of the law given by Moses, probably that part of the book of Deuteronomy, chapters 12 to 26 and 28, which is called the Book of the Covenant. Hilkiah gave the book to Shaphan the scribe (literally, "a man of the books") who carried it to King Josiah. After describing the progress of the work on the temple, Shaphan told of the discovery of the book and read it aloud. The young king was greatly troubled. "Great is God's wrath against us because our fathers have not done as this book commands!" he cried. Then he "sent and gathered together all the elders of Judah and Jerusalem. And the king went up to the house of Jehovah, and the men of Judah and the priests, and the Levites, and all the people, both great and small: and he read in their ears all the words of the book of the covenant that was found in the house of Jehovah." At this meeting he had the people "stand to it" (probably a rising vote), and as long as the king lived they kept this covenant.

Leading Thoughts

1. Josiah made the treasures of the discovered book his own; he put into practice its teachings and a kingdom was revolutionized. 2. "The Bible is God's best gift to man"—Abraham Lincoln. 3. In how many homes is the Bible a lost or a buried book today? 4. An authority states that there are nearly 10,000,000 homes in the United States without a Bible.



Our Own Folks



The American Y. M. C. A. In Jerusalem

An American Y. M. C. A. secretary, Dr. A. C. Harte, has just come back from two years and more in Jerusalem. The news from Jerusalem deals so almost exclusively with Arabs and Jews that an American Y. M. C. A. in that city seems somewhat anomalous. An article written by a graduate of Beirut College and recently published in an Arab newspaper describes this association as it appeared before the war and as it was when Mr. Harte left for home:

"There was in Jerusalem before the war a Y. M. C. A. with a membership of fifty. It had weekly and monthly meetings and lectures. Most of the members belonged to the Protestant community. It had three small rooms furnished only with forty old chairs and an old organ. It owned about 150 books. There was no means of recreation save one game of trictrac. During the war the association was closed for fear of suspicion on the part of the Turkish government. After occupation by the British it was decided to reopen.

"Then Dr. Harte arrived and he began the task of building up the organization. First he found a better and more central location. There he put in all his energy and hope, and he succeeded in winning many members. Next he began the task of building up the library and reading room. Then his attention was turned to the refurnishing of the rooms.

"Now the chief points of our association are a modern scientific and literary library which contains more than 5,000 of the best English books and a number in French and Arabic; a reading room with more than forty magazines always on file; a special department for recreation and physical training. Dr. Harte put at the disposal of the members a piano, a billiard table, many indoor games, then started basket ball and football and is now planning two tennis courts.

"Evening classes in Arabic, English, French, book-keeping, stenography, typing and literary work have been started at very low cost to the students. Weekly lectures are also given by the best speakers in Palestine. Social evenings are held in the wooden hut which Dr. Harte secured and put up next to the association rooms. At present we have 350 members, including 45 Moslem and 30 Jewish young men. This membership includes some of the high officials of the government and the mayor of the city of Jerusalem."

The name of the Young Men's Christian Association, as it appears over the door of the "Y" in Jerusalem, is written in English and in Arabic, and should be in Hebrew also, since there are Jewish members. But here one strikes a difficulty not commonly understood by Gentiles. The word Christian is not permitted among the Jews, and to accord with their usage the sign would have to read, "The Young Men's Nazarene Association." The American secretary, when this problem was brought to him, replied cheerfully that that was a matter to be fought out in the West,

if anywhere; that his business in Jerusalem was that of peacemaker, so they would have no sign in Hebrew, but all the Hebrew young men who chose to come would be welcome.

Naturally racial and religious prejudices are strong in Palestine. Jerusalem is divided into Mohammedan, Jewish and Christian quarters, and the dwellers in one district are not expected to invade another. The market-place alone has been neutral ground, and it is the hope of Mr. Harte that the Y. M. C. A. in its building in Jerusalem, its new station at Joppa, and its summer hostel at Ain Karin will prove more than neutral territory; that here may be found the beginnings of real understanding among all the different peoples gathered in the world's Holy Land. At a recent gathering at the association building Jews, Mohammedans and Christians sat side by side on the platform, and when a visitor asked how many peoples were represented in the gathering, those present were asked to answer each in his own tongue. Greetings were spoken in thirty-two languages.

Dr. Harte, a graduate of Wesleyan, before entering the foreign service of the Y. M. C. A., was secretary of the association at Mobile, Ala. Then he served at Coimbo, Ceylon, later becoming general secretary for the National Council of the Indian Y. M. C. A. with headquarters at Calcutta. During the war he represented the "Y" in the establishment of the work for prisoners of war on a neutral and reciprocal basis.

Changes in Department of Conventions and Conferences

The resignation of Dr. Hugh A. Heath, executive secretary of the Department of Conventions and Conferences, who went to Boston May 1 as general secretary of the Massachusetts Convention, is only one of the changes to take place in the department.

Mrs. L. Jesse P. Bishop, associate secretary, also presented her resignation at the recent meeting of the administrative committee, because of her generous desire to leave the department free for any future adjustment of plans, made necessary by the present financial crisis, and the necessity for reduction in the expenses of the General Board of Promotion.

Mrs. Bishop's resignation was laid upon the table, pending the presentation of the report of the special committee on organization and program for the next fiscal year. In the meantime, she will occupy the same position as at present in the department, that of associate secretary. Tribute to Mrs. Bishop's achievements in the department, her unflagging energy and loyalty, and the remarkable results brought about by her was paid by various members of the administrative committee.

Miss Lucinda M. Johnson, a field worker of the General Board of Promotion, who for the past year has been doing such excellent work as secretary in the Department of Conventions and Conferences, will return to her work on the field on May 1.

Southern California

By EDWARD P. BRAND

The writer has at this time spent two weeks in Southern California. He feels very favorably toward the Baptist work in this part of the country.

Easter was a great day in all our churches in and around Los Angeles. The Temple Theater holds 3,500 people. Dr. J. W. Brougher, the pastor, had the temple full at both services and hundreds were turned away. At the morning service he baptized forty-nine candidates. At the First Church, Dr. Francis had a crowded house, morning and evening, and had baptism at both services. Pastor Knights at Long Beach and Dr. Skevington at Hollywood, Mr. Parkmand and other pastors reported very encouraging work on Easter Day.

The Baptist Pastors' Conference in Los Angeles is well attended and the meetings are quite interesting. Dr. Harper, general superintendent for Southern California, gave a strong and helpful address April 9, and Rev. F. G. Davies gave a fine address on the boy problem April 16. The reports in the Pastors' Conference show the pastors and church to be very much interested in the great onward movement. The churches are planning to pay up in full their pledges and are also giving many thousands of dollars in new subscriptions. There seems to be almost entire harmony among the churches in Southern California on the great missionary campaign. There also seems to be a oneness and harmony on doctrinal positions. Every one whom I have heard preach or speak seems to be very conservative in his theology. So far as I have been able to learn, there is not a Baptist in Southern California who would question the resurrection of Jesus Christ, or his death or the inspiration and authority of the Scriptures. The people all seem to be Fundamentalists in doctrine, but I have found none who want to make a Fundamentalist party in the Baptist denomination. The people turn out in great numbers to hear the gospel preached in its simplicity and power.

There are five white English-speaking Baptist churches in San Diego. Four of them are small, but one, of which Rev. Frank D. Holden is pastor, has 1,200 members; 600 pupils are enrolled in the Sunday school and 500 were present on Easter. They have a very large church building and it is well filled on Sundays. I attended a very good prayer meeting in this church. The pastor asked all present from Illinois to hold up the hand. Perhaps a dozen or fifteen from Illinois responded in that prayer meeting.

Frost has done much damage to the fruit crop in California during the past winter and this spring. The cities of Los Angeles and San Diego are growing rapidly. The best advertised city, I think, in America is Los Angeles. It is growing very fast and everybody seems to be booming it. It, perhaps, has more than 600,000 people. Some of them claim more than 800,000 people. San Diego has an enrolled population of about 80,000, but there are at this time 20,000 navy men and marines

and other government employes, besides an enormous number of tourists in the winter time.

A Great Year In a Great Church

The annual meeting of First Church, Minneapolis, occurred April 17. The reports rendered, following the election of officers, were the most enheartening the church has ever known. They showed a membership of 2,519; amount of money raised for all purposes during the year to April 1, \$126,934.15. Subscriptions to the new buildings now amount to \$411,656.53. The total resources of the church itself are \$932,202.61; its liabilities reduce this to a net valuation of \$889,587.61. The total valuation of the Northwestern Bible Training School resources, \$280,028.01, making a grand total of values of \$1,192,230.92. The estimates for the school property are extremely low; the real value is much larger.

Dr. Riley celebrated his twenty-fifth anniversary as pastor of this church March 1. When he went to the church it had a membership of 662, which was immediately reduced to 585. Its total annual receipts were \$14,700, and its property value, \$160,000.

Two great buildings will be erected during the year, one of them a three-story and high-basement building on a lot 112 by 147, providing class rooms and all up-to-date appointments for the conduct of a Sunday school numbering 5,000. This same building will contain also offices for the varied forms of church work; and office, class rooms and reception rooms for the Northwestern Bible Training School work.

Dr. Riley has a present salaried force of assistants, in church and school, of twelve. The latest accession to the force is O. L. Stixrood, engaged now as salaried superintendent of the Sunday school. He is one of Minneapolis' best young business men and has already proved himself a Sunday school expert.

The plans for the auditorium, which will seat 3,000 people, and this up-to-date Sunday-school building, are complete and the contracts will be let within a few days.

Seventy-fifth Anniversary Logansport, Ind.

As early as 1830 the Baptists organized a church at Logansport, Ind., and work has been carried on continuously ever since that date. But the original church did not live over twenty years, when the Second Church, which had arisen as a protest against slack discipline and lack of denominational cooperation, fell heir to its property and its field. From April 4, 1847, to the present this later body has continued to labor successfully until a strong church has resulted. The seventy-fifth anniversary of its founding has just been celebrated.

The growth of the organization has been gradual but notable. Its charter membership consisted of twelve men and women. It now has 800 members. In the beginning its Sunday school had only two classes, one for children and one for adults, but it now has over forty classes and an enrolment of 775. Three houses of worship have been erected. The earliest one was a little frame church with almost no equipment and was built entirely by donated labor and material. The second one was a commodious structure for those days, and served the community well for more than half a century. The new build-

ing is a great working plant with all modern equipment and is practically free from indebtedness.

Several leaders have stood out in the progressive history of the church. Among the laymen, the name of E. S. Rice, composer of the hymn, "Shall We Meet Beyond the River," is easily first. He directed the music for sixty years, was secretary of the church school for a like term, and was the financial strength of the church for half a century. His liberal giving and great vision made possible the venture to build the present church plant. Pastors have been uniformly excellent. Not one has ever been asked or pressed to resign, all have been beloved and capable men. Three stand out for long pastorates, Dr. Silas Tucker, 1860-1871; Dr. H. L. Stetson, 1878-1887; Dr. F. E. Huckleberry, 1895-1905. These men did noble work in solidifying and strengthening the structure of the church. Dr. J. F. Fraser was the leader in the building of the new church and also in the period of transition from the stolid march of indifference to the quick step of a new vision which has led the church to grow faster in the last decade than in any other period of its history. Dr. E. L. Dakin was also a strong factor in modernizing and popularizing it in the community.

During the week of April 2 to April 9, programs of reminiscence, of challenge and of inspiration were given on Tuesday, Thursday and Sunday respectively. Dr. F. M. Huckleberry, now of Franklin, Ind., gave the historic address on Tuesday. On Thursday Dr. C. M. Dinsmore of Indianapolis made a masterly address surveying the challenge to Baptists and to the Logansport Church. Sunday, Dr. J. F. Fraser, of Louisville, preached morning and evening on "Faith and Fidelity" and "The House of God." Great crowds came and inspiration for future work and growth resulted. The present pastor, Rev. M. C. Tunison, edited a beautiful anniversary book with a good historical sketch and more than thirty pictures of former pastors and leaders, church buildings, and scenes and groups of all present boards and organized classes.

Detroit Baptist Doings

By ALBERT H. FINN

Rev. Lawrence Kelly, associate pastor at First, is "carrying on" very acceptably since Dr. Villers left us, with supplies every other week. Evening congregations and Bible school are increasing. Several choice young men have recently come for confession and baptism. The Philathea class, Mrs. W. H. Dorrance, teacher, stands at the head for pledges to the Continuation Campaign in the city and state. In addition the class is raising a scholarship fund as a memorial to Miss Esther Dorrance who passed on to glory one year ago.

Woodward Avenue was compelled to turn people away at all services on Easter. Baptism at three services. During the past two weeks sixty have been received for baptism. Dr. J. W. Hoag has built up a wonderful organization to aid in the varied problems of a great down-town church.

Warren Avenue had its greatest day on Easter. There were 350 in Sunday school and fifteen were baptized. Pastor Bowyer is doing a fine work.

Jefferson Avenue was full to overflowing at every service on Easter. There were thirty-five baptized. Already this congregation is talking about the need for the great auditorium which is yet to come. The church will entertain the annual meeting of the Detroit Union.

Highland Park has continued along its aggressive evangelistic way. During the year 137 have been received, of which sixty came by baptism, five on Easter. Never has the church seen such crowds. The Sunday school has recently outclassed the First Church in attendance.

Temple had 1,192 in Sunday school on Easter. No wonder they are demanding a church house adjoining. There were seventy-five received by the church during Passion week. Pastor Brown is leading a victorious host.

Hudson Avenue has not forgotten the supreme purpose during the anxieties of starting a big building enterprise. Four were baptized on Easter with thirteen recent accessions by baptism. A consecra-



THE BAPTIST TEMPLE, LOGANSPORT, INDIANA

tion service on the new site, Grand River and Clarendon Avenue, will be held Sunday afternoon at 3:30. Pastor White is proving himself a wise and aggressive leader.

Springwells is taking on new life week by week. Recently twenty-five have been received. On Easter 430 were in attendance in the Sunday School.

Immanuel has had a splendid year with constant accessions. On Easter five were received by baptism.

Redford will long remember Easter, 1922. There were six received by baptism, among which were the mayor, a banker and other leading men. The new auditorium for this growing church will be built this present year.

Wyandotte has prospered so signally the past year that a full time pastor is to be called. Rev. W. B. F. Brown who has served this church so faithfully has won the respect of the church and community.

Beulah has had baptism every Sunday for two months with seventeen coming on Easter. It was a great day in every way. Rev. James S. West has done a wonderful work since becoming pastor of beautiful Beulah.

Birkett Memorial has been crowding the walls of its fine edifice. During the past six weeks twelve have been baptized, four coming on Easter.

At River Rouge as the result of special meetings led by Rev. H. H. Ford thirty-six made decisions and twenty-one have already been baptized. Rev. H. C. Wedel, pastor, reports a very prosperous year.

Stanton Park: Church membership has increased 40 per cent since January 1, and of these 72 per cent were adults. Pastor Waechter has enlisted the membership in a calling campaign which reached 500. Easter was a great day in attendance and in every other way.

Monier: This mission has been organized into a church. It is expected there will be thirty members by letter, experience and baptism inside a month. There is a wonderful future before this new Grand River Avenue church.

St. Clair Heights, formerly Calvary: A new house of worship on Hurlburt Avenue, just off East Warren Avenue, is on the schedule for this year. For the quarter nine were baptized and the Bible school greatly overcrowding the present house of worship.

Conley Memorial: Pastor Shaw reports fourteen baptisms and increasing Bible school and congregations. A mission Sunday school is sustained.

Bethel, Royal Oak, is steadily growing in numbers and spiritual power. There were eighteen baptisms of late. Others will follow.

Farmington, one of our oldest Michigan churches, now in the area of the Detroit Union, but which has been closed for some time, has been reopened by Rev. H. H. Ford. Three were baptized Easter day. This will yet be a good church as Farmington promises to be one of Detroit's choicest suburbs.

Among our foreign-speaking churches and missions the past quarter has been a gracious time. The period of unemployment is fast passing, while the spiritual tide is rising. Here are a few figures on baptisms: Italian, eight; First Hungarian, two; Serbo-Croatian, two; First Polish, twenty; First German, fourteen were baptized and a great missionary collection taken. The Easter attendance overflowed the church. Ebenezer, German, had a great day Easter when \$1,400 was given for missionary purposes.

These reports cover only a portion of our churches and missions, but they convey some idea of the fine spirit of evangelism that is universal among the churches. Never has there been evidenced a greater growth in all departments of church work, especially in the Sunday schools. The great Sunday School Institute held in Detroit last fall has certainly borne rich fruitage. Several points of new advance work must be taken up very soon.

Chairman Holmer, of the promotion committee of the St. Paul Convention B. Y. P. U. A., was in the city this week to meet the presidents of our local B. Y. P. U. and as a consequence the number going to St.

Paul in June has been largely increased.

Rev. George W. Bates, former pastor of the Clinton Avenue Church, has accepted the call of the Riverside Church, Toledo, Ohio, and is already on his new field. He will continue his services as transportation leader for Michigan for the St. Paul Convention.

From May 1, 1922, the office of the Detroit Union will be in suite No. 325, Ford Building. The business of the union has so grown in volume that increased quarters and a large vault have become necessary. Six new churches are either under way or already planned for this year, under the auspices of the union.

Church News by States

Atlantic Coast

NEW YORK

PROSPECT PARK CHURCH, BROOKLYN, reports the largest crowds on Easter Sunday in its history. At the evening service thirteen were baptized. Monday evening following Easter, Sunday school and the ladies' auxiliary gave a reception to Pastor and Mrs. C. E. Morris in recognition of their sixth anniversary. Mrs. Morris was presented with a beautiful bouquet of carnations and the pastor received a steel filing cabinet, gifts from the Sunday school. In six years the active membership has been doubled and the gifts to missions increased 1,300 per cent. Pastor Morris came direct from his graduation at Newton Seminary to this field.

THE ANNUAL CANVASS at Lake Avenue Church, Rochester, had for its budget a total of \$81,000 for current expenses and benevolences, in addition to \$20,000 pledged on the building fund for the year for May 1, 1922. Of the \$81,000, \$52,000 was for benevolence, the balance for current expenses. Before the church year began, by an every-member canvass, both budgets were oversubscribed, the benevolent budget going over the top by \$4,000 to \$5,000. The current expense budget followed with approximately \$1,000 oversubscribed. The continuation campaign, especially for the New World Movement, netted approximately \$2,000 raised for that, in addition to the extra pledges taken for the New World Movement work for this next year. Much of the additional will be designated for aggressive local work among the weaker Baptist churches of Rochester. The membership of the church is now over 2,200, 123 having been baptized this year.

NEW JERSEY

THE ANNUAL MEETING of the First Church, Bayonne, N. J., C. H. Rannels, pastor, was held April 19. All the reports showed constructive progress, thirty-two new members were received during the year, twenty-two by baptism. The church has no debts, but has a balance in the treasury. Five were baptized Easter Sunday.

WESTERN PENNSYLVANIA

At the meeting of the Executive Committee of the Baptist Brotherhood, held Monday, April 17, plans were formulated for the annual spring rally to be held on Thursday, May 4, at 6:30 p. m., at the

First Baptist Church, Pittsburgh. The speaker for the evening and the guest of honor is Rev. C. Wallace Petty, the pastor of First Church, his subject being "The Code of a Comrade." Dr. Petty began his work with First Church on Easter Sunday. The event will take the form of an informal reception by the Baptist leaders to Dr. and Mrs. Petty. The luncheon is open to ladies, and will be largely attended.

REV. FLOYD L. CARR, Wilkinsburg, baptized twenty-seven Easter Sunday evening. Many of these were from the Men's Adult Bible Class. Full apportionment for New

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EASTERN PENNSYLVANIA

OLNEY CHURCH, PHILADELPHIA, has witnessed many changes for the good of the kingdom since the coming of Rev. P. V. Slawter as pastor last October. Immediately it was necessary to make room for increasing membership of Sunday school and church. A large addition was put on the church building and a splendid basement made for social occasions and the pastor's large class of men. Over fifty new members have been added to the church since last November, eighteen of whom were baptized on Easter Sunday, which was one of the biggest services ever held in the church.

MAINE

CANTON: Pastor F. M. Lamb who, by agreement with his church, spends part of every year in general work as singing and preaching evangelist, has returned from a successful series of meetings with Dr. W. R. Wood of Haverhill, Mass. Dr. Wood will receive many new members. At the Easter concert in Canton 170 persons were present.

SOUTH BERWICK: Rev. E. A. Elwell has resigned the pastorate of the South Berwick Church and will go to the West Medford Church, Medford, Mass. During the two years of Mr. Elwell's pastorate at South Berwick, great throngs have attended the services and the church edifice has been repaired at large expense.

WATERTOWN: Rev. Walter Quar-
rington, pastor: Easter morning there was baptism of young people and of older ones in the evening, about twenty persons being baptized. The women have now carried

their Continuation Campaign beyond the \$1,000 mark.

NEW HAMPSHIRE

AT THE FIRST CHURCH, Manchester, Rev. C. P. MacGregor, pastor, 58 in all were baptized on Easter at the morning, Sunday school and evening services. This large ingathering was a result of recent church evangelism conducted by the pastor.

REV. H. R. WHITELOCK, pastor of the Peoples' Baptist Tabernacle, Manchester, baptized fourteen Easter Sunday as a result of recent meetings. Easter baptisms are also reported at Franklin, Alton, First Church, Concord, Rochester. The pageant "Dawning Light" was given with marked success at the Pleasant Street Baptist Church, Concord.

THE REGULAR MEETING OF THE convention board was held April 11. Money was appropriated for the holding of a pastors' retreat at the Colby Academy, New London. This conference of pastors is being planned for July 5-7.

VERMONT

REV. E. WEBBER CHURCH, pastor at North Troy, recently received three by baptism and expects a goodly number on Easter Sunday. April 18, he went to Wallingford to assist Rev. Dirk van Der Voet in special meetings for two weeks.

FIRST CHURCH, BENNINGTON, Rev. William G. Towart, pastor, has sustained serious loss by the death of Dr. F. S. Pratt, who for 27 years was treasurer of the church and for a long time deacon and one of the most faithful workers and generous givers. Dr. Pratt some years ago gave up the practice of medicine and be-

came interested in the Rockwood Woolen Mills. He had the ability to make money and also the heart and hand to give, so every good cause will sorely miss him.

CONNECTICUT

THE BAPTIST MINISTERS' CONFERENCE of the New Haven Association met in Immanuel Church April 17, Rev. John B. Pharr, pastor. Dean Charles R. Brown, of the Yale Divinity School, delivered an address on "Christian Science." Dean Brown could speak intelligently and with a first-hand knowledge of facts relative to this cult, as he spent considerable time in Boston, studying the tenets of Christian Science.

Mississippi Valley

MICHIGAN

FIRST CHURCH, PONTIAC, held two weeks of meetings, closing Easter, in which the church was much blessed. At the Easter services the church was so crowded that people were forced to stand both on the main floor and in the balcony. The pastor, Rev. C. S. Knight, baptized twenty-three candidates and preached two appreciated sermons.

ON EASTER SUNDAY, Rev. Geo. Woolcock, pastor of Ovid Church, baptized seventeen who made a public profession of their faith in Christ during the Littrell and Moody Revival Campaign. Others will follow soon. The church was greatly refreshed and the whole community stirred by the wholesome messages of these young evangelists.

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WISCONSIN

STEVENS POINT: Evangelist Linden of Madison helped in a three weeks' series of meetings. Thirty came into the church on Easter Sunday as a result. There is a 300 Bible school. The Easter offering was given for a new schoolroom. This is a growing church in a live city, the pastor, Rev. James Blake, came seventeen years ago and has a call to stay five years more.

PASTOR STEPHENS, EVANSVILLE Church had the joy of baptizing eight persons Good Friday evening. Easter morning ten received the hand of fellowship in the presence of a large congregation.

MINNESOTA

THE COMING OF DR. ALLYN K. FOSTER to Carleton College was a very real event in the religious life of the student body. His addresses, group conferences and personal interviews gave hope, vitality and right of way to the religious interests of our most thoughtful young people. While it is very generally known that the theology of childhood will not usually square with the facts of science as confronted in college courses we have been slow in attacking the problem directly and fearlessly with the student group itself. This is what Dr. Foster does and with superb success.

KANSAS

FIRST CHURCH OF LYONS decided at its last business meeting to build a new church house costing \$10,000 and well equipped for Sunday school needs. The work will begin not later than June 1, under the leadership of Rev. S. L. Busford.

IOWA

PASTOR G. W. FOGG, of Corydon, baptized two candidates on Easter Sunday. There have been nineteen additions to the church since its report last fall. The pastor held a special service on Good Friday. Preaching upon great themes of the Christian faith has lately attracted much interest on the part of outsiders.

NORTH DAKOTA

GRAND FORKS: The annual business meeting was held on Wednesday evening, April 19. The church had met all its financial obligations with a margin left over. The total expenditures for current expenses and benevolences were \$13,400. The treasurer of each of the auxiliary organizations reported a balance on hand. The ladies had raised over \$1,300 for missions and other purposes. The Bible school and young people's organizations have been very active. There are three W. W. G. organizations, a Children's World Crusaders, and a troop of Boy Scouts. This church will entertain the State Convention June 1 to 5. It also sends its pastor to the N. B. C. at Indianapolis. A committee of laymen worked to have all pledges to the N. W. M. paid up by April 30. This church subscribed \$1,670 over its quota, \$35,000. The present membership is 467. The pastor baptized six on a recent Sunday evening. There are more ready to be received for baptism. A committee is now at work on a thorough revision of the church by-laws.

REV. R. W. HOBBS, First Church, Fargo, baptized five on Easter Sunday.

REV. L. R. JOHNSON, First Church, Bismarck, baptized four candidates Sunday following Easter.

REV. C. W. FINWALL, pastor at large, has just resigned, his resignation to take effect July 1. He has accepted a unani-

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mous call from Fargo, and will begin his work there August 1, exactly twenty-five years from the date when he began a former pastorate in that city.

OHIO

EASTER SUNDAY SERVICES at First Church of Ironton were started off at 9 a. m. with a record-breaking attendance in the Bible school, 367 being present, sixty-five of whom were in the men's Bible class. The Bible school was followed by the regular morning worship, which was largely attended. At the evening service twenty-one were baptized, making a total of seventy-eight additions to the church since the coming of Rev. M. A. Summers as pastor seven months ago.

IMMANUEL CHURCH, Portsmouth, had a record attendance at sunrise prayer meeting on Easter, 249 at Sunday school, which is only nine less than record attendance. Baptized two in the afternoon and welcomed five adults into church membership in the evening.

MRS. MARY ANN SIBLEY, a member of the Amboy Church died on March 27. Funeral services were held from the church, Rev. H. A. Thompson officiating.

EVANGELISTIC MEETINGS at First Church, Newcomerstown, with Pastor H. C. Fletcher preaching, are continuing in the fifth week. Forty-two have manifested a desire to live a Christian life, thirty-six of whom have united with the church.

GIBBARD AVENUE, Columbus, Rev. Chas. Bebb, pastor, baptized four candidates Easter Sunday. Ten others have been approved for baptism. Seven were received by letter and one by experience recently. The Sunday school reached the high mark of its history on Easter.

AT THE CLOSE OF TWO WEEKS of meetings, conducted by Rev. B. B. Crimm, the cowboy evangelist of the South, Euclid Avenue Church, Cleveland, received on Easter Sunday 110 new members, nearly sixty of these having been baptized by the pastor, Dr. W. W. Bustard, at the morning service. This is the second time within four months that over 100 people have been received at one time. Dr. Bustard brought Mr.

Grimm north for the first time in his evangelistic career.

ONE HUNDRED AND SIX have united with First Church, Canton, since May 1, 1921, fifty-two having been baptized as a direct result of the meetings held recently, with Rev. Dan F. Rittenhouse as the evangelist for ten days, and Dr. H. F. Stillwell for two days. Sixty-nine have united with the church as the direct results of this meeting. This has been the best year that the pastor has had as a minister. The Bible school is in a flourishing condition, having average attendance of over 600 during April. It looks now as though financially the church would equal the record of the year previous.

REV. WALTER B. HILTON, of Linden, N. Y., preached at Oberlin April 11, and the church has asked him to make another date in the near future. April 16 the choir rendered a cantata and Mrs. Edna R. Hubbard discussed "Why the Thank Offering." The church is going forward with its various lines of work even though pastorless.

ILLINOIS

FIRST CHURCH, GIRARD: Rev. Jesse R. Hastings has been pastor for three years, during which time 100 members have been received into the church, seventy of them by baptism. The church has grown in every department and the Sunday school nearly doubled in membership. Last year the church building was remodeled and this year was finished free from debt.

ON EASTER SUNDAY, at Dekalb, a white rose was placed on the Cradle Roll for a little life which had ended at the close of one year. The next Sunday, the baby's father brought Harold's birthday offering for missions, all that had been in his bank.

REV. T. M. PORTER began work at Edgewood Church, Rock Island, March 26. He also serves at Andalusia. There were six baptisms at the Edgewood Church on Easter.

EVANGELIST F. M. DUNK, of Normal, state evangelist, has concluded two weeks of meetings at First Church, Jacksonville, Rev. A. P. Howells, pastor. There were

thirty-nine decisions, twenty-one were baptized on Easter Sunday and four received by letter. Others will be baptized later.

Want Ads

Evangelists recommended for union spring or summer meetings. No financial guarantee. Interdenominational Evangelistic Association, Winona Lake, Ind.

Lem T. Root, Gospel Evangelist. Twenty years' experience from Pacific Coast to Kentucky. References. Mail addressed 3206 Sixth Avenue, Tacoma, Washington, is forwarded.

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A free will offering of \$170 was given the evangelist.

Pacific Coast

SOUTHERN CALIFORNIA

FIRST CHURCH, SAN DIEGO, Rev. F. O. Belden, pastor, on Easter Sunday received into its membership by baptism twenty persons, mainly young people. The church on that day raised about \$3,400 as a special offering to missions, over and above their former pledges. This church recently elected nine deaconesses, and adopted by-laws prohibiting their trustees and deacons and deaconesses from succeeding themselves in office.

FIRST CHURCH, FRESNO: There are seventeen life-work recruits in our intermediate and senior B. Y. P. U. Two sophomore students at Fresno State College will be licensed by the church for the ministry soon. A large delegation will be sent from the young people to the B. Y. P. U. Assembly at Asilomar July 21-31. One hundred and sixty-two new members were welcomed during the associational year, fifty-three by baptism; present membership 912. The Bible School is in a drive for an attendance of 600. Pastor J. F. Mills recently returned from First Church of Sacramento, where he conducted services two weeks, a part of the state plan of evangelism; fifty made a confession of Jesus as their Saviour. He speaks on "Church Architecture" at the San Joaquin Valley Association, May 9th, and will preach the annual sermon at the state convention at Chico.

AFTER A SIX MONTHS' SOJOURN in Los Angeles Rev. C. G. Roadarmel, who left Valparaiso, Ind., two years ago because of poor health, recovered sufficiently to accept a call to the Inglewood Church. He is closing his first year and has been called to continue another year before returning to Indiana. Between forty and fifty have been received into the church, half of them by baptism. At the last quarterly

business meeting the treasurer reported all bills paid and \$250 in bank. This little church pays promptly its \$500 annual subscription to the New World Movement. Recently an aged woman bequeathed to the church, property and money amounting to some \$6,000. As soon as the property can be sold at good advantage a new auditorium will be added to the present Sunday-school chapel.

AN ATTENDANCE contest between the First Bible School, Oakland, and the First Bible School, Los Angeles, is based on the percentage of increase over a January-February average attendance for both schools. The present standing is as follows:

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Colorado Woman's College is but twelve years old.

It has graduated from the Preparatory group 156 students, from the Fine Arts group 119, and from the Liberal Arts group 137.

It finds its chief justification in its contribution to the training of young women for intelligent, Christian home-making. Through this service the College is rooting itself in the life of the denomination.

Colorado Woman's College conceives it to be its task not only to train in a general way but to train specifically for Christian conviction and purpose as dominant and controlling factors in the life of all the young women who present themselves for training.

For full information write

President J. W. BAILEY
Colorado Woman's College
Denver, Colorado

lows: Oakland's average attendance for January-February 305; three weeks of the contest show total attendance 1,393 or 52 per cent increase; average per cent of attendance to enrolment for the three weeks shows Oakland 77.6 per cent; Easter Sunday attendance, 560 or 93.6 per cent increase. Los Angeles' average attendance for January-February, 547; three weeks total attendance, 2088 or 27 per cent increase; average per cent of attendance to enrolment for the three weeks shows Los Angeles 79.9 per cent; Easter Sunday attendance was 762 or 39.3 per cent increase. In other words Oakland School is ahead to date in this contest. Los Angeles is in to win and has decided to stay with it on a steady gait of increase. Brother E. C. Lyon, president of the Lyon Fire Proof Warehouse Co., a member of the Oakland Church, has contributed a loving cup to be presented to the winning school.

Rocky Mountain States

COLORADO

DR. FRANKLIN W. SWIFT of Rochelle, Ill., has closed a series of evangelistic meetings on the Pacific Coast with First Church of Bellingham, Wash., where there were over 100 conversions, many of whom have already signified their desire for baptism and church membership. Dr. Swift is now with First Church, Loveland, Colo., where the campaign has opened with enthusiasm.

Summer Conferences

Five Baptist summer conferences will be conducted within New York State under Baptist auspices during the summer of 1922.

The summer session of Keuka College, July and through August 12, will give major emphasis to religious education and training for Christian leadership for young women.

The Baptist Pastors' Summer School meets at Cook Academy, July 10-22. This school is conducted by the Rural Church Commission of the Baptist Convention of the state, cooperating with the American Baptist Home Mission Society. A strong faculty has been secured.

The World Wide Guild House Party meets at Keuka College, August 14-20.

The Baptist Pastors' Summer Conference, for pastors and their wives and families, meets at Keuka College, Aug. 21-27.

The Summer Assembly of the Baptist Young People's Convention of New York

meets at Cook Academy, August 7-13.

Detailed information concerning each of these schools will appear in due time. Denominational loyalty is fostered by attending Baptist summer conferences. The denominational program will be emphasized. All lines of church work, majoring with the Sunday school, will be amply treated in the lectures and classes. Good tables, fellowship, recreation, inspiration, —all these and spiritual quickening are assured. Strong Bible courses feature each gathering. Every church should be represented by delegations.

Obituary

ELIZABETH J. BARSS

Mrs. Elizabeth J. Barss, of Wolfville, Nova Scotia, died at Ann Arbor, Mich., April 13, in the sixty-eighth year of her life. Mrs. Barss was born in England, came to this country in childhood, and lived for many years in Rochester, N. Y., where she joined the East Avenue Baptist Church under the pastorate of the late Dr. Henry L. Morehouse. In 1891 she married Rev. J. Howard Barss, Wolfville, Nova Scotia. She was a woman of sterling character, cheerfully filling her place in life, and always engaged in good works in the church and community. She was a sister of the late Andrew J. Townson of Rochester, N. Y. She is survived by her husband, her son, J. Ernest Barss, a student of medicine in the University of Michigan, by her two sisters, Miss Margaret Townson, of Los Angeles, California, and Mrs. Ernest D. Burton of Chicago, and by her brother, John J. Townson, of Carlisle, England.

Thomasine Allen, missionary in Sendai, Japan, writes, "Obara San was just in, and I asked her if she wanted to send a message to you all. She said, 'Tell them that even though America and Japan are far apart, yet we who worship God are all one family.'"

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language which tells them the things they want to know. Dr. Jamison has for more than twenty-five years had the oversight of a large institution for the care and training of boys and girls. He has been successful. In this volume he tells parents who realize the failure of old methods what the new psychology has to suggest to them. The book is copyrighted by the Sunday School Board of the Southern Baptist Convention.

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The first volume in a series of simple commentaries prepared expressly for use in the week-day church school, the Sunday school and the home. Excellent for teachers who wish to give young people an intelligent idea of Genesis and its lessons. The book will be a revelation to those who think that only in the hands of those who hold traditional views of the first book of the Bible can its teachings be made religiously powerful.

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Every pastor is called upon to prepare sermons and addresses for special occasions. He also must follow in some degree the church year. Suggestions regarding topics and treatments which have proved popular on such occasions are always valuable. This is what is provided here. The able professor of Christian doctrine in Drake University has given us twenty-one of his best. The sermons are logical, suggestive and with a fine literary finish.

vacancy for an organist and music teacher, either lady or gentleman. Having been both for several years, I beg to offer you my services."—*Kind Words*.

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Northern Baptist Convention; New York. W. C. Bittling, D. D., Corresponding Secretary, 5109 Waterman Av., St. Louis, Mo.

American Baptist Foreign Mission Society; New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society; New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

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Now as to the organist: Any blacksmith or sign painter who has taken a term of lessons can call himself an organist and the world does not seem to care. The welfare of people's bodies and their business is not involved and they train their ears to be patient when it comes to the matter of music.

Sometimes the gullibility of church authorities is something to make one weep. A favorite form of appeal to them is to describe yourself as a great organist from some foreign country—one of the world wonders from somewhere or other in Europe. The great success of such men as Bonnet, Yon, Courboin, Dupre, has shown the "fakers" the way. Their fees on paper are very high and their advertising matter is most flattering to themselves and their alleged abilities. But their prices are very flexible, it appears on examination, and their desire to be generous leads them to play for a very small fraction of what they ask at first. The public comes, sometimes in droves, and goes away more firmly convinced than ever that an organ recital is not much on which to waste an evening.

Of course it is not easy to devise a cure for frauds in the organ world any more than elsewhere. The "Ponzis" will continue to gather in their money. But one word of advice to churches may not be amiss. Do not engage a concert organist without at least consulting your regular organist and ascertaining to your own satisfaction that the itinerant, no matter how highly he rates himself, really is a man worth admitting to your church and to your organ bench.—*The Diapason*.

CLIPPINGS

William Herbert Bush drew a crowded church for a Bach program which he presented at the First Baptist Church of New London, Conn., in February at an evening service. Mr. Bush had the assistance of violin, piano and vocal soloists and himself played three of the great works of Bach.

Dr. Ray Hastings has completed ten years of uninterrupted service as organist of the Temple Baptist Church of Los Angeles. The *Temple Herald*, bulletin of this large church, refers to the anniversary on its front page and also reproduces a likeness of Dr. Hastings. This church is known from ocean to ocean and the *Herald* calls attention to the fact that its organist is also known across the continent.

Mrs. George Forsyth has resigned her

position at St. Paul's Cathedral, Oklahoma City, to accept that of organist of the First Baptist Church. She began her new duties Jan. 22. The First Baptist Church has a fine four-manual organ built by the Bennett Company. On the evening of Jan. 29 the choir of the church sang Dubois' "The Seven Last Words," with Mrs. Forsyth at the organ.

The Berean Baptist Church of Chicago, Dearborn and Fifty-second Streets, dedicated its new organ late in February with a genuine festival of music. The exercises were under the direction of Isaac T. Yarbrough, director of music, and Miss Estelle C. Bond, the organist. The organ was built by M. P. Moller and replaces the one destroyed by fire last June. It is a fine two-manual of eighteen speaking stops. It stands in a special chamber above the choir gallery and the console is detached. Monday evening, Feb. 27, the Berean choir of sixty voices sang and Walter E. Gossette gave groups of organ selections. Gounod's "Gallia" and Gaul's "Holy City" were presented by the choir. On Feb. 28 the program was given by the Providence Philharmonic Society, Albert H. Jones, director, and Mrs. Juliet K. Cameron at the organ.

MUSIC REVIEW

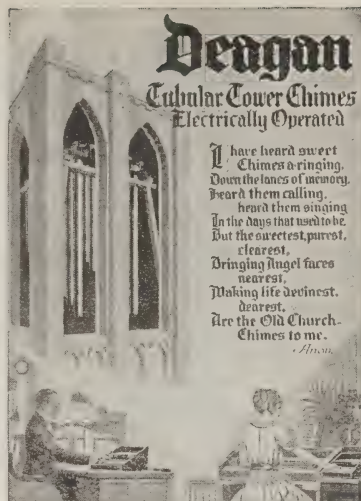
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God Hath Sent His Angels,
H. Brooks Day.....(\$0.15)
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Rhys-Herbert.....(\$0.15)
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The first four titles listed are interesting anthems for choruses of mixed voices, of moderate degree of difficulty, devotional in character, and of a good grade, musically considered. The number by Day is a massive chorale-like chorus, best fitted for festival occasions. The second and third titles are quieter in mood and more sustained in tone, just the attractive, colorful prayer-like offertory numbers to afford the proper starting point for the sermon. The last Rhys-Herbert anthem is another joyful massive composition, virile with the feeling of evangelical faith.

Of a different type is the chorus by the editor of this page. It is a lilting waltz movement—another version of a chorus originally set for two-part chorus of women's voices, and issued in that form some few months back. Encouraged by the evident success of the part-song in this latter form, the publisher has now met a declared demand by setting forth a version for chorus of mixed voices. The music is of no degree of difficulty to set it outside the repertoire of the average chorus choir, it is effective, with attractive melodic swing, and appealing sentiment. A good number for the spring choir concert!

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Hear them singing
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Clearest,
Bringing angel faces
Nearest,
Making life divinest,
Dearest,
Are the Old Church
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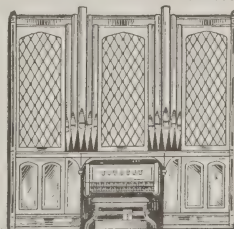
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Fine Arts.....	125
Preparatory Dept.....	63
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Business Institute ..	206
Danish Baptist Sem...	11
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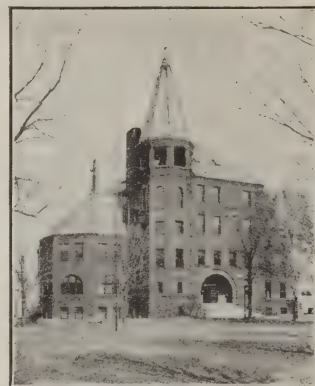
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COLLEGE AVENUE

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Volume III

May 13, 1922

No. 15

The Baptist

Published Every Week by the Northern Baptist Convention



THE new building of the Park Avenue Church, formerly Fifth Avenue, is situated at 593 Park Avenue, New York City. It is Gothic in design. Its plan places the rooms for the various departments one above the other, thus conserving space and at the same time offering greater facility for church activities. The main church auditorium occupies the street floor.

Fresh from the Field

On May 6 representatives of the Federal Council presented to President Harding and Secretary Hughes a memorandum urging that the United States become a member of the Permanent Court of International Justice. It is said that forty-five states have already become members and supporters of the Court, of which eighteen nations have indicated their acceptance of the jurisdiction of the Court as "obligatory in any or all of the four legal categories enumerated."

A letter just received from Rev. F. W. Harding, missionary of the Foreign Society at Tura, Assam, reports that on his field 932 converts were baptized during the current year 1921. This is the largest number in a single year in the history of that field. When it is remembered that this field is in the midst of the hill country of Assam and the population is composed mostly of wild hill tribes, this evangelistic achievement is most remarkable.

A shakeup of the boards and organizations of the Presbyterian Church is predicted for the meeting of the General Assembly which opens in Des Moines, Iowa, May 18. The report of the committee on reorganization will provide for the creation of a general council of twenty-seven members, with a full time paid chairman, who will hold office for five years. The general council, which will be the general assembly ad interim, in addition to the paid chairman, will be composed of the stated clerk of the general assembly, the moderator of the general assembly, the retiring moderator of the general assembly and his predecessor, one representative chosen by the boards from each of the four newly organized boards of the church, and eighteen members, representing the entire church at large. The chairman of the council will be the highest paid official in the church. It is further expected that the sixteen boards and organizations now functioning will be reduced to four. Certain of these departments may be located "where it is deemed best," and some seem to think that Chicago will be in line to obtain one or more.

Mrs. C. H. Tilden, missionary at Jorhat, Assam, in speaking of her cook, a Mohammedan, who is to be baptized soon, writes "It is very hard for Mohammedans to become Christians. Their relatives will go to any length to prevent it, and they are severely persecuted. Our cook has some property in another part of India, but he told me the other day that he was not going home because he was afraid that his people would compel him to stay. He says he will forget the money, and his old religion, and customs, and remember only Christian things."

W. P. Lovett, of Detroit, in addition to his duties as director of the Detroit Citizens League, has been waging for the past year the Michigan state campaign for reorganization of county government, a proposal with law enforcement angles in harmony with the general anti-saloon movement. An amendment to the state constitution is the present objective, to be secured by initiatory petitions. For the past two years Mr. Lovett has been president of the National Association of Civic Secretaries, cultivating civic and moral influence among good citizens, especially Chris-

tian voters, throughout the country. He writes that there never was a time in American history when it was so essential as today for Christian forces to stand together in organizations for good government, civic righteousness, international peace, and practical cultivation of brotherhood in the industrial field. He is in the field much of his time delivering lectures and addresses on these topics, and organizing local voters' leagues.

Raymond Robins has been chosen to deliver the commencement address at Franklin College. Mr. Robins is one of the most versatile men in the public eye. He was temporary and permanent chairman of the national convention of the Progressive Party in 1916. He has been an arbiter in many industrial disputes. The commencement address will be at 10 a. m. on Tuesday, June 6.

The Utah Gospel Mission, of Cleveland, Ohio, has begun the publication of an eight-page paper called "Light on Mormonism." Published quarterly, the price for an annual subscription is twenty-five cents, or seven copies are sent for a year to one address for a dollar. It is as rational a publication on Mormon matters as we have seen.

His Mother's Version

A BIBLE-CLASS teacher was telling of the various translations of the Bible and their different excellencies.

"I think I prefer the King James version," he said; "though the revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible to any other version," he said. "My mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

Representatives of sixteen denominations of the Chicago Church Federation including 796 churches in the Chicago area reported additions to church membership during the church year to the number of 32,646. This is a gain of 12 per cent on the total Protestant church membership of 300,000. Nearly two-thirds of the additions reported were on confession of faith. Some of the denominations reported 15 per cent increase in membership during the year. Fifty-three Baptist churches reported 1,996 new members.

Rev. Charles A. McAlpine, whose course in Religious Publicity is attracting wide attention, has been invited to deliver an address at the annual convention of the Associated Advertising Clubs of the World at Milwaukee in June.

On a recent visit to the First Church of Suifu, West China, Missionary D. C. Graham had the pleasure of seeing forty-seven new members baptized into the church, the largest number ever baptized at Suifu in one half year. During the year there were eighty-eight baptisms and eleven additions by letter, a total of ninety-nine, bringing the membership up to

about 400, an increase of more than 30 per cent. The inquirers' class was the largest in the history of the church, 130 men and five women attending. Some of the inquirers' were Chinese scholars, some were teachers, some were business men and most of the others were farmers. Of the 135 inquirers, forty-one were baptized. Many of the others will probably be baptized next year. In one outstation nearly twenty inquirers are ready for baptism but they could not come to the class because of the rains and robbers.

On the Banza Manteke field, Belgian Congo, according to a report from missionary John E. Geil, the every-member canvass has resulted in a large increase in giving. The salaries of teachers and evangelists have been increased. Notwithstanding this increase, as well as the high cost of living and the fact that the natives have purchased many school books and other supplies, all sections of the Banza Manteke field have surpassed the giving in previous years and the work of the new fiscal year begins with substantial balances in the treasuries of the native churches. During the year 1,160 have been baptized and there has been a net increase of nearly 100 in the church membership on the field.

The fifty-first annual meeting of the Woman's American Baptist Foreign Mission Society will be held in Cadle Tabernacle, Indianapolis, Ind., June 19, at 10 a. m., and succeeding days, to act upon any report that shall then be presented, to elect officers and to transact any other business that may properly come before the meeting.

Plans for the one hundred and first commencement of Colby College have just been announced. Special features for this year include a memorial in honor of the one hundredth anniversary of the graduation of George Dana Boardman, Colby's first missionary to the foreign field, on Sunday evening, June 18. Monday afternoon, June 19, the students will present a college play on the campus; this is an innovation this year. Tuesday afternoon, June 20, the new grandstand, erected in honor of the 600 Colby men who served in the World War, will be dedicated. In the evening the college address will be delivered by Dr. Edward Howard Griggs. The commencement address on Wednesday, June 21, is to be given by Dr. Nathaniel Butler, of the University of Chicago, formerly president of Colby.

At a Bible conference in Ukhrul, Assam, attended by more than 200 delegates from over a dozen centers, it was decided to make a special effort during the current year to bring the gospel to bear on the hearts of the people as never before, and to set apart four suitable evangelists to take charge of the four areas surrounding Ukhrul. Over 2500 rupees were pledged in a very short time at one of the morning meetings, men, women and even young children vying with one another in having their names and offerings recorded. As a result four evangelists are now at work.

The Arizona Convention meets with the First Church, Phoenix, May 10-14. The church is sending the pastor, Rev. E. H. Shanks, to Indianapolis. Since his coming to the church in October, 132 new members have been received.

A survey made by the Intercollegiate Prohibition Association, dealing with college and university opinion about the re-

(Continued on page 456)

The Baptist

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The Revival Continues

D. B. McQueen of Bridgeport, Conn., a few days ago sent a fine list of subscribers to THE BAPTIST. In the list there were twelve new subscribers. The check amounted to \$142.65. It might be worse even in these good days. L. C. Pierce sent in a fine list from Pitman, N. J. J. H. Vatcher of the First Church, Port Huron, Mich., sets the goal of subscribers to THE BAPTIST at 100. He has made a good start by sending twenty new subscriptions and a number of renewals.

Killam's Kollum

Broken Mainsprings

Some time ago we found our timepiece doing strange stunts. It would run a while and then stop a while. As a timepiece it was worthless. The watchmaker looked it over. He found every wheel, jewel and other vital parts of its anatomy in place. The watchmaker shook his head and said, "There is something wrong with the mainspring." And so it proved. Now the watch ticks away the hours month after month. It is dependable. We know some folks, not readers of THE BAPTIST, who have training and ability but they lack dependability. We wonder if there is not something the matter with the mainspring.

World Safer for Some Democrats

Rev. A. W. Tandy, of Mason City, Iowa, during the world war said in an impassioned address: "I'll tell you what this warfare and struggle is for. It is to make the world safe for democrats." The editor a few minutes ago received a check for \$69 signed by the aforesaid Tandy. It is for subscriptions to THE BAPTIST and Missions. By so much is the world safer for one Democrat.

Here's Loyalty and Good Sense

Did you ever stop to think what it would mean to you to be miles and miles away from any other Baptist church? Rev. W. F. Robbins is the pastor of the churches at Arthur and Valley Center in Nebraska. The field is genuine frontier. The pastor is a missionary covering a wide territory. Last year he tried to get a list of subscribers to THE BAPTIST and partially succeeded. He now sends us a list almost equal to 33 per cent of the total membership of these churches. This shows this pastor's good sense. He will thus make it possible for these families to keep alive their interest in the work of the denomination.

The Navy Orders Copies

"Please send ninety-five copies of the recent number of THE BAPTIST containing an article by Chaplain Neyman of the navy to Capt. E. W. Scott, Bureau of Navigation, Washington, D. C. Captain Scott has agreed to mark and send one copy to each chaplain in the navy. B. R. Petrick, Captain Chaplain Corps. Send bill to me." THE BAPTIST and its readers are interested in the work of the chaplains in both army and navy.

Fresh from the Field

(Continued from page 454)

sults and theory of prohibition, shows that answers were received from 154 presidents of colleges and universities in forty states. Of this number, more than 130 declare that their campus believes thoroughly in both the theory and fact of prohibition. The negative answers are almost all from New England and New York.

The brotherhood of the church at Cazenovia, N. Y. is on the job. During the past year the men have by request visited a dozen or more nearby churches to conduct meetings of an evangelistic nature. They have found that they need the actual work to supplement the Bible study carried on regularly in the meetings of the brotherhood. On April 25 the auditorium of the church was filled at the open meeting at which there were delegations from Manlius, New Berlin, New Woodstock, Delphi, Tully, Fenner, and several persons from the Delaware St. Church of Syracuse. The pastor, C. C. Winter finds the men of the brotherhood real supporters in his work.

Rev. H. G. Weston Smith, Greenville, Pa., has prepared a four-page pamphlet on "Baptist Church Membership," which is intended to be used as instructional material for prospective and new members and for those old members who are not duly informed of what Baptists stand for. There are contained twenty-six questions with careful answers. As a whole the pamphlet is well done. It may be obtained in quantities from the author at 3 cents a copy in lots less than 100, and at 2½ cents a copy in lots of more than 100.

The First Church, San Francisco, has extended a call to Dr. J. J. Ross, pastor of the Second Church, Chicago, Ill., and much in demand of late as an instructor in Bible conferences.

The Sunday schools of the First Church, Los Angeles and the First Church, Oakland are having a membership contest. Oakland has been giving Los Angeles a merry race. The attendance at Los Angeles April 2 was 641 and at Oakland 405; on April 16 the figures were 762 and 560. Los Angeles shows a gain of 39 per cent and Oakland 83 per cent. It looks good for Oakland but Los Angeles wires, "But Beware."

The Daily Telegraph, of Bluefield, W. Va., began on May 4 the printing of the New Testament in serial form and plans to continue the practice until the last chapter of Revelation has appeared in its columns.

Rev. John H. Carstens, until recently religious work secretary at the Y. M. C. A., Grand Rapids, Mich., is now connected with the Chicago Daily News in the department of church advertising.

"Never before have we found such general response to our efforts," declares Rev. M. L. Streeter of Tavoy, Burma. "While Mr. Duff of the Rangoon Indian work was visiting Tavoy, one of his faithful preachers baptized forty-five Telegus in Mergui. At the same time Mr. Duff baptized eleven Telegus and two Tamils in Tavoy. On my last trip to Mergui, nearly 100 Christians of various races participated in the special communion service."

An essay by Dr. A. H. Strong which appeared in the *American Journal of*

Theology has the following to say on a matter which is interesting many of our churches just now: "In this recognition of Christ as the life of Nature, I see the guarantee that theology and science will come to complete accord. They are but pictures of Christ's working taken from different points of view. Theology tells us the *Why*, while science tells us the *How*. We need have no fear of evolution, for evolution is only the common method of Christ, a method, however, which does not fetter him, because his immanence in nature is qualified by his transcendence above nature. Immanence alone would be Christ imprisoned, as transcendence alone would be Christ banished. Reason and faith are not antagonistic to each other. They are working toward the same end—the discovery and unfolding of the truth as it is in Jesus."

A summary of the findings of the survey of St. Louis, made a few months ago by the committee on social and religious

Distinguished Men of America and Their Education

With no schooling of 5,000,000, only 31 attained distinction.

With elementary schooling of 33,000,000, 808 attained distinction.

With high school education of 2,000,000, 1,245 attained distinction.

With college education of 1,000,000, 5,768 attained distinction.

The child with no schooling has one chance in 150,000 of performing distinguished service; with elementary education, he has four times the chance; with high-school education, 87 times the chance; with college education, 800 times the chance.

What is your child's chance?

surveys, has been published by the committee and the Church Federation of St. Louis. The folder which contains this summary is perhaps unique for the mass of data given in small compass and for the attractive and popular way in which it is presented. The church population was found to be 39 per cent Roman Catholic, 36 per cent Protestant and 3 per cent Jewish. One-fifth admitted no interest in the church. The 300 churches are spending \$2,500,000 a year in regular church and mission work and are growing noticeably faster than the population, but "five members gained annually result in only one member gained permanently." Of these churches it is recorded that a dozen, located in downtown districts are beginning to meet the social challenge of their neighborhoods. Fifty years ago, however, a migration from "undesirable" neighborhoods began and the annual move ever since has amounted to from one-third to one-half of St. Louis. This resulted in "a constant turnover in attendance and an uprooting of interests." The churches moved too with the result that "Now East is East and West is West, and never the twain shall meet," unless an adequate program is devised. Although St. Louis is a prosperous city, over one-half of her people are found by the survey to be living below the average of human welfare and 30 per cent of them under "distinctly subnormal conditions."

Laymen's Missionary Conference

By FRANCIS C. STIFLER.

The Laymen's Missionary Conference held at the Hotel LaSalle, Chicago, May 3-4, had the atmosphere not of the preachers or of the board secretaries, but of the laymen. At the opening session there were fifty-one unordained men out of ninety. And the clergy spoke only when they were called upon. Every pastor who bears the world's need upon his heart will welcome the revival of the laymen's missionary movement which for twelve years before the launching of the Interchurch did so much to cultivate the missionary spirit of the men of the churches. Dr. W. S. Abernethy of Calvary Church, Washington, testified at the Wednesday session to the transforming influence of the movement in its early years upon a little church of which he had just become the pastor. A group of ten laymen were brought to see the meaning of the Great Commission so clearly that not only did the interest in missions grow but the plans for local expansion suddenly became realized.

The reorganization of the movement contemplates nothing different from its former status—that of an unofficial representative body for the promotion of the missionary program of Christianity among the laymen of the churches of the various communions. No conditions exist which would put its activities in conflict with other movements and a response must be made to the growing feeling among many earnest laymen that there is an increasing need for unofficial and friendly association among the men of the churches which shall afford for them what the highly-developed woman's work has done for the women in their missionary circles.

The executive committee members elected were: B. S. Pearsall, Elgin, Ill.; W. T. Jennings, Sterling, Ill.; H. R. Baldwin, George H. Stineback, J. Wilbur Messer, Wade Fetzner, J. R. Howard, and John P. Hovland, Chicago.

Members of the general committee are: Fred C. MacMillan, Des Moines, Ia.; E. M. Bowman, New York; A. E. Hyde, Wichita, Kas.; J. M. Patterson, St. Louis, Mo.; A. E. White, Newton Center, Mass.; Conray P. Hall and John L. Bates, Boston, Mass.; D. D. Spellman, Frank J. Weber, R. H. Weber, and S. S. Kresge, Detroit, Mich.; J. T. Henderson, Knoxville, Tenn., and Carl L. Milliken, Portland, Me.

Lowering Religious Education Costs

The American Baptist Publication Society announces a further reduction in periodical costs to the churches of the Northern Baptist Convention. This reduction will start with the quarter beginning July 1, 1922. Falling markets are at last beginning to be manifested in a slight measure in our manufacturing costs, and we are glad to pass on the saving in expense to our patrons.

With the approval of the Board of Managers I am announcing a flat reduction of 5 per cent on all orders for periodicals and graded lessons received for the period beginning July 1, 1922.

Gilbert N. Brink, General Secretary.



The Baptist



What if We Fail?

AS these lines are written, the financial year of the Northern Baptist Convention is over. As the figures now are, so they will stand.

The people of the churches are waiting anxiously to know the results of the great effort which has been made. Whether these are good or bad the churches wish to know. They feel instinctively that in the long run absolute frankness and a fearless facing of the facts is the only profitable policy.

How near have we come to securing the more than \$18,000,000 which was needed for this year? How far short have we fallen? Is the total sum in hand only \$11,000,000? Or is it more? What does a deficit of six or seven million dollars mean to the denomination? How is it distributed? How is it to be met?

We are all hoping for the best; let us be willing to face the worse. God still lives and rules. His will shall be our joy. If he calls us to humiliation and hardship, we may yet say, "The will of the Lord be done." The Lord chasteneth whom he loves and although the affliction may not be joyous for the season, *afterwards* it yieldeth the peaceable fruits of righteousness.

Of course we shall keep our heads. We must not be stampeded into hasty and unwise action. And yet there are some things which at once suggest themselves, growing out of the experience of the last two years. Experience is a poor teacher if we do not learn something from it and do not adapt our organization and methods to the lessons which have been, even though partially, learned.

Many are assuming that there will be reorganization of some kind. The committee which is giving its attention to plans for the coming year will naturally and necessarily give thought to this matter and will probably have some recommendations to make. Various people have discovered, they think, that we are over-organized and that our democracy suffers. There must be, they say, both simplification and unification of method. This, we are sure, does not mean that we should go back to the old system of government by boards, over which the denomination had but slight control, or to the old-time competition in the churches between societies. We have gained vastly in our denominational consciousness during the last few years and shall not surrender this gain. And yet it may be true that local traditions and local authority have been too much lost in the process of centralization and must in some way be restored. Such adaptation should not be impossible.

We have discovered also that there must be more human publicity for the New World Movement. No great enthusiasm can be generated for campaigns and programs, which are impersonal affairs at their best. The zeal of the churches will be kindled in proportion as there is brought about a more direct contact with

the missionaries and missionary work of the denomination. Most of us are interested in people; in some way the entire missionary task must be better visualized.

The word "retrenchment" is a hard one to speak. And yet families and business men have been facing it for many months past, and why should churches and the denomination refuse to face the fact? In some way the money in hand or in prospect must be made to go around. If there is not enough for the whole task, it must be distributed in the best possible way. We can hardly bring foreign missionaries home, for it is cheaper to keep them on their fields. And yet it may be that somewhere there are economies which can be effected by discontinuing temporarily some forms of work. We understand that the finance committee of the convention is now grappling with this problem and it will be fair to await its report.

There must be no let-up in the campaigns for stewardship. Now is the time to stress this matter. In spots more generous giving should be urged but everywhere there is need of more general systematic giving. Along this line we are at present less than 50 per cent efficient. Shall we learn the lesson?

The laymen's organization has been developed for just such an hour as this. Let the good work go on, not spending itself in mass meetings and general campaigns but reaching in the most definite ways into the local churches.

We think also that the time has come for a restoration to the women of the large and important place they have always had in the denominational task. The New World movement threw much confusion into our woman's work. Something has been done of late to emphasize the importance of their task and to restore morale, but by far the last word has not been said on the subject.

Perhaps most important of all, we need to have at once an understanding in our own household. We have not been seeing eye to eye; cannot we do so? A genuine piety among preachers and people would help. An insistence upon life in Christ would be useful. The need is not only of emphasis on the right thinking but also upon the fruits of the Spirit. We recommend to the ministers that they read over again the story of Paul's contest with the Judaizers. Shall legalism conquer the free spirit? Baptists who have been the great champions of religious liberty and freedom of conscience, as Secretary Hughes points out in another column, must not fall again into bondage. Neither must they lose their own particular witness.

Finally, let there be hope, courage and zeal for the future. That plain, sensible folk called Baptists will not be content to mark time or retreat. The promises of God still hold good. We must claim them, and in the spirit of Jesus possess them.

Editorial Comment

NOW IS THE TIME

Churches which during recent weeks have been making heroic efforts to raise their quota for the New World Movement should know that now is the time to begin on the new year.

It is easier to accomplish big things in fifty-two weeks than in four. Much needless anxiety and labor is saved when efforts are spread over the longer period of time.

Whatever adjustments may be made at the coming convention, Northern Baptists will not be willing to go back to a lesser program or to the old system of ceaseless competition between societies. Collections in the new year should begin at once, and should be accompanied all the way by a program of missionary education which will bring workers and work in all our far-flung fields vividly before the churches. People like to know the people and the work for which their money is being spent.

THE "SPIRITUAL SOMETHING" WHICH GROWS

A writer in a popular magazine attributes her success to her religion and then defines this as follows: "It just then came over me that I had a spiritual something in me which would grow the more I drew on it, and would shrink away if I didn't draw on it—for strength, courage and intelligence. Them three words covers 'most any ground pretty thorough. And I commenced to draw at once, with good results."

Now, of course, no really thoughtful person would claim that such a statement is an adequate description of religion. But it does recognize the fact that human powers grow with use and atrophy through disuse and the further fact that in our subconscious life, whatever may be their sources, are powers which are merely waiting to have us draw upon them. People who fail to draw on their own resources are a part of the tragedy of the world—the poets who die with all their music in them. There is here also, it may be, the recognition that deep within our being comes that touch of the divine upon the human spirit by which we become conscious of the things which are eternal. One may live unaware of this, or he may, by effort come into distinct accord with that Spirit.

There is more to these lives of ours than we often think. Make the test by drawing upon yourself more heavily than you have ever before done.

THESE FIGURES MEAN SOMETHING

"A statement came out from Washington a few weeks ago in which it was said that 13,878,671 people had given written expression of opinions in reference to the work of the Conference on the Limitation of Armament. It is not at all surprising that such a number of people were interested; the number is doubtless many times the figure named. The startling fact is that more than one in ten of the population—of the adult population probably one in six,—would take the trouble to let their

interest be known. Only today another set of figures met my eye. They show that of 435 members in the lower house of congress, 281 are members of Protestant churches and that only eighteen are Catholics, or more than fifteen to one. The showing in the senate is in about the same proportions.

"Two-thirds of the members of both houses of congress are members of Protestant churches. That means that they could alone shape the policies of the government. They could even override the veto of the president. They could defeat any treaty. In short, any policy on which their votes could be united, would win. Any legislation against which they would combine must go down in defeat.

"These men represent the very churches that wrote the eighteenth amendment into the constitution, that backed up the Washington Conference—13,000,000 strong. They represent our best traditions, our highest Christian ideals. Down beneath their political creeds, beneath their economic hopes and fears, beneath the national or sectional alignments are their Christian ideals of brotherhood, of truth and honor and old-fashioned righteousness. The sub-stratum of their characters is seamed with fine gold laid there in the plastic hours of childhood, reinforced by ancient prophets and modern apostles, and overlaid with the tender traditions of home and church. Some things are big enough and majestic enough and fundamental enough to smite down through the trivial, the false, the fictitious and the partisan and find that solid sub-stratum on which all worthy things rest. Then something happens, has always happened, will inevitably happen. An upstanding, God-fearing, outspoken Christian American manhood will vote for those things that matter, and crash will go the sham and self-interest and partisanship that bar the way to progress.

"When will they? When the mothers that bred them and that bear their children, the churches that nourish them and the preachers that teach them, clearly sound forth the truth; square their life by the message of the Master and keep flaming hot and white a holy passion for righteousness."

The above paragraphs were written by W. W. Pinson, general secretary of the board of missions of the M. E. Church, South. Think them over. They mean something. Their significance will become the greater as men reflect on how many crying social reforms lag even in these wonderful states of ours.

THE BUSINESS OF SLANDER

Recently Dr. Frank Norris, of Fort Worth, Texas, assisted Dr. Straton in special meetings at Calvary Church, New York City. In a report published in the Fort Worth Telegram Star for April 2 is this sentence: "He disclosed that the main thing the denominations were after today was not souls but money. He declares that even Baptist machines have become commercialized."

Commenting upon this reported statement, Dr. R. H. Pitt, editor of the *Religious Herald*, of Richmond, Va., says: "It is high time that this business of going around slandering and discrediting the organized forces of the

various Christian bodies should be halted. If the sensational free-lances in the ministry insist upon making so irresponsible, reckless and mendacious utterances, there is no way that we know of to prevent them. But for the sake of the kingdom of Christ and of due truth and sobriety of statement where great interests are involved, let respectable, influential and God-fearing ministers at the very least refrain from giving currency and respectability to misrepresentations so gross and libelous. Surely business of bringing railing accusations against the people of God may be left to the arch-enemy of human souls, who is usually very diligent in looking after business of this kind."

Enough said! Let the matter go at that.

EROTICAL DEMENTIA

A young Chilean, in love with Peggy Joyce, about whom moths have fluttered in the past, shot himself. A newspaper gives the name of erotical dementia to his disease. One young woman, expert in handling rich men, blotted out his whole universe. Missing her exclusive smiles he decided that it was just as well for him that the sun should rise no more. He did not know that a few years of time would have cured him of all his woe. Pity him? Yes, perhaps so, but pity more a world which is so full of folly.

For other persons, there are other causes for the extreme actions of which they are guilty. But there is much dementia. The world is full of fools, old and young. For each of them, the one obsession obscures the sun, blots out the universe. The sore finger seems of more importance for the moment than the otherwise sound body.

Men and women need to come down to earth. Nothing of material sort is so important as they seem to think. A host of ills would vanish like the morning dew if only people could acquire a true sense of values.

"THE HAPPIEST MAN I KNOW"

So Dr. Frank Crane calls himself. And this is his reason: "I am doing what all my life I have wanted to do—and they're paying me for it."

Explaining why he left the ministry, although he maintains that he has not left the pulpit but only moved on to a larger charge, he says in the *American Magazine* for May:

"I did not want to preach, as my fellow ministers did, to convert anybody. Why should I want to convert them, when probably they were really as good as I? I wanted to preach, as a poet wants to write, as a painter to paint, as an architect to build. It was the pure impulse of self-expression. I had glimpses of spiritual truth, visions of the laws of life and of the beauties of nature; and I wanted to reveal what I had seen."

Such an impulse doubtless exists in every minister who is a thinker. But it is subordinated to the practical ends of the gospel. Men like Mr. Crane are more common in other denominations than among Baptists. Yet every man who sees visions must wish to reveal them. And of what use is the revelation unless it leads men to action or to better or happier living?

CONSPICUOUS MARKS

The mud-thrower loves a conspicuous mark. Such an one is easier hit and the mud shows up to better advantage. Many a small man attracts attention to himself by his deftness in slinging dirt. His reward is the same even though the mud does not stick.

Leaders in the New World Movement have made good targets. Before one gives over-much heed to wild assertions made against them, he should ask whether his own record is invulnerable and also whether, under the peculiar conditions, he or others could have done better. Many of these men and women have given notable exhibitions of sacrificial service and have probably made no more mistakes than have been made by pastors and deacons and business men during the same period.

The denomination would commend itself to the non-Christian world if it should cultivate the habit of appreciating its servants. It has not always done so. And sometimes its servants have been the most ardent critics of each other.

THE SOLUTION OF THE YOUNG PEOPLE'S PROBLEM

The young people of today are no different from the young people of other times. The material with which they deal has changed somewhat, but they themselves are the same. What they want and have always wanted is action. They are not willing to acquire in their teens the soberness and dignity of age. Scolding about such things as dresses and dancing, and the like, is very futile business and seldom works out good results. Give them something to do. The boys who sit on the curbstone and say, "Gee, there is nothing in this town for a kid to do," are not young pagans; they are simply normal fellows, with their full share of animal spirits, who crave action. Why not give them action without attaching a moral to it? Nobody who is young enjoys doing things just because he ought to do them. He does them because they are good fun. Wherever a church or community has displaced a policy which is marked by a row of negatives with a policy of definite doings, there is to be found a church which has solved the problems which elsewhere are the vexation of parents and pastors.

THE "SPELL" HATRED CASTS

What is the trouble with Europe? What is the force which from the beginning has threatened to wreck the Geneva Conference? The answer is easy. Hatred! Suspicion! Greed! Self-seeking!

The Turk would be no problem today were it not for the jealousies and rivalries of European nations, and especially Italy, France and Great Britain. There would be no Armenian problem if each European nation was not suspicious of every other, and concerned in securing from the wreck of things all that is possible for itself. Hatred has cast a spell over the earth; its fascination is luring even nations to destruction.

Isn't it time that love was given a chance? The Christian church is in the world for just such critical hours as this.

The Baptist Service to Religious Liberty

An address delivered at the laying of the corner stone of the National Baptist Memorial to Roger Williams and Religious Liberty at Washington, D. C., April 22.

BY CHARLES E. HUGHES

THIS memorial is at once a tribute and a pledge. It is a tribute, in this capital where the services and ideals of those who founded and preserved the Union are fittingly memorialized, to one of their great forerunners—to the pioneer who first in America erected the standard of religious liberty. It is also a tribute to that earnest group of believers who, amid scorn and persecution, were steadfast to their distinctive tenet which was to become the vital principle of our free institutions. It is a pledge that this principle shall be held inviolate.

The conception of religious liberty is so familiar to us that we find it difficult to realize that it is not a natural one; that it is one of the late fruits of political experience; and that when first declared it was deemed of all doctrines the most pernicious and dangerous. It is distinctively an American doctrine, for here the principle first found effective expression in governmental institutions. "Of all the differences between the Old World and the New," says Bryce, "this is perhaps the most salient. Half the wars of Europe, half the internal troubles that have vexed European states, from the Monophysite controversies of the Roman empire of the fifth century down to the Kulturkampf in the German empire in the nineteenth have arisen from theological differences or from the rival claims of church and state."

The Province of Monarchs

It was inevitable that monarchs, believing themselves to occupy the throne as of divine right should exert their sway over the consciences of their subjects. It was natural, deeming itself to represent the divine rule upon earth, that the church should seek either direct control or pervasive influence over political institutions. Nor was religious liberty the aim of the leaders of the Reformation. It was recognized to be the province of the head of the state to ordain the religion to be observed within the state, at least to the extent of stamping out heretical doctrine. It was a position easily understood and plausibly defended. What would become of the state without religion? Would not subversive religious views and pernicious

doctrines threaten the very existence of the state? And who should suppress them if not the ruler of the state? How could pure religion be maintained if the state did not define it and support it by its authority? Never was political precept deemed to be more solidly based in unanswerable logic. Thus was found the ready justification for civil disability, proscription and persecution. "The chief duty of the magistrate," it was formally declared, "is to defend religion and take care that the Word of God is purely preached." He was to remove and destroy "all false service of God."

The Magistrate Not to Meddle

Against this almost universal opinion; against the voice of authoritative dogma and of philosophical exposition in its support on the part of the learned, with rare exceptions; against what was conceived to be the essential defense of both civil and religious institutions — what chance remained for freedom of conscience and of equality before the law? There were indeed a few scattered prophets of the new era. And there was one group, condemned and persecuted, to whom the light was given when the brightest intellects of Europe were clouded. To the Anabaptists, the most scorned of sects, belongs the imperishable honor of declaring and persistently urging the fundamental doctrine that rulers of states should not intervene in affairs of conscience and that civil disability should not be predicated upon religious belief. Said they, "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the church and conscience."

This demand for religious liberty was not an incidental declaration or an effort to obtain a mere immunity for religious practice. Others might flee from persecution only in turn to persecute those who disagreed with them. Others might pledge toleration or maintain a passive resistance to authority. The Anabaptists were not asking to be tolerated; they were not content with passivity; they were fighting for a cardinal principle of their faith. Persecution intensified their struggle, but it was not sufficient for them to escape persecution.

Their demand for the absolute freedom of religion from civil control was an essential part of their conception of religious truth and was pressed with the ardor of the deepest religious feeling. They went to the root of the matter—the relation of the individual soul to its Maker.

This contribution is the glory of the Baptist heritage, more distinctive than any other characteristic of belief or practice. To this militant leadership, all sects and faiths are debtors. Let this memorial proclaim the indebtedness in the capital of the Republic where the once despised dogma has become the foundation of the civic structure.

The soil of Europe was not congenial for the growth of the radical doctrine of religious liberty. Tradition, the supposed requirements of organized society, political authority, ecclesiasticism of whatever name, the learning of the schools, were all against it. Even toleration, as the word implies, fell far short of its advocacy. There was only the persistent effort of weak things which were to put to shame the things which were strong. The seeds of liberty were blown across the Atlantic and found fruitage here.

The New Prophet

But it was a long process. The New World, despite its freer atmosphere, was affected by the traditions of the Old. Freedom to worship God was one thing. Freedom for some one else to worship God was quite another. Of course, persecution was only for error. Was it not desirable to stamp out error? Was not punishment clearly needed if one continued after warning to sin "against his own conscience?" In the colonies there were various religious establishments reflecting variety of origin and creed and all the inveterate prejudices and hatreds to which age-long religious strife had given rise. Even the truth cannot prosper without leadership, and liberty waited for the appearance of the prophet of the new thought. Able, well trained, aflame with zeal, came Roger Williams. An exile, banished by the theocratic religionists because of his treasonable demand for freedom of conscience, he was, as his enemy put it, "enlarged" out of Massachusetts. And in Rhode Island he founded the commonwealth

where for the first time religious liberty was a foundation principle. To him, who established the liberty of the soul in the New World; who, not with indifference to religious truth but with profound religious conviction, demanded the emancipation of the spirit of man from the fetters of civil rule; who pointed the coming nation to the true pathway of a free people, to Roger Williams—preacher, prophet and statesman—we erect this memorial of lasting obligation of men and women of all creeds and races.

Soul-Rape

These were his principles: "The civil sword may make a nation of hypocrites and anti-Christians, but not one Christian. Forcing of conscience is a soul-rape. * * * Persecution for conscience hath been the lancet which hath let the blood of the nations. * * * Man hath no power to make laws to bind conscience. The civil commonwealth and the spiritual commonwealth, the church, not inconsistent, though independent, the one of the other. * * * The civil magistrate owes two things to false worshippers—(1) permission, (2) protection."

And in 1663 his fundamental tenet was embodied in the following memorable and discriminating language of the charter for the colony of Rhode Island:

"No person within the said colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question, for any differences in opinion, in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their own judgments and consciences, in matters of religious concerns, throughout the tract of land hereafter mentioned, they behaving

themselves peaceably and quietly and not using this liberty to licentiousness and profaneness, nor to the civil injury or outward disturbance of others."

This was the ancestor of the provisions of our Federal Constitution adopted 124 years later: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"—and of the familiar provisions of similar import of the respective State Constitutions.

These Constitutional declarations are not forms of words conveying an abstract idea. They have definite and well understood practical implications. Men of all religious beliefs stand equal before the law. They are not to be punished by reason of their creeds or forms of worship so long as they respect the public peace and the equal rights of others. No one is exposed to civil disability either as a witness in our courts or with respect to qualification for any public office by reason of his religious faith. Nor are the people to be taxed and public moneys to be used for the support of any sort of religion.

Self-Restraint and Liberty

This principle of our institutions also carries with it an inhibition, respected by all good citizens, that no one should seek through political action to promote the activities of religious organizations, or should intrude differences of religious faith or practice into our political controversies. The extent to which we manifest that self-restraint marks our degree of attachment to the liberty we proclaim. The right to religious liberty has become a truism, and we are so familiar with this conception that we are likely to forget at what cost freedom of conscience has been won and also the danger to

which we are constantly exposed of a recrudescence of bigotry. The hardest lesson mankind has had to learn is that the religious truth which is held to be most precious can not prosper by attempts forcibly to impose it upon others. Strong convictions, especially religious convictions, are apt to develop tyrannical purpose and no faith is so pure but that it is ever in danger of being made the instrument of the mistaken zeal of those who would deny to others the right to think as they choose.

Enemies of Religion

It is a sound instinct that couples civil and religious liberty in one phrase, in our description of free institutions, however distinct theoretically they may be. The effort to dominate the conscience of men by the use of civil power has always been destructive of civil liberty itself. If there are any who would pervert our institutions to make them servants of religious dogma, they should be regarded as enemies of both religion and the state, as the success of their endeavors would undermine both.

The principle of Roger Williams is not only one of absolute justice with respect of equality before the law, but it is the essential principle of religious culture. When we look beyond form and ritual to the spiritual life of which they are the expression, it must be realized that its vital breath is the liberty of the soul in following its highest aspirations. It is only in the atmosphere of religious freedom that we may hope either for protection against error and delusion or for the maintenance of that spiritual power upon which all progress depends.

Is There Danger That Humanitarianism Be Substituted for the Gospel?

By CHARLES S. DETWEILER

WE believe that Christianity is not simply the life of God in the soul of man, but is also the life of God in the environment of man; that he who believes on the Lord Jesus Christ gets his house saved as well as himself; that just as Jesus made tangible and visible for us the eternal life of God amid earthly surroundings, so we are called to manifest that life in the home, the shop, the office, and in all our social contacts. In so far as we have in ourselves the salt of

devotion to Christian principle, we shall transform conditions about us. Recreation will be safeguarded for our youth, and industrial and commercial relationships will be Christianized. There is no limit to the changes that might be effected in the world by Christians of consecration and conviction; government could be purified and even international relationships might be lifted up to the high plane of unselfish consideration for the welfare of other peoples.

But the more we emphasize the social aspects of the gospel, the greater need of assuring ourselves that we have a gospel to preach. Service and sacrifice are the fruits of the gospel of forgiveness and regeneration. We cannot get these fruits if we fail to cultivate the plant on which they grow. It is a question just how much social work can be carried on by Christian agencies without endangering their spiritual and evangelical bases. There is abroad a wide-spread feeling

that ministrations to the physical man have here and there overshadowed and dwarfed the religious activities of well known and great organizations. Theoretically from the Christian standpoint all of life is sacred. Our bodies are temples of the Holy Ghost. Holiness to the Lord is to be inscribed upon the bells of the horses, and upon the pots and kettles in the kitchen. We proclaim the sovereignty of Christ over the whole of life—over business and recreation, art and literature. That is the New Testament ideal; but to realize it demands uncommon consecration.

Judged by this ideal the Puritans lived a very narrow life. Their idea of saintliness was physical attenuation and spiritual austerity. Their churches were unattractive and their worship without appeal to the aesthetic taste. And yet they were men and women of tremendous power and productiveness. As Robertson Nichol suggests, they worshipped God in a bare and cramped room, but they had fire enough to heat it; we their children worship in a larger and more beautiful room, but are we able to heat it?

Conflicting Ideals

We have observed in missionary services that these two ideals, which ought to be harmonized, are often in conflict. There are missionaries who are Puritanical in their outlook upon life. They will have no social contacts, except in so far as they can directly and by word of mouth evangelize them. Temperance reform or social betterment does not interest them. The institutional aspect of Christianity repels them; the mystical aspect alone is their life. Generally speaking this is the prevailing type among independent and undenominational missions. The work of the regular mission boards, which is projected upon broader lines, often merits their disapproval and their charge that humanitarianism is being substituted for the gospel.

On the other hand, there is frequently to be found in the utterances of modern missionary administrators ground for this charge. For example here are quotations from three such men in a recent widely circulated book: "The missionary must find new ways of identifying himself with the social and philanthropic organizations that are seeking outside of the church to do the same things that he is seeking to do in the church. He must realize that there are many honest, spiritually-minded people outside of the church

who are doing much for the kingdom. He must seek fellowship with these men and work shoulder to shoulder with them."

Another writes: "When the day comes when our business is organized, not on the principle of individual self-seeking, but on the Christian principle of social service, American international trade will become a powerful agency for carrying the Christian gospel into all the life of all the world." Query: Is the Christian gospel nothing more than the Christian principle of social service? Contrast this with the following from the late Dr. Denny:

My Mother

By JESSE RODMAN WILSON

I OWE my mother eternal love and reverence because her life apart from all her words is my richest heritage. I say "apart from words" because her silent, unconscious influence helps me most. For the exchange of our deepest thoughts, we never need words. Occasionally I pour out my heart in words to others, but mother and I, loving each other differently, rest in the full possession of each other's heart, expressed or interpreted by only a look or a caress or an intuition of love.

If I have sinned, she calls for no confession or explanation. Somehow she understands and forgives. And by a similar "somehow" I know she does. No words of reproof are necessary, for her life reproves every wrong thing in mine. Neither are there words of counsel, yet she radiates her will and her judgment in a way that brings to me a restraining or an impelling wisdom in all my decisions. But not more than this, for she never shows any disposition to interfere with my freedom of thought or action. At times she has wished I had acted differently. Occasionally she has not understood or approved my choice or purpose. But at such times she steadily believes that if I am wrong I will change or if right she will come to understand and approve. Her faith, her pride, and her hope are my constant inspiration to the highest and noblest endeavor. Because of her and through her, faith in God and the consciousness of his presence and love began, and they have come to be the most fundamental and natural realities of my life.

Only one thing can explain the power of this inarticulate influence. It is her mother love—the kind of love the Apostle Paul describes when he says:

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Whenever I read this, I see my mother. It is a portrait of her and of all real mothers. Such love needs no words to make its influence felt. It transcends eloquence and knowledge and even faith itself. In her heart and life it makes her closest akin to God, and it is this wonderful love above all else that makes her forever MY MOTHER.

"Forgiveness or reconciliation is in a strict sense everything in the Christian religion. It does not need to be eked out with anything else. God trusts to it to keep the sinner right with him. I do not hesitate to say that the sense of debt to Christ is the most profound and pervasive of all emotions in the New Testament; and that only a gospel which evokes this, as the gospel of atonement does, is true to the primitive and normal Christian type."

Government Official a Fellow Worker

The third one writes of the splendid idea of altruistic mandates exercised by the strong nations for the weak and more backward ones, as proposed in the covenant of the League of Nations: "It is a theory of colonial administration which enthrones unselfishness and altruism in the political sphere even as in the missionary and religious sphere. If these ideals are realized, then the missionary may avowedly recognize the government official as his fellow-worker for the uplift of humanity and the advancement of the kingdom of God." Again we ask whether the basis of our missionary appeal has changed, and are we seeking simply the uplift of people? Have we indeed given ground for the accusation that humanitarianism is being substituted for the gospel?

The answer to our question will be found, we believe only by visiting the mission field. In actual contact with the problems of human need a higher synthesis of the two opposing ideals is generally worked out. The most conservative missionary when brought face to face with the misery of the neglected masses tries to provide something in the way of a school or a medical clinic or other form of social service in addition to his evangelism, efforts that his more liberal brethren would call human uplift.

The missionary of the liberal type when thrown upon his own resources in a field where no foundation has been laid, will be found to be developing the mystical and experimental aspect of his ministry in a way of which his conservative brethren had thought him incapable. In a word, the stern necessities of conflict with evil in the name of Christ tend to bring about a rapprochement of the two types of his devoted followers. We can generally trust the missionaries who are actually on the field doing the work to accept no substitutes for the gospel.

Echoes of Victory Here and There

Reports are yet incomplete in the great effort of Northern Baptists to pay their debts and to carry on. The following may be taken as straws.

New Jersey Comes Within 12 Per Cent of Record

New Jersey Baptist pastors, church workers, laymen and women were never more loyal and sympathetic with the ideals and goals of our denominational leaders than today. Of course, we all want the most efficient and economical organization and administration of our Baptist work, for as leaders and people, our common objective is to "crown Him Lord of all."

Our New World Movement total of \$556,000 THIS HARD YEAR means more than last year's record of \$632,000. We acknowledge that many of our faithful folks have not the money they once had. AND they certainly do have more worthy ambitions for their local churches. They have increased current expense budgets 50-200 percent, are planning new buildings, demanding adequate equipment, fostering religious educational programs, preparing a trained leadership, concerned about a genuine revival that shall permeate the whole life, even unto the earning and spending of money. Our churches are increasingly doing a comprehensive and constructive work.

No greater impetus has been given them than that which has resulted from the impact of the New World Movement. God sometimes gives us blessings on the side we are not looking for. The by-products of the New World Movement are worth all it costs.

A greater day is ahead—or our pastors and church leaders either could not or would not be responding as they are, considering all the circumstances.

If the Lord's work must seem to be retarded temporarily, we will remember that it is His work, not ours alone. If He can stand it, we will. He is not worried about it; He may be ashamed of us.

—J. EARLE EDWARDS,
Supt. of Promotion.

A Message to Ohio Baptists

You will be glad to know that for the fiscal year ending last week your contributions for missionary, educational and other forms of denominational benevolence at home and abroad reached the splendid sum of \$626,437.99.

Considering the very severe financial condition which has affected the whole state this is a great achievement. We have abundant reason for gratitude to God, whose blessing made it possible, and for appreciation of all whose service and sacrifice made it actual. I also extend my hearty thanks to the hundreds of workers who have co-operated so finely with this department in its very difficult task.

We are now in the new fiscal year, and just as our church work needs constant financial support, so do our many forms of benevolence. In order to keep up the work of our splendid organizations and save the needless expense of borrowing money at heavy interest charges it is very important that all members make weekly payments to the benevolence treas-

urer of the church, for prompt remitting to this office and our forwarding to the various organizations through the General Board of Promotion in New York. The next remittance should be made May 15.

We have now completed two years of the operation of the Ohio Board of Promotion. During that time nearly \$1,300,000 has been collected, which is nearly three times the amount collected in the two years preceding the launching of our New World Movement, and this has been done at a cost of only a trifle over ONE PER CENT of the sum collected. This cost includes many hundreds of dollars for travel of missionaries and the holding of conferences and institutes, all of which benefit the churches as well as the objects presented.

Our New World Movement, which is simply the name for the enlarged program in all the lines of work we have been doing for many years (one for over a century), has therefore amply justified its establishment and is fully worthy of the complete confidence and cordial support of every Baptist. I earnestly hope that every one who has not yet made a subscription for its support will do so at once—pledge cards will be sent on request.

May our Heavenly Father richly bless you in all your service for Him, both in your church life and unto the uttermost part of the earth.

—F. G. CRESSEY, Director of Promotion.

Connecticut Women Go Over the Top

The following telegram was received by Dr. John Y. Aitchison from Mrs. J. D. Rough, Connecticut Continuation Campaign chairman, on May 1:

"Faith is the victory. Connecticut women have gone well over the top in Continuation Campaign. Will send report of the amount as soon as possible. Will you not join us in a prayer of thanksgiving for this wonderful evidence of God's presence and power?"

South Pasadena W. W. G.'s Earn \$12 Each

"Many of them earned every penny by serving others, even to doing housework. They have given an average of \$12 each," writes Mrs. Harriet A. Brough, first vice-president of the South Pacific District of the W. A. B. F. M. S. and the W. A. B. H. M. S. "On Friday was at Pasadena. An offering of \$33,000 had been taken on the previous Sunday, more coming in. Offering at First Baptist church, Los Angeles, last Sunday was \$8,000; more coming. I understand that Mrs. Edmands, our state president, is hopeful as to results from her constituency."

Utica Boys and Girls Set Good Example

Rev. William B. Lippard, associate secretary of the Foreign Mission Society, is responsible for the following item:

"While I was at Utica, Sunday, April 9, at the Park Church, the pastor, Rev. C. J. Oxley, at the close of the service brought to the platform about a score or more of boys and girls, ranging in age from five to twelve, each of whom had made a pledge to the New World Move-

ment when the movement began, and who had paid their pledges to date in full."

Dr. F. B. Palmer writes from Colorado: "We have hope in Colorado of coming up to our record of last year in payments on New World Movement pledges, namely 92 per cent of the amount due. We have received just about enough new pledges to take up the shrink in the old pledges."

Word from Massachusetts is to the effect that collections this year will be about 90 per cent of what they were last year. Some of the churches, like the First Church, Fall River, have paid in full the amount due to date.

Illinois Baptists have sent to this office during the year the sum of \$431,134.48, which is approximately 20 per cent below last year's figures. This does not include sums of money paid direct to various agencies in the state as well as to the national societies which amount is considerable. No complete record of this is now available. All things considered this is a creditable showing. Financially this state has been hit hard. Then too, this is the second installment on a five year pledge, and many paid up in full last year.—A. E. Peterson.

North Dakota

Rev. Fred E. Stockton, General Superintendent of Baptist missions in North Dakota is reported greatly encouraged by the hearty and generous response by many of the churches despite six years of crop failure, and general business depression. North Dakota Baptists have never before made such a showing in an effort to meet world needs. The continuation fund campaign must be regarded successful, and the payment on pledges toward the New World Movement is reported almost phenomenal.

Last summer was the dullest in fifteen years in the New York City police courts, according to the Record of Christian Work, which says: "Even though only partly enforced, prohibition has caused a remarkable slump in New York police court cases since Governor Miller signed the Mullen-Gage law. New York City has been admittedly the wettest city in the United States, and until this year summer was the busiest time of the year for the police courts. Almost every Saturday and Sunday nights in the picnic parks where a \$1 entrance fee entitled the guest to all the beer wished without additional cost, stabbing and shooting affrays were frequent, together with accidents of all kinds. The police courts were always full on Monday mornings, and the Sunday and Monday papers full of headlines featuring both crimes and accidents. Although drinking is not altogether a thing of the past, crimes due to it have dropped to almost zero, and the police court on Monday is easy for the magistrate and blue for the police court reporter."

The Message of Baptists to our Century

Baptists are "firsts" in religious liberty, on mission fields, in literature and in song

By ARTHUR S. PHELPS

SOME one has counted fifteen varieties of Baptists in the United States. I don't know. There are the "Regulars," white and colored, North and South; the "General" Baptists—and Baptists that want to be generals; the "United" and "Separate" Baptists; the "Six Principle" Baptists—and Baptists that seem to have no principles; the "Seventh Day" and the "Free Will" Baptists—who have used their free will to excellent purpose in uniting with their brethren. I am sorry to say there are some "Hard Shell" Baptists, and still more sorry to say there are some soft shells. The colored man said to his friend: "I done dreamed of hebbin, las' night; an' all de denominations was gathered aroun' de great white frone; an' de Baptisses was squat up agin de frone." "How dey come dar?" "Why de Lawd say de Baptisses am such onreliable rascals he have to have 'em whare he kin keep he eye on 'em."

Growth Phenomenal

How wonderfully God has blessed us as a denomination! Our growth in numbers has been phenomenal. In 1776, we numbered not more than one in 100 of the population. At the close of the Revolutionary War we had only three churches west of the Alleghenies; now we have more than 40,000. Our institutions of learning have increased from one, Brown University, till now we have of all kinds, 203. From 50,000 members we have grown to more than 6,000,000. While the 5,000,000 population of the United States in 1776 have increased twenty-two-fold, we Baptists have increased one-hundred-twenty-fold. If this keeps on, we shall bye and bye have more Baptists than there are people. The Congregationalists and Episcopalians have about one-seventh, and the Presbyterians one-third, of our membership. In several states we have more members than all other denominations added together. In North Carolina it is a common saying that "you can't chop a tree down without killing a Baptist." A colored man in Georgia was asked: "What is the principal geological formation in Georgia?" He said, "De what?" "What is the principal geological formation in Georgia?" He said: "I reckons it mus' be de Baptisses." Dr. F. B. Meyer said: "I believe the whole world will yet be Baptist." And P. S. Hudson said: "The whole world is becoming Baptist as fast as it can with any sort of decency."

God is in our influence, in the work that we have wrought. In a special Sunday-school rally at First Church, Richmond, a historical exercise was held, in which the following dialogue formed a part:

Who was the first modern missionary? William Carey of England, a Baptist.

Who was the first missionary from America to the heathen? Adoniram Judson, a Baptist.

What denomination sent out the first Negro missionary to Africa? The Baptists.

What is the greatest book next to the Bible, and who wrote it? "Pilgrim's

Progress" written by John Bunyan of England, a Baptist.

Who was the first to put the Bible in the Sunday school and have it taught by unpaid teachers? William Fox of England, a Baptist.

Who is recognized as having been the greatest preacher of modern times? Charles H. Spurgeon of England, a Baptist.

Who organized the infant class, and wrote the first book on that department in Sunday school? H. A. Howland of Boston, a Baptist.

Who was the founder of the great Baraca Class movement now enlisting hundreds of thousands of young men in the Sunday school? Marshall A. Hudson of Syracuse, N. Y., a Baptist.

Who founded the first public school system in America? John Clark of Rhode Island, a Baptist.

Who founded Vassar College, the first great institution of learning for women in America? H. P. Jewett, a Baptist, with the financial aid of Matthew Vassar, a Baptist.

Who was the first and greatest apostle of religious liberty in America? Roger Williams of Rhode Island, a Baptist.

What denomination has the largest Protestant theological seminary in the world? The Baptists, at Louisville, Ky.

What denomination was foremost in the advocacy of American independence? The Baptists.

God has been with us in our hymns of praise. Dr. Blackwell prepared a list of these which he called "The Harp of the Heart." Excerpting and rearranging a few of these, we are surprised at the richness of our Baptist contributions to this form of literature:

When the Christian world would sing of the greatness of our Lord Jesus Christ, what hymns spring first to their lips?—"Oh, could I speak the matchless worth," by Samuel Medley, a Baptist; "Majestic Sweetness sits enthroned," by Samuel Stennett, a Baptist; "My hope is built on nothing less," by Edward Mote, a Baptist.

Would we voice the craving of the human heart? We would choose: "Father, whate'er of earthly bliss," by Anne Steele, a Baptist; "There is a gate that stands ajar," by Mrs. Lydia Baxter, a Baptist; "Come thou fount of every blessing," by Robert Robinson, a Baptist; "The mistakes of my life have been many," of which the music was written by Robert Lowry, a Baptist.

Would we hymn the praises of Christ,

The Educated Man

ONE thing has become perfectly clear as a result of the war. The place of the educated man and woman in America is now fixed. The position of leadership can never be taken from them. If this had never been true before, the war has determined it now. The race may not be to the swift nor the battle to the strong, but the leadership of the world's life must be to the trained and educated men and women."

we should select, "All hail the power of Jesus' name," written by Oliver Holden, a Baptist. Of the Book of books, "Tell me the old, old story," of which the tune was written by W. H. Doane, a Baptist.

When our country would select a national hymn in which to voice our patriotism, we choose "America," by S. F. Smith, a Baptist. But space would fail us to tell of such hymns as "How firm a foundation," by Geo. Keith, a Baptist; "I need Thee every hour," by Annie S. Hawkes, a Baptist; "He leadeth me," by Joseph H. Gilmore, a Baptist; "Where is my wandering boy," by Robert Lowry, a Baptist; "The morning light is breaking," by S. F. Smith, a Baptist; and I may be permitted to add one of my dear father's hymns, "Savior, Thy dying love."

When various denominations assemble in a union meeting and wish to express the spirit of united Christian fellowship, there is only one hymn with which to voice it,—"Blest be the tie that binds," by John Fawcett, a Baptist. And when all is over and we look through the gates, we sing Robert Lowry's, "Shall we gather at the river?"

This leads me to say that we owe to the world a culture in the highest intellectual gifts. Despite the investment of our millions in education, we Baptists have fallen far behind the front rank in the education of our children and training of our ministry. The percentage of our boys and girls who go to college is shamefully small. The Congregationalists and Unitarians are far in advance of us. We who would never think of allowing a doctor who had taken a short cut into his profession to take a short cut into our appendix, will place the souls of our children and our intellectual future in the hands of a minister who has taken a short cut into the ministry. We ought to be at least as careful in the choice of a minister as we are of a cook. Our ordaining councils have a very serious indifference to answer for to the denomination. "Ignorance is not so damnable as humbug, but when it prescribes pills it may happen to do more harm." No wonder that Mark Twain says: "To be good is noble; to tell others how to be good is nobler and no trouble."

"Too Easily Satisfied"

How little literary culture there is among the masses of men! The bareness of most lives! I believe it was President Dwight of Yale who said: "The value of an education is, that it gives its possessor interesting ideas." Think of having to spend your life with a man, and that man yourself, who has no interesting ideas! To have to get up in the morning with yourself, eat breakfast with yourself, go down to business with yourself, come home with yourself, and have no company that can either furnish thought or respond to it. On many a tombstone might be carved the inscription, "Too easily satisfied." A friend of Jenny Lind, the great opera singer, who had often wondered why she retired from the stage at so early a period as forty years before her death, one day found her sitting with the Bible in her lap, and gazing at a mar-

velous sunset, and ventured to ask why Madame Goldschmidt had abandoned the stage: "When," answered the great artist, "it made me think every day less of that"—pointing to the sunset,—and nothing at all of this,"—pointing to her Bible,—"what else could I do?"

Baptists are to aid in teaching the world the last chapter in Christ's biography. Have you thought the last chapter in the Revelation was the close of the New Testament? You are in error. If Christ still lives, the story of that life is still being written, and Christ's friends ought to have a copy. Our denominational press conveys that thrilling story from heart-beat to printer's ink. The footsteps of his modern journeys grow every day more distinct as the world grows smaller. In the year '94, the United States sent a message of greeting for the new year to the other nations of the world. That message traveled 1,180,000 miles and was back in ten seconds. We have learned that our neighbors are not only they whose land joins ours on both sides, but also they whose land joins ours at the center of the earth. I should be ashamed not to have a Baptist paper and "Missions" on my table. They are the fifth gospel of our Lord and Saviour Jesus Christ.

Zeal and Charity

This teaching will be accompanied by a broad minded charity. The Christian life begins with zeal, and ends with charity; charity is the ripest fruit of Christian character. No man is fitted to respect the opinions of others, unless he has opinions of his own. Dr. Albert Hatcher Smith says: "The only conviction of many a church member is the conviction that he has no conviction." The Golden Rule teaches us that if we wish others to credit our sincerity, we must credit theirs. We have reason to be proud of the fact that ours is the only denomination—with a history old enough—which has never persecuted others for a difference in religious convictions. The scars of our own suffering are still too tender for us to inflict them on others. We are permitted to think for ourselves. There is no priest's padlock on our Bibles; nor does our press share the silencing cowardice that characterizes many prominent dailies, who seem to think that one-third of the church membership of America should dictate to the other 96,000,000 of our population. To the Baptists belongs the credit of establishing the legal separation of church and state in America, a separation now approved by all Protestant denominations. Thomas Jefferson said that the constitution of the United States had been founded on the teachings of the Baptists.

The mission of Baptists is a mission of loyalty. That is why we practice baptism by immersion,—in common with more than half of American Protestant church members, the form that occupies first place in the Episcopal prayer book. Close communion is not distinctively Baptist doctrine: for (1) several other denominations hold it; and (2) many Baptists reject it. Close communion holds that only those that have received some form of baptism should partake of the communion; open communion holds that every disciple, whether baptized or not, should be permitted to partake.

We ought to know why we practice immersion. Those that say: "It makes no difference what denomination you belong

to" are less particular than they are about their boarding-house. If there is a piece of nonsense abroad without a keeper, it is the assertion: "It makes no difference what you believe, so that you are sincere." This theory killed a member of my first church. When I began my ministry in Denver, a nurse went to the medicine chest to bring Mrs. A. her medicine. In the dark she selected the wrong bottle, and killed her patient. It made all the difference what she believed, although she was perfectly sincere. There are four reasons why we ought to know why we practice immersion:

1. A church member never ought to believe anything just because his father or mother did. I knew a man in Connecticut who when his sons came home from

Madonna Mother

*MYSTERIOUS realm beyond the skies,
Who bears thy life in glad surprise
To bless the homes of earth and time?
Thy gift and pain, Oh mother mine.*

*Our Father's house, Oh mansion fair,
Who guides our feet to glory there?
The dearest friend of earth's fair clime,
Thy beck'ning hands, Oh mother mine.*

*Madonna of our earthly home,
Before our Heavenly Father's throne,
Protect and guide by power divine,
Thy child, Oh angel mother mine.*

W. A. Sharp.

school and said the world turns around, flew out upon such nonsense: "I will prove to you that the earth stands still," he declared; and that night he set a pan of milk on the front gate post; and showed his sons triumphantly in the morning that it had not been overturned. Yet they insisted on believing differently from their father. 2. You will be asked why Baptists divide Christendom on a mere form. 3. You may lose your children to an inferior form of faith—thousands of church members in America have no reason for the choice of their denominational preference except a social reason—and make a divided family. 4. You will be led to over-emphasize baptism. The common charge that Baptists lay more stress than other denominations on baptism, and the companion charge that Baptists believe baptism essential to salvation, are disproved by the fact that Baptists, and those that share their views, are the only denominations that require conversion first. It is historically easy to show how sprinkling and infant baptism originated: they came through an over-emphasis on baptism, through the belief that baptism was essential to salvation. In the early history of the church some men came to believe that if one died without baptism he was lost; and with that belief in view, they found themselves confronted with a convert that was ill and unbaptized; to immerse him would endanger his life; and so a substitute was invented. He was sprinkled. But suppose the infant should die unbaptized? Best to insure his safety in another world by sprinkling him in good season. How else can he be declared "a child of God?"

Set down five reasons why Baptists practice baptism by immersion:

1. It alone translates the word *baptizein*. This is the regular Greek word

for expressing the idea of submersion. In profane literature, when a ship sinks or a man is drowned, or a dish washed, this word, or the word *baptein*, from which it is derived, is employed. A man asked a member of another church, a Greek scholar, "How would you say in Greek, 'I immerse you in water?'" and he answered: "*Baptizo en hudati*." "Then," said he, "how would you translate into English, *Baptizo en hudati*?" It is a significant fact that the Greek Church itself practices baptism by immersion. If our English translators had been fair, as for example, the German translators were in Luther's version of the New Testament, and used the English word *dip* or *immerse*, as the Germans used their word *taufen*, the confusion caused by a specially invented transliteration, *baptize*, would have been avoided.

The Sunlighted Grave

2. Immersion alone symbolizes burial and resurrection which. Paul twice declares, is the significance of the symbol of baptism: "We are buried therefore with him by baptism into death; that like as Christ was raised from the dead by the glory of the father, so we also should walk in newness of life." It would be against the law to sprinkle earth on the head of a corpse and call it burial. If it be replied that baptism being only a symbol, a little water is as effective as more, we respond that, baptism being a symbol of burial and resurrection, sprinkling then becomes a symbol of a symbol and reduces the ordinance to a caricature.

3. Immersion is a sacrifice of pride and thus becomes, so far, a protection to the church. Other things being equal, a candidate is less likely to pass through a difficult ordinance, if insincere, than an easier one.

4. Immersion follows the example of Jesus, a decided advantage to his followers. He went down into the Jordan and John baptized him. It is inconceivable that the Lord would have entered the river, wetting his garments, in order to be sprinkled, which could better have been done on the bank. There is a deep joy in following the footsteps of Jesus into "the only grave through which the sunlight streams clear to the bottom."

5. It follows the commands of the New Testament as recorded in the Great Commission and the sermon of the Day of Pentecost, in which Peter commands: "Be baptized every one of you." When the colored man was asked: "Why are the colored people nearly all Baptists?" he answered: "Because my people hain't got sense enough to 'splain away de Scriptures." The reaction of our pedit-Baptist friends: "I do not have convictions on the matter," or, "I don't agree with you in this doctrine," are not apposite. The question is not one of anybody's convictions, or personal opinions; the question is: "Are you ready to obey Jesus Christ? or will you say to him: Lord, I love Thee, but I will not follow either Thine example or Thy teaching?"

If a union of all Christians is ever effected, let it be on the teachings of Scripture that are held in common by the majority of church members. Around the risen Christ, if at all, we shall clasp hands in Christian union. And then,

"with yonder sacred throng
We at his feet shall fall;
We'll join the everlasting throng
And crown HIM Lord of all."

The New Park Avenue Church Building

Here the church will work out its future along the same lines emphasized by Fifth Avenue Church

By EUGENE C. CARDER

THE new building of the Park Avenue Church (shown on front cover), formerly Fifth Avenue, New York, is nearing completion as rapidly as the orderly progress of the work will permit. It has, however, been in use for all services of the church and its organizations since Sunday, April 9.

The old building at 46th Street was built more than sixty years ago and the church worshipped in it all the intervening years save for a brief time a few years ago, when there was a temporary union service held with Calvary Church on West 57th Street. The building is at 593 Park Ave., corner East 64th, and is built on a comparatively small plot, 80x90 feet, so its structure entailed some problems. These have all been met in a unique and effective manner by the combined skill and personal attention and interest of the architects and builders. The cost of lot, building and equipment totals \$1,416,000.

Promise for the Future

The site of the church was chosen because of the great promise of the Park Avenue section as a residential quarter of the better type and the fact that the Fifth Avenue Church has been always a family church and expects here to work out its future along much the same lines as have been before emphasized.

The building is Gothic in design. The front is supported by two large buttresses, between which is a nave window surrounded by carvings in stone embodying significant ecclesiastical and architectural symbols. The tower or belfry of the building rises through various transitions to a commanding position above the main entrance to the building. Here will later be housed a complete set of chimneys.

The plan of the church places the various departments one above the other, the main church auditorium occupying the street floor. The men's class has a large and attractive assembly room below the level of the church auditorium with a surprisingly high ceiling, a seating capacity of about 500, and an equipment adequate for every department of their work. On this floor there is a commodious kitchen fully furnished for the serving of large or small groups.

Above the nave of the main auditorium there are two full floors providing commodious quarters for the women's class, the young people's society, the women's society, the Sunday-school assembly rooms and class rooms. There is another kitchen in the rear of the women's class room designed for use in connection with all the smaller social occasions calling for dining-room service of any kind. All of these various rooms, together with the church offices and the pastor's study, are reached by two large passenger elevators which serve the nine floors, beginning with the men's auditorium below the street level and rising to the Sunday-school chapel at the top of the building.

The exterior is finished in limestone and granite. The clerestory windows are of grisaille glass in colored geometrical patterns. The large nave window on the Park Avenue end of the church is a center of interest to all who visit the edifice; first because of the beauty of the glass and the wonderful balance of the coloring; and

second because of the subjects which the artist has used in his conception of a window that would fit the history and traditions of the Fifth Avenue Church and also spell out the promise of the new work at Park Avenue. There are six panels in the window each of which features the portrait of an outstanding Baptist who has made a lasting contribution to the world's life. The first figure is that of John Milton and by his side in the next panel stands in life size outline the portrait of John Bunyan. The third Englishman to find a place is William Carey who occupies one of the two central panels. Then there come the three great American Baptists, Roger Williams, Adoniram Judson, and Francis Wayland. This window is a memorial to Joel W. Mason and Mary Thomas Mason and is provided for in a bequest by their son, Joel S. Mason. The church interior is finished in imitation stone and a deep religious atmosphere has been attained by careful treatment of the various details.

The organ, a noble instrument of four manuals, with an echo organ located to the north and just above the west gallery, is being built by the Hook and Hastings Co., of Waltham, Mass. It was designed in all its detailed specifications by Mr. Archer S. Gibson in collaboration with Mr. Harold Vincent Milligan, the organist of the church. It is the gift of John B. Trevor and his sister in memory of their father, John B. Trevor.

Dr. Cornelius Woelfkin has been pastor of the church since 1912. Rev. Eugene C. Carder has been his associate for the past three years. The first pastor was George Benedict, 1831-1848. After this pastorate came Rev. Thomas Armitage, who served for forty years, 1848-1888. The Rev. W. H. P. Faunce, now president of Brown University, had a most prosperous

pastorate from 1888 to 1898, he being succeeded by the Rev. Rufus Johnson, who served from 1898 to 1907. Then came the Rev. Charles F. Aked from 1907 to 1911. The Board of Trustees has included in its membership in the past John D. Rockefeller, William Rockefeller, Col. Joel S. Mason, J. A. Bostwick, Edgar L. Marston. At present the church is served in this capacity by Howard L. Ballard, Frederick A. Cole, Charles H. Paddock, Eugene McK. Froment, John D. Rockefeller Jr., Dr. D. Emmett Holt, William M. Crane, Perry C. Todd, and A. LeRoy Chipman. Mr. John F. Conney is in his fifty-second consecutive year as deacon.

A feature of the work of the Park Avenue Baptist Church from which much is expected is the young men's Bible class. This class has had a great history and continues as one of the outstanding men's classes of the country. Founded in 1884 with Charles Evans Hughes, at that time a young lawyer making his way in New York, the class has had a succession of able leaders. John D. Rockefeller, Jr., was for many years the regular teacher and continues very active in the councils of the class at this time. Arthur E. Bestor, president of the Chautauqua Institution, is the present leader.

The Park Avenue Baptist Church has an extensive program of missionary and charitable interests. To the New World Movement the church voluntarily assumed an apportionment of \$1,000,000, an amount in excess of the regular apportionment of \$800,000. The church has paid into the treasury of the New World Movement the past year the sum of \$204,375 and is pledged to contribute similar amounts over the entire pledge period.

A Personal Evening

On Wednesday, April 19, 390 sat down to dinner in the men's class room. Following this an interesting program was carried out. Dr. Woelfkin presided and introduced as the first speaker John D. Rockefeller, Jr. To the apparent consternation, as well as to the delight of Dr. Woelfkin, Mr. Rockefeller made his remarks in a most personal and intimate vein, taking as his subject the fact that Dr. Woelfkin was that very week completing ten years as pastor of the church. At the close of his remarks he presented to the much moved and greatly beloved pastor a gold-headed cane, suitably inscribed, and made from the wood of the pulpit in the old church behind which Dr. Woelfkin had preached for the ten years of his ministry. This touch of the personal and intimate in the fellowship of the evening set the tide of interest and delight running strong and prepared the people for other experiences of joy and promise. Mr. J. Howard Ardrey spoke on the financial status of the building fund and announced that the committee had just been advised that one of the members of the church, Mr. William Rockefeller, had agreed to pay \$100,000 toward the \$300,000 yet to be raised to render the building and its equipment free from debt. This offer, together with the continuing offer of Mr. John D. Rockefeller and his family, to pay dollar for dollar on all funds raised, left a sum of \$50,000 to be raised by the congregation in addition to the more than \$200,000 already subscribed.

Winning Letter in New York "American's" Contest on Effects of Prohibition

July 6, 1921.

To the Prohibition Editor:

This county-seat of 2,000 souls, trading center of productive farming country, once supported five drinking places for folks, but none for animals. It supported a rickety jail that never lacked a multiplicity of boarders. Its peace justices, were busy; its poor-master was busier.

It was a lawyer's paradise. During court weeks the town went wild breeding more law-suits than the courts settled; and the various court sessions were so long that they nearly overlapped; so it was just one durn thing chasing another.

Now it's different. Business booms. We have a beautiful jail, often without a boarder. Poor-master isn't in our vocabulary. A solitary justice plays Rip Van Winkle. One needs seven-league boots to find a lawyer. Judges come here to rest up. We have a place or two where a horse or a long-legged dog can drink—that's all.

Yours respectfully,
(Mrs.) Ruth Brehme,
Delhi, N. Y.

Some Recent History of the Papacy and Baptist Responsibilities

Intellectually, commercially the Roman church has become a dangerous rival to state and private institutions

By D. G. WHITTINGHILL

THE Roman papacy, like all other political and religious institutions during and since the war has suffered immensely. The dissolution of Austria, the estrangement of France, Belgium and Italy—all Roman Catholic countries due to the "Germanophile" policy of Benedict—the moral supremacy of Woodrow Wilson and the economic losses because of Europe's impoverishment may all be put down to the Vatican's damage. However, notwithstanding the pope's futile efforts to obtain a representation in the Peace Congress of Versailles and subsequent conferences, he has used every possible means to regain his lost influence. The unstable conditions of Europe, both morally and materially, have greatly facilitated the Vatican's task. The breaking up of empires and the dissolution of smaller states have driven many people into the arms of what appears to be the only stable institution in Continental Europe—the Roman Catholic church.

Many Mistakes

The Roman papacy, notwithstanding its self-asserted infallibility, has made many mistakes, diplomatically and politically, in the recent past, which have contributed to its damage, but at the same time other acts have turned out to its advantage, at least for the present. Let us take note of its record in order:

1. Diplomatic gains of great importance have been made. The Vatican has nuncios, envoys and delegates in all the capitals of Europe and in many of South America, Asia and Australia. The countries recently brought into diplomatic relations with the Roman church are: England, France, Holland, Greece, Lettonia, Jugoslavia, Roumania, Czecho-Slovakia and China. In nearly all of these new states the Vatican has received special concessions. The inordinate desire of France to have the assistance of the Vatican in the Near East induced her to send Monsieur Jonnart to Rome before his appointment was actually confirmed by the French senate. Poland must always have a Roman Catholic as the head of the state! This fine piece of constitutional justice (?) was accomplished by the present Pope Pius XI while he was papal envoy at Warsaw! In Czecho-Slovakia the sailing has not been so smooth. A great many of the clergy have taken unto themselves wives, many of the better people strongly desire a national, independent church while the services are conducted to a large extent in the native tongue. This state of affairs is, of course, greatly irritating to Rome, but the memories of John Huss and the energetic work of the present Protestant president will be most difficult to counteract.

Not only in this state but in others in the Near East the democratic principles characterizing these republics have made negotiations with Rome very difficult. However, the papacy seems inclined to yield now to local conditions in order to increase its influence and obtain precious political advantages. The Vatican above all things desires to maintain its "dignity and liberty of action!"

Today the Roman church has one of the most numerous and important diplomatic corps in the world. This intense seeking for diplomatic relations with the new states began during the war. In this period Lloyd George sent a representative to Benedict XV. For some reason, not approved by everybody in England, he is still retained in Rome! It may be because, as Jonnart says, "the Vatican is the finest observatory in the world." Even free America has been invited to fall in line with the other nations, but President Harding very wisely said that he could see no good reason for such action.

2. Politics has been the Vatican's special field of activity for centuries. The last pope was preeminently a politician. The present one promises to follow in his train as he has retained the former secretary of state—Cardinal Gasparri—a thing almost unheard of heretofore. The clerical party, though not the most numerous, holds the balance of power in parliament. The socialists, unlike their companions in Germany and France, have always refused to work in harmony with the government

papacy. Many who have hitherto been unfavorable to the Vatican's claims seem to desire to make peace between the Quirinal and the Vatican. The obstacles to such a reconciliation are very great and indeed almost insurmountable. The papacy would prefer to have the famous question settled by an international agreement, but the Italian government could hardly submit to such a solution without compromising its dignity and prestige as a sovereign state. Patriotic Italians, however, are not very anxious to make peace with the Vatican even when so much is at stake in a material way. They have not had time yet to forget and forgive the extreme partiality shown by the papacy to the Central Empires during the world war. A parliamentary investigation clearly brought out the proof that the revolutionary socialists and the papacy were the chief causes of the great military disaster of Caporetto! If it were necessary the writer could bring forth other proofs of the baneful influence of the Roman church in Italian national politics.

3. Socially the Roman pontiff has left nothing undone to reassert himself in the midst of universal chaos. The recent founding of the Catholic University of the Sacred Heart at Milan with great pomp and marked solemnity cannot be passed over as a thing of little importance. In fact, this event has caused both alarm and diffidence, especially among the liberal elements. At present this school has two faculties: philosophic and juridico social. The professors propose to "educate the heart and elevate the souls of men" as well as to prepare them for the ordinary duties of civil life. The rationalistic, if not atheistic atmosphere generally surrounding the state universities and the manifest apathy of both faculty and students so evident since the war, have created a demand for an institution with high Christian ideals. The Roman Catholics have been wise enough to seize such an opportunity.

A Dangerous Rival

Private schools in convents and monasteries abound everywhere, many magazines and newspapers devoted to the spiritual and material interests of the church are published in every part of the nation while multitudes of books and tracts are widely diffused. Even the cinematograph is largely used to extend the power of the Roman church. The political press is also to a considerable extent under the influence of the Vatican. Frequent communications from the clergy, including the pope and bishops, keep the interests of the church constantly before the people.

Not only intellectually but commercially and industrially the Roman church has become a dangerous rival to state and private institutions. Banks, employment agencies, compartment stores, insurance companies, "holy shops" for the sale of religious objects, distilleries, manufactures and farming represent some of the many agencies of this many-sided institution. As it is evident, all of these activities in civil life tend to bind multitudes

The Value of Play

IN their play children learn to observe quickly, to judge, to weigh values, to pick out essentials, to give close attention; they learn the value of cooperation, to recognize the rights of others as well as to insist on their own being recognized; they learn the meaning of freedom through law; they learn the value and function of work and the joy of accomplishment. No wonder that play is regarded by many as the most important educational factor of them all. A child who does not play not only misses much of the joy of childhood, but he can never be a fully developed adult. He will lack in many of the qualities most worth while because many of the avenues of growth were unused and neglected during the most plastic period of his life.

Nosworthy and Whitley in "The Psychology of Childhood."

which fact has given a magnificent opportunity to the Roman church to make itself felt in national affairs. Unfortunately the papacy has never forgotten the "wrongs" which it suffered in 1870 and is patiently awaiting the opportunity to acquire its lost temporal power. The last cabinet crisis was uselessly and indefinitely prolonged by the preposterous claims and dictatorial attitude of the clerical party. The control of the public school system is doubtless one of the principal aims of the Vatican. As a proof of the above assertion the clericals have compelled the prime minister, Hon. Facta, to accept one of their member as minister of public instruction!

The "Roman question" has been brought to the front of late by the friends of the

by material ties to the Roman church. Boycotts, strikes, underselling and similar arms are frequently used by the "holy church" to further its ends.

4. Religiously the Roman church has both gained and lost as a result of the war. The general state of misery and uncertainty has driven many, hitherto indifferent, into the arms of the church, while others, whose philosophy of life in these troublesome times has not been able to square the circle of human existence, have given themselves to "the world, the flesh and the devil." Doubtless many of Rome's adherents remain faithful to her because of the "loaves and fishes" which are offered to them in the form of hospitals, orphanages, asylums, endowments, dowries for poor girls, scholarships, pilgrimages and many other kinds of material help. While the church gives freely with one hand, with the other she receives just as much, if not more. Legacies, donations, lotteries, public and private collections, the sale of religious objects, the price of religious services such as baptism, communion, marriage, burial, indulgences, sacred vows, miracle-cures, prayers for the dead, Peter's pence and especially state aid all contribute to fill her coffers. Without doubt church attendance has greatly increased since the war both among Catholics and Protestants. It is a great pity that Catholics cannot have more of the Gospel and less of "varnished paganism" when they attend church!

The above represents briefly, and consequently inadequately, the most important conquests of the Vatican in the recent past in Europe and at the same time gives a general view of the present state of the

Roman church in Italy. What is true of Italy would apply to every state in continental Europe except Germany, Scandinavia, Holland and Switzerland. In eastern Europe where the Greek church has dominated hitherto, the confusion and general corruption seem to be as bad as it is in Latin countries. Between the eastern patriarchs and the Roman pontiff there is little to choose!

The present favorable state of affairs in which Romanism finds itself is due almost exclusively to the following causes: (1) The union of church and state; (2) a marvellous organization; (3) state aid; (4) a Jesuitical policy of "all things to all men"; (5) a subservient press; (6) a superb equipment—cathedrals, churches, convents, schools and parsonages—representing masterpieces of architecture, sculpture, painting, music and fine tailoring; (7) social prestige; (8) a loose system of morals; (9) numerous and various works of charity.

Europe since the war has been declared by many to be the greatest mission field in the world! In some respects this is true. Baptist responsibilities are as great as the needs of Europe. Our doctrines are peculiarly adapted to improve the religious, social and political conditions of this continent. On this point we are all agreed. But *how* are we to do this great work? We have just seen how strongly entrenched are the Roman and Greek Catholic churches in this field. We also know something about the means and methods hitherto used especially by the Roman church to accomplish its purposes. With our limited means and personnel what

hopes of success may we count on? We cannot "fight the devil with fire" without compromising ourselves! We neither have nor desire state aid. Even if it were desirable, we have not the means to do "social work" on a large scale. Will the simple preaching of the gospel by illy prepared men in obscure places in hired walls meet the present requirements of Europe? Without doubt the various missionary societies working in Europe have already answered this question and are doing their best to overcome these difficulties.

In my humble opinion two things are of the utmost importance at present: theological education and literature, both occasional and periodical. Local training schools in each country are not sufficient. We need two or three institutions for higher theological education to complete the work of the local schools. The Roman church has constantly brought her best men from foreign parts to Rome where they study in schools like the "Propaganda Fide" or the Gregorian University. The wisdom of this could hardly be doubted.

As to literature we are all agreed that the churches must be supplied.

What is equally important is a large amount of periodical literature, especially weeklies, for the general public instruction regarding our doctrines. Only by means of the press can we reach the better classes as we have done so successfully in Italy. Today Baptists are better known than any other denomination which fact is mostly due to our press. Our two reviews and two newspapers are read by thousands in this country, not to mention readers in every country in Europe except Russia!

An Order for the Reception of New Members

By HELEN B. MONTGOMERY

I WANDERED into a prayer meeting the other night, where thirty young people were being received into church membership on confession of faith and twenty adults by letters from other churches. The service was so impressive and interesting that it ought to be passed on to other Baptist churches.

The chairman of the board of deacons stated that the group coming by letter from other churches had presented their letters; that these had been duly examined and that those who were coming before the church were heartily recommended by the board of deacons for membership. He then called the roll, and as each one's name was called he or she arose and remained standing until the whole twenty were on their feet. The minister then spoke as follows:

"Dearly Beloved: You have come among us as a confessed follower of our common Lord and Master Jesus Christ, and have signified to us your desire to enter the fellowship of this church, and to unite with us in work for the extension of his kingdom. We welcome you most heartily to our church life and service, and pray that our association may bless both your life and ours. It is our earnest desire that this Christian fellowship shall exist not only in name, but in deed and in truth. As you come among us, therefore, we would ask you to make answer faithfully to the following questions:

"Do you here reaffirm your public confession of Jesus Christ as your Saviour, and your promise to obey him as your Lord and Master?

"Do you reconsecrate yourself in all sincerity to the kingdom of God; do you again resolve to do justly, to love mercy, and to walk humbly with your God; and are you ready to spend and be spent for those for whom Christ died?

"Do you promise to be a faithful member of this church, to be earnest in prayer and in the study of the Scriptures, to be present regularly in the House of God, to increase the church's usefulness by your service, and to adorn its fellowship with a life of love?"

As he finished, the chairman of the board of deacons began again to call the roll. As each one's name was called, he answered "I do." When the twenty had responded, the pastor said, "And may the blessing of God rest on our fellowship."

Following this the chairman of the board of deacons stated that those who were coming on confession of faith had already met the board; that they had given an intelligent account of the faith that was in them, and that it was the conviction of the board that all who were presenting themselves were ready for church membership. The deacon then called the roll, as before, and all the young people rose. Then the minister said:

"Dearly Beloved: You have come among us at this time to confess Jesus Christ as your Lord and Master; you have signified to us your desire to enter the fellowship of this church, and to unite with us in work for the extension of his kingdom. We welcome you most heartily to our church life and service, and pray that our association may bless both your life and

ours. It is our earnest desire that this Christian fellowship shall exist not only in name, but in deed and in truth. As you come among us, therefore, we would ask you to make answer faithfully to the following questions:

"Do you here make public confession of your faith in Jesus Christ as your Saviour, and do you promise to obey him as your Lord and Master?

"Do you consecrate yourself in all sincerity to the kingdom of God; do you resolve to do justly, to love mercy, and to walk humbly with your God; and are you ready to spend and be spent for those for whom Christ died?

"Do you promise to be a faithful member of this church, to be earnest in prayer and in the study of the Scriptures, to be present regularly in the house of God, to increase the church's usefulness by your service, and to adorn its fellowship with a life of love?"

Following this the deacon again called the roll, and each one answered "I do." Then, while all remained standing, a prayer of consecration was offered.

It seems that this is the regular order for the reception of new members, and that to each one, as the right hand of fellowship is given, is presented a card on which are printed the words used by the minister, with space for the signature of the member, and that of the pastor and the chairman of the board of deacons. These cards are kept as reminders of what they have promised, by those who come into the church.



The Open Forum



TITHING OR NON-TITHING STEWARDS

Two recent articles in the Open Forum have opposed a tithing stewardship. In both instances the writers have put up men of straw. Tithing is neither Jewish nor Christian stewardship in the sense in which the writers refer to it. Stewardship is more than tithing. Tithing refers to substance only. Stewardship refers to the whole life in all its relations. Christians who are tithing do so as an expression of the stewardship of their substance, and as an acknowledgment of God's ownership of all things and not because of any Jewish laws about tithing, or Jewish practice of tithing. Tithing is a divine law that reaches back to the origin and meaning of worship itself and was observed centuries before the Jewish nation had an existence. Nor is there any hint or suggestion anywhere that this primary divine law has ever been abrogated. It has just as much claim on men today as it ever had.

Giving according to prosperity is not a new thing peculiar to the dispensation of grace. "Every man shall give as he is able according to the blessing of Jehovah thy God which he hath given thee." Deut. 16:17.

Much is made of the old worn-out contention that tithing is a great hardship and "a grave injustice" to those with small incomes. But it will be time enough to present this objection to tithing when these anti-tithing writers discover any small-income tithers who are complaining that tithing is a great hardship. We challenge them to find a single instance to strengthen their contention. Tithers are the happiest givers in the world. Nobody needs to complain for them. At the same time it is a fact that hundreds of small-income tithing stewards, when blessed with substantially increased incomes, have increased the percentage of their giving. Non-tithing givers are notably slower to do that than are tithers, and so the giving according to prosperity fails to work with those who are supposed to be governed by that principle.

If there is any meaning or force, any point or pertinence, in the contention that Christian stewardship does not, and should not, include tithing and that "we should give according to our prosperity" (which means one thing to one man and quite another to another), it will follow, of course, that by Christian stewardship that rules tithing out much more will be given than is given by tithers. But it isn't. The facts are, and they have been proved again and again, that tithing stewards give from twice to four times as much as so-called Christian stewards who do not tithe. This whole anti-tithing contention fails to produce results and is all too often an excuse to cover over the

downright meanness and stinginess of some professing Christians. That class readily grasp the argument in defense of their niggardly selfishness. The legitimate conclusion of the contention is that haphazard and go-as-you-please giving is more honoring to God, and more according to the grace of God, than faithful tithing stewardship is. It leads also to the conclusion that small-income people should be excused from giving altogether.

Seattle, Wash. Charles A. Cook.

SCIENCE AND RELIGION

Science, a true science, is not the enemy of religion but the friend and handmaid of religion. It is not the concealer of God but the revealer. Science leads us into the holy of holies of God's existence and presence. The astronomer from his observatory looks out beyond the stars and discovers the infinity of God's universe. The physicist in his laboratory looks through his microscope and he, too, in the atom discovers the same infinity. In what we call life the biologist in the one-celled organism at the beginning of life finds immortality. He finds immortality at the beginning, as the theologian by his logic of facts discovers it, and the Christian by the experience and witness of God and eternal life knows it in his soul. The chemist breaks up and breaks down that which we call matter. In doing this he arrives at that which is not matter but at that which in the electron can best be described as a point of force.

The unbelief that the scientist discovers in the study of the facts of life is the unbelief that is in his own heart. For he who seeks God and wishes to find God that he may worship God, love and serve God will find God everywhere. But he who does not wish to find God that he may worship, love and serve, will not find God anywhere. That man is blind. Though God present himself before his face he sees him not because he is blind. Like Herod seeking the infant Jesus he fails, and for the same reasons, the sin, the selfish ambition, the murderous purpose of the heart. He that cometh to God must believe that he is, and that he is the Rewarder of them that diligently seek him.

Dover, Maine. H. F. HUSE.

God's Sunshine

*SOME murmur when their sky is clear
And wholly bright to view—
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,
One ray of God's mercy, gild
The darkness of their night.*

—Richard Chenevix Trench.

THE HOSPITAL PASTOR

After due consultation with a number of representative and prominent physicians of Omaha, it was deemed wise that the writer visit certain specialists at the Mayo Clinic. Thus it happened to be my good fortune to arrive with many others on March 22 in the city of Rochester, Minn., all in the eager quest of health. There I found help and everything done that could be done for my welfare. Delightfully pleased was I to meet on the day of my arrival the town pastor, Rev. J. H. Beaven, who was willing and ready to render any possible assistance.

Considering the daily throngs and the consequent impending duties involved Mr. Clark, the hospital Baptist pastor, must have his time fully occupied; nevertheless I was agreeably surprised and made happy by his early visit in my room. The permanent value of such a visit is the effectiveness of the unique service rendered. His conversation was radiant with the light and liberty of the gospel. As he prayed one realized the immanence of our blessed Redeemer and most gracious Lord. What a benediction is a visit from such a ripe saint! The imparting of a ray of divine light to the weary pilgrim is calming like the smile of God. How cordial is the welcome even of the poorest and most loathsome sufferer to the voice of Christian sympathy! Thankful we may well be as we daily remember in our prayers the sick and the departing who have the watchcare of this faithful soul-specialist. It cannot be said of the Minnesota Baptists or of Mr. Clark by the sick body and soul at Rochester. "No man careth for my soul."

Valley, Nebr. A. L. BAIN.

WEST OF BUFFALO

I am glad that you have opened the question of bringing the denominational headquarters farther west. For the unity of the denomination, for efficiency and for economy it must be done. No doubt there were good reasons for going to New York, but those reasons have passed away along with the Interchurch Movement and similar inevitable results of post-war conditions.

I believe that the general workers would welcome a change, and I know all the great West and Central West would. New York City seems a long distance from the West, but more than that, it is not a normal American city. Religious conditions are depressing. Problems there have but little in common with those of the rest of the land. Residence there has a tendency to unfit the workers for the wisest consideration of the great national problems of the denomination. New York is strikingly provincial, and this is a handicap to our workers. So let us move to "somewhere west of Buffalo."

Lincoln, Neb. W. T. Elmore.



The Chimney Corner



Long Live the Little Prince of Wails

ISADORE PROSNOVITCH had no use for babies. You could rave all you cared to about their ten small fingers curling like the tendrils of a vine, or about their dear little mouths looking like pink rosebuds,—Isadore would look at you politely out of his solemn blue eyes and say calmly: "Maybe! I guess me baby don't got none of them things, missus."

And when once you hear about Isadore's baby you can't be surprised that he had his own dark view of infants under two years old; for the truth of the matter is that Isadore's mother and Isadore's father, as well as Isadore's brothers and sisters were away from home working all day long, so the entire job of "minding" this particular baby fell on poor solemn five-year-old Isadore. Moreover there are babies *and* babies. Isadore's was the *other* kind: the kind that squalled and bawled and wailed and howled and fretted and fussed until the neighbors wore frowns an inch deep in their foreheads and wished that baby was 10,000 miles away. But that is nothing to the wish poor Isadore had!

Yet every day he did his solemn best to startle the baby into forgetting to cry. It would have made your heart ache to see him go through his few little tricks. When the baby first began to wail, Isadore would solemnly turn somersaults from one end of the kitchen to the other, and the wailing stopped as long as the somersaults lasted. But the moment Isadore grew exhausted there was a howl that could be heard a mile away.

"Vell," Isadore would sigh, "now I tink I better joost stan' on me head."

So very solemnly and elaborately he stood on his head as long as ever he could, and the baby was quiet to watch him. But surely you know about how blood rushes to one's head in that upside-down position, and when poor Isadore was forced to stand upright the cruel baby wailed and whined and roared until the frantic neighbors banged on the walls and the floors above to show their disapproval.

"Vell," sighed Isadore, "I tink now I takes you down on the alley." So he tottered carefully down the steps with the heavy baby in his arms, then sat on the curb with the baby on his knee pointing out stray dogs and peddlers' carts and passers-by who might amuse the cross-patch child. And it is here that Miss Jennie found him.

Miss Jennie was a helper in the Christian Center and she thought it was a sight to cry over to watch such a very little boy play nursemaid to such a very wailing baby. So straightway she led them to the Center where she hoped a bath

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

would help to quiet the loud wails!

With mingled horror and delight Isadore watched her preparations as she filled a tub with water, water that looked very, very hot—for the little clouds of steam sailed upward toward the ceiling. "I tink she must be going to *boil* the baby," he whispered to himself, "she vill boil him like potatoes is boiled, und he vill die!" But he *said* nothing. Not one single word. He simply watched and watched, as she laid out towels and soap and a small round can. Then she undressed the baby who squalled his wailing as he looked hopefully at that square and solemn brother-person, who at wails like these really ought to stand on his nice yellow head. But no, Isadore had handed over all responsibility to the crisp white nurse; so the clothes that had been sewed on to stay all winter were ripped off regardless of howls and yells and frantic squeals. But just as the nurse was ready to put the little cross-patch in the tub, Isadore simply *had* to say: "Vell, I tink this vill kill him sure!" And somehow, there was a certain *satisfied* accent in his voice that made the nurse swing around on her heel and stare at Isadore doubtfully.

"Isadore," she said severely, "surely you wouldn't *want* to lose your dear little baby brother, would you?"

He stared back at her out of his honest blue eyes. "Yes'm," he admitted, "if it's all the same to you'm, please."

"Oh, but that's wicked, cruelly wicked!" she cried.

"Yes'm," agreed Isadore, his eyes as

honest as ever. For what did this lady in white understand about babies anyhow? Wait till she knew *his* baby and heard the very worst of his wails which could last hours on hours. But the lady evidently decided the bath had better come first, *then* conversation; so into the water she plunged the astonished baby who was actually speechless with the shock at first, then utterly furious. But in spite of squalls the lady saw her duty, and she did it! Oh, how she lathered soft soap-suds all over that baby's body—how she doused it with fresh water—how she rubbed it dry with a towel—then covered it with sweet powder. After which came a clean little night dress. And wonder of wonders, that baby began to *coo*.

Isadore leaned nearer. Yes, it was a bona fide *coo*! Next the baby began sucking on a bottle of warm milk, and actually . . . dozed . . . off . . . to . . . sleep. It was beyond belief! Isadore held his breath as the lady laid this contentment personified in a crib, and then led Isadore into another room where they sat down.

"How old are you, Isadore?" the lady asked.

"Goin' onto five'm," he answered.

She sighed at his solemn face: "Have you *ever* played, dear? Or smiled? Or laughed?"

"Vell, *once* I laughed," Isadore said, "once I hides me baby under a store counter and I tinks: 'now I lose him for sure,' und I smiles on the lady what keeps that store und she smiles on me as I hurries out. But just then the baby he squawk something fierce, und the storekeeper she guess what I done—tryin' to lose him on her, so she says to me: 'I'll learn you not to smile no more, you awful little brudder.' Und she puts spankings on me something terrible. So I don't smile no more on nobody, see?"

The missionary lady sighed: "Oh, Isadore, you can smile on me safely, dear, for we are going to be friends. And I'll even make you come to love that poor baby. Did you know he only wailed because his clothes were mussy and sticky, and because he was fed—well, what did you feed him, anyhow?"

Isadore put his head on one side, trying to remember: "Vell, I tink he eat most anything what's left over, like coffee und sausage und pickles und cheese—"

"Horrors!" gasped the lady when she heard this list of all-wrong things, and carefully explained about a diet of milk to make babies smiling and pleasant and lovable. Isadore tried his solemn best to listen, but his eyes kept wandering around the fascinating room where pictures and playthings and even the little tables seemed made especially for someone his size. And no sooner had he

Slumber Song

By ALAN LESLIE

HUSH thee! my little one, if you would hear
The stealthy old Sandman drawing near;
Coming this way on velvet-clad feet,
Softly, quietly,
creep, creep, creep!

High over head he waves his hand,
Filling the air with golden sand;
While heavy lids droop and are weighted down
O'er eyes of blue,
of gray and brown.

The Sandman smiles through the sifting sand
And scurries away to Slumberland,
Knowing that eyes that laugh and weep,
Held fast in Dreamland will
sleep, sleep, sleep!

—"Good Housekeeping."

thought this than the lady delightfully said: "This is the kindergarten room where you are going to play every single morning from now on, Isadore, while your baby stays in our Day Nursery with fifty other babies whose mothers are working. Won't this be a good plan?"

"Vell, all right," gulped Isadore, "only vill you learn me how to play?"

So with love and care and friendliness, Isadore lost his solemnness; and the helpers in our mission did their level best to make him love the baby whom they nicknamed "the little Prince of Wails" (W...a...i...l...s, of course!) but who had lost his wail by this time, and had a rosebud mouth and tendril fingers.

Moreover, Isadore's mother came to visit the Center and this is what she said after she had been all over the building: "Ven my little Issy, he tell me of the place he comes on, every morgen, I slaps him hard und tinks he makes me one grand lie. 'Ach, there ain't no such a place,' I says, 'cept maybe up in heaven

mit angels to wash dirty kids und play mit stupid little boys! But now, missus, I sees it heaven on earth, this building, mit room for everybody. Say? Dast I bring the odder kids what works in factories? Dast they join a class at night und learn them how to sew? Or maybe I ask so much, yes?"

But you know the answer! And today the Prosnovitches, big and little, flock to that Center of ours as eagerly as the little Prince of Wails, himself; as for Isadore, he not only knows how to play, but has learned a number of stories to make him appreciate babies better:—stories of the baby Moses in the bulrushes, and of the baby Jesus in a manger, and of other babies whom this same Jesus, later on, held in His arms and blessed.

"I tells you what I tinks," says Isadore with his solemn smile, "I tinks those there Baptists what builds us this here Center has blessed all the little kids joost like Jesus onct done it!"

And I agree with him, don't you?

The Young Reserves

The T. Y. Children

ONCE upon a time there was a Lady-Who-Did-Something-For-A-Certain-Child. A delightful little "something" that was tied up in a delightful little box and fastened with a delightful little ribbon. It had been lots of fun to get it ready and this Lady-Who-Did-Something-For-A-Certain-Child thought what immense fun it would be for the child to untie that ribbon and jiggle that box before opening it, not to mention the fun of the "something" itself! So off she sent it.

Now part of the fun of sending off delightful boxes is being thanked for them afterwards, of course. I am sure you have discovered this for yourself many a time; so you can't blame this lady for thinking whenever the telephone rang: "Very likely that is Sarah to thank me for the box."

But it was just the butcher about the steak, the first time. And the next time it was the shoemaker about a bill.

Then when the postman came to the door with a letter she thought: "From Sarah, of course, about the box."

But it was from the baker advertising chocolate cookies!

So then she remembered how busy Sarah was—school and playtimes and music lessons and practicing and meals to eat and hands to wash....it took time for a girl to think up a letter, such a letter as this unexpected little "something" deserved, and maybe telephoning was not in Sarah's line.... She would probably have to wait a bit longer to learn how Sarah liked surprises.

And the dreadful part of this story is that she is *still waiting!!!* For all this happened last January, while May is now here! Of course there is always a sequel to tales of this kind, and the sequel to this one is that in April Sarah fell sick.

The kind of sickness that kept her in bed for week after week. It was very dull and tiresome lying in bed, and some of Sarah's friends (young and old) thought what fun it would be to send Sarah one surprise a day! Something for her to look forward to; the little scheme had been going on for nine days (a "nine day's wonder" such as you read of in books, I think!) when Sarah naturally *caught on*.

"Something comes every single day!" she chuckled, and on the tenth day it was only natural for her to be on the look-out for the tenth surprise. But she waited and waited and waited and waited and waited....in fact, to cut a long day short, she waited till bedtime and *nothing* came. Nothing!

"Oh!" cried Sarah into her pillow, "I thought it would be a nice surprise again." And the next day she told her dearest friend that not a single surprise had come; this friend looked much mystified, saying in a puzzled way: "Now isn't that the strangest thing? For that was Mrs. Bright's day, and she's the cleverest, dearest person to think up surprises. Such pretty ones, such dainty ones, all tied up in funny little boxes with cunning little ribbons. She loves doing things like that. Sometimes she does them out of a clear sky, for no reason at all except that she loves children. You know, Sarah, I think she must have plain forgotten you. I can't think of any other reason, can you?"

Sarah said no, she couldn't! But all that day she knew in her heart of hearts why Mrs. Bright had not sent another present; and that night at bedtime she told her mother all about it.

"But Sarah, I told you to write and thank her, dear," said her mother.

"I k-kept m-meaning t-to, b-but I f-for-got," cried Sarah. "I'll do it the minute I can sit up in bed to write. It's five months late already, oh dear! oh dear!"

For Sarah has now joined the ranks

of the T. Y. children, and often says this little poem to herself:

"Hearts, like doors, open with ease

To very, very little keys,

Never forget that two of these

Are: 'I thank you!' and 'If you please!'"

If there were more Thank-You children in the world there would be dozens of lovely surprises coming their way, you see!

Have You a Little Imp in Your Home?

IF YOU don't believe in fairies, and the elves are not your friends, And you have no faith in brownies or in gnomes,

Let me give you just a glimpse

Of the ugly little IMPS

That invade today so many happy homes.

IMPoliteness is an IMP whom every child should try to shun,

And older people too, without a doubt.

IMPatience is another

Who will cause you lots of bother

'Less you send him quickly to the right-about.

IMPertinence and IMPudence are naughty little twins,

And, oh, it is astonishing to see

The mischief that they do;

And, my dear, if I were you,

Their comrade I would never, never be.

One little IMP will sit astride a pencil or a pen

Whene'er there is a problem hard in view,

And draw his mouth way down

And whine out with a frown,

"IMPossible, IMPossible to do!"

IMPrudence and IMPenitence and IMP-ulse are three more

(Though the latter is not always under-ban);

And there are more, no doubt,

Who are hovering about

To get us into mischief if they can.

Of little foxes you have heard, who spoil the lovely vines.

These ugly IMPS are dangerous, too, you see.

Let us raise a battle-shout!

We may put them all to rout!

Oh, what a glorious victory that would be! —Pauline Frances Camp, in *St. Nicholas*.

What Girls' Names Mean

AGNES means a *lamb*.

Angelica means an *angel*.

Frances means *free* and *open-hearted*.

Antoinette means the *praise-worthy*.

Dora means a *gift*; while Theodora means a *gift of God*.

Constance means *steady, persevering*.

Helen means *radiant, full of light*.

Celeste means *heavenly*.

Margaret means a *pearl*.

Nora means *honor*.

Sarah means a *princess*.

Stella means a *star*.

(If you have friends with these names you can make a guessing contest out of this list and see if they know themselves and what they ought to stand for!)



Young People's Work



Topic for May 28

WORK IN THE PHILIPPINES
Matt. 13:44-46

Available Literature

Send to the Literature Department of the General Board of Promotion, 276 Fifth Avenue, New York City, or 125 N. Wabash Avenue, Chicago, Ill., for the following leaflets: "The Bible and Kindergarten Training School," 5 cents; "Miss Suman's Brownies," 2 cents; "The Philippines: Missionary Cameraplogs," 10 cents; "The Philippine Islands: Missionary Surveys," free; "Rafaelo and Seven Bells," 5 cents; "Map of the Philippine Islands showing our Baptist mission stations," 35 cents.

I. Description of the Islands

The Philippine Archipelago consists of a group of 3141 islands lying off the eastern coast of Asia. In area they measure 115,000 square miles, or a little more than the state of Arizona. They are in the same latitude as South India or Central America. The surface is rugged and mountainous. There are twelve active volcanoes in the group.

The climate is tropical. The temperature ranges from 70 to 100 degrees. The wet season during which the rainfall is heavy, usually occurs between July and November. Violent storms are frequent. The coolest period of the year comes in our winter months, though Christmas might seem like a summer day to us. The spring months are the dry season in the Philippines.

The mountain sides and hills are covered with an abundant growth of trees, shrubs, and undergrowth. The rarest of orchids and beautiful palms grow profusely. The principal agricultural products are tropical fruits, coconuts, rice, tobacco, hemp and sugar. Fine timberlands abound. Coal, iron, copper, and a number of the less common ores are found in the mines.

II. People

Only about 400 islands of the Philippine group are inhabited. The total population is about 9,000,000. The original inhabitants were Negritos. Seven-eighths of the present population are of Malayan stock blended with Spanish immigrants. Socially they are divided into two classes, landowners and peasants.

The characteristic Filipino is small and slender in build, has a yellowish-brown complexion, high cheek bones, and very bright black eyes. The warm, humid climate accounts for the slowness and indolence of the people. They are responding well, however, to education and industrial training. Many bright minds are being discovered and dormant powers are awakening.

III. History and Government

The islands were discovered by Ferdi-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

nand Magellan and named for Philip II of Spain. Spanish rule never was peaceful or successful. Revolution and strife, religious and political, characterized the period until the victory of Admiral Dewey in 1898 placed the people under the American flag. It is the American policy to educate and prepare the native inhabitants as rapidly as possible for self-government.

IV. Government Education

The government has established a public school system patterned after that of America. The legislature has within recent years set aside \$15,000,000 for primary and intermediate schools. A university has been established at Manila.

V. Religion

The aborigines, or Negritos, are pagan. Fire-worship, ancestor-worship, and spiritism thrive among them. The Asiatic Malays hold to Mohammedan traditions. Charms are widely believed in. Some tribes practice witchery. Some have a "medicine man."

Under the Spanish rule Catholicism was forced upon the people. Beautiful cathedrals were erected, but lives were untouched.

VI. Protestant Missionary Work

Dr. J. B. Rodgers, a Presbyterian, was the first Protestant missionary regularly appointed for work in the Philippines. He began his work April 21, 1899. May 2, 1900, Rev. Eric Lund arrived on the field as the first Baptist missionary.

Dr. Lund had worked a number of years in Barcelona, Spain. He took with him a young Filipino, Braulio Manikan, whom he had met at Barcelona. The latter, a Roman Catholic priest, had lost his faith, departed from the Philippines to study civil engineering in Europe when he met an English Baptist business man who led him to Christ. Baptized by Dr. Lund, they went together to establish a missionary work among his own people. They translated tracts and the Gospel according to Mark into his native language, the Visayan, and later completed the translation of the New Testament.

Nine months after the work was started 13,000 peasants signed a statement and presented it to the missionaries, to the effect that they were Protestants, and pleaded for the gospel to be preached to them. Other denominations entered the field and the islands were divided among them in order to prevent duplication. Baptists are especially responsible for Panay, Negros and Samar. The first

Protestant house of worship dedicated in the Philippine Islands was a small bamboo chapel at Jaro.

Iloilo, capital of Panay Island, is one of the largest cities in the Philippine Islands. It has a population of 32,000 and forms the center of a field of two hundred thousand. In this territory are thirty-four Baptist churches with 2,077 members. The latest report (1921) gives 183 baptisms for the preceding year. There are fourteen schools, the most noted of which is the Boys' Industrial School at Jaro, two miles from Iloilo. The Bible and Kindergarten Training School for girls also is located at Jaro, making it a Baptist stronghold. Baptists and Presbyterians have united in the maintenance of a hospital and nurses' training school at Iloilo.

Work in Bacolod, a prominent city on the west coast of Negros, was begun a year later, 1901. A substantial chapel has been erected there. Dormitories, a private academy for boys, a kindergarten, and a dispensary are maintained in Bacolod. Four hundred thousand people inhabit this field. There are twenty-nine Baptist churches in their midst, with 1,760 members, 253 baptisms, and nineteen schools.

Capiz is also located on the Panay Island, on the northern coast. A hospital, a "Home School" for boys and girls, and a self-supporting church comprise the work of this center. Surrounding territory contains a population of 325,000, with seventeen churches, 1,080 members, sixty-five baptisms, and five schools.

Latest available statistics (1921) give a total of eighty Baptist churches in the islands having a total of 4,917 members. Five hundred and one baptisms were reported. Thirty-eight schools are maintained, enrolling 1,920 pupils. Six families and nine single women, aided by 173 native workers, were laboring in the Philippines at the time the survey was made—Adapted from *Service*.

"The Strategy of Foch"

This will be the subject of an address to be delivered by Rev. Bernard C. Clausen, pastor of First Church, Syracuse, N. Y., before the young people of Chicago Baptist Association, at First Church, Elgin, the evening of June 1. Under the leadership of Mr. John Singleton, president of Chicago City B. Y. P. U., special cars will be provided over the Chicago, Milwaukee and St. Paul Railroad, leaving Chicago about 6 o'clock, standard time.

Registrations for the St. Paul Convention, June 28 to July 2 are now pretty close to the high-water mark of 6,000. For information regarding the cities of St. Paul and Minneapolis, write to Twin City Committee, 307 Lowry Annex, St. Paul, Minnesota.

North and South

The B. Y. P. U. Rally of Grand Island Association was held at Gibbon, April 20. The principal speakers were Rev. A. C. Hull, Director J. D. Collins, Profs. R. B. Stevens and Archie Taylor of Grand Island College. The Karney and Grand Island societies dramatized "Do Little and Do Much Societies."

Rev. Joseph T. Watts, B. Y. P. U. Secretary of Virginia, presents a very suggestive associational program in the issue of the *Religious Herald* of April 20. He gives large place to the young people themselves.

Dr. R. H. Pitt, editor of the *Religious Herald*, published in Richmond, Va., has been putting in some good licks for Baptist young people in his defense of Baptist schools. Who wants to send his boy to a school where the attitude of the closed mind is forced upon him? A closed mind is not only not necessary to a vital Christian faith, it is a positive detriment.

The American Baptist Publication Society has prepared a program for Children's Day, June 11, entitled "The Service of Love." Many of our young people are teachers in the Sunday School. We urge them to make the day a great success. All orders should be addressed to the Society, 1701 Chestnut Street, Philadelphia, Pa.

Over 300 young people attended the training school of the city B. Y. P. U. of Columbus, Ga., held the week of March 26. Miss Massey is a president of unusual ability. Good work for a city union organized only six months ago.

Fifteen B. Y. P. U.'s of Georgia have qualified under the AA-1 Standard. These unions are "Standard" plus.

The City B. Y. P. U. Training School held in Dallas, Tex., Feb. 26-March 3, enrolled 1,476 in the various study classes.

Maryland Baptists have enrolled 1,750 tithe to date. The state goal was 3,000. State Secretary Aler assisted in a B. Y. P. U. Institute held March 26-31 in the Fifth Church, Washington, D. C.

Dr. Agar of the General Board of Promotion of the N. B. C. was one of the speakers

The thirty-sixth annual state Christian Endeavor Convention of New Jersey will be held at Trenton, October 4-6, 1922. A comprehensive program is being planned.

New England Baptist Young People are already looking forward to the coming of the national convention to Boston in 1923. New England's invitation will more than likely be accepted by the board of managers of the Baptist Young People's Union of America.

Under the direction of the department of religious education, Indiana Convention, Rev. U. S. Clutton, chairman, a series of training schools for church vacation school workers are being held. Indianapolis, April 18-21; Bedford, April 24-26;

Terre Haute, May 1-3; Alexandria, May 8-10; Greensburg, May 11-13; Elkhart, May 15-17; Madison, May 22-24.

The church vacation school presents a very fine opportunity for members to render a great service during the summer months. "How to Conduct a Church Vacation School" by Gage is the standard text-book on the subject; price \$1.00.

A "Round Table" leaflet containing over 150 questions on B. Y. P. U. work will be sent on request to James Asa White, general secretary, 125 N. Wabash Ave., Chicago, Ill., or 408 Humboldt Bank Bldg., San Francisco, Cal.

Texas has 2,300 B. Y. P. U.'s on record in the state office, with a membership of about 100,000. The office issued 14,130 B. Y. P. U. diplomas and seals in the year of 1921. The Texas B. Y. P. U. Convention was organized in 1891.

Georgia young people are asked to secure 4,000 tithe before the meeting of their convention at Athens, June 21-23. The state goal for all Baptists is 60,000.

A state B. Y. P. U. of Texas awards six banners each year to the most efficient B. Y. P. U. organizations as follows: Junior B. Y. P. U., intermediate and senior B. Y. P. U., associational, city, and college B. Y. P. U. These awards will be made this year at the State B. Y. P. U. Convention held at Palacios, July 11.

Iowa—1000—Iowa

The Iowa goal is 1,000 delegates to the B. Y. P. U. A. convention at St. Paul. Some say we will make it 2,000. Much credit is due to Rev. C. A. Carman, Grinnell, state chairman of the B. Y. P. U. A. committee, and to Dr. M. M. Myers, Des Moines, who is state secretary of the committee. These leaders have been responsible for the effective planning and organization of the state and associations. The society at Oelwein has pledged itself to send every member of the society. Cedar Valley association will send at least 175 young people.

Splendid set-up meetings have been held for the state organization, almost every association has perfected its organization, and the others are to do this soon. Cedar Valley Association has had special demonstration meetings at Waterloo and Mason City. Then workers from the association are doing special work in the local churches. Young people are going in "Auto Fleets" and on the train. W. B. Barnes, Waterloo, is chairman of the association.

Iowa has the "peppiest" State "Pep" Leader of any state in the convention in Rev. C. C. Browne, Dunkerton. St. Paul may expect much "pep" from Browne and his "peppy" Iowa young people.

Mr. Fred Pierce is city organizer for Sioux City. He plans to put the convention across in great style. A dinner was given in Sioux City for young people from four churches. Rev. Cole of Vermillion, S. D., was present. The young people are enthused and plan to send a large percentage of their membership. After Mr. Pierce finishes a big Legion demonstration,

he promises to throw his enthusiastic personality into the job of canvassing the churches.

Des Moines Galilee B. Y. P. U.

On October 17, 1921, a new B. Y. P. U. was organized at Galilee Church, Des Moines, of about sixteen members. Miss Mate Goodell and Miss Mary Stickel were with them to help in the organization. During the past few months they have been putting on a special contest for new members and other points, using the automobile race. They now have, as a result, around 150 members, the attendance keeping up just fine, and a genuine interest taken by all the young people. There have been 30 baptisms from the young people and several letters brought in as one of the results. We pray that this unusual piece of work may be duplicated in many more societies, and we heartily congratulate Miss Lina de Causmeaker, president of the society, and the pastor. Dr. Frank Case.

HAZEL BOYD.

Course of Reading for Prospective Workers In Church Vacation and Church Week-Day Schools

Church Vacation School (or D. V. B. S.)

"How to conduct a Church Vacation Schools," Gage, A. B. P. S.\$1.50
 "Primary Methods in the Church School," Munkres, Abingdon Press. 1.50
 "Dramatization of Bible Stories," Miller, U. of Chicago Press..... 1.25
 "Handwork in Religious Education," Wardle, U. of Chicago Press..... 1.25
 "The Use of Projects in Religious Education," Hartley, A. B. P. S.... 1.00
 "Education by Play and Games," Johnson, Ginn and Co..... 1.25
 Leaflet literature of C. V. S. Div. of A. B. P. S. Address 1701 Chestnut St., Philadelphia..... free

Church Week-Day Schools

"A National System of Education," Athearn.
 "Week-Day Church School," Squires, Presbyterian Board of Pub. and Sabbath School Work.....\$1.00

Pamphlets

"Week-Day Religious Education, A Survey of the Situation," C. W. S. Div. of A. B. P. S. Single copy free.
 Quantity05
 "Community Schools for Week-day Religious Instruction," Mary E. Abernethy, Gary30
 "The Progress of Week-Day Religious Instruction," Chicago Church Federation, 19 S. La Salle St., send postage for single copy. Quantities05
 "Standards of Week-Day Religious Education," N. E. Richardson, Abingdon Press15
 Leaflet literature of Church Week-Day School Div. of A. B. P. S., 1701 Chestnut St., Philadelphia..... free

For further information write to Division of Church Vacation and Week-Day Religious Schools, American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.



Religious Education



Foreign Language Literature In Americanization

By WILLIAM J. SLY

In almost every community one or more foreign-language groups may be found which our churches should reach for Jesus Christ. An increasing number of churches are doing this through a men's class or brotherhood, a young people's society, a World Wide Guild or other agency. This letter comes from Newcomerstown, Ohio: "The Baptist Young People's Union of the First Baptist Church desires to undertake work among the foreign population in this town. As president of the union the task was given to me to procure the needed literature in the Russian, Servian and Roumanian languages. I am sure we can be of benefit to these people and we have as a society the backing of the church."

With the letter this enterprising president sent an order for whatever tracts were available in order that the members of this live society might distribute them among men and women of these foreign-speaking groups in Newcomerstown. Our Publication Society was able to supply a number of tracts for this purpose which the young people of this society will distribute wisely and widely among the people. Here is a suggestion of a new enterprise that other churches might well take up. Here is a new and good and not too hard work to do. Here is one of the ways of serving the Master, by scattering the good seed of the kingdom among the foreign-speaking peoples of your communities. The Publication Society has published a number of very valuable tracts that may be used for this purpose. The titles of three of the best are: "The Place of Baptists in World Reconstruction," written by President E. Y. Mullins of the Southern Baptist Seminary; "Democracy as Baptists See It," written by Prof. Frederick L. Anderson, Newton Theological Seminary; "The Practice of Citizenship," written by social education secretary, Dr. S. Z. Batten, of the Publication Society. These three tracts are already translated and published in Italian, Magyar, Polish, Roumanian, Slovak, Russian and other languages. They are available in English and these also might well be distributed anywhere.

While the use of tracts, leaflets and other forms of religious literature constitute an important factor in the evangelizing and educative work of our foreign-speaking churches and missions, often pastors of such churches, as well as English-speaking pastors who wish to do constructive work with the foreign-speaking groups found in their communities ask, "Where can I find the best suitable literature?" To meet this need a "Handbook

of Religious Publications in Foreign Languages" has just been published. It contains the latest information regarding the religious literature of thirty-eight different foreign-language groups in the United States and Canada, giving approximate population of each group, the number of churches and Sunday schools of each denomination with approximate membership. It also contains a list of all Sunday-school publications, general religious literature, Bibles and Bible-portions, hymnals and song books. It will be seen that such a reference book will prove of great value to all evangelical workers among each or all of their foreign-language groups. The price is 50 cents per copy, and may be secured from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

A New Budget Day Plan

By RAY DAVIS

The Second Church, Lincoln, Neb., inaugurated a new budget raising plan for their 1922-1923 current and missionary expenses. Five weeks prior to April 2, the trustees, deacons and finance boards met to determine on the budget and lay out plans to raise it. After the church membership had approved the budget, which, by the way, was nearly twice as large as any previous budget, a four minute speaker was delegated to talk at each Sunday and mid-week service. The congregation was informed of the plan and asked to make this particular pledge Sunday a special day in the Lord's work.

The responsibility of raising the budget was made a personal affair. Why have a committee call at the home? Each and every member was responsible individually to God. His challenge and promise of reward was brought forcibly before the people in the form of large signs—Mal. 3:8-10; 2 Cor. 9:7—these being supplemented by another sign tabulating the incomes of average folks and the amounts usually given to the work of the church. As an illustration: If you give 25 cents per Sunday, it represents \$13 per year, or one-tenth of \$135 yearly income. This in itself was a startling reflection on each giver. The matter of stewardship was emphasized in every way—giving of time, talents, and money to the Lord, each to follow in the order thus given, and in so doing his promise could be claimed.

On Friday night, prior to the Sunday pledge day, the above mentioned boards, together with the heads of all departments of the church and Sunday school, gathered for a supper in the church and made final preparations for the drive. It was a praise service indeed, resulting in a great outpouring of God's blessing, out of which came five definite decisions for full stewardship, and two who promised to give

up the tobacco habit giving the money thus spent to the work of the Lord. The spirit of this meeting was carried into the church on Sunday, and when the lights were turned out at night 90 per cent of the resident membership had pledged.

International Uniform Sunday School Lesson for May 28

JEREMIAH SPEAKS BOLDLY FOR GOD
Lesson: Jeremiah 26:8-16. Golden Text:
Jeremiah 26:13.

Historical Background

Following the death of Josiah, after a reign of thirty-one years, there ruled Judah in succession: Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. It was during the reign of these four kings and the last thirteen years of Josiah's that Jeremiah prophesied—eventful years, including the fall of Nineveh, the rise of Babylon, the conquest of Judah and the capture of Jerusalem.

Lesson

The man with a message prophesying unpleasantness is never popular. The people will not believe that he has their good at heart. So when Jeremiah had finished speaking, the priests, prophets and all the people laid hold of him, saying: "Thou shalt surely die. . . . Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard." These were the false prophets who flattered the king and catered to the people. With the jealous and angry priests they assumed themselves to be in a position to judge one who was apparently a member of their own class. Jeremiah's physical safety was of little moment to him. His consuming desire was to get his message "across." The accusation offered another opportunity: "Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. Now, therefore, amend your ways and doings and obey ye the voice of your God; and Jehovah will repent him of the evil he has pronounced against you. But as for me, behold, I am in your hand: do with me as it is good and right in your eyes. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city." His words were convincing. The princes and all the people acquitted him before the priests and false prophets.

Leading Thoughts

1. Truth has no fear of consequences. 2. There is reason to beware of prophets who deal only in palatable phrases. 3. Accusation or acquittal meant little to Jeremiah because he knew he had the approval of God. 4. "The truth shall make you free."



Our Own Folks



Boston Letter

BY CHARLES H. WATSON

The Great Easter Ingathering

Were a paragraph made that would include all the special ingatherings and festival features of Easter among the churches, it would more than cover all the space given to this letter, and have too much sameness about its items to survive as news.

Some one suggested in the Ministers' Conference that time be taken for Easter reports, but promptly came a wise demurrer from Pastor Neily, of Medford, that Easter celebration was now so prevalent, the features so similar, large baptisms so common a custom—some churches saving all the candidates of the year to swell the Easter total—that the full report of it all would require the whole hour and defeat one discussion of an important theme.

Certainly our speaker of the morning justified our following of Pastor Neily's suggestion. It was Dr. Padelford on Christian education in China, from a study of which he has recently returned. It was a most illuminating address—swift, full, charged with startling facts, closely delineating conditions there affecting and promoting Christian education, and fused with a warm evangelical passion. We have never heard Dr. Padelford more masterful and impressive than his informed earnestness made him on that occasion. We were proud of such a leader in educational missions.

Dr. Massee

As hinted before, the fearsome Unitarian editor promoted unusual publicity for the new pastor of Tremont Temple Church. Dr. Massee's first Sundays have been noteworthy, and doubtless upon following Sundays there will be capacity congregations.

He addressed the Ministers' Conference on "The Baptist Outlook." He proved himself a man of attractive personality with a winning manner. He is conversational and modern in style of address, neither divertingly "eloquent" nor needlessly flamboyant. Rather the mien of a man with a message, fully persuaded of its importance, and determined to thrust it into you with firm persuasiveness. The thing is done so in the Christian manner that when you differ, as quite likely you will now and then, you are rather sorry for it. Sometimes too vigorously pushful pulpiteers fill you with regret when you agree with them. Dr. Massee seems not to belong in their self-defeating company.

The Address

To the hearers familiar with the speaker's tools, as used in printed deliverances and letters concerning our doctrinal and denominational disturbances, nothing new was presented. Only the personality of the man was the new feature. He seems to stand pat, with no change of emphasis such as free discus-

sion is apt to bring. Does that point to a literalistic type of mind? Simply a query. To some it will be the sign of authority. But it takes inevitable developments to determine that. Evidently he believes hard that some Baptist changes are imperative—the changes that are wanted in some quarters, and opposed in others.

Margaret Slattery

Promptly on the night of May 1, came the May meeting of the Social Union. Doctor Wilcox made his presidential bow, with Margaret Slattery as his first speaker, and Mrs. Carl Lamson as the soloist. Miss Slattery chose a timely topic: "The Fascination of Hate." As a president, Dr. Wilcox is quite a refreshing type of individualist. He impresses you as a toastmaster in perfect practice—a sort of Chauncey Depew or Joseph Choate. He is prompt, crisp, witty, and his brief introductions are touched with humorous good nature. He gave us the pleasure of saluting young Le Mar, the champion Marathon runner, whom he introduced as a Baptist Sunday school teacher from Melrose. Mrs. Lamson is the popular soloist at Tremont Temple, and gave us six songs and two encores, with emphatic acceptability. In memory of Deacon O. M. Wentworth of the Temple Church, we had from Deacon Leonard H. Rhodes, a tribute well phrased and full of affectionate appreciation, which was followed by a prayer from Rev. D. A. Lockrow, the leader of the Temple Brotherhood.

Miss Slattery's address was unusually plain spoken and earnest. Evidently the world agony resulting from its wild riot of hate has entered into her soul. She spoke from her long experience as a teacher of youth, and close observer of the inevitable harvest of hate in many lands, and in close range application showed us to be directly responsible for most of the things that we pretend to hate. She seemed to hate the pretense, and to demand that we practice the love that we preach—then the kingdom that we pray for would come.

The June meeting is "Newton Night," with Dr. Harry Emerson Fosdick in the long talk.

Distinguished Visitors

Lately we have been gladdened by the faces of some of the strong men in our Baptist Zion. Dr. Arthur W. Cleaves of THE BAPTIST has been shedding love and wisdom upon some of our churches. He belongs in the East, and the East may put in her definite claims to him. Dr. James E. Norcross has also smiled upon us. He is a Waterbury boy with the Newton accent, and many down here like that sort of thing, especially when it goes with all round inspirational leadership. President Clifton D. Gray of Bates College has touched us again. Natural for him to keep in touch, for he is a Somerville boy, and though he makes a towering college president, he loses nothing in brotherliness.

A. Conan Doyle

Speaking of President Gray, he lately gave a very sensible estimate of Sherlock Holmes' recent bounce into the mysteries behind the veil, armed with his magic kodak. It is the same estimate that hard-headed saints have always had for a thing which has long been recrudescant, especially after world tragedies and their resulting individual sorrows. Imagination goes out in the direction of poignant grief, and charlatanry meets it with all manner of unrealities. No matter how definite the "medium" becomes, he always fades out like his visions. Sherlock ought to write a new story for us detecting himself.

"Some Evangelists"

Dr. Herbert S. Johnson is giving himself to a very effective type of evangelistic effort for which both in mind and spirit he is well adapted. Tangible and happy spiritual results follow his labors. He is a convincing preacher of Jesus, and his own conviction and consecrated purpose has marked power to bring Christian decision especially to many in their critically intellectual periods. His work in Brookline was remarkable. It was followed at Acadia College by large success in blessing among the students. Dr. Johnson has just closed a week at Sharon of which come joyous reports.

The Bagpipe

Our editorial brother of the *Christian Register* is still enamored of his monotonous pre-millennial bagpipe. Plainly his favorite air is, "The Haldemans are coming!" You would think he really expected their "buggy" arrival. On this question he has caused his own denomination slightly to agitate their two wings. One wing resents this sensational disturbance of the consolidated Unitarian propriety; the other welcomes awaking from dormancy, and the shock of publicity that puts the denomination on the map. Anything like agitation in either wing is refreshing to disinterested observers.

Philadelphia Letter

By ARTHUR C. BALDWIN

Our monthly review looks back upon many things. During these few weeks Billy Sunday has fulminated against the boot-legger. Bryan has fundamentalized against evolution swearing by every hair on his head that they cannot make a monkey out of him and he would rather know the Rock of Ages than the ages of the rocks. Conan Doyle has come and gone leaving the impression of a serious minded, earnest soul who has been unable to discern between fiction and reality in the unseen world. Then we have had Margot Asquith and Lady Astor and many more. What sort of folks ought we to be with such personalities and pabulum for a daily diet?

Just now we have some politics to think about. I wish we would think of them more. We need more of the religious mind in politics. What Quay and Penrose have done in Pennsylvania every one knows excepting some of the good people

here. Some hereabouts are still waiting to be told and smile at the enthusiastic outlander who thinks he knows anything about it. Just now we have two senators, a governor and a long line of officers to nominate in the May primaries. Harrisburg conditions smell to heaven. Even the bosses and bosslets who are trying to pick up the mantle of Mr. Penrose admit this. They are generously volunteering for the job of cleaning up and after a back room conference have told us just whom to nominate. Gifford Pinchot is running for Governor on an independent platform, an able man with a great moral issue to work on.

What is going to happen? I don't know. It saddens one to see the inertia and satisfaction of good men with what is wrong. Ephraim is wedded to his idols perhaps. Wait and see. The women are waking up. Religion will get into politics after a while. We may have a fine story to tell later on.

It is rather late to attempt to give an Easter report in detail. It seems to have been a most successful season evangelistically. Altogether 1,575 baptisms have been reported in and about Philadelphia. Rev. H. Frances Behrends of the Fifth Church conducted special meetings at the Woodland Avenue Church and ninety-four decisions were announced. Rev. Horace H. Hunt of North Frankford baptized twenty. Rev. A. E. Look at Hebron baptized nineteen. Dr. Carter Helm Jones was prevented by his continued illness from occupying his pulpit in the First Church and was sorely missed, but there were a number of candidates for baptism. Rev. George E. Nichols, his assistant pastor has also been confined to his home by illness. It must be a serious thing for a great church to miss two such men at the same time.

Gethsemane has called Rev. Carl O. Graeber of Perry, N. Y., a Rochester graduate of 1916. He begins his pastorate May 11. He comes to one of our outstanding churches, strong, generous, willing and will face a great opportunity, one that we who know him believe he is well qualified to fill.

The Woodland Avenue Church has called Rev. Melvin D. Wright. Mr. Wright was formerly at Logan and since then has been in army work and the Near East Relief. Dr. Behrends' meetings will give him a fine start.

Rev. A. J. Fristoe, formerly state evangelist of Maryland, did most effective work in meetings here during the Easter season at Lehigh Avenue, Bethany, Fox Chase and Wyoming Avenue. About seventy-five baptisms were reported. He has been engaged by the Baptist Union for eight months beginning next October.

I am glad to call attention to an opportunity that churches of the Middle West may have to hear one of the monologs of Mrs. A. B. Strickland of 3646 N. 21st St. She is to speak at the Chicago Association, June 2, and will be available going and coming before and after that date. Mrs. Strickland has given these monologs of hers more than 600 times. Recent bookings include Northfield, the Women's Societies of the Presbytery of New York City and six other conferences. It is an education in home missions and patriotism to hear her. There is really a great opportunity for churches and conferences in Ohio and West.

The Fundamentalists held their third conference in Philadelphia in the Fifth Church, April 27. The speakers included Dr. Straton and Dr. Custer Lee Laws of New York. I have been able to attend

but one of these conferences but I desire to commend the spirit and animus that its leaders have shown. A fair, candid discussion of the great realities with an emphasis on some interpretation will do us all good. This seems to be the aim of those who lead the Pennsylvania Fundamentalists. They insist that they are not working for division and I don't think they are. Some of their followers, however, are not so well balanced. Invectives and denunciations are too common. Just now some of them are circulating a paper against one of our honored teachers, denouncing him as "a heretic." I wish we could separate an earnest discussion of fundamentals from hot condemnations of particular personalities. Or is this asking too much? Does the one always lead to the other?

The death of Rev. Francis G. Eland, pastor at Chester Avenue, has been a grief to us all. He was a man of deep, sincere piety, careful and conservative in his own thinking but generous and sympathetic in his judgments of others who occupied another theological position. One cannot imagine him doing what some of these modern heresy hunters are doing. If we had his spirit the present war cries and campaign plans that distract the denomination would not be heard.

With this, spirit in mind, I would express it as my judgment that the proposal of the irenic document from New York to have twenty-four hours between the report of the nominating committee and action in the convention is only a proposal to open the door to heresy hunting and examinations that will be the reverse of anything peaceful. We must vote individually without recourse to the states. This allows a most undue influence by the local group. It may be able to elect the officers of the entire convention. Give it twenty-four hours to organize and it will have a good chance. Is it better to trust a representative nominating committee? Not to do so means division.

The mass feature of our convention with its undue proportion of local influence demands attention. A delegated assembly, one to which only churches that have a part in the work of the New World Movement could send delegates, would be much more responsible. I suggest that we consider it.

Burma

By J. HERBERT COPE

School evangelism is being pushed in Burma. That does not mean that it has not been the corner stone of the educational work from the beginning. But thus far the teachers have been the instruments. Now, however, regular campaigns are planned and carried out, teachers and evangelists from other schools and fields being loaned and a week given up to special meetings and interviews the same as would be done at home. Invariably the results have been splendid, not so much perhaps in actual conversions but in arousing the scholars both Christian and non-Christian. New speakers and new methods are bound to be attractive and the workers have been unceasing in their efforts. The schools which are able to secure Dr. Thomas, the Burma evangelist, are fortunate indeed and they are unstinted in their praise of the work done. There seem to be wonderful possibilities in this form of evangelism.

It was an eventful month in Moulmein when the first class in the hospital training school was graduated, there being five members. The Mitchell Memorial has met

a need. Although built to accommodate but thirty-five beds it has been called on more than once to care for forty people while the average has been between twenty-five and thirty. Aside from the work in the building itself the staff are continually receiving calls outside and once a week they go several miles into the district to small villages for dispensary work. They mention three needs, a larger staff, home for the nurses and a permanent water supply. Unless these needs can be met the usefulness of the institution will be affected.

When the cablegram came declaring there was a possibility of an enlarged debt unless the churches at home were able to give more, the Rangoon missionaries in their prayer meeting spontaneously decided to do their share and they all pledged a month's basal salary to be paid in two years. "Basal" means without the extra allowances. Others outside of Rangoon have joined in and already a considerable sum of money has been paid into the treasury through this means.

Dr. Robbins has come back from a visit to India where the two missions tried to come to an agreement on the matter of grants in aid for school work but they had to end by agreeing to disagree, apparently on account of conditions in the two missions being different. He is now touring the Kengtung and the new Monglem field in China. His visit to the East seems to have done him no harm. I see it was necessary to get a motor truck to take him part of the distance.

After warning every one it was going to lock up Gandhi, the Indian government again forgave him when he promised to behave. It looks as if it were a Gaston and Alphonse play going on. Gandhi wants to be arrested, that is, if it can be done for no offense, while government is waiting to have him do something whereby he can be locked up without trouble. The arrest and conviction of other leaders continue and the end is not yet. It is certain if mass disobedience which Gandhi has been threatening to institute is really put into practice there will be trouble. But for some reason he is afraid when the time comes and keeps postponing it. May he continue to do so indefinitely.

National Baptist Memorial

The corner-stone ceremonies of the National Baptist Memorial to Religious Liberty, held Saturday afternoon, April 22, on the site presented by Immanuel Church in Washington, D. C., were remarkable in their interest and power. On the platform were prominent guests, among them being Mr. and Mrs. Oscar S. Straus, of New York; Mr. Emile Berliner of Washington; Mr. Ambrose Swasey and Mr. D. G. Garabrant, and other members of the Memorial Committees. Dr. E. B. Jackson of Virginia, chairman of the National Building Committee, presided. Dr. B. D. Gray of Georgia, chairman of the committee of the Southern Convention, who was to speak, was prevented from coming and wired his message for the occasion. Dr. Emory W. Hunt, chairman of the committee of the Northern Convention, spoke with precision and power on the heritage and duty of Baptists. Hon. Charles E. Hughes, secretary of state, gave an address on "Religious Liberty and the Baptists." This address is published as an outstanding contribution to this momentous theme. An interesting and unexpected feature was the singing by the Glee Club of Brown University,

which was in the city for a concert that evening. This was specially pleasing to Secretary Hughes. The stone was laid by Secretary Hughes. Prayer was offered by Dr. W. S. Abernethy of Calvary Church.

On Sunday, one year from the day the President of the United States broke ground for this memorial, special continuation services were held. President and Mrs. Harding came to the morning service, as did also former Postmaster-General Will Hays, and Hon. James J. Davis, secretary of labor. The speaker for the morning was Dr. Edgar Y. Mullins, president of the Southern Baptist Convention. He gave a strong, incisive address on "The Contribution of Baptists to American Civilization." It deeply impressed all in the crowded congregation and President Harding expressed his high appreciation of it.

At night the speaker was our own Mrs. W. A. Montgomery, president of the North-

ern Baptist Convention. Mrs. Montgomery's address, on "The History and Principles and Program of Baptists," stirred and thrilled the large congregation.

Among the letters read at the ceremonies was one from David Lloyd George, saying it would give him much pleasure to take part in the laying of the corner-stone if he were able to come to the United States as he had planned.

Among the articles placed in the corner-stone box were an autographed steel engraving of President Harding, an autographed copy of the Life of Roger Williams by Mr. Straus, a Baptist Year Book autographed by the presidents of both conventions, a "peace dollar," presented by Mr. Swasey, and a Bible marked at I Cor. 3:11, and Eph. 2:20. A local paper said "a prayer-book" was put in! A number of lineal descendants of Roger Williams were among the guests.

of Binghamton, N. Y., as director of religious education; the adoption of Brayton C. Case agricultural missionary of Pyin-mamo, Burma, as foreign representative; the observance of religious education week under the leadership of Dr. F. F. Peterson and Miss Hartley and the plans for a daily vacation Bible school this coming summer. A well directed plan of missionary education stimulated by addresses from Dr. Franklin, Sumner Vinton, R. A. Longwell, Paul Hackett, Brayton C. Case, Miss Helen Hudson and others has resulted in increased missionary interest and offerings. The benevolences now equal one-third of total amount raised for all purposes and it is to be hoped that this church of 1,500 members may at no distant time adopt the slogan—"As much for others as for ourselves." The church adopted a current expense budget of \$18,900 for 1922-23, an advance of nearly 20 per cent over the previous year. Forty-six baptisms were reported, many of these from the Bible school which is now nearing an enrollment of 900.

CONNECTICUT

THE ANNUAL MEETING OF THE WOMAN'S BAPTIST Mission Society of Fairfield Association was held recently in South Norwalk Church, Mrs. Thomas Gray, Stamford, presiding. Officers were elected for the ensuing year: President, Mrs. Thomas Gray, Stamford; first vice-president, Mrs. F. R. Haller, Bridgeport; second vice-president, Mrs. H. D. Sylvester, Danbury; secretary, Mrs. N. M. Collins, Bridgeport; treasurer, Mrs. T. G. Denchfield, Bridgeport; directors for three years—Mrs. D. B. MacQueen, Bridgeport; Mrs. M. D. Hawkins, Stratford; Mrs. C. E. Ford, Stratford.

SIXTEEN WERE BAPTIZED at First Church, New London, on Easter Sunday evening. The largest audiences in the history of the church were present at the services of worship. Most of the candidates for baptism were young people from the intermediate and senior departments of the church school. At the annual meeting of the church on April 11 a license to preach was granted to Edwin E. Sundt, a student at Crozer Theological Seminary. One other member is a student for the ministry at Colby College. The church is also in touch with the student life of Connecticut College for Women, a rapidly growing institution as it is the only college for women in the state. Miss Greenough of the Board of Education recently visited the church and college for special work with Baptist students.

CONNECTICUT

ADDITIONS HAVE BEEN MADE by baptism in the following churches: Hartford: First Church, Dr. H. J. White, pastor, fifteen; Italian Mission of the First Church, Rev. A. Roca, missionary, fifteen; South Church, Dr. J. N. Lackey, pastor, twenty; Memorial Church, Rev. Manford W. Schuh, pastor, nine were received during April and others are expected; Blue Hills Church, Dr. A. D. Kendrick, acting pastor, two; Shiloh Church, Dr. W. B. Reed, pastor, eleven, making twenty-two in all received into this church recently. New Haven: Calvary, Rev. James McGee, pastor, fifteen. Branford: Rev. Ivan H. Benedict, pastor, five; Mr. Benedict has just closed a four-session school on stewardship, meeting on Sunday evenings, that has greatly stimulated the work of the church. Clinton: Rev. C. H. Frederick, pastor, eight. Southington: Rev. G. C. Laudenslager, pastor, ten; the Southington Church planned a rededication service for

Church News by States

Atlantic Coast

MAINE

PROF. H. R. PURTINOT, president of the New England Baptist Conference, and Dean Peterson, of the school of methods, sent out invitations to a "painting bee" at "Bethshalom," Ocean Park, for April 19, Patriots' Day in Massachusetts. Ladies were invited to prepare meals. The trustees met the same day and some of the preachers proved themselves "painters" as well. Dr. Coats of Connecticut, Mrs. W. C. Murdock of Rhode Island; French of Brockton; Webber of Avon; Peterson and Hartley of Boston; MacDowell, Melrose; two car loads from Haverhill; Hardy, Sanford; Curtis and Winslow, Saco; Thompson, Portland, and Purinton and Hamlin, Lewiston, with others they brought, made quite a party and "Bethshalom" is spick and span for the missionary conference in July and the school of methods and Newton Summer School in August, with over \$100 saved. New cottages are being built all over the park and it is hoped all who desire to attend the school of methods may be accommodated.

APRIL 2-9 REV. W. COOPER, pastor at Millinocket, conducted another "home-made revival," which resulted in twenty-six baptisms on Easter Sunday before crowded houses. This makes sixty-four baptisms during the year and seventy-four new members received. The church voted to spend \$13,000 this spring on enlargement and equipment. The money for this coming in weekly assures the payment in less than two years after the completion of the work. This will give twenty-four individual class rooms, a social hall seating 300 at a supper, a wing on the auditorium, a rear extension of the auditorium, an elevated modern baptistry, toilets, steam heat, painting inside and out, new choir loft, and pulpit. At the same time the church is making unprecedented effort in backing up the N. W. M. The people are glad to emphasize religious education and evangelism at home and abroad.

NEW HAMPSHIRE

AT FIRST CHURCH, Nashua, on Easter Sunday the hand of fellowship was given to 104 new members. Sixty-one of these

were recently baptized by the pastor, Rev. A. J. Archibald. Last September this church adopted a program for the year, with seven goals: 1. A flourishing Sunday evening service; 2. Personal attention for every member of the congregation; 3. An educational program worth while; 4. Payment in full of New World Movement pledges; 5. The addition of 100 new members by Easter Sunday; 6. Mid-week prayer meeting with an average attendance of 125; 7. Average Sunday school attendance of 400. Present industrial conditions have somewhat interfered with payment of New World pledges. The other goals have been reached or surpassed. Sunday evening service has had a regular attendance of about 500; the mid-week meeting of 200.

REV. R. H. TIBBALS OF CARLISLE BARRACKS, Pa., and at present chaplain in the U. S. Army has accepted a call to the Antrim Church and will begin his labors there July 1.

THE CROWN HILL CHURCH, Nashua, has secured the services of Rev. George A. Cole as pastor. Mr. Cole formerly served the church at Danbury and recently concluded his services as pastor of the Christian church at Franklin.

MASSACHUSETTS

THE FIFTIETH ANNIVERSARY of the Woman's Missionary Society was celebrated at First Church, Fall River, April 28-30. It was a great occasion with crowded houses. The annual meeting was held on Friday at 4 p.m., followed by a banquet at 6:30. Dr. Everett C. Herrick, presiding. Dr. J. Y. Aitchison gave the address. A program of reminiscence, information and entertainment was given in the church auditorium, beginning at 8:15. On Sunday evening, April 30, Mrs. Helen B. Montgomery, president Northern Baptist Convention, spoke. The Second and Third churches participated in this service.

FIRST CHURCH OF SPRINGFIELD, Dr. E. M. Lake, pastor, passed its second milestone as a union of the former State Street and First-Highland churches, April 20. The large attendance at this second annual meeting, well-presented reports and the general note of progress were features of the event. Among advance steps reported were the coming of Rev. Warren P. Grant

Sunday, April 23, with several former pastors present and participating. Middletown: Rev. Edgar R. Hyde, pastor, baptized three Easter Sunday. Bristol: Rev. R. Maplesden, supply-pastor, baptized six.

Dr. J. Y. AITCHISON of New York, general director of the Board of Promotion, visited First Church, Waterbury, April 12. Pastor D. P. Gaines had invited the members of the church to meet Dr. Aitchison around the table, and after a most delightful supper, Dr. Aitchison presented the work of the denomination. Ample opportunity was given for questions and the whole situation confronting the denomination was thoroughly thrashed out. The church has re-enlisted heartily in the New World Movement under the pastor's wise leadership and hopes to complete its quota.

NEW YORK

WASHINGTON HEIGHTS CHURCH, has already planned for a series of union services with the Hamilton Grange Reformed Church during the summer, both churches being in the same neighborhood in New York City. The Good Friday and Easter Services of the Washington Heights Church were the most helpful and successful in its history. A number of persons were baptized. The Easter offering was the largest taken in many years. Rev. Harold Pattison, the pastor, left April 22 for a needed rest. He will take a trip to Panama and the West Indies returning about May 18 and remaining in the city until August 1. Rev. Albert G. Lawson will supply the pulpit while the pastor is away.

THE AUDITORIUM OF THE BAPTIST Church at Cazenovia was filled with an enthusiastic audience Tuesday evening, April 25, for an open meeting of the Brotherhood, with delegations from Manlius, New Berlin, New Woodstock, Delphi, Tulley, Fenner and several persons from the Delaware Street Church, Syracuse. Though this was the closing meeting of the year the president made clear that the men would continue their activity in Christian service during the summer and renew their meetings with increased emphasis in fall. Although organized for a number of years it has had a noteworthy experience during the past two years, during which time it has visited by request a dozen or more nearby churches to conduct evangelistic meetings. This activity has been a fitting supplement to the Bible study conducted in the regular meetings of the Brotherhood and has put a virile force into all the regular work of its own church as shown in the Sunday school which has increased 50 per cent in attendance in the last eight months.

REV. ORRIN C. TEACHOUT, closed over three years' work with Delhi Church, N. Y., April 30. Six were baptized on Easter Sunday.

Rochester News

Rev. George Middleton, for four years pastor of Calvary Church, Syracuse, has accepted a call to Calvary Church, his work beginning June 1. This is one of the most promising fields in the city, with a finely equipped building.

Rev. Ward E. Bailey, a Rochester Seminary graduate, and for seven years a missionary in West China, who is detained in Rochester for a year or more, has taken the pastorate of the Fernwood Church.

This church has been supplied by a layman for the past seven years. It occupies a growing field, and it is hoped it may develop into a strong church.

Rev. Fred E. Dean is doing a notable work at Greece, a suburb of Rochester. He supplied the church during his seminary course and after graduation accepted a call to the pastorate, the church agreeing to pay a salary twice as large as it had ever paid before. Formerly a little isolated country church, it is rapidly changing into an important suburban church. It expects to begin the erection of a modern Sunday-school plant this summer. In the campaign of the New World Movement, this church was given a quota of \$8,000, and it pledged \$14,000. A few Sundays ago a canvass was made for \$15,000 toward the erection of a new building, and nearly \$20,000 was pledged.

The Rochester churches are not allowing business depression to affect their programs. Nearly all of them have made their campaigns for their current expense and benevolent budgets during the past few weeks, and without exception have been successful, although nearly all carried increased expense budgets. Lake Avenue's budget was \$81,000, which their pledges exceeded by several thousand. The Baptist Temple's total budget was \$79,000, which represented an increase of 96 per cent for current expenses. Under the pastoral care of Prof. John R. Brown, First Church also adopted and secured pledges to cover an increased budget.

South Church is rejoicing over its new pastor, Rev. James D. MacLeod. Mr. MacLeod is a member of the graduating class of the seminary, and has been supplying the pulpit all winter. He begins his work under favorable circumstances.

With the exception of First Church, all the city's churches are now ably manned, and the Baptists of Rochester not only ought to maintain their splendid record of past years, but make a big advance.

Great credit is due Dr. Cornelius S. Savage, who is making his home in Rochester, for his service at Calvary Church since Mr. Hutchinson left. He has served as acting pastor, and the church is in fine form for the coming of the new minister. Dr. Savage is greatly enjoying his new work as interim pastor. Any church that can secure his services for this work will be fortunate.

DISTRICT OF COLUMBIA

CALVARY CHURCH, WASHINGTON, is making preparations to enlarge its present accommodations. Seven pieces of property immediately adjoining the present holdings have been purchased, and upon this the new auditorium will be erected. The church was asked for \$124,500 to meet the expense of the additional ground, and already \$111,000 has been subscribed. These subscriptions are to be paid before the end of the current year. The new auditorium will be begun early in 1923 and the project carried rapidly to completion. A seating capacity of approximately 2,500 is to be provided. The membership of the church has passed the 3,000 mark, and the Sunday school is averaging above 2,000. On Easter Sunday morning, after every available sitting was occupied and standing room taken, 1,500 people, according to the estimate of the ushers were turned away. Thirty-nine received the ordinance of baptism during the day. President Harding was the guest of honor at the recent annual banquet of the Vaughn Bible Class.

EASTERN PENNSYLVANIA

RIDLEY PARK, REV. WAYLAND ZWAYER, pastor, reports the baptism of two young men and three boys on April 30 and that two young women and six girls were received for baptism on May 7. With these thirteen additions, all but six of the members of the Sunday school above the age of twelve will be members of church. At the third monthly meeting of the League of Christian Stewards, which includes over one-third the resident membership, it was decided to plan a small library for the use of the church and school comprised of a carefully selected list of books on such subjects as stewardship, Baptist history and principles, church and Sunday-school efficiency, missions, etc. It is to be largely educative in character.

FIRST CHURCH OF WILKES-BARRE, REV. C. S. Roush, pastor: The pastor was assisted in two weeks of evangelistic services in March by Rev. A. B. Strickland of Philadelphia, superintendent of evangelism in Pennsylvania. The meetings were profitable not only in decisions, but in the establishing of definite plans and methods for the work of personal evangelism. A pre-Easter communion service held Thursday evening was largely attended, and the congregations on Easter Sunday filled the church. At 10:30 there was a combined service of the church and Bible school at which time there were twenty-seven baptized. The pastor has extended the hand of fellowship to from two to eight at each communion service for the past five months and thirty-five will be thus welcomed into church membership the first Sunday in May. The budget for the present year is the largest in the history of the church.

WESTERN PENNSYLVANIA

NORTH EAST: On Easter Sunday, Pastor W. A. Howes baptized nine candidates and five others were received—thirteen. No special meetings have been held on statement and experience, two by letting during the past year but the church enjoys a harmonious fellowship and there is marked progress along all lines. The church is looking toward extensive repairs which are much needed.

REVIVAL MEETINGS were held by the Swissvale church, Rev. N. J. Mecklem, pastor, the last two weeks of March, with Dr. J. S. Braker, of McKeesport, assisting. There were over thirty decisions by those living in Swissvale and twelve by young people from the Rankin Mission. Twenty-one were received for baptism on Easter. Others reached during the meetings will join by letter and experience.

Mrs. C. A. EMBREY, wife of the pastor of Mt. Washington Church, passed away Thursday, March 30, after a long and severe illness. The funeral, held Sunday, April 2, was conducted by Dr. H. J. Whalen, of Greensburg, assisted by Rev. George Buck and Rev. A. C. Bush, a Presbyterian clergyman, who has long been a friend of the family. Interment took place at Taylor, Pa., the early home of Mrs. Embrey.

THE AMBRIDGE CHURCH gave a formal and most cordial welcome to the new pastor, Rev. W. H. Cutler, and Mrs. Cutler, at a reception Thursday evening, April 10. Rev. J. S. Stone, of Sewickley, a former pastor and the one who did most to build the Ambridge church, presided. The greetings of the association were brought by Rev. A. J. R. Schumaker, and the welcome of the Ambridge churches by neighboring pastors.

Mississippi Valley

INDIANA

Easter marked the end of the first six months of the pastorate of Rev. Paul Judson Morris with the Emerson Avenue Church, Indianapolis. During that time eighty new members have been added to the church, most of these adults. It has been the pastor's privilege to baptize a number of men of mature age who are heads of families. From February 1 to Easter the church engaged in a campaign of personal evangelism according to the Lowell Plan. Eighty Christians enrolled as members of the Crusaders' League of Personal Workers. To these workers were assigned 150 names of people outside the church. Through the personal work and the pre-Easter meetings conducted by the pastor, fifty-seven people were won during the campaign. In the first year the membership has grown from 113 to 238. The Sunday school made a record on Easter Sunday with 390 in attendance and a collection of \$100.39. The average attendance of the Sunday school is now above 300. The new gymnasium is used every day in the week for afternoon and evening gymnasium classes. On Sundays the building is used for church services. Work on the religious educational plant will start within a very short time. The church is now laying plans for a four weeks' church vacation Bible school starting June 26.

ILLINOIS

THE QUINCY ASSOCIATION met April 17-18 with the Timewell Baptist Church for its semi-annual meeting. It was one of the most spiritual and helpful meetings of the association. The association planned to work toward these definite goals by the time of the regular meeting with the Barry Church in the fall: 1. Earnest effort to regularly meet pledges to N. W. M. 2. An intensive effort to have each church represented at denominational gatherings. 3. Each church supplied with pastor. 4. Formulation of plans for study courses throughout association. 5. Special evangelistic effort in each church during fiscal year. 6. A systematic effort to inspire each church to formulate a Stewardship League of Christians.

REV. G. A. SHEETS, formerly of Rockford, began his pastorate at First Church, Rock Island, May 1. April 30, Rev. H. C. Leland finished his work as stated supply at Rock Island where he has served acceptably for the past six months. Rev. Leland has retired from active pastorate work but will serve churches as pulpit supply for single Sundays or as acting pastor between pastorates. His address is 115 E. Fourth Street, Dixon.

FIRST CHURCH, BARRY, REV. T. ELMER JONES, pastor: Two were baptized Easter and in spite of rain a large audience gathered for the evening hour. An orchestra concert, special choir number and a delightful Easter pantomime were features of the evening; 152 in Sunday school.

MICHIGAN

FIRST CHURCH, KALAMAZOO, Dr. Elmer W. Powell, pastor, has received ninety-two by baptism, letter and experience. Others are awaiting baptism and some have sent for letters. Among those baptized are three from Kalamazoo College. This has been one of the best years in

the history of the church; \$25,000 have been paid on the New World Movement; a new slate roof has been placed on the church building; new hymn books have been secured. The attendance at the church school averages 500. Dr. Frank B. Bachelor, manager of the Kalamazoo College Extension Department has been elected a deacon. Dr. Powell frequently addresses the assembly of the State Normal School (1,200 students) and conducts the chapel at Kalamazoo College (300 students). The large number of additions have come through a quiet, persistent, personal evangelism by pastor and people. No special meetings have been held.

EASTER SUNDAY BEULAH CHURCH, Detroit, had baptismal services, morning and evening. Music was of the finest, from a choir, worthy of note in the city of Detroit, and an orchestra of twenty-two instruments. Rev. James S. West has been the pastor since November, 1920, during which time 147 persons have been received into the church by baptism and 198 by letter and experience. No extra meetings have been held, the work going on regularly with the spirit of evangelism predominating. Mrs. Flora M. Dorman of Boston, Mass., was engaged as pastoral assistant and began work October 9, 1921.

EASTER SUNDAY WAS A HAPPY DAY for Bay City Baptists. In the three churches the ordinance of baptism was administered. First Church reports sixteen, Broadway, four and West, seventeen. In the three years that Rev. W. Bernard Jarman has been pastor of West Church the work has moved forward in all the departments. Over 125 have been received into the fellowship of the church, seventy-seven of these by baptism. The Sunday-school enrolment has more than doubled and the prayer meetings are ever a source of blessing. The financial budget has been doubled, pastor's salary increased and repairs made on church property to the amount of \$2,000. Special evangelistic meetings were held the three weeks before Easter in union with the Presbyterian and Methodist churches. About seventy professed Christ and of these thirty gave the Baptist as their church preference. The pastors did their own preaching and Lloyd J. Green, pastor of the Essexville Baptist Church, led the singing.

KANSAS

REV. T. W. HENSHAW, formerly of Chautauque, began his pastorate at Preston on May 1.

MINNESOTA

PARKER'S PRAIRIE: The Baptist church in this village of 570 people had a resident membership of forty-six when a series of meetings were held April 9 to 30. The church was pastorless, having been supplied until April 16 by a minister of another communion since autumn. Ideal spring weather facilitated the attendance of the country people, and four townships were more or less influenced by the work of grace. A deep and powerful conviction came upon the community, and people who had not attended the services were found under conviction when visited in their homes. Confessions of faith, restorations and applications for baptism from those previously Christians, total sixty-nine. Of this number thirty-nine are candidates for baptism. Rev. A. J. Dahlby becomes pastor on June 1.

OHIO

THERE HAVE BEEN BAPTISMS at the Urbana church for the past few Sunday nights with splendid congregations. Eight were baptized Easter Sunday. Every effort has been made to realize all pledges to N. W. M. as well as special offering.

EASTER MORNING CENTERVILLE Sunday school had an attendance of 137 and over \$8 in the collection. In the evening the Summit Street choir of Dayton gave an Easter program.

FIRST CHURCH Mt. Gilead reports a record attendance at Sunday school Easter Sunday with baptismal service and special offering to the New World Movement.

COSHOCOTON, W. M. HART, PASTOR: Annual meeting evening of April 5th. Membership sat down to supper in the church dining-room. Indebtedness on new house of worship liquidated during the year and the department treasurers reported a combined balance of above \$600 after all debts were paid. Preparations are being made for church vacation school.

AT WARREN FIRST, Rev. A. A. Nellis baptized twelve Easter Sunday, making a total of 423 he has received in a little less than seven years. A special offering of \$456 toward the denominational debt was received on Easter.

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AFTER A PASTORATE of four years, Rev. F. A. Maier resigned at Ebenezer Church, Bethesda, to become missionary pastor of the Marietta Association.

MR. PLEASANT CHURCH recently closed a three-week meeting, the pastor, Rev. J. A. Erbe, doing the preaching. As a result five young men and a young girl were baptized on Good Friday evening. These, with a young man and his wife, by letter from the Christian Church, and an elderly lady by experience, were welcomed into the church Easter morning. The church expects to meet its New World Movement quota for the current year in full. Its second school of missions for

the year will begin in a few days, taking the foreign mission studies.

FIRST CHURCH OF MARIETTA has voted to send Rev. J. W. Weddell, who has been acting pastor for the past six months, to both the state and the national convention.

REV. B. F. PART, formerly of Sidney, has retired from the active pastorate work and will be available only for supply work and helping pastors in special meetings.

DURING THE TEN MONTHS that Rev. A. H. O'Brien has been with the Tiffin Church there has been an increase in the Sunday-school membership of over 400 per cent, a men's class has been organized and there has been a 40 per cent increase in the church membership. Easter Sunday six were received into the church by baptism, one by experience and one by letter. The Sunday school was the largest in the history of the church for twenty-five years.

PLAIN CITY: The annual open meeting of the Big Darby mission circle was held March 31. A large crowd heard a very interesting and instructive program.

NEBRASKA

FIRST CHURCH and pastor, Rev. Paul A. Shenk, North Platte, are working in the best of harmony. The second year of their activity closed April 16. During this time the Sunday school has doubled its attendance, while the B. Y. P. U. has trebled its strength, and the church has taken in 171 new members. The great majority of these additions were made by following the Lowell plan of revival.

THE YOUNG MARRIED PEOPLE'S class, First Church, Lincoln, has an enrolment of over seventy-five. A class news bulletin is published and sent to each member on Thursday. Oak E. Davis, chairman of the Nebraska Laymen's Council, is the teacher.

IOWA

IN DECEMBER, Rev. J. T. Parker settled as pastor of the Hawarden Church. For several months it had been pastorless. Prayerfully the church had sought the divine leadership. It believed that its prayer was answered in the coming of Pastor Parker. Since his coming, a total of fifty-eight have united with the church. Thirty-five are adults, eighteen husbands and wives coming at the same time.

MISSOURI

DURING THE FIRST SIX MONTHS of Rev. C. H. Berry's pastorate at Central Church, Kansas City, the church has received fifty-four new members, all except eleven coming by baptism. The morning service is attended by nearly twice as many people as formerly and the evening audience is fully three times as large as at the beginning of Mr. Berry's work. The Sunday school, too, is growing. The pastor has a class of young men with an attendance of about thirty. Easter Sunday school attendance nearly 400 people; on April 30, 310. A community gathering is held nearly every Friday night. More people of the community are attending the services of the church, partly as the result of these Com-

munity Nights. During this six months the church has raised for all purposes approximately \$7,500. Plans are complete for a vacation Bible school, and more than 100 children are expected daily in this school for a period of five weeks.

Pacific Coast

NORTHERN CALIFORNIA

REV. JOHN SNAPE and CONGREGATION of First Church, Oakland, observed, April 23, the second anniversary of their work together. At the morning service forty-three received the hand of fellowship and at night the International Lions' Club, of which the pastor is a member, attended in a body. The 373 new members who have been added during this period, have been canvassed as they have united with the church for current expenses and the New World Movement with the following results: Current expenses, \$4,318.40; New World Movement, \$7,303.60. The church now numbers 250 titheers. The Assistant Pastor, E. A. Fridell, was recently presented with a Ford car for his exclusive use in Sunday-school visitation.

SOUTHERN CALIFORNIA

PASTOR C. SIDNEY MADDOX, of Santa Monica, Cal., has recently been given a hearty and unanimous call to First Church of Stockton, but has declined, preferring to remain where he has done good work for eight years. The Santa Monica Church is growing in every way.

REV. G. M. PARKS, for four years pastor of the National City Church has tendered his resignation. Mr. Parks has built up the local denomination until now it occupies a \$25,000 structure. The membership has doubled. Following the acceptance of his resignation the church voted Mr. Parks a two months' extra salary that he might enjoy a needed vacation.

ON MARCH 28, in the Glassell Avenue Church, forty-eight ministers and other members of the Los Angeles Baptist Association convened in council to consider the qualifications of the pastor, H. Fredrick Sheerer, for the full work of the Gospel ministry. The council organized by electing Dr. B. B. Jacques, Moderator, Dr. F. G. Davies, chief questioner, and Rev. C. G. Roadarmel, clerk. The candidates statements proved to be so clear, concise and comprehensive that the Council voted its satisfaction with the entire examination, and recommended that the church proceed with plans for ordination. In consonance with the call of the church the ordination service was conducted on the evening of April 7th, with Dr. B. B. Jacques in charge.

OREGON

REV. M. G. BENTLEY, state evangelist, closed a gracious meeting with Burns Church, Rev. C. A. Waterhouse, pastor, with gratifying results. This is a needy field having been pastorless much of the time for two years and many of the members having moved away. The results of the meetings were eighteen additions to the church, Brother Bentley has held eleven meetings since Jan. 1-22, resulting in over 500 conversions, more than 300 of them uniting with Baptist churches. His work has been with the weaker churches and Burns has long been noted as a poor church town.

Want Ads

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WESTERN WASHINGTON

CENTRALIA: Work is progressing on the new building. The walls are up and the building enclosed. A teacher-training class has been organized. Mrs. Edker Burton, teacher, with fifteen members. It meets at 6:30 p. m. Sundays. A convert class meets at the same hour under the direction of the pastor, Rev. Edker Burton, for instruction looking toward church membership. Fourteen new members were received in April, eight for baptism. On April 26 there was held a "Father and Sons" banquet. Out of a resident male membership of forty-six there were 135 fathers and sons present.

MR. DAN WHITMAN, a former student at Linfield College, McMinnville, Ore., and now a student in the University of Washington and a member of Queen Anne Church, has been elected president of the student volunteers of the university and also president of the university Y. M. C. A. Miss Helen Pettit, a member of First Church, Seattle, has been elected vice-president of the student volunteers of the University of Washington.

MISS MARGERY THOMPSON, of Waterloo, Iowa, daughter of Rev. G. H. Thompson, the harp evangelist, has become pastor's assistant at First Church, Tacoma.

DR. C. O. JOHNSON, of First Church, Tacoma, assisted in meetings for four days at the First Swedish Church, Seattle, April 4-7. The meetings were held under the auspices of the B. Y. P. U. On April 17, Dr. Johnson delivered the address before the B. Y. P. U. rally in Vancouver, B. C.

REV. FREDERICK A. AGAR, church efficiency secretary of the Northern Baptist Convention, was in Western Washington April 20-May 2. During that time he spoke in a number of churches, and at the Ministers' Conference in Seattle, and conducted an institute on church efficiency for the churches in Tacoma, one in Seattle and one in Everett.

REV. N. C. PARSONS, Oakland, Nebr., has been called to the pastorate of the Swedish Baptist Church, Bellingham, Wash. He will begin his work July 1.

REV. F. G. WEST has resigned the pastorate of Columbia Church, Seattle, to take effect on or before July 31.

REV. JAMES A. BANTON has resigned the pastorate of Green Lake Church, to take effect on or before May 31.

CONTRACT has been let for the erection of the Japanese Baptist Christian Center building for Seattle. This building provides for church services, Sunday school, young people's work, kindergarten, day nursery, educational work, social gatherings, gymnasium and shower baths for both men and women.

SWEDISH BAPTIST CHURCH, Mount Vernon, Rev. A. H. Johnson, pastor: The evangelistic campaign held Feb. 26-March 19, together with the Swedish Methodist and Swedish Mission churches of the same city, was a real blessing and brought great results. Evangelist Frank Lindblad preached the gospel with power.

REV. F. W. CARSTENS reports that nine life enlistments for the foreign field were made at the evening service on April 30, among the finest young people in Queen Anne Church, Seattle. The pas-

tor preached a missionary sermon, illustrated by slides showing Baptist mission work in foreign fields. Special services were held for four weeks prior to Easter, with good results.

FIRST BAPTIST CHURCH, SEATTLE: April 1, Dr. A. M. Bailey closed the second year of his pastorate here. There have been 507 additions to the church, of whom 170 came by baptism. The attendance at the Sunday school Easter Sunday, 1920, was 273 and on Easter Sunday, 1922, it was 608. The Senior B. Y. P. U. has taken on new life and growth and a vigorous Intermediate B. Y. P. U. has been organized. A week-night Bible Study Class organized under Dr. Bailey's leadership has during the two years nearly completed the study of the Old Testament, using no textbook but the Bible. The average attendance at this class has been fifty.

SERVICE DEPARTMENT

REV. ARTHUR CAMPBELL, minister of the Free Will Baptist Church placed his letter with First Church of Greenfield, Ohio. Dr. Hofmeister, pastor, reports that Brother Campbell will make a good pastor for some needy field. Any church interested should write Dr. Hofmeister.

"All Want to Know the Good News!"

By HELEN HOBART

The new Chinese mission at Locke, Cal., is thriving. I have never seen a more eager group of women and children. They are ready and anxious to do anything and everything. They love to get up a program of any kind. They all want to be "in it" and will spend any amount of time a missionary can give to practice.

A chord or two on their little folding organ will act as a church bell and bring the children running from all over. They like to sing and have lusty voices. Miss Maxwell has won a place in the hearts of the Chinese people in the little really truly Chinese village. She says there isn't a home in the village where the women don't beg her to come and call. Miss Maxwell has thirteen little tots in her kindergarten. That includes every little one of eligible age, except one, and he's bashful and he's coming soon. They have been promised a new building at Locke—and then—oh, my, the plans! A real industrial center, with plenty of things to do and everybody happy. And next a Ford! This is only one village. There are many others up and down the river and they all want to know Miss Maxwell, too, and the Good News she can bring them!

If Some One Should Ask You About a Will And When You Make Your Own

The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention: New York. W. C. Bitting, D. D., Corresponding Secretary, 5109 Waterman Av., St. Louis, Mo.

American Baptist Foreign Mission Society: New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Alice Hudson, Treasurer, 276 Fifth Av., New York City.

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Our Book Shelf

Scriptural Truth about the Lord's Return,
 by Robert Cameron. New York: F. H.
 Revell Co. \$1.25 net.

The author has attempted to give us a complete induction of all the Scriptures and facts bearing upon the Lord's second coming. He believes that there has been much erroneous exegesis both on the part of pre-millennialists and those who oppose them, and tries to point to both sides the truth. Those who know Dr. Cameron will appreciate beforehand the flavor of this book; those who do not may find pleasure in getting acquainted with him. Dr. O. P. Gifford says: "I have read the manuscript of Dr. Cameron's book. He is loyal to the Word of God, fair in exegesis, unanswerable in argument. The book reads like a lawyer's brief. He carefully marks the line between the mountain peaks of revealed truth that horizon the future, and the clouds of speculation that confuse the student."

Parables for Little People, by J. W. G. Ward. New York: Geo. H. Doran Co. \$1.50 net.

Mr. Ward was successor to G. Campbell Morgan at the New Court Church, Tollington Park, London. He has been remarkably successful in gathering and holding a junior congregation. In this book are some of the original and charming stories he has used with the children. They are in reality parables, moving in the realm of romance, imagination and make-believe. The lesson is always there, but so cleverly worked in that one does not feel that the story has been spoiled by it as is so often the case.

Prayers of Frank W. Gunsaulus. New York: F. H. Revell Co. \$1.25.

Dr. Gunsaulus was one of the most richly-endowed preachers of our generation. These prayers, offered on many occasions, in his own pulpit, Central Church, Chicago, have been brought together by his daughter from the stenographic report. Among them are prayers at the opening of the service, prayers during service, prayers in war-time and prayers for special occasions. As our ministers increasingly realize the importance of public prayer, books of this kind are sought by them. We unhesitatingly recommend it both for study and for devotional purposes.

"Soldiers of the Cross"

There appeared in *Scribner's Magazine* a few months ago a story entitled "The Shepherd Who Watched by Night" by Thomas Nelson Page. This was the story of the minister who had been pastor of his church for forty years and although getting old was still ministering to the needy ones in the community. He had not been able to save anything against that day when he must stop his work. This

story has been put into a moving picture film by The General Board of Promotion to help the work of the Ministers and Missionaries' Benefit Board. The film is called "Soldiers of the Cross."

It can be secured from the Stereopticon Division of The General Board of Promotion, 276 Fifth Avenue, New York City. The price of rental is the parcel post each way and \$2 to pay for examination and rewinding.

"It Is to Laugh"

Unity says the following letter from the School Board at Lancaster, Ohio, dated 1828, "ought to be read by everybody at least once a year": "You are welcome to the use of the schoolhouse to debate all proper questions in; but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, he would clearly have foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."

An editor was dying, but when the doctor bent over, placed his ear on his breast, and said, "Poor man! Circulation almost gone!" the dying editor shouted: "You're a liar! We have the largest circulation in the country!"—*Exchange*.

Housewife: "I'll not give you anything. Do you know who I am?"

Tramp: "No, mum."

Housewife: "Well, I'm a policeman's wife, and if my husband were here he would take you, and quickly, too."

Tramp: "I believe yer, mum. Your husband 'ud take anybody."—*Sydney Bulletin*.

"Reverend Jefferson he goin' to leave our church and take church down South," commented one colored brother to another. "An' we thought we'd just get together soon and give him a little momentum."

Mr. Boastful Jones had a staunch admirer in his son William. One day Mr. Jones sat down to the dinner table and related an experience he had had in separating two quarreling men.

"Why, Edward, you shouldn't have interfered," remonstrated his wife. "They might have knocked your brains out."

"Hm! I'd like to see anybody that could knock any brains out of my father!" cried young William.

There is always a brighter side. Spring is seldom as slushy as the poetry it inspires.—*Chicago Journal*.



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CHILDREN AND MUSIC

"No, I shall not have Betty take musical lessons," said one mother; "she has absolutely no ear for music, cannot carry a simple tune, and it would be only a waste of time and money."

That is just where many parents make a very serious mistake. If seven-year-old Betty has no taste for arithmetic, that is no reason why she should not learn the multiplication table. No mother would think of depriving a child of such useful knowledge. Betty may never delve into higher mathematics, but she must know and practice its fundamentals. In the same way, parents do a great injustice to a child when they do not include the fundamentals of music in his earliest education.

Of course, we shall speak only of the average child in this article. The youngster that shows real musical genius, the boy or girl musical prodigy, is in no danger of being neglected in that respect. But the usual normal child can learn to understand and appreciate music, and the only means to that end is to learn how to make music. If every child takes music lessons during his tender years and learns to play some instrument, he will acquire something that will be an enduring force for good and real advantage during his whole life. Nor can the parent or teacher say with any certainty that a child has no natural ear for music. That faculty may be latent in his nature, waiting for the magic of understanding to flower into a beautiful gift.

The fact that not one child in ten who takes music lessons when very young develops into a real musician and a brilliant performer is no reason at all why the ten should not learn music. The sole object of such early training is not to produce performers, but to enrich their whole lives with an understanding of a beautiful art. Time was when "taking music lessons" was regarded as the acquiring of an "accomplishment." It belonged to the era of the young ladies' finishing school. But the real blessing of learning to play some musical instrument is deeper than that. It puts a person on a different footing in regard to all music. Music is no longer to him simply a succession of pleasing sounds. It has a meaning. He recognizes the beauty of the construction, the heart appeal of melody, the soul-stirring qualities of harmony, the fascination of rhythm. The concert, the recital, the opera, are heard with tenfold more enjoyment. For these reasons and for many others, early musical training is necessary for a well-rounded life, and the child who is deprived of this advantage suffers an injustice.—*The Boston Herald.*

SWIFT PRIZE FOR COMPOSERS

The second annual competition in music composition has just been announced by the Male Chorus of Swift & Co., Chicago. A prize of \$100 will be given for the best musical setting for Sir Walter Scott's "Hunting Song." Conditions attached to the contest require that the composer be a resident of the United States and that the setting be for a chorus of men's voices, with piano accompaniment. It is requested that the compositions be kept

within a reasonable vocal compass. Parts may be doubled at pleasure. Entries should be sent to the conductor of the chorus, D. A. Clippinger, Kimball Building, Chicago, and must be in his hands on or before July 1. The award will be made August 1. Each composition must bear a fictitious name and the composer must enclose with it a sealed envelope bearing upon the outside the fictitious name and having inside his real name and address. The composition receiving the prize becomes the property of the Swift & Co. Male Chorus and will be produced by that organization during the season of 1922-23. All others will be returned to their authors within thirty days.

TWO NEW ORGANS

The Kimball-Frazee Organ Company of Boston is building a large two-manual organ for the First Baptist Church of Lawrence, Mass., and also a two-manual for the Jamaica Baptist Church of Queens, L. I., N. Y., having seventeen stops.

The Lawrence organ will have twenty-six speaking stops and 1,357 pipes, and the specification is as follows: Great Organ—

Bourdon, 16 ft., 73 pipes;
Open Diapason, 8 ft., 61 pipes;
Clarabella (from No. 1), 8 ft., 61 pipes;
Dulciana, 8 ft., 61 pipes;
Gamba, 8 ft., 61 pipes;
Flute d'Amour, 4 ft., 61 pipes;
Octave, 4 ft., 61 pipes;
English Horn, 8 ft., 61 pipes;

Swell Organ—

Lieblich Gedect, 16 ft., 73 pipes;
Open Diapason, 8 ft., 73 pipes;
Salicional, 8 ft., 73 pipes;
Vox Celeste, 8 ft., 49 pipes;
Aeoline, 8 ft., 73 pipes;
Stopped Diapason (from Lieblich Gedect), 8 ft., 61 pipes;
Viol d'Orchestre, 8 ft., 73 pipes;
Flauto Traverso, 4 ft., 61 pipes;
Viola, 4 ft., 61 pipes;
Vox Humana, 8 ft., 61 pipes;
Dolce Cornet, 3 ranks, 183 pipes;
Obce, 8 ft., 73 pipes;
Cathedral Chimes (prepared for), 20 notes.

Pedal Organ—

Open Diapason, 16 ft., 44 pipes;
Bourdon (from Great), 16 ft., 32 pipes;
Flute (from Open Diapason), 8 ft., 32 notes;
Lieblich Gedect (from Swell), 16 ft., 32 notes;
Stopped Diapason (from Swell), 8 ft., 32 notes;
Dulciana (from Great), 8 ft., 32 notes.

MUSIC REVIEW

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THE NEWTON THEOLOGICAL INSTITUTION

A PROTEST AND AN APPEAL

The Board of Trustees of the Newton Theological Institution wishes to register its deliberate and solemn protest against the immorality and injustice of circulating insinuations and general statements reflecting on the instruction in our theological seminaries.

Common fairness demands that those who make these attacks should assume responsibility before the proper bodies for definite charges against the institutions and persons they condemn.

We speak only for Newton, but as the Trustees of the first institution founded by American Baptists, exclusively for theological education, we call the attention of the denomination to the present situation.

We protest against this covert propaganda which seeks to enforce an invisible bondage as deadly to the Baptist heritage of freedom as any governmental control.

We appeal to the Baptists of the Northern Convention to be true to the implications of their own heroic stand for religious liberty, and to demonstrate that our democratic polity makes for ethical methods, for sanity and poise of judgment and for undeviating loyalty to the Gospel of Christ.

Authorized by the Trustees of the Newton Theological Institute.

ALBERT L. SCOTT, *President of the Board*

EDWARD P. TULLER, *Secretary of the Board*

Newton Centre, Mass., May 6, 1922

Recommended Changes in By-laws

IN its report to the Northern Baptist Convention at Indianapolis, June 14-20, 1922, the Executive Committee will recommend the following changes in the By-laws:

1. That Article I, Section 1 (a) be amended to read as follows:

"Any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members, provided the church during the year immediately preceding the annual meeting of the Convention shall have made a contribution of money for the work of at least one of the cooperating organizations of the Convention or for the work of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention or for the work of the Board of Education of the Northern Baptist Convention."

The purpose of this amendment is clear. The existence of it previously would have prevented some registrations.

2. That Article III, Section 1 be amended to read as follows:

"The Convention shall meet annually on the Wednesday before the first Sunday in June, at such place as shall be fixed by the Convention. For a special reason the Executive Committee in conference with the Board of Managers of the cooperating organizations may designate some other place or some other time for the annual meeting."

The purpose of this amendment is twofold:—(a) To change the date of the annual meeting from Wednesday before the fourth Sunday in June to Wednesday

before the first Sunday in June; and (b) to give the Executive Committee in conference with the Boards of Managers of the cooperating organizations power to change the place of meeting of the Convention when emergencies arise.

3. Article IV, Section 11, in the sentence beginning "The final report of the Committee," insert after the word "presented" the words "in printed form"; and in the same sentence after the words "morning session of the" the words "day prior to the," so that the whole sentence shall read, "The final report of the Committee shall be presented in printed form, not later than at the morning session of the day prior to the last day on which the Convention meets."

Welcoming a Missionary's Daughter

Miss Edna Ruth Paul of Ottawa, Kans., who sailed from New York, September 30 for Golaghat, Assam, as a missionary under the auspices of the Woman's Foreign Mission Society, has met with a royal welcome there, according to word just received from that distant land. The following letter, written by Miss Anna E. Long, another missionary of the society stationed at Golaghat, tells of Miss Paul's arrival:

"No girl ever had a warmer or more sincere welcome than fell to the lot of Ruth Paul. Our visitors came into Golaghat from Jorhat. It was night and we lighted our two compounds and the church with candles and earth lamps such as are used in the Hindu festivals. Oh, but it was a pretty sight! Our school boys and girls, women and men lined up along the

roadside, each person with a light in one hand and a palm leaf in the other.

"As the three automobiles came into sight and made themselves known by their 'honk, honk!' cheering of the most rousing sort broke the evening stillness. It was great fun to hear Ruth's exclamations of surprise when, after the first greeting, we brought her over to the ladies' compound, our little white city ablaze with many lights from tiny lamps and candles, and gave her another welcome. Our school girls sang their English welcome and smiled upon their new Miss Sahib, in a royal good way.

"The welcome in the church was particularly touching. When Mr. Swanson spoke her name and she went forward the whole church company rose in greeting, and one after another of our trained workers and ordained men spoke of Mr. Paul (her father, a missionary), and the splendid work he did for Assam. This is the place for Ruth Paul!"

Dr. H. F. Stilwell, superintendent of evangelism, writes "In order that there might result an intenser contemplation of our entire denominational interests, the Board of the American Home Mission Society requested the Executive Committee of the Northern Baptist Convention to make provision in the program of the convention for consideration of its evangelistic program. Co-operating with the superintendent the program committee of the convention is planning to do this. While this will deprive a group of workers of a most intimate and helpful meeting of unquestioned value, it is hoped that the plan devised for this year will engender a yet wider inspiration."

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Volume III

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May 20, 1922

No. 16

The Baptist

Published Every Week by the Northern Baptist Convention

Young People's Number



Minnesota State Capitol, St. Paul

The B. Y. P. U. Convention meets in St. Paul, June 28-July 2
At least 6000 delegates are expected

Fresh from the Field

A telegram from Dr. J. Y. Aitchison reads: "Total income fiscal year ending April 30 from all sources so far as reported up to noon, May 13, \$9,472,133.21. Other credits not yet definitely reported will doubtless carry total beyond \$9,500,000 for year. This makes little more than 75 per cent of amount received previous fiscal year on behalf all participating organizations. Wish to express our hearty appreciation to churches and friends whose devotion and sacrificial giving have helped make possible this showing."

Rev. J. C. Dent has accepted a call to the Judson Church, located in North Austin, Chicago, and began his work on Sunday, May 14.

Mr. W. G. Brimson, manager of Transportation for the Northern Baptist Convention, announces that the dates of sale of the reduced-price tickets to Indianapolis have been changed so that such tickets can now be secured from June 5-14 inclusive.

The Western Washington Convention was held with the First Church, Everett, May 15-17.

At the annual meeting of the New England District of the Woman's Home Mission Society held in Portsmouth, the following officers were chosen: President, Mrs. E. C. Herrick of Fall River; Vice-president, Mrs. Grace C. Lathrop of Brookline; Secretary, Mrs. A. E. Watkins of Arlington; Treasurer, Miss S. M. Hayward of Malden; District Director for White Cross, Mrs. A. E. Reynolds of Somerville; District Director for World Wide Guilds, Mrs. Sherman Perry of Tewksbury; District Director for Children World Crusades, Miss Louise Paine of Newton Center. A strong program dealing with the Negroes, Mexicans, Indians, Porto Ricans, and the immigrant population in America was presented by able speakers.

Rev. J. G. York, pastor at Grand Forks, N. D., recently lost his mother who passed away on May 4, at Peru, Ind. He was absent from his field for a few days in attendance at the funeral and on his return honored us in the office of THE BAPTIST with his presence.

On April 9, the Third Church, St. Louis, Mo., celebrated the fifth anniversary of the beginning of the pastorate of Dr. W. H. Geistweil. They have been great years during which pastor and people have been happy in a constantly enlarging work.

The First Baptist Church of San Francisco, Calif., has extended an urgent and unanimous call to Dr. J. J. Ross, pastor of the Second Baptist Church, Chicago, to become its pastor. In extending this call without seeing or hearing Dr. Ross, the church has departed from its usual historic custom. Then the Northern California Baptists assembled at Chico, Calif., on May 10, also extended Dr. Ross a unanimous, urgent, and enthusiastic invitation to accept the call to the First Church of San Francisco. At the present time, Dr. Ross has the matter under consideration.

New Books Worth While

The Withered Fig Tree Studies in Stewardship

By EDWIN M. POTEAT

The author's purpose is to make clear the fundamental principles underlying the Stewardship movement and to furnish a basis for the organization of local leagues or groups of Christian stewards. Authentic personal testimonies reinforce the argument. \$1.00 net

Modern Money Methods For the Church

By FREDERICK A. AGAR

The object of the author is to suggest ways whereby the local church may be delivered from unwise financial methods, and to outline a plan adapted to provide adequate financial resources for both the local and the wider Christian enterprise. \$1.00 net

By-Paths To Forgotten Folks

By COE HAYNE

Mr. Hayne's stories of home mission work bring us into immediate contact with the living factors of human interest. It is as if we visited the homes of Indians, Alaskans, Nicaraguans, ranchmen, and foreign-speaking people, and made personal acquaintance with them and with the men and women who are the hand and the tongue of Christian concern for them. \$1.25 net

Constructive Evangelism

By INGRAM E. BILL

The writer's aim is to show the inter-relations of evangelism with religious education and social service. His work combines a statement of the principles of the new evangelism with a practical manual of methods and a challenging appeal to service. \$1.00 net

Another Judson Training Manual Our Junior Department

By JEANNETTE A. McNAUGHTON

Interests, suggests, and inspires. Gives the key to success with Juniors. Tells the story of how it was done. Shows how to get rooms and equipment. Reveals organization and teaching secrets. Discusses lessons, conferences, teachers, records, activities, and promotion. 75 cents net

Judson Training Manuals Previously Issued

The Use of Projects in Religious Education, Hartley. \$1.00 net.
Story-Telling Lessons, Tralle. 75 cents net.
Planning Church Buildings, Tralle and Merrill. \$1.25 net
Our B. Y. P. U., White. 75 cents net.

Makers of the Bible

By HERMON H. SEVERN

The author's theme, the history of the Bible from the lost books that preceded it, through the story of its making, its early readers and translators, down to modern reconstruction of the best text from the manuscripts, necessarily occupies most of his attention. Scholarly in knowledge, clear in statement, he is also deeply reverent in spirit. \$1.25 net

How to Conduct a Church Vacation School

By ALBERT H. GAGE

This timely treatment of a most important subject is the result of actual experience in promoting, conducting and supervising Church Vacation Schools. It is written for pastors, Sunday School workers, and young people who are interested in the conduct of a week-day school during the vacation period. This manual may be closely followed to great advantage at every point. Illustrated. \$1.50 net

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A Pastoral Call

"I am living in the country forty-five miles from the nearest Baptist church but I read THE BAPTIST every week and am greatly interested in it and in the New World Movement. Enclosed find check for \$25 to help the good cause and always my prayers are for the advancement of God's kingdom on earth." This fellow-worker lives in California. It is the high privilege of THE BAPTIST to make a pastoral call each week in this home. The matters of the denomination and the kingdom are laid upon the heart of this good woman and she by her prayers and gifts has fellowship with us.

Killam's Kollum

A "Civilized" Religion

Young folks are young folks. It is hard to make them deacons and deaconesses before their time. A pastor recently told us of a young people's meeting in his church in which the influence of a college course upon the religious life of the students was under discussion. Some of the speakers told of a deepened sense of religious values due to college experiences and some told of the breaking down of certain beliefs which were held in pre-college days. One young man summed up the discussion by saying, "What happens to your religion, as far as I can gather, depends largely upon the kind of religion you have when you enter college. If you have a 'civilized' religion you are all right." THE BAPTIST is devoted to the cause of a "civilized" religion—a religion which harmonizes with the facts both of revelation and of life.

It Is Good Sense

Julian H. Strong of Hyattsville, Md., writes: "I am so pleased with your article entitled 'Baptist Training for Baptist Pastors.' It is indeed a great article. By all means let the Baptist boy attend the Baptist college, and if he has the ministry in view, urge him to attend a Baptist theological seminary. Truth is too valuable to throw away."

Give Her Three Cheers

Miss Vera Byers, chairman of the educational committee of the B. Y. P. U. of the First Church, Everett, Wash., deserves three cheers. She sent under date of May 1 sixty-five subscriptions to THE BAPTIST of which forty-two were new. The check amounted to \$162. Pastors, do you know that the young people with a little coaching and encouragement can do wonders in building up the list of subscribers to our denominational periodicals. Miss Byers and her helpers have set an example which will be helpful to hundreds of churches throughout the country. Good-work!

Unbiased and Wholesome

"Will you kindly send me a list of the subscribers with dates of expiration? I shall give the matter my personal attention. Accept my congratulations on the unbiased, wholesome, representative character of the contents of THE BAPTIST. I am proud of our denominational newspaper."—Rev. Clark T. Brownell, Brattleboro, Vt.

THE FIRST BAPTIST CHURCH in Newton views with concern the accusations and claims of dissatisfaction now being directed toward our denominational activities. It feels that other churches may be helped if they know how this church regards our present perplexities.

Acting entirely on its own initiative the church decided on April 28th to appoint a committee to study the question. At a meeting of the church held Sunday morning, May 7th, the committee made its report, and presented the following resolution. This was unanimously adopted and ordered published in our denominational press at the expense of the church.

Prudential Committee

E. Clifford Potter W. N. Donovan Sydney P. Meleney
John V. Beekman, Jr. Albert P. Everts

Advisory Committee

R. M. Vaughan Frank C. Pope R. C. Whittinghill Robert M. Clark A. C. Walworth
Albert L. Scott DeWitt G. Wilcox Everett A. Greene Mrs. Frank Edmonds
Mrs. E. Clifford Potter Mrs. G. Horace Williams, Jr.

Whereas

1. Baptists have always maintained the right of every man to come into communion with God for himself and to hold his faith in full liberty of conscience as it is given to him to see the truth in the light of his personal devotion to Jesus Christ; and
2. Whereas, All Baptists agree that the local church has supreme authority in all matters of discipline and government and, therefore, must deny the right of any group of individuals or of churches or of any State Convention or even of the Northern Baptist Convention itself, to impose its authority upon the local church; and
3. Whereas, Each church decides as to the eligibility of its own membership and the correctness of its own views in accordance with its own interpretation of the New Testament; and
4. Whereas, Baptists admittedly have the right to disagree in matters of doctrine and policy in accordance with their time-honored practice regarding religious liberty and freedom of conscience; and
5. Whereas, The New Testament provides the method by which charges may be brought against any Baptist church or institution or any member thereof, should serious differences of opinion arise; and
6. Whereas, There is widespread and indefinite criticism in our denomination, which threatens the very life of our missionary enterprises, both at home and abroad, and tends to discredit our colleges and seminaries; to separate our churches and to limit the usefulness of our denominational agencies;

Therefore

We, the members of the First Baptist Church in Newton, at Newton Centre, do hereby earnestly and prayerfully

Resolve

1. That we recognize the essential Baptist principle of freedom of speech and of criti-

cism, but we insist that this right must be exercised in accordance with the prescribed method of the New Testament, namely—Matthew 18:15-18—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

2. That we believe that each individual must assume the full responsibility for any criticism which he may make of any person in the denomination or of any member of the faculties of our schools or of any policies of our accredited societies and boards.
3. That we regard general criticism, general accusations and blanket indictments as highly unethical. They give rise to suspicion, kill confidence, sow discord among brethren and cause the innocent to suffer with any who may be justly accused.
4. That we urge our sister churches to withhold judgment as to all charges which are now being made until each side has had an opportunity to formally present its case.
5. That the denomination created the Board of Promotion as the best agency it could then devise to place the needs of its work before the churches. It may not be perfect; it has been amended and it may be further modified, but we note with a worthy pride that the results of its work have been far greater than those of any other agency which the denomination has employed and we pledge to it our continued support.
6. That we look to the future with confidence if we can go forward in the cherished fellowship of our common trust and hope in Him who is the great Head of the Church.

Charles N. Arbuckle, Pastor
James W. Dyson, Church Clerk



The Baptist



Light without Heat

THE news that a Princeton professor is in a fair way to perfect a form of illumination that is devoid of heat has greatly stirred the scientific world. We cannot get along without heat, of course; it propels our engines. But it appears that the concomitance of heat with light is generally an embarrassment and a sad waste of energy, and that, for purposes of illumination, cold light is preferable to hot. We can easily believe it. Think what it would mean to the coal miner when he goes down the shaft into the depths, where are all sorts of explosive and dangerous gases, if he could carry a lamp which generates light without heat! It might be well to invite this learned professor to address the Northern Baptist Convention at Indianapolis. Think what it would mean if our theological experts could take a leaf out of his book and transform all their doctrinal energy into light when they come together in convention! The *odium theologicum* warms us up, but does not enlighten us, and there are a lot of explosives lying about loose just now.

Baptists need nothing more at the present juncture than cold light. We need clear thinking. As a witty Englishman lately said, "Though I speak with the tongues of men and of angels and have not *clarity*, I am become as sounding brass or a tinkling cymbal!" If we could, by chance, agree in our definitions we should have come a long way on the road to mutual understanding. At present too many among us, while using the same words, are talking about wholly different things. Voluble discussions are often rooted in muddy thinking.

What, for example, do we mean by orthodoxy? Do we mean what our fathers believed? Go back a few generations and we have each of us a bewildering and embarrassing number of ancestors. They increase in a geometrical ratio. If we say our Baptist fathers, do we mean our Calvinistic or our Anabaptist forebears?

What Do You Suggest?

OUR esteemed contemporary, the *Watchman-Examiner*, prints in its issue of May 4, a very drastic criticism of the Board of Promotion from the pen of Mrs. Caroline Atwater Mason and gives to it a somewhat cautious approval in an editorial. The strictures of Mrs. Mason are certainly significant, if true. They have been given a publicity that seems to require a reply. Since "sweetness and light," and that light without heat, are the most pressing requisites of the hour, let us be kind and chivalrous in our response.

We admire humility in the servants of the denomination, but the Board of Promotion ought not to be required to confess sins of which it is not guilty. That is hysteria. As a matter of record, the Board of Promotion did not "just grow" like Topsy: it is the child

We might provoke a pretty argument over that issue without doubt.

As a matter of fact, at least two strains have entered into our Baptist heritage. One is derived from the Protestant Reformation on the Continent and particularly from Calvin (with whose teaching English Baptists early came into contact during their sojourns in Holland), with their insistence upon correctness of doctrine, their sacramentarianism, and their substitution of the authority of the Bible, conceived as infallible and inerrant, for that of the pope and the Roman church. The other is derived from the Anabaptists, who, though contemporaneous with the Reformation, were largely independent of it. Their distrust of form and ceremony, their confidence in the inward light, their social passion and democracy, their proclamation of the freedom of the conscience and the right of private judgment, and their assertion of the proper independence of church and state are as integral elements of the Baptist tradition as any other. To which of the fathers shall we adhere? Which is the faith once delivered to the saints? Which is Baptist orthodoxy?

Down through Baptist history these two strains, so hard to harmonize, so antipathetic in their nature, have persisted, so that in the present hour they go far to explain the divisions within the denomination that now dismay us. Most of the so-called new theology is at least as old as the Reformation, and much of the so-called old theology, including the doctrine of an infallible and inerrant Bible, is no older than the Reformation. If orthodoxy is the "faith of our fathers" it is folly and worse to narrow it to the content of either of the historic streams that have contributed to our Baptist tradition. The historic Baptist platform is broad enough for both liberals and conservatives to stand together upon it without elbowing one another.

of the denomination. Its tremendous task was assigned to it, and not originated by it, and it was assumed at the behest of the denomination voiced with unanimity and great enthusiasm in the only way provided by which the denomination can express itself. It has labored hard and devotedly at an enterprise from the magnitude and toil of which any body of men might shrink. It deserves our gratitude. There are some now who, like the critic whose article we are examining, declare that the One Hundred Million Dollar New World Movement was surreptitiously sprung upon the denomination by a group of designing men and women, "promoters" in the commonly received commercial sense of the term," whom Mrs. Mason now charges with a "species of intellectual disingenuousness" because they talk as though the denomination is morally committed to it. In a like manner some are charging that the Eighteenth

Amendment was placed upon the statute book when the people were looking the other way, and that the people are therefore in no way bound to concern themselves with it. The facts will not bear out this statement.

The underlying idea of the present denominational program was first suggested at Atlantic City in 1918, when the Northern Baptist Convention requested the laymen to study the needs and opportunities confronting the various denominational organizations. Each participating organization cooperated heartily with the Survey Committee in determining the needs for the development of our work. The Survey and the statement of its financial requirements was carefully and deliberately considered by the Denver Convention, and the delegates of the churches there assembled declared their determination to raise the required sum before April 1, 1924. Delegates from the churches in attendance upon two conventions, one held on the Atlantic seaboard and the other far toward the western boundary of our Convention field, had a part in determining the objectives and formulating plans for their attainment. If Northern Baptists, as a denomination did not originate the New World Movement then they are incapable of originating anything.

Nor can Mrs. Mason's statement be substantiated that "in the first place, the scheme of raising a sum so far in excess of the actual average giving of the churches * * * appeared foredoomed to be an expensive failure." As a matter of fact the thoughtful men and women at the Denver Convention, as competent and as spiritual as those who remained at home, thought it to be possible. The program was large. It called for a real sacrifice on the part of our people. But the war had aroused us to the consciousness that our previous plans for worldwide service fell far short of the magnitude of the task which our Lord had committed to us. Moreover the splendid success of our Methodist brethren encouraged us to believe it possible. And it was possible; it is still possible. If all our people had responded as a large fraction of them did we should have gone far beyond the goal. Let us be fair, and let us be frank. Such defects as the Movement may have, both in plan and execution, lie now upon the surface where any one can read them. If a fraction of the acumen and energy of the multitude of its critics, displayed now at this late stage of its progress, had been available in the form of constructive foresight and cooperative effort, the record to date might be different.

Now what has caused our partial failure thus far? Not doubts as to the wisdom of creating, or as to the form of organization of the Board of Promotion, nor an apparent threat of the spiritual deterioration and the materialization of the churches from the increased standard of giving which the success of the Movement required, which are alleged by Mrs. Mason as causes. Such doubts did not arise during the first year of the enterprise; they are a later growth, and such a threat was not anticipated and has not appeared. The churches that have adopted the advanced standard of giving have been spiritually enriched and blessed.

That the arrest of the Movement cannot have been altogether due to scruples with respect to the basic principles upon which it was organized, as alleged, seems to be sufficiently indicated by the proportion of the churches that have participated in it. Mrs. Mason

gives wider circulation to the unfounded statements that have been made in other quarters that "out of 10,000 Baptist churches 6,500 are 'non-cooperating' with the New World Movement." The fact is that nearly 8,000 churches have been contributing to the Movement. It is true that only 2,000 churches participated on the basis of a standard of giving high enough to make possible the success of the enterprise, in the case of these churches amounting to an average of about \$24 per member per year.

What then was the cause? It was the emergence of doctrinal divisions within the denomination. What Mrs. Mason rightly calls the "major crisis" precipitated the minor crisis.

When the New World Movement was initiated there was a degree of harmony and cooperation in the denomination that promised well for its success. True, there were differences of theological opinion among us, as there always have been, but they had not up to that time been permitted to disrupt our Christian fellowship nor been adduced as a reason for failure to support our denominational enterprises. A new situation, however, arose soon after the inception of the New World Movement.

Shortly before the subscriptions to the Movement were taken, an attack was launched against our schools, and in terms so vague and general that practically all our educational institutions were placed under suspicion. Later an element in the denomination also opposed the cooperation with the Interchurch World Movement which had been enjoined by vote of the Convention. As to the charges against the schools the denomination does not know even now to what degree they are justified, since no specific schools or teachers have been named. The Committee on Schools which reported at the Des Moines Convention pointed out the way in which specific cases of false teaching might and should be dealt with, but the vague and impersonal attacks have not ceased, and the whole great program, missionary as well as educational, has been made to suffer. Human nature is such that it does not require much agitation and persuasion and suspicion to induce many men to believe that it is either unwise or positively wrong for them to pay out money.

When it was claimed that millions of money from many donors were being withheld because the schools were included in the program and gifts could not be designated so as to exclude them, the Board of Promotion reversed its action and provided that donors might specify their gifts as they pleased; but the millions have not been forthcoming.

It is not our purpose here to pass judgment upon the nature of the opposition with which the New World Movement has had to deal, still less to impugn the motives of those who have been responsible for it. Though we may question their wisdom, we do not question their sincerity. But a cloud of suspicion and doubt has been cast over missionaries, ministers, teachers, official leaders and members of our churches, and the New World Movement has reached only the half-way mark. This may all have been inevitable and necessary and to the praise of God's glory, but you must be patient with us, brethren, until we are able to see it. If it is a blessing, it is a blessing in disguise, and as yet the disguise is perfect. It now seems to us to be all inexpressibly

sad, and we feel that it is a situation with which we ought not to be content. It should be possible for sincere men to get together. The consciences of multitudes of our people carried them whole-heartedly into the New World Movement and caused them to give sacrificially, heroically, beyond the mark reached by any other Christian body in history. The story of their devotion has not yet been fully told. The consciences of others, doubtless equally sincere, caused them to keep their money in their pockets. Now we are told that the effort to raise a hundred million dollars for missionary and educational purposes was "distinctly a scheme of ambitious men, men possessed neither of divine, nor even of sufficient human sanction," that the whole enterprise was "thrust" upon Baptists at large "without their knowledge and consent," that the whole plan was a part of an experiment to further the purpose "of transforming the church government of the Baptists from a democracy to an oligarchy." Do our critics mean to imply that these who refrained from giving were right and to be earnestly commended for their fidelity to the precepts of the gospel, and that these generous givers were wrong and traitors, though unconscious of it, to the Baptist and the Christian cause in furthering this nefarious scheme by their gifts? If so, you tell them; we have not the heart to do so. The fact is we rather admired them. We did not see the "scheme" either, and took a little share in the enterprise ourselves, so that our mouth is closed.

Now it is proposed by the *Watchman-Examiner's* correspondent to dissolve the Board of Promotion, and by the editor it is suggested that it should be reorganized or a substitute found for it. We have no brief for the Board of Promotion. We judge that it is not clamoring against change nor for its continued existence. It is the creation and the servant of the denomination. If the Board should be dissolved or reorganized, what is the suggestion of its critics?

THE HOPE OF THE FUTURE

The young people of the churches are the hope of the future. To meet them is always good, and particularly refreshing after one has wandered for a time in the mists of controversy and the shades of failure in which some older Baptists have been losing themselves.

These young people do not know so much theology as some of their elders, but they love Jesus Christ.

They are inclined to believe that our missionaries are worthy men and women, and are anxious to do as good work in the United States as these people are doing in Asia and Africa.

They may be hazy as to eschatology, but they are anxious to do their part towards making the kingdom of God to come on the earth.

Somewhere in the denomination there may be men who are not sound in the faith, but these young people are far more interested in getting their own job done than in searching out the heretics.

Older people may talk of crises and catastrophes; these young people abound in hope and feel sure that they are going to remake the world in their generation.

We take our hats off to them. It is simply great to live among them for a time. But we do more than salute them; we dedicate this number of *THE BAPTIST* to them and to their work. We doubt if in history any

other of our Baptist papers has prepared a number quite so thoroughly in their interest. And we call on them to play with us the game of our Christ and of our whole Baptist denomination against all adversaries, whether within or without the household of faith.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

SOME FACTS YOU SHOULD KNOW

Inasmuch as a great deal has been said concerning the number of non-cooperating churches, the following facts regarding the New World Movement should be generally known:

Eighty-five per cent of the churches of the Northern Baptist Convention are contributing sums, large and small, to the New World Movement.

There are now contributing to the New World Movement 300 more churches than contributed to missions in any form before the movement was inaugurated.

The expense of collection of the large sums raised has not been more than 15 per cent.

At least 2,000 of our churches are giving on what is for them and all of us an entirely new standard of giving.

Northern Baptists gave last year at the rate of \$10 per member as against \$6 per member in the denomination which stands next.

Now let us see if the truth can catch up with some of the lies.

GHOSTS WHAT AIN'T

The author of "Pigs is Pigs," has in the May *American Magazine* an article dealing with the bogies which people have and which either scare them from action or prevent really effective action. There is no reason why they should distrust their own powers or why they should imagine that they cannot accomplish certain particular tasks. But they have such fears and are forever drawing back ineffectively from undertakings into which they should throw themselves. They fail because of ghosts of their own conjuring. Such ghosts, the writer says, have no real existence; they can and should therefore be laid.

Churches are as bad as people in this regard. They have never done particular things and so imagine that they cannot. Somebody has told them at some time that trouble will follow new policies, and so they never inaugurate them. Instead of trusting God and going ahead full-steam in his work, they fear and worry. There is nothing there, brethren; forget your fears and try some really great thing for God.

WHAT ABOUT YOUR CHURCH INSURANCE?

More than \$6,000,000 worth of church property was destroyed by fire during 1919 and 1920. There were 3,500 fires, which indicates that on an average there are five church fires a day throughout the entire year. Only about 62 per cent of the value of these buildings was covered by insurance.

How is it with your church? Is it insured? Is the protection adequate? Better be safe than sorry! If the church property belongs to the Lord, as we often assert, then we have no right to be more careless with it than with our own personal property.

How Can I Find My Calling?

Any calling is sacred if God leads you into it when seeking to know and do his will. No calling is sacred if selfish pride or ambition takes you there.

By CHARLES W. GILKEY

OUR question is not, how can I find a job? It is a deeper and harder one. No position kept open and waiting by some personal or family influence, no new opening created by the business opportunities of the reconstruction period, no list of "men wanted" in a newspaper column or an employment agency, is sufficient to answer our problem. Many people, perhaps most people, do not realize that this deeper, harder question exists at all; they are satisfied when they have found a good job. This article is addressed not to them, but to those young people, fewer in number perhaps, but of much more value in potential service to the world, who have realized that far greater than the question of making a living is that of making a life.

What is Life For?

This question was important enough before the war; for it concerns the most precious thing that any of us possess—our life. What is your life? It is a plastic personality made up of inheritances, tendencies, and capacities which, while more or less individual and distinctive, will take its final form and even its content from the central purpose to which you devote it; it is a span of time, of fifty or sixty or seventy years, which will be filled and indeed almost literally made, by the interests to which you give it. The purpose to which you decide to devote yourself for the eight or ten or twelve hours of the working day will not only determine the direction your life will take and the interests to which it will be devoted, but it will determine in no small degree what you yourself will become. Some of us have money, and some have not; some of us have brains, or beauty, or talent, or personal charm—and some have not. But all of us alike have a life before us—just one—*only* one; and it will be quickly over. We can cut it short through carelessness, or waste it through idleness, or throw it away through trifling—or we can use it for some worthy purpose. There is only one other question of equal importance with Jesus' famous question—"What shall a man give in exchange for his life?"—and that is the question we are asking now: For what purpose are you going to use your life?

To any young person with a keen sense of honor, this question has been made even more urgent by the war. Fifty-six thousand four hundred and twenty-two men of our own nation, and probably not less than 10,000,000 men of our generation, have laid down in the supreme sacrifice their chance at life through these most critical years in all human history. Nearly 200,000 young Americans, and certainly not less than 15,000,000 men of all nations, will lead the rest of their lives under the handicap which wounds or weakness have laid upon them. No thoughtful young person who has his life still unimpaired before him can think about their sacrifice and his escape without a sense of responsibility for the use of his own life such as he never had before. If the war seemed for a time to cheapen the value of those millions of human lives which it devoured, it has immeasurably enhanced the value of the chance to be alive which is given to us who remain.

And this responsibility is of course all the greater because of the extraordinary circumstances under which

we have this chance. All human life and all civilized institutions have been through the melting-pot of the greatest war in history; and whatever the new shape they finally take, it will certainly not be that in which they went in. These next decades of the remolding process will offer to every individual such a chance as no previous generation of men has known to bring his personal touch and pressure to bear upon the mold before things cool off and harden into the shape they will keep for generations if not centuries to come. What a chance it is to be alive and young *now*!

Is God's Calling Yours?

But our question involves more even than this tremendous responsibility. Thought along this line may easily discourage or even crush us with the sense of an overwhelming burden, if it simply leaves us groping desperately under this weight of obligation, with no assurance that we shall *get anywhere* or *find anything* in this search for the right use of our lives. Our question is, how shall I find my *calling*? And in that last word is wrapped up the Christian man's faith in a God who has a plan for human life in general and for human lives in particular; who is calling to all men to fall in with and work along the lines of this plan; and who can and will use those men who thus put themselves under his direction, in ways and with results greater than they know. These last years have shown all the world what victories a great general can win in the face of powerful opposition, when once he is given undivided authority to carry out his plans. What could not God do through us young people of the new generation, if only we would put ourselves under his supreme command?

This paper is addressed particularly to young people who share this fundamental Christian faith that God has a purpose for all human life and for their lives individually and who honestly want to find that purpose and fulfil it. Our question is: How can we find what that purpose is? How can I find my calling?

The blue ocean today is dotted with all kinds of craft bound in all directions, each for its own desired haven. There are long, low ocean

A Soliloquy

(The following clever parody on Hamlet's Soliloquy is from the pen of Rev. William Harman Van Allen, in the weekly calendar of the Church of the Advent, Boston.)

TO pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The church's blessing free and leave the others
To foot the bills and spread the gospel tidings.
Or to take pen, to sign a pledge that's duplex
And share the cost. To write—to sign—to pledge—
To pledge—perchance to pay! Ay, there's the rub:
For in six months I may have lowered salary,
Stocks may have sunk, or bad investments swat me.
And then, besides, the increased cost of living
Must give me pause; then too, there's the respect
I owe myself to run a costly motor;
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?
Why not? Because I do not propose to be a slacker!

greyhounds, and high-decked floating hostilities; snub-nosed, low-laden tramp steamers, heavy, slow-moving schooners, and towering, square-rigged ships; in the warmer seas sleek steam yachts speed about, and the white sails of pleasure craft shine in the sunlight. Now, various as are these craft, and diverse as are their courses and destinations, they find their way about successfully because each carries a compass that points uniformly and reliably toward one fixed point—the magnetic pole. Because all alike carry that compass pointing due north, all alike can find their respective goals though they lie wide apart—provided each steers a steady course with hand firm upon the rudder, and turns not aside for wind or wave or storm. Now it is just so on the wide ocean of human life. Here we are, all kinds of human craft; some of us built for work and some largely for comfort or show; some of us with a large carrying capacity for burdens, and some of us meant to tow other heavy-laden lives along; some of us mere pleasure craft, with no fixed course or destination, idling about as the wind or our whims direct us. Is there any compass for the sea of life, which every craft of whatever type or destination can use to guide its own course? There must be; for you and I know all kinds of people at all kinds of work, whose life purpose is equally sincere and generous and truly Christian—not because they are steering the same course or carrying the same kind of cargo, but because the purpose of their lives is derived from the same central pole. What is that pole?

God's Will the Compass

Jesus said that it was the *will of God*. How he directed all his life in relation to that central purpose, holding to his course to the very last, even through Gethsemane to Calvary, we all know. But we do not always remember that he made God's will the fixed pole for every other life as well as for his own; he said that the doing of God's will determined entrance to his kingdom, and established nearness of kinship to himself. He said that it was the central purpose of the universe, for the realization of which men should work and pray in cooperation with God. Now what is this will of God? Jesus himself has told us: "Thy kingdom come, thy will be done." The will of God is the establishment of his kingdom or rule on earth; it is the administration of human life as he would have it carried on. And

it is the business of every human being to find his personal relation to that universal will of God, and steer his course over the sea of human life in steady and careful conformity to it.

"O yes," I can hear some one saying: "You are getting ready to tell us that the will of God is that we should all be ministers or missionaries or social workers." Now that is *not* what I am getting ready to say or am going to say. The trouble with most of us is that our idea of the kingdom of God is altogether too petty and provincial; just as it is true that most of us worship altogether too petty and provincial a God. We think of his kingdom and his will as having to do only with those things and

law and politics, our industrial and social order. He seeks to be Lord of all the worthy interests of human life—and his kingdom includes them all. In the fine phrase of Dean Bosworth, it is "a new order..... wherein men shall have learned to use power in friendly fashion"—power of all kinds for others' sakes.

This conception of the will of God as the pole of human life does not require that we all be religious workers; but it does require one very definite thing: that the central purpose of our life be unselfish. Money and fame and self-gratification are ruled out at once; a man whose life is really to be Christian cannot use it for those things as primary purposes, and the man who makes ambition for these things the dominant motive of his life cannot hope to find the purpose of God, much less fulfil it.

How to Know God's Will

When once young people grasp the fundamental purpose of life, namely that it is to be a service of faith and love; and when this question is settled in its relation to the universal will of God, they can then begin to look for clear light on the choosing of a life work. Jesus has given us a very wonderful word the applications of which to human life are manifold. It not only sums up his philosophy of religion and his method of dealing with doubts and intellectual difficulties, but gathers up his counsel on this question of life work: "If any man will to do his will, he shall know." This means that the individual whose personal will is in line with God's truth shall not only be guided into further and larger truth, but shall be guided to the right choice of a calling in life—that he who is determined to do the will of God in general shall know what the will of God is for him in particular.

But *how* shall you know? Where shall a man look for light as to what that will is for him? First, to his own inheritance and native attitudes. To the individual who really believes that God is his creator, his own natural interests and aptitudes will be a true sign of God's leading.

Second, deliberate experiment is a great help at this point. If you are a college student, you will have special opportunities for this. Utilize your vacation period and your spare time to try yourself out.

Third, seek the advice of friends, particularly those who know men best and whom men trust. No human being to be sure is wise enough to settle finally this most personal of all questions for anyone else; but

The Living Christ

WHEREVER Christ looms large as the great central reality, men and women fall down before him and do what is logically implied. Wherever the living Christ breathes upon a little company or a great company, the right motives assert themselves and dominate—such motives as gratitude to him, for what he does on those occasions when they come face to face with him as a living Christ, with all that this logically implies. Wherever he stands out as he is, the living Christ, people see that it carries with it the fact that he has right of way to themselves and all they possess or ever may possess. Likewise the motive of obedience to his beckoning hand. I repeat it, the living Christ. It is inconceivable that the Christ who rose from the dead should stand out before any individual who acknowledges Christ, or in any company, and not accomplish marvelous things.

—John R. Mott.

interests that with our narrow outlook we call distinctively religious. We forget that the kingdom and will of a God who is big enough to be the God of this universe must include all life and all its worthy interests and values. If he is the God of this solar system with all its vast and delicate forces and interactions, of this earth with all its powers and treasures of mine and field and ocean, he must be interested in and have a purpose for the best utilization of all these things—his will must include engineering and industry. If he has made this human body with all its wondrous mechanism, this human mind and spirit with all their infinite capacities, his will must relate itself to medicine and teaching. If he is guiding human history in all its complex evolution, his kingdom must concern itself with our

human interest and sympathy are of great value in finding the right road.

If God really has a plan in life for us to follow, he can show us directly and personally what it is. The final word must be spoken in a man's own heart—and God can and does speak it there just as truly today as he did to Gideon or Samuel or Isaiah of old. That is why prayer is so indispensable to the man who would find his true calling; it keeps his life open upward and his ears attentive to hear God speak. The subway trains in certain cities are run by an electric starting signal that rings the bell in the motorman's cab when all the doors are shut and the circuit thereby closed; no time is lost in getting under way, and the signal is never given too soon. So God has the

power to give the word "Forward" in the secret heart of a man when his life is ready to move along a certain course and the track is clear ahead. When that word sounds low and clear in your own soul, follow it, no matter what the apparent obstacles in the path or the arguments of men to draw you aside. In that way lies God's calling for you.

And that calling for you is sacred, no matter what it is. God calls some men to be lawyers and doctors and business men, just as truly and just as sacredly as he calls some other men to be ministers and social workers and missionaries. It is not callings but motives that divide into the old dilemma of sacred and secular. Any calling is sacred if God leads you into it when you are unselfishly

seeking to know and do his will. No calling, least of all the ministry, is sacred if selfish pride or ambition takes you there. Just as the soldier who guards the stores or carries the food or cares for the wounded is serving his country as truly and as indispensably as the man in the front line trenches, so the man who holds his post because God put him there carries the seal of its sanctity within his own heart as a divine commission. And the Great Captain of our salvation, who stationed him there, will not forget either him or his essential service in the days of final victory.

(A part of this article is taken from "How Can I Find My Calling?" by Chas. W. Gilkey, Association Press, New York.)

Our Young People in the Colleges

BY ALLYN K. FOSTER

WITHOUT blinking any of the limitations I am prepared to say after an extensive acquaintance with college students in all parts of the country that, taken as a whole, they are sound in body, mind and heart. These are then the three divisions of my word at this time. It is probably the healthiest group of young people that ever led a new generation. All our training has been in this direction. The importance of health has been stressed from the nursery to maturity. Young people know more about their bodies than any other group of young people ever did. Sometimes they know too much and there are those who are possessed of an abnormal fleshly consciousness, but taking them as a whole they have not misused the in-

Healthiest Ever Reared

formation imparted to them. It is the healthiest group of boys and girls we have ever reared. The logical changes in habits and custom have made the girls seem pretty radical and we of the previous generation are likely to be shocked at what we call the "flapper" and her ways, but the extreme manifestations are no fair indication of the sound healthy body and mind of the great student body throughout the country. When we recall that this generation of young people is passing through its formative area at the conflux of three great movements, we are inclined to wonder why it does as well as it does. The woman movement, bringing the two sexes together in every walk of life, a generation of sex edu-



cation that has made many young people over-wise and rationalistic, and the post-armistice period of let-down which has thickened the air with its very fleshiness—these three movements have produced a moral fog through which youth has had to fight itself to maturity.

I find the young people in the colleges sound of mind. That word "sound" of course is dangerous because it has a traditional atmosphere. A mind is not sound when it is static nor merely because it is mobile. Real soundness in my judgment consists in the effort to hold some things that have been clearly established and to reach toward new things which are clearly tangent to the old. Only thus can progress be attained. Our young people in the colleges are conservative by training and progressive by that very spirit of youth which sends them to college. They are not destructive. One thing is clear. They have little respect for intellectual authority. They have

got to be shown, and they are willing to follow the man who shows them. After talking with thousands of students about the vital matters of religion, I find them thoroughly eager and thoroughly willing to accept a rational statement of anything. On the other hand they must not be asked to accept any statement just because it is in some sense or other authoritative.

Sound in Heart

The heart of the young people in our colleges is sound. Of course there is much riotous living. Of course there are many men and women who have lowered their standards both of ideals and of conduct, but we do not get a fair perspective upon the youth of the land by stating tragic cases. I can only bear the honest testimony that from top to bottom they have given a response to the vital appeals of religion when presented in terms in which their very realities are stated. The field in my judgment is white unto the harvest but not every bungling reaper can gather it. The men who will reach the hearts of our most thoughtful young people in the colleges are the men who have caught the academic spirit, who know the college atmosphere and who will seek to interpret Jesus in terms of the prevailing modes of thought. Our old realities of religion never change. It is silly for any man to talk about preaching the old gospel. We are all preaching the old gospel of redemption and we must somehow relate it to the thinking of this generation.

The Church and Its Young People

Always something doing in the B. Y. P. U. meeting. Plans by which the church can conserve and develop its young life. The larger denominational outlook.

My B. Y. P. U. In Action

By FRANCIS C. STIFLER

STANDING at the main entrance of the assembly room where the Bible school meets for its opening worship is Harvey a college lad who has been a loyal member of the society since it was organized. He is distributing "On Time Badges" to the children. The moment he withholds a badge the piano begins. It is Signy playing. She found Christ in the Sunday night meetings where she got her early training in playing hymns. And there is the Unity Class of boys and girls and the Amicitia Class which is also organized into a chapter of W. W. G. They are all active members of the B. Y. P. U. and there are the teachers in the beginners, the primary and service departments—the whole society in action Sunday morning at 9:45.

Some one should discipline that girl who keeps writing with pencil and tablet all through the opening part of the morning service. She ought to know better. The fact is Helen is making a record of all the B. Y. P. U. members who are present at the service. She has no difficulty in seeing the four splendid fellows who receive the offering. And they have not failed to be on hand for two years.

And how can anyone eat Sunday dinner so quickly? By 2:30 quartets are practicing and groups planning their programs in various parts of the church. There is a rap at my study door and in comes a whitehot spirit clothed in a fine face and a handsome bearing and a sturdy body modestly and tastily apparelled. What shall he do with his life? What must be done with some other life that will not yield to Christ? Have you some good books for Christian Culture? How can we get ten to go to St. Paul? Oh, those blessed study interviews on Sunday afternoon.

Two pianos going at once. It must be four o'clock. Both the intermediates and the juniors are in session with their lessons of prayer, their sword drills, their solos and their stories and their dramatics. Minnie May and Ruth and Signy, from the Senior society, are in charge.

Then the moving of chairs begins. The janitor has arranged them in prose. The group in charge of the senior meeting at 5:30 are re-arranging them in poetry—to suit their theme. The room is too small but it helps to pack them in. They are not all there when the first hymn is sung but by the time the second one closes every chair is taken and I am sitting just outside the door drinking it all in. It is the crowning event of the day. Sometimes a dozen pray. The prayers are not conventional. Frequently some one who never prayed in public before makes the start. Then Russell, the president, calls for announcements and usually points out a few flaws in the systems which must be corrected. After twenty minutes the program is turned over to the group. They are all sitting in the front row. Something different every time. Seldom an eloquent speaker. Often a maiden effort, with much embarrassment but glorious victory. Then the meeting is open. If the room isn't too crowded every speaker steps to the front as per agreement. Testimonies, discussions, debates, sugges-

tions but, above all, revelations of amazing ability that without B. Y. P. U. goes on undiscovered in every church.

The Mispah benediction, and discussion becomes informal—like a bee-hive—for half an hour. Serious talk, for the most part, about life-work and soul-winning and future meetings. Lights out and a street corner rippling with laughter which dies away in every direction.

Monday morning I am working about the parsonage next door. Suddenly a tall lad stands by me. It is Kermit. Can I help him on his meeting topic for the next Sunday? Who's in the church at seven o'clock Tuesday evening? Quartets, group leaders, executive committee. Who is it serves at the weekly dinners on Wednesday nights, and assists the local charities, and stands behind the Y at school? Who? The group that ten years from now will make our church so active as to be irresistible.

The Big Convention of 1922

By CARL ANDERSON

THE "bigness" of the coming convention of young Baptists at St. Paul in June does not lie in the unprecedented registration of these young people to attend. Nor does it lie in the splendid cooperation that has been achieved by the people of the churches of the Twin Cities in making the preparations, and spreading the invitation. The "bigness" is not even in the unusual manner in which laymen, business men, young people, pastors, women all over the great Northwest have joined in its planning, nor does the "bigness" lie in the vision all of them hold of its value to the church life of their states for ten years

to come. The "bigness" will not be in the attendance of the anticipated thousands, nor in the program—complete and extraordinary as it may be—nor in the auditorium, nor the setting in two beautiful cities, nor in the music, nor in the inspiration, but the enormity of the coming convention is in the young people themselves!

No one dare forecast what political changes in China, what forward projects in North Dakota, God will trace beginnings to in this convocation of young life—what Christian advertising project, what gospel spreading program, what unthinkable project in the advance of the kingdom, as radio, aluminum, Rotary, the stupendous program of missions were unthinkable not a number of years ago. Sunday schools are only a half century old! Nor may any one venture to say what future religious, or business leader may be there: No one knows who these young people are or what ideas they may generate, or what the value of these thousands of lives may be or to what ends of the earth their work may go.

The greatness of the coming convention is in the stewardship, the responsibility that God has placed in measuring up to what he may have designed for this gathering.

To forecast, to attempt to look ahead into all these young lives would be blasphemy. To do prayerfully the task that has been given to do in the "biggest" way our talents will permit is to go "Forward with Christ."

How the Local Church Can Meet Young People's Problems

By MARK F. SANBORN

IF we are to have a Baptist denomination in the future, we must look after our young people today. The average church is not awake to the challenging opportunity presented by the young people; and opportunity always means responsibility.

How can the local church meet the problems of the young people? Permit a few brief suggestions. First, make a careful study or survey of your young people. In general there will be three classes: The members of the church, those not members but attendants of the Sunday school, W. W. G., scouts, social and literary clubs, etc., and those young people of the community for whom no other church is directly responsible. None of these is to be left out if your program adequately meets the needs of the young people.

Second, the church will adopt a definite aim or purpose. It will decide just what it hopes to accomplish for its young people or better still help them to accomplish. Of course this aim includes decision for Christ and intelligent membership in the church. It also includes all-around development physically, mentally, socially and spiritually. It will include instruction and training in church work, missions, evangelism, and social service. These aims must be elaborated by the church.

Third, the church will study and adopt the very best means of accomplishing these aims with the material, the precious



MORGAN WILLIAMS
Director of Religious Education, Michigan

material at hand. The best thought of the pastor and officers of the church must be consecrated to this great task. It will be necessary to consider the whole program of the church in its relation to the young people — the church architecture, worship, instruction and program of service activities.

A church that thus attempts to solve its young people's problems will at once make adequate provision for financing the whole program of young people's work through the church budget. The best modern books on young people's work will be studied. The pastor and church officers will keep in touch with the summer assembly programs and attend the great international conventions. A class of the choicest young people will be trained for leadership in a study course and by direction and encouragement in Christian service.

Minneapolis.

The Summer Assembly In Action

By U. S. CLUTTON

JOIN a crowd of young people as many of us have, and attend one of our summer assemblies held on a quiet college campus or beside some beautiful lake, and catch again the inspiration of youth as you mingle among the coming leaders of our denominational life.

After looking forward for weeks to this outing we arrive singly and in groups, strangers for the most part to each other, but all coming to catch the spirit and enthusiasm bound to be received from such a gathering.

One of the greatest values of any gathering is the social contact with others of like mind, and the assembly is no exception to the rule. We arrive as strangers, but it is not long before we form friendships which sometimes last for life. The social appeal is so strong, that many look forward from year to year to meeting friends at this gathering.

The time for the opening session arrives. The program is placed before us, and we are off. "Inspiration—education and recreation"—three words which have been used by many of our assemblies in their advertising—may well sum up and describe the average assembly program.

The morning hours during the week are given over to classes for the study of such subjects as will be profitable for ministers, workers in the various departments of the Sunday school, young people's societies, World Wide Guilds, woman's mission circles, etc., and from the curriculum we

must choose the subjects which will be most helpful to us.

The Sunday spent at the assembly is of the highest value along inspirational lines, from the early morning prayer service, through the Bible study period, the morning worship, the afternoon program, which is often a young people's rally, the young people's service at the regular young people's hour, to the closing inspirational sermon in the evening.

Each day there are periods which are intensely inspirational. The vesper ser-



U. S. CLUTTON
Indianapolis

vice at the sunset hour is very impressive, and many times leads to decisions for life service. Increasingly Bible study is being emphasized, and these classes contribute to the inspirational as well as the educational value of our programs.

The afternoons of each day are religiously observed at most of our assemblies for wholesome recreation. Under competent instructors mass games are played by all. Tennis, horseshoes, croquet, baseball and other outdoor games are indulged in; where the assembly is located upon a lake, boating, bathing and fishing are part of the program; at the colleges, the gymnasiums are used for volley ball, basket ball, etc., especially on rainy days, and the swimming pools are a source of joy to girls as well as boys.

The evening programs during the week are for the most part of a recreational type. After the study classes of the morning, the recreation of the afternoon, followed by the vesper service, and perhaps a class after supper, it is deemed wise to make the popular hour which closes the day's program of a lighter vein.

Opportunity is sometimes given for a "stunt night" put on by the young people themselves, and many times real talent is discovered, but why shouldn't it be? After all the choicest young people of our Baptist churches constitute our assemblies.

When the time comes to close and certificates are issued for work done and the last session is held, it is with regret we turn our backs upon the college or lake and start for home, but always with the intention of returning next year, to renew acquaintances and receive strength and inspiration for service in our own local church.

Indianapolis.

The Young People's Department of the Church

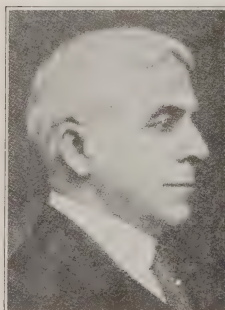
By SELDON L. ROBERTS

A LETTER of inquiry recently came to our attention in which the question was asked: "Should courses of study for a conference for training young people in church work, where the ages range from about sixteen to twenty-five, be confined to problems of the young people's society, missions and that department of the Sunday school attended by young people themselves, or should instruction be given in the other departments of Sunday-school and church work?" This inquiry squarely faces one of the real problems of to-day in the relation of young people to church work, and indicates the two main methods by which different groups are seeking to meet that problem. On one hand there is a tendency to regard the young people of the church as a group, quite apart, who are either to be trained primarily for efficiency in their own organization, or organized into special groups for some one specialized phase of work. On the other hand, there is a growing tendency to approach the problem from the standpoint of the entire church and its whole task; and to seek such methods and work as will meet the needs of the young people themselves and at the same time recognize them as an important part of the whole church group, with tasks and obligations that reach every phase of church and kingdom interests.

The young people's department of the church, which embodies, in active planning and direction of work, this second idea, is not a new kind of young people's society but an effort to correlate all necessary and proved methods and organizations that are essential to meet the religious needs of the young people of the church and both to prepare them for and use them in the widest possible way in the whole program of church work.

The church is recognized as the primary agency for planning and conducting all kingdom work.

Under the guidance of the church a director of young people's work is ap-



O. R. McKAY
Director of Rel. Ed.
Indiana



F. F. PETERSON
Director of Rel. Ed.
Massachusetts



W. T. THAYER
Director of Rel. Ed.
Connecticut



C. H. BURRILL
Director of Rel. Ed.
Montana



M. L. THOMAS
Director of Rel. Ed.
Northern California

pointed who has general oversight of all the organizations and activities of young people in the church. He is assisted by a committee or department council in which each existing organization or special interest is represented and to which the representative of any new organization needed to complete the plans is admitted.

All existing organizations and methods of work really needed to accomplish the task for the particular group are used, completeness and inclusion rather than narrowness and exclusion being the controlling factor. Groups that will not spare a member for necessary training or needed service in other departments are eliminated or reduced to a minimum, wherever vestiges of such unchristian selfishness still persist.

Two foundation principles are constantly kept in mind.

First, that this is young people's work and the nature and needs of young people not the likes, dislikes, or opinions of others should determine what is to be done or not done. This principle which is commonly recognized by all educators is well stated thus, by Thorndyke: "It is a first principle of education to utilize any individual's original nature as a means to change him for the better. . . . All schemes of improving human life must take account of man's original nature, most of all when their aim is to reverse or counteract it." Young people need opportunities for training for real social pleasures and for worth-while service. They are intensely democratic and resent any unnecessary interference with their work, their plans and their group action. Young people are also immature and inexperienced; capable of rapid growth in any given direction and responsive to good mannered leadership.

Second, the work in question is church work. Not only should the young people have that which meets their own peculiar needs but as far as possible under their own direction and planning they should also have the largest possible opportunity for service wherever their work will help on the common task and should heroically assume their full share of the work in every department and phase of their church and should devote much time and thought during the days of rapid growth and setting of character to learning to do well what needs so much to be done.

The Young People's Division of The Publication Society

By M. M. McGORRILL

WHAT is the Young People's Division of the American Baptist Publication Society? It is the section of the department of religious education that is given to young people's work. As the representative of the denomination it acknowledges all young people's work as coming under its service and endeavors to build a program that takes in all elements of young people's work. Does the division do anything? Well, here are some of the things that are occurring all the time. A church wants help in organizing and directing its young people. Literature of the division is provided. A city wants to unify its Baptist young people. The director meets and confers with the leaders concerning the most effective way of organizing city young people for kingdom service. A state is ready for next steps in a state program. The director goes to that state and works with the leaders until

the thing desired is "put over" and in working order. Institutes want teachers of young people's work. The director spends considerable time touching large groups of churches by the centralized method of the institute. Local churches and group organizations are demanding conferences and rallies all the time calling for the time of the director. Interdenominational work for our young people is routed through this division. Hundreds of classes are organized through our office.

31st Anniversary Convention B. Y. P. U. A., St. Paul

Wednesday, June 28

The morning and afternoon of Wednesday will be given over to registration of delegates and meetings of the Minnesota group. The evening program will begin at 7:30 with a song and devotional service, followed by an illustrated lecture by Rev. S. R. Vinton, on "God's Beautiful World: A Study in Contentment."

Thursday, June 29

Day's Thought:

"FORWARD WITH CHRIST IN OUR STUDY"

- A.M.
- 9:00 Song Service—Opening Prayer.
- 9:20 Addresses of Welcome on Behalf of the City of St. Paul; Twin City Baptist Churches; Twin City Baptist Young People. Response.
- 9:50 President's Address—Rev. Carleton W. Atwater.
- 10:20 Music and Announcements.
- 10:45 Presentation of Christian Culture Course by Gen. Sec. White and the Young People's Reading Course by Mr. M. M. McGorrill.
- 11:00 "The Young Christian's Equipment" by Dr. E. W. Hunt.
- 11:45 Convention Business.
- 12:00 Quiet Half Hour: "Work and Prayer" by Rev. C. W. Gilkey.

P.M.

2:00-3:30.

Conferences will be conducted on: "Local Organization and Operation" by Miss Vera M. Rice; "Missions" by Miss Helen Crissman, assisted by Miss Evalyn Camp; "Juniors" by Miss Meme Brockway; "Intermediates" by Mr. M. M. McGorrill; "City and Associational Organization and Operation" by Mr. Thomas Riches; "Social and Recreational" by Miss Edna Geister; "Stewardship and Tithing" by Miss Jessie Burrall; "Church Vacation Schools" by Rev. L. J. Velte and Rev. F. H. Fahringer; "Evangelism of Youth" by Rev. A. H. Gage; "Young People in Village and Rural Communities" by Rev. Herbert Hines.

- 5:30 Life Service League Banquet.
- 7:30 Song Service.
- 7:45 Illustrated Lecture: "East and West: A Study in Contrasts" by Rev. Sumner R. Vinton.
- 8:30 Convention Business; Announcements; Special Music.
- 9:00 "Religion at 21" by Rev. Bernard C. Clausen.

Friday, June 30

Day's Thought:

"FORWARD WITH CHRIST IN OUR GIVING"

- A.M.
- 9:00 Song Service.
- 9:30 Convention Business; Announcements.
- 10:45 Tithing and Stewardship Program Gen. Sec. White.
- 11:00 Address by Miss Jessie Burrall.
- 11:45 Convention Business; Announcements.
- 12:00 Quiet Half Hour: "His Own Garden" by Rev. C. W. Gilkey.

P.M.

2:00-3:30.

Conferences will be conducted on: "Local Organization and Operation" by Miss Vera M. Rice; "Missions" by Miss Helen Crissman, assisted by Miss Evalyn Camp; "Juniors" by Miss Meme Brockway; "Intermediates" by Mr. M. M. McGorrill; "City and Associational Organization and Operation" by Mr. Thomas Riches; "Social and Recreational" by Miss Edna Geister; "Church Vacation Schools" by Rev. L. J. Velte and Rev. F. H. Fahringer; "Devotional Life of the Youth" by Rev. A. H. Gage; "Church Leadership in Civic Affairs" by Dr. M. P. Boynton.

7:30 Song Service.

7:45 Illustrated Lecture: "Co-workers With God: A Study in Achievement" by Rev. S. R. Vinton.

8:30 Convention Business; Announcements.

9:00 "The Christian Passion for Progress" by Rev. G. A. Clarke.

Saturday, July 1

Day's Thought:

"FORWARD WITH CHRIST IN OUR DEVOTIONAL LIFE"

- A.M.
- 9:00 Song Service.
- 9:30 Convention Business.
- 10:45 Prayer and Bible Study Program Gen. Sec. White.
- 11:00 "The Stewardship of Supplication" by Dr. E. W. Hunt.
- 11:45 Announcements.
- 12:00 Quiet Half Hour: "Not Much Earth" by Rev. C. W. Gilkey.

Saturday Afternoon

Recreation under direction of Twin City Convention Committee

P.M.

- 7:30 Song Service.
- 7:45 Prayer and Testimony Service led by Miss Vera M. Rice.
- 8:30 Convention Business; Announcements; Special Music.
- 9:00 "Our Broken Ships" by Dr. O. C. S. Wallace.

Sunday, July 2

Day's Thought:

"FORWARD WITH CHRIST IN THE GIVING OF OUR LIVES"

7:00 Service of Prayer led by Rev. G. A. Clarke.

No Convention Service in Auditorium. Delegates will attend services in local Twin City churches.

P.M.

- 3:00 Song Service.
- 3:30 "The Challenge of the Best" by Dr. Carl D. Case.
- 4:15 Life Work Conferences.
- 7:30 Song Service.
- 7:45 Announcements: Convention Impressions led by Gen. Sec. White.
- 8:30 Special Music.
- 8:45 Coronation Address, "Something More For God" by Dr. O. C. S. Wallace.
- 9:30 Adjournment.



W. A. SHANKS
Director of Rel. Ed.
Idaho



J. D. COLLINS
Director of Rel. Ed.
Nebraska



J. Y. IRWIN
Delaware



C. E. WALLENDORF
Swedish Conference Y. P.
Representative



A. HENDERSON
Director of Rel. Ed.
Maine

Our Young People in Action

Methods are varied. The one aim is: "The complete development and utilization of our young people for Christ and the church." An increasingly bright spot in the denominational life.

Swedish Baptist General Conference

By G. E. WALLENDORF

THE young people enrolled in the Baptist Young People's Unions of The Swedish General Conference number over 8,000 divided among twenty states with their state organizations. Minnesota heads the list with a membership of 2,200, and Illinois comes next with an enrolment of 1,250. There is also a large enrolment of young people in the Sunday schools, which gives to our Swedish churches a large constituency of young people.

The character of the membership in our young people's organizations is rapidly changing. A few years ago it consisted of immigrant young people, and these young people, who had not only left a monarchy for a republic, but also the bondage of the state church for Baptist liberty, did a splendid work especially among their fellow immigrants. Today our membership is made up almost entirely of young people who are born and educated in this country, and the immigrants who come to us are very quickly Americanized. We are glad to be able to state that the new generation is just as loyal to Baptist principles as those who went before them.

The last year has seen great progress along the line of better organization of the work. Many of the local unions have now an up-to-date organization.

A program which is in line with the program of The Northern Baptist Convention was adopted by the general conference for its young people's work at the last annual meeting.

Evangelism is prominent in the work of our young people, and many societies have had definite campaigns of personal and public evangelism. Stewardship in theory and practice is gripping the young people, and there are many more tithers than those who are registered at headquarters. Stewardship of life has received a new and strong emphasis, and the result is that we have a considerable number of life service recruits in our organizations. Greater interest in missions is also noticeable.

Our objective for 1922 is to place proportionate emphasis on every point of the

Baptist Young People's program, and especially on extension, evangelism, missions, and stewardship of life and money. We are seeking to put our splendid mottoes, "Loyalty to Christ" and "We study that we might serve," into actual practice.

Maine

By ALEX HENDERSON

THE outstanding feature of our work during the past year was the one hundred per cent increase in attendance at the summer schools in the state. The training for leadership already has meant much in a number of young people's societies in the way of varied programs, service projects, pageants, life service decisions, etc.

Our first young people's department, including all young people's organizations, with a unified program, has been organized. Rev. Ralph T. Andem, our state president, has effected this in his church at Farmington.

Associational conferences and rallies have been held, Mr. Milton M. McGorrell of Philadelphia assisting. We expect the conference feature to become more helpful in planning the program for the association.

Features in Program for 1922-1923

1. Fifty per cent increase in attendance at summer schools.
2. Conference with leaders in young people's work in each association during the year.
3. Rally in each association during the year.
4. Young people in each association assisting in church vacation schools.
5. A "Win-My-Chum Week" observed in each society.
6. A "Life Service Month" program in each society.
7. The use of missionary programs in each society.
8. A stewardship campaign in each society.
9. Two hundred enrolled in the Christian Culture Course and Young People's Reading Course.
10. Inter-society contests, visitations.

Delaware

By J. Y. IRWIN

MOST of our young people's societies are Christian Endeavor. It is difficult to convince Endeavorers that regardless of their name there is a possibility to line up with the Baptist Young People's Union of America. I do not believe this peculiar difficulty is confined to any separate state as my experience convinces me that where C. E. is thriving there is an apathy toward our own Union. Delaware is specially fortunate in C. E. as there is a full time field secretary for this state and Maryland. He is certainly on his job and publishes a monthly bulletin, having for its purpose the creation of a good-natured rivalry between societies in the publication of the special things that are being done by certain societies. When a society reads what some others are doing, there comes a stimulus to excel the published report.

The Baptist young people had an evening session at our Baptist state convention when Rev. Arthur C. Baldwin, Philadelphia, gave a masterly address on "Obeying the Vision." There is very little that is special to report. Stewardship and tithing have not been taken up specially by the young people in their organization, but there has been a little development in some of our churches along this line.

In January there was a Worker's Institute held for the Baptists of our state. It was largely attended by our young people. Many of them received a new vision for service. One of the Sunday-school superintendents told me it had remade their C. E. Society and Sunday school. While all received some help it would not be fair to state that this was one of the representatives of the results. It was so helpful, however, that there is a demand for another institute which I believe will be held in December. In January it was said by some that the three days were not sufficient to introduce all necessary subjects. It is hoped that the one in December will be able to lay special emphasis on stewardship and other points that were necessarily omitted on account of the lack of time in January.

Idaho

By W. A. SHANKS

IN the last year considerable progress has been made in our young people's work. Four new B. Y. P. U.'s have been organized; five district unions have been organized and nineteen rallies have been held. We have set definite goals for our B. Y. P. U.'s. These goals include the formation of a quiet half-hour league, a tithers' league and the life service league in each B. Y. P. U. A large number of our unions have reached these goals. The annual reports have not come in from the B. Y. P. U.'s yet but indications are that over 20 per cent of our young people will be lined up as tithers. We have over 130 life service volunteers. Seven of our B. Y. P. U.'s have qualified as standard unions and several others have met over 75 per cent of the standard requirements. Quite a number of study classes have been held; these have included mission study, teacher training and the B. Y. P. U. trained leaders' course. The registered attendance at our last summer assembly was nearly 400.

Our program for next year will continue to emphasize the organization of the B. Y. P. U. leagues in each local union and will encourage the unions to try and meet all the requirements of the standard of excellence. In addition to the usual rallies we are planning to hold a number of institutes on B. Y. P. U. work. We are planning, too, for closer cooperation among our B. Y. P. U.'s. We expect to have teams of tithers visit nearby societies in the interest of our stewardship campaign. The same plan will be worked in connection with the other objectives of our program. We expect to bring our summer assembly curriculum up to the standard this year and hope to make our assembly, in every respect, one of the best held in the West.

New York

By CHAS. W. BRIGGS

NEW YORK is alive in young people's work. The vacation Bible schools kept a fine group of our young people busy and made it impossible for them to attend the assembly last year. This I call a good sign, for work is what counts, and teaching in a vacation school is fruitful work. The Buffalo and the Brooklyn B. Y. P. U. associations are strong and active, with regular rallies and local activities that are missionary and social service expressions. Rochester groups are C. E. and leaders in the county C. E. organization there.

We have an increasing number of promising Baptist young people in our own and other academies and colleges. Never have there been so many young people pledging themselves for definite Christian service, ministry, missionary and otherwise. A campaign in Schenectady recently enrolled more than fifty such.

Michigan

By MORGAN L. WILLIAMS

MICHIGAN Baptist young people were without a state director during four months of the past year. On beginning his work January 3 the new director launched a survey of conditions in the local churches, and has nearly completed a "Who is Who" of 300 Sunday schools and 200 B. Y. P. U. organizations not including Detroit. The needs of our young people's work are very great; and most pronounced is the need for leadership,—trained leadership. Our State B. Y. P. U. and Sunday-school Convention at Jackson, May 12-14, and our assembly at Kalamazoo July 20-28 are planned to inspire and develop finest leadership among our young people. Study courses by correspondence and circulating workers' libraries; the B. Y. P. U. Christian Culture course; and the more thorough study of stewardship and tithing are some of the stakes of our effort in the months ahead.

Recently junior and senior Baptist Young People's Unions have been organized in three churches and other groups are ready to organize. Our latest development is a city union of the young people of Lansing. Michigan has a big challenging task, and in the name of Christ we are going forward.

Nebraska

By J. D. COLLINS

THE year that is just closing has been a very prosperous one for Nebraska young people. Indeed, it is the best year in young people's work that we have had in many years.

At the state convention last October young people's work was reorganized in order to be in full harmony with the new constitution under which the state convention is working. As a result the young people are now working under a new state constitution also. This constitution is broad enough to include all young people whether they are members of a B. Y. P. U., of a W. W. G. or of an organized Sunday-school class. The new constitution calls for a young people's council of nine members. The chairman of the council

is also known as the young people's state president. Each member of the council has a specific task. For example the chairman of the council has charge of membership and evangelism; the vice-president, of conventions and assemblies; the secretary, of the life service league; the treasurer, of the tithers' league. Other members have charge of missionary education, of the quiet half hour league and so on. This form of organization is working well. Each member of the council is pushing his particular line of work. As a result a new interest is manifest everywhere. A convention or rally has been held in nearly every association. These have been unusually well attended. Among the departments the life service league has made the most notable growth. The interest in this phase of the work is so marked that a Nebraska Life Service League has been formed with about seventy-five members enrolled. Until a more perfect organization can be effected Mrs. Ethel Gullion, of Grand Island, and Prof. R. B. Stevens, of Grand Island College, will look after the interests of the league.

Just now interest is centered in the St. Paul Convention and in our own Nebraska Young People's Assembly. We have set our goal at 100 delegates to St. Paul and have good reason to expect success. The assembly will be held at Grand Island College July 30—Aug. 6. This is our first summer assembly so all eyes are turned toward Grand Island. The program is taking shape rapidly and will soon be ready for publication. What goal shall we set for attendance this first year? Shall we set it at 250 or can we make it 300? Let every one boost.

Young People's Work In Oregon

By GEORGE H. YOUNG

PROGRESS in young people's work in Oregon has been marked this year. Every Associational B. Y. P. U. has been thoroughly organized, and two splendid rallies at least, held in each. The Portland quarterly rallies have had approximately 1000 attendants and on March 10, at a great life service rally, 1600 were present, and ninety-three young people dedicated themselves to life service in the kingdom.

A program of study, the quiet half hour, the tithers and the life service leagues are featured. In nearly every society these leagues are flourishing. The state B. Y. P. U. in cooperation with the state convention board, purchased assembly grounds situated thirty miles below Portland, on the Columbia River, at a cost of



C. W. BRIGGS
Director of Rel. Ed.
New York



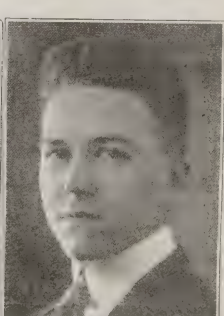
O. F. LAEGLER
Director of Rel. Ed.
New Jersey



GEO. H. YOUNG
Director of Rel. Ed.
Oregon



JOHN RUTHVEN
Pres. Columbia Federation
Washington, D. C.



H. S. FOOTE
President Nevada
B. Y. P. U.

\$10,000. At our first assembly last summer, 248 were registered for all time and many more for part time were present. This year we expect at least 500 young people will take advantage of the whole curriculum. The Oregon Assembly is assuming a large place in the spiritual training of our young people, and bids fair to be one of our great summer conferences.

A most unique and interesting work in Oregon was an eight-day series of special meetings for instruction and inspiration of all the Christian young people of the city of Roseburg, which the director conducted. A similar series was held for the Monmouth Church during Easter week, especially for the State Normal students.

Our future work for the young people of Oregon will be carried on along similar lines. We are hoping to put much emphasis upon evangelism and stewardship of money and life, and will hold a number of conferences with young people next fall with these objectives in view.

Response of the splendid young people of Oregon to the program has been made with alacrity and fervor, so that the youth in our constituency everywhere is becoming exceedingly intelligent, spiritual and serviceable to the church.

Columbia Federation

By JOHN RUTHVEN

COLUMBIA Federation B. Y. P. U., representing fourteen unions in the nations capital, and Virginia suburbs, has had a phenomenal year of progress, and the "forward look" is bright with prospects for still greater things. The federation was organized two years ago last fall, by four local unions—Fifth; Second; West Washington, and Clarendon, Va., with David Joost, an enthusiastic B. Y. P. U.'er from Texas, as president. Today we have fourteen unions, and the "end is not yet."

The past year has been given to building up the efficiency of the local unions and to making them "standard," if possible. A number of them will attain 100 per cent and others will miss it by a very small percentage. This effort has been called the "Better B-Y Campaign." It was based upon the "standard," with a few other points to strive for. A "Baksheesh," consisting of a round-trip ticket to the St. Paul Convention, was offered the union attaining the largest number of points. The campaign began Nov. 1, and will finish, May 28. Second B. Y. P. U. of Washington leads, with Clarendon, Va., Fifth, Randle Highlands and First of Washington in the order named, and working hard. All unions use the group system. A school of instruction was held in March, at Fifth Church. The campaign added greatly to the membership; doubled the daily Bible readers; increased the missionary givers, no union having less than 50 per cent, and five unions reporting 100 per cent. Stewardship and tithing, have been emphasized. A junior city union composed of ten locals is largely the result of untiring effort, by Miss Leona McMurray, another enthusiast from Texas. Miss McMurray has given her time unsparingly to this work and has produced great results. Our future plans are: Continuation of our missionary and tithing propaganda, also daily Bible readers work; a great evangelistic campaign establishment of a local B. Y. P. U. paper; promoting and fostering of such activities among Baptist young people, as will concentrate their attention upon denom-

national affairs and give them opportunity for expression of the energy that is inherent in them, and that demands action.

New Jersey

By OTTO F. LAEGELER

THE unified program of advance launched by the New Jersey Baptist Convention in which every department of our state convention cooperates, is probably the greatest thing of its kind in state convention activities. Our churches in the state are willingly responding to an enlarged program of religious education which seeks the organizing of a committee in the local church charged with the definite responsibility of a progressive and well-rounded plan of religious training for every individual to which the church ministers. This has meant the correlating of the various organizations, so as to prevent overlapping and over-looking. Graded lessons are being increasingly used in the state, which is a very hopeful sign that we are recognizing the importance of the religious development of childhood and youth. Furthermore, the religious value of special days has been stressed with the purpose of making them more meaningful to the entire church. We are likewise planning for an enlarged work in week day religious instruction and the church vacation schools (fifty of which are expected to be in operation in the Baptist churches of New Jersey this coming summer).

Special emphasis has been placed upon a trained leadership that shall be able to "carry on" to meet the needs of this new advance, with the result that New Jersey Baptists have more young people in leadership training courses than ever before. The importance of stewardship was urged throughout our Sunday school and young people's organizations, whereby a great many of our young people have been led to enrol in the local chapters of a League of Christian Stewards. It has been the constant aim of the department of religious education to ever seek definite decisions for Christ, and a sincere dedication to a life of service, as the purpose and aim of all religious training.

One of the finest young people's summer assemblies in the United States is being planned for July 1-8.

The state director is hopeful as to an assembly for foreign-speaking pastors, whereby he may acquaint them through definite instruction, with the meaning and trend of religious education today. The solution of our foreign-speaking churches rests in no small measure upon the grasp that the pastor has of the importance and value of religious education in the training of his constituency.

A number of new young people's societies have been organized, and others stimulated to larger activity.

Church schools of missions and church nights with definite programs of training were advocated with good success and profit to the local church. The future holds forth larger accomplishment through our cooperative plan of advance.

East Washington and North Idaho

By T. H. HAGEN

THE big objective before the young people of East Washington and North Idaho for this year, is the purchase and equipment of permanent grounds for the summer assembly. In the recent continuation campaign in East Washington, the

young people designated their pledges for the above purpose.

Quite a large number of our young people are tithers and have enrolled with the tithers league of the B. Y. P. U. of A.

One of the new plans we have been using, is the grouping of many of our unions in convenient groups for rallies, and this has met with success.

The annual banquet and rally is one of the important features of our work. The rally is always held in Spokane. This year we met Feb. 20, with an attendance of 300, the address being given by Dr. Riley of Linfield College, McMinnville. Our program includes the stressing of the standard of excellence; the recognition of the fact of stewardship; all our young people tithers; enlistment for life service either at home or abroad.

West Washington

By T. H. HAGEN

HAVING purchased assembly property, the board of managers of the West Washington B. Y. P. U. are at work on the task of improving the property, and hope as part of the program of 1922 to erect an auditorium, and otherwise improve the grounds. Several of our unions are entering very heartily into the local church program of missionary education, and are taking a course with text books in the church school of missions.

The northern and central part of the field is well organized into districts and each district is doing constructive work.

Tithing is being advocated with splendid success. The Japanese B. Y. P. U. of Seattle recently sent in twenty pledges, and South Bend church sends a list of twenty-six. We are stressing the standard of excellence and life work. The unions in Seattle and Tacoma are doing excellent work in the various missions and night schools conducted among the Orientals.

Wisconsin

CHARLES A. BOYD

IT is a joy to report that the work in the young people's societies and the young people's division of our Sunday schools is decidedly on the up-grade. The past year has seen a number of new societies organized and an increase in the membership of many others so that the total membership of young people's societies in Wisconsin is today about 15 per cent ahead of last year's mark. In the matter of organized young people's classes we registered in 1921 almost double the number registered in 1920 and nearly seven times the number registered in 1919.

The young people of our churches are wide awake to their opportunities and responsibilities in stewardship and many of them are enrolled in the tithers' league.

One of the outstanding achievements is the remarkable increase in the enrollment of young people at our summer assembly. Last summer's enrollment was a 30 per cent increase over the preceding year and practically double that of two years ago. This is one of the great uplifting forces of our work.

"Points of Emphasis" for 1922

include the following:

1. The largest increase of any state in the number of its delegates at the B. Y. P. U. A. convention, as compared with the registration of 1921. Wisconsin young people are wide awake to the opportunity of St. Paul Convention.
2. Another big increase in the assem-



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C. A. BOYD
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Wisconsin



L. H. KOEHLER
Director of Rel. Ed.
Illinois

bly registration. We are hoping to double the number of churches represented last year. The young people's state organization is planning a "Best Yet" Convention at Green Lake in connection with the assembly.

3. More "standard" societies.
4. A larger number of groups studying the new Christian Culture Course. A larger development of originality in the work of our societies.
5. A stronger emphasis on service in church and community.

Illinois Report

By L. H. KOEHLER

1. An increase of about 8 per cent in senior societies during past year; many new intermediate societies organized; special emphasis placed upon better grading of society organizations, featuring intermediate societies especially; a splendid gain in tithers; rallies partaking more and more of the institute order with lectures, conferences and note-book work; quite a number of societies studying texts in connection with their weekly meeting; organization of associational B. Y. P. U.'s continuing.

2. Plans include reaching a much larger number of selected young people and training them for leadership through the assembly, associational and local church institutes; a state life service league will likely be organized at the coming assembly; special emphasis upon social service for young people.

Minnesota

By ARTHUR J. HANSEN

THE Baptist young people of Minnesota are on the march. Stimulated by the vision of a great convention which they are about to entertain they have forged ahead along many lines.

At least five new young people's societies have been organized during the past year and several dead ones have been revived. The membership of many societies has been doubled, notably some in the Twin Cities, and the devotional life has been deepened. Four Minneapolis churches have this spring turned in forty-four signatures to the quiet half-hour pledge.

The Minnesota Life Service League now enrolls about 200 of our choicest young people. Many of them are securing an education, and leaders of great promise are coming to the front in their ranks. The annual meeting this year is to be in the nature of "a retreat" held on the assembly grounds at Lake Minnetonka just preceding the B. Y. P. U. convention.

Education in stewardship and tithing

has been carried on extensively during the winter. A church in the southern part of the state with a membership of 100 has recently enrolled fifteen tithers through its B. Y. P. U. society. Another church of about the same size has thirty enrolled in its tithers' league.

There are many signs of a growing interest in missions. Reading contests have been popular in places. One C. E. society in a rural community in the northern part of the state reports that forty readers have read 211 books, and the contest is still on. Missionary playlets have been produced by different societies with good success. Increased funds over last year have been raised by the B. Y. P. U. for the support of Bohemian work in the state and work on the Congo. The World Wide Guilds are active and are looking forward with great interest to a house party planned for the week following the B. Y. P. U. convention.

Preliminary steps have been taken with a view to effecting a state organization of all Baptist young people including B. Y. P. U.'s, C. E.'s, W. W. G.'s, and organized Sunday-school classes. A convention will be assembled for this purpose on the opening day of the B. Y. P. U. of A. convention. Great days are ahead of us, days big with inspiration and challenge. The splendid accomplishments of our young people in the past under the leadership of Vera Rice, the loyal support of the "elders" who were never more deeply interested in supporting young people's work in Minnesota, the fine initiative of the young people themselves—all this encourages us to believe that Minnesota Baptist young people will greatly move "forward with Christ."

Ohio Young People

By WILSON A. HOLMES

OHIO Baptist young people have been doing things worth while. The Ohio B. Y. P. U., of which Eugene L. Exman is president, is a live organization, comprising 250 local senior unions, over fifty junior societies, and about twenty intermediate societies, almost all doing good work.

Stewardship principles have been emphasized, and over 1200 are now enrolled in the tithers' league. The Ohio Daily Devotions League numbers near 900, and the Ohio Life Service League membership has increased to 330.

The associational conventions and rallies have had good programs, and large and enthusiastic crowds in attendance.

The young people are contributing generously to the N. W. M. and many unions are responding nobly to a special call for thank offerings.

The Ohio B. Y. P. U. and the Ohio World Wide Guild are cooperating in the attainment of the following goals: 1500 tithers' league members; 2,000 daily devotions league members; 400 life service league members.

The Ohio W. W. G. girls had a very successful convention in Toledo in March, with Mrs. D. A. Terradell, state secretary and helpers in charge, and over 600 girls present.

The state B. Y. P. U. holds its annual convention in connection with the assembly at Granville, July 28—Aug. 6.

Iowa Boosters

By MARY STICKEL

YES, that is just what Iowa B. Y. P. U. folks are striving to be. We believe in our state and its possibilities in young life.

The past year has been one of fruitfulness. Several new societies have come into existence and we shall not be satisfied until we have a well organized B. Y. P. U. in every Baptist church in Iowa. At the present time we have 210 societies, including senior, intermediate and junior societies. Many have reported mission study classes. Most of these classes meet in conjunction with the regular missionary meeting each month and are studying such books as "Playing Square With Tomorrow."

Iowa also has over 200 life service league members, thirty-eight of whom are in active service either upon the home or foreign field.

There are also a number of tithing groups and we are emphasizing stewardship in every possible way.

Because we want to add to our efficiency and spell progress in every line, Iowa has set her goal at 1000 delegates for St. Paul. We have had St. Paul boosting conferences in each association and you may expect Iowa to shine in St. Paul.

Young People's Union of Arizona

By W. M. GOODMAN

THERE are twenty-six young people's unions in the state of Arizona. During the past year tithing literature has been sent to all unions within the state.

The standard of excellence has been introduced into the unions of the state and more than 50 per cent of them are using the standard of excellence as their guide. The standard of excellence has revealed many weaknesses and has greatly stimulated the interest among the young people of the state.

The Baptist Young People's Union of

(Continued on page 512)



The Chimney Corner



"The Zeal of Thy House Hath Eaten Me Up"

(BY A MINISTER'S DAUGHTER.)

A LIVELY imagination applied to this verse at the age of nine made an unforgettable picture of it: to be eaten up by the House of the Lord—what a cannibal fate for a minister's daughter! But the dictionary disclosing the fact that zeal was not *real*, softened the first horror; although the text lingered in the offing always—was it going to become a personal experience?

It is interesting, therefore, to look back over the years and see how, imperceptibly at the time, but inevitably, the verse has indeed been fulfilled, and to covet for all other girls the beautiful thread of Christ-centeredness which a minister's child unconsciously weaves into the warp and woof of her living by overhearing and sharing the daily concerns of her parents.

There was always, for instance, the glory of father's watch-chain. Other fathers had watch chains. But not *special* ones! For long before there was any round-eyed little daughter on the scene there had been a Sunday when a missionary offering was to be collected, and at breakfast the minister had said: "I am going to pledge thus and so, my dear." And My Dear replied: "Then I will pledge thus and so." Both pledges were as big as the minister's wife dared make them on their little salary.

But he had a way with him, that minister! He so warmed up to the subject of doing the Lord's work in the world that even as he preached the thing-that-men-call-conscience began whispering: "Here you are, persuading others to strain heart and soul and pocketbook, but how about *yourself*?" So he doubled his pledge. And down in her pew, his young wife was so deeply moved that she doubled *her* pledge. Which meant that when they compared notes at dinner-time they found they had completely emptied their exchequer for six weeks to come! And there would be food needed. Rent. Carfare. Incidentals. But they were radiantly undaunted.

"I will sell my watch chain!" said he, for there was a man who had always coveted it. So he sold it; and, himself, wore a black shoestring for a chain with quiet satisfaction.

But watch chains glitter in the pulpit. And one or another of the more observant front-pew-families began missing that old accustomed glitter picked out by the dancing sunbeams. Had he lost his chain? Oh no, this was just a little fad, said he, smiling ingenuously. But it was such a curiously shabby fad that the inquirers tackled the minister's wife: she also was gently evasive. But where there's a will

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

there's a way, and the beautiful little secret was unearthed through a third person. Then came a Sunday-school Christmas festival, closing with a request from "Santa Claus" that the pastor would come up to the tree, please. He came. And was handed a little box. Inside that little box was a gold chain. And with it was a card which read: "This chain is not to be sold for foreign missions."

What a rare heritage for the minister's little girl a few years later—the chain a daily reminder that the Lord loves (and blesses) a cheerful giver!

Consider also, her two favorite games: "Playing Church" and "Going to India." When you played the first of these, all the chairs were ranged in rows, with a doll on each chair—provided there was enough of this congregation to go around. Other-

Just As I Am

JUST as I am, thine own to be,
Friend of the young, who lovest me;
To consecrate myself to thee,
O Saviour dear, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart, I come.

I would live ever in the light,
I would work ever for the right;
I would serve thee with all my might;
Therefore to thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come."

wise all remaining members were *pillows* (pillars in the house of the Lord," a well-known vivid phrase!) There had to be some kind of a pulpit and you thumped it at intervals with eloquent emphasis. You let your voice out. You took your voice in. You closed your eyes and prayed. And always, when "Church" was over, you said to mother sewing by the window: "Now *push* me, mother!" For, to the shy little girl hiding behind her mother's skirts, the most lasting impression of after-the-benediction was the endless jostling of grown-ups as they swayed down the aisles. . . . "Push me, mother!" And she pushed. So that playing church created a zeal that began eating you up!

"Going to India" was more hazardous. As always, mother would be sitting by the window sewing—sewing and rocking.

A bit timidly you went up to her: "Well, goodbye, motherest, I've got to go to India now to tell the heathens about Jesus!" There was a goodbye kiss. You still remember her arms: the tight feel of them. You wonder now if she were picturing some future farewell but she never—even in play—dampened your ardor by saying: "But you wouldn't go so far away from mother, would you, darling? And leave her without any little girl at all?" So you remember the seriousness of that kiss through all these years. *There was business to be done in India.* She knew it. You knew it. You do not know now *how* you knew it; but there was an atmosphere in your home that planted the seed in you, and you must be off about that business. . . .

Carey, Judson, Moffat—these all had tedious journeyings in cramped ships. You also! For your boat was the lid of the sewing-machine, inverted, so that the wee passenger—a hymnbook—a Bible could just squeeze inside it, aiding in the navigation by rowing vigorously on the carpet waves with a cane and umbrella for oars. It was a slow voyage, and a tippy one, but vigour prevailed and when India was finally reached, there were the "heathens," waiting. Your own dolls of course, but minus clothes; they sat around in an expectant circle waiting to hear the old, old story. Like a jack-in-the-box you emerged from your ship, and Bible in hand "played church," but with simpler eloquence to suit the ignorance of the heathens! You had the loveliest time in the world laboring with them, and eventually there were converts to be baptized. This was, of course, the climax of being a missionary, for the converts were judiciously-chosen dolls whose joints could not be hurt by immersion and one of the stories your family delights to recall is that when the candidate was being baptized in the bathtub the Little Missionary very reverently repeated: "In the name of the Father, and of the Son, and into the Hole-You-Go."

Ah, it was so real: So solemn! So beautiful! You would give anything to catch again the zeal of "Going to India" and "Playing Church;" you still look at the watch-chain that is never to be sold for foreign missions; and you give a prayer of thankfulness for the inheritances of that atmosphere.

There was nothing at all remarkable about it, yet the fervor and devotion of your elders was incorporated wholesale in earnest play. It is something any child may do. It is something every child *is* doing! Quietly, persistently, unconsciously, assimilating adult attitudes. One sighing groan about a church duty may go echoing down the years with indelible influence. It was twenty years afterwards

before the watch-chain father appreciated all that chain meant to his daughter. To this day none of the family know what stories led to the trips to India, but whatever it was it has influenced a whole lifetime, just as the small child in your home is being influenced this very minute either in favor of, or in indifference to, "the beauty of holiness."

The Door To the Church

Boys also feel this home influence. Not long ago *The Churchman* asked a number of American ministers to tell why they had gone into the ministry. The following reply by Dr. Roland Cotton Smith is another monument to the "zeal of thy house":

"I was born in a house called a rectory with a door opening into a church, surrounded by kind and lovely people called parishioners. I think that for the first two or three years I was under the impression that all houses were called rectories, and opened of necessity into a church, and that all the people outside the houses were called parishioners.

"There must have been a day of rude awakening, for I came to see that other little boys lived in splendid houses, but their unfortunate fathers had to do other things than preach, and could not afford to have a church with a door opening into their house. I accepted this hard cruel fact of life—and pitied the boys who did

not know that people were called parishioners.

"The house was a part of the church and the church was a part of the house. I played in the church, and prayed in the house.

"I would watch my father in the pulpit, on the day of all days, called Sunday, when we had roast beef for dinner, and I could feel him bring down the fire from heaven to cleanse and strengthen men's souls, and I would wonder in despair if I could ever be like him. Other boys' fathers had to be bankers and lawyers and physicians; they could not help it, it was no disgrace; those things had to be. But their fathers could not bring down fire from heaven, and while I played with them I pitied them.

"As I grew older I began to understand the influence and power that proceeded out of that house with a door leading into the church. It touched sorrowful and despairing hearts, and they were comforted, and it emancipated the minds of men, it broke down the frozen barriers of sense and revealed a world of the spirit which called for the highest adventure; it built houses for the poor and made part of a city clean; it ran out to the farthest ends of the earth and awakened nations.

"My boyhood friends grew up and built palaces, but I missed the door.

"If you are born on the top of a mountain, what is the use of going down?"

Someone should then play "Way Down Upon The Swanee River" as the ten march round and round until suddenly the music stops and every one sits down. But the person opposite the Chair of Knowledge cannot sit in it unless able to give one fact concerning Negroes—how they came to this country; what they suffered as slaves; how they were set free; who did this; why; name of famous Negroes; name of Baptist school for Negroes, etc. It must always be a fact not yet contributed by a previous player. The person unable to earn the right to sit in the Chair of Knowledge drops out of the game, and a chair must be removed, until finally the game narrows down to the Chair of Knowledge and the one winner.

IV. Turbaning the Hindu Man

Crossing the sea to India you will soon learn that a Hindu man is rarely seen without his turban, so pin on the wall the picture of a man (in "Missions" you can probably find a really handsome Hindu gentleman), then from paper cut his circles to serve as turbans. As in the game "Helping Topsy Grow," blindfold each player in turn, give him a pin and turban and send him forth to fasten a turban on the head of the Hindu.

V. How to Spell in India

All the players stand in a row for this novel spelling-bee and a "teacher" asks the questions, for example:

1. *Can you spell India?* "H-O-T" would be a correct answer; or "O-R-I-E-N-T"; anything to show you know something about India!

2. *Can you spell Carey?* "W-I-L-L-I-A-M" would be correct; or T-R-A-N-S-L-A-T-I-O-N-S" to show you know what William Carey did. C-O-B-B-L-E-R would be a wonderful answer; or S-H-O-E-S!

3. *Can you spell Zenana?* L-A-D-Y; or C-O-O-P-E-D I-N-D-O-O-R-S would show your wisdom concerning the women's apartments in a Hindu home.

4. *Can you spell travel?* (Bullock cart!)

5. *Can you spell jungle?* (Elephant; tiger; monkey; python, etc.)

6. *Can you spell tree?* (Palm; mango; banyan; banana; cocoanut; etc.)

7. *Can you spell missionary?* (Carey; Duff; Clough; Downie; etc.)

A brief glance through "The Wonderland of India" will furnish dozens of questions and these funny indirect answers, too.

We have half a dozen other games which will be given next week. Cut them out and save them, for they are lots of fun for parties and rainy days.

The Young Reserves

Are You A Crusader

SO many of our Young Reserve boys and girls belong to Crusader companies in their home churches that Miss Mary Noble tells me it will be the nicest thing in the world if we devote our columns occasionally to things of special interest to Crusaders—for then some of you might start asking: "Why don't we have a Crusader band in my church?" Which is exactly what I hope may happen! All you will need is a leader, a group of boys and girls, a room, and something to do. There's always a regular booklet of lovely programs which Miss Noble can provide for your meetings, and this next year they will be about Negroes in America and East Indians in India, so wouldn't it be fun for you to begin playing some of these games now, then you could be wondrous wise by the time your first meeting comes?

Here are some games to teach you things about the Negroes:

I. Helping Topsy Grow

Take a good-sized advertisement of some child and carefully tint the face and hands a dark brown to make her into a lovely but very ignorant Topsy, who has no school, no Sunday school, no pill bottles, no tooth brush, no books, etc. All of which she needs, of course! So cut pictures of brushes, books, bottles, etc., out of some magazine. Pin Topsy against the wall; then, as in "Tailing The Donkey" blindfold each player, provide a pin and one of these things that Topsy needs in

order to grow properly; turn player around three times, then let him grope his way toward Topsy to pin his contribution in her hands. The player pinning nearest her hands is the winner.

II. Rebuilding Negro Baptist Schools

These are all famous Baptist schools for Negroes, misspelled. See if your friends can rebuild them properly:

LA MENPS (Spelman)
SNORTRAH (Hartshorn)
THRAME (Mather)
HEMROOSE (Morehouse)
HOPSIB (Bishop)
WASH (Shaw)
NEEDBICT (Benedict.)

III. One Out of Ten

Every tenth person in the United States is a Negro, so it's high time some of us learned about the rest of us, isn't it? For this reason "One Out Of Ten" will be a good game for boys and girls to play, and grown-ups, too. Arrange ten chairs in a row as for "Going to Jerusalem," and label one of them *The Chair of Knowledge*.

Noticing

*If we notice little pleasures
As we notice little pains;
If we quite forget our losses
And remember all our gains;
If we looked for people's virtues,
And their faults refused to see,
What a comfortable, happy,
Cheerful place this world
would be!*

Little Freddie had disobeyed his mother so that she felt obliged to punish him. When he wanted to kiss her good-night as usual she told him that she could not kiss such a naughty boy. He looked at her earnestly for a moment and then held out his hand, saying, "Well, let's shake hands and be friends, anyhow."



Young People's Work



Topic for June 4

BETTER FRIENDSHIPS
1 Samuel 18:1-4; 19:1-7

(CONSECRATION MEETING)

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

Poor indeed is the young person without friends—friends of the right sort. Most anyone can have a few so-called friends so long as he can put up a good appearance, and has a few dollars to spend.

1. *Is there a lack of real friendships?* Then go to the place where such friendships are found—your church; the Sunday-school class; the B. Y. P. U.; the Guild. The choicest people on God's earth are to be found in the Christian churches, however inefficient they are claimed to be.

2. *Know your friends.* In your association with those whom you call friends, find out all you can about them. Come to know them at work, at play, at worship. Imitate their good qualities and help them to overcome their faults. In this way, both will be helped.

3. *Cultivate your friendships.* People these days seem to be in such a hurry. Those whom we love best see so little of us. We live this life but once and we should make the most of it, and the greatest good comes from life, in association with folks. Friends, as well as others, have to learn to get on together. Take time to cultivate the budding flowers of friendship. Perhaps they will blossom out in a way that will bring great joy to your heart.

4. *Be worthy of your friendships.* Do not be a hypocrite—assuming to be something you are not. Modern society is suffering from a deep coat of veneer. There is great need for genuine comradeship in life's activities. If you have a friend who aspires to be noble and good, be worthy of such a friendship. Such a life is the gold among the quartz. Mine it by being every inch a man.

5. *Be on intimate terms with your best Friend.* When even our most intimate friends here on earth misunderstand us, he will not. He knows our joys and sorrows, and he shares them with us. Walk and talk with him each day. In such companionship, you will find the Christian secret of a happy life.

Why New England Invites Convention for 1923

By F. F. PETERSON

There are several reasons why there should be a convention of Baptist young people in Boston in 1923. First: Because Boston is a city of no mean importance,

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

and has never had this convention. While there are tens of thousands of Baptist young people in this area, they have never been brought in contact with the youthful host of our denomination in other sections of the country, as practically all of our societies are Christian Endeavor. It is, therefore, essential that in this new day of the awakening of our denominational consciousness, the rather important New England section should not be neglected.

Second: There are doubtless thousands of Baptist young people over the country who have never been in New England. The

historical land-marks, and the early incidents connected with our Baptist history are to be found in this section. It should make for greater sympathy if the religious situation in this oldest part of the United States might be brought clearly before the young people of other sections.

Third: New England is the vacation land for large areas of the United States. Those young people who would come to Boston in 1923 would reach here at the most alluring time, and would find rest and recreation at our great beaches, in the mountains, or motoring over the beautiful roads and boulevards of the Bay State.

Finally: The Baptist young people of New England are enthusiastic for this convention, and will prove themselves hosts and hostesses whose one great concern will be the comfort and joy of the delegates.

Speakers and Conference Leaders

31st Anniversary Convention

Baptist Young People's Union of America

St. Paul, Minnesota, June 28-July 2, 1922



C. T. HOLMAN, Chairman,
Program Committee



MEME BROCKWAY
California



EVALYN CAMP
Minnesota



HERBERT HINES
Illinois



L. J. VELTE
Minnesota



F. H. FAHRINGER
Minnesota



C. W. ATWATER
Ohio



BERNARD C. CLAUSEN
New York



G. A. CLARKE
Alberta



THOMAS RICHES
Ontario



HELEN CRISSMAN
New York



M. M. MCGORRILL
Pennsylvania



A. H. GAGE
Illinois



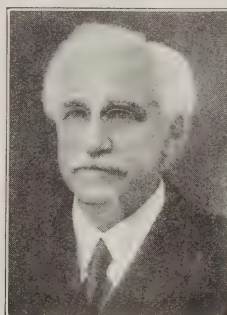
S. R. VINTON
New Jersey



M. P. BOYNTON
Illinois



VERA RIGE
Minnesota



O. C. S. WALLACE
Maryland



C. W. GILKEY
Illinois



JESSIE BURRALL
Missouri



EDNA GEISTER
Illinois



EMORY W. HUNT
Pennsylvania



C. D. CASE
Illinois



Religious Education



Evangelism and the Fine Arts

By HATTIE A. MANLEY

In the pre-lenten season, always given to evangelism in First Church, Melrose, Mass., the pastor, Rev. P. H. McDowell, with the cooperation of Prof. H. Augustine Smith of Boston University, used for the first time so far as is known the fine arts as an evangelistic medium. The evenings of March 12, 19, 26 and April 2 were selected for a series of programs which by logical sequence should portray with vivid and gripping appeal the redemptive message of the Christ through music, pictures and pageantry.

The first evening was given to "The Call of the Christ through Hymns and Worship," the congregation singing the great hymns of the church of all ages. With the singing of the hymns there were interpolated scripture, prayer and the stories of the hymns or their writers. So great was the appeal that an after-meeting was held immediately in the auditorium.

The program continued on the following Sunday evening by use of the stereopticon and colored static slides portraying "The Ministry of Christ and the Story of the Master Teacher." The pictures were carefully selected reproductions of art masterpieces in the greatest galleries and churches of Europe and America, and faithfully illustrated the subject. Of those used it is sufficient to note, Zimmerman's "Christ and the Fishermen," Hoffman's "Christ and the Rich Young Ruler," Von Uhde's "Christ Blessing Little Children," Copping's "The Hope of the World," and Hunt's "The Light of the World." With the pictures there was a constant interplay of scripture and appropriate music by soloists, quartet and congregations.

March 26 the introductory service, as on all the previous ones, was carefully prepared with a view to produce an atmosphere of real worship. The program of scripture, static pictures and music was simultaneous proceeding without pause or comment. The order of events depicted was: Sunday—the day of triumph, with hosannas of children; Monday—the day of authority, or the cleansing of the temple and the anger of Christ; Tuesday—the day of controversy, or the last parables of our Lord; Wednesday—the day of retirement scenes in Bethany, the home of Mary, Martha and Lazarus; Thursday—the day of fellowship, the upper room and the Lord's supper, Gethsemane, the midnight hour, the betrayal and arrest; Friday—the day of suffering, trial before Pilate, scourging, via dolorosa, calvary, the earthquake and darkness. As the pictures were thrown upon the screen appropriate solos or hymns were sung.

The climax of the series appeared April 2, when the pageant "The Light of the World" written by Professor Smith was given under his personal direction. Through the spoken word, music, careful and picturesque costuming, and artistic lighting effects there was revealed the spread of light from the time the world lay in the darkness of sin and the prophetic revelation of the Messiah brought the first glimmering ray, on to that moment when the radiance from the star and the manger at Bethlehem became the dawn of the day foretold in the vision of Isaiah, until in full-orbed splendor "The Light" shines in all the world.

The story was made vivid as the church in symbolism emerged from the gloom of the past into the pure light from the manger, and then gradually burst into flame as group after group representing all kinds and conditions of humanity, flocking from every aisle and section of the building, advanced with upraised torches to the manger throne and every electric light from wall to roof blazed. It was then that the great audience sprang to their feet to "Crown Him Lord of All."

The pageantry was conducted in a prayerful atmosphere, the hundred participants preparing in quietness for the presentation, and bowing in prayer as the pastor asked that the Lord would bless the evening to the salvation of souls.

It may be too early to tabulate the results of this appeal through the fine arts. Beginning with a well-filled house the audience increased until on the last night more than a thousand people were present and many were turned away for lack of room. There were confessions of Christ during the four evenings and a rich harvest is in the reaping.

Church School of Missions

The First Baptist Church, Bradford, Pa., Rev. Frederick R. MacArthur, reports:

"The total enrolment in our school was 114, with an average attendance of eighty in the classes for the six nights. The largest attendance was ninety-nine, and the smallest sixty-eight. We maintained ten classes throughout the school and had three general sessions in the church auditorium following the class hour. At one of these sessions I gave the stereopticon lecture, 'The Golden Jubilee.' At another, Dr. William G. Russell gave an address on the New World Movement, and at the third Rev. C. P. Collet, of Bengal-Orissa, spoke on India. The attendance at these general meetings was approximately 100 each night. With the exception of perhaps half a dozen people, the enrolment was confined to our own church people. The primary and junior classes met before the supper hour; the other classes immediately following supper."

International Uniform Lesson for June 4

JEHOIAKIM TRIES TO DESTROY GOD'S WORD

Lesson: Jeremiah 36. Golden Text: Isaiah 40:8. Setting

The great power of the Assyrians waned toward the close of the seventh century B. C., and the Chaldeans gained rapidly. They were united under Nabopolassar, who seized Babylon, and they became known as the New Babylonian Empire. With the Medes, they conquered Nineveh. Nebuchadnezzar, son of Nabopolassar, started westward with a large army. He defeated King Necho, of Egypt, and the whole country was left open to the invading army.

Lesson

When Jeremiah, being "shut up" (not imprisonment in the ordinary sense of the word; perhaps popular disfavor or a command from the king kept him silent) was no longer free to deliver his message verbally he dictated to Baruch, his secretary and legal adviser, the truths which he had been uttering to Judah for twenty years. When this was completed Jeremiah commanded Baruch: "Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the ears of the people in Jehovah's house upon the fast-day." The fast-day was an opportune time; not only would a vast number of people be reached by a single deliverance of the message, but it was an occasion when they should be in a humble and receptive mood. Observe how different was Jeremiah's attitude in giving his prophecy from that of Jonah when he was commanded to warn Nineveh. Jeremiah says: "It may be that they will present their supplication before Jehovah, and will return every one from his evil way." Baruch followed Jeremiah's orders and report of the reading reaching the ears of King Jehoiakim, Jehudi was ordered to get the parchment roll bearing the message from the chamber of the scribe, Elishama, and read it. After three or four pages had been read the king showed his contempt by cutting them with his knife and casting them into the brazier of burning coals before him. An order was given to arrest Jeremiah and Baruch, but they could not be found. Then the king considered the incident closed. It was merely the opening for a more expansive writing of God's truth.

Leading Thoughts

1. Mutilation or fire cannot destroy truth, the indestructible. 2. Attempts to destroy God's written word have always given it new power. 3. If it were possible now to destroy every bit of the written word, could it not be rewritten from the hearts of men?

Some Things to Think About Before the Indianapolis Convention

Whereas for more than two and one half centuries the principle of the independence of the local church has been fundamental to Baptist polity; and

Whereas the Baptist churches have submitted to no authority except the New Testament in matters of faith and practice; and

Whereas in pursuance of this polity, in common loyalty to the One Lord, while differing widely in details of belief, Baptists have grown wonderfully in numbers, in spiritual strength, and in Christian efficiency; and

Whereas the present federated organization of Northern Baptists is a purely voluntary association of the churches, representing neither in purpose nor in reality surrender of local independence, being rather an expression of the common sense of obligation to carry on Christian service at home and abroad; and

Whereas assumption by our national organization of even an advisory function with reference to creedal formulas would in effect amount to a pressure upon the churches to conform their independence to centralized propaganda; and

Whereas such innovation would not only be revolutionary toward our denominational traditions but it would inevitably dissipate our spiritual and material resources by diverting our attention from the vital interests of the Kingdom to untimely and unprofitable doctrinal contentions; and

Whereas our national organization has neither mandate nor permission from the churches to act as a standardizer of Baptist faith,

Therefore, the undersigned are united in the belief that since the Northern Baptist Convention has not been empowered by the churches to pass upon questions of theological doctrine, introduction of such questions into its proceedings or of measures which would involve doctrinal decisions would be unfortunate in its immediate effects and still more dangerous in its later workings as a precedent.

Connecticut

James McGee
William Lyons Phelps
Walter T. Aiken
Dwight Chapman
A. B. Coats
Albert E. Gates
W. J. Grippen
Frank B. Haggard
Geo. F. Harvey
Herbert B. Hutchins
R. Maplesden
D. B. MacQueen
Manford W. Setruh
J. H. Sheppard
Horace B. Sloat
Jesse F. Smith
J. G. Ward
Herbert J. White

District of Columbia

W. S. Abernethy

Illinois

Albion W. Small
Charles W. Gilkey
Mrs. H. E. Goodman
Lathan A. Crandall
Chas. T. Holman
Harry Pratt Judson
Mrs. John Nuveen
Francis C. Stiffler

Maine

Clifton D. Gray
Carl E. Milliken

Massachusetts

W. R. McNutt
George E. Horr
Albert L. Scott
Charles N. Arbuckle
W. Quay Rosselle
Frederick L. Anderson
Austen K. de Blois
D. W. Abercrombie
Geo. F. Brooks
Harry C. Stoddard
R. W. Greene
Geo. W. Coleman
E. M. Lake
W. R. McNutt

Michigan

John W. Hoag
Clarence W. Kemper
Frank A. Leonard
Pliny Marsh
Elmer W. Powell
Alfred W. Wishart

Minnesota

John G. Briggs
Jewell Fuller
E. J. Longyear
Mrs. D. D. MacLaurin
John H. McLean
Loren P. Rees
M. F. Schutt
Mrs. Fred Spafford
Mrs. Chester Simmons
Harry W. White
W. E. Woodbury
Norman Henderson

Frank C. Nickels

Milo B. Price
Mrs. Geo. E. Young

Missouri

W. H. Geistweit
D. J. Evans
G. W. Humphrey
E. A. Love

Montana

E. R. Curry

New Hampshire

Ernest M. Hopkins

New Jersey

Robert A. Messler

New York

Harry Emerson Fosdick
Clinton Wunder
Eugene C. Carder
George Cross
C. Everard Deems
John H. Day
Edwin P. Farmham
Clarence H. Frank
Chas. E. Goodall
J. Madison Hare
Alvah S. Hobart
Albert G. Lawson
Rivington D. Lord
Conrad H. Mochlman
John M. Moore
A. Ray Petty
Thomas H. Sprague
Homer J. Vosburgh

North Dakota

R. W. Hobbs

Ohio

David Bovington
Henry Turner Bailey
Miles F. Bixler
Mrs. T. E. Adams
E. B. Bryan
Cyrus S. Eaton
Chas. H. Prescott
Mrs. C. H. Prescott
Howard A. Vernon
Franklin W. Sweet
Ambrose Swasey

Pennsylvania

Milton G. Evans
E. P. Pollard
Eli S. Reinhold
Chas. H. Rust
Howard W. Streeter
Geo. M. Reid
Chas. H. Dodds

Rhode Island

W. H. P. Faunce
Herbert M. Fillebrown
Clarence M. Gallup

Washington

A. M. Bailey

Wisconsin

R. G. Pierson



Our Own Folks



Wisconsin News and Notes

ROBERT W. SHAW

The Associations

This is the time of the year when the association have their annual meetings. They have already been held in the Dodge Association, and last week the Milwaukee Association was in session at Campbellsport. The annual sermon was by Rev. Samuel Russell, pastor of the Negro church in Milwaukee. Besides the usual addresses on the various topics Miss Isabel Crawford gave an address on her work as a missionary among the Indians. There is an effort being made to line up the foreign-speaking churches with the English speaking associations, and this year the two German Baptist churches of Milwaukee were received into the association.

Dedication of Chapel

Several months ago the West Allis Church opened a mission Sunday school in Woodlawn a nearby suburb. It was first held in a house, and the lady of the home kindly took down her beds in order to have room for the school. In cooperation with the Milwaukee Baptist Union a chapel was erected which was dedicated Sunday afternoon May 7. The building was formerly one of the barrack buildings at the Great Lakes. The total cost was approximately \$1800. Those assisting in the dedicatory services were Pastors Alborn, Parsons and Shaw. Dr. D. W. Hurlburt, now in charge of the city work in Wisconsin, gave the address and raised the money. There was needed about \$200 but in a few minutes the amount was over-subscribed. Prospects for a thriving church are bright.

New World Movement Results

Many people cannot believe that the New World Movement has been successful. The measure of its success is not wholly on the basis of whether the \$100,000,000 has been raised or not. It must be measured in terms of the benefits which have accrued to the work of the local churches which have cooperated with the movement. In Wisconsin we are discovering that many of the churches which were formerly suspicious and hesitated to enter into the movement are now beginning to see that it was a paying investment for those churches which entered into it heartily. There is a whole chapter to be written along that line. This year Wisconsin exceeded the receipts of last year by more than \$3000, which is remarkable when it is remembered that last autumn receipts were only 50 per cent of what they were a year ago. To have come up in six months in such a fashion speaks well for the Baptist churches of this state and the leadership which they have had, both local and in the field. The reports for additions cannot be fully made at this time, but seventy-six churches have reported 979 additions for the past year, and if that percentage keeps up for the others, it will mean an ingathering of more than 2200 persons into our churches this year. No mean gain for Wisconsin.

Some Notes

Pastor and Mrs. I. E. Bill were surprised on May 5 when more than 150 of their people gathered to help them celebrate their silver wedding. They were presented with an elegant silver service, and the pastor was given a generous purse—let us hope it was gold—and the choir presented them with thirty-six American Beauty roses. This event was not only a happy surprise to the pastor and his wife, but along with it comes a renewed spirit of cooperation between pastor and people.

The First Baptist Church of Eau Claire had one of their great days on Easter Sunday. Special programs were given during the day, and a special offering of \$441 was received. This church finds that it needs four superintendents. One for presiding; one for supply teachers; and two for the arrangements of special occasions.

Rev. C. Walter Smith, of Chicago, has accepted the call to the church at Beaver Dam. Mr. Smith has had considerable experience in the pastoral work, and has been generously and graciously received by the good people of Beaver Dam. He is a Rochester Seminary man of the class of 1914.

The church at Rhinelander is contemplating some improvements this year on its building, and the church at Hudson is undecided whether to repair or tear down and build a modern building. This church has a fine specimen of colonial architecture, but over against it is as modern a piece of building as one would wish to see, making it a very inharmonious piece of architecture. It would be a great thing if they could rebuild and have a modern plant.

Doings at the National Capital

By M. W. MILLER

Baptist interests at the national capital during the week ending April 22 centered largely in two events. On Tuesday evening the District of Columbia B. Y. P. U. Federation, held its monthly rally with First Church of Alexandria. Five hundred and eighty-eight representatives from twelve or more churches were present, the largest attendance at any of the rallies held so far. A very interesting missionary program had been prepared, and enthusiasm ran high. The federation is a lusty youngster for a two-year old, and is still growing. Plans are being matured to send a strong delegation to the B. Y. P. U. A. Convention at St. Paul, where an effort will be made to secure the convention for Washington two years later. The Baptist young people of the District are alive, and are exemplifying the B. Y. P. U. motto, "Saved to serve," in many ways.

The second outstanding event, was the laying of the corner stone of the national Baptist memorial to Roger Williams and religious liberty, at 16th street and Columbia Road, on Saturday, April 22. This building is being erected on an open space just in front of the present Immanuel Church building, the site being donated

for this purpose by the Immanuel Church. Secretary of state, Charles E. Hughes, assisted in laying the corner stone of the new edifice, and was the principal speaker of the occasion. Mr. Hughes paid a glowing tribute to the Baptist pioneers of America, who first erected the standard of religious freedom on the new continent, a full report of which appears in the issue of May 13.

The Ministers' Federation of the District reports over 15,000 additions to the city churches during the Easter period. Our Baptist churches received their proportionate share of these. At Calvary they are planning great things for the future under the able leadership of the pastor, Dr. Abernethy. This is the church which President Harding, and secretary of State Hughes attend.

St. Louis

By W. E. DARROW

Our Baptist laymen have organized the St. Louis Baptist Brotherhood. All men connected with our Baptist churches are eligible to membership, but only laymen can hold office. Its object is to engage in Christian service as there may be opportunity and need. The initial meeting was held in the assembly room of Third Church Sunday afternoon, April 23. Wm. M. Hopkins of Third Church was elected president; Wm. L. Bohnenkamp, Third Church, first vice-president; H. C. Noe, Water Tower Church, secretary; and E. Matter, Lafayette Park Church, treasurer. The writer was selected reporter. The brotherhood will meet on Sunday afternoons, once each month, in various Baptist churches of the city and vicinity.

Brother Wm. B. Harris, a long-time member of the West Park Church and organizer of its Sunday school, died Monday, March 27, in his 87th year, at his residence, 5864 Ridge Ave. The funeral was from West Park Church, March 30, to the Bethania Cemetery. On Saturday, April 1, his wife, Emma M. Harris, passed away in her seventy-seventh year. The funeral was from the West Park Church on Tuesday, April 4, to the Bethania Cemetery. A memorial service for both Brother and Sister Harris was held in the West Park Church Sunday afternoon, April 9, with Pastor P. G. Van Zandt in charge of the service.

From Easter, 1921, to Easter, 1922, there have been 6,476 additions by confession and 4,305 additions by letter to the evangelical churches of our city so far as reported. Baptists had 1,069 additions by confession, 901 by letter; Lutherans, 1,351 by confession, 714 by letter; Methodist Church, South, added 1,282 by confession and 575 by letter; Presbyterian, U. S. A., added 1,174 by confession and 592 by letter. The report, while not complete, will help a little to understanding of the religious situation in our city.

Pre-Easter meetings were held in a number of churches with good result. The Tabernacle Church, Rev. G. C. Schwartz, pastor, rejoices over a quickening of its interest and some additions to its membership. A noon-day meeting, under the

auspices of the Church Federation, Ministerial Alliance, Y. M. C. A. and Y. W. C. A. was held down-town for a number of weeks before Easter, the first of its kind for many years. Effort was made by some of the evangelical churches to recognize Good Friday in a united way. At Third Church there were services each night during the week before Easter with good attendance. The seating capacity Easter morning was insufficient to accommodate the crowds; 1,395 in Sunday school and ten additions to church by baptism. Large number of accessions to the church during the week. Pastor N. E. Aregood of Calvary Church, reported seventy additions to his church as the result of special meetings. Dr. R. B. Whiteside of the Euclid Church is back home again after two months' illness.

Victor J. Miller, chairman of the board of police commissioners, has been removed because he talked too much concerning vice conditions in our city and specially because he opposed the plans and conduct of certain political leaders influential at the city hall and Jefferson City. A resolution, presented by Dr. S. E. Ewing at the April meeting of the Ministerial Alliance of St. Louis, was passed, and a copy wired to Gov. Hyde. It commended the good work accomplished by Mr. Miller in minimizing crime in St. Louis. The day after the meeting of the Ministerial Alliance Mr. Miller was bowled over and P. H. Brockman, another member of the board, was elected in his stead. Mr. Miller was elected treasurer of the board.

Dr. P. C. Wright was in our city recently in the interest of the Ministers and Missionaries' Benefit Board. He preached at the Water Tower Church on Sunday, April 23, and had conference with a number of our pastors the day after. Mrs. Manly J. Breaker had much to do with the preparation of the jubilee program issued by the St. Louis Baptist Woman's Missionary and Benevolent Union. Inadvertently, this fact was not noted in the recent report of the Jubilee meeting. Rev. Forrest L. Ferkins has left the pastorate of the Water Tower Church. The ministers of our city will have their annual outing at St. Charles, Mo., on Monday, June 5, being the guests of Lindenwood College. The Ministerial Alliance of St. Louis, an interdenominational organization, engineers the outing.

A New Bible Conference

Winona Lake, Ind., has become famous as a gathering place each year of thousands of ministers and Christian workers for the great benefit which comes from the annual Bible conference at that place. Recently a group of consecrated ministers and laymen felt lead to provide a conference along similar lines for the great host of ministers and Christian workers who are not able to attend the Winona conference, and arrangements have been made for a Bible conference to be held in the spacious and very suitable tabernacle in Riverview Park, Cedar Falls, Iowa. The date of the conference is August 6-13, 1922, and it will be in charge of Dr. Parley E. Zartmann, of Winona Lake, Ind., who was associated for many years with Dr. J. Wilbur Chapman in the direction of that Bible conference, and who will bring to this new conference the advantage of his knowledge of men, and experience in directing such a conference.

In addition to the tabernacle for the principal meetings there are summer cottages, a summer hotel, and other ample

and satisfactory accommodations for those attending. It is too early to announce all the speakers, but the daily program will consist of an early morning devotional hour, an hour of Bible study, an hour of church methods, an hour of consideration of the great truths of evangelical religion, and an evening hillside service, followed by an inspirational address. The afternoon hours will be left free for rest and recreation except as there may be need for special conferences. The regular program will be varied with consideration of laymen's work in the churches, a special day for foreign missionaries, and other features.

Among those already secured for the program are Drs. G. Campbell Morgan, of London; W. E. Biederwolf, of Chicago; Bishop Homer Stuntz, of Omaha; W. M. Holderby, of Chicago; E. O. Sellers, of New Orleans; representative laymen like A. K. Harper, L. E. Durham, and others; Mr. Homer Rodeheaver, and other speakers who will bring inspirational messages.

Czecho-Slovak Nationality Night

What do you know about Czecho-Slovakia and its contribution to America?

Church News by States

Atlantic Coast

NEW YORK

AT THE MAY COMMUNION SERVICE of First Church, Watertown, the pastor, Rev. H. J. Vosburgh extended the hand of fellowship to fifty-two new members.

EMMANUEL CHURCH, BROOKLYN, held its annual meeting May 5. The pastor, Rev. A. A. Shaw, has just completed the eighth year of his pastorate. Sixty-four members were received during the year, the present membership being 974. The weekly offerings were the largest of any year in the history of the church. The treasurer reported receipts of \$48,300. In addition to this the receipts of the various organizations of the church and of the New World Movement treasurer amounted to \$32,000. Approximately \$30,000 of this went for general expenses and \$50,000 for various benevolences. The church raised \$7,000 in the special New World Movement Campaign and has increased its N. W. M. pledges to \$204,400, which is \$4,000 above its quota. The treasurer has a cash balance on hand of \$1200.

GENEVA: Rev. Havard Griffith, pastor of First Church for the past three years, has presented his resignation and will close his work June 4. At a large business meeting of the church, it was voted not to accept the resignation, but Rev. Griffith announced he would not reconsider it. Mr. Griffith's first pastorate was in Pennsylvania, where he served for nearly nine years; he now returns to that state and will take up the pastorate of First Church of Monongahela City, where a fine field awaits him.

EASTERN PENNSYLVANIA

COUNCIL OF NORTHUMBERLAND ASSOCIATION met with First Church of Jersey Shore to examine for ordination to the gospel ministry Mr. Vernon S. Ellezy:—

If you wish to be better informed, do not fail to be present on Czecho-Slovak Nationality night, at First Bohemian Baptist Church, 24th Street and Millard Avenue, Friday, May 26. A real Bohemian dinner will be served at 6:30, for 50 cents per plate, followed by a program including addresses by Dr. Otto, of the Baptist Executive Council, and by Czecho-Slovak leaders, folk songs by young people in costume, music by Bohemian choir.

To reach the church take Douglas Park "L" to Lawndale Ave. station, walk one block east and three blocks south to church; or 22nd St. car to Millard Ave., walk two blocks south; or Blue Island-26th St. car (at Adams and Dearborn Sts.) to Millard Ave., walk two blocks north.

The church can accommodate only 150 persons, so get your tickets early! Tickets may be secured from your church, from the office of the Baptist Executive Council, 125 North Wabash Ave (State 7966) or from the office of the Christian Americanization Dept. Woman's Home Mission Society, 2969 Vernon Ave., Chicago, (Telephone Douglas 5625).

Rev. A. A. Cober, of Newberry, moderator; Rev. Fred G. Bangs, of Berwick, clerk; ordaining prayer by Rev. A. A. Cober; charge to the candidate by Rev. Edwin Simpson of First Church, Williamsport; sermon by Rev. W. W. Davis, pastor of First Church of Jersey Shore. Rev. Ellezy is a student in Colgate University, and is pastor of a church near there.

HERBERT M. SMITH was ordained to the gospel ministry April 15 in Pine Street Church (Colored), Scranton. The examining council was held April 14, which, after listening to the candidate's statements, recommended the ordination. Rev. W. G. Watkins acted as moderator and Rev. J. H. Carter Jermy, as clerk. The sermon was preached by Rev. F. W. Means, pastor Salem Church, Jersey City, N. J.; others taking part were Rev. W. G. Watkins, Rev. C. Mason Jones and Rev. J. E. Philpot.

NEW HAMPSHIRE

REV. STEPHEN G. HASTINGS DIED AT HIS HOME in Antrim April 10. He was pastor in Antrim 1890 to 1894 when he went to California for the benefit of Mrs. Hastings' health. He was born in Suffield, Conn., sixty-nine years ago and his mother, whose age is ninety-three, still lives at Suffield. Besides holding the pastorate at Antrim he was pastor in Baptist churches in Connecticut and Massachusetts for about thirty years. The church at Antrim has been without a pastor for a few months and Mr. Hastings has been occasional supply in his old pulpit.

REV. B. D. REMINGTON, PASTOR at Colchester for the past twelve years, died April 23, aged seventy-two years. Mr. Remington was a faithful pastor and greatly beloved by the people of all denominations in the locality. An evidence of the esteem in which he was held was shown by the fact that the Zionist organization of the Jews sent to the home of the deceased a beautiful floral tribute as an expression of their love and esteem.

His funeral was held in the Colchester Church, Monday evening, April 24. The service was conducted by Secretary A. B. Coats of the state convention and Rev. E. E. Gates, pastor-at-large, assisting.

MASSACHUSETTS

BEFORE AN AUDIENCE that completely filled the auditorium of Park Memorial Church (Springfield) parish house the pageant, "The Striking of America's Hour," was presented by adults and children of the church on the evening of April 28.

HARVARD HAS BEEN GENEROUS TO BAPTISTS in its list of preachers at Appleton Chapel during the present term. Professor Soares of Chicago University, and Dr. W. C. Biting of St. Louis, have preached. Dr. Harry Emerson Fosdick is soon to come. After hearing Dr. Biting on April 30, a prominent federal judge said to the writer: "That man knows how to preach!"

DR. LEMUEL C. BARNES, our home mission secretary, delighted the trustees of the Newton Seminary by happening in town at the time of their annual meeting May 2. Dr. Barnes was honored by a unanimous invitation to join the board during their deliberations. It was an unusually large and interested company of laymen and ministers. Mr. Charles W. Bailey, bank president, and recently president of the Social Union, was elected trustee to fill out the term of Emery B. Gibbs, recently deceased.

AT THE PRESENT TIME THERE IS PROSPECT of a strong delegation of Massachusetts Baptists at the convention gathering at Indianapolis. Two of the state's able and devoted laymen who usually are familiar figures in Baptist council, Mr. Henry Bond, and Col. Edward H. Haskell, find with regret that imperative business interests will take them abroad at the time of the meetings. Mr. Bond has been president of the Convention, and Col. Haskell always is a substantial inspiration.

PRESIDENT HOBBS OF NEWTON SEMINARY has recently returned from a southern trip taking him as far as New Orleans. He reports the pleasantest experiences, and delightful welcomes, in Baptist assemblies and banquets. Some of the picturesquely wise sayings that he heard from representative southern Baptists ought to be printed. They have a way down there of winging their arrows and hitting the bull's eye.

DR. ROBERT LEE WEBB, our apostle of ministerial education, has also been visiting in the Southland. Of course his name is a winner among the southerners, but his personality and purpose easily do the rest. Dr. Webb is a thorough student of the material of our educational development, and it makes his addresses upon the subject of compelling interest.

MAINE

MILLINOCKET: Easter Sunday was a great day at Millinocket. Twenty-six were baptized as a result of the recent revival in which the pastor, Rev. Raymond W. Cooper, preached on vital themes. The contributions for the day were nearly \$300, of which \$52 was a special offering for the New World Movement. Plans are on foot for the enlargement of the church at an expense of \$13,000.

THE LITTLEFIELD MEMORIAL CHURCH, Rockland, Rev. O. W. Stuart, pastor, held special meetings with new voices in January; then cottage prayer meetings for two months carried the fellowship to shut-ins and to the farther districts. In March Rev. Joseph A. Paquette, of Sanford, sang the Gospel and the pastor preached it for a series of ten evenings. Twenty-one persons will be baptized as soon as it is suitable to go to the sea shore for the ordinance. The Sunday school work in all departments is flourishing, average attendance now being over 100.

RHODE ISLAND

TWELVE ITALIANS were baptized recently at First Church, Providence by the Rev. J. Di Tiberio, pastor of Federal Hill Italian Baptist Church.

REV. ELMER F. WEST of Lowell has accepted the call of East Greenwich Church, beginning there May 1.

REV. V. E. BRAGDON, pastor of the church at Apponaug met with a painful accident recently when the auto in which he was riding overturned, and he has been compelled to resign as the doctors have advised a complete rest for the present.

PASTOR J. C. WORDEN has accepted the call of the church at Fiskeville, and closed his labors at Chestnut Hill, April 30.

THE REV. W. B. GREENE, pastor of the United Church, Providence, for twelve years, has accepted the call of the Woodlawn Church, Pawtucket.

THE BETHANY CHURCH, PAWTUCKET, has called for the second time, the Rev. G. H. Horton who has been pastor of the church at Carolina two years.

THE ANNUAL MEETING of the Woman's Missionary Society was held at Second Church, East Providence, April 26. There was a good attendance and addresses were given by Miss Jennie Crawford, China; Mrs. S. P. McCurdy, Mrs. J. F. Ingram, Bhamo, India; Miss Ina E. Burton, of the Woman's Home Mission Society; Rev. B. T. Livingston, and others.

MR. FRANK L. WILKINS was elected state president for the ensuing year. The Continuation Campaign has been well organized.

Mississippi Valley

IOWA

FIRST CHURCH, CRESTON: May 7 was a notable day due to the large number receiving the right hand of fellowship. Twenty-six have come into the church during the past month, twenty-one by baptism and four by experience. Since the last of March every Sunday has witnessed some coming forward in response to the invitation to accept the Saviour. There have been baptisms each Sunday evening since Easter. The interest is continuing, five are awaiting baptism next Sunday. The church program has been prosecuted vigorously throughout the fall and winter. Since the first of the year it has included a church school of missions and the stewardship, continuation and evangelistic campaigns. This work is now bearing fruit in the present ingathering, the end of which, we believe, is not yet in sight.

INDIANA

EASTER SUNDAY, REV. H. R. MACMILLAN, pastor of First Church of Franklin, baptized thirty-one young people, nearly all members of the Sabbath school. Among the number was his own daughter. Mr. MacMillan has been with this church less than a year. During that time there have been fifty-eight additions to the church, thirty-eight having been received by baptism. A number are still awaiting the ordinance. All the services of the church are well attended. The church is looking forward to the erection of a modern Sunday-school addition in the near future. The present church building is badly overcrowded.

WISCONSIN

THIRTY-TWO PEOPLE HAVE BEEN BAPTIZED into the membership of First Church, Madison, during the past few weeks. Between January 1 and April 30 this church collected and paid \$5,000 for the New World Movement.

RICHLAND CENTER IS THINKING of establishing a wireless between its church building and that of Ash Ridge Church. Rev. Clyde L. Gibbons, pastor at Richland Center would be the pastor of both fields and conduct a mid-week service on both fields. On Sunday the message would be received at the Ash Ridge Baptist Church. Carrying out this plan, Mr. Gibbons broadcasted a sermon from the State University of Wisconsin May 3.

NEBRASKA

FIRST CHURCH, Omaha, A. A. DeLarme, minister: At the annual meeting all reports showed the church to be in a prosperous condition both spiritually and financially. Twenty converts were baptized. Easter morning, \$28,855.50 was contributed during the year for all purposes. During the past six years the offering for current expenses have increased 100 per cent and for missionary benevolences nearly 200 per cent. Miss Beatrice Akenon, of Minneapolis, has been elected pastor's assistant and church secretary. The church greatly misses Dr. D. D. Proper who was a member of the board of deacons and a valuable counsellor in all departments of work. First Church is the nearest of the Baptist churches to the business section and all the great hotels of the city and many Baptists from all parts of the country worship here each Sunday.

FIRST CHURCH OF STELLA presented on Easter Sunday evening the pageant "The Dawning," by Lyman R. Bayard, which attracted so much attention that it was repeated the following Sunday. The church has decided to make a program of this nature an annual affair, since it has in the church an expert director, Mrs. A. W. Montgomery.

KANSAS

APRIL 20 the pastorate of Rev. C. F. Mathews, with First Church, Topeka, was three years old. During this time 289 new members have been received and there has been a net gain in the resident membership of about 100, a gain of over 200 in the Bible school enrolment, a gain of over 300 per cent in benevolences and of almost 200 per cent in current expense offerings. For current expenses there were received during the year, \$12,869.30; for benevolences, \$9500. The present membership of the church is 812 and of this

number 698 are resident. This is an increase of 78 during the past year in the resident membership. The Bible school reported a revised enrolment of 625 with an average attendance for the year of 399. During the last quarter the average attendance was 467. The largest attendance of the year was 535.

ILLINOIS

FIRST CHURCH, DECATUR, recently had a revival conducted by the pastor, Dr. Marsh. During the first week Pastor Rapson of East Park Church, and Pastor Fox of Riverside Church preached a sermon. The second week the pastor was assisted by his sister, Mrs. R. B. Favoright, of Jerseyville, who is director of children's work for the state convention. Thirty-one converts have been baptized with several more approved for baptism. There were a number of additions otherwise received. All departments of the church are doing excellent work.

REV. E. C. SHUTE recently closed his pastorate at Fairbury, and has become pastor of the church at Arthur. Mr. Shute was ordained and held two pastorates in the Bloomington Association. He has proved himself to be a tireless worker.

REV. ROBERT LEITZ of Shurtleff College has been doing a fine piece of work at Fosterburg. This is one of the smaller churches but is wide awake and progressive. The church has been remodeled and is in need of new pews. It would appreciate a gift of some pews from a church having any to dispose of. Communicate with Rev. Robert Leitz, Shurtleff College, Alton, Ill.

WHITEHALL CHURCH has outgrown its present quarters and is in the midst of a drive for \$20,000 to enlarge the plant, remodeling the old building and putting on an addition which will give adequate floor space for a Sunday school of 300. Since Easter, the men's class, with seventy-two present, has had to meet elsewhere because lack of room. Rev. L. E. Ellison, became pastor in February. Five young men were baptized at the close of the evening service, April 23. Sunday congregations are large, the audience at night nearly filling the auditorium. Attendance and interest at the Wednesday night prayer service is increasing. All departments of the church are in good condition, and bending their concerted efforts toward the building campaign to enable carrying on the work of the winning of souls for Christ.

OHIO

MAD RIVER ASSOCIATION held its mid-year Sunday-school and B. Y. P. U. convention with Millerstown Church, April 29-30. Among the speakers were Dr. Roliv Harlan, Missionary W. C. Valentine, and Prof. F. G. Boughton, of Denison University. Millerstown Church has recently taken on new life. The doors were closed for a number of years. Two years ago services were begun on Sunday afternoons by a neighboring pastor. Rev. Clarence Motter then began his work as pastor. He now has twenty-two candidates awaiting baptism. Millerstown has about two hundred inhabitants and is the center of a distinctive community of its own.

THERE IS PROBABLY NO OTHER PLACE in the territory of the Northern Convention where there are as many Baptist churches in a country community as around St. Paris. There are seven, the greatest distance between any two of them being

eleven miles. The churches are St. Paris, Lena, Mt. Pleasant, Millerstown, Myrtle Tree, Mt. Zion, and Honey Creek. These churches include over eight hundred members on their roll. A neighborhood Baptist Church Council has recently been organized with delegates from the various churches to perfect plans for cooperation and mutual helpfulness.

SINCE THE COMING OF REV. C. H. DONALDSON, Jan. 15, to First Church, Massillon, ninety have been received into the fellowship of the church. Easter Sunday fifty were baptized, the oldest received being eighty-two. The largest congregations ever gathered were those of Easter Sunday. Since then the auditorium has been filled at every service, baptism occurring each Sunday. On April 30, an entire Catholic family was baptized. Mr. Donaldson is his own evangelist. The Bible school has outgrown its rooms and plans are being made for enlarging quarters.

MICHIGAN

THIRTEEN SUNDAY SCHOOLS OF LANSING, under the auspices of the Lansing Sunday-school Council of Religious Education presented the pageant, "The Triumph of Light," on May 5 at First Church. This pageant was arranged for Children's Week from the choicest scenes in two great Children's Week pageants, "The Rights of the Child," by H. Augustine Smith, and "The Lamp," by Anita Ferris.

MARSHALL, REV. J. BURT BOUWMAN, pastor, reports a woman's union formed to carry on the work of the women under one strong organization uniting the social welfare and the missionary work of the women of the church. During the winter and early spring eight rural social meetings have been held in as many districts. Many contacts with country people established which are gradually bringing them to the church. About forty from the rural districts have enrolled in Sunday school and eight have been received into church. While no evangelistic meetings have been held, forty were received into the church during the Easter season. Prayer circles organized in the adult and young people's classes, forming at the same time evangelistic teams who work in the classes, accomplished these results. The Sunday school enrolment is about 425; attendance between 250 and 300. Plans for the building of a community house are under way and a drive for funds in the community and the church will be put on within the next few weeks.

MINNESOTA

EASTER SUNDAY was a red letter day in the calendar of First Church, St. Paul. Rev. John A. Earl, pastor. Thirty-three new members were received into the church by baptism; most of them from the Sunday school. Nearly \$2,000 was given in money and checks in the special offering for missions; added to this was the \$570 contributed by the women's society and \$1,000 contributed by a friend, making a grand total of special gifts for Easter of more than \$3,500. In addition to this the treasurer of benevolences reports more than \$4,000 paid in on pledges. By the will of Mrs. Lutheria C. Bailey, mother of Mrs. C. R. Cowell, of St. Paul Park, \$500 has been bequeathed to the American Foreign Mission Society, and a like amount to the American Home Mission Society. This amount, added to the extra gifts for missions given on Easter, raises the full amount of special gifts to nearly \$5,000. Mrs. Bailey was a charter member of the Baptist Church of Newport.

The community has been reached as never before by the church and the gospel. More than 12,000 persons have attended church in seventeen Sunday nights, as against 4,000, the average Sunday evening attendance for the seventeen Sunday nights preceding the first of January.

NORTH DAKOTA

REV. W. A. DANIEL, PASTOR of First Church of Minot baptized twelve candidates on Easter Sunday, and two more believers are accepted for baptism.

MISS HELEN CRISSMAN OF NEW YORK, field secretary of the national World Wide Guild is reported to have made a successful tour among churches in North Dakota. She made a deep and, it is thought, an abiding impression upon the Baptist girlhood and young womanhood of North Dakota.

THE COMING STATE CONVENTION to be held at First Church of Grand Forks, June 1-5 promises to be one of the very strongest and most inspiring conventions held by Baptists in North Dakota.

Rocky Mountain States

COLORADO

FIRST CHURCH, OF LOVELAND, REV. A. W. Atkinson, pastor, closed a two-weeks' evangelistic campaign conducted by Franklin W. Swift, on April 30. Over 100 professed conversion, with twenty-five adults among the number.

ARIZONA

THE REV. GEORGE H. O'DONNELL began his pastorate with the Douglas church April 30. The church gave Pastor O'Donnell and his family a most cordial reception.

REV. E. L. BARKLEY closed his work at Winslow March 31. Brother Barkley has been ill for several months so that he could no longer carry the burden of the church. He leaves the church in good condition for a progressive work.

PASTOR NORTHRUP OF GLENDALE assisted Pastor Summers in a ten-day meeting at Buckeye which resulted in thirty-six professions of faith; twenty-four were baptized and four received by letter.

EVANGELIST BASSET is in a meeting with the Immanuel church, Phoenix, and Darnell at Middle Verde church.

ON SUNDAY, APRIL 30, Pastor Lands of Tempe baptized twelve Pima Indians into the fellowship of the church. This makes thirty-three of the Pimas who have thus become members of that church.

Pacific Coast

SOUTHERN CALIFORNIA

JEFFERSON STREET CHURCH, LOS ANGELES, has closed three weeks' revival services. Rev. J. G. Carmichael preaching every night. Immediate results: Thirteen baptized and ten joined by letter; large class to be baptized next Sunday. Reports for the year for the Santa Barbara Convention to be held in a few days show gain of fifty-nine. Our records show that during

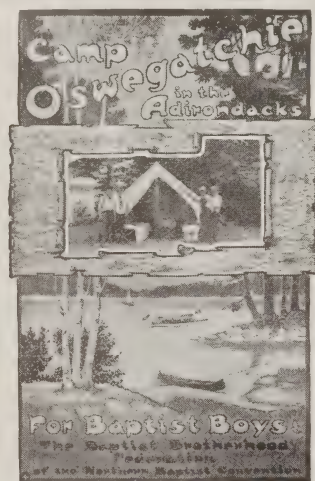
the past six months our Sunday school, including our newly organized home department, has increased almost 100 per cent. Two years ago we had nothing but an empty lot. Now we have a plant, lot, building and furnishings valued at \$11,800 without a cent of debt.

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NORTHERN CALIFORNIA

SUNDAY AFTERNOON, April 30, a council composed of representatives from the Baptist churches of the San Francisco Bay District convened for the purpose of recognizing as a regularly constituted Baptist church the newly organized Thousand Oaks Baptist Church of Berkeley. This is situated in one of the most rapidly growing sections of the city and gives promise of becoming one of the strong churches of the district. After a short devotional service conducted by Rev. J. N. Garst of Oakland, the action of the church calling the council was read by the pastor, Rev. Albert Ehr Gott. The statement as to the doctrinal and denominational affiliation of the church being satisfactory, it was unanimously agreed to recognize the church as a properly constituted Baptist church. Dr. Arthur S. Phelps, acting pastor of First Church, San Francisco, extended the hand of fellowship and Dr. C. M. Hill, president of Berkeley Baptist Divinity School, delivered the charge to the church. Dr. E. A. Hanley of Berkeley First Church, from which a majority of the new organization had received letters, extended a warm fraternal greeting to the new church.

THE VALLEJO CHURCH, Rev. L. P. Russell, pastor, opened bids May 1 for a new building to cost about \$50,000.

REV. RUFUS KEYSER, pastor at Lindsay, has resigned his work to take up special evangelistic work under Dr. John Brown of Siloam Springs, Ark.

REV. WALTER L. BAILEY of the Twenty-First Avenue Church, San Francisco, has resigned his pastorate on account of the illness of his little son who cannot stand the climate of the Bay District.

THE SAN JOAQUIN ASSOCIATION, the largest of Northern California, had an enthusiastic session at Sanger, April 18-21. A total of 504 baptisms and 1,247 additions were reported by the churches of this association during the past year. Dr. C. W. Brinstad made an earnest appeal on behalf of the New World Movement and the association entered heartily into plans for an immediate ingathering of mission funds.

THE SACRAMENTO ASSOCIATION held an interesting session at Rio Vista, April 25-27. A larger number of baptisms and additions was reported than has been on record for several years.

THE NORTHERN CALIFORNIA CONVENTION meets at Chico, May 9-12, and is eagerly looking forward to the visit of Judge F. W. Freeman, Dr. Bruce Kinney, Dr. James A. Francis, Dr. John Newcomb, Miss Mabelle McVeigh and others.

THE THREE-MONTHS' evangelistic campaign under the leadership of the state evangelistic committee and the superintendent of evangelism, Arthur V. Willey, is being brought to a successful conclusion.

While at this time complete reports are not in, yet over 3,000 additions and baptisms are anticipated. Besides reaching all the English-speaking churches, this campaign was carried into the Swedish, Indian, Negro, Chinese, Japanese and Mexican churches and missions. It was indeed a notable event when an Indian woman 101 years old walked into the cold mountain stream to follow her Lord in baptism at the hands of Missionary J. G. Brendel.

OREGON

EASTER SUNDAY was the best day that First Church, Newburg, Rev. W. H. Cox, pastor, has had. At the morning service 150 were present, with three baptisms and three received by letter. This makes twenty additions during the present pastorate. The Sunday-school attendance was ninety-eight. Sunday evening the Sunday school gave a program to an audience of 300.

Young People in Action

(Continued from page 501)

Arizona is endeavoring to raise \$100 to put literature in the Mexican language to combat the Seventh Day Adventist movement.

The young people have had a good year in the service of our Lord and are looking forward to the coming year for still greater results.

Pennsylvania

By RITTENHOUSE NEISSER

UNDER the direction of the education board of the Pennsylvania Convention, the young people's department is cooperating with the state board of promotion in emphasizing stewardship, tithing and missionary education. Through the summer assemblies and local institutes an effort is being made to increase the efficiency of our young people's societies. During the coming year it is hoped to bring these organizations into closer relationship with each other and with the B. Y. P. U. of America, so that the plans of the general organization may effectively reach the local societies.

Southern California

By WILLIS SANFORD

LARGELY as a result of the inspiration, the unity, and the training acquired by our young people at our summer encampments, (which have an annual total registration of nearly 200) the young people's work in Southern California has shown a very healthy growth. We held at San Diego, last November, a three-day convention which surpassed that of the previous year by 100 per cent both in number of delegates and of societies represented. Our associational rallies have grown in power and enthusiasm, the Los Angeles Association having an average of nearly 1,000 young people at each quarterly rally. Perhaps the best thing about these activities is that the leadership and the initiative have come from the young people themselves. Our work is being pushed forward under the influence of one great purpose, namely, "the complete development and utilization of our young people for Christ and the Church." We are urging our young people not only to shoulder their responsibility in the local church, but also to support wholeheartedly the great program of our denomination. We are now in the midst of an awakening which augurs well for the future.

In West Virginia

By A. B. WITHERS

THE young people's work in West Virginia was organized over thirty years ago, soon after the B. Y. P. U. A. was launched. During these years it has had a varied experience. For the lack of a general worker to cultivate the work among the churches, it has not had the growth nor accomplished for our young people what it might have done had conditions been better. West Virginia is a mountainous state and access to the churches is difficult on this account. We have something like 600 churches, but the great majority of these are country or village churches where advantages for training are limited. Many of these churches are in mining villages; some in lumber camps. Many others, however, are vigorous and forward-looking. Some of the best organized churches in the Northern Convention are in West Virginia. These are in the minority, however.

Our last report, showed over 150 B. P. U.'s in the state. Some of these are weak and struggling; others strong and progressive. So far as we know, there are but two or three Endeavor societies in our Baptist churches.

For many years now, the B. Y. P. U. of West Virginia has cooperated vigorously in the West Virginia Baptist Assembly and also in the West Virginia Baptist Girl's Encampment, and has had a creditable share in the great good accomplished for our young people by these two institutions.

We have two city unions: Parkersburg and Huntington. The latter was recently organized, but the former has been doing a splendid work for several years. The president of the state organization is Mr. Kenneth Leeson, of Mount Hope. The secretary-treasurer, Miss Esta Roberts of Parkersburg. Several of our district associations are organized, and meet annually with the Sunday-school conventions.

We report with deep sorrow the recent death of Dr. T. C. Johnson, of Charleston, a life-long friend of the organized young people's work and active in the launching of the B. Y. P. U. A., appearing several times on the programs of our national meetings.

There is a healthy growth of interest in recent months in B. Y. P. U. work, throughout the state, and we believe the future is bright for the cause.

Our greatest need at this time is a general secretary for the young people's work of the state. This would, we believe, solve our problems.

North Dakota Moves Forward

By E. WIESLE

THERE has been progress all along the line. It is not so sensational that we need fear reaction. We feel that in many parts of the state our young people have worked as never before. The progress cannot be stated in figures, nor approximated in any other way since there has been no attempt to gather such information.

The number of societies has increased by six, which means considerable in our small convention. Three societies have been reorganized and report very good interest. The program which was so enthusiastically adopted at the last convention is reported to have given direction and definiteness to the work in a number of instances. It is hoped that after the next convention shall have been held in Grand Forks, June 1-5, the means will have been provided for an even great-

er unification of forces. It is also expected that the first state assembly to be held in North Dakota will materially aid in giving vision and instruction to our splendid young forces. Our societies have been emphasizing life-service stewardship, evangelism and missions since the beginning of 1922. What will be the points of emphasis for the coming months has not been decided.

Seventy-six young people have thus far volunteered for special Christian service. Others are seriously considering the step. Only two have withdrawn their names. As a result of the stewardship campaign, we now have seventy-eight members in the tithers' league. Many names have not yet come to the office. The young people are more than holding their own in comparison with the rest of the tithers in the state.

Since Miss Emma E. Anderson came into the state, a number of new World Wide Guilds and Children's World Crusader Companies have been organized. These organizations are carrying on a good work under the direction of their leaders.

Resolutions Presented

At a meeting of the New York Ministers' Conference, on Monday, May 15, the following resolutions were presented:

In response to the request of our president, Mrs. Montgomery, and in union with the prayer groups established by our women's societies, we resolve:—

I. To hold June 4-10 as a week of prayer for our whole convention work:

II. To use the day preceding and our usual mid-week service or some portion thereof in special prayer for the convention;

III. To ask mission circles and young people in their services of that week to join with us in prayer for the same purpose;

IV. To invite ministers' conferences and clubs all over our convention field, and our newspapers to emphasize with us these efforts for special prayer and supplication on the part of those who attend and those who may not be able to attend the convention sessions. ALBERT G. LAWSON.

A sect of the Hindus, very common in India, believe that the world is now in the period of Kali Yuga, or wickedness. This cycle will not be completed until the world becomes worse and worse and finally touches "bottom" in moral depravity, and then the Golden Age will suddenly dawn.

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A student whose consistency was stronger than his moral sense argued that he would help the wicked cycle reach its climax a little more quickly by adding his own meanness and impurity to it, thus hastening the better day. His thesis was, "Let us do evil that good may come."

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American Baptist Foreign Mission Society; New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society; New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice Hudson, Treasurer, 276 Fifth Av., New York City.

Woman's American Baptist Home Mission Society; Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Av., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Av., New York City.

The Board of Education of The Northern Baptist Convention; New York. F. W. Padelford, D. D., Secretary, 276 Fifth Av., New York City.

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Program of the Northern Baptist Convention

By HELEN B. MONTGOMERY

DR. C. W. CHAMBERLAIN, chairman of the program committee for the convention, has just given out to the public an outline of what we are attempting to present this year. The theme of the convention is "The Uplifted Christ," and the entire first day is given to the exaltation and adoration of the Christ in whose name we meet. No items of business are allowed to have consideration, except those which are prescribed in the constitution of the convention—the appointment of members on the standing committees of the convention, such as the nominating committee, the committee on resolutions and the committee on the order of business. Places will be provided where each state delegation may meet and discharge with decorum and dignity the important function of appointing its representatives on these committees.

The keynote address on "The Uplifted Christ," from the text, "And I, if I be lifted up, will draw all men unto me," will be delivered by Rev. Carter Helm Jones of Philadelphia. This will be given at the close of the morning session. The only other addresses of the morning are the address of welcome by Rev. F. E. Taylor of Indianapolis and the address of the president. In the afternoon the theme, "The Uplifted Christ, the Undiminished Attraction," is considered under three phases: "In the Proclamation of the Evangel" is presented by Rev. J. J. Ross of Chicago; "In the Witnessing Power of Personal Testimony," by Rev. C. L. Travin of McMinnville, Ore., and "In the Abandon of Sacrifice" by Rev. W. H. Geistweil of St. Louis. The evening session will center about the theme, "The Uplifted Christ in the Conquest of the World." This will be presented by Rev. J. C. Robbins, secretary of the Foreign Mission Society, who has recently returned from an official visitation to the fields in India, Burma and Assam. This session will close with a stereopticon lecture.

The most novel feature of the entire program will be the presentation of mission study before the whole convention. The delegates form one huge mission study class. This feature comes at 11 o'clock each morning. The first three mornings the class will be conducted by Mrs. W. T. Elmore, and will study the foreign mission text book for the year, "Working with India," by Prof. Fleming of Columbia. The last three days the mission text book will be presented by Rev. C. A. Brooks, and will discuss the home mission topic for the year on the book, "The Trend of the Races," by George E. Haynes.

Another feature of the convention program will be a devotional Bible study conducted each day by Rev. J. A. Francis, of Los Angeles, Dr. Francis has not yet announced his theme, but many hope that he will present his wonderful study of the Book of Ephesians. We can be assured of a rich spiritual feast, in whatever theme he chooses.

The afternoon of Thursday has the joint session of the American Foreign Mission Society and the Woman's American Foreign Mission Society. This is followed by the college reunions. The evening is given over to the presentation of our educational work at home and abroad. Dr. Padelford is to discuss our educational work in China and Japan. The speaker on education in the home field has not yet been announced.

One of the most interesting features of Friday morning will be the report of the Columbia Conference, by Judge Freeman, and the session of the Publication Society. The entire afternoon of Friday is given over to the laymen. The evening session is devoted to the presentation of the work of the Woman's American Home Mission Society, and will close with a set of stereopticon pictures. On Saturday morning the Ministers and Missionaries' Benefit Board will present its work, and the afternoon will be largely given over to recreation and acquaintance. The evening will have the two banquets, that of the brotherhood and that of the women.

On Sunday morning there is to be a great convention prayer meeting called at 10 o'clock, and the convention sermon will be preached by Dr. Albert W. Beaven of Rochester, N. Y. The young people will hold their session, which is always one of the most interesting of the entire convention, on the afternoon of Sunday, and the evening will be crowned by an inspirational address as is usual. Monday morning is given over to convention business—the report of the nominating committee, the committee on resolutions, and the report of the board of education.

It was felt that many attending the convention want an opportunity for more intimate and informal discussion of various phases of the work than they can get in the convention sessions, and therefore the entire afternoon of Monday is given up to conferences. These are now being arranged for, and will probably embrace social service, rural evangelism, religious education, missionary methods, young women's work, work for children, and other topics that may be called for. The evening of Monday is devoted to civic questions—the duty of the Baptist denomination toward the great moral questions of the day. The speakers are not yet announced. Tuesday will have a morning session of the Home Mission Society, and a joint session of the foreign societies in the afternoon, with presentation of candidates; in the evening a great session given over to the consideration of the Negro. Major Moton of Tuskegee, will give an address on "The Negro in America," and Dr. Lerrigo who has recently returned from Africa an address on "The Negro of Africa." This session ought to be a fitting climax to the whole program.

Mrs. Orrin Judd, of New York, has been appointed chairman of a committee to arrange a program of prayer for the entire convention. There will be groups engaged in intercessory prayer in all the hotels and boarding houses. Special topics will be printed in the daily issue of THE BAPTIST, and in many ways Mrs. Judd will see that organized and united intercessory prayer is offered for the convention. It is hoped that those who can not attend the convention will remember the speakers in prayer, and will follow the program daily with their intercession.

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MUSIC FOR COMMENCEMENT-TIME.

Since the end of the school year is now not very far distant, several requests have come to me for suggestions as to choral numbers suitable for such occasions—more particularly for pieces written for two-part chorus of women's voices. A visit to the well-stocked music store of Clayton F. Summy Co. rewarded me with the following list of such material. All tastes and all conditions can be met from the choice offered—none are difficult, all are melodious and of practical range.

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Published by F. Fischer & Bro., New York.
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In the MeadowLester
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Published by J. A. Parks, York, Nebr.
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Nearest and DearestGaracciolo
The Swallows' FlightHaynes
The Girls of SevilleDenza
Come Down to KewDeis
The PromiseScharwenks

Published by Breitkopf and Hartel, New York.
A Song of the FlagLester

Published by Oliver Ditson Co., Boston.
Waltz from FaustGounod-Page
We Shepherds SingNewton

ORGAN MUSIC

The question of what is legitimate organ music is open to much discussion. My object today is to bring before you a side of organ music which has not yet been thoroughly developed, namely, original compositions for the organ more suitable for the concert room than for the church. I do not agree with those who hold that the German school is the only ideal school of organ music. English builders were the first to give attention to improvement in mechanism and the invention of the swell. The French followed suit, but they have been far slower in adopting improvements. With this development of mechanism and the introduction of fancy stops, it is only natural that English and French organ music should have a style of its own.

Surely, then, because the style of our organ music and that of the French has grown out of the development of the instrument, it is hardly reasonable to say that these schools are not legitimate and just as true to the genius of the organ. I have never heard it said that, because Chopin and the modern pianoforte composers availed themselves of the improvements in their instruments, those masters who preceded them were the only composers of ideal pianoforte music. The prejudice against arrangements for the organ is happily dying out. In fact, they are an absolute necessity for the concert room; but I want to see more actual concert music written for the organ. Why should not dance rhythms be employed? We often hear it said of certain passages played on the organ, "Those are pianoforte passages," or "Those are orchestral passages," and people are scandalized to

find modern mechanism and fancy steps taken advantage of. What does this signify, if the passages can be played on the organ and sound well?

—Alfred Hollins in an address delivered in Glasgow.

THE PROBLEM OF THE ORGANIST

In order to assist churches in securing the best organists and choirmasters available, *The American Organist*, published in New York City maintains a registration bureau where churches may secure organists for any part of the country and at such salary as may be offered. The bureau is conducted without cost to either the church or the organist. Church officials and ministers are invited to consult *The American Organist* when in need of an organist, and to take advantage of its services of advice relative to new organs, which is freely rendered ministers and organ committees as a means of furthering the building of proper church organs. *The American Organist* magazine may be addressed at 36 W. 65th St., New York.

CIRCULATION BRAG

Every little while some little incident occurs which brings home in a more dramatic fashion than usual the wide-flung extent of the circulation of this paper. One such case was brought to my notice a few weeks ago. One of our Baptist missionaries stationed far in the interior of China—at Chengtu Sze, to be exact—ordered a set of Christmas carols from the Clayton F. Summy Co. in Chicago. These carols were newly published this season, and were reviewed on this page. An order from such a distance makes it probable that THE BAPTIST was the medium by which the order was suggested. This probability became almost a certainty when there was found on the subscription list the consignee's name and address—Mrs. H. J. Openshaw, Chengtu Sze, West China. ADVERTISING PAYS.

ORGAN RECITAL

Isabel Pearson Fuller gave a recital under the auspices of the Northeastern Pennsylvania chapter of the A. G. O. at Immanuel Baptist Church, Scranton, Pa., Feb. 19. Marion Parsons, contralto, of the Brick Presbyterian Church, New York City, assisted her. Mrs. Fuller's selections included: "Praeludium Festivum" (from the First Sonata), Rene L. Becker; Idyll, Harold Vincent Milligan; Scherzo (from Fifth Sonata), Guilmant; Russian Boatmen's Song on the River Volga, arranged by Clarence Eddy; Prelude and Fugue in C minor, Bach; "Will-o'-the-Wisp," Nevin; "The Lost Chord," Sullivan; "Evening Bells and Cradle Song," Macfarlane; "Rameses II" (Allegro Marziale from "Egyptian Suite), Stoughton.

It was at a camp-meeting and hats had just been passed round to receive the collection. The preacher rose and said, "Let us sing while the hats are coming in."

The pianist after some fumbling with the pages turned to him and said, "I can't find it."

"Eh?" said the preacher, not understanding.

"That song, 'While the Hats Are Coming In'—it isn't in my book," said the pianist. —Boston Transcript.

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Making life divinest,
dearest,
Are the Old Church
Chimes to me.
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Summer Assemblies—1922

By T. B. FRIZELLE

1. Montana, Helena, June 23-July 3, Rev. C. H. Burrill, 318 Terry Ave., Billings, Mont.
2. New Jersey, Hightstown, July 1-8, Rev. O. F. Laegeler, 158 Washington St., Newark, N. J.
3. North Dakota, Jamestown, July 10-16, Rev. E. Wiese, 405 First Natl. Bank Bldg., Grand Forks, N. D.
4. Pennsylvania, Ridgeview Park, July 15-22, Rev. A. J. R. Schumaker, 832 Bigelow Blvd., Pittsburgh, Pa.
5. South Dakota, Sioux Falls, July 16-23, Rev. W. H. Bayles, Huron, S. D.
6. Illinois, Shurtleff College, Alton, July 15-22, Rev. L. H. Koehler, 202 N. School St., Normal, Ill.
7. Colorado, Denver, July 16-21, Rev. W. F. Ripley, Exchange Bldg., Denver, Colo.
8. Idaho, Ketchum, July 18-28, Rev. W. A. Shanks, 601 Empire Bldg., Boise, Idaho.
9. E. Washington, Coeur d'Alene, July 18-28, Rev. T. H. Hagen, 439 Burke Bldg., Seattle, Wash.
10. Michigan, Kalamazoo, July 20-28, Rev. Morgan L. Williams, 368 Capital Natl. Bank Bldg., Lansing, Mich.
11. Iowa, Iowa Falls, July 19-30, Rev. Victor M. Witter, Valley Natl. Bank Bldg., Des Moines, Iowa.
12. S. California, Los Angeles, July 21-31, Rev. J. D. Springston, 313 W. Third St., Los Angeles, Calif.
13. Ohio, Granville, July 28-Aug. 6, Mr. Wilson A. Holmes, Granville, Ohio.

14. N. California, Asilomar, July 21-31, Rev. M. L. Thomas, 408 Humboldt Bank Bldg., San Francisco.

15. Oregon, Columbia City, July 28-Aug. 7, Rev. George H. Young, 405 Tilford Bldg., Portland, Ore.

16. W. Virginia, Philippi, Aug. 1-6, Rev. A. B. Withers, Parkersburg, W. Va.

17. Nebraska, Grand Island, July 30-Aug. 6, Rev. J. D. Collins, 2085 Holdrege St., Lincoln, Nebr.

18. Arizona, Prescott, Aug. 1-10, Rev. J. D. Springston, 313 W. Third St., Los Angeles, Calif.

19. Kansas, Ottawa, Aug. 1-10, Rev. J. T. Crawford, 918 Kansas Ave., Topeka, Kansas.

20. New York, Montour Falls, Aug. 7-12, Rev. Chas. W. Briggs, 276 Fifth Ave., New York City.

21. Indiana, Franklin, Aug. 12-19, Rev. Oscar Reed McKay, 729 Occidental Bldg., Indianapolis, Ind.

22. W. Washington, Burton, Aug. 9-19, Rev. T. H. Hagen, 439 Burke Bldg., Seattle, Wash.

23. Wisconsin, Green Lake, Aug. 11-20, Rev. Chas. A. Boyd, 1717 Wells St., Milwaukee, Wis.

24. Wyoming, Basin, Aug. 11-21, Rev. J. F. Blodgett, Casper, Wyoming.

25. Pennsylvania, Collegeville, Aug. 28-Sept. 4, Rev. Rittenhouse Neisser, 1701 Chestnut St., Philadelphia, Pa.

26. New York, Keuka Park, (Pastors), Aug. 21-28, Rev. Chas. W. Briggs, 276 Fifth Ave., New York City.

27. S. California, San Diego, Aug. 21-

Sept 1, Rev. J. D. Springston, 313 W. Third St., Los Angeles, Calif.

28. New England, Ocean Park, Aug. 23-Sept. 1, Rev. F. F. Peterson, 702 Ford Bldg., Boston, Mass.

29. Utah. Place and time undetermined.

Y. W. C. A. Student Conferences 1922

Southern Student I, Blue Ridge, N. C., June 2-12.

Southern Student II, Montreat, N. C., June 6-16.

Colored Student, Fisk University, Nashville, Tenn., June 9-19.

Eastern Student, Silver Bay, N. Y., June 23-July 3.

North Eastern Student, Camp Maquam, Poland, Me., June 20-30.

East Central Student, Eagles Mere Park, Pa., June 20-30.

Central Student, College Camp, Wis., Aug. 18-28.

Rocky Mountain Student, Estes Park, Col., Aug. 15-25.

Pacific Coast Student, Asilomar, Calif., Aug. 1-11.

Northwestern Student, Seabeck, Wash., Aug. 28-Sept. 7.

The baccalaureate sermon before the graduating class of Franklin College, Indiana, will be delivered on the evening of June 4 by Rev. B. C. Clausen, pastor of the First Church, Syracuse, N. Y. Mr. Clausen is exceedingly popular as a speaker to young people and Franklin counts itself fortunate to have him on this occasion.

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Volume III

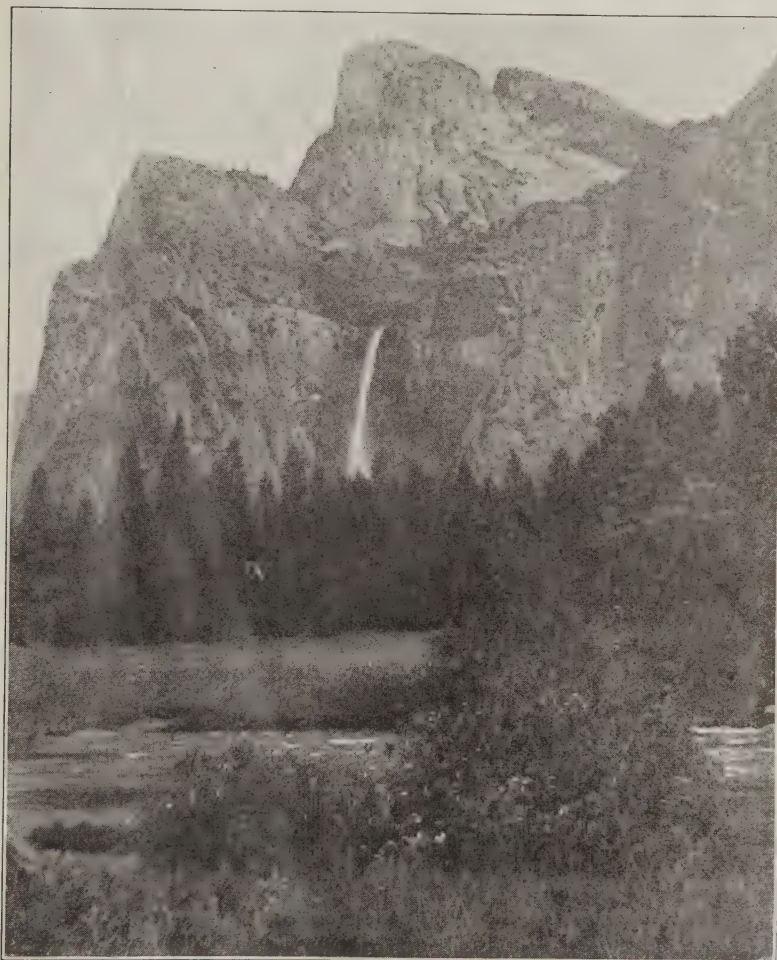
May 27, 1922

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The Baptist

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Published Every Week by the Northern Baptist Convention



H. M. FILLBROWN

Bridal Veil Falls, Yosemite Valley, California.

Showing Bridal Veil Falls (height 940 feet) and the Three Graces (height 3400 feet) and the Merced River, from across the floor of the valley a mile and a quarter away.

"I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord."

Fresh from the Field

Rev. Frank Peterson, of Minneapolis, general representative of the Board of Promotion, left on May 16, at the invitation of the Home Mission Society, on a tour of some of the Baptist Indian and Negro schools in the South. He is to visit Bacone, at Muskogee; Roger Williams, at Nashville; Spelman and Morehouse, at Atlanta; Benedict, at Columbia, S. C.; Virginia Union University and Hartshorn, at Richmond, Va. He is expecting to deliver the baccalaureate sermon at Richmond and to confer the diplomas on the graduating class at Spelman.

The Moody Institute, Chicago, is to begin in the fall a three-year course for the preparation of pastors. The reasons given are as follows: "The alarming fact that in recent years a large number of churches throughout the country have been closed for lack of pastors, while at the same time the number of young men studying for the ministry has showed a marked decrease, and the still more alarming development of religious teaching, which reduces the Bible to a naturalistic basis and denies the deity of Christ and the supernatural in his life and death." THE BAPTIST gives this announcement as a matter of news but repeats its conviction that Baptist pastors should be trained in Baptist schools.

The Methodist Federation for Social Service has just held, May 23-25, at Evanston, Ill., a conference on "Christianity and the Social Order," at which Bishop Francis J. McConnell, of Pittsburgh, presided, with a notable list of subjects and speakers. The Methodists are much awake to the social applications of the gospel.

The catalogue of Hillsdale College shows 466 students this year. Among the improvements announced for the year is the remodeling and new furnishings of the women's dormitory into an elegant women's home at a cost exceeding \$40,000; the rebuilding of the steam plant which heats five of the seven buildings; erection of a large chemical laboratory; additional equipment of a building which is devoted entirely to teaching domestic science and living rooms of students in that department; larger teaching staff for business administration and the several kinds of instrumental and vocal music, glee clubs, public school and community music; an unusual increase in students in all departments; and substantial gifts of money and pledges for the endowment, which now exceeds a half million dollars. The catalogue will be sent free on application to the secretary of the college at Hillsdale, Mich.

THE BAPTIST, in its issue of April 15, published a cablegram from Secretary J. C. Robbins announcing that 2500 converts had been baptized since the first of January on the new field in China, across the northern border of Burma. A confirmatory letter from Secretary Robbins has just been received by the Foreign Mission Board, which indicates that Rev. William M. Young, the missionary on this field, and his two native preachers have baptized 2507 converts since Jan. 1. Mr. Young has been on the field for two years, as this was opened two years ago largely as a result of the stimulus and the

promise of new resources from the New World Movement. During these two years a total of 3351 converts have been baptized. At the time of Secretary Robbins' visit, early in March, the association was in session with 1300 delegates present. For the entertainment of the people, the Christian villages in the immediate vicinity of the place of meeting furnished fifteen steers, fourteen hogs, 8126 pounds of rice, 195 pounds of salt and ninety pounds of pepper. Secretary Robbins reports strenuous experiences on this journey, rising every morning at 4:30, packing cots, bedding, tents, etc., and in the saddle at 6:30, riding until 11:00, resting in the heat of the day, resuming the journey at 2:30 and camping at 5:00 each afternoon. After dinner there is always an evening service and conferences, so that the retiring hour is generally about ten o'clock. The journey required eleven days from Rangoon. One was spent on the railroad, two in a Ford automobile and eight in the saddle.

Crozer Theological Seminary will observe its fifty-fourth anniversary, June 4-6. The baccalaureate sermon will be preached by Rev. Chas. L. Williams, of Granville, Ohio, and the missionary ser-

*COURAGE isn't the last resort
In the work of life or the game of
Sport;*

*It isn't a thing that a man can call
At some future time when he's apt to fall.
If he hasn't it now he will have it not
When the strain is great and the pace
is hot,*

*For who would strive for a distant goal
Must always have courage within his soul.*
—Edgar A. Guest.

mon by Rev. Philip J. McLean, of Aiken, S. C. On Monday morning there will be an address on the subject, "Is There Need for Baptists?" by Dean J. R. Long, of the Washington and Lee University, and in the evening the oration before the alumni by Rev. C. N. Arbuckle, of Newton Center, Mass. The commencement address on Tuesday morning will be by Dr. W. W. Keen, of Philadelphia.

In personal letters to the Board of Managers of the Foreign Mission Society, Secretary James H. Franklin has reported unusual evangelistic achievements in Japan. At the Shiba church in Tokyo, a part of the field of Rev. William Wynd, thirty have been baptized and twenty others are awaiting the ordinance. The Liuchiu Islands have also reported thirty baptisms. At Waseda University twelve students are awaiting baptism. Two days after Dr. Franklin's arrival, he attended a meeting at the Immanuel Church, where forty-nine professed conversion. The series of meetings was being conducted by Rev. S. Kimura, who is popularly known as the Billy Sunday of Japan. Missionaries expressed the opinion that this year will prove to be the best in the history of Japan in evangelistic achievements.

The National Child Welfare Association, 70 Fifth Avenue, New York City, announces three illustrated lectures under the titles, "Child Welfare—Everybody's Business," "Makers of American Ideals," and "Warfare or Welfare," for churches, schools and general community gatherings. Each lecture has fifty colored slides and is arranged for use as a special feature

of a regular program or as a complete program for a special meeting. "Child Welfare—Everybody's Business" points out that the most effective child welfare endeavors can be promoted in any community by the simple device of cultivating the normal child's natural inclinations and interests. "Makers of American Ideals" helps young and old to realize their debt to those who have striven for the establishment of America's great ideals and to inspire them with a resolve to pay that debt. "Warfare or Welfare" tells of the nation's endeavors for public betterment through many agencies and suggests what might be accomplished if a part of the money and energy now spent for war purposes were to be devoted to constructive welfare activities. The lectures are available by purchase or rental.

The May number of the "Journal of Religion," published by the University of Chicago Press, has particular interest at the present time because of the first three articles contained in it. The titles and authors are: "The Kentucky Campaign Against the Teaching of Evolution," by Alonzo W. Fortune; "The Constitutional and Legal Status of Religion in Public Education," by Carl Zollman; "Can Christianity Welcome Freedom of Teaching?" by Gerald Birney Smith.

Rev. Henry T. Hodgkin, for many years secretary of the Friends Foreign Mission Society of England, has been touring China, visiting among other places the Shanghai Baptist College, maintained by Northern and Southern Baptists. Concerning the college, he wrote to Mr. Mornay Williams, "Shanghai Baptist College was new to me. The other institutions I had visited before. At Shanghai I found the spirit peculiarly fine. There seems to be a combination of good scholarship, social enthusiasm and deep personal religion, such as is not very common."

The new program of the Laymen's Missionary Movement, revived at Chicago on May 3-4, is to be built with a view of bringing the laymen of local churches face to face with the world missionary program in communities where there are at least two churches representing different evangelical bodies. Such a local meeting should be strictly missionary, fraternal and cooperative. Local workers or workers secured in exchange with neighboring communities will be preferred. In addition there will probably be various central conferences to suggest a uniform plan of missionary education and stimulation. In short, the idea is to produce the greatest amount of missionary knowledge and enthusiasm with a minimum of machinery.

On May 10, the Second Church, Chicago, Dr. J. J. Ross, pastor, held its annual meeting, which was the best in the history of that historic church. During the year, ninety-six persons received the hand of fellowship into the church, forty-nine of whom were baptized, the rest coming in by letter and experience. The total amount raised for current expenses was \$20,570.52, and for Missions and Benevolences, \$27,819.52, which was \$10,319.52 above the previous year gifts to missions and benevolences, and above the objective for those objects that the church aimed at for the year ending April 30. In the meeting, there were many expressions of appreciation of the good work done by the pastor, and his assistants, Misses Frances Fredrickson, Lennie Rhodes, Hazel Greene, Mrs. Lee Potts, and Mr. Fred W. Heath.

(Continued on page 520)

The Baptist

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As a Layman Sees Us

A. R. Wood of Norton, Kan., writes: "THE BAPTIST is getting better every day. You are making it the paper of the Baptist people. Too often in the past our papers have been made by preachers and for preachers. We need a paper that is for the people as a whole. Keep on putting the emphasis on the young people. Keep on giving us news. Keep on with Killam's Kollum. It is fine. I read it first. Keep on telling us of a living religion. A religion that is the old-time religion practiced and preached to meet our modern needs." This man must have had access to our "editorial policies." We are trying to make a paper which will help our Baptist people in their personal lives and in their work.

Killam's Kollum

Tell Us the Truth—About Others

The editors of the *American Magazine* credit W. O. Saunders with publishing one of the most interesting small-town newspapers in the country. In the June issue Mr. Saunders gives us some very personal and intimate facts concerning his editorial experiences. He has been mobbed. The tar has been heated and the feathers prepared for a "party." He has been boycotted. He has been charged by the church folks with infidelity. He has been sued for libel in almost every county where his sheet circulates. But in spite of—or perhaps because of—these experiences, in a dozen years he has made "one of the most interesting" papers in the country. You notice some folks got mad. You will notice that there did not seem to be any question about whom to sue or mob. He did not even have a committee "to stand the gaff." THE BAPTIST is especially interested in his discovery "that the American people have a lively passion for the truth, the whole truth and nothing but the truth about everything and everybody—except themselves and their family connections." Mr. Saunders, we believe that you would learn some new things about human nature even yet were you to edit a Baptist newspaper.

Thank You

Rev. L. J. Velte, formerly pastor of the Tabernacle Church, Chicago, and now pastor of the Merriam Park Church, St. Paul, writes: THE BAPTIST sure is a storehouse and a powerhouse. It is most stimulating and challenging in its fair dealing and forward look." It does not take a prophet to foresee a great list in the Merriam Park Church. Set the young folks at the task. They will put it over.

He Has Earned the Right

At the recent meeting of the Michigan Baptist Convention in Jackson, Rev. J. C. Rooney, familiarly known as Father Rooney, stated that this was the forty-second successive annual meeting of the convention that he had attended. He spoke following a discussion of the action of the board of managers memorializing the Northern Baptist Convention relative to a creedal pronouncement. He recalled his early training for the priesthood. He told of the steps which led him into the Baptist fold. He then referred to parts of the discussion and said, "these discussions, pardon the statement, seem very immature to one whose convictions led him to the Baptist position and whose nearly half century of service has been given in one state to the promulgation of New Testament Christianity." No one could resent the statement of any man whose life and ministry for such a period have been beyond reproach.

Fresh from the Field

(Continued from page 518)

On May 12, the trustees of the Frances Shimer School, Mt. Carroll, Ill., let the contract for the erection of a new residence hall to house sixty-five pupils and teachers, and a dining room for 250, to be ready for the opening on Sept. 20. The contract price is \$60,500, and it is expected that the total cost, with necessary additions and furniture, will be kept under \$70,000.

Mr. Clinton N. Howard, of Rochester, N. Y., is to be the speaker on Civic Evening, Monday, June 19, at the Northern Baptist Convention. His theme will be, "A Warless World and a Law-Abiding Nation." Mr. Howard has been prominent for many years in temperance and reform organizations and is a speaker of international reputation. He is certain to move the convention by his presentation of the double theme suggested above.

Rev. Elisha M. Lake, pastor of the First Church, Springfield, Mass., on May 14 presented his resignation, to take effect Sept. 1. About two years ago, the State Street Church, of which Dr. Lake was pastor, and the First Highland Church united in the formation of a new church. This consolidation was wise and has worked out well. "The work of organization having been effected," says Dr. Lake, "and the consummation of the union having been realized in spirit and purpose, I now believe that the time has come for another pastor to take up the important work." Dr. and Mrs. Lake are planning to spend several months in Europe in extended travel and study.

Rev. Herbert W. Hines celebrated the anniversary of his first year as pastor of the First Church of Kankakee, Ill., by extending the hand of fellowship to sixty new members at the last communion service, fifty of whom were baptized on Easter Day. This is the largest number ever received into the Kankakee church at one time.

The annual convention of the Illinois Sunday-School Convention is to be held at Galesburg, June 13-15, the larger meetings being scheduled for the Central Congregational Church. The program committee believes that it has outlined the most significant program ever presented.

The San Joaquin (Cal.) Valley Association which met April 18-21, passed resolutions expressing the loyalty of its members to the New World Movement and its conviction that "there ought to be no cessation of efforts to secure the entire \$100,000,000 as at first planned." April 23-30 was set aside as self-denial week.

The closing exercises of the International Seminary, East Orange, N. J., will be held from May 28 to June 1. Sunday morning, May 28, President George Edwin Horr of Newton Theological Seminary, will preach the annual sermon in the North Orange Church. Monday evening, May 29, the prize contest in Scripture reading in English on the part of the students will take place. Three prizes are offered, one for each of the three classes in English. Tuesday evening, May 30, the faculty and students will take charge of the prayer meetings of the four Baptist churches in the Oranges. Wednesday evening, May 31, annual seminary banquet for the faculty and students of the seminary. Thursday, June 1, 4 p.m., in

the main building of the seminary, the annual meeting of the board of trustees. In the evening of the same day, Dean J. F. Vichert of Colgate Theological Seminary will give the annual address at the First Church of East Orange.

Rev. W. T. Dorward, pastor of the Tabernacle Church, Milwaukee, Wis., is to address the annual meeting of the Marion County (Ind.) Young People at Indianapolis on June 6. The meeting will be preceded by a banquet at which it is expected that 500 people will be present.

The fifty-fifth commencement of Storer College, Harpers Ferry, W. Va., will be held from May 27 to 31, the latter date being commencement day.

Commencement exercises at the Northern Baptist Theological Seminary, Chicago, will be held May 25-31. There are nineteen members in the graduating class and between fifty and sixty representing twenty-five churches, have enrolled in the Institute evening classes. The baccalaureate sermon will be given by Dr. A. S. Carman and the missionary sermon by Rev. A. G. Johnson. On Monday evening, Chicago ministers and their wives and friends will be guests at a theological conference. The graduating exercises will be at 8 p. m. on May 30.

Rev. B. T. Livingston, secretary of the Rhode Island Convention has accepted the position of general secretary of the New England Evangelistic Association, with offices in Tremont Temple, Boston.

Dr. Erdmann Smith, professor of education and psychology at William Jewell College, will teach psychology in the University of Oklahoma during the summer term.

Two dramatic sketches illustrating the New World Movement have recently been issued by the Literature Department of the General Board of Promotion: "The Vision Splendid," "The Sweep of the Searchlight," "The Vision Splendid" was prepared by Rev. C. A. Boyd, director of religious education for Wisconsin, and has been used widely in that state and elsewhere. "The Sweep of the Searchlight" was presented at the annual meeting of the General Board of Promotion in Indianapolis and is now available for general use. These are in multigraphed form and can be had for 15 cents from the Literature Department of the Board of Promotion, at any of the following addresses: 125 North Wabash Ave., Chicago; 276 Fifth Avenue, New York; 700 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles.

Laymen Wanted at Convention

By FRED W. FREEMAN

While the results of the last campaign are not available to me as yet, it is quite evident that we closed last year with a very large debt. It is not possible to see to what extent the laymen's movement was useful, but so far as my information goes, it is believed that the laymen's organization has only begun its usefulness.

I am writing this brief note to suggest that the laymen be at the meeting of the Northern Baptist Convention at Indianapolis.

The program committee has provided in their tentative program of the convention for one and one-half hours' conference by laymen. At this time the activi-

ties of the past will be summarized and the recommendations as to the future program will be made by the executive committee.

It seems highly desirable, for these reasons, that laymen should make every effort to be present and participate in these conferences.

The oncoming convention promises to be one of the most important in recent history and I believe it will prove to be among the best. Our present situation certainly ought to bring out the best that is within us, and we should approach the convention in a spirit of willingness to be led by the Spirit of God to do the right thing.

A lot of cross-currents of opinions will have their play but my conviction is that all these are covered by Romans 8, and that all will work out under the Providence of God and leadership of the spirit for the good of our cause.

William Hiram Holden

William H. Holden, a prominent attorney of Chicago and long influential in Baptist affairs, died at his home in Evanston, May 11 and was buried, May 13.

Descended from distinguished New England ancestry, Mr. Holden was born in Chicago, June 6, 1843, when his parents were living in Clark St., where the Planters Hotel is now located. He remembered playing with the soldiers stationed at Fort Dearborn and crossing the Chicago River at Rush Street on a rope ferry. His father, Chas. N. Holden, was prominent in business, politics and church affairs in the middle of the century and was at one time candidate for mayor of the city.

In 1866 he began the practice of law and the next year married Sarah J. Revell, sister-in-law of Dwight L. Moody. This same year he became a member of the Chicago Law Institute, serving as treasurer for twenty-three years and as librarian for nearly twenty years. He was the first examiner of titles appointed under the first Torrens act passed in the state. His office to which he went regularly to within two weeks of his death was in the Tribune Building, just across the street from his childhood home.

During his residence in Chicago, Mr. Holden was prominent in the Second Church, where he was for more than thirty years superintendent of the Sunday school, and for long periods president of the board of trustees. He was also one of the first trustees of the University of Chicago and for many years of the Theological Union. He was also a trustee of the Chicago Y. M. C. A. and president of the Moody Colportage Association.

Mrs. Holden survives her husband, as do also two children—Mrs. Ethel H. Chapman of Winnetka, and Chas. R. Holden, vice-president of the Union Trust Co., of Chicago, and also a trustee of the Theological Union, the third of his line to hold such a position.

Annual Meeting of W. A. B. H. M. S.

The forty-fifth annual meeting of the Woman's Home Mission Society will be held at the Cadle Tabernacle, Indianapolis, Ind., Monday morning, June 19, 1922, at which time officers and members of the board of managers will be elected, and other necessary business transacted.

Katherine S. Westfall,
Exec. Secy.



The Baptist



Can Baptists Walk Together?

"CAN two walk together except they be agreed?" The Bible does not say they cannot; it merely asks the question. As a matter of fact and of experience we know well that they can walk together even though they disagree on many very important matters. Otherwise marriage would be quite impossible. But though identity of conviction is not essential there is one thing that is essential. They who are to walk together must trust one another. If they love one another, that, of course, covers all; but at the very least they must trust one another, they must have confidence in one another's sincerity. It would be well if every Baptist who reads these lines, whatever may be his theological predilections, would pause here for a moment and ask himself seriously, "Do I believe that my brother with whom I disagree in doctrine is as sincere as I?" Brethren, if we do not trust one another we had better part company without delay! The parting will come "eventually, so why not now?" Without mutual trust we cannot walk together.

But if we believe utterly in the sincerity of the brethren with whom we disagree, what then? Then we must deeply resolve to understand one another, in spite of all limitations and human perversities. We must say, "We will understand; we are determined to get our brethren's point of view!" There are no causes of dissension and disunion greater than the constant irritation that grows out of the misrepresentations of another's real position that spring from misunderstanding. If we persist in the effort to understand, it may be that we shall discover a larger content of agreement than we now suspect.

But if we come to an understanding and still find that we disagree radically with our brethren, what then? Then, either one or the other of several courses are open to us. We can attempt to convert our brethren who seem to us to be misguided, and persuade them to listen to reason and believe as we. We would not, of course, endeavor to compel them or scold them or bully or scare them into conformity. Only weak minds would succumb to such measures, and assent thus gained would be an empty triumph, a Pyrrhic victory. No, we must persuade them by argument addressed to the reason. We must meet them on their own ground and prove that their premises are false and their conclusions fallacious. By all means let us attempt to do so, but in courtesy and love. Let the mind of man clash with the mind of man: truth will be the gainer.

However, speaking for ourselves, we have no hope of converting all our brethren to our point of view. Once in a while we find an open-minded brother, and we can almost always bring him around to see things as we do!

But most of our acquaintances, in the ministry at least, appear to have already made up their minds, and to have a theology that suits them, and they are incredibly obstinate! They seem to be absolutely indifferent to the fact that we do not approve their views, and think them to be impossible! Well, we would have them know that we are quite as indifferent to their opinion of ours! We achieved our convictions through struggle. We feel toward them as Audrey toward his wife—they may be poor enough, but they are our own! If any one wants to work with us they must take us as we are: we cannot change our convictions just to accommodate them!

If we cannot convince the brethren with whom we disagree that they are wrong, and still admit that they are as sincere as we, what then? Perhaps on that account we must part company with them. Perhaps we have so little in common with them that there is no tie between us. That is the question which in this hour the Baptists of the North are called upon to face. It is a solemn question and fraught with great destinies, and we are called upon to decide it in the presence of our God and of an onlooking world which will not be slow to judge us and to deride if we make mistakes.

If we decide to walk together, then we must of necessity find a basis of unity other than identity of doctrinal conviction. It is useless to stay together unless we can find that. We cannot live in peace together if we are to be hectoring and nagging one another all the time. The present situation is fast becoming intolerable. We can walk together if we disagree, but not if we are too disagreeable.

Where shall we look for such a bond of unity? We may, in the first place, make more than we do of the modicum of agreement in doctrine that now exists. It is something less than identity of conviction, but it has a very considerable substance. In general men are more likely to agree in their affirmations than in their negations. That may suggest a hopeful direction in which to look for some measure of common ground. But we must look farther. We must concentrate attention upon other points of contact than doctrinal identity. We have one Lord, even Christ, and a common devotion to Him. We have the same heritage and the same responsibilities. We have a common duty toward a world distracted and torn and in such distress and need as no generation has known before. We have a great task still undone. We undertook it together, and we ought to see it through together. There is no such unifying influence as a common interest in a common enterprise. Perhaps we need to work together more faithfully before we shall see eye to eye.

After all, religion is a life, and theology is only the

attempt, more or less successful, to explain that life, and find rational grounds for it. We may differ widely in our explanations of the life while still helping one another to live it. We are not saved by our orthodoxy. It is quite possible that we might be hugely mistaken in our theology and yet be saved by Christ. A child might be saved by a parachute if he trusted himself to it, though thoroughly mistaken in his understanding of the principle on which it works. We are not saved by our doctrine of the atonement, but by the atonement. We are saved by our loyalties, that is, by our faith.

Old-Fashioned Baptists

FROM the resolutions passed by the First Church in Newton, at Newton Centre, published in *THE BAPTIST* of May 20, we judge that there are left some old-fashioned Baptists. They still believe, for example, down in Newton Centre, "that the local church has supreme authority in all matters of discipline and government and, therefore, must deny the right of any group of individuals or churches, or of any State Convention, or even of the Northern Baptist Convention itself, to impose its authority upon the local church;" and that "each church decides as to the eligibility of its own membership and the correctness of its own views in accordance with its own interpretation of the New Testament."

We have not heard such doctrine for so long a time that we had supposed that it had been discarded as out of date and behind the times. We have become so accustomed to some brother arising in the columns of our Baptist press or in public address, like some reincarnated Peter with the keys, to invite some other brother, with whose theology he disagrees, to walk out of the denomination, that we had supposed that this represented the new order of things, and that church discipline and the determination of doctrinal orthodoxy had now, by common consent, been relegated to any theological Tom, Dick or Harry who volunteered to undertake it, or to any group of individuals who were willing to relieve the local churches of the rather ungrateful task.

Indeed, it has lately been hinted that good friends in other denominations might be given a voice in the difficult and unpleasant process of weeding out the undesirables. Dr. W. B. Riley, of Minneapolis, quotes with cordial approval *The Presbyterian* as an authoritative exponent of Baptist polity. The position of Baptist liberals, says *The Presbyterian*, "has become infidelity of a type exceeding that held by Tom Paine and Bob Ingersoll." It affirms that "the only manly and fair thing is for the rationalists (*The Presbyterian's* endearing epithet for those with whose theology it disagrees), who are the intruders into the evangelical historical heritage, to withdraw and organize a body of their own." Dr. Riley heartily endorses this program made for the liberals by *The Presbyterian*. The suggestion, it might be said in passing, betrays perhaps a somewhat naive conception of the Baptist historical heritage excusable in a Presbyterian, and certainly an incongruous faith in the manliness and fairness of those whom it conceives to be so false to their Lord. But the Baptists of Newton

Centre are still living in an age when questions of doctrine were left to the decision of the local church, and seem to be unwilling to relegate that responsibility with respect to their own members to any of the most eager volunteer assistants. They want to do it themselves!

There are other respects in which the Baptists of Newton Centre seem to be belated, and to be living in what we might term a "mid-Victorian" stage of ethical development. In view of the fact that "there is widespread and indefinite criticism in our denomination which threatens the very life of our denominational enterprises, both at home and abroad, and tends to discredit our colleges and seminaries, to separate our churches and to limit the usefulness of our denominational agencies," they declare that they "regard general criticism, general accusations and blanket indictments as highly unethical. They give rise to suspicion, kill confidence, sow discord among brethren and cause the innocent to suffer with any who may be justly accused." Are these brethren in this neck of the woods unaware that customs are changing? New times, new manners! General accusations and blanket indictments are the fashion of the day. They are now orthodox. There seems to be now thoroughly established by the authority of good usage the precedent of spreading broadcast vague and unsubstantiated charges of infidelity and Unitarianism, directed toward the denomination at large like bullets from a wide-bored shotgun, in the hope that some stray pellet may bring down some game. Only recently, in the vicinity of Newton Centre, the new pastor of Tremont Temple reiterated his familiar charges of infidelity directed toward Baptist teachers and schools unnamed, and charges of "Unitarianism" directed toward Baptist ministers, still unnamed, who, the speaker is reported to have said, "should go out of the denomination."

The Baptists of Newton Centre, old fashioned though they may be, are right. We do not believe in all the new fashions, merely because they are new—take "jazz" and bobbed hair, for example! We do not approve the methods of these "modernists" in ecclesiastical etiquette. We are like our brother quoted above in that we believe, in this respect at least, in sticking by "the ancient interpretations" and "the ancient landmarks." We believe that our friends in Newton Centre have done us a service in calling our attention to the fact that "the New Testament (in Matthew 18) provides the method by which charges may be brought against any Baptist church or institution or any member thereof, should serious differences of opinion arise." "We believe," say these Daniels come to judgment, "each individual must assume the full responsibility for any criticism which he may make of any person in the denomination or of any member of the faculties of our schools or of any policies of our accredited societies and boards," and "we urge our sister churches to withhold judgment as to all charges which are now being made until each side has had an opportunity to formally present its case." In spite of the split infinitive, we believe that too.

It is full time for the local church to reassert its prerogatives. Baptists cannot go forward together until we are willing to hold in fellowship all members of duly recognized Baptist Churches who are cooperating in the work of our denomination.

One Croker Goes, but the Tribe Lives On

Richard Croker, from 1886 to 1901 the political boss of New York City, died recently in Ireland where he has been inhabiting for some years a beautiful castle purchased from his "earnings." He left a fortune estimated at \$3,000,000. Where did he get so much money? Probably he was a shrewd investor but where did the capital come from which laid the foundation of such a fortune? The answer is so easy we will not give it here.

American municipal government seems to be, as it was when "The American Commonwealth," was written the great failure of our American system. This particular boss is gone, but there remain Curley in Boston, Hyman in New York, Thompson and Lundin in Chicago, and a host of others the country over. Almost every city of any size has in it some man who is perfectly willing to play the part. These men know what they are after and play the game perfectly with their subordinates. "Good citizens," so called, are generally individualists and play the game with nobody except a few who think exactly as they do. They are thus divided and beaten. If there were less omniscience among decent people, there would be fewer political bosses, provided these good people were able also to develop the human contact with other men which the bosses show.

Our cities get just as good government as they deserve. The first reformation in civic things should be among Christian men and women. When they can get together and play the game, the rest will be easier. But the crooks do not believe that there can be any such getting together.

Applying the Baptist Principle

The Vatican which has now succeeded in having diplomatic representatives sent to almost every country in Europe and many in America would like to have such a representative at Washington. Other presidents have denied such a suggestion, and now President Harding, making practical application of the well-known Baptist principle of the separation of church and state, does the same. Here is what he says:

"The United States maintains diplomatic relations only with other governments exercising temporal authority over recognized nations, and there is no more apparent reason for sending a diplomatic representative to the seat of one great church establishment than to any other. Whatever our religious views may be, the government as such does not assume to maintain relations with religious organizations as such, and no reason is apparent why exceptions should be made to this long-maintained rule."

From such sound Americanism there should never be any departure. There is no valid reason why the United States should maintain such relations with one or many denominations.

No Time for God

Mr. James Douglas, writing some time ago in the *London Daily Express* deplored the fact that England was submerged beneath a flood of materialism and lust for pleasure. It has no longer, he said, any time for God. "There are, it is true, some churches which are not

empty, and some which are full. But the empty church is the rule rather than the exception. So is the empty chapel. Never in my lifetime has religion ebbed so low. Never has the spiritual pulse of the nation beat so feebly. I set no value upon the rite of churchgoing as a sign and symbol of moral vitality. Even if all our churches and chapels were closed we might save our souls alive. But it is the soul of the nation that is empty. *England has no time for God.*"

The mass of the people, Mr. Douglas thinks, are weary trying to have a good time. Their depression is unspeakable. And yet there are signs of reaction. The soul of man will not forever content itself with husks.

"The tidal wave of materialism has nearly reached its highest point. It has submerged conscience and drowned morality. The home has been swept away by the flood of immodesty in dress and manners. The family upon which society is based has foundered in the deluge of irreverence and indiscipline. But the foul waters will recede, the home will be built again, and the family will be restored to its old place in the spiritual life of the nation. There will be a revival of humility and reticence and restraint. *England must find time for God.* Statesmen will arise with power to inspire the nation with aims that are not base and with ideals that are not mean. The churches will breed great divines like Bunyan and Wesley, Dale and Booth, Manning and Newman. Poets like Wordsworth will stir the soul of England into penitence and peace. There will be organ voices in England summoning us to return to our ancient ways of simplicity and serenity. There will be a great slump in immorality. There will be a panic in the pig markets of sensual cynicism and grovelling cruelty. Our young men and our young women will see visions and dream dreams. *England must find time for God.*"

American churches and people may or may not need such a picture presented to them. But here it is, substitute "America" for "England" and read the story once more.

Capitalizing Scandal

The *Dearborn Independent*, Henry Ford's weekly, has in a recent number an article on the way in which the Shuberts, vaudeville producers, "have capitalized the Stillman divorce case scandal by exhibiting in motion pictures Fred Beauvais, the alleged Indian guide-lover of Mrs. Stillman." The film is called "The Lonely Trail," and has interest only because of the fact that the Indian appears in it.

Motion picture houses as a whole had taken a stand against this film because of the censure they were sure would follow its presentation, and so would have nothing to do with it. From a statement of the secretary of the Theater Owners' Chamber of Commerce, which numbers among its members the B. F. Keith interests, it appears that "none of our members will display the film." If it is promoted throughout the country it will remain for the Shuberts to do it.

Whether the public will welcome this exploitation of scandal remains to be seen. The mere recital of the facts should be enough to put all Christian people on their guard. It is time that the use of men and women in films for no other reason than that they appear in some well-known scandal or crime were rebuked.

Dreamers of Dreams and Their Fulfillment

The visions of our noble men from America who have labored in Japan are being fulfilled. Twelve students at Waseda awaiting baptism. Mabie Memorial filled to overflowing.

By JAMES H. FRANKLIN

TWELVE more students in Waseda University are awaiting baptism. What an extraordinary situation is this—a great private Japanese institution whose officials cordially invite Christian instruction for their students. This great university in Tokyo, Japan, enrolls 12,000 students and thus has the largest student enrolment in all Asia. Every Sunday the Brotherhood meets in one of the large rooms of Scott Hall, a splendid structure, whose lines blend appropriately with its Japanese environment. Dr. Kawaguchi, educated in America, who is professor in our theological seminary, is the pastor of the Brotherhood church in the university and has shown himself the man for the place. At the dedication of Scott Hall the Dean of the Waseda Middle School urged the Brotherhood to remember that, above everything else, Christ must be taught. Since then he has invited Missionary H. B. Benninghoff to start Bible-study groups in each of the thirty-five classes, whose total enrolment is over 1700.

The Alvah Hovey Dormitory is well under way and is to be finished in good time for use in the autumn. It, too, will be a splendid structure, and its lines will harmonize with those of Scott Hall. Provision is being made for L. G. Crocker and H. G. Spencer, the two men who were appointed by the board last year for service at Waseda, with their salaries paid by the university, to live in the dormitory with the students. This is a fine arrangement and will permit close fellowship with the carefully selected large group of applicants. From the men who found a Christian home in the dormitory during their student days at Waseda, five are already members of the faculty of the university; one is treasurer of the university (a very important post with managerial functions) and still another is secretary to the president of the school. When Dr. Thomas S. Barbour saw the opportunity at Waseda University in 1908 and told Dr. Benninghoff to enter the open door, even if the foreign secretary himself must meet the initial cost of the venture, he laid foundations for a work of far-reaching value. It is appropriate that

his picture as well as those of Mr. and Mrs. John E. Scott should be hung in the assembly room, which seats about 300 and is used for the larger meetings.

How I wished that American Baptists might have climbed with us the high hill in Yokohama! On the ten-acre site of the Mabie Memorial School the principal portions of the main building are already finished and crowded with boys. Instead of the small inferior wooden structure, the home of the school in Tokyo until 1917, a splendid concrete building stands more than half finished. When money becomes available for the permanent assembly hall, for the gymnasiums on the ground floor, the tower and the improvement of the grounds, we shall have a commanding structure. About 100 students in all comprised the classes in the school in Tokyo, of which this is the successor; 460 are enrolled here, and the next class will bring the total to about 600. The day after I arrived a new class of 130 was admitted and 210 were of necessity turned away because there was no room for them. I wish you could have seen the class, with every boy's parents or guardian present in the assembly hall. With very few exceptions, the boys and their parents heard the New Testament read and

prayer offered in the name of Christ for the first time in their lives. These are the sons of fairly well-to-do business people in a great city in modern Japan. What an opportunity! When I went into one of the large rooms this morning I saw over two hundred of the boys attending the voluntary chapel service, and over the platform which they faced was Hoffman's famous and beautiful picture of Christ as a lad in the temple with the doctors. These boys will find inspiration as they face toward that picture day by day. A few minutes later I spoke to the entire school trying to point the students to Christ.

Principal Sakata and Dean Takata are doing splendidly. The faculty includes six graduates of the Imperial University. Usually the department of education will not recognize a private school until it has graduated a class, but the very day I reached Yokohama the faculty was delighted that two full years before the customary time, the department of education has forwarded the coveted certificate.

Already this development of a worthy high school is improving the morale of Japanese Baptists, as I could surmise from the spirit at a meeting of Japanese pastors, educators and other workers from Tok-



SCOTT HALL, WASEDA, TOKYO

ルーホトヨコス(裏社神輔六穴)町原戸下込牛京東

yo and Yokohama, held in the chapel of the Mabie Memorial School the day after I landed. Dr. Chiba, the reliable and very able president of the seminary, who studied at Rochester twenty years ago, was there, and Takahashi San who was at Newton and Louisville, and Principal Sakata, and a great many of the older men. There were present as well four of the young men who have studied in our American schools in recent years. These young men who have secured special training in America will help to hasten the new and larger day in Japan.

As I write these lines I am sitting

in Frank Briggs' office chair. The last letter he ever wrote us was to express his joy that at last we had bought a fine site for a school needed in Yokohama. Across the room is J. L. Dearing's desk, presented to the school by Mrs. Dearing. Dr. Dearing dreamed of a great Christian high school in Yokohama, and his dream is coming true. Henry C. Mabie dreamed of Northern Baptists erecting institutions of higher learning in the Orient. His dreams are beginning to come true and his name is an inspiration to this school. Thomas S. Barbour was the first representative of our board to see

the opportunity offered us at Waseda University. His picture hangs in Scott Hall close to those of the donor and the one whose name is given to the building. Who knows? Perhaps they find satisfaction as they see their dreams come true. To us may grace be given to follow in their train! Would to God the denomination at home could lift up its eyes to the fields that are white unto the harvest.

If I had had but that one day in Japan it would have been worth the voyage across the Pacific. Some of the visions of our noble men from America are being fulfilled.

The English Meetings

Wherein the English Baptist Anniversaries are like and unlike our American meetings.

By W. T. WHITLEY

BAPTIST anniversaries in England now spread over a fortnight, and in the second week at least they are sometimes three of four deep. This year they were held at Leicester, where Baptists have worshiped for at least 271 years and have had such leaders as Carey, Hall, Mursell, Greenbough, Thew. The Historical Society arranged a fifty-mile motor excursion to the three hamlets where the three great branches of the Baptist family have long been represented, the Generals or Free-Willers, the Particulars or Regulars, the New Connexion. Two hundred booked for this promptly before the lists were closed and made their pilgrimage also to the home of John Trotter of America and his brother Thomas, of Nova Scotia.

Program on the Congo

The Missionary Society had its romances from all parts. A wave of prophetic enthusiasm had engulfed some of the churches on the Congo, but the old landmarks are re-appearing and sanity is being restored. You in America know something of the emotional nature of the Negro and the dangers that beset Ethiopianism, and perhaps can better appreciate the risk and the deliverance than can the more stolid Englishman. The society rejoiced, however, in the news that never had so many converts been won in any year of work; and the story of financial shortage did not much depress, even when coupled with the recent death of the treasurer.

The most striking meeting was to take leave of about fifty workers abroad, from veterans of thirty years' service as pastors and doctors,

to those just girding on their armor for the first time; among these was a lady from the Dutch Baptist Union.

The children had a fine day at the Metropolitan Tabernacle, where Carey Bonner conducted a cantata, singing of the progress of the gospel on the Congo, introducing a native boat song and a congregational hymn. This is the kind of meeting that wins the young to take an interest in the foreign work; and is well backed by excellent missionary books written for children. At another meeting it was told how the head hunters of the Lushai hills in India had been bravely approached, in the first instance by two New Zealanders; one of them recounted the progress, saying that today London seemed to him a pagan city in comparison with these hills, where every third person is a real Christian, where surgeons, schoolmasters, authors, editors, degreemen, are now evidencing the power of the gospel.

Rapid Increase in China

The story of China was peculiarly interesting. Politically this great kingdom has been rent asunder, but one of the most efficient rulers is a Christian general, in one of the provinces evangelized by the English Baptists. His army is largely Christian and its influence is most helpful. And this is but one sign of the power of the gospel, which is also shown in the rapid increase of Christian churches, sixfold the speed of the increase of population; in Chinese jurists commanding the respect of Europe, in a Chinese presiding at a League of Nations conference.

The note of joy and of hope was

all through these missionary meetings, which do so much to widen our horizon and open our eyes to the magnitude of God's work. Kindred in spirit is the Colonial Society, though this works entirely within the British Empire. Large parts of the self-governing dominions both sustain their own Baptist work and send to other parts. But the thin populations of Western Canada, West Australia, Queensland, need supplies of ministers; South Africa has peculiar problems complicated from the white man being outnumbered tenfold by the aborigines; islets like St. Helena ask for advice and preachers. Such appeals are met by a society that works from London.

Thirty Million Hungry

The work in Europe which you are so magnificently supporting was told of by Dr. Rushbrooke. Thirty million people are in famine areas, which are spreading; there is inadequate sowing and the harvest will not be enough to support the survivors from this year. But Hoyt E. Parker, of your Southern Convention, is ready to distribute whatever you and others can send. The general breakdown is evident when a letter took thirty-four days to travel from Odessa to Riga. Yet it is possible to save lives, in the Crimea, the Caucasus and wherever grain can be unloaded. Your generosity is going to make the lot of Russian Baptists the happier when the rulers see "how these Christians love one another," so that religion once again is seen to be not a thing of words, but actual giving of the things needful to the body.

Our Baptist Union exercises functions unknown in America on any great scale. The great sums raised this century to sustain the ministry and to augment annuities to aged or sick pastors, have focused attention on the relationship of the churches to the ministers. Methods are being explored of coordinating the colleges, encouraging their alumni to continue study on lines of their own choice for at least three probationary years. Part of a scheme was approved by a vote of about 1,700 to one. Another part was postponed for a year as there was not time to convince all of its value.

Shortage of Ministers

There is a general shrinkage of men offering for work. One Anglican bishop lately said that in his diocese only eleven men had been ordained in four years. While Baptists are not quite so bad, it was shown that numbers are falling off and the quality is falling off even more rapidly. The need of local preachers was never so great and a scheme for finding and training these is being devised. It proves that a lady has organized a tutorial system which is preparing 300 for the foreign field; and some modification of this may suit the home field also.

School affairs are attended to, and demonstrations attracted keen workers from distant parts. But the English conception of a Sunday school differs widely from the American; it would take a long letter to explain the difference and to ask whether each system really suits its own country.

The officers of the Union appear to be far more influential than the officers of your Convention. The treasurer was re-elected as usual; an honorary legal adviser is coming to be recognized as a valuable addition, able to counsel the Union and the churches in difficult situations. A year ago Dr. Shakespeare notified that the state of his health obliged him to lessen his service; but his medical advisers permit him to continue as secretary to the Union; the denomination rejoiced and chose him for a twenty-fifth year. When he began, the Union work was done in two hired rooms; today it owns a handsome block where all the home work of Baptists centers—taxing the energies of a large staff which incidentally has the care of \$3,000,000 of investments and the gathering of large annual subscriptions.

The Presidents

The out-going president, Carlile of Folkestone, is a fine example of an evangelical pastor, open to recognize new needs; his year of office has endeared him to men all over the kingdom. He is followed by John Chown, son of one minister, father of another, who has always been zealous in London, especially with hymnals and with missions: his organization of a great United Fund brought him rapidly to the knowledge of the country which at once called him to the highest post and is going to learn that he is a man of prayer as well as of business. He will be upheld by W. E. Blomfield, once pastor in a great city, latterly head of a seminary, which has renewed its youth and increased its wealth under his

leadership. In a land where a D.D. is not flung at the head of any man, his own university of St. Andrews is just honoring itself and him with this degree.

It would be possible to say much of public questions, though the only problem that received serious attention is that of temperance. But there are three outstanding features that ought to be emphasized—the position taken by women, laymen, young ministers.

The Women's League is another of Dr. Shakespeare's creations. It has of course wives and daughters of the manse, but not these alone. They look at things to which the mere man is indifferent, plan and execute. They foster a women's college and a girls' hotel in London, with a restaurant; a Dane and an Estonian have come to profit. To Russia they have sent much clothing.

The roll of prominent laymen who have joined the church triumphant during the year is both long and weighty; but Leicester showed that more laymen are coming to the front and are ready to strike out new lines. Even more conspicuous were the many young ministers of the front rank.

Greetings Reciprocated

The greeting of your Convention was acknowledged and reciprocated. Mention was made of the conference due in August for working out the program at Stockholm next year. Such gatherings enable us to understand one another by actual contact and to form friendships that grow year after year.

Droitwich.

In Step

By CORA HARDY JARRETT

SOMEONE met a soldier singing
On a lonely way.
High and clear the notes were ringing,
For the song was gay.
Hearers marveled (says the story)
At its gallant tone,
For he sang of love and glory,
Marching all alone.
"Friend," they said, "the world grows older
Every day and night,
And the burden on your shoulder
Seemeth far from light;
Yet your step is light and ringing,
Marching all alone,
And you march to martial singing,
No one's but your own."

"Nay," he answered, "there are swinging
Footsteps at my side;
Every wind a song is bringing,
Swinging to our stride.
Comrades keep in step together
Half the world apart;
What's a thousand miles of weather
To the singing heart?"

So (they say) as eve grew older
Passed he from their sight,
With the burden on his shoulder
Toward the sunset light,
Singing passed into the boundless
Silence of the sinking day,
Keeping step with footsteps soundless,
Half a world away.

—Bryn Mawr Alumnae Bulletin.

Bishop Lawrence Speaks on Prohibition

Newspaper reports of the Bishop's speech to the Episcopal diocesan convention at Boston on May 5 made him appear hostile to the prohibition amendment. Here is the speech in full. It tells another story. A call to all loyal citizens to support the law.

His Own "Copy"

EVER since the prohibition constitutional amendment was passed, its enforcement has been accompanied by a bitterness of discussion and in some localities a reaction which augurs unhappiness and dissension in our social and national life.

"One cannot wonder at this. Hundreds of thousands of working men who found solace and comradeship after the day's work in what they felt to be their innocent glass of beer had it snatched from them, and thousands on thousands of reputable citizens found their personal liberties and domestic habits broken in upon. "Were it not that there is so much at stake in happiness and national welfare, I should not add a word to the discussion. Have we not, however, reached a stage when we may consider the subject with less feeling or passion?"

Citizen Has Right to Protest

"In the first place, is it not time that we recognize the right of any citizen who did not and does not believe in constitutional prohibition to say so, and in public if he wants to? Surely it is competent for any citizen to speak, work, and do everything consistent with the law and to have a law amended or rescinded.

"Prohibition of drink does not involve the prohibition of the liberty of expressing one's opinion. The public expression of such opinion may be thought by some to be a waste of good voice material or a loss of time, but one of the corner stones of American liberty is the right to talk, provided it is not such seditious talk as to lead to seditious action.

Should Support Law

"Jealousy for the practical integrity of the constitution was what led many citizens to oppose this amendment. The fact is, however, that the constitutional amendment stands; and it has been carried through by the same constitutional steps as preserve our liberties. Every loyal citizen is bound to stand by it; and in my judgment every loyal citizen is bound to support such state laws as will insure its enforcement.

"Beyond this plain duty as citizens, what reasons have we to be confident that this great experiment will succeed, and that the whole of the American people will in time agree that the prohibition of intoxicating drink is, with all its limitations of personal liberty, worth while?"

Liquor's Effect on Efficiency

"First, and most obviously, the competition in industry and of industrial nations with other industrial nations is going to be very keen, and the peoples which waste most in brains, physical strength, and character, will go to the wall first. Every employer of labor knows that the men who drink are in the long run less efficient than those who do not drink.

"Experience in the army and navy proves it in endurance and fighting tests. The directors of railroads, mines and factories, the officers of banks and business enterprises know this.

"How then are those directors and officers who drink cocktails or whisky and White Rock going to answer the question of the men in their employ, 'Why is not that which is bad for our efficiency just as bad for your efficiency?' 'Are your brains made of different stuff from ours?'"

Business Is Business

"*B*USINESS is Business," the Little Man said,

"A battle where 'everything goes,'
Where the only gospel is 'get ahead,'
And never spare friends or foes,
'Stay or be slain,' is the slogan cold,
You must struggle and slash and tear,

For Business is Business, a fight for gold,

Where all that you do is fair!"

"Business is Business," the Big Man said,

"A battle to make of earth
A place to yield us more wine and bread

More pleasure and joy and mirth;
There are still some bandits and buccaneers

Who are jungle-bred beasts of trade,

But their number dwindles with passing years

And dead is the code they made!"

"Business is Business," the Big Man said,

"But it's something that's more,
far more;

For it makes sweet gardens of deserts dead,

And cities it built now roar
Where once the deer and gray wolf ran

From the pioneer's swift advance;
Business is Magic that toils for man
Business is True Romance."

"And those who make it a ruthless fight

Have only themselves to blame
If they feel no whit of the keen delight

In playing the Bigger Game,
The game that calls on the heart and head,

The best of man's strength and nerve;

"Business is Business," the Big Man said,

"And that Business is to serve!"

—BERTON BRALEY.

"Have not we who work for the corporation for which you work as much right to expect of you clear heads, alertness, and the capacity to meet the strain of responsibility as you have of us?"

"The plain people who have invested their earnings in the corporation are also asking these questions, and they have got to be answered.

Lessons of Experience

"This principle of industrial efficiency is of course based upon laws or habits of nations revealed to us in the last fifty years by science. Men who drank two generations ago felt stimulated, and although they had their reactions and headaches, they assumed that they were better workers and fighters.

"They did not know. Every intelligent man today knows, or may know that for even moderate drinkers the curve, be it ever so slight, is never upwards, always downwards. And further, the reactions affect the judgment, the intellectual perspective and the power to discriminate between right and wrong, the very foundation of character.

Why England Watches Us

"We in these days believe in the inerrancy of facts which science, when it has tested them out, brings us; and we know that these facts bring results as sure as fate. The nation which completely stops drinking intoxicating liquors has thrown off one of the heaviest weights in the race of industrial leadership.

"The statesmen of England are watching our experiment with keen interest; for if the experiment of prohibition fails they will breathe more easily; England with her awful drink wastage may have a chance to lead, but if we stop drinking England has got to reform or something will happen.

"While this or that group of citizens may feel that they could have handled the matter better with local option, state prohibition, outlawing the saloon, light wines and beer, these citizens did not have the conviction or enthusiasm to put up a fight for them. They had their chance in license days, but did not take it; and the awful waste of life and money with the political demoralization continued.

No Question as to Legality

"Then millions of people over the country determined that the wastage must be stopped. They tackled the subject with deep conviction and created a public sentiment which resulted in the constitutional amendment. And whether you or I or any other citizen likes it or not, it is the plain duty of every citizen of this country to respect and obey the law.

"He who is an anarchist opens the door to anarchy at any and every point; and men and women who own property have more to fear from lawlessness than those who do not. Citizens who are law abiding and public spirited in every way except this will do well to consider what influence their example in law breaking has upon their sons and the younger generation.

Quotes Bar Association

"I cannot forbear quoting the warning of the judicial section of the American Bar Association, speaking for all the judges to the American people:

"Reverence for law and enforcement of law depends mainly upon the ideals and customs of those who occupy the vantage ground of life in business and so-

ciety. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest.'

Facts That Many Ignore

"Speaking wholly apart from the legal and patriotic point of view, the most disappointing feature to me in this matter is the apparent want of Christian consideration shown by men and women who have in other respects Christian standards, or are also members of the church.

"The practical universal testimony of the men and women who touch most closely thousands on thousands of people whose conditions tempt them to the abuse of intoxicating drinks is that there is an immense improvement all along the line. Here and there there may be a local or temporary reaction; but the multitude of wives and husbands, too, and children that are the happier and healthier for prohibition, the decrease of numbers of arrests for drunkenness, of inmates of jails and poorhouses, the gratitude that goes up from thousands of homes of the people of moderate means and the well-to-do that one or another member of the family has stopped drinking and gone to work, is enough, one would think, to touch the heart of any one.

Gives Duty of Church Members

"I need not speak of the relief from taxation in the support of public institutions—a taxation which will steadily decrease, for with the enforcement of pro-

hibition, there will be fewer feeble-minded, fewer insane, fewer cripples, fewer congenitally diseased, fewer with abnormal habits, fewer with criminal tendencies, and this taxation, like all taxes, falls in the end not upon the well-to-do but upon the whole people, especially the wage earners.

"How can any Christian man or woman, any one with consideration for others, continue an indulgence which he may even think harmless, when by his abstinence he may help others? And even if he thinks it makes no difference, how can he be happy in taking that chance? Is his pleasure or even his sense of liberty worth the risk?

"However, with the fact settled that constitutional prohibition is here, all loyal citizens will give it support. And if we do our part, we may be confident that education in health and efficiency, of economics and industrial leadership will in time bring universal acquiescence."

A Hopeful Japanese Movement

By SIDNEY L. GULICK

A UNIQUE campaign by Japanese for Americanizing Japanese in Hawaii is being directed by Rev. T. Okumura and his son—two remarkable men.

The father has been a Christian pastor in Honolulu for thirty years, has built up a strong church and has established a highly successful Christian school for boys. Two years ago he went to Japan to explain to Japanese leaders the underlying causes, so far as Japanese are concerned, of the anti-Japanese movement in America. His statement of those causes was extraordinarily frank. The list of leaders whose support he secured shows that he reached the most influential men in Japan, such as Viscount Shibusawa, Dr. Takuma Dan, Dr. I. Nitobe, Viscount Kaneko, Dr. J. Soyeda, Admiral Baron Uriu, Mr. S. Asano and a score of others.

The method of the campaign in Hawaii is unique—personal and individual, reaching "key men" rather than using public mass meetings or other "wholesale" methods. All the principal plantations have been visited and 1,452 individual Japanese have given their "pledge" to stand for the American ideals and interests.

Unassimilable

"When we look at the conditions among Japanese in Hawaii," Mr. Okumura reports, "we cannot help but note certain things which cause us to be disliked by American people." After enumerating several causes of irritation under the headings "Living Conditions," "Religious Conditions," "Japanese Children Born in Hawaii," and "Evasions of Law," the report goes on:

"Without eradicating these sources of irritation, Japanese can not hope to escape from the odium that they are 'unassimilable and undesirable people.' Whenever any question like California's arises, it is natural for us to expect the government of the two countries to arrive at a solution through diplomatic channels. We actually want to have the vital problem solved once and forever. But the problem relating to Japanese will arise again and again. Nothing can prevent its recurrence unless the Japanese, particularly in Hawaii, become wide-awake and remove those causes of anti-Japanese sentiment.

If this is done, the Japanese question will be settled forever."

In talking to the Japanese on the plantations Mr. Okumura emphasized two ideas: "(a) Forget the idea 'Japanese' and always think and act from the point of view of the American people, as long as you live under the protection of America and enjoy many privileges and blessings. (b) Inasmuch as your children were born in Hawaii, and expect to live here permanently and work shoulder to shoulder with the American people, you should educate and build them up into good and loyal American citizens.

"In our speeches to the Hawaiian-born Japanese on the plantations we have emphasized their opportunities for service and their duties to the plantations and Hawaii."

In describing his "hopes" for the full

The Swords Disappear

By Jesse R. Wilson

A MAN high up in the diplomatic circles of Japan, high up enough to be counted among the special advisers of the imperial family and to be one of the small party that went with the Crown Prince on his recent visit to England, spoke to a group of foreigners recently on the results of the Washington Conference. Among other things he said that when he was in the imperial university some twenty years ago he hardly dared to think of peace and disarmament. In fact he thought it was a crime to consider these things seriously. But now he not only thinks but speaks of them freely and with hope of their realization. He said that fifty years ago the mark of a Samurai was two swords buckled to his sides. But now, he said, if I had come to this place tonight wearing two swords you would have laughed at me. The two swords have been laughed out of court. "Some day in the near future," he continued, "I believe the big swords of army and navy will also be laughed out of court." It is not without interest and significance to know that this man is a Christian and has been in touch with one of the leading missionaries of Japan ever since his middle school days.

solution of the Hawaiian-Japanese problem Mr. Okumura contrasts the Japanese of today with those who were coming from Japan a generation ago.

"Already a radical change is taking place among the Japanese today. The Japanese on plantations and in the different towns today are different from those of early immigrant days. The taste of the drifter has disappeared and the majority of Japanese have come to make Hawaii their permanent home. Instead of sending the bulk of their earnings to Japan they are investing their money in the island industries and have come to see that they must assimilate American ideas and ideals, American customs and manners, if they are to live here and work side by side with the American people. They have clearly displayed their spirit of cooperation with the American people, particularly during the war and in the various welfare fund drives. In our tours of different islands, we were profoundly impressed by the Japanese sincerely thinking of the general welfare of Hawaii. This is surely a remarkable change and progress for the immigrants with only thirty or forty years' experience.

A Badge of Honor

"The unconscious revolution which the children born in these islands are undergoing is far more remarkable. They speak the English language more freely and fluently than Japanese. They are receiving from public schools far greater influences than from their homes or Japanese language schools. Brought up in the Christian atmosphere, they have an innate consciousness of God. It is a super-man's job for any Buddhist priest to instill into their minds the Buddhist teachings. Their ideal, their interest, their tastes, their hopes and their ambition are totally different from those of young men of Japan. 'That far country' of their fathers is a foreign country to them. Their ideals and interest are all bound up only with America. American citizenship is to them a badge of honor and distinction. It is no wonder that Baron Goto was moved to say: 'These boys and girls are Americans in all but their physical appearance.'"

What Home Missions Have Done for Porto Rico

Dense population and absence of fuel a problem. Products are luxuries. Staples must be imported.

By C. S. DETWEILER

FOUR days out from New York by the best boats the traveler reaches Porto Rico, the easternmost and the smallest island of the Greater Antilles, which comprises Cuba, Santo Domingo, Jamaica and Porto Rico. The island is a parallelogram one hundred miles long and about thirty-six wide, comprising 3,600 square miles. The population is 1,300,000, giving us a density of 377 to the square mile. As the average density of population in the United States is thirty-four to the square mile one can easily understand that Porto Rico is frequently referred to as the most densely populated part of the United States. If one hears that Massachusetts is more densely populated, one must take into account the large cities and industrial centers of that state. Porto Rico is unique in that it has a dense rural population and no large cities. Ninety-two out of every hundred live by agriculture.

Some Worthwhile Progress

When Spain ceded this island to the United States in the fall of 1898 there was not a single school building belonging to the state. All school rooms were rented and only 21,000 children were attending school, out of a population of school age amounting to 322,000. Now after twenty-one years there are 185,000 children in the public schools, out of a total population of school age of 450,000. Then there were 325 teachers. Now there are 3,000 teachers. Under the Spanish regime there was but one road built connecting the north and south coasts and very few branch roads. Under American occupation the island is crossed in different places by splendidly constructed roads with concrete bridges spanning the rivers and every town on the island may now be reached over a good road. Since 1917 all Porto Ricans are citizens of the United States, enjoying the same rights as American born citizens. The island itself is governed under a territorial form of government and only a few of the administrative positions are filled by presidential appointment. English is taught in the public schools as a special study up to the fourth grade. From the fifth grade onward instruction is given in all branches in the English language, so that by the time the pupil reaches the high school he has a free use of it. The study of Spanish grammar and literature is continued through all the grades. Thus we are developing a bi-lingual people but teaching them American traditions, folk songs, and patriotism.

Problems to be Met

The greatest problem grows out of the dense population and the absence of fuel in Porto Rico cheap enough for industrial purposes. There is neither coal nor oil on the island. This is very unfortunate because Porto Rico needs above everything else manufacturing industries for the employment of its people. At the present time practically the only industry is that of cigar making. For the most part the people must seek employment on the great estates, raising sugar-cane, coffee and tobacco. The fact that Porto Rico is an island given over entirely to agriculture would

not have serious import were the land in the possession of the people. But according to careful investigations two-thirds of the people do not own their own homes, to say nothing of any land. The result is that there is only seasonal employment for the majority of the people. The times when crops are harvested are the times when men find work. From the first of June to the first of December is the "dead season," when there is great suffering among the poor because of unemployment.

Someone has suggested that were a banquet to be given to the capitalists and leaders on the island it would be very fitting to put before them on the table nothing but some sugar to eat, some coffee to drink and some tobacco to smoke. This is the extent of what capital does for the development of Porto Rico. These three chief articles that form the bulk of Porto

Rico's products, are, for the most part, luxuries and exports. Such common articles of diet as rice, beans, potatoes and onions have to be imported and this is an important factor in the high cost of living.

Moral conditions are the same as in other parts of Latin America, with this favorable exception—that the influence of the public schools under American supervision and the example of most of the American government officials has told in recent years as a powerful factor in raising moral standards. Concubinage has been as common here as elsewhere in the past, but as the island has been more thoroughly covered by Protestant missions than any other part of Latin America the ministry of our pastors has contributed materially to a reduction of the number of cases. It was also due to the efforts of Protestant pastors that the people were educated to understand the evils of alcoholism to such an extent that Porto Rico approved of prohibition by a decisive popular majority two years before it was achieved by the nation.

Shall We Send the Gospel To Them?

A letter from Mrs. Elizabeth W. Moody, one of our missionaries in Sona Bata, Congo Belge, Africa, gives a touching picture of the new hunger of the people there for Christ. She says:

"A word picture can never describe the revival at Sona Bata. You would have to be here the first Sunday in the month and see from 1000 to 1500 people on our lawn to get an idea of it. And this is not all. At twenty-four other centers where communion is held, hundreds attend. And in parts of our district, where there are no church members but the teacher and his family, from 500 to 600 are attending Sunday and evening services, being taught and waiting for the missionaries to go to examine them for baptism.

"With this joy and blessing came added work. So you can imagine how grateful we are that Mr. and Mrs. Hill can be with us a few months. With school, girls, medical and woman's work, it is impossible to do justice to it all. Mrs. Hill takes the morning school and we divide the afternoon classes and the Sunday school work.

"Old men and women who have not wanted to hear the gospel story, and held on to their old superstitious ways, come. The spirit of the Lord is touching their hearts, and they are seeking the new way.

"We sold more books in the last six months than in three years before, and we cannot supply the demands for books.

"Christmas was a day long to be remembered. Over 300 were baptized and twenty-five couples married. The new members had to receive the hand of fellowship out on the lawn. There was no standing room in the chapel. We had a meeting in the school which holds about 300 and a crowd outside.

"These people who forty years ago had never heard of the Christ child, came with song on their lips and love in their hearts and praises for their newly found Savior. Nothing but the transforming power of the spirit of the Lord could bring them out of such heathen darkness into this marvelous light."

Missionary Comity Successful

The island has been divided into different spheres for each of the Protestant denominations, the Presbyterians on the west, the Congregationalists on the east, and Baptists and Methodists in the center. The United Brethren and the Christians have smaller fields on the south coast near Ponce; while the Disciples and Christians and Missionary Alliance are on the north coast near San Juan. With the exception of the four or five larger cities there is but one Protestant church in each of the many towns on the island. Because the island is small and the different denominations are brought into close contact, there has developed a high tone of Christian fellowship and cooperation. All of the evangelical denominations unite in a common paper published every two weeks and having the largest circulation of any paper, secular or religious, on the island.

Opposite the campus of the insular university in Rio Piedras is the Grace Conaway Institute founded by the Baptists for the training of Christian workers, but now used as a home of the Evangelical Seminary in which six denominations cooperate in the training of their pastors. The nearness to the university makes it possible to send the students there for some of their classes, and some of the men who are more advanced will receive their Bachelor's degree from the University at the same time that they graduate from the Seminary. Thus by combining in this effort for ministerial training the different missions have been enabled to raise the scholastic standards and to do better work. A faculty of three missionaries, one Baptist, one Presbyterian and one Methodist, gives the Biblical and theological instruction, each denomination reserving the privilege of giving separate instruction to its own men in any subject of strictly denominational interest.

Outstanding evangelical institutions are the Presbyterian Hospital in San Juan, which last year treated more than thirty-

eight thousand patients in their clinics; the Ryer Memorial Hospital maintained by the Congregationalists at Humacao; the Polytechnic Institute at San German, under the Presbyterian Board, where two hundred young people are receiving at the same time an industrial and academic education; and the Robinson Home for Girls maintained by the Methodists in San Juan. Missionaries representing the Woman's Boards of Home Missions are conducting in different centers day-nurseries, kindergartens, and industrial classes. In San Juan the Baptists have recently constructed a beautiful building which is adapted to serve both as a house of worship and a community center in a crowded section of the city.

After twenty years of missionary effort the Protestant churches report 12,000 members in full communion, and a Sunday school enrolment of 17,000. Their influence is out of all proportion to their number. Many public school teachers are active members of Protestant churches; and the present Commissioner of Education, the first native-born Porto Rican to hold the office, is a Presbyterian. One of the Justices of the Supreme Court teaches a Bible class in the Y. M. C. A. and is a welcome speaker in the churches or in the annual Summer Christian Workers' Institute.

Porto Rico for Christ

At the present time the churches are engaged in a united movement called "Porto Rico for Christ," in which the evangelical press, owned by all the denominations, plays a large part. In the month of November a special effort was made to promote family worship, and tracts on Christian family life and on prayer were circulated. In December special prayer meetings were held and personal workers' classes organized. In January, February and March simultaneous evangelistic campaigns were promoted in all the churches. In April the campaign was directed toward building up the Sunday schools and Young People's Societies. In May stewardship will be stressed; and in June Christian literature, including a drive for subscribers to the evangelical paper of the island. Great enthusiasm has been awakened over this campaign, and reports indicate that already there is evident a quickening of the life of the churches.

Because Porto Rico is a small island and conferences between leaders are easily arranged, it has been possible to secure efficient cooperation on the part of all the evangelical forces and to exhibit a new territory under our flag where Christianization by church agencies has kept pace with Americanization by government agencies.

A Church With a Program

By HELEN BARRETT MONTGOMERY

RECENTLY at a big mass meeting in Pittsburgh, I spoke of the responsibility of the pastor for promoting the higher education of his young people and showed how many churches which had 300 or 400 members had not more than one or two young men or women in college. At the close of the service Rev. E. A. Hanna, pastor of the Homewood Baptist Church, came up to me and modestly told what had been accomplished in that church in the way of Christian education in the last twelve years. When he came to the Homewood Church of Pittsburgh, things were at a low ebb. There would be not more than ten at the mid-

week service, thirty-five in the Sunday evening congregation, and ninety members of the Bible school. Moreover, the church had a mortgage of \$2500, upon which the association was paying the interest, and the church was opposed to giving money to missions. There were only two young people in high school, and no one was thinking of college or of a life-enlistment for work other than that in which he could make a living.

Today this church has a property worth \$90,000, with an indebtedness of only \$1800 upon it. The missionary spirit has increased until it has subscribed more than \$12,000 to the New World Movement, and has paid its pledge in full to date. The steady, persistent work of twelve years in the furtherance of higher education has fruited, as is shown by the record of this present year. There are thirty-seven of the young people of the church in high school, and nine in college. One

is preparing to be an agricultural missionary, and two of the high-school students have declared their purpose to enter missionary service.

When I asked the pastor what the secret was, he said, "It has been persistent and steady missionary education. We have made a thorough study of the subject of educational missions, and the group studying this has presented its findings at the mid-week services. We have done the same with respect to industrial and medical missions. The women have given their presentation of the study book at the Wednesday evening services, and the World Wide Guild has done the same."

This record shows what can be done with a church that is below the average in spiritual activity, by the steady educational pushing of an alert pastor. The church has a definite program every year, and works steadily toward the fulfilling of that program.

A Barber of Cathay

By F. C. WILCOX

"DO YOU want to continue in school even if your uncle refuses longer to provide the necessary funds?"

"Yes, teacher," rather humbly, but with a fine light in his eyes, "I cannot serve God with the mind of a dullard."

Fatherless, motherless, and now at this new juncture, helpless, apparently, this Chinese school boy stood before me giving pathetic expression to an ancient racial passion for learning. In my experience as principal of a mission high school for boys I was familiar with similar aspirations, set off all too sharply by such hopeless backgrounds. So I proceeded wearily in my task of reducing his situation to the absurd in his most reluctant opinion.

"Now that your uncle says that his new wife holds the family purse you are entirely dependent on yourself for all your needs. Other students who receive aid somehow find the money for clothes and books. But you—don't you see, Da-Fu, that your case is beyond . . ."

I had no courage further to make the boy run the gauntlet of his own cruel misfortunes. Head downcast, an occasional shifting of the feet, tears in his heart if not in his eyes—I had seen the picture before and the subject of it too often had passed out to an easy oblivion.

But days later he came back.

"Teacher, I have a plan. It will help, perhaps, if you approve."

Then he explained that prior to my period of service in that school, during a prolonged period of revolutionary disturbances, it became necessary for the school to lock its gates, hoist the American flag over the gate for protection, and shut itself in from the turmoil without. Work of all kinds was assigned to the students. To Da-Fu was given the task of cutting the other students' hair. And this was the only skill he possessed.

"But, . . ." he halted, "I am ashamed to do this. You know, teacher, how our past is always with us, that we who are students are supposed not to work with our hands. And barbering—what will they think of me! Do you not know that the scholars of our ancient Cathay expressed their contempt for barbers, who serve not the minds, but only the persons of others, by excluding from the government literary

examinations any boy whose ancestors for four generations had a barber among them? I am so ashamed to try."

Was not this just the situation which an American could understand? Of course there was no dishonor in work of whatever sort. Was not Jesus himself a carpenter? I would help him get the necessary tools to start at once, would even solicit business for him from the Americans in the city.

The boy set himself up in business, growing both in wisdom and in skill, joyful in the knowledge that he was debtor to no man.

Came the month of graduation and with it a visit from the president of Shanghai College. And also Da-Fu.

"Teacher, will you speak to the president for me? I want to go on to college. But, please, may I not do more honorable work in college? Here all these students are my friends, but there all will be strangers and they will belittle me."

But his plea was of no avail. Barbering his way through college was the only alternative.

Following in the footsteps of another Boy, but with no father or mother to accompany him, Da-Fu at the appointed season went up to the great city to sit at the feet of scholars and learn of life.

With what consciousness of the meanness of his only opportunity for self-support he took up his task in a new and strange environment we shall never know. But as he approaches his junior year in college we find that he has glorified his degraded task. He is now an employer of barbers, working with and directing men who possess only a fraction of the intellectual equipment and training that he has. These men, conscious, yet careless, of the ancient social disapproval cursing the work of the barber, are both amused and astonished at this scholar serving the persons of others for pay.

But I know that, like a sheet-anchor to windward, to keep him steady and strong in the perilous task of setting up new standards of dignity for men of letters is his strong determination that when God calls him to his life work he shall find in him no dullard but a workman that needeth not to be ashamed.

The Future of the Board of Promotion.

A few constructive suggestions from a well-known New York layman.

By JAMES C. COLGATE

THE writer has been looking for some constructive suggestions for the June Convention. He has heard much of mistakes which have been made and of things which should not be done but he has looked in vain for constructive ideas. It would seem as if those holding positions of responsibility have been so battered by criticisms they feel discredited and therefore not in a position to suggest. Those who have been the severest critics offer no remedy. On all sides there is a spirit of apprehension and fear. Having waited in vain for others to suggest, the writer ventures a thought or two in the absence of any better.

Probably all will agree that some kind of organization is better than none, that it is wiser to retain our present machine, even if some of the cylinders miss fire, than to destroy it before we have something better. The writer is not convinced that our present organization is inherently bad. In fact he is willing—this requires real courage too—to say that in his judgment it is really good, and needs only a little readjustment here and there to make it a thorough success.

Sprung upon a denomination unprepared and uneducated for its reception, too cumbersome and complicated in its inception for the work it had to do, our General Board of Promotion has accomplished wonders. In the past three years we have done more as a denomination and become more of a united working force than any time in the past twenty years. We have a working basis for the future, have found out the size of the foundation upon which we can build. Our plans were too ambitious, we overestimated the generosity or ability of our denomination, and with sorrow and confusion we must recast them and build more modestly for the present.

Sand in the Gear Box

The Board of Promotion has met with opposition from the start. It has been hampered at every turn. A great deal of sand has been put in the gear box. Much of the opposition was conscientious, a great deal of it was due to misconception of the function of the board. Some of it was malicious.

With a simplification of its organization to meet its present task, a reduction of expenses proportionate to its revised work, and, above all, with a spirit of co-operation in place of hostility, the Board of Promotion can perform for the Northern Baptist Convention a most useful and indispensable task.

Let it be borne in mind, however, that it is a business, not an ecclesiastical or spiritual organization. Its function is to collect funds from the members of the denomination and to distribute those funds to the various denominational organizations according to the directions of the convention. It is not responsible for the management or policy of the organizations to which the funds are given. It is the collecting and distributing agent of the convention. When the limitations of the powers and responsibilities are fully comprehended, its usefulness will be increased.

When the individual member of the local church recognizes that in addition to his duty to his church he owes a duty to the

denomination, and that the amount he pledges to the Board of Promotion for denominational purposes is his estimate of such duty, we will be on a firm financial foundation and our enterprises can be run on a business basis instead of the present hysterical plan. It is significant that the churches which have cooperated most freely in the present movement are showing a marked increase in vitality.

The great success of our women's organizations lies in the fact that they are in direct touch with the individual in the local church and they therefore receive a steady stream of gifts which are

proportionate to the ability of the givers.

The aim of the board should be to have every member of every church a contributor. This means education, organization and cooperation.

If the thoughts stated above should find favor with the convention, our business difficulties would soon be solved.

When it comes to the differences of an ecclesiastical and theological nature, the writer ventures no suggestion beyond the idea that the payment of debts is a good foundation for sound theology. He has also been told that active work for the Master tends to clarify theological ideas.

The Pastor Perplexed

SOME of us are troubled. We are holding the interstices of the fighting line. We are obscure and unknown; but we are field officers, and upon our morale depends the morale of the Baptist army. The deacons and the trustees, the Sunday-school superintendents and teachers, the masses whose dimes and dollars must make the "hundred million," the "folks" are looking to us for instruction "to victory." One of us, of no account alone but significant because he is typical, makes this complaint. He is lately settled in a great country parish, over a church which over-subscribed its quota in the New World Movement 23 per cent, and which is paying its subscription. The people are coming to church in increasing numbers, and the young people from college attend the home church during vacation. The pastor is preaching the gospel and avoiding controversy. The signs of a genuine revival of religion are not wanting. In the midst of this he is receiving documents bearing honored names, before which some of us feel like standing at salute. The tone of these circulars is earnest and honest, but not always patient. They contain evidence of serious differences at headquarters. The situation is confusing, and the outcome is problematical. Shall this pastor take sides? He favors the so-called Fundamentalists; but he cannot go with the extremists of that party. What will be the outcome?

First, the denomination is drifting toward secession. We may not like the word, for it is a disagreeable term; yet the fact is apparent to every person familiar with the psychology of controversy. We are acting just as men have always acted in the past when they were preparing unconsciously to divide into new forms. The thing has happened more than once in a small way in our denomination. We have an exceedingly independent organization of units but that has not saved us, and will not save us. This pastor abhors the idea of denominational division, but recognizes the danger.

Second, the secession of any party will not carry that party's strength with it. There are thousands of us who will not follow the extremists of our side. There are not merely two parties; there are thousands of independent thinkers, natural born Baptists, who believe that there is some truth on both sides, who have discovered that the truth does not usually lie in extremes. These men and women are disturbed by the noise of controversy; but they will not follow any radical movement whether con-

servative or progressive. They are anxious to fight the devil, but not anxious to fight each other.

Third, if so deplorable a thing as secession comes it will divide local churches and associations. Let no man think that when this controversy spreads to the "folks" it will not rend things. Our people are humans, plus Baptists, and their reaction will be normal. The unutterable weakness left behind by even a puny secession will be appalling. In the face of a militant Romanism a further division of Baptists looks like a crime. We must avoid it, brethren.

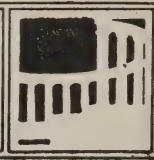
Fourth, the things sought to be corrected cannot be cured by secession. For example, if, and as far as, evolution is a subtle falsehood it needs temperate refutation. Pitiless exposure, not of heresy but of the truth, is the cure of falsehood. Light, not controversy, is the cure of darkness. Those of us who doubt some of the conclusions of evolution can afford to wait and work prayerfully for the reaction that is bound to come. Those who are persuaded of some of these faith disturbing conclusions can afford to wait for faith to perceive the kernel of truth that may be in the message which they bear. God is not in a hurry, why should we be? The truth is our mother, not our puny child. Secession will not cure what ails us.

Fifth, we need just a touch of the spirit of Gamaliel. He may have been an opportunist, but he was right in the particular item which Luke records in Acts 5. It is foreordained and predestined, with all the certainty held by our fathers concerning those doctrines, that he who stands against the onward march of light and truth shall be swept from their path. He may be a good man, and the truth which he opposes may be obscured by clouds of false logic or wrapped in the swaddling clothes of superstition and error; yet that truth will shake itself free from all the obscurations and falsehoods which impede its progress, and will march to empire over the graves of its opposing friends as well as over those of its bitterest foes.

Secession is as unnecessary as it is unwise. There is still time to shut off the gas (excuse the figure), and put on the emergency brake. This pastor believes that this is what the brethren will do; but our pace is disquieting. Please, let us believe in each other, even when we cannot believe in all the "stuff" which happens to be temporarily in the other fellow's theological kit.



The Open Forum



LOYALTY TO OUR FATHERS—AND SONS

Much time and attention of late has been given to the reiterated cry of loyalty to our fathers for whom we were not responsible. A word, therefore, may not be out of place concerning loyalty to our sons for whom we are responsible. We had nothing whatever to do with shaping the faith of our fathers. We may have much to do in determining the beliefs of our sons. With increasing light their beliefs ought to be better than those of either our fathers or ourselves. To this end we should seek to transmit, not the specific doctrines of our fathers, but rather their spirit of truth-seeking and right-living. We should not be determined to have our sons inherit any final creed or confession. Instead we should endeavor to instill into them such a spirit that, in shaping their own beliefs, they could say:

Be it old, be it new,
We will seek what is true;
And persistently strive
Just the right thing to do.

Such a spirit is thoroughly Baptist, is it not? If not, it should be. It certainly is fundamental. In fact it is *the* fundamental and as such is to be commended to all who are interested in the continent-wide discussion concerning the so-called fundamentals. For a right consideration of these it is absolutely essential.

"Be it old, be it new." Doubtless there are some faith-faddists who are ready to doff the old because it is old and to don the new because it is new. They, however, are few compared with the doctrinal "die-hards" who condone the old and condemn the new without, in either case, honestly facing the basic question: Is it true? After a sermon, in which there was an incidental caution against condemning certain modernists, without at least giving them a hearing, an irate visitor made a vehement attack on the preacher who, in requesting a quiet conference, said: "I think I could convince you of the wisdom of the suggestion." Imagine his feeling of amused helpfulness on hearing in reply: "I would not believe it if you did convince me." Of course there was no conference. The conservative brother, who prided himself on his conservatism, in his anger unwittingly put into words the attitude of mind that ever makes so difficult any progress in theological thought. He was not willing to confer because it involved inquiry into the reason for his own position. His outstanding trouble was conceit.

That conservative brother's cry—a cry common in all denominations and in fact in all religions—was that of loyalty to the fathers. If this so-called loyalty were divided into three parts, two of them might safely be classed under pride of opinion. The thought with us is not so much "the fathers" as "our fathers"—

with the emphasis unmistakably strong on the pronoun. We fight for our beliefs (though inherited) as we fight for inherited properties because we look upon them as ours. Of course there is something good in this professed loyalty. But it is largely a good thing gone wrong in that it centers more on beliefs than on spirit. True loyalty to our fathers is shown in emulating their spirit of truth-seeking and right-living rather than in adopting without question their particular beliefs. In fact this loyalty to them may compel us, in the increased light of our times, to differ from them in some of their most cherished beliefs. The hope of progress lies in the awakening of increasingly large numbers to this fact.

A devoted Christian woman, in whose house began the church of which she was still a member, opposed some modern teaching of her pastor. In a prolonged conference with her he kept asking: "Mrs. Peck do you not want the truth even though it should differ from some of the doctrines your father and your mother taught you?" But his unanswered question seemed to produce no effect. In a way she could not adequately express she felt entitled to her inherited views, not only by right of possession, but by some kind of a vested right back of which was the authority of God himself. Seven years later, however, the pastor received from her a letter expressing regret for her opposition and containing the significant words: "Oh Mr. . . . , I never could get away from your question; 'Mrs. Peck don't you want the truth?'" For years it had haunted but, eventually, it had greatly helped her. Perhaps no theological caution today is more needed than against pride in our own opinions and the feeling that we have vested rights in those we have simply inherited. Perhaps no theological exhortation is more needed than for that truest loyalty to our father and our sons that will inspire to quest the truth and to do the right rather than to rationalize our inherited beliefs and practices.

Because, as a prominent Fundamentalist has admitted, "Baptists have ever refused to subscribe to a formal and an authoritative creed," they, today, unhampered by this "dead hand," are preeminently free for consistent adjustment to meet present-day needs. This it is, together with their democratic tendencies, that is back of John R. Mott's conviction that "Baptists have the greatest opportunity of any people on earth." It is for us, therefore, to see to it that no creed (nor any confession or statement of the faith of our fathers, used virtually as a creed) rob our sons of this opportunity. If the present manifest effort to fasten such a creed upon them be successful, one of two things, and maybe both, will follow. Either the creed will cramp their growth, or their growth

will crack the creed; and history tells us that the cracking of a creed is rather a painful process. If in their interest we want them pledged to something, let us, in the pledge, "substitute purpose for tradition." Instead of committing themselves till death to be true to the "faith of our fathers" let them make some such declaration of purpose as contained in the verse quoted above.

Such a declaration of purpose would be in keeping with the recent words of a suggestive writer on social reform: "Nothing is going to be settled in the sense in which things were supposed to be settled, for the simple reason that knowledge will probably continue to increase and will inevitably alter the world with which we have to make terms. The only thing that might conceivably remain somewhat stabilized is an attitude of mind and an unflagging expectancy appropriate to the terms and rules according to which life's game must hereafter be played. We must promote a new cohesion and cooperation on the basis of this truth." Amen. In so doing we shall be loyal both to our fathers and to our sons.

Berwyn, Ill. HENRY F. WARING.

SOME EXPLANATIONS NEEDED IN FUNDAMENTALISM

Dr. E. H. Johnson, the great teacher of his day at Crozer Seminary, always insisted that most of the mental conflicts in life arose from either differences in definition or from misunderstandings. The discord which has been growing among Northern Baptists for some years certainly has in it many elements of misunderstanding, otherwise men of equal spirituality and devotion to Christ would not be, as they are, against each other. We have a collection of our constituents who name themselves Fundamentalists, any or all others are simply not Fundamentalists, they have no commonly accepted descriptive other than that which they have always borne, Baptist. In reality our Northern Baptists are for the time being divided into Baptists and Fundamental-Baptists. Surely no one will be un-Christian enough to think, much less to say, that essential Christianity is confined to either the one or the other of these groups; it can be found in about equal percentages in both the Baptists and the Fundamental-Baptists. It should be noted that their title, Fundamental-Baptist, has not been conferred upon those who bear it, but has been conceived and assumed by themselves.

There are some matters which the Baptists would like the Fundamental-Baptists to explain to them that there may be a mutual understanding.

They would like to have some explanation about the Confession of Faith adopted by the Fundamental-Baptists at Des

Moines in their separate conferences. Why was it so slow in developing? Why is it different from the confession adopted earlier at Denver in the interdenominational Fundamental Conference, in which Fundamental-Baptists participated? The Des Moines Confession of Faith is one which the Baptists could have written and cheerfully subscribed to at any time in the past twenty years, without any trail-blazing by other denominations. Do the Fundamental-Baptists think that Baptists in subscribing to that confession are reluctantly returning to a faith they had lost? Are they aware that the Baptists during all the Fundamental-Baptists turmoil have been living with that confession in their hearts? Are they aware that the number who now, or in the past did, depart from it in any serious measure are so few that to disquiet the whole denomination about them is like starting a campaign in all Pennsylvania against wildcats because there are a few to be found in remote mountain districts and in cages at the "Zoo"? Do they realize that the real objection of Baptists to the Des Moines Confession is not to its contents nor to those who drew it, but to the fact that it is presented to them from without and they are asked to subscribe to it under duress as something of which they had lost sight?

The Baptists would also like the Fundamental-Baptists to explain some of their propaganda utterances and methods. What do they mean and to whom are they referring when they put forth the following statements found in Dr. Goodchild's article of March 2 in the *Watchman-Examiner*? Fundamentalism, the distinguishing quality of Fundamental-Baptists, is "A revolt against that disposition which denies that there is any authority over a man external to his own mind, or any revelation of truth, except through science." "It is unwilling to substitute education for evangelism. It will evangelize by means of education, but it will not educate except to evangelize." "Social service should not be made a substitute for evangelization." "We own no other authority but Christ's, but his authority over us is absolute. His will is our law and it is our delight as well. That will we find revealed in the New Testament, interpreted to us by the Holy Spirit. On that book our Baptist forefathers took their stand. We see no reason to shift our position."

Baptists can as honestly and sincerely subscribe to all those propositions as can the Fundamental-Baptists. Baptists as a class have been living and laboring according to those principles all these years and want some better explanation given than has yet been given why they should share in a propaganda which publishes to the world the conception that our feet had "well nigh slipped" in these matters when they are conscious that such is not and never was the case. Baptists want an explanation why they should participate in an upheaval in a million and a quarter Baptists to confess the sins of 1 or 2 per cent of their number.

Again Baptists feel they would like an

explanation of some things manifest in the methods of the Fundamental-Baptists. Why is it that in not a few quarters there exists among the Fundamental-Baptists constituency a trail of misrepresentation and insinuation against Baptist pastors and Baptist leaders who carry in their inmost hearts a reverence for all the Des Moines Confession contains, with no more sense of personal difference than the Fundamental-Baptists frankly confess exists among themselves, and who would die if need be for the name of the Lord Jesus? Who started those reports among the followers of Fundamental-Baptist leaders and on what meat do they feed? Are the followers of Fundamental-Baptist leaders concluding that every Baptist who is not a Fundamental-Baptist is guilty of all the sins against which their leaders inveigh, or are some of the leaders putting the mark of disloyalty on their loyal brothers?

Baptists who have not consented to share in the ferment of Fundamentalism, but who nevertheless are loyal to the proclaimed confession of faith and who are tainted with none of the evils against which the Fundamental-Baptists protest have a right to ask the Fundamental-Baptists to define themselves differentially in a far more satisfactory way than they have yet done. Nothing that has been brought forward up to date amounts to any Christian justification of the turmoil, confusion and stagnation of activities which has been brought upon Northern Baptists.

R. M. WEST.

Lewisburg, Pa.

INDIANAPOLIS AND THE CONFESSION OF FAITH

The fundamentals are not at stake in the present controversy. Things fundamental have a self-perpetuating power. The mists may obscure the mountains, but they cannot remove them. When the present storm is over we shall find the fundamentals still with us, like the old rock of Gibraltar, storm-beaten and wave-beaten, yet untouched at its loftiest peak. And so we need not fear for the fundamentals. I believe them, and preach them. I yield to no man in faithful allegiance to, and courageous proclamation of, the great doctrines of our faith. And the same may be said of 90 per cent of the ministers of the Northern Baptist Convention. So far as I know there is not one Baptist minister in the state of Ohio whom I would call disloyal to "the truth as it is in Jesus."

The only thing at stake in the present situation is our historic Baptist position. If we are willing to go back on that: if we are ready to repudiate the achievements of the past: if we are quite agreed that we should retrace our steps, and strike out as invalid the triumphs of spiritual liberty; if we can no longer trust the Holy Spirit in his office work as teacher and guide; if, in other words, we believe the time has come when the only way to safeguard the "faith of our fathers" is to bind it once more upon the individual conscience by some external and mechanical action—then, by all means, let us

adopt a confession of faith at Indianapolis. But, unless we are willing to accept the implicates of such a step, we should make vigorous protest against it.

It is a grave mistake to suppose that conferences on fundamentals, and the adoption of creedal statements, can preserve the faith, and keep the church together. We can achieve neither of these ends in that fashion. After two years of vigorous discussion about doctrines and creeds, what has happened? We have come perilously near to the very thing that Henry Ward Beecher hinted at years ago when he said, "There are men who fight about the candlestick until the candle falls and is extinguished."

One cannot but feel that the adoption of a confession of faith, drawn and fixed by certain individuals, will prove to be a negative quantity so far as its value is concerned. It will divide both clergy and laity; it will create wider schisms than it attempts to heal. Furthermore, if a man cannot be trusted without the formal imposition of a creed, he cannot be trusted with it—he should not be asked to subscribe; and, on the other hand, the man who can be trusted with a formal confession of faith, can be trusted without that instrument—he does not need to subscribe.

As a Baptist I believe that the freedom of the spiritual life must include two fundamental experiences. Paul's conversion to Christ meant freedom from the intellectual bondage of Judaism, and freedom from the moral bondage of Pharisaic legalism. From this double bondage he was set free by one and the same act. It appears that some of our Baptist brethren have not entered into the glorious liberty of the children of God, being yet in bondage to creeds and confessions.

A hardened, inelastic Christian tradition is no better than a Jewish one. There is an orthodoxy which is sin. A hard-shell orthodoxy is just about as bad as the intellectual bondage of Judaism. Some men need to be converted from a creed as much as Paul needed to be converted from the law, or Augustine from sensuality.

Let us endeavor to keep the unity of the Spirit in the bonds of peace, but let us remember that we can never do this by instruments of external and mechanical character. Nor can it be done by coercion. The Roman church tried that method, and the West threw it overboard in consequence.

Let us come up to Indianapolis determined to throw ourselves back upon the leadership of the Holy Spirit, and not upon the leadership of any man, or group of men. Let us have done with our bitter incriminations one of another. For when the storm is over, and we have hurled the lightnings, we shall look up to find our Master standing by with eyes that search us through and through, and we shall hear him saying, "Beware, ye, of the leaven of the Pharisees"—rigid orthodoxy that would tithe the mint and anise, and ignore the weightier matters.

HOWARD A. VERNON.

Cleveland, Ohio.



The Chimney Corner



It Is Not Raining Rain to Me, It's Raining—?

WHAT do you do when it rains? Three-to-Ten-Years-Old presses its disconsolate nose against the window-pane and sighs all the way up from its ten toes! What do *you* do when it rains?

Do you house-clean the bureau or the desk or the closet that has been a catch-all for weeks? A rainy day is perfect for such a job as that! Do you mend all the holes in all the socks and patch up all the rents? For then the sunny day that follows is brighter yet. Do you answer all the letters that you always "mean to" answer? There is marvellous satisfaction to see them piled up ready for the postman. *One* letter never produces such a beatific glow as that little mountain of mail which will carry a bit of yourself to all corners of the map! Or do you settle down in the softest chair and read the magazine, catching up with lost time? Maybe you launder all the fragile little collar and cuff sets and the silk gloves that never get sent for the washlady's tender attentions. Maybe you shine the silver or polish the brasses. Maybe you set yourself a little embroidery or knitting "stunt": just so much must be done by such and such a time! Then urge yourself on to the winning of the dare.

But it seems to me that these little Adventures in Domestic Practicability are as nothing compared to the rainy-day Adventures in Cheerfulness which the most ordinary of us may fare forth to meet. Did you ever notice the *damp mood* of a street car? the *unsmiling collisions* on street corners? The *provokingness* of restaurants on days when sopping coats drip from every hook? The *low spirits* of shoppers? The *dullness* of clerks? It is a psychological something akin to that sad droop of little Three-to-Ten-Years-Old as it flattens its nose against the window-pane and hates the weather. Yet once I saw a lovely thing. A little girl in a red-riding-hood mackintosh boarded the same street car where fifteen of us sat in glum, damp rows. She stood on tiptoe and dropped her pennies into the box, then she said to the conductor (an old friend, as this was her school route): "I've got three perfectly lovely angle-worms to take home to mother, see?" He chuckled in polite surprise. We all smiled. We all "moved along" hoping she would deign to sit by us. We all sat watching her every blessed minute of that ride. And one of us said to herself: "How about cultivating adventures in cheerfulness yourself?" So when we bumped perfect strangers in the usual down-town collisions, we grinned as if it were a perfect lark, and they grinned back! And ever since, an envelope of rainy-day clippings has been growing, part of which you may enjoy sharing;

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

"Country Showers"

By MILDRED CUMMER WOOD

The motherly rain
With persuasive fingers
Washes the dust-streaked faces
Of the little landscapes,
And sets them laughing down
To play again in the sunshine.

Rain Drops

I hear leaves drinking rain;
I hear rich leaves on top
Giving the poor beneath
Drop after drop;
'Tis a sweet noise to hear
These green leaves drinking near.

And when the sun comes out,
After this rain shall stop,
A wondrous light will fill
Each dark, round drop;
I hope the sun shines bright;
'Twill be a lovely sight.

—Anonymous.

Red Ribbon

By H. UNDERWOOD HOYT

Thank you for wearing something red today!

I've wanted red.
There have been so many people around
With rain clothes, drab-on-purpose things,
With damp thoughts and dull-on-purpose thoughts.

Thank you, thank you, thank you
For wearing that clear red ribbon on your blouse.
It sings.

It is you,
You are a lover of the stars—
I believe you are a friend of Pegasus.
Are his wings gold today,
In some other sky?
I believe you have danced on Olympus.
I believe you don't mind all this rain and weather.

I believe you can forget the smell of rain-coats,
You lover of crimson.

—The Bookman.

Rainy-Weather Clothes

IN connection with this Red Ribbon bit of verse the following anecdote by Miss Sangster in the *Christian Herald* about rainy weather clothes suggests another adventure in cheerfulness. An unexpected gust of wind had demolished her umbrella by sending it underneath a truck:

"There was nothing to do but buy a new umbrella, for the gray sheets of rain were doing really terrible things to my

hat and jacket. Without more ado I turned from the wreck in the middle of the street and scurried into a nearby shop. And there I made known my wants.

The clerk behind the counter was a young girl with pink cheeks, and the star dust of dreams in her clear blue eyes. It seemed to me, as I glanced at her, that she should be doing something more colorful and vivid than the mere selling of umbrellas. She had all of the clean romance and freshness of springtime about her. And umbrellas, at best, are not exciting! And yet, in just a very few minutes, I found that I had made a mistake. For selling umbrellas, to her, was not a stupid profession. She made it real and beautiful by the power of her imagination.

"Do you know," she said to me, and her voice was the most cheerful thing that I had listened to for many a day, "do you know—I wish you wouldn't buy a *black umbrella*!"

I had asked for a black umbrella. I have always asked for black umbrellas, quite as a matter of habit. No other clerk had ever suggested any change. So it was not strange that the girl's suggestion—if it could be called a suggestion—came as a complete surprise to me.

"Just why," I asked her, "do you wish that I wouldn't buy a black umbrella?"

The girl smiled up at me, and a tiny dimple flickered, for an instant, in one of her pink cheeks.

"I don't like black umbrellas," she told me, "I don't like black umbrellas *at all*! I hate to sell 'em! I'd almost rather sell no umbrellas than black ones. Rainy days are dreary enough, goodness knows, without black things. And yet people always wear dark old clothes on rainy days and almost all of them buy dark old umbrellas—just as you were going to buy one!"

I couldn't help laughing softly. But I wasn't laughing *at* the girl—I was laughing *with* her.

"What shall I buy?" I questioned, "since I don't want to hurt your feelings—what shall I buy?"

All at once the girl was childishly eager. "Buy a red umbrella," she told me, "or a green one, or a purple one. They don't cost a bit more than the black umbrellas, and they're much prettier! Why, just seeing a gay umbrella opened up on the street makes the whole world seem brighter and happier. Rainy-day things—clothes and hats and neckties and umbrellas should be cheerful enough to make folks forget all about the weather!"

I compromised on a purple umbrella. I paid for it with a sensation of utter recklessness, and said good-bye to the pink-cheeked little clerk, and went out again into the street. And with a feeling of extreme consciousness (for I have owned

black umbrellas all of my life!) I opened it up for all of the world to gaze upon. And then—because I had suddenly remembered my business appointment—I hurried on.

The purple umbrella was bright. And pretty, too. It made a pleasant little reflection upon the wet sidewalk—a wee lavender colored reflection that scurried in front of me like a small bit of rainbow. In all the sea of moving black umbrellas it was the only light spot—the only cheerful color note. It made me vaguely happy—curiously proud. I felt like a little girl-child with her first pink sash. I felt as a small boy feels when somebody has given him a puppy dog for his very own! I

think that I made a better impression, when I finally kept my appointment, because of that feeling. I think that I felt stronger and healthier because of it. I almost think that the other people—the strangers who passed me by on the street—were aware of my happiness.

And so—because in my own case it has proved true—I can't help thinking that the little clerk was right. Rainy-weather clothes should be gay clothes—cheerful clothes! We shouldn't put on our oldest, saddest garments because the sky is hidden from us by storm clouds and there is a heavy wind and a chilling rain. We should wear a bit of brave color to offset the cheerlessness of the day.

fun to me; I wonder if you have some favorite game you save for bad weather. Won't you write me a letter about it, and we will print them on our page. Send them to

MISS MARGARET APPLEGARTH.

Attention!!

World Wide Guild girls! Attention!!
Our aim is every Guild member
Registered for the B. Y. P. U. Convention!

Let's prove our loyalty, and
Demonstrate the fact that

We know a good thing when we see
it. And as for the
Dollar registration fee, it can't
Ever begin to pay for all the

Grand and glorious things in which
U and I will have a share:
Information, Invigoration, Inspiration,
and

Loads of other things besides. Come,
girls,

Don't Delay! Register!! Boost!!!
S. t. Paul! June 28-July 2.

The Young Reserves

Watch the Corners!

By LULU LINTON

WHEN you wake up in the morning of a chill and cheerless day, And feel inclined to grumble, pout, or frown.

Just glance into your mirror and you will quickly see

It's just because the corners of your mouth turn down.

Then take this simple rhyme,

Remember it in time.

It's always dreary weather in countryside or town

When you wake and find the corners of your mouth turned down.

If you wake up in the morning full of bright and happy thoughts

And begin to count the blessings in your cup.

Then glance into your mirror and you will quickly see

It's all because the corners of your mouth turn up!

Then take this little rhyme,

Remember it in time.

There's joy aplenty in this world to fill life's cup

If you'll only keep the corners of your mouth turned up.

—The Comrade.

When the Rain Comes Down!

By PEGGY

WE used to be the worst children in our family when it rained for we would be sure to go pestering mother every five minutes with the question, "O mother what shall we do now?"

I guess we were really quite a nuisance to her, until one day Uncle Tim thought of the brightest scheme! He took a piece of cardboard which had come in the mail as the covers of an advertisement. He cut it into lots of little cards and on each card he printed something. We kept wondering and wondering what he was writing, but he kept it a dead secret all the time he was writing, and when he finally finished the cards he put them in an envelope, labeled it "For Rainy Days" and gave it to mother to keep for us when the first rainy day came. And would you

believe it, it was clear for two solid weeks? Every day we used to stand on the sidewalk gazing up at the sky.

"Isn't that a cloud?" Bill would say.

"No, it's railway train smoke," I would sigh.

But finally it *did* rain, oh! a perfect deluge of it one Saturday, so mother gave us the envelope and told us the directions: we could shuffle the cards, then *beginning with the top one* we were to draw off the cards, doing the things suggested for as long as we liked. But we mustn't "peek" at the underneath cards, for it was to be a surprise game right straight through the day. We did every single one of the things that first day, of course, we were so awfully curious about what was coming next!

Every rainy day since then we get out Uncle Tim's cards and go through the pile of them all over again, so now I'm passing the suggestion on to you, for Timothy, Bill, and I never have to bother our mother any more; we even *like* to have it rain.

These are the things suggested on Uncle Tim's rainy day cards: Play crokinole; make a scrapbook for a missionary; blow soap bubbles; play house; piece a picture puzzle together; play hide and go seek; write a letter; fix up your desk; read a story; play anagrams; dress up; act out a missionary story; write a missionary story. This was lots and lots of fun, for we would always divide it into three chapters each of us taking one of them, then reading them aloud to each other afterward. Timothy is so little that his chapters are comical, he gets so little said! For instance one chapter was: "THIS LITTLE BOY IS BLACK ALL OVER," with half the letters twisted the wrong way round. But it fitted in all right with Bill's second chapter about a splendid boy in Africa who climbed coconut trees to get something in exchange for a Bible; then came my chapter about the daughter of an African missionary and her adventures with a doll. Do try these "progressive" stories sometime, it's enough to fill a whole morning of a rainy day! Then you can act it out all afternoon.

What Do "You" Do On Rainy Days?

Peggy's suggestions sound like lots of

Has The Sunday School Failed?

By HENRY EDWARD TRALLE

No, if it had failed, there would not be any one now to criticize it. Who are these critics of the Sunday school, anyway? You hear them in the conventions and the conferences. You read their articles in the religious journals. They say, "The Sunday school has failed."

Who are these critics of the Sunday school, I ask again? Why, they are the products of the Sunday school. Nobody else has interest enough in the Sunday school to criticize it. The others are not thinking about it one way or the other.

If the critics of the Sunday school are failures, then the Sunday school has failed. They are the products of the Sunday school. It was the Sunday school that gave them their interest in the Sunday school, and that has developed in them their interest in religious education.

Frequently it is the advocate and promoter of week-day religious education that takes occasion to berate the Sunday school as a "failure." Who started the movement for week-day religious education? Why the Sunday-school people—those who were the products of the Sunday school and who were workers in the Sunday school, and, if the week-day movement ever gets beyond the experimental stage, it will be the Sunday-school people who will put it there.

We shall never get anywhere with week-day religious education or any other kind of religious education by discounting the Sunday school. It is the Sunday school, despite all its defects—which are admittedly many—that has saved us from theological petrification and dogmatic putrefaction.

God be praised for the Sunday school and for that noble company of Sunday-school workers, who, with all their shortcomings, have done something besides talk. It is they who have brought us thus far. Now let us go on, appreciatively and gratefully, to where we are going.



Young People's Work



Topic for June 11

TEAM-WORK: HELPS AND HINDRANCES
Neh. 2:17-20; 3:28; 4:6

"So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work."

The story of this rebuilding process is one of the most fascinating stories of the Old Testament. It may be divided into several parts: 1. The period of preparation. 2. Period of discouragement and difficulties. 3. The completion of the task. If the group plan is used, assign each of the topics to different members of the group.

FORWARD WITH CHRIST

This caption is the key-word for the Young People's Convention in St. Paul, Minn., June 28-July 2, 1922. In addition to the topics suggested above, the following are suggested:

1. *Forward.* So long as a project goes forward and success can be measured, all well and good. When things begin to slow up, people become discouraged and begin to talk. It is the same old story from the rebuilding of the temple to our day. Take the New World Movement of Northern Baptists. What hilarity attended our first year's operations. Obstacles came thick and fast with the second and third years. We are talking a great deal; we are suspicious of each other. These are indications of a retrograde movement. Just where it will stop, no one can tell. We need a Nehemiah to preach to us on the subject "The Revival of Idealism." Certainly this is not the time for Northern Baptists to give themselves over to selfishness and jealousies. Forward should be the watchword of the hour!

2. *With Christ.* We recall the days of the slogan "Back to Christ." Well, Christ is a long way ahead of his followers in his redemptive plan for the world. He stands away yonder in the lead, calling us on. There are some folks living today who will accept the heading of this paper as a good one—"Forward with Christ," but "I must be in the lead." They are terribly particular at which end of the line they are found. Of course, such people have long since lost the spirit of the Master. They are the worst sort of heretics.

"With Christ"! If his spirit were operative in us all, what a difference there would be! The pulling for advantage would stop! The attempt to get control of this part of the machinery for "my party" would stop! We would hear more discussion of "orthopraxy" than "orthodoxy"! There would be more emphasis laid on "vitals" than "fundamentals"! There would be more action and less talk! There would be less emphasis on "creed-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

making" and more stress on "Christian living!" There would be more brotherly love and less suspicion! There would be less dogmatism, and more humility! There would not be less doctrine, but more life!

3. *Together.* This word needs to be added. There are a lot of fine folks in the world who are conscientiously, they feel, trying to do the will of God. Fanciful interpretations of all sorts give them special authority to set the whole world aright. All who work with them or near them must either pronounce their "shibboleths" or be anathematized. They pride themselves on their Baptist liberty which word they roll under their tongues as a "sweet morsel," but they forget that their "liberty" ends where the other fellow's nose begins. *They have no moral or any other right, to seeing their clubs all over God's green earth.*

"Together"! This is the need of our day. The place to learn to get on together is in the young people's society, and the time is when we are young.

FORWARD WITH CHRIST, TOGETHER

Study Course Activities

A number of wide-awake pastors within the territory of the Northern Baptist Convention are leading their young people in study courses along the line of young people's activities.

Rev. W. Earle Smith, pastor of First Church, Ontario, Cal., has a large class taking the Baptist Trained Leaders' Course with the pastor's wife as the teacher. This class is doing exceptionally fine work. High school students in the course are securing one unit of credit out of sixteen on their high school course.

Rev. George C. Alborn, pastor of the Underwood Memorial Church of Wauwatosa, Wis., is teaching a fine class in his church. A recent lot of examination papers sent into the office of the B. Y. P. U. of America indicates a very high grade of work. The young people have just completed the new manual "Our B. Y. P. U." We present to the constituency the examination paper of Mr. Arthur F. Boyd, a student in Pastor Alborn's class. It indicates how thoroughly our young people are grasping the problems of the young life in our churches.

Question 1. *State and discuss briefly the various reasons for having a young people's society.*

Answer. It is absolutely necessary that the church have constantly in training a group of young people who will be ready to take up the burden of leadership when

the present leaders drop out. The B. Y. P. U. is the recognized training school for this purpose. It is absolutely denominational and so prepares leaders who are not ignorant of denominational conditions. A B. Y. P. U. is as necessary to the church as an Annapolis or a West Point is to the United States, and its function is practically the same—the training of future leaders. The young members of the church whether they are to be leaders or not need to be instructed along Christian lines. This also must be done in the B. Y. P. U.

Question 2. *Give in outline the organization of a young people's society. What do you consider the best plan?*

Answer. (1) President; (2) vice-president; (3) recording secretary; (4) corresponding secretary; (5) treasurer; (6) librarian or chorister.

The group plan is considered the best way to conduct the program of a B. Y. P. U. The plan consists of dividing the society into four or less groups. Thus, with each group taking charge of a meeting, the people who, ordinarily, would not be reached are brought to lead the various meetings. Through this plan every member of the union is placed on the program an equal number of times. The work is arranged in a systematic method and there is no guesswork as to "who is going to lead tonight?" A union may be formed with six people but it works better if more may be found who will participate. Besides the above-named officers the following committees should be formed, composed of various members of the union and group leaders: Executive, membership, missionary, social, finance and music. Special committees may be appointed as desired.

Question 3. *Name the various classes of membership in the young people's society. Discuss at length some means of increasing the membership of the society.*

Answer. The membership of a Young People's Society may be divided into the following classes: Active, honorary and associate members. The active members belong to some Baptist church and have the right to vote and hold office. Associate members may be members of some other denomination and may enjoy all the privileges of active members except voting and holding office. There are in every community some young folks who are not attached to any church organization. A special social or meeting may be held to interest these people and once they are interested it is not difficult to persuade them to join the society.

Question 4. *Name the various officers of a young people's society and state the qualifications you deem necessary for an efficient officer.*

Answer. The following officers are necessary in a B. Y. P. U.: President, vice-

president, recording secretary, corresponding secretary, treasurer, chorister and librarian. An officer to be efficient must have the ability to do the thing for which he was chosen and must be willing to do the thing. Both things are necessary. He must also be willing to work with the one end in view of consecration of others to Christ.

Question 5. *Name and discuss at length the functions of the various committees of the young people's society.*

Answer. a) The executive committee. This committee must meet at least once a month and plan out the program and go over plans. The pastor is a member of this committee and the other members are the chairmen of the other committees and the group leaders. The president is chairman of this committee.

b) The membership committee. The vice-president should be chairman of this committee. This committee should pass on each new member, classify them and assign them to groups.

c) The missionary committee. This committee must prepare the information for the regular missionary meeting. Another duty of this committee is to present to the members of the society the topic of missions in a more interesting manner. This may be accomplished by the use of plays. The corresponding secretary is advised as the chairman of this committee.

d) The social committee. The duty of this committee is to meet the social needs of the young people of the church by offering socials, straw rides and other gatherings. The committee should consist of members who are wide-awake and also spiritual.

Question 6. *What value do you place upon the social activities of the young people's society? Who should direct them? Should the social life of the society be a means to an end or an end in itself?*

Answer. The social has not been stressed enough in the past. Ordinarily socials have been merely repetitions of some other good time that this same crowd has had and this gets monotonous. A good wide-awake social committee can plan programs for socials that will attract the new people in town and keep some of the old members sticking. The need of a social at least once a month is apparent. The B. Y. P. U. usually meets once a week at the church on Sunday evening. This meeting is usually entirely religious and therefore the society does not get the social life it should. A well-planned social once a month serves to keep the society wide-awake and prevents the society from dying out. The members of the social committee should plan the social and direct it. The social life of a society should be a means to an end and not an end in itself. That end should be the increase of the membership of the society and thus indirectly the increase in the consecration of lives to the work of the Kingdom.

Question 7. *State in your own way some practical service young people may render in the local church and in the community.*

Answer. In our own community we have several poor families. The young

people's society may make up baskets for these families and in this manner do some practical service for the community. A society may conduct services at a rescue mission or some similar place. Another useful service is to look up some church in the surrounding country that has no Young People's Society and move your meeting to that church. In this manner it is entirely possible that new interest may be awakened in a B. Y. P. U.

Question 8. *What is the relation of the senior young people's society to the juniors? To the intermediate? To what extent should the senior society furnish the future leadership of the local church and the denomination?*

Answer. The junior B. Y. P. U. should be under the direction of a committee in the senior society. The junior superintendent should be selected from the senior society and should make monthly reports to it. The intermediate union should be under the supervision of the seniors. The future leadership of the church depends wholly on the seniors.

What Shall We Do?

The following program is taken from "It Is To Laugh," a book of games and stunts, through the courtesy of the George H. Doran Company, New York.

I. GOSSIP

A circle is formed, with from three to six people in the center, their number to be determined by the size of the circle. Guests are warned that it is the object of these people in the center to get out of it, and that the only way they can do it is to get someone else in, in their place; that their methods of doing this is very effective, and that it behooves every last one of them to learn the name and occupation of his neighbor on either side, together with one juicy bit of gossip concerning him.

At a signal from the leader, each one of the people in the center turns around, snaps his fingers at some person who does not expect it, and asks his victim to give instantly all the required information about both of his neighbors. If he fails, into the center he goes, changing places with the person who caught him napping.

The neighbor is supposed to offer the juicy bit of gossip himself, but sometimes his imagination fails him, or his egotism overcomes him, and it is up to the victim pointed at to use his own imagination. Therefore, it is not unusual to have the following information shouted out by an excited victim who fears a place in the center: "My right hand neighbor's name is The Minister; his occupation is ministering and he has been in jail four times!"

All the others in the center have been asking for information at the same time and after a minute or two the leader calls out, "Change your neighbors!" and everyone is to find a new set of neighbors for himself. A great deal of publicity and a place in the center is promised any one who does not get into a new neighborhood!

This game is played not more than five minutes, for with such an incentive all

guests will know each other intimately long before five minutes are over!

II. DODGE!

All guests are in a circle. Count off by twos. All No. 1's go into the center of the circle. Three or more bean bags are passed out to No. 2's who form the circle. At a signal they start to toss the bags at the ones who are in the center, no one being allowed to leave his place to get a better aim. It is the big business of life for those in the center to avoid the bean bags tossed at them, for any one who is hit must get out of the center and take his former place in the circle. If a bean bag is caught it does not count as a hit.

When all No. 1's have been hit, No. 2's go into the center and take their turn acting as targets, while No. 1's aim at them with the bean bags. When they have all been driven out of the circle, the last No. 1 and the last No. 2 to be hit by a bean bag go into the center and become targets. The one who stays in the longest without getting hit gets a prize—a bean.

III. LAUGHTER!

Does it seem stupid to exact forfeits of people who were unfortunate in a game that demanded skill or speed or ingenuity? That all depends on the forfeit. Four or five men, who are left-overs in a game which provides the chance to get a partner, can be made to pay a forfeit that is a real one! These left-overs are lined up in a row facing all the other guests. They are told that they are to be given a chance to vindicate themselves in a try-out of a particular talent. The first test is as to the musical quality of each one's laugh. Each in turn laughs for the audience in as musical a tone as he can muster up. The audience votes for the best. Next, each in turn must laugh as long as he can without taking a breath. The next test is for shrillness; the next for the heartiest laugh, and the last for the most contagious laugh!

IV. QUIZZ

Some five or six people are chosen for the class which is to be quizzed. The teacher has her back to the guests, and her class faces them. She has prepared a list of questions which she puts to different members of her class, pointing to one of them at a time. All other guests are to act as judges, and as a question is answered they call out either "Right" or "Wrong." The faction that shouts the loudest gets a verdict. A scorekeeper keeps a bogus score of points made by each member of the class, and at the end the prize is given to the one who made the poorest showing although all through the quizz much ado is made about how close the score is between different members of the class.

The questions in the quizz can be on any subject under the sun, and the more impossible the better, for every member of the class must give some answer to the question put to him. "I don't know" is not allowed under any circumstances. The following set of question is typical:

1. Where do we get kerosene?
2. Who is the best looking man (or woman) present?



Religious Education



Enlargement

By WILLIAM H. MAIN

Our young people should be impressed with three very important things. They should realize their opportunity. This is their day. All days are short. How quickly the years fly by and opportunities, too. In a Greek city of long ago there stood a statue. The statue is gone, but an imagined conversation between it and a traveler has been preserved.

"What is thy name, O statue?"

"I am called Opportunity."

"Why art thou on thy toes?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"Why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why then, is thy head so bald behind?"

"To show that when I have once passed I cannot be caught."

An old proverb declares that "What may be done at any time may be done at no time. Strike while the iron is hot." Here is an improvement. Make the iron hot by striking. Our young people, and other people too, are letting golden opportunities slip by them each day. The history of all great achievement is the history of seeing and grasping opportunity.

The next thing we ought to realize is that opportunity will be nothing to us unless we have an ideal. Margaret Deland has said: "The space between a man's ideal and the man himself, is his opportunity." We are so easily satisfied. When we are satisfied our usefulness usually ceases. Coming to church one Sunday morning I found on the bulletin board this notice: "Usual services here today." I looked up the man who did the printing and said: "Did you put that sign out there?" He said, "Yes." "Well don't you do it again! We are all tired of the usual services. If you can't think of anything else, put on 'Unusual services here today.'" The next Sunday it was there in large letters. "Unusual services here today." We had them, too.

Thorwaldsen, the great sculptor, was so well satisfied with his statue of Christ that he wept, saying he feared he should never have another great inspiration. Our ideals should always be higher than our present attainments. If we expect to reach our ideal, we should push it up a little higher. "Hitch your wagon to the stars," said Emerson, and Mr. Moody added—"And keep the wheels on the earth." One of the great needs of this

hour is practical aspirations. Our greatest ideal should be the winning of this world to Christ, and it can only be done by practical methods.

We ought also to realize that we must use our opportunities as stepping stones to our ideal. We can only reach the mountain top by climbing, but every step adds to our strength. We cannot overestimate the importance of Christian training. Our young people's societies are the training schools of the church. Culture is not an evidence of weakness. A piece of marble in the rough is strong, but it is no less strong when it is polished, and surely it is much more beautiful. It is a wonderful thing to have made advancement in numbers, but have we kept pace in efficiency? Recently our city entertained some soldiers. In the park there was a great tent, and everything in connection was on a large scale. I went over to see the big tent, and Isaiah's words came to me—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Israel was a church as well as a nation. What Isaiah advised is just what our young people need to do. Enlarge! Not in membership only, but in effective service. A young artist sent a picture to Michaelangelo for his criticism. The greater artist wrote across it: "*Amplius!*" Everything about it looked cramped. *Amplius!* We need enlarging in many directions.

Many do not come to our meetings because we give them so little when they do come. We need more thought and more personal experiences in our testimonies. Sometimes a society will have a clipping meeting—that is, the leader cuts up several religious papers and hands out the clippings by the dozen, so that no time may be lost. Usually the whole meeting is lost. Then there is the easy method of reading a verse of scripture in place of a prayer or a testimony. This is all right for a few years, but when one keeps it up for many years, we look in vain for his spiritual development. Thought! Get the thought of a verse, and present it red-hot to the meeting! Give a warm personal experience, and you give a blessing to the whole company! Then there is the silent brigade. They talk up to the beginning of the meeting and as soon as it is over, but no word of love for the Master during the meeting. Silence is never golden during a prayer meeting. Better a poor testimony than no testimony. But why either, after years of opportunity? One verse of scripture learned, and taken into the heart and mind will produce a helpful thought.

International Uniform Lesson for June 11

JEREMIAH CAST INTO PRISON

Lesson: Jeremiah 38:4-13. Golden Text Jeremiah 1:8.

Setting

After a reign of eleven years, and six years after he had burned the parchment containing God's word, Jehoiakim's life came to an end—just how is not known—and his son Jehoiachin ruled for three months, when he and various court officials were carried into exile in Babylon by Nebuchadnezzar. Nebuchadnezzar then placed Zedekiah, brother of Jehoiakim and the weakest of men, on the throne.

Lesson

To advise surrender to the enemy sounded traitorous, but such is the advice that Jeremiah gave. He was sure that the city and country were doomed, and there was no resisting the Chaldeans. It must be surrender sooner or later, better sooner. "He weakeneth the hands of the men of war that remain in the city," complained the princes, "and the hands of the people in speaking such words unto them. Let him be put to death." Zedekiah must have believed in Jeremiah, for he sought his advice and his prayers in secret, but now he took the easy way for a weak, frightened man: "Behold he is in your hands!" Jeremiah's death was probably to be by starvation, for he was let down into a miry dungeon without water and without food. When Ebed-melech, an Ethiopian in the king's house—a man who had the courage of his convictions—heard of this, he sought the king and told him that Jeremiah would die of famine if left in the pit. Zedekiah, not unwillingly for he was weak rather than wicked, veered with this new wind and ordered the Ethiopian to take thirty men and withdraw Jeremiah from the miry pit. Any kind of a rescue from such a plight would have been welcome, but Ebed-melech saw that it was done in the least uncomfortable way. He ordered Jeremiah to bind the cloths and old garments which were thrown down to him, about his "arm-holes" so that the rope used in drawing him up would not cut his flesh. So they "took him up out of the dungeon and Jeremiah remained in the court of the guard," where the better class of prisoners were placed. It was a railroad-off section of the court surrounding the palace, where friends had access to them.

Leading Thoughts

1. Faithfulness to duty is death to fear.
2. If a man's work is outstanding for righteousness it always meets with some opposition and courage is needed to continue it.
3. "The angel of the Lord encampeth round about them that fear him and delivereth them."



Our Own Folks



An Appreciation of Alexander L. Lockert

W. J. GEEN

After nearly half a century of faithful spiritual service in the Baptist ministry, Rev. A. L. Lockert entered into his eternal rest April 3, 1922 at the age of 80 years. For a dozen years or more he had struggled with failing health but most of that time continued in the active pastorate doing full duty. In 1919, however, declining health compelled him to retire from the pastorate and he returned to Summit County, Ohio, where he was born and took up his residence in West Richfield. Even here, up to within two days of his departure, he persisted in his regular study and teaching in Bible school and teacher-training class.

He was the youngest son of James and Minerva Moon Lockert who came from Galways, N. Y., to Richfield, Ohio in 1832. Of a family of three sons and four daughters, he is survived by one sister, Mrs. Minerva Reed of West Richfield. He received his early education in the district school and the Richfield Academy and later graduated from Denison University in 1870 and from Rochester Theological Seminary in 1873. In December of the same year he was ordained to the ministry at Franklin, Ohio, his first pastorate of nine years, and in August 9, 1882, he was united in marriage with Miss Emma Kimball of Franklin, a woman of more than ordinary ability who has been his faithful helper and co-worker and who survives him. During a ministry of nearly forty-six years, he held pastorates in Ohio, Michigan, Illinois and Iowa, two pastorates being with the same church in Illinois.

Brother Lockert was a devout Christian, a wise counselor, an indefatigable worker, a faithful and kind pastor, a diligent student, an exceptional teacher loyal to his denomination and in touch with all her enterprises. Early in his ministry he cultivated the habit of careful and complete study of the Sunday-school lessons and kept it up to the last, writing out in sermon-outline form the results of his study each week, sometimes three or four such outlines on each lesson, so that he would frequently have a score or more sermons ahead for his pulpit use and his unpublished notes on the Sunday-school lessons are unsurpassed. "With his pastoral visitation he successfully combined the home department of the Sunday school so that his home department enrolment sometimes was as much as seven times that of his church membership and these he visited regularly every quarter. As a Bible teacher in church school and in teacher training he was unexcelled and would have been an honor to the department of English Bible in any of our theological seminaries.

He was always a regular subscriber to our denominational periodicals and it was a part of his weekly program to read them through from beginning to end, keeping himself fully informed and in sympathy with the work of the denomination. No appeal from his denomination, either mis-

sionary or humanitarian, domestic or foreign, was ignored but all received due and careful consideration. For his efficient and faithful service the salary was never large. His was a real Christian service. He was an outstanding example in our denomination of that class of servants of the Living God, who, well trained and equipped, fully developed and growing in mind and spirit, toil in unselfish service without undue thought of earthly compensation but whose life and service are vital to Christianity and who find their chief joy and satisfaction in the consciousness of helping him. To him the Lord will surely say, "Well done, thou good and faithful servant." "Thou hast been faithful . . . I will make thee ruler."

Funeral services were conducted at his late residence in West Richfield, Ohio, by Rev. W. J. Geen of Chicago, Ill., a former pastor.

A Special Representative in Europe

By JAMES H. FRANKLIN

In recent years it has become evident that conditions in the Baptist work in France required a closer study than could be made by one who is not in residence in that country. It became clear that a type of exceedingly important service was necessary which could not be rendered by the Baptist commissioner for Europe, Rev. J. H. Rushbrooke, who as the representative of Northern, Southern, Canadian and English Baptists is fully occupied with other important duties. With a view to careful and wise expenditure of money and possible reductions in view of the present financial emergency, and in order to establish closer relationships with struggling Baptist churches as well as with associations and committees in Europe, the appointment of a special representative for service in France and other European countries seemed essential. Accordingly, Professor W. O. Lewis of William Jewell College, Missouri, who by training, experience and interest seems peculiarly well qualified for this task, has been invited by the Foreign Mission Society to undertake this special service.

It gives the board of managers pleasure to announce that Dr. Lewis has accepted the invitation and will sail soon after the close of the present school year at William Jewell College. Dr. Lewis is a native of Missouri, a graduate of William Jewell College and of the Southern Baptist Theological Seminary at Louisville. After pastorates in St. Louis and St. Joseph, Mo., he studied for several years in Germany and since 1910 has been on the faculty of his alma mater.

He served as a chaplain with the American Expeditionary Forces in France and spent three months with the army of occupation. During this real service he became well acquainted with French Baptist leaders and has long been interested in the progress of Baptists in Europe. Dr. Lewis will make his residence in France and during the first part of his special service will give particular attention to the progress of Baptist work in France.

Individual Freedom and Magna Charta Day

By DAVID STARR JORDAN

Democracy rests solidly on personal liberty. It is said in London that "America is like England, only more so." American freedom is identical with British freedom from which it sprang, a foundation stone of which is the Magna Charta wrested from King John in 1215. The thirty-ninth article of this epoch-making document reads as follows:

"No freeman shall be arrested or detained in prison . . . or in any way molested . . . unless by the lawful judgment of his peers and by the law of the land."

In the age-long conflict of justice against privilege, the freeman's rights were further safeguarded by the affirmation that "An Englishman's home is his castle," and his body sacred from official man-handling except under legal accusation of crime. These doctrines were thus authoritatively set forth by Lord Chatbam:

"Every man's house has been called his castle . . . and why is it called his castle? Is it because it is defended by a wall, and because it is surrounded by a moat? No! It may be nothing but a straw-built shed. It may be open to all the elements; the wind may enter it, the rain may enter, but the King can not."

The Bill of Rights of 1689 emphasized personal freedom and declared "the law as it stood" in Great Britain. This act recognized the Prince and Princess of Orange (William III and Mary) as the lawful rulers of England, confirming at the same time certain provisions for the rights of the citizen and of Parliament.

Article V insists "That it is the right of subjects to petition the king, and all commitments and persecutions for such petitionings are illegal. Article IX declares "That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any place outside of Parliament."

In a letter to workmen of London in 1863, Lincoln said: "These sentiments of American democracy are manifestly the enduring support of the free institutions of England, so I am sure also that they constitute the only reliable basis for free institutions throughout the world It seems to have devolved on the (American) people to test whether a government established on the principles of human freedom can be maintained against an effort to build one upon the exclusive foundation of human bondage."

These declarations and others of like tenor, from Magna Charta down to the present time, form the basis of Anglo-Saxon liberty. The main provisions of the Bill of Rights were adopted in the Constitution of the United States as well as in those of the several Commonwealths. The fourth federal amendment reads as follows:

"The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath and affirmation and

particularly describing the place to be searched and the persons or things to be seized."

A full definition of democratic freedom is implied in these words of John Stuart Mill:

"If all mankind, minus one, were of one opinion, and only one person was of contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power would be justified in silencing mankind. Strange it is that men should admit the validity of the arguments for free discussion but object to their being 'pushed to an extreme,' not seeing that unless the reasons are good in an extreme case, they are not good in any case . . ."

"If a man does not keep step with his companion," said Thoreau, "it is just because he hears a different drummer."

From a personal letter of Mr. Amos Pinchot to Mr. Samuel Gompers, I make this illustrative quotation:

"Whether we call it democracy or liberty, the best thing we have here in America is a national ideal towards which the progressive forces and especially the labor movement are constantly working. This ideal is that the citizens shall have the most possible freedom and initiative in thought and action and the best possible opportunity to make a living, and, at the same time, to develop along natural and constructive lines . . . If the fight for democracy is to be won in this country, we must keep one thought clear and one principle sacred: the initiative and independence of the average man must be protected. It is the sole foundation of our democracy. The moment you find the American citizen disciplined to authority and trained to look for leadership to a superior class, at that moment you have lost democracy and with it all that is vital or valuable to American life."

Says Thoreau:

"There will never be a really free and enlightened state until the state comes to realize the individual as a higher and independent power from which all its own power and authority are derived, and treats him accordingly."

The Magna Charta was the first formal assertion of the principle of individual freedom which constitutes the solid basis of our national fabric, and without which our republic could never have been formed and could not endure. It is well, therefore, for us to cherish its memory, to study its significance and to place its anniversary, June 15, on the same plane as Independence Day and the birthdays of Washington and Lincoln. The third Sunday in June, as suggested by the Magna Charta Day Association, could be fitly celebrated by religious services.

A Request for Material on Prayer

Dear Mr. Editor:

I received such splendid responses to my request for material on the life of Mrs. Ingalls, that I am emboldened to make another claim upon the time and cooperation of your subscribers. I am expecting to write a new mission study book, on the theme "Prayer and Missions." It will be somewhat similar in arrangement to the book "The Bible and Missions." I am seeking for fresh and modern illustrative material. One chapter will be devoted to "Prayer in the Experience of the Missionaries"; another to "Prayer in the Life of the Native Church," and another to "Prayer in the Strategy of Missions."

Now if any of your subscribers know of material on any or all of these lines, I shall be more grateful than I can say if they will send it to me, or tell me where I can get it. If they do not have material in their own experience or personal knowledge, they may know of books which recount marked answers to prayer. I am especially eager to get instances where the founding or the location of a mission has been the outcome of prayer.

Hoping that I may have the help of our missionaries, both home and foreign, in the collection of the material sought, I am

Cordially yours,

(Signed) Helen B. Montgomery.

Detroit Baptist Doings

By ALBERT H. FINN

The departure of Rev. C. A. Daniel, for nine years the gracious and successful pastor of the First German-American Church, to take up his new administrative task in Chicago, was the occasion of two beautiful and delightful testimonials. Monday, May 1, the Baptist ministers' conference was held in the First Swedish-American Baptist Church, to which the pastors' wives were also invited, and while the pastors were indulging in their program the wives enjoyed a constructive conference discussing how they might better perform their high calling. Then around a bounteous board prepared by the women of the Swedish Baptist Church, Rev. O. W. Johnson, pastor, they all enjoyed the feast of good things and the flow of soul that followed. Of course, Mr. and Mrs. Daniel were the center of the thought. On Tuesday evening following the First German-American Church gave a farewell reception to them. The church was filled to overflowing with a loving and appreciative people. Dr. Gleiss presided and introduced the speakers who in turn bore testimony to the richness of the stewardship of the past nine years. Refreshments were served and God-speed and blessing bestowed upon the departing ones.

Not satisfied with taking Pastor Daniel, Chicago has called to its larger service another efficient pastor in the person of Vincent Watsick of the Serbo-Croatian Church. He too, is a brother of beautiful spirit and life.

Annual Meeting of the Detroit Union

The outstanding event of this month was the annual meeting of the Detroit Baptist Union, held Tuesday afternoon and evening, May 9, with the new Jefferson Avenue Church as hostess.

The past year has been one of trying experience, because of the industrial depression but, notwithstanding lessened receipts from several sources, every bill was paid and the treasurer's report is most gratifying, showing over \$250,000 of expenditures during the year.

Superintendent Gleiss, in his annual report, voiced greater satisfaction in the missionary and evangelistic results of the year. The union has had twenty-five men and women employed during the year and much detailed information was given. During the afternoon session each was introduced and spoke of his or her work.

The Detroit Baptist Union now holds title to over \$1,000,000 worth of property, largely in trust for local congregations while they are being aided in building operations or from infancy to full growth and maturity. In Detroit we are endeavoring to foster a fine spirit of cooperation whereby our whole Detroit task is considered as one, the local church indepen-

dent and self-governing, realizing that its particular field is only a part of the larger field of the metropolitan area. In turn, the necessity of any individual field is the deep concern of the whole Baptist brotherhood. Just now three fine new edifices are in process of erection for three strategic fields, the building committee of the Detroit Union having general direction, and the financing being done in cooperation with and through the union.

Religious education stands high in the plans and purposes of Detroit Baptists. Splendid progress was made the past year under the leadership of Rev. A. V. Allen, but when Jefferson Avenue chose him for its pastor the Detroit Union was compelled to seek another leader. Rev. Benj. T. Leonard, of Rochester, N. Y., has been called and enters upon his new work June 1.

Detroit Baptists lead all other Protestant communions in foreign-speaking evangelism. This is a blessed work and one that is already bearing splendid fruitage.

Under the inspiring leadership of Dr. M. C. Pearson, the entire Protestant brotherhood in Detroit is working in a fine spirit of cooperation with effectiveness and power. The coming summer a city-wide campaign of outdoor evangelism will be conducted under the direction of Rev. D. L. Schultz, who has been loaned Detroit by the American Home Mission Society.

The Detroit Union is heartily committed to the Christian Center idea. The first one was established this last year in the congested downtown Negro district on Russell Street. It is already doing a potential service. Next it is planned to build a combined house of worship and Christian Center on the west side for the Poles. Rev. Jos. Rzepecki has gathered the largest Polish Baptist church in any American city and this under most discouraging conditions. The site has already been purchased and both Home Mission societies are pledged to its assistance. It should materialize this year. Rev. Morze is already making himself felt as an earnest Baptist propagandist on the east side among the great Polish community there, and without equipment or organization.

Wednesday evening the old church at Farmington, originally organized in 1826, voted to take up the task again and elected Rev. H. H. Ford pastor.

Dearborn has been on the Baptist state for several years, but with a program so pressing and full it appeared to be quite out of the possibilities. Recently Dr. H. H. Ford has been doing some intelligent and effective scout work there and has delighted our hearts with his findings. Work will open there at once and the young people of the Woodward Avenue Church, under the leadership of Rev. G. M. Rowland, will more particularly become responsible for this new work.

Dr. and Mrs. Phelps have greatly stirred the growing community known as Council Corners. A series of special meetings have resulted in large audiences, many conventions and new hopes and a larger vision.

Detroit has some thirty-eight or thirty-nine Negro Baptist churches and Dr. Gleiss informed the faithful at the annual meeting of the Detroit Union that there are more Negro Baptists in Detroit today than there are white. Every possible effort is being made to aid in the housing of these Negro brethren. Already twelve congregations have been aided to say nothing of the large value of the Negro Christian Center.

The ladies of the Jefferson Avenue Church spread an inviting board for the 450 Baptists who sat down at the annual dinner. It is not a small task to feed and serve so great a number but it was all done with remarkable skill. After Dr. Gleiss had given his wonderful report for the past year, President Smith introduced Dr. Benj. Otto, superintendent of Baptist work in Chicago, who gave a thoughtful, compelling address on "Christianizing a Metropolitan City." Dr. Otto knows the Detroit of years ago, as his father was a former honored pastor of the First German-American Baptist Church of this city. He confessed to having practiced on several local churches in his seminary days, but Tuesday night it was no practice effort. He spoke out of a rich experience, and plead for the new Americans who in the next generation will be the native Americans. We cannot speak of our great northern cities as American as they all are largely foreign because of the over-numbering foreign-speaking groups that have come here from the ends of the earth. Our great cities must be won to Jesus Christ or we will fail in our response to the Great Commission and our civilization will fail. The great dinner audience listened in wrapt attention and with much appreciation.

Meanderings of an Illinois Man

By EDWARD P. BRAND

I spent four weeks in Los Angeles and other parts of southern California. Los Angeles is a rapidly growing city. It seems to me to be over-advertised and over-boomed, yet the growth is rapid and much of it seems to be substantial. On April 30, I had the privilege of preaching for the Lincoln Heights Church, Los Angeles, of which Rev. L. T. Barkman is pastor. Brother Barkman started in the ministry in Illinois and was ordained at Aurora, Ill. After spending five years in a chapel car, he took charge of the Lincoln Heights Church about eight years ago. The church was in a very low condition. Now it has about 400 members, a good meeting house and parsonage. The Sunday school is large and the congregation filled the auditorium. Rev. A. P. Rossier went from Geneseo, Ill., to southern California and became pastor of the Compton Church near Los Angeles. He is quite successful there. On April 23 he dedicated a new meeting house, costing \$28,000, and all the money was raised to clear it of indebtedness.

The writer attended First Church of Pasadena Sunday night, April 30. All the seats in the auditorium, Sunday-school room and both galleries were taken. The pastor, Dr. John M. Dean, preached a well-prepared and well-delivered sermon on the second coming of our Lord. Dr. O. P. Gifford lives in Pasadena and although he is quite aged, he is in great demand for sermons and addresses in southern California. The last prayer meeting I attended in Temple Church was large and of deep interest.

I spent three days in Salt Lake City, arriving there on Tuesday night in time for prayer meeting. In the Baptist church twenty-six persons were engaged in a covenant meeting. The meeting continued an hour and forty-five minutes with good interest. The church is looking forward with strong hope to the coming of its newly called pastor, Mr. Brounger, son of Dr. J. W. Brounger of Los Angeles.

I am now on a large ranch 182 miles southeast of Salt Lake. Last Sunday the only church service I could attend was a

Mormon service in a schoolhouse. The people did not know who I was but the leader asked me to speak if I had anything to say. I accepted the invitation and talked twenty minutes on the proper observance of the Christian Sabbath. I had noticed among the Mormons and many other people in the extreme West a strong tendency to do secular work on Sunday. I was kindly treated but the meeting was strongly Mormon. It seems to me, however, that the spirit of Mormonism is being somewhat modified from what it was in earlier days.

This is May 10 and the snow is fourteen inches on the level and it is still snowing heavily. Thousands of sheep have been sheared within the past two weeks and taken with the lambs to the mountain ranges. There is great fear that many of them will perish in this deep snow.

The state of Utah has yet much good undeveloped land but a large portion of it will forever be a barren desert. There are veins of fine coal in this state. Some of the mines are closed by the coal strike but some of them are putting out large quantities of coal.

The Chicago Training School Is Much Alive

The report is being circulated that the Baptist Missionary Training School in Chicago, is giving up its work. This is not so. The building has been sold to Negroes for the purpose of maintaining a training school of their own, but the

training school will certainly continue. The past year has been one of the best in the history of the school. The courses offered are exceedingly fine in point of academic standard and cultural point of view; the practice work very much enlarged over former years and supervised most carefully; the student body composed of the highest type of young womanhood.

The present senior class has had an enrolment of twenty-three, two of whom have already been sent to Spanish-speaking fields outside of the United States. Of these twenty-three, ten are college graduates; one a graduate and registered nurse; three normal school graduates, and one part college. The others are high-school students who have taken the three-year course.

The forty-two years of prestige form the background for the splendid years of service which are beckoning us on. We have always been in the lead and we shall continue to be. The future is to be greater than the past. For our work we ask the kindly cooperation of all Baptists pledging you that in all things we are faithful to Baptist standards and principles.

Just where our new quarters will be we are not at the present time sure, but we are not planning to leave Chicago. We expect to be able to give this information at the time of the meetings of the Northern Baptist Convention at Indianapolis. Help us in our forward look by contradicting the false rumor regarding our school. MRS. CLARA D. PINKHAM.

Church News by States

Atlantic Coast

MASSACHUSETTS

ON SUNDAY, MAY 7, Rev. E. S. Philbrook, pastor of First Church, Randolph, gave the hand of fellowship to thirty-three new members, twenty-seven of whom were received by baptism, which makes seventy-four added to the church during the present pastorate of two years. The Sunday school has increased to 350. A Bible class of sixty men is taught by the pastor, whose salary has been twice raised. A young people's society and a troop of Boy Scouts have been organized. Offerings have been nearly doubled, and improvements are being made upon the church property.

BROADWAY CHURCH, CAMBRIDGE, Rev. Austen T. Kempton, pastor: The church closed its year with all bills paid. More money has been raised and expended than ever before. Ninety-two have united with the church this year, most of them by baptism. The Sunday school numbers 500. The pastor is beginning his eleventh year of service.

DR. ROBERT W. VAN KIRK HAS BEEN constantly in demand as pulpit supply since coming East. Through the summer months he will be the supply pastor at Osterville, on the Cape where the Baptists and Methodists have joined their forces. There is a large colony of summer people; many of whom are regular worshippers. Dr. and Mrs. Van Kirk are in the parsonage.

TWO OF THE BUSIEST BAPTISTS are Dr. F. F. Peterson and Miss Gertrude Hartley, the educational leaders among young Massachusetts Baptist workers. They are at the head of the monthly workers' council, held in Kingsley Hall, where much intelligent interest is kindled, and then follows instruction in teaching efficiency.

EASTER SUNDAY was a notable day in the history of Brookline Church. The pastor, Rev. S. M. Lindsay, baptized nine members of the Bible school at the morning service and extended the hand of fellowship to sixteen others, who united by letter and experience. In three instances, an entire family was received. The Easter exercises of the Bible school took place at noon and the offering taken was given to the Baptist Home in Cambridge. Congregations taxed the capacity of the church at every service. April 29, two more were baptized. New life is evident in every department of church work.

UNDER THE AUSPICES OF THE STATE convention, an interest was started three years ago, at Fulton Heights, in the Malden district, and was housed in a portable chapel. Soon the chapel had to be enlarged and a church constituted and organized. At the public recognition, Pastors F. M. Holt, D. J. Nelly and Edw. B. Dolan officiated. It is a developing field, and a promising enterprise. Rev. B. E. Tucker is the pastor.

DR. HERBERT S. JOHNSON has recently transferred his membership from First Church, Boston, to the Brookline Church, where he had the joy of baptizing his two older children, also Mrs. Johnson, into that fellowship. Mrs. Johnson came from

the Congregationalists. At a hearty and largely attended farewell reception recently given by the Boston church, appreciation of his long pastorate at the Warren Avenue and his later service in the First Church was fully expressed. The sustained and unexampled generosity of Mrs. Johnson and himself merited unusual recognition. A tribute, chaste and eloquent in expression, richly bound and embossed, accompanied by a bank of Beauty roses, was presented to Dr. and Mrs. Johnson at the reception, and befittingly crowned a delightful occasion.

CONNECTICUT

ON MONDAY, MAY 8, THE HARTFORD ministers' meeting was held in First Church. "The Denominational Situation" was outlined by Dr. A. B. Coats, general secretary of the Connecticut Convention, followed by an informal discussion. Officers elected for the ensuing year are: President, Frank B. Haggard, pastor of Asylum Avenue Church, Hartford; secretary, H. B. Hutchins, pastor of Olivet Church, Hartford.

ON EASTER SUNDAY, Rev. D. P. Gaines, pastor of First Church, Waterbury, received seven candidates into the membership—four by letter, three by baptism. This church is in an evangelistic campaign which opened Sunday, May 21, with Rev. D. B. MacQueen, Bridgeport, as preacher.

REV. FRANK B. HAGGARD, pastor of Asylum Avenue Church, Hartford, has just closed the Sunday evening community services. This was a new venture for the church. The interest and attendance demonstrated the worth-whileness of the undertaking and it is planned to feature this service more strongly another year. The pastor received sixteen into the fellowship of the church on Easter Sunday, eight by baptism.

THE FIRST ANNUAL MEETING of the Woman's Baptist Mission Society of Connecticut was held Thursday, May 11, in the Y. W. C. A. auditorium, Hartford. After devotional exercises led by Mrs. H. B. Sloat, Hartford, and the welcome by Mrs. E. H. Crosby, Hartford, the officers of the organization presented their reports giving the history of the year's work. This was followed by the presentation of the associational officers. The Connecticut missionaries serving under the woman's board were presented and severally spoke of their work. The W. W. G. of the South Baptist Church, Hartford, put on the play "The Missionary Drug Store." The session closed with an address by Miss Helen Hudson of the New York office. After luncheon served by the ladies of South Church, the devotional service was led by Mrs. D. B. MacQueen. Paul G. Meng and Miss Albertine Bischoff spoke respectively on the work in China and Porto Rico. State campaign director for the Woman's Continuation Campaign, Mrs. J. D. Rough, made her report which showed that the women of Connecticut went \$10,000, "over the top," their original quota having been \$37,500. The associational loving cups went to the following churches: Stonington, First; Bridgeport, Memorial; Meriden, Main Street; Warrenville; Norwich, Third; Hartford, Asylum Avenue. The reading contest for the ensuing year was outlined by Mrs. G. C. Laudenslager. The children of the Hartford Italian mission, under the direction of Miss Bertha Bridgeman, presented "Her Choice." Officers for the following year: President, Miss Mary

L. Howard, Hartford; first vice-president, Mrs. A. L. Mulloy, Waterbury; second vice-president, Mrs. C. S. Carter, Ansonia; secretary, Miss E. Louise Carey, Hartford; treasurer, Mrs. A. I. Ward, New Haven; woman's representative on the Board of Promotion, Mrs. J. D. Rough, Norwich.

VERMONT

THE FISCAL YEAR for Vermont State Convention has just closed and it is a little better than 82 per cent of the splendid showing in collections last year which it is feared is considerably better than the states throughout the Northern Baptist Convention will average. Out of the 111 churches in the state, ninety-nine of them contributed to the New World Movement during the past year, the twelve not contributing being churches in name only and having neither pastor nor service. Ninety-six per cent of the membership in the churches within the state have contributed during the past year. It also has been a good year spiritually and numerically. The state convention and allied organizations held their annual meetings at Ludlow, May 22-24.

THE LITTLE CHURCH AT WEST WARDSDORO, Dr. W. W. Hackett, pastor, has sustained a great loss by the translation of a familiar figure, their blind veteran, Rev. H. M. Hopkinson, who was called home April 8, in the eighty-second year of his age after being ill about one month. Mr. Hopkinson was, for four years, a missionary in Burma and upon his return in the early eighties became pastor at West Wardsboro. Since then he has had various pastorates in Vermont and near-by states until about seven years ago when he closed his work at South Ackworth, N. H. and came to West Wardsboro to spend his remaining days. His wife and two sons, Dr. George of Akron, Ohio, and S. Henry, principal of the Berkley School in Boston, survive him. The funeral service was conducted by Dr. Hackett, pastor, assisted by Rev. Dennison of the Federated church at Wardsboro.

THE ENOSBURG FALLS CHURCH, Rev. E. E. Scates, pastor, recently observed Heart Sunday. A Jesus valentine was given to the boys and girls in attendance and the pastor spoke on "The Adventures of a Little Heart."

THE CHURCH AT NORTH SPRINGFIELD, Rev. E. C. Weeks pastor, has recently lost three of its older members; John Cook, who was formerly Sunday School superintendent and quite prominent in church matters, A. J. Gibbs who, although past ninety, was still interested in the welfare of the church, and Deacon Amos D. Heald who united with the church in 1866 and at the time of his decease was one of the trustees. All three will be greatly missed in the church and community.

THE CHURCH AT LUDLOW, Rev. W. B. Chase pastor, has demonstrated the value of the Christian Endeavor movement for present day conditions. For some years the Christian Endeavor Society has been one of the most active and effective branches of the church work. This society, for the past three years, has won the banner for greatest efficiency in the Black River Union which is probably the most active Christian Endeavor Union in Vermont. This award is based on accurate records of work done according to the efficiency chart of the national society. Many of the additions to the church by baptism have come from the Christian

Endeavor Society. Much of this success is due to Deacon Charles F. Brown who since boyhood has been an active worker with the young people and who is now president of the Black River Union.

REV. KENNETH MACLEOD, pastor of the church at Sutton, will have the loving sympathy of many friends in the great affliction and loss that he has sustained by the sudden death of his able and beloved wife who was taken ill with acute anemia on Friday, May 5, and after the operation "went home" on Saturday, the 6th. Besides her husband, she leaves three little children, two, three and four years old.

NEW YORK

COMMENCEMENT EXERCISES of the Theological Seminary and the College of Colgate University will be held June 17-20. A feature of the week's activities will be the ceremony of laying the corner stone of the new Richard M. Colgate memorial dormitory, conducted by his son, Mr. Henry A. Colgate, a member of the University board of trustees. This building will be erected at a cost of approximately \$175,000, and will be large enough to accommodate eighty-four men. Seven men will be graduated from the seminary and 103 from the college. Alumni headquarters will be in Taylor Hall, the Y. M. C. A. House. All alumni are requested to register at their earliest convenience, and are invited to make use of the rooms. Rooms in the college dormitories, free of charge will be available for use by alumni and their families. Meals will be served during the week in the college commons. Requests for the reservation of rooms should be sent to Prof. Alfred E. Alton, Hamilton, N. Y.

THE FOURTH ANNUAL TRAINING SCHOOL for leaders at "Old Oak Farm" will be held at the Central Park Church, New York, 235 East 83rd Street (between Second and Third Avenues), at 8 p.m., on Monday evenings, May 22 and 29, June 5 and 12. An excellent program has been planned and the topics for discussion will be interesting and educational. Any young people in our Baptist churches wishing to volunteer their services as leaders among the children at the farm should get in touch immediately with Mrs. Florence M. Stowell, chairman of administration, 276 Fifth Avenue, New York City, Room 1038.

A GOOD DAY WAS ENJOYED May 7, by First Church of Batavia, Rev. George K. Warren, pastor. Although no special services have been held during the winter, at the communion service forty-four persons received the hand of fellowship. Twenty-eight of these were baptized on Easter day. Most of the young people attended an instruction class conducted by the pastor for six weeks preceding Easter. In the evening, Rev. Mahlon H. Day, home secretary of Canton Christian College, China, gave a splendid address on conditions in China and the work of the college.

AT THE MAY COMMUNION SERVICE sixteen received the hand of fellowship at Ballston Spa Church. Thirteen young people from the Sunday school and one adult were baptized by Pastor D. E. Sprague on Easter Sunday, two have been received by letter and one restored. Present membership of 353 is the largest in many years. A monthly fellowship supper with group meetings for S. S. officers and teachers led by Supt. E. L. Parsons, a Bible study group led by the pastor and a young people's group led by

Mrs. W. N. Sowle, following the supper and followed by the regular weekly prayer meeting has been helpful to our work.

CALVARY CHURCH, YONKERS, has purchased a site for a new building with a 169-foot frontage on North Broadway. Plans for the building have not yet been prepared. Calvary Church is one of the youngest churches in the city. Rev. John Henry Day, the present pastor, has been with the church for six years. He has taken an active interest in planning interesting programs for the young people, who have become an integral part of the church.

EASTERN PENNSYLVANIA

FIFTY-FOUR CHURCHES IN PENNSYLVANIA have reported stewardship leagues with a total of 1700 members enrolled.

PASTOR A. M. GREGG and his family were tendered a reception by the Milton Church on Thursday evening, April 27. The churches of the community were represented by the president of the Ministerial Association, Dr. Raymond M. West, Dean Llewellyn Phillips and Dr. Leroy Stephens brought greetings from Lewisburg. Mr. Wm. D. Golightly who has been acting as pulpit supply and Mr. Neisser of the educational board also spoke briefly. Mr. Gregg made a happy response. There was a large attendance and a joyous and hopeful spirit prevailed.

PASTORAL CHANGES: Rev. J. A. Crown goes from Portland to the Hickory St. Church, Scranton; Rev. H. F. Crossin becomes pastor at Royersford; the Lebanon Church has secured the services of Rev. John L. Sawyer. Dr. George E. Rees is preaching for the Glenside Church as stated supply. Two members of the graduating class at Crozer Seminary have accepted pastorates in the eastern part of the state. Albert C. Cheetham goes to Prospect Park Church at Moores, and Raymond J. Cornish to Canton.

WESTERN PENNSYLVANIA

MR. W. W. ANDERSON, of Monessen, has baptized twenty-six during his nine months' pastorate. The church is sending Mr. Anderson to Indianapolis.

FIRST CHURCH, MCKEESPORT, REV. J. S. BRAKER, PASTOR, bade farewell and God-speed to Miss Edna Oden, its missionary to Ntondo, Lac Ntomba, Congo Belge, Africa. She sailed from New York, Tuesday, May 16.

THE SHADY AVENUE CHURCH, REV. R. N. JESSUP, pastor, held its annual business meeting Wednesday evening, May 10. Full and encouraging reports were received from all departments. The current expense fund shows a balance of \$240 with all bills paid. Twenty-five additions were reported for the year. The question of a new building is under consideration and Mr. G. E. Merrill, secretary of architecture of the Home Mission Society, will be called to advise the committee.

THE GLASSPORT CHURCH has extended a call to C. A. Downing, of First Church, McKeesport. Mr. Downing, a licensed preacher, has served the Industry Church most acceptably for several years.

REV. ROBERT M. CAMPBELL entered upon his pastorate of the Johnston Avenue Church, May 1.

MANY IN PENNSYLVANIA will be interested to know that Dr. J. S. Kirtley will

serve as acting pastor of the Mt. Morris church, New York City, during May and June.

NEW JERSEY

FIRST CHURCH, ATLANTIC CITY, observed on May 7 the seventh anniversary of the pastorate of Rev. Hinson V. Howlett. Goals set for the occasion were: At least seven for baptism; at least seven to be welcomed to membership; and \$700 for special items in the church program of summer activities. Twenty-three were welcomed, and the offerings of the day went beyond the goal set. It was noted that in the seven years offerings for current expenses had increased 45 per cent, and for benevolences, 735 per cent.

EMMANUEL, RIDGEWOOD, DR. T. H. SPRAGUE, pastor: The church is able to report over \$25,480 turned over to the New World Movement for the two years ending April 30. The pastor is to be sent to the Northern Convention in Indianapolis as a delegate from the church. Fifty of the men of the Church Fellowship Club spent the week-end, May 19-21, at Culver's Lake. A community vacation Bible school movement has been inaugurated; four schools will be held, July 5 to 28, one of which will be in Emmanuel Church house.

THE ANNUAL BUSINESS MEETING of Mt. Pleasant Church, Rev. Sidney W. Powell, pastor, was a joyous occasion, although for years the church has been facing large deficits at such meetings. At the close of the year the only bill unpaid was \$120. The church has reduced the \$30,000 mortgage to \$14,000, and expects to further reduce this amount during the next three months. The people have paid into this fund \$16,738.90. During the year twenty-nine were baptized and twenty-nine others added. The membership is now 521.

Atlantic District Meeting

The first annual meeting of the Woman's Foreign Mission Society and the Woman's Home Mission Society was held in Peddie Memorial Church, Newark, May 3-5. While, as the pastor, Mr. Twomey, said, "The word 'welcome' would be found nowhere," one felt it in every handshake. Education and promotion were the key notes of the opening day.

Simultaneous conferences on missionary education, children's, young people's and White Cross work had been planned but so many wished to participate in more than one, this being especially true of missionary education and White Cross, these followed each other during the morning session.

The theme for the afternoon session was "Cultivation of the Field." Addresses were by Miss Lucinda Johnson, of the Board of Promotion, Mrs. Nathan Wood, of the National Foreign Society, and Mrs. Charles A. Brooks, National Home Society. Miss Dorothy Hume, missionary among the Indians in Arizona and Mrs. W. W. Moore, of the Morgan Settlement in Pittsburgh. Addresses by Miss Frances Tenace of India and Miss Sarah Slater of Burma were heard with interest. The World Wide Guild banquet was presided over by the District Secretary Miss Frances Langstroth with the New Jersey secretary, Miss Mary F. Buchanan, as toast mistress.

On Thursday evening after a word of greeting from Dr. Anna Degenring of India, and Dr. Clara Leech of China, Mrs.

Arthur Strickland brought little Italy home to the heart with her impersonation of Michael and Marie. The suggestion for Friday's program was evangelism and inspiration. Miss Mildred Kaminski, Americanization secretary, and Miss Belle Chisakoffsky, missionary among the Italians deepened appreciation of the need of work among foreigners. Mrs. J. M. Baker of Ongole, India, sketched the history of that mission. Mrs. W. A. Montgomery conducted a forum on methods for missionary societies. Mrs. George W. Doane and Mrs. E. O. Silver entertained the district board, the missionaries and missionary mothers at a luncheon in celebration of the first annual meeting of the Union District. A missionary banquet at which Mrs. Howard Wayne Smith presided was also a delightful feature of the meetings.

An invitation was extended by the Woman's Mission Society of Philadelphia Association to meet with that body in May, 1923, and was accepted.

The following officers were elected: Pres., Mrs. H. H. Skerrett; home administrative vice-pres., Mrs. Willard Smith, Haddonfield, N. J.; foreign administrative vice-pres., Mrs. Charles Gauger, Philadelphia; home mission vice-pres., Mrs. Ray L. Hudson, Philadelphia; foreign mission vice-pres., Mrs. George W. Doane, South Orange, N. J.; Rec. Sec., Mrs. A. L. Kennelly, Plainsfield, N. J.; treas., Mrs. W. E. Morris, Philadelphia.

Mississippi Valley

ILLINOIS

WOMAN'S BAPTIST MISSION UNION (Chicago Association) held its last meeting before the summer vacation on May 9 in Morgan Park Church. Over 500 attended, with forty-four churches represented. Miss Maud Brook spoke on "Our Home," bringing a clear vision of the work done in the Bacon Home for Missionaries' Children, of which Miss Brook is the head. The kindergarten department of the Training School was presented by Miss Carman. During the luncheon hour a conference of Americanization workers was most helpful. Mr. Emil Tribolet (home on furlough from Burma), in an address on "Thirty Years in Burma," gave his opinion of the immediate needs in that country, emphasizing the known fact of the necessary adaptability of our missionaries. The closing period of the day was devoted to an inspirational message, by Mrs. J. W. Hoyt, on "Standards of Christian Living." The music of the day was furnished by members of Morgan Park Church, Mrs. Hartley Laycock and Mrs. Milton Cruse singing, with Mrs. Leonard Cox at the piano.

FORTY NEW MEMBERS received the hand of fellowship May 7 in First Church, Peoria. At this service the associate pastor and his wife, Rev. and Mrs. John V. Whiting, were presented with a purse of gold and asked to attend the N. B. C. in Indianapolis. The pastor, Dr. Joseph C. Hazen, has been sent by the church for six years. The financial year closed April 30 with all bills paid and a good cash surplus in the treasury. The every-member canvass was doubtless the most thorough and successful in the history of the church. The Agar plan has been followed for five years with great success.

IOWA

GOOD MUSIC, CONGREGATIONAL SINGING led by an enthusiastic director, and practical messages by the pastor, Lewis Jacobson, give the evening services of First Church, Sioux City, an appeal which is appreciated by the general public as well as the church members. Thirty-eight persons received the hand of fellowship at a recent Wednesday evening service. Since last August, the beginning of the present pastorate, 135 have been added to the church, seventy-five of whom came by baptism. Fifty-one have come in since January 1. Evidence of the work Mr. J. L. Pickett is doing on the mission fields in Sioux City is shown in the fact that ten adults have recently been baptized from Glendale. Total receipts for the Contin-

nation Campaign Fund are \$412.50; for the New World Movement since January 1, \$5,279.07. This makes a grand total of \$24,373.25 which has been paid toward the New World Movement during the last two years. The total amount pledged for the four year period was \$50,118.50. Miss Carolyn J. Wheeler, recently of Chicago, is now assistant and secretary to the pastor.

COUNCIL BLUFFS, FIRST CHURCH, J. F. Catlin, pastor, reports for the year ending April 30: Current expenses, \$5,175.41; benevolences, \$2,926.66, \$2,790.71 of which was for the New World Movement; \$6,440.46 was added to the building fund, making a total of \$22,511.54 cash on hand. The Ladies' Aid Society cleared \$2,927.38. All told the church raised \$15,301.73 during the year. The average Sunday-school attendance was 246. Sixty-five new members were received into the church, thirty-seven of them by baptism. There is a tithe's league of more than fifty members.

OHIO

SINCE BEGINNING HIS PASTORATE at Piqua Church, six months ago, Dr. Franklin F. Fenner has received seventy-five into the membership of which number more than fifty have been received by baptism. The church is in a prosperous condition.

FIRST CHURCH, TOLEDO: The pastor, Rev. A. K. Morris, and members of First Church, Toledo, have been made happy in the prospect of a new church edifice. Mr. and Mrs. R. A. Bartley, who have been connected with the church for over forty years, presented a gift of \$25,000 with which to purchase a new site. No effort has been made to raise any additional funds but there is \$11,000, a gift from another source to be used for building. This church is the mother church of Baptists in Toledo. It has for years maintained an able work in a rapidly changing downtown district. At the present time its membership is scattered over the entire city with only forty supporting members living within a radius of one-half mile of the church. For nearly seventy years this church has worshipped in the same building. Easter Day forty-eight members were received into the church, twenty-eight of whom came by baptism. The offering amounted to \$2,600, \$1,000 of which was the result of the women's effort for the Continuation Fund. On the following Sunday morning over \$300 was raised for the Anti-saloon League. Mr. Morris has been using the motion pictures with his Sunday evening sermons which has attracted large audiences, but this month the motion pictures will be omitted and special services are being given with attractions in music and dramatization.

THE NEW ASSOCIATIONAL EVANGELIST, Mr. Maier, recently said of Little Muskegon Church, "It is missionary and cannot die." Rev. J. W. Weddell, acting pastor of First Church in Marietta, has been a source of inspiration to the weak rural churches.

GLENNVILLE CHURCH, CLEVELAND: Rev. R. D. Wood, of Conneaut, began his work here April 30, with good congregations.

COLUMBIA CHURCH, CINCINNATI: Since Jan. 1, sixty-eight new members, fifty-two of them by baptism, have been added. The church services have nearly doubled in attendance. Over 100 attend prayer meetings regularly. The revival spirit is in evidence. Rev. C. A. Mitchell has been pastor since the beginning of the year.

MICHIGAN

Annual Meeting of Central District

The ninth annual meeting of Central District of the W. A. B. F. M. S. and the first annual meeting of Central District as a joint District of W. A. B. H. M. S. and W. A. B. F. M. S. was held at Battle Creek, Mich., May 3-5. About 150 delegates registered. The sessions were notable for the number of fine speakers assembled for the program, among whom were Mrs. Smith Thomas Ford, Mrs. Andrew MacLeish, Mrs. John Nuveen, Mrs. H. E. Goodman, Miss Mary Hyndman, Mrs. Clara Pinkham, all of Chicago; Miss Harriet Cooper, Detroit, Miss Vickland, Assam, Rev. L. F. Wood, Africa, and Mr. Maou, China. All of the speakers struck a very serious note in their addresses but also one of great faith and consecration.

The president, Mrs. Frank J. Miller of Chicago, made a delightful presiding officer. She was assisted by Mrs. MacLeish, Mrs. Hilton and Mrs. Edward Wilson. A banquet was served at the Presbyterian church Thursday evening after which some inspiring and clever toasts were given. A helpful "Round Table" was conducted by Mrs. Enlette, Mrs. Nuveen and Mrs. Wadsworth at the Friday morning session. At the business session a few minor changes were made in the by-laws. The election of officers resulted in the reelection of all officers with the exception of recording secretary and Miss Florence E. Grant of Birmingham, Mich., was elected to fill that vacancy. A district song, district motto and district slogan were adopted. District motto: "Not to be ministered unto, but to minister." District slogan: "Learning, loving, giving, working, praying, living."

Among the resolutions adopted was the following: Resolved; That, as a district, we urge upon all the churches and the women's circles at this critical time, loyalty to the great denomination of which we are a part: that we discourage criticism and emphasize our great denominational program, making all our work a strong factor toward unity in the denomination, emphasizing the constructive things which make for harmony and giving ourselves much to prayer."

—FLORENCE E. GRANT, Rec. Sec.

MISSOURI

REV. GROVER C. SCHWARTZ, pastor of Tabernacle Church, St. Louis, has been compelled to give up his work and go into a government sanitarium for treatment. Brother Schwartz was a chaplain in the U. S. Army during the war and while in the service acquired certain disabilities which have grown upon him. He did a wonderful work in Tabernacle Church. Every department was prosperous and large crowds waited upon his ministry. Sunday school increased over 90 per cent under his leadership. Exactly 101 were added to the fellowship, forty-four by baptism and fifty-seven by letter. The church passed through the most difficult times in fifteen years with every bill paid and no deficit. Mr. Schwartz was with this church only sixteen months but it is with sadness that it parts with him.

DR. D. J. EVANS, PASTOR of First Church, Kansas City, was invited to preach in Calvary Church, Washington, D. C., on May 21, morning and evening, and accepted. Rev. Elmer A. Love, assistant pastor of First Church, has received a unanimous call from First Church of Marshall. He has accepted and leaves the

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WHEN THE REVIVAL CLOSES—WHAT?

"The Hofmeister campaign put new life into our congregation. Regular missionary offerings were observed for the first time in our history. Every member canvass shows gains over last year.

Attendance increasing steadily. Will be compelled to seek larger quarters soon." —Pastor Rains.

T. M. Hofmeister, L.L.D., Evangelist
Member I. E. A., Winona Lake, Indiana
Now at Greenfield, Ohio.

work in Kansas City June 1. The business men's Bible class had 551 men in attendance May 7. The goal is \$800 to 1,000 for May 14. This is the end of a four-weeks' drive for new members. Total in Sunday school May 6 was 1,647.

NEBRASKA

Mr. F. P. TIMMEL, a veteran of the Civil War, a homesteader in Nebraska and for many years a deacon in First Church of Western, died recently at the age of seventy-eight. Funeral services were held at First Church, Rev. E. M. Owings officiating. Six sons survive him.

KANSAS

Rev. W. A. HOLLADAY closed his pastorate at Peabody on April 30. During the three years of his work there sixty-five members were received into the church, forty-six by baptism, making a net gain of 35 per cent. Benevolences increased fourfold. The Sunday school attendance now taxes the capacity of the building.

NORTH DAKOTA

BISMARCK: Director of religious education, Rev. E. Wiese, assisted Pastor L. R. Johnson in a series of revival meetings. Mr. Johnson speaks very highly of the work and of the results obtained in the church. Four have already been baptized; others are expected soon.

NEWPORT: Rev. C. W. Finwall will lead the Newport Church in a brief series of meetings, May 14-21, and will baptize a number of candidates.

Rev. C. W. FINWALL's daughter, Edith, has recently undergone another operation in Bismarck. She is rapidly recovering.

ROSEGLLEN: The lumber has been ordered for the new church building, and it is expected that it will reach North Dakota by June 1.

CRYSTAL AND GRAFTON: Rev. B. H. Thorlakson began his work as missionary-pastor at Crystal and Grafton, April 1. Annual church meeting was held April 4.

Pacific Coast

SOUTHERN CALIFORNIA

Rev. CROWELL D. EDDY has been pastor of Covina Church for two years. Under his leadership there has been steady growth. In the recent Continuation Campaign the W. W. G. went over the top. Other members did not do so well, but considering that almost every family was affected by the freeze which visited California last winter, there is reason for satisfaction with the results of the campaign, especially as many paid their back pledges.

Mrs. NIRA STENGER, BORN IN ZANESVILLE, Ohio, in 1846, passed away in Pasadena, April 15. Her husband, W. H. Stenger, who survives her, is a minister of the gospel, and has had successful pastorates both in the East and West. Of her five children living to grow up, all became missionaries or were preparing for missionary life. The funeral services were conducted by her pastor, Rev. B. B. Jacques, of Calvary Church, assisted by Dr. John Marvin Dean, Dr. O. P. Gifford and Rev. John Newcomb, missionary on furlough from India.

OCEAN BEACH CHURCH, SAN DIEGO, Rev. Rolla E. Brown, pastor, "has decided to arise and build." On May 10 was laid the cornerstone of the new structure which is expected to cost about \$15,000. The principal address was delivered by Dr. W. F. Harper, executive secretary of the Southern California Convention. Others who took part in the program were Rev. L. P. Valentine of Scott Memorial Church, Rev. W. J. Beaven of Logan Heights Church, Rev. F. O. Belden and Rev. Floy T. Barkman of First Church, all of San Diego, and Rev. G. M. Parks, of National City. Mr. F. S. Runyon, chairman of the building committee, presided at the services. The new edifice is to be in the Spanish mission style of architecture, and will be the largest and best equipped building in that part of San Diego.

TWO YEARS AGO TREMONT CHURCH, Pasadena, Rev. John Bentzien, pastor, accepted for the New World Movement an apportionment of over \$17,000 to be paid in four years. The church has 376 members, none of them wealthy, yet the amount had been promptly paid and this year the church went over the top \$465. The total benevolence account of the church for the past year was \$5,500; current expense account about the same. The church has raised from all sources \$11,000. During the past year the Sunday school, David P. Ward, superintendent, has maintained a monthly meeting of teachers and officers with average attendance of over thirty; also an excellent teachers' training class with an attendance of over eighteen. The average attendance of the Sunday school is over 200. Mr. Bentzien was associate pastor with Dr. J. W. Brounger for over eight years.

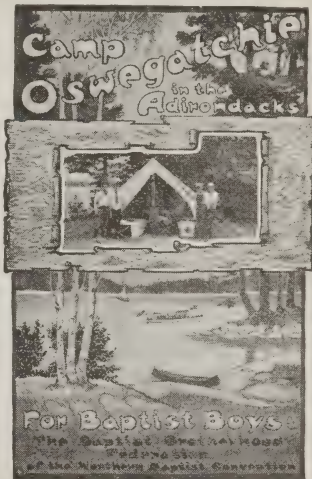
NORTHERN CALIFORNIA

BERKELEY BAPTIST DIVINITY SCHOOL held its commencement April 2-May 1. The alumni dinner was given Saturday evening; on Sunday morning the educational sermon by Rev. E. A. Hanley and the missionary sermon by Rev. P. C. Wright; on Monday came the ministers' conference on "The Minister and His Work" with five addresses followed by discussions. The commencement address by Rev. James Francis was delivered before the largest audience ever assembled at commencement. The graduates are Elmer A. Fridell, for the past year assistant to Rev. John Snape, Oakland; Kenneth G. Hobart, son of Dr. Charles Hobart, and prepared for work abroad; Hubert C. Matthews, successful pastor at Santa Clara; and Victor S. Silke, with Y. M. C. A. experience. The annual report of President Hill revealed the fact that the affairs of the school are in a healthy and hopeful condition. The year's expenses have been met, all obligations on account of the new building, costing over \$100,000, have been paid. The treasurer's report showed a total of permanent assets in the amount of \$234,000 with no debts. All of the proposed plans of the president for enlargement were heartily adopted by the board of trustees.

SUNDAY, APRIL 30 an ecclesiastical council unanimously voted the new Thousand Oaks Baptist Church of Berkeley into the fellowship of the San Francisco Bay Association. This church was duly organized on Lincoln's Birthday, February 12, with sixty-seven constituent members, Rev. Albert Ehrgott, pastor. The following participated in the recognition program: Frank N. Davidson, moderator; Prof. W. F. Martin, clerk; Rev. J. N.

Garst, Pres. C. M. Hill, Prof. John W. Johnson, Rev. C. E. Tingley, Rev. Elijah A. Hanley, Rev. C. H. Hobart, Rev. A. S. Phelps, Mr. Hugh Thomas and Mrs. H. A. Johnson. The new Thousand Oaks Church has secured a strategic building site, and is securing the necessary funds for the erection of a modern house of worship.

(Continued on page 548)



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CINCINNATI

Our Book Shelf

**Apology and Polemic in the New Testa-
ment**, by Andrew D. Heffern. New York:
Macmillan Co.

The contents of this volume are a course
of lectures prepared for the John Bohlen
Lectureship in the Protestant Divinity
School in Philadelphia. The course was
to be delivered in 1915. The author died
a few days after completing the manu-
script. He was an eminent scholar, es-
pecially in the department of New Testa-
ment literature and theology, a graduate
of Harvard, and a student of the univer-
sities of Berlin and Bonn; and later, for
twenty years a professor in the Philadel-
phia Divinity School. The author main-
tains that many of the words of Jesus in
the Gospels and many portions of the
letters of sacred writers are polemic and
apologetic. Of course this statement is
readily verified in such Pauline letters as
those to the Romans, Galatians and Col-
ossians; but much of the polemic portions
is missed by the average reader in the
more general writings. The author treats
largely of the Judaistic and Gnostic con-
troversies. The student of church history
has not been uninformed on these subjects;
but these lectures enter more fully into
the details and particulars of the subject.
They are written more for scholars and
specialists than for a lay reader, and yet
the latter may study them with much
profit. Needed light is thrown on many
phrases and terms which are at least per-
plexing. We are impressed in reading—
rather, in studying—the contents, with
how much there is to know about the New
Testament which has not been discovered.
Close Bible students will find this volume
a rare educator in New Testament litera-
ture and the import of many of its terms
and references.

**The Community Daily Vacation Bible
School**, by E. C. Knapp, general secre-
tary, Inland Empire Sunday school As-
sociation. New York: F. H. Revell Co.
\$1 net.

An excellent manual, based on prac-
tical experience, dealing with the com-
munity, as distinguished from the denomi-
national school. It tells how to organize,
finance, advertise and conduct the school.
The various chapters deal with such sub-
jects as music, story-telling, handwork,
dramatics, games, discipline, etc., concern-
ing which all beginners want to know and
of which others feel they never know
enough. The vacation school habit is fast
growing, and every book which deals with
the subject in a practical way is welcome
to the workers.

**Satan, His Personality, Power and Over-
throw**, by Edward M. Bounds. New
York: Fleming H. Revell Co. \$1.25.

The revered author of this volume had
gone to his rest before his books were
published. Friends, discovering the man-
uscripts of several books and believing in
their great spiritual value, prepared them

for the press under the general title of
"The Bounds Spiritual Life Books." The
title indicates the contents of the volume.
The viewpoint of the author is the old-
fashioned orthodox demonology. It is
written in a most readable phraseology
as is that of a Bunyan's "Pilgrim's Prog-
ress" or a sermon of Moody's—simple, clear
and strong. Bible quotations are woven
into its composition like threads of gold
into the warp and woof of the cloth. It
is didactic and devotional. A veritable
little classic on a subject not often dis-
cussed in these times.

On the Rim of the World, by J. Paterson-
Smyth. New York: F. H. Revell Co.
75 cents net.

A little book of consolation and hope for
that great multitude of people which
stands "on the rim of the world" looking
out into the undiscovered country into
which their loved ones have gone. A
book which looks away from spiritualism
to the saner teachings which our Lord
and his apostles bring. Undoubtedly it
will be of help to some who desire to be
free from the fear of death.

"It Is to Laugh"

S. K. Ratcliffe of the *Manchester Guard-
ian*, who returned from a speaking tour
in the Middle West recently, in which he
followed immediately on the heels of Mrs.
Asquith, was asked whether he considered
his much-talked-of compatriot had made
a hit in the West. "Well," he replied, "I
didn't notice any inclination among West-
ern mothers to name their babies Margot."
—*New York Evening Post*.

A Sunday school superintendent, a grad-
uate of Yale, was deploring the fact that
children of the present generation do not
memorize the Scriptures as they did a
generation ago. "I'll tell you of a practi-
cal joke," he announced to the children,
"that a student once tried to play on the
old president of Yale. He removed the
Bible from the desk and put a dictionary
in its place. Next morning at chapel the
president announced that he would read
the 119th Psalm. He opened the diction-
ary, and so perfectly had he committed
the Psalm that no one ever knew that the
change had been made, except the presi-
dent and the boy who did it." He paused
a moment for this to take effect, when a
small voice piped up, "How did you find
it out, Mr. Mead?"—*Lippincott's*.

A Cornish joke was about a St. Just
man who had been away in America for
a good many years. On his return to
Cornwall and to St. Just the first thing
he did was to go into the churchyard and
see which of his old friends had passed
away during his absence. When he ar-
rived in the churchyard one of his old
friends put his hand up out of a grave to
shake hands with him. Mr. Money was
not very surprised at this tale, as he
knew there was a good deal of superstition
existing among Cornish folk. After a
short pause the narrator of the tale said
to him:

"Do you believe it, sir?"

When he said that he didn't, the reply
was:—

"Well, I do, for his old friend was the
grave-digger."

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MUSIC REVIEW

From Carl Fischer, New York, N. Y.

- The River of Joy.....Jones (\$0.10)
- Rejoice, Ye People.....Kingsley (\$0.12)
- Still, Still with Thee.....Nevin (\$0.10)
- Gracious Saviour.....Sears (\$0.12)

Four serviceable anthems are listed above. All are of the popular type known as "hymn-anthems," simple in structure and style, not original enough to attract attention by any particular veins of strange statements, and not technically difficult to any degree offensive to the average chorus-choir forces. The Jones anthem is a melodious setting of an interesting text by Frederick H. Martens; the organ accompaniment has enough independent thematic flow to render it above the average in interest. Its tuneful sweetness should give it a wide popularity. The Kingsley chorus is most fitted for Easter-tide, but could be used for any festive church occasion. The means used are strictly choral and in several passages the modal harmonies used give a most effective touch of ecclesiastical style. A chorus which would work out the suggested shading and expression-markings with care would find this choral number one of unusual value. The setting of the familiar and much-loved hymn by Harriet Beecher Stowe, by Nevin, is of a more sentimental order, and less musical value than the two preceding titles. The composer has done less in the way of digesting his musical material, less in the workshop-effort to set forth his ideas with the best possible background of technical effects. He has thrown more responsibility upon the singers of the anthem—which is easier on the creative music of the composer but less satisfactory as to actual performance-results! Another selection of the same type is the anthem by Sears. Artists can bring all the powers of commentary and knowledge of effects gained by long apprenticeship and ceaseless striving, and illuminate with these artistic powers simply-built pieces so that they seem to be of greater value than purely intrinsic merit warrants. But artists are few; and too great a dependence upon their cooperation is too often likely to result in second-rate results when the works have to be produced under average conditions. All of which drawn-out dissertation is of no particular moment except to show my reaction to the last two titles reviewed above. Both could be made highly effective numbers, if properly humored; and both would be much more valuable if they had received a little more polishing and revising before being published. Which criticism is not as harsh as it seems at sight, for only too much of the present out-pour of the composers of church music suffers from the same haste and lack of thoroughness in self-criticism.

From Oliver Ditson Co., Boston.

- A Prayer for Guidance.....Lester (\$0.60)

Under the above title this long-established publishing firm offers a new sacred song by the reviewer. The eloquent text—by Frederick H. Martens—and its simple, melodic musical setting should render it of wide availability for all occasions where a solo of reverent character and good vocal effect is desired. The accompaniment is equally effective for piano or

organ. The song is issued in two keys, and the range called for is moderate.

FOUR MANUAL FOR OAK PARK

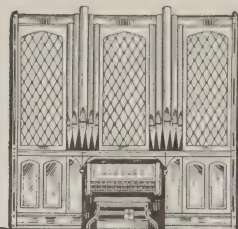
Another large four-manual organ is to be added to the equipment of the churches of Chicago and suburbs. The Skinner Organ Company has won the contract for an instrument of forty-three full sets of speaking stops to be installed in the new edifice of First Baptist Church of Oak Park as soon as the building is ready for it. The specifications were prepared in consultation with William H. Shuey of Oak Park, a confirmed organ "fan" and student of specifications, who has been helpful to various churches in designing their organs. There will be seven borrowed stops, in addition to the forty-three complete sets of pipes, and the total of pipes, bars and tubes in the instrument will be 2,562. In addition there are to be thirty couplers and thirty-nine combination pistons. The console will be prepared for the addition later of fifteen stops. Among the toe pistons provided is one to lock all the other expression pedals to the swell pedal. There will also be toe pistons to bring on all reeds, all strings and all diapasons and flutes, and a cancel piston for all stops.

- The scheme of stops is as follows:
- Great (Six-inch Wind): 1. Bourdon (Pedal Extension), 16 ft., 5 pipes. 2. First Diapason, 8 ft., 61 pipes. 3. Second Diapason, 8 ft., 61 pipes. 4. Claribel Flute, 8 ft., 61 pipes. 5. Erzaehler, 8 ft., 61 pipes. 6. Octave, 4 ft., 61 pipes. 7. Flute, 4 ft., 61 pipes. 8. Twelfth, 2-2/3 ft., 61 pipes. 9. Fifteenth, 2 ft., 61 pipes. Chimes (from Echo). Harp. Celesta (from Choir).
- Swell (Seven and One-half-Inch Wind): 10. Bourdon, 16 ft., 73 pipes. 11. Diapason, 8 ft., 73 pipes. 12. Gedeckt, 8 ft., 73 pipes. 13. Salicional, 8 ft., 73 pipes. 14. Voix Celeste, 8 ft., 73 pipes. 15. Spitz Floete, 8 ft., 73 pipes. 16. Flute Celeste, 8 ft., 61 pipes. 17. Flute, 4 ft., 61 pipes. 18. Flautino, 2 ft., 61 pipes. 19. Dolce Cornet, 3 rnk., 183 pipes. 20. Cornopean, 8 ft., 73 pipes. 21. Fluegel Horn, 8 ft., 73 pipes. 22. Vox Humana, 8 ft., 61 pipes. Tremolo.
- Choir (Six-Inch Wind): 23. Diapason, 8 ft., 73 pipes. 24. Concert Flute, 8 ft., 73 pipes. 25. Dulciana, 8 ft., 73 pipes. 26. Flute, 4 ft., 73 pipes. 27. Clarinet, 8 ft., 61 pipes. 28. Orchestral Oboe, 8 ft., 61 pipes. 29. Harp, 8 ft., 61 bars. Celesta, 4 ft. Tremolo.

- Solo (Expressive—Nos. 30, 31, 32. Ten-inch Wind, No. 33, Fifteen-inch Wind): 30. Gamba, 8 ft., 73 pipes. 31. Gamba Celeste, 8 ft., 73 pipes. 32. French Horn, 8 ft., 73 pipes. 33. Tuba. Mirabilis, 8 ft., 73 pipes. Tremolo.

- Echo (Playable on Solo Manual, Six-inch Wind): 34. Cor de Nuit, 8 ft., 61 pipes. 35. Vox Humana, 8 ft., 61 pipes. 36. Chimes, 25 tubes. Tremolo.

- Pedal (Five-Inch Wind): Diapason (lower 12 notes resultant), 32 ft., 32 notes. 37. Diapason, 16 ft., 32 notes. 38. Octave, 8 ft., 44 pipes. 39. Bourdon, 16 ft. 40. Gedeckt, 8 ft. 41. Flute, 4 ft., 56 pipes. Echo Bourdon (from Swell), 16 ft. Still Gedeckt (from Swell), 8 ft. 42. Trombone, 16 ft. 43. Tromba, 8 ft., 44 pipes.—The Diapason.



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A Word from Madame Yajima

By MRS. HENRY TOPPING

When on January 20 Madame Yajima reached the end of her now famous pilgrimage to the Washington Conference, and found herself once more at home in her little room at the headquarters of the W. C. T. U. in Tokyo, she suffered a physical collapse so serious that cablegrams were sent to friends in America asking prayer for her recovery. Owing to these cables there was in America, a rumor of her death.

But she came back to the activities of this life with undiminished zeal and interest, and on April 24, when the late cherry blossoms were in their full glory she attained her ninetieth birthday. From all round the world came messages of congratulation representing all classes of people and organizations.

This month of May brings the two anniversaries that most keenly stir the hearts of women and remind us again of Yajima's spirit and example. Mother's Day and Memorial Day both bring to us not only a sharper pang of the ever-present hunger for dear ones already sacrificed to the folly and wickedness of war, but a reminder that the "next war" will be more destructive and terrible than can now be imagined or predicted. Out of this pain and apprehension we must face together with a new vision our great question of how we women of the world can cooperate to do our part to forever put an end to international warfare.

It is an encouraging fact that individuals and organizations the country over are taking a more serious consideration of our international relations. Again there is a call for preparedness, this time a preparedness for peace. This will involve a tax on our time, our devotion, our resources, that cannot be estimated. For the establishment of justice, mercy, sympathy, humility are all involved in preparedness for peace. It is not enough to hate war and to long for deliverance from the cost of war. We must so love peace as to be ready and able to pay the price of peace, to say with Yajima's spirit of high devotion, "Woe is me if I do not dedicate the remaining years of my life to the utmost effort to train the rising generation to hate war with a blazing hatred and to determine to achieve such mutual understanding and cooperation as will banish it from the world."

Indianapolis Convention Rates

The various passenger associations whose authority embraces the entire Northern Baptist Convention territory, have granted to those attending the Indianapolis Convention, for themselves and the immediate members of their families, the rates indicated below, under the following regulations:

From the Pacific Coast states (the Trans-continental Association), a rate has been authorized, slightly in excess of one fare for the round trip, permitting stop-overs at all points, both going and returning, within the final limits, selling dates May 25 to August 31, return limit October 31, 1922.

From all other associations, round-trip tickets will be sold at one and one-half the regular one-way rate, by the ticket agent at each local station, when the rate is more than \$1.00 upon the presentation and surrender, of an identification certificate, any time between June 5 to June 14 inclusive. These tickets must be validated at Indianapolis at the ticket office

of the line over which the ticket reads into that city, which will be done upon presentation of the ticket thereto, any time from June 8-26. The same route must be taken on returning which was used in going to Indianapolis.

Passengers may leave to return at any date within the final limit, but care must be taken to allow time to reach the original starting place, not later than midnight of June 26.

Identification certificates may be procured from state or city superintendents, or secretaries, or by application to the undersigned.

W. G. BRIMSON,
Manager of Transportation,
125 N. Wabash Ave., Chicago.

Church News

(Continued from page 545)

This church is situated in the midst of a splendid residence district, and has the sure promise of developing shortly into a strong, self-supporting church.

WESTERN WASHINGTON

Swedish Baptist Conference

This body met with First Swedish Church, Tacoma, May 4-7. There was a large and representative attendance. The reports showed 198 additions to the churches, of whom 120 were received by baptism. This is a larger number of baptisms than reported for several years. Delegates brought word of fine evangelistic spirit in the churches. There have been raised and expended for all purposes during the year \$65,500. The annual sermon was preached by Rev. J. P. Sundstrom, pastor at Matsqui, B. C., and acting superintendent of missions in Western Canada. Dr. J. F. Watson, executive secretary of the Western Washington Convention also preached.

The missionary spirit was heightened by the presence of four missionaries under appointment of the Swedish Baptist Foreign Mission Society on their way to Siberia. They were the Rev. and Mrs. E. W. Olson, of Chicago; Rev. Lindstedt, from Sweden, and Miss Margaret Bergskold, of Chicago.

The next session will meet with the Swedish Baptist Church at Mt. Vernon, Wash. Officers elected were: President, Dr. Emil Friberg, Seattle; vice-pres., Rev. Charles Asplund, Tacoma; corres. secy., Rev. J. Paul Erickson, Seattle; treasurer, Robert J. Johnson, Seattle.

MT. ZION BAPTIST CHURCH (Negro), Seattle: Rev. and Mrs. W. H. Young, of Topeka, Kans., helped Dr. W. D. Carter, pastor, in special meetings, March 19-April 9. Fifty-five decisions were made; 25 persons have been baptized and others will follow. The spiritual life in the church is excellent. Since entering the new building about a year and a half ago, \$3,000 has been paid on the indebtedness. The offerings for benevolence this year show a marked increase.

PORT TOWNSEND: Rev. Conrad L. Owen, evangelist, and H. M. Hack, singer, assisted Rev. S. L. Brown in evangelistic meetings which closed April 23. The church has been greatly strengthened by the spiritual uplift and the additions received, both by baptism and otherwise.

Snapshots From Seattle

At the Ministers' Conference in Seattle Monday, May 8, the following snapshot reports were given by pastors present:

Queen Anne Church, Rev. F. W. Car-

stens, pastor: 20 new members received hand of fellowship, May 7. April 30, nine young people dedicated their lives to foreign mission work.

Japanese Church, Rev. F. Okazaki, pastor, broke ground May 7 for a new building to cost about \$35,000. Hopes of entering the building about October 1 are entertained.

Chinese Church, Rev. Lum Ming Tak, pastor, hopes within a month to begin the erection of a new building to cost about \$35,000.

University Church, Rev. Frank B. Matthews, pastor, May 7 adopted a resolution to sell the present site of the church and secure plans at once for a new building to cost about \$65,000, to be built on lots recently purchased.

Immanuel Church, Rev. J. H. Teale, pastor: Membership of the church doubled between Easter, 1921, and Easter, 1922. A class of high-school girls has been organized with Mrs. Wilbert R. Howell as teacher.

Tabernacle Church: Rev. F. E. Dark, pastor: Twenty-one received hand of fellowship May 7, of whom thirteen have been received by baptism. Offerings for denominational missionary work showed an increase of 35 per cent over those of the preceding year, with all local expenses met.

First Church, Dr. A. M. Bailey, pastor: Thirty-six received hand of fellowship and one baptized on May 7. Missionary offerings nearly 50 per cent above those of last year.

West Side, Dr. C. A. Cook, pastor: Mission study class organized. Offerings for missions increased 70 per cent. A church loyalty campaign started to secure active cooperation of every member in church work.

Obituary

MRS. FRANK H. KEELER

Mrs. Rea Ella Keeler who departed this life from the hospital in Galesburg, Ill., on May 11, 1922, was one of that devoted number who make the light, life and power of our Baptist churches. Mrs. Keeler was making her home with her daughter, the wife of Rev. Fred F. Shields, pastor of the Baptist church in Orion, Ill. She had gone to Galesburg for treatment in the hospital where she suffered a stroke that released her beautiful spirit in the sixty-sixth year of her earthly life, she having been born Nov. 17, 1856, in Wheeling, W. Va. She was the daughter of Mr. and Mrs. Benjamin Caldwell. Oct. 15, 1889, she married Mr. Frank H. Keeler; to them were born three children, Josephine and William C. dying in infancy. Her husband and daughter, Agnes Dorcas Shields, survive. One brother, Frank G. Caldwell of Wheeling, W. Va., also survives. Mrs. Keeler was active in the Baptist churches in Wheeling, W. Va., Woodlawn, Chicago; Sandwich, Ill.; Windsor Park, Chicago; and at Orion, Ill. She served as deaconess and was always active in the woman's work of the church. From her earliest girlhood she devoted her life to the Master's service. Hers was a most charming personality. She bore every burden with a smile and cheered with her bright faith every fellowship of which she was a part.

The funeral services were held at the home of her daughter in Orion, Ill., on Monday, May 15, 1922. Rev. M. P. Boynton, pastor of the Woodlawn Church of Chicago, where Mrs. Keeler had been most blessedly active for a number of years, conducted the service. The hymns "Saved by Grace" and "Safe in the Arms of Jesus" were sweetly sung by a quartet composed of Mrs. Arthur Bothwell, soprano; Mrs. Lloyd Love, alto; Dr. A. A. Gustafson, tenor; Mr. Edgar Kerr, basso.

Many beautiful floral pieces were received from Wheeling, W. Va., Muscatine, Iowa, and from the church and families in Orion. The pallbearers were Mr. L. C. Warner, Mr. H. E. Ferguson, Dr. J. A. Gustafson, Mr. Henry Miller, Mr. Henry Sheesley, and Mr. D. C. Keleher. The parsonage was thronged with friends from far and near. Burial was made in beautiful Western Cemetery, Orion, Ill.

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Volume III

June 3, 1922

No. 18

The Baptist

UNIT OF THE BAPTIST UNION

Published Every Week by the Northern Baptist Convention

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JUN 15 1922

The Great Fundamental

"WHEN we understand that the Lordship of Christ is fundamental and cannot be ignored, we find ourselves together until we talk ourselves down and out. The wonder of the world is our unity. Everybody is to strive to magnify those things that make for vital unity in the Kingdom of God. 'Stand fast, brethren, in the liberty wherewith Christ hath made us free' is a wonderful word. We like that. That word is a marvellous word for lovers of freedom everywhere. That is the word that Luther took to batter down the evils of medievalism. To that word our Baptist fathers have, through the centuries, turned again and again. People will be coming back to that as a beacon light while time lasts. But the last word in the Baptist vocabulary is not liberty, but love.—Personally I won't go one-millionth of an inch with any man who seeks to destroy the faith of our Lord. The outstanding heresy is the heresy of anti-missionism and omissionism, and the 'black plague' in Christian work is to have cold feet and cold hearts and cold words about that cause that brought Christ from the Father's house on high out to Gethsemane and Calvary, to lead the troubled world out of darkness to the light."

George W. Truett.
At the Southern Baptist Convention.

Fresh from the Field

At Brown University a new office has been established—that of Dean of Freshmen—and the first appointment to the new office is that of Prof. W. R. Burwell, now of the University of Tennessee. Mr. Burwell was graduated from Brown in 1915, his father having graduated in 1885 and his brother in 1913. Mr. Burwell was for three years at Oxford as Rhodes scholar, for two years with the War Industries Board in Washington, serving in the Division of Statistics, and for one year instructor at Brown. He will return as assistant professor of mathematics, but will give the greater part of his time to the counsel and direction of the Freshman class. The number of students has so increased as to make the new appointment imperative. Prof. Burwell is to be married on June 3 to Miss Eaton, the daughter of Dr. Charles A. Eaton, formerly of the Madison Avenue Church, New York City.

Col. Edw. H. Haskell of Newton, Mass., chairman of the medical committee of the American College for Girls at Constantinople, sailed on May 20 on the S. S. "Majestic" for Constantinople, in connection with the erection of the medical building and dormitory, presented by Mr. Wm. Bingham, 2nd, of Maine.

Dr. F. G. Cressey, promotion director for Ohio, reports that Ohio's contributions for the New World Movement during the year just closed amounted to \$626,437, which is 93 per cent of the contributions for the preceding year. The total state promotion expense was 1½ per cent of the receipts.

At the annual meeting of the First Church of Los Angeles, held May 8, it was found that the membership of the church is now 1,685, that the Sunday-school enrollment is 983, that 147 from the Sunday school had joined the church during the year, that there were three B. Y. P. U.'s with combined attendance of 150, that the giving of the church for the year had been \$100,413.57, of which amount \$40,443 had been given for missions and benevolence, \$28,000 toward the purchase of property adjoining the church, so as to secure a larger site for the new church home, the balance for current expenses. The church has been able to meet its full quota on the New World Movement, plus a substantial gift toward the Continuation Fund.

The annual conference of Church Federation secretaries was held in Chicago, May 20-June 2. The Chicago Federation, representing sixteen denominations and more than 650 churches acted as host. There are now between forty and fifty city councils and federations of churches in the United States.

Franklin G. Huling, formerly pastor of the Hoover Street Church, Los Angeles, Cal., has accepted a three-months' engagement with the First Church, Pendleton, Oregon, with a view to becoming pastor.

Once more the World Wide Guild has proved its mettle. The girls of the World Wide Guild have long shown such a splendid spirit in all their work that the Department of Missionary Education has been accustomed to declare that W. W. G. stands for Will Win Goal. This time they have not only achieved their goal but gone far beyond it. They more than dou-

bled their quota, in the recent Women's Continuation Campaign. The World Wide Guild quota for the year ending April 30, 1922, was \$16,666.66. The pledges received and paid by April 30, 1922, amounted to \$36,588.01—or 225 per cent of their quota! Already, in one year's time, the girls of the World Wide Guild have raised 73 per cent of their three years' quota of \$50,000.

Rev. G. C. Crippen has resigned his position with University of Chicago Press, to take effect June 1. He has been with the press for nearly five years: in charge

A Record Year in Evangelism

"Then they that gladly received the word were baptised."

THE Foreign Mission Society announces that based on preliminary reports from missionaries, the total number of converts on all fields, who, during the year ended December 31, 1921, were baptized on their profession of faith in Jesus Christ, already exceeds 12,000. Complete reports from all fields have not yet been received.

This means a record year in evangelism. The statistical records of the past twenty years show that only one year, that of 1905, exceeds this in evangelistic achievements.

According to present indications, the new year 1922 is likely to show another great evangelistic ingathering. On the new field across from Burma, the preachers associated with Rev. William M. Young have already baptized more than 2,500 converts since the first of January.

It would be a tragedy if this evangelistic movement were to be retarded and many of the open doors now before the missionaries were to remain unentered because of the twenty-five per cent reduction forced upon the Foreign Mission Society by the grave financial situation and the heavy accumulated deficit.

of publication of religious education materials; acting manager of the Publication Department; and for two years advertising manager. He is planning to spend the summer in England and on the Continent, returning about the first of September, when he will be open to a call from some church as pastor.

The Seattle Federation of Churches will hereafter be known as the Seattle Council of Churches, the necessary amendment to the constitution having been voted recently.

Dr. Albert G. Lawson will on June 5 celebrate his eightieth birthday and will on that occasion speak at the New York Ministers Conference on "Sixty Years of Ser-

vice." At 1 p. m. the Conference is to tender him an informal luncheon at Hotel Martha Washington, 29 East 29th Street.

The Children's World Crusade of the Department of Missionary Education has made a record that grown-up Northern Baptists may well aspire to equal. In the recent financial campaign, the children received their quota through the Women's Continuation Campaign, with which the Children's World Crusade co-operated. They had their own leaders and raised the money through their own effort. Results prove that the rest of us should take a leaf from their methods, for the Children's World Crusade paid in over 450 per cent of the expected year's quota, and over 150 per cent of the three years' quota. Nine states have not yet reported as this goes to print, and details from some of the states are missing, but the following figures tell the story of the children's victory: Three-year quota, \$6,000; receipts, \$9,067.50.

Alva J. Brasted writes from Camp Stanley, Texas: "The Northern Baptist Convention now recognizes in an official way the chaplains of the army and navy as missionaries of the convention without salary. No chaplain of the Northern Baptist Convention can now feel that he is cut off or forgotten by the church. We are now confident that we have the interest and prayers of our brethren and that they are with us in spirit to help promote every work that has Christ's approval. It is a source of great consolation and inspiration to one who is engaged in ministerial work outside the organized church to know that none of the church ties of fellowship and cooperation are severed."

The missionary address at the Franklin College commencement will be delivered on June 4 in the Baptist Church by Mrs. Helen Barrett Montgomery.

The first community church conference of the Middle West was held, May 9-10, at the Urbandale Federated Church, Des Moines, Iowa. A skeleton organization was formed with Chas. E. Coleman, business man of Chicago, as president. This conference is one of three regional conferences held this year.

India is the country that the women and young people of the churches will be studying next fall. July 12-20, at East Northfield, Mass., is to be held the nineteenth session of the Women's Foreign Mission Conference. Camp Salaam is the place for our Baptist girls (ages 16 to 30 years) where they may become acquainted with each other and also with some of our missionaries and secretaries, besides learning all the newest and best plans for presenting the new text books. All inquiries concerning Camp Salaam should be made to Miss Elizabeth S. Sargent, 101 Centre St., Concord, N. H.

In the two years ending in 1919 all stereopticon depositories handling foreign mission lectures reported that 791 had been loaned out. In the fiscal year ending April 30, 1922, the Boston depository of the Stereopticon Department of the General Board of Promotion handled 732 lectures, not quite as many as all depositories handled in the two years quoted above, and the New York depository handled 1620; fourteen more depositories are yet to be heard from. Many churches are finding that the stereopticon lectures are of special help in the summertime and are now booking lectures for the summer months.

The Baptist

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Militant Christians

THE BAPTIST believes in prayer. It believes more things are wrought by prayer than the world dreams of. It sets aside each week considerable portion of its space for material designed to feed and stimulate the spiritual life. We have, however, seen instances in which prayer to human eyes has been carried to such an extent that good men and women have given up not only personal prejudices and desires but also surrendered great moral principles. To be spiritual does not mean to be weak in the face of evil in church or state. There are times when we should arise from our knees to fight the good fight of faith. We are Christian soldiers.

Killam's Kollum

Peace

It takes two to make a quarrel. THE BAPTIST loves peace and promotes peace. There would never be any friction or unpleasantness if everybody had the sense to agree with us. We know we are right. Something must be the matter with folks who do not see things as we do. Let them come to our position. Let them take our point of view. Let them submit to our terms. Let them agree with us as they should and we will have peace, sweet peace!

It's a BAPTIST Paper

Mr. J. C. Price, a lawyer of Republic, Kan., writes: "Am glad to receive a Baptist paper that I am proud to show to my neighbors." It is a Baptist paper. It belongs to the denomination. It lives to serve the ends sought by our churches—the extension of Christ's kingdom among all men. THE BAPTIST must be reasonably fair in its dealings for we are often charged with leaning toward the liberal position and more often charged with having gone over to the extreme conservative position. Baptists at large are not extremists. We believe we represent Baptists at large.

And Still They Come

Not long ago we called attention to a fine list of sixty-three subscriptions from the Olney Church, Philadelphia. The past week Pastor Slawter sent in nine more annual subscriptions. A good list can be secured in any church where the pastor and a few good folks are interested in having the membership informed on vital denominational movements. THE BAPTIST gives the information.

What a Difference

Rev. C. R. Osborn, who begins his work as pastor of the Morgan Park Church, Chicago, June 1, in closing his work at Coldwater, Mich., saw to it that the balance of the list of subscribers to THE BAPTIST and *Missions* were renewed. The check amounted to \$54. What a difference there is in men! We know pastors who, having accepted a new charge, are so busy looking upon the green pastures to which they are turning that the old field gets slight consideration. Other men up to the last day of service plan and work for the future of the church they are about to leave.

Extra Copies

There is an unusual demand upon THE BAPTIST for extra copies. We have sold hundreds of copies of recent issues. Calls for the issue of May 20 are still coming in but we are now unable to fill any more orders.

Plans for the Re-organization of the Board of Promotion

MATTERS of unusual importance came before the administrative committee of the General Board of Promotion at its fully attended meeting May 16-17 at headquarters in New York. A realization of the seriousness of the present situation was manifest in the deliberations, but the spirit was one of faith in the ultimate outcome and of unity in carrying forward the work with zeal. The report of the treasurer gave the figures already published, showing the receipts of the year to be approximately \$9,500,000, but it was not possible as yet to tell accurately the amount of designated gifts.

Chief interest centered in the report of the committee on organization and program for the next fiscal year. This committee was appointed at the February meeting and is composed of Mrs. H. E. Goodman of Chicago, Mrs. George W. Coleman of Boston, Dr. Clarence A. Barbour of Rochester, Mr. Albert L. Scott of Boston and Mr. Henry Bond of Brattleboro. During many and long sessions the committee had wrestled with this question, seeking in regard to reorganization two things—efficiency and reduction in expenses. The recommendations adopted, after full discussion, to be presented to the Board of Promotion at its meeting in Indianapolis, provide for: (1) An administrative committee of fifteen members chosen annually, made up of one representative from each cooperating society and board, one representative of the state conventions, one of the standard city mission societies, and six members at large—two laymen, two ministers and two women. All of the representatives of organizations are to be unsalaried, and nominated by their respective organizations. The present administrative committee has twenty members. In the new, six members at large are dropped and one representative of the standard city mission societies is added. (2) An advisory committee composed of a representative from each of the cooperating organizations, a representative of the state conventions, and one of the standard city mission societies, all to be appointed by their respective organizations; a chairman appointed by the administrative committee, and the general director. (3) The discontinuance of the present six departments—conventions and conferences, publicity and statistics, prayer and stewardship, life work, special gifts, and business department—and in place of these a less elaborate office organization based on functional lines. (4) The discontinuance of the officers' council.

Important Changes

The most important changes made by these recommendations lie in the substitution of the functional for the departmental system, and in the new relationship established between the advisory committee and the general director, and between both and the administrative committee. Under the functional system it will be possible to do the work more economically, and with less elaborate machinery. The board will continue to publish *Missions* and mission literature, to issue stereopticon lectures, to conduct field work, to help in stewardship, and to receive and distribute mission funds from the states. Such sub-committees will be appointed by the administrative committee as may be necessary to carry on this

cooperative work. A single directing head, with adequate staff assistance, accords with the best methods of conducting modern business, and locates responsibility.

As for the advisory committee, which replaces the cabinet set up last year at Des Moines, the composition is practically the same, but the addition of a chairman appointed by the administrative committee from its membership is a new feature, and the definition of duties creates a new relationship which gives initiative to the committee, as well as to the general director. On the part of the general director, it is made his duty to initiate policies, submit them to the review of the advisory committee, and present them to the administrative committee whether approved by the advisory committee or not. The advisory committee shall have referred to it questions for its advice from the general director and the administrative committee. It may also, if it sees fit, initiate policies, and after review by the general director, present them to the administrative committee whether approved by the general director or not.

Annual Meeting

The committee recommended that the time of the annual meeting of the Board be changed from November to June, during or immediately following the meeting of the Northern Baptist Convention. The purpose of this proposal is to make possible the development of plans and the beginning of financial solicitation early in the fiscal year, thus avoiding the hitherto common experience of being compelled to secure practically all of the funds during the closing months. It was recommended that meetings of the administrative committee be held bi-monthly.

The resignations of Dr. H. R. Greaves as business manager and of Dr. F. W. Padelford as secretary of the Department of Publicity and Statistics were accepted and committees were appointed to draft a suitable recognition of their highly efficient service from the beginning of the New World Movement.

A New England Train

A personally conducted New England party in special sleeping cars without change leaves Boston from the South Station via the Boston and Albany Railroad, Monday, June 12, at 2 p. m. (Eastern Standard time), stopping at Newtonville 2:15 p. m., Worcester 3:15 p. m., Springfield 4:35 p. m., Westfield 4:53 p. m., and Pittsfield 6:20 p. m., arriving at Indianapolis at 12:10 noon, Tuesday, June 13.

Returning delegates can leave Indianapolis any day up to June 25 in through sleeping cars. Free side-trip Buffalo to Niagara Falls and return, if desired, on notice to conductor. The cost of transportation follows:

	Fare	Lower berth (round trip)	Upper berth (each way)
From Boston	\$52.07	\$10.13	\$8.10
From Worcester	49.67	10.13	8.10
From Springfield	46.76	9.00	7.20
From Pittsfield	43.92	8.63	6.90

The reduced rate round-trip tickets may be obtained at any of the principal railroad stations in New England, but will be sold only to those who present authorized Identification Certificates to the ticket agent. For accommodations in the special Pullman sleeping cars on going journey

apply immediately to C. E. Colony, C. P. & T. A., Boston and Albany R. R., 67 Franklin St., Boston.

For hotel reservations at Indianapolis write to Roy N. Adams, Occidental building, Indianapolis, Ind. For Railroad Identification Certificates (furnished without charge) and for further information, apply to W. A. Kinzie, 16 Ashburton Place, Boston, or to H. N. Lathrop, 161 Summer St., Boston, Mass.

Resignation of Dr. Greaves

By J. Y. AITCHISON

At its meeting in New York, May 16-17, the administrative committee of the General Board of Promotion accepted with regret the resignation of Dr. H. R. Greaves as business manager of the board. Dr. Greaves voluntarily offered to resign in order to enable the board to make such changes in its organization as might be deemed necessary in view of the present financial condition of the denomination.

The wide experience that Dr. Greaves has had in pastoral and business relations has enabled him to render an invaluable service to the Board during his term of service. He has worked out a most efficient system of accounting for the Board of Promotion. In view of the different methods employed by so many of the organizations participating in the New World Movement, it has been an exceedingly difficult task to work out a uniform system. Dr. Greaves has occupied one of the most difficult and trying positions in connection with the work of the denomination in recent years. The funds of the board however, have been handled with an exceptional degree of accuracy, as every penny of the more than \$20,000,000 which has passed through the treasury of the Board of Promotion during the term of Dr. Greaves' service has been accounted for. Dr. Greaves has also shown great discretion and ability in the letting of contracts and the management of the business affairs of the Board. During these years he has saved to the Board many times the amount of his salary.

Dr. Greaves' relation to the board terminates May 31. His associates at headquarters and the representatives of the national, state and city societies and boards, as well as the churches, unite in expressing to him grateful appreciation for his unselfish and untiring services during the years he has been connected with the General Board of Promotion.

Hotel Accommodations at Indianapolis Convention

Because of the crowded conditions of the larger hotels in Indianapolis during the week of the Northern Baptist Convention, the committee suggests that persons desiring accommodations write directly and at once to Rev. F. A. Hayward, 730 Occidental Bldg., Indianapolis, instead of to the hotels. There are a number of hotels and a large list of fine, commodious homes listed by the committee. Please state the kind of accommodation you desire and who will be in your party, if more than one. There will be ample accommodations for all, but you can save delay by making your reservations immediately. Write at once.

For the Committee,
T. J. Parsons.



The Baptist



Reorganizing the Board of Promotion

THREE Committees have for some time been at work on reports designed to give the denomination the suggestions of experience regarding the organization and program for the new year of the General Board of Promotion. One of these committees was appointed by the Board of Promotion itself; another by the executive committee of the Northern Baptist Convention; and the third by the Administrative Committee. The last committee has made its report in three sections, the first being a historical statement showing the conditions under which the Board came into being; the second being suggested changes; and the third being a local church program for the year. The second part of which a digest is printed on another page of this issue and contains findings of much interest to the denomination. These findings have, of course, been determined in some measure by the fact that the two other committees were working on related problems

Having given to this report such hasty examination as is possible, we note the following facts:

1. This report, if adopted, does away with the separate departments of the General Board of Promotion, greatly simplifying the organization and reducing the expense of its operation.

2. It gives a larger society representation. The personnel of the Administrative Committee has been reduced from twenty to fifteen members. Of these, six are elected at large, seven are representatives (not paid officers) of the societies and boards; one each is from the state organizations as a whole and the city mission societies. It will be noted that of the fifteen members, nine represent official groups, while there is nothing to prevent some of the six to be elected at large from being

members of the boards of the various societies. While the report does not so state, the intent apparently is to give a larger society representation on this committee.

3. Through the new Advisory Committee, which displaces the present Cabinet, and which may have paid secretaries among its members, provision is made for initiative, not only on the part of the General Director, but also on the part of the cooperating organizations. In case of conflict between the plans of these two, the Administrative Committee is both judge and jury. In effect this subordinates the General Director to the societies, since the Advisory Committee may initiate counter-plans to those he has in mind, and submit them, without his approval, to the Administrative Committee which has, as before noted, a much larger society representation than before. It will be interesting to see how, under these circumstances, the General Director is going to direct.

An excellent feature of the report is the provision made for the meeting of the Board of Promotion during or immediately at the close of the meeting of the Northern Baptist Convention. This will allow time for the development of church plans so that they may promptly be put into effect in the fall and will also give a much longer period for the solicitation of funds. A meeting of the Board late in the fall, as heretofore, has meant a long period of uncertainty and practical inactivity in planning and executing, which should now be avoided.

This report which is to be made at the annual meeting of the General Board of Promotion is commended to the very careful scrutiny of all Baptist churches and pastors.

Look Out, Mr. Official, It's Going to Rain

THERE has come to our desk a letter addressed, "To Ministers of the Northern Baptist Convention," and signed by J. C. Massee. Enclosed was a program of the Pre-Convention Conference on Fundamentalism, and a pamphlet containing an authoritative statement of the meaning and mission of Baptist Fundamentalism. The letter referred to is so remarkable a document that we feel constrained to call general attention to its contents. The language is gentle and persuasive, but the proposals are stern and uncompromising.

The letter begins with an expression of concern regarding "some situations at present obtaining in the denomination," goes on to say that there has never been

a slush fund to support the Fundamentalist agitation, and then comes to the paragraph which is marked "Second." This paragraph states that the Fundamentalists have no divisive purpose, that they wish unity, but unity on a particular basis, namely, "the inspired and authoritative Word of God and those time-honored beliefs which have determined the basis of unity in the Baptist brotherhood from the beginning." The appeal is to the past. Is it true historically that Baptist unity has been primarily on the basis of doctrinal beliefs? We think not. A later paragraph speaks of the agreement signed recently in New York City by sixteen men of varying views and remarks: "No man of that group by his own statement brings in question the sovereign lordship of Jesus Christ our Master. Within that group there were widely varying conceptions of other truths. We believed then and we believe now, that

there is a liberty in the denomination that permits men of varying convictions to work together." Does not this contradict the earlier statement? Certainly unity based on a common devotion to Jesus Christ is something which all Baptists believe in, whereas unity based on particular theological dogmas and interpretations does not seem to them at all possible.

Paragraph Third demands a return to the faith once for all delivered and "a strict adherence to the purpose and programs for which Boards and Conventions were originally organized." It says: "We reject the leadership of men of liberal theological views," and deprecates what it calls an "over-emphasis" on the social gospel. This should lead into some inquiry into the original purposes of the Northern Baptist Convention. It is doubtful if, in accord with those purposes, the Convention has any authority to adopt such a thing as a Confession of Faith.

According to paragraph Fourth every pupil in a Baptist school or college "will there receive truth as held and believed by us." A creedal standard becomes a necessity if this provision is to be enforced. The professors also must be orthodox not in life alone but in creed. If this be true there is no Christian education for Baptists apart from a belief in an inerrant Bible and Dr. Massee would compel all professors to hold this view.

Now we come to the iron hand and to the voice of the Baptist autocrat. Listen: "I express a profound personal conviction when I say that in my judgment every man of modernistic theological tendencies, though he may at heart hold the faith of Christ, should be discontinued from any office in the Northern Baptist Convention for the simple reason that his tendency is wrong. * * * It is my hope that such a crowd of independent (note the term—Ed.) Baptists will attend the Indianapolis convention as has never before been assembled on this continent and that they will in the exercise of their prerogative elect to every board and committee a clear majority of pronouncedly conservative men and women. That we shall there serve notice on the denomination that we are no longer tolerant of the drift from the ancient moorings nor willing to support a program outlined for any other purpose than the preaching of the gospel to the ends of the earth. Every officer of the Convention this year should be distinctly and pronouncedly a conservative man."

If this means anything it means that conservatism is the faith as held by Dr. Massee, that every man who differs from him, no matter how loyal to Christ he may be, ought to be allowed to hold no position of responsibility, that all sympathizers should all be at the Convention to put through a pre-arranged program, and that every phase of Christian effort except evangelization should be discontinued. This is a declaration of war on all officials of the Convention and all missionaries and denominational leaders who do not agree with Dr. Massee's theology. Certainly an interesting document, a most interesting document!

Dr. Massee is right in this, that our great problem just now is the problem of leadership. This is true not only in the Convention but in the entire denomination. Religious autocrats are not all in office. Whose leadership will the Convention choose?

Non-Cooperating Churches

IN the issue of the *Watchman-Examiner* for May 11, Dr. W. B. Riley, of Minneapolis, while heartily endorsing the notion of "*The Presbyterian*" that Baptists of liberal convictions should "withdraw and organize a body of their own," strongly dissents from the idea that churches unwilling to cooperate with State Conventions or the Northern Baptist Convention should follow the same course and rather plaintively remonstrates because, as he says, "ultra-conservatives" are being "automatically" excluded from the denomination. If the alleged exclusion is a fact, and if it is "automatic," it would appear that it must originate in forces inherent in the ultra-conservatives; in other words, that they are excluding themselves. But Dr. Riley charges some party or parties unnamed with "conscienceless political wirepulling" with that purpose of exclusion in view.

We would not charge our brother with resorting to the conventional device of dragging a red herring across the trail of the avowed political policy of the Fundamentalists in preparation for the Indianapolis Convention. It is not so long ago that Fundamentalists were exhorted by their leader to "attend in such numbers and in such organizations as will enable them if necessary by votes to determine the policies and personnel of the next Convention." But we hope that that purpose has been relinquished.

Nor would we call Dr. Riley to account for language that might appear to some to be somewhat extreme and unparliamentary. We recognize that these are days when we cannot insist upon the ordinary amenities of speech where the grave issues of a clamant "ultra-conservatism" are at stake. Language is acquiring a new usage. When, for example, a militant "ultra-conservative" tells a consecrated Christian worker among the children of the poor in New York City that he "is not interested in sick babies, and would not give three cents to save civilization," we are tempted to infer either that he thinks more than is fitting of the paltry sum of money involved, or that he sets too low a value upon civilization, and that his disposition is something less than humane. But we prefer to believe that he is simply contending for his conception of the faith once delivered, and that this is only a rather vigorous form of theological polemic, and represents a recognizable distaste for the so-called "social gospel." So when Dr. Riley charges that the Board of Promotion is the product "of conscienceless political wirepulling," which ordinarily might arouse deep resentment, we like to think that it is merely his rather unhappy way of saying that its present theological complexion is not pleasing to him. We freely absolve Dr. Riley of all taint of modernism in his theology, but find him guilty of novelties in expression that seem to us to fall somewhat below the level of the strictest conservatism in controversial style. However, we are prepared to discount liberally these "modernistic" rhetorical modes, without in any way curtailing freedom, not to say license, of speech.

But we are confused, nevertheless. For if the charge be true in any sense, against whom should it be directed? Who elects the Board of Promotion, and thus, presumably, does the wirepulling? The Northern Baptist Con-

vention, with the assistance of its committee on nominations. If the leader of the Fundamentalists is right in claiming that "the conservative group" of the denomination is "composed of perhaps 85 per cent of the great body of the Baptist constituency and 75 per cent of the preachers" (we do not know the source of his statistics), who controls the Convention? If "the conservative group" do not, why do they not? Are the rights of the majority not sufficiently guarded in the procedure of the Convention? If so, what is the remedy?

"The action of the Michigan Convention in dropping from its fellowship the non-cooperating churches" is deplored by Dr. Riley. As to that Michigan Baptists may answer. But what shall we do in the Northern Baptist Convention with churches that do not desire to cooperate with it? Have they a right to share in its councils and in its benefits? Should non-cooperating pastors, for example, profit by the contributions of others to the Ministers and Missionaries Benefit Board? Should churches which give all their missionary contributions to organizations outside the denomination aspire to control the policies of Baptist missionary societies supported by others? The executive committee now proposes that the Convention shall amend the article of its by-laws dealing with its membership, so as to give only those churches the right to appoint delegates which "during the year immediately preceding the annual meeting of the Convention shall have made a contribution of money for the work of at least one of the cooperating organizations of the Convention" or for the work of one of the Convention Boards. The Convention is to be asked whether that is a reasonable provision, and it is well that we should be thinking about it.

It is deeply to be regretted, this deliberate insistence upon "grouping" the denomination, and lining up its members in opposite camps. We shall never willingly consent to it if it can be avoided. That there are men of widely differing views within the denomination, as there are within every local church, may be cheerfully admitted. All claim equally to be "orthodox" and sharers in the historic Baptist heritage, and all affirm equally their loyalty to Jesus Christ as Lord, and to His kingdom for whose establishment they are laboring. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand!"

The overwhelming majority of conservatives and liberals (if the divisive terms must be employed), in the denomination as in the local church, love and trust one another, and heartily respect one another's convictions, and if it were not for a very few irreconcilables, would find it as easy to work together today as they have found it in the past. May God grant that the coming Convention may make it possible for those of all shades of theological opinion to work together harmoniously on a platform of mutual toleration and appreciation, nothing being done through strife or vainglory, but each esteeming other better than themselves!

An Uninformed People

According to a report read at the recent meeting of the Southern Baptist Convention, of 680,000 white Baptist families in the South only 180,000 were getting their state paper in January of this year, leaving approximately 500,000 families who are not getting their papers and who are therefore cut off in a great measure from connection with their state program and the work of the Convention. "In other words," the reporter said, "more than 2,000,000, or 76 per cent of our Southern Baptist people are not informed and in the main unenlisted in our Southern Baptist program."

The percentage in the North is certainly no higher and the inference is the same. How can we expect hearty denominational cooperation when the great mass of our people have but the vaguest ideas of what is being done and how it is being accomplished? An uninformed people will never be a denominationally efficient people. And the greatest single agency for putting them in touch with things is the denominational paper. Think how lost people would be to the world without their daily paper. They are just as much lost to the active work of the Kingdom without the right religious paper.

Southern Baptists Turn Down Proposed Confession

Two actions taken by Southern Baptists at their annual meeting at Jacksonville, a report of which appears in this issue, have particular interest for us in the North. Both seem to have been taken by what was practically a unanimous vote. Objection, if there was any, did not become vocal.

The Columbia Conference held last January recommended that there should be a permanent committee of conference, made up of an equal number of delegates from the Southern and Northern Conventions. It was voted that, inasmuch as relations are now harmonious and seem likely to continue so, there is no need of such a committee.

From the same conference had come the recommendation that a committee should be appointed by the two conventions to draw up a new statement of Baptist faith and polity. This was rejected on the ground that there was no necessity for such a new statement on the part of Southern Baptists.

Before the convention met, it had been generally assumed that both of these recommendations would carry. Naturally there is much speculation now as to the effect on the convention at Indianapolis of the rejection of the second. Many, among the Fundamentalists and other groups in the North, had counted on such a committee as a way out of the present complicated situation. Various of our leaders have given their endorsement to the proposal. Just where are we at now? Will there be renewed agitation in favor of the Des Moines Confession, or will the delegates conclude that our Southern brethren have pointed out to us the way of wisdom and peace? If the South needs no new statement, will the North gain anything by hastily putting one forth?

Our Convention Preacher

An interview with Rev. Albert W. Beaven.

By ALFRED E. ISAAC

ANY pastor might well covet such a record as Dr. Beaven has made during his pastorate of thirteen years at Lake Avenue Church, Rochester, N. Y. He was called to the pastorate before he was graduated from the Rochester Theological Seminary, and is the third pastor the church has had during the fifty years of its existence, both of his predecessors also going direct from the seminary. Dr. Barrett, Mrs. W. A. Montgomery's father, was the first; he was succeeded by Dr. Clarence A. Barbour, who served the church for seventeen years.

During Dr. Beaven's pastorate, the membership of the church has increased from 1,185 to 2,200, while the average attendance of the Sunday school has risen from 547 to 1,071. Baptisms have averaged sixty-two per year. The per capita giving for current expenses has increased during this time from \$12.50 to \$15.50, and for benevolences from \$8.30 to \$20.60. A few years ago the entire building was remodeled and greatly enlarged, representing an outlay of over \$300,000.

A Close-Up View

Thinking that the readers of *THE BAPTIST* would be interested in a close-up view of Dr. Beaven and his work, I prevailed on him, but only after much persuasion, to talk with me about his achievements. Dr. Beaven is very reticent when it comes to talking about himself. He gives one the impression that he has entirely lost sight of himself in his enthusiasm for the work in which he is engaged.

The first question I put to Dr. Beaven was: "What do you consider the outstanding achievement of your long ministry?" After some reflection, he replied, "On the whole, I should consider it the planning and putting into operation of our new building, with its advanced ideas of religious educational work." Then, he added hastily, "Of course, whatever I have done is due to the splendid cooperation of the hundreds and thousands of people who have been interested in this work."

Then I wanted to know what Dr. Beaven regarded as some of the most important features of his ministry. In reply, he suggested that possibly he would put at the head of the list the great increase in giving by his

people. They are by no means wealthy, being made up largely of the great middle class. Twelve years ago the church was giving about \$25,000 a year for all purposes. On a recent Sunday an every-member canvass was conducted to secure a budget totaling \$81,000, and when the pledges were counted up, they amounted to more than \$83,000. In the New World Movement, the quota of Lake Avenue was \$190,000, and the people pledged \$192,000. But Dr. Beaven made three canvasses before the full sum was secured.

"Such achievements," Dr. Beaven continued, "were only possible because of the splendid cooperation of our people. We have almost no trouble-makers in the church. This fine spirit of the people is an inheritance from the past. It was begun under Dr. Barrett and greatly enlarged under the ministry of Mr. Barbour. I regard this spirit as one of the greatest assets of the church."

"Another great feature of Lake Avenue is its organization. We go on the principle of putting as many people to work as possible. We have a service corps of 265 workers who largely direct the activities of the church. Altogether, we have nearly 600 who have definite responsibility for the different activities of the church."

"Perhaps the most unique feature of my church is the principle we have adopted that the child comes first. In erecting our building, the

Bible school had first consideration, the auditorium for the adults being secondary. For this reason also, we adopted the three-period session, and trebled the amount of religious instruction given the children."

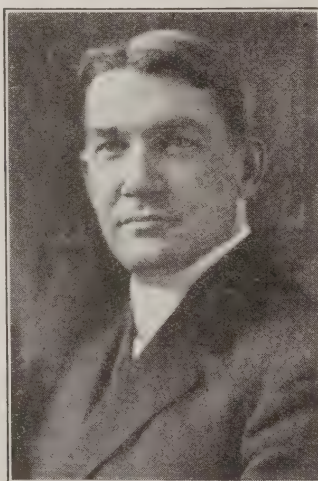
Desiring to bring Dr. Beaven back to talking more about himself, I asked him, on a basis of 100, how he would rate preaching, organization and personal contact in his ministry. He replied: "Of course, it is difficult to assign definite values to the different lines of work, but I think I should arrange them about as follows: Preaching, 45 per cent; organization, 35 per cent, and personal contact, 20 per cent."

A Big Challenge

Continuing along this line, I wanted to know if there had been any change of emphasis in his work. He replied, "Yes, I am coming more and more to place larger emphasis on the work for the children and young people. We try to adapt the morning service to the needs of the children, and we are putting great stress on religious education."

Then I asked Dr. Beaven what methods he found successful in bringing the great crowds that flock to his church every Sunday? "Well," said Dr. Beaven, "I have discovered that if you put up a big challenge to men, they respond. Men seldom lose their interest in church because they are asked to do too much, but rather because they are not asked to do anything. I look upon the morning service as a teaching period, and I use it for the presentation of the essential elements of religion, always endeavoring to make them practical and usable in every-day life. The evening service is planned with a view to drawing in people who are not definitely tied up with the church. For the past nine years I have conducted a series of Fireside Sermons every fall, dealing with the problems of the home and showing how religion can solve them. These services are planned with the definite idea of getting in touch with the largest possible number of strangers. Through registration cards, meeting them after service, and in other ways getting their names, we make much of our mailing list and also friendly visitation. We do some newspaper advertising."

It would seem that Dr. Beaven had



REV. ALBERT W. BEAVEN.

enough to do to keep this great institution going, for he has only one assistant, and that, by the way, is his own father; but he is one of the speakers most in demand for all kinds of meetings in the city and outside. I therefore asked him to tell me something about his outside work. "It is true," he said, "that I do a good deal of speaking outside the church. I have adopted the principle of giving one day a week for engagements out of the city, using this as my rest day. The time I spend on the trains is frequently about the only time I have for uninterrupted reading and planning of my work. By vote of the church, I give three Sundays a year to speaking to student bodies. I never miss my mid-week service, however, except during the vacation season. In the city I give occasional series of talks at the Y. M. C. A. and Y. W. C. A., and am now giving a series at the seminary. I do a certain amount of speaking before the Rotary Club, Chamber of Commerce and other men's organizations."

"Dr. Beaven," I said, "I think some of your fellow ministers at least would like to peep into your diary for a week to see how you occupy your time." He rather demurred at this, but finally he said, "Well, we

will take last week, if you insist, and see what my engagements were."

A Week's Program

Sunday: 10:30, morning service; 12:30, pastor's class on "Meaning of church membership"; 3:30, spoke before Older Boys' Conference at Y. M. C. A., conducting the closing life decision hour; 6, attended Christian Endeavor; 7:15, evening service and after meeting.

Monday: 10:30 to 3, Baptist Ministers' Conference; 3:30 to 6, dictation and interviews at the office; 6:30, gave one of a series of talks to men at the Y. M. C. A.; 8, meeting of deacons at the church to receive new members.

Tuesday: morning, office work; Rotary Club at noon; afternoon, called. 6:30, supper for teachers of Sunday school. Spoke on the evangelistic campaign of the Bible school. Dropped into the Radio Club to assure them the church is back of them in their efforts, also the Boy Scouts to speak of their summer camp. Took in part of the organ recital being given in the church. 9 to 10 personal interviews.

Wednesday: Committee meeting down town at noon; 5, meeting of Bible school committee; 6:20, supper hour of Wednesday Night Club;

7:30, prayer meeting; 8:15, conducted class in our school of religion; 9:45 to 10:30, personal interviews.

Thursday: Worked in study during forenoon. Called in afternoon. 4, left for Jamestown to speak at annual meeting. Had five hours' solid reading and study on train.

Friday: Office work. Wrote article for press. Worked on sermons. Evening, attended three cottage prayer meetings, led one.

Saturday: Worked on sermons. Wedding at noon.

My interview and acquaintance with Dr. Beaven convinces me that he is one of the strongest "all-round" ministers we have. His preaching attracts great crowds year after year. From a pretty wide knowledge of our churches over the country I should say we have no church in our denomination that is better or more efficiently organized than Lake Avenue. Every department seems to be so carefully adjusted that the whole work of the church runs with the precision of a clock. People come from far and near to see and study the Lake Avenue Bible school. Dr. Beaven is a great leader; he inspires confidence. The marvel to those who are in close touch with him is how he can do so many things so well, and keep going seven days a week.

The Indianapolis Churches

By R. E. NEIGHBOR

INDIANAPOLIS Baptists extend a cordial greeting to the great brotherhood of Baptist folk from near and far who will be their guests during the sessions of the present Northern Baptist Convention and we avail ourselves of this opportunity to introduce them severally—albeit very briefly for want of larger space. There are twenty-two of them all told, and fairly well distributed over the city. There are other districts in which new churches or missions might be and probably will be as soon as circumstances will allow. After the organization of the First Church, which is "the mother of us all," so to speak, there was a term of years when but little was done in the way of church extension, but latterly the Baptist growth has been quite as rapid as perhaps could be expected in view of conditions then prevailing and as therefore was wise. At present, however, all things promise more rapid growth for the future. The individual churches are prosecuting their work with encouraging success; all, except for four recent resignations, have pastors, and all signs are

hopeful. There is also a Roumanian mission and an unknown number of Negro churches with many excellent men as pastors.

At the last associational meeting the total membership reported for the white churches was 6,086, baptisms somewhat over 500 and the value of church property about \$615,000. This was in September and does not include the results of the past winter's work. The total Sunday-school enrolment, so far as reported at that date, was 5,026 with an average attendance of 3,732; the number of officers and teachers, 487.

The churches have organized themselves into a federation, taking the place of the former City Mission Board, and have employed Rev. F. A. Hayward as executive secretary, who gives his entire time to the supervision of our general denominational interests. From this federation much is confidently hoped for; its beneficial influence is already felt in many ways.

First Church will celebrate the one hundredth anniversary of its organization this fall. Its first meet-

ing-house was on the corner of Meridian and Maryland streets. Among its pastors have been such men as Sydney Dyer, Dr. Henry Day, Reuben Jeffery, Henry C. Mabie and others—all of them men of outstanding ability. The present pastor is Dr. F. E. Taylor, of national reputation, whose incumbency has already extended over sixteen years. The membership is a little less than 1,800 and steadily increasing. The edifice, corner Vermont and Meridian streets, is the finest of any in the city. The church's activities are numerous.

Second Church, organized in 1869 under the name of the South Church, stands at the corner of Fletcher Place and Noble Street. It has an excellent building recently improved and enlarged. For several years it was ably served in the pastorate by Rev. I. N. Clark, who later became district secretary for the Foreign Mission Society in Kansas and adjacent states. Dr. G. R. Dye, the last pastor, has just resigned to go to San Bernardino, Cal. Rev. H. R. Waldo leaves the Broadway Church

to succeed him at Second Church.

College Avenue, formerly known as the North Church, was the next established (1871). Dr. F. E. Webb is the present pastor and under his varied ministries the work there is prospering. It has an attractive edifice at the corner of Fifteenth Street. Such men as I. Carman and G. H. Elgin were among the various pastors of the old North Church; Dr. Elgin resigned to establish what is now the *Baptist Observer*; he was a man of exceptional ability whose helpful influence in all our denominational matters was felt throughout Indiana.

Garden Church followed in 1872 on the west side, near the corner of New York and Blake streets. It still occupies its original building, has a membership somewhat less than 200, and has been served continuously for a longer period than any other of our Baptist churches of the city by Rev. W. H. Harris. Owing to the change in the character of the population in that part of the city its location is not now favorable to rapid growth and removal to some other has been under consideration for some time.

The Church with a Parsonage

River Avenue. Sixteen years passed and then through the efforts of Rev. T. J. Connor this church in 1888 was added to the list, with him as its first pastor, a most worthy man. It has a good field, a good location in the southwest part of town, a good building, and about 200 members. It has recently called to its pastorate Rev. J. R. Quick.

Memorial (1891) is a good church with an excellent building, now under the pastoral care of Rev. G. C. Chandler. It is the only one of our churches which has a parsonage; it has lately been erected and makes a fine home. The church is on the west side beyond the river and is located in a fine field; the future is full of promise.

Woodruff Place, at first a mission of the First Church, became an independent body in 1894 and is now one of our strong churches, having had a successful history from the beginning, enjoying wise leadership and a consecrated membership. It is in one of the most beautiful parts of the city. It has a commodious house of worship, a property valued at \$25,000, and a roll of about 600 members. Rev. J. D. Forward has been its efficient pastor for several years but has just resigned.

Immanuel is the next in order (1899), on Woodlawn and Laurel streets, with an excellent property including an attractive meeting-

house. The membership is about 250 and is a faithful body of people, active in good works. The pastor, Rev. W. P. Pearce, has just resigned accepting a call to Carbondale, Ill.

Tuxedo Park, dating from 1902, has prospered under the ministry of Rev. U. S. Clutton, its only pastor. It has a finely aggressive membership of more than 400, a good property and church.

"STABILITY of conviction," says Professor Peabody, "comes not so much by adding new truths to one's creed, as by leaning very hard on a few truths and finding them able to bear the strain. When a man in the oil fields of Pennsylvania counts up the value of his property, he does not say, 'I have ten wells while my neighbor has one,' for he knows that ten wells may be dry, and that one may be a fortune. What he wants is not ten wells, but one that flows. If he has one such, he is rich. Out of its mysterious depths there leaps an overwhelming flood which fills his tanks and pipes, and makes him try, not for more wells, but for storage-room for the wealth which he has found. That is the way a man strikes truth. It is not the number of shafts he sinks that counts; it is the finding of something in any one of them. It is not many beliefs which one needs, it is much belief in something. He does not ask for many Gods lest some of them should fail him. One real God is enough. One real truth makes a man rich. Out of its mysterious depths there wells up a flood of assurance and consolation, as though the universe of God had but that single outlet." (Extract from editorial, "The Divine Foundation," by T. R. W., in *The Christian Work*, issue of January 15, 1921.)

Churchman Avenue was organized in 1905 and is under the pastoral care of Rev. F. M. Buchanan.

Calvary began as a mission of the First Church and was organized in 1907. It is located in Brightwood where it is ministering to a growing community of railroad operatives. Rev. Alonzo Slaughter is the minister.

Thirty-first, another mission of the First Church, was organized the same year as Calvary (1907) and is having a fine growth in a splendid residence section of the northwest side of the city. The church is in a building enterprise and Rev. J. J. Patterson is the efficient pastor.

Beech Grove was the next point to be preempted by Baptists. It is located in the vicinity of extensive railroad shops in the southeastern part of the city. The church was organized in 1912 and is under the pastoral care of Rev. S. W. Hartsock, a former missionary to Africa.

Southern Avenue: The population was increasing in the southern part of the city and work was begun which culminated in organizing a church in 1913. The location is directly east of Garfield Park and the outlook for the church is promising. Rev. LeRoy James is the pastor.

West View was organized in 1917. It has had somewhat of a struggle, but is experiencing a decided uplift under the ministry of Rev. J. L. Jones.

The Trend of the People

Tabernacle: Following the people as they moved out from the more congested centers work was begun in the northwest which developed into a church in 1917. This field has been fostered by Dr. J. E. Sharp, a practicing physician who has materially helped the work. A fine work is being done, a new church house has been built and a pipe organ installed. Rev. C. P. Greenfield is the pastor.

Broadway: This church was organized in 1918 in a beautiful section of fine residences on the north side of the city, but for some reason the results thus far have not been as large as was expected. The church at present is without a pastor, Rev. H. R. Waldo having resigned. A thorough survey of the field is being made by the city executive board.

Lynnhurst is a growing suburban community west of the city. A church was organized in 1920 and is in a flourishing condition. Rev. C. H. Scheick has recently become pastor.

Emerson Avenue, formerly a mission of Tuxedo Park Church, was organized in 1921. It is located in a growing residence section in the eastern part of the city near Irvington. Rev. P. J. Morris is the pastor. A modern church plant is in the course of construction; the first unit was recently dedicated.

Temple. This church was organized in October, 1921, of members from several Baptist churches. A new lot has been purchased facing Riverside Park and plans have been approved for the erection of a modern church plant in the near future. Rev. Joseph Belcher, for four years pastor of the Southern Avenue congregation and for five years the office secretary of the Indiana Baptist Convention, is leading this youngest Baptist church in Indianapolis.

There is also a German Baptist church and a Roumanian Baptist Mission in the city. Rev. Paul Brindusi is pastor of the mission.

The City Federation

The Federated Baptist Churches of Indianapolis as an organization came into existence about a year ago. Previous to that time a City Mission Society had been known for several years. The type of work formerly conducted is still carried

on, but a far greater vision and program prevails. In the plan of reorganization the state and city organizations worked together and invited Rev. F. A. Hayward to become "the city man." This was in April last year. Immediately a study was made of the situation. The program of work began with the first day of cooperative effort and has been steadily and increasingly carried forward. In this great metropolis Baptists have a responsibility toward

the state at large and toward the coming generations which cannot be easily met. It was with this in mind that the city work was completely organized and a new constitution adopted. The new name is The Federated Churches of Indianapolis and the name means what it suggests. This reorganization means a great program with years to carry it out into permanent success and money to put it across. Consecration to the ideal is essential.

Indianapolis, the City of the Northern Baptist Convention

A preliminary glimpse of a city crowded with worth-while interests.

INDIANAPOLIS, the "Capital of the Land of Opportunity," "The Hub without a Wobble," "The Buckle on the Great Corn Belt," the home of James Whitcomb Riley's "Raggedy Man," and of Booth Tarkington's "Penrod," is to add a new distinction to its long list of achievements this June—it is to be the seat of the fifteenth annual convention of the Northern Baptist Convention.

Northern Baptists are always so busy during their convention that they seldom have time to acquaint themselves with facts about the cities in which these are held. Hence it may be just as well to give them now a preliminary glimpse of Indianapolis. From the moment when the visitor gets off at the Union Station with its clock-faced tower to the moment when he takes a last look at the beautiful Soldiers' and Sailors' Monument in the heart of the city before he hurries away, Indianapolis is full of worth-while things.

The Chief Interest

From the point of view of Northern Baptist interest, the first of these to be mentioned is the Cadle Tabernacle, where the Northern Baptist Convention will be held. One of the greatest auditoriums in the country, this seats 10,000 persons. The acoustics are said to be such that a speaker who talks in conversational tone can be heard in the farthest corner. A modern system of ventilation changes the air in the building every four minutes so that Northern Baptists have little to fear from the hot June days.

Then comes the beautiful First Baptist Church, where several meetings will be held during the convention. This is the largest Baptist church in all Indiana in point of

membership. Its pastor, Rev. Frederick E. Taylor, is well known to people of all denominations and of no denomination throughout the city.

The Soldiers' and Sailors' Monument in the center of the famous Circle of Indianapolis is one of the best known pieces of memorial architecture in the country. The great bronze figure surmounting the top is 284 feet above the ground. War mementos of every kind and an extensive collection of war photographs are to be found in the basement. Only 100 years ago a wilderness lay where today this great shaft towers as testimonial to the valor of Indiana's soldiers and sailors. The city celebrated her one hundredth anniversary two years ago.

Of course no visitor to Indianapolis

will want to miss seeing the home of James Whitcomb Riley, the Hoosier poet who has won the title of "The People's Poet Laureate." This beautiful old-fashioned house, where James Whitcomb Riley spent the last twenty-five years of his life and where he wrote most of the poems that have made him famous, was made a public shrine only recently. It is on "beautiful Lockerbie Street" just a few blocks from the center of Indianapolis so that no one need miss it who has a few moments to spare.

Some Superlatives

Other points of interest that should be seen are the United States courthouse and postoffice, one of the most beautiful federal buildings in the country; the Indianapolis public library built upon ground most of which was given to the city by James Whitcomb Riley; the largest inter-urban station in the world in the Traction Terminal Building and the unusually beautiful fountain in University Park.

Indianapolis, which is the capital of Indiana, has an area of almost forty-three square miles and a population of 314,194. It is the largest inland city not on a navigable stream, in the United States. It is said that more persons own their homes there than in almost any other city in the country.

The city is not only unusually fortunate in being situated in the richest agricultural territory of the United States, but it is a great manufacturing center. Seven hundred and eighty different articles are manufactured here, including everything from tacks to automobiles and from pop-corn machines to printing of poetry books.

Wireless

LAURA E. LOCKWOOD, PH.D.

Professor of English Language and Literature at Wellesley

IF I can sit at home in easy chair
And hear the choir a thousand miles
away,
The text, the sermon, and the preacher
say
The quiet amen; if I my breath of air
Can throw across the wide Atlantic, then
where
Is end of word's earth faring? If I may
But rightly tune my ear, will Sappho play
Her lyre to me, and Plato's voice declare
The Good Supreme; Saint Francis preach
again
To sister birds, and David play the strain
That freed the prisoner Saul? I hear the
strife
When Edwin fell; King Arthur making
dole?
Will Shakespeare take once more his Ham-
let role,
And Christ repeat, "I am the Way and
Life"?

Baptists and the Press

The papers want Baptist news. Will we give it to them?

By BLANCHE BRACE

IN its issue of April 29, THE BAPTIST carried an interesting and significant article by Rev. J. H. Hollingsworth on "Baptists and the Press." In that article, a minister of forty-five years' standing came to the front in a plea for printers' ink. I wish that every minister in the Northern Baptist Convention might have read that plea, been persuaded of the importance of getting Baptist news into print, and enlisted in the work of making Northern Baptists the best-known denomination in the country.

With your permission, I wish to add to what Mr. Hollingsworth has said certain facts about Baptists and the press which I have learned in the two and a half years during which I have been connected with the Department of Publicity and Statistics of the General Board of Promotion of the Northern Baptist Convention. My work has brought me into touch with editors of secular papers throughout the thirty-four states of the Northern Convention. Clipping bureaus have enabled me to know approximately how much Baptist news has been printed during every week and every month of that time. I believe that it will be of general interest to the denomination to know in a really definite way how Northern Baptists stand with relation to the press.

Editors Generous

It all boils down into this fact: *The papers want Northern Baptist News, and have proved it.* Editors are giving Northern Baptists generous space in their news columns at the present time. They will give Northern Baptists ten times as much space as at present if they can get ten times as much real news about the denomination.

This is such a new state of affairs that it is not strange that all Northern Baptists have not yet waked up to its possibilities. It used to be almost impossible to get our news into the daily papers. Mr. Hollingsworth has related his early difficulties in this respect. But during the past three or four years Northern Baptists have put themselves on the map in a newspaper way.

Our Northern Baptist Convention at Des Moines, which Mr. Hollingsworth has mentioned, afforded a most convincing proof that the papers want Northern Baptist news. A month before the convention opened, the Associated Press wrote asking us for abstracts of the addresses of all the leading speakers, which were sent out in advance to 1277 daily newspapers through the country by mail service. During the convention itself, the Associated Press carried four wire stories a day, thus sending our news without cost to us to more than a thousand newspapers throughout the country. No Methodist or other denominational conference has ever received better treatment from the daily papers than this. Dr. Frank W. Padelord, executive secretary of the Department of Publicity and Statistics of the General Board of Promotion, computed last August that the clippings of the Des Moines Convention on file, at our office covered one-third of a mile, and later clippings raised this total to half a mile.

Clipping bureaus return not more than

one-third of the stories published, it is usually estimated. By subscribing to a clipping bureau service, one gets an approximate idea of the mass of Baptist news that gets into print. At the time of Mrs. Montgomery's election, for instance, 1200 papers called attention to the fact that the President of the Northern Baptist Convention was a woman. Since September, clippings measuring 750 feet in length have been sent into this office about Mrs. Montgomery. The Associated Press called attention to the fact that President Harding was a Baptist on almost every front page in the country.

Names for the Nameless

By PRUDENCE C. WORLEY

I HAVE often tried to fathom the feelings of the "Man without a Country." But always I have found myself confronted with a horrible sense of desolation and, with a shudder, have recalled myself from going further.

During the past few days I have been trying to think how it would feel to be without a name. Last week occurred "decision day" at our women's prayer meeting and you may know how delighted we were when twenty-seven women and girls rose to announce their intention to follow Christ. Among them were three hospital patients and when the evangelistic committee came to them to note their names they were told that to two of them none had ever been given, one having been called all her life "younger sister," the ordinary appellation given to little girls in general. The third, because she was not wanted, had been named Lo, which means Hate. You can imagine the atmosphere of her home!

"This will never do," the committee said, "you must have names." So Hate was named Sieh-Hui, which means Loving Grace, "Small sister" was named Thiam-Hui, which means Added Grace, and the entirely nameless one was called Tit-Hui, which means Obtained Grace. It is the usual Chinese custom to choose names with some significance and so the three women are delighted beyond measure to feel that they literally as well as spiritually have written upon them new names.

The papers want Baptist news. Today the clippings that have come into this office, representing the semi-weekly returns, total 105 feet in length. They deal with our financial campaign, our state conventions, our missionary speakers, our coming convention at Indianapolis, whatever the papers could get hold of in the way of real Baptist news. Another communication that has come into this office today is a clipping mailed to me directly by the editor of the Albany,

N. Y., *Times-Union*. He not only printed a story of the Women's Continuation Campaign, three quarters of a column long on the front page of his paper, with national and international news, but he took the trouble to blue-pencil it, cut it out, and mail it back to this office, with his name written on the margin of the story—to show that he wants Baptist news.

From September 1 to the present date, the clippings that have come into this office of stories sent out by this department or by the Associated Press at our request, total within a few feet of a mile—it will be more than a mile by the time this gets into print. There are in our department, only one publicity writer and a secretary, and only a minimum of our time is left free for the secular papers, because of the mass of general publicity work to be done. Our publicity returns since September 1 might just as readily have been ten miles as one, had there been an adequate staff to turn out that much work, or had Northern Baptists throughout the country themselves given editors as much news as they should.

No Editorial Prejudice

Why do Catholics get more space in the daily papers than Northern Baptist do? It is due to no editorial prejudice against our denomination, but to the indisputable fact that Catholics give the papers more and better news than Northern Baptists do at the present time. Not only do Roman Catholics spend hundreds of thousands of dollars annually on their publicity service, not only do they have a \$15,000 a year publicity writer in charge, but—and this is far more important—they have their priests taught the importance of the press in the theological seminaries. Formerly, as a reporter on a New York daily, I was impressed by the fact that there was never any difficulty in getting the Roman Catholic assignments on which we were sent. Invariably we were given the facts promptly and courteously, and in detail. This was in striking contrast to the treatment I often received at the hands of my Protestant co-religionists.

Episcopalians also have an ambitious publicity program. Their publicity budget, approved by the presiding bishop and council, calls for an expenditure of \$152,000. Between \$40,000 and \$50,000 of this will be spent for straight news service, and a part of the remainder will be spent for a bi-monthly news sheet, with a circulation of from 450,000 to 600,000. The Episcopalians, like the Catholics, spend large sums on advertising.

Of course, Northern Baptists cannot compete with such expenditures as these for publicity in their present financial crisis. Probably our next budget cannot be stretched to cover the item of secular publicity at all. Nevertheless, Northern Baptists cannot afford to let their relations with the press, carefully built up and now in a healthy condition, decline. If there is no publicity department the denomination as a whole can turn itself into a publicity department. Every Northern Baptist minister, every leader in any branch of Northern Baptist work, can be a publicity agent for the denomination, with the papers in his own city or town.

A certain biblical injunction that has

to do with lights and bushels, applies to the present case. For a great many years Northern Baptists let their light shine under a bushel, so far as the newspapers of the country were concerned. At the present time, the papers want Baptist news; will we give it to them?

Postscript

By FRANK W. PADELFOED

To the above statement of Miss Brace I would like to add one word. In this statement Mr. Hollingsworth set forth the situation exactly as it obtained two years ago, but since that time conditions have been entirely changed. If any one could step into our office and see the great folios of clippings which we have gathered, they would have no questions but that

the Baptists have been put on the newspaper map. Miss Brace and her associates have demonstrated beyond argument that the newspapers want Baptist news, if it is real news and properly prepared.

The tragedy of it all is, now that we have changed the situation, that we have proved to the papers that Baptist news is worth printing, that we have created a demand in newspaper offices for Baptist news; that in response to a demand that the Board of Promotion shall reduce its expenditures we must close out all the publicity work, discontinue all our efforts to get Baptist news before the public and lapse into that state where Baptists will be known in the press only when some tragedy has occurred or some controversy makes a sweet morsel for some sensation-loving reporter. Is that not a tragedy?

Let Us Understand One Another

A letter to the editor from Mrs. Caroline Atwater Mason

BELIEVING you to be sincere in your effort to discuss my contribution to the *Watchman-Examiner* of May 4, entitled, "To Avert the Denominational Calamity," in a "kind and chivalrous manner," I am unwilling to doubt that your desire to treat it justly, also, will prompt you to give space to certain emendations of your editorial in THE BAPTIST of May 20.

In the first instance, in that editorial entitled "What Do You Suggest?" you make the following assertion: "There are some now who, like the critic whose article we are examining, declare that the \$100,000,000 New World Movement was surreptitiously sprung upon the denomination by a group of designing men and women."

Let me say distinctly that I neither said nor imagined anything of the kind, as you will see by reference to the article in question and by the fact that I have not the habit of using "bad language." Reference, however, to the leading editorial in the same issue of the *Watchman-Examiner* has since shown me that when "the gigantic reorganization of our denominational agencies" took place at Denver "nobody understood what was involved." And this is perhaps not strange in view of the circumstance that the outlines of the plan for the Board of Promotion were made public but few weeks before the date of the convention.

In this instance of your discussion of my article the wrong impression is given by interpolation; in another instance the wrong impression is given by omission. You print in direct quotation the following:

"In the first place, the scheme of raising a sum so far in excess of the actual average giving of the churches ... appeared foredoomed to be an expensive failure." The phrase omitted was as follows: "and by means of a five-year pledge policy." This was the crux of this contention, the danger point, to many minds, in the enterprise. Would it not have been fair to give the whole sentence?

Regarding the figures quoted by me of the proportion of churches cooperating with the New World Movement, I can only say that, as these figures have appeared in the press of the denomination, and have not until now, to my knowledge, been challenged, I accepted them in all honesty as correct.

I wish to emphasize another point, which is that in no sense whatever have I "proposed" to "dissolve" the Board of Promotion as you state in the editorial before me. Even the most casual reading would seem to show that I regarded the board's continued existence as threatened, and that I was simply bringing forward certain ameliorating circumstances in the situation, as that the possibility of its passing was less revolutionary than was its institution. I certainly do not regard myself as in a position to "propose" any measure of any kind relative to the Board of Promotion.

Nonetheless, when I read in your comments on my article that doubts as to the wisdom of creating the board, etc., etc., "did not arise during the first year of the enterprise," I must note a modest exception. In the *Watchman-Examiner* of June 3, 1920, I published an article which I know was widely read and commented on. In order to be perfectly fair I sent this protest in manuscript, before showing it to others, to the chairman of the committee which devised the Board of Promotion. I suggested that he hand the manuscript over to the editor of THE BAPTIST to be published and answered if it seemed best. He did not think best. The article, returned to me with a long and most courteous letter, was then sent

by me to the *Watchman-Examiner*, in whose columns it appeared.

I gave to my humble protest the title, "A Bewildered Baptist," and in it I deplored the fact that "Overnight, almost, we who have held loyally to our democratic position as Baptists, find ourselves swept under a highly centralized form of church government. We are informed, with emphasis, that only thus can the great ends now in view be attained."

Directly echoing this last named argument of the creators of the Board of Promotion, I referred in my article of May 4 just past to the transformation of our church government "from a democracy to an oligarchy," as made in order to further the purpose of raising the \$100,000,000. Your editorial makes me appear to say that "the whole plan was a part of an experiment to further the purpose of transforming the church government of the Baptists from a democracy to an oligarchy."

"An ill-favored thing, sir," this, and if I may so misquote Shakespeare, not "mine own."

Beverly, Mass.

To Indianapolis From New York

Both the New York Central and the Pennsylvania railroads will run the following direct trains from New York to Indianapolis:

Train	Leave N. Y.	Arrive Ind.
New York Central		

Southwestern Ltd.	4:30 p.m.	**12:10 p.m.
Pennsylvania		

Commercial Ex.	10:05 a.m.	6:45 a.m.
Keystone Express	1:05 p.m.	10:30 a.m.
The St. Louisan	4:50 p.m.*	11:12 a.m.
Manhattan Ltd.	6:05 p.m.	1:55 p.m.

All trains will run on Eastern Standard Time—one hour earlier than Daylight Saving Time

The rates on all trains are as follows:

Passage	.....	\$29.20
Lower Berth	.....	9.00
Upper Berth	.....	7.20
Compartment	.....	25.50
Drawing Room	.....	31.50

By securing a Convention Certificate from this office and purchasing railroad tickets between June 5 and 10, the passage for delegates will be a full fare going and a half fare returning, or a fare and a half for the round trip—\$43.80. For railroad tickets and reservations apply: New York Central—Neil Mooney, Murray Hill 8000; Pennsylvania—William Pedrick, Chelsea 7000.

Clergy certificates are acceptable on all these trains but the St. Louisan. The clergy fare is \$14.60 each way. For clergy certificates apply to L. C. Hunter, 143 Liberty Street, New York City (Eastern Clergy Bureau).

For hotel accommodations during the convention write immediately to Roy N. Adams, 727-30 Occidental Building, Indianapolis, Ind.

Every Baptist church is entitled to one delegate and one additional delegate for every 100 members or a fraction thereof. Delegates must be elected by the church and must carry a written statement from the church clerk that they are delegates to the Convention.

For further information apply to Stanley B. Hazzard, 276 Fifth Avenue, Room 1038, New York City.

** Excess fare \$1.20.

* Excess fare \$2.40 no clergy certificates.

God Send Us Men

GOD send us men whose claim 'twill be
Not to defend some ancient creed,
But to live out the laws of Christ
In every thought, and word and deed.

God send us men alert and quick
His lofty precepts to translate
Until the laws of Christ become
The laws and habits of the state.

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate.
These are the patriots nations need,
These are the bulwarks of the state.

Southern Baptists in Annual Meeting

Cash receipts for the year, \$10,010,000. More than 33,000 baptisms. Campaign extended to December, 1924. Resolve to cooperate largely in Baptist World Alliance, and turn down recommendation of Columbia Conference.

By FRANK E. BURKHALTER

WHILE there were few mountain top experiences, such as have marked many previous sessions of the body, in the sixty-sixth annual session of the Southern Baptist Convention at Jacksonville, Fla., which has just adjourned, there were a number of gratifying features about the meeting of which our brethren of the North will be glad to learn.

First, the reports of the past year in practically every department of the organized work of Southern Baptists were exceptionally gratifying. From the foreign fields the Foreign Mission Board was able to report by far the greatest accomplishments in its history in the matter of accessions to the churches, gains in the Sunday schools, increase in the number of mission schools, hospitals and the like, and in contributions from the native churches, the last named item reaching nearly \$500,000.

Good Reports

The Home Mission Board reported over 33,000 baptisms during the year and practically double that number of accessions to the churches, and marked advances in every department of its work, despite the handicap it has labored under in the matter of its heavy debt. But the debt was not as heavy as it was feared it might be, though with obligations to the banks and otherwise in the form of borrowed funds amounting to \$558,000, and unpaid obligations to churches for church buildings amounting to \$317,000, the Home Board has a total indebtedness of \$875,000. If the contributions return to the mark they attained before the economic depression set in this debt can be paid without seriously crippling the board in its general work. It is a matter of gratification that the Home Board is the only convention agency that reported a debt.

Receipts of \$1,289,489 were reported for the year by the Sunday-school board, while the business of the institution has grown to where a new four-story building is to be erected immediately to take care of the shipping department, and it is proposed to erect an adjoining building to this new structure that will be leased to the board's printers and which can ultimately be taken over by the board if this is found to be desirable. In every department of its many-sided work of training in the Sunday school and B. Y. P. U. work marked gains were reported, the report showing 10,829 unions with a membership of 334,258, as well as 21,201 Sunday schools with an enrolment of 2,201,345, or a gain of 234,735 for the year, and 28,265 cooperating churches, with 241,462 baptisms, bringing the present membership to 3,284,258.

Good gains in many directions were reported by the other agencies, the Laymen's Missionary Movement showing that 250,000 titheers had been enrolled in the campaign for a half million, which campaign will be continued, while the Woman's Missionary Union, an auxiliary which held separate sessions, reported cash collections for the year in excess of \$3,250,000, and large gains in every other department of its work.

The second distinctive feature of the convention was the absence of the destructive critical spirit that has manifested itself in many places, both South and North in recent months, and which it was feared by many might hamper the work of the convention this year. Many prayers were offered in the churches in advance of the meeting that harmony and unity might prevail, there was much praying during the sessions, and the prayers were answered.

Last year when the convention assembled at Chattanooga without the presence of its retiring president, that intrepid leader, J. B. Gambrell, sent from his sick bed in Dallas this characteristic message, "Tell the brethren to do right and go forward." That message has been followed during the year and the Jacksonville session was marked by the forward look, which may be termed its third strong characteristic.

This was manifested on several occasions. The forward note was sounded by President E. Y. Mullins, re-elected for another term, in his presidential address when he interpreted Christ's message to Southern Baptists today as being embodied in the following four calls: (1) "You are called to complete the greatest religious reform movement of the centuries, the Protestant Reformation"; (2) "You are called to reinforce the most remarkable spiritual movement in Modern Europe"; (3) "You are called to meet the greatest emergency in the political life of mankind by supplying the spiritual means for the world's renewal"; (4) "You are called to fulfil your historic mission and complete your glorious task."

The forward note was sounded again on the matter of the completion of the

\$75,000,000 campaign in connection with the report of the Conservation Commission. Cash collections for the past year on the campaign were \$10,010,000 bringing the total cash collections so far to \$35,437,409.77, as reported by Chairman L. R. Scarborough, and when Dr. George W. Truett, speaking to the report, called upon the big audience to indicate its re-dedication to the task of completing the campaign every one of the more than 4,000 messengers stood. The time limit for the completion of the campaign was extended from May 1, 1924, to December, 1924.

The Forward Spirit

Another evidence of the forward spirit was in the decision to establish in the near future in New Orleans a great general and research southwide Baptist hospital, through the Home Mission Board. This matter was first approved at the Washington session in 1920, but there were many delays on the part of the citizens of New Orleans in providing the site which the board selected and the negotiations were called off by the board in the summer of 1921. Since that time a group of 759 citizens has purchased the site, two blocks of ground in one of the best residence sections of New Orleans, and after the most memorable debate in the convention in years, the convention ordered the Home Board to accept the site now proffered, and begin actual operations not later than two years after the conveyance of the site, and sooner if its finances will permit. The missionary opportunity offered in that great Latin city, where Baptists are multiplying rapidly, was the winning argument in behalf of the proposition to establish a great hospital there.

Still another evidence of the forward look of the convention was indicated in the decision to cooperate more largely hereafter in the work of the Baptist World Alliance and the efforts of that body to bring about a fuller cooperation of the Baptist groups of the world in a world-wide Baptist program of evangelism. The resolution expressed the hope that a great number of Southern Baptists would attend the meeting of the Alliance in Stockholm in the summer of 1923 and President Mullins was designated as chairman of the delegation.

The convention declined to adopt the suggestion from the Columbia Conference looking to the appointment of a standing committee on fraternal relations with the Northern Baptist Convention and the naming of a committee of nine to cooperate with a like committee from the Northern Convention in framing a new Baptist confession of faith. The report of the committee named to consider the matter, and which was adopted, called attention to the fact that the most fraternal relations already exist between the two conventions, making the first committee unnecessary, and expressed the belief that there is no urgent need for the setting forth of a new statement of Baptist belief at this time. Another evidence of the fraternity of spirit the Southern Convention holds toward the Northern Convention was seen in the naming of a delegation of

Motherhood

*I SEE them come crowding, crowding,
Children of want and pain,
Dark sorrow their eyes enshrouding,
Where joy's touch should have lain.*

*They stand in silence beseeching,
Gaunt faces lifted up,
And wan little hands outreaching
For love's forbidden cup.*

*Their hearts are restless with yearning,
The hearts of my own are stilled,
Their lips are parched and burning,
The cups of my own are filled!*

*I cry in love unsatisfied
For these without the fold,
My mother's arms are open wide
These weary ones to hold.*

*What though my arms are open wide,
Only mine own lie near,
Without still stand those long denied,
Compassed in want and fear.*

*Bowed with the crown of motherhood,
I seek that Shepherd of old;
"How can mine own receive the good
With some left out of the fold?"*

—ISABEL K. WHITING.

nearly twenty prominent members as fraternal messengers to the Northern Convention at Indianapolis. President Mullins will head this delegation also, and Dr. George W. Truett, another member, is booked to preach before the convention on Sunday night.

For the first time the convention named women on its general boards and executive committee, while a number of women were named on committee assignments. Three of the general boards will have two local women on them this year and the other two will have three women each. Only local women were named in each instance. There is little probability that the women will soon come to figure so very largely in the official life of the convention by reason of the fact that the Woman's Missionary Union, representing the organized women of the local churches, and itself an auxiliary of the convention holds its annual sessions simultaneously with the convention.

The convention deferred for a year any

definite action on the matter of establishing an additional theological seminary and a southwide university, referring each of these questions to a large and representative committee for fuller study of all the issues involved for a year. A memorial was presented from the Baptist State Convention of Georgia, asking that Mercer University at Macon, be taken over by the Southern Baptist Convention and employed as the nucleus for both the new seminary and the proposed university. The Georgia Convention proposed to deed to the Southern body the total assets of Mercer University, which it is estimated will be \$2,500,000 by the end of the \$75,000,000 campaign, and supplement those resources with \$2,500,000 additional, provided the Southern Convention will duplicate this last named amount for the combined seminary and university within a given period.

The Foreign Mission Board held a special session during the convention and named forty-eight choice young men and

women to various stations on the foreign fields, the session being held at this time so as to permit Secretary J. F. Love to leave within a few days for a tour of the board's several fields in Brazil, Argentina, Chile and Uruguay.

Next year's session of the convention goes to Kansas City and it is the hope of the Southern Baptist brotherhood that many of the Northern brethren will avail themselves of that opportunity to attend a session of this body.

Dr. Frederick Agar, who attended this year's convention as a special fraternal messenger from the Northern Convention, was cordially received and was heard with interest and profit in several addresses.

Southern Baptists are praying earnestly that the presence and power of the Holy Spirit for which they prayed in connection with their own convention will likewise be felt at the approaching session of the Northern Convention.

Nashville, Tenn.

Can These Pastors Be Creedalized?

By ALVAH E. KNAPP

IN the month of February the pastors of the Saratoga Baptist Association of New York met at Amsterdam and organized a ministerial association, or conference. Meetings are to be held bi-monthly. As a basis for the April program Rev. Alvah E. Knapp, of Amsterdam, was requested to prepare a questionnaire covering the grounds of controversy within the denomination and submit same to all members of the conference. The answers to the list of questions were reported to the conference at its meeting in Ballston Spa, April 24. The program aroused so much interest that the conference requested the compiler of the questionnaire to communicate the results to the denominational papers. Not all the members of the conference filled out the questionnaire, some of them stating their views briefly in a general way; but the returns were such that it was felt that the general outcome would not have been changed very much had all returned their questionnaires.

Broadly speaking, the questionnaire dealt with such subjects as the inspiration of the Scriptures and the rights of the church in the matter of Biblical criticism; the supernatural in the New Testament and the deity of Jesus Christ; the program of the church under the terms of the Great Commission, including the problem of Christian education in mission lands; a doctrinal basis for denominational control; millenarianism; confessions of faith; the merits and demerits of the "Fundamentalist" crusade and the "way to harmony and progress."

Results were as follows: Only two believe in the literal, verbal inspiration of the Scriptures, and one of them with qualifications. All agreed that the writers of the Scriptures were inspired as men are inspired today, although four men added "but more." No one would insist upon the "infallibility" and "inerrancy" of the Scriptures, but all would be satisfied with the simple statement in 2 Timothy 3:16. One stipulated that the A. V. be followed. A two-to-one vote declared that the Scriptures do not anywhere define their own inspiration or declare themselves "inerrant" or "infallible." All agreed that the church of today is as fully privileged as the church ever was, by the use of the historical and scientific method,

to form its own opinion as to the authenticity and authority of the Scriptures or any part of them, although one questioned the wisdom of departing from early findings. All agreed that it is not wise to make a theory of inspiration a test of orthodoxy. One, however, seemed a bit undecided. All expressed their belief in the virgin birth of Jesus, and consequently in his true deity; in the historicity of the "miracles" recorded in the New Testament, and in the physical resurrection of Jesus Christ, although one was a trifle doubtful on the last point. With one wavering reservation, the brethren believe that the Great Commission contemplates the establishing, through the church, of a real Christian civilization in all nations, while only two questioned in any way the sufficiency of the church, in cooperation with the present Christ, for this task. All are convinced that no illiterate people can ever be permanently evangelized without also being educated. They seem to think that education must be a means of evangelization. There was unanimous endorsement of our present system of industrial missions. As to the wisdom of electing individuals to places of denominational leadership on the basis of their doctrinal views, no two answers were alike. Perhaps it would be fair to say that the answers would seem to suggest that men of character and ability who are in good standing in the Baptist fellowship will satisfy the brethren of this section. Answers to the question as to millennial views were enlightening. One was a straight "Pre," and another was a straight "Post." All the others strayed off. One was "Pro, if any." Another, "Post, if any." Another believes in the "progressive coming." One said that he was "a Pre, but not with some others." Another was "at sea" on the subject. Another was a non-millennialist. Not a chance to "start anything" along this line in this association. If this is an indication of the feeling throughout the territory of the Northern Baptist Convention, any millennial bomb cast into our denominational ranks will prove a "dud."

As to confessions of faith as tests of denominational loyalty or regularity, the questionnaire was two to one against them, although there was no objection to

a merely historical statement in general terms. The attitude toward the "Fundamentalist" crusade is worth noting somewhat in detail. The majority thought it might be justifiable in so far as it was a protest against rationalism and Unitarianism. One thought it without justification; another, that it was justified by the showing in the Goodchild report; another that it has declarational value; another, that it is "in line with truth." The grounds on which some of the men object to the movement are interesting. One claims that it does not really concern itself with fundamentals, and that it is dictatorial; another thinks that it unduly emphasizes the second coming; two complain of its spirit of intolerance; while one feels that it magnifies differences, misrepresents conditions and is generally disruptive in spirit and tendency. During the discussion the statement that in this crusade there has been "much cry and little wool" met with general approval. Little sympathy was expressed for the "glittering generalities" in which charges have been brought against our educational institutions and denominational policies. As to the way out of our difficulties, while many suggestions were made, it seems to be the consensus of opinion that we should quit all this squabbling and settle down again to the work of the church, using the best wisdom we can bring to bear on the problems.

The men were asked to state whether they were Fundamentalists, Progressives, Conservatives, or anything else that might suit them better. All the talk about majorities on the one side or the other receives a jolt in this questionnaire. Here are some of the answers: "A Fundamentalist" (just one); "A progressive Baptist holding fundamentals"; "A Fundamentalist as opposed to liberalism and rationalism"; "A progressive Fundamentalist with spiritual vision"; "A Baptist"; "an Independent." Some could not classify. What basis is here for talk of majorities? After this showing the brethren seemed to feel that such classifications within the denomination are more imaginary than real and that the Baptist denomination is not as badly divided as some zealous gentlemen would have us suppose.

Amsterdam, N. Y.



The Open Forum



THE MICHIGAN CONVENTION AND THE CONFESSION OF FAITH

The Michigan Convention went on record by the adoption of a resolution at its ad interim session held at Jackson, May 16, as being opposed to the adoption of a confession of faith by the Northern Convention. The writer stood with the minority who opposed this action. Since the primary purpose of this resolution is to influence the sentiment of the delegates who will gather at the Indianapolis Convention it is reasonable that the minority as well as the majority shall be heard.

It is conceded by the minority that the debate was, for the most part, both courteous and fair and that the result was a true expression of the convictions of the delegates present. The principal speaker for, and as it seems the author of the resolution, was Dr. A. W. Wishart of Grand Rapids. He was supported by Pastors Hartley of Saginaw, Powell of Kalamazoo, Verden of Eaton Rapids, and others. Those who spoke against the resolution were Pastors Bercoe of Flint, Vine of Albion and Heaton of Lansing. When the vote was taken on the adoption of the resolution the total number of persons voting was 173 of whom 150 voted affirmatively and twenty-three negatively.

It is not conceded, however, that this vote represents the true sentiment of the Baptists of Michigan. There are more than 50,000 Baptist people in this state. More than 49,800 were not heard from. If, out of the 173 delegates who did vote, there were two from each church represented, then the vote represents eighty-six churches. There are more than 400 Baptist churches in Michigan and, therefore, more than 314 churches were not heard from.

Furthermore, the circumstances were such that these delegates could not possibly represent the Baptist constituency of Michigan. The convention was in session for one afternoon and evening only and for that reason neither a large attendance could be expected nor could any delegates, unless moved by some unusual necessity, be expected to come from any considerable distance. A provincial convention was unavoidable.

Some of us who favored the adoption of a confession of faith had good reason to believe that all the factions of the convention were committed to the same position. On January 6 a conference of about twenty men called by General Director Hudson met at Lansing. These twenty men represented about equally the two sides of our denominational controversy. At this conference it was agreed unanimously that the adoption of the Des Moines Confession should be recommended to the Michigan Convention. Some of the men on May 16, by their voice and vote, openly violated the pledge which they

made by their vote on January 6. It is safe to say that after the Lansing conference no Michigan Baptist who favored the adoption of a confession of faith had the slightest suspicion that exactly the opposite course to the one agreed upon at Lansing would be taken at Jackson.

The resolution of the Michigan Baptist Convention which will be heard of at Indianapolis is the expression of the sentiments of a small portion of the Baptists of Michigan.

CHARLES H. HEATON,

Lansing, Mich.

THAT NEW BY-LAW

I read in the issue of May 13 that there are to be some new recommendations on the by-laws. I wish to call attention to the first article in regard to whom shall be admitted to the convention as delegates. When I read it I wondered if Christ were to appear in person at the convention if he would be asked if he had paid his dues.

I also wondered if the Northern Baptist Convention was coming to be a money convention or is it for the uplifting of Christianity and the glory of God.

It seems to me that any church should be entitled to at least one delegate even if that church had not paid to the different departments of the work and that the Northern Baptist Convention should be a missionary convention to help every one.

I believe in helping all the departments of the convention and I belong to a church that is helping regularly.

I wish that every delegate that goes to the convention would give that article his careful study and pray over it before he votes on it.

JOHN C. SPEIRS,

Hedrick, Iowa.

"CONCERNING CONFESSIONS OF FAITH"

In the *Watchman-Examiner* of May 11 (p. 582), is an editorial with the above title. As a Baptist by conviction and by an inheritance of a century and a half, I wish to enter an emphatic protest against any confession of faith to be formally adopted by the Northern and the Southern Conventions as "a doctrinal standard about which our Baptist people might rally."

In the same issue of the paper (p. 590), in a scholarly article, Dr. E. B. Pollard traces historically the various confessions of faith promulgated by Baptists. He shows that we Baptists "have always been deeply averse to anything that smacked of official pronouncement." Neither the Philadelphia nor the New Haven "confession" was ever "formally adopted nor issued by any general Baptist body."

The offering of any confession of faith at Indianapolis, to be used as "a doctrinal standard about which our Baptist people might rally," means inevitable strife and consequent enmity, and the probable dis-

ruption of our Baptist people, with lawsuits over control of the funds—a fine spectacle indeed for the enemies of Christianity! What a calamity to our foreign missions!

May I call attention to two New Testament confessions of faith which may well be our models?

(1). Acts 8, 35 ff. "Then Philip opened his mouth and preached unto him Jesus. And as they went on their way they came to a certain water and the Eunuch said, See here is water. What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, *I believe that Jesus Christ is the Son of God.*" Whereupon Philip immediately baptized him.

(2). Acts 16, 30 ff. "And [the jailer] brought them [Paul and Silas] out and said, *Sirs, what must I do to be saved?* And they said, *Believe on the Lord Jesus Christ and thou shalt be saved,*" whereupon he was "straightway baptized."

It is a strange phenomenon, as recently noted in *The Continent*, a Presbyterian paper, that it is "harder to get into a church than into the kingdom of God," due to the theological fences surrounding our churches.

We Baptists must not add another fence by adopting any confession of faith to be used inevitably and officially as a club to compel uniformity of belief.

Philadelphia.

W. W. KEEN.

FELLOWSHIP IS OF THE HEART

The fact that I am young and inexperienced in realm of theological discussion has caused me to be wary of voicing my convictions in a controversy that apparently baffles the minds of the old and learned.

Nevertheless since I have, if it be God's will, many years to give to the work of our Lord, I am vitally interested in the welfare of the denomination in and through which I am to serve him.

Certain individuals have tried and are trying to make the basis of fellowship in the Baptist denomination a definite, permanent, and armor-plated creedal statement. The idea seems to be that when folks think alike they get real chummy. Once, another fellow and I thought a certain young lady was just about right. He and I never did get chummy.

Oneness of thought is not, blessed though it may be, the prime essential of fellowship. There can never be fellowship where only the intellects are in accord. Luke, in writing of the first fellowship of Christians does not tell us that the multitude of them that believed were of one mind and of one opinion. Where then is fellowship found? Luke tells us truly: "The multitude of them that believed were of one heart and of one soul." For the early Pentecost, Holy Spirit Chris-

tians, fellowship was basically a matter of the heart. It may have been that the whole multitude had the same opinions and believed the same identical things concerning the Saviour—his birth, work, death, and resurrection. If that were so, it were well, but the fellowship came because they were of one heart and soul. Their love for the Saviour was of the heart, their hope sprang from the soul, and their joy in the knowledge of their redemption welled up from the depths of their beings.

It appears to me that fellowship, which will weld the Baptists into a mighty working force for our God must be ever a matter of the heart. Baptists can never hope to be of one mind and one opinion, but they can be of one heart and of one soul. The lifting of Jesus into the light will draw up all in fellowship unto him. Let men have their creeds, let them hold fast to their systems of theology, God so made them. My question to them is, "Does Jesus rule your heart?" If they can truly answer, "Yes," then glorious may be the fellowship.

May we all go to Indianapolis seeking oneness of heart and of soul, and a glorious, industrious, and wonder-working fellowship will be ours.

Findlay, Ohio. WALTER J. THOMS.

SOME CHARACTERISTICS OF REAL BAPTISTS

It is a good time to remind ourselves that not all is Baptist that calls itself such. They are a simple folk. There is a willingness to trust a human soul with the New Testament to find God. This high confidence in the inherent capacity of the human soul and the reality and vindication of truth has made Baptists very hesitant about dependence upon any kind of props or interpretations of truth for them by another.

This simplicity has kept them consistently from any authoritative man-made creed. We hear much today about the "New Hampshire Confession." It appeared in New England in 1833 and was adopted by many churches but never by any national body. One is reminded of a contrast in that within the past year a certain statement of faith went out to every church in the Northern Baptist Convention with the advice that it be adopted. They have never thought of putting blinders on scholarship. In the charter of Brown University (1764) there are specifications that teaching shall "respect the sciences" and "into this liberal and catholic institution shall never be admitted any religious tests but on the contrary all the members thereof shall forever enjoy full, free, absolute, uninterrupted liberty of conscience." How unlike sounds the demand of a man today calling himself a Baptist in "Put the evolutionist out!"

Their weakness and strength have been close together. Their simplicity has made them a victim of many self-imposed leaders who knew how to use inherited phrases well. Their trust in the inherent capacity of the human soul has made them ill too often the thoughtless followers of those who cry out against the dangers of

education. Their unlimited confidence in the authority of the local church has made them wary of a centralization which efficiency demands and cunning leaders have at times taken advantage of this Baptist psychology.

The New Testament as ultimate standard accepted by all Baptists is overworked and made to be a text-book on geology, astronomy and biology rather than the message of God concerning life and destiny. And the pity is that those who talk most about loyalty to the faith have so departed from it as to accuse others of unbelief because they do not see fit to use the Bible as a textbook for science.

If we are to be real Baptists we shall neither fool ourselves nor let any other person fool us.

CLARENCE W. KEMPER.
Lansing, Mich.

WHAT SHALL WE DECLARE?

If a declaration is to be made let us declare the authority of the Son of God. The world cares little for what we believe. It listens for what we know. Have we a gospel? If we are ready to make a statement that shall have religious authority and carry conviction to the heart of a generation that cares little for dogma but will give its life for somebody it can trust then now is our chance.

If we know whom we have believed we have an opportunity to broadcast our knowledge such as has rarely come to any people. Who among us, "singly or with others," will tamper with such an opportunity by raising questions over the dogmatic form of our message? If we are not merely setting a standard by which to test each other but are really serious about challenging men to acknowledge the authority and saving power of Jesus Christ let us issue a summons but let us not attempt to put forth a creed. We cannot ourselves agree upon a creed. The world has no patience for creeds. But if we are honestly trying to obey Jesus then none better than we can challenge our time with a statement of the immediate authority of the Man of Galilee over every human thing.

If there is any one distinctive value in our history which above others we may transmit to all the world it is the immediacy of religious responsibility. No priest, no sacrament, not even a church or a book but Christ, to whom every man and institution is immediately answerable. Do we know that? It has cost us the blood of our fathers to learn it. If we declare let us declare one brief thing which the people will read in the headlines. Let it be our most precious assurance and the thing that guarantees democracy in the world. If we say anything let us say something about which all men may gather as about a royal standard and let our words be a battle, a challenge, a ringing call, setting forth Christ as King, as dying and behold he lives.

What shall the headlines be? "Baptists Agreed on One Fundamental. Hold to Authority of Christ" or "Largest Church in America Makes Pronouncement. Declares Christ King Over All Human Re-

lations." Or shall they be something like these: "Fighting Baptists Propose Two Creeds," "Baptists at Odds About Bible," "Strong Element in Baptist Convention Hits at Modern Views"? Few of us care what the papers say about us, so far as we ourselves are concerned. But it is the papers that the people outside the churches read, the people for whom Christ died and for whom the church exists. How shall we go before the people?

R. L. VAN DEMAN.
Indianapolis, Ind.

THE FAITH OF A LIBERAL

Let us not have any misunderstanding about the Fundamentalists. Loyal Baptists are not Fundamentalists; they are Foundationists. Their faith rests on Christ, for other foundation can no man lay.

These Fundamentalists are not building upon Christ but upon Constantine. They follow not the disciples of Christ, but the church fathers of the fourth century. Constantine's famous council substituted for loyalty to Christ, loyalty to a church; and for the living of a Christlike life, the giving of an intellectual assent to a man-made creed.

We Foundationists stand for loyalty to the Master, loyalty to "the faith of the Son of God."

What were the Master's tests of discipleship? The acceptance of a theory of creation? Of the virgin birth? Of the verbal inspiration of the scriptures? Of a theory of the atonement? Of any theory of miracles or of the resurrection? Of the second advent? No; he never so much as mentioned some of these points of controversy, and the others were not in existence.

His tests of discipleship were faith in God, and in himself as God's representative, love of God and of all mankind, and loyalty to himself and to the will of God as expressed in the service of others under the leadership of the Holy Spirit. Such faith, love and loyalty sufficed his followers for three hundred years, and they conquered the Roman empire. Then the church was saddled with a creed and the dark ages ensued, when, in the name of Christ, heresy hunters, armed with a creed, harried, imprisoned, tortured and murdered honest men and women for a thousand years, and made the church the most anti-Christian institution in all history.

Genuine Christians will stand fast in the liberty wherewith Christ once made them free and will not be entangled again with the yoke of bondage. They will continue to be led by the Spirit of God, who will lead us at last into all truth, when we shall be free indeed.

There can be no warfare between a true religion and a true science. The house of truth is not divided against itself, nor does it need at the present time such buttressing and bracing with straws as these nervous Fundamentalists are offering us.

"As for truth it flourisheth and is always strong; it liveth and conquereth forevermore."
HENRY TURNER BAILEY.
Cleveland, O.



The Chimney Corner



"The Stranger within Thy Gates"

Why not start a missionary scrap book?

The Foreigner's Apology

By T. A. DALY

W'AT for you call me "Dago Man,"
An' make so bad a face?
Ees no room for Eetalian
Een deesa bigga place?
I suppose you are more better dan
Da Dago man could be.
But pleessa, Meester 'Merican,
I ask you wait an' see.
How long you leev'e een deesa land?
Eh, thirta-seven year?
Ees onlu seexa mont', my frand,
Seence I am comin' here.
I wish yo geeve me time for try
An' see w'at I can do.
So mebbe I gon' be, bimeby,
So good a man like you.
Baycause I am so strong, I guess
I gon' do pretty wel,
So long I stand to beezaness,
An' jus' bayhave mysal'.
My leeta childron, too, ees strong—
Eh? Yo no gotta none?
Yo married, Meester? Eh? How long?
Twelve year an' no got wan?
O! I am sad for yo, my frand,—
Eh! Why yo laugh at me?
Excuse, I do not ondrastand;
I am so strange, yo see.
My "keeds ees no good breed," yo say?
Ah, wal, ess mebbe not,
But dey weel be more good some' day
Dan dose yo don'ta got;
An' dey be strong 'Merican,
More strong dan yo are, too.
Ees notta many Dago man
So skeeny lika you.
O! please, my friend, no gotta mad!
Shak' han' bayfore yo go.
Excusa me! I am so sad
For speakin' to you so.
But w'y yo call me "Dago man,"
An' make so bad a face?
Has God got room for Eetalian
Een Heesa bigga Place?

—*Missionary Review of the World.*

Save Them for the Nation

CHRISTIAN, dost thou see them,
Coming to our shores;
Men from every nation,
Knocking at our doors?
Christian, up and meet them,
Meet them ere they're lost—
Save them for the nation,
Save them by the cross.

Christian, dost thou know them;
Brothers, by his grace;
Clothed in dark-skinned bodies;
Of another race?

Christian, up and save them;
Save them, ere they're lost;
Save them for the nation;
Save them by the cross.

Christian, dost thou hear them;
Children in the night;
Crying for their birthright;
Tolling, day and night?
Christian, up and save them;
At whatever cost,
Save them for the nation;
Save them by the cross.

Christian, dost thou feel them;
Souls weighed down by sin;
Living in the darkness;
Where no light comes in?
Christian, up and save them;
Save them ere they're lost;
Save them for the nation;
Save them by the cross.

—J. R. Paddock.

Little Journeys Around New York

NEW YORK is full of aliens, Morocco-
ans and Australians,
Brazilians and Sicilians and the swarthy
Hindustans—
Infested with Peruvians, Phoenicians and
Vesuvians,
Algerians and Syrians and many other
clans.
New York is full of Russians—
Full of Prussians—
Full of Swedes—
Bavarians, Hungarians,
And other motley breeds,
The populace of every place from Kanka-
kee to Cork:
New York is full of everything but people
from New York!

New York has its Bulgarians, its Polish
and Ontarians,
Parisians and Silesians and the folk of
Sunny Spain.
New York has its Roumanians as well as
Lithuanians.
New Yorkers come from China, Carolina,
Greece and Maine.
New York is full of Spartans—
Full of Tartans—
Full of Greeks—
Croations
And Dalmatians,
And a thousand other streaks.
To find a real New Yorker is a problem
tough as pork:
New York is full of everything but people
from New York!
—"Freckles" in *Common Sense Magazine*.

Plain American

JUST today we chanced to meet,
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name.
So I asked him, "Tell me true,
Are you a Pole, or Russian Jew,
English, Irish, German, Prussian,
French, Italian, Scotch, or Russian,
Belgian, Spanish, Swiss, Moravian,
Dutch, or Greek, or Scandinavian?"
Thus he gave me his reply
As he raised his head on high:
"What I was is naught to me,
In this land of liberty,
In my soul, as man to man,
I am just American!"

I Am the Immigrant

I AM the immigrant.
I looked toward the United States with
eyes kindled by the fire of ambition
and heart quickened with new-born
hope.
I approached its gates with great expecta-
tion.
I have shouldered my burden as the Amer-
ican man-of-all work.
I contribute eighty-five per cent of all
the labor in the slaughtering and
meat-packing industries.
I do seven-tenths of the bituminous coal
mining.
I do seventy-eight per cent of all the work
in the woolen mills.
I contribute nine-tenths of all the labor
in the cotton mills.
I make nineteen-twentieths of all the
clothing.
I manufacture more than half the shoes.
I build four-fifths of all the furniture.
I make half of the collars, cuffs and shirts.
I turn out four-fifths of all the leather. I
make half the gloves.
I refine nearly nineteen-twentieths of the
sugar.
And yet, I am the great American problem.
When I pour out my blood on your altar
of labor, and lay down my life as a
sacrifice to your god of toil, men make
no more comment than at the fall of
a sparrow.
But my brawn is woven into the warp and
woof of the fabric of your national
being.
My children shall be your children and
your land shall be my land because
my sweat and my blood will cement
the foundations of the America of
to-morrow.
If I can be fused into the body politic, the
melting pot will have stood the su-
preme test. —FREDERIC J. HASKIN.

America Calls

By MRS. VIRGIL B. SEASE

About every tenth American has a black skin.

Many think that the Indians are a vanishing race. There are 350,000 red men today; 90,000 Catholic, 60,000 evangelical Christians, 130,000 entirely outside the fold of Christ, 60,000 in tribes where Jesus Christ has never been proclaimed!

Every year the Latin-American problem is more and more attracting the attention of thoughtful Christians. About 1,500,000 Spanish-speaking people live under the stars and stripes.

Reservedly speaking, there are 100,000 Japanese in this country. There is a Buddhist temple in every large city on the Pacific Coast.

In New York City, there are more Jews than in Jerusalem; more Italians than in Rome.

Consider that the Mormon church (Church of the Latter Day Saints) is 450,000 strong.

Attention! Do you know that there are many Mohammedans in America? There is a colony of them at Johnstown, Pa., which tries to live as true followers of Mohammed.

Christians, do you realize the varied population we have to deal with in Alaska: Eskimos, Indians and Whites?

All young American Christians should be interested in carrying the gospel to the islands: Hawaiian, Philippine, Porto Rico, Cuba.

Listen to this! An atheist in Chicago recently contributed \$17,000 to begin a fund with which to propagate atheism.

Listen again! The daughter of a Presbyterian minister is now priestess in a temple in Chicago erected for the worship of the sun-god Krishna.

Statistics give almost 10,000 towns in our Northwest with population ranging from 300 to 1,000 each, with no church, no Sunday School, no Christian organization.

Giving and Withholding

THERE is a sea which day by day
Receives the rippling rills
And streams which flow from the wells
of God

Or spring from cedared hills.
But what it thus receives it gives
With glad, unsparing hand;
And a stream more wide with a deeper
tide,

Pours out to a lower land.
But does it lose by giving? Nay:
Its shores new beauty see—
The life and health and bounteous wealth
Of Galilee!

There is a sea which day by day
Receives a fuller tide,

But all its store it keeps, nor gives
To shore nor sea beside.
What gains its grasping greed? Behold
Barrenness round its shore!
Its fruits of lust but apples of dust,

Rotten from rind to core.
Its Jordan waters, turned to brine,
Lie heavy as molten lead,
And its awful name doth ever proclaim
That sea is Dead! —ANONYMOUS.

The Young Reserves

Uncletim's Clothes

By "PEGGY"

BILL thinks it is the greatest fun in the world to notice how queer my clothes are compared to his very sensible ones, and sometimes the joking is all right, but sometimes I do get so provoked at him for acting so superior.

"I just wish there were something comical about *men's* clothes," I sighed.

"Comical?" repeated Uncletim, "Why, my dear, they are the most ridiculous things in the world in many ways."

"They are?" I gasped.

"How?" said Bill, in his convince-me-if-you-can voice.

"Buttons, for instance," laughed Uncletim holding up his sleeves. "Now why should I have two buttons on each sleeve, do either of you know? They are no good to me, of course, and for a sensible human being it seems foolish to spend money on anything useless."

The Journey of Lazy Lad

HAVE you heard the tale of Lazy Lad,
Who dearly loved to shirk,
For he "hated" his lessons and "hated"
his tasks,
And he "hated" to have to work?
So he sailed away on a summer day
Over the ocean blue;
Said Lazy Lad, "I will seek till I find
The Land of Nothing-to-do."

* * * *

So Lazy Lad he sailed to the west,
And then to the east sailed he,
And he sailed north and he sailed south
Over many a league of sea;
And many a country fair and bright
And busy came into view,
But never, alas! could he find the coast
Of the Land of Nothing-to-do.

Then Lazy Lad sailed back again,
And a wiser lad was he,
For he said, "I've wandered to every land
That is in the geography;
And in each and all I've found that folks
Are busy the whole year through,
And everybody in every place
Seemed to have something to do.

"So it must be the best way, after all,
And I mean to stay on shore
And learn my lessons and do my tasks
And be Lazy Lad no more.
The busiest folks are the happiest,
And what mother said was true,
For I've found out there is no such place
As the Land of Nothing-to-do."

L. M. MONTGOMERY in St. Nicholas.

"Um," said Bill thoughtfully, "then why do you have those buttons?"

"Because once upon a time gentlemen wore sword belts and gauntlets, and even though these have long since disappeared here are two buttons on my cuff to which gauntlets *could* be fastened, and on my cutaway coats there are two buttons in back, descended from the great-great-grand-father-coats whose tails had to be buttoned out of the way for fighting! Absurd, isn't it? When I'm such a peaceable banker!"

"That's only *one* absurdity," said Bill, "it's *nothing* compared to curls and hair-ribbons and sashes and fans and ruffles and funny hats that girls wear."

"Only, my boy, that a couple of hundred years ago men wore ruffles and hair-ribbons and curls and sashes, too. And as for *hats*—well, in 1753 there was a hatter in London named John Hetherington who made and wore the first tall hat, what we call in fun a 'stove-pipe hat.' Well, my dears, when Mister Hetherington went awalking down the street in all the glory of that first high silk hat a horse saw him and ran away in fright! So then the owner of the horse sued the hatter; but the judge must have thought it was a gentleman's privilege to be just as ugly and absurd as he pleased, whatever a horse chose to think of it, so the owner of the horse lost his case and every man owned a high silk hat at once!"

"They are funny," I sighed.

"Very," agreed Uncletim; "and did you ever hear why men wear long trousers?"

"No!" cried Bill who is hardly able to wait until he owns his first pair. "There's nothing wrong or funny about *them* is there?"

"Well, it's this way, Bill. Once upon a time when every man wore knickerbockers there was a king with a deformed knee who looked very awkward in such short trousers because it showed off his deformity. So the royal tailor cut him a pair of long ones; and the first thing any one knew all the men in the realm decided that they wanted long trousers, also. And we've been wearing them ever since!"

"It sounds to me a little like the story of the governor's little daughters who hated their red dresses, but the minute the other girls saw them they teased and teased until they had red dresses, too."

"Yes," said Uncletim, "it is the very same idea. Men aren't so different from women, and sometimes I think women are a little more sensible, when I see the heavy clothes I wear in summer and the stiff starched collars and the long tight sleeves."

Bill laughed. "I can't make fun of Peggy again."



Young People's Work



Topic for June 18

CULTIVATING CONTENTMENT.

Phil. 4:10-20.

"I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want."

Things would be a lot different in this world if every individual who claims kinship with Christ could only learn "the Christian secret of a happy life" as the grand old apostle knew it.

In our ministry to folks, we must deal with the things that are of most interest to them. Certainly our points of contact will have to begin there. These things are Life, Liberty, and the Pursuit of Happiness.

1. *Life.* What is it? From whom do we get it? What is the aim of it? In the answer to these questions we will find the beginnings of contentment. There is great need for an up-to-date interpretation of life to the young people of this day. The shortest way out is to condemn young people for the many exaggerations and wrong-doings. The old world has been pretty badly shaken up and a lot of business men, church officers and preachers have been caught in the debris. Is it any wonder that young people have gone to excesses? There are thousands of young people who are a sight better than their parents in the matter of spiritual insight and moral idealism. Where is the pastor who has not found the stumbling block to be mother and father, rather than the lads and lassies? Young people of today need our love and sympathy. We must help them to understand what Jesus meant when he said:

"I came that they may have life and may have it abundantly."

2. *Liberty.* Whether we like it or not, young people are going to have a measure of liberty. Why shouldn't they? Their error lies in that they substitute license for liberty. There can be no real contentment without liberty. Again, our liberty lies in the direction of Christ and his truth. The Great Teacher said:

"Ye shall know the truth, and the truth shall make you free."

Genuine contentment must be based upon a knowledge of the truth, not on what somebody thinks or writes about truth. Young people must be made to realize that they will find their largest liberty in the way of God, which means the way of service. All truth of whatever kind comes from God. The contented young person will be a seeker after truth.

3. *Pursuit of Happiness.* Young people seek all sorts of amusements for no other reason than that they may be happy. Sometimes in their quest, they find everything else but contentment. A thousand

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

and one things tug at the hearts of young people from day to day. "Come this way" they say and, "we will give you a good time." This is what youth is looking for, and if youth does not find a good time in the church, he will find it outside, many times to his sorrow, but he finds it. Church folks need to remember that.

The individual or institution that gives the young folks a good time will be the individual or institution that will command their loyalty.

Again, it is our business to point our young people to the real source of contentment. Jesus said:

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."

The highway of contentment is the highway of God, ever onward and upward, conquering, achieving, serving.

San Joaquin Valley B. Y. P. U.

By BARON McLEAN

At a meeting of the San Joaquin Valley Baptist Young People's Union last February 120 "Win One" pledges were signed. The association report of 500 baptisms was at least in part due to the efforts of the young people.

At our April rally over 500 young people listened to Dr. John Snape of Oakland ask "What Do You Know?"

The St. Paul Convention was brought before us. A "Booster" meeting was held May 19 to help send to St. Paul our retiring president, M. L. Askin. After two years as San Joaquin Valley B. Y. P. U. president, Mr. Askin is being sent to St. Paul in his capacity as Northern California B. Y. P. U. president.

Enthusiasm is rising over our summer assembly at Asilomar, July 21-31, at which over 500 Baptist young people of Northern California will join in fellowship. We are looking forward to the appearance of "Jimmy" White, "Gilly" Brink, and "Johnny" Snape and we'll fix them up some when we get there. A little friendly rivalry between San Francisco Bay Association and San Joaquin Valley Association is stirring, each intending to send 150 delegates to the Assembly.

San Joaquin Valley Associational B. Y. P. U. has grown from 600 to 1,100 to 1,700 members in the last two years. 2,200 is our goal by April, 1923. Group institutes will be held in the fall. A valley-wide picnic is scheduled for June 30. The spirit of cooperation is fine in this huge inland irrigated empire of California.

The intermediates of the Fresno First Church have got mixed up with the intermediates of the Berkeley Baptist Church in a contest over their Asilomar delegation sizes. It will blow over after July 21-31.

Colorado's Young People

By L. I. HANSEN

The greatest and finest development among Colorado's young people has been a denominational outlook. There is a determined purpose to adopt the program for young people as outlined by the B. Y. P. U. of A. headquarters and Mr. McGorrell's department in Philadelphia. Everywhere the quiet half-hour, the tithers' league, and life service are receiving attention. Colorado has had but one or two representatives a year at the B. Y. P. U. of A. meetings. This year state president, George Hampton of Boulder, is working hard for a much larger delegation. Persistent distribution to all the societies of the state of all denominational leaflets on young people's work is bearing fruit. Study courses, lecture and reading courses are becoming popular. Colorado's young people are beginning to put into motion active plans not only in their own societies, but also in the general services of the churches to which they belong. Associational rallies like those at Greeley and Monte Vista are becoming important in the creation of enthusiasm for aggressive denominational service.

EATON young people's societies have chosen the letter "P" as the year's helping letter of the alphabet and worked out plans under five watch words: Pep, Praise, Prayer, Pledge, Power. "Socials" and the "Devotional Service" go hand in hand and are attended by large numbers of young people.

LOVELAND: A New Year's meeting was held to make resolutions for the New Year's work. Forty-five young people attended and the day ended in definite decisions. Thus far the interest has kept up. Many young people have become tithers. The B. Y. P. U. is taking a very active part in church life.

PALISADES: New leadership in the church and young people's work has brought on a real revival in the young people's work. The past few weeks the real work has centered around the development of leaders. The young people have the five points which follow as a plan of work: 1. To advertise our meetings through various mediums. 2. To have a diversified program at our weekly devotional meeting. 3. To create an increased spirituality and stimulation in Christian service. 4. To get those young people into our society who have no church home. 5. To bend our efforts in gaining recruits for life service.

CITY PARK: Dr. J. W. Bailey has been giving a lecture-study course on "The Bible—what it is and how we got it," which has doubled attendance and greatly increased interest.

ROCKY FORD: Recently the B. Y. P. U. work has been graded and there are now junior, intermediate and senior societies, all meeting at 6:30 p. m. Sundays, all under competent leadership, and flourishing.

Iowa Association B. Y. P. U. to the Front

By HELEN AULD

The Iowa Association B. Y. P. U. met in its annual spring rally Saturday and Sunday, April 22-23, in First Church, Fort Madison, Iowa.

The Pastors Yell

This rally was the best we have held since the union of the two small associations, Iowa Burlington and Keokuk, into one. The larger societies all came with a good delegation, well organized and with special yells and songs. Our preachers proved themselves full of enthusiasm at the "Pep Service" Saturday evening and helped out with some yells.

We find that we have thirteen organized societies in the association and all but one of those sent in a written report. The smaller societies were well represented and there were a number of delegates from churches where there is no B. Y. P. U. All societies seem to have good, sound Christian leadership, coupled with splendid talent for service.

Rally Slogan

Our slogan, in fact our rally theme, was "A B. Y. P. U. in every church in the association." If not an organized society, at least a few young people in churches where we see no opportunity to organize a B. Y., that will keep in touch with the B. Y. P. U. work.

World Wide Guild work had a place on the program, and we are going to see this work grow in the future.

The officers plan to visit all societies in the association this summer and by fall hope to have the work well organized.

B. Y. P. U. of America Convention

The St. Paul Convention was well advertised and each church should soon have its committee working. A conference of key people was held Sunday afternoon at 4:45. We hope to have fifty from Iowa Association at St. Paul. The president, Brother Arthur L. Petry, urged each society to help send its pastor to the Northern Baptist Convention at Indianapolis and pointed out the need of full representation of the pastors. The Iowa Falls Assembly was boosted also, as well as the state convention at Marshalltown.

We feel that our young people took a great step forward in that they adopted a resolution to the effect that each society appoint a committee of four to report each week at the B. Y. P. U. service on what the denomination is doing in Sunday school, B. Y. P. U., missionary, evangelistic work, using the *Baptist Record*, THE BAPTIST, and *Missions* for information.

In Preparation

We find, too, that quite a number of our young people are attending college as follows: Hillsboro, three; two at Des Moines University; Burlington First, five; two student volunteers; Mt. Pleasant, two and one student volunteer this fall; Mediapolis, one this summer probably for Christian service; Danville, three; Fort Madison, three; Fairfield, three, with five volunteers; Keokuk, three and one already in Christian service.

The First Church of Burlington is to entertain the association in the fall. Its delegation had so much pep, it established for themselves a very good "rep."

Brother Kerfoot, superintendent of Fort Madison high school, led in song at Sunday school. He is like a Cadillac car—hard to beat.

Keokuk's Hospitality

From the time we listened to the welcome address of Rev. U. G. Miller, pastor of Fort Madison Church, we were made to feel at home. Another of our association pastors, Rev. Monroe of Fairfield, brought an inspiring message on the theme "Afterward," in which he stated that no one can tell of the results of a B. Y. P. U. in the days to come, but training in youth is followed up in after years and especially is this true of those who have come in touch with the church.

Program Headliners

We felt very happy to have with us our national secretary, Dr. James Asa White, whom many young folks throughout old Iowa have come to know and love. We are confident that the young folks of Iowa Association were all lifted to a higher plane of religious thinking because of the two spirit-filled messages brought to us. Saturday evening he spoke to us on "Our Present Task," in which he said that the raising of the educational standard was the first task before Baptist young people; that the leadership of this country is going to take the direction of the educated folk and God pity us if that education isn't Christian. He spoke, too, of the need of being thoroughly trained, not only in the head, but in the heart as well, or rather spiritualizing education.

Sunday morning we listened to Dr. Cassidy, who brought an able message on "Christ's Challenge for Individual Enlistment," urging the young people to follow Christ in service.

Saturday afternoon, Frederick L. Gilson of Knoxville, Iowa, one of Iowa's life-service volunteers, brought us what was, perhaps, one of the most inspiring messages of the rally, speaking upon "A Big Job, A Big Problem, A Big Answer," bringing out the truth that to young people preparing for a big task, comes a challenge to be perfect conductors that Christ's power may flow through us. His address was a true testimony that he had thoroughly considered the matter of life decision from all viewpoints before laying his life on that altar for Christ.

W. W. G.'s

The remainder of the afternoon was spent in World Wide Guild work, the Evelyn Chapter of the W. W. G. of Fort

Madison giving an interesting pageant, "The Two Masters," followed by an address on "The Needs of Our World Wide Guild" by Mrs. Pavlis of Cedar Rapids. We wish all W. W. G. girls in Iowa could have heard her. This program was in charge of the vice-president, Marie Flayharty of Mount Union.

We had hoped to have with us Rev. V. N. Witter, who is now Iowa's director of religious education. While he couldn't be with us in person, he sent a cheering message, which was read at the evening service.

Sunday evening, we again listened to Dr. White, on the theme "A Look Forward," in four divisions: our stock in trade or our personnel; our business plans or our organization; our selling campaign; our net profits or results. He said that if our young people would put the same zest into their work that they do into social activities, we could win this old world for Christ within the next ten years, and that God demands nothing but our very best.

Thus closed what we believe to be the most successful rally Iowa Association has held.

Out Among the Young Folks

Mr. H. L. Batts has been elected state B. Y. P. U. secretary of Georgia to succeed Frank H. Leavell who resigned some months ago to accept a position as student secretary among Baptist students in southern institutions.

Northern and Southern California young people are planning to send official representatives to the St. Paul Convention, June 28-July 2.

The Baptist Sunday-school Board of the Southern Convention will conduct a vocational school for Sunday school and B. Y. P. U. workers, Nashville, Tenn., June 8-July 5.

A training school for workers in church vacation schools was held in Charleston, W. Va., May 17-29. Thirty-five new Guild chapters have been organized in the state during the last fiscal year. The Guild girls pledged \$5,400 to the Continuation Campaign.

The Tri-City (Roanoke, Salem, Vinton, Va.) B. Y. P. U. held their annual institute with the Belmont Church, April 16-20. About 175 young people attended the sessions each evening. Classes were offered in "Training in Church Membership" and the "Senior Manual." The state B. Y. P. U. Convention will meet at Virginia Beach, July 6-8.

There are now 10,289 B. Y. P. U.'s in the South, a gain of 1,855, or 84.9 per cent over previous year. Sunday schools increased 12.9 per cent.

Buckeye young folks are constantly on the move, upward. Columbus Associational B. Y. P. U. held a very successful rally at Hildreth Church, April 21. President Dorman Richardson, of Toledo associational B. Y. P. U., reports a fine rally at Ashland Avenue Church with Mr. M. M. McGorrell as speaker. There were 760 present for the spring rally of the Miami Associational B. Y. P. U. held in Lincoln Park Church, Cincinnati, April 25.



Religious Education



Enlargement in Bible Study, Giving and Personal Work

By WILLIAM H. MAIN

We need a more thorough knowledge of the Bible. Enthusiasm without knowledge is often ridiculous. At a great convention of young people, I was appointed to lead a 6 a.m. prayer meeting. I asked that the audience contribute the scripture lesson from memory, each giving a verse, and then we would have testimonies and prayer. A young man, arose and waved his arms, saying: "I thank God for the enthusiasm of this great convention. The verse of scripture I bring you this morning is, 'The mills of the Gods grind slow but sure.' The Bible is a book to be studied and loved, not a dose of medicine to be taken every day because we promised to do it. A young lady chanced upon a book, the name of whose author was not given. She tried to read it, but pronounced it the most uninteresting book she had ever endeavored to read. Later she became engaged to a young man, and one day he told her that he had written a book and it was that very book! She read the book and declared it the most fascinating book in the world. She loved the author! The more we love God the more we shall love his word. The Bible is not a fetish or charm; it is a library of books treating all subjects necessary for soul knowledge. Some people, when perplexed, open the Bible at random, and place the finger on a text, hoping to find guidance. We would not think of studying any other book that way.

Our young people need enlarged ideas of Christian giving. We begin wrong. Go into many Bible schools and you will see the little children marching around the room and dropping something into a basket, singing as they go:

"Hear the pennies dropping,
Listen while they fall."

A woman coming out of church was finding fault with the sermon, when her little son, who had noticed her contribution when the plate was passed, said, "Well, mama, what can you expect for a cent?" Pennies! Pennies for the Lord! Dollars for everything else. We all know that "the Lord loveth a cheerful giver," and that the word "cheerful" means "hilarious." Now if you want to see hilarity, watch some of the faces when the plates are passed! Many organists, too, seem to enter into the spirit of the occasion for they play a sort of dead march in a minor key, that makes the cold chills go up and down one's back. Giving! Not as a duty, but as a privilege! Many young people do give, and give joyfully, but we all, I fear, need more training in this direction. The arithmetic of

heaven teaches that the only way to keep is to give away.

Our young people need larger ideals in personal work. The power of the young over the young is great. We can learn to talk about the soul and Christ as easily and as naturally as about anything else. I trust that you will pardon an illustration in which this writer figures somewhat. Yet he was but a messenger and no credit is his. Sitting in my study one afternoon finishing a sermon, I felt impressed to go to see a young man whom I had recently married to one of the young ladies of our church. The sermon was left unfinished, and it was a good thing. Some sermons are finished to death. After we had met, I said: "Otis, I have come to ask you to give your heart to Christ." There never was a more surprised young man. Why? Is personal work such a rare thing in these times? In all my life I have never seen such a struggle as that young man passed through. He read his Bible and said his prayers, but when I pressed him to accept Christ as his personal Saviour, he would not. I tried to get him to say, "I will," but he couldn't. For two hours we talked, and more than once he begged me to go home, but I knew that it was a life and death struggle, and so would not go. When asked why he resisted so, he would say: "The devil! the devil!" His young wife came into the room and begged him, for her sake, to yield. He kept repeating, "Not now! not now!" I put on my overcoat, saying, "My boy, you have almost broken my heart." Then I asked him if he would kneel in prayer with me, and he did. When the prayer was finished, he arose to his feet sobbing as I had never heard a man sob before, and started for the rear of the house as fast as he could go, his wife after him. Not a minute had passed when she shouted, "Pastor, he says he will yield!" I saw a transformation. The tearful drawn face was beaming with joy. "Do you mean it, Otis?" I said. "Yes!" said he. Salvation had come to his house. That experience told the next morning, finished the sermon, and was the best part of it by far. Later he confessed Christ in baptism. One day he saw me on the street, and came over. Taking my hand he said: "How can I ever thank you for what you did for me that day?" Do you think personal work pays? Our young people ought to be a great evangelistic force in our churches, yes, and in all the world. Short views are fatal. To be a real evangelistic force we must be interested in world-wide missions.

Our young people need more heart earnestness. Enthusiasm, good as it is, will not last unless we have heart earnestness behind it. Better never start if we intend to give up. Wishes fail, but wills

prevail. Garfield said: "A pound of pluck is worth a ton of luck."

International Uniform Lesson for June 18

THE DOWNFALL OF JUDAH
Lesson: 2 Kings 25:1-21
Golden Text: Galatians 6:7

Setting

Escaping through the southern gates of the city, Zedekiah and his men fled down the Kidron Valley to the valley of the Jordan, only to be captured on the plains of Jericho and taken 200 miles north to Nebuchadnezzar at Riblah. Following this the better inhabitants of Judah were deported to Babylonia—the New Babylonian Kingdom founded by Nabopolassar—going thence by an indirect route, north to Damascus, across to the Euphrates and south to Babylonia.

Lesson


For eighteen months Jerusalem was besieged by Nebuchadnezzar's army. But in the eleventh year of Zedekiah, the ninth day of the fourth month, all the bread was spent. With "famine sore in the city," escape was the only course possible for those of weaker calibre. The Chaldeans surrounded the city, so the besieged fled by way of a gate between the two walls. But the Chaldeans pursued the king and overtook him in the plain of Jericho. Bigoted, vacillating Zedekiah was alone; "all his army scattered from him." He was carried "unto the king of Babylon" at Riblah, and there his sons were slain before him, his eyes were put out and he was carried captive to Babylon. Blinding prisoners was a common measure. The final destruction of Jerusalem follows when Nebuzaradan, captain of the Babylonian guard, came to Jerusalem, burned the temple, the king's house and all the houses of Jerusalem and the Chaldean army broke down the walls of the city. The best of the people who had stayed by the city were carried away captive; the poorest were left to be vine-dressers and husbandmen. Jeremiah was taken bound as far as Ramah, then was given the choice of going to Babylon in honor or of returning to Jerusalem. He chose the latter.

Lesson Thoughts

1. "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy."—Proverbs. 2. While it was the strength of the Chaldeans that finally took Judah captive, yet back of this were the moral causes, the weakening of a nation by wilful indiscretions. 3. "The Nebuchadnezzars are God's axes with which he hews down fruitless trees."—Maclaren.



Our Own Folks



Boston Letter

By CHARLES H. WATSON

Anniversary Week

This is Boston's Anniversary Week—a new style. Even in weather, the style is changed. In the good old times we rarely missed the drizzling accompaniment of an east wind storm that usually moderated the hot ebullitions of the annual reformers. This fine weather, with brand new straw hats unaccompanied by overcoats, seems to lack the old-fashioned moral earnestness. In the former days of moral wars, the weather and the embattled orators seemed perfectly to articulate. True, there is harmony now, but it is because all things are serene and orderly. The complexion of the audiences also has changed. They have the look of fair-weather warriors—not at all militant. Elderly women and ministers seem heavily to predominate. The writer can remember when short-haired women with set determination, and long-haired men with eyes “in fine frenzy rolling,” supplied a moral temperature that was too much for the cool anniversary drizzle.

But those were the days when things had to be done, and the people who opposed had to be fought and finished. Now nearly everything is done; we've achieved prohibition, the “suffrage,” daylight saving, cigarette smoking, masculine women and other crying reforms, and there's nothing left to do but “polish the brass.” So Anniversary Week practically is “polishing week,” and you really need fine weather for that.

Centers of Heat

The real centers of heat and earnestness are the State House and the City Hall. There, politics and morals are at close and constant grips, and when some of the wrestlers are of Hibernian extraction, we find that politics become a powerful derrick to hoist our morals. We hear about certain self-made statesmen who “will bear watching.” But we find that when the proper man watches them, they can't bear it. Very much of moral encouragement has come to us of late. In judges, prosecuting officers, courageous and capable men willing to serve the people, Massachusetts really is a shining state.

Indianapolis

Almost everything disturbing and hopeful seems at present to center in the western “Hub.” It is a sort of Baptist monopoly that we are having as we vibrate between prospective agitation and the promise of peace. In the back of our heads we believe in Baptist sanity. It has not failed us yet. Nor will it fail us. All that has happened through many months has only well served to yield us at last unity of purpose and strength in Christian achievement. How much depression have we a right to indulge? In the face of what we have achieved, depression is almost comic. The trouble is we have been sky-scraping among high figures. In former simpler days when we dared to think of a whole million our

boldness depressed us. But after intoxicating ourselves with visions of a hundred millions, getting only fifty-five of them, and a lot of them paid in and distributed, we are richer and bluer than ever we were! All of us ought to be called “Funny-mentalists.” There is every reason for going to Indianapolis joy-foremost. An awful lot of superfluous gas has blown out of our Baptist system. We do not abhor “variety” as much as we thought we did. The prospect of everybody else being like ourselves, seen at close range, becomes less attractive—really we would much rather continue being Baptist just as our fathers were.

One of the Fathers

After saying much about “our holy faith,” and “our Baptist fathers,” it would not be amiss to listen to one of them who stands as well in the faith and in history as any other: Isaac Backus, father of Baptist history. He was a member of the Massachusetts Constitutional Convention in 1811, and when some one urged the incorporation of the name of God in the Constitution, that sturdy old Baptist opposed it saying, “In Reason and Holy Scripture religion is a matter between God and the individual; the imposing of religious tests has been the greatest engine of tyranny in the world.” Before playing with that “engine” so familiar to some of our fathers, we shall keep sweet, and stand pat, as our best way to honor them and their faith.

Recently, continuing an annual custom, President Horr, of Newton, conducted the senior class of the seminary to Backus' grave, where he and Professor Rowe, of the department of history, eloquently recalled that old father who served so ably the state and the churches. The soul of Isaac Backus was Baptist, and our greatest historians doff their hats in memory of his exact truthfulness.

Candidating

That species of ecclesiastical flirtation that we call “Candidating” compels mingled emotions in churches and ministers when it is indulged. Pastoral instability and frequent change increase the indulgence. In the last analysis, flirtation is a personal matter, and the “on the spot” impression often opens the door to matrimony. Ecclesiastically also is this too true. The truth of it has developed the “expert” candidate—the master of the business. All he asks is standing room in a pulpit and his fulcrum of practised arts and crafts will do the rest. On he comes like a trained chorus and “sweeps the deck.” It is a grand *crescendo*. The people want to call him by acclamation. They do. He always accepts. At once begins the inevitable *diminuendo*. Half a year of that less impressive movement gives an intolerable leisure for repentance to a stamped church.

But often the best candidate is least expert. His worth defeats him. His mental strength and keenness make him acutely self-conscious under the trying conditions. While respecting himself and his work he is a poor showman. He does

not “sweep the deck.” In candidating it is *diminuendo* with him. But in the pastorate it is *crescendo* as in character and competency he grows upon the people. How singular that so many churches seem willing to forego that pleasanter experience!

Caroline Atwater Mason

Baptists are deeper in debt to the above gifted woman, who had already given lavishly of her brilliant pen to their literature, and to the enrichment of that glorious record of Christian missions which is the common possession of all the denominations alike. Her last book, just issued, surely is church news. All the churches everywhere will gladly hear it. Mrs. Mason calls it “The Wonders of Missions.” It is comprehensive and cumulative. It begins with William Carey at the cobbler's bench, and leaves us at the farthest out-posts of present day missions, faced to the future. Another pleasant item of Baptist news is that it is beautifully and befittingly dedicated to Lucy W. Peabody, for whom every Baptist is grateful and proud.

Wisconsin News and Notes

By ROBERT W. SHAW

The Milwaukee Union

The Milwaukee Baptist Union held its annual meeting on the evening of May 16. While not the most largely attended of our meetings in recent years, it was one of the best, if not the best. Dr. A. A. Hobson, of First Church gave the address, and the meeting was held with the West Allis Baptist church, which is the mother of churches in this city.

A contrast of what has been accomplished during the past two years, with what had been done before that time makes the present day work stand out as a remarkable achievement. Before the days of the New World Movement we were trying to do work on the basis of a budget of \$500, contributed very largely by the local churches. With the survey preceding the New World Movement the Baptists of Milwaukee saw their needs, and estimated the resources necessary to meet them.

As a result the union became a cooperating agency of the state convention, with the latter organization turning all the missionary work in the metropolitan area of Milwaukee over to this organization and arranging to finance the same through its operating budget. For the coming year the budget of the union will be close to \$10,000 which includes the salaries of four workers, including that of a city missionary, in the person of Dr. D. W. Hulbert, formerly the state superintendent. In addition to that the union assists in the salary of the pastor of the Negro Church, and is helping in the purchase of a new building, assisting at the Woodlawn Mission, recently started, and in the development of the Christian Center at the old South Church, besides a large assistance with the Christ Polish Church.

This year every bit of work will be carried on with a department, and each

department will be a standing committee on the work of that particular field. Instead of having a committee on Polish work, and Russian work, etc., we now have a department on foreign speaking work, which includes all the work among foreign speaking people. The union is asking to be recognized as a standard society of class B at the next meeting of the executive committee of Northern Baptist Convention.

Famous Milwaukee

Most people know Milwaukee only for a certain dark brown beverage once manufactured here and distributed over the world. They did not know that it only stood fourth in the manufacture of that beverage. Milwaukee is famous for its beautiful parks, its schools, its public buildings, its Socialists, its industries and some other things. But it has added a new laurel to its name.

On May 23-24 there was held in this city a convention. But it is not unusual for Milwaukee to have conventions. The famous thing about this convention is that it is a convention of the drys of Wisconsin and twelve neighboring states. It was addressed by many famous local and state speakers, but it also had as its guests such men as Congressman Barclay of Kentucky—think of a Kentuckian coming to Milwaukee to make a dry speech—Wayne B. Wheeler, Roy A. Haynes, Congressman Cooper and Congressman Volstead, and Miss Anna Gordon.

It was the surprise of all that the first sessions crowded the doors of the largest church auditorium in the city, and the second day the large city auditorium seating 8000 people was crowded for the night meeting. It is said by those who are on the inside that Wisconsin is to be the pivotal state in the congressional elections, but this convention has brought to Superintendent Hutton, of the Anti-Saloon League, an avalanche of letters and personal assurances from formerly wet people, that they are now for dry men and measures, since they live in a democracy where the people must respect the laws made by themselves or go down to ruin. It is difficult to understand how some men are going to swear to support the Constitution of the United States, and then violate that oath, by seeking to nullify the provisions of it, and especially the eighteenth amendment.

South Baptist Church

The South Church, of which the writer has been the pastor for nearly three years, held its annual meeting on May 22. It was said by many to have been the best in many years. The Sunday Schools averaged 216, and are well organized in every way. There was a net gain of ten in the membership. The financial report showed an average of approximately \$44 contributed to all the work of the church. The Young People are planning on sending four representatives to the Saint Paul Convention paying a part of their expenses.

On May 14 the formal services of breaking the ground for the first unit of the new building were held. Dr. A. LeGrand made the principal address. This church was organized in 1875. It has had a splendid history, and a number of notable pastors. Among the former ministers living are Rev. W. A. Spinney, Dr. D. W. Hulbert, Rev. R. G. Pierson and Rev. W. T. Paulkin.

The first unit of this building has been named Lindsay Hall in honor of William and Mary Lindsay, who were not only

charter members, but were generous supporters of the work for many years. The ladies parlor is to be called The Mary Lindsay Parlor in memory of Mrs. Lindsay who was the president of the woman's organization for many years, and the president of the state woman's society.

The church is sending its pastor and his wife to the Indianapolis convention.

The Michigan Baptist Convention

By GEORGE H. WAID

The Michigan Convention met in Jackson, May 16. On account of the meeting in Pontiac last October the sessions were confined to one day with a meeting of the board of managers in the forenoon. Michigan now closes its convention year April 30 to conform to the fiscal year of the Northern Baptist Convention.

The biggest thing at the convention, in fact the only item of business that caused a ripple of excitement was the passage of a resolution memorializing the Northern Baptist Convention against taking any action towards the framing of any creedal statement or confession of faith. As it is a piece of real news we give the resolution entire:

Whereas, for two and a half centuries the Baptist denomination has never adopted a creed or confession of faith, believing in the New Testament as a sufficient guide to faith and practice,

Whereas, the Baptists have ever defended the autonomy of the local church and the right of private interpretation,

Whereas, under this system of democracy, freedom and faith, God has wondrously prospered the Baptist denomination in numerical growth and spiritual power.

And whereas, it is now proposed by some that the Northern Baptist Convention adopt a confession of faith which would manifestly be a departure from historic Baptist principles and practices.

Therefore, be it resolved that we, the Michigan Baptist Convention, assembled in Jackson, Mich., do hereby record our disapproval of any such proposal to adopt a confession of faith, believing that the Northern Baptist Convention, by so doing, would open wide the door to theological controversies that would tend to division and inevitably impair the spiritual forces of goodwill and cooperation essential to carrying forward the work of the kingdom of God.

Be it further resolved that copies of this preamble and resolution be forwarded to the Secretary of the Northern Baptist Convention and to Baptist papers.

This resolution came before the convention with the endorsement of the board of managers. It was earnestly debated, though without any manifest bitterness by Dr. A. W. Wishart and Dr. A. H. Harnley favoring and Rev. F. R. Vine and Rev. C. H. Heaton opposing. It was passed by the decisive vote of 150 to 23.

It was a splendid meeting in spite of its brevity. The presiding officer, Mr. Ralph E. Jennings, was gracious and conciliating. His address of welcome revealed his sincere desire to bring all the churches and workers into harmonious relations. The convention sermon by Rev. Llewellyn Brown of Detroit, was on the theme, "Some Lessons in Soul-winning under the Leadership of Christ." In it he showed how the miracles of Jesus were far more than an exhibition of power. They were also practical lessons in which the Master revealed the value of the human soul.

The report of the treasurer was read by Mrs. Wier. It showed an income since October 1 of \$70,482.93. This included a balance of \$8,793.13, and a bank loan of \$5,000, the latter made necessary by the less-than-estimated receipts from the New World Movement funds. The disbursements were \$67,922.32 of which \$10,564 was re-investment of principal, leaving cash on hand of \$2,560.61.

The officers chosen for the coming year were: President, Ralph E. Jennings, Paw Paw; vice-presidents, J. R. Estes, Muskegon; Mrs. Edw. Wilson, Detroit; T. J. Hopkins, Adrian; Prof. L. F. Smith, Kalamazoo; Frank E. Leonard, Grand Rapids; S. B. Crandell, Battle Creek, and W. W. Smith of Detroit; secretary, George H. Waid, Capac; treasurer, Smith G. Young, Lansing; auditor and attorney, T. T. Leete, Jr., Detroit. The place for the 1923 meeting is not yet decided, but a good preacher is selected in the person of Rev. H. M. Ford, pastor of the College church at Hillsdale.

One of the features of the Michigan Convention is the fellowship supper. That feature was prominent at the Jackson meeting. The supper was given in the dining room of the Masonic Temple whose property adjoins that of the church. About 300 persons were present. Three fine addresses were given by Rev. R. Edward Sayles, of Ann Arbor; Mrs. S. C. Jennings, of Evanston, Ill., and Rev. J. H. Balfour of Lansing, each taking one word of the convention theme, "Leadership with Christ." Dr. Frank Winchester of Jackson was toastmaster.

At the evening session appropriate mention was made by Rev. C. A. Salyer of the obituary committee of the passing of certain of our workers since the last convention meeting. Prominent among these was the late Professor W. W. Beman who was treasurer of the convention for fifteen years and always interested in its work. Also Mrs. Jameson, widow of Dr. E. H. E. Jameson, for so many years district secretary for the Home Mission Society.

The evening session besides some business which had been left over from the afternoon contained two very helpful addresses. Dr. S. G. Neil spoke on the topic, "A Tonic of Big Things." He introduced his address by giving facts, figures and emphatic nods of the head concerning the greatness of Philadelphia and gave the delegates an invitation to attend the sesqui-centennial of the signing of the Declaration of Independence in 1926 and view at the same time the publishing plant of the A. B. P. S. Dr. Neil who had been giving inspiring addresses to the ministers at their conference, in this concluding address exhorted the ministers not to be satisfied with the trivial, but continually to reach out after the larger themes and thought. Dr. Chas. W. Gilkey of Chicago, brought a message of rare beauty and clearness. "Things New and Old," was his topic.

Michigan may lose its genial and able director, the Hon. Grant M. Hudson, who has shown such able leadership in guiding Baptist affairs in Michigan. Reform parties have prevailed upon him to become a candidate for the nomination to congress from the sixth district. His experience in the state legislature and as leader of the Anti-Saloon League forces as well as his abilities eminently qualify him for this service. Such as he are needed in congress to help sustain the validity and enforcement of the Volstead Act. Dr. Hartzog in the afternoon session made a brief but emphatic appeal to support Mr. Hudson in this candidacy.

Some Needs of Our Indian Work

By BRUCE KINNEY

At least two of our missionaries to the Indians need Corona or other portable typewriters. Good second-hand machines will do.

In one of our Indian communities where I preached recently, the singing was led by an Indian using a clarinette. He did it well. His tones and phrasing were exceptional. It was told that in that same community there were a number who had learned to play various instruments while in the nearby government school. But

they have no instruments and cannot afford to buy them. The instruments on which they learned belonged to the government. I am not asking for money for this purpose. I am wondering if there are not in many Baptist homes throughout this land instruments of various sorts used by brass bands that could be given to our Home Mission Society to be placed in care of our missionary on that field and to be used by such as he may select for the glory of God. Any kind of regular band instruments can be used. Write to me and I will give address to which they may be sent.

2859 Cherry Street, Denver, Colo.

and has had twelve years of pastoral experience, including four years of supply work during college preparation.

NEW JERSEY

THE ANNUAL MEETING of Clinton Avenue Church, Newark, held April 16 showed that twenty-four had been received by baptism, one half of whom were adult married people, and forty-three by letter and experience, allowing an increase of 35 over losses by letter and death. The Easter offering amounted to over \$2,000, with all bills paid, including repairs and decorations, which cost over \$3,000. Money raised for all purposes was \$19,000, over \$8,000 of which went to the New World Movement. The Women's Missionary Society, under the leadership of the pastor's wife, had an average attendance of thirty-eight, while the forty-three persons participating in the Missions reading contest won 2,511 points. A Missions study class was conducted, and under the auspices of the Farther and Nearer Lights Society an educational course of four lectures had been given by Mrs. Farmer, of Montclair, N. J. Perhaps the most noticeable growth was made in the Sunday school, where the average attendance increased from 145 of the church year 1920-1921 to 250 for the year 1921-1922. Since last October the weekly attendance has been 275; for the month of March and April, 298. The goal for the coming year is 300. On Sunday, April 30, the church raised in cash and pledges \$1,269 to pay the salary of a missionary at Fifth Church mission, giving the church now a missionary in China, one in the city, and one for the church itself. A tithe's league of nearly forty members has been formed, which will be greatly increased during the coming year. At the last annual meeting the church voted the third advance in the pastor's salary in two years, making an increase of \$1,000 over two years ago. Moreover, the church is sending its pastor, Rev. Archer B. Bass, to the N. B. C., with all expenses paid.

CONNECTICUT

AT SOUTH NORWALK CHURCH, Rev. L. J. Schoeppeler, pastor, thirteen young people were received Sunday, May 7, twelve of these by baptism. The Easter offering amounted to about \$500, one of the largest in the history of the church. The benevolence contributions have made an excellent showing and \$250 was contributed toward the Continuation Fund.

CONNECTICUT'S COLLECTIONS for the general campaign equaled 88 per cent of those of last year, amounting to more than 100 per cent of what might have been expected on the payment of pledges for the current year. In other words, on the basis of pledges made two years ago, there should have been collected by April 30, this year, approximately \$501,000, whereas when the books closed May 4, approximately \$536,000 was collected for the two years. A commendable showing under present industrial and financial conditions.

THE FISCAL YEAR OF FIRST CHURCH, Bridgeport, closed April 30. Total contributions for all purposes, \$28,144.83; contributions to benevolences amounted to \$15,143.57. In the case of this church, as in that of many others in the state, where information and instruction were systematically given in missions and stewardship the receipts for benevolences were materially increased.

THERE ARE TWENTY-ONE Negro Baptist churches in Connecticut. These held

Church News by States

Atlantic Coast

NEW YORK

REV. JAMES MANNING BRUCE died May 15 at the age of 77 at his residence in Arden, N. Y. After having graduated from Columbia University, Mr. Bruce took his theological training at Rochester Theological Seminary and a post-graduate course at Oxford University. His first pastorate was in Dover Plains, N. Y. From there he was called to the Baptist Church of Hudson, N. Y.; following this, he joined Dr. Edward Judson in the old Berean Baptist Church, Bedford and Downing Streets, New York City. He worked with Dr. Judson through all the long struggle of raising the funds to build and equip the Judson Memorial Church, as an institutional church, on Washington Square South, New York City, and for more than thirty years was co-pastor of that church with Doctor Judson, finally becoming pastor after Dr. Judson's retirement. Mr. Bruce is survived by his widow, Mary Bright Bruce, and his three sons. Funeral services were held at the Judson Memorial Church with interment at Woodlawn Cemetery.

REV. WARREN C. TAYLOR, who has been pastor of Owego First Church for ten years, has tendered his resignation to accept a call to Albion Church, his work there to begin June 18. During his pastorate Mr. Taylor has received into the church, 231 members, 153 of them by baptism. Benevolences are four times what they were ten years ago and \$7,000 has been spent in property improvements. Mr. Taylor has twice had his salary advanced, the total increase being 60 per cent.

THE BAPTIST TEMPLE, formerly East Avenue Church, of Rochester, Rev. Clinton Wunder, pastor, is planning a new building on one of the most ideal and valuable sites for a Rochester down-town church. This building plan, if approved by the church membership, will be the most modern of structures with a revenue producing business portion somewhat similar to First Church of Syracuse. For the past eight months the Sunday morning congregations have averaged 748 and the evening congregations 1,264. An average per Sunday of 2,012 have attended temple services, which means that since last September 70,465 people have heard Mr. Wunder's messages. The annual report shows an increase of 176 new members during the past year, which makes the

present membership 1,849. Of these additions eighty-five were by baptism, nineteen by experience and seventy-two by letter. The office force has been increased until it represents one of the most up-to-date and complete church business offices in New York state. \$79,366.05 was contributed for all purposes last year, representing \$44,741.82 for the New World Movement, \$34,624.22 for current expenses and \$2,855.08 for local benevolences. The new budget recently raised amounts to \$80,443 for all purposes.

AT THE MORNING SERVICE, Sunday, May 7, the Parsells Avenue Church, Rochester, honored the fiftieth anniversary in the gospel ministry of Rev. J. H. Durkee, who is a member of the church. The same day was also Mr. Durkee's seventy-fifth birthday anniversary. Mr. Durkee has held pastorates at Meredith and New Market, N. H., at Phoenix and Pike, N. Y., where he built new church edifices, at Batavia where he organized and built the Bank Street Church (now the Emmanuel Church), and the Atlantic Avenue Church of Rochester. While at Pike he organized and built the Baptist church in the village of Bliss. For nine years Mr. Durkee was state chairman of the Prohibition party for New York. He plans to retire from the active ministry because of ill health, but continues to preach at the "Whosoever Will" Community Mission in West Webster where he has been acting-pastor for two years.

DISTRICT OF COLUMBIA

TAKOMA PARK CHURCH, Washington, has added thirty-two names to its membership since the coming of its first pastor, Rev. William E. La Rue, last November. Pending the erection of a new church building the congregation is worshipping in the Seventh Day Adventists Church, as it is not used on the Lord's Day by them. It is an inviting building and the attendance at the Sunday school and services of the church have greatly increased as also the contributions. The church is building a Parsonage which is nearing completion. It is situated on the church lot at 6811 Piney Branch Road. The committee is working on the plans and financial arrangements with the hope of beginning the erection of the church edifice this summer.

EASTERN PENNSYLVANIA

REV. J. F. WIGGINS, who has served faithfully and acceptably First Church, Mahanoy City, has tendered his resignation, to take effect on or before August 1. Mr. Wiggins is thirty-six years of age;

their anniversaries in Messiah Church, Bridgeport, Rev. Walter Gay, pastor, May 10-12. This included the twelfth anniversary of Sunday school and B. Y. P. U. auxiliary, Joshua W. Bullock, president, and Mrs. Nora Ellis corresponding secretary; the fourteenth anniversary of the Woman's Auxiliary Connecticut Baptist Mission Union, Mrs. W. O. Harris, president; the nineteenth annual session of the Connecticut Baptist Missionary Union, president, Rev. W. B. Reed, pastor of Shiloh Church, Hartford; secretary, Rev. John B. Pharr, pastor of Immanuel Church, New Haven. Addresses of welcome: For the Negro churches of the city, pastor of the entertaining church; for the white churches, Rev. D. B. MacQueen, pastor of First Church, Bridgeport. It is of interest to note that the Negro churches of Connecticut have taken a much larger share in the New World Movement this year than heretofore.

Resolutions of W. B. M. S.

Whereas our denomination is nearing the most critical time in all its history, and—

Whereas this Woman's Baptist Mission Society of Connecticut has proved during the recent campaign, its ability to give substantial support, both spiritually and financially, to the leaders of our denomination.

Be It Resolved:

I. That we reaffirm our faith in the vision and purpose of our New World Movement; and in our missionary and educational program as planned and carried forward under the direction of our General Board of Promotion.

II. That we, as a society, express our appreciation to the leaders of our denomination, especially Dr. J. Y. Aitchison, president of the General Board of Promotion, and Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, Dr. Heath, and others, who so cheerfully assisted by bringing instructive and encouraging messages to our people throughout this state during the recent campaign.

III. That we also express our appreciation of the faithful and valuable service of our state directors during the past year, and that we especially honor at this time, Mrs. J. D. Rough, our state director for the Woman's Campaign, and Miss Mary L. Howard, president of the Woman's Baptist Mission Society of Connecticut, and our key-women and all those women who by their gifts and services made it possible for us to go "over the top" and on to victory.

IV. That we pledge our support, both spiritually and financially, during the coming year, and also as members of this society, we promise to pray for especial wisdom and especial guidance for our leaders, during the convention of our Northern Baptists at Indianapolis.

V. That we at this time express our thanks and appreciation for the cordial welcome and generous hospitality accorded us by the entertaining church, the South Church, Hartford.

VERMONT

AS A RESULT OF THE interest aroused in the recent contest between the men's classes of the South Newfane and East Dover churches, the men of East Dover Church have organized the East Dover Brotherhood. This organization is now planning for a supper and entertainment to be given the South Newfane men, who won the contest. Throughout the contest the rivalry between the classes was de-

lightful and proved most helpful to both groups.

ON EASTER SUNDAY, at the beginning of the evangelistic campaign in St. Albans Church, seven were baptized. Since then three more have been baptized, and the pastor, Rev. A. C. Berrie, reports that the campaign has not only resulted in decisions for Christ but in the deepening of the spiritual life of the church.

EASTER WAS A GREAT DAY for the South Londonderry Church, twelve having been received into the church by baptism. Pastor Eno also reports the Sunday school attendance on Easter Sunday as 138.

DURING THE FIRST YEAR of Rev. Charles Hargrove's pastorate, the Brandon Church has received into membership eight by letter, one by experience and twenty-eight by baptism. Easter Sunday was Pastor Hargrove's first anniversary. At the morning service the hand of fellowship was extended to nineteen persons, and in the evening twelve were baptized. At the evening service the congregation almost taxed the seating capacity of the house.

AT BELLOWS FALLS, REV. JOHN M. Maxwell baptized five on Easter, all of whom were heads of families. This makes a total of twelve received into the church during the year.

FAIRFAX CHURCH HAS recently received seven by baptism and one by letter. Four made this public dedication of their lives on Easter Sunday.

REV. B. H. CURTIS, pastor of Addison Church, baptized three on Easter, and reports that two others have been accepted for membership by the church and will soon be baptized. Still others are at the point of decision, so it is hoped that soon these will follow.

SIX WERE RECEIVED INTO Enosburg Falls Church by baptism on Easter Sunday.

THE WORK IN WEST BRATTLEBORO Church is encouraging. During the winter a new furnace was installed, and this spring a hardwood floor has been laid. Other improvements are being planned for. The newly organized Boy Scout and Girl Scout work is now an important feature of the church program. A young people's choir is rendering splendid service. On Easter four were baptized.

LARGE CROWDS ATTENDED ALL of the Easter services of the Rutland Church, the communion service being the largest on record. On this day twenty-two were received into the church by baptism and five by letter, making a total of twenty-seven by baptism during the year. Five were baptized, April 23. On Sunday, May 7, just as Pastor Peck was to begin his sermon a message came stating that his mother, who had been lingering at death's door for months, had passed away. Madam Peck was a mother of whom one could be justly proud. She had made her home with her son. The funeral was held Tuesday afternoon, May 9, Rev. Clark T. Brownell, of Brattleboro, officiating.

Mississippi Valley

ILLINOIS

FIVE UNITED WITH UTICA CHURCH by baptism at the Easter evening service. May 14-21 was celebrated as Mothers' and Daughters' Week. On Mothers' Day there was a special program at both the morning

and evening service. On Monday night the relation of the church to the community was discussed. Friday evening seventy-two mothers and daughters attended their banquet. Saturday evening a mothers' and daughters' picnic was held in Starved Rock Park. The week of celebration closed Sunday night with an address by the pastor on "The Ideal Young Woman." Pastor L. P. Cassell is on his third year of work in this church. The men's Bible class, the young people's class, a woman's missionary society and B. Y. P. U. have been organized with a splendid membership and attendance.

THE ANNUAL MEETING AND BANQUET of Wilmette Church was enjoyed Wednesday evening, May 17, in the ground floor auditorium of the partially completed structure. Reports showed that in spite of cut salaries and unemployment, there was an increase in total actual giving for the year of 4 per cent, total assets in excess of liabilities being nearly \$70,000. During the year sixty new workers have joined the ranks and the senior B. Y. P. U. membership has doubled. A five-candle bedecked birthday cake to Pastor Francis C. Stiffer, reflected appreciation of his five years of intensive service as well as the determination of the church to "carry on" with him. The real "dessert" was the impelling address by Dean Shailer Mathews. Without doubt this nine-year-old church has been given a running start toward a residence membership of 300 and a completed building.

FIRST CHURCH, STERLING, has concluded a post-Easter evangelistic campaign, April 23-May 7, under the leadership of Rev. J. C. Dent. This campaign was the direct product of a school of missions held the latter part of February and first of March, after which the continuation campaign was made, securing \$370 in paid up and new pledges. This movement welded the people and prepared the way for the soul winning effort. Two distinctive features of the meetings were the large and continued attendance of the children, who formed a fine junior choir, and the response of people to accept Christ without any special urging. The pastor, Rev. A. W. Fleischman baptized twenty-four candidates. Seven others are uniting by letter and experience and still more await baptism.

THE THIRTY-SECOND ANNUAL meeting of Woodlawn Church, Chicago, was held May 10. For the first time the current expense fund shows no deficit in spite of the economic depression of the past year. The Bible-school classes are earnestly engaged in Bible study under the leadership of earnest Christian officers and teachers. The pastor has never preached to larger Sunday evening audiences. The evangelistic sermons have been productive in the salvation of many souls. The number coming into our fellowship by baptism is fifty-six. Five others have been baptized since the year closed and many others are on their way. Others have come by letter, the exact number being 63. Rev. M. P. Boynton will have finished, before the expiration of another church-year, a full quarter of a century of leadership and ministry in this church.

WISCONSIN

THE ANNUAL BUSINESS MEETING of First Church, La Crosse, was held May 3. The Sunday-school report showed a gain of an average of ten members per Sunday for the past year. The school is on a sound financial basis, closing the year with no debts and a cash balance on hand. Supt.

C. B. Maxfield, was made an honorary member of the Workers' Conference of the church, and a rising vote of thanks was given him for his faithful work. The Workers' Conference is composed of all officers of organized classes together with the teachers of those classes and all other teachers and officers of the Sunday school. They have held monthly conferences excepting in the vacation months of July and August. This Conference is considered the pulse of the entire school. Pledges to the full amount of the budget submitted have been made. The trustees reported that the financial condition of the church has never been better. Mr. C. F. Emery, church treasurer for twenty years, retired. The Ladies' Industrial Society reported large receipts and disbursements with a good cash balance on hand. The pastor, Rev. W. S. Stewart, led vacation school for four weeks during the year. To this is attributed a great strengthening of attendance in the Sunday school. There have been 21 baptisms during the past year.

MINNESOTA

FOURTH CHURCH, MINNEAPOLIS, under the leadership of Dr. F. H. Divine of New York, conducted a campaign May 8-14, to secure subscriptions for \$60,000 with which to complete the present building and provide an additional building for the rapidly growing Sunday school. As a result, pledges were secured for \$65,629, and a great spiritual uplift was brought to the membership of the church. Thus far about \$60,000 has been expended upon the building and it is estimated that \$20,000 more will be needed to finish it. The auditorium will have a seating capacity of 850, and with a side room can accommodate 1,000. The membership of the church is 765. Rev. W. E. Loucks has entered upon his fifteenth year as pastor.

A COUNCIL WAS CALLED by Artichoke Church Sunday, May 14, for the purpose of ordaining to the ministry its pastor H. G. Jorgensen. Rev. Olaf Breiding was elected moderator and Rev. L. O. Williams, secretary. Mr. Jorgensen gave a satisfactory account of his conversion and call to the ministry and his ordination was unanimously recommended. This was observed in the evening, Rev. L. O. Williams preaching the sermon.

JUDSON MEMORIAL CHURCH, Minneapolis, Rev. Mark F. Sanborn, pastor, held its annual meeting the last of April. This church was organized thirteen years ago as a mission from Calvary Church under the leadership of Rev. Justin W. Nixon as first pastor. It now has a membership of 609 and raised the past year for current expenses and benevolences \$19,700. Eighty-three new members were added during the year, thirty-eight by baptism. The church has a modern equipment valued at \$70,000 and already is planning to complete the second unit or auditorium. A well-equipped gymnasium has been used to advantage. The church ministers to the community through community night programs, church vacation school and a thoroughly equipped Sunday school.

MICHIGAN

IN THE ABSENCE OF A PASTOR the Highland Church pulpit committee arranged for an evangelistic band from Ann Arbor to spend the week end and Sunday with them. An evangelistic service was held Friday evening; a cross-country hike on Saturday, and incidentally the saving of a neighbor's barn from destruction by

fire; a prayer meeting at 10 a.m. Sunday, followed by regular service at 10:30; Sunday school with each of the boys in charge of a class; evening service a repetition of the morning only, more stress on evangelistic effort. Such a service must result in good to all who attended and especially to the young people, giving them a larger vision of life. A number attended from the Hickory Ridge Church.

THE ANNUAL MEETING of Bethel Church, Kalamazoo, was opened with a splendid supper served by the social service committee. The reports showed all departments in a flourishing condition. The services are well attended and the regular prayer-meeting attendance is thirty-five to forty. The Sunday school has passed the 200 mark in attendance, and the B. Y. P. U. has more than doubled in attendance and interest. The Woman's Union is doing a splendid work. During the three-and-a-half years that H. Sidney Bullock has served as pastor of this church 110 members have been received, sixty-four by baptism. There have been thirty-eight losses leaving the present membership 177. The entire current expenses of the past year have been cared for and \$900 given to beneficence. The last \$100 has been paid on the mortgage. The Sunday-school capacity is overcrowded; money is being raised to put electric lights in the basement of the church and fit up suitable class rooms for the junior department. The new stereopticon, presented by J. C. Pike, as a memorial to his wife, lately deceased, is rendering fine service in missionary education program.

DR. C. S. KNIGHT has closed his third year with First Church, Pontiac, during which time 242 have been received by baptism besides a large number by letter and experience. There have been baptisms every Sunday for a month. During the last two weeks of April \$1,000 was sent in to the N. W. M. and more is coming.

ON SUNDAY MORNING, MAY 7, Rev. J. W. Hoag, pastor Woodward Avenue Church, Detroit, extended the hand of fellowship to 170 persons who had joined the church since January 1. The new members completely encircled the church. There were 1,800 present in the Bible school on this day.

IN THE EIGHTEEN MONTHS that Rev. James S. West has been pastor of Beulah Church, Detroit, he has welcomed 353 new members, 152 of them by baptism. No special meetings have been held, yet not more than seven or eight Sundays in the past year have passed without use of the baptistry. The annual meeting showed that nearly \$12,000, or approximately three times the average of the last three years immediately preceding, has been raised and spent. A budget of \$16,000 was adopted for the present year.

SCOTTEN AVENUE CHURCH, Detroit. One of the deacons has been licensed to preach and plans to enter the Newton Theological Institution, at Newton Center, Mass., when the fall term opens. He is a graduate of Kalamazoo College, class of 1911.

OHIO

DR. THEODORE M. HOFMEISTER, First Church, Greenfield, Ohio, has been selected as a member of the Board of Regents of the People's National University, Atlanta, Ga.

AT THE WELSH HILLS CHURCH, Granville, a recently organized B. Y. P. U. is thriving. The church has a live program for its young people, seven of whom

were recently baptized. James H. Earps, a Denison student, has been pastor for over a year.

REV. H. W. BIRCH will serve as stated supply of Calvary, Tarentum, for the present. Mr. Birch is a young minister who recently came to Pittsburgh, having been compelled to resign from a pastorate in New England on account of ill health.

BEGINNING DEC. 24 meetings were held for ten nights at Roscoe Church with seven conversions. The meetings were then closed because of small-pox, but were resumed March 25 and continued for three weeks, during which time eleven took a stand for Christ. Rev. M. L. Wottring conducted the meetings. The church is and has been pastorless for some time.

THE ANNUAL MEETING OF GRANVILLE Church ended a year of devoted effort. Pastor Houf, with the church nearly two years, has baptized twenty-two during the year, several of whom are from the student body of Denison University. The membership is eighteen more than a year ago. Twenty-four ordained men are listed in the church besides the two pastors. Several have passed the age when active service is possible and two are in secular work. The rest are identified with the work of the Kingdom in various positions. Many of them are on the staff of Denison University, some with the Ohio Convention and some on the foreign field. The church has twenty-one representatives in seven European and Asiatic countries and in work at home. Seven young men are studying for the ministry and twenty other men and women are pledged to distinctively Christian work. Granville Church closed its fiscal year with three-fifths of its New World Movement apportionment of \$50,000 paid in. It has expended for all purposes nearly \$22,000, of which more than \$13,000 was for benevolences. Further than this, the White Cross work of its women is estimated at \$1,800. It can hardly be doubted that among the contributing causes of such results are the more than 100 titheers in the church and the more than 150 copies of denominational periodicals, aside from eighty of our Ohio "News Letter," *The Ohio Baptist*, in our homes. Granville Church is practically the college church of Denison University. This means opportunity and responsibility. The Northern Baptist Convention and the Ohio Convention have shared with the church the salary of an assistant to the pastor that he may devote more time than he otherwise could to work among the students. The church has fostered in the neighboring city of Newark a mission organized by one of its members. This has been possible only through the support given by men and women of the University. A portable building has been loaned by the Ohio Convention for the home of this mission.

SOUTH DAKOTA

AFTER SERVING THE LONGEST pastorate in the history of the Lead Church, Rev. J. Maurice Hupp tendered his resignation May 7 to take effect June 1. During the past year the church building had been enlarged and is now one of the most commodious workshops for Sunday school in the Black Hills. The indebtedness has been more than pledged and all but a small amount paid. During the war Mr. Hupp supplied Deadwood in connection with his word at Lead. In this time the Deadwood Church paid nearly \$3,000 on its new building and made its largest contribution to missions to that time. Mr.

Hupp is leaving the Black Hills on the advice of his physician because the high altitude militates against his health. He leaves a loyal people. There is here a good opportunity for a pastor who has had experience among foreign-speaking people. E. R. Graham is clerk of the pulpit committee. Mr. Hupp will attend the N. B. C., after which he will supply First Church of Schenectady during the vacation of its pastor, Rev. G. H. Baker. Mr. Hupp's Schenectady address will be 2 Woodland Ave. He will be open to supply work or evangelistic engagements.

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American Baptist Foreign Mission Society; New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Ave., New York City.

The American Baptist Home Mission Society; New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice Hudson, Treasurer, 276 Fifth Ave., New York City.

Woman's American Baptist Home Mission Society; Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Ave., New York City.

The Board of Education of The Northern Baptist Convention; New York. F. W. Padelford, D. D., Secretary, 276 Fifth Ave., New York City.

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ARIZONA

State Convention at Phoenix

The Arizona Convention held its thirtieth annual meeting with the First Church, Phoenix. The session began with a pastors' conference on Wednesday, May 10, the regular convention session opening on Thursday and closing on Sunday, May 14. The reports for the year showed a steady increase in the work of the denomination throughout the state and, in spite of the fact that Arizona has been hard hit by the financial crisis, financial reports were very encouraging. The payments on the New World Movement have fallen off to some extent, but assurances are given that all pledges will be paid as soon as the money market becomes a little easier.

During the past year evangelism has been emphasized. Practically every church in the state has experienced a revival and additions by baptism during the year. The total number of baptisms for the year was 703. Several new churches have been organized and mission stations opened. The annual meetings of the convention were the largest this year in the history of the denomination in Arizona. There was a fine spirit of fellowship and cooperation manifested throughout the convention. First Church of Phoenix, with the assistance of Calvary Church cordially and competently entertained the delegation. Much credit is due for the success of the past year to the efficient secretary of the state, Rev. H. Q. Morton, through his untiring efforts and wise counsel backed up unanimously by the state board.

Pacific Coast

SOUTHERN CALIFORNIA

MAY 14, WHITTIER CHURCH dedicated one of the most beautiful houses of worship in Southern California. Rev. E. M. Hulett, formerly of Minnesota, is pastor. The dedicatory sermon was preached by Rev. W. F. Harper, executive secretary of the Southern California Convention. Dr. O. P. Gifford was the speaker in the afternoon and Rev. J. B. Fox, of the Los Angeles City Mission Society, in the evening. The week following was a feast of good things. The building, with furnishings, cost \$63,000. The \$14,000 needed to clear the property of debt, including the purchase of additional lot costing \$7,000, has been subscribed.

AN ENCOURAGING GROUP OF NEW MEMBERS were received at the Easter communion service of Riverside Church, Rev. R. E. Day, pastor. Mr. Day and A. M. Lewis, a leading layman and prominent businessman, have been active in the movement to secure a fund to erect a suitable building for Protestant work at the Sherman Indian Institute in the southern part of the city. The consummation of this \$20,000 effort seems near at hand. Miss Edith Menzer, a member of the church, has been missionary in charge for several years. During the past year over 100 students of the Institute have confessed Christ and united

with the Christian Union, thus placing themselves under the pastoring care of some Christian church. Mrs. George Drobish and family have placed with the Brotherhood Bible Class \$200 as a memorial fund for Geo. F. Drobish, the income to be used to relieve wants of distressed members of the class. The class purposes to augment this fund. Dr. and Mrs. Fred M. Freble, who have spent seven consecutive winters in Riverside, left May 4 for their home in Vermont.

CALVARY CHURCH, PASADENA, has closed a successful evangelistic campaign conducted by Miss Amy Lee Stockton. Many made a public profession of their faith in Jesus as their personal Saviour, and on Sunday, May 7, the closing day of the campaign, the pastor gave the hand of fellowship to a goodly number of these at the communion season which was the largest in the history of the church. Prof. B. P. Stout, singing evangelist, and a member of Calvary Church, assisted very much for a part of the time, in the leading of the singing. The tenth anniversary of this church was celebrated the last Sunday in March. In 1912 the First Church, in hearty cooperation, dismissed seventy-seven from its membership to become the nucleus of a new church, these, with four others, being the constituent membership of the new fellowship. However, the charter was not closed immediately, and during the next few weeks 39 others united, making a charter membership of 120, of which 77 are still members. Since the closing of the charter 208 have been received by baptism and 361 by letter and experience, while 252 have gone to other associations and fields of labor. Almost \$107,000 have been contributed to the work of the church, of which more than half has gone into the benevolent and missionary funds. This does not include the \$55,000 in pledge and cash set aside for a new church building, nor the three automobiles, one in India, one already worn out in the service on the local field and the other, called the assistant pastor, still in daily use. Plans are now being considered for the erection of a new building at the cost of \$100,000. During all of this period the church has had only one pastor, Rev. B. B. Jacques.

NORTHERN CALIFORNIA

Convention Meets

One of the most inspiring conventions held in Northern California came to a close May 12, with a B. Y. P. U. program after four days' session. Pastor A. D. Berry and the church at Chico were requisitioned into the service of entertaining the convention and did their work so thoroughly as to more than win the enthusiastic praise of the delegates. Dr. E. A. Hanley, the new pastor of First Church, Berkeley, gave a devotional address each day of the convention. Dr. John Snape, pastor of First Church, Oakland, presided with such efficiency that the convention expressed its appreciation by his re-election, conferring a similar honor upon Secretary C. E. Tingley and Treasurer J. O. Ernsberger. Despite handicaps, Secretary Brinstad was able to make the most encouraging report yet submitted, both from the standpoint of finances and evangelistic zeal in the churches.

The convention was fortunate in having Dr. Bruce Kinney, who has taken charge of the Indian work; Dr. Peter C. Wright of New York representing the M. & M. Benefit Fund; Dr. Alonzo M. Petty from Portland, Ore., and Dr. Samuel Z. Batten,

social education secretary. A glad welcome was given to Mrs. Carrie A. Robinson, just returned from the Orient, bringing with her a number of new and striking views of scenes in China. Moving pictures were also presented at the Wednesday evening session by Rev. Geo. L. White of Los Angeles, showing the work among the Mono Indians under the direction of Missionary J. G. Brendel. On Thursday evening, Dr. Chas. R. Shepherd presented pictures of the results from his work among the Orientals on the Pacific Coast, also showing some of the conditions and needs existing.

The new superintendent of evangelism, Evangelist Arthur V. Willey, was given a cordial reception by the convention. His coming to us has fully justified expenditures along evangelistic lines. This work is to be continued with increasing vigor and enlarged helpfulness during the new year. Stirring addresses were made by two missionaries, Miss Lucile Withers of Sumvuk-sien, China, and Dr. John Newcomb of Telegu, India. They were able to give convincing reports of experiences in their work showing how worth while the Gospel of Christ is to the natives.

President C. M. Hill, of the Berkeley Baptist Divinity School received enthusiastic greeting and much applause upon explaining the scriptural positions of the professors connected with the school, showing that without exception these professors are teaching absolutely historic, Baptist principles. Rev. F. C. Lovett, of Napa, spoke in regard to Redlands University which has entered upon a new era of enlarged prosperity. Rev. Henry W. Davis gave an account of his work among students of the state university. Our educational outlook is growing brighter with the years.

Rev. E. Raymond Couch, of Ukiah, contributed much to the spiritual success of the convention by his leadership in the service of song.

Separate banquets were held for the men and women on Thursday evening. The only disappointment at the men's banquet was the absence of Judge F. W. Freeman who was expected to speak but whose place was ably taken by Dr. Bruce Kinney. Ideas were exchanged among the women at their banquet in regard to conducting missionary meetings in a more helpful and interesting manner.

The following resolution was submitted to delegates of the W. B. M. S. and adopted:

Resolved, That we as women of the Northern California Baptist Convention endorse and appreciate the work of the president of the Northern Baptist Convention, Mrs. Helen Barrett Montgomery.

We also assure her of our earnest prayers that God will give her wisdom, strength and courage to so preside that the meeting will be a blessing and honor to our denomination and to the Master whose we are and whom we serve.

It was further resolved that a copy of this resolution be sent to Mrs. Montgomery and to THE BAPTIST.

EAST WASHINGTON AND NORTH IDAHO

FIRST CHURCH OF YAKIMA, Rev. Louis J. Sawyer, pastor, rejoices over the burning of its \$11,000 mortgage. Six were baptized Easter Sunday morning and in the evening an Easter pageant, "The Dawning," was given by some fifty people. The church recently established preaching services at its west-side Olivet Mission. Rev. I. N. Monroe, who is on a year's leave of absence from his church in Hill-

yard because of the ill health of his wife, will be the mission pastor.

Annual Convention

The fortieth annual convention of East Washington and North Idaho Baptists met May 8-11 with Grace Church, Spokane, Rev. A. F. Colver entertaining pastor. This was the largest gathering of Baptists in the history of the convention, more than five hundred registered delegates and visitors being present.

The annual report showed that \$60,141.01 had been received on the New World Movement pledges. While the amount does not equal that of one year ago it does demonstrate the intense loyalty of the Baptists of this convention to the denominational program.

Rev. W. B. Hinson, of Portland, Ore., gave four great inspirational addresses. Rev. Charles Rutherford of India spoke of his missionary work among the Telegus. Miss Ruth Shipley of the Woman's Home Mission Society spoke of our work in the home field. Rev. C. O. Johnson, Tacoma, addressed the young people on "Speaking of Mules."

The convention was characterized with great enthusiasm which culminated in a Ministers' session and banquet; the Young People's session and banquet; the Laymen's session and banquet. The B. Y. P. U. of Lewiston, Idaho, won the attendance banner. Rev. L. J. Sawyer was toastmaster at the ministers' banquet. He startled his brother pastors by presenting to each of them a copy of a carefully prepared booklet entitled "Dear Pastor." The booklet was composed of suggestive criticisms written by laymen and printed anonymously.

Next year the convention meets with First Church of Yakima.

WESTERN WASHINGTON

Western Annual Convention

WESTERN WASHINGTON CONVENTION met in annual session with First Church of Everett, May 15-17. The convention was preceded Monday afternoon by a session of the Ministers' Conference, over which Dr. C. O. Johnson, President, presided.

The attendance at all sessions was large; 264 delegates and visitors registered, representing fifty-six churches. The convention was favored with a number of visitors from outside the state whose presence, messages and counsel added much to the interest and helpfulness of the Convention: Dr. C. M. Hill, president of Berkeley Baptist Divinity School; Dr. L. W. Riley, president of Linfield College, McMinnville, Oregon; Dr. O. C. Wright, executive secretary, Oregon Baptist Convention; Dr. G. H. Young, director of religious education in Oregon; Rev. Charles Rutherford, of Hanumakonda, South India; Miss Ruth Shipley, of the Woman's American Baptist Home Mission Society, and Dr. W. B. Hinson, of Portland, Ore.

The annual sermon was preached by Rev. F. W. Wightman. Pastor of the Sixth Avenue Church, Tacoma.

Among the important actions taken by the Convention was the adoption of a report recommending the standardization

of the ministry and prescribing certain educational qualifications as essential to ordination.

A permanent men's council was organized to consist of a president, vice-president, secretary and one representative from each association and conference in Western Washington. Its purpose is to enlist, encourage and direct the men of Western Washington into greater activity within their own churches and the Convention field.

On recommendation of the board, the convention voted as a matter of economy and in order to share with all the other institutions of the Northern Baptist Convention in a general reduction of expenses, to discontinue the department of promotion, the work of that department to be assumed by the executive secretary.

The treasurer's report showed \$82,508.17 contributed by churches in Western Wash-

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ington for the New World Movement, which is \$7.22 more than was raised from the same source last year. All but two of the churches contributed to this fund. \$33,822.75 have been expended in missionary work in the state during the year.

The secretary's report showed there have been eight general workers and thirty-one missionary pastors and three workers among foreign-speaking people, giving all or part time to missionary work during the year. Two new churches have been organized and three men ordained to the ministry. There were 858 baptisms

and a total addition to the membership of the churches of 1778. The present Baptist membership in Western Washington is 12,995.

Resolutions were passed commending Congress for the passage of the Jones-Miller Anti-Narcotic Bill and earnestly entreating our Senators Jones and Poin-dexter to use their good offices to endeavor to secure the passage of a bill in Congress authorizing and requesting President Harding to call, in the near future, a conference of those nations most vitally concerned, looking toward the annihilation of the narcotic evil in all its forms.

Officers elected for the coming year are: President, Rev. W. E. Henry; vice-presidents, Mrs. Edker Burton, Rev. E. H. Hicks, W. M. Livengood; clerk, Rev. F. C. Stannard; treasurer, B. W. Pettit; member of General Board of Promotion, Rev. Duncan M. McPhail.

The Convention will meet next year with First Church of Tacoma, with Rev. D. M. McPhail as preacher of the Convention sermon.

OREGON

FIRST CHURCH, PORTLAND, KNOWN AS "The White Temple," is astir with activity since Dr. Thomas J. Villers became pastor. The big auditorium is filled at all services, many being unable to find seats at the Sunday evening service. At the May communion seventy-eight new members were welcomed. The Bible school has grown steadily, and the young people's work is most encouraging. The women's society will call on every member of the church within the month of May.

DURING THE FOUR YEARS of the pastorate of Rev. E. T. Starkey at Calvary Church, Baker, congregations and general interest have grown until the church is leading in the city. Shortly before and following Easter nearly 100 have been received into its fellowship, most of them by baptism. Easter was the greatest day in the history of Baptist work in Baker. At the morning service Dr. Petty preached on "The Resurrection," and at the close of the service the pastor baptized thirty-five who had recently accepted the Saviour.

full of information about every phase of Chinese life, and especially concerning missions and missionary methods and outlooks.

Sermons for the Great Days of the Year, by Russell H. Conwell. New York: Geo. H. Doran Co. \$1.50 net.

Here are fifteen sermons appropriate for New Year's, St. Valentine's Day, Lincoln's and Washington's birthdays, Mother's Day, Decoration Day, etc. They are in Dr. Cromwell's best style and will amply repay study on the part of ministers who wish suggestion as to what can be done for special occasions.

"It Is to Laugh"

A Frenchman was waiting at a railroad station in Ireland when a couple of natives sat down beside him.

Said one: "Sure, Pat, it's down to Kil-mary I've been, and I'm on me way back to Kilpatrick."

"Ye don't say so," said the other. It's meself that's just after being down to Kilkenney, and I stop here a bit before I go to Kilmore."

"What assassins!" exclaimed the Frenchman. "Would that I were safely back in France!"—*The Epworth Herald.*

An autoist who had the habit of driving somewhat faster than the law allowed was haled before a local justice, who imposed a fine of fifteen dollars. The autoist drew out a roll of bills and laid a sum of money on the desk and started to leave the room.

"Here," the justice called. "There is thirty dollars here."

"That's all right, keep it. I am going out of town faster than I came in."

Dr. J. W. Dunn of Cairo, Ill., sends us this story:

A few weeks ago a Negro living near here got hold of a lot of "white mule," as illegal whiskey is often called with us, and having drunk till he reached that point where it didn't matter with him what happened, he put the keg containing the hooch on the railroad track, sat down on the same and went to sleep. In a short time a train came along, struck the Negro's seat, demolishing it and spilling the remaining contents on the ground. The man himself was killed instantly.

Another Negro, discussing the accident, commented thus: "Dat's all right about de nigger being dead; he was drunk and settin' on de track and orter been killt. But dat engineer was shore too keerless he orter slowed up; he had no bus'n'ess buss'n de keg."

One merit of this story is that it is true. At least it is guaranteed by a well-known Providence society woman.

Marjorie Elizabeth, a niece from Michigan, was visiting her, and accompanied the elders to the Episcopal church, of which her aunt is a member. Various features of the interior interested Marjorie greatly, and she asked about them in a stage whisper. The baptismal font, she was told, was where children were baptized and became Christians.

"Aren't you a Christian, Marjorie?" she was asked.

"Well," observed the diminutive worshiper, still in the stage whisper, "while I'm here I suppose I might as well be a Christian, but when I get home I think I'll keep right on being a Presbyterian."—*Providence Journal.*



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Our Book Shelf

Contemporary American Novelists, by Carl Van Doren. New York: The Macmillan Co.

A critical study of living novelists, following the author's volume on "The American Novel" which was published last year. The volume covers the period from 1900 to 1920 and is especially interesting in its treatment of the prominent new group who are voicing the "revolt from the village."

New Paths Through Old Palestine, by Margaret Slattery. Boston: The Pilgrim Press. \$1.50.

Palestine gains new interest and charm when seen through the eyes of so keen an observer and so brilliant a writer. Miss Slattery made visits to Jerusalem, Bethlehem, Jericho, Bethany, the Mount of Olives, the Garden and Egypt and gives her impressions of each.

The Chinese as They Are, by J. R. Saunders. New York: F. H. Revell Co. \$1.50.

A well-known missionary writer tells of present conditions in China and what they mean. This interpretation of the Chinese mind is by one who knows and loves the people. It gives the feeling of having been hastily written but is packed

OUR MUSIC CORNER

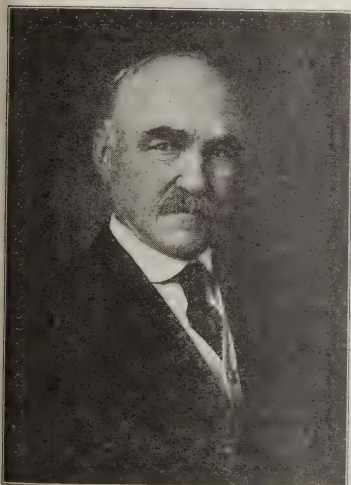
CONDUCTED BY

WILLIAM LESTER

WHO'S WHO IN MUSIC

Philip C. Hayden

A wise man once declared that if he could have the educational and ethical direction of the early years of a child's life it would matter little who would attempt to train him after that. Those who have to do with educational work realize the pith and truth of this claim. In the years before the teens lies the critical period when the seed for the future is sown. To my notion the greatest danger of today is the carelessness and laxity of parents in the matter of safeguarding these fertile fields for the future. For the purpose of this little article, I propose to consider the development of musical appreciation and interest in the child-soul; and a modest appreciation of a fine-souled man who has quietly and industriously worked in the background to make the plane of music-study in the schools increasingly higher and more vital as to results. Much of the vitality and suc-



cess of present-day public school music can be laid to the effects of the wholehearted, unselfish efforts of this man—Philip C. Hayden, of Keokuk, Iowa, supervisor of music in the public schools of that mid-western center, and a moving spirit in the work of the Music-Supervisors' National Conference which meets every year to consider all matters of interest and value in this vital field.

The Music Supervisors' National Conference, conceived in the minds of a small group of enthusiasts, was born in Keokuk, Iowa, in 1907 and was nurtured and reared in the Middle West. The first meeting was held in the home of the first secretary, Mr. Philip C. Hayden. Sixty-nine members attended in response to a "call for a national conference" sent out by Mr. Hayden in his capacity as secretary of the music section of the N. E. A.

All honor to the first sixty-nine, to the twenty-four who are still active members, and especially to Philip C. Hayden, the first president, who initiated the movement which brought the conference into exist-

tence and whose reports of the first meetings make possible a complete history.

Beginning with 1910, but omitting 1911, the conference has published, annually the "Volume of Proceedings," the maximum edition being 900 copies. The *Supervisors' Journal*, published four times a year, reaches 6,000 to 9,000 readers. It is sufficient to say that the Conference has become the largest and most influential body having to do with music in the schools.

In addition to his invaluable services to this great organization, with its unlimited potentialities as to effect on our national musical progress, Mr. Hayden is also widely known as editor and publisher of *School Music*.

Big-Brotherly Watchfulness

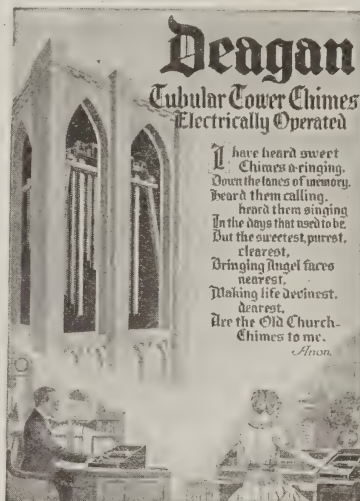
And what sort of a man is this who has been the main-spring of the school-music movement, a system which is gigantic today, but was a puny, timid shadow only a few decades ago? It has been my good fortune (and personal profit) to have known Mr. Hayden quite intimately ever since I came to this country twenty years ago, a bashful boy, friendless in a strange, half-understood country. If every alien could be so fortunate as to meet such a man, be the recipient of such fatherly kindness, such a big-brotherly watchfulness, there would be little of the immigration problem we hear about. When a certain aptitude for music was shown, it was in great measure because of the interest of this Christian man that ambition was roused, acquaintance with good music made, plans for the future carefully considered, and finally hope became an actuality; I could list a dozen or more musicians, artists, writers, who have come from this small mid-west city who have tried their wings at the encouragement of this modest enthusiast. Only last summer I had the pleasure of seeing him again. He was still a-bubble with interest in this good voice discovered in one school, and a talent for piano in another, with plans for a series of concerts by his high-school orchestra, a scheme for a two-day festival in connection with some organ-recitals by the writer—and a choral day by the combined school choruses of the city, and so on ad infinitum. He is the incarnation of the energy of youth and its vivid enthusiasms, tempered with the wisdom of mature experience.

His Life in Brief

In brief his life reads: Born in Brantford, Ont., Nov. 20th, 1854; studied at New York University and Oberlin Conservatory under Dr. Rice for theory, and W. B. Chamberlain for voice. Married Mary Neely Ralston in 1885, and has two sons. He has been supervisor of music in the public school of Quincy, Ill. and Keokuk, Iowa, for more than thirty years. He organized the musical section of the Illinois State Teacher's Association and was first and second president of same. Was president of the Illinois Music Teachers' Association, 1896-97; secretary, vice-president and president of the department of music-education of the National Educ. Assoc.; established the supervisor's magazine *School Music* in 1900, and has remained its editor and publisher; has written many children's songs, both words and music; has written and read many

technical papers before national and state musical associations; is a member of Zeta Psi Fraternity of New York City and a Past-Master Mason.

Much of the man's achievements are only hinted at in the above resume of his life—bigger far than his high standing in his profession, greater than the vital organizations into which he has put so much, are the visions of the beautiful, the appreciation of the better elements in music, the tendencies to the things of higher grade and ethical meaning given so freely and copiously to throngs of children year after year. Such gifts are beyond price; they are the realities.



Deagan Tubular Tower Chimes Electrically Operated

I have heard sweet
Chimes a-ringing,
O'er the faces of memory,
Heard them calling,
Heard them singing
In the days that used to be
But the sweetest, purest,
Clearer,
Bringing angel faces
Nearest,
Making life dearest.
Are the Old Church-
Chimes to me.
Anon.

Tower Chimes are the Memorial Sublime

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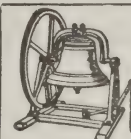
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A BAPTIST

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WHAT NEXT?

We face a condition, not a theory. The year's receipts of the New World Movement were about \$9,500,000. This leaves our denominational organizations several millions short of the amount needed to meet their budget expenses.

As Christian men and women we must face the facts which this situation involves with courage, faith and prompt action.

What can we do?

This is not an appeal for extra gifts, though they are sorely needed. Two things are vital, viz., prompt payment on pledges during the opening days of the new fiscal year, and that Church Treasurers forward on the first of each month all money collected to the State Promotion Directors. These are matters of vital importance just now.

Every Dollar Sent in to the General
Treasury Promptly Will Save Interest

Saving Interest Is Saving Missionary Money

Remember we entered May 1 upon a new fiscal year.

Those who can pay their pledges in advance will render a great service.

Will you borrow the money if need be and pay your entire pledge for the year now? That would help greatly.

The General Board of Promotion of the Northern Baptist Convention
276 Fifth Avenue, New York

Volume III

June 10, 1922

UNIVERSITY OF ILLINOIS LIBRARY
JUN 9 1922
No. 19

The Baptist

Published Every Week by the Northern Baptist Convention



Monument Circle, Indianapolis

"Yet, as the towering symbol bids us do,—
With soul saluting, as salutes the hand,
We answer as the Soldier answered to
The Captain's high command."

—James Whitcomb Riley.

Fresh from the Field

America's greatest Sunday-school convention is being staged for Convention Hall, Kansas City, Mo., June 21-27, when the Sixteenth International Sunday School Convention expects to welcome over 9,000 delegates, representing 1,677,095 Sunday-school officers and teachers and 12,036,246 pupils from all parts of the United States and Canada to celebrate the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into one great unified body of all Sunday-school workers to be known as "The International Sunday School Council of Religious Education." The general theme of the convention will be "Building Together," through the home, the church, the community, North America, the world field, reorganization and co-operation, and religious education and evangelism. President W. O. Thompson, Ohio State University, Columbus, is chairman of the general convention committee; Dr. Marion Lawrance, consulting general secretary International Sunday School Association, is executive secretary, and Dr. Lansuz F. Smith, St. Louis, Mo., is recording secretary.

The Women's Missionary Union contributed \$3,488,000 to the general work of the Southern Baptist Convention in the last twelve months, as against \$30,000 received in 1888, the year the auxiliary was formed. There are now 20,874 organizations of the union in Southern Baptist churches, a gain of 3,743 since the last convention.

The Forty-second Annual Commencement of the Baptist Missionary Training School of Chicago will be held June 11-13. Sunday, June 11, services will be held in First Church at 11 a. m., Dr. Perry J. Stackhouse, pastor, will deliver the baccalaureate sermon. Monday, June 12, is class day. At 2 o'clock the seniors will present the play "The Rock," by May P. Hamlin, followed by class prophecy, giving over of the gavel and closing with the Alma Mater. At six-thirty is the Alumnae dinner, to which all alumnae are cordially invited. At 8 o'clock the members of the senior class receive their commissions from the Woman's Home Mission Society, and music is given by the Glee Club. The speaker of the evening is Dr. Charles Alvin Brooks, secretary, city and foreign-speaking missions of the Home Mission Society. Tuesday, June 13, at 8 o'clock occur the commencement exercises. Dr. Roy E. Vale, pastor of First Presbyterian Church, Oak Park, is the commencement speaker. A cordial invitation is extended to all friends of the school to attend any or all of the exercises.

Foreign Secretary J. H. Franklin and Rev. Carey W. Chamberlin, a member of the Board of Managers of the Foreign Mission Society, report very encouraging conditions in the work which they are studying in East China. Upon visiting Shanghai Baptist College they ascertained that during the preceding twelve months seventy-five of the students at that institution had accepted Christ and sixty-five of them had united with the church. This is most significant when it is recalled that upon entering the preparatory course at the college less than 20 per cent of the students are Christians and many of them in some of the classes when they enter

are openly agnostic. Mr. H. F. Stuart, principal of the Jaro Industrial School of the Philippine Mission, who, with Rev. Geo. Geis met Mr. Chamberlin and Secretary Franklin at Shanghai, reported that of the 200 students in the higher classes at Jaro last year fifty were baptized. A letter coming to them from South China reported that at Kakchieh (Swatow) over sixty were to be baptized on the following Sunday, most of them being students from the schools at that station. Our people will be delighted at knowing that in our college and academy work in the Far East so much emphasis is being placed upon Christian discipleship.

On May 20 occurred the death of Dr. William Emmet Martin, at the age of seventy-four, after an illness of six months. At the time of his death, Dr. Martin held the position of librarian of Bucknell University, and was professor



REV. U. S. CLUTTON, TUXEDO PARK CHURCH, INDIANAPOLIS

of anthropology, sociology and logic. He graduated from the university in 1871, receiving the B. A. degree and three years later the university conferred upon him the M. A. degree. In point of service he was the oldest member of the faculty. Upon completion of fifty years of service to the university, he was paid this tribute by Dean Llewellyn Phillips in the *Alumni Monthly's* issue of May, 1921: "He has served the university in a variety of ways, but he has permeated all of his service with that type of thought, speech and culture that distinguished the first academy in ancient Greece. During these fifty years Professor Martin has been more than a principal and a librarian and a professor. He has been a servant in the church and the community. He has carried burdens not his own."

Dr. E. M. Poteat, formerly president of Furman University, and more recently an executive officer of the Board of Promotion of the Northern Baptist Convention, has spent the last eight months in China teaching at Shanghai College for the greater part of that time and visiting numerous missions and government schools, delivering addresses and holding conferences with large numbers

of students. Dr. Poteat has been warmly welcomed everywhere and any one of several missions would gladly use all of his time. Shanghai College hopes to have his services for another year and the South China Mission is clamoring for him, which is doubtless true as well of the Southern Baptist Missions in China. He has gifts which fit him to an extraordinary degree for dealing with the students, many of whom are facing serious intellectual questions and who are earnestly trying to secure light. Dr. Poteat says he has never been engaged in a service which gave him more abundant satisfaction and he feels that perhaps he has never before enjoyed such an opportunity for usefulness.

Denison University has changed the date of its commencement to Wednesday, June 7—Monday, June 12, to suit the convenience of the large number of its friends who wish to attend the Indianapolis Convention. The baccalaureate sermon will be preached by Dr. W. S. Abernethy on Sunday, June 11, at 10:30 a. m. At 7:30 p. m. of the same day Mrs. W. F. Montgomery will deliver a sermon before the Christian associations. On Monday at 10 a. m. will be the commencement exercises of the university.

A B. Y. P. U. Summer Assembly will be held at Jamestown, N. D., July 10-17. A rich program is planned for the young people of the churches.

Rev. Fred Berry, director of evangelism for the Western Washington Convention, died at his home in Seattle early Sunday morning, May 28, after a sickness of seven months. Mr. Berry is widely known throughout the country. After graduating from the Divinity School of the University of Chicago, he spent a number of years in general evangelistic work and in the pastorate. Seventeen years ago he was commissioned by the Home Mission Society. He served five years as state evangelist in Iowa, nearly six years as executive secretary and superintendent of missions in Nebraska, and a short period as superintendent of evangelism in Kansas. During the War he served as camp pastor and later as Y. M. C. A. Secretary at Camp Funston, in Kansas. Since October, 1919, he has been director of evangelism in Western Washington.

At Keystone Academy, Factoryville, Pa., the events associated with Commencement will open with a Musical recital of Friday, June 9. The Glee Club will give a concert on Saturday the 10th, and on Sunday morning at the Baptist Church, Rev. T. T. Richards of the First Welsh Church of Scranton will preach the baccalaureate sermon. Monday night the Senior Class Play will be staged, and Tuesday morning the Seniors will have their Class Day exercises. Tuesday night the Academy will attend the Local Chautauqua, and the Commencement exercises will be held on the campus, in the Greek Theater, if weather permits. Four students, Marion G. Coe, Elizabeth de Quevedo, Douglas Meredith, and Donald Leslie, will speak for the 1922 class. Mr. Leslie is a son of Dr. Wm. Leslie of the Upper Congo Mission. The principal speaker of the occasion will be Rev. Joseph E. Perry, of Weston, Mass.

During the decade, 1906—1916, the Protestant churches of New York City gained 50,191 in membership. During the same period Roman Catholicism lost 117,703. This does not mean that there is not yet plenty of room in the Protestant churches.

The Baptist

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The More You Eat the More You Want

In response to a questionnaire in which we invited suggestions concerning improvements in THE BAPTIST, Mr. J. A. Storey of Denair, Cal., writes: "Don't leave out anything. Just keep giving us more of the same kind." THE BAPTIST is like the famous confection which claims the more you eat the more you want. Those who have not yet sampled THE BAPTIST have no conception of what they are missing.

Killam's Kollum

The Pastor a Help or Hindrance

"You can trace the pastorate of Brother ——— by a study of the beneficences of the church he serves," said a friend not long since. Let us add you can also trace the pastorate of a large number of men by studying the subscription lists of Baptist periodicals. It makes little difference what the attitude of the church has been toward these periodicals when certain pastors come the church becomes interested in religious journalism. It is the interest of the pastor that is the deciding factor. Rev. I. Fredmund is pastor at Viborg, S. D. A large number of the members of this church are Danes who subscribe for their Danish Baptist paper. Pastor Fredmund has, however, sent in a fine list of subscribers to THE BAPTIST.

Bohemian Baptists Boost THE BAPTIST

The Bohemian Church has recently completed its canvass for subscriptions to THE BAPTIST. Twenty-two annual subscriptions were turned in. This provides a copy for a large percentage of the families in the church. These good people want to know what Baptists are doing and what they propose to do. If every Baptist church had a list of subscribers which represented its membership as that of the Bohemian Church THE BAPTIST would have 100,000 circulation. It should be added if these people can accomplish such a result any church in the convention can do equally as well.

Polk Forms a Habit

A. W. Shafer, treasurer of the church at Polk, Neb., sends us a check for \$110 to cover a list of subscriptions to THE BAPTIST. This church must have in its membership men who know the value of consistent and persistent publicity. This is the third year that the Polk Church has provided a copy of THE BAPTIST for each family in the church. Business firms find that it pays to keep their employees informed on what the firm is doing and thus build up a loyal spirit of cooperation. The churches are beginning to understand that genuine progress is possible only where there is intelligent interest.

Deliver Us from the Saints

The *Literary Digest* in the issue of May 13 summarizes the recent discussion in the press on "Boiling Down the Decalogue." We are especially interested in the quotation from the *Milwaukee Sentinel* which thinks that the "Saint James version" is brief enough. Query: When was King James canonized?

The Promotional Program

Part 3 of Report of Committee on Reorganization

KEY WORD: PERSONAL RESPONSIBILITY
Personal responsibility cannot be delegated.

YEAR'S TEXT

"Lord, what wilt thou have me to do?"

OBJECTIVES

- I. Every member of a Baptist church—
 - (1) An informed member.
 - (2) A praying member.
 - (3) A giving member.
 - (4) A soul winner.
 - (5) An exponent of Christianity, in community life.
- II. The study of the Survey to date—The accomplishments and the unfinished task.
- III. A cycle of prayer for use in every Baptist church, by every member, every month.

A. Our Church

- 1st day of the month—The church as a force for righteousness in the community.
- 2nd day of the month—The pastor.
- 3rd day of the month—The deacons and trustees.
- 4th day of the month—The Sunday school.
- 5th day of the month—The women's societies.
- 6th day of the month—The laymen.
- 7th day of the month—The individual in relation to the church.

B. Our denominational organizations, their work, officers and representatives.

- 8th day of the month—The Northern Baptist Convention, the General Board of Promotion.
- 9th day of the month—The Foreign Mission Society and the Woman's Foreign Mission Society.
- 10th day of the month—The Home Mission Society and the Woman's Home Mission Society.
- 11th day of the month—The Publication Society and the Ministers and Missionaries' Benefit Board.
- 12th day of the month—The Board of Education including the Department of Missionary Education: Our Schools and Colleges.
- 13th day of the month—The State Conventions and City Mission Societies.
- 14th day of the month—Our denominational press.

C. Our Works and Workers Abroad.

- 15th day of the month—India, including Assam.
- 16th day of the month—Burma.
- 17th day of the month—China.
- 18th day of the month—Japan.
- 19th day of the month—The Philippines.
- 20th day of the month—Africa.
- 21st day of the month—Europe.

D. Our Work and Workers at Home.

- 22nd day of the month—Negroes.
- 23rd day of the month—Indians.
- 24th day of the month—Orientals.
- 25th day of the month—Alaskans.
- 26th day of the month—Latin Americans.
- 27th day of the month—Europeans.
- 28th day of the month—Rural and mining communities.

E. Our Country.

- 29th day of the month—National government.

30th day of the month—State and city governments.

31st day of the month—International relations.

IV. A suggested program of work for emphasis each month

May
 June Assemblies, associations and July conventions.

August

September—Facing the task: Rallying the forces of the local church for the season's work.

October—Stewardship—Of talents, time, mind and money.

November—Evangelism—including training classes for soul winners.

December—The Life of Christ—its meaning for the world.

January—Prayer—including week of prayer—Revival of the family altar.

February—Our Bible—its origin and messages.

March—Life service.

April—Our treasury—a forward look.

Special Periods for Emphasis in our Sunday schools

Children's Day—The work of the Publication Society.

Christmas Day—The work of the Home Mission Societies.

Easter Day—The work of the Foreign Mission Societies.

V. Financial.

(1) A total of \$—— paid in by April 30, 1923.

Payment on pledges made prior to 30, 1922.

New pledges on Continuation Campaign, \$2,000,000.

New pledges secured through the Northern Baptist Laymen's Council, \$——.

(2) Regular systematic payment on pledges by every one making a pledge.

(3) Regular monthly remittance by church treasurer to state director of Promotion.

(4) Monthly reports in religious press of returns from states as to (a) Number of baptisms, (b) tithers secured, (c) number churches using program, (d) amount paid on New World Movement Fund.

(5) Report by churches in state bulletins (a), (b), (c), (d) as above.

Note: It is suggested that churches where work during the summer month is more feasible than during the winter commence the program given for September in the early months of the summer and continue in regular order.

Utilizing the Indian Survey

FOR the purposes of utilizing the American Indian Survey, conferences have been held during the past few weeks at Albuquerque, N. M.; Phoenix, Ariz.; Riverside and Sacramento, Cal.; Salem, Ore.; Seattle, Wash.; Billings, Mont.; and Sioux Falls, S. D. At these various gatherings nearly all of the twenty Protestant bodies doing Indian mission work were in the representations consisting of white missionaries from their respective fields, native Indian missionaries, and district, state and national administrators of home mission boards. Three hundred different

individuals interested in and responsible for missions to Indians were reached by the information in the survey and its challenge to service. Never before have the various home mission interests so fully cooperated in the challenge of the whole field. Baptist, Congregationalist, Disciples, Episcopal, Evangelical, Brethren, Methodist Episcopal, Mennonite, Moravian, Presbyterian, United Presbyterian, Christian Reformed, Reformed Church in America, United Brethren, Y. M. C. A. and Y. W. C. A., and even Indian Shaker representatives joined heartily in the fellowship of common knowledge and conclusions.

In each case Rev. G. E. E. Lindquist, for a decade in Indian student work for the International Y. M. C. A., and in charge of the American Indian Survey, presented the facts as accumulated by him and his assistants and carefully collated under his supervision. Personal investigations were made of 90 per cent of the areas covered. Each conference furnished opportunity for checking up and supplementing facts presented. In the early summer the committee on social and religious survey will publish a book of 300 pages covering the carefully made conclusions of this study begun by the Inter-church World Movement and brought to completion by this committee. As representing the various cooperating home mission boards aside from their direct representatives, Rev. Elmer E. Higley, chairman of the joint committee on Indian Missions of the Home Missions Council and the Council of Women for Home Missions, and Rev. Rodney W. Roundy, associate secretary of the Home Missions Council, were present at the conferences.

This survey has made clear that neglect, not overlapping, is the sin of the Protestant church in mission work for the Indians. Chief among the findings have been the formulated requests that one board should extend or strengthen its work on one reservation, and another in another. Emphasis was placed on the training and use of native workers by the missionary forces; on the careful religious training of Indian boys and girls in Sunday schools, mission schools and government institutions; on cooperation with the government in its splendid educational work for the Indian boys and girls its extensive work for better farming among the Indians, and in its improvement in the physical, social and domestic life of Indian families.

More and more the Indian reservations are being changed into individual allotments for competent Indians, especially those trained in government schools, on arriving at maturity. Under reasonable restrictions this process should go forward as rapidly as possible except in the case of Indians of backward tribes. This means the mingling of Indians more than ever into the white civilization surrounding him. Yet many are still pagan. They have not been reached by the steady, transforming and socializing influences of the Christian gospel. In a number of instances where Protestant work has been adequate and well maintained through the years the results in Christian character and Christian forms of life are most satisfying. Today is the acceptable time for Protestantism to carry forward its work more intensively and aggressively and make complete everywhere the successful Christian results conspicuous already in a number of divisions of Indian peoples.



The Baptist



Tweedledum and Tweedledee

WE asked a broadminded and farsighted Baptist layman the other day, who had just returned from a tour of the Orient, whether he was going to the Indianapolis Convention. He replied that he was not, for there was nothing in which he was less interested than theological controversy. When asked what it was that he was interested in, he said, "The destiny of China and the part that the Christian Church is to play in it; the pacification of Europe and America's responsibility for it; the application of the principles of Jesus Christ to the terrific and urgent problems involved in the present conflict between labor and capital; the question of Christian solidarity, and whether the churches have enough of the spirit of Christ to get together and work together for the coming of his kingdom upon earth. The Christian church," he said, "is today on trial. If it is to turn aside now, in the face of the appalling need of the world, to engage in fruitless discussion of the difference between 'tweedledum and tweedledee,' it is doomed. It can no longer deserve the serious consideration of thoughtful and earnest men." "This is no time," said the Rev. Frederick W. Norwood, of the London Temple, the other day, "in this distracted world, for us to be discussing metaphysical subtleties, or the future world."

We were deeply impressed by the statement of our friend, and these are indeed great issues, compelling in their importance. We should like to discuss them at Indianapolis and find out what we can do as Baptists to help solve them. We confess to a lagging of interest in the matters that have been uppermost in the denominational press of late. They seem petty indeed in comparison with the questions with which the secular press is concerned.

Yet the principles involved are not trivial. They are more than metaphysical subtleties; they are truly "fundamental" to the efficiency and to the very existence of Baptists as a denomination. If we were inclined to ignore them we should not be permitted to do so. Until they are settled in such fashion as to bring peace and harmony into our denominational councils we cannot go forward unitedly to do the things that manifestly God is calling Baptists to do in this generation.

It is freely stated that theological differences are so great among us that Baptists must divide. That, at least, is an issue of large import. Is the denomination to divide? Are we to repeat the schisms of the past? Dr. Gambrell once said that Baptists were responsible for the existence of the Disciples of Christ as a separate communion, and deplored the fact that Baptists were not more patient with the Campbells.

If division is inevitable, then the question arises, who

goes, and who stays? We suppose that they will go who are unwilling to live and work with those with whose theological views they disagree.

We are not authorized to speak for either conservative or liberal. But, as it looks from our angle, neither liberal nor conservative are disposed to surrender one jot or tittle of their Baptist liberty of thought and utterance. Since, therefore, there is not likely to be agreement in theological opinion while both remain, we suppose that they will depart who are unwilling to accord to others the liberty which they claim for themselves, and who want a denomination of one theological type of mind.

The so-called liberals distinctly disclaim, if we may believe those who speak for them, any desire for such uniformity. They are content to "let every man be fully persuaded in his own mind." They put their emphasis not upon doctrine, but upon the Christian experience, and are willing to permit their brethren to interpret that experience in whatever terms seem true to them. They are willing to cooperate with those with whom they disagree in doctrine in all Christian tasks. We believe this to be the case also with an overwhelming majority of the conservatives in the denomination. Men of many minds have always worked together in the local church, and until recent years have had no difficulty in doing so in the denomination at large.

The question remains, therefore, as to that ultra-conservative group in the denomination who call themselves Fundamentalists. Are they willing to grant to others full liberty of conscience? Are they willing to live in peace and cooperation with those with whose theological positions they disagree? We hope that they are: but appearances are to the contrary. They appear to be committed to the position that the truth, the whole truth and nothing but the truth is their exclusive possession, and that to disagree with them is a kind of sacrilege, and puts one outside the pale of evangelical Christianity.

Now among Baptists there are bound to be differences of doctrinal conviction. As a denomination they were conceived in liberty and dedicated to the proposition that every man is competent to find and interpret the truth of God for himself. The man who should relinquish his liberty to hold, and to declare in love, whatever his own experience of God in Christ reveals to him to be true, or deny that liberty to others, would be no Baptist, though he should bear the name.

This presents to any and all within the denomination who are not willing to grant to others that full liberty of prophesying which they claim for themselves, and who think that adherence to their doctrinal formulas is essential to Christian fellowship and cooperation, a pain-

ful dilemma, of which the two horns are as follows: either they must change their attitude, or change their denomination. They will never secure doctrinal uniformity within the Baptist denomination.

That the Fundamentalist leaders are beginning to suspect that they are in danger of being caught on one or the other horn of this dilemma there are some recent indications. They are unwilling to tolerate differences of doctrine, and yet find themselves in a denomination where such differences are inevitable. They appear to be seeking a way out of the difficulty, and to be trying to persuade themselves that if they are persistent enough in their agitation, those who disagree with them will leave the denomination of their own accord, and the Gordian knot will be cut. This would appear to be the explanation of the invitations they have extended of late to those of other doctrinal persuasions to take their leave.

First the *Watchman-Examiner* points out to those unnamed individuals who, it alleges, have departed from what it has satisfied itself to be "the historic faith of Baptists," the propriety of making a graceful exit from the Baptist ranks, with as little noise as possible. Then from the far Eastern coast comes a lone voice crying in the Boston wilderness that "practical unitarians (a brief term meaning "those who disagree with us") within the denomination should go out." Then, in a sort of antiphonal response, from the Twin Cities of the Northwest, are heard dulcet tones pleading the authority of *The Presbyterian* for the suggestion that the "rationalists" (an alternative term meaning the same as "unitarians" above) "should withdraw and organize a body of their own."

But the hope is an illusory one, and doomed to disappointment. Without doubt from the point of view of the Fundamentalist leaders "twere a consummation devoutly to be wished." But the liberals cannot help the Fundamentalist leaders out of their dilemma. Liberals have no complaint. They have found liberty within the Baptist denomination and expect to continue to find it. They believe themselves to be orthodox and true Baptists and to have too great a stake, material and spiritual, in the denomination to leave it.

Do the Fundamentalist leaders really expect that, in response to their oracular pronouncement from the platform of their conception of the proprieties of the situation, there will arise in the Baptist auditorium here and there a volunteer to say, with a timid and startled air, "Oh, do you mean me, brother?" and reach for his hat and make for the exit? If not, then why, in the name of all that is sensible, waste further time and energy in public agitation? Why not face the facts, leave discipline to the local churches, where it belongs, grant to others the full liberty that you claim for yourselves, and let us get to work together at something really worth while, which all of us believe in?

This phase of theological querulousness, this snarling and snapping at the heels of those the odor of whose theology is displeasing, from whatever source it may come, neither irritates nor amuses any more. It is merely depressing. It will defeat our Baptist cause, and, if it does not cease, will make of the Baptist name a byword.

The question of the schools is similar. We have lis-

tened now so long to the scolding of the schools, and to unsubstantiated charges against teachers and institutions unnamed, and so little that is convincing and definite has emerged that we have about concluded that it is a false alarm. If there is anything in it, can we now have dates, names and places, and put the charges before the bodies authorized to deal with them, or else forget them and pass on to something important? Our ablest students are growing restive. The spirit of modern youth is that of freedom. We must not needlessly disgust them with the church. Haven't we "sounded the alarm" long enough, and cannot we now try to put out the real fire that is threatening all the values that we hold precious?

Great causes call us. Can we not get together at Indianapolis on a basis of soul liberty and the toleration of doctrinal differences? What we need to unite us is a real issue, something bigger than our differences, something vital enough to interest red-blooded men, and which they can support with enthusiasm. Unless we can find that soon, and give ourselves to it, we greatly fear lest, in spite of the great opportunities that now face us as a people, we shall hear the fateful words, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof!"

Are We Downhearted?

WHEN that question, in the darkest days of the great world war, was put to a group of hard pressed British soldiers, it got an instant and invariable "No!" We are thinking of that group of 2,000 Baptist churches who sprang so valiantly to the call of the New World Movement two years ago. Are they downhearted?

It was a great chapter in Baptist history that was written then. Like the noble Six Hundred in the charge at Balaclava, these Two Thousand raised the morale of the whole Baptist army. They accomplished the seemingly impossible. They surpassed in their giving every previous record by whatsoever denomination made, and established a new standard of Christian benevolence, which still remains as a challenge to the future. We remember that church which was planning to build a meeting-house of its own, but set the project aside, accepted its quota, triumphantly raised it, and then set itself with new courage to meet its individual need. We recall the little church which, when its building was burned, said, "Put first things first," and accepted its allotment of \$8,100; the congregation of ten persons, meeting in a hall over a fire-house, which raised an allotment of \$1,000; and the church on the prairies, with twenty-eight members, which, with a quota of \$3,040, raised \$3,700 on the first day of its campaign. What prayer and effort and determination marked those weeks! Such enthusiasm and such devotion lift their possessors to spiritual heights. Can we recapture them?

Never in history has a great and generously conceived forward movement in any communion been so bitterly attacked as has been the New World Movement. The hearts of even some of those who voted for it at the convention failed them on the eve of its financial drive because their confidence was shaken. We are wondering

what the rank and file of our churches who stood so bravely and sacrificially behind the movement are thinking today. Are they sorry, ashamed, or dubious?

A critic, in a recent number of the *Watchman-Examiner*, declares that from the inception of the movement "thoughtful men discerned the danger to the higher, the spiritual life of the people in the materialistic emphasis of necessity to be placed on the aims and activities of the churches." Did any of these thoughtful men discern the spiritual danger of refusing to give as the Lord hath prospered? These Two Thousand churches which adopted the advanced standard of giving, did not discern the danger of participating in the movement, and that is why, perhaps, they did not suffer from its menace. They discerned the promise of their God, "Bring ye the whole tithe into the storehouse . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," and, launching out upon it, proved it to be true. They found that the effort called forth an amazing store of latent leadership among their laymen, and disclosed a wealth of the spirit of sacrifice that softened all hearts before God. We remember well the washerwoman who, despite our protest, insisted upon pledging \$100 a year!

Let the Wisconsin correspondent of THE BAPTIST speak of the spiritual results at this date of the campaign in that typical Middle Western state. In our issue of May 20, he writes, "Many people cannot believe that the New World Movement has been successful. The measure of its success is not wholly on the basis of whether the \$100,000,000 has been raised or not. It must be measured in terms of the benefits which have accrued to the work of the local churches which have cooperated with the movement. In Wisconsin we are discovering that many of the churches which were formerly suspicious and hesitated to enter into the movement are now beginning to see that it was a paying investment for those churches which entered into it heartily. There is a whole chapter to be written along that line. This year Wisconsin exceeded the receipts of last year by more than \$3,000, which is remarkable when it is remembered that last autumn receipts were only 50 per cent of what they were a year ago." Ask the girls of the World Wide Guild whether they are spiritually depleted because they responded to the great appeal! Asked for \$16,664 for the continuation movement this year, they report enthusiastic offerings of more than \$34,000!

No, the churches that set the new standard of giving are not downhearted! They "thank God and take courage!" It is true that others, whom they freely admit to have been as conscientious as they, believe themselves to have been more discerning, and to have discovered dangers and obstacles to which the Two Thousand were oblivious, and so have not felt free to participate largely in the movement. But the Two Thousand feel that they are justified in rejoicing that their consciences dictated that they should give, and give largely, for they have demonstrated in experience the certainty of the Master's words, "Give, and it shall be given unto you!"

It is true that the Two Thousand are disappointed that they were not joined in their forward movement by

the other churches. But they believed that those who hesitated, and even those who brought to defeat the immediate object of the movement, acted within their right and according to their light. They who do the actual fighting on the firing line bear no grudges. They viewed the scruples of their brethren with entire respect, though they did not share them. They hope that those scruples are entirely removed now that the Board of Promotion has made it possible for each donor to specify his gift. They hope that it is true, as has been stated with some authority that "there is now no reason why we should not cooperate to the fullest of our abilities in our missionary enterprises." They chose to give, and to wait for many issues to be cleared, while others felt that the issues must first be cleared before they could give. Now the Two Thousand desire only that general and unsubstantiated statements that create suspicion, unrest and the further withholding of funds shall cease, and that whatever facts are in the hands of the critics of the movement shall be made known, and that the way shall be cleared for the completion of the great enterprise. Earnestly do they pray and fervently do they hope that the work of spreading distrust and suspicion may not have been done so thoroughly as to be irreparable.

For certainly we hope within the five-year period to complete the \$100,000,000. Is it not needed? Have we not the resources? Have not the churches which have not yet participated to the full extent of their ability as deep a consecration to the cause of their Master as these Two Thousand? We believe that they have. There are few, if any, now anywhere who do not believe that the full sum should be raised. It is admitted that the obstacles to the participation of those who have misgivings with respect to some items in the budget are now removed. We owe it to ourselves, therefore, to complete the task. We owe it to the Two Thousand churches who led the way. We owe it to our missionaries at home and abroad whose meager salaries are being cut, whose needed equipment is being withheld, and to whom reinforcements are being denied. We owe it to the Christian world—"for what is there wherein ye were made inferior to the rest of the churches?" We owe it to the Lord who died for us! We "have compassed this mountain" of doubt and hesitation "long enough." "Speak unto the children of Israel that they go forward!"

Whatever the future has in store, these Two Thousand have secured a position from which they cannot be dislodged! They led the way. They had faith in their brethren. They believed that the heart of the denomination was sound, and that they could trust it. Theirs was the love that "believeth all things and hopeth all things." The denomination is deeply indebted to them.

We hail them as pioneers! They have blazed the trail to the summit! They have saved our denominational enterprises from utter failure in these times of great stress. They have set us all a good example. As the issues are cleared and all facts are known, we believe we are to enter upon a new era of denominational unity and progress, and that, with full assurance and confidence of heart multitudes of churches, as noble as the Two Thousand, will hasten to ascend the heights of missionary beneficence and stand by their side.

Shall the Fundamentalists Win?

Sermon by Rev. Harry Emerson Fosdick, at the First Presbyterian Church, New York City, May 21, 1922

THIS morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though already they were not sufficiently split and riven. A scene, suggestive for our thought is depicted in Acts 5, where the Jewish leaders hale before them Peter and other of the apostles because they had been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them: lest haply ye be found even to be fighting against God."

Had Gamaliel Controlled

One could easily let his imagination play over this scene and could wonder how history would have come out if Gamaliel's wise tolerance could have controlled the situation. For though the Jewish leaders seemed superficially to concur in Gamaliel's judgment, they nevertheless kept up their bitter antagonism and shut the Christians from the synagogues. We know now that they were mistaken. Christianity, starting with Judaism, was not an innovation to be dreaded; it was the finest flowering out that Judaism ever had. When the Master looked back across his racial heritage and said, "I came not to destroy, but to fulfil," he perfectly described the situation. The Christian ideas of God, the Christian principles of life, the Christian hopes for the future were all rooted in the Old Testament and grew up out of it, and the Master himself, who called the Jewish temple his Father's house, rejoiced in the glorious heritage of his people's prophets. Only he did believe in a living God. He did not think that God was dead, having finished his words and works with Malachi. He had not simply a historic, but a contemporary God, speaking now, working now, leading his people now, from partial into fuller truth. Jesus believed in the progressiveness of revelation and these Jewish leaders did not understand that. Was this new Gospel a real development which they might welcome or was it an enemy to be cast out? And they called it an enemy and excluded it. One does wonder what might have happened had Gamaliel's wise tolerance been

in full control of the situation.

We, however, face today a situation too similar and too urgent and too much in need of Gamaliel's attitude to spend any time making guesses at suppositious history. Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely because there are no two denominations more affected by them than the Baptist and Presbyterian. We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant. The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man's possession: new knowledge about the physical universe, its origin, its force, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere. Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another.

Thinking Modern Life in Christian Terms

They have been sure that all truth comes from the one God and is his revelation. Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God not only with all their heart and soul and strength, but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge. Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted

with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian Church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms and to do that we also must be able to think our Christian life clear through in modern terms.

New Knowledge and the Old Faith

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the shed blood of our Lord, dying a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God may bring history to a worthy denouement. Such are some of the stakes which are now being driven, to mark a deadline of doctrine around the church.

If a man is a genuine liberal, his

primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them. The question is: Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church they would set up in Protestantism a doctrinal tribunal more rigid than the pope's. In such an hour, delicate and dangerous, where feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit. I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men, and let them alone;" for if this counsel or this work be of men, it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

Avoid Fog of Generalities

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the Gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way or a personality like the Master to

come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historic fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of a supernatural birth. Upon the contrary, stories of miraculous gen-

churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention in his birth—as we do; but they phrased it in terms of biological miracle that our modern minds cannot use. So far from thinking that they have given up anything vital in the New Testament's attitude toward Jesus, these Christians remember that the two men who contributed most to the church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

Shall One Throw the Other Out?

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this: Shall one of them throw the other out? Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say that the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the church and whom the church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the Scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the Sermon on the Mount or the thirteenth chapter of First Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insights,—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the Book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of

Fundamentals or Essentials In the Baptist Position Today

1. The competency and spontaneity of the individual soul in religion and life.
2. The authority of the spirit of God in man.
3. Liberty of soul and mind in the interpretation of truth and the expression of life.
4. Spiritual life in human relationships, the test of vital faith and creedal belief.
5. Spirit and life above letter and form.
6. The vital experience of Christ, in love to God and love to man, with all that this implies in human relationships, the essential thing in man's religious experience.
7. The competency of the spirit to lead the church in matters of belief, form and method, in the effort to establish the kingdom of God on earth today.

I believe that there are many who would be glad to have the Baptists at Indianapolis declare this to be the fundamental position of our churches in the world today.

Chas. H. Rust.

eration are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tze and Mahavira were all supernaturally born. Moses, Confucius and Mohammed are the only great founders of religion in history to whom miraculous birth is not attributed. That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Caesar, and many more. Knowing this, there are within the evangelical

inspiration seems to them a positive peril to the spiritual life. The Koran similarly has been regarded by Mohammedans as having been infallibly written in heaven before it came to earth. But the Koran enshrines the theological and ethical ideas of Arabia at the time when it was written. God an Oriental monarch, fatalistic submission to his will as man's chief duty, the use of force on unbelievers, polygamy, slavery—they are all in the Koran. The Koran was ahead of the day when it was written, put, petrified by an artificial idea of inspiration, it has become a millstone about the neck of Mohammedanism.

From the Koran to the Bible

When one turns from the Koran to the Bible, he finds this interesting situation. All of these ideas, which we dislike in the Koran, are somewhere in the Bible. Conceptions from which we now send missionaries to convert Mohammedans are to be found in the Book. There one can find God thought of as an Oriental monarch; there, too, are patriarchal polygamy, and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final; they are always being superseded; revelation is progressive. The thought of God moves out from Oriental kingship to compassionate fatherhood; treatment of unbelievers moves out from the use of force to the appeals of love; polygamy gives way to monogamy; slavery, never explicitly condemned before the New Testament closes, is nevertheless being undermined by ideas that in the end, like dynamite, will blast its foundation to pieces. Repeatedly one runs on verses like this: "It was said to them of old time *** but I say unto you"; "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son"; "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent"; and over the doorway of the New Testament into the Christian world stand the words of Jesus: "When he, the Spirit of truth is come, he shall guide you into all the truth." That is to say, finality in the Koran is behind; finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it. There are multitudes of Christians, then, who think, and rejoice as they think, of the Bible as the record of the progressive unfolding of the character of God to his

people from early primitive days until the great unveiling in Christ; to them the Book is more inspired and more inspiring than ever it was before; and to go back to a mechanical and static theory of inspiration would mean to them the loss of some of the most vital elements in their spiritual experience and in their appreciation of the Book.

Here in the Christian church today are these two groups, and the question which the Fundamentalists have raised is this: Shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? If he should walk through the ranks of this congregation this morning, can we imagine him claiming as his own those who hold one idea of inspiration and sending from him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The church would better judge his judgment. For in the Middle West the Fundamentalists have had their way in some communities and a Christian minister tells us the consequence. He says that all the educated people are looking for their religion outside the churches.

Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change, as God's way of working out his will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Graeco-Roman world gave the names of metals to

the ages—gold, silver, bronze, iron. The Hebrews had their ages too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic Kingdom some day suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!"

In the evangelical churches today there are differing views of this matter. One view is that Christ is literally coming, externally on the clouds of heaven to set up his kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. "Christ is coming!" seems to many Christians the central message of the Gospel. In the strength of it some of them are doing great service for the world. But unhappily many so over-emphasize it that they outdo anything the ancient Hebrews or the ancient Christians ever did. They sit still and do nothing and expect the world to get worse and worse until he comes.

The Literal Expectation

Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that, development is God's way of working out his will. They see that the most desirable elements in human life have come through the method of development. Man's music has developed from the rhythmic noise of beaten sticks until we have in melody and harmony possibilities once undreamed. Man's painting has developed from the crude outlines of the cavemen until in line and color we have achieved unforeseen results and possess latent beauties yet unfolded. Man's architecture has developed from the crude huts of primitive men until our cathedrals and business buildings reveal alike an incalculable

Prayer

ETERNAL God, our Father, we have prayed to thee for many things lest by our sins we should destroy our lives and hurt thy cause. Hear us this morning as with eager prayer we lift up our hearts and seek from thee the grace of magnanimity, the ability to differ and yet love, the beauty of tolerance and of a large heart. Grant thy church this grace, possessing which alone we may be disciples of the Master who said, "By this shall all men know that ye are my disciples, if ye have love one to another." We ask it in his name, amen.

advance and an unimaginable future. Development does seem to be the way in which God works. And these Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, his will and principles will be worked out by God's Grace in human life and institutions, until "he shall see of the travail of his soul and shall be satisfied."

These two groups exist in the Christian churches and the question raised by the Fundamentalists is: Shall one of us drive the other out? Will that get us anywhere? Multitudes of young men and women at this season of the year are graduating from our schools of learning, thousands of them Christians who may make us older ones ashamed by the sincerity of their devotion to God's will on earth. They are not thinking in older terms that leave dead of progress out. They cannot think in those terms. There could be no greater tragedy than that the Fundamentalists should shut the door of the Christian fellowship against such.

I do not believe for one moment that the Fundamentalists are going to succeed. Nobody's intolerance can contribute anything to the solution of the situation which we have described. If, then, the Fundamentalists have no solution of the problem, where may we expect to find it? In who concluding comments let us consider our reply to that inquiry.

Intolerance Solves no Problems

The first element that is necessary is a spirit of tolerance and Christian liberty. When will the world learn that intolerance solves no problems? This is not a lesson which the Fundamentalists alone need to learn; the liberals also need to learn it. Speaking, as I do, from the viewpoint of liberal opinions, let me say that if some young, fresh mind here this morning is holding new ideas, has fought his way through, it may be by intellectual and spiritual struggle to novel positions, and is tempted to be intolerant about old opinions, offensively to condescend to those who hold them and to be harsh in judgment on them, he may well remember that people who held those old opinions have given the world some of the noblest character and the most rememberable service that it ever has seen blessed with, and that we of the younger generation will prove our truest best, not by controversial intolerance, but by producing, with our new opinions, something of the depth and strength, nobility and beauty of character that in other times were

associated with other thoughts. It was a wise liberal, the most adventurous man of his day—Paul the Apostle—who said, "Knowledge puffeth up, but love buildeth up."

Nevertheless, it is true that just now the Fundamentalists are giving us one of the worst exhibitions of bitter intolerance that the churches of this country have ever seen. As one watches them and listens to them, he remembers the remark of General Armstrong of Hampton Institute: "Cantankerousness is worse than heterodoxy." There are many opinions in the field of modern controversy concerning which I am not sure whether they are right or wrong, but there is one thing I am sure of: courtesy and kindness and toler-

ance is an intellectual adventure for the truth." Can you imagine any man who is worth while turning from that call to the church, if the church seems to him to say: "Come, and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results." My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin, and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.

The Old Home

*T*HERE'S an old-fashion house, in an old-fashion street,
In a quaint little old-fashion town;
There's a street where the cobblestones
harass the feet.
As it struggles up-hill and then down.

*And, though to and fro through the world
I must go,
My heart, while it beats in my breast,
Where'er I may roam, to that old-fashion
home
Will fly like a bird to its nest.*

*In that old-fashion house, in that old-
fashion street,
Dwell a dear little old-fashion pair;
I can see their two faces so tender and
sweet,
And I love every wrinkle that's there.*

ance and humility and fairness are right. Opinions may be mistaken; love never is.

As I plead thus for an intellectually hospitable, tolerant, liberty-loving church, I am of course thinking primarily about this new generation. We have boys and girls growing up in our homes and schools, and because we love them we may well wonder about the church which will be waiting to receive them. Now, the worst kind of church that can possibly be offered to the allegiance of the new generation is an intolerant church. Ministers often bewail the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable. Science treats a young man's mind as though it were really important. A scientist says to a young man: "Here is the universe challenging our investigation. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science

Altercation on Minor Matters

The second element which is needed if we are to reach a happy solution of this problem is a clear insight into the main issues of modern Christianity and a sense of penitent shame that the Christian church should be quarreling over little matters when the world is dying of great needs. If, during the war, when the nations were wrestling upon the very brink of hell and at times all seemed lost, you chanced to hear two men in an altercation about some minor matter of sectarian denominationalism, could you restrain your indignation? You said, "What can you do with folks like this who, in the face of colossal issues, play with tiddledywinks and peccadillos of religion?" So, now, when from the terrific questions of this generation one is called away by the noise of this Fundamentalist controversy, he thinks it almost unforgivable that men should tithe mint and anise and cummin, and quarrel over them, when the world is perishing for the lack of the weightier matters of the law, justice, and mercy, and faith. These last weeks, in the minister's confessional, I have heard stories from the depths of human lives where men and women were wrestling with the elemental problems of misery and sin—stories that put upon a man's heart a burden of vicarious sorrow, even though he does but listen to them. Here was real human need crying out after the living God revealed in Christ. Consider all the multitudes of men who so need God, and then think of Christian churches making of themselves a cockpit of controversy when there is not a single thing at stake in the controversy on which depends the salvation of human souls. That is

the trouble with this whole business. So much of it does not matter! And there is one thing that does matter—more than anything else in all the world—that men in their personal lives and in their social relationships should know Jesus Christ.

Just a week ago I received a letter from a friend in Asia Minor. He says that they are killing the Armenians yet; that the Turkish deportations still are going on; that lately they crowded Christian men, women and children into a conventicle of worship and burned them together in the house where they had prayed to their Father and to ours.

During the war, when it was good propaganda to stir up our bitter hatred against the enemy, we heard of such atrocities, but not now! Two weeks ago, Great Britain, shocked and stirred by what is going on in Armenia, did ask the government of the United States to join her in investigating the atrocities and trying to help! Our government said that it was not any of our business at all. The present world situation smells to heaven! And now, in the presence of colossal problems, which must be solved in Christ's name and for Christ's sake, the Fundamentalists propose to drive out from the Chris-

tian churches all the consecrated souls who do not agree with their theory of inspiration. What immeasurable folly!

Well, they are not going to do it; certainly not in this vicinity. Never in this church have I caught one accent of intolerance. God keep us always so and ever increasing areas of the Christian fellowship: Intellectually hospitable, open-minded, liberty-loving, fair, tolerant, not with the tolerance of indifference as though we did not care about the faith, but because always our major emphasis is upon the weightier matters of the law.

Some Indianapolis Pastors



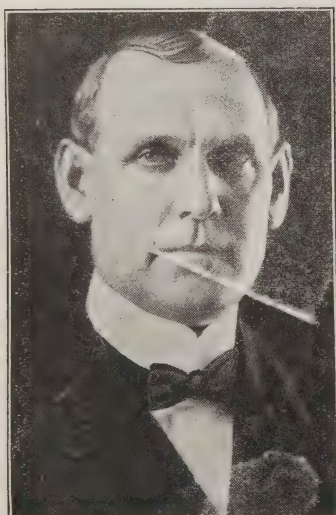
REV. F. A. HAYWARD, "CITY MAN" OF
FEDERATED CHURCHES



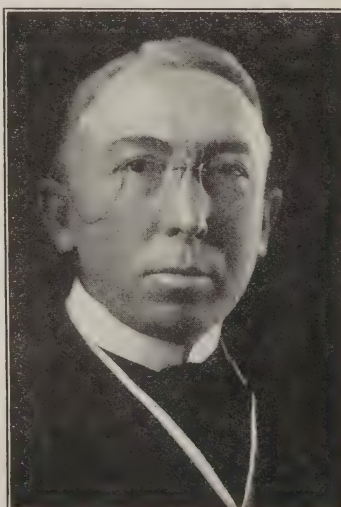
REV. W. P. PEARCE, IMMANUEL



REV. H. R. WALDO, SECOND



REV. W. H. HARRIS, GARDEN CHURCH



REV. F. E. TAYLOR, FIRST CHURCH



REV. JOSEPH BELCHER, TEMPLE

Program of the Northern Baptist Convention at Indianapolis, June 14-20, 1922

Convention motto: "The Uplifted Christ"

Wednesday, June 14

- A. M.
9:30—Singing, "In the Cross of Christ I Glory."
9:50—Prayer, President Clarence A. Barbour.
10:00—Address of Welcome, Rev. Frederick E. Taylor.
10:30—President's Address, Mrs. W. A. Montgomery.
11:00—Singing; Prayer.
11:15—Address, "The Uplifted Christ," Rev. Carter Helm Jones.
11:45—The Convention in Prayer.
12:30—Adjourn.
P. M.
2:00—Singing.
2:10—Prayer.
Address, "The Uplifted Christ—The Undiminished Attraction."
2:20—(a) "Our Authority for the Evangel," Rev. J. J. Ross.
2:40—(b) "The Witnessing Power of Personal Testimony," Rev. C. L. Trawin.
3:00—(c) "The Price to be Paid," Rev. W. H. Geistweit.
3:20—Singing.
3:30—The Convention in Prayer.
4:15—Adjournment for organization of state delegations which will meet in places assigned in Convention Hall. Each session will open with prayer.
5:00—Convention session to receive nominations from states.
5:20—Report of Committee on Local Arrangements, Wood A. Caperton.
7:30—Song Service.
8:00—Address, "The Uplifted Christ in the Conquest of the World," Rev. J. C. Robbins.
9:00—Address, "The Ship of Fellowship," illustrated, W. B. Lippard.

Thursday, June 15

- A. M.
9:00—Singing.
9:10—Report of Executive Committee.
9:20—Report of Finance Committee.
9:30—Report of Board of Promotion.
11:00—Mission Study Class, Mrs. W. T. Elmore.
11:30—Bible Study, Rev. James A. Francis.
12:00—Adjourn.
P. M.
Joint Session, American Foreign Mission Society and Woman's American Foreign Mission Society.
2:00—Song Service.
Prayer.
Introduction of Missionaries.
Address—"The Uplifted Christ in the Work of the Woman's Foreign Mission Society," Mrs. Nathan R. Wood.
Brief Addresses by Missionaries (8 minutes each).
Philippine Islands—Rev. A. E. Bigelow.
Belgian Congo—Rev. S. E. Moon.
Burma—Miss Clara B. Tingley.
Bengal—Orissa—Mr. V. G. Krause.
Assam—Miss Linnie M. Holbrook.
East China—Mr. R. D. Stafford.
West China—Rev. J. Taylor.
Japan—Mr. R. H. Fisher.

South China—Rev. Jacob Speicher.

South India—Rev. J. M. Baker.

Address—"Annual Review of the Work of the Foreign Mission Society," Professor Frederick L. Anderson, Chairman of the Board of Managers.

5:00—Convention Business.

5:30—College Reunions.

Board of Education.

7:30—Address—"The Place of the Christian College in the System of American Education," Rev. David J. Evans.

Address—"Education on the Foreign Field," Rev. F. W. Padelford.

Pictures—"Men of Tomorrow."

Friday, June 16

- A. M.
9:30—Song.
9:40—Report of Columbia Conference, Judge F. W. Freeman.
10:00—"The Challenge of the World's Greatest Day," Rev. W. H. Main.
10:30—"The Field of the Organized Class," by Dr. O. C. Brown.
11:00—Mission Study, Mrs. W. T. Elmore.
11:30—Bible Study, Rev. J. A. Francis.
P. M.
2:00—Song.
2:10—Laymen's Conference.
3:40—Convention Business.
5:30—Seminary Reunions.
7:30—Woman's American Baptist Home Mission Society.
Presentation of New Appointees.
Address, "Our Neighbors," Alice W. S. Brimmon.
Address, "Baptist Work in Mexico," Mrs. George W. Coleman.
Address, "Progress in Central America," Rev. Arthur T. Fowler.
Pictures.
9:00—"America's Children of Cathay," illustrating Baptist work among the Chinese on the Pacific Coast.



REV. J. J. PATTERSON, THIRTY-FIRST CHURCH

Saturday, June 17

- A. M.
9:00—Song.
9:10—Convention business.
10:00—Ministers' and Missionaries' Benefit Board.
11:00—Mission Study Class, Rev. C. A. Brooks.
11:30—Bible Study Class, Rev. J. A. Francis.
12:00—Adjourn.
P. M.
2:00—Convention Business.
3:00—Recreation.
7:00—Annual Banquet of Baptist Brotherhood Federation.
The Women's Banquet (Speakers to be announced).

Sunday, June 18

- A. M.
10:00—Convention Prayer Meeting.
11:00—Convention Sermon, Dr. Albert W. Beaven.
P. M.
2:00—Young People's Service.
8:00—Address, Rev. Cornelius Woelfkin.

Monday, June 19

- A. M.
9:00—Song.
Report of Nominating Committee.
Report of Committee on Resolutions.
Convention Business.
Report of Board of Education.
P. M.
2:00—Singing.
2:10—Prayer.
2:30—Address, "Christian Stewardship," Rev. W. S. Abernethy.
3:00—Sectional Conferences.
Board of Education, Rev. F. W. Padelford.
Cities—Charles A. Brooks, presiding.
I—The Negro in Northern Cities.
General—Greetings from Representatives of two Negro Conventions.
1. What the New Migration Means to a Northern City, H. C. Gleiss, Benjamin Otto, C. E. Hawkins.
2. The Negro Church Problems in Northern Cities, E. W. Moore, B. F. McWilliams.
3. Negro Community Centers, W. C. Chappell, A. M. McDonald.
General Discussion.
II—Baptist Responsibility in Smaller Cities.
1. Developing a Denominational Consciousness in Smaller Cities, F. A. Hayward, Superintendent of Indianapolis, J. J. Runyan, Superintendent of Minneapolis.
2. State-wide Policy and Program for Smaller Cities, Grant Hudson, W. E. Waterbury.
General Discussion.
Evangelism, Rev. H. F. Stilwell.
Foreign Missions.
Ministers' and Missionaries' Benefit Board.
Planning Church Buildings for Preaching, Teaching, and Fellowship as well as for beauty—A Lantern Slide Conference, George E.

Merrill, Architect-Secretary, Henry E. Tralle, M. A., Th. D., Elmo Cameron Lowe.
Stewardship, Rev. G. N. Brink.
Social Service, Rev. S. Z. Batten.
Town and Country Church—Putting It Across, Secretary Rolyix Harlan presiding.

1. "Baptists Cooperating with Themselves," Rev. Clive McGuire.
 2. "Reaching the Out-of-Town Folk," Rev. J. Burt Bouwman.
 3. "The Country Church as a Community Center," Rev. G. H. Hobart.
- Young Women's Work, Alma Noble.

CIVIC EVENING

- 7:30—Address, "A Warless World and a Law Abiding Nation," Clinton N. Howard.
8:30—Pictures, "Soldiers of the Cross."

Tuesday, June 20

A. M.

- 9:00—American Baptist Home Mission Society. Pres. Chas. R. Brock, presiding. Addresses: "Kingdom Building Through a Christian Center," Miss Alene Bryan; "Our New Chaplain Missionaries," Dr. L. C. Barnes, with address by a chaplain; Greetings from Dr. C. S. Brown, president of the Lott Carey Foreign Mission Convention; "Our Indian Missions," Dr. Bruce Kinney; "Mormonism at Close Range," Rev. W. H. Bowler.

- 11:00—Mission Study Class, Rev. C. A. Brooks.

- 11:30—Bible Study, Rev. J. A. Francis.

P. M.

Joint Session, American Foreign Mission Society and Woman's American Foreign Mission Society.
2:00—Song Service and Preliminary.
Prayer.
Responsive Scripture Reading.
Hymn.
Introduction of New Missionaries.
Introduction of Oriental Students.
Address — "The Problems and Tasks of the New Missionary in the Far East," James H. Franklin.
Address: "Among the Hindus on the Pacific Coast," by Rev. T. Fieldbrave.
Commissioning of New Missionaries.

Consecration Prayer—
—For the New Missionaries.
—For the Homes.
—For the Churches.

- 7:30—Home Mission Society Session.
Address, "The Negro in America," Robert B. Moton.
Address, "The Negro in Africa," Rev. P. H. J. Lerrigo.
Tuskegee Quintet.

W. W. G. and C. W. C. Features

There will be a W. W. G. and C. W. C. Banquet at Indianapolis, Tuesday, June 13 at Spink Arms Hotel at 6 P. M. \$1.00 per plate. To this all secretaries, leaders or individual members are invited. Reservations should be sent by June 10, to Miss Maude Price, 2126 Ashland Ave., Indianapolis, Ind.

Monday, June 19 from 3 to 5 P. M. the annual conference of leaders and all interested in World Wide Guild and Children's World Crusade will be held in one of the churches to be announced on convention bulletin. These will have unusual features.

Signed, ALMA J. NOBLE.
MARY L. NOBLE.

Of Interest to Women

In addition to the presentation of the work of the Woman's Home and Woman's Foreign Societies during the meetings of the Northern Baptist Convention, the custom of former years is being followed in having an all-day meeting especially for women. This will be held in the auditorium of First Church, Meridan and Vermont Streets, Indianapolis, on Tuesday, June 13. The morning session will begin at 10:30 and will be an open forum, at which time matters of interest relative to women's work will be discussed. At 2 p.m. there will be reports from the Continuation Campaign Directors and items

of interest connected with the campaign, followed by addresses from missionaries of the Woman's Home and Woman's Foreign societies. At 8 p.m. there will be a program in the interest of the World Wide Guild and the Children's World Crusade, in charge of the Misses Alma and Mary Noble. Women expecting to attend the convention are invited to reach Indianapolis in time to be at these meetings on Tuesday.

On Saturday night, June 17, there will be a woman's banquet at the Spink Arms Hotel. Banquet tickets are \$1.50 and will be in charge of the local committee. An interesting program is promised for the banquet.

Facts about Indianapolis

Five-cent street car fare.
250 wholesalers.
Coal mines within fifty miles.
Wonderful public school system.
Labor conditions are ideal.
Large wheat and corn market, ranking second in the latter cereal.
350,000 population.
Seventeen railroads and thirteen inter-urban lines.
Economic point for distribution in America.
Within a day's ride of 60,000,000 people.
Has fifty-one hotels.
Ranks fourth in publishing in the United States.
Has 2,300 retail merchants.
Leads world in making quality automobiles.
Few miles from center of population.
15,000 retailers in wholesale territory.
1,500,000 buyers within two hours' ride.
Has large municipal market.
Capital of State of Indiana.
High percentage American born population.
Two railroads direct to stone quarries.
Chamber of Commerce with 4,000 members.
Large furniture manufacturing center.

Has area of forty-two square miles.
Has 429 miles of sewer.
Has reputation as a home-owning city.
Water supply abundant and pure.
Center of billion crop producing section.
Fifteen libraries in city.
Seventy-three public schools and three public high schools.
City's growth not cut off in any direction by natural obstacles.
Here is the large motor speedway.
Home of Booth Tarkington, Meredith Nicholson and James Whitcomb Riley.
Has fifty-five cinema houses and six theatres.
Has thirty-three modern office buildings.
Has approximately 1,000 manufacturing concerns.
Advantageous manufacturing sites available.
Three railroads direct to coal fields.
786 different products made here.
The city entertains 17,939 visitors every day the year around.
2,300 retail stores employ 12,000 persons.
The city has twenty-three parks for the recreation of its people.



FIRST CHURCH, INDIANAPOLIS

Our Convention City

The nerve center of a great and rich territory, and center of distribution. With no physical features to make it accessible, it has made itself not only accessible to the outside world, but to itself. Almost literally it had to dig itself out of primeval mud.

By T. J. PARSONS

IT was in 1820 that the state of Indiana named ten commissioners and instructed them to meet "at the house of William Conner on the West Fork of the White River," and proceed to select "a site which, in their opinion, shall be most eligible and advantageous for the permanent seat of government of Indiana."

Thus was Indianapolis located—truly a "Capital in the Wilderness," as the opponents of the site derided it. Fall Creek and Eagle Creek were "good mill streams," the commission reported; the location was purposefully a central one. Ceased there the natural advantages of the spot. Indianapolis was not born with a silver spoon in its mouth. There was no deep carved harbor to welcome the commerce of the world—no deep and silent river to bring caravans to its door.

A finger was placed on the map. "Here shall Indianapolis be." Just so Peter the Great pointed at the map of Russia and said: "That spot shall be St. Petersburg."

It was not until 1839 that the first railroad, the Madison & Indianapolis, connected the new capital with the "Gateway of the State." With the advent of railroad transportation, Indianapolis began to rise to its present position as a great mercantile city. With the later development of interurban electric lines a vast population was brought into intimate contact with the stores of the capital.

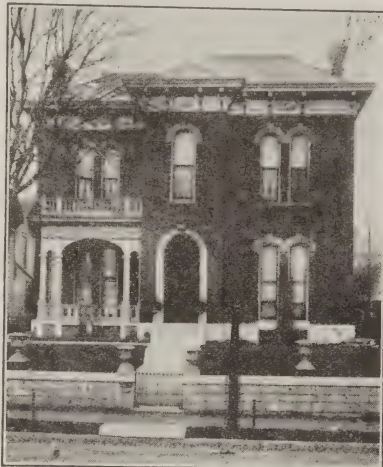
"Keep Step"

"Keep step with Indianapolis!" Indianapolis has taken seven-league strides but the merchants of Indianapolis have kept step. They have sent their couriers to the ends of the earth to bring back rich stuffs. Their buyers are known in the world's markets. They have erected splendid buildings where their merchandise is displayed to the advantage of those whom they serve. Perhaps these merchants of Indianapolis have more than kept step, for their city, though twenty-first in population, stands sixteenth in retail sales.

In the heart of a state of diversified agriculture and industry lies Indianapolis, a city of diversified industry. With its thousands of manufactories, large and small, with its unusual wholesale trade, and with its highly developed retail business, Indianapolis rides through the waters of panic or depression on an even keel.

Nowhere in the country has the general level of retail prices been lower than in Indianapolis. Nowhere has more constructive merchandising been called on. Nowhere has there been a firmer belief that the duty of the merchant to the community in a time when disaster might easily have been precipitated, was to "carry on."

It has been well said of Indianapolis that it is more truly a state capital than any other city in the country. Consider this! Call the roll of states! The average citizen has difficulty in naming the capitals of many of them. State after state has its governmental capital in one



HOME OF JAMES WHITCOMB RILEY ON LOCKERBIE STREET

*"O my Lockerbie street! You are fair to be seen—
Be it noon of the day, or the rare and serene
Afternoon of the night—you are one to my heart,
And I love you above all the phrases of art,
For no language could frame and no lips could repeat
My rhyme-haunted raptures of Lockerbie Street."*
—James Whitcomb Riley.

city, and its true capital—its capital of trade, of finance, of energy, of culture—in another.

Not so Indiana. If Indianapolis may be called the Wonder City, among the justifications for that title must be the fact that Indianapolis is the capital of Indiana in all things.

The state of Indiana displays an affectionate pride in Indianapolis. To it the city owes the Soldiers' and Sailors' Monument, the state Capitol, and other great buildings and institutions. The growth of Indianapolis in size, civic worth and beauty is the expression to the country at large of the progressiveness, not only of a dynamic city but also of a state which holds its head high in the company of its compeers in the union.

Every day, from every point of the compass, the steam and electric railroads bring thousands of people to "the great shopping district" of Indiana. The buying pulse of the city is quickened by this infusion, and the retail stores of Indianapolis are stimulated by a state-wide confidence in their ability to assemble the best of merchandise and to sell it fairly and honorably.

Indianapolis takes pride, too, in her other resources for recreation and amusement. Her parks, her golf courses, her athletic clubs, her speedway, are expressions of the same virile, ambitious, pro-

gressive spirit which has made Indianapolis a great mercantile and industrial city.

Indianapolis people can play as well as work. They are friendly to clean, wholesome fun and sport. They believe in fun and sport, both as individuals and as citizens of a city which realizes that playgrounds and public golf courses are as necessary to civic welfare as pavements and sewers.

What does the map of Indiana mean?

It means that Indianapolis is the nerve-center of a great and rich territory; that in the central portion of the state the channels of trade and commerce lead straight to and straight from a natural central market place—a market place with immense advantages to offer both to its citizens and to the people of the state at large. Indianapolis is a center of distribution. It is not merely a buying market, nor merely a selling market. It combines both functions and makes possible economical delivery and profitable sale of the products of the country to the city, and of the merchandise of the city to the country.

Accessibility was not given to Indianapolis. The physical geography reveals no natural reason for it. As a matter of history, Indianapolis made itself accessible.

"The Capital in the Wilderness" almost literally had to dig itself out of the primeval mud. The whole backwoods state, save for the fortunate settlements along the Ohio and the lower Wabash, was feverishly engaged in this vitally important task from the early days until the beginning of the railroad era in the fifties.

In the thirties, immense paternalistic schemes of internal improvement were launched. Turnpikes, canals, railroads and river improvements were projected on a lavish scale. Begun in a spirit of wild speculation, they collapsed in 1839 in a welter of financial disaster. The only legacy to Indianapolis from this period still stands in the few miles of ditch between the city and Broad Ripple, now owned by the Indianapolis Water Company. This was constructed as a part of the Central Canal, which was planned to link the Wabash near Muncie with Indianapolis and to parallel White River to the forks.

The Key to Accessibility

Impossible canal projects, corduroy roads, and later, the plank roads of the toll-gate days, did not solve the problem of making Indianapolis an accessible city. The key was found in the railroads, which, in the decade before the Civil War, swiftly established Indianapolis as the central point of a system of railroads providing outlets in every direction.

Indianapolis is not only accessible to the outside world. It is also accessible to itself. It is not divided by physical barriers. There are no valleys to be bridged by costly viaducts, no wide rivers or bays to be crossed by slow ferries or undermined by tunnels. Indianapolis is one city in name and one city in reality.

Visitors to the city are struck by the number, size and quality of the stores and by their ability to serve the whole city and the surrounding territory.

As a Missionary Secretary Sees It

I SPEAK impersonally as a missionary secretary though in no way representing the group. As one of these secretaries I readily yield to the general conviction that a secretary of a missionary organization should take no part in the discussion of those theological questions which divide the denomination inasmuch as our distinctive task is to bring individuals and churches of every group into cooperation on a great common task. I would commend this same restraint, and objective to some of our pastors.

Being one of those drawn against his will from a pastorate, where I had looked forward to life long service, I may speak freely of methods of organization since this is the peculiar work to which missionary secretaries have been called. From this point of view I see confusion, controversy and forgetfulness of facts readily ascertained. If the present controversy could be confined to the realm of fact, a solution would not be so difficult.

What the Board of Promotion Did Not Do

The New World Movement is an objective. The Board of Promotion is a means. The two should be kept distinct in our thought to avoid confusion.

Where did the New World Movement come from? Not from the Board of Promotion for the Board of Promotion was not created until after the objectives of the New World Movement had been defined by the convention itself. The New World Movement technically came from a recommendation of a sub-committee of five appointed by the Laymen's organization and adopted by the convention itself, after the missionary societies had had opportunity through their executive boards and secretaries for much discussion of this plan prior to the meeting of the convention. The New World Movement actually sprang from a denominational conviction born from the loyalties roused by the spirit of the times. It was the convention which in this spirit defined the task and assumed it.

Some organization or method had to be employed. The Committee of Five appointed by the laymen in presenting its report made the following statement:

"The recommendations of this report in substance as herein contained have been presented to (1) a conference of secretaries of state conventions and other representatives of the denomination, held in Chicago, Jan. 22, 1919, (2) to the boards of managers of all the cooperating organizations at various dates in January and February, 1919, (3) to the executive committee of the managers of the Ministers' and Missionaries' Benefit Board in February, 1919, (4) to a joint meeting of committees appointed by the boards of managers of the several cooperating organizations, and representatives of the board of education, the state conventions, and the city mission societies, held in Evanston, Ill., March 9, 10, 1919, (5) to the executive committee of the national committee of Northern Baptist Laymen, and (6) to the executive committee of the Northern Baptist Convention at its meeting in Chicago, March 11, 1919. They were unanimously approved by the three bodies last named."

As one who attended certain of these conferences I can testify that the discussion was thorough and certainly prayerful and earnest. The final action of the convention itself as recorded by the min-

utes (see page 201) was as follows:

"On motion of Secy. C. L. White, of New York, and after discussion by Pres. Mrs. W. A. Montgomery, of New York; Secy. J. Y. Aitchison, of Massachusetts; Rev. M. J. Twomey, of New Jersey; F. M. Fillebrown, of Rhode Island; Henry Bond, of Vermont; and F. W. Freeman, of Colorado, the report of the committee was unanimously adopted.

"The convention sang a doxology."
This action then was not a hasty and ill considered as has recently been represented.

The Board of Promotion did not commit the denomination to the Interchurch World Movement. The Board of Promotion itself had no part in this decision.

The Christian Platform and Program

The late Professor Borden P. Bourne occupied such a prominent position among American thinkers and Christian leaders that the following paragraphs from his last published work, "Studies in Christianity," merit peculiar attention:

WE should reduce the fundamental Christian doctrines to a statement of what we conceive the essential Christian facts to be, and should distinguish these, as facts to be proclaimed, from the various conceptions or theories of these facts, which make up the bulk of so-called doctrine.

Such statement might run somewhat as follows: I believe in God, the Father Almighty, and in Jesus Christ his Son, our Lord. I believe in the Holy Spirit, in the forgiveness of sins, in the kingdom of God on earth and in the life everlasting. Let this be the Christian platform; and for our program let that run, "Thy kingdom come. Thy will be done on earth as it is in heaven."

It is perfectly plain that this platform contains in principle all that is essential to Christianity; and that all who stand on this platform and work for this program are in the truest sense of the word Christians. It is equally plain that this platform would command, with scantiest exception, the assent of all the churches. This is the true continuity of Christian thought, the same yesterday, today and forever. This is the true faith, received everywhere and by all. This is the true orthodoxy, and the only thing that should be called orthodoxy. All else is theology, perhaps good, but in any case relatively unimportant, and in most cases absolutely unimportant. For the victories of Christianity have been and always will be won on this platform. It is by these mighty conceptions that we triumph; and it is by bringing them into the minds and lives of men that we spread the gospel, the good news of God.

And against the Christian program there can be equally no objection. The aim is not to build up an ecclesiastical hierarchy, or a churchly domination, but to do God's will on earth as it is done in heaven. Against this there is no law and no opposition, except from the selfish side of our nature. This program commands the assent of every sort of men in the church or out of it. It has been the dream of every good man from the beginning, and is the dream of every good man today.

Action was taken by the convention on motion by F. W. Freeman and responsibility placed upon the board by the following action:

"That in our cooperation with the Interchurch World Movement we act through the General Board of Promotion of the Northern Baptist Convention. It is assumed that the state conventions will act through their respective state organizations."

Missionary Status

Tendency is more significant than status.

As a missionary secretary concerned with the progress of the work itself and not primarily concerned about the future of the Board of Promotion, that is, concerned only with the objective not with the means, I would seriously question the wisdom of cancelling all pledges, as has been proposed by one writer, and going back to the pre-New World Movement basis which, by the way, cannot possibly be restored for every society has lost touch with its individual constituents.

The Board of Promotion Not a Missionary Agent

It has been asserted that the General Board of Promotion has undertaken to dictate missionary policy and method. After many conferences with the general secretaries of each of our national societies, and many of the state and city organizations, I would assert unqualifiedly that there is no ground for such a charge. The Board of Promotion has nothing to do with the appointment of missionaries; with the policy of the missionary societies or with the administration of missionary work; nor indeed has the board anything to do with the administration of any educational institution, the appointment or retention of any teacher or the policy of any of these schools or colleges. It is little more than a ways and means committee. It would probably have been wiser had it been called such.

Errors of Judgment

The failure to divide our main financial objection into (1) missionary budgets; (2) educational budgets has been most serious and should have been avoided.

The failure to divide our financial budgets into (1) current expense and (2) equipment and permanent funds, and to give the preference to current expense budgets, was a huge blunder.

The year of preparation for the New World Movement without even the normal income is one of the main causes of the present indebtedness. This should have been avoided. For example, the Foreign Mission Society accumulated a deficit of \$808,000 during the year.

Probably state boards of promotion have not been quite sensitive enough to the needs of the national organization and somewhat too sensitive to the needs of the states and cities. It was probably a doubtful policy of the general board to give preferential consideration to states and cities.

With a clear recognition of facts and by placing responsibility for mistakes where the responsibility should rest and not elsewhere, and with a clear cut distinction between missionary objective and means or agency giving precedence at all times to the former, it should be possible to adjust our financial and other difficulties.



The Open Forum



DOCTRINAL AGREEMENT NECESSARY

"Fools rush in where angels fear to tread." I guess you will say here comes another, and as one of our great southern statesmen said: "I plead guilty to the soft impeachment."

I have read with interest your article on page 521: "Can two walk together except they be agreed." I have always thought this question answered itself, and I still believe it does, the way the writer meant it: they cannot.

I think that the writer meant two cannot walk together who are opposite to each other, pulling against each other. I know that individual Baptists can walk together happily, though they are not agreed on many things, but can they walk together when one believes with all his heart, mind and soul that Jesus is his Savior, the one who alone can redeem man from sin and cleanse him of all unrighteousness, that Jesus Christ is the Son of God and as God says "equal with God"; while the other denies the deity of Christ, denies that he is the Son of God, and regards Christ as a human?

These two cannot walk together for they cannot agree on the very vital beliefs. Baptists as a body have always taught that Christ is divine, the Savior of men and the One who redeems man.

It is very, very unfortunate that Baptists have had men who deny the deity of our Lord creep into their ranks and bring strife and war into their midst. How can a man be called a Christian who denies that our Savior is the Son of God? "They were first called Christians at Antioch," and why were they called Christians; because they followed Christ and like Paul they had seen the "light."

"Can two walk together except they be agreed?" Can Unitarians and Trinitarians walk together?

JAMES D. JENKINS.

Washington, D. C.

WANTS A SHOW-DOWN

In the issue of THE BAPTIST dated May 6, were two interesting letters on kindred and timely subjects. One by Mr. Wallace Pence on "Christ and Sinners," and the other "A Question about the Fraternal Communication," dealing with the Fundamentalists, by Mr. Franklin W. Sweet.

Both of these letters dealt with attempts upon the part of those who are essentially infidels, if not avowedly, to foist upon the world their own theories in the name of and through the prestige of Christianity or religion.

Speaking as a Baptist, I challenge the right of either scientists or our own denominational infidels to rewrite the Bible to suit their own peculiar forms of infidelity. Whether or not our Fundamentalist brethren are right in their demand for a creed, it is time that those

who apparently glory in the name Baptist while denying those things which give that name its historic significance and prestige were called to account and battled to a finish by those who adhere to the faith of our fathers.

Mr. Sweet is evidently of the opinion that our numerical integrity is of greater importance than our spiritual integrity. Such a proposition is indefensible and beyond argument. Too big a price can be paid for such a unity and such a peace. The situation is here and must be met and a compromise with infidelity is treason to our Lord and Master.

Can we, who have separated ourselves from other believers on modes of baptism and church organization, part now to separate ourselves from those who in their scholarly conceit deny the fundamental propositions upon which the structure of Christianity itself as well as our own denomination has been reared? I say no, and, further, I say that such a challenge if carried to a victorious conclusion will be conducive to the greatest good to the cause of Christ.

It is time that Christians, and Baptists in particular, demanded that those who refuse to believe the Bible and propound theories of their own in doing so sail under their own colors instead of posing as liberal Christians. P. S. WHITCOMB.

Gladstone, Ore.

BURNING WITCHES

In a recent number of THE BAPTIST there appeared in The Forum a spicy and stimulating article by William E. Braisted under the title of "Call the game and have it over." One may infer the writer thought a little "frightfulness" was preferable to a continuation of the present ecclesiastical clawing that is in vogue. Probably a "fight to a finish" might be agreeable all around.

The first paragraph contains an old saying which no amount of correction seems to put out of commission. I quote: "We might better have a few burnings at the stake, as the dear Puritans did the witches, and then quit, rather than have this perpetual guerilla warfare." It is not strange that the writer should make this statement. Many have done likewise. Even so great a man as Bryce in his last work on "Modern Republics" makes a statement, apparently as a quotation, from the American Declaration of Independence, which is not in that historic document.

The underlying motive of Mr. Braisted, which seems to be to get rid of a lot of undesirables by heroically forcing and facing the issue involved, is doubtless quite agreeable to a very large number of all complexions of opinion. The method is not so agreeable or satisfactory. The remaining sediment of human weakness resident in many ministerial saints has

made it possible for underhand assassination to be practiced. However, Christian gentlemen have no need of doing ill to others, nor have they any such desire, regardless of their belief.

Unfortunately for Mr. Braisted he has no warrant for abusing the Puritans, as his charge, in his allegation that they burned witches, involves. I take issue with him about his declaration that the Puritans burned witches. We New Englanders have no relish for such ferocious and damnable accusation against a group, in many ways, quite wonderful. The fact is no witch was ever burned to death by the Puritans in New England or any place else on this continent, because the party was a witch. The so-called witches had a hard time of it at the unsympathetic hands of the serious minded and "over-biblical" critics, but no witch was burned.

FREDERICK B. GREUL.

Brookline, Mass.

PROMOTION—A SUGGESTION

We have read much questioning recently and considerable criticism. Now suggestions are asked for. I respectfully submit the following.

The local pastor is the "key man" in the Baptist denomination. The autonomy of the local church is absolute. It may, or it may not, just as it chooses. In every case that I know of, cooperation or failure to cooperate, support or antagonism towards the denominational "program" is quite entirely due to the attitude of the pastor.

In respect to the extension work of the denomination, pastors may be classified under four heads: First, those who are interested, informed and sympathetic, and have the ability to impart their enthusiasm to the church and secure support; second, those who have the above qualities excepting that they simply cannot impart their enthusiasm and secure support; third, those who are indifferent to the work of the kingdom outside their local church; and, fourth, those who sincerely believe that every dollar which gets out of the hands of the local treasurer is just that much less for "current expenses." They have never grasped the significance of the words, "There is that scattereth, and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty."

The pastors of the first class, and the churches they lead need little help though they appreciate it. But with the other three, the life of the local church and the work of the kingdom demand that they shall have "outside help." This help comes very largely if at all from the Director of Promotion. I consider this title, "Director of Promotion," quite unfortunate, for it suggests to many the

(Continued on page 609)



The Chimney Corner



The Yesbut-ers!

(A little play wherein certain ladies, known to all of us, come to a committee meeting and say the time-honored things they never will say again.)

Enter Mrs. New Broom (wears a hat trimmed with small whisk-brooms. Spices letter on her living-room table, sits down, opens letter, reads aloud:) "Dear Mrs. New Broom, This is to notify you that at the annual meeting of the Woman's Alliance of the Third Baptist Church the members unanimously elected you as their new president for the ensuing year. It was with peculiar pleasure that this action was taken, as we all crave the leadership of the newcomer in our midst, and hope it may widen our sphere of usefulness to follow the plans which you may suggest from your experience in similar societies elsewhere. Hoping you may honor the election by its acceptance, I am Very faithfully yours, Dorcas Doorkeeper, Corresponding Secretary."

Mrs. New Broom (unpins her hat and leans head back in comfortable chair.) "That middle part is Dorcas Doorkeeper's own little addition—hope it may widen our sphere of usefulness to follow the plans you may suggest; I'm afraid the other members never voted for me for such a reason!" (Flicks one finger against the letter thoughtfully.) Shall I accept? I ought to, of course! Such an opportunity. But . . . (Looks off in space, shaking head in negation) "how could I ever do anything with some of those members," (dreams, eyes closed) "they wouldn't want to change one jot or one tittle . . ."

Enter Angel of the Churches (draped in white cheesecloth with loose tinsel girdle, tinsel fillet in hair; white tarletan wings sprinkled with Christmas diamond dust. Carries Bible, and large new broom with a conspicuous label tagged on the handle stating: "The Four Corners of the Globe Need Attention, Madam.") Hands broom to Mrs. New Broom, who takes it as if unconscious of the Angel's touching her on the shoulders and saying:) "Remember—A New Broom Sweeps Cleanest!" (Angel then goes to side of room opposite entrance door and reads from Bible, in impressive recitative monotone, Rev. 2:1-7, emphasizing verse 4.)

Mrs. New Broom (strokes handle of broom, nodding affirmatively:) "Yes, surely that's our church—I have somewhat against thee, because thou hast left thy first love." (Smiles reminiscently:) "Just think how jubilant first love is! How enthusiastic! How ecstatic! How self-forgetful! Nothing too difficult to do for the object of one's affection! Just suppose the women in our church had such a passion of devotion to thee, dear God, and to thy cause?" (Reads label on

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

broom) "The four corners of the globe need attention. Indeed they do! And it appeals to my housekeeping instinct to get at the job right away and see if a new broom sweeps cleanest—even in our dear conservative Woman's Alliance. But oh, Mrs. Wet Blanket, will you approve of me, I wonder?"

Enter Mrs. Wet Blanket (a perpetually-shivering lady is she, wearing a blanket around her shoulders. Behind each of the four corners of this blanket secrete a sopping sponge, so that as she enters she may wring out all the moisture as she answers, mournfully:) "Yes, but I do hope you aren't aiming to make too many changes. Far be it from me to chill your ardor, but this isn't a society that likes to be stirred up; and I, for one, don't set much stock in changes, especially in a society like ours which hasn't any need to do things different from the way they have always done things. You aren't aiming to give us any more of a program, I hope, for the ladies do like to sit and talk, and if they feel you are trying to educate them I guess they'd stop coming altogether; I know I would. And I don't think you can count on any of us doing any more work, for we're all too busy now; and I think a society like ours ought to bring physical as well as mental relaxation. Indeed, there's no sense in making any changes at all, as far as I can see; I'm afraid there'll be a lot of complaining if you do. I don't want to discourage you any, but why not keep right on—"

Angel (reads from Bible) "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Mrs. Wet Blanket (looks over her shoulder, lugubriously:) "It's all very well to quote scripture, but it's a ticklish thing to stir up a woman's society in a Baptist church! So why try it, anyhow?"

Angel (reads:) "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (Mrs. Wet Blanket purses her lips and nods in a semi-convicted fashion.)

Mrs. New Broom: "Here comes Mrs. Alarm Clock, I do hope she will cooperate!"

Enter Mrs. Alarm Clock (her hat and the hem of her dress trimmed with magazine advertisements of clocks and watches; around her neck hangs a nickel alarm clock which goes off as long and as violently as possible while she is crossing

room with her hands held up in dismay:) "Yes, but not in any money campaigns! My dear, don't you dare ask any of us for another cent, ever! I'm panic-stricken at the thought of money; people are sick of the mention of it; you mustn't ruin your presidency by trying to rob us! You mustn't send us to the poor-house, for I assure you I'm really alarmed at these appeals to our pocketbooks. We're always giving a dollar here and a dollar there; so where's the money coming from for another campaign I'd like to know?"

Angel: "Bring ye all the tithes into the storehouse."

Mrs. Alarm Clock (holding up hands in fresh horror:) "Tithes? But how impossible—I'm simply petrified at the mere thought of lopping a tenth off my little income. It may be right, but I just don't dare try!"

Angel: "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room to receive it."

Mrs. Alarm Clock (subsides; shakes head dubiously. Holds clock at her ear) "How do I know it's time for me to change my money methods?"

Angel (gently:) "Today if ye hear His voice, harden not your hearts."

Mrs. New Broom (gets a chair ready:) "Here's dear little Miss Wall Flower. My dear, anyone as pretty as you, is going to be a real addition to my staff!"

Enter Miss Wall Flower (a bashful shrinking girl, carrying an exceedingly long-stemmed artificial flower like a cane. Moves chair flat against the wall and leans back in it shyly:) "Yes, but you aren't expecting me to do anything, are you? For I'm not a bit popular with the ladies in our church—I'm so tongue-tied and diffident; but if you'll let me take a back seat I'd love to look on. Only I just can't stand any responsibility—"

Angel (kindly) "The love of Christ constraineth us."

Miss W. F. "Yes, but there's nothing I can do—nothing! I'd love to, if I only could."

Angel: And Jesus said, Simon son of John, lovest thou me more than these? Yea Lord, thou knowest I love thee. Feed my lambs."

Mrs. New Broom (delightedly) "Yes my dear, and I have the loveliest plan for you, for see, here comes Mother Apron Strings." (Greets newcomer.) "I knew I could depend on you to help in our woman's work."

Mother Apron Strings (a jolly motherly soul in an apron with proverbially long strings, to each of which at least four merry little children cling, prancing in behind her!) "Yes, but don't count on me to work, for I'm tied at home with

this quiverful of children!" (Turns and looks at them, fondling head of the nearest) "How can I find time to come to meetings with such as these at my heels all afternoon?"

Mrs. New Broom (clapping hands) "But you can! For I have the nicest plan in the world, for here's little Miss Wall Flower who adores children—why couldn't we start a Children's World Crusade, to meet the same afternoon as our women meet so that all of us can bring our boys and girls along with us? There are the dearest programs for little Heralds, Miss Wall Flower, and plans for the Junior Crusaders that are simply splendid. Wouldn't you love to try?" (*Miss W. F. nods her head eagerly, and the eight children scamper over to her—some of them hopping up and down, others clapping their hands, each shouting a remark: "Oh goody! goody!" "Mother, we're going to be Crusaders!" "I don't know how to be a Crusader, is it fun?" "Mother, you can go to meetings now!" etc.*)

Miss W. F. (puts arms around children, who obviously are greatly drawn to her—for one youngster climbs up into her lap, another puts arms around her neck, others lean on her knees.) "I remember hearing last spring that every Crusader filled a Foot of Dimes. Well, I guess you and I could fill a Foot of Dimes, too!"

Children, excitedly: "Rather!" "I should say so!" "We'd love to!" "How do you do it?" "We could earn the money, you know." "Mother, we're going to fill a Foot of Dimes!" "Hurrah!" "I'm going to be a Crusader forever and ever and ever!"

Miss W. F. "So am I!" (They continue to cluster quietly around her.)

Angel: "Train up a child in the way he should go, and when he is old he will not depart from it."

Mrs. New Broom: "Think what a Woman's Alliance they will be when they grow up! Ah, here comes Miss Sensitive Plant. I'm so glad to welcome you, for I've heard what a dependable worker you are!"

Enter Miss Sensitive Plant (a lady perpetually in a state of feeling injured; carries a flower pot in her arms, and continually shields the puny green leaves from others' looks. Has a chip on shoulder toward audience. Enters, chin in air, pained expression on face.) "Yes, but I'm through doing everybody's work, Mrs. New Broom! I don't want to say anything, for I never complain, but I'm always being put on committees. I like to be on committees, but only last Spring when I worked so hard collecting money, who do you suppose got all the credit for it? The chairman of my committee! Indeed, she did! Wonderful organizer, people said. Pff! Organizer, indeed! And when they had a big luncheon, who got invited to sit up at the speaker's table? Why, that woman! Yet she never lifted her hand to solicit a single cent. And I know for a fact that she didn't pledge half as much as I did, either. Credit where credit is due, is all I ask. You mustn't think I have a chip on my shoulder, for I haven't!" (*flicks off the chip disdainfully*). "But I think that money

and work deserve a little more recognition in some societies I could mention!"

Angel: "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father who is in heaven."

Miss S. P. (much pained). "Yes, but—"

Angel (holding out hand in tired protest). "Be not weary in well-doing, for in due season ye shall reap if ye faint not."

Miss S. P. (Sits down to think it over; gathers her skirts around her carefully; with her chin inclined still at an injured angle!)

Mrs. New Broom: "I've heard only the kindest words of your capability ever since I came to town, Miss Sensitive Plant; I'm wondering if you don't imagine some of these slights. We appreciate... O Mrs. Dinner Bell, how good of you to come! I knew if it was a question of work or money you'd be here!"

Enter Mrs. Dinner Bell (an energetic lady, the hem of whose skirt is decorated with luscious colored advertisements of food; her hat trimmed with cups fastened by their handles to the crown, a clump of spoons and forks sticking upright at a becoming angle. A dinner bell suspended around her neck.) "Yes, but I believe only in painless giving. The only way to raise money for missions is by church suppers, believe me! People don't mind giving a dollar to the Lord if a good hearty meal fills their stomachs in exchange for it. I know what I'm talking about, for there's my husband! I'm not ashamed that he's a house painter, because you all know it; and maybe you can guess that a poor working-man hasn't a red cent to give for charity; but he has got an enormous appetite at the end of the day; so feed him at the church, and kill two birds with one stone, say I! There are dozens of hungry men in our church, so if we just get enough donations from the ladies, why the suppers will be all clear gain. If I had my way, I wouldn't say a single word about where the money's going, either; folks get sick and tired hearing about the heathen not being converted yet. Seems like we've all been talked to about missions since we were knee high to grasshoppers. Don't rub it in any more, just give a dandy supper with some cheerful music, and—"

Angel: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Mrs. D. B.: "Yes, but—!"

Angel: "Blessed are they that hunger and thirst after righteousness, for they... shall... be... filled."

Mrs. New Broom: "It is the old question of the Marys and the Marthas, isn't it? Oh, Mrs. White Elephant, how good of you to come! I knew if you got home from New York in time you'd be here."

Enter Mrs. White Elephant (a large impressive white-gowned lady of noble proportions, who uses a lorgnette in grand style. Wears a black hat garnished with white paper elephants, and has her chauffeur at her heels laden with a curious collection of sofa cushions, curtains, pictures, pitchers, books, etc. which she points to him to deposit on the floor.) "Yes, but

how I hope you aren't soliciting money, my dear, for I'm bankrupt! Simply bankrupt. All during the war we kept putting off the redecoration of our house, so now at last it just had to be done. And you know how things cost this year, with painters charging such exorbitant wages. The New Rich, I call them! Oh pardon me, Mrs. Dinner Bell, I quite forgot that your husband—er—" (*they look each other up and down*) "er—what was I saying? Oh yes, don't ask me for money, for I've bought out New York. Yes!! But I wanted to do my little share toward our year's work, so I've brought over these things from the house. You probably recognize some of them! But I knew even odds and ends would be lovely for the barrel. We always send a barrel, don't we? I think it's such a satisfaction to feel that we can do our share in this beautiful way—"

Angel: "Though I give all my goods to feed the poor, and have not love, it profiteth me nothing."

Mrs. W. E. (bristling pompously) "Yes, but—"

Angel: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth only to poverty."

Mrs. New Broom: "Mrs. Drop-in-the-Bucket, come right in! I'm delighted to see you."

Mrs. Drop-in-the-Bucket (Too humble; carries a big bucket with only a thimbleful of water. Deprecatingly:) "Yes, but I'm such a nobody that I was almost afraid to come. The little I can do and give is only a drop in the bucket—" (*inverts it and pours water out.*)

Angel: "God hath taken the weak things of the world to confound the things that are mighty."

Mrs. D.-in-the-B., modestly, "Yes, but—"

Angel: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Everybody nods: "How true that is! How very true!"

Angel: "I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

The door swings open disclosing a group of Chinese, Japanese, Hindus, Negroes, Immigrants, Alaskans, Indians, etc. in costume, stretching out their hands and singing "Tell Me the Old, Old Story," or the verses may be sung as separate solos by these different representatives.

Mrs. New Broom (pointing impetuously) "See, my dear friends, while we are feverishly withholding our service because of petty yesbuts,—yes but this' and 'yes but that'—the four corners of the globe need attention! In order that we may enter God's open door with all the devotion of first love, shall we not take these little fevers of ours to the Great Physician who cured Simon's wife's mother long centuries ago when she, too, was ill of a fever?"

Miss Wall Flower (recites with great
(Continued on page 609)



Young People's Work



Topic for June 25

MAKING AMERICA CHRISTIAN (MISSION-ARY TOPIC)

Genesis 12:1; Hebrews 11:10

Write to the Literature Department of the General Board of Promotion, 276 Fifth Ave., New York City, or 125 North Wabash Ave., Chicago, for free leaflets on Americanization. "Christian Americanization, a Task for the Churches," by Charles A. Brooks, may be secured for 40 cents.

Christian Americanization is a process that must begin within the breast of native Americans. It is born of such a love of humanity, regardless of racial origin, as Jesus revealed in his relationships with the Samaritans, the Syrophenician woman, the centurion, and the Greeks—the "foreigners" of his country.

A careful investigation of actual conditions existing in immigrant centers reveals many erroneous opinions regarding the immigrant in the minds of well-meaning and otherwise well-informed American citizens. Unjust prejudice and unintentional misrepresentation of facts result from lack of knowledge.

Error Number 1. For instance, the immigrant has been charged with the fault of "straining charitable resources to the utmost." A study of the alleged principal causes of poverty in a number of large cities with a considerable percentage of foreign population reveals some interesting facts; the two columns of percentages for the native and for the alien are closely parallel except in two instances. The number of foreign-born persons whose principal cause of dependence is "neglect or bad habits of the bread-winner" is 4 per cent less than the number of natives for the same cause; while, on the other hand, the number of native Americans whose principal cause of poverty is owing to the "death or disability of the bread-winner" is 4 per cent less than the number of foreign-born for this cause. According to these figures, foreign-born persons, therefore, do not arrive at a state of dependence for blamable habits in as large numbers as do native Americans, while thousands of immigrants every year ruin their health and suffer serious accidents in the enrichment of American industry. They ought not to be slandered and misrepresented by the American people.

Error No. 2. Another common error is the supposition that the immigrant is responsible for a large amount of crime committed at the present time. The average citizen is very hasty in his conclusions that the alien is directly or indirectly the cause of most of the civil disturbances in our cities. Hear the testimony of the U. S. Immigration Commission: "No satisfactory evidence has yet been produced to show that immigration

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

has resulted in an increase in crime disproportionate to the increase in adult population. Such comparable statistics of crime and population as it has been possible to obtain, indicate that immigrants are less prone to commit crime than are native Americans."

Remedy Number 1. Following the teachings of Christ, if we should do unto the aliens as we would that they should do unto us, we should find them much more easily assimilated into our population. If we should use our influence at the polls, in the existing philanthropic agencies, and in the church in behalf of securing for the immigrant blessings similar to those which Americans enjoy, he would soon be transformed into a more desirable fellow citizen and neighbor.

Remedy Number 2. There is need for playgrounds for the children in foreign sections of our cities. Why should the foreign child be deprived of nature's gifts, just because his parents live in crowded quarters? Playgrounds are less costly than juvenile courts. Pleasant places for social gatherings of young and old, agencies for the cultivation of the moral and religious nature, are lawful rights of which many an immigrant has been deprived. Christian men and women who shall be living witnesses of the gospel

should be at work in every foreign colony. In progressive cities Christian community centers have been established to meet some of these needs. Unfortunately, perhaps fortunately for wide-awake Christian young people, there are not enough missionary funds nor enough trained missionaries to establish such institutions in every town and city. But wherever there is a foreign family in the neighborhood of a Christian church there is a large opportunity for the young people of that church.—Adapted from *Service*.

Michigan Delegates to St. Paul Convention

Through the State Transportation Leader plans have been perfected as in previous years for the care of Michigan delegates and all who wish to join them. Special train will leave Chicago via the Chicago, Milwaukee & St. Paul Railway (The Radio Route) at 6:30 p. m., Wednesday, June 28, arriving at St. Paul at 7:20 a. m., Thursday, June 29. Returning trains for Chicago leave St. Paul at 8:35 p. m. and 11:30 p. m., Sunday, July 2. For reservations on this train address the undersigned, or Mr. F. N. Hicks, G. A. P. D., C. M. & St. P. Ry., 620 Marquette Bldg., Chicago. As President of the Michigan B. Y. P. U., I extend a cordial invitation to all eastern delegates and their friends to join our special train at Chicago and make it an exclusive B. Y. P. U. Special."

E. V. Creed,
President, Mich. B. Y. P. U.
Detroit, Mich.



LIFE SERVICE LEAGUE OF GRAND ISLAND COLLEGE

THOUSANDS

of Baptist young men and young women are turning their eyes this month toward Saint Paul.

Because

- The event of the coming convention has been printed, spoken, heralded, nationally?
- They have heard of the unprecedented organized preparation for the entertainment of the convention?
- Of the summer beauty of the Twin Cities of Saint Paul and Minneapolis, and their state of ten thousand lakes?
- They have been attracted by such things of the program as "Religion at 21"?

NOT LIKELY

- "God moves in mysterious ways his wonders to perform."

MORE LIKELY

For four days, eleven buildings will be used for the conferences of this "Forward with Christ" convocation. The entire Northwest awaits its opening June 28.

Will Your Young People Be There?

The prayers of the entire Baptist denomination are asked for this unforeseen, unexampled concern and interest nationally in this coming Convention of Baptist Young People.

"Forward With Christ"

Saint Paul, June 28 - July 2

Reservations for accommodations must be made at once. Address

Twin City Committee
307 Lowry Annex
Saint Paul, Minnesota



Religious Education



Strengthening the Stakes

By WILLIAM H. MAIN

Our young people need a higher conception of the meaning of loyalty. The church must be first, for Christ founded the church, and is its Head. We young people do not mean to forget this, but sometimes we do. We have been in danger, sometimes of forgetting that the young people are a part of the church, and not the church. Some young people, not many, have been in the habit of attending only the young people's meetings, and giving only through the treasury of the young people's society. Have we been in danger of forgetting that older people know more than young people? The young people should be in closest touch with the pastor and officers of the church, and the pastor and officers should be in the closest touch with the young people. With the splendid consecrated body of young people such as we have today, I am sure that these dangers need but to be mentioned.

Spare not! This is the way to enlarge. Why should Christians do things on a small scale? Does society spare itself? Do business men spare themselves? Do places of amusement spare any expense? Why then should Christians? Are we playing at Christian service or do we mean to take this world for Christ? Are we really in earnest?

When the crusaders entered the Holy Land, small crosses were distributed to inspire the men to heroic deeds. There were not enough to go around. One man heated a piece of iron to a white heat and burned a cross on his bare breast. Others caught the idea, and crowded forward, crying, "Burn crosses on us." Have we this kind of earnestness?

The Cord of Better Living

Lengthen the cord of better living. We should never forget what Emerson meant when he said: "What you are thunders so loud, I cannot hear what you say." Life speaks louder than words. Lengthen the cord of deeper consecration. Christian consecration is to have Christ and his kingdom first in our lives. Lengthen the cord of earnest and frequent prayer. Was not Tennyson right when he said: "More things are wrought by prayer, than this world dreams of?" We may not understand the philosophy of prayer, but we can reason from cause to effect. We pray, and God answers. This is all we need to know. God always answers prayer. Sometimes he says "Yes," and sometimes he says, "No." Whatever his answer is, it is best for us.

Strengthen the stakes! Drive them in deep! The cords and the tent depend upon the stakes. Let the stake on the north be the absolute divinity of Christianity. Its Founder is divine, and it is

the only true religion. Let the stake on the east be the sublime mission of the Christian church which is to give this divine Christianity to the world. The great purpose of Christianity is to save the lost and bless the saved.

A Clock without Hands

Let the stake on the south be the great purpose of our salvation. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

Let the stake on the west be uncompromising belief in the great doctrines of our faith. Let us build up faith, not tear it down. If we have doubts, let us, for the sake of an unbelieving world, keep them to ourselves.

Last of all, let us remember that there is no true success in the young people's movement unless we are forming Christian character. Character is a mighty force in the world, but Christian character is the mightiest force in the world. Christian character is eternal. Eternal! The clock of eternity has no hands, the dial no shadows. The longer we look the shorter seems time. It is recorded that Adam lived 930 years; and he died. This is the universal epitaph of man. The majestic columns of the Propylea still stand; but Pericles died. We still sing Homer's songs, but Homer died. We can visit Mars' Hill, but Paul died. Angelos' "Moses" is still untouched by age, but Angelo died. We stand in wonder before "The Last Supper" or "The Transfiguration," but DaVince and Raphael died. We look in awe at "St. Paul's" or at "St. Peters," but Wren and Bramante died. Shall God's masterpieces live shorter lives than buildings they build, the pictures they paint or the songs they sing? Nay! Nay! When these things shall have all passed away, man's real life shall be but begun. There are three inscriptions over the doors of the great cathedral in Milan. The first is—"All that which pleased us is but for a moment."

The second, "All that which troubles us is but for a moment."

The third inscription, which is over the central entrance, is: "That only is important which is eternal."

"Take thou no thought for aught save truth and right

Content, if such thy fate, to die obscure, Youth fails, and honor; fame may not endure—

And loftier souls soon weary of delight. Keep innocent! Be all a true man ought:

Let neither pleasure tempt nor pain appal!

Who hath this, he hath all in his having naught.

Who hath it not, hath nothing, having all."

International Uniform Lesson for June 25

JUDAH'S PROSPERITY AND ADVERSITY

Lesson: Scripture for Weekly Lessons of the Quarter.

Golden Text: Psalms 33:12

Looking Backward

For three months the rise and fall of the Kingdom of Judah have been under consideration. The life of the people of the Southern Kingdom from the beginning of the rule of the godly King Asa to their downfall under weak, self-seeking Zedekiah has been followed.

Instead of being a mechanical, rather tiresome affair, the review lesson offers opportunity for the lesson of the quarter. Weeks of preparation have led to it. Now comes the opportunity to consider the entire history of the Southern Kingdom showing the effects of the policies of the different rulers, the work of the priests, of the prophets—studying it as a whole—a tapestry into which the individual lessons of each week have been woven.

Presentation

There is no doubt but that for such an hour of study the discussion method is best—if, indeed, it is not the best plan for any sort of a lesson. A few pointed topics which will serve as leaders to cover the quarter's work to a great extent might be given out the preceding week or on the previous Sunday—all the topics given to each member of the class so that the entire class may be prepared to talk on each topic. It is discussion that gives life and permanent value to such a lesson. The questions might be on this order: Why did Judah outlast Israel? Compare Joash and Uzziah. Was Zedekiah's weakness sin?—one leading question to bring home the point of each Sunday's lesson. As there are twelve lessons to consider and the time for discussion is probably twenty-five to thirty minutes, not more than two minutes should be allowed for the discussion of one question, nor should one person monopolize this two minutes. Two or three should talk on each topic. If the lesson has been properly handled before class time, the teacher need do little more than direct the discussion, offering a suggestive question if the class seems to be missing the point or going astray from the subject. The subject must be adhered to; there is a reason for each lesson, and to get the good from the whole, no question must be put aside for some other subject of discussion.



Our Own Folks



Ohio Baptists

By J. W. WEDDELL

The Ninety-seventh Convention of Ohio Baptists was held May 22-25 at Fidelity Church, Cleveland, Rev. John Raymond, pastor. Fidelity Church was formerly called Free-will Baptist, but is one with us today. The utmost of amity, fraternity, brotherly love and good cheer was everywhere. Not one dissentient note was heard. Every address was deeply evangelical and at the same time broadly aggressive and progressive. By general consent it was the best meeting the churches of Ohio have ever seen and the spiritual and devotional atmosphere was marked to the close. Rev. F. A. Stiles, of Middletown, conducted the noon hour of prayer and brought a message of spiritual power each day. Evangelism and church efficiency were the major themes, emphasis being placed on the group meetings of pastors held week ends over the state under the guidance of Rev. C. H. Stull, state evangelistic director, with the expert assistance of General Evangelistic Secretary Dr. H. F. Stilwell and local pastors of soul-winning gifts. This is called the "Ohio Plan" and it has wrought splendid results throughout the state this year.

Rural and community church effort was also particularly stressed, and the remarkable coalition of nearby Baptist companies in and about St. Paris under Rev. Clive McGuire received earnest attention. The speakers from abroad were Dr. A. W. Beaven of Rochester and Mrs. Helen Montgomery, of New York, and they lifted the great audiences to the heights of effective enthusiasm. Dr. Beaven with his ringing discourses on "The Challenge of Youth to the Church" and "Carrying the Flag," established himself in the estimate of Ohio Baptists as an outstanding leader in forward-looking church efficiency. Along with these were popular presentations by Rev. H. T. Houf, who preached the annual sermon; Rev. A. C. Archibald, recently come to Youngstown, who, by general consent gave the evangelistic keynote of personal evangelism to all the sessions; Rev. W. L. Steeves, the new and esteemed pastor at Lima, who gave a fine specimen of doctrinal exposition; and Prof. F. G. Boughton, who delivered the annual education address. Dr. H. F. Stilwell gave two of his strong inspirational appeals and Rev. F. G. Cressey cheered all with his report of successful promotion board work in the state.

The per capita rate toward benevolences has grown in five years from \$1.46 to \$8.01, \$626,437 being Ohio's aggregate for 21-22. The obituary report memorialized four pastors who have passed on: Doctors Powell, Palmer, Rose and Lapp, well-known and beloved of all. At the same time a large number of new pastors were welcomed: Brethren Bates, Billieson, McKay, Hubbard, Harrien, Miller (O. E.), Smith (M. W.), Donaldson, Bowser, Landis, Gow, Thoms and Archibald.

The convention voted to go to Cambridge next year where Rev. A. R. Stark, formerly of Cleveland, has lately assumed the pas-

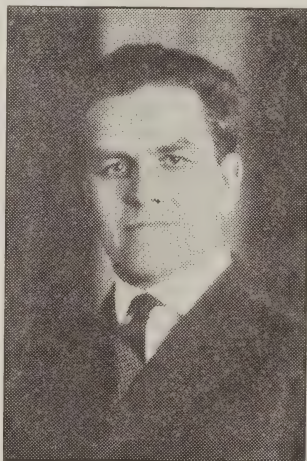
torate, the preacher of the annual sermon being named as Dr. Franklin Sweet of Cleveland.

In the choice of officers, E. H. Rhoades of Toledo was enthusiastically reelected to his seventh year's incumbency as president, with Dr. David Bovington as vice-president. This brief report would not be even measurably complete without alluding to the thronged and interesting meetings of the women both in the auditorium and at the banquet, where a great happy company of missionaries were introduced and the work of the women's societies outlined.

"O'er the Stands"

"O'er the stands in flaming crimson
Harvard's banners fly..."

Yes, it was the swinging Harvard football song. It came from the bunch over



J. R. QUICK, RIVER AVENUE CHURCH,
INDIANAPOLIS

at the right and if it wasn't quite up to Cambridge time, it didn't fall a bit short of Cambridge spirit. There was Davis, the captain (a Judson College freshman), and Morton. They were Anglo-Indians. There was Laurie, the teacher from the Shan School in the hills; Kya Byu and his pupil Edward Kaing from Tharrawaddy; and San Twe, another Judson freshman. They were all Karens. Then there was Aye Waing, a Christian, Aye Pe, a Buddhist, and Tin Kyaing, who is not quite either. These three were Burmans, though Tin Kyaing has a touch of China. Aye Pe is a Judson sophomore, and so was Tin Kyaing before he went out to teach. Queer crowd to be singing "O'er the stands" and in the summer capital of Burma, too!

This is how it happened. The fourteenth annual session of the Summer Bible Assembly went in for a new line of athletics this year. All of the 150 delegates who could jump over a blade of grass were

induced to enter a competition and divided into teams. These teams were then named after some of the colleges and universities that are best known in Burma. The men had Harvard, Oxford, Cambridge, Calcutta, Madras and Rangoon; the women had Wellesley and Gin-ling. There were volley-ball and baseball, and three individual tests: the pull-up, the push-up, and the standing broad jump. Each win and each qualification in the tests counted points for the team. Of course Harvard won. But there were some surprises, too. The Madras team consisted wholly of Boy Scouts, with Mr. Paul R. Hackett (the new Sunday school and young people's secretary for Burma) as general inciter and exciter. Every one thought they would be outclassed by their older and more experienced competitors, but they made a very creditable showing: their scoutmaster even tied for first place in the jump at 8 feet 9 inches and one of the boys themselves did 8 and 7. Mr. Hackett is "some exciter." There was a tennis tournament, too, in which Laurie of "Harvard" and Richard Ba Te, of "Calcutta," both young Karen teachers, took the final away from Mr. Hinton of Mandalay and Mr. Dyer of Immanuel, Rangoon. The week wound up with an afternoon of comic races, after which the tennis cup was presented and the standings of the teams announced. It was this announcement that instigated the Harvard song.

The assembly was not all athletics, however. From "setting-up" at 6 a. m. to the end of the platform meeting at 9 p. m., there was a full program for many different groups: Bible classes in three languages, classes for preachers, Sunday-school teachers, scouts, women, singers and young people about to choose vocations. The assembly was especially fortunate in having present, quite unexpectedly, Dr. and Mrs. Robbins, just before their return to America. Their itinerary called for a visit to Namkham in the mountains near the Chinese border, but a Burmese prince started a rebellion—but that is another story. Dr. Robbins' message on the "World Kingdom" had that old student movement ring that has sent so many of us to the foreign field in the last thirty years. Let these extraordinarily likable young people (and the assembly was largely made up of young teachers and students) catch that spirit and we shall yet put Burma "on the map."

Mission Work at Locke

By MARY MAXWELL

Our work among the Chinese at Locke, Cal., is a new work. I am the first American missionary, and our needs are many. We expect to have our new building soon. This will meet the need of more room. At present our little room will hardly accommodate those who attend the Gospel meetings, and Sunday school. The Chinese show a marvelous interest in the Gospel and the better things of life. It is very encouraging when we see from ten to twelve women in the audience. There are as many or more women in Walnut Grove who will be coming, I believe, when

it is possible for me to bring their children to kindergarten, for it has proved that "the way to a mother's heart is through her child." At present I have a kindergarten with fourteen enrolled, all children of kindergarten age in Locke, and when I get the car that some good soul is going to give us, I will be able to take the children of Walnut Grove to Locke where they will attend kindergarten. In this way about thirty little folks will be in daily contact with Christian teaching. It is beyond us to realize what this Christian training will mean to America and the lives of these who will be the mothers and fathers of tomorrow.

We have about forty or fifty young people and children between the ages of sixteen and twenty-two who already attend our services. A number of these are Christians and about twenty are waiting for baptism.

Isleton and Courtland, one eight miles up the river, and the other ten miles down the river have not been touched by us, owing to the lack of a car, but these people are not the only ones that are being neglected, there are many Chinese living on ranches whom we have not been able to call on owing to the same reason—"lack of a car."

I have a friend who always sings a song about the things she wants a few weeks before Christmas, she usually gets what she wants. I am trying her method. I am singing and praying

"Send a Car"

There's a call comes ringing o'er the mountain range,
Send a car! Send a car!

There're Chinese to rescue, there're Chinese to save.

Send a car! Send a car!

Chorus

Send a car! a blessed Gospel car!

Let it come towards the setting sun.

Send a car! a blessed Gospel car!

It will preach the Gospel near and far.

We have heard the Chinese call for us to come.

Send a car! Send a car!

And a car we need if to them we would run.

Send a car! Send a car!

We will pray that some good soul will meet this need.

Send a car! Send a car!

Then the Gospel message our Chinese will heed.

Send a car! Send a car!

Let us not neglect the work we have begun.

Send a car! Send a car!

Let us tell of God that all for him be won.

Send a car! Send a car!

Walnut Grove, Cal.

Wanted—A Missionary

For Salvador, Central America

Applicant should not be over thirty-three years of age, and should be a college and seminary graduate. Successful experience in Spanish-speaking work elsewhere may be accepted when desirable, in lieu of completely meeting the above requirements.

Rev. William Keech, for twelve years

the efficient general missionary of the Home Mission Society in Salvador, is prevented from returning to his field because of the health of his family. It is urgent that a missionary be found as soon as possible for the station formerly cared for by Mr. Keech.

Correspondence should be addressed to Rev. C. S. Detweiler, 23 East 26th Street, New York City.

Big Bible Circulation

The biggest year of Bible circulation since the high levels of the war period, is reported by the American Bible Society in its annual report. The total number of volumes circulated during the year was 4,855,464, which is more than 1,000,000 in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,372,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the society has been unable to meet it.

During the year, the society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new phonetic script, which is a simplified written form endorsed and promoted by the government.



WORK is proceeding rapidly on the new edition to First Church, Evanston, Ill., of which James M. Stifter is pastor. The building will be ready for occupancy about Thanksgiving time. The cost will be about \$225,000, nearly all provided for. This cut-stone building is, as the chairman of the finance committee said, "The gift of one generation to that following."

In anticipation of dedicating the building this fall there is now actively at work a committee of twenty, visiting and studying programs of successful work with young people in churches of similar equipment east and west. The presence of Northwestern University and other educational institutions in Evanston gives this church a large field in ministering to students.

During the year the society has arranged for the reorganization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid pro-

duction of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over 100 years.

the churches of the New London Association, together with invited guests from other associations of the state and Rhode Island. The council convened at eleven o'clock with Rev. D. A. Pitt, pastor of Central Church, Norwich, moderator; Rev. R. D. Trick, pastor of Third Church, Norwich, clerk. The usual formalities were followed by the presentation of the candidate by the church clerk, Mr. George E. Briggs. Mr. Nield's account of his conversion, call to the ministry, and statement of Christian doctrine was remarkably clear and satisfactory. Unanimously the council voted and authorized the church to proceed with the ordination service. The formal service of ordination was held at 2:30 o'clock, the moderator in charge; sermon was delivered by Rev. Charles A. Merrill; ordaining prayer by Rev. A. B. Coats, secretary of Connecticut Convention; charge to the church, Rev. Chester H. Howe, charge to the candidate, Rev. George H. Strouse; welcome to the larger field of service by Rev. H. B. Sloat, director of promotion. Mr. Nield has been on the field approximately two years. The Lebanon church participated in the New World Movement, and has at the close of the second fiscal year, paid in more than 50 per cent of its quota.

Church News by States

Atlantic Coast

NEW YORK

CONGREGATIONS AT BAPTIST TEMPLE, Brooklyn, are keeping up to nearly high-water mark under the able preaching of the men who have been supplying since the going of Dr. J. C. Massee. The prayer meetings are well sustained with between 300 and 400 in attendance every Wednesday night. The Pulpit Committee of ten members, made up of three trustees, three deacons and four (two men and two women) representing the church at large, is still looking for a man who is able and willing to carry forward the work of this great church now ninety-nine years old and in the heart of Brooklyn. This church has not extended any call since the resignation of Dr. Massee on April 15.

THURSDAY EVENING, MAY 18, the class day program of the teacher training department of First Church, Johnson City, took place, the program consisting of class history, will, prophecy, address of welcome and a farewell address by Harvey Evans, superintendent. On Sunday evening, May 21, occurred the graduating exercises of a class of fifteen who had completed the full three years' course, Supt. of Teacher Training Selden S. Roberts of the N. B. C. from Philadelphia, giving the address and presenting the diplomas. The church has been blessed under the pastorate of Rev. L. E. Ford, who began his work there in 1915. From the beginning "the people have had a mind to work" as is evidenced by the teacher training work, the new \$90,000 educational building, now in use seven days a week and by the Storehouse Tithers' Association of about 100 members. This has proved one of the greatest blessings both to the church and the tithers, in spite of the fact that it is made up of poor wage-earners. It has brought into the church for kingdom purposes over \$18,000 in the last three years. This church is continuing to send strong laborers into the harvest fields. Among the older men are Harding, of Norwich; Chambers, of Oneida. Among the more recent: Hawley, of Corning; Morrison, Warren Center, Pa.; Sheerer, of Cal.; Everett, N. J.; Mary Evans who graduates this year from the Baptist Missionary Training School, Philadelphia; Claud Smith, Colgate and Orion Hess, who is to enter this fall.

NEW JERSEY

EVANGELIST HARRY W. VOM BRUCH and his party conducted services in Mt. Pleasant Church, Newark, in April. The spiritual life of the church was greatly enriched and ninety-nine cards were signed, for reconsecration and for decision for the Christian life. Baptism was administered by Pastor Powell each Sunday morning of the campaign. May 7, at the Communion Service, five received the hand of fellow-

ship; and that same evening four others were baptized. Baptism takes place practically every other Sunday at Mt. Pleasant.

MASSACHUSETTS

IN THE SUDDEN DEATH of Rev. Wm. P. Stanley, aged 45, formerly of Portsmouth, N. H., is lost a scholarly and well-equipped minister. He was a graduate of Harvard and took graduate studies at Rochester and at Edinburgh, specializing in New Testament and theology. His ordination and first pastorate were at Oberlin, Ohio. He was twelve years at Portsmouth and was strong in church and city.

THE CHURCH AT MATTEPAN has unanimously called Rev. A. B. Webber, who has been five years pastor at Avon, making an admirable record there. Pastor Webber goes to one of the most promising fields on the rim of the city, and appreciates the opportunity it affords. He is one of the best of the recent Gordon graduates.

DR. EDWARD P. TULLER is deep in the hearts of the people at the Glendale Church, Everett. He and Pastor Henry E. Hodge of First Church make a strong team in that busy city. Both churches have generously shared the Easter ingathering.

DR. THEODORE L. FROST settles at Braintree, succeeding Rev. Guy Bleakney in that pastorate.

AT WEST MEDFORD, after an interval of about a year, which has been made rich and fruitful by Rev. F. W. Lockwood, one of our best supply pastors, the church has called Rev. E. A. Elwell, formerly of So. Berwick, Me., who begins his work at Medford June 1.

AT CENTRAL CHURCH, MIDDLEBORO, the pastor has been stressing evangelism at the regular Sunday evening services. Decisions for Christ have been frequent in the after-meetings held each Sunday evening. As a result of this work the pastor baptized nine on Easter Sunday and one on Sunday, May 28. He also baptized one young man into the fellowship of the North Middleboro church. On the evening of May 5 the annual roll-call of the church was held. About 275 members sat down together at the tables. A larger percentage of members than usual responded. Encouraging reports were given by the various organizations of the church. The address was delivered by Prof. Woodman Bradbury of Newton Theological Institution who spoke on "The Future of the Church." The average attendance of the Bible school has risen during the winter. In the fall the Junior Department will be organized as a separate department and will be given a room in which to meet by itself. Rev. C. Raymond Chappell begins the fourth year of his pastorate on July 1.

CONNECTICUT

MAY 16, REV. EDWARD E. NIELD, pastor of Lebanon Church, was set apart to the work of the Christian ministry. The council consisted of representatives from

First Annual Meeting of Woman's Missionary Society

Held in Hartford, May 11, upon invitation of the Woman's Missionary Society of South Church. It marked the first anniversary of the union of missionary interests of Connecticut women and was one of rejoicing as well, because of the results of the Continuation Campaign, conducted under the leadership of Mrs. J. D. Rough, Connecticut women having gone "over the top" by some \$10,000.

Principal speakers were: Miss Helen Hudson, representing foreign work; Miss Albertine Bischoff, home, and Mr. Paul C. Meng, a Chinese student of Hartford Theological Seminary.

The ordinary routine of the program was brightened by the presentations of "The Missionary Drug-store," given by the World Wide Guild of the South Church, and of "Her Choice," by young girls of the Italian Mission of Hartford.

In a set of resolutions presented by Mrs. H. B. Sloat and adopted by the society, the women of Connecticut having already given proof of their financial and spiritual support to the leaders of our denomination, pledged like support during the coming year and also their prayers for the coming convention at Indianapolis.

Churches of Hartford carried off the honors of the State Reading and Bible School Contests, Asylum Ave. and First Church receiving the awards.

E. LOUISE CAREY, Secy.

EASTERN PENNSYLVANIA

BROTHER CARL METZ was examined for the ministry at First Church, Scranton, May 26 with Rev. W. G. Watkins moderator, and Rev. J. H. Carter clerk. Sermon by Dr. I. J. Beckwith; prayer, Rev. G. M. Reid; other parts by Rev. C. M. Angle, Rev. J. W. Crippen and Rev. J. H. Kelson.

Mississippi Valley

ILLINOIS

SELF-DENIAL WEEK recently held in Cairo Church brought in about \$750. Many have been added to membership, but since the

flood many members have left the city. The pastor, Dr. Wm. P. Pearce, has been preaching every Sunday night on the commandments. He leaves June 23 until September for Europe. His daughter, who is taking a pre-medical course in Ripon College, will accompany him. During his absence Rev. Long of the Northern Baptist Seminary will occupy his pulpit.

MAY 1, DR. J. W. HOYT, pastor of Belden Avenue Church, Chicago, commenced a series of sermons on doctrinal subjects. Judging by the number who gathered to hear the first one, there is a deep interest in these subjects. Belden continues to prosper, and the plans under way to allow for its broadening influence, are nearing fruition. Additions to membership, through baptism, letter and experience, continue in large numbers.

FIRST CHURCH OF MACOMB passed through a gracious revival, April 9-May 1, conducted by the pastor, Rev. L. M. Westrate, who was assisted by Prof. and Mrs. C. B. Brooks of Waterloo, Iowa, as singing evangelist and pianist. The results were seventy conversions. This is the third campaign conducted by the pastor for three consecutive years and each campaign has been bigger with more conversions. An evangelistic band has been organized to carry on the spirit of evangelism. Prayer meeting has ranged between forty and sixty and Sunday school has been passing the 250 mark out of a membership of less than 400.

FIRST CHURCH, JACKSONVILLE, REV. A. P. Howells, pastor, is removing from the north end of its property the oldest meeting house in the city, to make room for the erection of a religious education building to be constructed in the near future. The old frame building, recently used as the Baracca House, was built in 1831 of timber hewn from Diamond Grove, now the city cemetery. As it was a Presbyterian meeting house, Drs. Beecher and Sturtevant, founders of Illinois College, frequently occupied the pulpit.

REV. L. M. DUNK conducted three weeks of special meetings at Centralia Church, Rev. G. H. Murch, pastor. Thirty-six were received for baptism and seven by experience and letter. The church is in splendid condition for aggressive work.

OHIO

REV. F. A. MAIER, the new associational evangelist for the Marietta Association, began his first work with the Torch Church, where he held a week's meetings the first of May. Two were added to the church. Congregations were large and interest good. Mr. Weeks and Mr. Decker, two consecrated laymen from Marietta, filled the pulpit on Mothers' Day, rendering invaluable service.

PORTSMOUTH IMMANUEL reached a record of attendance and interest on Mothers' Day when 324 were present at Bible school. A mothers' and daughters' banquet was held on the evening of May 19, where eighty-five were seated around the tables. All departments of the church are live and growing.

REV. TALLIE WILLIAMS of Globe and Miami reports that the outlook is brighter in both churches. Several have recently come into the churches, both by baptism and by letter. Evangelist Bassett aided him in meetings in Miami.

VAN WERT FIRST CHURCH had a splendid two weeks' revival meeting preceding Easter, conducted by the pastor Rev. Al-

bert Read. Ten adults were given the hand of fellowship on Easter Sunday, four received by baptism, three by letter and three by experience.

REV. M. R. SHELDON, pastor of the First Baptist Church, Bucyrus, was elected superintendent of the community daily vacation Bible school by a committee of the Men's Federated Bible classes and the ministers of that city. Eleven Sunday schools will participate.

Dayton Association

The pastors of the association held the last meeting, before vacation season, at First Church, Dayton, May 8, presided over by the Dr. J. B. Slocum. Election of officers: Rev. J. M. Cosby, of Tippecanoe City, president; Rev. J. C. MacFarlane, of Memorial Church, vice-president;



REV. J. L. JONES, WEST VIEW, INDIANAPOLIS

Rev. W. B. Sloman, of Third St., secretary; Rev. E. O. Miller, of DeGraff, treasurer. Report of the churches:

Memorial:—Pastor MacFarlane baptized seven and received in all fourteen. Pastor has the prayer and sympathy of the brethren in the critical illness of Mrs. MacFarlane.

Troy:—Pastor Brandt has had a gracious revival; baptized twenty-four and fifty-four have been received.

Linden Ave.:—Pastor Johnson baptized twenty-one and thirty were received. Pastor Johnson was made president of the Baptist Union of the city for the year.

Colorado Ave.:—Pastor Bagby baptized eight and received one by letter. The church is to be decorated.

DeGraff:—Pastor Miller and people rejoice over the visit from S. D. Bawden. His story of the work of God's grace in mission field is thrilling. Baptized ten.

Zion:—Pastor Smith has received thirty-eight. This pastor and people are a great influence among the Negro population.

Tippecanoe City:—Pastor Cosby had one of the best year's work. Two new Sunday-school classes have been organized. A good B. Y. P. U. society.

Third Street:—Pastor Sloman baptized thirteen. Pastor met a hearty response in his appeal for the Continuation Fund for the New World Movement.

Haynes Street:—Pastor Scruby baptized three and received one.

Springfield:—Pastor Smith gave the hand of fellowship to eighty new members.

First Church:—Pastor Slocum gave the hand of fellowship to fifteen. The prayer circle is enlarging each week. Dr. Truett began his ten-days' meeting May 24. First Church just closed the year's work. The reports were encouraging. More than \$17,000 dollars for current work. The missionary budget raised was more than three times the current account.

North Dayton:—Received two for baptism. The work upon the new house of worship is going toward completion. The building will cost about \$45,000. The members of First Church are largely financing this enterprise. The pastor is also conducting a Bible class of Sunday-school teachers each Friday at the Y. M. C. A. in which a summary and application of the Sunday-school lesson is given.

Rev. O. E. Hall is back in his pulpit after many weeks of illness. Pastor Hall is the senior pastor as to point of service. He began his thirteenth year this month. The church took cognizance of the fact.

MICHIGAN

THE ANNUAL MEETING of First Church, Flint, showed the past year to be one of the best in the history of the church. With the reception of eighty new members, most of whom came by baptism, the membership has reached 1,010. In the face of a financial depression keenly felt in this industrial city receipts from all sources amounted to more than \$35,000, a substantial proportion of which was disbursed for benevolences. In addition to a noticeable development of spiritual life and interest the church is acquiring a marked increase of weight in matters of community life and the officers feel that the church has this year entered upon a period of much larger usefulness.

ON SUNDAY, APRIL 23, it was decided at the regular young people's meeting of Sault Ste. Marie First Church to form three societies, junior, intermediate and senior B. Y. P. U. There is a splendid senior society which holds meetings on Monday evenings, having a period of devotional service and then a social hour, which has proved a very attractive feature. At the first regular meeting May 1, officers were elected as follows: Pres., Roland Hetherington; vice-pres., Estelle E. Newcomb; treas., Burdett Ladd; recording secy., Helen M. Wyllie; correspondent secy., James H. Bell. The official installation of officers was held at the evening church service May 21.

REV. J. C. ROBINSON, of COLDWATER, passed to his reward April 19, at the age of 86 years. Mr. Robinson spent years of service in the Free Baptist church beginning his ministry in his young manhood in Ohio. After the Civil War he went to southern Minnesota where he did pioneer missionary preaching. He held pastorates in Minnesota, Ohio, Wisconsin, Illinois and Michigan. He was laid to rest by the side of his wife, who died six years ago.

ADRIAN FIRST CHURCH, Thomas J. Hopkins, pastor, at its annual business meeting reports one of the best years in its history. Eighty-five new members were received, the majority by baptism. This makes the present membership 751, after a loss of thirty-two during the year. A total of \$12,518.39 was raised for current expenses, missions and local relief work. \$9,000 was subscribed for repairs and re-decorating the church. The church has three strong young people's societies, the

senior doubling its membership during the past year. The church has also a large active Brotherhood, which is closing another successful year's work. It will go to a nearby lake for a picnic in a few weeks. The Bible school is one of the largest in the city.

THE EVANGELISTIC CAMPAIGN CONDUCTED by Rev. E. J. Rollings and Mrs. Rollings at the North Church, Flint is said by the pastor, Rev. George M. Vercoe, to be the most successful series of meetings ever held in the church.

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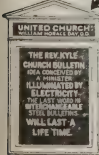
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MINNESOTA

THE LAKE SUPERIOR BAPTIST ASSOCIATION met in Duluth, May 23-25, the Tuesday sessions being held in the West Duluth Church, those of Wednesday in the First Swedish Temple, and the closing sessions in the First Church. Dr. John Ross, of Second Church, Chicago, was the guest of the association and gave a series of lectures, two each day, which were very instructive and inspiring. The report from the West Duluth Church was especially gratifying, as during the first part of the year the church was greatly discouraged. The present pastor, Rev. H. W. Clough, came to the field Oct. 15 and from that time there has been a steady increase in congregations and interest. Twenty-



REV. G. C. CHANDLER, MEMORIAL CHURCH, INDIANAPOLIS

one new members have been received by baptism and altogether by letter and experience, twenty-seven. Also the Sunday school has reached an attendance of over 100. Ten of the young people have registered as delegates to the St. Paul Convention and it is expected that others will attend.

ON THURSDAY EVENING, May 18, Woodland Park Church, St. Paul, extended to Mr. and Mrs. D. D. Smith and family a farewell reception as they leave soon to make their future home at Eugene, Ore. For three years Mrs. Smith was director of the home mission work in Minnesota; for three years, president of the state Woman's Missionary Society; for one year president of the Northwest District. Miss Carol Smith has been active in young women's work and secretary of the W. W. G. of the Northwest District. For years Mr. Smith has been on the state board and is a member of the state promotion board. Dr. Milo B. Price, principal of Pillsbury Academy, paid tribute to their sterling qualities, and to the services Mr. Smith has rendered as trustee and treasurer of the academy. Pastor John G. Briggs presented to them, on behalf of the friends of the church, a silver plate.

NORTH DAKOTA

THE KULM CHURCH has engaged the services of Mr. Bength Anderson, a student at Bethel Academy, for the summer.

DEAPOLIS CHURCH has engaged for the summer the services of Carl Carlson, a student at Bethel Academy.

REV. C. J. HILL has been confined to his home at McIntosh, Minn., by sickness for two weeks, but is steadily improving, and hopes to be back in the work soon.

ON TUESDAY EVENING, May 23, First Church of Bismarck held a double recep-

tion in appreciation of its pastor, Rev. R. L. Johnson, and his family, and also in honor of Rev. C. W. Finwall and his wife about to leave Bismarck after seven years' residence to take up work as pastor in Fargo.

REV. C. W. FINWALL visited Newport Church, near the Canadian line, on May 21, where he preached to a large congregation and baptized four candidates.

A LARGELY ATTENDED RALLY of young people—the three B. Y. P. U.'s of Fargo—was held at the Swedish Baptist Church, Fargo, Sunday afternoon, May 21. The director of religious education, Rev. E. Wiesle, Rev. O. S. Jacobson and Dr. Hobbs participated. Rev. E. Wiesle preached in the morning at the Norwegian Church, and in the evening at a union service consisting of the three local Baptist churches at First Church.

SOUTH DAKOTA

FIRST CHURCH, VIBORG, recently closed an "enlistment campaign," following a survey of the church conditions in town. Since the new year fifteen new members have been received, ten by baptism. The high school baccalaureate service was held in this church, the pastor, I. Fredmund, preaching the sermon. During the winter months large audiences have filled the church almost every Sunday night. The Sunday school is growing rapidly, the three women's societies are busy and the choir is rendering efficient services.

Rocky Mountain States

COLORADO

EVANGELIST E. M. STEADMAN has just closed ten weeks' work in the Grand Valley of Colorado, during which time 142 made profession of faith and eighty united with the churches in which meetings were held. One pastor was located.

Pacific Coast

SOUTHERN CALIFORNIA

FINAL FIGURES IN THE ATTENDANCE CONTEST between the Bible schools of Oakland First and Los Angeles First based on the largest percentage of increase in attendance for the period April 2 to May 14 over a January-February average, show the former with an increase of 60 per cent against the latter's 31 per cent. The silver trophy cup donated to the winning school by the Lyon Companies was presented to the Oakland school by Supt. W. R. Hoefflin of the Los Angeles school with a challenge to compete for the cup again in October.

LOS ANGELES FIRST, during the fiscal year which closed on April 30, showed an average attendance of 565, as compared with 442 for the year previous. 147 were accepted for church membership. \$896.50 was the offering to missions disbursed through the regular missionary channels, and 766.43 was used for its own work. The church, as in previous years, provided for the educational supplies of the school, which amounted to about \$100 per month for the year.

THE ANNUAL MEETING of the First

Church of Pasadena, Rev. J. M. Dean, pastor, was held May 10. It was necessary to limit the number of tickets for the annual supper to 300. A largely attended general meeting followed for reports and the transaction of business. The membership showed a marked increase and now stands at 1,172. Over \$100,000 was given by the church during the past twelve months, less than \$20,000 for its own work and the balance for the larger interests of the kingdom. The full quota of New World Movement pledges are paid up to date and in addition a special cash offering of \$32,000 was given at the Easter season toward the threatened denominational deficit. The church has the following assets toward the new building: A magnificent building site in the heart of Pasadena fully paid for; cash in the building fund \$37,000; additional pledges towards the building over \$75,000. It is estimated that \$175,000 more is needed for the new building. The present plant is proving inadequate to accommodate the growing work of the church.

NORTHERN CALIFORNIA

BAY CITIES' UNION. The third annual meeting of Bay Cities' Union was held at First Church, Alameda, Monday evening, May 22. Following transaction of business, Rev. E. R. Brown of Los Angeles, superintendent of work among the Spanish speaking people, gave an address. Dr. E. W. Moore of New York, representing the Home Mission Society in its work among the Negro people, also gave a short, inspirational talk. Dr. Chas. R. Shepherd, in charge of the Chinese work, presented for the first time the moving pictures of the Chinese mission work in this country, entitled "America's Children of Cathay." These pictures were directed by Dr. Shepherd and present in a striking way the Chinese work in San Francisco, Sacramento and Locke. Mr. F. M. Davidson was elected president, Mr. C. A. Cross, vice-president and Dr. C. E. Tingley, secretary. Mr. J. O. Ernsberger, treasurer, reported a total expenditure of \$33,347.51. The year prior to the organization of the City Union the total amount spent for mission work in the Bay Cities was less than \$2,700. The total reception for the year ending May 1, 1922, for the New World Movement from the churches in this district was \$74,390.24, which is \$6,000 more than the sum of the two years previous from the same churches. This represents a giving of nearly \$14 per capita, including the churches of all nationalities in the district. Every church in the district, with the exception of five, gave more for the New World Movement the year just ending than it had given during the two years previous. The great increase in the gifts of this district will be noted from the fact that three years ago, according to the reports in the 1919 annual, these same churches gave less than \$12,000 for all missions. There are thirty-one churches and four unorganized missions in the district. This represents work among Dano-Norwegian, Swedish, German, Russian, Chinese, Mexican and Portuguese people, besides the English speaking. There have been twenty-five missionaries working part or full time paid by the city union, besides six women, including the teachers in the Chinese School, supported by the Women's Home Mission Society.

LINDSAY: An afternoon and evening missionary meeting was held May 25, participated in by many of the adjacent churches. The afternoon was devoted to

a conference on the work of the women, conducted by Mrs. F. L. Blowers of Visalia. Supper was served at 6 o'clock to about 200 members of the church and friends. In the evening Dr. Chas. R. Shepherd, superintendent of Chinese Mission work in Northern California, presented Chinese life in America through the medium of motion pictures that had been prepared under his personal supervision. The young ladies of the Lindsay church presented a pageant entitled "Finding the Nations." This conference is remarkable in view of the fact that the Lindsay church is without a pastor and the management fell entirely upon the members of the church.

DINUBA. The church at Dinuba has broken ground for its new \$75,000 building. This will be a much needed improvement and will greatly facilitate the work of this important church.

PORTERVILLE: The people here are rejoicing over the arrival of their new pastor, Rev. Geo. M. Lehigh. Dr. Lehigh comes to the field bringing a large experience in both evangelism and pastoral work and will be a valuable accession to not only his church but the entire association as well.

CHOWCHILLA: This is one of the new churches of the convention field, being the product of work done by the chapel car evangelists, Rev. E. R. Hermiston and wife. The church building is already proving inadequate to the growing congregation and provision will have to be made in the near future for the enlarged work. Pastor Matthews is the right man in the right place and has recently located with his family in the community. Plans are being prepared for a new parsonage and work will begin in the near future.

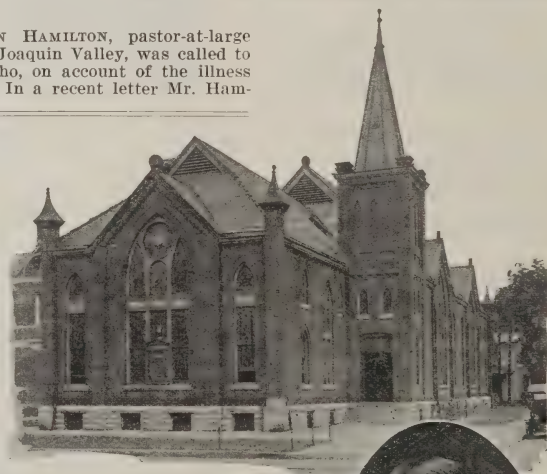
REV. DEAN HAMILTON, pastor-at-large for the San Joaquin Valley, was called to Moscow, Idaho, on account of the illness of his wife. In a recent letter Mr. Ham-

costing \$15,000. When these improvements are completed they will have one of the best equipped buildings for their purpose in the northern part of California.

BERKELEY, 1000 OAKS CHURCH will be represented at the Northern Baptist Convention, Indianapolis, by the pastor, Rev. Albert Ehr Gott. Following the convention, Mr. Ehr Gott will make a trip farther east in the interests of the new building soon to be erected by his church.

Lake Geneva Missionary Education Conference

The missionary education movement will hold its eighteenth annual conference at Lake Geneva, Wis., July 28-August 7. Rev. Francis C. Stifer, pastor of the Wilmette Church, Ill., is chairman of the territorial committee and will be the presiding officer. Many notable leaders and missionaries have been secured and the conference bids fair to be one of the best in recent years. One of the strongest features of the conference is the actual training that it affords for teachers of mission study classes and for chairmen of missionary committees. Three double period normal classes have been provided, two for adults and one for the leaders of young people. Mr. B. Carter Millikin, educational secretary of the Presbyterian Board of Foreign Missions, will lead the foreign mission class. "India" will be the subject for this class. The home mission class will study "The Negro in America" under the leadership of Mr. Harry S. Myers of the General Board of Promotion of the Northern Baptist Convention. Mrs. Marion Humphreys will have charge of the class for young people. These classes



COLLEGE AVENUE CHURCH, INDIANAPOLIS, AND PASTOR, REV. F. E. WEBB

ilton states that his wife's illness is not as serious as at first supposed and he will be back to his field in a short time.

SAN FRANCISCO CENTRAL CHURCH has recently had the help of Miss Myrtle Love, "Sunday-school doctor," and will be greatly benefited in the work by the suggestions of Miss Love. This church has so far outgrown its capacity that it has been necessary to make improvements to the auditorium and Sunday school room

are scheduled early in the day and do not interfere with the Bible study or open parliament hours. During the first hour the various members of the class will take turns in leading. The second hour is spent in practical criticism, discussion of methods and conference.

The Servants of the King Group will have for its leader Rev. Milton Strahler, a Presbyterian missionary to India who is home on furlough. There will also be classes in missionary dramatics, Sunday-school work and Christian stewardship.

For further information write to the Missionary Education Conference, 125 North Wabash Avenue, Chicago. Charles C. Light, Ex. Secy.

The Yesbut-ers

(Continued from page 599)

expressiveness while others bow their heads:)

"He touched her hand, and the fever left her."

He touched her hand, as he only can, With the wondrous skill of the Great Physician,

With the tender touch of the Son of Man. And the fever-pain in the throbbing temples

Died out with the flush on brow and cheek,

And the lips that had been so parched and burning

Trembled with thanks that she could not speak.

And the eyes where the fever-light had faded

Looked up, by her grateful tears made dim,

And she rose and ministered in her household,

She rose and ministered unto him.

"He touched her hand, and the fever left her."

Oh, blessed touch of the Man Divine!

So beautiful then to arise and serve him, When the fever is gone from your life and mine;

It may be the fever of restless serving, With heart all thirsty for love and praise, And eyes are aching and strained with yearning

Toward self-set goals in the future days, Or it may be the fever of spirit anguish, Some tempest of sorrow that dies not down,

Till the cross at last in meekness lifted, And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger, When the wounded spirit is hard to bear, And only the Lord can draw forth the arrows

Left carelessly, cruelly rankling there.

"Whatever the fever, His touch can heal it;

Whatever the tempest, His voice can still; There is only joy as we seek His pleasure; There is only rest as we choose His will.

And some day, after life's fitful fever, I think we shall say, in the home on high, 'If the hands that He touched but did His bidding,

How little it matters what else went by!'

Ah, Lord! Thou knowest us altogether, Each heart's sore sickness, whatever it be;

Touch Thou our hands! Let the fever leave us,

And so shall we minister unto Thee."*

[*Play closes with players and audience singing, as a prayer, all the verses of "Take My Life, and Let It Be, Consecrated, Lord to Thee."*]

*Poem by Edith Gilling Cherry.

Promotion—A Suggestion

(Continued from page 597)

ideas of authority and dictation, and these thoughts are "rank treason" in the Baptist camp. The old fashioned title of "secretary" or "representative" did not suggest anything of the kind, and in every church where I have been layman or pastor, their visits were red-letter days, bringing inspiration and renewed consecration, especially if he left the begging for money to the pastor to do after he was gone.

I am firmly convinced that a reduction in state or district "representatives" would prove an expensive economy. My first suggestion is that these all be retained if not indeed increased, but to reduce the general headquarters force to the minimum. Even if denominational headquarters should be moved nearer to our denominational center of population, as it should, yet it would require great expense of money, time and energy for general headquarters' personnel to reach our constituency.

My second suggestion is that state or district representatives should be left quite free to do the work in their territory as conditions demand. That they should with a few necessary exceptions, spend every Sunday visiting local churches, and very much less time and money in conducting with several others, institutes and conferences, which with very few exceptions are attended by only a very few, all of whom are already enthusiastic and well informed. My observation has convinced me that recently a considerable amount of time, energy and money has largely been wasted in these institutes.

These representatives should seek op-

portunities, not sit in their offices and wait for invitations, to visit local churches and bring to them the information, inspiration and encouragement they need, and which the last three classes of pastors mentioned above, never will bring to them. We have been informed recently that 60 per cent of the churches are not cooperating with the denominational program. It would be very interesting, if we could know what efforts have been made

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by representatives to get before these
churches.

My last suggestion is that these "spe-
cialists" should be chosen, not because they
happened to be "available," but because
they have proved their interest and abili-
ty, by the way they have lead their local
churches. These men should all be mem-
bers of the Board of Promotion.

Warren, Ohio. Rev. A. A. NELLIS.

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ers in Missouri the past year, is available
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Bible teaching in the fall and any church
or pastor desiring his help can reach him
at Sullivan, Ill.

Our Book Shelf

The Miracle on Hermon, by John Marvin
Dean. New York: Fleming H. Revell
Company. 60 cents.

One comment is worth a page of re-
viewing: A grandson of the reviewer, a
Boy Scout, baseball fan and general
husky, picked up this book casually,
glanced into it, looked surprised, sat
down to read it, never stopped till he had
read it through; then exclaimed, "Say
grandpa! here's a daisy." A man who
can write a tale of the Christ with such
effect as that, may scorn ordinary book
notices.

Rural Community Organization, by Augus-
tus W. Hayes, Assistant Professor of
Sociology, Tulane University. Universi-
ty of Chicago Press: \$1.60.

That it is done with scientific ability
and thoroughness may be taken for
granted. That print, paper, press-work
and cover are beautiful, will be obvious
to anybody who picks up the book. That
it is a practical and useable manual for
rural community work, will be discovered
by a careful reading. That it ought to
be in the hands of every rural pastor, is
the clear opinion of this reviewer.

**The Faith That Enquires, Gifford Lectures
for the years 1920 and 1921**, by Sir Hen-
ry Jones. New York: The Macmillan
Company.

"The Rationalist is now a person who
may be respected. But his successor, the
Intellectualist, is an object of scorn to
those who, I suppose are otherwise
equipped." A Modernist in principle thus
sets out to demonstrate the scientific val-
idity of religious faith; and with a mass
of abstruse reasoning, makes out a good
case. There is many a fine critical re-
flection upon misconceptions and contra-
dictions in Kantian and post-Kantian phi-
losophy. There are many places in which
a felicitous phrase expounds a system and
makes it luminous. And the general con-
clusion tends wholly to the support of the
Christian faith.

**Landmarks in the History of Early Chris-
tianity**, by Kirsopp Lake. New York:
The Macmillan Co. \$1.25.

These lectures, which are the by-prod-
ucts of a larger work, were given in 1919
on the Haskell Foundation at Oberlin.
Taking as chapter headings, Galilee, Jeru-
salem, Antioch, Corinth, Rome and Ephe-
sus, the author attempts to show the dis-
tinctive contribution of each city to the
development of Christian thought and
practice in the early days. The reader
should have some knowledge of critical
problems relating to the New Testament
if he is to appreciate this little volume.

"It Is to Laugh"

It was a very small country hotel, built
of wood and pretty flimsy. But it was all
the town afforded, and Tompkins had to
stop there. When he was shown his room
he said to the colored boy who was
"page":

"I am glad they've got a rope here in
case of fire. But why a Bible?"

"That, suh," said the boy, "is in case de
fire am too far gone for you to make yo'
escape, suh."

—Judge.

Bibbie: "How did ye hurt yer hand?
Been fightin'?"

Eddie: "Yep. Those were awful sharp
teeth Sammy Jones u'ed to have."—Life.

"Can you swear to the exact words used
by Mr. Whacken when he struck at his
golf ball and struck this gentleman in the
ear?" asked the lawyer in the damage
suit.

"No," answered the caddy, thoughtfully,
"but I think they are all in the Bible, sir."

Indiana paper—Vernon Vayhinger has
moved his law office from where he was
to where he is now.—Boston Transcript.

During sermon time the other day a
baby began to cry, and its mother carried
it toward the door. "Stop!" said the
minister. "The baby's not disturbing
me." The mother turned toward the pul-
pit, and made the audible remark: "Oh,
'e ain't, ain't 'e? But you're a disturbin'
of 'im!"—British Weekly.

"Did you tell God how naughty you
were today?" asked Mary Jane's mother,
as Mary Jane got up from saying her
prayers.

"No, I didn't, mother," said Mary Jane.
"I thought it was better not to let it get
out of the family."

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THE MESSAGE OF MUSIC

This editor is always glad to note a minister's attention to church music, its pros and cons, either in the pulpit or in pages of the press. An especially good résumé of the matter is appended. It is quoted from the evening sermon of Dr. Judson MacIntosh, pastor of the First Roseland Baptist Church, Chicago, Jan 8, 1922.

"It is well worth our recalling the words of the celebrated Joseph Parker of London City Temple fame: 'There arose a genius in history who divided music into sacred and profane. What a faulty analysis he must have had! I have never heard any profane music. I have heard music profaned.'

"When the morning stars sang together and all the sons of God shouted for joy,' and I heard the voice of harpers harping upon their harps, and they sang as it were a new song,' we have the key to the whole situation. In its origin and in its essence, music is of God. It has been defined as 'Love, in search of a word.' It is one of the divinest gifts bestowed upon the human race. It is the harmony of heaven breathing celestial sweetness through the atmosphere of earth.

"True, it has often been degraded into the jingle of a devil's dance, or the ragtime jazz, of a second-class show-house, but let it be insisted on with emphatic iteration that every note of music and every instrument that was ever fashioned by skill of man, belongs to God. This creation is the inspiration of the one Spirit who is the very soul of harmony, beauty and light.

"In John's apocalyptic vision he heard the sound of 'harpers harping with their harps and they sang as it were a new song.' Their singing was like the sound of many waters as voice of thunder rising, swelling and crashing out great peals of praise.

"It was the glorious strains of the anthem of redemption that fell upon John's ear. The angelic hosts and spirits of just men made perfect—sang the song of Moses and the Lamb, and as the prisoner of Patmos listened, his heart so ravished by joy of heaven that barren rocks in Aegean Sea became like unto the Paradise of God.

"We know something of the wizardry of music, but we have heard only the very faintest whisper of it as yet.

"Our dull senses, fettered and prisoned by the body, are yet to be awakened by touch of kindly death and when that right angel comes to awaken us, our spiritual faculties will be acute, and upon our ears there will break the majesty of music, the motive of which we have not measured in our dreams. It may be that only in heaven we shall hear the grand men."

"Never can I forget the day when a professor in English literature awakened in my soul the first time an appreciation of the writings of Robert Browning. It was the poem entitled, 'Saul.' There was a figure blackest of all, leaning on the main prop that sustains the pavilion—a sunbeam then came through the tent-

roof and revealed the gigantic king. Then David tuned his harp and played the tune the sheep of the hills of Bethlehem knew as one after one seeks lodging at eventide. Then the tune listened to by the quails on the cowlands. Then the reapers' song, when hand grasps hand and eye lights eye. Then the marriage chant to young maidens. David paused, the tent shook, and mighty Saul, shuddered. Then David sang to wild joys of living. 'I have lived and seen God's hand through life-time, and all was for the best,' and then David paused and cried, 'All's love, yet all's law!'

"On the Godhead! I seek and I find it! O Saul, it shall be a face like my face that receives thee.

A man like unto me, thou shalt love and be loved by forever.

A hand, like this hand, shall throw open the gates of life unto thee! See the Christ stand!"

"Oh, yes, that is what Christ wants to do for everyone of us.

"The harpist barely remembers that night how he made his way home. All earth amazed, cohorts of angelic witness about him, stars beating with new emotion. In the morning creation never so beauteous. The Lord's presence looked up from the white flowers, worked in the hearts of cedars and moved in the vine bowers.

"We are strung to play our little part and without him we stumble and trip and fail to strike the true note, the clear note of rapture with all our striving the discords unhappily prevail.

"But when he is seated by our side, with his skillful touch upon the keys of life, our frailties are caught up and blended with his strong chords of rich and tender music, and life is made one grand, sweet song.

"Will you not give the Master Musician the opportunity he seeks? Over there broods the heart of infinite love and longing.

"The hands outstretched to yours, though nail-pierced, are instinct with power to transpose your life to the keynote of God's will. I ask you: Surrender your life! For he can make it resonant with music. Give him complete control of the keyboard of your being—then in your soul there shall ring forever, the echo of the angels' songs."

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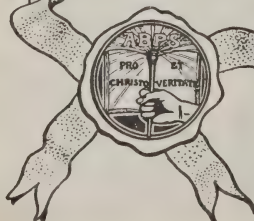
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We Are All Liable to Mistakes

In reading a recent issue of the *Temple News*, of Grand Rapids, Mich., a weekly leaflet noted for its sweet reasonableness, we find that our worthy contemporary has published an article "one somewhat startling because so far astray from truth and experience." Brother Laws, you must keep your eyes open.

The Acid Test

The subscription receipts of THE BAPTIST for the fiscal year just closed showed an increase of \$13,854.02, over the preceding year. It might be worse. To say the least this shows a wholesome subscription situation and renewal orders are the acid test of any periodical list.

Killam's Kollum

Religious Education

It is encouraging to note the plans used by some of our churches in developing the interest of the young people in the work of the denomination and not least in the denominational journals. Rev. John Gerald York, of the First Church, Grand Forks, N. D., has a unique plan. We will outline it in brief. The church proposed a contest. It offered cash prizes for best verses based on some issue of THE BAPTIST, or some article therein. A number of young folks entered the contest and the money received is to be used to send delegates to the St. Paul Convention. We give below one of the productions based on Phillips Brooks' "Shepherd of Souls," which appeared on the front cover of the issue of March 25, written by Leslie Erhart:

Salvation of Souls: My Trust

If I each day can serve the trust
That God has given me,
I am content to die condemned
By all society.

For, oh, I feel a want, a need,
A longing in my breast
To seek for souls upon the earth
And give them of God's rest.

Pray, Father, let me never be
Unworthy of this trust;
My very heart's desire is but
To serve it—Lord I must.

The Folks Back Home

When this number reaches our readers the Northern Baptist Convention will be in session in Indianapolis. Those of us who go feel our own importance. We propose to settle all the problems of the denomination. While we are in the process it might be well to remember the folks back home. We fear that many of them have little interest in the things which now occupy our attention. Others care little because they know little about Baptist work outside the local field. We ought to find a way to get them to subscribe for THE BAPTIST.

You Can Save Us Money

It is surprising what a number of our readers enjoy the privilege of a vacation. Hundreds of them ask to have their subscriptions changed for a month or more to some resort. We are glad that you want THE BAPTIST to follow you on your summer outing. It does, however, place us under quite a heavy expense. What? We have to cut a new stencil for this temporary address. And then there is danger of missing an issue at the end of the vacation. Could you not leave your address with your postmaster and have the paper forwarded? It would cost but a cent a week.

Fresh from the Field

Believing that only action by the United States government can save the remnant of Armenians from further persecution and probable extermination on account of their faith, the Federal Council of Churches is making a nation-wide appeal to 150,000 congregations in America to urge congress to take necessary steps to ensure the permanent protection of Christians under Turkish rule. This appeal is being sent in conjunction with the Near East Relief to all pastors.

Pursuant to the findings of a regularly called council at Ogden, N. Y., Benj. Harrison Marshall and Chas. S. Owen were on May 31 ordained to the gospel ministry. Dr. A. W. Beaven preached the sermon, Rev. A. E. Isaac gave the hand of fellowship and Prof. John R. Brown gave the charge to the candidates. Mr. Marshall who has been student pastor of the Ogden church goes at once to the church in Lewiston, Idaho. Mr. Owen, who was ordained at the request of his home church in Candler, N. C., is serving as pastor of the church in Chili. Dr. C. S. Savage served as moderator.

The annual meeting of the Free Baptist Woman's Missionary Society will be held in Jordan Memorial Hall, Ocean Park, Maine, Monday, July 31, at 9 a. m., for the following purposes: To hear reports of officers and committees, for election of officers and for such other business as may come before the meeting.

Mr. Ralph H. Rogers was recently ordained to the gospel ministry at the First Church, Burlington, Vt. Dr. W. A. Davison was moderator of the council and Rev. D. G. Donnocker was clerk.

Dr. Stuart B. Edmondson, pastor of the Presbyterian Church at Lake Forest, addressed the Chicago Ministers' Conference on June 12. There will be no meeting of the conference on June 19 owing to the fact that many of the brethren will be in attendance at the Northern Baptist Convention at Indianapolis. The meeting of June 26, which will be the last meeting until September, will be given up to echoes of the convention, parts being taken by members who attended.

General Feng, the famous Christian soldier of China, who has brought three-quarters of his army to Christ, recently made governor of Shansi, has asked fifty Christian pastors to act as army chaplains.

At the annual meeting of the Woodlawn Church, Chicago, held on May 10, the reports presented showed a year of marked progress. During the year fifty-six persons were baptized and sixty-three received in other ways. Disbursements for current expenses were \$18,419.33 and for benevolences \$9,608.70. The missionary objective for the new year is \$15,000. The church is now in the thirty-third year of its history and Dr. Melbourne P. Boynton will, before the year is over, have completed the twenty-fifth year of his pastorate. All departments show most vigorous life and the people are expecting the best year of the quarter century.

Keuka College, which has just completed its first year as a college for women, reports a registration of forty-

one in the Freshman class for the last year, besides twelve others. Twenty-five students have already been registered for next fall. A committee has been appointed to continue the campaign for \$1,000,000 for the college.

The exodus from the Roman Catholic Church continues in Czechoslovakia, in fact increases in volume. A letter from a parish priest to a missionary tells how he and 2100 of his people left the church and became Protestants, assuming self support when their act shut them off from government funds. In one city 5,000 have left the church, in another, 4,500.

Columbia University has recently announced the names of the winners of the Pulitzer Prizes in the field of literature. Booth Tarkington gets the \$1,000 prize for the best American novel portraying "the wholesome atmosphere of American life and the highest standards of American manners and manhood." The prize-

Just To Be Good

*JUST to be good—
This is enough—enough!
O we who find sin's billows wild and rough
Do we not feel how more than any gold
Would be the blameless life we led of old
While yet our lips knew but a mother's kiss?
Ah! though we miss
All else but this,
To be good is enough!*

*It is enough—
Enough—just to be good!
To lift our hearts where they are understood;
To let the thirst for worldly power and place
Go unappeased; to smile back in God's face
With the glad lips our mothers used to kiss
Ah! though we miss
All else but this,
To be good is enough!
—James Whitcomb Riley.*

winning novel was "Alice Adams." Eugene O'Neill's "Anna Christie" won the \$1,000 prize for the American play of the year best portraying "the power of the stage in raising the standard of good morals, good taste and good manners." The \$2,000 prize for the best historical work of the year went to James T. Adams for "The Founding of New England." The \$1,000 for the best American biography "teaching patriotism and unselfish service as illustrated by an illustrious example," went to Hamlin Garland for his "A Daughter of the Middle Border." The \$1,000 prize for the best volume of verse published during the year went to "The Collected Poems" of Edwin Arlington Robinson.

The State Convention of the Ministers' Union of North Dakota was held June 1-5 at First Church, Grand Forks.

Students in India are joining with other national groups in passage of resolutions condemning liquor shops and the use of liquor. This is one phase of the Gandhi movement, which maintains that beverage alcohol is sapping the vitality of body, mind and soul of the Indian nation. One unique fact is the system of pickets under

which volunteers stand near liquor shops and in the name of religion and country ask the ingoing customer not to drink. If the customer persists, the picket falls on his knees and begs him not to drink. Some pickets carry bottles of milk and offer the thirsty man free milk to drink. In some places the drinker is boycotted. The movement is very successful in cutting down drinking and in closing saloons. Several of the independent states of India have adopted prohibition in varying forms.

At a recent dinner given by the American College at Madura, India, there sat together representatives of several different races and castes; including Brahmans and non-Brahmans, Mohammedans and Christians, Americans and Indians, all sat together and partook of common food. This caused great astonishment in the city and one Brahmin remarked, "This is simply wonderful. I never thought it possible. How did you do?" Well, how?

Chapel Car Evangelists Rev and Mrs. E. R. Hermiston have been visiting San Joaquin, Calif., and already an impression has been made on the growing community. A large tract of land has recently been opened for small farming and the agent for the improvement company, after investigating the character of the work of the chapel car, offered to give two lots and a donation of \$500 in cash toward a Baptist church.

The annual meeting of the board of managers of the Free Baptist Woman's Missionary Society, will be held in Porter Memorial Hall, Ocean Park, Maine, Friday, July 28, at 2 p. m.

According to Zion's Herald an organization of laymen styled "The Faith of Our Fathers League" in the New Jersey Conference, tried this year to question ministers entering the conference in full connection. Dr. John Handley objected strenuously to any examination of ministers at the hands of self-appointed committees and Bishop Berry said it was a gross impropriety for that committee to draw up a creedal statement and to attempt to coerce men to sign it. Toward the end of the conference Dr. Harold Paul Sloan, leader of the conservative element, presented a resolution originally drawn up by the liberal party some days previous; this resolution expressed entire confidence in the loyalty of the Board of Bishops to the doctrinal standards of the Methodist Episcopal Church.—*Pacific Christian Advocate.*

Mr. E. Thurston of the Illinois Bell Telephone Co. is predicting a population of 4,000,000 for Chicago by 1940. This means no small problem for the churches.

In his letters to the Board of Managers of the Foreign Mission Society, Secretary Franklin is reporting that on the fields which he has visited in China and Japan there has been notable improvement in the work since his last visit. He is especially impressed with the fact that young men of fine training, proved character and splendid devotion are coming into service and are assuming a larger measure of responsibility for the conduct of the work in their own country. He has found all the missionaries rejoicing whenever a Chinese or Japanese Christian shows himself fitted to take the leadership in any movement. All this is fortunate at an hour when the tides of national consciousness are so strong in the Far East. China must be evangelized by Chinese and Japan by Japanese.



The Baptist



Christian Credentials

WHAT are they, the credentials of the Christian? When an ambassador goes to another land to represent his country it is expected that he shall present some sign or token that shall identify him as authorized to speak for it. "Now then we are ambassadors for Christ!" We dwell among people who recognize him, but know nothing of us. We dare to go, ourselves or by our agents, to foreign lands to speak for Christ, and to represent him. How do we expect to secure recognition, and to have our right acknowledged? What are our credentials? How may we be known as Christians?

The "Salvationist" wears a uniform. There is something to be said for it. It at least marks him as a disciple of the Nazarene, so that when he goes to his task men recognize him and know what he stands for. The bishop may wear gaiters and a shovel hat, the priest his cassock and the nun her veil. There is something to be said for these. But they will hardly serve for us. They are artificial and exterior credentials for a Christian.

Some would make the correctness of their views upon matters of religious doctrine the proof of their claim to discipleship. There is much to be said for that also. Certainly it is the mark of a Christian to hold certain definite convictions firmly and clearly. But at the bar of a cynic world these will not serve as credentials. The world in general is a poor judge of orthodoxy, and in a degree indifferent to it. Nor will breadth and hospitality of mind, of which many boast, nor zeal in practical service suffice. Many possess these who cannot qualify as ambassadors of Christ, and put forth no claim to be such.

How does the world judge the credibility of the claims of the church? By the spirit that pervades it. Men recognize the spirit of Christ when they see it manifested, and they believe those to be Christians who have it. The world will not take them on their "say-so."

What is the spirit of Christ? "I have loved you!" That is it: the spirit of love. Have we it? Jesus says that we need not expect the world to recognize us as his disciples if we have it not. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By *this* shall all men know that ye are my disciples, if ye have love one to another."

This is the "hall-mark" of the Christian. "Behold how these Christians love one another!" was not first spoken in irony and derision. It expressed the patent fact. If it is not true today, then nothing that is true will condone the lack of love, or take its place.

The world will not listen to the message of Christians who do not love one another. "What you are," said

Emerson, "speaks so loud, I cannot hear what you say!" How foolish to send out missionaries to preach a gospel of love to the heathen world if we have not sufficiently learned the lesson of love to love one another! Is it easier to love a pagan than to love one another? If we cannot win one another, how do we think we can win a hostile or indifferent world? The children of the world will even refuse to believe that we are disciples of Jesus if we have not love one to another: and they will be justified in refusing. Jesus has no unloving disciples.

We have been washing our linen now so long in the sight of the public that doubtless they will be watching carefully to see whether we finally get it clean at Indianapolis. Let us disappoint the cynics!

"Beloved, let us love one another, for love is of God."

That does not necessarily mean that we must like one another: we cannot always control our likes and dislikes. We are happy to say we love a good many people whom we do not like very well. It does not mean that we must agree with one another. We shall never any one of us know as much about anything as some of us claim to know about everything. In some of the things with which we have to deal we are doubtless "like little fishes trying to talk like whales." But let us pity rather than scold those who disagree with us, and *grant the liberty to others that we claim for ourselves.*

But though love does not necessarily mean that we must find one another always and entirely congenial, nor that we must think alike, it does mean that we must treat others as we should like to be treated, that we must respect one another's opinions, and remember that our brother's belief is as sacred to him as ours to us, we must be scrupulously careful to impute to our brother only the highest and worthiest motive conceivable under the circumstances, and we must desire to share with our brethren the best and richest gifts with which God has blessed ourselves. What we desire for ourselves we must desire for others.

What is the most prolific cause of wars? There are many causes, but eventually each cause grows into *mutual suspicion* before nations take to arms. Unkind things said in the newspapers by members of one race about another, unkind aspersions cast upon another people's motives, an undue readiness to take offense, where offense was not meant—trivial things like that—fan the embers of war. Lincoln said, "The man who makes a charge without knowing it to be true, falsifies as much as he who knowingly tells a falsehood."

We shall get at Indianapolis much what we expect. For our part, we expect to see the beginning of a new era of mutual understanding and cooperation, and a new start on the last lap of the accomplishment of the

great task which we undertook together at Denver.

"Be noble,
And the nobleness that lies in other lives,
Sleeping, but never dead,
Shall rise in majesty to meet thine eyes."

Love begets love. "As in water face answereth to face, so the heart of man to man." What we take away from Indianapolis will depend upon what we bring there with us.

Pray, Therefore!

IN the ninth chapter of Matthew's gospel we are told that Jesus made a tour "about all the cities and villages," and on his return, having observed the multitudes with his kindly yet piercing eyes at their work and at their play, he sums up the impression they had made upon him.

It was an impression of sadness. Men are revealed in the light of what they see in the multitude. Some are repelled by the crowd, others appalled by it, and some see only the menace of it and are alarmed. Jesus "was moved with compassion," that is with sympathy and pity. The masses made him think of a flock of sheep distressed and scattered: "distressed"—that is rent and mangled and all wounded and bleeding (that is what the word means); and "scattered"—thrown upon the ground, prostrate, struggling to rise but unable to do so from weakness or fatigue or hunger. They were without a shepherd; their natural leaders had shorn and despoiled and deserted them.

Changing his figure, Jesus tells his disciples that the multitude made him think of a field of waving grain, ripe and golden and ready for the reaper. "The harvest truly is plenteous, but the laborers are few."

The need was great. He had seen multitudes of men on his journey untaught, occupied with the bread and butter problem and thinking nothing of the kingdom of unselfish service, and diseased, sick, perhaps, largely because of their ignorance and selfishness, or that of others, as many are today. They were despoiled and cheated and exploited, these multitudes of our Lord's day, without leadership, moving blindly, but without a goal. The need was very great.

And the need was urgent. If the time of reaping arrives and the reaper neglects the hour, the grain lodges and mildews and rots, and only a worthless tangle of ruined possibilities remains.

But the need was not being met; "the laborers are few." The need was imminent and importunate, but there was a lack of men willing and able to meet it. Must the rich opportunity pass, and the labor of the husbandman fail for want of reapers?

What the multitude needed, in the thought of Jesus, is evident in what we find he had been supplying in his journey through their cities and villages. For the mind, education—he had been teaching in their synagogues; for the soul, inspiration and comfort—he had been preaching the gospel of the kingdom; for the body, relief for their physical ailments—he had been healing

all manner of disease and all manner of sickness. His was a three-fold ministry to body, mind and soul.

What do you think the Lord Christ thinks as he goes about our modern cities and villages and looks upon the modern multitudes? Having learned to look upon them through the Master's eyes we see them today harried, smitten, wounded, exploited, prostrate, restless, with rancor and hatred in their hearts, ignorant, devoid of idealism and vision, without intelligent and unselfish leadership, and yet with a desire for better things, aspiring toward they know not what, spiritually hungry. The heart of our time is hungry for the living God.

We see that the need is urgent. Everywhere unrest, everywhere movement, men reaching out and up toward democracy, and independence and leisure and all the things they count good, in China and India as in America. It is the strategic hour. Empires are being shaped in the forms that they will presently take permanently. Great problems of industry are being agitated and decided. Political experiments are being tried and institutions moulded. Now in this plastic hour can the disciples of Jesus furnish a Christian mould into which the new idealism may run and be fixed? The great need of the hour is more and better Christians. Can the church produce Christian leaders in sufficient numbers to shape the new day? Can it win men to the Christ who must rule the future?

We see that the need is not being met. The work of the kingdom in foreign fields needs men and money, and the need is not being met: strategic opportunities are wasted because the laborers are so few. At home the church is with difficulty holding its own in the midst of our crowding populations in the cities, while in the country indifference is widespread. Whole classes in the community are said to be alienated from the church. The need is great, the need is urgent, and the need is not being met.

Where are the reapers? Where are the shepherds? They are back of the sheepfold somewhere disputing over the will of their Master! Each is sure he is right and the other wrong! They cannot meet the need until the quarrel is settled! Before God, brethren, it is a world tragedy!

What must the disciples do therefore? Here is a needy world, the multitude like sheep distressed and scattered, needing this three-fold ministry that Jesus rendered, while the shepherds are "manicuring one another's theology," and the church is quite distraught and insufficient, falling short of its opportunity. "The harvest truly is great and the laborers are few. **PRAY THEREFORE!**" says Jesus.

That is not what we should say. In view of a distressed and scattered society, harried and poverty-stricken, sick and ignorant, we might say that what we want is more legislation! Establish hospitals for the sick and schools for the ignorant! Is the spiritual need of the world so great and urgent and the resources of the church so inadequate? Institute the every-member canvass; start a new movement; get your laymen together and have a banquet and raise some money; hold a conference and pass some resolutions! But Jesus, having visited the people in their homes, and reviewed

their need, and having seen the insufficiency of the disciples and what a poor lot they were, said. "The harvest truly is plenteous, but the laborers are few: PRAY THEREFORE!"

On the face of it it is a very impractical suggestion, and wholly unscientific! When all the facts seem to proclaim that something ought to be done and done at once, Jesus bids his disciples pray! Yes, to pray is to do something. "To pray is to labor"—*orare est laborare*. A new philosophy is teaching us not to judge a method or a theory by its apparent rationality, but to ask, "Does it work? Does it produce results?"

Subject the method of Jesus to such a test and there can be only one reply. It works. It has always worked. It is the only method that has ever worked. It worked with the first Christians: from the place of prayer they went forth to conquer the world. The Reformation in the sixteenth century was born in prayer. Every great forward movement in the history of the church was born in prayer.

There have been other periods in history when the outlook for organized Christianity seemed dark. Bishop Butler, in the introduction to his *Analogy*, published in 1736, tells us that he spoke to an age in which it was "taken for granted by many persons that Christianity was not so much as a subject of inquiry, but had been discovered to be fictitious." Warburton, his contemporary, declared that he had lived to see that "fatal crisis when religion hath lost its hold upon the minds of a people." But at that very hour a revival of prayer was passing, like a tide, over England under the leadership of John Wesley, and a new age of faith was beginning. Later in the same century the modern missionary enterprise began when a little group of country ministers drafted an invitation to all Christian people to join them for one hour on the first Monday in every month in prayer for the "spread of the gospel to the most distant parts of the habitable globe." The movement took root in America when a group of students at Williams college met under a haystack to pray. Every great modern revival has taken its rise in prayer and has been led by men of prayer.

We might have anticipated it. For what is prayer? To pray is to fall back upon God: to pray is to tap the divine resources of power and render them available for human uses. In view of the immensity of the task and the character of the obstacles how can any man or body of men, by whatever clever schemes or energetic efforts, hope to win the world to God? That is God's task; only he can do it. "Pray ye therefore the Lord of the harvest—God is the Lord of the harvest—that he send forth laborers into his harvest"—his harvest. So we pray in the spirit of Luther, "Lord, if thou wilt have thy world to be saved, thou must save it. We have tried every plan, and called forth every resource, and we cannot do it." It is his harvest: he must reap it. LET US PRAY!

Let us try Christ's way! Organization is needed, but God will not save the world by organization. Machinery is needed, but machinery is a hindrance if we lack power. Laborers are needed because God plans to save the world by consecrated personalities. Pray, therefore. Perhaps we shall find one another while we are seeking God.

Let Christ Be Exalted

Prayer unites. Discussion divides.

Service draws men together. Metaphysics drives them apart.

Where Christ is, men are brothers. Where the spirit of Christ is not, there is no such thing as brotherhood.

We may go to Indianapolis and make all the clear-cut definitions we will, but if we are not found in a spirit of prayer, we shall at the end be farther apart than ever.

We may formulate a confession of faith which shall be a world-beater, but if we do not gather as friends of Jesus, intent on showing ourselves worthy through our service of the confidence he has placed in us, we shall render nothing but lip-service. It avails nothing to say "Lord, Lord," with exactly the right accent if we are not doing his will.

If we really believe that Christ is in our midst, all bitterness and rancor and evil-speaking will disappear and we shall confer together as brethren, each one counting the other better than himself.

If we are not to gather at Bethlehem and at Calvary, it were far better that we should not have a convention at all, for nothing but ill will come of it.

It comes down to this, brethren: Are we really Christians or only calling ourselves such?

We Want To Be Shown

The United Presbyterian has this comment in a recent issue: "That theological unrest is not conducive to church growth is evidenced by the annual reports of the churches. The Southern Baptist Church, in which there is no theological controversy, has gained 19.9 in the last five years, while the Northern Baptists, in which doctrinal controversy has been raging, has in the same time lost 19.9 per cent."

It will be news to the editor of the *Western Recorder* and to Frank Norris of Texas that no theological controversy is waging in the South. But we will not stress that.

We would like to know the source of the figures touching our Northern Convention. For there has been no loss. On the contrary the additions to our churches by baptism during the last two years have been the greatest known for a long period. Figures are bungled somewhere.

The Runner's Bible

We have heard of many kinds of Bibles in recent years and not all have received full approval. But here is a note from *The Herald of Gospel Liberty* which ought to be passed on. Propaganda for peculiar sects has many forms and Bible-loving Christians should not be taken unaware by this latest attempt. The note reads:

"We would sound a warning against the 'Runner's Bible,' which is purely a Christian Science document of the most deceptive kind. Many sincere Christian people are being hoodwinked by it, being led to believe that it is only selections of Scripture placed in convenient manner for the traveler or other busy person who must 'run as they read.' It does contain Scripture—but it also contains the most insidious kind of Christian Science comment thereon."

Real Satans

"Even the demons are subject unto us in thy name."—Luke 10:17

By D. E. LEWIS

IF we had Christ's power to cast out demons we would need his insight to recognize them. Many of the most conscientious and spiritual leaders of the past missed a good fight against the devils of their generation because they failed to recognize them as the agents of the evil one.

No one denies the conscientious conviction and spiritual insight of John Wesley, who nevertheless said, "Unless witchcraft is true, nothing in the Bible is true."

Francis Xavier starts for the Indies, saying, "Whatever torture awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul," and on arrival writes back, "The second need which India has in order that those who live in it may be good Christians is that your highness should send the holy inquisition."

These quotations and the following on slavery and liquor, taken from Kirby Page's chapter, "Is the Judgment of the Majority Infallible?" in his book, "The Sword and the Cross," show that many of the spiritual leaders of the past missed the kind of a fight that Billy Sunday enjoys with John Barleycorn because they failed to recognize some of the leading devils of their own generation.

"If Holding Slaves Be Sin"

In 1840 Rev. James Smylie wrote, "If holding slaves for the sake of gain is sin, three-fourths of all the Episcopalians, Baptists, Methodists and Presbyterians in eleven states of the union are of the devil." The estate of Dr. Furman advertised, "two mules, one horse, an old wagon, twenty-seven negroes, some of them very prime." Union Theological Seminary in Virginia on Christmas day each year hired out to the highest bidder the slaves left to them by the will of a pious old mother in Israel. The American Baptist Home Mission Society had in its employ twenty-six slave owners. Missionary Tryon entered Texas driving his slaves before him. Rev. Jonathan Davis, Baptist clergyman, declared, "He would wade knee-deep in blood to defend his rights to hold the thirty human beings he owned." George Whitefield, the great evangelist, said, "I have

no doubt as to the lawfulness of keeping slaves. I should think myself highly favored if I could purchase a goodly number of them."

Alexander Campbell declared, "I would as soon become a free-thinker or a skeptic as to think slavery unchristian. I dare not, with my Bible in my hand, join the anti-slavery crusade against the relation of master and slave." The Southern Presbyterian church during the war expressed its "deep conviction of the divine appointment of domestic servitude and the peculiar mission of the church to conserve the institution."

In the early days of the liquor traffic the bulk of the clergy opposed the temperance movement. Rev. Leonard Woods writes, "I remember

*IN TOILERS of the world, true greatness lies
Not in great empires built o'er dead men's bones,
But in those deeds of charity and love
Which light our earth as heaven is lit by stars.—Victor Hugo.*

when I could reckon up among my acquaintances forty ministers, and none of them at a great distance, who were either drunkards or far addicted to drinking. At an ordination in 1816 I was ashamed and grieved to see two aged ministers literally drunk and a third indecently excited."

Rev. Joseph C. Lovejoy, after seventeen years of opposition to the temperance movement, wrote a book entitled, "Prohibition Ground to Powder," in which he said, "I have never flinched nor doubted; not one pang of remorse or regret. I told the truth in vindication of God's word and Christ's example; and in defence of the personal rights of every human being. The assailants are at war with God and man."

Strickland Gillilan's story in *June Farm and Fireside* of the recommendation of a certain pastor must have originated at this time: "The young man is an excellent and powerful speaker. He is unusually faithful and zealous in his pastoral work. You are fortunate if you can secure him for your pulpit and your parish. It may interest you also to know that he is rather quarrelsome when he is drunk."

Buckle in his "History of Civilization in England," says, "It is an undoubted fact that an overwhelming majority of persecutors have been men of the purest intention, of the most admirably unsullied morals. Such men as these are not bad, they are only ignorant."

Thus many of the best leaders of the past fought as allies with the demons of their generation because they failed to recognize them. The conscience of a Spirit-filled man was not sufficient to lead him to the truth. Even with the open Bible as a standard his misinterpretations lined him up with the enemies of his Saviour.

On the Fence

Many other conscientious men were "on the fence," during the bitterest debates. Judged by the fig-tree standard of Jesus, they lost out in the chance to fight unrighteousness through their "omissionary mistake."

Conscience judges according to accepted standards. If these men had been trained in the higher standards of the twentieth century, they would have opposed with earnestness the evils for which they fought or before which they remained passive.

My father voted the republican ticket. He was a conscientious Baptist deacon. I said to him, "Do you think Mr. Doe did the right thing at the last election when he swung his vote over from the democrats?" "He certainly did, and I am delighted to hear that he has been converted." A half hour later, I said, "Father, did you know that Mr. Doe changed his vote because some ward-heeler gave him ten dollars? Do you think he did right when he changed his vote?" "Oh, that puts a different attitude on the question," said father. A little additional information did more than a day's arguing or a year's praying would have done to change father's opinion. May the good Lord make us willing always to keep our hearts and minds open for a little additional information.

In the light of present times we can easily see the character of these old devils of the last century. We waste no time trying to prove the evils of witchcraft, inquisition,

slavery, while we take a few parting shots at the liquor traffic, but our present danger is that of a passive attitude, a negative relation because of ignorance and dullness of apprehension to the devils next door. Shall we be satisfied with a conscience that lulls us to believe that these modern devils are not within the legitimate range of our protests and active opposition?

Thomas Carlyle wrote, "Let the world take the old spectacles off his nose and discover almost in contact with him, what the real Satan and soul-devouring devil now is! Original sin and such like are bad enough I doubt not; but distilled gin, dark ignorance, stupidity, dark corn law, Bastille and Company, what are they? Will the world discover our new, real Satan, whom he has to fight, or go on droning through his old nose spectacles, about old extinct Satans, and never see the real one till he feels him at his own throat or ours?"

The Chief Modern Devil

Chief among the modern devils is war. "I hate you most of all because you lay your hands upon the finest qualities of human life, qualities that rightly used would make a heaven on earth and you use them to make a hell on earth. You take our spirit of courage and devotion and instead of letting it be a benediction in the world, you use it to burn cities and sack cathedrals and slay men. You take our loyalty that, well-used, would redeem the world and you harness it to a movement that inevitably means the rape of women, the murder of children and the starvation of whole populations. You take our religion and to help your deadly work you rend our God in pieces and make of him a score of tribal deities to whom men pray, as old barbarians, before our Lord had come, prayed to their idols as the gods of war. You take our science, the fruit of our dedicated intelligence and you make even of that an effective minister of hate. This is the deepest charge against you, that you take our noblest powers and prostitute them to destructive ends."—(Dr. Harry E. Fosdick.)

You make "man loyal to his tribe but to his race apostate."—(Dr. Edward Shilleto.)

"That the end justifies the means is the fundamental philosophy of war. No sane man denies the horrors and brutalities of war. Plunging a bayonet of steel into quivering human flesh, mowing men down with a machine gun as wheat before a

scythe, blinding men with gas, boiling men in oil, mangling women and children with bombs, drowning the helpless, starving the innocent, these are everywhere recognized as unspeakably horrible. Yet they are an essential part of war. Men abhor the practices. They sanction them because the end justifies the means. The law of military necessity holds sway. Do whatever is necessary in order to win."—(Dr. Kirby Page.)

Dr. Charles E. Jefferson wrote to Dr. Page in reference to his pacifist position, taken after his experiences overseas, "You know I am not able to go as far as you do, but I am always happy to have men who feel as you do express their convictions, for it is possible that you are right and that

The Sweet Old Chapters

ONE of the sweet old chapters
After a day like this—
The day brought tears and trouble,
The evening brings no kiss.

No rest in the arms I long for—
Rest, and refuge, and home;
Grieved, and lonely, and weary,
Unto the Book I come.

One of the sweet old chapters—
The love that blossoms through
His care of the birds and lilies,
Out in the meadow dew.

His evening lies soft around them;
Their faith is simply to be;
Oh, hushed by the tender lesson,
My God, let me rest in thee!

the rest of us will have to come up to where you are." All honor to Dr. Jefferson as he stands in the front ranks of the Bereans, willing to search daily for additional information.

One of Carlyle's devils is still abroad. In the matter of spiritual education against "dark ignorance," we are "scratching the ground with pin points when we ought to be plowing deep." When Bismarck looked with prophetic vision toward an empire, he began by teaching militarism in the primary schools and in the churches and in every available place to every available person. Toledo, the best Sunday-school city in America, reports that the best that can be done even there is to line up one third of the children in the Sunday schools. This one-third attends irregularly, the few present every Sunday receiving twenty-six hours of instruction a year from indifferently prepared teachers. Our Catholic and Jewish friends set us an example in efficiency a thousand per cent higher.

If the mind of Jesus is to take the place of the spirit of force and materialism we must accept the dictum of Robert Raikes, "Evil is preventable; begin with the child." We must supplement our present high efficiency in every-day education with an every-day efficiency in spiritual education. Week-day instruction related to public school education in moral and spiritual realities is the coming weapon, already proved effective in 500 communities.

In spite of the missionary propaganda of over a century the devil of LITLNESS is yet with us. The hosts of the provincial minded are big enough to call for a vigorous campaign in behalf of the program for which Christ was willing to die. I picked out a duplex envelope from the plate recently and discovered that the giver thought Jesus merely wished to be mayor of the city. At least all that he had contributed was in the side of the envelope which stood for local work. He did not realize the meaning of his Lord's prayer, "Thy kingdom come, thy will be done on earth."

It might be possible for some folks to be disciplined for some of the old orthodox sins; unbelief, stealing, lying, swearing, gambling, murder, etc., by a board of deacons who themselves ought to be disciplined for meanness and covetousness which is classed in the New Testament with idolatry and drunkenness. The man who works long enough to earn 10 cents in order to get a loaf of bread that he may put into his stomach so that he can get more strength to earn another 10 cents that may be translated into another loaf of bread to go into the stomach of a missionary over in China is learning how to overcome littleness in his life by transferring his strength over a world-wide area.

A Little Saint and Devil

There is a little saint and a little devil of the same name and it requires the keenest insight to tell 't'other from which. INDIVIDUALISM is basic in the Baptist denomination. In gospel work folks are not saved by crowds. You may lose a man, however, by sending him too far along the right road. The farmer who made his sour apple orchard produce sweet fruit did it by grafting the trees, one by one, but in the interest of the conservation of the fruit, he put a wall around the orchard and not around each individual tree. An over-emphasized individualism may hold a gospel truth

so close to the eyes that another gospel truth concerning relationships in the crowd may be hidden from view.

The old individualism may be represented by a circle with Jesus in the center and the radii of faith reaching to the circumference and driving off the old orthodox devils that so persistently tempt us ordinary mortals. A few social service workers with a false conception have removed Jesus from this center and placed him within a circumference on which dwell the demons that interfere with the relationships of men.

The true circle has a double circumference. With Jesus at the center the radii reach out along the lines of faith to the circumference of individual salvation and then continue on through this to the farther circumference of social relationships.

The publican truly prays, "God be merciful to ME." Having obtained mercy he sits at the feet of Jesus and prays, "Forgive US OUR debts."

We shall never get beyond the need of singing the old individual hymns: "Rock of Ages, Cleft for ME"; "Jesus, keep ME near the cross"; "Lead thou ME on." We need, however, more hymns like "America," which begins "MY country 'tis of thee," and closes with, "Great God, OUR king."

When a man prays "Give US OUR daily bread," he must be interested in the means necessary to provide the bread and his thought necessarily goes out to the industrial world. Both employer and employe must remember they are helping to answer their own prayers that the other man may get what is justly coming to him.

On the outer circle of relation-

ships among men the devils are laughing in glee today because so many Christians and churches have never seen the necessity of prolonging the radii of their religion beyond the circumference where abide the old, original, orthodox devils who interfere simply with individual salvation. Lord Shaftesbury's report, after he had worked fourteen years in the interest of a ten-hour day, sounds familiar, "I am puzzled by strange contrasts. Support from infidels with opposition or coldness from professors of religion. Last night I pushed the bill through the committee with most discreditable opposition. Sinners with me, saints against me, strange contradiction in human nature." Some of us are wondering what is the next best move to help get the little children out of the mills in the states which are happy over the recent decision of our Supreme Court that the national law is unconstitutional because it interferes with state rights.

"Preserve Chaos!"

Before mentioning the last grim devil, whom if we could slay, most of the others would flee away, I wish to say that I am not so much concerned as to whether this sermon will enlist you in the fight against any particular set of demons as I am that it will cause you to see the necessity of the open mind. Somebody said about Metternich, "If he had been present when God began to bring order out of chaos, he would have prayed fervently, 'O God, preserve chaos!'" Douglas Jerold says, "Some men can never relish the new moon out of respect for that venerable institution, the old moon." Of course there are folks who get out of patience with the old moon in

their feverish desire to see the new come round.

We feel sometimes like the freshman class in the college scrap. The fact became known that the key-man on the sophomore side would wear a red sweater. He was plainly discernible among the great mass of white sweaters all about him. When the whistle blew for the start, fifty other sophomores stripped off white sweaters and appeared in red. The particular one that the Freshmen hoped to get was lost in the crowd.

Jesus says to us as we enter the fray, "Judge not. Why behold the mote in your brother's eye with the beam in your own?" Then he says again, "Give not what is holy to dogs. Cast not your pearls before swine." We wonder how we are to tell sometimes. Then he says again, "Ask and it shall be given you." If we seek God's word from beginning to end we shall find one truth so plainly set forth that this prominent devil with the red sweater will not get lost in the crowd. His name is UNBROTHERLINESS.

At times he seems omnipresent among the followers of the Lamb as well as the emissaries from the pit—Protestant and Catholic, Jew and Gentile, White Man and Black Man, Presbyterian and Methodist, Soprano and Contralto, Conservative and Liberal. The red devil here enjoys the best times of his life. Some sweet day, bye and bye, grace enforced by common sense, will show the world that nothing can withstand the onward march of a brotherly Christianity. No other kind can truly claim to be Christian even though it fight every other demon from hell. Read I Corinthians 13.

Sharon, Pa.

My Prayer

I DO not ask, my God, for mystic power
To heal the sick and lame, the deaf and
blind;
I ask Thee humbly for the gracious power
Just to be kind.

I do not pray to see the shining beauty
Of highest knowledge most divinely
true;
I pray that knowing well my duty,
This I may do.

I do not ask that men with flattering finger
Should point me out within the crowded
mart,
But only that the thought of me may linger
In one glad heart.

I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends, a few dear friends,
may know me,
And knowing, love.

I do not pray for palaces of splendor
Or far among the world's delights to
roam;
I pray that I may know the meaning
tender
Of home, sweet home.

I do not ask that heaven's golden treasure
Upon my little blundering life be spent;
But, O, I ask thee for the perfect pleasure
Of calm content.

—Amos R. Wells.

Safeguarding the Teaching in Our Foreign Mission Schools

A word of assurance. Convert, baptize, teach, is the only successful method of missionary work. Government grants for school work are declined. The teacher must be first a missionary. Greatest educators come from missionary force on the field. Safeguarding union work.

By W. T. ELMORE

BEFORE taking up the discussion of the problems involved in this subject, I wish to speak a word of assurance. It is usually understood, and rightly so, that our missionary work represents the highest devotion to Christ and the truest allegiance to the foundation principles of our faith. Our foreign schools have usually been the direct outgrowth of the evangelistic missionary work, and thus have shared in this commendable position.

There are reasons for these high standards. First, it is only young people of a deep and genuine Christian experience and of real faith in the Bible and in the atoning and regenerating work of Christ who will offer themselves for foreign service. Our Baptist young people have been strong here, and because of our failure to provide for sending them out, we have lost many of them to other denominations which seem to be more successful in financing their work, but less successful in producing missionaries.

The young missionary is subjected to more examinations and a greater sifting process than is the young minister. And here our boards cannot be too careful, for the checks on the missionary are less than on the home worker. After reaching the field the romance and glamor are soon gone, and the trials and difficulties of the work are such that only those who have the root of the matter in them will continue in the work.

Foundations of Faith Strengthened

The general effect of missionary work is to strengthen one in the foundations of his faith. The missionary meets with many disappointments, but the greatest are the failures of anything but the gospel to change the lives of the people, and his greatest success and joy comes from the transformed lives of Christians. I have seen more than one earnest young man or woman who has come to the field with the idea of giving his or her main strength to educational or social work, become an ardent evangelist. They do not necessarily forsake their specialty, but evangelistic zeal increases as they see its absolute necessity. These influences have so operated that our foreign schools have, I believe, been uniformly true to the faith. In my twelve years' experience as a missionary, and from considerable observation, I have not known of any departures among our Baptist mission schools from the foundation principles as held historically by the great body of our denomination.

But all this does not indicate that this is an unnecessary subject. The time has come when our foreign schools are becoming stronger. They are getting more and more away from the control of the missionaries who established them. The modern emphasis on the redeeming power of education and the regenerating power of social Christianity, and the rationalistic influences in our educational insti-

tutions, both state and denominational, will certainly be felt in our foreign educational work unless due precautions are taken.

The Object of Our Missionary Work

One of the most important safeguards is that we never forget the great object of our work. Christ told us to go and make disciples, baptize them and teach them. It is remarkable how this sequence proves to be the only successful method of missionary work. We are in danger these days of inverting the order. Social Christianity, so-called, and education are often presented as being the real work which will stand the test of modern thinking.

For the Shut-Ins

*FOR hearts that to their home are true,
Where'er the tides of power may flow,
Have built a kingdom great and new
Which Time nor Fate shall overthrow,
These are the empire builders, these
Annex where none shall say them nay,
Beyond the world's uncharted seas,
Realms that can never pass away.*

—ALFRED NOYES.

I would not be understood as underestimating this work. Every missionary does educational and social work. The danger is that we should displace the evangelistic work for these. Some time ago the autobiography of Dr. Clough was published with the title, "Social Christianity in the Orient." That title was added after Dr. Clough's death. I have my doubts about his having chosen it. In any case it was misleading. At one time Dr. Clough brought a number of plows to India in his early days. Not one of them ever was successfully used. He gave them to farmers, and they rusted out, thrown out into the cactus. But Dr. Clough did not neglect educational and social work. He was a marvellous evangelist. I doubt if any other person since apostolic days has brought as many people to Christ. But he established village schools, then a theological seminary, then a high school and junior college, and during his last years was doing his best to get industrial work established. But this work all followed the New Testament plan. His early ideas of transforming India by bringing plows failed absolutely. I think it was but a passing experiment. He, and his successors in that wonderful Telugu Mission, have been strong in first working for the conversion of the people by evangelistic methods, and then teaching them in all ways of Christian life.

Moreover, one of the most recent attestations to this plan is the decision on the part of the Indian missions to decline government grants for school work. The missionaries wish to be untrammelled in

their efforts to make the schools absolutely Christian, and in making them places for the training of young people who shall go back to their villages with the vital evangelistic message.

While humanitarian motives might lead us to do industrial work among the non-Christians, I believe we have no call whatever to give non-Christians a secular education. The humanitarian work is a failure in so far as teaching is concerned until the people become Christians. But the educational work is worse than a failure, as it produces some of the most influential opponents of Christianity. The one object of the educational work is to develop our Christian people in every good work, and to make them Christian workers. When non-Christians are admitted to the schools, as they usually are, it should be with the one idea of making them Christians. That this is the ideal in our schools is shown, for instance, by the Shanghai Baptist College, where in the entering class 16 per cent are Christians, while in the senior class 96 per cent are Christians. The college declares in its constitution that its purpose is "to propagate the Christian faith and to promote evangelical Christianity." Only with such a purpose should a college receive non-Christians. And such results will be achieved only when the teachers are first of all great missionaries.

Selecting the Teachers

It is very evident that the crux is in this. The schools will be what the teachers make them. The teachers in turn will be what the American homes, churches, schools, and social life make them. If my contention as to the object of educational work is true, then the teacher must be first a missionary. Herein is a present danger. I have often seen posted in the halls of our colleges and universities a call for foreign workers put forth by that great and worthy organization, the Student Volunteer Movement. And in the poster the call was made for physicians, engineers, agriculturists, teachers, stenographers, chemists, administrators, and other attractive occupations. This was done in all good faith, and no doubt the main intention was to challenge the student. As a matter of fact I think the reaction is the other way. When the student realizes that he must go out under a missionary board, his ardor cools.

Meanwhile the old call for real missionaries to advance the cause of Christ does not go unheeded. I am not distressed because of the lack of young people to respond. What distresses some of us who are dealing with the young, and especially with students, is whether they can be sent out or not because of finances.

I would have the teacher selected so far as possible from the missionary force on the field. There is where we have secured our greatest educators. No one is fitted to teach in a foreign school until

he knows something of the people. The ideal way is not to send out one designated to a certain school, but to send out a properly equipped missionary, and when the time and need come he can be transferred to educational work. Such a teacher comes with the native language, without which it is impossible to understand the people or teach well. He will also be matured in thought and will have a knowledge of his great task.

With the increase in the number of our schools and the need for specialists as teachers, this may not seem practical in all cases. I believe it is highly practical. In fact, it is almost our established method in days past. Let the young missionary first prove his qualities in the field, and if his associates mark him for educational work, when he comes home on his first furlough, let him specialize in the required branches and you have your ideal educationalist.

Where one is sent out definitely for educational or industrial work, he should have at least three years' field experience, and be expected to learn the language. I have known people to lose more than these three years in ineffective work because this method was not adopted.

I would make one exception. I approve of sending out a limited number of young unmarried college graduates for short terms as teachers. Their youth and zeal will make up for lack of experience. But they must be young men of established character and who have been zealous in Christian work and real soul winners at home. For supplementary teaching in schools where English is used this is a worthy plan.

But the great objective as time goes on is foreign schools with their own native faculties of Christian men, with the leadership and inspiration of great missionary educators, so long as they shall be required. And these will never be secured by sending out young men because of their intellectual and scholastic attainments. We must still send out missionaries. We should choose only those who have shown a real passion for Christian service at home and whose one great object is to bring people to Christ.

The Control of Our Educational Work

I stand strongly for the local control of our educational work by the missionary organization on the field; as the institutions grow there is danger that they will become somewhat independent of the field and station missionaries. It is for the work of that field missionary who lives in tent month after month among hundreds of villages and hundreds of thousands of people, that the educational work exists. It is for the training of his boys and girls, and to send them back among those villages, well equipped Christian workers, that we give our money for educational missions. It is not to secure a career for native young men, nor for building up fine educational institutions.

This plan is largely followed, and should be understood and supported. The boards of trustees are made up of missionaries and usually they choose the teachers, or at least approve them. If there is any questionable teaching being introduced the missionaries who send their boys and girls to the school will discover it and correct it.

Union Educational Work

Much may be said in favor of union work, especially in colleges for women, medical schools, and other special work.

Such work is more economical, and usually more efficient. There is a possibility that it will make a favorable impression as to Christian unity, although I do not think that the need here is at all as often represented. Moreover, this union work may reach some individuals financially who would not give otherwise. For these reasons it should have due consideration.

The House-Top

SOME years ago the slogan was, "Watch your step!" In the street-cars, at the street-crossings, wherever you went, this sign could be seen and heard, "Watch your step!" It was meant as a warning to careless pedestrians. Perhaps at that time people became so accustomed to watching their step, to walking with eyes bent on the ground, that their hearts and minds have grown bent in the same downward direction. It is a good thing to "watch your step," if we do not at the same time, forget to look upward. Many of us are real pessimists all through life. Eye, heart, mind and soul take a downward direction. Even the best of Christians are often prone to the dark side of life. If there ever was a person who has a right and privilege to look up, it is the true Christian.

In Mexico we are greatly blessed with having house-tops. These are useful in time of rain and as protection from the sun. Our chicken coops are here—we hang our clothes here to dry. But these are not the only uses to which we put our house-tops. After a weary day of work, when tired in body and mind—after seeing misery, poverty, sickness and per chance death; after the narrow, dirty streets, filled with the hurrying crowds, after discouragement and grief over mistakes, perhaps—how glorious, how refreshing to fly to the house-top! Here we look "up and not down." To the east, the fine old snow-capped volcanoes send us their cooling breezes; to the west, the golden sun is sinking, leaving behind a path of gold, against which the picturesque old tower of the church shows in relief. This old church stands guard over the sepulcher of Mexico's stanch old hero who gave her religious freedom, Benito Juarez. What would Mexico be today but for the life and deeds of Juarez? But he lived and wrought for Mexico's religious liberty and we are glad that, from our house-top, we can see the green trees and the old church tower that shade his tomb.

On the house-top among the clouds and mountains we may come face to face with God, we may hear his voice calling us back to our task. This still small voice brings to our heart the peace and quiet which we need and gives us courage to go down to the crowds, amid the unrest, and try to give them that "peace which passeth all understanding." "He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake." Oh, that all the world had house-tops!

—May Bagby Rudd.

The union college, however, presents problems with regard to safeguarding its teaching. First, there is the control of several bodies, and no one of them, through courtesy, will press its own beliefs and teachings. The danger is that definite teaching may be lacking. By the process of elimination of anything not agreeable to all the others, definite doctrinal teaching may be left out entirely.

There is the danger from the control of several bodies that any defects in the teaching are more difficult to reach. The college board is likely to give less attention to such matters because of its diverse composition.

In the union college there is more danger of neglecting the evangelistic work. The ideals are likely to be intellectual. The faculty is likely to be chosen directly from America because of scholastic attainments. The work is generally in English, and the new teacher may begin at once without knowledge of the language or people. Teachers will more often come professionally for short periods and not as real missionaries.

These dangers come to the same thing that we find at home, that when a denominational college becomes well endowed, or otherwise independent of the denomination, it becomes at times very independent in its teaching, and when occasion rises may deny its parentage. The Baptist colleges which are still near to the heart of the denomination, and which are still dependent on the denomination for support, are the ones which give us no grave concern as to their teaching.

Shall we then refuse to cooperate in union work? I think we may well take our part here, but there must be the proper safeguards. We should study carefully the charters of these institutions to see what their ideals are. We should insist that they be absolutely Christian and evangelical. We should plan for the selection of our members on their boards in such a way that instead of self-perpetuating boards the denomination itself should have real representation. The control of such colleges should be definitely in the hands of the missionaries on the fields in whose missions they serve. No board with headquarters in America can do more than give long distance advice, the most of which proves to be impractical. The final and best safeguard is to give the control to the resident missionaries through their representatives.

Union Theological Work

Here is a different problem. I approve most heartily of union work when it is a union between different groups of Baptists. As is the case in Shanghai Baptist College and Theological Seminary, where Northern and Southern Baptists unite, and in the proposed Union Seminary on the Telugu field, where Canadian and American Baptists work together. I think we may safely plan for union work with the English Baptists, although the problem is not so simple. The dangers and safeguards mentioned above apply to uniting with other denominations in college work.

But when it comes to theological work and the training of Christian workers, I oppose any union effort with other denominations. In South India, when I was actively connected with our work there, a Union Theological Seminary was organized, supported by several denominations. The pressure was strong on the part of

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The Tasks That Confront Us

By HELEN BARRETT MONTGOMERY

Opening Address of the President of the Northern Baptist Convention at the Fifteenth Annual Session, Indianapolis, June 14, 1922.

THE delegates to the Northern Baptist Convention of 1922 face the most serious condition and the most momentous questions that have ever confronted a Northern Baptist Convention. I am sure that we are all sobered by the weight of responsibility that is ours. Our children's children will look back to this hour and judge us by what we do. If we are small, or weak, or cowardly; if we are swayed by passion or prejudice or take counsel of our fears they will write down our failure with shame and sorrow. We must not disappoint the present; we must not fail the future; the times summon every delegate to draw on his resources of spiritual power. The occasion summons him to lay aside childish things and really to be, during the days just ahead of us, the man he longs to be.

We meet as Baptists. We have a great history. We are trustees for great principles. We face great opportunities. We are not sufficiently conscious of our history and the notable contribution we have made to the cause of individual liberty, civil and religious. There was dedicated in Washington, recently, a memorial to Roger Williams. The president of the United States turned the first spade full of earth when they laid the foundation of the Roger Williams Memorial Church. Charles Evans Hughes, the secretary of state, delivered a great oration on the contribution of the individualist to the development of America at the laying of the cornerstone, and President Mullin, of the Southern Baptist Convention, preached an uplifting sermon.

Trustees of Great Principles

We Baptists may be proud of our history. We are trustees of some great principles, never more needed by the world than now. Let us not betray them. We Baptists are the recognized democrats of the Protestant world. The local church is our depository of ecclesiastical authority. The association has no authority over the local church; the state convention has no authority over the association; and the Northern Baptist Convention has no authority over the state convention. All these are voluntary cooperative associations created for the sake of greater effectiveness in the business of the kingdom. But as democrats we regard the right to cooperate as equally sacred with the right to differ. It is ours to prove that without abandoning our democracy we can learn to stand shoulder to shoulder in the cooperative prosecution of the great tasks of the kingdom.

These principles of ours, the independence of the local church, the competency of the ordinary man to come to God directly without the assistance or oversight of priest or bishop, the absolute separation of church and state, and the civic and spiritual freedom of the individual conscience, have some direct and practical applications to which I venture to call the attention of the delegates.

There has been much talk about the necessity of issuing some Baptist statement of faith. Some are violently opposed to this, others ardently long for it. Will it not help both parties to remember, that,

as President Mullin has said, the thing to emphasize in any such confession of faith is that it must be voluntary in its adoption and in its operation. We have no body of delegates with power to impose upon our churches a confession of faith or a creedal statement. Certainly the Northern Baptist Convention has no such power, nor has any state convention or association, nor any other group of people. Much light is thrown upon the question by the study of our history. There were many statements of faith issued by various groups of Baptists during the seventeenth century. Every one of them was put forth for the purpose of enlightening the public regarding the real aims and beliefs of Baptists, not one was formulated to be an authoritative statement to which Baptist churches must conform.

The New Hampshire Confession

The famous New Hampshire confession itself was never adopted by the state convention which appointed the committee that framed it. It spread from church to church voluntarily. Now if the Northern Baptist Convention should appoint a committee to draw up a Baptist statement of faith we should never allow the committee to report back to the convention, we should never formally adopt the report as our official statement. We should allow the committee sufficient funds to give publicity to the statement and leave it in the hands of the local church to do, as it did with the New Hampshire confession, modify, or abridge, or adopt bodily as it sees fit. For we Baptists to have an official confession of faith would come perilously near to abandoning one of our fundamental principles.

It is hoped that if we do direct a committee to draw up a statement of belief it may be brief, expressed in simple, plain, non-theological terms and that it may emphasize the principles for which our denomination stands. It is to be hoped that able men, representative of the various phases of thought, among us, may be appointed upon the committee, and that they may take time enough to formulate a statement that in elevation of thought and felicity of expression may worthily record the apprehension of our own generation of the truths of the Gospel of Jesus.

We face great opportunities, too great for us rightly to measure them. One hundred million people in Europe, as a result of the war, have religious liberty for the first time. Our distressed brethren in many lands need us to help them set up the standard of a free church in a free state. In Latvia, Poland, Belgium, France, Czechoslovakia, Russia, Spain and Italy there are opportunities such as had not entered into our fathers' hearts to conceive, waiting for us to enter in and possess them. But we need to ask ourselves soberly a question. Have we, ourselves, a firm hold of the principle of toleration and religious freedom so that we can help them to establish it? Are we free from religious intolerance and bigotry? Pray God that we may purge ourselves of any root of bitterness and rise to the fullness of this great opportunity.

From all sections of our mission fields

comes the news of rising tides of evangelism that are lifting our missionary enterprise in their mighty arms. Is this a time for us to diminish our aid when from Assam, from Burma, from India, from Africa, from China and Japan and the Philippines come tidings of nations in commotion prepared for Zion's war? If we look to our own beloved America the prospect is the same. The time demands of us such a program for home missions and city missions as shall enable Baptists to do their share in making America truly Christian. The Sunday-school world is awakening to a new sense of responsibility for the moral welfare of our nation. To our Publication Society we have entrusted our most precious possessions, our children. To it we commit religious education and to it we must also give the funds for a tremendous advance. The only limit to the opportunity is the spirit of the churches. The summons is clear to go in and possess the land.

One of the great topics that will engage the attention of the delegates is the prosecution of the New World Movement. We are not unique in having such a movement. We share with our Protestant brethren of every name the impulse and the determination to attempt vastly greater things for Christ than we have ever dared to dream before. The Centenary Movement of the Methodists, the New Era Movement of the Presbyterians, the Seventy-Five Million Movement of Southern Baptists, the New World Movement of the United Presbyterians and similar enterprises of the Lutherans, the Episcopalians and the Congregationalists, are all outward and visible signs of a great spiritual awakening on the part of the churches. Those who cannot discern the signs of the times see nothing in these great heroic enterprises, but the "commercializing of religion" because forsooth we strive to bring into the treasury sums adequate to prosecute tasks of the kingdom in the great new day.

Out of the War

One of the good heritages that came to us out of the war was the consciousness that we must either as a soldier boy expressed it "put up or shut up," that we could not continue to sing "The Light of the world is Jesus," "Jesus shall reign where'er the sun does his successive journeys run" and contribute only our loose change to make him King and Lord. We must either abandon our claim of his supremacy and our devotion to his cause or square our gifts with our claims.

Every one of these great denominational crusades has fallen on evil days. Each one of them is halted with the vision only partially realized. The voice of criticism is heard, deceit and distrust and disloyalty have their say. Greed speaks only too loudly in many of the objections that are made; but in spite of all, the movements move, the cause goes on, the standards of giving of the church are raised, a new vision of the supreme value of Jesus and his Gospel to the world is gained.

We look so often at the difficulties and disappointment of our present denomina-

tional situation, let us look rather at our achievements and take courage.

In a few years we have raised the per capita gifts of our denomination to benefices and education from less than \$2 per annum to more than \$10. This brings us well up toward the front among the big denominations, but leaves us still humble when we compare ourselves, for example, with the United Presbyterians, who have \$21.50 per capita for similar causes. Let us push steadily forward to make a vigorous campaign for stewardship including the tithing of our incomes, and to draw into the blessed fellowship of the New World Movement, all the churches.

The Servant of the Denomination

We Baptists have only just begun to give. We are able to do vastly more than we have done. If our annual income is only equal to the average income of Americans, and who would doubt that we are above the average in thrift and industry, then we receive an annual income of \$1,000,000,000. If all Baptists tithed we could give \$100,000,000 a year. Malachi's prophetic voice is contemporary: "Will a man rob God? Yet ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse and test me now, says Jehovah, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." A frank word ought to be spoken in behalf of the New World Movement, for there has been much unintelligent and misinformed criticism regarding it. It was unanimously adopted at the Denver Convention, and in that decision the Buffalo and Des Moines conventions concurred by overwhelming votes. The General Board of Promotion is not an arbitrary power that seeks to impose from above upon the denomination plans and purposes. It is the servant of the denomination, created by the denomination, elected democratically by the chosen delegates of each state, and is representative of every section of the country and of every group in our constituency.

The criticism directed at the finances of the movement go equally wide of the mark. We are working under a budget system. Every penny that the Board of Promotion spends is definitely budgeted for it by the national finance committee and upon recommendation is authorized by the convention. The same is true of each cooperating board and society.

Yet the mass of criticism has retarded the movement. The persistent stinging and nagging of petty accusations, the irresponsible statements, the wild charges have been believed by many people, confidence has been weakened and a great amount of money diverted to other channels, with the result that our national societies are gravely embarrassed and their work halted.

Brethren, are we big enough for a cooperative movement? Has our Christian democracy learned the lesson that the political democracy of the United States has learned—to acquiesce in the decisions of the majority? Our American nation fights things out at the polls, then adopts the successful candidate as the president of all the people, and goes on quietly for four years. South American nations do not so accept decisions, but are in a continual broil of revolution. Which model do we tend to approximate? I confess to you that nothing has been more disheartening to me than the apparent inability or unwillingness of an influential minority of our people to accept policies and

methods decided upon by our conventions by overwhelming majorities, and to give them a fair trial.

If we cannot learn voluntarily to subordinate personal views and preferences to the decision of the majority, if we cannot learn to be good losers, if we cannot cooperatively play the game, then the outlook for our Christian democracy is dark indeed.

But I am persuaded better things of you. I believe we can learn to do team work. I believe we can learn the art and practice of cooperation. I believe that nothing could induce this denomination to go back to the old incompetent days of competition between causes. I believe that we are going forward.

But, we must change our tactics. The last few years have been the story of successive scrapping of machinery. We scrapped the laymen's movement. We scrapped the women's organizations. We scrapped the apportionment plan and now many voices are glibly raised saying, "Let us arise and scrap the Board of Promotion."

STOP! LOOK! LISTEN!

Every such scrapping means a loss of power. Every scrapping means a very painful period of readjustment. Every scrapping leaves bitter feelings behind it.

Far better, let us begin to conserve. Let us mend and modify, if need be, but let such a mandate go forth from this convention for the continuation and strengthening of the New World Movement, as shall unify and hasten our purpose.

Let us get behind our leaders. We have magnificent leaders. Let us not cut the heart out of them by our carping criticism. Let us get behind them and go with them to victory.

A question that should receive the attention of the convention is that relating to our schools. Education is the breath of life to a democracy. Free public and compulsory education is one of the corollaries to the declaration of independence. Autocracies can get on very well with education in authority and ignorance in the mass, but our policy demands an edu-

cated laity, and not less an educated ministry. We Baptists must become enthusiasts for education. Our twenty-two colleges and twenty academies and seven seminaries are our seed corn for the future, they are our bank deposit, they are our insurance policy.

We get nine times as many candidates for the ministry from our denominational colleges as from all others; five missionaries come to us from denominational colleges to one that we get from other schools.

To keep these colleges standardized, well equipped, fully up to grade, to assure that their influence shall be Christian and only Christian, is the most important task facing the denomination. Let us correct any faults that may exist, but let us not so frighten our people with wild and unfounded criticism that they withhold their generous support and patronage from our schools.

At the Foot of the Class

We Baptists must recognize our need of education. We have to take our place humbly at the foot of the class. All the big denominations stand above us in the proportionate number of students that they send to college. Our ministers must preach on education. We must urge ambitious boys and girls to get an education. We must help to make it possible for them to go to college.

If we take a narrow or a reactionary policy at this time we may alienate the sympathy of our student body, we may drive out from us the very ones whom we shall need to be our leaders for the future.

We must not allow the impression that democracy in religion means smallness of vision and lack of sympathy with generous and progressive aims. I glory in the fact that our New World Movement nationalizes our educational enterprises as it does our standard city mission societies. Always before we have regarded education as a local interest. We have left poor and small constituencies to get their support for their colleges where they could; these little colleges that furnish so big a share of the leadership of the nation.

In the New World Movement the whole denomination mothers every one of its schools and colleges.

Three great civic questions should receive the attention of this convention: International peace, the enforcement of the Eighteenth Amendment, and industrial relations.

"To rally and to mobilize the whole church of every nation for a solid leadership against the pernicious theory of war is the supreme task just now" says a great leader. There is plenty of sentiment against war in our churches. We must make it intelligent, effective, determined, ready to cooperate with other Christian bodies full of international passion.

The outpouring of purpose on the part of the churches was the great surprise of the Conference for the Limitation of Armaments in Washington. More than 13,000,000 persons expressed themselves in favor of limitations of armaments or of even more drastic measures.

The church must not go to sleep now. We must watch our legislature, state and national. We must petition, write letters and telegrams whenever occasion justifies. We must meet war propaganda with anti-war education. The outbreak of the World War found the church divided, impotent, with no clear testimony. The reproach of that war is upon us. We must

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"One Heart and One Soul"

Acts 4:32

THE Northern Baptist Convention is in session at Indianapolis. What transpires there will be of great importance in the work of the current year. It will be determined not only by the vote of the delegates there assembled, but also in large measure by the silent, pervasive influence that emanates from the body of the church membership which cannot attend the meetings. That it may be an atmosphere of fervent, unceasing prayer for divine grace and guidance requires in the hearts of those who go and those who stay at home humble readiness to learn the will of God, and the love that finds the way to fellowship through the patience that is born of God.

Let there be thanksgiving for the noble inheritance which our fathers have left us; for the churches which are their enduring memorial and our houses of praise and prayer; for the heroic pioneer spirit which is still active in men and women in the rank and file of our membership and notably among our missionaries at home and abroad; above all for the eternal God who is our Refuge and can lead us out of our perplexities, and Jesus Christ who is our friend.

The Future of the Baptists

A review of Bishop F. J. McConnell's "Christian Century" article

By GEORGE E. BURLINGAME

THE *Christian Century*, of Chicago, combines the two roles of an organ of the Disciples of Christ and "a free interpreter of essential Christianity." An outstanding current feature is a series of contributed articles, appraising, from without, and also from within, the leading Christian denominations.

President W. H. P. Faunce of Brown University, leads off, in the issue of May 4, with an article on "The Outlook for Baptists;" and this is followed a week later by a discussion of the Baptists by Bishop Francis J. McConnell from the Methodist point of view.

The dominant theme of the bishop's article is independency. The Baptists claim of pure democracy, the indefensibility of that claim, the inadequacy of such a democracy under modern conditions; these propositions occupy our Methodist critic throughout:

"The Baptist prides himself on what he calls pure democracy. The Baptist congregations are independent units, recognizing no ecclesiastical authority outside of the congregation. * * *

"Pure democracy is the Baptist slogan. What is to be the future of a church, or churches, with such a watchword? Is pure democracy necessarily a Gospel ideal? Are the Baptists as purely democratic as they think? If they are, is pure democracy the best instrument for the world-wide spread of the kingdom of God?"

Gets Us Going and Coming

The bishop's method is first to question the right of the Baptists to exploit this slogan, on the two grounds that our democracy is impaired by our insistence on immersion, and that our missionary administration is undemocratic. Then he proceeds to impeach such democracy as we have left, on the two grounds that it deprives the ministerial order of a preponderating influence over the laity, and that it hinders ecclesiastical cooperation and church union. Thus with a rather naive inconsistency the bishop gets us going and coming. We thought we were purely democratic, but we are not; we are however far too democratic for these modern days when the world is being made safe for democracy!

First, then, our claim of "pure democracy" (which the bishop does not differentiate from independency) is invalidated by our attitude to Christian baptism.

"I doubt if a church is altogether pure in its democracy when it so exalts a mere rite as does the Baptist denomination in preaching immersion. * * * A church which practically withdraws from free, open discussion a minor factor in Christian procedure like the form of baptism is not excessively pure in its democracy. I mean by free discussion that leading to possible rejection."

In his development of this proposition the bishop never once questions the view that "immersion is the New Testament mode of baptism." He goes further, saying, "I belong to a church that accepts immersion as a legitimate form of baptism. If a Methodist probationer should ask me to immerse him I would immerse him." Yet he hastens to express his in-

difference, if not his disgust, for this "mode" approved by his own church and warranted by the New Testament.

"Even though it is conceded that immersion was the form used in New Testament times, I do not find it under modern baptism conditions—impressive or dignified or self-evidently intelligible."

We can only wonder that so free and unfettered a churchman as the bishop should continue to practice, even by request, an obsolescent ordinance which to him means so little and deserves the severe censure which he bestows on it: "A mere rite," and "artificial requirement," "nothing of any particular consequence," an "elaborately artificial rite, a minor factor in Christian procedure."

In this connection it may be noted that Bishop McConnell appears in a two-fold role in his article on the Baptists. He writes not merely as a friendly critic of a body of Christians, but as an avowed apologist of liberalism and ecclesiastical opportunism. His attitude to the New Testament disqualifies him from appreciating the cardinal Baptist position of reverence for its authority:

"Of course the stock contention is that immersion is the New Testament mode of baptism. Suppose it is. Does that give it any binding force on us today? * * * Unquestioning acquiescence even to twenty centuries of tradition is not democratic. * * * Nor will it help to tell us that Baptist organization is that of the New Testament. We do not live in New Testament times, as regards problems of ecclesiastical organization."

However fully this promise may harmonize with the policy of the *Christian Century* as "a free interpreter of essential Christianity," and with the spirit of contemporary Methodism, the bishop well knows that it will find acceptance with a very minute segment of the body whose horoscope he undertakes to cast. The great majority of us Baptists are still content to abide by the historic Methodist Article of Religion (XIII) which affirms that "The visible church of Christ is a

congregation of faithful men in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

A second fly in the amber of pure democracy among Baptists is in the undemocratic exercise of authority by state superintendents and mission boards.

"I doubt if any investigation could find much more democracy in the activities of Baptist superintendents than in the activities of bishops in episcopally organized denominations. * * * Even with the local self-sufficient congregation * * * board secretaries * * * attain almost to what the Methodists call 'appointing power.'"

Reasoning from Exceptional

It is hardly needful to remind the bishop that the typical self-supporting Baptist churches which make up the larger constituency of the Baptist denomination, are the legitimate theme of his criticism, rather than the embryonic and immature bodies which, during the period of their fostering and supervision, are of necessity in some measure responsible to the missionary societies which develop them and which commission and support their ministers. Self-supporting churches democratically select and elect their own ministers, either with or without the suggestion and approval of board secretaries, entirely at the pleasure of the churches concerned. The bishop seems to have fallen into the fallacy of reasoning from the exceptional, while we are here concerned with affirming the customary and usual, which is vital to any accurate consideration of the bishop's theme.

Having convicted us (if one considers the evidence adequate for conviction) of possessing a democracy far from pure, Bishop McConnell shifts his position and ventures the implication that we have too much democracy, such as it is. Our ministers are too indifferent to their position, too generous with the laity in ignoring their own relative rank.

"The emphasis on pure democracy among Baptist churches is inclined to take the form of mixing ministers and laymen rather indistinguishably together. * * * The Baptist idea of ecclesiastical democracy is not such as to allow the opinion of Baptist ministers as a group to count as it should, as over against the voice and practice of the laity."

If we are at all capable of sensing current tendencies in the thought of America and the world, this mild reproach laid upon the Baptists by the bishop may be worn with proper pride. Moreover when we reflect that the term laity includes the womanhood of our Baptist fellowship, we confess our amazement that the bishop should have written these words concerning the laymen:

"The fact remains that in the social and industrial applications of Christianity, the forward movements of Christianity today, they are not as a class as reliable guides as a group of educated ministers."

Saints—and Saints

By MRS. FRED E. STOCKTON

SOME lives there are, amid the world's high places,
That stand erect, alone,
About them press a throng of other faces—
None they can call their own;
But silent, strong, they breast the storms and dangers
And tower on high,
In desert spots at home, in crowds but strangers,
Their view—the sky.

And other souls, amid earth's lowly places,
Where mankind throng and press,
Go forth to save—all heaven in their faces,
Live but to heal and bless;
All Christ is theirs—his aching, holy pity
For sinners' loss,
With yearning love, they walk the sin-filled city,
And lift—the cross.

The invidious and archaic distinction in Christian churches between clergy and laity, accentuating the superior intelligence and wisdom of the ministers as a professional class, is so contrary to the trend of modern Christian civilization and so subversive of the spirit of "pure democracy," that we are content to lie under the honorable censure of the bishop's frank indictment of us as a people whose ministers refuse to organize themselves as an exclusive class for the more effective domination of the laity of our churches.

The final comment of Dr. McConnell on our denomination is that its democracy serves to hinder the proper development of the whole body of Christ, and to prevent church union.

"If the Baptists could forget some shibboleths, they could join in a federative movement of churches which would be virtual union without surrendering anything essential to the Baptist faith as a Christian faith. * * * I do believe that our Baptist brethren will have to find some closer connectional bond among themselves [has he overlooked our highly-organized and closely-connected General Board of Promotion?] and with the other denominations if they are to play their legitimate part in an expanding spiritual democracy. * * * Until the Baptists are willing to make such modifications it is futile to expect much help from them in effective church cooperation."

The Record Open

The record of American Baptists in the sphere of Christian cooperation is open to all who care to read it. The notable and hearty cooperation of our Baptist missionary societies in the Home Missions Council and the Foreign Missions Conference, to Baptist cooperation in interdenominational Sunday-school work, in the ill-starred Interchurch World Movement in which the bishop himself was so large and useful a factor, in the Federal Council of the Churches of Christ in America, and in numerous other representative Christian bodies. We perceive a valid and momentous distinction between the terms "cooperation," "federation,"

and "union." As for any form of federation or union which would substitute "procedure by discussion" for the authority of the New Testament, and so destroy the distinctive elements in the Baptist message and mission, we heartily voice

for ourselves the prayerful interlude of Bishop McConnell: "The Lord deliver us from any type of church union which will level us all down into a dull uniformity, or wipe out the distinctive spiritual marks of the denominations."

Lincoln and His Critic

"What would you have done in our place?"

DURING the Civil War, President Lincoln and the cabinet one day made a very important decision and announced it to the world. The same day in the senate, Senator Ira Harris of New York, one of the president's friends and a good Baptist, by the way, rose and severely criticized the president and gave six reasons why the action taken by the cabinet was wrong.

That evening President Lincoln happened to meet the senator and said to him, "Harris, I hear that you criticized us in the senate this afternoon and gave six reasons why we should not have done what we did. Now, Harris, it was like this: we felt that the decision was a very difficult and doubtful one, and we reviewed all the arguments on one side and the other and made up our minds as best we could. We had to act within twenty-four hours. We thought of all the reasons which you gave to the senate against our action, and we thought of several other arguments on the same side, which did not occur to you. I will tell you in confidence the reasons which led us to our decision in spite of all the arguments to the contrary." The president then proceeded to detail them.

"Now," said the president, "I want you to tell me just what you would have done if you had been in our place, and I will give you just twenty-four hours to reply. Come to the White House tomorrow evening at eight o'clock and tell me what your decision would have been with all the facts before you."

Senator Harris spent a rather sleepless night, trying to make up his mind, but he couldn't do it. He dodged the president for three weeks, but finally they chanced

to meet and Abraham Lincoln said to him, "Well, Harris, I have been looking for you for three weeks; have you yet made up your mind as to what you would have done in those difficult and delicate circumstances?"

"No," replied the senator, "I really can't tell you what I would have done."

"Well," said Lincoln, "you have had three weeks, and we had only twenty-four hours. Now, Harris, there is only one thing for you to do, and that is to rise in the senate and to tell the people that after ascertaining all the facts of the case, you wish to withdraw your criticism of the administration, and to say like a man that you do not know what you would have done under the circumstances."

And Senator Harris, being a gentleman and a Christian, went and did as he was advised.

Some of our brethren in New York have been under considerable criticism. They have had very difficult and delicate questions to decide. Sometimes they have had a time limit imposed on them. Events beyond their control forced a decision long before they thought they were competent to make one. With great reluctance and hesitation they have made these decisions with insufficient light in the best way they could. Subsequent events proved that many of them were wise, and that some were mistakes. But if you, with your omniscient hindsight, had been sitting with them in New York, you too would have hesitated and wavered and doubted, and finally would have been forced to decide just as they were, and probably just as they did.



CADLE TABERNACLE, INDIANAPOLIS.



The Open Forum



"FAITH, FELLOWSHIP AND FUNDAMENTALISM."

The Closed and Open Forums of THE BAPTIST—the editor's columns and the opinions of controversialists—of the issue of May 27, especially interest me. They deal with three important words, and words that one must admit are now in the ascendant—"Faith," "Fellowship" and "Fundamentalism."

True to its constant attempt at novelties, the editorial column really accomplishes this time, and teaches us "that two can walk together without being agreed." We confess frankly that we had always supposed the Scriptures meant exactly the opposite; but, of course, literalism is tabooed, and when the Scriptures are spiritualized they can be made to mean anything one desires—witness Mary Baker Eddy in her remarkable production "Science and Health with a Key to the Scriptures."

The editor further argues that the basis of brotherhood in the Baptist denomination is not a matter of doctrine, but a confidence in the sincerity of one's faith. If so, why on earth have we so long behaved after the unbrotherly fashion of refusing fellowship to pedit-Baptists, demanding that they be baptized before they come into our churches at all; and that they receive the same ordinance before they sit at the table with us? And why, pray, have we disfellowshipped Unitarians; they are sincere men, are they not, and have as much right to their opinions as we have to ours? In truth, why disfellowship anybody, why not make up a church, as advised only three years since, by our Baptist president, of "Jews," Unitarians," "Agnostics," and "Atheists?" With mutual trust we might walk together on a "basis of unity other than identity of doctrinal conviction!"

The editor's "Closed Forum" seems offended because I quoted with approval *The Presbyterian*. What is wrong with the Presbyterians? Only a little while ago an extended article appeared in the columns of THE BAPTIST lauding a certain Methodist conference in the East, and paying remarkable tribute to the "liberalism" that characterized its thinking. Why did not THE BAPTIST object to having Methodism set before us as an "authoritative exponent of Baptist policy?" In fact, I have in my left hand *The Congregationalist* of May 18. It contains an article on "Fundamentalism and Fellowship." If THE BAPTIST is so much afraid of introducing the opinions of pedit-Baptists into our church policy, how does it happen that it revokes the very sentiments of the confessedly liberal *Congregationalist*?

The editor can hardly be ignorant of the fact that this represents a denomination that enjoyed the first and greatest oppor-

tunity in America; but by permitting Unitarianism to surreptitiously capture its leaders, lost its crown, and was, in the course of time, outstripped by Presbyterian, Methodist and Baptist peoples whose greater progress was absolutely due to their greater loyalty to the plain teachings of God's Word. At least, if not, it presents a puzzle to Baptists, who are with the Congregationalists in church government, and with evangelical Congregationalists in doctrines.

Now to the Open Forum for fundamentalism. Dr. R. M. West and myself were neighbors for five full years. I think in that time, we agreed once on something or other; I can't just remember what. I am, therefore, delighted to find that we are in agreement again, for we both believe that fundamentalists should explain both "their utterances and methods," if in any instances the meaning has not been made plain.

In answer then to his first proposition, I want to refer him to my Buffalo address in which he will find quotations that prove absolutely that certain leaders in our denomination deny the authority of Scripture, and all authority save their own inner consciousness; and we refer him to the declaration of the Denver Convention as a sufficient evidence that "social service" is asking to be made a substitute for evangelism.

Concerning his second proposition, we have to say that no fundamental Baptist has any disposition to "misrepresent or insinuate against any Baptist preacher or leader who carries in his heart a reverence for all that the Des Moines Confession contains." We hail every one of them as brothers in the faith as well as brothers in affection; but we know full well the difference between a confession sincerely made, and a camouflage.

In conclusion let it be said that if Fundamentalists have not defined themselves sufficiently, time remains and we will continue to affirm our position until even our enemies will understand it. Martin Luther wrought "turmoil," "confusion," and probably even "stayed the progress" of the papacy; yet that hardly disproves either the correctness of his position or the righteousness of his conduct.

Minneapolis.

W. B. RILEY.

THE HEART OF THE MATTER

I move that all Baptists rally around the central article of our faith:—

Jesus Christ is the world's only hope of salvation.

Even this crucial doctrine conveys various shades of meaning to as many varieties of Baptists; but it contains the heart of the matter for all of us, and it is the most vital declaration which we can utter in unison.

ALBION W. SMALL.

University of Chicago.

THE FOLLY OF ADOPTING A CREED

1. No person or group of persons can define a creed that will truly express the conviction of so many people as are embodied in the Baptist denomination.

2. No creed adopted would be interpreted by any two members in exactly the same ideas.

3. If it were possible to state in words a creed that could apply to all present members, new members would be constantly received who had no voice in shaping our formula and ought not to be bound by our personal interpretation.

4. The creed of a living, growing Christian is a living, growing comprehension. It changes from day to day with the growth in capacity and experience of the individual.

5. The better any knowledge is understood, the simpler it becomes. Jesus Christ was the perfect revelation of the Father. These are the words of Jesus, "He that believeth on the Son hath eternal life."

6. On the wall of the First Baptist Church in Minneapolis, facing the assembly, are these blessed words, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." That is my creed. That alone is fundamental. That creed all can understand. That is all the creed we need.

Minneapolis.

SOREN P. REES.

THE MACHINERY OF OUR MISSIONARY WORK

We have some mutterings of discontent about what is called the centralizing of our missionary management. It is of interest to note that the Presbyterian general assembly has set aside sixteen organizations and consolidated into four, with women in good proportion on each board. Thus our Baptist idea is in a degree approved. But they have done better than we in one particular. They have divided the country geographically into eight districts. This makes it possible to utilize the local interests and to lighten the detail work of officials. Our Baptist plan has undertaken too much under one central idea. We have as a field the world missions. Then we have at home evangelistic, publication, education, Negro and foreign-speaking work and church building under one convention. No other denomination has such an ambitious undertaking. The Roman Catholics, the Presbyterians, the Methodists, the Episcopalians have their dioceses, their synods, their conferences—several of them—but we undertake under one head at one office at one side of the field to cover all the work. It reminds us of the goose that tried to sit on four dozen eggs at once. Some of them were sure to addle.

If we would divide our Northern terri-

(Continued on page 631)



The Chimney Corner



Mountain Mania

I MAY as well admit at the outset that I climb mountains myself. I spent the summer in a community in the White Mountains where one was considered hardly respectable unless on every brisk day one dressed up like a pirate and went steaming off up a peak; and I admit that I steamed with the best of them. I wore a flannel shirt that could hold its own against any. No khaki trousers in the neighborhood were more variously spotted, more quaintly discolored, than mine. No tin cup jangled more loudly at any hip than did mine. No sneakers, once white, took on more exactly the sombre hue of the mountain trails up which they twinkled. No one devoured dry sandwiches and hard-boiled eggs with more gusto.

"But to everybody who climbs there comes at last a moment of introspection and doubt. That moment came to me one night when I was camping, without shelter, high on a mountain slope, and when, at about 2 a. m., I felt a first drop of rain on my nose. That drop of rain quickened my torpid brain; the events of the preceding hours passed in review and I asked myself, 'Why do we climb mountains?'"

"I had ascended that mountain the previous afternoon, bent double under the weight of a pack that, in any civilized place, under any normal conditions, I shouldn't dream of carrying if I could hire a porter or an express company to carry it for me. If any employer had paid me, for any useful purpose, to fume and struggle as I did on that climb, and the Consumers' League had caught him at it, we should have heard a lot about a new sweated industry. When I arrived at my destination, I built a fire which for cooking purposes was practically worthless. On that fire I cooked what I was pleased to call a meal. I am convinced that if that meal had been set before me in any restaurant, at the first mouthful I should have risen and walked resolutely from the room. The doctors and the Life Extension Institute and similar organizations spend thousands of dollars every year trying to educate the public not to eat the sort of meal that I ate on that mountain.

"A friend of mine, who is chemically inclined, tells me that he thinks the trouble with that meal was that there weren't any vitamins in it. He explained to me that, if people go without vitamins for a while, they die. I told him his description convinced me that the meal I cooked didn't have a single vitamin in it. He asked me if I thought there were any carbohydrates in it, and I told him that if carbohydrates were any good to eat, I believed we didn't have any. But I admitted that along about midnight I had an

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Abbie Ben Adams

ABBIE BEN ADAMS, may her life be spared,
Awoke one night and felt a trifle scared,
For on her shirtwaist box, cross-legged
sate

A Vision writing on a little slate.
Exceeding nervousness made Abbie quake,
And to the Vision timidly she spake:

"What writest thou?" The Vision looked
appalled

At the presumption, and quite coldly
drawled:

"The list of our best people who depart
For watering places sumptuous and
smart."

"And am I in it?" asked Miss Abbie.

"No!" the scornful Vision said, "you're
poor, you know."

"I know," said Abbie; "I go where it is
cheap,

I can't afford mountains of prices steep.

But just jot down before you fade—

I never leave my mission dues unpaid."

The Vision wrote and vanished. Next night
late

He came again, and brought his little
slate

And showed the names of people really
best—

And lo, Miss Abbie's name led all the rest!

—Anonymous.

uneasy feeling that a calorie must have
got into the soup while I wasn't looking.

"After supper, I stretched my wearied
limbs to rest on a fir-balsam bed of my
own manufacture; and I may say that, if
any reputable furniture concern were to
put on the market a bed which embodied
any of the salient characteristics of mine,
an enraged public would sweep it out of
business in a week. Finally, at 2 a. m.,
it began to rain. And I asked myself,
'Why do we climb mountains?'"

"I remembered that the theory had been
advanced that mountains are climbed for
the sake of solitude. Solitude! At the
mere suggestion I laughed a dismal laugh.
I was not thinking of the dense crowds
of mountaineers whom I was wont to en-
counter on this peak or that, or of the
thrilling moments I had spent on the upper
rocks of the mountains, dodging the flying
ginger-ale bottles and sandwich boxes of
those who had already gained the summit.
I was thinking of the devoted attentions
of the ambassadors of that great trium-
virate, mosquitoes, black flies, and midges,
of whom, it has been justly said, the
greatest of these is midges. In ordinary

society, I said to myself, we can generally
at least choose our companions. But in
the mountains—well, I am no snob, but
there are some visitors who don't know
when to leave. They will not take a hint.
No; the solitude hypothesis was a feeble
one.

"It occurred to me that some persons
claimed to go camping in the mountains
for the sake of rest. My idea of rest on
a mountain, I said to myself, would be to
sleep in a spacious four-poster bed, with a
roof over me, and at about 9:30 in the
morning to open one eye and say to my
faithful valet, 'Meadows, my good fellow,
have you warmed the pool and put out
my clean clothes for me? Very well, then;
now you may describe the sunrise to me.
No, I doubt if I shall do any climbing
today. I may climb out of bed, but I'm
not sure.'"

"Not until I got home from the mountain
that night did I discover why it is that
we go climbing. It is that only by abso-
lutely depriving ourselves of the comforts
of home on the mountains do we learn
to enjoy them when we get down. The
usual devotee of the mountains, poor
wretch, will tell you, as he crawls in under
a fifty-pound pack and staggers off up the
trail, that the only way to appreciate the
mountains is to go up them. But what
I discovered is that the only way to ap-
preciate the mountains is to come down
from them.

"That night, when I got home, I found
myself in a real house, with a water-tight
roof over my head. I began to realize
what an ingenious device a house is. Win-
dows, for example, which let in the light,
let in the view, let in the air when we
want it, and keep it out when it is too
hot or too cold for us—I wanted to con-
gratulate the fellow that invented win-
dows. The house, I found, had a kitchen
in it, which I had hitherto seldom visited;
and in the kitchen was a stove, which sent
the smoke up the chimney, collected the
heat for the warming of the food, and
kept the rain out of the fire. You may not
have realized what a great thing it is to
be absolutely sure, when a shower begins,
that it won't put out the fire in the kitchen
stove. I appreciate the vast superiority
of the stove over a stone fireplace where
the smoke blows in your eye wherever you
sit, the ashes deposit themselves in a fine
rain on the surface of the coffee, and the
fire, after you have finally wheeled it
into burning, does so most hotly at the
opposite end of the fireplace from the
miserable receptacle in which the oatmeal
is trying to keep comfortably warm.

"That night I ate dinner off a table,
sitting in a real chair. For comfort and
convenience, rocks simply weren't in it
with that table and chair. Separate spoons
for soup and dessert—why, I could hardly

believe it. I slept in a bed, with sheets, and with blankets that tucked in, so that you didn't imperil the whole structure whenever you turned over. And, for that matter, why turn over? The impelling urge that comes from the gradual numbness of a sharp left hip was absent. And pillows!—what an improvement on a knapsack containing a can of condensed milk, a flashlight and half a loaf of bread!

"I found myself pausing in rapture before such commonplace objects as a bureau. A contrivance for keeping clothes—dry clothes, plenty of them—all stowed away out of sight and out of the dust, combined with a shelf where one can place a comb and brush and a lamp; how exquisitely adapted to its manifold purposes! When I came down from the mountain, the mere presence of a bureau in my room made me feel like a millionaire. I had made a great discovery. This modern civilization,

which we hear so much decried, is *great stuff*.

"Now that I have learned my lesson, I look with an indulgent eye upon mountain climbers. When morning dawns cool and fair, and I see them plodding forth into the forests, with their tin cups clanking and their drawn faces peering out from under their gigantic rolls of blankets, I wish them well. Sometimes I walk with them a little distance, until the trail begins to get uncomfortably steep; and then I wave them a jaunty good-bye. They are on their way to the great discovery, I say to myself; and then I walk back to my shady porch, surrounded with mosquito netting; and I sit down, and put my feet up on another chair; and as I comfortably settle myself for the morning, I reflect upon the delights of mountain climbing."

—From Contributor's Column, *Atlantic Monthly*.

The Young Reserves

Young Ever-So-Hungry Writes a Letter

Our New Summer Contest, Open Until August 1.

HAVEN'T you often wondered how it would feel to be some one else for a whole day? Well, here's your chance! For our new summer contest, open to all Baptist boys and girls under fifteen, will consist of a letter which you are to write to yourself from that boy or girl in India who will be your other self!

1. Imagine yourself a boy or girl in India, a very, very hungry boy or girl, who has been invited to a missionary feast. You can think of yourself as a boy wearing a turban or perhaps a girl with a white sorce over her head. Choose to be whatever boy or girl in India you wish, and make yourself think for awhile that you really are that boy or girl; then

2. Decide why you were hungry, and why the missionaries invited you to this feast of

"Curry and rice
And everything nice—
Served on a leaf
The meal is brief!"

3. Then write a letter to yourself telling all about it! Like this, you will probably begin: "Salaam, oh Robert Jones (or Mary Smith, or whatever your *real* name is!) I thought you would be interested to know why I was hungry and how the people in your church fed me, so I am writing you a letter. It's a long story, because—" etc., etc. With all the dear little India explanation about yourself and your family and what the missionary did and why you were glad. Then sign a name that you think your other self would like, for in India names always mean something: e. g., "Little Ear-Ring," "Star Bright," "Tall Grasses," "True Boy," "Fine Man," etc., anything you want for your new name will do!

4. You may not know enough about your new self to write this letter at once, but the following storybooks will give you

dozens of delightful hints: "The Wonderland of India" (50 cents), "A Child Garden in India" (75 cents); or if you own any of these books you will find much about India on the following pages: In "Around the World With Jack and Janet" (30 cents), see pages 32-75; in "Friday's Footprints" (\$1.50), see pages 30-82. They may all be ordered from Literature Department, General Board of Promotion, 276 Fifth Avenue, New York. Then in *Missions* you will find many ideas, and in your geographies too.

5. Instead of mailing this letter to yourself, of course mail it to Miss Applegarth, in care of THE BAPTIST, 417 South Dearborn St., Chicago, by August 1. Be sure to put your real name, address, and age, in one corner, for the best boy's letter and also the best girl's letter will each be awarded prizes and printed in these

Little Miss India

THERE is a little Hindu girl—
Just about so tall—
Each morning she has rice to eat
But never eats it all.

Oh no, she takes a little out—
About so much, I think,
And gives it to a wooden god
That cannot eat nor drink.

She lays it down before his face
And says a little prayer,
The idol cannot see nor hear,
I wonder—DOES HE CARE?

She does the very best she knows,
'Tis what her mother taught her,
She thinks the idol old and grim
Can help her little daughter.

Why don't you help this Hindu girl
To love the Lord of glory,
And do all that you can to help
Send her the old, old story?

columns. Other letters deserving honorable mention will be printed too.

6. Summer vacation is ahead of you, and you will have plenty of time to write the best letter ever. Who's going to begin right now to win these prizes? By the way, they came all the way from India for you!

New India Games

A number of new India games will be given next week, so that you can play them all summer with your friends.

Open Forum

(Continued from page 629)

tory into four sections and have a yearly meeting in each with a quadrennial meeting of all the boards, coupled with assignment of definite fields of missionary work to the sections, we should utilize the local interests and the reserve power that comes from "individual responsibilities." It would give closer oversight to details and could be made to cost less than the present somewhat wasteful method.

It seems to me that the suggestions by the committee for improving the Board of Promotion have this weakness. First, no board of fifteen can know the whole of the United States well; second, the state convention of California and other western states cannot have good equipment for knowing the conditions in Boston and New York, and vice versa; third, annually elected members do not have time to learn the business. No business concern would appoint new managers every year intentionally. I was a member of the home mission board for several years. It was three years before I felt justified in holding any decided opinion about details, and yet I attended, without an absence, monthly meetings regularly and not infrequently an extra meeting in between. I am confident that such a board will not be able, no matter how carefully chosen, to learn the trade well. It ought to be elected if at all for not less than five years, with a yearly election of a part of the board only.

But if the suggestion for four sectional divisions were followed the whole plan would need to be recast. I should like to see it done.

ALVAH S. HOBART.

Yonkers, N. Y.

"WILL THE ADOPTION OF A NEW BAPTIST CONFESSION OF FAITH TEND UNTO UNITY?"

At the "fag end" of the afternoon session on June 2 of an annual meeting which had registered more than 400 delegates, the Chicago Baptist Association by a vote of 46 to 22 voted to approve the Columbia recommendation regarding the adoption of a new statement of faith. In the preamble of the resolution one purpose stated was the promotion of unity in the denomination. All other votes at the association, as I remember them, were unanimous; this one was 46 to 22. Moral: If we wish to bring greater unity into the denomination, let us steer clear of conventional adoption of new statements of faith. The action of the Southern Baptists in the matter "tendeth unto unity."

Elgin, Ill.

A. D. MCGLASHAN.



Young People's Work



Topic for July 2

BETTER PRAYING

Matt. 7:7-11

CONSECRATION MEETING

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Literature

Some very helpful tracts on the subject of prayer may be secured from the American Baptist Publication Society, price 50 for \$1. "The Meaning of Prayer," by H. E. Fosdick, price \$1.15, should be in the hands of every Christian.

"Prayer is the soul of religion, and failure there is not a superficial lack for the supply of which the spiritual life leisurely can wait. Failure in prayer is the loss of religion itself in its inward and dynamic aspect of fellowship with the eternal."—Fosdick.

Carlyle once stated that: "Prayer is and remains the native and deepest impulse of the soul of man."

If this statement is true, it would appear that the "deepest impulse" of the souls of modern men lies dormant in many professed Christians. Many do not pray at all. On the other hand, there are the millions who in one way or another pray. We may consider prayer:

1. *As an approach to God.* By this means we shut out the outside world and come into direct communion and fellowship with the very God of our lives. No intermediary is needed for even the simplest child of God. He has access to royalty. When in need the Christian does not have to run the gauntlet of court servants. He only needs to open the floodgates of his own soul; to bring his own will into harmony with the divine. The Christian's God is not confined to any one place. We can meet him on the highway; at the stenographer's desk; in the marts of trade; around the family fireside; in the quiet of our own room, or out with the busy throng. How personal is our God!

2. *As a means for supplying our needs.* If prayer is the "soul of religion," then it is very evident that there are spiritual needs which can be met in no other way than through prayer. There are temptations to be overcome; difficulties to be surmounted; associates to be won for Christ; personal problems to be settled; life choices to be made.

Prayer is indeed one of the very fine arts of the Christian life. Young Christians will be better Christians when they do "better praying." This does not mean that we should be habitual beggars or that we should continue a worn-out phraseology of other days. It does mean that we will,

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

in our own way, bring our needs to the great Source of supply.

3. *As a cooperative effort.* No one has a right to pray "Thy kingdom come" unless he is willing to do something to help bring in that kingdom. Through prayer we are given strength, but for something. The sentimental whine, or the plaintive cry, "The Lord will provide" of the "do-nothing" come pretty close to insult Deity. The robust Christian is the fellow who will learn the secret of real prayer, and yet he will go out to work as if the whole answer depended on him.

Prayer should not be regarded as an obligation, but as a privilege.

"O Lord, keep me sensitive to the grace that is round about me. May the familiar not become neglected! May I see Thy goodness in my daily bread, and may the comfort of my home take my thoughts to the mercy seat of God!"—Jowett.

Here and There

For the period January 1 to March 1, 1922, the B. Y. P. U. of America distributed within the territory of the Northern Baptist Convention over 3,000,000 pages of titling literature.

The B. Y. P. Association of Fort Wayne Association, Indiana, announces its first annual assembly at Blue Lake, Aug. 18-20.

The Spring Rally of Toronto, Ont., B. Y. P. U. was held May 1 at Dovercourt Road Church. Twenty-five unions responded with an attendance of about 800.

The annual rally of the Ottawa, Ont., young people was held May 8 at Park Church, Westboro. Rev. M. A. MacLean, the new pastor of First Avenue Church, delivered the address.

The National Americanism Commission of the American Legion is carrying on a national essay contest for which prizes will be awarded. The subject of the essay is "How the American Legion Can Best Serve the Nation." The prizes are to be used to assist the winners to pay for a scholarship in college. Full particulars may be secured from The American Legion, Indianapolis, Ind.

The closing rally of the season for St. Louis young people was held at Euclid Church, June 8. Gen. Secy. White was speaker for the evening.

City B. Y. P. U. of St. Paul, Minn., met in Merriam Park Church for the last rally. Gen. Secy. White was speaker of the even-

ing. Mr. Munson was elected president for the new year. Other officers elected were, Ed Lightbourne, Miss Agnes Hedeon, Miss Helen Briggs, Bert Valiant, Miss Florence Dunn, "Freckles" Gilbert, Miss Anna Glewwe, Elmer Stassen, Miss Leona Smith, and Miss Catherine Erskine.

The encampment for Texas Baptist young people will be held at Palacios, by the sea, July 4-14.

The eleven B. Y. P. U.'s of First Church, Dallas, Tex., sent their director, Miss Effie McDaniel, to the Southern Convention in Jacksonville.

Ford Porter, a live wire down in "Hoosierdom," reports that the young people of the state are greatly enjoying their activities throughout the various associations. Inspirational gatherings are held and young people are won to Christ. Why not? "Young people at work for young people."

The Southern Western B. Y. P. U. and S. S. Convention was held at Liberal, Kans., May 18-19. The Liberal Church people entertained royally. In addition to a large number of conferences, Gen. Secy. White delivered two addresses dealing with "The Present Task" and "A Program of Advance."

The Ohio Baptist Young People's Assembly will be held at Granville, July 28-August 6. The buildings and campus of Denison University provide a most attractive place to the young people of the state.

Over 500 young people attended the Michigan State B. Y. P. U. and S. S. Convention held at Jackson, May 13-14. Gen. Secy. White delivered two addresses.

Mr. W. Fred Reynolds, a member of the board of managers of the B. Y. P. U. of America, conducted a general B. Y. P. U. conference at the Ontario and Quebec Convention meeting in London, May 23-24.

A Publication Society team consisting of Drs. Brown, Chalmers, G. L. White, and Miss Meme Brockway recently held conferences with S. S. workers in Portland and Salem. The conferences were largely attended and resulted in a better understanding of some of Oregon's problems.

The Oregon young people are planning big for the summer assembly.

March 10 a Life Service rally of the Williamette, Ore., B. Y. P. U. Association was held. The attendance reached the high mark of 1,600. Ninety-three young people made a decision for some specific form of Christian service. Rev. G. H. Young is state director.

Mr. A. G. Seibold, 904 6th Street, Peoria, Ill., president of the Peoria B. Y. P. U., has worked out some novel ideas for increasing attendance, etc. He will be

glad to pass these suggestions on to other local organizations on request. Write direct to him.

At a recent meeting of the city B. Y. P. U. of Parkersburg, W. Va., held at the Calvary Church, four unions pledged \$54 to the state organization, the unions giving in proportion to members enrolled. Plans were perfected for the holding of "pep" meetings in the interest of the summer assembly during May, June and July. Rev. A. B. Withers is state director.

"The Oracle," an attractive bulletin, is the official publication of the Cleveland Association of Baptist Young People. Perry B. Sherman, Jr., has rendered a fine service as president of this organization.

Information regarding Lake Geneva Missionary Education Conference may be had by addressing Missionary Education Movement, 125 N. Wabash Ave., Chicago.

The Southern Illinois B. Y. P. U. and Sunday School Institute was held at First Church, Mt. Vernon, April 21-22. A number of able speakers and conference leaders assisted Director L. H. Koehler in the work of the institute. A similar institute was held at First Church, Galva, April 28-29. The program was built around the theme "Investment of Life." The spring rally of the Bloomington Association B. Y. P. U. was held at First Church, Fairbury, April 28-29.

Hoosier young people observed B. Y. P. U. week, April 30-May 7. The plan called for the young people to have charge of the mid-week prayer service. B. Y. P. U.'s were urged to hold services in the pastorless churches all over the state, Sunday, May 7. Plans are under way for a good delegation to the St. Paul Convention.

St. Louis young people will send delegations to St. Paul Convention and Missouri Summer Assembly, Arcadia Heights. General Secretary White addressed a city-wide rally, June 8.

Up Dominion Way

The Inter-provincial Convention of Ontario and Quebec was held at London on May 23-24 at Adelaide Street Church. The statistical report presented to the convention showed an active membership of 5,421, associated membership of 3,458 or a total of 8,879.

A total of 1,858 took the Bible reader's course, 724 the sacred literature course and 883 missionary studies.

The unions of Ontario and Quebec contributed for local work for the year, \$4,205.87, for missions, \$2,815.14, and for famine relief, \$251.28.

Considerable effort has been put forth along the lines of Bible study, life service activities, trained leaders' courses and the Baptist tithers' league during the last year under the leadership of Mr. Thomas tithes.

A number of conferences were conducted of a very high order. The addresses before the convention were full of interest and enthusiasm for the young life of the provinces. Rev. Sumner R. Vinton was at his best each evening in the presenta-

tion of his pictures outlining the missionary task.

The convention voted a number of recommendations, such as holding district rallies in every association this coming fall; an energetic campaign in personal evangelism and soul-winning during the entire season; the advancing of the interests of the various educational institutions; an energetic campaign for new subscriptions to the denominational paper; a membership campaign with an objective of 25 per cent increase in membership; the emphasizing of the need of the attendance of young people upon the worship services of the church; and the objective of 10,000 daily Bible readers for next year.

Mr. Babson Says:

"THE tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turn-over in this country amounts to over \$500,000,000,000. It is estimated that of this amount four-fifths pass through the hands of the church people. One per cent of this amount would mean \$5,000,000,000 a year. Assuming that there is a profit of 10 per cent on this turn-over, it would mean that there is coming each year to the church people of this country an income amounting to \$40,000,000,000. If the tithing process were in operation, this would give the church in tithes about \$4,000,000,000 a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than 1 per cent of their income to church and missionary work. If this were increased to 10 per cent the church would become the most powerful organization, and the wonderful results which have been indicated in this book could eventually come to pass. Then the church could come to its own in a great big way that heretofore it has been able only to talk about."

The key-word of the convention "Others" was used very effectively for setting in motion the advance program for 1922-23. Total registration for the convention was 1,118.

Peoria Wakes Up

Several weeks ago the B. Y. P. U. of First Church, Peoria, Ill., had what they called a "wake-up" meeting. It started off in somewhat usual fashion, songs, prayer, announcements, and the devotional topic. Just as the topic discussion began one of the B. Y. P. U.'ers, dressed as a telegraph messenger, came in calling, "Telegram for Mr. Jones." The telegram proved to be a message from Dr. White, general secretary of the B. Y. P. U. of A. A general discussion on the "wake-up" message followed. After an interval the messenger appeared again with a message from Mr. Howard, state B. Y. P. U. president. Again the discussion of the message was taken up. At intervals of a few min-

utes each, messages were brought from Mr. Koehler, state director of religious education; Mr. E. E. Leader, associational B. Y. P. U. president; Miss Porter of the training school, and others. This plan helped to put over a big "wake-up" meeting and brought the national, state, district, and associational B. Y. P. U. right into the meeting.

Stewardship Special

Mr. Benjamin Starr of the stewardship department of New York State Board of Promotion is always on the job, as indicated by the following letter:

"Some time ago a tithers' league was started in your church. We have received, up to the present time, — names. If you have added any members to your league since last report will you kindly forward the names so that our records may be correct.

"We now have a neat certificate of membership that will be furnished for all whose names are sent. We will also furnish them for the old tithers if they have not received them and care for them.

"We have some fine reports from the winter's campaign. One church with seventy-three resident members enrolled sixty-eight tithers. Another church with one hundred members enrolled sixty-four. Two rural churches enrolled one-third their membership, and many others secured results that will be a great blessing to the church.

"We now have more than 5,000 tithers enrolled in our office. This number would be considerably increased if we had complete reports from all the churches. A complete report from your church will be greatly appreciated and be a help in promoting the work.

"Write me at any time for stewardship literature, or regarding any service I can render to help promote the work."

Student Fellowship News

Denison University, Granville, Ohio, organized a Student Fellowship Life-Service, March 20. The charter membership list has ninety-nine names (forty-five student volunteers, nineteen for home service, thirty-five who are undecided regarding their field of service). Real enthusiasm has greeted the proposed plan for this movement.

Boston University

"Article 2, Section 2. In addition to the general purpose of the Student Fellowship for Christian Life-Service, the purpose of this organization shall be to promote among the students of Boston University intelligent interest in and cooperative devotion to Christian service in America."—From Constitution of new Fellowship.

University of Nebraska

The president of the Y. M. C. A. at the University of Nebraska writes, "Glad we are hearing about the new organization so soon. It is no doubt an epochal event in Christian life-service annals. *What shall we do?* I have long felt the need of such an organization and *will get behind it for all I am worth here. We are with you!*"



Religious Education



New Testament Latin

News comes that Professor J. R. Crawford has started a class in sight reading of the Latin New Testament in Lafayette College. He was casting about to find suitable material for rapid sight reading of Latin by a Freshman class and it occurred to him to take the four Gospels and the Acts. He secured class room copies of the excellent Latin Testament published by the British and Foreign Bible Society. In two months the class had covered the Gospels and the Acts.

Professor Crawford says:

"In the first place, the Latin proved easy reading, following as it did the traditional training in Caesar, Cicero, Virgil, and Livy. There was, as a matter of fact, a distinct gain in this, in that a number of youthful minds, grown pessimistic, like De Quincey's boyhood colleagues, with regarding Latin sentences as so many grammatical mines to be exploded, became refreshed and reinvigorated with their introduction to a simple and most readable, if unclassical, Latin prose. So far from raising difficulties, the Graecisms and Hebraisms were pounced upon with relish, and I am sure damaged no one's Ciceronian style or Latin idiom—perhaps, indeed, established for the first time in the minds of the dull the fact that Cicero had a style, and Latin, an idiom. Certainly both the more scholarly and the less so vastly improved their power in the rapid reading of Latin. Several lads stated frankly at the end of the semester that they had actually read Latin for the first time, meaning doubtless that they had for the first time acquired that *Sprachgefühl* so essential to the mastery of any foreign tongue. This was evidenced certainly in their complete abandonment of the "pony" method of preparation upon which badly trained students are ordinarily and unfortunately so dependent. As a matter of fact, we read in some quantity, and the laggards actually found it easier to buckle down and learn to read the simple anecdotal text than to half-memorize page after page of it.

"Furthermore, the content of the story, which we kept uppermost in our minds, was thoroughly assimilated, both in detail and in the unity of its consequence. Digests were kept day by day, and we gained, I think, an impression of the whole that was new to all and a revelation to those who had never attempted a synthesis of scattered anecdotes and teachings more or less reverently garnered from the lectern of chapel or church. The fact that no one in this class of fifty had ever made the attempt to read through a Gospel in a sitting or two, by the way, throws an interesting sidelight on how the Bible is ordinarily read, and accounts in a measure for much vulgar ignorance

of its content. We made no attempt at austerity of translation, and many a rude and unpretentious Latin phrase was turned direct into its rude and unpretentious English equivalent, shocking enough to contrast with the charm and flow of the Jacobean version, but still having the advantage of being free from the archaisms and obfuscations of the great classic, of being very meaningful. Indeed, insistence on exact translation became a demand, not of the *cathedra* but of the benches, and we were often compelled to waive our fiction of the new-found document and pore over the Greek original, in order to settle uncertain or question-raising readings. Finally, allusions to prophecies and to the Jewish people diverted us to new fields, and we declared a moratorium for a week to prepare and present reports on Jewish history, from Ur of the Chaldees to the days of Bar-Cochba, with digressive investigation into the life and thought of the Jews at the period of our study."

Why not try this plan with high-school and college students in the Sunday school?

The Child's Right to Play

All animals play. Play is likewise one of the fundamental instincts of the child. If there are any inherent rights of childhood, the right to play must be considered one of them. It carries with it immeasurable benefits, but the exact results still remain comparatively uncertain. It is unquestionable, however, that play promotes the physical and mental development of the child, and that it is no mean factor in his social and moral elevation. . . . The ancient attitude toward play was that of toleration of the ebullient spirits of the growing boy. . . . The utilitarian function of play was undreamed of. The physical weakness of the child and his incapacity for concentrated thought and endeavor saved to him the enjoyment of play until his parents could use his services in some gainful occupation.

Whatever be the correct theory of play—that it is practice in the line of future methods of conduct, that it is simply the discharge of the surplus energy of the young, or that it is for the purpose of relaxation and recreation only—whatever theory be adopted, the inestimable value of play to the child and to the nation cannot be gainsaid. Play is an irrepressible method of self expression. . . .

The social and moral influences of play produce indelible effects upon the child mind. . . . The recognition of mutual rights is one of its initial values. These rights are but little understood by the unthinking child, and when brute force permits, are often entirely overthrown or perverted into a mere toleration of privileges. . . . On the supervised playground a new regime

is put into operation. . . . The growth of the instinct of cooperation is perhaps the most valuable result of the play. . . . Ability to cooperate spells ability to excel.—George B. Mangold in "Child Problems."

International Uniform Lesson for July 2

EZEKIEL, THE WATCHMAN OF ISRAEL

Lesson: Ezekiel 2:1—3:27. Golden Text: Isaiah 55:6, 7.

Historical and Geographical Setting

The young priest Ezekiel, son of Buzi, was among the first exiles taken by Nebuchadnezzar to Babylon in 597 B. C.—the choicest of the population, "very good figs, first ripe," Jeremiah describes them. Five years after this he received his call as a prophet. This occurred six years before the destruction of Jerusalem. The scene of today's lesson is by the river Chebar, the latter part at Tel-abib (Hill of the Deluge), a common Babylonian term for mounds formed by floods before a system of irrigation was installed. The hill here specified was not far to the east of Babylon.

The Lesson

In the first chapter of his book Ezekiel attempts to describe the vision before which he fell prostrate. Then speaks the voice of God in the first verse of the next chapter: "Son of man, stand upon thy feet and I will speak with thee." And so Ezekiel is called to his life's work—to proclaim to rebellious Israelites the Divine message: "Thus saith the Lord" with all of its denunciation and prediction of doom. But formidable though the task was, Ezekiel was admonished to "be not afraid of them, neither be afraid of their words, though briers and thorns are with thee, and thou dost dwell among scorpions: be not afraid of their words, nor dismayed at their looks, though they are a rebellious house." In the intervening verses between 2:8 and 3:17, Ezekiel figuratively describes his inspiration as received by the swallowing of a book-roll bearing upon it lamentations, mourning and woe, which suggests that while the message is God's he must assimilate it and make it his own to give it full force and power. At the end of a week Ezekiel received another Divine message, which the last half of the lesson takes up: "Son of man, I have made thee a watchman unto the house of Israel." Thus was Ezekiel's task made unmistakably plain to him.

Leading Thoughts

1. It takes a man of humble heart, who prostrates himself before God, to speak words of reproof to others. 2. Ezekiel's mission was to warn—its success lay with God. 3. Tasks are never overwhelming when God is allowed to carry his share.



Our Own Folks



St. Louis

By W. E. DARROW

There is something to be said for the smaller churches of our city. With limited resources—financial and otherwise—they are seeking to bring the gospel of Jesus Christ to their respective communities. They have problems of leadership and financial support from which many of the larger churches are happily delivered, but they are doing a real service for those who are connected with their fellowship. In a city like St. Louis no one church, however big or influential, can meet the need for Baptist expression. All of them—big and small—have important work to perform, even though some may not have large accessions to membership or big financial gain. Some may be churches of influence chiefly, without much local following; others are family churches, with power to direct in peculiarly effective way the lives of their members. The excellency of work for the Master is in character and life, not essentially in size and volume. Not a few of the smaller churches could be larger if their equipment were better. Some have inadequate housing, others suffer through lack of competent leadership to which they are entitled and still others are financially unable to maintain the kind of work that may be needed. Because our large cities are increasingly the problem or possibility for the future of our nation, each Baptist church in St. Louis has a responsibility, as well as an opportunity, for determining the outcome.

Baptist Brotherhood

The St. Louis Baptist Brotherhood held its first public meeting in Third Church, Sunday afternoon, May 28. There was a representative attendance. Judge David W. Hill, a member of Third Church, spoke. Quite a number of additions to membership. The next meeting will be in Tabernacle Church, 12th and Barton Streets, Sunday afternoon, June 25. The roll of charter members will remain open until after that meeting. This organization can be a great power for the strengthening of our Baptist work in the city, as well as an important agency for increasing civic good.

Plans for the Annual Training School

Our annual training school for Sunday-school and other workers will be Jan. 15-19, 1923, and in two simultaneous sections, one in Euclid Church and the other in Lafayette Park Church. A competent faculty is being arranged. Already some of our Baptist leaders have consented to serve. The training school is more and more filling a large place in the Baptist work of our city.

Separatist Tendencies

Good Baptist people, now and then, have a tendency to separate and form independent church organizations. No doubt they feel themselves warranted in such procedure, but the new church organization often has a precarious existence and becomes a worry and care to the associa-

tion not at all consulted or considered in its formation. If there were territory not yet occupied, the separatist tendency might turn out for good to the Baptist cause, but, unfortunately, the success of the new venture often means harm to regularly recognized Baptist endeavor. Two such tendencies are worrying Baptist people of St. Louis at the present time. A strong secession movement started some years ago is gradually falling apart because there was no particular call, aside from a spirit of dissatisfaction, for its existence and certainly there is less provocation for the present disorder. It is to be hoped that wiser and more considerate action may yet be taken and before the next meeting of our association. Without the approval of the association no new organization in St. Louis can be recognized as a Baptist church, however earnest its membership and however worthy its claims for recognition.

Miscellaneous Notes

Rev. G. C. Schwartz has resigned the pastorate of Tabernacle Church. He has gone to the U. S. Hospital, No. 37, Waukesha, Wis., for needed medical treatment and rest. Our Baptist Ministers' Conference, at its meeting on Monday morning, May 22, unanimously commended him to all Baptists with whom he might come in contact. He rendered earnest and devoted service while in St. Louis. On Monday, May 29, the conference had its annual outing, which was at Carondelet Park. A good opportunity for our pastors and their families to get together. On Sunday, May 28, Third Church had an enrolment of over 1,900, the last day of a contest between two classes of the Third Church and two classes of the North Presbyterian Church. The Hon. Charles M. Hay addressed the two classes of the Third Church.

North Dakota Convention

By REV. L. MCKINNON

The thirty-ninth anniversary of the North Dakota Convention was held with First Church of Grand Forks, June 1-5. The report of the general superintendent, Rev. Fred E. Stockton, indicated a substantial development of the work during the year. A number of revival meetings have been held. Several new fields have been entered. One new church has been organized. The missionary contributions for the year are \$28,540.12. This is slightly more than 82 per cent of the contributions of the previous year. The appeal of the Continuation Campaign was met with a fine spirit and was a decided success, through the blessing of God upon the cooperation of the laymen and the women, the W. W. G's, and the C. W. C's.

We are losing some of our general workers this year. Rev. L. M. Stolberg, who has been colporteur-missionary west of the Missouri river, will take up the work as missionary-pastor at Kenmare and Niobe on July 1. Rev. C. W. Finwall, who has served for two years as pastor-at-large, has accepted a call to the Nor-

wegian Baptist Church of Fargo. Rev. E. Wiese, director of religious education for the past two years, will enter the University of Chicago this fall for a three years' course of study. Miss Emma E. Anderson came to the work during the past year, and has endeared herself and honored the Master wherever she has labored. Rev. L. R. Johnson, of Bismarck, and Rev. W. A. Daniel, of Minot, are newcomers to the state during the year.

The convention proper was preceded by a pastors' conference Thursday forenoon. Rev. R. W. Hobbs, of Fargo, was elected president, and Rev. L. McKinnon, of Page, secretary and treasurer. R. B. Griffith, of Grand Forks, was re-elected president of the convention for the eighth consecutive year. F. D. Hall was chosen corresponding secretary and S. C. Hendrickson, treasurer.

The convention program was favored with a number of denominational workers who contributed largely to the inspirational and educational value of the sessions of the convention. Dr. A. K. Foster of New York, gave us some great and inspiring addresses. Dr. A. W. Rider preached Sunday morning on the subject, "This Baptist Hour and the Type of Baptists to Meet it."

We were happy to have with us this year Miss Mabelle Rae McVeigh, the new Candidate Secretary of the Woman's Foreign Mission Society. Miss McVeigh contributed largely to the success of the convention and was heard with delight at all times. We are especially glad that some of our young people were permitted to hear her and to come in contact with her interesting and consecrated personality.

Rev. Charles Rutherford, home on furlough from India, brought us in a very intimate way into touch with India and its life today. We heard reproduced on the phonograph a Telugu preacher's voice singing the gospel into the hearts of his hearers. Mr. Rutherford used as a basis of his talks the Mission Study book for the year, "Building With India."

The convention was also pleased to make the acquaintance of Rev. W. H. Bayles, director of religious education for South Dakota. He brought us greetings from our twin state, and a message from Sioux Falls College. He addressed the convention on the "Teaching Ministry of the Church." Dr. H. J. Humpstone of the State University, gave an interesting talk on "The Psychology of the Adolescent." The convention closed Monday noon with two banquets, one for the laymen and the other for the women of the convention.

The convention adjourned to meet next year with First Church of Fargo.

Esthonian Baptists After the War

By WOLDEMAR CORJUS

For two years during the war the Baptist chapel "Philadelphia," in Reval, was occupied by Russian soldiers. They turned our place of worship into barracks and

into what might be called a "den of robbers."

During all this time the small congregation had to use its money to remove the refuse. As we had no public meetings and therefore no collections it was very hard for the church to raise so much. We had strict orders not to assemble and only here and there in the houses could we hold communion services. I, myself, was under daily police observation from 1915 to 1917. In February, 1918, the Russian soldiers moved away and left the church with its surroundings in a state altogether indescribable. We had then our hardest years, no money, no bread, so the members themselves came to clean the house and the yard. We reopened it again in the middle of March, but the woodwork and roof were in need of thorough overhauling, as the building had settled and had not received needful repairs. After the coming of the Germans our condition became still harder. Then came the Bolsheviks and the war with them, and we fell into difficulties out of which we cannot emerge without help.

Our church consists only of people who have to earn their daily bread by hard work. Our house of prayer is situated in a poor quarter of the city, and all our members are poor. We have about seventy members in Paval, but we have also branch churches. Members have removed from Paval and have founded churches which have now become independent.

In the church there is a young people's union and a Sunday school which probably is the largest in Esthonia. The work, however, is made much more difficult owing to the fact that our large bright chapel possesses no musical instrument, and the congregation will never be in a position to obtain one since they can only afford the most necessary expenses, and the house is threatened with decay in consequence of the damaged roof.

We have already received so much help through the love of those across the water for our poor and for our sick folk by gifts of money and clothing (for which once more we would express our gratitude) that we really should not ask or hope for more, but—our need teaches us to ask, especially now in spring, when the snow is thawing and runs through the roof. We are most thankful for the gifts from our friends.

Crozer Puts on Record a Minute

In reply to a communication signed by about twenty-five petitioners concerning a member of their faculty the Board of Trustees of Crozer, at its annual meeting, June 5, 1922, put on record for publication and distribution the following Minute:

"The trustees of Crozer Theological Seminary recognize fully the responsibility assumed in the administration of their trust. They recognize the fact that the local Baptist church is the ultimate source to which the individual member is answerable for his doctrinal beliefs. Accordingly, every Baptist church alone has the inherent right to determine the qualifications of its own membership and to judge the doctrinal beliefs of its own members in accordance with its own interpretation of the New Testament.

"And yet the trustees fully recognize that they are justified in assuming responsibility for the protection of class-room and pulpit from teaching that leads to harmful results in the religious life beyond that usually assumed by a local church with regard to its members.

"Since, however, Baptists have never

formulated any standard of faith recognized among them as authoritative, and inasmuch as there has always existed wide diversity of opinion among them, both in the pulpit and in the teaching force of their seminaries, the trustees have no disposition to depart from the policy their predecessors have laid down. They are convinced that the course of truth and righteousness will be more surely advanced by guaranteeing liberty to interpret the Scriptures and Christian history as a Christian conscience and competent scholarship may justify rather than by formulating a prescribed doctrinal statement to which conformity of opinion is demanded.

Chicago Baptist Association

By ARTHUR C. HODGSON

The eighty-seventh annual meeting of the Chicago Association took place in the beautifully renovated edifice of First Church, Elgin, Ill., on the afternoons and evenings of Thursday and Friday, June 1 and 2. Dr. R. N. VanDoren, the retiring moderator, presided. In his opening address, he first drew some suggestive comparisons between conditions in the association when it last met in Elgin, twenty years earlier, and at the present time, and then spoke on some aspects of the present critical denominational situation. The reports of the various commissions, committees and other bodies were in the main encouraging. Rev. A. E. Peterson, state director, reported that the contributions received from the churches of the association toward the New World Movement during the year amounted to \$257,654 or over 98 per cent of the amount received during the preceding year.

The opening session included the presentation by laymen and a profitable discussion of four modern problems: "Shall the Sunday evening service be abandoned?" "Is the mid-week prayer meeting worth while?" "Why not elect more young people to the church boards?" and "Are numerical goals a blessing or a bane?" Between the Thursday afternoon and evening sessions, the ladies of the entertaining church served an appetizing supper for young people and workers among young people.

Thursday evening was observed as "Young People's Night," and was conducted by Mr. John H. Singleton, president of the Baptist Young People's Union of Chicago. Nearly 300 "Oskies"—Illinois B. Y. P. U'ers—of the association made an enthusiastic railroad picnic trip from Chicago to Elgin for the occasion. Rev. A. H. Gage, director of education, spoke on "Summer Activities," stressing especially the daily vacation Bible school work and the approaching summer assembly at Shurtleff College. The chief attraction of the evening was the address of Dr. Bernard C. Clansen, of Syracuse, N. Y., on "The Strategy of Marshal Foch," which bubbled up with wit, humor and worthwhile Christian lessons.

The former part of the Friday afternoon session was a service of worship, which included the annual sermon, preached with characteristic Welsh fire by Rev. W. H. Jones, pastor of the North Shore church of Chicago. He took for his text Isa. 40:9, and developed in a forceful manner the following three points: 1. The vision of the vantage point. 2. The summons to strength and fearlessness. 3. The supreme mission of God's prophets. Following came the women's hour, pre-

sided over by Mrs. R. P. Fales, the leading features of which were the address on "Native Love Songs of Assam," with vocal illustrations, by Miss E. E. Vickland, a missionary on furlough from that country, and a monolog in Italian dialect and costume, "Italiana Redeemed," by Mrs. Arthur B. Strickland, of Philadelphia, which moved considerably the heart-strings of her large audience. The Permanent Council on Ordinations and New Churches reported eight ordinations to the gospel ministry and the recognizing of five new churches during the year. A welcome was extended, either in person or by "absent treatment" to twenty-one pastors who had assumed charges in the association in the twelve months, and the five newly-organized churches and one older one were admitted into membership with the association.

The closing session was "Nationality Night," in charge of Dr. Benjamin Otto, superintendent of the Baptist Executive Council of Chicago. The introductory devotional service was conducted by Rev. Swaney Nelson, a Swedish pastor. Under the heading of Negro interests, Rev. B. F. McWilliams, of Toledo, who comes to Chicago to take charge of the Negro work for which the Baptist Missionary Training School of Miss Mary Burdette fame is being transferred to the colored Baptists, delivered an address on "The Training School for Christian Workers," emphasizing its pressing need and hopeful prospects. Dr. S. E. J. Watson, pastor of the great and growing Pilgrim Church of Chicago, followed with an address on "Negro Baptists in Chicago." Then, under the caption of "Our New Americans," five-minute talks were given by Bohemian, Hungarian, Croatian, Lithuanian, Polish and Russian pastors and missionaries laboring within the bounds of the association. The addresses of the evening were pleasantly interspersed with a number of vocal selections by a Negro quartet from the Pilgrim Church and a Russian trio.

The new officers of the association are: Moderator, Mr. Edwin Phelps; first vice-moderator, Mrs. Smith T. Ford; second vice-moderator, Dr. Perry J. Stackhouse; clerk, Rev. A. C. Hodgson; treasurer, Mr. Lewis T. Walker; historical secretary, Mr. Henry R. Clissold. The total enrolment was 513, which, considering that Elgin is about forty miles from Chicago, was remarkably good. The excellent manner in which the association was entertained reflects much credit to the pastor, Rev. A. D. McGlashan, and the Elgin church.

French Children Help Russians

As an expression of gratitude to the children in American Baptist Sunday schools who contributed toys which were forwarded to France on the Ship of Fellowship, the French children in the devastated city of Lens, when the toys were distributed, raised a collection on behalf of the children of Russia who have been deprived not only of toys but also of bread. This interesting information has come from Rev. O. Brouillette, Director of the Foreign Mission Society's relief work in France, and was conveyed to him by Miss Jeanne Long, the capable young woman who has charge of the work among girls at Lens. Thus the toys sent by the American children have not only rejoiced the hearts of the children in the devastated area of France, but have stimulated in them a desire to help other children who have been deprived of the necessities of life.

Church News by States

Atlantic Coast

NEW JERSEY

REPORTS AT THE ANNUAL business meeting of the Hightstown Church, Harry Evans Owings, pastor, indicate a favorable year. There were twenty-seven additions to the church and nearly \$7,000 contributed to the New World Movement. A newly organized brotherhood for the men and an organization of the younger women have proved a valuable asset to the work. Once a month on Sunday evenings the student body of Peddie Institute has worshipped with the Church. The church has given the pastor a Buick sedan to assist with the pastoral visitation.

THE BAPTIST CHURCH OF PLEASANTVILLE, has had a record of faithful work. Before the New World Movement came along, it was the third in missionary giving in New Jersey. Last year it gave over \$3,700 for all purposes of the ordinary work of the church. \$1,300 went for benevolences. The most imperative need with the church is to have a place where it can have a Bible school, and a modern church building. Plans are under the way for a building which will cost around \$25,000. The church is composed of business and working people who will do whatever lies in their power toward the desired goal. Prayers of the denomination are desired.

NEW YORK

DURING THE SPRING MONTHS the Sunday schools of Watertown engaged in a contest for which trophies were awarded in four departments of Sunday-school activity. The school of First Church, Dr. H. J. Vosburgh, pastor, won two of the trophies and was a close second in the other two contests.

THE ANNUAL MEETING of the Baptist Union of Rochester and Monroe County (taking the place of the ninety-fifth of the former Monroe Baptist Association) was held May 25-26, with the Baptist Temple, Rochester. Reports from the thirty-six churches of the county showed 486 baptisms and a net gain of 440. The Mt. Olivet Church, (Negro), made the greatest increase, equaling 86 per cent of its membership. Rural churches which during the past five years have shown a loss of 10 per cent, made a slight gain this year. Re-opening of the Italian Mission was one of the important features of the year's work. The building on Hebard street, formerly used only as a preaching place, has been converted into a Christian Center, with gymnasium, shower baths, club rooms, chapel, play ground, etc. Located on the most congested street in Rochester, it is now rendering a large service of practical Christianity to the community. It is called the Hebard Street House, and is under the care of Rev. James W. Herring. Mrs. Herring is a graduate of the Chicago Training School. The annual sermon was preached by Rev. Fred. E. Dean, of Greece. Contributions to the New World Movement were slightly less than last year. The

churches paid \$165,000 into the treasury of the New World Movement and spent \$148,000 for its local expenses.

CONNECTICUT

THE MINISTERS OF THE HARTFORD and New Haven association met together, on May 29, in Goodwin Park, Hartford, for inspirational, informational and recreational purposes. Dr. Rockwell Harmon Potter, pastor of Center Congregational Church of Hartford, spoke on the nature and wider implications of the present fundamentalist movement throughout the various denominations. A basket luncheon was served.

IN FIRST CHURCH, HARTFORD, on May 15, the pastor, Rev. Herbert Judson White, conducted the funeral service of Mrs. Heman H. Barbour, mother of Dr. Clarence A. Barbour and Rev. John B. Barbour of Rochester. Dr. White paid a beautiful tribute to the Christian worth of this estimable woman and devoted mother.

REV. O. G. BUDDINGTON, pastor of the Poquonock Church since 1916, has resigned the pastorate to take effect July 1. Not only his church but Mr. Buddington's many friends throughout the state, deeply regret the indisposition which made necessary his resignation. He stood for the larger things of the kingdom but never neglected the local interests of his parish. He was a member of the convention board and held positions on various committees within the Stonington Union Association. He will continue to reside near his former parish.

NEW HAMPSHIRE

THE CHURCHES OF THE NEW HAMPSHIRE Convention for the year ending April 30, 1921 paid 100 per cent and something over on pledges made to the New World Movement. For the year ending April 30, 1922, the churches of New Hampshire gave approximately 75 per cent of the amount paid in the previous year making an equivalent of 87½ per cent of the amount pledged paid up to date. There was but one church in New Hampshire that opposed the New World Movement. All of the other active churches are allied with the denominational program and these churches represent 98 per cent of the entire membership in the state.

THE CHURCH AT STRAFFORD CENTER recently held a service of rededication. The house of worship has been renovated and presents a pleasing appearance. Rev. C. W. Doe is the successful pastor here. Mr. Doe teaches in the Austin-Cate Academy (undenominational) located near the church.

EVANGELIST FAVRO HAS BEEN WITH the church at Laconia and with some good results. At this writing Mr. Favro is with the church at Belmont. Rev. F. W. Fitzpatrick, pastor. East Tilton has been favored with services by Mr. Favro. Brother Fitzpatrick is also pastor here. This church recently received a legacy of \$1,600 which will be placed with the convention as trustee.

THE TWO RURAL CHURCHES AT ORANGE AND WARREN, formerly Free Baptist churches, although separated by twenty-two miles of hill country, continue the

custom of holding quarterly meetings. Formerly the group in this quarterly meeting was large, but these two churches continue the custom with enthusiasm. Baptisms are not unusual at these meetings. The last meeting was held at Orange, June 3-4. Both these small churches are without pastors but they refuse to become inactive.

REV. S. D. RINGROSE OF ROGER WILLIAMS CHURCH, Providence, R. I., will spend his vacation of July and August with the church at Melvin Village, a pastorless rural church beautifully located on Lake Winnepesaukee.

THE CHURCH AT EFFINGHAM FALLS, for some time without a pastor, is to be served by the pastor of the Christian church at Freedom. The service at Effingham Falls will be in the afternoon.

REV. BERNARD CHRISTOPHER, formerly at Newton, has become the pastor of the Hampton church.

TWO RESIGNATIONS ARE RECORDED WITH regret: Rev. D. S. Brooks at Jackson and Glen, and the colporter-missionary, Rev. F. W. Rollins. Colporter work was never more needed than at present in New Hampshire. Mr. Rollins who has been very successful in this work enters business for a time.

MASSACHUSETTS

DR. F. F. PETERSON, LEADER OF THE YOUNG BAPTIST WORKERS in the state has come to his own, or to his deserts. The young people of his wide parish have surprised him with a brand new auto—a sedan. It was a befittingly beautiful surprise, gladly and generously given. Now the doctor will spin around among the Baptist centers, and bless more of the workers than ever, as he multiplies their number and shows them how.

EVERYONE AT THE GRADUATING CLASS AT NEWTON is settled before his graduations. This shows that at present there is no discount on fully trained men. Newton is full to capacity, and the prospect is for a still larger student body next year.

DR. LERRIGO MADE A CHARMING ADDRESS at the Ministers' Conference on May 29. He took us to Africa, and made conditions on our mission fields there very realistic. It was "circus day," and many of the brethren succumbed to the baby elephants. But they missed it.

THE ISSUE OF THE JEWISH INVASION AT HARVARD is attracting much attention, and many will watch with much interest to see the difficulty handled. It will not be easy, for it has long been of steady growth, and in student quality has good traditions. The Jews need not to apologize for their representatives. It is the easy forecast of the inevitable that brings disquietude and compels action. What can that action consistently be in a free state? With Jewish wealth, efficiency, intellectual brilliancy, and numerical expansion, why have we not great Jewish schools? Another un-American query. But our Roman Catholic brethren answer it.

EASTERN PENNSYLVANIA

JAN. 1. PASTOR J. J. VANGORDER of Ohio began his work at Brookville. Since then thirty-six have been baptized; the majority were adults. Others have come into our fellowship by letter and experience. The seating room is often taxed to its capacity, while the men's class of the Sunday school has quin-

tupled. The Sunday school as a whole has doubled. The missionary activities of the church are moving along with the other departments. Rev. H. Stewart Tillis editor of "The Baptist Believer" of Portsmouth, Ohio, a former pastor of the church was greeted by a capacity audience of old friends May 26. The church is sending the pastor to the Northern Baptist Convention.

WESTERN PENNSYLVANIA

REV. J. P. CURRIN, pastor of Central Church at Steelton, was elected moderator of the Harrisburg Association, at its last session. Pleased at the splendid showing of the Steelton church this honor was conferred on Mr. Currin. Fifty-five united with the church, fifty-three by baptism. This is the largest ingathering in the history of this church, and led all the churches of the Association. The striking feature of this numerical growth was—no special services, no extra helper, no outside singer, no close organization. The gospel presentation, and the personal effort of the membership, and the Holy Spirit at work, brought the result.

WEST VIRGINIA

WITH THE CLOSE of our church year April 30 Rev. E. Leroy Dakin completed three years and eight months as pastor of Baptist Temple, Charleston. During that time a debt of \$7000 has been paid, \$300,000 has been pledged for a new building, a lot for this has been bought and paid for at a cost of \$53,000. A frame annex has been built at a cost of \$4,000 to help house the school which has grown from 213 enrolled to 820 and average attendance more than quadrupled. Two mission schools have been opened with a combined enrollment of nearly 200. A director of young people's work, and a church secretary have been added to the staff of workers. 1,247 have been received into the membership, more than 900 of these by baptism; 315 this past year. Membership now is 1,492, making the Temple the second strongest Baptist church in the state. It is hoped that financial conditions will allow the building of the new church edifice during the coming year. The Brotherhood is expecting to open two more branch schools within the next few weeks. Preparations are being made for a vacation school. A vigorous "No slump" campaign will be carried on in the school for the summer, and evangelism will have the first place in all the services of the church through the summer as always.

Mississippi Valley

ILLINOIS

REV. H. A. BELTON HAS RESIGNED as pastor of the Virden Church to take effect the last Sunday in July. Rev. Belton has been pastor in Virden for six years. He will make his home permanently in Springfield, and will be at liberty for one-half, or one-fourth time pastorates, or for supply work, after July. Any church needing his services may write him in Virden up to the last of July.

BARRY: A school of evangelism was conducted in First Church, May 22-26, with good results. Dr. D. O. Hopkins, Rev. L. M. Koehler, Rev. R. V. Meigs of Quincy, Rev. L. C. Taylor, of Kinderhook, and Mrs. T. Elmer Jones, of Barry, made up the teaching force.

REV. A. H. RHODES died at Carlinville, May 16, at the age of eighty-four years. At the time of his death he had been in the ministry fifty-one years, holding charges at Palmyra, Mo., Sydney and Malvern, Iowa and at Paris, Effingham, Mason City, Normal, Roseville, Christman, Griggsville, Pana and Carlinville, Illinois. Fifteen years ago he went to Carlinville where he served as pastor of First Church until his advanced years caused him to retire from the ministry. He was instrumental in the education of twelve orphan girls and assisted in educating ten others. Funeral services were held at First Church conducted by Rev. J. G. Little, pastor, assisted by Rev. Ralph Rutenber, Rev. W. S. Phillips, pastor of the Methodist church and Rev. William Riemer of St. Paul's Evangelical church.

Woman's Mission Society

The state board was invited by Mrs. W. P. Topping, state president, to meet at her home in Elgin, June 2, for its regular meeting. About fifty, board members and invited guests, were present. Several ladies of the Elgin church served luncheon in the dining-room of the lately remodeled church. Much business was taken care of, interesting sidelights on the continuation campaign given, and good reports from the various departments made.

Miss Bessie Stickney, W. W. G. state secretary, will represent that organization at the Alton Summer Assembly. All are urged to send the right girls and women to the summer schools at Alton, Lebanon, Winona, Geneva and Dixon. One church will send fourteen to one of these schools.

Mrs. W. P. Topping, president, will represent the state board at the Northern Baptist Convention in Indianapolis.

Miss Isabelle Crawford and Miss Susan Roberts will be eligible for speaking in Illinois, June 9-July 1.

The W. W. G. and C. W. C. went "over the top" in their apportionment in the Continuation Campaign, the C. W. C. giving one-tenth of the entire N. B. C. apportionment. Fifty-five new C. W. C.'s are reported this year.

The reading contest, state and national, proved a success. In the state contest, Rock Island Association won the loving cup; Freeport Church, Rock River Association was awarded the banner.

The program, of the state meeting at Centralia in October was outlined by Mrs. C. H. Carpenter. Mrs. G. W. Coleman and Miss Luella Adams, home mission worker, will be among the speakers. Mrs. G. M. Porter and Mrs. C. W. Peterson will teach the study books. There will be a pageant and a W. W. G. banquet.

After the adjournment of the board meeting all attended the Woman's Mission Union which was meeting in connection with the Chicago Associational meeting in Elgin. Miss E. E. Vickland of Assam, told of her work and sang native Assamese songs. Mrs. Arthur B. Strickland, worker among Italians, gave a monologue in Italian dialect.

MRS. W. C. RUTHERFORD, SECY.

IOWA

WAVERLY CHURCH HAS BEEN enjoying some prosperity notwithstanding some misfortune. Early in February the church was partially destroyed by fire and the repairs have only been completed making the church more beautiful than before. In March were held a series of revival meetings which resulted in great good to the church and about 25 additions. The meetings were conducted by Dr. J. B. McMinn of Wheaton, Ill. Rev. E. F. Muir,

pastor here for three years, recently moved to Arkansas City, Kansas. During the month of May the pulpit was supplied by Rev. Penn Moore, a returned missionary of Siam and a former pastor of the church. The church is to be supplied through June, July and August by Dr. J. B. McMinn who held his first service yesterday. As the result of an intensified program in the Sunday school, B. Y. P. U. Society and all other church lines, a special Sunday-school class has been organized to be taught by Dr. J. B. McMinn, numbering about fifty. Also special Bible work is to be done in connection with the mid-week prayer meeting.

MICHIGAN

A THREE-DAY CONFERENCE CAMP was promoted for boys from fifteen to twenty years of age of Marshall Church, at Camp Tehoma, June 9-11. While a full week's camp is put on for all who are able to stay that long, some who will be anxious to go to work had an opportunity to go to Camp Tehoma for several days. This was for older boys and a program, including talks and devotional exercises, was put on. One meeting was held Friday evening, three on Saturday, and three on Sunday. Each meeting lasted from an hour to an hour and a half, and the remainder of the time on Friday and Saturday was occupied by swimming, boating, and athletics. Sunday, opportunities were given for excursions into the woods, and personal interviews with the leaders. The conference was in charge of Rev. J. Burt Bouwman, who has promoted several similar conferences in his work as Y. M. C. A. Secretary.

THE AFTERNOON of MAY 26 the S. F. Club of the Marshall Sunday school promoted an athletic contest and group games at the county fair grounds, for children of rural public schools. The athletic contest consisted of 50 yard dash, running broad and high jump, and a relay race. Following the athletic contest, the group games were promoted. This play festival was put on in cooperation with School Commissioner Davis. The athletic meet was in charge of Douglas O'Leary, athletic director of the Baptist Sunday school, and Howard Rundle, athletic director of the S. F. Club. Some of the older boys of the Comrades also assisted. Several months ago, the rural work committee of the Baptist church planned this festival as a part of its rural program. Mr. Eben Mumford, when he spoke at the Baptist church at the rural work committee meeting, gave hearty approval to this kind of work.

MINNESOTA

IN RESPONSE to a call from the Swedish Baptist Church at Fahlun, eighteen representatives from seven Baptist churches met in the church as an ordination council. Rev. E. Carlson from the First Swedish Church of Minneapolis, was chosen moderator; and Rev. Soneson, Lake Elizabeth Church, Clerk. Brother Axel Anderson, the candidate for ordination, gave a satisfactory testimony and was unanimously recommended to the church for ordination which took place in the evening. The ordination sermon was preached by Rev. E. Carlson; prayer by Rev. E. Lagerstrom; charge to candidate and hand of fellowship, Rev. A. Lindgren and charge to the church by Rev. Berg-falk.

WISCONSIN

THE ANNUAL MEETING of First Church, Eau Claire, was held in the church par-

lors Thursday, June 1, at 6:30 p. m. About 200 of the church membership sat down to an appetizing repast, after which the regular business meeting was held. Every department reported a balance on hand in the treasury and good progress made during the past year. A grand total of \$7,136 was raised through the various departments, including the Easter Sunday morning offering, which amounted to over \$400. Of this amount nearly \$2,000 has been expended for benevolences, home and foreign. The average attendance in the Sunday school for the year was 221, in the junior society, twenty-five, and in the young people's society, fifty. The attendance at the Sunday evening services has never been less than 100. Eleven baptisms were recorded for the year. The meeting adjourned with a short address by Pastor MacKinney.

OHIO

AFTER NEARLY TWO YEARS AS PASTOR of First Church, Shelby, Rev. W. H. Carlisle, will end his services there June 25. During this period 126 were baptized into the church, and there were thirty erasures from the church roll. After a few weeks of needed rest Mr. Carlisle will take up his work in the southern part of the state where the climate is more congenial to the health of himself and family.

FIRST CHURCH, ZANESVILLE, Rev. O. L. Martin, pastor, closed a two weeks' evangelistic meeting Sunday, May 28, evangelists Littrell and Moody leading. About 40 expressed a desire to live for Christ. Thirty received so far. Pastor Martin baptized twenty Sunday, June 4. The church is completing the first year of its second century, in some ways the most successful in its history, going several hundred dollars over the top in its pledge to the New World Movement; also wiping out an old standing debt of many years.

NEBRASKA

JUNE 4 MARKED THE SIXTH Anniversary of Dr. A. A. DeLarme's pastorate of the First Church, Omaha. The six years in Omaha have been years of prosperity. Five hundred and eleven have been received into the church without any outside evangelist or other help than that of a well organized and cooperating church membership. The contributions have increased nearly 200 per cent. The Sunday school has entirely outgrown its present quarters and plans have been adopted and a subscription secured for a large modern Sunday-school building and parish house adjoining the present church building. Dr. DeLarme will supply the pulpit of his former church, the First, McKeesport, Pa., in August.

THE CORNER-STONE of the new Baptist church of Fremont, Rev. Fred Young, pastor, was laid Sunday afternoon, June 4, with appropriate ceremonies. John Mason Wells, president of Grand Island College, delivered the address. Mayor C. H. Green of Fremont, lowered the stone into place. The old church was destroyed by fire on Sunday morning, Jan. 22, just before the hour of service. The new building is to be modern in every way and built at a cost of \$60,000. The architect is Harry W. Jones, of Minneapolis.

Rev. H. M. Wyrich, pastor of First Church, Fairbury, has been granted a leave of absence to attend the Divinity School of the University of Chicago this summer.

Rev. M. H. Wilkinson, state missionary for the Negro Baptists, working in con-

junction with the state convention, returned from Hastings, June 3, where he raised \$309.50 in four days to help in raising the mortgage on Second Church; the remainder, \$96.50, will be raised June 25.

Grand Island College

The thirtieth anniversary of this college occurred May 26-June 2. Special interest attached to this commencement week. It was the close of the first year of President Wells' administration. Some new features were introduced and for the first time the student body of the college passed the hundred mark.

Campus activities opened the week, the first event being a "May Pageant" by the Y. W. C. A. There was a banquet for juniors and seniors, a banquet for trustees, faculty, etc., a reception for all given by President and Mrs. Wells and the regular commencement dinner with interesting accompaniments.

Three classes held declamatory contests; seven members of the senior academy class, five of the freshmen class and five of the sophomore class. Some finished productions were given in each exhibition. Not one of the entire number was deficient in memory.

Three leading addresses were given: the baccalaureate sermon, the sermon before the Christian Association and the commencement address. The first was by Rev. J. H. Stitt on "Faith the Essence of Life." Rev. George Van Winkle of Omaha preached the second sermon on "Character Building." The commencement address was given by Rev. David J. Evans, of Kansas City, on "Marks of an Educated Man."

Meetings of alumni and former students were held. At the last of these action was taken on the building of a home for the president, this to be called the "Sutherland House," a fitting monument to the man who, for nineteen years as president, was the builder of the college.

The graduates from the college are John F. Daly, Jesse M. Hungate and Milford J. Flood. This small number is owing to the closing of the school for a year during the war. The other college classes, larger than ever before, assure large increase in the future.

At the commencement dinner President Wells spoke of what had come to the college recently and what was planned for further improvement. Seven prizes were awarded for excellency in declamation.

"History" and "Outlook" were presented in addresses at one of the general student gatherings. Dr. Sutherland gave a brief and interesting statement, recalling events of the thirty years of college history. President Wells looked forward, a look of faith, a hopeful look, a look of courage and assurance.

NORTH DAKOTA

VALLEY CITY: Rev. J. A. Moe closed his work at Valley City, April 1. He has accepted a call to the Norwegian Church of Artichoke, Minn. Miss Emma E. Anderson supplied the church during April, and reports large and interested audiences.

KANSAS

JUNE 1 BEGAN THE SIXTH YEAR of the pastorate of Louis S. Bowerman, First Church, Kansas City. During the five years 114 have been received by baptism and experience, 138 by letter and relation. Losses by death, letter and exclusion, 116. The apparent net gain is only ten, but the real gain is very much larger, for it now practically represents a resident member-

ship. The amount of money raised is approximately \$48,000.00. Debts of \$7,000 have been paid and a building fund of over \$7,000 has been accumulated. The current expense fund has increased nearly 80 per cent and the benevolence offerings about 500 per cent. The church roll has been carefully revised and about 25 per cent removed from the list. An excellent Tithers League has been formed.

Pacific Coast

NORTHERN CALIFORNIA

IN THE CONTINUATION CAMPAIGN, the women of First Church, Sacramento, set for themselves a goal of \$1,000. They went over the top with \$1,032.12. The annual reports of the church were encouraging. The pastor, Rev. Bryant Wilson, baptized fifty-six during the year and gave the hand of fellowship to a total of ninety-one. The work with the Boy Scouts received special mention. During the "Days of '49 Celebration," a pageant written by Mrs. F. B. Gillett, was given which paid tribute to those who founded the church in "the days of old, the days of gold, the days of '49." Particular mention was made of the Rev. O. C. Wheeler who was sent out by the American Home Mission Society, arriving in San Francisco Feb. 28, 1849 on board the first vessel to steam through the Golden Gate. He organized First Church of San Francisco, the first Protestant church organized in California, and then came to Sacramento and organized the First Church there. He returned to Sacramento in 1852 to become the third pastor of the church. He is buried in the local city cemetery.

SOUTHERN CALIFORNIA

THE BIBLE CONFERENCE held at First Church, Pasadena, May 14-21, was attended by large audiences. In addition to the pastor, Dr. John Marvin Dean, the faculty consisted of Prof. Edgar B. Van Osdel of Redlands University, Drs. Sherman, Gifford, Brougher, Dixon, Cortland Myers, Hunter, Horton, Rev. Robert McQuilkin, Gordon Palmer and Amy Lee Stockton. The theme for this year's conference was "The Cross of Christ." Among the themes presented were "The Bible and the College Student," "America's Need,—the Bible, the whole Bible and the supreme Bible," "The Cross and the Incarnation," "The Power of the Cross," "The Bible and the Jew," "The Virgin Birth," "The Suffering Messiah," "The Life in Christ," "The Bible and World Evangelism," "The Cross of Illumination." The church is enthusiastic over this type of service and will make the conference an annual affair.

Rev. V. H. Cowsert has finished seven months' work at Clovis, during which time he has baptized forty-one, received eighteen by letter and eight otherwise; six have been dismissed. The associational report recently rendered shows over \$6,000 raised for all purposes with more paid for benevolences than for current expenses. The medical missionary in Africa, Dr. C. L. Trout, has baptized more than fifty during the past year, has a day school with an average attendance of over 100 and preaches to 400 to 500 on Saturday market days. Dr. Cowsert hopes to celebrate the thirty-fifth anniversary of his ordination to the Baptist ministry by preaching in his home church in Goodman, Miss., on August 6.

OREGON

ON MAY 3 AND 4, 1922, at Portland, occurred the Eighth Annual Meeting of the Columbia River District. Officers and delegates from Montana, East and West Washington, Idaho and Oregon were in attendance. Miss Edna Shoemaker, Miss Luceile Withers and Mr. E. S. Burket, all of China, and Mr. Chas. Rutherford of India, brought enthusiastic messages and stirring appeals from their various stations. Miss Ruth Shipley, vice-president National W. A. B. H. M. S., gave an inspiring address on the subject "Land of Mine." The body assembled went on record as endorsing the Limitation of Armaments Conference held in Washington, D. C., and appreciation of the peace measures adopted there; also as being in favor of and supporting any movement or bill that looks toward the stamping out of the

narcotic evil and the extreme punishment of the guilty. The following officers were elected: Pres., Mrs. Edker Burton, Centralia; ad vice-pres., Mrs. Charles Loucks, Portland; foreign vice-pres., Mrs. H. F. Compton, Seattle; home vice-pres., Mrs. George Holt, Seattle; sec., Mrs. Ernest Knight, Portland; treas., Mrs. Gustav Johnson, Portland.

SERVICE DEPARTMENT

REV. B. D. PROFIO will spend the summer at the home of Rev. T. M. Hofmeister, Greenfield, Ohio, where he will be available for pulpit supply. He has served some of our best churches. Dean Vichert (Colgate) commends him highly. Upon his return from Colgate University he will rank as a senior. Pastors looking for vacation supply should write Brother Profio or Dr. Hofmeister.

EMERSON, IOWA, is a town of about 500 population and a fair sized territory surrounds the town. The physician is leaving and there is a good opening for a good live man who wants to take up a country practice. A good wide awake Baptist doctor will have support of a large part of this territory.

Obituary

FRANK MOSHER

DeKalb, Ill., was shocked May 10, 1922, to learn of the sudden passing from earth of **Frank Mosher**. He was sick only a few hours and died of uremic poisoning.

Mr. Mosher was born on a farm a few miles south of DeKalb in Afton township, July 4, 1865. At nineteen he came to town to take up duties in a dry goods store. Soon thereafter he bought an interest in a lumber and coal business, being at the time of his death the senior member of the firm of Mosher and Embree.

He had been a devoted member of the First Baptist Church, DeKalb, for over thirty-five years and was on May 4 of this year elected Sunday school superintendent for the thirty-second time, a work for which he was peculiarly adapted and which he particularly loved. No pastor ever had a better friend and brother than Frank Mosher.

At the time of the organization of the first B. Y. P. U. A. work Mr. Mosher was greatly interested in it and for a time was the Illinois state president of that organization, performing his work with efficiency and joy. He was also several times moderator of the Rock River Baptist Association.

The family of Frank Mosher consists of his widow, Mrs. Mary Boardman Mosher and one daughter, Mrs. Manly McKenney, of San Francisco, Cal.

He was a man of broad sympathies and was in advance of his day in the possession of a fine community spirit. The whole city and community have been greatly moved by his going.

The funeral was conducted by his pastor, Rev. W. R. Yard, Sunday, May 14, two services being held. The first one was at 2:00 and was particularly for the Sunday school and church. The house of worship was well filled at this service. The public service was held at 3:30 when the house was packed to capacity, many being turned away. The Rotarians attended in a body.

W. R. Y.

Famine Relief

Complete reports are in hand for the recent famine relief measures in China. The people of America contributed \$7,500,000, which was administered largely by missionaries. The money was used in purchasing food and clothing but mostly in furnishing work. Over \$1,000,000 was placed in the hands of our mission in Shansi, and this was largely expended in building roads, which will be of permanent advantage to the country and which will aid in the prosecution of mission work. Of the entire fund there was an unexpended balance of nearly \$1,000,000 and

this, it has been decided, will be used in establishing courses of agriculture in union mission colleges, looking to the prevention of future famines. Nothing of late has more commended Christianity in China than this generous help, honestly and wisely administered.

A New Enterprise of the S. B. C.

By E. O. SELLERS

Southern Baptists have launched upon two new enterprises, the Baptist Bible Institute and, as recently voted at the Jacksonville convention, a general and research hospital both in the city of New Orleans, the "port of the Mississippi Valley."

Through providential leadings the institute came into possession of the former buildings of Sophie Newcomb College and, by addition, now occupies seventeen buildings worth, if necessary to duplicate, certainly \$750,000. There is a magnificent campus, a library of 25,000 volumes, homes for the faculty and married students and, all in all, a plant larger and more commodious than any other similar institution in the land.

Dr. George E. Horr, president of Newton Seminary, who delivered the recent historical lectures on the John T. Christian Foundation, expressed his amazement and delight over the plant, the plan of work and the faculty of eleven members that has been assembled under the leadership of President B. H. DeMent, for many years connected with the Louisville Seminary. This year's student body of 251 members represented every one of the southern states, Kansas, Illinois, Ohio, Pennsylvania, Massachusetts, England, France, Spain and China.

The institute plan of work is novel. It is not a seminary in the accepted use of that term nor is it a Bible institute as usually conceived. The degrees of Master of Christian Training (three years) and Bachelor of Christian Training (two years) are offered and there will be offered this next year a missionary degree incorporating any one of three modern languages, French, Italian and Spanish. Also a theological degree incorporating Greek and Hebrew. A degree course in sacred music will be offered soon. The practical activities and the emphasis upon evangelism are the same as are usually offered at the Bible institutes.

On account of the war and the "flu" during the first year only three full years of work have thus far been completed. Yet at this year's commencement, May 26, eight received the degree of Master of Christian Training and fifteen that of Bachelor of Christian Training. Four received diplomas as pastors' assistants, five completed the music course, one that of director of religious work and five that of B. Y. P. U. training.

The blending of the usual seminary idea with the newer Bible institute methods is a happy combination and all of it is under the urge of denominational loyalty and zeal.

Southern Baptists are not divided whatsoever. They stand for the middle-of-the-road Baptist principles and at the same time are aggressive and progressive. They are pushing education and hospitals and at the same time remaining true to their evangelistic zeal, as evidenced by the more than 252,000 baptisms during this past year.

In spite of the economic disturbances they have paid in nearly one half of their \$75,000,000 objective, and nearly 40 per

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The American Baptist Home Mission Society; New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Av., New York City.

Woman's American Baptist Home Mission Society; Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Av., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Av., New York City.

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On two lives the rate of income varies from four to eight and three-tenths per cent, a year, interest payable semi-annually.

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cent of the total pledged, that was due during the first half of the five-year period; a total of \$36,000,000 in two and one half years.

There is a note of unity throughout the entire southland and not a single one of pessimism nor of apprehension.

The Tasks That Confront Us

(Continued from page 626)

rouse ourselves to realize that only the first skirmish in the war to end war has been fought, that we are entering upon a long hard campaign. We must believe that the power to put away war lives in that living faith that has destroyed slavery, and given a death blow to the liquor traffic. It lives in the Christian church be it nowhere else. Let our Baptist people make their full weight felt in the furtherance of this mighty cause.

The temperance forces of the nation need to be awake and alert as never before. The attacks of the liquor forces are becoming bolder. They are drawing to their aid many of the thoughtless and the self-indulgent. If the Volstead act is to be sustained we church people must be up and doing. Our supreme political duty lies here. We must override party lines and break political ties if need be in the defence of a sober nation. Much of our most effective work can be done in the small political units. Publicity in country weeklies, educational articles in small town dailies, interviewing of candidates and the direct religious agencies of prayer meetings and church assemblies must all be called into the field.

The most difficult questions are those that center around industrial relationships. The church of Jesus Christ, which is also the church of Jesus the Carpenter, holds in its keeping the key to unlock all difficulties. The adoption of the Golden Rule of Jesus as a working policy by employers and workers alike would replace the era of strike and lock-outs by one of peaceful progress. The duty is laid upon Christians to think clearly and act sanely and live obediently in this troubled realm of human relationship. The one thing that they cannot afford to do is to be inactive or unsympathetic spectators in the great struggle. Jesus Christ is King of Industry as well as King of Nations and King of Individuals.

Such, as I conceive it, are some of the tasks that confront us. Shall we not rise to face them with courage and enthusiasm? Shall we not bury our prejudices and bring out our convictions?

Our New World Movement was conceived in an hour of high enthusiasm, it was born in prayer. Shall we not carry through to completion the noblest, the most daring, the most generous program that our denomination has ever conceived of setting for itself?

How our success will hearten every sister Christian body! How our completion of God's great enterprise will deepen the springs of our own faith and quicken our consecration! I challenge you to find any church that has loyally cooperated in the New World Movement and done its best that has not received into its own bosom far more that it has ever given, and that is not today rejoicing in new life.

Brethren we are in a great campaign. We have a war to fight for our Lord Jesus. We must not disagree! We must not fight each other! We must unite to win.

Let this convention be founded and proceed and end in prayer. Satan is here.

He longs to divide us. He rejoices when he sees Christian brethren in dissension. Nothing but prayer can defeat him. Let us gather in little groups and in our own closets and pour our hearts before God.

"Oh, send out thy light and thy truth; let them lead me;

Let them bring me unto thy holy hill, And to thy tabernacles.

Then will I go unto the altar of God, Unto God my exceeding joy;

And upon the harp will I praise thee, O God, my God.

Why art thou cast down, O my soul?

And why art thou disquieted within me? Hope thou in God: for I shall yet praise him.

Who is the help of my countenance and my God."

Safeguarding Teaching

(Continued from page 624)

some of our Baptist educational leaders that we should unite with them at that time. There seemed almost an obsession for anything union. We saved ourselves at this time by the presentation of the practical difficulties.

This seminary was 500 miles away, and the cost of sending our students with families—as must be done in the Orient—the fact that probably the students would not consent to take such a long journey, that they would be in a different language area where they could have no practice in Christian work, and, finally, that while this school representing several denominations had an enrolment of twenty-five, we had over 100 students, were sufficient to save the day.

But the strongest objection to such a union effort was that the teaching would have to be modified to suit each denomination. It is so simple and easy to teach the Bible in a Baptist foreign institution. We have no explanations or apologies. We do not appeal to any other authorities, or have to tell why changes were brought in. Our Christian leaders are notably strong in the faith. We could not think of sacrificing all this for the questionable benefits of a union effort.

Independent Missions

Because of the fear that teaching is not what it should be in all of our foreign schools, there is a tendency on the part of some to support independent societies. These usually are faith missions, so-called. This of course is much to be regretted. First, we should be faithful to our own. We have established the schools and missions, and they look to us for support. If we do not support them, no one will.

Then it is our duty to see that these institutions are loyal to the teaching of the churches which support them. If we have any doubts let us find the offending institution, and the offending individual. We can do this without great difficulty. Let us avoid general denunciations but when we do find a genuine case of unfaithfulness in the teaching it should be exposed and dealt with.

I do not approve of these independent missions on the whole. As to their teaching being more loyal to fundamental beliefs, I do not believe it. I have seen these missionaries in no small numbers, especially in the hill stations during the heated term. We do not expect them to compare favorably with our own missionaries in intellect and preparation, but I have often heard them on the same pro-

grams, and our own missionaries certainly appeared at no disadvantage as to conservative faith and spirituality.

I know that the teaching in some of their missions must be good, for I have had a hand in training their workers.

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These missions usually have no well-organized school system, and in the same language area we have often had our workers, trained in our Baptist schools and Theological Seminary, go to them. At times they have asked us for workers and we have done our best to assist them. More commonly, I am sorry to say, if a worker was dismissed from us for cause, these people employed him and at an increased salary.

I do not approve of these missions because of their lack of results. Their workers are usually poorly trained and poorly supported. There is but little consecutiveness to their work, and even in some of the best, the long established faith missions, and those well-organized, they will not show more church members in their entire body than our Telugu mission, for instance, will baptize in a single year.

So let us not think that by deserting our own schools and helping to support independent missions we are safeguarding our own institutions. There is a better way.

The conclusion of the whole matter is that while providing all reasonable safeguards for our schools, we should stand back of our missionaries. There may be other branches of our work about the wisdom of which there may be some doubts, but we are a unit in our zeal for our foreign missionary work. The strongest and most frequent appeal which was

made in the New World Movement Campaign was the foreign mission appeal, and yet the foreign work appears to have benefited the least of all the interests. Moreover most drastic retrenchments on the foreign field now seem imperative. With such a noble, trustworthy force of missionaries, whose lives and works, whose devotion to their Lord and the faith, whose sacrifices and bravery are a continual challenge to us, let us see that instead of retrenchment there shall be that support which is worthy of our denomination.

(An address delivered June 13, at Indianapolis at the Conference on Baptist Fundamentals.)

Our Book Shelf

The Red Cavalier, by Gladys Edson Locke. Boston: The Page Co. \$1.90.

A mystery story with the scene laid in Yorkshire England. Just about enough excitement and uncertainty to make it interesting to the average novel-reader.

Makers of the Bible, by Hermon G. Seyern. Professor of Biblical Literature in Kalamazoo College. Philadelphia: The Judson Press. \$1.25 net.

A manual intended for young people and others who desire some information from the modern point of view about the processes through which the Bible has come down to us today. It may be read as a narrative or used as a guide for independent study. References abound and suggestions of how to find further information are numerous. 133 pages and appendix.

Graded Bible Stories, by William James Mutch, Professor of Philosophy and Religion in Ripon College. New York: Geo. H. Doran Co. \$1.25 a volume.

Volume 1 is intended for children from five to seven years of age; volume 2 for ages from seven to ten. These books assemble and classify the great biblical stories so that they may be readily used by all teachers of children, whether parents or school teachers. The treatment is simple and concrete. No rigid tests of scholarship are here made; the attempt is rather to find an entrance into the child's mind through the consideration of familiar things. Volume 1 contains sheep stories, baby stories, bird stories, animal stories, tree stories, etc. Volume 2 has in it kinsman stories, stories of sacred things, brother stories, the parables of Jesus, tales of beginnings, wilderness tales, tales of the judges, etc.

The Fighting Starkeys, by Capt. Theodore G. Roberts. Boston: The Page Co. \$1.65.

A war story, featuring Canadian troops and showing how men of courage and cowardice acted and reacted on each other. Interesting to the youngsters.

The Psychic Health of Jesus, by Walter E. Bundy, Ph. D., Professor of the English Bible in DePauw University. New York: The MacMillan Company. \$3.00.

"Last of all, the pathographers of Jesus have toyed wantonly with the one figure in history to which are attached the sincerest sentiments and the dearest affections of the occidental religious world; and without sufficient reason or justification." So concludes a remarkable vindication of the Jesus of the New Testament against the amateurish conjectures of critics who knew no better way to account for Jesus than to suppose him a degenerate, an epileptic, a paranoiac and a fa-

natic. And Dr. Bundy has done his work so thoroughly as to come near creating a new department of the evidences of Christianity. But this is the work of a scholar. Those who can digest nothing but light reading may as well leave it alone.

"It Is to Laugh"

Mr. Johnsing.—"Say, Mr. Dorman, what am de meaning of dis here line on de ticket whar it says 'not transferable'?"

Mr. Dorman.—"Dat means, Brer Johnsing, dat no gen'laman am admitted unlesse he comes hisself."

A young American tourist stepped into a shop in a Scottish town one Sunday recently to buy some candy for a Scotch lassie of his acquaintance, and as soon as the customer ahead of him had been served he asked for chocolate creams.

"I dinna sell chocolate creams on the Sabbath," the old dame behind the counter said severely.

"But," the young man protested, "you sold candy to the woman who has just gone out."

"Aye; some ecclesiastical confectionery, but nae chocolate creams," the old dame declared.

"Some what?" gasped the tourist.

"Ecclesiastical confectionery—that is, peppermint draps, pan draps and ginger lozenges," she graciously explained, and added sternly, "but nae chocolate creams."

—*Ladies' Home Journal*.

Praise of Baptist Schools and University Pastors

MISS FRANCES P. GREENBOUGH, student secretary of the board of education of the Northern Baptist Convention, who since February 1, 1921, has been visiting various types of schools in different parts of the country—state institutions, universities, normals, colleges of other denominations, as well as our own—says that Northern Baptists may well be proud of their colleges and schools. She declares:

"I have only words of praise and commendation for our own schools visited. I found in no school of any other denomination a finer religious atmosphere than that in our schools, and in each case this is coupled with a high standard of scholarship. My one desire is that the needed money may be raised to insure the splendid building programs, and thus meet the ever increasing enrolment, and the growing demands made upon our colleges.

"May I add here a word of commendation of the work of our university pastors, many of whom are reaching in a very vital and most helpful way more Baptist students than are found in many of our own colleges? I am very glad that these representatives of the board of education, for the most part, are following the policy of organizing all student work in connection with the local church, rather than as an entirely separate group. College students must be kept in as close touch as possible with all normal life, as they find it both before and after college. It is most essential that a university pastor should have a home large enough for all personal needs in his contact with students, just as essential as it is for a local pastor to have an adequate parish home."

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From The Rodeheaver Co., Chicago

- When the World Forgets.....Ackley (\$0.25)
- Gethsemane.....Ackley (\$0.25)
- If I Forget.....Ackley (\$0.10)
- Sometime.....Gabriel (\$0.10)
- Calling Thee.....Gabriel (\$0.10)

Church singers desiring easy, melodious songs, of direct emotional appeal, songs which are most useful to give added emphasis to the point of an evangelistic sermon, or for use where an "intimate" song is the thing, should look over the above list of such lyrics. All are written with careful consideration of the problems of range and technical difficulty; none have any suggestion of trouble-spots to bother even an untrained voice or the most amateur accompanist. Each possesses an ingratiating lilt of melody, joined to earnest statement of religious expression. Such sacred repertoire is of great value to the many churches where the musical portion of the service is a problem because of limited means or personnel; simple songs such as we are here considering can be of great service to such congregations; and even the more fortunate metropolitan choirs can add to their religious inspirational power if they will occasionally give such direct messages as these listed above. Unlike too much of this type of material, these specified selections are well-written and show good care as to editing. Attention is called to the moderate charges for the numbers.

From The Clayton F. Summy Co., Chicago

- We'll Go On and Serve the.....Stewart (\$0.15)
- Lord
- All Ye That Cry unto the.....Colby (\$0.12)
- Lord
- Our Guardian Slumbers Not.....Robyn (\$0.12)
- My Defense is of God.....Schuler (\$0.15)
- God said, Behold I Have Given
- You.....Calver (\$0.15)
- In the Beginning Was the
- Word.....Calver (\$0.15)

Above are listed the titles of six valuable additions to the existing stock of anthems specially suited to the use of our own services. All are valid musically, of textual fitness, and evidently written with a wary eye for the avoidance of choral pitfalls. The first named is a free version of an old Negro melody, set for six-part chorus and solo voices; it will require more elaborate voice divisions than most church choral numbers, but will amply repay the extra effort. The climax at the close is especially well managed. All in all this chorus is one of the most interesting publications for service use that has come to this office for some time. The other anthems are more of the conventional type, the Colby one calling for baritone or contralto solo and chorus; the solo in the anthem by Robyn is of such medium range as to render it available for almost any voice; the Schuler number is choral in form, calling for no solo voices; the two Calver anthems are somewhat more elaborate in design, the first calls for bass solo, followed by a suave solo for tenor or soprano; the next page would be very effective for solo quartet, as opposed to the full chorus setting on the following page—though not so indicated by the composer. The final title is a joyous anthem for Christmas-tide or general use. Directors of choirs looking for new, attractive service material will do well to look carefully over this series

of new issues. All but the first-named can be easily used for solo quartet without adaptation.

MANUSCRIPT FESTIVAL A REVELATION

In the annals of the Illinois chapter of the American Guild of Organists the manuscript festival held on the evening of Feb. 23 will go down as one of the most notable events since the organization of the chapter. It was notable not only for the excellent collection of new works for the organ which it evoked from composers in all parts of the country, but for the variety of talent in composition which it revealed in its array of compositions of many moods and varied styles.

Mr. and Mrs. Francis Neilson were the hosts of the occasion and placed at the disposal of the chapter their beautiful home on Grand boulevard, Chicago, with its three-manual Aeolian organ, one of the finest of residence organs in this country, as well as one of the largest.

It would be difficult to select the numbers which made the strongest appeal because of the great variance in the character of the works. Frank E. Ward's dignified sonata, played in part, and Mrs. Lily Wadhams Moline's new sonata are of one type, and illustrate well the serious trend of American writing for the organ. Gerhard T. Alexis' "Supplication" was distinctly different and made a deep impression as one of the finest light numbers recently produced—of the class of Lemare's well-known Andantino in D flat and fully up to it in merit. Walter P. Zimmerman offered a gem in the Minuet in his Suite in E minor, two movements of which were played, and if this is not published soon the publishers are overlooking something most interesting and something that we are confident will sell well. William Lester presented what one critic aptly called a "delicious" bit in his "Indian Summer."

The program of the evening was as follows:

Sonata in D flat, No. 3 (Introduction and Adagio), Frank E. Ward, A. A. G. O., New York City. Played by Lester W. Groom.

"Scena Pastorale," Dr. Roland Diggle, Los Angeles.

"Souvenir" (dedicated to Albert Cotsworth), Sumner Salter, A. A. G. O., Williamstown, Mass. Played by Miss Tina Mae Haines.

Sonata in B flat minor (Fantasie and "Chant Seraphic"), Lily Wadhams Moline, Chicago. Played by Edwin Stanley Seder, F. A. G. O.

"Supplication," Gerhard T. Alexis, A. A. G. O., St. Paul, Minn. Played by Mr. Alexis.

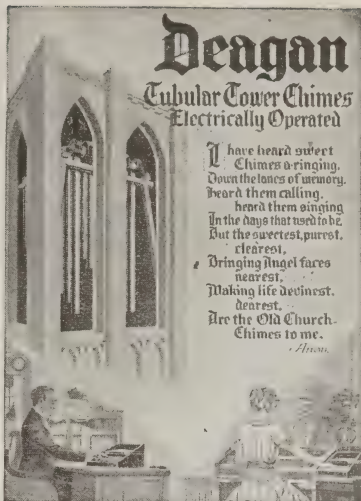
Suite in E minor (Allegro maestoso and Minuet), Walter P. Zimmerman, Chicago. Played by Robert R. Birch.

"Twilight," Catherine Morgan, A. A. G. O., Norristown, Pa.

Prelude, Katherine E. Lucke, F. A. G. O., Baltimore. Played by Herbert E. Hyde.

"In Indian Summer" and "Alla Toccata," William Lester, Chicago. Played by Mr. Lester.

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It has an extensive missionary educational system among the Negroes, Indians (reaching twenty-three tribes), Spanish and other foreign-speaking peoples.

In Mexico it has a well equipped hospital.

Special attention is given to Christian Community Service in urban and rural neighborhoods. Demonstration country churches are being established, equipment provided and staffs secured to spiritualize adequately all community contacts.

Through an adjustment with the Publication Society it pays for the work of the colporter-missionaries and the missionaries on chapel cars.

It stimulates Evangelism through wide areas and increases interest in this type of work among churches and pastors.

It aids, through its various departments and by the counsel of an expert architectural department, in the erection of schools, churches, parsonages, and Christian community center buildings.

This Department of Architecture is organized for service and operates without profit to itself. It seeks to assist architects, churches, and institutions to secure better results from money spent by making available the experience and study of specialists.

An International Seminary in East Orange, N. J., trains missionaries not only for the racial groups in America, but also to become leaders of their own peoples in Europe. The Mexican Department of the Seminary, located in Los Angeles, Calif., is meeting a long recognized need.

It assists through State Conventions and City Mission Societies in cooperative mission work till it can be made self-supporting. This process toward self-support it hastens by special advice and plans.

It aids in the day of storm, of stress, and of disaster.

It stabilizes work which otherwise would be sporadic and insecure.

Its work is *interstate* with Conventions, *interracial* with City Mission Societies, *intertribal* with Indians, and *interlocking* with the Woman's American Baptist Home Mission Society and the American Baptist Publication Society.

Its outreach is *international* in Cuba, Mexico, Nicaragua, El Salvador, Haiti and Jamaica.

Its contacts in missionary education are *intercontinental*.

Its plans and policies are shaped both for the present and future as a fellow-worker with God. It grows as the nation increases. Its income always has kept pace with its opportunities.

LET US PRAY AND LABOR THAT THE REACH OF THIS GREAT SOCIETY MAY BE INCREASINGLY SPIRITUAL.

The American Baptist Home Mission Society

CHARLES L. WHITE, Executive Secretary

SAMUEL BRYANT, Treasurer

23 East Twenty-Sixth Street, New York, N. Y.

Volume III

June 24, 1922

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No. 21

The Baptist

Published Every Week by the Northern Baptist Convention

I Shall Not Pass Again This Way

THE bread that giveth strength I want to give:
The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears.
Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

This poem, much worn, was found in the desk of Mr. Daniel S. Ford, the proprietor and editor of the "Youth's Companion," after his death when his desk was cleared by loving hands. It explains much of Mr. Ford's wide and generous benefactions.

Fresh from the Field

Rev. Frederick E. Taylor, of Indianapolis, is the new president of the Northern Baptist Convention.

Rev. S. E. Moon, one of the representatives of American Baptists on the faculty of the Congo Evangelical Training Institution, arrived in New York City, June 2, for furlough in this country. Mrs. Moon was obliged to come home several months before because of ill health and at present is in a sanatorium in St. Paul, Minn. Mr. Moon's two sons and a daughter have been in the Home for Missionaries' Children at Granville, Ohio, during the term of service of their parents. Mr. Moon has been a leading spirit in the development of the school at Kimpese where everybody on the compound is studying, even the workmen being taught reading and writing by the students.

Ministers and churchmen who expect to be in France this summer are cordially invited by the Federal Council of the Churches of Christ in America to call upon Pastor Andre Monod, of the French Protestant Federation, 8 Rue de la Victoire, Paris. Pastor Monod will be glad to give his special attention to seeing that such visitors are afforded an opportunity to become acquainted with the important Protestant institutions in France.

Mr. Adolph F. Holmer, Minneapolis, has been secured as general superintendent of the Mounds Park Sanitarium, Midway Hospital and Merriam Park Hospital, St. Paul, his services there to begin August 1. Mr. Holmer has successfully served for a number of years as executive secretary of the Y. M. C. A. in Detroit and later in the Y. M. C. A. in the South Minneapolis district.

Frederic J. Gurney, of the University of Chicago, has written a little pamphlet on the subject "Evolution, the Bible and Religion," which should have a wide circulation, especially among students and young people. For those who are troubled on these subjects and as an antidote in the case of those not troubled, it is excellent. It may be had postpaid from the University of Chicago Press for 12 cents.

The first Hebrew Christian Synagogue in the United States was dedicated February 25, 1922, by Bishop Thomas J. Garland, of the Protestant Episcopal Church. The building was originally the parish house of the Church of the Advent, at 517 N. Fifth Street, Philadelphia, where Phillips Brooks was at one time rector. It has been rearranged to suit the requirements of Hebrew Christian worship and missionary service. This is said to be the fifth Hebrew Christian synagogue in the world. The only other on the American continent is at Toronto, while there are three in eastern Europe.

The general theme of the nineteenth annual session of the Conference of Religious Education at Northfield, Mass., July 21-29, is "The Remaking of Society through Religious Education." Special attention is being given to the phase of the program intended to meet the needs of ministers. Professor Norman E. Richardson, dean of the conference and a member of the faculty of Northwestern University, Evanston, Ill., will conduct a seminar in the psychology of evangelical religious experience. Lectures on the program of the

city church will be given by Dr. Henry S. French of Philadelphia; on the social message and the program of Christianity by Dr. Arthur E. Holt; on the missionary message and the program of Christianity by Dr. Herbert W. Gates. This conference is planned primarily to meet the needs of religious educators who are facing the problems of the educational program of the local church. The policies of the newly merged International Sunday School Council of Religious Education are carefully adhered to in its program. Mr. Ivan S. Nowlan, secretary of the Massachusetts Sunday School Association, is in charge of the training of state, district, and county workers.

At First Church, Hamilton, N. Y., Rev. Franklin D. Elmer has been preaching a series of sermons on "The Religion of a Vitalist," the topics being: "The Sources of Life," "Life and Environment," "Spiritual Variations," "The Unity of Life," "The Issues of Life," "The Faith of Life."

Dr. Catharine L. Mabie of Kimpese, Belgian Congo, arrived in New York City, June 2, on her regular furlough. She is a member of the faculty of the Congo Evangelical Training Institution, a union

*S*TERN lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face;
Flowers laugh before thee on their beds;
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through
thee, are fresh and strong.

—Wadsworth.

institution with the English Baptists for the training of native preachers and teachers with their families. It is the only one of its kind in the whole Lower Congo region. Dr. Mabie, in addition to her great work of teaching, has been the doctor for the students and the secretary of the mission.

A call extended to him by the Moody Church, Chicago, to become its pastor has been accepted by the Rev. F. W. Philpott of Hamilton, Ont., Can. He will take up his duties there on Sept. 1. Mr. Philpott has given twenty-seven years of his life to his own church and the city of Hamilton and was known as the "pastor of Hamilton."

The Letts have been a deeply afflicted people suffering from German aggression and Russian Bolshevism in turn. They are now afflicted by a devastating flood. The First Lettish Church of New York joined with the Lutheran Lettish Church in holding a religious concert and service on Sunday afternoon, June 4, when appeals were made for suffering kinsmen. In addition to musical services, addresses were made by Rev. A. A. Forshee, the pastor, Rev. John Kweetin and Charles H. Sears, representing Metropolitan Baptists.

On June 9, a council of the Baptist East Association, in response to the invitation of Grace Church of Somerville, Mass., met to consider the ordination of Morton Scott Enslin. A full representation of the association organized with Rev. Harold L. Hanson, of Charlestown, as moderator and Prof. J. P. Berkeley, of Newton, as clerk. Among the delegates were two uncles of Mr. Enslin, Rev. Irving J. Enslin of Derry, N. H. and Rev. F. R. Enslin of Bristol,

R. I. Prayer was offered by Rev. George A. Lawson of Union Square Church, Somerville. Mr. Enslin was presented by the pastor of Grace Church, Rev. William H. Dyas, who told of the candidate's place in the work and affections of the church. When the council entered into executive session the statements of Mr. Enslin were accepted heartily and unanimously. The service of ordination was conducted by Pastor Dyas with the sermon by Dr. G. E. Horr, and an address by Dr. F. L. Anderson. After graduating from Harvard University and serving in the Navy during the war, Mr. Enslin entered Newton Theological Institution, from which he was graduated this year with a splendid academic record. He has received one of the best fellowships in Harvard University, where he will study for his doctor's degree this coming year.

The Northfield, Mass., Summer Conferences are as follows: Young Women's Conference, June 27-July 5; Women's Interdenominational Home Mission Conference, July 5-12; Conference for Women's Foreign Missionary Societies, July 12-20; Conference of Religious Education, July 21-29; General Conference of Christian Workers, July 31-Aug. 14; Massachusetts Christian Endeavor Institute, Aug. 14-21; Mount Hermon School Commencement, July 29-Aug. 1; Bible studies and special addresses in connection with the Northfield Schools and Summer Conferences, June to October.

The following facts given below have been compiled by the Inter-Board Commission of the Southern Baptist Convention on student religious activities: Number of Baptist schools in S. B. C., 111; colleges in survey, 106, students 20,590; colleges having Y. M. C. A., 103, students 700; colleges having Y. W. C. A., 22, students 2,891; colleges having Y. W. A., 65, students 4,145; colleges having B. Y. P. U. (163 U's), 75, students 6,572; colleges having B. S. U., 12, students 2,287; colleges having Ministerial Associations, 52, students 1,607; colleges having Volunteer Bands 71, students 1,280. The 1,280 Volunteers in all the colleges are divided as follows: In boys' school, 50; in girls' schools, 286; in co-ed schools, 923.

Four leaders in the Baptist denomination, Rev. J. C. Massee, pastor Tremont Temple, Boston; Rev. Frank M. Goodchild, pastor Central Church, New York; Rev. W. B. Hinson, pastor, East Side Baptist Church, Portland, Ore., and Rev. Curtis Lee Laws, editor of the *Watchman-Examiner*, will hold a two-day's Baptist Fundamentals Rally, June 21-22, at The Moody Bible Institute of Chicago. Not only Baptists, but all others interested, are invited.

The waters of the Jordan River in Palestine are to be developed into power to turn the wheels of new industry. The British government has granted a concession for the utilization of the river for seventy years. The energy obtained will be used for house and street lighting pumping, water supply, railways and many other purposes.

Rev. D. S. Jenks, secretary of the New Hampshire Convention, has been elected a trustee of the Newton Theological Institution to fill out the unexpired term of Rev. C. H. Spaulding, deceased.

Dr. Cutten, after serving twelve and one-half years as president of Acadia University, Maritime Provinces has accepted the presidency of Colgate University. His work at Acadia closes the last of July.

The Baptist

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Some Speed

THE BAPTIST is proud of the men who do the mechanical work on the paper week after week. We would like to name them in this Kollum. They have never failed us. This past week, however, was a record breaker. Five minutes before President Montgomery had finished her address before the Northern Baptist Convention in Indianapolis we released the issue containing her address in full in the regular edition. Three thousand copies were disposed of in short order and we could have used nearly as many more. This issue contained also the address of Dr. Elmore before the Conference on Fundamentals.

Killam's Kollum

A Sorrowful Greeting

"Let me congratulate you on the last number of THE BAPTIST" was the greeting of an old friend at the Indianapolis meeting. We knew that our good friends were not all of one mind about the paper but we really thought that there was to be at least one more issue. From the very beginning we have contended that THE BAPTIST belongs to the Baptists and that they have the right at any time to do with the paper as they please. Its editors do not own a majority of the stock. In fact they own very little of anything. Its editors are the servants of the denomination. The paper stands four-square for our great missionary and educational agencies. It has stood and stands back of the New World Movement. THE BAPTIST does not expect to please everybody all the time. It will be glad to know that it has served the common good.

We Appeal to the Sherman Anti-Trust Law

"Killam, you do not give us a fair deal. We are a majority of the denomination by your own admissions. You have published articles in THE BAPTIST which have made light of us." This was the substance of a conversation with an old time friend. An hour before through the mail we received a letter from another friend who said, "You should have had more courage and more plain speaking about the matters troubling our denomination." These two men belong to different schools of thought. Both of these men are, we believe, men of deep convictions and genuine Christian character. What is the matter? If THE BAPTIST were studied by any group of men it would be found that the paper has represented both groups. It has not represented either group exclusively. We cannot but feel that it is not representation but monopoly that is desired by some men of both groups.

Monuments

A great stone monument in a cemetery may conspicuously mark the last resting place of the deceased. But it is a very hard, cold and immovable affair. Living, breathing monuments, with all the possibilities for good that lies in an educated Christian man or woman are better. Such is the memorial which Rev. A. H. Rhodes, who died recently at Carlinville, Ill., left. He was instrumental in the education of twelve orphan girls, assisted in educating ten others and adopted two girls into his own family.

The Miniature Baptist

A miniature daily edition of THE BAPTIST was issued each day of the convention, except Sunday, again this year. More than 25,000 copies were required for the period of the convention.

The Pre-Convention Conference

Addresses fervent, witty and able. All resolutions referred to committee.

By THE EDITOR

THE third pre-convention conference on the fundamentals of the Christian faith on June 13, brought to the Cadle Tabernacle at Indianapolis, a large and at times, enthusiastic body of people. The men greatly outnumbered the women and the majority were obviously pastors. The addresses, as always, varied much in interest although the most of them were forceful and a number decidedly striking. There had been rumors of lively discussion to be based upon resolutions that were to be presented, but the possibility of this faded when Dr. J. C. Massee, who presided, announced that the conference was not a deliberative nor a legislative body, but rather a voice crying in the wilderness. "Make straight the way of the Lord," and appointed a committee, consisting of F. M. Goodchild, J. B. Smith, W. B. Riley, E. V. Pierce and Benj. P. Browne, to whom all resolutions must be referred, with the understanding that this committee should report to the body only such as seemed to it important.

Background of Fundamentalism

The first speaker of the morning was Dr. Curtis Lee Laws editor of the *Watchman-Examiner*, who delivered an able, witty and fervent address on "The Meaning of Fundamentalism." Its background, he declared, was found in the amazing growth of false teaching, or rationalism. Fundamentalists, he said, are just old-fashioned Baptists, although it happens that among the group of men responsible for the movement there is no one who repudiates the visible, personal, second coming of the Lord. The primary purpose of fundamentalism is to raise the danger signal and to plead that all stand for the old faith. Christianity is rooted and grounded in supernaturalism and when robbed of this becomes merely an exalted ethical system. Fundamentalism contends that (1) the Bible is God's word, written by men divinely inspired; (2) that Jesus was conceived by the Holy Ghost and born of the Virgin Mary, that he bore our sins in his body on the tree, that the atonement was vicarious and substitutionary. It believes in the bodily resurrection of Jesus, the personal, visible return of our Lord, that the church is a body of baptized believers, etc. It is opposed to open church membership and to union and federated churches. It has no sympathy with "patched-up compromises intended to promote unionisms." In protesting against overlordship in denominationalism, Dr. Laws asserted that the New World Movement is based on a false premise. The command is not, "Go ye into all the world and establish a Christian civilization," but, "Go ye, and preach the gospel." He expressed the hope that the convention would eliminate the schools from a united budget and give us a united enterprise in which all Baptists may unite. "It was the uniting of all our schools, irrespective of needs, under a united budget, that wrecked the New World Movement." Our present duty is to purge the schools of every suspicion of rationalistic teaching. Foreign missions are an obligation of Fundamentalists. "We insist that our missionaries, in dealing with the demand of an indigenous church in China and elsewhere, be guilty of no compro-

mise." "Contenders for the faith who fail to manifest the spirit of the Lord are injuring the faith."

In speaking on the subject, "The Constitution and Organization of the Churches—a New Testament Study," Dr. Oliver W. Van Osdel, of Grand Rapids, Mich., devoted his attention largely to the standard of authority accepted by the Christian man. He said, "Fundamentalists accept as orthodox *only* those who accept the New Testament as their fundamental law." The following sentences indicate the trend of his thought: "The distinguishing characteristic of the Baptists is an intelligent belief in the Bible and a willingness to use it"; "Unwillingness to make a confession of faith is unqualifiedly un-Baptistic"; "We must receive the Bible as infallible, inerrant and authoritative—there is no getting together otherwise"; "The genius of the New World Movement compelled the Board of Promotion to become a Board of Control. This is more evident in the state than in the national work."

THOU who art Light, shine on
each soul!
Thou who art Truth, each mind
control!
Open our eyes and make us see
The path which leads to heaven
and thee!

—John Hay.

Dr. J. M. Gurley, of Topeka, Kans., spoke on the subject, "The Church and Entangling Alliances." On the subject of the separation of church and state the common Baptist principle was stated. But the speaker was equally emphatic as to the danger to be found in denominational alliances of all kinds and particularly condemned the Interchurch World Movement, long since deceased, and various practices of the Federal Council of the Churches of Christ in America. He was also opposed to the districting of churches as under the Montana plan. "They all hinder us," he said, "in getting the full gospel to the whole world." He opposed union schools in the Orient because "they lack Baptist personality." "The Baptist denomination is wounded in both wings. Adjustments are needed in leadership, schools and principles."

Dr. Earle V. Pierce, of Brookings, N. D., delivered one of the most popular addresses of the conference, his subject being, "The Cooperative Work of the New Testament Churches." His address had three heads: Principles, Perils, Practices. After briefly referring to the first he spoke in detail of three perils. The first is the *peril of laxness*—the lackadaisical, sprawling mob spirit. Some people are not willing to work with anybody or to follow leadership. But we cannot coerce cooperation, nor should we put it, as is proposed, on a cash basis. There is a *peril of leadership*. Monarchy is more immediately efficient. Methodist Episcopal form of modified monarchy is quickly effective but it makes it hard to get rid of bad leadership. Democracy is ultimately more efficient and safer. Dr. Pierce expressed

his belief in the sincerity and devotion of the General Board of Promotion but thought that danger is found in the possession of such large powers. There is a *peril of license*—leadership taking us into a way which is not lawful and which is contrary to the leadership of the Holy Spirit. This takes us astray in regard both to life and truth. He charged that the present denominational leaders have kept Fundamentalists off the Boards and out of places of leadership in the denomination. There is no such thing, he said, as an untrammelled democracy. An untrammelled democracy is a mob. The dividing line among Baptists is between those who find final authority in the Bible and those who find it in human philosophy. Are we going to settle down in Plato or in Christ?

In speaking of *practices*, he asserted that if the middle-of-the-road men, for whom Dr. J. M. Stiffer professed to speak in THE BAPTIST a few years ago, had been really troubled by the presence of radicals in the denomination, we should not have had the present explosion. He criticised THE BAPTIST on the ground of unfairness and severely condemned our mission study books on the ground that they seem to deny the right of a small group of Baptists in a little town to stand out alone. "If it has ever been right for a single Baptist to stand out alone, it is right for small groups to do so."

The address on "The Churches and Sound Doctrines," by Dr. M. P. Boynton, of Chicago, appears elsewhere in this issue.

The session of the afternoon was devoted to the subject of education. Dr. Frank M. Goodchild, of New York, spoke on "The Churches and the Education of the Youth in Secondary Schools and Colleges." Dr. J. A. Maxwell, of Chester, Pa., had the same theme as applicable "In Seminaries." Dr. W. T. Elmore, of Lincoln, Neb., spoke on "Safeguarding Education in our Mission Fields."

Men Wise In Their Own Conceit

Dr. Goodchild's powerful address showed how our colleges had been started from Christian motives and was a plea to keep them Christian in teaching and atmosphere. A few sentences will give the tone of the address. He said: "If our sons and daughters in school and college have God's truth taught them, we need have no fear of them. Most of our troubles in the schools come from men who are wise in their own conceit—so wise that they feel no need of God. Education is not the art of swallowing pellets of information prepared by somebody else. I would not have a flippant teacher in any classroom. It is the unbeliever who is limited in his thinking and it is the Christian who thinks things through. The teacher should believe something and have a passion for teaching it. Nothing can justify the presence in a Baptist school, supported by Baptist money, of a professor who is using his influence to overthrow the Christian faith and Baptist principles of the students."

Dr. Maxwell spoke on the importance of theological education and the respect we owe our schools. In his opinion the dom-

(Continued on page 673)



The Baptist



Are We Big Enough?

THAT was a pertinent and pressing question put squarely by Mrs. Montgomery in the president's address at Indianapolis. "Brethren, are we big enough for a cooperative movement?" She believes we are, and that we can learn the art and practice of cooperation.

What will the convention say and do in answer? For it must say and do, and upon its declaration and doing hang tremendous issues, as yet apparently little appreciated by the delegates at large. If Northern Baptists are not big enough to carry on and forward successfully a cooperative movement for world evangelization, they are too small for the sacred trust committed to them.

The delegates may well be sobered by the weight of responsibility resting upon them in these days. If they have resources of spiritual power, now is the time to draw upon them. Real problems must be dealt with carefully and prayerfully. Facts must be faced. The missionary societies are loaded down with staggering deficits. Doubt and division never pay debts. Confidence is vital to credit, and on credit just now the very life of some of our national societies depends.

This truth must in some way be driven into our consciousness, that the missionary interests we hold dear

are involved in the answer to this question as to the possibility of loyal cooperation, of hearty acquiescence in the decisions of the majority, of actually practicing our vaunted democracy. How many realize that if we are not big enough to carry forward our cooperative movement, and in this convention immediately and unitedly plan to secure financial relief, the very solvency of our foreign mission societies is imperiled, and bankruptcy stares our consecrated missionaries in the face. Scrapping machinery and method has cost us dear in the past, and may still seem sport to some, but it can only spell denominational disgrace and disaster now.

The seriousness of the situation can not be overstated. In the light of it, if we really believe what we say about the uplifted Christ and his claims on our love, devotion and service, we shall brush aside all lesser things and address ourselves solemnly and determinedly to two things—first, to settling decisively this question as to loyally working together, and second, to practical planning how to arrest the Gandhi movement among us, reassure and inspire our people, and make cooperation effective in all our churches.

"Brethren, are we big enough?" Or to change a word, are we Christian enough to cooperate in Christ's name in Christ's cause for Christ's sake?

Contributing Churches

OUR people are interested, said Dr. J. W. Aitchison, in a statement issued at Indianapolis, to know the facts concerning the number of churches participating in the New World Movement and we are glad to be able to furnish some authoritative figures on the subject. The General Board of Promotion some time ago sent to each state convention a questionnaire asking for a report on the extent of participation within its territory. To this questionnaire all but two of the conventions have replied. A tabulation of the answers yields some interesting results.

The total number of Baptist churches in the states which replied is reported as 9,644, with a total membership of 1,306,748. Of this total 1,260 churches, with a membership of 221,874, belong to racial groups, such as Swedish, German or Negro Conferences, which carry on their own work independently. The deduction of these leaves 7,386 churches, with a membership of 1,077,738, which would normally be expected to cooperate in the general denominational program. Of this number 6,365 churches, whose membership aggregates 1,033,760, actually did make contributions counting on

the New World Movement Fund during the fiscal year 1921-22. Thus it is seen that the entire membership of the non-contributing churches is 43,978.

This means that over 86 per cent of the churches in the territory of the Northern Baptist Convention, excepting those which are affiliated with racial groups of their own, contributed to the New World Movement during 1921-22, and that approximately 95.93 per cent of Northern Baptists, excepting such racial groups, are members of churches which contribute to the New World Movement.

A Rising Baptist Consciousness

FUNDAMENTALISM in the Baptist body has brought about an interesting reaction. There is a rising Baptist consciousness which is increasingly becoming manifest. And there are coming together with no external compulsion whatever and even without any invitation men and women of many varied points of view for a re-affirmation of historic Baptist principles.

The Fundamentalists are not the only and original type of Baptists; they represent only one particular

type. Fundamentalism is not the only conservatism; it represents only one, and that an extreme, form of conservatism. It inevitably attracts to itself extremists in doctrine but it cannot and does not hold moderate men who try to hold the faith of Jesus in the spirit of Jesus.

Baptists all believe in the Word, but many do not receive it as a book of science and history, glad as they are when it proves that the vehicle which conveys the religious thought is itself proved sound. Baptists all hold to the unique character, the divinity of Jesus, but not all of them are willing to say that a virgin birth was absolutely necessary to this. Baptists all believe in the suffering love of God, expressed on Calvary, through which we have redemption, but many cannot hold the crassly material view of the atonement which seems to satisfy some of the brethren. Baptists all believe in a risen, a present, and a coming Christ, but not all are sure that a material manifestation is God's promise or purpose.

The rising tide of Baptist feeling of which we speak assumes that there are different kinds of Baptists but hastens to claim all of them as its own, rejoicing in their loyalty and devotion to Jesus Christ, and applauding these assertions that they propose to take the New Testament rather than any man-made creed as their platform.

Delegates who were close to things at Indianapolis will know what we mean. But the same phenomenon, thank God, is becoming manifest in all parts of the country. We rejoice in it. There is room in the Baptist body for varied types of thought and various expressions of the same Spirit. We wish no factions in the denomination, whether they are called Liberals or Fundamentalists. Let us all be Baptists! Any who feel that they cannot be Baptists in that broad spirit of love and toleration which has always marked the body are welcome to go where they will. But the old Baptist consciousness, which allows a man to stand on the New Testament and to worship God according to his own conscience is re-asserting itself and is certain once more to sweep the whole denomination.

Concerning the Conference on Fundamentals

ESTIMATING a conference is always a serious business. When one has done his best, there is yet more to be said. And yet certain definite impressions came to the writer as he sat through the Conference on Fundamentals at Indianapolis.

1. The men attending are intensely in earnest and most of them are fighting for positions which they feel are imposed upon them by conscience and loyalty to the Word of God.

2. Many among the leaders and speakers are constitutionally incapable of seeing more than one side of a question. Not all concede to those who differ from them the sincerity they claim for themselves.

3. The tests those most prominent would apply to are external rather than vital.

4. The leaders are possessed with the idea of capturing all the principle offices in the convention and are determined to continue agitation in the hope of doing this. Assuming that they are the only real Baptists, such an ambition seems to them entirely proper.

5. Whether this year or some other the creation of a visible standard of authority (and the New Testament is apparently not sufficient) is their full intention.

6. The separation of the educational from the general budget is ever before them.

7. The only allowable conception of the Bible is that of a book, "infallible, inerrant and authoritative."

There was hardly in the conference the same enthusiasm which marked the gathering at Buffalo or even at Des Moines. Yet it by no means sang its swan song. It is yet a force to be reckoned with. In our judgment, however, if this conference is an indication, Fundamentalism in our Baptist denomination has passed its zenith and will gradually disappear before that rising Baptist consciousness which in the evangelical body, allows more than one point of view to its adherents.

Saying a Good Word for the Flapper

MISS A MAUDE ROYDEN, English and a minister, was attracted during her recent visit to the United States by the flapper. How could she help being? She listened to a chorus of condemnation from the pulpit and of laughter from the press. Then she said: "Those girls dress smartly, but their secret is that they are as smart in mind as in dress. They have brains. If American girls will take up religion as seriously as they have dress and business, religion will have the greatest revival in its history."

How to bring about this new sense of values in the minds and hearts of our young people is the serious problem which both parents and pastors are facing. A frank study of the question why these young women do not now take religion seriously might possibly be of value. The fact is perfectly clear. Moreover there are many in our churches who are good workers as long as things please them, but who quit when their feelings are hurt. Does this evil condition of things have its origin in the home, is it the result of over-much consideration of the feelings of young people on the part of the churches, or is it the result of some other condition? Young people are logical; is it possible that they have seen a hiatus in the lives of older people between their profession and their practice and wish for themselves to have nothing to do with such hypocrisy?

Miss Royden's tribute to the girls is deserved. Our American girls are certainly wide awake intellectually and every other way. Why is it, however, that so many of them do not take their religion seriously?

The Karen Theological Seminary, Insein, Burma

Changing times have brought education to the villages; boys from station high schools are found all over the country. Largest class in history of seminary graduated. A proposal for Smith Memorial Building.

By HARRY I. MARSHALL

HAD a tourist driven up Seminary Hill in Insein one Saturday forenoon a few weeks ago he would have seen a Victrola standing under a mango tree and a group of theologists shoveling dirt to the liveliest tunes in the cabinet. The students wanted a tennis court on the compound and so they not only raised over \$100 to provide the outfit, including backstops, but they also leveled off the sidehill to make the court itself. Morning work hours did not bring the desired result soon enough and so the Saturday was devoted to it and the speed of the digging was accelerated by Sousa's marches and other stirring music. It was not many days after this that tennis balls were merrily spinning over the net.

A Day's Routine

The daily routine begins early at the Karen Seminary. At 5:30 in the morning the bell rings and the boys get out to the tasks that have been assigned to them. One group goes to the paddy (rice) bin to husk the rice for their daily food. Another group reports to the dining hall and cook house and assists the cook in the preparation of the meal, drawing water, setting tables and cutting firewood. Another set of boys open up the chapel and recitation rooms and give them their morning sweep. Still others work in the yard, cutting trees that are no longer needed, re-metaling the roads, grading the still unimproved parts of the compound, and cleaning up things generally. One boy acts as medical assistant and deals out castor oil, salts, calomel, quinine and such things, sometimes under the missionary's eye and sometimes by himself when the cases are simple enough for him to deal with.

Out of the more than a hundred boys, there are always some who are ill. The rather crude conditions of life in the tropics, and the constant presence of contagious diseases contaminating the water, as well as the seasons when there are fruits that often have an unhappy action on the bowels, cause a great deal of sickness which has to be constantly watched lest it have serious results. This means that a larger proportion of the missionary's time has to be

taken up with medical work than would be the case for a head of a school at home. This makes a correspondingly larger drain on the missionary's strength and time.

After the morning work hour the boys invade the dining hall and partake fully of the breakfast of rice and curry. We aim to give as balanced a ration as possible but with the meager funds at our disposal this is often difficult, and the principal item on the fare besides the rice and some small vegetable is "nya u" or "rotten fish" a paste made of tiny fermented fish, much relished by all the people of this country, but liked at a safe distance by the Europeans.

At 8:30 the bell rings for chapel. The Karens love their hymn book. Singing is to them a delightful part of the worship. To hear this company of young men whose strong, sweet voices rise in praise at the opening of chapel is to be lifted out of one's self into an irresistible spirit of worship. More than once have visitors been seen brushing away a tear as they have heard the old songs of the church poured forth by these men whose fathers only a short century before were absolutely ignorant of the saving grace of the Lord Jesus. The spirit of adoration is here and in the reading of the Psalm

and in the prayer that follows one feels that here is a school of earnest young men preparing for the work of the kingdom.

After chapel, the class-room work. This is all in Karen, except a few English classes for the better prepared students and a class a day in the Burmese language in order that the Karen may fulfil their obligation to the more numerous race of the country in which they live. The courses pursued are not different from those of many seminaries at home. Our present aim is to make the work as practical and simple as possible so that it will be a real preparation for the village pastorates and evangelistic appointments which the men will take up on graduation. This last year community games were introduced. The Y. M. C. A. physical director from Rangoon came out and gave the instruction which the students took hold of with enthusiasm. Only a few days since have I received a letter from a this-year's graduate who says that he has been sent to a heathen village where the people have their Buddhist priests. He has been able to make no headway with the elders but by the use of these games he finds that he has already got a strong hold on the young people and is greatly encouraged. His work will tell not only for the physical improvement of the villagers but it will make a healthy recreation for them, in place of the idle gossip, and worse, that so often occupies their time.

Times Are Changing

In the early days of the mission the man who could learn to read and to sing a few hymns went out as a teacher. Many a life-long pastorate has been conducted with little more than such a preparation. But the times are changing. One of the best and most beloved of the teachers of this seminary who has just retired after thirty-one years' service here, had almost no schooling except the four years he had in the seminary. But the day of such men is past. The changing times have brought education to the villages and boys from station high schools are found all over the country. Our pastors must be as high as the better

Care and Carelessness

*I CARE not that the storm sways all the trees,
And floods the plain and blinds my trusting sight;
I only care that o'er the land and seas,
Comes sometime Love's perpetual peace and light.*

*I care not that sharp thorns grow thick below,
And wound my hands and scar my anxious feet;
I only care to know God's roses grow,
And I may somewhere find their odor sweet.*

*I care not if they be not white, but red,
Red as the blood-drops from a wounded heart,
I only care to ease my aching head,
With faith that somewhere God hath done His part.*

*I care not if, in years of such despair,
I reach in vain and seize no purpose vast;
I only care that I sometime, somewhere,
May find a meaning, shining at the last.*

—F. W. Gunsaulus.

men of their communities. To replace this retiring teacher we are having a man who has his B.A. from Judson College and is just now finishing his course at Newton Seminary in U. S. A. Other college graduates are in line for the strengthening of our staff in order that we may be ready to meet the new standard that we are setting for students. Well-trained teachers for well-trained students is our watchword.

Monument to Dr. and Mrs. Smith

When nearly half a century ago Dr. D. A. W. Smith took charge of this seminary it was one of the highest schools in the province. It was located in Rangoon and beside it grew up Judson College. Then in 1890 it was moved to this beautiful hilly situation in Insein. Dr. and Mrs. Smith came out and lived in a mat hut while they cleared off the jungle, built chapel, dormitories and mission houses. Here is their monument, yet not here but in the more than a thousand young men who fired by their influence have gone out to every nook and corner of Burma, and even across the borders into China and have proved themselves worthy fellow-workers of the American missionaries with whom they have labored.

But the future, we believe, holds even greater opportunities for this old seminary—for it is the oldest in the Orient, having been founded by Dr. Binney in 1845. The awakening consciousness of the people is making great demands upon us. The men who are to be the leaders of our Karen churches must be men who know more than what is going on in their own village. The greatest experiment in democracy that the world has seen hitherto is being carried on in India and Burma where the English government is taking steps to give the people "Home Rule." The opportunity before the native Christians is great. The need for leadership is still greater. Unless our leaders can inculcate Christian principles and a high degree of Christian and social morality, the experiment will be in vain.

The pastor in a Karen village occupies the position once held by the minister in the colonial New England town. He is the leader of the village in the fullest sense of the term. Now to maintain his position he must equip himself with the best education and training possible in order that in this critical time he can lead the people into right ways of thinking and acting. Unless he does this the only other leaders thus

far in sight are the demagogues and grafters who are doing their utmost to teach the people their own shortsighted and unscrupulous schemes the falsity of which the people are not yet prepared to discern.

But not only for the political and social betterment of the people are we working. Religion is our chief business. The preaching of Christ is the great panacea for all ills, personal and social. Through the regeneration of the individual and his

Little Things and Big

By G. A. LEICHLITER

THE butterfly was a caterpillar first and then came the flying wings of such wondrous beauty. The caterpillar did his job of crawling before the butterfly ever went into the world of flowers and kissed each bright face that was lifted in a smile of gracious sweetness.

Men are seldom chosen to head great corporations until by a more or less laborious process they have acquired a comprehensive knowledge of the business itself. They do the little things first.

You could not imagine a college president who could not say the multiplication table. He started with the little things.

Can you then hope that the great Husbandman will thrust you out into an ever enlarging sphere of usefulness and recognition until you have proved true to the little things and obscure?

Little things may either make or mar.

"A pebble in a streamlet scant
Has changed the course of many a river;

A dew-drop on the tender plant,
Has warped a giant oak forever."

training will come the building up of the kingdom of God on the earth.

The Bible is the chief text book of the seminary and will continue to be such. The men who go out will, we trust, be taught to become effective preachers of the gospel not only in their own villages but to the uttermost parts of the country in which they live and also over in Siam and among the peoples of the Shan Land and the Chinese border.

On February 1 the largest class in the history of the seminary was graduated. Forty-two men took their diplomas. Of these four men have gone to China to assist Mr. Young in his work among the Hill tribes

there. Two others have gone to a new tribe—the Palaungs—in the Shan country, and two others have gone to Siam. These men (with the exception of the last two who are working among Karens in Siam) are learning new languages, and working among peoples almost as foreign to them as the Karen are to us.

One day a few months ago one of the boys came to the missionary and said he was having a touch of what seemed to be beri-beri. The best cure for this disease is to send the boy off for a change of diet and atmosphere. So I told him he might go for a few days. On his return about a week later I asked him where he had been and how he was getting on. His face told me that he had had a good time and was all right again. He said he had been preaching and then told how he had started at a Buddhist monastery at which he had formerly been a novice, and had gone through a number of villages preaching all the time, and he ended up by saying, "Oh, I had a good time!"

Love for Seminary

The Karen churches love their seminary. If you doubt it just try to get near the chapel on the day of the graduation exercises. They carry the heavy end of its financial burden. They have raised an endowment of over Rs. 35,000 (\$12,000) their annual contributions last year amounted to almost Rs. 5,000, while the appropriation from the A. B. F. M. S. last year amounted to only Rs. 2,065, for current expenses.

During the past year Dr. Smith, who for forty years (1876-1916) was the president of the seminary, passed on to his reward. The people all over the country mourn his loss. Now they are proposing to build a new quadrangle of dormitories that are badly needed and to name the buildings the Smith Memorial Buildings. They are going to raise Rs. 40,000 to pay for half the cost of these and they are asking the other half from the Baptist brethren in America. I am sure that the people at home will be willing to help those who are working so hard for themselves. One Christian woman came to Insein to see Dr. Smith, not having heard of his illness, but reaching the house the evening of the day on which he died. It was touching to watch her as she tenderly fondled the dead form of her old teacher. Then she turned to us and said that she had heard that the teacher needed some money to dig a well on the seminary compound as our sup-

ply of water was short, and she had brought two hundred rupees to make a beginning and she would give as much more as was needed to finish the job in good shape.

The fathers are passing on and are

at rest. It is up to us to carry on where they have begun. The well is being dug. New and fine young men are sending in their entrance applications. Additional text books are being prepared, new methods are

gradually supplanting the old, but withal a firm hold is being held onto the Christ who is the life of the whole institution. In him we shall go forward and in him we shall win the victory.

Visions and Revisions

Seizing a vision leads to revision of ways of working, giving, living.

By CHARLES L. WHITE

NO one can read our Baptist history and not be an ardent optimist.

A Look Backward

A little over a century ago, Luther Rice returned to America from India and lifted before the eyes of American Baptists the vision of what could be accomplished if they would vigorously undertake foreign mission work. In a few months that vision led to a revision of the life of American Baptists. Within twenty years, the American Baptist Missionary Union, the American Baptist Publication Society and the American Baptist Home Mission Society were organized.

If one has only a vision and becomes quiescent in sight of what he sees, he usually turns out to be visionary, and often degenerates into a spiritual vagrant. But if he is seized by his vision, that vision leads to a revision of all his ways of working and of giving and of living.

After the Mexican War our fathers had a vision of an open door in Mexico, and they were brave enough, without neglecting the frontier in the West, to push their work down over the Rio Grande.

In the year '63, in the midst of our Civil War, our society sent a minister down to Fortress Monroe to spy out the land. A few weeks later he returned with such a vision of peace in the South among those whom Abraham Lincoln had just freed by the Emancipation Proclamation, that it was unanimously voted by our board of managers to revise once more its methods of Christian missions and go down into the Southland, where during these years we have built up a great missionary educational system, investing \$6,000,000, given generously for this purpose by Northern Baptists, to transform a race.

After our war with Spain, a minister from Boston was asked to go down into Cuba to see if there were opportunity there for American Baptists. And once more, a few months

after he returned, the denomination decided to revise its ideas of American missionary work, and go down into the Pearl of the Antilles and into Porto Rico. And since then, at Dr. Barnes' suggestion, we have entered Central America.

After our wars with the Indians were finished, our society had another vision of what we could do for the Redmen, and once more we revised our "standards" for missionary achievement.

But in the midst of the great War in Europe we have undertaken perhaps, the most significant revision in our plans for missionary education that the society has ever made in all its history. We had a vision of what an international seminary could do and the work it could accomplish. Our earlier plan has been abandoned, of having several little seminaries for the various races, and we have combined our efforts to prepare leaders from the best and the most effective and promising of the young men among these foreign-speaking racial groups in America, organizing these smaller schools into one school which we call the "International Seminary," located in East Orange, N. J. Only a short time ago it was my pleasure, with other members of my board and a goodly company of sympathetic souls, to go to East Orange and engage in a service that will be historic, in dedicating this new school, that prepares missionary leaders for these racial groups in America and in Latin America and in Europe, concerning which none of us at this time can prophesy, except by faith.

The Indians See Clearly

A year and a half ago, we made up our minds we must rebuild Bacone College, Oklahoma, where we are training for leadership among their tribes, about two hundred young men and women and boys and girls, who represent twenty-two Indian tribes. We did not know where the money was coming from. We had asked something from the New

World Movement; but the pledges for the first year did not give promise that we could have very much, at least immediately, for the reconstruction of that school. Then the Indians themselves got a vision of what they ought to do. And they revised their giving on a scale which makes one of the greatest chapters in the history of American Christianity. At the associational meeting, less than two years ago, a collection of \$72,000 for their Bacone College was taken. One woman gave \$30,000, and her daughter gave \$20,000. A man gave \$10,000. Where did they get this money? Most of the Indians are very poor. A few have a considerable income from oil. A few years ago certain of these Indians were very troublesome to the government, and the government placed them, as a reward for their trouble-making, on some of the poorest land in Oklahoma. Whether all that oil was under there originally, I cannot say, but it is there now. Perhaps God sluiced it under after it was given to the Indians. At any rate, some noble, Christian Indians have been made independently rich. They used to go to our Indian school, and others have their grandchildren there, and their boys and girls. When they found they were receiving ample incomes, they became interested in rebuilding the institution.

Gotobo

These Indians have not learned the secret of holding their wealth. Most of them live simply and are giving nobly to the mission school that has done so much for them.

Down in Oklahoma I once looked into the face of Gotobo. He exhibited one of the finest bits of sainthood on the American continent. When one of our representatives was there he preached on the subject of giving a tenth of your money. At the end of that earnest address, Gotobo came forward, as the pastor told me the story, and did the most dramatic thing possible. He stood by the communion table a

moment. Then he reached down into his pocket, took out his wallet, and stretching himself to the very peak of his height, reached up as far as he could and threw it down on the communion table with a bang, saying, "You talk about my giving one-tenth of my income,—the man whom God has saved. I tell you, I call these Indians to witness, that from this time forward, I give one-half of my money to God."

The first church that went over the top in our big campaign was the Indian church among the Monos of California. They were asked for \$2,000, and in a few hours they had pledged \$4,000, and they are making good on their pledges, too.

In view of the conditions that we now face in the New World Movement we should have a new ideal of

giving. Will you live as economically as you can, pay your taxes promptly, "lay not up for yourselves treasures upon earth" during these next five years, and absolutely give all the rest to the extension of the kingdom of God?

What Some are Doing

The first young man to whom I made that suggestion was in business in New York. I said, "Would you be willing for the next five years to buy no more automobiles than are absolutely necessary, pay your taxes, and give the rest of it for the extension of God's kingdom to save this old world?" He said, "Do you mean it?" I said, "Yes." He said, "That is a pretty hard question. I tell you what, I will think it over. How would fifty-fifty do?" That was his

first reaction. Do you know that there are hundreds and thousands of men and women doing what I have suggested. We must revise our standards of giving. Oh, if we could get that vision of giving and that vision of service! Such a scale of giving may well be adopted by men and women, shell-shocked by world conditions, whose souls are filled with terror as they look into the faces of their children and grandchildren, and who shudder as they think what may come in the years ahead, and who believe that the only hope of this world is Christ and his salvation.

Such is the vision that encourages us to go forward. And such a vision can only be accomplished as we dedicate our lives and our possessions to the extension of the kingdom.

Fort Leavenworth, Kansas, United States Army Sunday School



THE largest Sunday school in the United States Army is located at Fort Leavenworth, Kansas. During the months of March and April, last, the various Sunday schools of the army, at the suggestion and challenge of Chaplain Frank C. Rideout, who is seen at the left of the picture, entered an all-army contest. The nearest competitor of the Fort Leavenworth School was that of Camp Lewis, Washington, but even they fell almost a third below in attendance. The average attendance of the Fort Leavenworth school during the past season has been around 250 pupils and teachers. Practically all

of the children in the picture are sons and daughters of army officers who are connected with the large army college located there, and all will have the advantages of higher education later on. Outgrowing the Post chapel about a year ago the above school is now comfortably housed in the army Y. M. C. A. which was built about a score of years ago by Miss Helen Gould as a memorial to her father, Jay Gould. The school has a splendid orchestra of fifteen pieces of which Mr. Charles E. Alleman, musical director and social secretary of the Army Y. M. C. A., is the leader.

"The Churches and Sound Doctrine"

Address by Dr. M. P. Boynton, pastor of the Woodlawn Baptist Church, Chicago, at the Pre-Con-
vention Conference on Fundamentals of the Christian Faith in Cadle Tabernacle, Indianapolis

THE purpose of this address is to discuss the relation of the Baptist churches to sound doctrine and not to issue in any sense a doctrine for the churches. The phrase "sound doctrine" is a unity and comprises all that body of truth that finds acceptance with the spiritually minded and true-hearted portion of the church membership everywhere.

It is one of the proofs of the presence and power of the Holy Spirit that the rank and file in our churches intuitively apprehend the truth. The busy man of affairs, the housekeeper and the clerk, the school boy and the hard working mechanic, have a heart-sense for the truth and rejoice in it. They likewise have a wonderful power to detect error and departure from the truth. These may not be able to explain how it is, nor be able to enter the lists in debate and defend the truth. But they know and feel. In the truth they are happy and fruitful; in error they languish and fall away. So, it is in this great body of the church that sound doctrine expresses itself and it is with and in this mass of believers that the truth reigns and achieves the purpose of God.

The Least and the Greatest

We must remember that Baptist churches are composed of average men and women. The employees and the employer are met together. The poor and rich are alike one before the altar of the church. The possibilities for conquest of the world for Christ are resident in this mighty company. No class, no portion, no mere minority can do the whole task of the kingdom. We need the entire church. The least of these is needed by the greatest of these that the church may reach into every class of society and redeem all mankind to God.

There is but one way to do this. We have no choice here. The church is the body of Christ. The church must express his mind and do his will, and there is no other function for the church. From this top spring of inspiration and power many other things will flow. A myriad of institutions and movements will grow up in the midst of men. These varied and temporary efforts in the world at large will help and hasten the coming of full knowledge of the Lord in the earth. These movements are like the changing crops on the fields that are wetted with the showers of heaven and sowed with the good seed of the kingdom by the Son of God. But the showers remain the same from age to age.

The church is the sun and the rain. The seed is the truth of God incarnated in individual members of the churches. These members are the seed constantly sown in the fields of the world. This Christian man, that Christian woman, are seeds wherever they go, in whatever they do. Their growth assures a heavy yield when the angels come to reap the golden sheaves for the Master of the harvest. The salvation of the world depends on the abundance of this seed and the faithful sowing and growing of it in human society. This must be a good seed, clean seed, and seed willing to die in the earth.

Now, this sort of church member is possible only where the Christ is known and accepted for all he is declared to be

in the New Testament in fulfillment of the prophecies of the Old Testament. The only Christ this world can know or will follow is the Christ of the Bible. These brief records are all we have of message and method for taking the knowledge of our Lord Jesus to the ends of the earth. It seems to be the plan of God that the Holy Spirit shall follow and make plain this Word of God. Where in all creation has man crowned Christ King without the open and understood Bible? How far can our missionaries go without the Bible? What pulpit can hold its power and do its work without the Bible?

What school can train and send forth messengers of the Gospel without the Bible? What home can rear and equip its children for the hard and tangled ways of the world without the Bible? Where in the world today is there an ongoing civilization without the Bible? Tell me!

Our Bible is in a class by itself. It is so different from all other books that in its own merit and by its own power it is given a reverence and commands a preference given no other book. We do not worship the book any more than we worship the sun, but we acknowledge the author of the book who is the creator of the sun. In one we find the love of God made known in his only begotten Son. In the other we find the warmth and light that are the life of the earth. There is just one sun in the skies for this world and there is just one Book in the earth for the church of Christ.

You shade a flower from the light of the sun and you get a sickly growth. You shade a soul from the light of the Bible and you'll have a sickly growth ending in death.

All sound doctrine for the churches comes from the Bible. Without the Bible there is no Christian doctrine.

Yea, without the Bible as we have it today, there is no Christianity worth the name. It is impossible to discredit the Bible and at the same time save Christianity. Sound doctrine exalts the Bible. Sound doctrine is satisfied with the Bible. Sound doctrine uses the Bible. Sound doctrine is the Bible itself.

Wrongs Demand Remedy

It is a matter of record that churches which have fed upon the Bible are to that extent happy and successful in their work. Such churches are soul winners and ardent supporters of the temperance enterprises of our denomination. Social enterprises, like temperance reform, are given their due place and are recognized as a phase of Christian service though passing. Just as the abolition of Negro slavery in this country was aided by thousands of churches and has now been accomplished for all time and needs no longer the thought of the churches, so do these ever recurring needs of humanity appeal to and receive the cooperation of the churches that are true to the word of God. There are yet with us many deep wrongs demanding remedy. The wage slavery and the industrial inequalities must be ended. The churches that follow the Word of God can be trusted to do their part in this new warfare on behalf of mankind.

There has been very little sympathy for or cooperation with the Anti-Saloon

League in its fight for national prohibition by the so-called liberal churches. The "people's churches" are mainly distinguished by their distance from and their lack of understanding of the people. The "liberal churches" are everything but truly liberal. A departure from the Word of God by a church or an individual makes for narrowness and illiberality. Such churches and such people become selfish and aloof in the sin and shame of a dying world. Only those believing in and following him, who said "Come unto me all ye that labor and are heavy laden and I will give you rest" are responsive to and sympathetic with the toiling masses and unredeemed tribes of men.

"Bred in the Bible"

It requires a president and a secretary of state who believe the Bible to organize the peace of the Pacific. It is a Hoover bred in the Quaker Bible who feeds the world. Whoever heard of an infidel toiling at such tasks? Where is the unbeliever to whom the world looks for salvation from its ills?

Already the Bible has achieved in our national life to such degree as that no man could be elected president who was known to be an unbeliever in the Word of God. There is much yet for America to become, but she is already a nation whose motto "In God we trust" is not a mockery, and in her high places she puts only men who are known to have their trust in God. This is not because America has become narrow and provincial, but it is because this republic has learned that righteousness alone exalteth a nation and that sin is a reproach to any people. Lincoln is reputed to have said "The voice of the people is the voice of God." If this is true, it is true for the reason that to the great mass of the people God is a reality, and when they speak there is enough of this faith made vocal to determine the issue.

Sound doctrine then must ever express the Word of God. Such doctrine makes appeal to the people in general. It is the sound doctrine of the Word that solves the problems of the evening service and the mid-week prayer meeting. It is the teaching of the Word that makes a real and winning Bible school. It is in a return to this Word that our colleges and seminaries will again flourish and bring forth a great company of youth to go into all the world for Christ.

The inertia and coldness in the churches of the present hour are due to the doubt and uncertainty that have been cast abroad by preachers and teachers who have departed from the simple, childlike trust they once had in the Word of God. It is as true now as in the days of Jesus when he said, "Except ye become converted and become as a little child ye shall in no wise enter into the Kingdom of Heaven."

It is not childishness but childlikeness that characterizes a true disciple of our Lord. We walk by faith in the Word of God as truly as we do in our own individual Christian experience. Without faith it is as impossible to understand this Word of God as it is impossible without faith to please God. When a man has lost his childlike faith in the Bible he can no

longer understand it, much less teach it to others. We have too much of the wisdom of the world and too little of the wisdom of the Word.

The church is the nearest to the truth or any group of men. To the church the Spirit makes known his will and his ways. It is this simple, free fellowship of men that constitutes the open way from the throne of God to the hearts of men. To such as gather in his name he comes as one of their midst and to them he reveals himself. It is the church and not the court that is nearer God. It is the church and not the school that most understands God. The church not the political party is the leader of men.

It is one of the mysteries of the ages that God has elected to show himself to the world in the person and work of Jesus Christ and the process is continued in the revelation Christ is making of himself in the church.

If the churches of this age fail him he will wait for a more faithful church of another and better age. He is in no hurry. The churches may come and go, but he waits in his regal might to use and bless those companies who are true believers in him and faithful users of his Word. He uses only those churches in this age who are faithful to him.

We may organize and build till the world gapes its wonder. We may spread our buildings over many beautiful acres and rear our towers into the sky with every adornment of religious art. We may mouth big swelling words and fill our libraries with uncounted books. We may conceive of political and economic schemes for the comfort of society. We may organize ourselves to preach the gospel and send forth hundreds of missionaries to foreign lands. In distant parts we may found and endow great schools to educate the people in the lore and wisdom of man. But if in it all we have not as our supreme end the program of him who said "Go ye into all the world and preach the Gospel to every creature" and if we have not in our hand the unchallenged Word of God, he that sitteth in the heavens will laugh, he will have us in derision. And the nations will join the Almighty in his laughter and have none of us!

All Need God

God does not need the Northern Baptist Convention. Christ is in no need of the Baptist churches of this or any other city. God is not waiting for our books and journals. No. The Northern Baptist Convention needs God. The First Baptist Church and all others of us need the risen Christ. No books or journals are of use to God save as they reflect and reiterate the supreme Word of God. God needs none of us but all of us need God. Let us stop hunting for the ways of God and find God himself. Let us be done with the weary waiting for Christ to come to us and be up on our way to him.

If the church is the group nearest God and if to the church Christ is revealing himself, then as a denomination it is to the churches we must ever return for our commission to make Christ known to the world. Therefore let the churches return, if any have departed, to sound doctrine which is the Bible. Let the churches insist that the first big duty of the conventions, national and state, of associations and other local groups of churches is to enshrine the Bible as we have it in our colleges, seminaries and mission stations.

Let us have a session of the Northern Baptist Convention with the slogan "The Bible the Word of God." Let us then and

there proclaim to all the world our unshaken faith in and our unchanged purpose to continue to follow that Word as our supreme standard and guide in all matters of life.

The vast majority of the Baptists of the North have not departed from that Word. The Baptist churches of the North are sound in doctrine and life, for the most part. Most of the preaching in our pulpits is derived from and expository of the Word of God. Our Sunday schools still gather around that wonderful book. It is our only way, our only guide to him whom we seek beyond the sacred page.

Then let us openly proclaim the soundness of the faith of the Baptist churches of the North. Let this uncounted multitude of humble believers be heard in the high places of our denominational life. Give ear to the faithful preachers of the Word. Let the loyal teachers be heard.

How Do We Pray?

By DONNA HALL ALINE

"O Lord, thy will be done." we say,
"We trust they loving care."
Then we presume to dictate
That all our days be fair.

But following the Master
And looking up to him,
Can we then pray that sorrow
Shall ne'er our pathway dim?

That pain should never greet us,
Nor worry fret our way?
The only things to meet us
Be the lithesome and the gay?

A true and stalwart heart,
Such a prayer will never make.
But take all, just as it comes,
For his Redeemer's sake.

Hail the missionaries returning and reporting the wonderful power of the Bible. Then we shall come with great rejoicing. We shall have a mount of transfiguration from which to go down able to fast and pray and cast the demons out of the afflicted and unhappy children of men.

But this soundness of doctrine needs careful nurture for there are enemies of the Bible in our midst. There is a good deal of nonsense current about Baptist freedom. Be it known to all men that Baptist freedom is all within and not outside of the Bible. The fences are up. The bounds are set. There is a place to which a man can come in his beliefs where he ceases to be a Baptist. One of those places is just at the point where he no longer accepts the Bible as the Word of God. Just there he steps outside our fold. We do not insist upon any one theory of the inspiration of the Scriptures. What we do demand is that every theory shall leave the Bible the unique, unchallenged Word of God.

No man is compelled to stay within the fence. That fence is mostly gates. He can go out at any place he may hit the fence. No man is forced to say anything that his heart does not dictate he shall say. But there are many things one can say, saying which he cannot remain a Baptist.

Our Baptist defense of religious liberty is unique in this, that we would go to war to keep the infidel free as surely as we would fight to keep a Baptist free.

This is a strange freedom. The world does not comprehend it yet. Even some Baptists have lessons to learn in this sort of freedom. Baptist freedom is not for Baptists alone, Baptist freedom is for all men everywhere. Baptist freedom is freedom to refuse to be a Baptist. It is freedom also to cease to be a Baptist. There are some with us who ought to avail themselves of this freedom. Baptist freedom makes it imperative that they shall do so. Baptist freedom makes appeal to a man's conscience. It says to him, "You are free to be a Baptist as long as you are a Baptist, but when in your heart you know that you are no longer a Baptist you are just as free to go and be something else." And the fine part of all this is that no Baptist will lock the gate to keep such a one in. We may weep at the gate, but we will never put a lock on the gate. Another interesting thing about this business is that every gate works both ways. There are no entrances or exits. Every entrance is an exit and every exit is an entrance. It depends upon which way a man is going as to whether the gate be an entrance or an exit.

The Other Side of the Fence

A man can come back at the very point he went out if he wants to. Then, too, there are lots of folk outside the Baptist fence. Thousands are good Christians. One will not be lonesome even if he does step to the other side of the fence.

We have no quarrel with the man who finds he must depart. We honor his honesty and courage. We may not agree with him but we do not aggravate the brother. It is always a pain to have our former comrades change their colors. But if they have already in heart done so, they ought to do so in fact. Our trouble is with the fellow who has departed but won't go; with the teacher who no longer believes as the Baptists do and still insists on staying to teach that which is not Baptistic and draw a salary all the time he is doing it from funds provided by Baptist people for Baptist work and teaching. The fact that the donors are dead and the added fact that most of the trustees and directors of these funds are "dead" too, doesn't relieve such a teacher of the necessity of finding the nearest gate. On the other side of the fence he can be honest, on the inside he cannot be honest.

If such a teacher does not see it on this wise and will not go, we Baptists should provide a means of transit. Let us make it as comfortable as possible for the patient, be it a wheelchair, an automobile, a flying machine or a stretcher. Sound doctrine for the churches demands that such "departed" depart.

We must exercise great care not to bury any Baptist still alive. But when we are persuaded he is dead there is nothing else to do but carry him out. The deader he is the more necessary it is to dispose of him for we may not expect the dead to go themselves.

Now this is a very reasonable way of putting the case. No honest man will object to it. It is the rule applied everywhere else. If a clerk in a silk store were quietly to tell the customers that the goods were not silk, that the old belief in silk had passed out and that the goods now on sale were indeed what people used to think was silk, but times had changed and it was not called silk any more, how long would that clerk be allowed to go his unsilky way? Let me be a little more

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The Northern Baptist Convention

Fifteenth annual meeting convenes in Cadle Tabernacle, Indianapolis, Ind., June 14-20

By ARTHUR W. CLEAVES

WHEN the fifteenth annual session of the Northern Baptist Convention came to order at 9:30 A.M., on Wednesday, June 14, the number of registered delegates had reached a total of 2,164. There were present in addition fully half as many visitors. Above the platform hung the convention motto—"The Uplifted Christ"—to whom the great body ascribed praise in the opening hymn, "In the cross of Christ I glory." The president, Mrs. W. A. Montgomery, received an ovation as she came to the platform, and she in turn introduced the two vice-presidents, Hon. W. A. Shank, of Washington, and Dr. J. J. Ross, of Chicago. Two past presidents, Mr. Shull and Dr. Barbour were also introduced. The opening prayer was offered by Dr. Clarence A. Barbour and the audience stood during the prayer in honor of former President Tustin who died during the year.

Dr. F. E. Taylor of the First Church, Indianapolis, brought to the assembly the greetings of the Baptists of city and state. He said that the convention is meeting in Indianapolis for the first time. Forty-one years ago the May anniversaries met in the First Church which at that time seated 800 people and amply cared for the delegates and visitors. The growth in size of the meetings has prevented another meeting until this day. The first Protestant church in Indiana, founded in 1798, was a Baptist church, known as the Silver Creek Baptist Church, Isaac McKay, the pioneer minister, with his "Bible in one hand and his rifle in the other, went everywhere, preaching the gospel, the Lord working with him." The center of Baptist population in the United States is now somewhere near Fort Wayne, Ind. The Baptists of the state have always been missionary in spirit. Dr. Taylor indulged in a delightful panegyric on the state and city, and closed by saying that the churches of Indiana have been praying daily for many weeks that the Spirit of God may rule in the convention. "God grant that in these days Jesus Christ may be lifted up until all of us shall see him."

The masterly address of the president, most cordially received by the body, delivered at this point on the program, was printed in full in last week's issue of THE BAPTIST.

Dr. Carter Helm Jones, of Philadelphia, preached the key-note sermon on the theme, "The Uplifted Christ." A digest of this splendid address will appear later.

Then followed a time of prayer as men and women offered themselves again, body and soul, to the Christ whom we all serve. Immediately upon adjournment state delegations met for the election of representatives upon the nominating and other committees, and reports of their elections were made at the opening of the afternoon session.

Wednesday Afternoon

The feature of the afternoon session was a series of three addresses on the general subject: "The Uplifted Christ—The Undiminished Attraction." The first speaker was Dr. J. J. Ross, pastor of the Second Church, Chicago, whose subject was: "Our Authority for the Evangel." He said in part:

The message that the risen Saviour gave to the disciples is worthy of notice. There was first a claim. He said, "All power is given unto me in heaven and earth." Then there was a commission. "Go ye therefore and evangelize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Then following upon the claim and the commission, he issues to them a promise. "Lo I am with you alway, even unto the end of the world."

In particular, it is the claim of our Lord at this time about which I want to speak. The word "power" in this claim, more exactly means "dominion," "authority," "right," "privilege," and has reference to the scepter and sovereignty of him as King. The Lord Jesus means that by reason of his death upon the cross, and his resurrection from the grave, he has been appointed by the Father to administer the government, both of heaven and of the earth, until the consummation of redemption.

Four Kinds of Authority

There are four kinds of authority—personal, legislative, judicial and executive. All are embodied in Jesus. The source of authority is in the Son. There have been times when history knew paternal, prophetic, kingly and priestly authority. Here in this claim, Christ says, "All authority is given unto me." He alone is the Embodiment, the Source, the Standard, the Expression, the Executive of all authority in religion.

The source and standard of authority is not now in the father, not in the elder, not in the priest, not in the prophet, not in the king, however good and true they may be; not in tradition pure and all, as it may be, not even in a book, though the book may be divinely inspired, and though the book may be an expression of that authority, but in a Person; not in every person, but in one Person, that Person who has passed through death, who has come out again in resurrection, immortal life, and has been made the possessor of the totality of the divine attributes, and is now "uplifted," and at the right hand of the Majesty on high. He alone holds the scepter of uprightness, and wears the crown of universal dominion. He alone has the right to speak in reference to the evangel, and we must bow to what he says. He claims, all authority is his, whether it be personal, legislative, judicial, or executive, and hence he issues the royal mandate, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Rev. C. L. Trawin, of McMinnville, Oregon, spoke on the subject, "The Witnessing Power of Personal Testimony." Among other things, he said: "We are yet very religious. The distance between Athens and Boston is not measured in miles. God yet commands all men everywhere to repent. The world has yet a right to test Christianity by its cures rather than by its creeds. A dead herbium gathered by a father cannot mean

to his daughter what do the living, glowing flowers of an Oregon hillside. The witnessing power of the evangel does not lie in a distant cross so much as in something that may happen now—that is, in the transfusion of the life of Christ into mine. When the church sees Christ as he is with a heart broken over the sin of the world, we shall go out to bring in the denomination as it has never been brought in in all its history."

The Price to be Paid

Dr. W. H. Geistweit, of St. Louis, had the third address under the general subject, his theme being, "The Price to be Paid." "It cost God his Son," he said, "to redeem the world. The price is not cheap. If any man would come after me, says Jesus, let him deny himself. We are heralds of a mighty passion. Fellowship in his sufferings is the price you pay in order that you may enter with him his effort to redeem the world. There must be sacrificial service if the sacrificial Christ is to be lifted so that all men may come to him. Fellowship with him in his character is another part of the price to be paid. To the question, "Who shall ascend unto the hill of the Lord, the answer is, "He that hath clean hands and a pure heart." No man can be a preacher very long and be a bad man. We want asepitized people who shall lift the Christ. Fellowship with him in his spirit is another part of the price to be paid. "If any man have not the spirit of Christ he is none of his," no matter how skilful or seemingly successful he may be. If we are tempted to have differences among ourselves, let us look at the enemy, in order that in the presence of the common enemy we may uplift the Christ."

There was a ripple of excitement during the afternoon when Dr. J. C. Massee, of Boston, moved in substance that, if it were possible, the nominating committee should make its report, in printed form, at least twenty-four hours before the vote is to be taken. The motion, however, was seconded by Dr. C. Wallace Petty, of Pittsburgh, and was passed with but few dissenting votes. A motion introduced at the suggestion of convention officials, by Dr. E. A. Hanley, of Berkeley, Cal., that all speakers from the floor on all subjects, be limited to four minutes each, was lost.

The Wednesday evening session was given up to two addresses, one by Dr. J. C. Robbins, telling of recent observations in India, Burma and Assam, and the other an illustrated address by Rev. W. B. Lippard, telling the fascinating story of the ship of fellowship. Dr. Robbins' address will be published in a later issue of THE BAPTIST.

Thursday, June 15

Thursday morning dawned fair and hot, as all previous days had been. Early in the first session Mrs. M. M. Lackey, of Jackson, Miss., brought the fraternal greetings of the Woman's Missionary Union of the Southern Baptist Convention.

The report of the executive committee of the convention was presented by Dr. W. C. Bitting. It carried with it three proposed changes in the by-laws. One fixes the date of the meeting of the con-

vention as the Wednesday before the first Sunday in June. Another provides that the report of the committee on resolutions shall be presented in written form at the morning session of the day prior to the last day of the convention. Yet another read as follows:

(1) That Article I, Section 1 (a) be amended to read as follows:
 "(a) Any Baptist church in the United States may appoint one delegate and one additional delegate for every 100 members, provided the church during the year immediately preceding the annual meeting of the convention shall have made a contribution of money for the work of at least one of the cooperating organizations of the convention, or for the work of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention, or for the work of the Board of Education of the Northern Baptist Convention."

This last amendment alone excited opposition. M. P. Boynton of Chicago, urged an amendment, that all after the words, "one hundred members" be expunged. James A. Francis spoke in opposition. On a standing vote Dr. Boynton's amendment was defeated by a large majority. This was commonly regarded as a defeat for the Fundamentalists on the first test of strength in the present meeting. This section was then referred back to the executive committee to be presented again to the convention at such time as seems best. The report of the treasurer was then received, after which the report of the Executive Committee was adopted as a whole with the exception noted.

The report of the Board of Promotion was presented by Dr. Aitchison. This summed up the doings of the year already reported in THE BAPTIST and ended with a section on "Facing the Future," as follows:

It has been the desire of the General Board of Promotion from the first to be the servant of the denomination in the important trust committed to its charge. Its chief concern is not for the maintenance of any particular form of organization but for the fulfillment of the great undertaking which the denomination launched at Denver three years ago. It has been ready at any time to make such changes as will promote efficiency in the accomplishment of that purpose. In the light of three years' experience and of the facts set forth in this report, it has during recent months made provision for a restudy of its organization with a view to discovering what improvements might be made in the direction of efficiency and economy.

At the annual meeting in November a special committee was appointed to confer with a similar committee of the Executive Committee of the Northern Baptist Convention to consider a possible reduction in the size of the Board. This joint committee will present its report for the consideration of the Convention at this meeting. At the request of the officers of the Board, the Administrative Committee at its meeting on February 8 appointed a special committee to confer with the Officers' Council and the Cabinet and make recommendations concerning the organization of the Board as well as the promotional program for the year 1922-23. This committee has given prolonged and careful consideration to the questions of organization as related to the present situation and with the approval of the Administrative Committee will recommend a number of material changes.

No form of organization, however, will of itself be sufficient to insure the success of the denominational enterprise. More than anything else we need to develop the spirit of unity as we work together in the common cause. Recognizing the imperative need for cooperation on the part of all societies and boards in the conduct of all promotional programs, and, furthermore, the importance of keeping the denominational constituency informed as to the work of the various cooperating societies and boards in order that there may be a uniform presentation of the conditions upon which pledges are to be solicited and received and a clear understanding as to how payments on pledges hereafter made will be credited by the Board of Promotion, we suggest that the Northern Baptist

Convention request each society and board participating in the Movement to pass a resolution directing its representatives, in presenting their work to churches, associations and conventions, to read the following uniform statement:

"Our denominational program, so far as it relates to the securing of pledges, is a unified and cooperative one and to that end the officers of this Society (or Board) and the members of the Board of Managers, urge all Baptists to make their pledges payable to the denominational work as a whole without designation."

"In making this request, however, it is recognized that the donor has every right to designate his gift, if he prefers to do so. The Board of Promotion authorizes the statement that if pledges are received designated for a particular society or board, payments when received thereon and so designated by remitting officers will be made to the particular society or board for which designated without any deduction therefrom whatsoever. Furthermore the percentage of undesignated funds due to societies and boards will not be diminished because of the receipt by such boards of designated funds."

"The purpose of this statement, therefore, is to emphasize the desirability and importance of making all pledges undesignated and at the same time to assure contributors that funds received thereon will be paid by the Board of Promotion to all participating organizations on the pro rata basis which their budgets bear to the total cooperative budget approved by the Northern Baptist Convention."

It is our conviction that the churches are in heartiest accord with the cooperative program through which the united appeal for funds for our work is made. We believe that the churches would no more think of returning to the former methods of collecting funds, with the attendant confusion and irritation incident thereto, than modern civilization would think of replacing the express train with the stage coach or the telephone with the town crier.

Reviewing the experiences of the year, realizing the splendid spirit in which reverses have been met and difficult tasks have been undertaken, we wish to voice here our confidence in the loyal devotion of the great body of our people and in their readiness to make heavy sacrifices in order to sustain our denominational enterprises and further the cause of Christ. We are passing through a crisis, but we must believe that out of this turmoil our Lord will lead us to depths of Christian experience and heights of victory hitherto unknown.

Later in the afternoon this report, with the recommendations it carried, was adopted.

James C. Colgate, treasurer of the General Board, made one of the wittiest speeches of the sessions. Some of his sentences follow:

"I am embarrassed. My business address is 36 Wall St., New York City. I am not used to talking to such good people.—I have been of use to Dr. Aitchison as an

interpreter and as a safety valve. His position is like that of the Negro at Coney Island, who puts his head through a hole in a piece of canvas and at whom you can take three shots for a quarter. The only difference is that at the fair you have to pay before you shoot. Dr. Aitchison is free to all.—They don't choose treasurers for spirituality, or, when they do, they generally lose the funds.—We have been taking a census of the denomination and we find that if we are rich we are mean, while if we are generous we are poor.—We owe our Fundamentalist brethren a debt of gratitude. When I enter an automobile I have never driven before, I always look first at the brakes. These people have served as brakes when we were going too fast. But one should know also when to take off the brakes.—Our women are the ones who have shown us the way."

Afternoon Session

A joint session of the two foreign mission societies occupied the afternoon session and was made memorable by the introduction of a large group of foreign missionaries, some of whom afterwards spoke.

Mrs. N. R. Wood of Boston, spoke of the lights and shadows of the year's work in the Woman's Society. Among the shadows mentioned were (a) a debt of at least \$400,000; (b) a necessary cut of 25 per cent in all budgets. But there are bright linings. The situation has forced us to give native leaders more control, has revealed the heroism and generosity of our workers on the field and has brought us to our knees. There are some shadows, however, with no light. Fourteen women, or one-half of the total number on furlough, cannot be sent back. Last year forty-two new missionaries were sent out; this year only twelve can go, although 315 new girls have this year applied to the Candidate Secretary. There must be a 25 per cent cut in all field work. Over-burdened women must bear yet greater burdens.

There followed eleven eight-minute addresses by missionaries. Rev. A. E. Bigelow, of the Philippine Islands, said that fifty boys, or one-half of the entire school above the fifth grade, were baptized last year. Rev. S. E. Moon, of the Belgian Congo, spoke for a country one-half the size of the United States, in which there are only six stations with resident mis-



NEW BAPTIST CHURCH AT CHOWCHILLA, CALIFORNIA

sionaries. Mrs. Clara B. Tingley, a teacher for eighteen years in Bassein, Burma, spoke of the wonderful work in this self-supporting school of 800 pupils. Mr. V. G. Krause made us feel the strategic opportunity in Bengal-Orissa, one of the great industrial centers of the world, in which there are eight American missionaries for 5,000,000 people. Dr. Kirby told of his two little hospitals, twenty-eight miles apart, in Assam, where 2,000 patients are treated monthly. Mr. R. D. Stafford pictured the growing liberality in East China of rich Chinese towards Christian institutions. Mr. R. H. Fisher, a teacher in the Mabie Memorial at Yokohama, asserted that Christianity is far more influential in Japan than any statistics can show. Miss Evalyn Camp pictured the darker side of Japanese life and said that only $\frac{1}{2}$ of 1 per cent of the people are Christian. Rev. Jacob Speicher of South China, believes that, as a result of the Anti-Christian Student movement, there will be a great reaction in favor of

Christianity. Rev. J. M. Baker, of South India, said that the real Indian is the Sudra and that progress is now being made among this caste. The influence of America is increasing. Rev. Joseph Taylor, of West China, said that the only educational institution in the 100,000,000 people of that section is the West China Union University, and the Baptists had been in this and "looking out through the windows" from the beginning.

The "Annual Review of the Work of the Foreign Mission Society," presented by Dr. Frederick L. Anderson, will be printed later.

The report of the Committee on Evangelism was adopted and hereafter the work of this committee will be committed to that department of the Home Mission Society of which Dr. Stilwell is head.

The report of the Committee on Chaplains, read by Dr. S. Z. Batten, was received and its recommendations adopted.

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Last Days of Dr. K. O. Broady

By C. E. BENANDER

DR. FRANK PETERSON was prompt in communicating to the readers of THE BAPTIST the sad news of the death of Dr. K. O. Broady of Stockholm. To his sympathetic and appreciative sketch of the career and personality of this noble servant of God, who during his long life achieved such great things among us in Sweden, we wish to add only some information about his last days and the funeral.

Dr. Broady was desirous to be in active service as a teacher to the young men of the Bethel Seminary until he should be summoned to enter the rest of his Lord. This prayerful wish of his was practically fulfilled. Though weak physically and almost blind, he was remarkably vigorous mentally. He kept on lecturing once a week to the senior class during the fall term of 1921, and it was his earnest intention to resume his lectures on the book of Revelation during the spring term of 1922. He enjoyed greatly to have the students gathered in his room where he sat in his easy chair ready for service, prayer, testimony or departure to be with the Lord, according to the divine will. Before he had given any lecture after the opening of the spring term, he was summoned to the mansions above.

During the later years of his life Dr. Broady was necessarily dependent on the presence and care of his daughter, Miss Nellie Broady, and with tender love and self-denying devotion she cared for her father with the skill of a trained nurse and housekeeper. So the elderly man had the best and most faithful attendance imaginable.

As to the final victory of the gospel of Christ among the nations and the triumphant outcome of the struggle for the establishment of the kingdom of heaven on earth, Dr. Broady was consistently optimistic to the last. To everybody who visited him he spoke words of cheer and encouragement, always emphasizing the faithfulness of God and the certainty of the fulfillment of all his promises.

On Saturday, March 11, the family physician found that Dr. Broady was very weak, and symptoms of pneumonia were evident. The doctor told his patient that he would hardly recover from this illness as his heart was very weak. Sunday

morning the veteran man of God was fully aware that the day was to be his last in this world. Expectant as he had been for years to hear the call from his Master to enter his rest, he now rejoiced to know that the day had come. He said to his daughter, "This is a happy Sabbath, my great day, my feast-day." Three of his children, two daughters and one son were with him. To them he spoke words of consolation and admonition repeatedly. In the afternoon he sank into unconsciousness for a few hours, but in the evening he regained consciousness. Again he spoke to his dear ones clearly and distinctly, not being troubled seemingly by any pain. He sat leaning in his easy chair all day. But about 8:30 p. m. it was suggested to him that he would be more comfortable in bed. "Oh," he said, "you know this is my Sabbath, my great day, please allow me to sit up half an hour longer." Later he was helped into his bed. Then at 2 o'clock in the morning it was evident that the end was near, and as his three children stood at the bedside, their venerable father spoke to them for the last time, bidding them farewell. Miss Nellie then leaned over her father and repeated his favorite saying: "The Lord is good." He added: "Yes, very good." These were his last words. After a little while his face became radiant with surprised joy, and he fell quietly asleep in death without any struggle. He had gone to be with his Lord whom he had served so faithfully in his eventful life of ninety years, less two months and a half.

The funeral was held in the First Baptist church. According to Swedish law a clergyman of the state church should have officiated at the funeral to make it legal. Baptist ministers are not legally acknowledged as ministers and cannot therefore act as authorized functionaries either at funerals or weddings. We have, however, taken the matter into our own hands of late as regards the burying of our dead, conducting funerals according to our own views and tastes. As a rule a clergyman of the state church has to read the Lutheran burial service at the grave afterwards to fulfil the letter of the law. There is, however, no punishment stipulated for our transgression when we venture to act independently as indicated.

A Baptist Burial

We gave Dr. Broady a Baptist burial in agreement with the bereaved family. The church was overfilled with people. The pastor, Rev. Hjalmar Danielsson, preached the sermon. Then the writer of this report stepped up to the casket, which was wrapped in the stars and stripes and the Swedish flag—Dr. Broady was a brevet colonel of the Grand Army of the Republic of the U. S. A. since his years of service in the Civil War—made a short speech and performed a simple burial ceremony. Several addresses followed. Rev. J. Bystrom spoke on behalf of the Union of the Baptist churches in Sweden and gave in fitting language expression to the general and deep feelings of appreciation and gratitude for the invaluable work Dr. Broady accomplished and the noble Christian life he lived among us in Sweden as a missionary of the American Baptist Foreign Mission Society for fifty-six years. Among others who spoke contributory to the worthy and honorable memory of the deceased was his Highness Prince Oscar Bernadotte, next eldest brother to King Gustaf V. Dr. Broady had been active years ago, among others, in organizing a society for mission work among the soldiers and the prince spoke as the president of this society.

The procession from the church to the cemetery was imposing. Between 2,000 and 3,000 people had gathered around the grave to do honor by their presence to the man of God whom they had learned to love and esteem for his work in the Lord.

So the good and faithful servant is at rest. He was ripe in years and we could not expect to have him much longer among us, but we feel bereaved nevertheless. He filled such a large place among us and he was so much to us in many ways that we cannot but feel as if we had suffered an irreparable loss by his departure. In Swedish Baptist history the name of Dr. Broady will ever figure among the foremost champions of our faith.

Latest Statistics

Statistics of the Swedish Baptist churches showing changes during the year 1921, have just been issued. Jan. 1, 1922 there were in Sweden 681 Baptist churches, 60,530 members, 436 ordained ministers, 721 lay preachers, 109 foreign missionaries, 73 students in two theological seminaries, 1332 Sunday schools, 5316 S. S. teachers, 65,270 S. S. scholars, 111 junior societies—3723 members in these societies, 640 young people's societies—membership in these 27,642—houses of worship 759.

During 1921 there were 2,549 baptisms and 418 persons were restored to membership. Ten new churches were organized. Deaths 982, excluded 1,283. Owing to an intense agitation on the part of the so called "pentecostals" 994 members have left our churches and joined them. So we have the sad experience of reporting a decrease in the church membership of 533. Something very unusual in our history.

The contributions for all purposes during 1921 amounted to kronor 3,710,448 (\$1,002,823).

Revivals

Reports of spiritual awakenings have come from several places. In one town in the north of Sweden, Oeruskeldsvik, upwards of 200 new converts are reported. Over fifty have been baptized since January 1, and many more are expected to

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Young People's Work



Topic for July 9

GETTING THE BLESSINGS OF FREEDOM
John 8:31-36

"And ye shall know the truth, and the truth shall make you free."

A discussion of this topic comes just a few days after the festivities of the greatest national holiday in the United States. All sorts of celebrations will have been staged throughout the country. Before the days of the "safe and sane fourth," fireworks played an important part. Just what these had to do with patriotism it would be difficult to explain.

1. America, "the home of the free." A very much abused statement. There is the foreigner who comes to America with the idea that he can do as he pleases from preaching Bolshevism and anarchy to committing murder—all because he is in a land of freedom. Then, there is the native-born American, if there be such an individual. He trails the old flag in the dust; he violates the Constitution of the United States—he is free. He stages parades against the Eighteenth Amendment; he pleads for beer and light wines—he longs for the onions and garlic of Egypt. Yet, he boasts of his patriotism.

Such aliens as these do not know the first principles of freedom. The "foreigner" may be excused on the grounds of ignorance. Swift punishment should be meted out to the "native born."

2. America, the land of freedom of conscience. What a priceless heritage is this! One would gather from press reports that in some places people are forgetting. Not long ago, a communication reached the desk of the editor which in effect stated that the writer did not stand for divisive tendencies, but that all others should agree to his statement of truth and thus there would be unity; those not thus agreeing should get out. That is the sort of unity which the Roman Catholic church

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

has been able to maintain. Especially obstreperous ones have been excommunicated, turned over to the state authorities, and out via guillotine.

We call attention to the statement appearing on the front page of THE BAPTIST, issue of June 3, with the title "The Great Fundamental."

"When we understand that the Lordship of Christ is fundamental and cannot be ignored, we find ourselves together until we talk ourselves down and out. The wonder of the world is our unity. Everybody is to strive to magnify those things that make for vital unity in the Kingdom of God. 'Stand fast, brethren, in the liberty wherewith Christ hath made us free' is a wonderful word."—Geo. W. Truett.

What a wonderful world this would be if all of us could see and think alike! But, it is not necessary that this be in order to have a wonderful world. There can be unity in diversity; there can be cooperation even though there is difference of theological opinion, if love is the binding factor.

3. Ours a freedom for something. From the point of view of our citizenship, we have a great obligation to our country and to the outside world, for our citizenship reaches beyond our own borders. From the point of view of our citizenship in the commonwealth of God we have every reason to thank God and take courage. We must go right along exercising the larger freedom which has come to us through the truth. This exercise will lift us out of our selfishness, indifference, neglect, prejudice, controversies and non-cooperation into large achievements for

Jesus Christ who hath made us free.
"Freely ye have received, freely give."

Young People's Reading Course

By M. M. McGOBRILL

Have your society members enrolled in the Reading Course? If you would have them improve as society members and as Christians, you will promote this good reading among them. Have a reading club. Divide the young people into groups and have the groups compete with one another in reading. Have reports on the books read at the devotional meetings. Make the promotion of the Reading Course a part of this work of your education committee. The following is the outline. Leaflets may be obtained from Young People's Division of the American Baptist Publication Society.

1. "Our B. Y. P. U.," by White, 75 cents, or "Baptist Young People at Work," by Detweiler, 75 cents, or "Expert Endeavor," by Wells.
2. "The School of the Church," by Chalmers, 25 cents.
3. "Training the Devotional Life," by Weigle, 25 cents.
4. One current mission study book, either home or foreign (title to be announced), included in plans for missionary education of Department of Missionary Education.
5. "The New Christian," by Cushman, 50 cents, or "The Withered Fig Tree," by Poteat, \$1.00 (Stewardship studies).

There are ten units in the reading course. The five listed above are required. The other five may be selected from the following list of books:

- "The Meaning of Prayer," by Fosdick, \$1.15.
- "You and Your Church," by Kirtley, \$1.25.
- "Baptist History," by Vedder, 50 cents.



"Baptist Principles," by Jones, 70 cents.
 "The Life of Christ," by Barclay, 25 cents.
 "How to Conduct a Church Vacation School," by Gage, \$1.50.
 "Recreation and the Church," by Gates, \$1.25.
 "Week-day Church School," by Squires, \$1.25.
 "Story-Telling Lessons," by Tralle, 75 cents.
 "Community Forces for Religious Education," by Fiske, 60 cents.
 "How We Got Our Bible," by Smith, \$1.00.
 "Vocations Within the Church," by Crawford, \$1.25, or "Religious Vocations," by Lowe, \$1.25.
 "The Meaning of Service," by Fosdick, \$1.25.
 "Dramatization of Bible Stories," by Miller, \$1.25.
 One current mission study book, either home or foreign (title to be announced), included in plans for missionary education of Department of Missionary Education.
 "The Highway to Leadership," by Slatery, \$1.50.
 "The Social Task of Christianity," by Batten, \$1.00.
 "The Mission Study Class Leader," by Saller, 60 cents.
 "Graded Missionary Education in the Church School," by Beard, 75 cents.

Conditions

The course is aimed to cover a year of reading. It is conducted as follows: Upon enrolment with the director of young people's work, 1701-1703 Chestnut Street, Philadelphia, the applicant will receive a certificate of enrolment bearing the numbers 1 to 10. As each book of the ten is read the individual will report to headquarters and receive for each unit a seal to be placed on the card over the proper figure. On completion of the ten units the individual will send the enrolment certificate to headquarters and receive in return a young people's reading course certificate. No examinations are given on the units. No fees are required in this course.

Tacoma—Alive

B. Y. P. U. things are not at all dead or decadent out Puget Sound way—at

least not in Tacoma! Tacoma has a live-wire district organization! Recently the following new officers took up the work and are valiantly "carrying on"—Pres., Victor Nyland; vice-pres., Maretta Cook; secy., Ruth Moore; treas., Walter Dinger.

Once a month, on the first Tuesday, fifty or sixty gather for an executive board meeting. Supper is eaten together first, the meeting follows. The program is usually in three parts—devotional, business, and discussion.

As the watchword of the district is "Help," the officers try to make the board meetings as helpful as possible, suggestive in every detail.

Ever try this plan? Try it! It works!

What Shall We Do?

The following "ice-breakers" are taken from Miss Edna Geister's "It Is to Laugh," published by Geo. W. Doran Co.

STEPPING STONES

Two couples compete against each other. The man of each couple is given two folded newspapers, one for each hand. At the signal for starting he quickly puts one of the papers down and the lady steps on it with her right foot. He then puts down the other paper a little distance ahead, and she steps on it with her left foot. He puts the first paper as far forward as he thinks she can step, and she puts her right foot on it. Then the left, the right, etc., etc., the object being to reach the goal, some thirty feet away, before the other couple can reach it, the only rule being that the lady must walk on newspapers only, which her partner places for her.

Said partners are always too ambitious in setting out the papers, and it takes considerable stepping to bridge the gaps.

CHINESE SPELLDOWN

The idea is like that of a regular spelling-match with two sides competing, except that words must be spelled backwards. The time given each person to reverse his spelling and think the word backwards is decidedly limited, according to the leader, who makes a pretense of timing each one. Instead of discarding those whose tongues and brains could not reverse, a score is kept of each error, and

the score announced as each new word is given out. This will create a healthy competition, and if the leader will hint that the winning side will be favored at refreshment time, such a hint usually acts as a powerful mental stimulant.

The time limit is left to the leader who tries within a reasonable time to run up a tie score, when, of course, interest is at its highest point. Then the announcement that the next point is the deciding one naturally creates a real tension which is hardly relieved when the leader announces the word "Hippopotamus!"

Redlands

During the spring vacation of the present year the men's glee club made a tour through the San Joaquin Valley, singing at the various high schools and in churches. The women's glee club toured Southern California, going as far south as National City and San Diego. A debating team of four men went as far east as Minnesota and Iowa. They received the decisions of six of the nine judges before whom they debated, and participated in one open forum debate. One of the men took third place in the intercollegiate oratorical contest at Indianola, Iowa, with representatives from seventeen colleges competing. Redlands has a reputation for clean athletics, and has won her share of the victories in football, basketball, track and baseball in the Southern California Conference, which comprises six colleges. The Young Men's Christian Association and the Young Women's Christian Association are active organizations and minister in most helpful fashion to the college life. There are in the college sixteen young men who are studying with the ministry in view as their life's work. In addition to these, nineteen young people—men and women—are planning distinctively Christian service. Most of these are student volunteers.

A Tribal Gathering

We take great pleasure in presenting this week a cut of the Michigan S. S. and B. Y. P. U. Convention. Morgan Williams deserves great credit for this his first convention as director of religious education for the state.





The Chimney Corner



Lifting Up the Gates for Delegates

(To let the King of Glory in.)

IF there is no vision the people perish; and one of the simplest ways for any church to catch a vision is to send a delegate to a summer conference. People in a rut are the most contented of mortals—have you a woman's society in your church, unchanged from year to year? A World Wide Guild Chapter? A Children's World Crusade? Or are you without these adjuncts necessary to the vitality of a church? Have you girls and children clamoring for these delightful societies but nobody who feels adequate for leading? Or have you somebody who is trying to lead but cannot win the interest of the members? The place to train new leaders, and to keep those already in office keyed to still higher achievements, is at the nearest summer conference, the dates of which are given elsewhere on this page. There are at least six gates to be lifted.

I. DELEGATE.

A delegate is "someone chosen to be a representative." NOT, therefore, just anybody at all who might enjoy a week's outing! Once upon a time we met a small child who said: "My sister's gone to Northfield as a delegate!" And a truer word was never said, for that sister of hers was so far from strong that the ladies of the church thought it would be kindness to send her as their delegate to the missionary conference amid the beauties of Northfield. But it was a curious kindness and a perfect waste of money, for it was a foregone conclusion before she went that she would never be able to do any church work on her return, and with three or four classes a day at Northfield, and several auditorium meetings besides, their "delicate" came home more delicate than ever!

Delegates, therefore, should be the most likely material available; and if they cannot pay their own way, surely their expenses have a legitimate place in the annual budget of the church they represent, since the inspiration they will convert into action will lead to a more efficient and consecrated carrying out of the church program.

II. CONGREGATE.

Multiply the solitary delegate representing your society by a hundred other delegates equally eager to learn, and you have created an atmosphere of itself which can make the desert blossom like a rose. Nothing is so contagious as interest! There have been young girls sent to conferences who went for the fun of the

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

outing; who vowed to themselves to cut every class; who steered clear of services for the first few days; Then somehow, somewhere, *something got them!* And they returned on fire with enthusiasm. Your delegate will talk things over with other delegates; they will "swap" ideas; they will study together; eat together; play together; pray together. That clever little slogan "together to-get-her," is nowhere truer than at a mission conference where all sides of life are emphasized.

III. SUBJUGATE.

"First things first" is the ideal which people bring home from conferences; "let the King of Glory in," the keynote of their entire experience. It is worth all the carfare and the registration fee to bring back to your church a woman or a girl who can see the work of the church through new eyes and with a new motive.

IV. PROPAGATE.

Sowing seeds is largely a matter of method; and a conference specializes in best methods for doing all the things that need to be done. It is in these classes that the delegates' fat notebooks get filled with new ideas: "That's the very thing for my girls!" you hear on all sides; "why did I never think of that before?" How to build a program; how to make it linger in the memory; how to make a dull meeting fascinating, how to get members to love to attend; how to get every one eager to help; how, why, and when to raise money; how to make posters; how to give notices; how this and how that! Problems are wiped away, and dozens of new ideas gained.

V. INVESTIGATE.

If the devotional side and the practical side of a summer conference were all, they would be enough to set many a society back home on its feet; but there are always the missionary speakers straight from the scenes of their labors with their stories that make the mission study books *live* before you.

"I shall never forget that little gray lady," a girl said to another girl as they left an auditorium meeting, "I thought I'd be bored when she stood up there, so little and frail and worn, but mercy on us, the things she's done! And the calm way she takes her work for granted, quite as if it were perfectly natural to do the jobs of four persons alone in that hot little oriental town. It makes me wish I could go right over and help!" "Let's

read up those chapters she mentioned before tomorrow's class. I'm wondering if we shouldn't buy several of those books to take home, Elsie!" There you have the spirit of the conferences in a nutshell: "Let's read up," "let's follow up," the clues having been given—investigate.

VI. MITIGATE.

"I wish there was *something I could do to help*," is another gate opened wide at conference time. The world is sick—you learn the value of bandages, absorbent cotton, etc., sent to busy medical missionaries; the world is Christless—you learn the value of colored Sunday-school cards and scrolls to the evangelistic missionary; the world is ignorant—you learn the value of pencils, erasers, pads, needles, scissors, thimbles in the hands of the teacher-missionary; the world is toyless—you learn the value of dolls and games and little gifts when used by any of our missionaries. "White Cross Work" we Baptists call it. But there are deeper ways of mitigating, and the power of knowledge, the power of stewardship, the power of prayer are all learned at summer conferences, so that the smallest church may become a great blessing in its community and throughout the world because of one delegate whose eyes were opened to service that counts.

Missionary Conference Dates

Winona Lake, Ind., June 21-28.
Chambersburg, Pa., June 28-July 6.
Lake Geneva, Wis., July 3-10.
East Northfield, Mass., (Home) July 5-12; (Foreign) July 12-20.
Mt. Hermon, Calif., July 8-16.
Silver Bay, N. Y., July 7-17.
Asilomar, Calif., July 11-21.
Ocean Park, Me., July 19-29.
Seabeck, Wash., July 26-Aug. 4.
Lake Geneva, Wis., July 28-Aug. 7.
Chautauqua, N. Y., Aug. 12-18.

Since starting this article a letter has come from Miss Elizabeth Sargent (101 Center St., Concord, New Hampshire) who is to be leader of "Camp Salaam" for Baptist girls at the Northfield foreign conference this summer, July 12-20. Her clever tent-shape folder is so typical of the good things in store for Baptist girls at all these other conferences, that we pass on the attractions there in order that every church may arrange at once to send a delegate somewhere.

Those who have read "Under Many Flags," will recall that Miss Jennie Crawford is the heroine of one of the chapters; she is home on furlough from our Baptist hospital in Suifu, China, AND she is to be camp nurse for the Baptist girls in Camp Salaam! Both Mrs.

W. L. Elmore and Miss Alma Noble, beloved of Baptists, are to be there, also Komoriya San of Japan, now a student at Denison University. With sports, hikes, pageants, picnics and fun every afternoon, the mornings of study classes and meth-

ods will seem very short, and the wonderful evenings on Round Top and in the auditorium will complete days so inspiring that the gates of delegates will indeed be lifted up! Not a moment should be lost in registering at once.

The Young Reserves

More Crusader Games

A WEEK or so ago we promised to give some more Crusader games which would make the new mission study-books seem familiar to us next fall, provided we play these games this summer. Here are some new ones for you to try on your friends. It is too bad to have to give the answers, too; but *try putting your finger over the answers* so that you can guess everything first yourself!

India Riddles

(These are all names of cities in India; they may be used equally well as charades, acting out the various syllables for others to guess.)

1. My first is a nickname for Helen; my second is a word meaning mineral; my whole is a city where Baptists have a very important high school and hospital in South India. (Nellore.)

2. My first means angry; my second has the first three letters of a certain luscious red berry; my whole is a big city where the only woman's Christian college in South India is located? (Madras.)

3. My first is almost a call; my second is what a knife does; my third is a shorter way of saying "one." My whole is where William Carey spent much of his time in North India. (Calcutta.)

4. My first is thrown in war-time; my second is a body of water; my whole is an important business city of India. (Bombay.)

5. My first means "next to the first;" my second means a certain space of time; my third means wicked. My whole is a town where Baptists have a boarding-school. (Secunderabad.)

6. My first says "tinkle-tinkle;" my second is an indefinite article of speech; my third is a diseased spot on the body; my whole is a city in North India where Baptists work. (Bellalore.)

7. My first is the opposite of underneath; my second is the end of a race; my whole is the city where the Clough Memorial Hospital is located in South India. (Ongole.)

8. My first means in between; my second means a little sleep; my third means mineral; my whole is a city where Baptists work in North India. (Midnapore.)

9. My first is something people connect with a four-leaf clover; my second means this present time; my whole is the city where the Isabella Thoburn College is

located in North India. (Lucknow.)

10. My first is an abbreviation of a boy's name; my second is a part of the verb "to be" in the present tense plural; my third means rest; my whole is a sacred city on the Ganges River. (Benare-ease, Benares.)

11. My first is the familiar title of the jolly old red-robed fellow who comes down the chimney Christmas night in America; my second is the minute mouth of our skin cells; my whole is a town in Bengal Orissa where Baptists work. (Santipore.)

First Aid to India

When a lot of your friends are together choose equal sides and have them sit in two rows on the floor facing one another. The two end players from each side get up and become "doctors." Each should have a good-sized pill bottle full of candy pills, also a pill-box full of gummed labels cut into small strips. Each doctor now goes down his own row giving first aid to the poor patients in turn by (1) *uncorking* the bottle, (2) *jiggling* out one candy pill on patient's palm, (3) *corking* bottle, (4) *pasting* gummed strip on patient's finger. The "doctor" who rushes through this clinic first has the right to sit down with his side, of course; but the losing "doctor" drops out of the game. Two more end players now become "doctors," etc., until one side is completely wiped out. I think this game will surely show you the endless rush, rush, rush, of our medical missionaries in India who are kept busy from morning till night healing India's sick.

A Pill in Time Saves Nine

Another game which will remind you of some of the people in India who need Baptist pills right away may be played with nine white shoe boxes in a row. Pretend these are hospital beds, of course, and fasten the lids upright for a head-board at one end of the box. On this head-board of each bed a different jingle should be written:—

1. The little brown wife can easily be won

By means of a pill—'twill count you ONE.

2. If the sad child widow appeals to you

A pill for her will count you TWO.

3. He broke his arm by climbing a tree,

A pill for this coolie will count you THREE.

4. Polluted well water granny did pour

Down her throat—a pill counts FOUR.

5. Wee new baby, barely alive—

A pill for her will count you FIVE.

6. The castes and the outcasts never mix,

So a pill for this outcast will count you SIX.

7. The little blind boy looks, unseeing, at heaven;

A pill for him will count you SEVEN.

8. Ah me, ah me, too late, too late!

A pill for this cripple will count you EIGHT.

9. This convalescent is feeling so fine;

A pill for her will count you NINE.

Each player is given nine "pills" and standing six feet away from the little box beds aims to throw these pills inside the boxes, adding up the score at the end of the nine throws, of course, since the player with the highest score wins. The "pills" may be little pebbles, or bean bags, or beans,—anything that will *throw*!

India Arithmetic for Baptist Children

PROBLEM I. Take the number of Christ's disciples and multiply by the number "added to the church on the day of Pentecost" (see Acts 2:3); multiply that result by the number of books in the Bible; multiply next by the number of Marys at the Savior's tomb (see Matthew 28:61); subtract 187,510; subtract the number of times Christ told us to forgive our brother who sins against us (see Matthew 18:22); multiply by the number of chapters in the first book of Timothy. The answer will be the number of Telugu people in South India whom Baptists are to convert to Christianity. (6,000,000.)

PROBLEM II. Take the number of elders mentioned in Revelation 19:4, adding the number of beasts mentioned in the same verse, multiply by the number of commandments Moses brought down from the mountain on tables of stone; multiply by the number of the Beatitudes (see Matt. 5:3-11); multiply by the number of times the children of Israel walked around the walls of Jericho (see Joshua 6:15); multiply by the number of loaves in the little boy's lunch basket (see John 6:9); subtract 13,200 and you will have as an answer the Telugus already converted in our Baptist mission in South India. (75,000.)

PROBLEM III. Take the number of stars mentioned in Revelation 1:20 and add to them the number of candlesticks mentioned also; subtract the number of the tribes of the children of Israel; add the number of lepers who came to Jesus to be healed (see Luke 17:12-17); subtract the number who did not come back to say "Thank You" (see verse 17); multiply by the number of *types* of diseases which Jesus cured in Matthew 16:30-31; subtract the number of bearers who carried the man sick of the palsy (see Mark 2:3-5); subtract the number of hands which Jesus cured in Mark 3:1-5. The answer will be the number of Baptist hospitals in North and South India. (7.)

Commencement Festivities in Higher Schools of Learning

Crozer Theological Seminary

By FRANK G. LEWIS

Crozer celebrated its fifty-fourth anniversary June 4-6. On Sunday morning the baccalaureate sermon was preached in the Upland Baptist Church by the Rev. C. L. Williams, of the class of 1884, Granville, Ohio, "Keeping the Faith," was his topic.

On Sunday evening Rev. P. J. McLean, of the class of 1900, pastor for eighteen years at Aiken, S. C., preached before a large congregation in the First Church, Chester, presenting the challenge placed before Christians in the words of Jesus recorded in Matt. 16:24.

The Philadelphia conference of Baptist ministers held its meeting of June 5 in Commencement Hall and listened to an address of unusual interest by Prof. J. R. Long, dean of the Law School of Washington and Lee University. His topic was "Is There Need for Baptists?" This timely question combined with the fact that Dean Long is a son of the late professor of church history in Crozer Seminary, Joseph C. Long, made the presentation of rare interest to all friends of the seminary.

On the afternoon of June 5, occurred the annual meeting of the board of trustees. In addition to the usual business they were asked to consider a communication signed by about twenty-five petitioners, their response being that of the Minute printed in THE BAPTIST of June 17.

New Officers

A large number of alumni were present for the class reunions, in the afternoon, for the business meeting at 4:00 P.M., and the banquet in the evening. The officers of the Alumni Society for the coming year are: Rev. Charles E. Goodall, pres.; Rev. George S. Swift, first vice-pres.; Rev. Paul F. Langhorne, second vice-pres.; Rev. Charles A. Walker, sec.-treas.; Rev. Rittenhouse Neisser, assistant sec.-treas. The oration was delivered by Rev. Charles N. Arbuckle, whose theme was "Through Human Nature to God," with special emphasis upon the meaning of religious psychology and the importance of religious education. The orator selected for 1923 is Rev. James M. Stiffler.

On Tuesday morning a large audience assembled for the graduating exercises and to listen to Dr. William W. Keen, the distinguished Baptist and surgeon of international repute, who, though eighty-five years of age, presented with the vigor of youth an address on "Science and the Scriptures."

President Evans in behalf of the trustees conferred the degree of Bachelor of Divinity upon the following: Roland J. Benzley, Upper Zion, Va.; Albert C. Cheetam, Baltimore Md.; Raymond J. Cornish, Carbondale, Pa.; Harold D. Germer, Harrisburg, Pa.; John F. Stimson, Lenoir, N. C.; James A. Ward, Elizabeth City, N. C.; Wayland Zwyer, Ridley Park, Pa., and Marshall O. Carpenter, of Atlanta, Ga., a member of the class of 1899. Diplomas of the seminary were awarded to Joseph Bolognese, Philadelphia; George C. Cooley, Plainfield, Mass.; Hammond S. Crossan, Marshalltown, Del.; Ellwood M. Kranz, Baltimore, Md.; Darlington R.

Kulp, Lewistown, Pa.; Edro L. Larson, Richmond, Va.; John A. Rodgers, Lincoln, Neb.; Willard E. Thompson, Baltimore, Md. The degree of Master of Theology was conferred upon Rev. Arnold E. Look, of the class of 1920, pastor of Hebron Baptist Church, Philadelphia, and instructor in elementary Greek in the seminary.

The entire occasion showed that the alumni and other friends of Crozer Seminary are filled with an unusual spirit of loyalty and enthusiasm.

Commencement at Acadia

By A. C. CHUTE

With the last day of May this college closed another year of its history. It was in 1828, little short of a hundred years ago, that Maritime Baptists began in Wolfville, Nova Scotia, their work in the cause of higher education. The schools

Striking Sentiments Heard at Newton Commencement

There are no proxies for the soul.—Fosdick.

Our professors have given us standards.—Enslin.

Religion is the sea-faring instinct of the human heart.—Sperry.

Distinguish between the faith and your reason for the faith.—Horr.

There is a famine of preachers.—White.

The love of truth is a central aspect of the love of God.—Sperry.

The kingdom of God is a replica of the society of heaven.—Estaver.

What has the church done with yesterday and today to give us hope that tomorrow will be saved by the church?—Hass.

Rural churches can be divided into three classes,—the sick, the dying and the dead.—Newman.

India under native leadership and the guidance of the Holy Spirit may evolve a better type of Christianity; and the Lord knows we need it.—San Ba.

If Baptists are to go forward, they must provide for an adequately trained ministry.—Greene.

The trouble with us in America is our appalling self-righteousness.—Fosdick.

Protestantism is severely tested; can its paper promises be redeemed in gold?—White.

Salvation is not chiefly a release from penalty nor from the consequences of sin, but from sin itself.—Horr.

Theological seminaries are not a hindrance nor are thinkers a menace to Christianity.—Burnham.

Preachers are doing the most basic and necessary work done in the world today.—Faunce.

When G. B. Shaw expresses a sense of honor in receiving an invitation to speak to the Christians of America because at that very time they "are refusing to listen to Jesus Christ," his irony should cause all of us to search our hearts.—Finnie.

The trouble with your profession is that it is not as honest as mine. We are trained to face the facts,—and you are not.—A physician to W. L. Sperry.

were started for the purpose of educating young men for the Christian ministry. As the years have gone on, their mission has expanded, so that both men and women are trained among us for various callings and pursuits. In the academy for boys, the seminary for girls, and the college for both, we now have upwards of a thousand students. When the writer graduated, forty-one years ago, the number in the college was only sixty.

The baccalaureate sermon was this year preached by Dr. C. A. Barbour, of Rochester Theological Seminary. He spoke from the words, "Every place that the sole of your foot shall tread upon, to you have I given it," this theme being "The Process of Possession."

Friends of the institutions were gathered from all parts of these Provinces, so that both morning and evening the speakers had great audiences. The evening speaker was Dr. Herbert Johnson, of Boston, who a few weeks before delivered a series of addresses to our students, resulting in upward of fifty young people making public profession of faith in Christ. Dr. Johnson spoke on "The One Thing Needful," and spoke with his customary vigor and persuasiveness.

The message at the academy closing on Monday evening was delivered by a legal gentleman from Montreal, Mr. Howard Ross, K. C. To the seminary graduates on Tuesday evening the principal, Dr. De Wolfe, was the speaker. On Wednesday, when the weather was superb, as it was indeed on all the days of this commencement week, fifty-three young men and women received the B. A. degree. This was the largest class the college ever graduated. President Cutten's closing words to the graduates sounded a note which our succession of presidents has never failed to make emphatic that is, that while Acadia seeks to promote the cause of sound learning in the various departments of her instruction, she aims above all, and as the outcome of all efforts, to produce men and women of excellent Christian character, bent upon rendering highest service in their day and generation. This is her warrant for existence.

Degrees Conferred

More than the usual number of honorary degrees were conferred. Rev. S. S. Poole, of Germain Street Baptist Church, St. John, N. B., Rev. C. W. Rose, of the Baptist Church of Amherst, N. S., and Rev. E. H. Ramsay, of the First Presbyterian Church of New Glasgow, N. S. received the degree of Doctor of Divinity. To three graduates of former years, Judge Rogers, of Halifax, Hon. N. E. Rhodes, of Ottawa, and Howard Ross, of Montreal, came the degree of Doctor of Civil Laws. To a literary man well known among us was given the degree of Doctor of Letters, J. D. Logan of Halifax.

At present Acadia appears to be at a somewhat critical point in her history. Dr. Cutten, after twelve and a half years as efficient president has accepted the presidency of Colgate University, and his work here will close with the end of July. Our educational institutions have greatly advanced under his leadership, and never since he came has his continuance with us seemed more necessary than just now.

For one thing we were robbed of our main building a year and a half ago by fire, so that that needs to be made good as soon as possible to remove recent inconveniences. And more than that, the matter of university amalgamation is now having the attention of all interested in the cause of higher education in this quarter. It is proposed to have at Halifax our central university for the Maritime Provinces, instead of the separate denominational colleges as at present constituted. The Carnegie corporation is prepared to aid liberally in the carrying out of such a consolidated scheme. This is not the first time that a central university has been discussed among us. Whether the offer of the Carnegie people, at a juncture when our colleges are pretty generally feeling the need of increased funds, is this time to issue in something different remains to be seen. Some of the colleges are eager for the union, while others have not committed themselves. The question is having the best attention of Acadia's governing board, and it will be brought before the Maritime Baptist Convention in its sessions during the coming August. Because Dr. Cutten is so familiar with our past and present conditions it seems most inopportune that he is about to leave us, and that a new year must begin with such grave problems. However, those who have lived for a good while know well that many a cause whose success appeared to require the controlling hand of a particular person has gone successfully forward under new management. The Lord sees to it that a Joshua is ready to carry onward the work of a Moses. We heartily wish our honored Dr. Cutten the greatest success at Colgate while we as heartily wish his successor at Acadia, whoever he is to be, the foresight and wisdom which the educational crisis here demands.

Commencement at Newton

By WOODMAN BRADBURY

The Baccalaureate Sermon by the President on June 4 marked the opening of commencement. Dr. Horr took his text from Isa. 55:2, 3, "Wherefore do ye spend money for that which is not bread..... Come unto me and your soul shall live." Monday was Alumni Day and the orator was Dr. C. L. White, class of 1890, general secretary of the Home Mission Society. The Baptist Ministers' Conference of Boston were guests. Dr. White's subject, "Forward with Christ," gave him opportunity to review the signal signs of Christ present in the last century and to express faith in the future.

Dr. Arthur E. Harriman, '95, presided at the alumni luncheon, with dignity and modesty. President Horr received a spontaneous ovation. His ideal for Newton is to send out men fully equipped for the complex, arduous and delicate tasks of the day. Sylvester Burnham, spoke of fifty years of a satisfying life in pastorate and professorship. Dr. Henry B. Williams, '97 made a witty speech and was followed by A. T. Kempton, '95, who spoke of the contribution of Acadia. The program closed with two pungent addresses by younger alumni, F. M. Swaffield, '12, and T. S. Roy, '15, whose loyalty to Newton and faith in Christ were inspiring.

At the Social Union, Mr. Morton Scott Enslin, speaking for the graduating class, told of the confidence in the work and love for it that had been gained on "the hill." Everett A. Greene, treasurer of the seminary, voiced the loyalty of the trustees and called for vision, enthusiasm and

co-operation. President Faunce, of Brown, and President Murlin, of Boston, brought words of fraternal faith.

The chief speaker of the occasion was Dr. H. E. Fosdick, who spoke eloquently on "The Necessity of Educating the Church."

Tuesday, June 6, was Commencement Day, marked by the commencement oration by Dr. Willard L. Sperry, Professor of Homiletics at Andover, the business meetings of the trustees and the Alumni Association, the graduation exercises, and the trustees' dinner.

Dr. Sperry gave a noble address on "The Mind of Christ and the Tempers of Science." The alumni elected Prof. Sylvester Burnham '72, president and N. A. Merritt, Jr., 1900, vice-president, retaining Drs. Donovan and Merriam as secretary and treasurer. The orator next year is to be Dr. Joseph C. Robbins, '02, with Pres. Clifton D. Gray, as alternate. The necrologist, M. F. Johnson, '79, gave one of his characteristic reports, a rare blend of calm judgment, admiration and fraternal affection. Fourteen men have passed to their reward, among them D. A. W. Smith, the distinguished missionary.

*If only myself could talk to myself
As I knew him a year ago,
I could tell him a lot
That would save him a lot,
Of things he ought to know.*

—Kipling.

son of the author of "America." Their average age was over seventy-seven years.

The commencement speakers were Morton Scott Enslin, Edward Andrew Estaver, San Ba, Leopold R. Hass, and Herbert Lee Newman. Professor Woodman Bradbury gave the address to the graduates. Eleven men were graduated.

The trustees dinner was the usual festive close of the series of meetings. Albert L. Scott, chairman of the trustees, introduced the speakers with appropriate wit. Pres. Horr said that the graduating class had made a present of a valuable photograph to the seminary. The alumni have contributed over \$17,000 in the last few years. The department for women opens auspiciously. S. M. Lindsay, '13, predicts a revival of religion, and Geo. F. Finnie, '16, commends the liberalism of the British Baptists. Dr. Hugh A. Heath, warmly welcomed as again at work in Massachusetts, asked, "How can a church progress without trained leadership?" Dr. Charles L. White closed the speaking with earnest words.

Those who led in prayer or otherwise assisted in creating a spiritual atmosphere were President Lent, J. C. Robbins, J. C. Massee, F. L. Anderson, T. D. Anderson, F. M. Holt, J. M. English and James A. Norcross. The John M. English Lectureship is now a fact, for the alumni have raised their gift of ten thousand dollars. The news brought great joy to all. The lectureship will be administered by the president, the professor of homiletics, and one of the alumni; and the first incumbent will be the distinguished preacher and educator whose name it bears.

Franklin College

By R. H. KENT

The commencement at Franklin College was a series of events of more than usual interest. On Sunday morning, June 4, the missionary sermon was delivered by

Mrs. Helen Barrett Montgomery, of Rochester, N. Y. With quiet, intelligent, sympathetic manner she brought the challenge of the missionary ideal to our student generation. In the evening the baccalaureate sermon was preached by Rev. Bernard C. Clausen of Syracuse, N. Y. The subject was "Religion at Twenty-One." The commencement address was made by Raymond Robbins, of Chicago, who spoke on "The Outlawry of War." The college dinner in the gymnasium at one o'clock was followed by a series of addresses by Raymond Robbins, Dr. George W. Coleman, Mrs. Montgomery and Rev. H. N. Spears of Bluffton.

During his annual address President C. E. Goodell remarked, "It is time for us to realize that the Greater Franklin is not something in the distant future that we can hardly yet discern. It is already here." This statement is well borne out by the statistics set forth in the address. During the past five years numbers of students and teaching staff have been doubled. The yearly income has been increased from \$63,000 to more than \$120,000, the permanent endowment has been increased from \$364,000 to more than \$668,000. The salaries of teachers in the same time have been raised 100 per cent.

Degrees were conferred upon forty-one graduates. The honorary degree of Doctor of Humane Letters was conferred upon Mrs. Helen Barrett Montgomery, President of the Northern Baptist Convention; Doctor of Laws upon George William Coleman, President of Babson Institute, Wellesley Hall, Mass.; Doctor of Divinity upon Rev. Horace N. Spear, President of the Indiana Baptist Convention.

Mount Hermon Federate School of Missions

The Federate School of Missions, in which the Baptists are affiliated, will meet at Mount Hermon, in the Santa Cruz mountains, California, July 8-15. Text-books used will be Fleming's "Building with India," and Haynes, "The Trend of the Races." The former will be taught by Prof. C. C. McCown, of the Pacific School of Religion, who spent fourteen years in India. The home book concerning the Negroes will be taught by Mrs. Moffett Rhodes, who was sixteen years in the south, having been an educator there. Daily morning Bible period by Rev. C. O. Kimball.

On Sunday afternoon, July 9, Dr. McCown will lecture on his recent visit to Jerusalem.

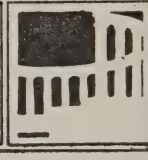
On Thursday evening, July 13, Dr. John Snape, pastor of the First Baptist Church of Oakland, Cal., will give an address.

On other evenings the speakers will be Rev. Clarence O. Kimball, Dr. Herman F. Swartz, president of the Pacific School of Religion; Tully C. Knowles, president of the College of the Pacific, who was at Washington during the peace conference and will lecture on "World Peace and the Washington Conference"; Rev. H. H. Guy, formerly of Japan. The separate "Rallies" of the different denominations will be held on Thursday afternoon, July 13. Daily afternoon young people's and children's hours. The "Wright Bill" will be discussed Monday at 10 A.M. This bill is of importance toward helping California get right on the liquor question. Baptist women on the International Committee of the Mt. Hermon Federate School are Mrs. R. E. Beach, Mrs. J. M. Davis, Mrs. M. E. Fox, Mrs. H. A. Johnson, Mrs. John Snape.

MARY E. BAMFORD.



The Open Forum



THE CONSTITUTION OF THE TRUE BAPTISTS

Here is a little yellow pamphlet with a long name: "The Age of Inquiry; or Reason and Revelation in Harmony with Each Other; operating against all Tyranny and Infidelity; intended as a clue to the present political controversy in the United States. By a True Baptist."

Printed in Hartford. Ah! Lots of "true Baptists" in Hartford. Which one? But wait! Let us see the date. 1804! Does that alter the complexion? Are reason and revelation operating in this year of grace, 118 years since that pamphlet came from the press? How about tyranny and infidelity? We have all those things in evidence still, and so, as likely as not, we may get from the pamphlet some points that will be instructive just now. Let us see how it reads. Here, for instance, this "true Baptist" tells us what the "constitution" of the "true Baptists" was in his day (and is now?):

"The source of religious liberty—the real friend of religious liberty—approves the first principles of the American revolution, constitution, and government—and all measures of administration that are founded on them; and earnestly prays for the bestowment of these blessings on all mankind—makes allowance, however, for common mistakes—is highly suspicious of federalism—having stood in front of the battle against enemies of civil and religious liberty for ages, is enabled by experience to penetrate into its dark designs—to detect its duplicity—to determine on which side of the question it stands—has on account of such things been persecuted, more than any other system of religion whatever—but never been a persecutor, notwithstanding all the endeavors of its enemies to prove it."

How is that for the categorical?

"To most of you who live in New England I know what your difficulties are," proceeds the pamphlet. "The fetters of the state religion were put upon you in your infancy, when you could not help yourselves by word or deed; and during your minority you were partly holden to it in your father's names. And lest, after all, you should hobble away, political fetters were clapt on at twenty-one. Thus fettered on both sides, you can go neither backwards or forwards from that religion, but must support it according to law, unless you have a grant from the law makers. And now your priests and politicians complain bitterly of us, for attempting to break these fetters; they are afraid if you get them off of one side, you will soon get them on the other."

That was in 1804, when Thomas Robbins said, "Baptists do considerable damage," and William Bentley wrote, "It is their rite that does it." "Yes," returned Elias

Smith, a Baptist leader, "those who are not Baptists are enemies of President Jefferson." "Let the Baptists adhere to the President," said the *New Hampshire Gazette* of August 24, 1804, answering an article in the *Connecticut Courant*, which had urged the Baptists to repent of their political errors. At that time, in New England at least, the vast majority of the ministers who were not Baptists or Methodists were federalists, and stout in denouncing the president and his alleged atheistic views. The Baptist ministers were just as heartfelt in this denunciation, but at the same time they were staunch republicans, and true Baptists, and as such opposed to that which was in discord with their "constitution," as given in the pamphlet.

In this later day there have not been wanting Baptists who could not see eye to eye with President Wilson or President Harding. But were the president to pronounce in favor of the continued exclusion of the Bible from the public schools, or to openly favor Mormonism, would the same attitude be observed? In 1804 all "true Baptists" were in favor of all that was agreeable to the constitution of the United States, political or religious, and made that their own "constitution." In 1922 are all Baptists intent to find out all that is discordant to the same fundamentals, and to testify thereto by word and deed?

W. H. MORSE.

Hartford, Conn.

DETROIT AS HEADQUARTERS

Speaking of "west of Buffalo" for our national headquarters, why not pick Detroit: straight "west of Buffalo" as the aeroplane flies, one of the most American cities in all America, where the cooperation of Protestant churches is on such a high level of effectiveness that even New York cannot get our federation secretary away from us, and where Baptists, with about seventy-five churches of all kinds, are going up into the promised land under the leadership of the greatest Baptist general now operating in any American city, Dr. H. C. Gleiss?

Yes, I might add: where the people are neither liberal nor pre-millennial, but Scriptural, spiritual, evangelistic, missionary, and work hard for the Kingdom in all the earth. Count on Detroit Baptists to support the big state, national, and world programs of God's people, without frills or useless language, but with deed.

Oh, by the way, we have just passed the million mark in population, having annexed a suburb after Uncle Sam told us we had about 996,000. But the real thing is that we always put plenty of ciphers after the figures when we are talking Baptist affairs.

W. P. LOVETT.

Detroit, Mich.

THE TEST OF PROTESTANTISM

"This then is the true test of *Protestantism*; not adherence to a creed, which necessarily shares the imperfection of all human things, but possession of a spirit; and in the possession of this spirit lies the hope of the Protestant churches in every field of their activity, whether it be criticism, preaching, evangelism, home or foreign missionary enterprise. Indeed in the possession of this spirit lies the hope of the world.

"A church which is not willing to welcome new facts, if they be facts; a church which is not able to respond to new truth, from whatever quarter it comes; a church which binds old forms of truth upon the consciences of men, or refuses to accommodate the truth which they embodied to contemporary modes of thought—such a church cannot call herself a Protestant church.

Every church, like every age, has to readjust itself to the truth. The truth itself does not change; but the form of it does. And if the form does not keep pace with the changing perception, due, among other things, to truer methods and advancing knowledge, then it becomes a form through which the spirit breathes no more. The form is stiff and the spirit is gone."

I came upon this fine piece of truly Christian teaching as far back as 1905—long before the discussion as to "Fundamentals" or "Evangelicals" arose in the Baptist fold.

Another writer of considerable repute states the case in equally trenchant form: "But our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."

E. P. FARNHAM.

Great Neck, N. Y.

Rev. W. J. Sparks, who has been giving the last year to the special financing campaign of Brandon College, Canada, has met with unusual success, when the trying business conditions of the year are taken into consideration. A little more than a year ago the late William Davies of Toronto bequeathed the sum of \$100,000 to Brandon College on condition that the friends of the college in Western Canada subscribe a similar amount within two years from the date of his death. A little more than a year has passed, and at the time of writing Mr. Sparks has secured over \$80,000 of the \$100,000 required to meet the conditions of Mr. Davies' will. The prospects are good that the whole sum will be secured within a few weeks.



Religious Education



An Egyptian Sunday School

At two o'clock the beating of the bell has the desired effect, and presently there rises up from the edge of the Nile a crowd of the dirtiest and yet the prettiest little boys and girls you ever saw. Nearly every little girl carries, perched on her shoulder, a baby brother or sister. They rush without ceremony into the compound, but there they are made to walk quietly and orderly into the classes provided for them.

A kind Syrian nurse from the hospital takes her place in a class of some thirty or forty girls, and, if only you could peep behind the scenes, you would hear such sad stories connected with the lives of several of her girls. Some have been married and cast aside by their husbands for some trivial fault, and then how glad they are once more to find their way back to school, where they know they are loved and cared for.

A blind girl sits among a class of the very naughtiest but sweetest little folk, who try her patience to the utmost. A kind missionary takes another class, and I am sure that, although she is accustomed to teaching all through the week, she has never taught such pieces of humanity as those before her. Still another class of mischievous little boys is taught by one of the day-school boys, who sometimes has to appeal to the superintendent to restore order.... Now the bell has to be beaten, gently too, and, after much noise, all shaggy heads are bent in prayer, then sentence by sentence, the Lord's Prayer is said, and a very elongated "Amen" comes in at the end. Now three rooms are occupied instead of one, for if all the classes were kept in one room the noise would be deafening. What are all those dirty little bags hung around the children's necks? Ah! those bags contain the most precious thing the children have, namely, an old Christmas card which serves as a register. If by some unfortunate chance that ticket gets lost, genuine tears form a streamlet down the troubled little face of the owner, for he or she knows it is just a mere chance if the superintendent will relent so far as to provide another.

These registers are marked and a tiny box handed around to receive many little widow's mites, for although the children are of the poorest, we try to teach them that it is more blessed to give than to receive. And now we are all in the room again, and a time is spent in catechising the whole school so as to make sure they have been listening to their lesson. The story had been told of the ten lepers, and the ingratitude of the nine, who went away without saying "thank you." Z, a very regular member, looked up with glowing eyes, and said, "I would very much like to say thank you to Jesus for

all he has done for me, but I am afraid he would not care to bend his hand from heaven to let a little girl like me kiss it." Another little girl is all eagerness to speak. Her name means "Cast Out," and when her turn comes she says, "I love pickles, oh! so much, and when my mother said, 'Go to the market and bring back pickles in vinegar,' I used to dip my fingers into the vinegar all the way home,—they would creep into the basin in spite of myself,—but now since my teacher has told me it is like stealing, I try not even to look at the basin, but run all the way home with it to my mother."—From "Children of Egypt" by L. Crowther.

The Teacher as a Leader

The usual complaint of Sunday-school superintendents is that there is a shortage of teachers. Many consecrated Christian men and women and young people shrink from taking a class in the Sunday school regularly or as substitute teacher. The reason for this is seldom unwillingness to work—as is shown by the fact that they will engage in other lines of endeavor without a murmur. It is more often than not a sense of inability to teach others—a sense of humility, a feeling that it would be a presumption to set one's self above others, some of whom have no doubt been close students of the Bible.

The teacher who does not so much consider himself an expounder of truth as a leader who will get others to think and "speak up" in class will not feel this diffidence, for the reason that there is no possibility of any one feeling that he has "set himself up as knowing more than the others." No teacher should go before a class without having done his best to prepare his lesson, both in justice to himself, to the class and to the Word. But the idea of the teacher as an expounder has been largely replaced by the teacher as a leader in thought—he directs by skillful questioning and the members of the class talk. Once the members get into the habit of discussing questions in class, there is no likelihood of their coming unprepared. Watch any class that is an unusual success, both in the number attending and in the interest manifested. Is the teacher doing all the talking, or is he directing by possibly the merest word now and then, the discussion? And the teacher who is going to have a live class will also see to it that no one member of the class takes it upon himself to do most of the talking, even though it is necessary to limit the time which any one member shall speak upon any one question.

The teacher as a director of discussion rather than an expounder of the lesson does not mean that preparation is not needed—the closest preparation is necessary.

International Uniform Lesson for July 9

DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM
Lesson: Daniel 2. Golden Text: Revelation 11:15

Setting

It was in the reign of Jehoiakim, 606 B. C., during Nebuchadnezzar's first siege of Jerusalem, that the boy Daniel, with other Jewish captives, was taken to Babylon. Here he was educated, gained favor with Nebuchadnezzar, and was appointed governor of the province of Babylon. He prophesied during the reign of Nebuchadnezzar, Darius the Mede, and Cyrus the Persian, under whose rule he died. The scene of today's lesson is the king's palace at Babylon on the banks of Euphrates at a time when the city was at the height of its glory. It is interesting to know that the foundations of the palace of Nebuchadnezzar have been unearthed, each brick being stamped with the king's name and title in cuneiform script.

Lesson

The state of Nebuchadnezzar's mind is one not unfamiliar to most people—he had waked depressed because of a bad dream, but was unable to remember the dream. So he called the wise men of his kingdom to tell him what he had dreamed, and they declared that he demanded the impossible. But, possible or impossible, he was king and if they could not meet his demand, they should be torn to pieces—a not uncommon Oriental barbarism at that period. Daniel and his three companions ranked with these disfavored wise men, but he secured a respite from the king, sought his companions and told them to pray that God would reveal the dream. In a vision that night the dream came to Daniel and he related it the next day before the king as a giant with head of gold, breast and arms of silver, belly and thighs of brass, feet of iron and clay. Then a stone smote the feet of the image, breaking them to pieces, the shattered ruins becoming like chaff carried away before the wind, while the destructive stone became a mountain that filled the earth. The king recognized it as his dream and Daniel interpreted it as given in the special lesson text, verses 36 to 37. The stone filling the earth represents the Messianic kingdom, the first announcement of a "kingdom of heaven." "Then the king fell upon his face and worshipped Daniel, acknowledging that his God was in truth God of Gods.

Lesson Thoughts

1. The faith that does not fear to put God to the test never goes unrewarded.
2. "If any of you lack wisdom, let him ask of God"—James.
3. The strongest man becomes weak when he tries to work in his own strength alone; the weakest man strong when his sufficiency is of God.



Our Own Folks



Boston Letter

By CHARLES H. WATSON

High Lights at Newton

One of the happy features of commencement time is the evident loyalty of Newton men. They believe in her and are grateful and delighted champions. Newton has no sons who, in a time of suspicion and attack, are using the strength that she and their position give them to strike their *Alma Mater* in the face. Some other seminaries have to confess their present stings from such blows. All through the anniversary, going along with the varied impressions received at public exercises and banquets, was the manifest delight in the seminary and pride to be counted among her sons.

Another high light was the remarkable address of Professor W. L. Sperry of Andover Theological Seminary on "The Mind of Christ and the Tempers of Science." Not often do we have an address that so completely meets the scholarly and spiritual expectation, and that so nobly maintains itself on highest levels. One full hour in which the great, deep things of God are being clarified and made gratefully inclusive, is more than welcome to thoughtful minds. Dr. Sperry gave us that hour.

Ocean Park and Newton

The Newton Seminary, the state director of religious education, and the First Church at Newton Center are in close and practical affiliation and cooperation in what must be called advanced Bible instruction. It is hazardous to use that word "advanced" nowadays, for some excitable guardian of the "holy" futile methods of Bible education which have turned out so much Bible ignorance, have all sorts of suspicious names for those who are insisting upon a sound pedagogy in teaching the best text-book. What Director Peterson, Doctor Arbuckle, Professor Berkeley and Superintendent Everett A. Greene are doing is simply advancing intelligently into the Bible with the children and young folks. Already the results are so tangible, and the eagerness of the young people is so encouraging, that a broadening and strengthening of the whole scheme is justified.

Ocean Park

The happy thought now is to harness the Newton end of the enterprise to the Ocean Park summer Conference of Methods which Dr. Peterson has developed so remarkably, and which has become so popular with our earnest Christian workers. The modern idea of saving the summer vacation from utter demoralization by boys' camps, and girls' "campfires," and Christian workers' conference, is the most unheretical "advance" that we know about. The old-fashioned vacation of unorganized, unbroken, and unredeemed loafing, caused most of us to lose respect for ourselves while it proceeded. Only the early homecoming, and the old tasks saved us.

Rest by entire change of tasks—new tasks that we all respect, not banishing the necessary summer frolic, but so min-

gled with them that both religion and relaxation find new knowledge, freshened social delight, and heightened pastime that carries the vacation into the new ennobled year-round obligation—that is the new program; and we could hardly have a better one.

The Newton Summer School

It is to be at Ocean Park from August 23 to September 1, and all the professors are on the large staff of teachers and lecturers. This itself shows how the Ocean Park conference has grown in the mind of Dean Peterson, and prompted the incorporation of a scholarly and authoritative element into the executive staff of the conference. Hundreds have already registered, giving promise of the biggest year in the history of the gathering.

A delightful feature at the Newton anniversary was the exhibit of the Newton Center Sunday School in the Library Building. Here the results of the now long-time clinical opportunities in Bible study under the direction of Pastor Arbuckle, Professor Berkeley and Superintendent Greene, were exhibited. The eager interest and painstaking of the pupils' work, showed keenly intelligent appreciation of methods of study that make the Bible so realistic. "The Church School Bulletin" just issued and the "Prospectus" of the Ocean Park Conference are both very informing. Write to Everett A. Greene, Newton Center, for the first, and to Dr. F. F. Peterson, Ford Building, for the second.

Indianapolis

At this writing the interest of big Boston dailies in Baptist doings is noteworthy. We are on the "first page" in scare headlines. Not, however, because of our really great achievements in the direction of a World Movement in missions and education. That should have brought fame to us from modern journalism, but it was too big for that, and too important. What is it then, that puts us on the first page under staring headlights? Simply this: the prospect of furnishing sensational journalism with a dramatic story of violent internal rupture. What seems unthinkable to the average Baptist, is to the big dailies a prospective "thriller." Already have they sent on their star correspondents to Indianapolis to "Write 'er up." May the Lord spare us the folly of delivering ourselves into their hands! Surely the denomination of our love, and of our fathers, is worthy of better things from us than that would be.

Summer Toggery

Boston already is arrayed in her vacation habiliments. Her old "points of interest" change not with the seasons, though some of the newer ones do. Standing in "The Cradle of Liberty" you can almost imagine Wendell Phillips rocking it. The little old State House huddled among the sky-scrapers brings back Sam Adams. He was the loftiest structure in liberty that had then been built. When you stand where the "Indians" threw overboard the tea, you are on pretty solid pavement now. The only vessels that get

up that far are the vessels of wrath that venture in State Street once too often. The "Old South" in her almost lonely grandeur holds her own. Neither "movies" nor bulletin boards can stare her out of countenance. George W. Coleman's Old South Forum sometimes brings back her "war look," and again Joseph Warren is stepping through the window back of the platform to harangue the revolutionists packing the church to the walls. Boston's old things are doing pretty well, thank you. Her newer public garden and parkways have a sparkling prettiness; but for steady beauty that does not come off, try "Old Boston Common."

Abortive Diplomacy

One of the richest humors of the fundamental storm now passing over us, is the failure of the Southern Baptist Convention to key itself down to the action prepared for it by the busy North-by-South agitators. Their egg had been too confidently nested for hatching; but the convention, like the sympathetic elephant in the fable, fearing a fatal coolness might overtake it, just sat on it! Could there have been a more comical ending to a supposedly influential propaganda?

There was true Southern chivalry in thus ignoring the expectant propagandists, and making glad their brethren up here by a real and generous Baptist action. Of course under such bitter disappointment, it was not easy for the North-by-South agitators to keep their temper, but temper always is an undiplomatic confession. Too bad that the wastebasket failed to function on that rather tart editorial attacking the "Newton Protest and Appeal." But such lamentable lapses will happen even in the most "fundamental" sanctums.

Vermont Convention

By ELBERT J. SMITH

"Achieving the Impossible" was the rally-cry which brought together over 300 delegates to the ninety-eighth annual session of the Vermont State Convention, which met at Ludlow May 22-24. Every great department of denominational activities and the New World Program was represented by leaders and experts who filled the two and a half days' crowded program with encouragement, inspiration and cemented the conviction that as co-laborers with God the word "impossible" has no place either in the program or vocabulary of our great denomination.

The convention was honored in hearing Mrs. Helen Barrett Montgomery, Pres. of the N. B. C. Rev. W. H. Main brought two masterly addresses fraught with inspiration and imparted a new and stimulating vision of opportunity and responsibility. In his first address on "Our Great Inheritance" he visualized the richness of our heritage accumulated through the centuries. His second address, on "Stewardship," stressed life as "The trusteeship of all that God owns." Rev. Rolvix Harlan in both his addresses impressed his hearers as a man of vision and statesmanship. Miss Nan F. Weeks, set

forth the essentials in a "Teacher's Preparedness." Robust and gripping, best describe the unique address given by Rev. H. E. Tralle as he spoke on the subject "Whence Geniuses." Miss Clara Converse, one of Vermont's daughters, missionary for more than thirty years in Japan, spoke with much encouragement of the Christian work in the Sun-rise Kingdom. Dr. Clara C. Leach brought a most vivid description of the manner in which the medical missionary is transforming the lives and hearts of our yellow brothers across the seas. Rev. C. T. Brownell of Brattleboro, sketched the achievements of the Baptists of the Green Mountain State during its history of more than a hundred years. Prof. Raymond McFarland, principal of Vermont Academy, brought a message in which he stressed LEADERSHIP as the primal need of a new world, indefinite, grouping and uncertain of the future.

Rev. W. A. Davison, for the twenty-third time submitted the report of the board of trustees. In many ways it was a remarkable report, full of achievement and hopeful forecasts. Among other facts the following were brought out. The permanent fund of the convention now stands at \$457,120.23. The sum of \$95,841.11 have been raised the past year for missionary and charitable objects. Vermont has paid 82 per cent of its New World Pledges in the face of industrial and economic depression. Baptisms have more than doubled over the previous year. Vermont Academy has had a most successful year after being closed for six years, showing enrolment of 132 with a teaching staff of fourteen headed by Prin. Raymond McFarland.

Two resolutions, among others, passed by the convention speak for themselves. Resolved, That we individually and as a convention express to our beloved leader and superintendent, Dr. W. A. Davison, our very deep gratitude and joy that in the face of tempting offers and much pressure to go to larger fields and at greatly increased remuneration, he has elected to remain with the Baptist work of the Green Mountain State, to which work he has contributed these many years, the zeal of

his Christain manhood and the vision of constructive statesmanship. Appreciating as we do the spirit of sacrificial loyalty which prompted the decision we in our turn again pledge to him our fealty and whole hearted support.

Resolved, That we hereby heartily commend the board of trustees for their action in increasing by \$1,000 the salary of our noble superintendent, not however that such increase discharges our debt to him, but gives further token of the esteem in which we hold him as friend and leader.

The officers elected are as follows: Pres., Wallace W. Nichols, Rutland; 1st vice-pres., Mrs. Nellie Fay Gould, Lyndon Centre; 2nd vice-pres., Arthur G. Crane, Burlington; clerk, Rev. E. J. Smith, Fair Haven; trustees with term expiring, 1925, Rev. J. S. Brown, Manchester; Mrs. Benj. Hinman, Newport; Hon. Henry Bond, Brattleboro; Arthur G. Crane, Burlington; Rev. J. G. Towart, Bennington; A. L. Maynard, Brattleboro; Rev. H. B. Rankin, Newport; Mrs. J. A. Greenwood, Chester; Mrs. Annie I. Batchelder, Barre. To fill the vacancy caused by the removal from the state by Rev. W. F. Wilson, Rev. W. J. Ford, Burlington.

At the closing session Wednesday evening, Dr. Lerrigo thrilled his audience with accounts of the marvelous achievement recorded during the past year. While he described the "veritable new Pentecost" which has swept over the lower Congo; many must have wondered if it might not happen that "the men of Ethiopia shall stand up in the judgment with this generation and condemn it."

Dr. Emory W. Hunt occupied the place of climax on the program. Speaking on the subject "Our Appraisal of the Kingdom" he gave to religion a place of unrivaled importance in the world, and spoke of it as the essential industry which must never be relinquished underwritten by the unlimited resources of the Divine.

During the closing moments Dr. Davison led the convention again over the spiritual mountain peaks and pleaded that what had been the slogan of the convention might be the aim of the Baptists of the state "achieving the impossible."

Dr. and Mrs. Fowler and their son Donald. Dr. Lawson is a member of the Hanson Place Church, and received the congratulations and greetings of many friends during his anniversary week. Dr. and Mrs. Fowler sail on the Aquitania, July 4, for Southampton. They will spend the summer in Great Britain. During July and August Dr. Fowler will preach in the Bloomsbury Church, London, and will also visit Cambridge, Oxford, Chelton, the Lake District and the Western Highlands of Scotland.

THE PRAYER MEETINGS since the coming to the Tabernacle Church, Utica, of the new pastor, Mr. Edward Bleakney, show growth. From the Junior room they moved to the Baraca rooms then it was necessary to go into the Sunday-school auditorium.

A JUNIOR AUXILIARY to the Baptist Home of Brooklyn has been organized. Although it is only three months old the young women are hard at work and most enthusiastic. As a beginning one representative from each Baptist Church of Brooklyn and Long Island was asked for and the response was gratifying. The representative of the board of directors and general advisor is Mrs. John L. Swan, one full of fun and enthusiasm and always ready to tackle the "big things." The aim of this organization is to bring joy and sunshine into the hearts of every member of the Baptist home family and to give an atmosphere of home. For instance at Easter each one received a hyacinth. For June 7 an automobile party was planned; about twenty cars were provided for the afternoon and the Junior Auxiliary girls divided themselves among the cars acting as hostesses. A favor and candy table is to be presided over by the Junior Auxiliary at the Wonderland Fair to be held at the 13th Regiment Armory in November. The girls are already making great preparations.

NEW JERSEY

THE HUDSON ASSOCIATIONAL COUNCIL met in the Summit Ave. Church, Jersey City, at 8:30 p.m., June 5, 1922, in response to a request of the New Durham Church for the purpose of considering the question of recognizing its pastor, Rev. W. C. Christie as an ordained Baptist minister. Rev. R. H. Rollins was president of the council, fifteen churches were represented by thirty-one delegates. The Rev. W. C. Christie presented his credentials from the Methodist Episcopal church recording his ordination as a deacon and later as a fully ordained elder, which credentials were properly endorsed, and also noted his withdrawal from that denomination to accept the pastorate of the New Durham Baptist Church. After full and free discussion it was unanimously voted, that the ordination certificates of the Methodist Episcopal Church be recognized, and that, as Brother W. C. Christie is the pastor of a regular Baptist Church, will be recognized as a fully ordained Baptist minister, in view of the further facts that he has been regularly baptized by a Baptist minister.

CONNECTICUT

SOUTH NORWALK, Rev. L. J. Schoeppler, pastor. The church closed its fiscal year with all bills paid and a slight balance in the treasury, something that has not occurred before in years. All the church organizations showed a healthy growth. One of the worthy things done by the young people's society was the carrying out a campaign of daily Bible reading in which 20 members of the church were

Church News by States

Atlantic Coast

NEW YORK

THE BAPTISTS of the Oswego Association have just closed their ninetyeth annual gathering. The entertaining church was Phoenix, which provided generous entertainment. The sessions were marked by deep spirituality, earnestness of spirit and inspiring addresses by Doctors H. Wyse Jones, James E. Norcross, Clarence A. Barbour, H. Clarke Colebrook, and Rev. J. E. Miles. Many were deeply impressed with the glad consecration of Miss Clara Tingley of Burma. Officers elected for the new year: Moderator, Rev. W. S. Warren, Pulaski; clerk-treas., Rev. R. S. Chalmers, Phoenix; corres. sec., Rev. C. C. Hutchins, Pulaski. Delegates to the state convention are: Rev. J. P. Green, S. W. Oswego and Rev. S. A. Marks, Scriba. The church at Mexico has extended the invitation to meet there next year.

ON MAY 22, Hanson Place Church, Brooklyn, honored its new pastor, Rev. A. T. Fowler, and his wife by interesting recognition services in the auditorium, followed by a largely attended reception in Dixon Hall. A spirit of joy and good fellowship, heightened by a deep spiritual interest, characterized the exercises. Dr. C. L. White presided, while the list of speakers included Rev. John M. Moore, Rev. F. W. O'Brien, Rev. David Miller, Rev. Frank A. Smith, and Mr. George W. Bovenizer, president of the board of trustees. One of the features of the reception was the presentation of a bouquet of roses in honor of the thirty-second anniversary of the wedding of Dr. and Mrs. Fowler, and of a birthday cake to Mrs. Fowler, birthday and wedding anniversary falling on the date mentioned.

REV. ALBERT G. LAWSON, preached at Hanson Place Church, Brooklyn, on Sunday morning, June 4, on the occasion of his eightieth anniversary. He also assisted in the Communion Service and gave the hand of welcome and fellowship to

enlisted. The W. W. G. is becoming known for its splendid missionary spirit and the pageants and plays it has given during the year have done much for missionary education. The church has sent \$2,250 to the N. W. Movement and is in sympathetic cooperation with all the denominational interests.

THE STONINGTON UNION BAPTIST Association observed its one hundred and fiftieth anniversary, June 7-8. The meetings were held in the Groton Heights Church, Rev. George A. Atha, pastor. At 9 a. m. on Wednesday the sessions opened with a devotional service led by the moderator, Mr. Atha, and closed Thursday afternoon with an address on "Our Commander-in-chief" by Dr. H. J. White, of Hartford. Rev. C. A. Merrill preached the annual sermon.

THE FIRST ANNUAL MEETING of the Women's Mission Society for the Hartford Association was held in the Blue Hills Church, June 8. Officers for the ensuing year: Pres., Mrs. Allen W. Brown, West Hartford; first vice-pres., Mrs. E. R. Hitchcock, New Britain; second vice-pres., Mrs. E. E. Gates, Hartford; secy., Mrs. Arthur Tyrrill, Hartford; treas., Mrs. G. E. Kimball, Hartford. The speaker for the occasion was Miss Clara Converse of Japan.

FIRST CHURCH, NORWICH, has recently called Rev. E. G. Dunbar to the pastorate. Mr. Dunbar, who is a member of the present graduating class at Newton Center, expects to settle in his new charge July 1.

DISTRICT OF COLUMBIA

SUNDAY, JUNE 4, marked the thirteenth anniversary of Dr. John E. Briggs as Pastor of the Fifth Baptist Church of Washington. During these years more than 1900 persons have united with the church, 1100 of whom came by baptism. Nearly \$250,000 has been raised for all purposes, half of which was given for missions, Christian education, and benevolence. During this time four ministers and one woman missionary have gone forth into the harvest fields. The church now supports eight workers on home and foreign fields. It is a "Twenty-four-hour-a-day-church" as the sun never sets upon its work and workers. The average attendance of the Sunday school was 750 last year. It is second in size in the District of Columbia, being surpassed only by Calvary School.

MASSACHUSETTS

BETH EDEN CHURCH, WALTHAM, Rev. H. E. Levey, pastor, has had a remarkable year. Over seventy came into the membership, fifty by baptism. The prayer meetings have been a source of spiritual blessing and power. The Bible School has kept up a splendid average, and every department of the church life is thriving. The Boy Crusaders and the Girl Crusaders have accomplished much real service. The present membership of Beth Eden is 650. The church property is one of the best in the city. The chimes and clock are attractive and add to the beauty of the structure.

OVER FORTY RECEIVED THE HAND of fellowship on a recent Sunday at Dudley St. Church, Boston, and seventeen more recently; 220 having been received into the church during the past sixteen months. The great evening congregations continue, despite hot weather and daylight-saving time. All departments of church work will be kept going during the summer. The Bible school will keep active in all departments. A daily vacation Bible

school will do a flourishing work; and the pulpit will be supplied by "men with a message." The summer supplies are as follows: July 2-9—Rev. J. Stanley Durkee, president Howard University, Washington, D. C.; July 16—Rev. Herbert Johnson, noted preacher and pastor at large, Boston; July 23—Rev. Charles H. Rust, Immanuel Baptist Church, Scranton, Pa., formerly of Boston; July 30—Rev. W. J. Swaffield, Park Ave. Church, Plainfield, N. J., formerly of Boston Baptist Bethel; August 6-13—Rev. George Lombard, minister and lecturer, Lawrence, Mass.; August 20—Rev. W. W. Bustard, Euclid Ave. Baptist Church, Cleveland, Ohio; August 27—Rev. Austen Kempton, Broadway Church, Cambridge, Mass.; Sept. 3—Rev. Arthur T. Fowler, Hanson Place Baptist Church, Brooklyn, N. Y.

NEW HAMPSHIRE

CLAREMONT CHURCH closed its fiscal year with a balance on current expenses and paid its pledges on the New World Movement with more than \$200 to spare. At Easter the pastor, Rev. Wesley A. Paige baptized eight candidates, two pairs of brothers, two sisters and a husband and wife. Since Easter three new members have come by letter. The Women's Missionary Society recently gave the pageant, "Others" taken from *Missions*, and repeated it by request. Both the Senior Christian Endeavor and the newly organized Junior Society are showing fine efficiency. The community is planning through its Sunday-school forces to put on a daily vacation Bible school during July and August.

EVANGELIST EARLE FAVRO has been working with the Baptist churches of Laconia and Belmont recently. As a result of these meetings at Laconia thirteen were baptized, June 4. There are fifteen or eighteen more waiting baptism in the Laconia church as a result of these meetings. A number of decisions for the Christian life were also made in the meetings at Belmont Church. It is expected that Mr. Favro will also labor with the East Tilton church.

BAPTISMS are reported by the pastor of the North Woodstock church. Ten were welcomed into the membership of this church June 4, five by baptism. These additions are the result of recent meetings held when the pastor was assisted by Rev. C. P. MacGregor, pastor of First church, Manchester.

ALTERATIONS AND ENLARGEMENT OF THE CHURCH BUILDING are under way at the Newport Church. The vestry is being raised in order that a suitable basement may be provided for the Boy Scouts and other church work. The vestry will also be enlarged for the accommodation of the growing Sunday school. Rev. J. W. Rafter is pastor.

VERMONT

REV. ELISHA SANDERSON will close his work at Fairfax the last of June, in order to take up the work at Sutton, July 1.

MAY 28, REV. JOSEPH S. BROWN preached his last sermon as pastor of First Church, Manchester Center, thus closing, at the end of nine and one-half years, his second pastorate with this church. In his pastorate at St. Albans and in his two pastorates at Manchester Center, Mr. Brown has gained the friendship and appreciation of his parishioners, while his service on the board of trustees of Vermont State Convention for the past nine years has won for him the esteem of the Baptists of Vermont. His many friends are glad that

he will remain in Manchester Center and so be able to help in the state work.

REV. KENDRICK HACKETT has presented his resignation to the churches at South Newfane and West Dummerston and has accepted a call to the Elmwood Avenue Church of Providence, R. I., where he will begin his pastorate July 1.

JUNE 11, REV. C. E. GOULD closed his pastorate of eight years with the Lyndon Center Church, and on June 18 began his work at North Troy.

THE CHURCH at Ira recently extended a call to Rev. W. G. Cooper, formerly pastor at Webstersville, who is already on his new field.

REV. A. S. PUTNAM of Shaw University, Raleigh, N. C., who supplied the Andover Church last summer, returned this year. He began his work there June 11.

JUNE 1, REV. J. J. BERGER of Coassayuna, N. Y., began his work as pastor of the churches at Mount Holly and Belmont.

REV. R. G. GREENGRASS, who has been pastor of the Community Church at West Charleston for the past year, has presented his resignation to take effect July 1, when he will become pastor of the Randolph Church.

MISS RUTH C. BROWN, who has charge of the work at the Italian Mission in Barre, is preparing for the daily vacation Bible school which will be held during the month of August. She will be assisted again this year by Miss Katherine Aldrich of Essex Junction, a student in Gordon Bible College.

Mississippi Valley

OHIO

AN IMPRESSIVE SERVICE was that of the ordination of Harold C. Phillips in the First Church at Hillsboro, on June 2. Several years past the candidate had preached in many of the churches in Clinton Association so that the interest in him was the impetus together with the hearty invitation from the Hillsboro church that caused a large delegation from the various churches to be present. The moderator of the association, Howard McCune, was made the moderator of the Council and after a very satisfactory examination Mr. Phillips was ordained. At the evening service the pastor of the entertaining church, F. Hubbard Morten, presided. Dr. Chamberlain, president of Denison University, preached the ordination sermon. Rev. John Wilson, of New Vienna gave the ordination prayer, Pastor A. W. West, of Washington C. H., gave the welcome address into the ministry. Brother Phillips is a graduate of Denison University, attended Columbia for a while and has just finished the course in Union Theological Seminary. He is a brother of Rev. George Phillips known so well in the state. Immediately after the evening service he left for New York and will sail next week for Jamaica. After his return in the fall he becomes pastor of the church at Mt. Vernon.

ILLINOIS

ORDINATION SERVICE of father and son, recently took place at Momence. In accordance with the findings of the Permanent Council of the Chicago Association, at its meeting at Baptist headquarters on Monday, June 5, at which twenty-seven churches were represented by forty-one

delegates, the new moderator of the Association, Mr. Edwin Phelps, presiding, and the secretary of the Council, Rev. A. C. Hodgson, serving as clerk, Mr. W. G. Crook, pastor of First Church of Mombence, and his father, Evangelist George Crook, were on the following Thursday evening set apart to the gospel ministry. Rev. A. C. Hodgson presided at the ordination service, and Mr. Oscar Johnson, church clerk, acted as clerk. Dr. J. J. Ross preached the sermon, and Rev. J. G. Grace offered the ordaining prayer. The charge to the candidates was given by Rev. W. H. Peebles, and that to the church by Dr. J. W. Hoyt. Other parts were taken by Dr. Herbert Hines and the presiding officer.

THE CHURCH AT CLINTON, under the leadership of the pastor, Rev. O. P. Miles, is building a brick parsonage. This will probably be ready for occupancy about the middle of August. About fifty have been received into the church since the beginning of the year, with baptism taking place frequently Sunday evenings.

ON JUNE 11, thirty-five candidates were baptized in the new First Church at Oak Park. Though the roof was not on and the audience had to stand on the auditorium floor, the service was impressive and solemn.

MICHIGAN

BROADWAY CHURCH, BAY CITY, Rev. E. R. Allen, pastor. The annual meeting held May 31, disclosed a satisfactory condition in all branches of the church. The books were closed with all obligations for current expenses met. Several new members have been received during the year. The property has been improved and beautified. Most of the work was done by the members of the church. Complete harmony exists and the outlook is most encouraging. The young people's work has been reorganized and a flourishing B. Y. P. U. carries on the work. The pastor is conducting a study class which is taking up the Baptist Trained Leaders' Course. The church carries on a mission Bible school in the South Church under the leadership of Mr. Frank Merritt, with an attendance of about fifty-five each Sunday. Rev. B. H. Thomas, pastor of this church for many years was present at the annual meeting and gave a short address in which he reviewed the history of the church stating that it was formerly the Fremont Ave. Church which was the first Baptist church organized in the Saginaw Valley as well as the mother of the Baptist churches in Bay City. Mr. Allen assumed the pastorate last October after serving the church for two months as convention pastor.

AT THE COMMENCEMENT EXERCISES, June 15, at Hillsdale College, twenty-eight received the degree of Bachelor of Arts; two, the diploma in piano; six, the certificate in public school music; and seven, the Bachelor of Accounts degree. Among the total number of graduates, twenty-one have accepted attractive teaching positions for the coming year. The following honors were also conferred at the commencement exercises: Doctor of Music, Francis L. York, Detroit; Doctor of Divinity, Rev. C. C. Mitchell, Orland, Ind.; Diploma Extraordinary, John Charles Vaughan, Chicago; Special Diploma, Hon. Grant M. Hudson, Lansing, Mich.

INDIANA

SUNDAY, JUNE 4, was a great day for the Negro people of Garrett. Rev. Silas G. Huntington, Indianapolis, came onto the job May 30. No solicitation before Sun-

day was allowed and not a person was allowed to solicit in the church. The call was for \$3,768 and \$4,000 was raised. After the morning sermon and offertory a repast was served in the basement. The afternoon services opened at 2:30 with a fine spirit and crowd. It was full of inspiration and at 4:30 the offertory was finished and most of the crowd marched to Macedonian Church for the dedication service. Dr. Huntington was master of ceremonies. The service opened by singing, "Blessed be the tie that binds." Rev. J. B. Smith of Fort Wayne who started the church offered prayer. The thirteen pastors present from various parts of the state gave two minute talks and Rev. G. Jordan of Fort Wayne delivered the dedicatory sermon. The dedicatory prayer was offered by Dr. William Z. Thomas, Indianapolis, superintendent of the 135 colored Baptist churches of Indiana. At 7:30, after an inspiring and interesting address by Dr. Huntington the people were again given the opportunity of making an offering. With a hearty response they went "over the top." One of the pleasant features of the afternoon was when Rev. G. Jordan and about forty members of his church in Fort Wayne came in to add their offerings. The First Baptist Church had to be used for the three sermons and offertory in order to accommodate the crowds.

KANSAS

REV. J. M. TINNELL has been called from Dexter to Glendale Church, Bazine, as full time pastor. This is a rural church but progressive.

NEBRASKA

AT THE ANNUAL MEETING of First Church, Fairbury, the report of the treasurer showed over \$10,000 received during the year, and there was a good balance on hand. The church is buying the pastor a new automobile. The Service Circle, a group of personal workers of about thirty-five members, keep in constant touch with all members who tend to become inactive and also do much work in personal soul winning. The mid-week Bible study is encouraging. The church is one of the nine in Nebraska that subscribed its New World Movement quota.

IOWA

IN RESPONSE TO A CALL of Bethany Church, Des Moines, a council of the delegates and six visitors met with the Hamburg Church June 9 to consider the ordination of Brother John Shade Franklin, a member of the Hamburg Baptist Church. Nine churches responded to the call. Pres. John W. Million, of Des Moines University, was made moderator, and Rev. L. R. Bobbitt of Glenwood, clerk. The council was unanimous in its recommendation for the ordination, also in its faith in the splendid ability of the candidate. Brother Franklin is in his last year in William Jewel College, Mo., but will continue his school work in Des Moines University. During the year he will have charge of mission work in Mason City, Ia. He is a volunteer for the mission field and intends to complete a seminary course and special work if possible. The ordination was held at eight o'clock, the ordaining sermon being preached by Rev. A. W. Tandy, of Mason City.

IN RESPONSE TO THE CALL, thirty-one churches of the Central Association convened June 8 for the purpose of recognizing Bethany Church as a regular Baptist church. It was found that the New Hampshire Confession of Faith had been


adopted; that the church had a large opportunity for service in its territory without trespassing upon other churches; that there was a membership of 130, with a Sunday school of 160; that the church had a neat house of worship and no debt, and that it was self-supporting. Accordingly it was voted that it be recognized as a regular Baptist church, and proceed to ordain its pastor, Mrs. Mary Woodward-Witter, to the ministry. Rev. R. B. Davidson of Ames was elected moderator; Rev. H. E. Norton, executive secretary of the Des Moines City Union, clerk. Mrs. Woodward-Witter gave a clear statement of her Christian experience, her call to the ministry (she was a missionary in India for over ten years and served the Bethany Church, prior to its affiliation with the Baptist denomination, for twelve years) and her Christian belief. The council voted unanimously to proceed with her ordination. The sermon was preached by Dr. G. W. Cassidy, executive secretary of the Iowa Convention.

Pacific Coast

WESTERN WASHINGTON

SOUTH BEND: The Sunday school has a large cradle roll. The primary department is putting on an "Airship Flight," with the idea that a new name for the cradle roll will count 1,000 miles in the flight. Much interest has been awakened. Rev. J. L. Peringer, the pastor, has been carrying on a correspondence course of study in the Rochester Theological Seminary, where he was formerly a student, and was awarded his B. D. degree on May 25, at the graduating exercises of the seminary. The course of study he pursued was on "The Modern Young People's Movement," under Prof. H. B. Robins.

CHINESE CHRISTIAN CENTER, SEATTLE: Contract for this building has been let and ground broken for it on Sunday after-

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noon, June 11. Cost of building and ground will be about \$37,500.

REV. F. W. WIGHTMAN, who recently entered upon the tenth year of his pastorate with the Sixth Avenue Church, Tacoma, has resigned and accepted a call to the Central Baptist Church of Olympia. He will make the change of pastorates about the middle of August.

NORTHERN CALIFORNIA

A NEW BAPTIST CHURCH has been organized at San Joaquin in the chapel car, Grace, Rev. E. R. Hermiston in charge, Rev. C. H. Bancroft, of Reedley, and Rev. S. Kerr, of Crothers, assisting. The car was crowded and over twenty signed as charter members. Plans are being made to duplicate the Chowchilla Church. A

promoter has offered lots and \$500 for such a building.

SOUTHERN CALIFORNIA

REV. R. S. THOMPSON, formerly pastor of Clovis Church and a member for nearly a quarter of a century, passed away March 3 at the age of over ninety years. He saw the church membership increased from 25 to 250 and the Sunday school from 20 to 200.

Obituary

DIED

Mary Ford Shipley, wife of Thomas C. Shipley and mother of Ruth A. Shipley, Saturday, June 3, at 2 p. m., Wyoming, Ohio.

An Adventure in Friendship

(With apologies to David Grayson)
"Vitama Vas" were the words which fell from the lips of the wife of the pastor of the First Bohemian Baptist Church, Chicago, as she welcomed the guests from the American Baptist churches, who had gone adventuring among their Czecho-Slovak fellow citizens. Treasures gathered from the homes were on display in the auditorium. There were laces, embroideries, pictures, vases and two shawls, the envy of every woman. There were rare old histories of Bohemia, whose yellowed leaves told a tale of appreciative care.

Nearly 100 guests sat down to the delicious supper served by the women of the church, and "Vitama Vas" greeted the eye from each hand painted place card on the table. Some of the viands were familiar, but each housewife took at least three guesses as to how the dressing for the veal was made, as it was cut in slices, and was of the texture of fine grained bread; there were many kinds of tarts, and something that looked like strips of pie crust dipped in powdered sugar, but without the slightest hint of any grease.

When the company returned to the auditorium they found two young ladies and two little girls in the costumes of Bohemia. The beautiful colored embroideries on blouse and cap with the gay streamers down the back gave a lovely touch of color to the scene.

The Czecho-Slovak friends presented a most inspiring program. All the music was from their own great composers. A trio of young people played the piano, violin and cello, while young men and maidens sang their own folk songs, and two little girls sang their song in both English and Bohemian.

"Annie into the garden went
To get a cabbage her intent."

The speakers of the evening told of their love and appreciation of America, in proof of which they recalled the fact that out of 1,000,000 of their people in this country 60,000 volunteered during the war. These people bring to America a passion for freedom, for music and art and deep religious convictions.

The choir sang the Bohemian National anthem, "Where Is My Home?" and the pastor pronounced the benediction.

It was an evening of deep significance, as each group came to realize the other was "just folks." Every heart, without regard to nationality, beat in quick sympathy and admiration for those two Bohemian boys who were the first to enter the University of Illinois. In their eagerness for an education they undertook to live on black coffee until their teacher in physiology discovered their circumstances. Then because of the friendly hands

stretched out to help them, they testified they learned this lesson, "There surely is a God, and he certainly does direct help to those in need." One of these boys today is district superintendent of schools in Chicago, and a leader in the Bohemian Baptist church.

If during next winter you are invited to spend an evening with the Italians, Russians, Lithuanians or any other group from overseas, put aside all ordinary engagements and improve the splendid opportunity of making friends with these people who are bringing their contribution to enrich America.

Woman's American Baptist Home Missionary Society

All first-class business houses gather the heads of departments together for conference. The Woman's American Baptist Home Mission Society, a branch of the King's business, looks forward each year to the days when from Atlantic to Pacific the national, district and state officers with the secretaries from headquarters may together face their task, study the difficulties and gain fresh inspiration for the year to come.

At ten o'clock Friday morning, June 9, Mrs. George W. Coleman called the meeting to order. Mrs. George Caleb Moor voiced the devotional thought of the session by the prayer from Isaiah, "Be thou our arm every morning." Missionary work being the real reason for the existence of the society the fields, their missionaries, the new calls for help and the lack of money to send new workers all passed in review. In spite of fewer missionaries last year, conversions are reported from every field, not just a few but in large numbers, as many as seventy from a field. One supervisor reported that the new appointees from the Baptist Missionary Training School had given splendid service during their first year.

The Christian Americanization department declared that Baptist women are willing to be missionaries as well as to give for their support as is evidenced by the 1,260 volunteers who are making friends with the new Americans. That this is real Christian service is indicated by the Roumanian woman who said, "My man he bring Bible. I read, course I Baptist."

The financial situation was faced in the figures of an indebtedness of \$335,000 for three years and the reduction of the budget twenty-five per cent, which means concretely that seventy missionaries and teachers must be withdrawn.

Announcement was made of the new temporary location of the Baptist Missionary Training School at 4948 Indiana Ave.

Two special features mark this conference—the very evident atmosphere of prayer and the enthusiastic determination to continue the campaign until the New World Movement is an assured success.

Mrs. Coleman gave a message on "Woman's Responsibility to the Denominational Plan." She urged the women to remember they had assumed this responsibility for five years, could be released only by common consent of all concerned for the good of all. She called attention to the closer cooperation of men and women in local and state work. She admitted there were serious obstacles which must be accepted as the natural thing in a great movement and called on this group of leaders to lead the women to assume their share of woman's responsibility until altogether the denomination shall work its way through. LOUISE M. JENNINGS.

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The Pre-Convention Conference

(Continued from page 648)

inant note for the young minister is sacrifice, and the faculties of the seminaries must provide for him. Scholarship is important, but spirit and life lead. No doctrinal conclusion is final until tested by experience. Our churches are theological laboratories. The greatest interpretative power of Scripture is with the Holy Spirit. Dr. Elmore's address appeared in last week's issue of THE BAPTIST.

The evening was given up to the Hon. Wm. Jennings Bryan who spoke on the theme, "Tampering with the Mainspring." The address was in Mr. Bryan's usual vein and heard with great delight by a vast audience. So entirely, however, was it in accord with recent published addresses of the speaker that it need not be reproduced here.

Among the resolutions adopted were the following:

"Inasmuch as we, the Baptist Fundamentalists in conference assembled, believe ourselves to be in views of doctrine and policies of service and in spiritual intention the true successors of the Baptist forefathers, we hereby affirm our intention not only to countenance no division in the ranks of the Baptists of the Northern Convention fold, but also our determination to continue the work of the Northern Baptist Convention along the lines of a true loyalty to Christ and his word, to work together for the correction of such errors in doctrine and practice as now are obviously injuring the organized work of the convention. We intend to work to conserve all such spiritual and material forces as are essential to the welfare of the work and the blessing of the world.

"Secondly: We call attention to the fact that there are still notorious instances of false and subversive teaching in certain of our schools and seminaries and our work will not cease until these men are removed or the schools tolerating them stricken from the approved roll of Baptist schools in this convention field."

Churches and Doctrine

(Continued from page 656)

specific in this matter. If we Baptists have on our faculties in colleges and seminaries men who no longer hold the Baptist position toward the Bible, is it unchristian and unkind to make the going of these men easy and immediate?

Ought a man to remain an official in the denomination or a teacher in a Baptist seminary who holds the view that the New Testament is not history in the strict sense of that word? Who explains that doubtless the writers were honest in what they wrote inasmuch as they thought things happened just as they are recorded? Who affirms that the events did not happen in the way stated and perhaps did not occur at all, and that what the writers of the New Testament saw and heard was only what they thought they saw and heard?

Shall we continue men as teachers of the future preachers who state it is their belief that no dead man ever rose from the dead; that there is no credible evidence anywhere that a dead man ever came to life again, including Jesus Christ? Who make bold to say that Paul in his strong arguments for the resurrection of Christ was mistaken? That even in the

matter of human immortality they are not ready to affirm it and it does not make any difference anyhow?

Ought a man to remain a teacher in a Baptist seminary who in conference with a body of students upon being told by them that they could not use his stuff and hold their jobs in Baptist pulpits urged the young men not to put it on too thick and fast, but to be careful; and when reminded that preachers had to use something which often put them in a position where they had to lie, replied, "Lie then"? This was not said in a corner. Some two dozen men or more heard it.

Think of It!

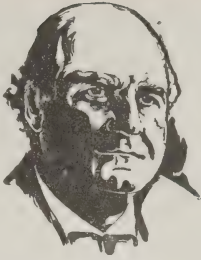
One of our pastors received a letter from his son who reported that his teacher had said, "The traditional content of the word Christianity has gone. We will retain the word, however, to denote those spiritual values still remaining." Another young man reports that he was told by one of his teachers that the Gospel of John was not written by the Apostle John but probably by some Greek in the second century. Think of it!

A Baptist pastor goes to see a woman who is dying of cancer of the liver. She is in mortal pain. The pastor says, "What shall I read for you?" She replies, "Read from John." Read from John. But how can he read from John to a woman about to die, if Jesus did not say those rich full words of love; if there is no Christ with outstretched hands saying, "Let not your heart be troubled"; if there is no voice whispering, "Believe in me"; if there is no divine promise, "I will come again and receive you unto myself that where I am there ye may be also"; if there was no prayer, no upper room, no supper talk of wondrous beauty and lasting power; how can an honest man read to the dying woman from the Gospel by John if he doubts that the Gospel is a true record of what Jesus said? NO! he will not read, he will retire from that dread presence defeated and dethroned from his pulpit. He may hire out as a teacher in some seminary, but he will not again subject himself to such tragic embarrassment. Calling upon the sick and conducting funerals is not a congenial task for a man who has such doubts in his mind.

Shall we continue to accept leadership in men who teach that Christ has already come and there is no reason to believe he will ever come again in the dramatic manner promised in the New Testament? A Baptist is free to be a "pre" or a "post" but in any event a real Baptist must be a "pro." The true blue Baptist is satisfied with the teachings of his New Testament in all of these matters.

Are we to be forever burdened by men who deny the plain teachings of the New Testament and compelled to accept them as leaders of our Baptist hosts to be represented by them in the world at large as true exemplars of what the Baptists are and believe? How can we preserve sound doctrine in the churches under such conditions?

Baptists have been able to defend themselves from enemies outside the fold and have won a mighty freedom for men of all religious belief. It remains to be seen whether we can defend ourselves from enemies within the fold and secure to our children and their children the priceless heritage of our fathers. It may be that we cannot clean house and that the house thus divided against itself will fall. If the house falls the blame for this disaster will lie at the doors of the teachers



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and preachers who have betrayed the faith of our fathers and have persisted in their positions of power and influence till they have wrecked the noble and historic fellowship of Northern Baptists. The only remedy for the present hour is sound doctrine in the churches and the recognition of the authority of the churches over all institutions and movements that claim to represent the Baptist denomination.

It is this support in Baptist schools of the sort of teaching and teachers I have described that I characterized at Des

Moines Convention last June as a base betrayal of Baptist funds given for Baptist work in Baptist institutions. I here and now reaffirm this position. I stand ready to vindicate it. If the Northern Baptist Convention will create an able, fair-minded committee or a board to take up these matters and is disposed to turn the light on conditions as they now exist in some of our schools, I will tell that body fully all I know of these matters, giving names and dates, in full support of what I have here stated.

In the Open

But why wait for any such committee? Why be forced into such disagreeable situations? The men who are under fire know whom we mean. Why do they not do the manly thing and come into the open declaring their views and defending them in pulpit and press? Then let the great body of the Baptists of the North decide whether these men shall longer continue in their positions. We have means of knowing the sentiments of the majority of our churches when the matters are in the open seen and heard of all men. In some such manner we must meet the challenge of certain of our midst widely published in our denominational press. For one, I say, "Here am I, call me!"

In the membership of a local Baptist church there is largest liberty for the holding and expressing of individual views. Such matters are up to that local church. But when one becomes a representative of our denomination in a school, on a journal, or in a mission station, he is no longer a mere individual; he has engaged to speak for the major mind and the majority opinion of the denomination he serves. His liberty is as full as his loyalty to the risen Christ and as far as the bounds of the Word of God. That is a wonderful liberty, for he whom the Son makes free is free indeed.

Now, when such a representative in any capacity in our denominational service knows in his heart that he has departed from the major mind, and no longer holds with the Baptists what they believe and teach as fundamentals to sound doctrine, there is but one course open to him. Let him go where he will have the largest freedom to teach and practice his new ways. These principles apply to the pastors of our churches as well.

Every intelligent man knows what the bulk of Baptist belief is. No man should hide like a coward behind the statement that no one knows what Baptists believe. Any one can know what the Bible teaches. The whole world should know by now that Baptists draw their doctrines from the Bible. We are a Baptist people. We are nothing else.

What we are we are because of the teachings of the Word of God, in the leading of the Holy Spirit. This may mean our prosperity and health, or it may mean our adversity and suffering. It does not matter what it means to us. This is the historic Baptist position from the first Baptist in Jerusalem till the last Baptist shall be crowned in glory.

I have tried to speak kindly, fully and freely my thought concerning this theme assigned me. I profoundly believe what I have written. If any have found it hard to follow me, if others disagree, let us still be honest and true to our conceptions of the truth as found in the Bible. Let us wait humbly at the feet of our Lord and Master. If we are all drawn to him we shall not be far from one another.

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Shortly after the close of the World War, as a part of the wave of idealism which was characteristic of that period, a religious drama committee was appointed by the Drama League of America. This committee was charged with the duty of developing good religious plays and of promoting their use. A religious drama prize competition was held. The three plays listed below were among the few recommended by the committee for publication. Religious drama had its birth in the church, and the churches and various church boards have eagerly adopted the league's idea of utilizing drama in church work.

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AN UNUSUAL MUSICAL SERVICE

A few weeks ago, when Dr. Stifler, my minister, came to me with the announcement that we would have a musical service early in June, to fill up one Sunday evening, and that the program was to be entirely musical—we both sighed inwardly and synchronized the exclamation, "Can't we do something a little different from the usual cantata, or program of solos and anthems; something with more point and reason!" After many false leads we finally struck on the idea of compiling a program from the ritual music of three of the great ritualistic denominations—the Jewish, the Roman Catholic, and the Greek Orthodox (or Russian) church.

Echoes from Solomon's Temple

The examples of the Jewish music were not difficult to find. As a matter of fact, since my wife (the soprano of my quartet) and the tenor, Mr. Dykema, are both regular soloists at two of the large Jewish temples in Chicago, and I have played many of the services when time permitted, we had plenty of appropriate material at hand. Since we were limited for time, both as to material and rehearsal periods, we chose only two of the traditional chants—the setting of the Borechu and the version of Sh-ma Jisroel arranged by Rogers. It is claimed that these two old melodies are survivals of the ritual music extant in the day of Solomon's Temple, with its magnificent ceremonials and musical investiture. The quartet sang the Spicker version of another old melody, "The Sun Goes Down," used toward the close of the severe Yom Kippur service—the Day of Atonement, when all orthodox Jews spend the entire day from dawn to sundown in the confines of the temple; no food may pass their lips from the previous sundown to the evening of Yom Kippur Day. I should have liked to include the famous dirge—Kol Nidre—which also belongs in that service; but time did not allow. The other Jewish music used was two solos—"Eili, eili," a dramatic rhapsody based on traditional synagogical melodies, arranged by Schindler, and sung by Mrs. Lester, and "Rachem" (Mercy) by Manna-Zucca, sung by my contralto, Miss Ethel Heide.

As representative of the Catholic mode of musical service-expression we presented an old medieval "Ave Maria" by Arcadeldt, and a fifteenth-century "Regina Coeli Laetare," both four-part choruses using the antique color of the modal scales. The quartet also sang the "Ave Verum" by Gillette, a modern setting of this old hymn, but quite properly written in keeping with the strict provisions as to musical standards laid down in the noted order of a recent pope as to the musical standards to be observed in accepted music for the Roman Catholic church. This Gillette number is also issued with an optional English text, suitable for any communion; it is a lovely anthem, quite easy to do, and sincerely reverential. It is published by the Summy Co., of Chicago. In addition to these anthems, Mr. Fiske, the bass, sang the dramatic "Pro Pecatis" from Rossini's Stabat Mater, and the tenor gave the long, fluent melody of the Sanctus from Gounod's St. Cecilia Mass, and joined with the other voices in the choral culmination of this well-known number.

When we came to outline the selections from the Russian music, our real troubles began. Most of the Russian church music is cast for large choral units—almost all of it is written for six and eight-part chorus and to find representative selections that would be effective when done by a mixed quartet was somewhat of a problem. Of all the great church divisions, the Greek Orthodox is perhaps pre-eminent when we take stock of its religious music. Some might question this statement, in view of the fact that the Roman Catholic Church possesses such golden glories as the Palestrina masterpieces, the great choral contributions of such men as de Lassus, Pergolese, Gounod, Cesar Franck, Cherubini, Verdi, Mozart, Beethoven—in fact almost every musical name of importance for the past 500 years in the continental countries! But, even allowing for this objection, I still maintain that the music of the Russian church, taken as a whole, is the most distinctive, as well as cohesive and individual body of music brought into being by the demands of religious worship. In many ways it partakes of the type of music that we class as belonging to the Golden Age of the Catholic music. Just as the sixteenth century Italians worked in the medium of multi-numbered parts for voices alone, to be sung without the admixture of instrumental color, so the composers of the Russian School, having to cope with the fact that no instruments, not even organs, are allowed in the great Russian fanes, only male choirs are used, and all service material must be choral in form, the composers have evolved a type of church music much like the older Italian, but of course strongly tinged with the distinctive Slavonic color and spirit. In addition to being written in six or more parts, there is called for an extra bass part.

The Russian Voice

For some unknown reason, Russia produces a species of bass voice with a range one octave lower than such voices in this country. Naturally, the composers have made wide use of such material. The profound impression made by the finely trained choirs may well be imagined; the organ pedal tone effect produced by the sub-bass voices once heard is never forgotten. Of course, with only four voices to deal with, we could not reproduce the authentic choral songs. After long search two possible numbers were found—a beautiful "Prayer" by Droszof, and the stunning "Glorious Forever" by Rachmaninoff. These we did. Then, to illustrate further the Slavonic genius for spiritual expression, Mrs. Lester sang the tender "Legend" of Tchaikowsky, and Mr. Fiske did valiant service with the same composer's great setting of Tolstoi's poem of brotherhood, "The Pilgrim's Song."

As a final group on the program we did four of the authentic Negro spirituals, the much-loved "Deep River" in the Burleigh version, sung by my contralto; the typical "Peter, go ring a dem bells," also arranged by Burleigh, sung by Mr. Fiske; that song of heart-hope, "Swing low, sweet chariot," arranged by Rogers, sung by Mrs. Lester; and lastly, a quartet version of "Didn't my Lord deliver Daniel?" in the Burleigh setting.

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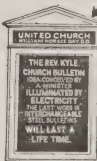


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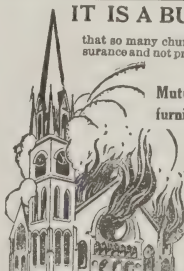
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Last Days of Dr. K. O. Broady

(Continued from page 659)

ask for baptism. Such reports are very encouraging.

Preparing for the World Congress

The large church which we have coveted to have at our disposal for the World Congress in 1923, our Congregational neighbors have willingly promised to open for the great assembly.

Nearly twenty different committees are under appointment in preparation for the greatest religious meeting ever held in Stockholm. Several of the pastors of Baptist churches are going over to England this coming summer for some weeks to acquire a better knowledge of the English language, so as to be able to converse with the many delegates we expect from English-speaking countries. Some are going to Germany to practice speaking German.

Stockholm, Sweden.

N. B. C. Annual Meeting

(Continued from page 659)

Thursday Evening

One of the most powerful sessions of the convention was that of Thursday evening when addresses were given by Dr. David J. Evans on "The Place of the Christian College in the System of American Education," and by Dr. Frank W. Padelford on "Education in the Foreign Field." These gripping addresses were given before an audience of some 9000 people and are of such importance that they will be printed together in some future number of THE BAPTIST.

Friday Morning

This session opened with business. Dr. Joseph Hazen, of Peoria, Ill., presented the report of the committee on reducing the size of the Board of Promotion recommending, in view of the elimination of the mid-year meeting, that no change in size be made at the present time, as doing so would disturb the balance of the Board. The report was adopted.

Dr. Barbour presented the report of the committee on organization and program for the coming year, a report which in some future issue will be published in full—This report was adopted as a whole. It carries with it not only an outline of the makeup and activities of the churches for the year but also suggests a program of activities for the churches.

Pres. E. Y. Mullins, fraternal delegate from the Southern Baptist Convention was presented and spoke for himself and for the other delegates. He said that during its special campaign the Southern Convention has raised \$35,000,000. The campaign is just half through and the people are confident of victory. Almost 250,000 new members were added to the churches last year. At the same time an effort to enlist half a million titheers has gone well towards its goal. Southern Baptists believe in the mission of the Baptists. They think we still have a great work to do in the world. Evangelism and education go together. Evangelism is the priestly element in religion, while education is the kingly element. When we try to evangelize we are always thrown back on education as the way to do it. The Columbia Conference report was rejected because the delegates believed that the great duty of Southern Baptists is to keep step in the great forward movement now under way.

Dr. J. C. Massee moved that the Board of Promotion be authorized to sell THE BAPTIST and all its assets, for such a sum as may seem reasonable, to an individual or group of individuals—his motion was opposed and by a two to one vote it was voted to refer the matter to the Executive Committee with instructions that this committee report before Tuesday night. This action was regarded as another sharp defeat for the organized Fundamentalists.

The morning program was a session of the Publication Society and Dr. W. H. Main gave an able address on the subject, "The Challenge of the World's Greatest Day."

The report of the Nominating Committee was presented by Dr. A. M. Bailey, of Seattle, Wash., and it was voted to have the election at 11 a. m. on Saturday.

A Confession of Faith Rejected

The most exciting event to this point on the program occurred in the afternoon when Dr. W. B. Riley presented for recommendation by the convention to such churches as feel the need of a confession what was practically the New Hampshire Confession.

Dr. Cornelius Woelfkin offered as a substitute motion "that the Northern Baptist Convention affirm that the New Testament is our all-sufficient rule of faith and practice and that we have need of no other statement."

There followed one of the finest debates which has ever taken place in one of our convention sessions. For Dr. Riley's motion, speeches were made by J. M. Dean, M. P. Boynton, E. V. Pierce, Chas. R. Brock, J. C. Massee and W. B. Riley. For the substitute, in addition to Dr. Woelfkin, speeches were made by Carter Helm Jones, A. G. Lagerquist, A. W. Beaven, James C. Colgate and Joseph Taylor. The speeches were dignified, courteous, yet incisive and powerful and at times impassioned. Such a worthy argument reflects honor on any body. The substitute motion was carried by a vote of 1264 to 637, which reflects well the figures on each of the divisions precipitated by the Fundamentalists. Thus an ancient Baptist position was confirmed and the question of a confession of faith disposed of for the present.

The evening session was in charge of the Woman's Home Society and made of intense interest owing to the presentation of new appointees of the Board. Addresses were made by Miss Alice W. S. Brimson and by Mrs. Geo. W. Coleman.

"One Sows, Another Reaps"

By DOUGLAS G. HARING

IN an obscure country village of Japan, twelve years or so ago, a missionary used to conduct a little Sunday school. Evidently the work was not fruitful, for the project was abandoned. Or maybe it was fruitful and had to be closed because the home supporters of that mission forgot to pay back pledges or to make new ones. Experience in Japan would show that either alternative is perfectly possible.

Perhaps the missionary was discouraged and shook the dust off his feet preparatory to trying another town. No one seemed interested—the few "believers" turned out failures, and the missionary's world took on an indigo hue. Or if success had blessed his efforts and one of those pink slips bringing a cable message from home had spoiled it all, his world was nevertheless blue.

This is pure speculation—we shall never know. Who the missionary was and what

his Society, we cannot find out. The town we know, but his name has been forgotten there.

I wish I could find that missionary. I would cheer him up.

For a year ago a bright boy entered our Night School here in Yokohama and soon won the confidence of his teachers by his faithful work. In one short year he learned more English than some boys learn in three. Not long ago he began to select the front seat in chapel and showed considerable interest in the Bible talks given every evening. During Easter vacation some of the older Christian boys conducted a class every night for the younger boys who had no decent place to spend their evenings except the school. They taught some English and much Bible. This teaching somehow found the heart that had begun to open to the Gospel.

A few evenings ago this boy came to see me before school, to inquire about the way of life. He wants to be a Christian. He says the chapel service of the school is the bright spot in his life. He never used to like his job, but somehow everything seems interesting since he has been trying to do the things that Jesus taught. He wanted to know all about the meaning of baptism and church membership.

Then I began to dig into his history. He told me that he never thought about religion till he entered the Night School. Then he came because the English teaching was said to be good and thought that he could put up with the Christianity. Lately he has found that the Christianity is the big thing, and his whole day is happy with the thought of the little hour of worship that is coming in the midst of the school periods in the evening.

But was this the first time he had heard about Jesus? Oh, no: when he was a little boy he used to go to a Sunday school in the little country village in a far corner of Japan where he had been born. How long did he go? Not very long—he soon got too big and stopped when the other boys did. A foreigner was the teacher. What was the foreigner's name? That had been forgotten, but perhaps it might have been a missionary. Did the foreigner still come there to run the little Sunday school? No, it had been closed and he didn't know where the foreigner was now. But when he came to Night School it brought back all the memories of the Sunday school, so long submerged by other interests.

No, he didn't understand what the Sunday school was about. He liked the singing. But since he had heard more about Jesus in the Night School he could see what the Sunday school had been trying to teach him. He wished he could find that Sunday-school teacher and tell him about his new experience. Yes, probably the Sunday school had helped him to understand the teachings of Jesus so soon after he entered the Night School.

Oh, by the way, could he bring his friend to Bible Class? He is interested in the Christ-teaching, too.

So it goes. The boys who are baptized are all too few, but experiences like this encourage one to keep on.

I wish I could find that missionary and tell him about the fruit of his little village Sunday school!

Chinese students attending the University of Chicago avail themselves of 20,000 books of Chinese, Japanese, Mongolian and Tibetan literature, history and philosophy in the library. This library reports the possession of 401 books printed prior to 1500.

Volume III

July 1, 1922

No. 22

The Baptist

Published Every Week by the Northern Baptist Convention

The Forward Look

WE have great reason to thank God for the success granted us during the past year in the foreign mission field. Our heavenly Father has kept his covenant with us. The divine Spirit is moving on the face of the waters, stirring the hearts of the nations with his creative breath. Great movements Christ-ward seem imminent.

In many lands, multitudes are taking the kingdom of heaven by force. Native churches are making progress in the propagation of Christianity and in leading their own peoples. It is the best year in baptisms for a long time. A revival of evangelism, largely under native auspices, begins to manifest itself.

Wonderful opportunities open before us all over the world. There is no doubt about it—the standards of the King march on. The only question is: Shall the Baptist regiment lag behind?

—Frederick L. Anderson.

Fresh from the Field

President Milton G. Evans of Crozer Theological Seminary was recently honored by the John B. Stetson University of DeLand, Fla., conferring on him the degree of Doctor of Laws.

The five courses which are to be given this summer in the Department of Missions of the Divinity School of the University of Chicago should offer very valuable and stimulating opportunities for study to those ministers who wish to give to their ministry during the coming year a broader outlook and a deeper insight into the application of Christian principles to world problems which are daily becoming more urgent. During the first term, beginning June 19, the subjects offered will be: (1) *The Missionary Education of the Church*, by Dr. Frank G. Ward, of the Chicago Theological Seminary; (2) *Christianity in China*, by Dr. Archibald G. Baker, of the Divinity School; and (3) *Christianity and other Agencies of World Civilization*, (first part) by Dr. Baker. The courses of the second term, beginning July 27, will be: (1) *Christianity in Japan and Korea*, by Dr. Baker; (2) *Christianity and other Agencies of World Civilization*, (second part) by Dr. Baker; and (3) *Missions and the Eastern Churches*, by A. A. Beddikian, of New York City. Over sixty other courses of special interest to the ministry will also be given during the Summer Quarter. Students may register for either term of the quarter.

The office of the Chief of Chaplains, in association with the General Staff in Washington, has appointed a board of administration composed of Reserve Chaplains for the purpose of developing the Reserve Corps and of maintaining close relations between the army chaplains and the churches. The Corps numbers about 600.

Oscar R. Gunnerfeldt, graduated from Bethel Seminary, St. Paul, this spring, was publicly set apart for the gospel ministry in the First Swedish Baptist Church of Minneapolis, June 15. Mr. Gunnerfeldt has been appointed by the Southern Baptists as missionary to southern China, and will sail some time next fall. Seventeen messengers from six churches constituted the ordination council. R. Arlander served as moderator and Adolf Olson as clerk. The ordination sermon was preached by Adolf Olson.

Ministers in Spanish-speaking churches of all denominations are hereby invited to write to Layman No. 2, 25 N. Dearborn Street, Chicago, for as many of the pamphlets "How to Tithe and Why" and "That Tithing Sermon" in Spanish as they can wisely use in their congregations. They will be sent free, postage paid. Readers of THE BAPTIST are invited to call the attention of pastors in Spanish-speaking churches to the above offer.

The Committee on Negro Americans of the Home Missions Council, Dr. George R. Hovey, chairman, under the direction of Rev. Rodney W. Roundy, associate secretary, has issued an illuminating report which covers such subjects as, "The Negro Mind," "Negro Population," "The Northern Migration," "Conditions in Industry," "Interracial Cooperation," "Higher Education," etc. Closely allied to Christian work for Negroes in cities is the

social service work of the National Urban League, with headquarters at 127 East 23rd Street, New York City. The executive secretary of this organization is Mr. Eugene Kinkle Jones, a graduate of Virginia Union University, our Baptist school for Negroes in Richmond, Va. The League's department of research and investigation, Mr. Charles L. Johnson, formerly associated with Mr. Graham Romeyn Taylor of the Chicago Race Commission, in charge, is making available for those interested, studies of Negro families in certain industrial centers, including religious as well as industrial and social conditions.

The Council was called by First Church of Cherokee, Ia., for the purpose of ordaining its pastor, Mr. Carl Lundholm, with Rev. E. H. Gillette of Mt. Olive as moderator and Rev. J. L. Pickett of Sioux City as clerk. After examination of candidate and due discussion, it was unanimously voted to recommend that the First Baptist Church of Cherokee proceed with the arrangements for ordination. Mr. Gillette, of Mt. Olive, preached the ordination sermon; prayer and laying on of hands, by Rev. J. P. Thomas; charge to the candidate, Rev. J. L. Pickett; charge to the church, Rev. J. Arthur Hurley.

Mr. Harry S. Myers, head of the Stereopticon Department of the General Board of Promotion, will attend four summer assemblies during July and August. The first will be the New Jersey Baptist Assembly in Peddie Institute, Hightstown. He will give two courses there, one on the Missionary Organization of the Local Church and the other on the new Home Mission Book, "The Trend of the Races." The second assembly, July 9-16, will be held at Silver Bay, Lake George, N. Y., an Interdenominational Missionary Education Movement Conference. The Michigan Baptist Assembly, July 21-28, will be held in Kalamazoo College with the same courses as at the New Jersey Baptist Assembly. The fourth of these assemblies, July 28-August 5, will be held in Lake Geneva, Wis., at College Camp, an Interdenominational Missionary Movement Conference.

Rev. A. L. Bain, missionary of the American Baptist Foreign Mission Society in the Belgian Congo for many years, died at Valley, Nebr., June 9, after an illness of several weeks. He is survived by Mrs. Bain and one son who is studying at Lincoln University. Mr. Bain first sailed for the Congo in 1893 and during all these years has rendered incalculable service to the people there. His death will be a great loss to the society and to the Congo Mission.

When Miss Mary Maxwell, recently on the field, announced that she would open a kindergarten for the little Chinese children in Locke, Cal., she forgot, for the moment, that she had nothing whatever in the way of equipment—no chairs, no tables, no music! Armed with a lead pencil and a Bible and fortified by faith, she dared to go ahead, however, and the mothers were told through an interpreter to send the children equipped with a small stool or box. Since the Chinese are late risers and never have their breakfast before eleven o'clock, the babies had been instructed to come from one to three. Fifteen minutes before the appointed hour six tots arrived dragging such a collection of articles as you never did see before! Three little stools, two soap boxes and a dry goods box! The audience outnum-

bered the performers, for three mothers and a number of older brothers and sisters came, beguiled by their curiosity in this utterly unheard of institution—a kindergarten! A music book which contained several children's songs was unearthed at the mission and with the aid of older sisters and the wife of the Chinese pastor who spoke English, the new kindergarten made famous progress on its very first day.

G. A. Gustafson, who entered upon his pastorate at St. Cloud, Minn., in April, was ordained to the gospel ministry May 26. He gave a clear and very satisfactory statement of his conversion, call to the ministry and firm faith in all the fundamentals of the Christian religion. Brother Gustafson was graduated from Bethel Seminary two years ago. Eric Carlson, of Minneapolis, served as moderator of the ordination council, and Adolf Olson as clerk.

The Baptist Church at Caguas, Porto Rico recently took advantage of a campaign being made by progressive parents and long-suffering day school teachers for a better remuneration for the teachers by having in the church building an important conference on education at which subjects relating to the general theme were discussed. This church has won a large place in the life of the community because of its quickness in seizing every opportunity to back such causes as make for general betterment of the people.

The United States Department of Labor through the Children's Bureau, in co-operation with two National Education Associations, is calling a Conference on Standards and Problems of Employment-Certificate Issuance, to be held in Boston on the afternoons of July 5-6, at the time of the annual meeting of the National Education Association. City and state school and labor officials will discuss phases of employment-certificate issuance with which they have had practical experience. The second session of the conference will be devoted to a discussion of methods of enforcing the various standards of employment certificate issuance. The speakers include Dr. Josephine Baker, director Bureau of Child Hygiene, City Department of Health, New York City; Mrs. L. B. Bush, director State Child Welfare Department, Alabama; Mr. Taylor Frye, Deputy for Woman and Child Labor, Industrial Commission of Wisconsin; Dr. E. J. Lickley, assistant superintendent of schools and director of Compulsory Attendance and Child Welfare Department, Los Angeles; and Miss Jennie V. Miner, acting secretary, New York Child Labor Committee.

Rev. John Henry Day, pastor of Calvary Church, Yonkers, N. Y., has accepted a unanimous call to the pastorate of Memorial Church, Philadelphia, whose former pastor, Dr. Wm. H. Main, has been appointed associate secretary of the Publication Society. Mr. Day has been pastor of the Yonkers Church for six and one-half years. More than one-half of the present membership of the church has been received during his pastorate, and the church has prospered remarkably under his guidance. Mr. Day studied for the ministry at Crozer Theological Seminary, receiving the Bachelor of Divinity degree. After a two-years' pastorate in Ridley Park, Pa., Mr. Day took a one year's post-graduate course at Crozer, earning the degree of Master of Theology, after which he accepted the call to the Calvary Baptist Church of Yonkers.

The Baptist

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Killam's Kollum

Hot Weather Specials

We are admonished by a subscriber to be careful in the use of the publisher's page during hot weather. We are asked not to place too much of a strain on the mental machinery of our readers. We have had the suggestion under consideration. It seems a wise precaution and we will act upon it. On our part we suggest a wider reading of other departments of the paper.

Great Agents

We sometimes make the statement that we have no field agents for THE BAPTIST. This statement is inaccurate. We have no *paid* field agents for THE BAPTIST. We have hundreds of young people whose enthusiasm and desire to serve leads them to make a most careful canvass of the church officers and members. On our desk at this minute we find two good illustrations. John Singleton, president of the Chicago B. Y. P. U., tells us of a Chicago church where the young people's society subscribed for its own officers and then began a canvass of the church officers with good success. It is hard for a deacon to withhold his subscription when approached by a bright young man or woman. What reason can he give for refusing to subscribe for his denominational newspaper? You should help these young folks. They know that THE BAPTIST is their friend and servant.

Shows Their Faith

It was generally understood that THE BAPTIST was to be sold at Indianapolis. The editors were warned that it would be wise to seek new jobs, or be prepared to purchase the paper. How little we know of one another's finances. During the period of the convention 294 new subscriptions came to the office. Either these good folks have lots of money or great faith.

EXTRA SPECIAL!

You may take new subscriptions to THE BAPTIST running until Jan. 1923 for \$1.00. We will include the issues with the reports of the Northern Baptist Convention and the Young People's Convention. This offer is for new subscriptions.

Laymen's Association Organized

The organization of a national laymen's association of the Baptist church to be a separate institution from the Northern Baptist Conference was put under way at a meeting of laymen Monday afternoon, June 19, in the First Baptist Church of Indianapolis. The session was representative of all parts of the country. The organization of laymen is to include all men's organizations of the church. While the organization is to be conducted strictly by laymen the movement has the whole-hearted support of the clergy. A three-years' program is provided for in the movement which is now temporary. It is the purpose to have this temporary movement lead to a permanent institution among laymen. Plans were made to finance the movement by underwriting it for \$15,000 each year for three years. H. M. Fillabrown, of Pawtucket, R. I., was chosen to lead the movement.

The movement was started Sunday at a meeting of laymen when a committee of five, consisting of Mr. Fillabrown; N. T. Bryant, of New York; F. H. Robinson, of Pittsburgh; Albert L. Scott, of Boston, and R. W. Swetland, of Hightstown, N. J., was appointed to draft plans for the organization.

This committee reported at the laymen's meeting Monday. Mr. Swetland presided and F. L. Carr, of Pittsburgh, was chosen secretary. The report of the committee of five was presented by Mr. Swetland. It was recommended that a laymen's organization to embrace all men's organizations of the church should be formed and it was specifically recommended by the committee that Mr. Fillabrown be named national chairman of the organization with authority to employ a paid executive secretary. The plans provided that the organization shall be financed by the laymen and that it shall not draw from other church funds.

The details of organization were left to a committee of fifteen which is to be composed of the original committee of five, before named, and D. C. Schull, Sioux City, Ia.; E. H. Rhodes, Toledo, O.; W. C. Coleman, Wichita, Kas.; James C. Colgate, New York; W. R. Conklin, New York; F. H. Freeman, Denver; E. H. Merriman, Los Angeles, and Smith Young, Lansing, Mich. Two members of the committee remain to be selected by the executive committeemen.

Mr. Fillabrown will call conferences of the committee from time to time. An executive secretary will be employed from among the laymen. Mr. Fillabrown said that the movement will not swallow up any other organizations of the church, but that its purpose will be the affiliation of all organizations among men in the church. It was the sentiment of the conference that the best results could not be reached by starting with a hurrah movement, but by steady effort, it was said, the plans will be worked out. The selection of headquarters will be made by the executive committee. It is proposed later to organize the movement by districts. It was said three years would be required to perfect the plans of the organization.

"Yes, But Evangelistic"

People sometimes forget for a moment that all our mission work, whether evangelistic, educational or medical, leads but to one great end—salvation in Christ. This fact is emphasized in the following letter from Miss L. M. Holbrook, in Tura, Assam, India:

"Our mission work has many phases, and each phase has for its ultimate object the bringing of man into vital, living relations with his Maker. In this letter I should like to take you back over our whole year's work, and show you how it all converges toward that one thing.

"*Kindergarten*: I sat on the floor with the children the last day of the school year. We could stick our fingers through the walls of the house anywhere, and the sticks and stones we used for counting fell through the floor. But conditions did not matter with them. They were eager to show me all they knew. What amazed me was the amount of Bible knowledge they

Impressions

By W. T. ELMORE

I BELIEVE that the Indianapolis Convention marked an epoch in the opportunity of the Northern Baptists. We now go before the world with the greatest slogan that any denomination ever could have. Notwithstanding changing conditions and beliefs we reaffirm that the New Testament is our absolute rule of faith and practice. We should use this to the utmost, while living in a day when this will appeal to the people.

This decision should give great joy to those of conservative belief. The New Testament is an absolutely conservative document. It does not present two sides on any one of the great fundamental doctrines. To find any liberal theology one must go outside the New Testament. Had we recommended any confession whatever we could not have had the strength of this position, for the confession would simply be a recommendation to the churches, while the very essence of our belief is that we accept the New Testament, and do not recommend it. If as a denomination we can unite upon this, and make the New Testament our rule, absolutely, of faith and practice, we shall find great unity coming among us, and we shall also find all the disciplinary force which we shall need in this connection. Any of our people of conservative views who were disappointed at the outcome of the action, should on second thought, feel profoundly grateful that the strongest possible position from the point of view of the conservative has been taken. It is greatly to be desired that we shall all unite upon this unshakable foundation.

The heartbreaking feature of the convention to me was to meet some of our best missionaries who are longing to go back to their field of labor and cannot be sent out for lack of means. It is costing as much to maintain these missionaries in America as it would on the foreign field; it is simply their passage money which is required. Some, if not all of these missionaries, hold conservative and fundamental beliefs, such as never could be questioned. If there are those among us who are giving specifics, outside of Baptist channels, why should not this money be transferred at once to such a worthy purpose as sending out these missionaries? Again I want to reiterate that my observation shows that the faith missions are wasteful and unsuccessful, as compared with our regular work. Let us support our own. Somewhere in our great missionary fields is a missionary or an object which will be agreeable to any Baptist. Every cent of our money should go to some one or more of our own causes.

possessed. They answered Bible questions from Genesis to Revelation as readily as they gave the sound of the letters from a to z. Bible characters were as real to them as people of their own flesh and blood. Only a kindergarten? Yes, but evangelistic.

"*Mission Girls' School*. Every teacher is a Christian, and during the year all the girls who were not Christians when they entered have been baptized. They have a prayer meeting by themselves each evening, before the study period. These girls are from all over the hills, and will be the wives and mothers of the next generation. Only a girls' school? Yes, but evangelistic.

"*Hostel*. There are fifty-three boys in the hostel. They attend all our church services, are members of our Sunday school, have a young men's meeting in our chapel every week, and go out in little bands to preach to the heathen who come to the Tura market. A Christian man told me that the first time he heard of Christ was at the market place where these boys were preaching. Only a hostel? Yes, but evangelistic.

"*Village Schools*. There are seventy-seven mission schools in the district, mostly lower primary schools, some of them five and six days' journey from Tura. Every teacher is a Christian man, and sends the results of his work, Christian boys and girls, to Tura for higher education. Only little village schools? Yes, but evangelistic.

Neither Disheartened Nor Dismayed

The Continuation Campaign Committee and the women of the country who have worked so loyally to secure \$2,000,000 for the whole task of the denomination are neither disheartened nor dismayed by the fact that we did not reach the goal. We do not know how much we received and we may never know. Conditions which were beyond our control contributed largely to our seeming failure, and of necessity we felt the pressure of the financial situation throughout the country.

But there are times and circumstances when money is the smallest factor in an undertaking. The women of the country have "undertaken great things for God" and have been greatly blessed in the results which have been reached.

We have a complete organization from the district to the key woman in the local church, ready for our use in the campaign of the present year.

The women are strengthened, encouraged and inspired by their united effort of the past year, and are eager and enthusiastic for the coming campaign. No word of reluctance, no intimation of holding back, has come from any part of the country.

But better still, the victory through faith and prayer has given us a new hold upon God, a deeper realization of "the abundance of God," and an increased reliance upon his power. The prayer groups are still praying, more women will serve as intercessors this year than in the past year, and a closer fellowship with our Lord will be the foundation and inspiration of our work.

Stewardship will be stressed throughout the year in every church, and in thus building for the future as well as in working for the present needs, we go forward in the name of the Lord our God.

MRS. GEORGE W. COLEMAN, Chairman,
Continuation Campaign Committee



The Baptist



Christ Was Lifted Up

THE meeting of the Northern Baptist Convention in Indianapolis was something more than one of the annual sessions of that body. In Denver we were a mile above the sea level—on a kind of mountain of vision. We saw visions and we dreamed dreams—dreams that were worthy of us as servants of Christ. Somehow we always feel ashamed of ourselves when we are tempted to speak of mistakes being made at Denver. Buffalo was different. Perhaps the less said about that meeting the better. At Des Moines we began to realize the meaning of a failure to attain the goals of our New World Movement program and there were many evidences of exposed nerves. It was hard to be good at Des Moines. The Indianapolis meeting was different in spite of our differences. It would be hard to find any body of men and women anywhere in all our history more courteous and considerate than those who had part in the deliberations in the Hoosier state.

Hundreds of delegates came to the Indiana capital filled with uncertainty. Rumors of attacks of one kind and another were rife. The Board of Promotion was to be scrapped. THE BAPTIST was to be sold. The offices of the convention were to be captured by some group. And what happened? The Board of Promotion was continued, along more simple lines it is true but the changes were recommended by its own committee. The debts, heavy as they are, were faced with courage, and provision made to liquidate them. The budget and program for the year were adopted without serious debate. Our leaders were given a vote of confidence. THE BAPTIST was not sold but on the other hand was pledged fuller cooperation. Divisive questions were frankly faced and votes taken showed such majorities that there can be no question as to the will of the convention. The denomination is, as far as one can see, more of a unit than it has been since the meeting in Denver. Verily, unseen spiritual powers were at work, for in no other way can the achievements of this meeting be accounted for.

Many felt that the convention should put itself on record by the adoption of some statement of belief. It was proposed that the body adopt the New Hamp-

shire Confession and recommend it to the churches feeling the need of articles of faith. A substitute motion to the effect that "The Northern Baptist Convention affirm that the New Testament is the all sufficient ground of our faith and practice, and we need no other statement" was passed by a vote of two to one. Of course this is not what the mover of the original motion had in mind. As it is, what a magnified statement is that which Northern Baptists have put out to the world! We affirm again that we take the New Testament as our sufficient rule of faith and practice. It is true that the New Testament must be interpreted by each man for himself. Creeds also need interpretation. We may recite the same words and not mean the same thing.

A spirit of prayer and missionary enthusiasm characterized the program from beginning to end. At times this rose to the heights, and there was never a session from which it was absent. Characteristically, one of the objections made to the New Hampshire Confession was that no reference is made to the Great Commission of our Lord which indicates our chief business. May we not believe that this contribution of prayer with zeal to promote the Lord's work in all the world is responsible in part at least for the happy outcome of the convention?

Great and difficult is the task which this year confronts Northern Baptists. Many of the conditions which have depressed giving during the past twelve months are not yet past. Only the most faithful and heroic work and giving will bring us to Washington in 1923 with a satisfactory record. Our motives must reach as deep as the heart of God and our purposes as high as the purposes of God if we are to succeed. Back to the churches from the convention goes the call to go forward with Christ, to uplift him in all the world and we believe our churches will hear and heed. We are now on the second half of the New World Movement. May it prove that at Indianapolis we got our second wind, and that the events of the convention week brought to us the pledge of the divine Spirit during the year and of ultimate victory.

Reaffirmation of Our Editorial Policy

IN all actions at Indianapolis in which THE BAPTIST was concerned, it was made clear that the denomination wants its own newspaper directly related and responsible to itself.

THE BAPTIST came into being with the New World Movement. A survey of the periodical field made clear the inadequacy of the privately owned journals, the circulation of which was sectional. The launching of THE BAPTIST was a denominational experiment. It was ne-

cessary for its editors to feel their way. Mistakes have been made. At times it has doubtless been "colorless" and at other times too "colorful." It has, however, become an essential instrument in the pushing forward of our Baptist work.

Many questions were asked at Indianapolis bearing upon the editorial policy. The interest thus shown leads us to believe that there are many of our readers who would be glad to have a restatement of our editorial policies. THE BAPTIST is not the "private pulpit" of its editors. It is not for the propagation of their personal

views. THE BAPTIST does not claim to represent the theological opinion of individuals or of groups as such. It is not a fundamentalist organ. It is not a modernist organ. It is a Baptist organ. In the words of John Marvin Dean, "To properly complete the New World Movement the denomination must have an organ. It must not be either a liberal or a radical fundamentalist organ, but an organ for all the genuine Baptist elements of the convention. There are enough important matters outside the controverted areas that can fill and engage the attention of the paper." We are in hearty accord with this statement. The major task of THE BAPTIST is not that of a theological journal or of a doctrinal debating society. THE BAPTIST cannot represent all of our Baptist people in their theological thinking. It can represent them in their practical work.

In the annual meetings of the Northern Baptist Convention our programs are launched, our missionary and educational tasks defined, and ways and means considered for making them effective. Thus, in the most representative and most democratic body among Northern Baptists, we find our task outlined for us. It is the mission of THE BAPTIST to make this program vital and effective in the local church where all denominational undertakings either succeed or fail. We stand committed to the missionary and educational enterprises of the denomination and to the attainment of our financial and spiritual goals.

THE BAPTIST does not go out of its way either to attack its enemies or to praise its friends. We hold that it is the business of THE BAPTIST to carry out the expressed will of the denomination as its mind is made known in the programs, policies and goals determined upon by the majority of our representatives. When that program is attacked and its policies endangered, THE BAPTIST feels called upon to declare the will of our Baptist people and defend their program. When programs are to be modified and policies changed as is often necessary, the changes should be brought about in an orderly way.

At Indianapolis it was proposed to sell THE BAPTIST. This proposal was referred to the Executive Committee of the convention. This committee after a thorough consideration of the problems, recommended that the paper should be retained and its circulation greatly increased. This recommendation was adopted by a large majority. We believe that the result at Indianapolis represents fairly our whole constituency.

Let us reiterate a statement which has been made hundreds of times in correspondence and in print. THE BAPTIST intends to treat fairly all types of Baptists among us. We cannot become the advocate of all shades of opinion. The Open Forum is open. This does not mean that everything submitted to us will be printed. There are times when discussions cease to be helpful. This is one of them. We hope that we may be permitted to give our readers a rest on the subjects of creeds and fundamentalism and modernism. We have hard work ahead of us and should conserve the strength of mind and heart for the task at hand. Indianapolis is now history. Washington is prophecy. Let us look forward to a year of brotherly cooperation and spiritual achievement, and to the best convention since Washington in 1907.

A Restatement of Financial Conditions

THE Finance Committee, the General Board of Promotion and the boards of the several affiliated organizations grappled almost day and night with the problems growing out of our denominational indebtedness. That so large a part of this indebtedness is owed to members of the denominational family has some advantages, although it does in no measure lessen our moral and legal obligations. For the benefit of those who are interested in the plans for the liquidation of our financial obligations, we are printing in full the restatement of financial conditions as adopted by the convention at Indianapolis.

1. That the books of the General Board of Promotion be closed as of April 30, 1922, on the basis of the Indianapolis revision (November 1921) and carry into the new accounts then to be opened the items representing the amount of the underdrawings of the American Baptist Home Mission Society, the Ministers and Missionaries Benefit Board and schools and colleges.

2. That we regard these underdrawings as a general obligation of the denomination only to be liquidated in the manner hereinafter set forth.

3. That the denomination shall accept as its goal for the coming year \$10,000,000, of distributable receipts and that this be apportioned among the various states in that proportion which their contributions during the last three years bear to the total contributions of the Convention.

4. That the first \$7,000,000 received from the distributable receipts (being the average that has been received for each of the last two years) be distributed, thus assuring in each participating organization its full prorata share of all receipts, as and when received as follows:

Name of Organization	Proposed Percentage	Estimated Amt. of Distributable Rec. on basis of \$7,000,000
1. A. B. F. M. S. ....	.16405	\$1,148,350
2. W. A. B. F. M. S. ....	.05838	408,660
3. A. B. H. M. S. ....	.07263	508,410
4. W. A. B. H. M. S. ....	.04430	310,100
5. A. B. P. S. ....	.02677	187,390
6. M. & M. B. B. ....	.07835	548,450
7. Bd. of Ed. ....	.01715	120,050
8. Sch. & Colleges ....	.26571	1,859,970
9. N. B. Conv. ....	.00550	38,500
10. B. Y. P. U. A. ....	.00265	18,550
11. State Conv. ....	.13306	931,420
12. St. C. M. S. ....	.05601	392,070
13. Gen. Bd. of Pro. ....	.04249	297,430
14. Misc. & Contingent ....	.03295	230,650
	1.00000	\$7,000,000

5. That of the next receipts received from distributable funds there be paid to the American Baptist Home Mission Society, the Ministers and Missionaries Benefit Board and the schools and colleges in proportion to their underdrawings until they shall have received 50 per cent of their total underdrawings.

6. That the distributable receipts beyond \$7,000,000 and one-half of the underdrawings described in Paragraph 5 shall be distributed each year as on the per-

centage basis of the askings as set forth in column 6 of the "Comparative Statement of Distribution as of April 30, 1922" published by the Board of Promotion.

NOTE: This process to be repeated for two years with the understanding that should the full 50 per cent not be available the first year the balance of the amount shall be distributed the second year.

We shall have more to say concerning this matter in a later issue.

Dr. Cleaves Returns to Private Life

THE BAPTIST is called upon to announce the resignation of Dr. Arthur W. Cleaves as editor. He has had this matter under consideration for several months. A little less than three years ago when the special newspaper committee was in search for an editor they turned to a New England pastor. Dr. Cleaves began his work with the first issue of the paper in January, 1920. He has from the first been untiring in his efforts to make a paper which would serve the denomination in one of the most trying periods in its history. Only those who have been engaged in general denominational work during these years can fully understand the meaning of this statement. There has been perpetual uncertainty. No less than a full dozen committees have had to do with THE BAPTIST. Sometimes before the plans of one committee would appear above the denominational horizon. With patience becoming a saint the editor would reshape his plans and go on without complaint. He has at all times proved a true yoke-fellow and has the love and respect of all associated with him. Thousands will miss the editor and we hope that although he may return to the more peaceful work of the pastorate he may occasionally look back to the time when he had his full part in helping the denomination keep its bearings. Dr. Cleaves' last work on THE BAPTIST was to report the Indianapolis Convention. He will, with his family, spend the summer in the Maine woods. Those who desire to communicate with him may address him at South Casco, Maine.

Baptist Decorum

IF any man has doubts whether the seemingly light bonds of Baptist democracy can stand the strain of controversy under the most trying conditions, he should have witnessed the debate on the question of a creed on Friday afternoon, June 16, at Indianapolis.

The question at issue was believed to be of the most fundamental importance to the cause of Christianity the world around. The assembled thousands were moved by emotions and loyalties of the most intense and sacred kind. A nation-wide agitation had disturbed the denomination for years. Notice had been given to the world that the essential question at issue would be appealed for decision to the assembled delegates from all other Baptist churches of the North in this meeting. The Baptists of the world, the Christians of the world, were looking to this hour.

The tabernacle was filled, although the air was stiflingly hot. The people were tired. In spite of the good acoustics of the building, hearing was difficult for many.

The speakers had to strain their voices. A woman, Mrs. Montgomery, was presiding. Vast consequences to the denomination and the future leadership of high-minded and worthily ambitious men would depend on the vote to be taken at the close of the debate.

Under such circumstances, how did the convention behave?

The first striking feature was the rare self-possession, crowd control and mastery of parliamentary technique of President Montgomery and her subordination of the whole proceeding to the proprieties of Christian and fraternal good will.

The second was the conduct of the debaters. Every speaker had the task of condensing into an address of a few minutes an argument intellectually worthy of such an hour, having the utmost power of popular appeal combined with full parliamentary and Christian dignity. They met the test. Rarely has the highest standard of American church forums been more worthily sustained.

Nor did the audience fail to respond to the spirit of the occasion. Applause was proper and frequent. Occasional inadvertence of a speaker evoked a collective, but not boisterous, "No!" But there was no unusual interruption or disorder. The vote was taken in silence; and when the result was announced the triumphant party restrained any expression of triumph.

All joined in singing, "On Christ, the Solid Rock, I Stand," and in earnest prayer.

Northern Baptists have met a great crisis and need not be ashamed of the way they met it.

Dry Law a Boon to Labor

LABOR men are not clamoring for beer nor are they in favor of a change in the Volstead Law, according to many answers to a questionnaire now being received by the *Union Signal*, the official publication of the National Woman's Christian Temperance Union.

Taking issue with Samuel Gompers on labor's attitude towards prohibition, John G. Cooper, United States representative, Ohio, for nineteen years employed by the Pennsylvania railroad, and today a member of the Brotherhood of Locomotive Engineers says, "It is not the working people of our country who are clamoring for the return of the liquor traffic. It is far from the facts when any one makes the statement that organized labor as a whole favors the return of wine and beer * * I do not challenge the right of Mr. Gompers, or any other leader, to express his own views and sentiments in favor of the repeal of the prohibition laws, but I do challenge the right of any one to speak for the thousands of law-abiding working men and women of our country who joined hands with others and banished this un-American institution from the land."

Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, expressed it as his opinion that drunkenness has decreased at least 75 per cent among the workers. "In my study of the labor problems," says Mr. Stone, "I find a marked improvement in the number of men who are saving their money and who own their homes or are buying them. And I find a decided improvement in the home life of workers due to the fact that the women and children have more food, more clothing and better care in every way."

The Negro in America

Extracts from an address before the Northern Baptist Convention at Indianapolis on June 20, 1922.

By ROBERT R. MOTON

I HAVE been asked to speak to you tonight about the Negro in America. I am sure that this great audience is already familiar with the story of how the Negro came to America: how against their will, some three hundred years ago, a small band of twenty weak and defenseless Negroes were brought to Jamestown, Va., on a little Dutch vessel and sold in slavery. Year by year the numbers increased. Others were brought here from Africa with all the horrors of the Middle passage. Generation after generation was born into bondage, until at the end of 250 years there were some 4,000,000 of these new Americans, differing from their fellows in race and color, but in many ways identified just as intimately with the history and development of their new country.

Black Labor an Asset

From the day that little Dutch ship left its cargo of slaves on the shores of America, the Negro has most profoundly affected the destiny of the American people. At the first the labor of the black man was the great asset in developing the material resources of the nation. It did not take long for the founders of the republic to discover that the ultimate progress of the nation depended upon its ability to take advantage of the vast stores of natural wealth with which this country was blessed. And it was soon found that the black man was the best and cheapest laborer that could be found anywhere. Indentured white labor rebelled and declared a strike. The red man could not be subdued. Only the black man was patient, willing, uncomplaining and diligent enough to bring returns on the investment and slavery was the simplest means of guaranteeing these returns.

Confidence and Affection

At the same time, the Negro became most intimately identified with home life in America. From the very beginning, there was some strange seductive influence about this simple black man that won both the confidence and affection of his master's household. Nothing in the history of America is more touching than the care, devotion and loyalty manifested by hundreds, even thousands of black men and women to-

ward the families and especially the children of their masters. In one section of our country particularly is it true that the fondest memories and the proudest associations are those which cling about the noble souls who under black skins gave the best of which the human heart is capable toward others in all their own race and asked for nothing in return. Amid all the misery and misunderstanding of slavery, this one bright picture stands forth, the most touching and most pitiful in all the relations of white and black people in America. And these same relations constitute in large measure the foundation for all that we hope for of future peace and good will between these two races in our country.

And I scarcely need mention in this gathering the great part the black man has played in shaping both the history and political institutions of America. No war in which America has been engaged but found the black man bearing arms and bearing burdens as a valiant soldier of his country. And it made no difference whether he was bond or free, he was equally ready and eager to serve his country's need. Crispus Attucks on Boston Commons, Sergeant Carney at Fort Wagner, Peter Bigstaff at Carrizal, and Needham Roberts and Henry Johnson in the trenches of France typify alike the Negro's unwavering loyalty to the American flag.

A Creditable Record

And the record of the Negro is no less creditable in his contribution to

I Walk with Bare, Hushed Feet

I WALK with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave
And plead His love for love.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John Greenleaf Whittier.

America's achievements in art, in music, in letters, in science, invention and discovery. If time permitted, I would mention instance after instance and name after name indicating the Negro's part in developing these other phases of American life.

It is a fair question, however, whether America has benefited most from the presence of the Negro or the Negro has benefited most by coming to America. It is certainly true that in spite of all the disadvantages of slavery, the Negro has benefited immensely, in the last analysis, by his contact with the white man in America. One way of measuring the advantage to the Negro of his contact with American civilization is to be seen in the progress made since his emancipation. In sixty years, Negroes have acquired 22,000,000 acres of land, 600,000 homes and 45,000 churches. After less than sixty years of freedom, Negroes are now operating 78 banks, 100 insurance companies and 50,000 business enterprises with a combined capital of \$150,000,000. In addition to this, there are within the race 60,000 professional men, 44,000 school teachers and more than 400 newspapers and magazines. At the same time, the general illiteracy of the race has been reduced to 26 per cent, due in large measure to the 400 normal schools and colleges established for Negroes.

Something of Value

And aside from economic and educational advantages, the Negro has gotten something of even greater value than these. The first is his knowledge of the English language which identifies him with the interests and sympathies of the two foremost nations upon the face of the earth, admitting him to a free intercourse which places at the disposal of the race all the advantages accumulated through the centuries of Anglo-Saxon civilization. And this same English language was the medium through which he has come into possession of the Bible and the Christian religion. When we come to sum it all up there is nothing that the Negro has gotten from America that can approach in value that which has come to him through the English Bible and the Christian religion. To these he owes the forti-

tude that enabled him to endure with infinite patience 250 years in bondage. And whatever of permanent value that may come to him in the future will depend for its permanency upon its infusion with the principles and teachings of the religion and teachings of Jesus Christ.

This statement of the progress of the Negro is not to assume that his success has been achieved without aid from others. Indeed, the very progress of the Negro in these sixty years is itself an eloquent testimonial to the strength and sincerity of the interest and sympathy which have come to the race from men and women of the white race, both North and South. This is especially true of the help that has come to the Negro from the churches of America and when that story is told in its fullness, large credit must be given to the American Baptist Home Missionary Society for its work in behalf of the Negro. Wherever the work of education is under discussion in its relation to Negro progress, the names of such institutions as Virginia Union University, Shaw University, Morehouse College, Roger Williams University and Spelman Seminary occupy a conspicuous place as among the leading institutions of learning for the Negro. At Tuskegee Institute we have especial reason to be grateful to two schools fostered by the American Baptist Home Missionary Society. I refer to Shaw University and the old Wayland Seminary. From Shaw University there came to Tuskegee Institute Dr. J. A. Kenney, medical director of the John A. Andrew Memorial Hospital at Tuskegee Institute, one of the leading physicians and surgeons of the Negro race. And after graduating from Hampton, Booker Washington spent one year of study at Wayland Seminary.

Noble Spirits

Through these schools and other activities of this society, the Negro race was brought into contact with some of the finest and noblest spirits in all the history of America. I refer to such men as Dr. King and Dr. Crorey, to Dr. Morehouse, to Mr. McArthur and Dr. Sayles. In like manner, two generations of Negro womanhood bless the names of Miss Packard, Miss Giles and Miss Tapley, than whom no finer spirits have ever walked on earth. It is such men as these who have communicated their spirit and nobility of character to the men and women of our own race, such men as Professor Vassar, of Lynchburg, Va.; Professor Jones, of Richmond, Va.; Dr. Credit, of

Philadelphia, Pa.; and Dr. Vass, of Raleigh, N. C., who for a long time was officially connected with this Missionary Society. Now of a younger generation, we have Dr. John Hope, president of Morehouse College, and Prof. Benjamin Hubert, whom we are proud to have at Tuskegee Institute. Thus the progress of the Negro in the sixty years since his emancipation reflects not only his own industry and thrift, his character and moral advancement, but, as well, the service and sacrifice, the devotion and self-surrender of a host of friends without whom this record would not have been possible.

Obedience to Law

GOV. J. W. Folk, who compelled St. Louis, St. Joseph and Kansas City to obey state Sunday laws and anti-gambling laws, said:

"We hear a good deal about what is commonly called the 'lid.' When they talk about taking off the 'lid' on Sunday, what do they mean? They mean to let the law be broken with impunity. If we take the 'lid' off on the Sunday law, can we not with equal propriety take the 'lid' off the larceny statute and the murder statute? Then we would have anarchy and no government at all. Let me tell you the greatest breach of good government lies in the fact that the laws are not enforced. * *

* The business man who fears to give his support to any movement towards law enforcement lest it should injure his business, is just as much a coward as the soldier on the battlefield who turns his back to the enemy and flees for safety."

The Negro race is proud of the record achieved in so short a space of time. But more important than the material progress of the race, or even its educational progress is the matter of how these two races, the white and black, get on together in America. And today the most important question that faces the two races is that of understanding each other and cooperating for their mutual welfare and progress. It is necessary in these days, especially in view of the large numbers of my race, that are coming out of the South and locating in various parts of the North, East and West, that the Negro be properly understood by those among whom he has gone to make his home. First of all, it should be understood that the Negro is not lacking in pride in his own race.

As Negro children learn more and more of the history of the race in this and other lands, they are becoming more and more proud of the record which that race has made. Surely no man need be ashamed of a race that is identified by such names as Pushkin, Dumas, Phylis Wheatley, Frederick Douglass and Booker Washington. And just because he is proud of his race, the Negro wants the full chance to make that peculiar contribution toward the progress of mankind that his race is fitted to make. The Negro wants to be free to serve and to help in every legitimate cause that concerns the welfare of this country and to identify himself with the interests and activities of whatever section in which he makes his home. In a word, the Negro is proud of his American citizenship and he asks nothing more than that which belongs by virtue of that claim to every other American citizen. Because he is an American citizen, he wants protection in life and property for himself and for his family. He wants comfort and convenience in travel. He wants sanitary surroundings for his home and a chance to educate his children according to the highest ideals of American citizenship.

Differing but Cooperating

My friends, here in America we have a great opportunity to serve the world; to show the rest of the world how two races may differ most widely in color and in social inheritance, and at the same time not only live together in peace, but cooperate with each other in bringing about a better civilization than has ever been achieved before. The world is watching us to see just how we solve this problem. I cannot tell you how it can be done, but I do know this much: that it can never be solved by mobs, by violence, by hatred or by ignorance. If there is any solution at all, and I think there is, it must lie in this: the patient, persistent approach in every day relations of the teachings of Jesus Christ "to do unto others as you would that they should do unto you; to love your enemies and to do good unto them that spitefully use you."

The Solution

When we in America, both black and white, have gotten enough self-control; have gotten enough of the grace of God in our hearts to practice these simple teachings of the lowly Nazarene toward one another not only will the race problem be solved, but all the problems that vex and harass a sick and erring humanity.

Annual Review of the Work of the Foreign Mission Society

As presented at the Northern Baptist Convention at Indianapolis, June 15

By FREDERICK L. ANDERSON

WE have great reason to thank God (1) for the success granted us during the past year in the foreign mission fields. Our heavenly Father has kept his covenant with us. The divine spirit is moving on the face of the waters, stirring the hearts of the nations with his creative breath. Great movements Christward seem imminent. In many lands, multitudes are taking the kingdom of heaven by force. Native churches are making progress in the propagation of Christianity and in leading their own people. It is the best year in baptisms for a long time. A revival of evangelism, largely under native auspices, begins to manifest itself. Wonderful opportunities open before us all over the world. There is no doubt about it—the standards of the King march on. The only question is, Shall the Baptist regiment lag behind?

Our main business is to create and build up, so far as it depends on human power, a self-supporting, self-propagating and self-directing native church, a church endowed with such spiritual resources, such educated leadership and such heavenly wisdom that it will be able, under God, to pull down all the strongholds of Satan in those lands where he has had his seat for centuries, and to set up in their place the kingdom of God. Only when these native churches are able to walk alone and do their task and win their victory without our further help, will our business in these lands be at an end. Every step toward that goal is progress and nothing else is.

Contributions Increase Threefold

The most important item here is that our missionaries everywhere are beginning to see this clearly and definitely and to press forward toward this objective courageously. In the field on the Congo, native Christians have contributed three times as much as four years ago, and enable us notably to reduce our appropriations for that sector of our line. Our Japanese Baptists in five years have increased their gifts more than threefold and the number of self-supporting churches is constantly growing. In East China, a great middle school has been founded at Dinghae, built and endowed almost entirely by Christian and non-Christian Chinese, who have already contributed more than \$100,000 for the erection of building and \$200,000 for endowment. These are only a few outstanding illustrations. About one-half our native churches are wholly self-supporting.

Not many years ago, our missionaries had to push our native Christians forward into leadership, when they had any capable of leading. Now, as a consequence of our policy of education and the rising tide of nationality, we are beginning to see capable native Christians in large numbers, and, thanks be to God, they are demanding the direction of the Christian enterprise in their lands, rather than being begged to undertake it. This involves some difficulties and dangers to be sure, but it is a definite advance of the utmost value. China, Japan and India desire an indigenous Christian movement in native

hands, and are bound to take the curse of "foreignism" off the universal Christian faith. It is not the white man's religion, but belongs equally to all, yellow, black, brown, white or red. In Jesus, men see God, whatever their race may be. The religion of the West can never conquer China, but Chinese Christianity, professed, lived, moulded, expressed and managed by Chinese Christians can. So we rejoice in Dr. Chiba, president of our Theological Seminary, Japan, and Principal Sakota, the talented head of our great Mabie Memorial School in Yokohama, in Dr. Chen, just elected vice-principal of Shanghai College, in the appointment of Mr. Mohapatra, a leading Christian lawyer, to take charge of the Santipore field in Bengal Orissa, and in the increasing admission of native Christians into the faculties of our schools and into the boards, conventions, and counsels of the missions.

The Naked, Homeless, Starving

As our Savior healed the bodies of men as well as their souls, and never forgot their need for clothes and shelter and daily bread, the law which knits us to him in indissoluble bonds has not allowed us to forget the naked, the homeless and the starving. During the past year, we have helped the war-stricken in Belgium, France, Czechoslovakia, Poland, Russia and the Baltic states. Baptists, and many others, some in cold and churchless lands in Europe, will remember even longer than our own people the \$1,000,000 cargo of the ship that was filled in fellowship, and bless us for our mercy and loving kindness to them in Jesus Christ, our Lord. The good we did by that act of love will never cease to spread in ever-widening circles.

Best of all, is the news of great revivals in the Congo, in Assam, in the far-off borderland of Burma and China, where, as in the case of the Karens nearly a century ago, a nation is being born in a day and by the quickening of the Spirit Japan and China, Czechoslovakia and the Baltic states are proving fallow Baptist ground, and, most wonderful of all, when the curtain at last goes up and we see our Russian brethren, we find that since the great war began they have increased by leaps and bounds (the most rapid increase known in Baptist history) till now they constitute one of the greatest Baptist bodies in the world comparable in membership with this convention. Yet sadness mingles with our joy, for who will care for all these thousands of new disciples and teach them all things which Jesus has commanded? Most of them are very ignorant, have no Christian background, do not know even how to read or write. Who will enlighten, guide and father them? Shall we reap the whitening field and then let the reaped grain rot on the ground? This is the poignant anxiety of those who know what it all means and yet are unable to send the necessary missionaries.

While in general things are exceptionally hopeful in our work beyond the sea, at home, if debt is bad, we have had the worst year in a lifetime. While we would not exaggerate it, we would not conceal it.

This is not the time for soft words or nicely balanced phrases. Our situation is more than serious, it is more than dangerous. We have already suffered the greatest defeat of a generation and are at this moment retiring in the presence of an enemy. Heathenism and infidelity rejoice and our Baptist saints are sad at heart. But, as we said, we must not exaggerate. If it is a defeat, it is not a disaster. It may be a retreat, but it is not a rout. Some very precious things must be abandoned, but all is not lost. There is no reason for panic or lowering of morale. If we must retire, let us retire in good order, giving up no foot of ground that we can retain, choosing still, so far as may be, what we shall surrender, keeping all the strongest points in the line if possible, giving way with a grim determination to take it all again and soon, for our King.

I address the men and the women who have wrestled in prayer for the cause, who have made the greatest and most blessed sacrifices of time and life and money that this retirement should not occur. If all had prayed and given and worked as you have we would have a different tale to tell. Pluck up courage, brave hearts. We have great resources still. We have the gospel and prayer and God. We have hundreds of thousands devoted to this business of the Master. We have hundreds of missionaries. We have thousands of native Christians. We have a campaign of labor and victory behind with its innumerable precious lessons and memories. Though we should retire yet we are still far ahead of where we were twenty years ago. We are only giving up our latest conquests.

Not One Inch More!

But it is not in the Christian blood to retreat. For a century Baptists have had the habit of victory. It hurts us terribly to give up and to abandon. We cannot have it and we ought not to have it. We must not retreat one single inch more. Let us highly resolve here at Indianapolis: *Not one inch more!* Let us stand like the French at Verdun and cry: "They shall not pass!" Our backs are to the wall, but, in God's name, let the next move be forward and forward all together along the line!

And now, dear comrades, in calmer mood, let us review our situation and see just where we are and what we are to do. In that first year after Denver, when we supposed that we could make no canvass lest it hurt the Great Drive that was coming, we rolled up a debt of \$808,000. That is the nub of the whole business. The next year, the year after the Great Drive, when the Baptists so gloriously paid 92 per cent of their pledges, we reduced the debt \$119,000 and it stood at \$689,000. Then came this last year when, on account of financial depression, we paid much less than we paid last year and the result is that we must report a debt of \$914,000 today, an increase of \$225,000 over what we reported last year. That debt is not what is vulgarly called a dead horse. That money was all spent for the preaching of the gospel, the education of our native

Christians and their leaders, for hospitals for the sick, the passage and salaries of missionaries and for the administration of our work. Let us not forget and remember too, that since November in no uncertain words we have told our people again and again that we should land just where we are, if receipts did not increase in proportion to those of last year. Yet some thought we would somehow muddle through, but we cannot do that with a debt of \$914,000.

Cutting According to Our Cloth

Now what was your Board to do when it learned the outcome of the year? First of all, we felt compelled to accept the decision of the denomination. It either could not, or at least did not, pay the money needed to maintain our present line. Carefully scrutinizing the financial and denominational situation, we did not feel justified in supposing that we should receive more this coming year than we did in the year just closed. We hope for more, we really expect it but we cannot bank on it. Consequently we cut our garment according to our cloth and on the advice of the finance committee of the convention adopted for the coming year a budget 25 per cent less than that of last year. But what should we do about the debt? We cannot ignore it. To allow it to increase is to imperil the whole enterprise. We therefore determined to begin to pay it, cost what it might. So we put in our 75 per cent budget a \$100,000 payment on our debt. This reduces the budget even below a 75 per cent basis. And if we continue on this plan, it will be nine years before the debt is paid. I have been urged to say specifically just what such a reduction would mean to our work, but that is impossible to say. We do not yet have all the data necessary, but hope to work the problem out before summer and will let the denomination know everything just as soon as we can. Of course it means the closing of some hospitals and schools, the temporary abandonment of some stations, the cutting down of our evangelistic force, the keeping at home of other missionaries now on furlough, a great reduction in the number of new missionaries sent out. In fact, reductions in all these items have been made in the past years to the amount of nearly \$100,000 under pressure of an impending lack of funds. To sum it all up, this is the most extensive retrenchment ever made in the history of the society in one year.

As I have just said, we cannot specify the items of the cut we shall have to make as yet, but we have a policy. If we are to retreat we shall retreat in good order with as little damage as possible to our work. We shall not lose our heads, but use them as never before as the situation grows more difficult.

In this unprecedented emergency I am happy to say that the missions and the Board have taken hold of the situation with firmness and courage, and that they see eye to eye on the policies to be preserved. We have no idea of making a horizontal cut of 25 per cent, that is, cutting off 25 per cent of the hospitals, 25 per cent of the schools, 25 per cent of the native workers, or of reducing appropriations to the several units 25 per cent all around. That would be unintelligent and barbarous butchery of our work, childish and panic-born. Better give up some units of our work entirely than half starve it all. Our great central strongholds we shall maintain and sustain at any cost: fruitful fields will have the preference over

those which have stubbornly rejected the gospel. Where great doors of opportunity are swinging widely open we shall enter in. Where thousands of new converts await our care, we shall even increase appropriations at the expense of less hopeful stations. Above all, we shall be careful to impair as little as possible our native organization, the goal of all our work, the product of decades of saintly labor, the hope of the future. Moreover, we have decided to continue to send out some new missionaries to peculiarly needy points. With all this there has been and will be a rigid review of every item of expenditure at home and abroad with a view to every reasonable economy.

Finally we are determined to spend the large, though reduced, sum which you have given us, in the way which will be most productive. You must leave the details of that to the wisdom of the men whom you select to manage the business. We have heard occasional criticisms of the fact that we have sent Secretary Lerrigo to Africa, Secretary Robbins to India and Secretary Franklin to China and Japan in this year of financial distress. It was just because we were facing crises that we sent our secretaries to these fields. We must set our house in order. We must have the latest and most reliable information of the exact status of affairs in the field before we adopt reduced budgets. We must see the whole thing through the eyes of our experts who have lately been overseas. This would have been reason enough to justify these laborious journeys, but special emergencies also demanded them. The Congo mission had not had a secretarial visit since its foundation in 1881 and things were in such a state there that the Congo missionaries demanded the calm and unbiased judgment of the secretary. As the result of this visit, problems of the most serious nature were settled and settled right. The great non-cooperative movement in India under Ghandi and the new nationalistic hopes and aspirations had so utterly unsettled all the ordinary life of India and had originated so many new questions of attitude and relationship that the visit of a secretary was absolutely necessary, for a secretary is able to be independent and to look on problems as a whole as the ordinary station missionary or teacher is not. The Chinese Christian Conference at Shanghai in May was of such epoch-making importance to our whole future in China that we did not dare to let it pass without the pressure and the guiding

and steadying hand of our secretary.

These journeys cost money, of course. Not so much as some think, but their price is more than paid for in the savings which result and the interest in our missions which they excite. Within two weeks after his return, Secretary Lerrigo received, almost unsolicited, more money for Africa than his trip cost, and money that could not have come to us except for that journey. My own trip to Japan in 1919 paid for itself many times over and so it is with them all. Money so spent is good investment. What business firm, having factories in every part of the United States, Canada and Mexico, would think of allowing them to go for years unvisited by a member of the firm or would dream that the expenses of such a journey were a waste of money? The Methodists and Episcopalians are wiser than we. They keep bishops in all those Asiatic lands—four Methodist bishops in China and four more in India, seventeen in all in foreign work, and they are steadily advancing at a pace faster than ours in consequence.

An Open Door

Now our Board sees that one of our greatest opportunities to advance the cause of Christ and your beloved Baptist brotherhood lies in Central Europe and Russia. Do you realize that a new Protestant Reformation has burst into flame in Czecho-Slovakia, Hungary, Roumania, the Baltic states and Russia? Do you realize that Russian Baptists have increased five and eightfold since 1914? Do you realize that Baptists in Europe are often despised and persecuted and that they need nothing so much as the appearance of powerful friends in their behalf to give them standing and opportunity? We have no real missionaries in Europe, but we are sending this summer to Europe three of our foremost preachers to aid, encourage and stimulate our Baptist brethren there, to form ties of fellowship and association and to help them in their fight for religious liberty and for popular recognition. They need to know that our Northern Baptists are their friends, will stand by them, and that, perchance, they may bring them some spiritual gift and guidance. There has been some criticism of this mission, but our Board after three times reviewing the question is now unanimous that this is one of our great opportunities. The need and the crises are now. Next year is too late. Even in the reduced budget, you give us \$75,000 for Europe. We are sure that \$2,500 of it could be spent in no more fruitful way than this. We are convinced, too, that if our Czecho-Slovak, or Polish, and our Baltic brethren could vote, they would unanimously decide as we have. Letters already received prove that beyond a doubt. Let us not send Drs. Abernethy, Jones and Taylor grudgingly, but with a cheer. It will be a long, hard and somewhat dangerous journey, especially for those who go farther East, but these brethren are convinced as the Board is that it is a task of the utmost value for the future of our Baptist work in Europe.

Russia is opening its doors. We have already sent in 60,000 Bibles and 40,000 Testaments. Next year, when we better know conditions and personnel, we must send our emissary to that vast land, and must be represented in the great councils of the Baptist World Alliance at Stockholm. We may have suffered a reverse, but we refuse to act as if we were moribund. With eyes open and heads erect, we propose yet to seize supreme

To a Daisy

S LIGHT as thou art, thou art enough
to hide

*Like all created things, secrets from me,
And stand a barrier to eternity.*

*And I, how can I praise thee well and wide
From where I dwell—upon the hither
side?*

*Thou little veil for so great mystery,
When shall I penetrate all things and
thee,*

*And then look back? For this I must
abide,*

*Till thou shalt grow and fold and be un-
furled*

Literally between me and the world.

*Then I shall drink from in beneath a
spring,*

And from a poet's side shall read his book.

O daisy mine, what will it be to look

From God's side even of such a simple

thing? —Alice Meynell.

opportunities, which all the world can see and for which our Baptist offspring would never cease to blame us, if we let them slip. We must still take long and broad views and the denomination must trust the wisdom and integrity of the Board to which they have given over the administration of their foreign mission funds.

And this leads me to say in conclusion that in this most difficult and trying year, with a Board representing every type of Northern Baptists, we have been blessed with an unbroken spirit of the loveliest friendship and harmony. Our staff likewise is a true band of brothers, noble and able men, Christian statesmen, true to Christ and our Baptist heritage, with definite policies which they are carrying out with firmness and wisdom. Board and staff work together for the spread of the Savior's Kingdom like true yoke-fellows.

We wish also to assure the society of the abiding loyalty of our Board and staff and of our missionaries, to the gospel and the Savior, to the Bible and the Cross, to the great, vital, conquering evangelical faith. It hurts us to think that any of our brethren have ever doubted us, or that it seems necessary to make such a statement.

And now what can each one of us do

in the coming year to retrieve our defeat of 1921-22? We can, every one of us, take all this to heart, we can make this sorrow of our great Captain our own sorrow, and we can each of us resolve that we will not lose our faith or courage, nor let any one else lose his. Are we down-hearted? NO. Our troubles are only temporary. We shall advance again, and, please God, we shall retrieve ourselves this year. We may begin with the cry, "*Not one inch more! Retreat ends here!*" But we must go on to sing in mighty chorus, "Onward, Christian Soldiers." Ours is a cause which cannot long know defeat. Too many prayers and tears, too much sacrifice of love and life have hallowed it, it lies too deep in our hearts, and is too firmly founded in the plan and promises of God for us to suppose that our victorious march is really checked. The lives of women and little children, the fate of millions of men, the story of generations yet unborn, the future of the world and the victory of the living and reigning Christ are all involved in your faith and faithfulness, and mine. Let every one resolve that with this spirit of courage and hope in God, we shall begin in June and not in February to press the battle all along the line.

cox" all book-marked and ready to lead the fray.

Second, "the hastily convened" meeting of the church was attended by nearly 200 members of the church, especial and successful effort having been made to secure the attendance of any who might object to Mrs. McPherson's joining the church, or to the call of the council; and the election to membership and call of the council was by unanimous vote. The "telegraphic communication" was an expected message to the church stating the only date that she had open for the occasion. The church proceeded with scrupulous regard for its constitution and by-laws. The procedure was hasty, but in no wise irregular, nor unprecedented. The circumstances called for haste.

Further, there was time for the pastor and three deacons to visit headquarters, and receive positive and definite assurance that there could be no possible objection from the "denominational representatives" to Mrs. McPherson's ordination, which assurance was betrayed at the council.

It is also true—and no "misapprehension" of the truth—that Mrs. McPherson is an "ordained minister of the Baptist denomination, qualified to fill a pulpit of the church whether in San Jose, or Bangkok, Siam." She is a member of a Baptist church, ordained by that church, in spite of unwarranted invasion of its councils by a preconcerted arrangement of self-appointed "denominational representatives" who occupied 90 per cent of the time of the council in its public examination, and especially in its executive session.

Familiarity with Bible

Mr. Coats says that the candidate had the most meagre acquaintance with the "historic faith of the Baptists," and gave "no evidence of any doctrinal change of views to warrant her affiliation with the Baptist denomination." However meagre her knowledge of historic Baptist faith may have been she demonstrated a confusing familiarity with the fountain head of Christian faith, for one of the liberal graduates of the Berkeley Baptist Divinity School remarked with emphatic disapproval that "she did not do a thing but throw the Bible at us." Her answer as to her reason for desire to affiliate with the Baptist denomination (asked four times by the brethren who were so intent on pillorying that they could not hear her replies to their questions) was that her fourteen years of intense Bible study, and her acquaintance with churches had led her to the conviction that the Baptist churches were nearer the New Testament type, and truer to New Testament teaching, than those of any other denomination. She stated explicitly her belief that baptism is the immersion in water of persons who have previously been regenerated by the Spirit of God through faith in the gospel. That in itself might appear to be a doctrinal view sufficient to warrant her desire to affiliate with the denomination. In fact she gave a clear, explicit and easily understood statement of her faith in the fundamentals of revealed truth. Only once did she waver, and that was when a pitiable attempt was made to involve her in the theological niceties of definitions of the difference between grace and faith, etc.

The tenor of the article and your editorial comment as to the purpose of Dr. Hill and Mr. Coats in forwarding it would lead your constituency to believe that an effort had been made by Mrs. McPherson

(Continued on page 704)

Concerning the Ordination of Mrs. McPherson

Editor BAPTIST,
Chicago, Ill.

May 23, 1922.

Dear Brother:

Will you allow us the columns of THE BAPTIST, to correct several statements made by Mr. Coats in his report, of the ordination of Mrs. Aimee Semple McPherson, recently held in the First Baptist Church, San Jose, Calif.? Also to refute certain implications and inferences which Mr. Coats not only draws for himself, but reads into the action of the church, in calling the council, and the report which was published in the San Jose *Mercury Herald*.

In the first place, there was no "implication" whatever that the "ordination which took place in the evening meant regular and official enforcement of all," or any of Mrs. McPherson's interpretation and practice of biblical teaching concerning divine healing. There was a simple statement of fact that she was ordained by the First Baptist Church, to the ministry. It is not only not true, but it is definitely untrue that "according to the church records, it had been first proposed to invite to the council only Baptist churches holding what is called the 'full gospel.'" What was discussed in the church meeting was the advisability of inviting one church within the association which was known to be openly hostile to the full gospel. This was part of a discussion that occurred within the church councils, and of which the ordaining council needed to take no notice, much less publish broadcast by "revilers."

Regarding all the "indications" which "suggested" the purpose of the First Baptist Church of San Jose to "pre-judge the issue," it may be said that the church had adjudged Mrs. McPherson a proper subject for ordination, and as a matter of fact did ordain her. About the matter of "pre-judging the issue" on the part of the moderator and the "denominational representatives" (with the exception of the "minor official") there can be no question. The moderator sent a pre-judicial, pre-council special delivery letter to every church in the San Jose Association which

communication he sent "as moderator." And the denominational secretaries, representatives of the Berkeley Divinity School, and certain resident and acting pastors of churches about San Francisco Bay are known to have held a pre-council conference at Baptist headquarters in San Francisco, where they determined on a procedure to invade the council in a body, dominate its counsels, and determine its action. This conference was called by a general secretary from New York in the employ of the Northern Baptist Convention, evidently as a part of his secretarial prerogative. Their attitude of antagonism to the candidate was so marked as to elicit the sympathy of the audience and result in the applause of which Mr. Coats complains, and which did on several occasions greet her ready, sensible and biblical answers to their questions.

It is true that "the ordination of Mrs. McPherson was not the action of the Baptist denomination." We understand that the denomination does not function in ordinations. It is true that Mrs. McPherson was ordained by the only body within the denomination which has the power to ordain a Baptist minister. It is further true that during her great campaign in San Francisco, where she won the open support and cooperation of the only resident Baptist ministers, and of the most eminent Presbyterian, Congregational and Methodist ministers, as well as the Church Federation, she was gladly and proudly recognized by the two great Baptist churches, with urgent invitations to fill their pulpits, and that she accepted the invitation to preach in one of them, greatly to the profit and delight of the church.

As to the "haste with which the council was convened," it may be replied: First, that every church had a prayer meeting and a Sunday morning service in which to appoint delegates, and that as a matter of fact, it was by far the largest council in point of attendance held in Northern California during the writer's experience, running back nearly twelve years. There was plenty of time for organized opposition, both within and without the association. The moderator came with his "His-

The Northern Baptist Convention

A continuation of the report of the fifteenth annual meeting which convened in Cadle Tabernacle, Indianapolis, Indiana, June 14-20.

By ARTHUR W. CLEAVES

Saturday Morning

SATURDAY'S sessions were almost entirely given over to convention business. Indeed there were few sessions at which important matters were not considered, making it likely that this convention will be remembered among other things for the multitude of its practical accomplishments. Early in the morning D. C. Shull reported for the finance committee of the convention, and presented among other things the suggested budget for the new year with the explanation that this budget represents a straight 25 per cent cut over the budget of last year. Items on this budget follow:

Foreign Mission Society.....	\$ 1,446,215
Woman's Foreign Society.....	502,553
Home Mission Society.....	698,899
Woman's Home Society.....	362,553
Publication Society.....	245,562
M. and M. Board.....	734,565
Board of Education.....	127,500
Northern Baptist Convention.....	39,650
(\$15,000,000 designated for Federal Council)	
Board of Promotion.....	396,600
Schools and Colleges.....	1,859,970
B. Y. P. U. A.....	20,000
State Conventions.....	1,385,970
City Mission Societies.....	416,617
Miscellaneous and Contingent	
Underdrawings, designated gifts, etc.....	3,000,000
Total.....	\$11,286,297

After it had been voted that an item of \$25,000 for the Federal Council should be made a separate item, legal provision being made that the convention shall be liable for no more, the report of the committee, with its supplemental statement, was adopted.

The Executive Committee reported that in its judgment the Board of Promotion should continue to publish THE BAPTIST and with increased energy, and this was voted by a very large majority.

Election of Officers

The balance of the morning was taken up by the presentation of various reports and the election of officers. The number of ballots cast was 2,167. Among these were 338 scattering ballots, while 1,664 persons voted the straight ticket. Rev. F. E. Taylor, of Indianapolis, received 1,829 ballots as president of the convention. The officers elected were as follows:

Northern Baptist Convention: Officers: Pres., Rev. Frederick E. Taylor, Indiana; first vice-pres., Corwin S. Shank, Washington; second vice-pres., Rev. F. M. Goodchild, New York; corres. secy., Rev. W. C. Bitting, Missouri; rec. secy., Rev. M. A. Levy, Massachusetts; statistical secy., Rev. C. A. Walker, Pennsylvania; treas., Frank L. Miner, Iowa. Executive Committee of N. B. C.: Mrs. J. A. Lichty, Pennsylvania; Rev. J. A. Earl, Minnesota; Mrs. J. M. Brough, California; Geo. Earl, Minnesota; Rev. G. A. Briggs, New York; Rev. J. C. Hazen, Illinois; E. J. Steinberg, Wisconsin; W. W. Everett, District of Columbia; Mrs. E. C. Herrick, Massachusetts; Geo. Prescott, Michigan.

American Baptist Foreign Mission Society: Officers: Pres., Rev. W. S. Abernethy, District of Columbia; first vice-pres., F. T. Field, Massachusetts; second vice-pres., Rev. J. Gravett, Colorado; rec. secy., Rev. W. B. Lippard, New York;

treas., G. B. Huntington, New York. Board of Managers, Term Expiring 1925: Rev. M. J. Twomey, New Jersey; H. M. Fillebrown, Rhode Island; W. A. Jameson, New York; Rev. C. H. Jones, Pennsylvania; C. E. Milliken, Maine; Prof. H. B. Robins, New York; W. T. Sheppard, Massachusetts; Rev. F. E. Taylor, Indiana; Rev. J. A. Francis, California. For Unexpired Terms: F. H. White, New Jersey; Rev. H. J. White, Connecticut.

Woman's American Baptist Foreign Mission Society: Officers: Pres., Mrs. W. A. Montgomery, New York; hon. vice-pres., Mrs. A. MacLeish, Illinois (nominated by request of W. A. B. F. M. S.); administrative vice-pres., Mrs. H. E. Goodman, Illinois; foreign vice-pres., Mrs. N. R. Wood, Massachusetts; rec. secy., Mrs. T. E. Adams, Ohio. Members at Large: Mrs.

Board of Managers, Term Expires 1925 (Class 3): Mrs. W. H. Mount, New Jersey; Mrs. H. F. Googins, Illinois; Mrs. S. T. Ford, Illinois; Miss M. L. Howard, Connecticut; Mrs. H. O. Dobson, New York; Mrs. M. J. Twomey, New Jersey; Mrs. H. E. Morrow, New York; Mrs. L. C. Walker, Illinois; Miss M. E. Harris, Illinois.

American Baptist Publication Society: Officers: Pres., L. S. Chapman, New York; vice-pres., Rev. J. J. Ross, Illinois; vice-pres., Rev. C. N. Arbuckle, Massachusetts; corres. secy., Rev. G. N. Brink, Pennsylvania; rec. secy., Rev. W. H. Main, Pennsylvania; treas., G. L. Estabrook, Pennsylvania. Board of Managers, Term to Expire 1924: E. L. Taylor, Pennsylvania; H. L. Jenkins, Pennsylvania; Rev. E. L. Dakin, West Virginia. Term to Expire 1925: Rev. G. G. Johnson, District of Columbia; E. B. Collmer, Pennsylvania; H. K. Macfarlane, Pennsylvania; J. D. Rhoades, Ohio; L. L. Rue, Pennsylvania; J. E. Sagebeer, Pennsylvania; Prof. R. W. Swetland, New Jersey.

It was voted that the convention shall meet in 1923 in Washington, D. C. The general understanding is that in 1924 it will meet in Philadelphia and in 1925 in Seattle, Wash.

The most significant action taken in the afternoon was a vote to authorize the Executive Committee to appoint a committee to study the situation and to formulate a suggested program for the churches following the completion of New World Movement.

The evening of Saturday saw the banquets of the Brotherhood Federation and of the women, although it is probable that the great majority of the delegates were only too glad to take a rest after the heat and the arduous activities of the week. Certain it is that late in the afternoon a very large delegation of the men was to be found at the baseball park.

Sunday Morning

The convention sermon was preached on Sunday morning by Rev. A. W. Beaven, pastor of the Lake Avenue Church, Rochester, N. Y., who spoke on "The Imperial Commission," his text being, "Go ye and disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the end of the world." He said in part:

"Three things are elemental:

"(1) The missionary spirit is not an incident of the gospel. It is a fundamental. The missionary movement is rooted in the heart of God. The missionary spirit is one. There may be diversity of manifestation, but there is unity of the driving power.

"(2) The Christian movement is and always must be a movement of conquest. It must be one of constant expansion. The commission is intolerant of retreat. The program of Jesus is intended to meet the needs of the world.

"(3) It outlines also a program which is intensive. Christianity must extend not only laterally but also perpendicularly.

His Lamps

"Ye are the light of the world."

HIS lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime
have birth
And for the murky twilight gray,
Where wandering sheep have gone
astray
And where the lamp of faith grows
dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp—
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

ANNIE JOHNSON FLINT.

C. D. Eulette, Illinois; Mrs. H. W. Smith, Pennsylvania; Mrs. C. S. Young, Massachusetts; Mrs. G. H. Estey, New York; Mrs. C. L. Laws, New York; Mrs. F. W. Ayer, New Jersey; Mrs. J. D. Phillips, Massachusetts.

American Baptist Home Mission Society: Officers: Pres., F. W. Freeman, Colorado; first vice-pres., F. P. Beaver, Ohio; second vice-pres., I. W. Carpenter, Nebraska; third vice-pres., Rev. C. W. Kemper, Michigan; rec. secy., Rev. Alfred E. Isaac, New York. Board of Managers, Term Expiring 1925: Mrs. I. C. O'Hara, Pennsylvania; D. G. Garabrant, New Jersey; W. B. Hale, New York; Rev. Frederick Lent, New York; Rev. J. M. Moore, New York; Rev. C. W. Petty, Pennsylvania; C. H. Prescott, Ohio; Rev. R. M. Traver, New Jersey; Prof. R. M. Vaughan, Massachusetts.

Woman's American Baptist Home Mission Society: Officers: Pres., Mrs. G. W. Coleman, Massachusetts; first vice-pres., Mrs. G. C. Moor, New York; second vice-pres., Mrs. J. Nuveen, Illinois; third vice-pres., Miss R. Shipley, Ohio; fourth vice-pres., Mrs. H. W. Foster, Washington; fifth vice-pres., Mrs. G. W. Cassidy, Iowa; rec. secy., Mrs. S. C. Jennings, Illinois.

The quality of Christianity is the guarantee of the presence of Jesus. We are not only to teach people what Jesus taught, but to teach them to observe what Jesus taught.

"There is money enough in the denomination for advance work. The program is not too large. Our leaders with their program may be ahead of us but they are far behind the Christ. The same tides which mark retreat on the foreign field will mark also loss of morale and of spiritual life at home.

Whose Cause?

"We are in the midst of a great company of witnesses who have carried the flaming cross in their hearts and gone with it into danger and difficulty. Whose cause is this, theirs or ours? Is there any line of division among us? Certainly there is no word of Jesus which releases us from the obligation.

"We are to go and disciple all nations. This of course means that we are to bring individuals to such a consciousness of Jesus as Savior that he may have his way in them. But this is not all. We are beginning to think internationally. Besides such individual work for individuals, a nation that is strong must learn to bear the burdens of weak nations. The idea that weak nations are meant to be exploited is to be downed. If America sits alone in the midst of a wrecked world, indifferent to its needs, she is building about her a wall of hate and suspicion. The missionary program stands over against the war program. If the missionary program goes down, the war program goes up. Let Baptists adopt a program which shall say not only that the nation shall spend less money for war, but also that we shall spend more money for a missionary program, making for peace.

"We need this program in America. We are to teach people to observe in all their relationships the things that Jesus commanded.

"In every man there is the need of balance between the power and the control systems. His moral ideals must be strong enough to keep in check his desires and unlawful impulses. America's power system has gone up mightily; has America's control system gone up, to meet it? On the contrary, ideals have been sinking. What will happen if our power keeps on going up and our ideals keep on going down? America, beware lest you fight your God!

"Because in this convention we want unity, we must take this commission to our hearts. We all want the great cause to be set forward. We share a common friend, deliverance from a great peril, a great common hope, a great common task. For all differences Jesus offered a valuable solution. When we see the devil having his way, and look from this into the face of Christ and hear him say, 'Go ye, go ye,' then brother to brother, however much men may differ, says, 'Come on, let's do the task.'

"Lo, I am with you all the way.' We are not going alone. We are all going from here back to our task with One like unto the Son of God."

Sunday Afternoon

One of the strongest and most far-reaching sessions of the convention was the one held on Sunday afternoon. This was primarily a young people's session and the young people from Indianapolis and nearby towns were present in large numbers. The program was arranged un-

der the auspices of the Baptist Young People's Union of America and our general secretary, Dr. James Asa White, presided.

An outstanding feature of this session was the music given by the Cadle Choir. We were thrilled and inspired as we listened to the gospel message which they brought to us in song.

"Ted" Adams, as a representative of the "Student Fellowship for Christian Life Service," presented in a very forceful way the place and need of this organization in the student life of our country.

The "Call to St. Paul" was sounded by Rev. Mark F. Sanborn of Minneapolis. Mr. Sanborn reminded us of the call to service which Moses received out of the burning bush and he compared this experience of Moses with that experienced by our young people in such a convention as the one to be held in St. Paul. It will be the turning point in the lives of many of our young people and he urged the delegates of the Northern Baptist Convention to see that the young people of our denomination were sent to St. Paul, where they would receive the impress of this great convention. Burned into our hearts was the slogan, "Forward with Christ to St. Paul."

In her inimitable way, Miss Jessie Burrall brought us a short but searching message. We are glad we are to hear more from Miss Burrall at St. Paul.

Dr. W. S. Abernethy, of Washington, D. C., beloved by our Baptist young people, brought us a message of "Life, a Hundredfold." He told us that to truly live we must adjust ourselves to our surroundings and to our tasks; to glorify our tasks by serving our Master, even in our daily work. Dr. Abernethy urged us to clear the channels of our lives, that the Holy Spirit might work through us. "All power" will be given unto us if we are willing to pay this price.

The "irresistible" Joseph Taylor, of West China, next brought a forceful message to the youth of our great denomination from the youth of China. "I do not fear for the future of Christianity in China," said Dr. Taylor, "but I do fear for the present." He impressed us with the fact that Christianity can never have its way with China until China has had her way with Christianity. When Christianity can be put through a process of Chinese thought and experience then can it become native. The young people of China must put Christianity to the test in their own experience and environment. When they have done this they will have a contribution to make to us. It is a Chinese professor who gives us this classic in a recent address, "Agreed to differ, but resolved to love." Chinese young people are thinking as never before. Now is our time to act.

Sunday Evening

On Sunday evening, Mr. Voris reported briefly for the Near East Relief. He said that before the war there were 4,500,000 Armenians, now there are 1,500,000. This last winter at least 100,000 Greeks, women and children, died from starvation. We must keep the children alive, or Christianity dies in the Near East. America's duty is more nearly here than anywhere else. Let us demand a conference of the major powers on this great problem.

Dr. James H. Franklin's address on "The Uplifted Christ in the Far East," was a thoroughly optimistic utterance. The Eastern skies, he said, are now rosete with the rising sun of righteousness. The China and Japan of today are not those

of nine years ago. The world cataclysm has shaken the Orient. Christ is being uplifted and men are being drawn to him. In twenty-one years the Christian church in China has increased from 85,900 to 378,000. Shanghai College is the second best in material equipment in all the Orient and has in it the finest spirit of soul-winning. Christian leaders count it one of the two or three finest bits of Christian work being done anywhere. There is a growing demand that the Chinese church shall walk alone and no longer be under tutelage. These countries have diplomats, statesmen, etc., the equal of any in the world. The missionary is becoming more and more an adviser to the Chinese. The Baptist women of America should send Mrs. Montgomery as a fraternal delegate to the rising womanhood of these countries. Have we the spiritual possessions equal to this hour?

Dr. Cornelius Woelfkin, of New York, followed with a characteristic and delightful address on "The Immanence of God," taking his starting point from the Bethel story. Jacob had associated God with a day, a place, a ceremony. Now on a secular day, not in a temple, not in a religious service he learned that "the Lord is here."

"We may see the immanence of God in nature. He is in it, moving, working, doing. He upholdeth all things by the word of his power. We may see this also in history. When God shut man out of Paradise, he shut himself out with him. Did God speak to the prophets of the Old Testament in a way from which we are excluded? Why should we segregate history and say that God is in some sections and not in others? God is also in literature. I believe in the Holy Scriptures. But having said that I am bound to ask, Are these the only Scriptures God has inspired? Has God ceased to speak? So God is in the religious life of our day. Let us bring our every activity and thought into sanctity of the Lord until we can say, 'The Lord is in this place. Blessed be his name.'"

Monday Morning

Dr. Barbour presented the report of the delegates to the Federal Council, which was received and the two following declarations adopted:

1. "We believe that nations no less than individuals are subject to God's immutable moral laws.
 2. "We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
 3. "We believe that nations that regard themselves as Christian have special international obligations.
 4. "We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
 5. "We believe that Christian patriotism demands the practice of good-will between nations.
 6. "We believe that international policies should secure equal justice for all races.
 7. "We believe that all nations should associate themselves permanently for world peace and good-will.
 8. "We believe in international law, and in the universal use of international courts of justice and boards of arbitration.
 9. "We believe in a sweeping reduction of armaments by all nations.
 10. "We believe in a warless world, and dedicate ourselves to its achievement."
- (2) That the Northern Baptist Convention join in a suitable observance of the tercentenary in 1923 of the Walloon settlement in Central Pennsylvania.

Mrs. H. E. Goodman presented to Mrs. Ballard, of Southern California, a prize of five traveling missionary libraries for the best record in the reading contests of the last year. Dr. R. M. Vaughan presented the report of the committee on resolutions, which was adopted. The resolutions follow:

To the Northern Baptist Convention:

We express to the Baptists of Indianapolis our deep appreciation of their hospitality. Located at the center of the population of our country, their beautiful city has been an ideal place for one of the largest conventions thus far in the annals of Northern Baptists. Although the time of preparation was brief, our hosts organized a welcome which in completeness and efficiency of arrangements we have never seen surpassed. We assure them of our heartfelt gratitude for their ministries to our needs and for the inspirations of our friendship in Christ.

THE ABOLITION OF WAR

We record our conviction that war as a method of settling international disputes is barbarous, wasteful and manifestly contrary to every Christian ideal and teaching. We reaffirm our belief that our country should have its part in an association of nations for expressing our common humanity, admitting and outlawing any nation that resorts to arms to further its own interests.

We earnestly petition our national government to participate with other nations in the World Court of Justice and to take whatever other steps may be necessary to secure such cooperation on the part of the peoples of the earth as will bring about a stabilizing of world conditions and permanently banish war.

ARMENIA

We view with profound pity and horror the extermination of the Christian peoples—Armenian, Greek, Syrian—now in progress at the hands of the Turks. At the conference at Versailles the United States was requested by the allied nations to assume a mandate for Armenia and to protect her faithful and heroic people. The Northern Baptist Convention makes a solemn protest against the ruthless starvation and massacre of the first nation to accept the Christian faith. We hereby petition our government immediately to adopt measures to secure united action on the part of the United States and European governments for the deliverance and security of imperilled Christian peoples in the Near East.

We recommend to the Convention the appointment of a committee composed of the officers of the Convention and such additional members as may be deemed best to convey these resolutions in person to the President of the United States and the Secretary of State, and to respectfully request that everything possible be done to secure the governmental action desired by this resolution.

NEAR EAST RELIEF

We commend the efforts of the Near East Relief to feed and protect the victims of Turkish cruelty in Asia Minor, and ask our churches to support this work. We request the Northern Baptist Convention to appoint an advisory committee composed of three members of the Committee on International Relations of the Social Service Committee, three representatives of the American Baptist Foreign Mission Society, and twelve additional members, to represent us in promoting this work of mercy and fraternity.

EUROPEAN RELIEF

We give our hearty approval to the work of European relief as carried on by the American Baptist Foreign Mission Society, and we urge our people to continue most liberally their support of this noble work. We request the Northern Baptist Convention authorize a committee on international justice and good-will.

OBEDIENCE TO LAW

We favor the strict and impartial enforcement of the Volstead law. The violation of the liquor laws, especially by members of the so-called influential classes, breeds a contempt for all constitutional and statutory authority and is a potent factor in the spread of the lawlessness which in many great centers of population menaces American institutions. We urge also the enforcement of all laws whose infringement imperils our right to a day of rest and worship. The commercialized Sabbath is a foe to the health, morality and happiness of the American people.

INDUSTRIAL RELATIONS

The principles of the gospel must be applied to all industrial relations. It is therefore necessary for our pastors and churches to proclaim these principles in order that public opinion, informed and guided by the teaching of Jesus, may become effective in abolishing the curable ills of industrial life and in promoting cordial and just cooperation between all the forces of economic production. Capital and labor alike owe obedience to the laws of the land, and lawlessness on the part of either of them in advancing their interests should be discountenanced by the church with equal firmness and impartiality.

The economic and moral interests of the country demand a better method of adjusting labor disputes than now obtains in the use of strikes and lockouts. One of the remedies worthy of our study is courts of industrial relations, which, though they are not perfect in form or operation, may yet prove effective in certain classes of disputes. The greatest need is for the parties engaged in industrial enterprises to develop within themselves organizations of peace, good will and cooperation based upon mutual confidence, honest respect for mutual rights, and frank recognition of mutual obligations.

CHILD LABOR

We believe that the evils of child labor are so serious that something must be done to remove this blot on a Christian civilization. If Federal legislation is unconstitutional, then it is urgent that the citizens of the various states vigorously demand legislation which will protect the rights of children.

Beware of too sublime a sense

Of your own worth and consequence.
The man who deems himself so great,
And his importance of such weight,
That all around in all that's done
Must move and act for him alone,
Will learn, in school of tribulation,
The folly of his expectation.

—William Cowper

RACIAL JUSTICE

All good citizens north and south deplore lawlessness in the form of lynching and mob violence in the treatment of Negroes, and all un-Christian as well as illegal discriminations of race against race. We favor all legislation which helps to remedy these conditions. Much can be accomplished by inter-racial conferences to consider plans for the betterment of relations between the Negroes and the whites, both north and south.

OUR DENOMINATIONAL SCHOOLS

We recognize in our institutions of learning a most important agency for the furtherance of the cause of Christ. A much larger number of young people from Baptist homes should avail themselves of the opportunities presented by our schools in order that we may have more trained workers in church and society. We urge those entrusted with the management of Baptist schools and colleges to cultivate the highest scholarship, to emphasize a true evangelism, and thus to awaken and to deepen the religious life of students. In every Baptist educational institution a strong department of Bible study and religious education is a prime necessity. Young people who purpose to devote themselves to distinctive Christian work, particularly to the ministry, are urged to secure the most thorough training possible and to pursue these special studies in our own schools, colleges, and seminaries.

THE BIBLE IN THE LIFE OF THE PEOPLE

We favor the removal of the disability in certain states that prevents the reading of the Bible in public schools and recommend such reading, without comment, as a helpful aid in the training of our young people in the principles and practices of morality.

We heartily approve of the work being done by an increasing number of Baptist churches in Daily Vacation Bible Schools. Our people should be encouraged also to establish Church Week-Day Schools wherever possible. The effective coordination of these schools with the public school in the matter of credit for work done opens a new era in the religious instruction of the coming generations, but care should be taken to maintain our traditional position with relation to the separation of church and state. We recommend to all our people

the use of the educational literature of our American Baptist Publication Society and the observance of Religious Book Week.

THE BAPTIST WORLD ALLIANCE

We share with Baptists in all lands a deep interest in the meeting of the Baptist World Alliance in Stockholm, Sweden, in July, 1923. We recommend that plans be made for our representation at this important gathering. To this end we request the appointment of a committee consisting of one member from each of our missionary societies and of two members from the Convention itself.

EVANGELISTIC ADVANCE

We hold that the basic fact in the advance of the Kingdom of God is the work of the Holy Spirit in the heart of the individual. The present widespread unrest affords peculiar opportunity for the effective presentation of the gospel of Christ. The large gatherings reported by the churches in our convention field are pledges of yet greater advance. It is incumbent not only upon pastors but upon all believers, through prayer and testimony, to win our fellowmen to Christian discipleship.

OUR MISSIONARY ENTERPRISE

We have been thrilled with the news of the progress of the Baptist cause in Europe and the great gatherings in our missions in Africa and India. In the light of these large opportunities and responsibilities for Northern Baptists, we feel the need of all our people supporting our own denominational work. We reaffirm our conviction that the goals of the New World Movement are not too great for Baptist resources consecrated to the uplifted Christ. The Convention hereby calls upon its entire constituency by a more thorough-going stewardship of life and money to carry our great enterprise to a victorious conclusion. We appeal to all our churches to support our world-wide program. In loyalty to Christ and the gospel, to our Baptist heritage and task, we find our true unity and fulfill our divine calling.

The executive committee recommended the appointment of a committee on international justice and good will and that this committee cooperate with a similar committee of the Federal Council.

Rev. Robert Hughes, of Ohio, moved that copies of resolutions 2, 3 and 4 be sent by our corresponding secretary, together with the cordial greetings of the convention, to the Hon. D. Lloyd George, Prime Minister of Great Britain, and to Dr. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland.

The report of the committee on gifts with attached doctrinal conditions was read by Rev. C. M. Gallup, but because of the confusion existing when it was found that a doctrinal preamble had not been adopted by a majority of the Boards, and although printed, was really no portion of the report, it was voted to refer the whole matter back to the Boards for report next year.

The report of the Board of Education was presented in three parts, the whole being presented by Dr. Padelford, while Rev. W. A. Hill read the section on the Department of Missionary Education. Important portions of this report follow:

The Board of Education herewith submits its eleventh annual report, the second since its incorporation with the American Baptist Education Society. No unusual events have marked the progress of the year, but there has been a steady development of our work.

STUDENT ENROLMENT

Immediately following the close of the war, there was a marked increase in the enrolment in all American colleges and universities. Many institutions went forward by leaps and bounds. This increase was not unexpected for many boys had left college in the midst of their courses, and it was anticipated that a good percentage of them would return to complete their work. But it was not expected that this increase would continue. On the other hand, it was fully expected that there would soon be a falling off in the enrolment. It is interesting to discover that instead of falling off

(Continued on page 703)

Whitsuntide in Hungary

By ATTILLA CSOPJAK

IN the Baptist mission of Hungary the Whitsundays are of great importance. In the houses of prayer of most of our unions there are no baptizing basins. Wherefore we are postponing the baptizing of persons converted and appearing for admission in summer or spring, to a warmer season and chose the two Whitsundays as being most fit for that purpose, so much the more as during those holidays work is resting. Then they mostly are walking in large crowds and singing as far as the next river to perform baptizing. The preponderant part of present Hungary consists of plains and there are places seven to nine kilometers from the river; and little ones and grown ups are marching thereto afoot with equal and undisturbed joy.

This year there were numerous baptizings at Easter, but for the most part in chapels. As, however, revival is continuing still, we verily expect that at Whitsuntide hundreds of people will be baptized in running water.

In several places of Hungary people begin to feel interested in the Bible. In many Catholic communities where Holy Scripture was almost unknown, Bibles may be discovered, this fact leading to the erection of new stations in a progressive way. Three years ago a preacher of ours was possessed of a union circuit having then but ten stations. Now it counts twenty-five stations, but each with six to twenty members only. It is not difficult to imagine what a work that preacher is mastering.

In large cities conditions of life are such as perhaps never have existed before the war. Hungary has been deprived of two-thirds of its territory, these dismembered parts being distributed amongst Czechoslovakia, Roumania and Jugoslavia. From these territories many thousands of intellectual people, as public functionaries, teachers, professors, railway officers and employes have saved themselves and taken their way to the now small Hungary. Part of such refugees could not find here any abode at all and are miserably dwelling in railway cars summer and winter. Many of them are not in place. Already a respectable number applied to us for help; and we have supplied them with bread, material and morale. If we had institutes, schools, offices we certainly could save many intellectuals not only bodily but also in soul.

Our Baptist brethren of Hungarian tongue, to about 6,000 souls, fallen into the empire of the Roumanian government, are in a very lamentable situation. They are applying to us for newspapers, books and writings. We would be so glad to provide them with all that. But the Roumanian government does not permit the book parcels to pass the frontier. We therefore cannot help forwarding them every single sheet, book or paper by post in registered letters, this being a rather expensive expedient.

We trust our Lord will open the way for us and enable our endeavors to send away our Scriptures far to the east, perhaps also to the Turkish people whose race is related to us. The Hungarian mission is, in fact, the most qualified to evangelize the Turks. We ought to have a central office here, wherefrom the gospel would take its triumphantly enlight-

ing march into the remote countries of the Balkans and Asia Minor.

Kispest, May 23.

International Baptist Seminary

Closing exercises of the International Baptist Seminary, East Orange, N. J., were held May 28-June 1. The annual sermon was preached by President George Edwin Horr of Newton Theological Seminary. The service was held Sunday morning, May 28, in the North Orange Baptist Church.

On Monday evening at the seminary building was held the prize Scripture reading contest. Passages of Scripture were committed to memory and recited in the English language. There were three prizes of \$10, one for each of the three classes in English. There were nine contestants and the prizes were won by the following: Michael Gallo of the Czechoslovak Department, first year; Domenic D'Adario of the Italian Department, second year; Guiseppi Dellutri of the Italian Department, third year. The judges were Rev. Avery A. Shaw, of Brooklyn; Rev. Coe Hayne, of the Home Mission Society, and Prof. Albert T. Davis, of Newark Academy, Newark. The prizes were given by the Baptist Church of Brookline, Mass., the Baptist Church of Scotch Plains, N. J., and the First Baptist Church of East Orange, N. J.

Tuesday night the faculty and student body were distributed among the four Baptist churches of the Oranges and the Roseville Baptist Church of Newark, being in charge of the weekly prayer meetings of those churches.

The first annual field day and banquet was held Wednesday afternoon and evening. The field day sports were in charge of the athletic committee of which Rev. Antonio Mangano is chairman. It is hoped that by next year there may be an inter-department trophy which will add considerably to the keenness of the competition and the eagerness of the students to endeavor to add to the score of their department. The banquet was held on the rear lawn of the seminary grounds. The tables were decorated with red roses from the garden. Dr. Mangano was toastmaster and there were short speeches by Prof. Orosz, of the Hungarian department, Prof. Adamus, of the Polish department, Prof. Slabey, of the Czechoslovak department, Prof. John Bokmelder, of the Russian department, and Prof. A. T. Davis. On this occasion also the students and faculty publicly extended their congratulations and best wishes to Dr. Anderson and Mrs. Meeker who were married on June 10, and presented them with a tea cart and tea set.

Thursday at four p. m. the board of trustees held its annual meeting, at which it was decided to name the main building of the seminary Walton Hall in honor of Mr. David S. Walton, from whom the property was purchased and who has always had so prominent a part in the life of the community. The other large dormitory at 32 South Munn Avenue will hereafter be known as Howard Hall in honor of the Howard family of Hartford, Conn., who have shown so great an interest in the work among the foreign-speaking peo-

ple. Mrs. Edgar O. Silver of West Orange and Prof. Albert T. Davis of East Orange were elected to the board of trustees. It was also decided to form a woman's auxiliary to be made up of women from the Baptist churches in the vicinity of the seminary.

The final exercises were held Thursday evening in the First Baptist Church of East Orange. Rev. Charles A. Brooks gave an address on "The Need of Trained Leaders among the Foreign Speaking Communities." Dean John F. Vichert of Colgate Theological Seminary gave an address on "The Meaning and Scope of an International Baptist Seminary." Dr. Frank L. Anderson, president of the seminary, was in charge of the service. One of the features was the singing by the student body of the seminary hymn which was written by Prof. Davis.

The Baptist Missionary Training School

Sunday, June 11, was baccalaureate day. The service was held in the First Baptist Church, Dr. Perry J. Stackhouse, minister, preaching the sermon of the day. Monday was class day. At two o'clock the seniors gave the play, "The Rock." Class prophecy created much fun, and the giving over of the gavel by the retiring president of the student body to her successor of next year, stirred all who witnessed it.

Thirty-two alumnae were present. At 6:30 occurred the alumnae banquet. The address of the evening was made by Dr. Charles Alvin Brooks of New York City, on the theme, "The New Home Missions."

The presentation of Commissions followed Dr. Brooks' address. Mrs. John Chapman in behalf of the Woman's American Baptist Home Mission Society, made the presentation to the members of the class who have been definitely appointed to positions under the society. The dedicatory prayer was made by Mrs. R. R. Donnelly. The annual reception was held in the Board Room and Harris Library.

Tuesday, commencement day, was the climax of events. At this time seventeen received diplomas. The enrolment of the senior class has been twenty-three but several were obliged to leave because of illness, two were appointed to Central American fields before completing the work, and one entered the class at the beginning of the spring term. Dr. Roy E. Vale, pastor First Presbyterian Church, Oak Park, addressed the senior class, emphasizing the upward look in life.

New temporary quarters have been secured for the Training School at 4948 Indiana Avenue. This is near The Chicago Training School (Methodist); and a very good solution of the temporary problem. It is hoped almost immediately to build in a spot which will be permanent. No lot has been purchased, but it is hoped that this may be done soon and work begun on a new building adapted to the needs and purposes of the school.

The future bids fair to be greater than the past, if Northern Baptists will co-operate, and help maintain the highest standards of scholarship and practice work, by sending choice young women to be trained; and materially aid us by giving scholarships to help pay expenses. A scholarship is only \$250 and many times lack of it means the loss of a fine young woman to the Christian work.



The Open Forum



THE SPIRITUAL BENEFITS OF TITHING

The advocates of tithing urge its adoption not only on the ground of increased revenue for denominational needs, but also on the ground that the practice of tithing promotes and produces a lofty and desirable spiritual state or condition both in the individual and in the church. What evidence may be adduced in support of this contention I am not aware, but there are certain considerations on the other side which seem to me to demand consideration.

The Jews of Jesus' day were most scrupulous tithers. They had practiced it as a nation for years. Surely the fruits of the practice should be here shown in fullest measure. But the picture of the tither as an individual given us by Jesus is not encouraging from the standpoint of spirituality, and when we look at the nation as a whole we find them woefully lacking in all that constitutes real spirituality, real religion. Historically, since Jesus' day, the Jews stand out as a covetous, money-grasping race. It would be too much to say that tithing produced this characteristic, but at least it did not prevent, nor cure it.

Certain religious bodies of our own day are either wholly, or in large part, tithers. It is surely a fair question to ask whether these bodies are preeminent in spirituality. The Mormons are scrupulous tithers. They have abundance of money for their missionary work, and are most enthusiastic missionaries. But shall we admit that they are more spiritual than Baptists? The followers of John Alexander Dowie were and are strict tithers. They have money for most expensive crusades to neighboring cities. Perhaps they are more spiritual than the ordinary churches, but I doubt it. The Seventh-day Adventists are predominantly tithers. In the inter-church stewardship lectures they were held up as shining examples because they give more per capita than any other Protestant denomination. Am I wrong, however, in feeling that they are not preeminent spiritually?

I freely concede one great merit to the tithing system. It does get the money. In their desperation over the financial crisis and need of our denomination our leaders have most naturally been attracted by this successful money-producing system. If getting the money to promote our missionary and educational work is the great objective of our denominational life, then the promotion of tithing is logical, natural and will probably be successful. But, if we are seeking the deeper things of the spirit, if our objective is a genuine spirituality; if at least behooves us to consider carefully these historical examples of the results of tithing, and go slowly. Getting \$20,000,000 per year for our promotion work would

be indeed a poor exchange for losing our denominational soul. GEO. C. ALBORN.
Wauwatosa, Wis.

CONTRIBUTIONS OF THE SMALL AND LARGE CHURCH

In your issue of March 11 you have an article under the caption "Well-balanced giving" which, in my opinion, does not do justice to the small church when all factors are given full consideration, and I feel the more at liberty to question the conclusions of the writer in view of the fact that my own church does not come under this category. The total amount contributed by the five small churches is noted as \$10,658, an average of \$2,132 per church, which after allowing, say, \$1,200 to \$1,500, for the pastor's salary leaves about \$600 to \$900 for every other item of expense, janitor, heat, light, repairs, insurance, etc. Is it fair to expect any smaller application for self-support? In the one case four and one-half families have to be supported, housed, fed and clothed (even a half of a family cannot escape this necessity), in the other, one. It is logical to expect the larger church to maintain itself on a smaller per capita than a group of small churches as illustrated with their cumulative responsibility.

This situation allows a larger emphasis on outside work which, apparently, reflects so favorably on the large church, but, allowing for the same kind of membership in all the churches, which means that many delinquents must be excepted to get at the real giving strength (and what church escapes?), the per capita contributions for all purposes appear as follows:

The large church with a membership of 867 raised \$13,552.52, a per capita of \$15.63; the small with a membership of 810, \$12,571.11, a per capita of \$15.52 or a difference of 11 cents per member per year. Where is the ground for any flattering comparison? Actually the general average per week per member is only about thirty cents for all interests, home and world-wide—the tithe on a weekly income of \$3!

In the matter of membership records it should always be borne in mind that the large church with its comfort, music, appointments, better educated ministry (presumably) and social opportunities offers attractions that are competitive, as the faithful in the smaller congregations full often realize. Not infrequently it requires real consecration attended with no little deprivation to "stay by the stuff" in these smaller interests.

And it may be that a review of the sources of the letters granted to those who were received into the fellowship of the larger communion would reveal contributions of life and service which had their beginnings where the problems of

self-support are vital and loom large.

It seems to the writer that the reflection on the giving of the small churches as contained in the head line of the item referred to is not sustained upon careful consideration and that it is unintentionally unfair in its inferences.

No mention has been made of the contributions to the building enterprise as these are local and personal and, moreover, are not used in the comparisons as made: it is encouraging to note that a new sense of responsibility to our missionary objectives has secured a response, if not adequate, at least stimulating, this handicap to the contrary notwithstanding.

Pittsburgh, Pa.

H. BAINBRIDGE.

FOUR LAWS FOR THE CHURCH AND ITS YOUTH

In any church where there is to be a consistent result-bringing kingdom work done as the kingdom relates its program to the young people, there are some quite evident laws that must be kept prominently in the thinking of the people. Without enlarging upon them, we can enumerate them under four heads as follows:

First. Every Christian church has a responsibility to make a very strong effort to reach all of the people of its constituency; study their characteristics and strive to know their needs of whatever kind; and then strive to meet those needs in such a way as to build a love for the church, its work and its Christ.

Second. It must always be remembered that in no two age-groups of a normal church is there absolute agreement as to what is most essential in life—even in a fully Christian life—and yet the fact that different age-groups emphasize different types of conduct does not necessarily determine at a first consideration a greater or less sincere religion. It may stand for only a different-ness rather than a better-ness or a worse-ness.

Third. It is very largely the younger adults in the church who must give of their spiritual and physical strength to furnish the teaching and supervisory (cooperative would perhaps be a better word) leadership for the younger people. In this leadership, usually, though not invariably, the men are responsible for the leadership of the boys and the women are responsible for the leadership of the girls.

Fourth. In any church the young people should constantly strive to appreciate the point of view of the adults, and in appreciating their point of view, should constantly strive to show their gratitude by responding to the honest effort that is made to assist them in working out their part in the kingdom program with a spirit and attitude that are one better than the spirit and attitude shown them by their adult co-workers.

Greenville, Pa.

H. G. W. SMITH.



The Chimney Corner



A Star in the Milky Way

ALFONSO would have told you disdainfully that he had a soul above selling milk! To him, this having a route was the stupidest thing in the world. Even the donkey soon memorized the ins and outs of those little, narrow streets, where housewives were forever poking their heads out of doorways to see if it were really Alfonso whenever they heard the patter of donkey's footsteps or the clatter of tin cans clashing together musically. If it was Alfonso, he would be marching at the donkey's head; and almost the only pleasure he ever got out of having a route was bickering with these housewives all along the way, over the bigness of the tin measures they brought out to be filled and the fact that so much extra milk would certainly cost them thus and so.

"Nonsense!" these individuals would say crossly, "is your milk so much better than anybody's else that you must cheat a poor woman out of her last cent? When your milk's half water, anyway, you ought to be grateful that I buy it at all!"

"Now, by all the saints, but you insult me unjustly," Alfonso would cry indignantly, "I swear that not a drop of water has ever touched my milk—you only have to look at it lying in that extra large tin measure of yours; may my eyes drop out of my head if I ever saw milk of a finer color, half cream it is—rich, yellow cream, woman! And yet you insult me by calling it *watered*. Such is life! And you talk of cheating when your measure is half again as big as anybody's else!"

It was in bickerings like this that Alfonso enlivened the monotony of his route along those narrow Cuban streets, and even the little donkey soon learned just where to stop so that the two big cans fastened to his saddle could be tilted over to fill the vessels, big and small, which were brought out for that purpose from dim patios indoors. For this was none of your modern American dairy companies, with milk sealed up in scientifically sanitary bottles and delivered at your door in the wee small hours of the morning before ever you yourself are dreaming of cream in your breakfast coffee. Alfonso's was the way in which milk was circulated in Cuba, where on any day you really might manage to bargain Alfonso into selling it a whole cent cheaper—provided your tongue were only long enough and sharp enough. Now it happened that along Alfonso's route was a certain house into which Americans had lately moved; so, with an eye to business, Alfonso jerked the donkey's tail and yelled a lusty "Whoa, there!" on the very morning following their first appearance on the street.

You would not have supposed that any milkman in the world could have executed so elaborate and beguiling a flourish as

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Alfonso made in bowing to the American lady—sweeping his hat to the very ground, he said: "Senora, permit me to recommend the perfections of my milk! Straight from the most distinguished and ornamental cows in all Cuba, senora."

"Oh, I have no doubt they are highly ornamental," she laughed, "but I don't care nearly as much about the way they dress up the appearance of the landscape as how the germs in the milk may affect my baby. So what have you got to say about *germs*?"

It must be admitted that Alfonso had never so much as heard of germs before, but being a tactful soul, desirous to please, he replied: "Put your mind at rest, senora. I can deliver the milk either with or without germs as best suits the small infant. State your preference, and I am at your service."

"Oh!" laughed the senora, "*with or without germs*, eh? You certainly are obliging! And now tell me, how often do you sterilize your milk cans?"

Poor Alfonso—this was too much! Little he knew whether this thing-called-sterilize was bird, fish, flesh or fowl, so he humbly begged an explanation; and, later on, rode away from the mission door a wiser boy, although still vastly mystified. What a lot of trouble she expected him to take: boiling tin cans and removing germs. "If ever she buys of me, double shall she pay!" he declared to the donkey, who flapped his ears approvingly.

The next morning he returned to the mission, his brown face beaming. "Senora," he vowed, "I swear by all saints that half the night have I sat up killing

off the unfortunate germs lurking in the milk from my so ornamental cows. Therefore now the small American infant may drink it with complete safety!"

"Oh, you gay deceiver!" smiled the lady, much amused, "it grieves me to disappoint you, but no milk today."

"I am in your hands, merciful lady," cried Alfonso cheerfully. And after that he called each day, although never could he persuade her to buy even a drop of his milk. But there was a special lure about poking his head inside that doorway, where curious sights were to be seen: a dozen little children contentedly sitting as still as mice making black marks on white paper, receiving the thing called "an education." And sometimes when education threatened to grow too tiresome, that dozen silent children became as noisy as ever they pleased, scampering around playing games.

You can see for yourself that all his other customers put together could not possibly equal the charm of this house where the lady did not buy, but where such bewildering things were going on. Indeed, he talked so much about this thing called an education that his little sisters and brothers fell to wishing that they did not live way out upon a lonely farm with only ornamental cows for company!

Then one day Alfonso began looking at the donkey's back as if measuring the length and the breadth of it in the spots between the milk cans. "Juanita," he called, "also Tommasito, and thou, little Concepcione, hop up on the donkey's back and come visit the place called a school."

You may be sure they hopped up!

And a little later, when the missionary lady heard the familiar clatter of Alfonso's milk-cans and expected to see his beaming face poked in at the doorway, lo and behold, *four* faces appeared! Three of them very, very shy, and scared, and curious.

But after that first visit they came regularly each morning; indeed, Alfonso had to reverse his entire route in order to deliver them at school at the beginning instead of in the middle of his milky way. But, just as on dark summer nights you may have seen bright stars light up the Milky Way in heaven, so that small school began to shine along Alfonso's route. With every pint of milk poured into small tin dippers he made that star gleam in the monotony of other people's routine lives. Instead of old-time bickerings about one cent more or less, there would be glowing accounts of how those Protestants were doing thus and so in town.

"I tell you what," Alfonso would say to some disgruntled mother with a group of noisy children squabbling in the patio, "if you'd only send them around to the American senora's school for an education, you'd be amazed at the improvement in

Souls

By FANNIE STEARNS DAVIS

MY Soul goes clad in gorgeous things,
Scarlet and gold and blue;
And at her shoulders sudden wings
Like long flames flicker through.

And she is swallow-fleet, and free
From mortal bonds and bars:
She laughs, because Eternity
Blossoms for her with stars!

Oh, folk who scorn my stiff gray gown,
My dull and foolish face,—
Can you not see my Soul flash down,
A singing flame in space?

And, folk whose earth-stained looks I hate,
Why may I not divine
Your Souls, that must be passionate,
Shining and swift, as mine?

Atlantic Monthly.

them. I give you my word that from day to day my own mother hardly recognizes Juanita and Tommasito and Concepcione when I bring them home on the donkey's back, so improved are they becoming."

Naturally these recommendations had their subtle effect, and one by one new scholars began to crowd the senora's school, until her husband was forced to write home to our churches in America: "Dear Friends:—

"You will be delighted to hear of the marked increase in attendance at our mission this year. It will no longer be possible for my wife to hold the school in our own home as formerly, for we are already crowded to the very door-jambes, and have a long waiting list of children desiring to attend, only we cannot possibly squeeze in another pupil! This means

that money is needed at once for a school building. Oh, I earnestly pray that you will not wait to fill this crying need, for enthusiasm is high just now; indeed, the Catholic priests are frightened enough at our success to forbid their people to attend either our school or our church. But, with no other school within a hundred miles, these warnings have little effect, and my church services are packed. One of my best volunteer helpers is an enthusiastic young fellow who has a milk route—utterly ignorant he is, yet with untold influence among the families he meets along his route. Indeed, he's a star in the milky way, exactly as Prophet Daniel said: 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'"

The Young Reserves

A Clever Fellow

By CLARENCE HAWKES

THE otter is one of the cleverest of the wild kindred, although he lives such a secluded life and is so shy that very few people have ever seen him, except in museums, and there he does not show off to advantage. He is almost as clever as the fox, although his reputation for wits is not so well known as that of sly reynard. The otter's cleverness is rather in keeping out of the way and in protecting himself by his dexterity. He does not come into the open and match his wits against those of man, as does the fox. This is the reason why with his valuable coat, worth anywhere from twenty-five to fifty dollars, he survives where the fox disappears.

He is equally at home in water or on land, and that also gives him an advantage which the fox does not possess. Still another thing in his favor is the fact that he leaves very little scent, and only the best dogs can follow his track. In addition to all this, he is largely nocturnal, traveling and disporting himself in the night when men and dogs are usually asleep.

The otter is a great traveler; thus he escapes from his enemies. He never returns to a kill, and this fact alone often saves him. An animal that will feed upon a kill night after night until it has disappeared is easily trapped, but the otter is too wise for that.

The young otters are blind at birth and very small. They are born in February while the old otters are still frozen under the ice. The mother otter is very jealous of her young, and leaves them only long enough to get food.

The burrow is usually under some overhanging bank, is nicely lined with dead leaves, and is very comfortable. Sometimes it has doors leading both outside and under the water. The otter still has to catch his fish in winter time. He cannot eke out his meals with clams as he will do when the ice is broken up.

The otter is very fussy about his eating, and always eats his dinner in the same

manner. He will skin an eel, beginning at the tail. Frogs he also skins, and he always eats trout from the head back to the tail.

When the young otters are eight weeks old, the mother takes them to the nearest pool to teach them how to swim. They are such adept pupils that they swim like fish within a week. The mother otter seems never to lose her zest for play. As soon as the young are old enough, they are taught numerous otter games and frolics.

The otter seems to be as fond of sliding downhill as any boy and he will indulge in this sport for hours at a time. If it is summer time, he selects a steep clay bank and slides down it until it is as slippery as if it were greased. He slides upon his belly with his forelegs doubled up by his sides. In the winter he selects a steep bank leading on to the ice, if possible, and here he can get a real slide, one that would do credit to a boy on a sled.

In Alaska the otter often travels fifty miles a day simply by sliding upon the ice of the lakes and rivers. He does this just as a boy runs and slides upon his feet.

The otter's usual way of fishing is by stealth, but if he wishes he can pick up a sucker on a straight-away swim, for he is the best swimmer of all quadrupeds.

In swimming he not only uses his muscular hind legs, but also his powerful flexible tail. All three work as hard as they can. He is a veritable stern screw steamer. When he swims he does not make a great splashing; he can slip into the water and swim away without even the slightest noise.

When domesticated, the otter is almost as much at home as a dog. Some neighbors' boys and myself had a tame otter when I was a boy in my teens. He had been taken from the burrow when he was very small so he did not know that by nature he was a very shy animal and fearful of men. He lived in a cage in the yard. The door was always open and he came and went as he pleased. Although he was given all the fish that he wanted, still he retained his fishing instinct. He would go to the river near by and spend half a day fishing.

When watching for fish the otter lies in the water with just the tip of his nose and his eyes showing. When the fish comes within striking distance, he moves like a flash. There is a ripple and a splash and he comes up with the fish in his mouth. This domestic otter would lie at his master's feet like a dog and he would even come into the house. He was very fond of crawling through small holes and often crawled through a six-inch drain pipe.

The otter's coat is very beautiful, being a dark glossy brown, long and thick. A full-grown otter is a little over two feet in length, not including his sixteen-inch tail. His weight is from twenty to twenty-five pounds although he is sometimes larger. He lives about lakes and rivers and along the seashore. Here he often swims far out to sea and lives upon the sea islands.

So keen is the otter's sight, hearing, and smell that you might spend half your days amid his haunts and never see him. He slips like a dark shadow into the water, without even the slightest sound and swims away just as silently.

—Queen's Gardens.

Albert and the Ants

(This story was written by a Young Reserve named William E. Bullard Jr., of Redlands, California. He is eight years old.)

ONCE upon a time there was a boy whose name was Albert.

One time he saw an ant sitting on a clod. When he saw the ant he said, "Oh, I wish I was an ant." And what do you suppose happened? The boy turned into an ant. He wondered why he turned into an ant, but finally the big ant he saw sitting on the clod came and told him that it was he who changed Albert into an ant. He said he was the Ant Witch and that he had heard Albert's wish and turned him into an ant. After the Ant Witch had told Albert all this he said, "Why did you wish to be an ant?" Albert answered, "I found out in the Bible that an ant was wise." "You are right, the ants are wise," replied the Ant Witch.

Then the Ant Witch asked Albert if he liked ant-bread and ant-milk. Albert said he did, because he had turned into an ant, he had an ant's appetite.

After a while the other ants in the colony came to see the new ant.

Then the ants gave Albert some ant-bread and ant-milk. When he had eaten it he said it was as good as the bread and milk at his old home.

After Albert had lived with the ants for a while there came a colony of red ants that declared war against the black ant colony that Albert was in. When the Ant Witch heard this he changed Albert back into a boy. When Albert became a boy he killed most of the red ants and left the rest of the killing to the black ants. When this was done Albert turned into an ant again.

After a while there was a war with the white ants. In this war Albert did not turn into a boy because the Ant Witch thought that the black ants did not have so powerful an enemy to overcome.

(Continued on page 705)



Young People's Work



Topic for July 16

"EARNEST OR TRIFLERS?"

Amos 6:1-8; Eccl. 12:13, 14; Matt. 12:36.

By MABEL H. BENJAMIN

Are you in earnest, or are you a trifter? This is indeed a searching question which we may well ask ourselves before we go farther. Let us base our discussion on these four thoughts: Who should be in earnest? why should we be in earnest? when should we be in earnest? how may we be in earnest?

I. Who should be in earnest? Surely there are those, you say, who are made to be butterflies, beautiful creatures who need not stop long at any one flower, but needs must flit on and on, ever on to the next and then on to the next. Shall we not as Christians look to the life of Christ for our example of an earnest life—a sincere and truly beautiful life? Fosdick says: "Some virtues are like separate flowers, they beautify the spiritual landscape; a few are like the climate, they are the atmosphere in which all other flowers grow. Sincerity was the climate of the Master's spirit." Christ was loyal to his cause even unto death. Though we may not be called upon to be earnest unto death, as was our Master, may we not be in earnest throughout life—a task difficult enough to challenge the spirit of youth in us all?

II. Why should we be in earnest? We need but to look at the many wrecks of life about us, and to determine why they are as they are, in order to understand why we should be in earnest. Is there anything more pitiful than a wasted life—a life which has lacked a purpose to make it worth while? If it is only for the selfish purpose of being happy, of making of our lives a true success, we should be in earnest. Again, as Christians, we can do no better than to follow in the footsteps of loyalty to our Christ.

III. When should we be in earnest? Are there not times when we should throw off all restraint and worry and just play? Indeed there are! A true sportsman, however, is in earnest. Earnest in our play, should we not also be earnest in our work? Who cares to employ a skilled workman who only plays at his work? But more than that, should we not be in earnest in our devotional life? To be a true Christian seven days of the week, to be in earnest in one's devotional life, is to have found the source of all sincerity and power.

IV. How may we be in earnest? We can be in earnest throughout life only as we have a purpose in life, a cause which demands our loyalty. The cause of Christ in a world which needs him deeply may rightly demand our utmost loyalty, our truest sincerity. To remain true to a cause like ours, there is needed a con-

stant source of inspiration, and this may be found in constant communion with its Master Leader.

"The people of a great city were once very much surprised at the beautiful music which floated forth from a little harp, untouched by human hand. Many evenings they came to listen, to wonder, and then to leave. Little they knew that placed beneath the little harp, under the stage, there stood a larger harp played upon by the skillful fingers of a Master Harpist. It was because the little harp seen by the eyes of all was tuned so true to the larger harp played by an unseen Master, that it rang so true, that it gave forth music to delight the souls of the hungry, eager world."

The Daily Program of a Church Vacation School

1. Opening of the School: It is absolutely necessary that good discipline be maintained. This discipline can be secured if the school starts right and every child knows from the very beginning that disorder will not be tolerated. No child is allowed inside the church until the school opens promptly at nine o'clock. The boys and girls line up as in public school. They march in to music. All the signals to stand or to be seated are given by the piano. A definite program is carried out for the entire time of the school session, leaving no time or opportunity for mischief making. A system of demerits will care for the ordinary thoughtless child. A truly vicious child should be kindly but firmly dismissed.

2. The Worship Period: The first ten minutes of the school is a period of worship. The children come in with the spirit of the street. A period of real worship will calm them and fit them for a happy and helpful morning. Into this period there should not come drill work of any kind. The leader, by his own attitude should create an atmosphere of worship and reverence.

3. The Kindergarten: In many schools the kindergarten children join in the devotional period and then go to their own room. In other cases they are by themselves throughout the morning. This work needs to be under one who has had some kindergarten training or who, having a love for and understanding of little children, takes the special training which the Training Conference offers to those who work in the kindergarten. Those who are public kindergartners need to understand that in our Daily Vacation Bible Schools there is a distinct religious background to all the work and play. "The Manual for the Kindergarten," by Miss Florence H. Towne, will be used this summer.

4. The Missionary Offering: This offering is distinctly a missionary offering. It

goes to help other boys and girls have a happy time in a vacation school. Each day the children are given an opportunity to think of others and to do something for them. A glass jar is placed on the table in front of the school. The purpose of the offering is explained. Sometimes the children are asked to get a pint or a quart of coins. A "Giving Verse" is repeated. The children march around the room to music, pass the table, and back to their places. Sometimes an appropriate giving song is sung. Some of the schools take this offering once a week instead of daily, but the best results for the children themselves come from daily giving. This offering is usually sent to the denominational representative. Any school may designate its offering for any special school or purpose. This offering should not be used for expenses of the local school. Schools where two or more churches cooperate send their offerings to the secretary of the Commission.

5. Memory Work: Each day the boys and girls memorize some portion of the Scripture. The memory passages for this year are given in connection with the Bible story material. In the memory drill some use the black board, some a big chart, some the stereopticon, some pictures illustrative of each verse, and some use the drill method. It is the best to vary the method and put much thought, interest and enthusiasm into this part of the day's program.

6. Music: Good music is one of the important factors in any school. To secure this each school needs a good pianist and good leader. Usually the children have neither song book nor leaflet. Both music and words are memorized. The children are taught the spirit of each song. A devotional song is sung reverently, a prayer song prayerfully, a militant song with vigor and power, etc. Tone and correct interpretation are considered of greater value than noise or volume. From twelve to fifteen songs will be learned. Some of these are religious, some patriotic, some nature and some folklore songs. For the summer we suggest as our music Manual, "Manual of Hymns, Songs and Marches, with Music Interpretation," published by the International Association of the Daily Vacation Bible Schools, New York City.

7. Calisthenics: Five minutes of calisthenics to music by the piano will prepare the boys and girls for the Bible story of the morning. A high-school boy or girl will often be the very best leader that can be found for this part of the program. In a few of the schools rest games will be introduced this year. This can be done if the school is divided into departments. If games are introduced care should be taken that the leader does not lose control of the school.

8. *Story Telling*: Story telling is one of the oldest and best forms of teaching for children. Class groups for discussion or for lessons as in Sunday schools are not to be encouraged. The lecture or preaching method has little place in a Vacation school. Tell stories. Study the art of story telling. Make the story your own and tell it with all the art and vigor which can be given to it. Let the boys and girls make their own application. It is often wise to let some of the stories be retold by the children or dramatized. There are two kinds of stories told in a vacation school; a character or habit story and a Bible story. These stories are selected so as to fit into the general theme. The suggested stories for the summer, the outline of which follows, are quoted in the "Story Bulletin." Any story teller is free to substitute other stories. Be sure to tell stories. Do not neglect the daily Bible story.

9. *Craft Work*: Craft work has a distinct place in our vacation schools. This work is not put in as a bait for the boys and girls or as something to amuse them or as busy work; but it is engaged in because of its distinctive value in character formation. All the teachers are Christians. The work is therefore under Christian influence and in a Christian atmosphere. In the craft work the boys and girls are taught how to work together as Christians. This means good work and neat work. One article is finished before another is begun. There is no wandering about the room. All work is done as Christians should do work. Some of the craft work is related to the theme of the day. Some is not. But every child loves to make things. The craft work should be exalted in the vacation school this summer. Every group of ten or fifteen boys and girls needs an older person as

a helper. This helper should always have an attractive model of the article which is being made. Care should be taken to keep each child's work safely over night. A bag or box for each pupil is a good plan. This year we have a new bulletin on craft work. Each teacher should select with care the things which she will teach the boys and girls.

10. *School Yells and Songs*: It is well for each school to have its own yell, school song and cheer leader. The closing period is a good time to introduce the school yell, sing "booster" songs, welcome new scholars and make the daily announcement. A bit of good fun will mean much to the success of the school.

11. *Closing the School*: A good vacation school opens promptly and in an orderly manner; it closes on time and with interest. It is absolutely important that the boys and girls go home happy. This can be done through an attractive closing period.

Upon a given signal all craft work ceases, each scholar's work is marked and put away, and when the pianist begins to play, the whole school re-assembles quickly and orderly, marching from their departments and classes. For local reasons a few schools do not re-assemble. This, however, should be the exception rather than the rule.

The closing assembly offers an opportunity to secure the eager interest of the children and of the teachers in the growth and progress of the school. Put the attendance by departments on a blackboard. Compare with the previous day. A standard of attendance can be adopted. Mass interest in a school often wins and holds even an indifferent pupil. Interesting features can be introduced. A finished article of unusual merit can be exhibited

by the girl or boy who makes it. A word of public commendation will help the morale of the whole school. A pleasant surprise introduced from time to time will maintain interest to the very end.

The closing should be varied, interesting, orderly and dignified. It is the closing impression which the child takes home. Seek through this period to produce just those impressions which you want the boys and girls to carry home and tell their parents.

Seattle District Summer Rally

The regular Summer Rally of the Seattle District B. Y. P. U., was held at Bremerton, Wash., June 9. The steamer City of Bremerton was chartered for the occasion and, by actual count, 603 were on board. The Baptist of Bremerton rented for the occasion one of the moving picture theaters and 800 people were present at the evening meeting. The address of the evening was given by Dr. Gabriel Reed McGuire, pastor of the First Baptist Church of Vancouver, B. C. On the trip over to Bremerton and back to Seattle a musical program was rendered on the boat, music being furnished by the orchestra of the Second Swedish Baptist Church of Seattle. Robert Wright, of the Queen Ann Union arranged with the *Post Intelligencer* of Seattle for a radio concert which was enjoyed on the return trip. Ice-cream and "hot dogs" were sold on the boat, the proceeds going to the Chinese night school.

Arrangements for the rally were perfected by Clarence P. Sander, president of the Seattle District and Alvin Westin, chairman of the publicity committee.

Arrangements are now being made for the fall rally and the attendance goal has been set at 1500.



TRAINED LEADERS' CLASS, FIRST BAPTIST CHURCH, BLACKFOOT, IDAHO



Religious Education



How It Was Done

By E. S. BRAMBLE

The last Sunday in June, 1921, the writer was called to the pastorate of the First Baptist Church of Harbor Beach, Mich. He accepted, not because of the enormity of the salary, for that was only equal to the average rural community church: not because of the beauty of the church edifice, for that was badly dilapidated: not because of the large congregation, for it was exceedingly small; but because of an opportunity for real service for Jesus in the community.

In a few weeks a campaign was launched. First a complete survey was made of the town, revealing a population of nearly 2,000. This was done by the Baptist church people, independent of all others. The pastor then gave the cards indicating membership or church preference in other churches, to the various other denominations in town to whom they belonged, keeping the non-membership cards for the foundation material on which it is hoped to build a glorious superstructure for Christ.

As to the financial campaign, the pastor personally visited and solicited every member of the church, every business man, every resort, and every person interested in the Baptist church and secured in cash (not promises to pay) \$1,900. Work commenced, contracts were let, and on October 9 the church was re-opened—new, fresh and clean from “stem to stern.” Nothing left of the old church but the frame and a remembrance.

Did we feel happy? Yes, and surely we had a reason to praise God.

The spiritual development was not in any way neglected. While out of the church, we worshipped in the auditorium, and the common room of the community house which seated 500 and 250 respectively. The pastor invited into his pulpit some of the best preachers of the state, regardless of denominational connections; likewise influential business men who were Christians also received invitations to speak. These men came, gave ringing messages and inspired all.

The forty-five-piece Salvation Army band of Flint gave two days of sacred concerts with the result that the whole community was awakened to the fact that the church was a vital factor in the community life.

The Sunday school reached the high water mark of 189 because every one in the school was working to “win one.”

The B. Y. P. U. numbered twenty-five in membership. Through the use of the “Red and Blue” contest lasting over a period of ten weeks, B. Y. P. U. now numbers 230 active and social members. Almost all of them are young people and every one of those taken in were “free

lances.” In other words, we did not trespass on any other denomination to secure our members. The meetings are bright and cheerful. We have no trouble to secure leaders for six months ahead.

The regular preaching services are quiet, not sensational; nor are there employed any other methods than the preaching of the Word of God. As a result, we are always assured of a large and attentive congregation.

Daily Vacation Bible Schools

The ministry to the child-life on our city streets, through the program of the Daily Vacation Bible Schools, continues to be one of the largest summer activities of the New York City Baptist Mission Society and also of the Baptist Church Extension Society of Brooklyn and Queens. For the past two years all the Christian forces doing this work in the Metropolitan Area have been united in a Federated Committee, and the same cooperation will exist during the coming summer.

In preparation for this summer's work, a Saturday morning training school for a period of ten weeks has been conducted by this committee and prior to the opening of the schools a three day intensive training institute will also be held for all the young men and young women who will engage in the work of the schools in New York City. The schools themselves will open on July 3 and continue through August 4—a period of five weeks, July 4 being omitted but Saturday of that week will be included to make the full twenty-five sessions.

The program of the schools will be much the same as in previous years, ministering to children along the lines of evangelism, industry, song and play. Just as the Sunday school approaches the religious educational problem from the point of view of worship and the week-day school of religious instruction approaches it from the point of view of instruction, just so does the daily vacation Bible school approach the problem of religious education from the point of view of play and industry. Handicraft has always been a large feature in the schools, but the most important item is still the Bible story, Bible memory work and the learning of the great hymns of the church. Habit talks and first aid to the injured, picnics and field days in the parks will be parts of the program. As heretofore, the children have been encouraged along the line of charity. This year two benevolent interests will be furthered, the daily offerings being divided for the children of the Near East and for the extension of daily vacation Bible school work here in New York.

It is hoped to have schools at the following centers: In Manhattan and the Bronx:

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International Uniform Lesson for July 16

TEMPERANCE LESSON

Lesson: Daniel 5:1-31 Golden Text: Ecclesiastes: 12:14.

Setting

After Nebuchadnezzar's death in 561 B. C., his weak son Evil-Merodach ruled for two years. He was murdered and his young son Labashi-Marduk reigned for a brief period. Then Nabonibus, one of the noblemen, was placed upon the throne by some of his number. His son was the Belshazzar of this lesson. Belshazzar was heir to the throne but the records do not indicate that he reigned although the book of Daniel calls him king of Babylon. He may have shared the throne with his father or he may have governed Babylon as viceroy and been known by that title. In 538 Cyrus, king of Persia, captured Nabonidus and Babylon and adopted the title of “King of Babylon and King of Countries.” That Babylon fell so quickly is one of the wonders of history.

Lesson

The first fourteen verses of the chapter assigned for the lesson take up the feast of Belshazzar whereat appeared the handwriting on the wall. Upon the failure of the wise men to interpret it, the queen advises that Daniel be sent for. To him Belshazzar promises a purple robe, a chain of gold and the position of third ruler in the kingdom if he would interpret the handwriting on the wall. “Then Daniel answered and said, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.” He recalls to Belshazzar the career of Nebuchadnezzar before whom “all the peoples, nations and languages trembled and feared . . . whom he would he slew, and whom he would he kept alive . . . but when his heart was lifted up, and his spirit hardened so that he dealt proudly, he was deposed from his kingly throne and they took his glory from him . . . And thou his son, O Belshazzar hast not humbled thy heart, although thou knew all this.” Then Daniel charged Belshazzar with the sins he had committed and his neglect of the true God. Because of this the hand appeared (whether miraculously or in a vision is not stated) writing: *Mene, mene, tekel, upharsin*, that is *numbered, numbered, weighed and divisions*. That night Belshazzar was slain and Darius took possession of the kingdom.

Lesson Thoughts

1. To live for self is to be uncrowned.
2. “Crime and punishment grow out of one stem”—Emerson.
3. The weighing of the character of every living being goes on and he is found—(?)



Our Own Folks



St. Louis

By W. E. DARROW

On Friday evening, June 2, Brother A. E. Jern, a student at Shurtleff College and pastor-elect of the Salem Church, St. Louis county, was publicly set apart to the work of the ministry, he having been previously examined and approved by the standing committee of the St. Louis Baptist Association. The ordination service was in Salem Church. Dr. S. E. Ewing presided and offered the ordaining prayer. The writer delivered the charge to the candidate, Rev. R. K. Kelly, the charge to the church, and Rev. M. W. Dressel presented the Bible.

Our City B. Y. P. U.

The City B. Y. P. U. held its annual meeting in Third Church, Tuesday, June 6, and elected officers for the ensuing year. Harold C. Fechner of Ebenezer Church was elected president; Harry A. Stewart, Grand Avenue Church, vice-president; Miss Opal Crane, West Park Church, recording secretary; Miss Gladys La Rue, Tower Grove Church, corresponding secretary, and W. Klein, Third Church, treasurer. The advisor is the president of the Baptist Ministers' Conference of the City, Miss Mary Woods, Lafayette Park Church, was elected intermediate superintendent, and Miss Blanche Dulin, Grand Avenue Church, junior superintendent. These take office July 1. The writer has been asked to serve as educational director. A training school for B. Y. P. U. workers will be held this fall, probably in November. The city is divided into three districts, each having its own district union.

A Pastoral Anniversary

June 9 the writer completed four years of service as pastor of Grand Avenue Church—years of strenuous endeavor. At the beginning of the pastorate the church was somewhat discouraged; financially distressed (the St. Louis Baptist Mission Board helping in the payment of the pastor's salary); the church building, inside and out, badly in need of repair; its organization defective, without possession of its property and unable legally to hold property (because not incorporated); its membership less than 200; its Sunday school attendance less than 100 and other departments of its work equally crippled. Today, the church is paying \$620 more for pastor's salary and \$156 more for janitor per year than in 1918, other items of expense being also increased. The church membership is 288 and the average Sunday-school attendance is about 200. From June 9, 1918, to June 10, 1922, there have been added to the church sixty-nine by baptism, eighty-one by letter, thirty-three by experience, and five by restoration, a total of 188. The church property has been repaired, the church is incorporated and in possession of its property. During the past four years the receipts for current expenses have been \$11,852.67 and expenditures \$11,375.96, leaving a balance in the treasury, June 1, of \$476.71, all bills paid. Our present prosperity, aside from the blessing of the

Almighty, has come because the church generally believed in its pastor and was ready heartily to follow his leadership.

Miscellaneous Notes

The Water Tower Church has unanimously called Rev. L. B. Arvin to be its pastor. He has been financial agent for the Missouri Baptist Sanitarium. The call has been accepted.

An outing by the ministers of St. Louis was enjoyed at Lindenwood College, St. Charles, Mo., on Monday, June 5. The members of the Ministerial Alliance were the guests of Dr. and Mrs. John L. Roemer, president and dean of the college. Anthony F. Ittner, a former police judge of St. Louis, spoke at the noon luncheon. Other addresses were made by Sheriff W. E. Robb, of Des Moines, Iowa, and by Rev. Samuel Jordan, a missionary of Teheran, Persia. Rev. Dr. C. M. Tadlock, pastor of Centenary M. E. Church, was elected president of the alliance. Rev. L. R. Call, of Second Church was elected treasurer, and Rev. P. G. Van Zandt, of West Park Church, a member of the Board of Councillors.

The Ammon Class of Lafayette Park Church celebrated on Sunday, June 11, the fourteenth anniversary of its existence. Hon. J. B. Edwards of this city addressed the class at the Bible-school hour. There were 210 people present to hear him.

Another Mile Stone

By ROSE L. BOYNTON

Five o'clock of a beautiful June day found the Sycamore delegation of Mono Indians wending its way down the "Glory Trail" to Auberry, to attend the annual meeting of the Indian churches to be held with the mother church, June 9-11. With Christian Conquest banners flying, a horseman leading followed by an auto, wagons and buggies, the crowd of thirty drew up in the shady grove surrounding the chapel. Here we found the Auberry Christians, in camp since early morning, with tents up, long tables erected, chapel decorated and everything in readiness for their guests.

Alfred Lord and wife, with Indians from Nippiniwassee and Coarse Gold had just arrived and were making camp near by, while the Table Mountain people were on the other side, and soon horses were unhitched, wagons unloaded and happy children running to and fro. The call to supper was heard a little later and as soon as the hungry travelers had been fed the bell rang out its call to the spiritual feast.

The pretty "church house" was soon filled with well-dressed, bright-faced Indians and an inspiring song service was led by Alfred Lord, our Indian missionary at Nippiniwassee and Coarse Gold. Rev. J. G. Brendel, superintendent of the work among the hill tribes of Northern California, enlarging the work begun by Miss Ida Scofield and Miss Emma Christiansen, gave the opening message and called on an Indian brother from each mission to give a few words of greeting. In response to this invitation Joe Hutchens of

Auberry said many "good words."

Saturday morning at 9:30 the Indians were again in the house of worship and to their delight a spirited song service was led by Mrs. R. D. Licklider of the Memorial Church, Fresno, followed by messages from Indian sisters from each mission. Mr. Cowser, the new pastor of the Clovis Baptist church, had come to share our services and to bring two addresses on the "Word of God," which were given morning and afternoon. The evening service was called the young people's, and the house was crowded at an early hour, the delegations sitting in groups. After a short song service Mr. Brendel called the missions in turn and each group responded with song or exercise. Three groups sang gospel songs in their native tongues, the last sending up a group of little ones to sing in English. Another group all sang in English and a group of girls marched in with conquest banners to sing "We've a Story to Tell to the Nations," after which the entertaining church gave a great demonstration of their young people's work. A fine group of little ones showed how primaries could sing praises to God, a splendid band of older members of the Junior B. Y. P. U. gave a song, a Bible drill and memory work, and the W. W. G. Society gave a flag drill and drew spiritual lessons from it. Alfred Lord then gave an impressive talk upon the text "Whatsoever He saith unto you do it." At the close an appeal was made to respond to God's call to the unsaved and three came forward, two Junior boys and a young man. This great meeting, with about 250 present, closed a memorable day.

The services of the Lord's Day were opened by a council for missionaries and Indian leaders with Mr. Brendel, then a preaching service and in the afternoon reports from the various Sunday schools, women's societies and other organizations. Four churches had given largely to missions, as well as local work. The other two made no financial report but all reported growth. At the close of Mr. Brendel's strong message to those present four more juniors came forward to confess Christ.

Twin Cities' Letter

JOHN A. EARL

The joke is that they are called twin cities because they are so much alike. It isn't similarity that makes them twins but proximity. And yet when it comes to Baptist fellowship St. Paul and Minneapolis are one. This was demonstrated again the other day when the ministers and their wives were the guests of Dr. Robert Earl and Dr. George Earl at the Mounds Park Sanitarium, one of the three Baptist hospitals located in St. Paul. It was a revelation to some of the guests that the Baptists owned such fine properties and carried on a ministry of healing and comfort of such magnitude in the Northwest.

The beautiful house of worship of University Church is nearing completion. Dr. Norman B. Henderson has done a notable

work here both in promoting the building enterprise and in greatly increasing the spiritual efficiency of the church.

The Trinity pastor, Walter Woodbury, is much in demand as a preacher. He is a special favorite at Carleton College, Northfield, Minn., where faculty and students hear him frequently with pleasure.

The young pastor of the youngest church in Minneapolis, Lake Harriet, is rejoicing in substantial evidences of progress. S. H. Farringer, the pastor recently took in forty-seven new members.

W. E. Loucks, pastor of Fourth Church reports a wonderful victory in securing \$65,000 in pledges to complete the church building.

The Baptist Summer Assembly grounds at Mound, Minn., on beautiful Lake Minnetonka will be improved this summer by the building of a hotel and dormitory.

Already your readers have learned of the extension planned by the First Church of Minneapolis for which more than \$300,000 have been subscribed.

Allyn K. Foster will be the supply pastor of the Calvary Church for six weeks while Pastor McLean takes his vacation in New England.

Changes are in the air. Dr. E. R. Pope, who has so signally and successfully led the Baptists of Minnesota for nearly a generation suggested at a recent meeting of the board of directors of the state convention that he be released. While the board was loath to entertain the suggestion, a committee was appointed to confer with Dr. Pope concerning his wishes in the matter and to report at a subsequent meeting.

The outstanding event for the twin cities is the convention of the Baptist Young People of America. No such preparations have ever before been made for a convention of young people. It is confidently expected that 10,000 delegates will register for the convention opening in the St. Paul Municipal Auditorium on the evening of June 28. Already more than 6,500 delegates are registered from the Twin Cities. More than 1,000 are coming from Iowa, and evidences point to the breaking of all previous records in attendance of delegates.

The Camp's the Thing

By FRANCES L. GARSIDE

One hundred and fifty of these camps dot the United States, from Maine to California, from the northernmost part to the most southern, where 50,000 girls last year enjoyed vacations at a minimum cost of \$12 a week, which included the transportation there and back. The vacations are honest-to-goodness vacations with rolled up sleeves, khaki suits, freckled noses, and appetites that make the famed farm-hand's meal suggest the sparrow's in comparison; vacations where Miss Girl meets Miss Girl robbed of all the paraphernalia of rivalry, and good fellowship is born, vacations that send over the distant hills the sound of the clicking of mallets and balls, and gay laughter; vacations that include hikes, swims, beefsteak bats, watermelon feasts, marshmallow roasts, sunrises and sunsets; an acquaintance with trees and birds and the wild flowers that causes one to think less frequently of the unpleasant acquaintances in town. A health-renewing, heart-enlarging, brain-clearing, soul-developing experience, and the bank is not exhausted when the girl turns home!

It is highly likely that there is such a camp in your neighborhood. Write Camp Department National Board, Young Women's Christian Associations, 600 Lexington

Avenue, New York City, for its location. When the National Board of the Young Women's Christian Associations decided on these camps for girls, it also decided to locate them impartially. If you live in a section of the country that seems to your eyes to lack all attractive features of water and meadow and hill, don't worry. They are all around you: God has been impartial with the beauties of outdoors, and the association has found one right at your front, or back, door, or just around the corner. It is inspired in seeking these ideal camp sites by its love for all girls.



WILLIAM G. SPENCER, PRESIDENT OF HILLSDALE COLLEGE

New President of Hillsdale

Professor William Gear Spencer, of Franklin College, was on June 13 elected president of Hillsdale College. Introduced to the board by the chairman, he first asked President Joseph W. Mauck, who has been the president for twenty years, to lead the company in prayer. In a brief response he accepted the election. He and Mrs. Spencer were then informally greeted by all present. At the annual reception of the president and his wife, at their home a few hours later, they were in the receiving line with President and Mrs. Mauck and were cordially welcomed by hundreds. The president-elect is the assistant of the president of the original Chautauqua Association of New York, in charge of the program and other parts of its administration. He will take charge at Hillsdale next September. President Mauck will continue as president emeritus with such functions as may be mutually arranged. He requested release from the internal administration and during the negotiations with Mr. Spencer he has heartily cooperated.

President Spencer's father has during nearly all of his son's life been a professor in Denison University at Granville, Ohio, from whose academy and collegiate courses William G. was graduated. Thirteen years after his graduation from college were spent in the faculties of the academies and universities of Denison and of Colgate University at Hamilton, N. Y. For the past three years he has been in the faculty of and took special studies in the Colgate Theological Seminary, and is a licensed minister but not ordained. He is a member of a half-dozen or more education associations and honor clubs, active in community affairs, and is a member and director of the Rotary Club at Franklin. His wife was Miss Dorothy Burns, of Hamilton, N. Y. They have three children.

Church News by States

Mississippi Valley

MICHIGAN

SUNDAY, MAY 28, was a mile stone in the history of Belding Baptist Church and its pastor, W. A. Biss, as it marked ten years of work together, in which time there has been the most harmonious effort and hearty cooperation between pastor and people. Special services were arranged for Sunday, and for Monday evening. Rev. Joshua Roberts, district superintendent for Northern Michigan, delivered the Sunday sermons. Monday evening the first feature of the celebration was the supper, following which the members and guests adjourned to the audience room, where they were welcomed by Mr. Biss and the Rev. H. S. Ellis, of Ashley Church, led in prayer. Letters from former pastors were read, congratulating pastor and people. Rev. G. A. Osborne, of the Methodist Church, on behalf of the Ministerial Association gave a glowing tribute to the character of Mr. Biss and alluded to the spirit of brotherly kindness existing between the different ministers. L. M. Berry, of the board of trustees sprang a complete surprise on the

pastor and his wife when he arose and said he wanted a place on the program and on behalf of the church presented them with over thirty dollars in gold coin.

MAY 16, MEMBERS AND FRIENDS of the Baptist Church and Sunday school of Holly, united in giving a reception to their pastor and wife, the occasion being the eighth anniversary of Mr. Burnett's pastorate in Holly. The slogan for the evening was "Eight Years More." A testimonial, in the form of a well-filled purse, was presented Mr. and Mrs. Burnett.

A GET-TOGETHER BANQUET UNDER the auspices of the Lansing City Union was held in the dining room of North Church, Friday evening, June 2, covers being laid for 100. Brief reports were made by representatives of each church including Olivet, North, Hillsdale Street (colored), German-American, Christianity Mission and First. Pastor Balfour spoke words of welcome and President P. A. Johnson gave a resume of the work of the union since its organization three years ago, showing that it had achieved some things worth while. The guest of honor and principal speaker was Dr. H. C. Gleiss, superintendent of the Detroit City Union who was introduced by Rev. W. T. Roberts,

director of city extension. Dr. Gleiss spoke of the opportunity the present day offered Baptists and gave valuable counsel in the matter of effective city mission effort. Music was supplied by the choir of the Hillsdale Street (colored) Church and Rev. Donald T. Grey, pastor of Olivet Church.

REV. CARL LEE KENAGY, recently elected pastor of the Bethany Baptist Church assumed duties on May 30. Mr. Kenagy fills the place vacated by the removal of Rev. Thomas B. Marsh. He is a native of Missouri; is a graduate of the Missouri State Teachers' College at Warrensburg, served as principal of the high school in Weleetka, Okla., and later took up work at William Jewell College. Upon his graduation he served as pastor of the Prince Avenue Church in Hannibal, Mo., which he left after three years, to enter Rochester, N. Y., Theological Seminary. During the war Mr. Kenagy left school to serve in Y. M. C. A. work at Camp Beauregard, La., where he was building secretary, in charge of some 50 Y. M. C. A. secretaries. After the war Mr. Kenagy spent a year as director of young people's work, in Central Baptist Church, Norwich, Conn., then re-entered Rochester, graduating in May, this year.

OHIO

THE TRINITY BAPTIST CHURCH of Barborton, which for five years has been without a building, dedicated a tabernacle on its new location, Sunday, June 4. The tabernacle is an all-steel building fully equipped with chairs and furniture and large enough to seat 600 people. Rev. C. J. McLean of the First Church of Akron, Rev. J. E. Myers of the First Church of Barborton, Rev. C. J. Sterratt of Kenmore and Rev. J. M. Houston of Goodyear Heights, assisted in the dedication. A revival meeting of two weeks followed the dedication, conducted by the pastor, Rev. Geo. M. Hulme and Ralph W. Carringer. Members are being added to the church each Sunday and all who are interested feel that a great future is before them.

DR. THEODORE M. HOFMEISTER, of First Church, Greenfield, delivered the memorial address for the G. A. R. and the sermon for the memorial of the I. O. O. F.

MISSOURI

AFTER A SUCCESSFUL PASTORATE in Rogers, Ark., Dr. J. C. Armstrong has accepted a call to take charge of the library and the students' home at William Jewell College, Liberty. As a companion and director of young men, he is fitted to do a large and constructive work. For almost a third of a century he was editor of the *Central Baptist* and was actively connected with the Board of State Missions and Sunday Schools. For many years he was a trustee of William Jewell College.

SOUTH DAKOTA

ON THURSDAY, JUNE 14, THE DEGREES of A. B. and A. M. were conferred upon Rev. Alex Rexion, of Lake Norden, S. Dak., by Western Reserve University, Cleveland. During the summer Mr. Rexion will supply the Baptist church at Lake Norden, thence he will go to Salt Lake City, Utah, to teach in Westminster College.

IOWA

REV. E. D. SIMS has taken hold of work at De Witt, Iowa, where for the past fifteen years a big brick church building, in a central location of the town, has been

closed up for fifteen years. The building is a wreck now. Brother Sims has commenced to put a new roof on the building, and as soon as it is rehabilitated, he expects to conduct revival meetings in the building. He hopes to reorganize the church and work, and then make new the entire building.

WISCONSIN

EVANGELIST JOHN M. LINDEN, Madison, supplied the Madison pulpit, June 18. July 2 he will supply First Church, Michigan City, Ind. He opens next season's revival work July 23 with campaigns scheduled in Kansas and Wisconsin.

Atlantic Coast

MASSACHUSETTS

REV. CHARLES STANLEY PEASE, for five years pastor at North Abington, has had a pleasantly unusual experience. He has received a spontaneous recall to the church at Northboro which he served seven years from 1903 to 1910. They simply remembered his clear-grained worth, and wanting a minister, came to him and said that they wanted him. It is difficult to decline such a call, especially when the terms of it fully accord with its spontaneity. The church at North Abington regrettably coincides.

THE STRATFORD STREET CHURCH in the West Roxbury district has called Rev. Herbert B. Hutchins, formerly of Hartford, Conn. This brings into the Boston ministry a man of solid attainments, and rich experience in important churches.

THE CHURCH at LEOMINSTER, Rev. W. F. Meyer, pastor, is at last to have facilities adequate to its unusual demands for growing Sunday-school and parish activities. The new extension will be added back of the present admirable edifice, will afford them ten rooms for work and growth, and cost over twenty thousand not entirely invisible dollars. This church is a bee-hive.

THE FIRST CHURCH, FRAMINGHAM, has been befittingly celebrating the fortieth anniversary of the settlement and ordination of its pastor, Rev. Franklin Hutchinson. This is Dr. Hutchinson's only pastorate. It has had all the characteristics of the old-time New England ministries that, in this shorter-winded period are so rare. It takes substance in mind and heart to run such a race.

THERE IS REJOICING over the failure to allure Dr. Everett C. Herrick from First Church, Fall River. He is so thoroughly enmeshed in the work of that big parish, and in the life of the city, that his going seemed like an imminent calamity, and it was the loving expression of that fear that prevailed. Now the wide work will widen.

TWO OF THE BUSIEST SUPPLY MINISTERS in eastern Massachusetts are Dr. F. B. Gruel of Brookline, and Dr. I. W. Grimes of Cambridge. Both are in vigorous maturity and in constant demand. Dr. Gruel carried the First Church, Providence, R. I., about six months in 1921, and evidently made an abiding impression, for he is to be the supply there during the month of July, and many are anticipating his coming. Dr. Grimes' several pastorates in the state have given him prominence, and his mature preaching power, and wisdom in leadership and counsel, give him decided

acceptability in occasional and temporary supply.

THE EVIDENT INTEREST of press and public in Northern Baptist doings is an unusual experience. All Boston papers conclude that Northern Baptists are compelling attention, and are giving it to them. How much merit there is in it for them is not an altogether painless query. They are not exactly causing the uncircumcised to rejoice, but they look, and listen. A reporter of one of the worst papers in Boston assured the writer that "no one could enjoy such deplorable scrapping among good people!" Yet he was hoping to get the "story" of it.

REV. WILLIAM C. R. VINTEN, formerly assistant pastor at Ruggles Street Church, Boston, and latterly stated supply at the South Boston Church, accepts the hearty call of the good church at Turners Falls, and has entered upon his work there. Mr. Vinten will do them nothing but good, and will bring with him a spirit that adorns the gospel with a wise and tactful sympathy made the more effective by a rich experience.

REV. EBEN F. FRANCIS, one of several illustrious minister-brothers, and pastor of First Church, Lynn, finds himself busier than ever in that full and useful church. The congregations are inspiring both morning and evening, and evidently the church is organized to help and lift the people. Pastor Francis has the qualities in leadership and character that evoke a gratifying response, especially from the many young men who gather there.

SUNDAY EVENING, JUNE 18, Rev. Neil MacLean, pastor of West Midway Church, preached a fitting Father's Day sermon; and, at the close, baptized two young ladies. Increasing interest is manifested on the part of the young people of the congregation and indications are that not a few will eventually unite with the church.

VERMONT

REV. RALPH H. ROGERS, who has been employed by the Vermont State Convention for the past nine months, closed his work on June 11. Mr. Rogers was at first engaged in promotional work and more recently has been acting pastor of the Windsor Church. The good wishes of his many Vermont friends will follow him as he leaves to take up further study at the University of Chicago.

PLANS ARE PRACTICALLY COMPLETED for the Vermont School of Religious Education which was held at Vermont Academy, Saxtons River, from June 23-30. It is hoped that every Sunday school in the state has taken advantage of this splendid opportunity for training for the most important work of the church.

MAINE

THE ANNUAL MEETING of the board of managers of the Free Baptist Woman's Missionary Society, will be held in Porter Memorial Hall, Ocean Park, Maine, Friday, July 28, at 2 p. m.—Mrs. N. I. Jose, secy.

NEW YORK

REV. ELMER E. DRESSER, who is to close his pastorate at Lowville, N. Y., July 3, baptized six young ladies Sunday, June 11. This makes the additions to the membership of the church during his five-year pastorate 146. Financially the years have also been good. Mr. Dresser begins his work at Pittston, Pa., July 9.

Pacific Coast

NORTHERN CALIFORNIA

THE MOST SUCCESSFUL YEAR, financially and spiritually, ever experienced in the history of Baptist work in Northern California has just been recorded. Under the leadership of Secretary C. W. Brinstead, last year the churches of Northern California gave for missions over \$13 per capita and a total amount of \$244,000. More than 1,400 people were baptized and 1,700 received by letter and otherwise during the past year. This is the largest number ever received by baptism by the churches of this convention in one year's time. This success is the result of two causes, able leadership and close cooperation. All departments of the state work cooperated in a most harmonious manner. The young people pushed a "Win-One League," the Sunday schools had a special "Easter Campaign," the pastors did the "work of evangelists." The entire state for over three months entered into a spiritual drive for souls. A live evangelistic committee of ten, one being appointed by the state board from each association, and the director of evangelism outlined and led in this campaign. This plan of organization proved so efficient that it has been continued. A marked feature of the campaign was its cosmopolitan complexion. Large numbers of Chinese, Japanese, Mexicans, Negroes, Indians, Danes, Swedes and Norwegians followed their Lord in baptism.

EASTERN WASHINGTON

MRS. HARRIET ELIZABETH DAVIS, wife of Rev. Charles H. Davis, fell asleep in Jesus June 5 at their home in Yakima, Wash. She was born 1842 in Boston of colonial ancestry, and possessed exceptional gifts of person and character. For nearly forty years she shared in the active duties of the pastor's wife, enduring without complaint the hardships of the frontier and winning in the service many stars for her crown. She is survived by her husband and one son, Supt. A. C. Davis of Yakima.

WESTERN WASHINGTON

CHINESE CHRISTIAN CENTER, SEATTLE: On Sunday afternoon, June 11, a service was held at the corner of Tenth and King Streets to break ground for the erection of a Chinese Christian Center building. A large number of persons were present from the Chinese Church, and several of the other churches in the city were represented. Above the group floated the American and Chinese flags. Mr. Bong, a member of the Chinese Baptist Church, presided. The service was partly in the Chinese language and partly in English. Mr. Jun, Chinese, read the Scriptures. Prayer was offered by Dr. F. W. Carstens, pastor of Queen Anne Church. An address was given by Rev. Lum Ming Tak, pastor of the church, and Dr. G. F. Holt, representing the Western Washington Convention, gave an address. The closing prayer was offered by Rev. C. L. Maxfield, Y. M. C. A. secretary of the University of Washington. The first spadeful of earth was dug by the pastor and another by Dr. G. F. Holt, representing the state convention. The building, with the lot, is to cost \$37,500. The church hopes to be able to enter it in the early fall. The lot was purchased by the church. The building will be erected by the joint offerings of

the Western Washington Convention, American Home Mission Society and Woman's American Home Mission Society.

UNIVERSITY Y. M. C. A.: As a part of the commencement exercises of the University of Washington, ground was broken for a new Y. M. C. A. building. The secretary of the association at the university is Rev. Charles L. Maxfield, a Baptist minister, who for a number of years was a missionary in the Philippine Islands.

Rocky Mountain States

UTAH

REV. EARLE D. SIMS recently closed a six months' engagement in Utah, five months in Soldier Summit, a town of a thousand population and 7,400 feet above sea level. Brother Sims found the town without religious services, and found only two Baptists living there. He secured a room, started a Sunday school and Ladies' Aid and established regular services. He purchased a central corner and dug a basement and with a little hired help built and completed and furnished a modern church building. Upon completing the building he conducted three weeks' revival meetings in it, baptized a number of people, organized a Baptist church and a B. Y. P. U. and started a prayer meeting. The building cost \$7,000. Of this amount the American Baptist Home Mission Society gave \$2,500, the Baptist churches of Utah \$1,000 and the balance of the money was raised by Brother Sims from the local community and from his friends throughout the Northern Baptist Convention. Miss Delia M. Beattie, a missionary of the Woman's Society, assisted Brother Sims in the revival meetings. Two weeks were spent assisting Pastor Byron Baynes in meetings at Bethel Church of Salt Lake City. Mr. Sims also preached in Rio Grande, Taylor Avenue, Murray, and Immanuel Baptist churches of Salt Lake City, and gave five lectures at the Presbyterian College.

SERVICE DEPARTMENT

REV. J. ORRIN GOULD, university pastor at the University of Idaho, has resigned his position and will be ready to accept a pastorate in the West or Middle West Sept. 1. He was formerly assistant to Dr. Bruce Kinney in the southwest district of the Home Mission Society; pastor of the Baptist Church at Manhattan, Kans.; Sheridan, Wyo.; Alliance, Neb., and director of institutional education for the Nebraska Convention. He is a man of wide denominational acquaintance and experience. He prefers to locate in some college city. His address is 626 Elm St., Moscow, Idaho.

Obituary

EMMA L. MILLER

Miss Emma L. Miller was born in Marshall, Wis., Aug. 27, 1853, and died in Los Angeles May 24, 1922.

From a long line of Christian ancestry she inherited unusual physical, mental and spiritual powers, which were developed in the atmosphere of a Christian home. She was converted at the age of 16 and was the last one of a family of ten children to be baptized in the same stream of water, that ran near by her country home. From that time until the day of her death she lived an active devoted Christian life.

Her interest in missions was a part of her inheritance from her missionary mother, which was greatly intensified and developed

by her education. She was a graduate of Wayland Academy, Beaver Dam, Wis., the Baptist Missionary Training School in Chicago, and the Theological Department of the University of Chicago.

She bore the Commission of the Woman's American Baptist Home Mission Society for thirty-seven years, filling various positions on different fields of work. Her first field was in Salt Lake City; then for three years she was preceptress of the Baptist Missionary Training School in Chicago. This was followed by seven years as organizer and superintendent of missions in the West. The states covered during these years were the Dakotas, Montana, Idaho, Washington, California, and Arizona. Nearly all of the stronger missionary societies on this entire field today were organized during those formative years.

The next fifteen years of her life were spent in the South where she was preceptress of The Missionary Training School for Colored Women, at Shaw University, Raleigh, N. C., and at Dallas, Tex. Here she prepared many colored women for work among their own people, both in the South and in Africa.

The last ten years of her life were given for the Russian people of Los Angeles. She loved her work wherever it was and gave herself to it with unstinted devotion and faithfulness, but her sympathy and interest were world wide and especially for the work of her own denomination; giving generously to it while she lived and remembering it in her will.

Her funeral, which was held in the Russian Chapel, was attended by the people whom she had helped, the children she had taught and a host of friends from all parts of the city. The service was conducted by Rev. J. B. Fox, superintendent of city missions. Rev. J. W. Brougher, her pastor, Rev. W. F. Harper, Rev. James A. Francis, Rev. A. W. Rider and Rev. J. E. Artemenko, the Russian pastor, all took part in the service. From a personal acquaintance of her and her work they each paid a just tribute to her beautiful character and noble work as a good missionary of Jesus Christ. In a quiet spot in one of Los Angeles' most beautiful cemeteries she was laid to rest. Her immediate family who survive her are three sisters, Mrs. Harriet E. Twining of Ottawa, Kan., Mrs. Mary S. Smith and Mrs. J. Jackson of Los Angeles, and a brother, Henry A. Miller of the same city.

REV. WILLIAM PARSONS STANLEY

Not one of the large circle of friends was prepared for the message Sunday night, May 21, that William P. Stanley had entered the life beyond. He was always "the picture of health," but a weakness of the heart had never registered itself in his general health. His illness lasted from Thursday night until the following Sunday afternoon.

A simple but impressive funeral service conducted by Rev. Arthur W. Warren, pastor of First Baptist Church, was held from Mr. Stanley's old home, 61 Middle St., Gloucester, Mass., May 25. Large delegations attended the service from the Middle Street Baptist Church, Portsmouth, N. H., which Mr. Stanley served eleven years as pastor, from the Baptist Church, Manchester-by-the-sea, of which Mr. Stanley had been the pastor for the past year and from Boston and vicinity.

William Parsons Stanley was born in Concord, N. H., December 14, 1877. His father, John L. Stanley, was for years one of Gloucester's leading and successful business men. His mother, Annette Parsons Stanley, was the daughter of William Parsons, 2nd, a descendant of Jeffrey Parsons, the original settler of the name who came to Gloucester in 1665. His grandfather, Rev. Herbert Stanley, was for many years a temperance missionary in New England.

After graduating from the Gloucester high school, Mr. Stanley entered Harvard College, graduating with honor in 1899. The following year, he took a post-graduate course at Harvard, before entering in 1900 the Rochester Theological Seminary, New York. From the latter institution, he graduated in 1903 and after a year's study and travel abroad, he was ordained to the work of the Christian ministry, 1904.

His first pastorate was in Oberlin, Ohio, for four years, then he accepted a call to Portsmouth, N. H., where he remained eleven years. After the death of his mother in 1919, he resigned his pastorate at Portsmouth and went to live in his old home at Gloucester, Mass. Later he became acting pastor of Rockport Baptist Church and last year accepted the pastorate of the Baptist Church at Manchester-by-the-sea, Mass. After his return to his old home at Gloucester, Mr. Stanley

(Continued on page 705)

Northern Baptists in Fifteenth Session

(Continued from page 691)

the attendance has been constantly increasing. Despite the business depression, when large numbers of our people have been forced to live on greatly reduced incomes, the enrolment of our American colleges has been greater this year than at any time in their history. A study has recently been made of thirty typical universities. In twenty-nine the gain for this year over last year has been 7 per cent in full time regular students and 17 per cent in the grand total enrolment. The gain in attendance over that of five years ago has been 55 per cent. The gain in the last ten years has been 139 per cent; from 94,412 students to 226,421. This makes the greatest development in educational interest in the history of any nation.

Our Baptist colleges have not failed to share in this remarkable progress. The figures indicate that all of them have a larger enrolment than a year ago and a decided increase over a period of five years. Some things are now settled. We have not too many colleges in America. In fact we are already discovering that we have not educational facilities enough now to meet the present demand, and the demand grows greater with every passing year. One of the greatest educational problems facing America is as to how we can develop our educational plants fast enough to meet the demand. The future of the Christian college is now assured. If the college has sufficient equipment and income to give a good education it need have no fear for the future. The demand for its service is demonstrated.

This assurance lays upon us now an obligation to equip and staff these colleges in such a way as to enable them to promise to prospective students a high grade education. If our colleges are prepared to give a first-class education, even though it may be limited in its scope, there will be no question about their having all the students they can care to receive.

The Christian forces in America are now squarely facing a definite issue. We have long professed our belief that besides the system of state education there must be a system of Christian education sufficiently strong to make a compelling impression upon the state system. That system is now developing so rapidly that unless the Christian system is greatly strengthened it cannot possibly exert an influence sufficiently strong to effect the moral and religious standards of the state schools. Nothing that we have achieved in the past is sufficient to meet the present demands. Unless we greatly strengthen our Christian schools we shall fail to meet the opportunity and the demand of this hour. The opportunity is ours, but we must grasp it if we would possess it.

OUR STUDENTS FOR THE MINISTRY

Our theological seminaries had a most agreeable surprise awaiting them as they opened their doors last fall. The survey that had been made in the spring seemed to indicate that there were few men in the colleges who were planning to go on to the seminaries in the fall. But when fall came a surprisingly large number of new men presented themselves for matriculation at each seminary. It is not clear yet where they came from, but the surprise was a most welcome one. Most of the seminaries report that their new men are of an unusually high grade.

THE UNIVERSITY PASTOR

Our work in the student field has gone on steadily during the year. When the Board of Education undertook this work nine years ago, pioneer efforts had been made in only two universities—Michigan and Wisconsin. This past year we have been operating in forty colleges and universities.

THE CHRISTIAN INFLUENCE OF OUR SCHOOLS

Without question our colleges are awakening to the fuller realization of their obligation for the moral and spiritual development of their student body. Other colleges than those which we have named are giving serious thought to these great problems. The Board of Education has often pointed out to the schools themselves and to our constituency the imperative necessity that our schools should be Christian not merely in name but even more in the character of their faculty, the spirit of their environment, and the impression which they make upon the student body. Much depends upon the teachers themselves. We repeat with emphasis what we have frequently asserted before, that our schools should

give first consideration to the Christian character of their teachers. If by their character, their attitude or their teaching they are in any way compromising the Christian influence of the institution, they should be invited to depart. Difficult as it often is to secure the right kind of teachers, trustees and officers should rest content with no teachers who are not earnestly and actively Christian. Our Christian schools have only one excuse for their appeal for students; one excuse for their appeal for large funds and that is that under Christian teachers, in an environment that is Christian they are able to give an education that is Christian in spirit and in passion, and that sends forth men and women who have caught the spirit of their Master.

MISSIONARY EDUCATION

It is now three years since the Board of Education took over the department of missionary education. We are deeply gratified over the development of this phase of our church life. For some time prior to this period there had been no systematic missionary education in the denomination save such as had been carried on in the women's missionary circles. These three years have seen a complete change. This phase of our education has been developed to a high degree of efficiency. Hundreds of churches now have a thorough system of missionary education that runs through all departments of the church. It is in no sense of boasting that we report that today no other denomination has a finer system of missionary education, better articulated or better adapted to our various types of churches. We do not claim perfection for it but the churches have given it a most hearty welcome.

We are especially proud of the development of the World Wide Guild and the Children's World Crusade since this work among young people was turned over to us. The numbers of chapters of each organization has very largely increased and a healthy life is being developed. Their record of giving during the past year has been a source of great satisfaction. In the campaign to raise extra funds this year the women asked the chapters of the World Wide Guild to assume a responsibility for \$50,000 over a period of three years. The reports indicate that during this first year the Guilds have already paid up \$37,000. The Crusaders had an allotment of \$6,000 for the three years and they have turned in \$9,518 in one year. This is a splendid record for our young women and children.

The work of the coming years is to be presented on practically the same scale as for the last two years.

Standardization of the Ministry and Ministerial Standing

At the meeting of the Northern Baptist Convention held at Buffalo in 1920, the duties formerly required of the Committee of Standardization of the Ministry were transferred to the Board of Education (Item 101, Minutes 1920). The Board of Education found that there are several committees in existence charged with the same matter, viz., a committee appointed in 1921 by the Pastors' Conference of the Northern Baptist Convention, a committee of the American Baptist Publication Society, also committees from several of the state conventions. The Board of Education has conferred with these committees and the representatives of the Ministers and Missionaries Benefit Board. The Board has consulted letters from thirty-two state convention secretaries. We believe that the following recommendations are in close agreement with the views of all the organizations consulted and that they represent the view of the state conventions which have expressed themselves in this matter. They will also be found to be in harmony with the action already taken by the Northern Baptist Convention (Convention Annual 1917, Pg. 35; 1918, Pg. 87-88).

RESOLUTIONS

Whereas, There are no common standards recognized by the churches of the Northern Baptist Convention as to prerequisites for ordination to the ministry, nor is there any common procedure regarding recognition and standing; and

Whereas, It is very widely felt that uniform standards should be adopted for the sake of maintaining a worthy and well-qualified ministry, and that there should be protection for The Ministers and Missionaries Benefit Fund;

Be it Resolved, That the Northern Baptist Convention recommend to the state conven-

tions within its territory that they adopt the following plans.

1. That all candidates for ordination, who have not already had its equivalent, shall be required to complete a two-years' course of study that shall include:

- (a) Elements of English language.
- (b) A course in the English Bible.
- (c) Biblical theology.
- (d) Baptist principles and history.
- (e) Homiletics.
- (f) Modern missions.
- (g) Religious education.

(A suggested curriculum for such a course was presented in the Convention Annual 1918, Pages 88-90.)

2. That the examination in this course be conducted by a committee of the state convention, in such manner as each convention may determine for itself.

3. Where a church is served by an unordained minister, he should be licensed to preach by the church for a limited period. He might also be authorized during this period to administer the ordinances, but ordination should be postponed until he has satisfactorily completed this course of study.

MINISTERIAL STANDING

State conventions are asked to pass resolutions:

1. Refusing financial aid to churches which shall not in the future conform to the educational standards for ordination adopted by the Northern Baptist Convention.

2. Refusing to recognize as ordained ministers those who have not the minimum educational requirements for ordination adopted by the Northern Baptist Convention, this action to apply to ordinations bearing date subsequent to this action.

In order to make the foregoing regulations effective:

1. The conventions are requested to ask each association to appoint a committee on ministerial standing. These committees should secure lists of accredited ministers residing within the bounds of the association and should publish a ministerial list each year. These associational committees should seek to prevent unfit men being settled as pastors of churches within the bounds of their associations.

2. A pastor accepting a call to a church outside the bounds of the association in which he has been settled shall be expected to secure certificate of ministerial standing from the committee of the association and present it immediately on settlement to the committee of the association in which his new charge is located.

3. Each state convention is asked to appoint a committee on ordination and ministerial standing. This committee might be composed of the chairman of committees in the several associations of the state. It should be the duty of this committee to receive credentials from ministers before settlement in the state, either as pastors of churches or as heads of other denominational units operating within the state. This committee should present to the convention for publication a list of accredited ministers. This list should contain only the names of ministers who have associational standing as interpreted in the foregoing statement.

4. Pastors going from one state to another shall be expected to present their certificates of standing before being employed by any church or other denominational institution operating within the state.

5. We recommend that state conventions avail themselves of the assistance offered by the American Baptist Publication Society and the help of such theological seminaries as are willing to render service in preparing and directing pre-ordination courses of study for those who have not had seminary training.

6. State conventions are asked to instruct committees of their own organizations appointed to work with The Ministers and Missionaries Benefit Board, that they decline to recommend any grants for men who have failed to comply with the minimum requirements for ordination adopted by the Northern Baptist Convention. This action to apply only to those who are ordained subsequent to the adoption of this resolution.

We recommend that The Ministers and Missionaries Benefit Board adopt rules to conform with the above recommendations.

7. State conventions are urged to keep the subject of standards for ordination and ministerial standing before their constituency, and to take advantage of the present interest in the matter to secure action in the direction indicated. They are also asked to inform the Board of Education and the Committee of the Baptist Pastors' Conference as to actions of this matter taken within the bounds of their conventions.

After some discussion, this entire report of the Board of Education was received and its recommendations adopted.

At the afternoon session, Dr. W. S. Abernethy delivered an address on Christian Stewardship, in which he insisted on three things, namely, God is the owner; we are the trustees; we ought to get on to some satisfactory business basis with God.

The convention then dissolved into sectional conferences, to consider matters of interest to workers in cities, evangelistic workers, etc.

The evening was called "Civic Evening," and the address was given by the inimitable Clinton N. Howard, of Rochester, N. Y., on the subject "A Warless World and a Sober Nation." An abstract follows:

"The passion of the world today is for peace. The despairing cry that is going up to the throne of God from the bleeding and war-torn heart of the world with groanings that cannot be uttered is—God of the nations, Father of all humankind, send peace!

"If the church will lead the way, function in the life of the state the principles of Christian religion, and have faith enough to fix the date, the scourge of war will pass away in this generation. If the church has the faith of a grain of mustard seed, it can say to this mountain of war, 'Be thou removed, and cast into the depths of the sea,' and it will come to pass.

"The fundamentals of the Christian faith put into practice would abolish war around the world. What are those fundamentals? The things that are essential to salvation. Jesus settled that for all time beyond human controversy. Jesus told the rich young ruler, 'If thou wilt enter into life, keep the commandments. This do and live.' When a lawyer asked him, 'Which is the greatest commandment?' he replied, 'Love God and thy neighbor as thyself. On these two hang all the law and the prophets.'

"These two fundamentals of the Christian faith, spoken by the founder of the Christian religion, put into practice would abolish war around the world, and bring peace on earth, good will to men, in this generation.

Divisions of Opinion

"We are not all of one opinion, even in the Kingdom. If there are differences that arise in the same Christian denomination, the same Christian congregation, and in the same individual family relations there will arise differences among nations, differing as they do in race, language, history and religion, in color and character, in methods of government.

"The question for our consideration is what shall nations do when these differences and quarrels arise? Shall we settle them with the sword? Shall brute force rule the world? Shall scientific killing be the court of last resort among civilized nations? Shall the world continue the barbarous practice of settling its disputes by mortal combat? Shall we sacrifice 10,000,000 orphans and demolish a million homes to determine who is right and who is wrong when Christian nations have a quarrel? Shall wholesale murder be sanctioned and regulated by international law to be violated, as it always has been violated, when required by military necessity?

Conferences Not Enough

"I do not care what well intentioned resolutions are adopted by nations in conferences, whether at Washington, Genoa, or the Hague; so long as the military establishments are kept up, war weapons

accumulated, and made ready for use, battleships built, and soldiers trained for war, nations will resort to force for what they regard as sufficient provocation, and use prohibited weapons, and resort to uncivilized warfare when it becomes a question of life or death, victory or defeat. They always have and they will again, if the nations keep up their armament, and continue their preparation for war, as an insurance for peace. The only way to civilize war is to abolish it; the only way to abolish war, is to destroy the means and weapons of making war.

Substitutes for the Sword

"There will be disputes until the end of time, but they must be settled by reason, by the reign of law, by arbitration—by force only as a last resort. But we deny that force is limited to the sword. There are methods of coercion more ef-

(Continued on page 708)

Ordination of Mrs. McPherson

(Continued from page 688)

and her friends, especially her pastor, to spread widely some misapprehension. Quite the contrary is true. The only account that has gone out from San Jose is a very brief news item in a purely local paper. Mr. Coats has done all the broadcasting. The news account which was published was briefer than accounts of such functions usually are, and if "the pastor of the First Baptist Church of New Monterey (a church of some fifty-five members), the moderator of the San Jose Association and of the council" had not rushed into print with his comments on the procedure of the council, the conduct of the church, of "Baptist tradition and history," and the difference in standing between Mrs. McPherson and other ordained Baptist ministers, the denomination would never have heard how ambitious secretaries, meddling ministers and "liberal theologians" had conspired to invade the councils of a church and to trample on every precedent, principle, polity and privilege of an independent congregation.

They did not come "to sit in council to consider the advisability" of ordaining a candidate to the Christian ministry. They came to try to discredit the candidate, and defeat the purpose of the council. This was so patent that visiting clergymen and laymen from all denominations remarked about it, that the great audience was rudely awakened to it, and finally cheered the straightforward and ingenious answers which artlessly thwarted their self-evident intent. As one fair-minded, warm-hearted minister said, "I never heard or saw Mrs. McPherson until today. It is her enemies which have made me her friend." The church and its pastor do receive the Bible without question as the revealed word of God. Not "mere sound, then black printers' ink on white rag-paper," Carlyle, "but, as it is in truth the word of God, which also worketh in you that believe," they believe that the gifts and callings of God are without recall; that according to the great commission Jesus is as actually and potentially present with his church here and now as he ever was, or ever will be, anywhere within the universe of God. This literal acceptance and practice of the presence of the living Lord may be fanaticism, but it is not unscriptural and it works. There may be peril in it, there certainly is power.

There has been but one week within

the last nine months when the minister of the First Church of San Jose has not baptized from one to nearly 100 candidates. The church is at present increasing in membership at the rate of over fifty each month and the spirit of revival is constantly on the rise. The results in the ministry of healing are blessed, marvelous and permanent. They include blindness, deafness, paralysis, cancer, rheumatism and all manner of sickness. These records are carefully tabulated and the files are open for inspection and many of the cases are under the pastoral care of the church, and easily available for verification.

Mr. Towner has on file over 2,500 cases that testify to healing over their own signature. The wonderful work done in salvation from drink, drugs, suicide and personal, domestic and social tragedy seems to set the seal of God upon the faith and practice of his people, who do not debate and question, but believe and practice. In view of this, the slur Mr. Coats throws upon Mr. Towner, pastor of the ordaining church, is wholly uncalled for, as well as ungracious.

Jointly signed:

A PASTOR IN SAN JOSE ASSOCIATION
CHARLES ALBERT PARKER.

Armenian Rights Society

The Armenian Rights Society of Pennsylvania, an outgrowth of Armenian relief work, has been organized in Philadelphia, with the following officers: Pres., Rev. Paul S. Leinbach, editor-in-chief of the *Reformed Church Messenger*; vice-pres., Fullerton L. Waldo, assistant editor of *The Public Ledger*; treas., Frank J. Smith, of Provident Life and Trust Company; secy., Harry Pringle Ford, connected with the Presbyterian Board of Publication and Sabbath school work. Rev. Frank P. Parkin, secretary of the American Bible Society, Rev. W. Edward Raffety, editor-in-chief of the Sunday school publications of the American Baptist Publication Society, Rev. Haig Y. Yardumian, pastor of the Church of the Martyrs of Armenia, and Fred Perry Powers, assistant editor of *The Philadelphia Record*, are members of the executive committee.

The object of the society is to influence, in all proper ways, public opinion and to secure action by the government and people in behalf of Armenian independence and the international rights of the Armenian people. All citizens who believe that the Armenian people are entitled to a free and independent government and should be forever delivered from the tyranny of the Turk, will be eligible to membership in the society, and it is hoped to have branches organized throughout the state.

An effort will be made to have all who are interested in relief work for Armenia, secure signatures to the following petition and send it to the state department at Washington or to representatives in congress: "We, the undersigned citizens of America, believing it to be the duty of America to assist in securing justice and liberty for the oppressed Christian nations of the Near East, and particularly for the Armenian people who were our brave and gallant allies in the world war, and who continue to be subject to persecution and cruelty, hereby petition our state department and congress to take such necessary steps as will secure political justice to the Near East and fulfill the promise of a free and independent republic which was made to the Armenian people."

Obituary

(Continued from page 702)

joined the Masonic Order and gave to it his loyal support.

In 1905 Mr. Stanley married Marina E. Pattison of Rochester, N. Y., daughter of Prof. T. Harwood Pattison of that city. Mr. Stanley is survived by his wife, two daughters, Jean Le favour and Louise Bainbridge Stanley, and by his sister, Mrs. Gordon Campbell, Upper Montclair, N. J.

Mr. Stanley was a true Christian gentleman. From the past, he inherited those fine traits of intellect and character which have made New England manhood one of our nation's greatest assets. These traits, he ennobled and enriched. Exceptionally fine opportunities for business and professional life summoned him, after his graduation from Harvard. He chose the exacting and sacrificial life of the Christian minister and with rare ability and success, he followed his chosen work. His Portsmouth friends have put into words a tribute which finds a response in the hearts of all who have worked with Mr. Stanley.

"He went in and out among the people of this parish with love in his heart, God's truth upon his lips, and kindness in his hand. He has left footprints that time cannot eradicate for he trod the path of service, following his Master."

His generous deeds were so quietly performed that his left hand never knew the ministry of the right but a host of friends remember with what accuracy his gift and their need found each other. Always, it was not only what he gave but what he shared of his great heart which glorified such service to his fellow men.

His home was his delight. Here his rich mind and warm heart found joyful expression. Hospitality abounded. Many soldiers and sailors at Portsmouth during the war will remember the inspiration of his personal influence and the cheer which came from the hours in the paragonage with Mr. and Mrs. Stanley.

He loved the sea. Nothing in nature seemed to fascinate him as "the great and wide sea" with its varying moods and limitless energy. Looking back, it seems Providential that so much of his ministry and the closing years of his life were spent where he could draw his inspiration from one of the most picturesque and richly historical parts of the New England coast.

To all who knew him, Mr. Stanley was coming to the height of his power and usefulness and our world had need of him for many years. But he was hastily summoned upon the voyage which has brought to those who are left a painful separation, to him abounding life and unlimited development of the rich gifts of mind and soul which here made him a noble, true knight of the Kingdom of God.

A Resolution

Under letters of May 8, 1922, Jessie W. Day and Charles F. Hall asked for an ex-parte council to meet on May 22, 1922, in the Central Baptist Parish House, Manhattan, to consider the whole question of their exclusion from the Madison Avenue Baptist Church and to give them needed advice.

The council met on May 22 and organized by electing Rev. Albert G. Lawson as moderator and Rev. W. E. Mounteney as clerk. Subsequent sessions were held May 25, June 1, 5, and 8.

Pastors and delegates from seventeen churches of the association participated. At its closing session on June 8, the following conclusion was arrived at:

Resolved—
"That we declare that it is our conviction that Mrs. Jessie W. Day and Rev. Chas. F. Hall were unjustly and irregularly excluded from the Madison Avenue Baptist Church.

"The Council need take no further action concerning Mr. Hall since he is already in membership with the Calvary Baptist Church of this city and the council has already declared that his standing as a Christian minister was not in any way impaired by his expulsion from the Madison Avenue Church.

"The Council recommends, however, that if the Madison Avenue Church is unwilling to reinstate Mrs. Day to membership she be received into the fellowship of any Baptist church to which she may make application."

All members present voted on resolution and there was one vote opposed.

The Council ordered that copies of resolution be sent to both conveners of Council, to Madison Avenue Baptist Church, to *Watchman-Examiner* and to THE BAPTIST. By order of the Council.

ALBERT G. LAWSON, Moderator.
W. E. MOUNTENEY, Clerk.

Kalamazoo College

Kalamazoo College held its sixty-eighth annual commencement June 18 to 21. There was an unusually large number of alumni and ex-students back for the commencement exercises. The sermon before the religious societies was preached on Sunday morning, June 18, by Rev. Floyd I. Beckwith of Boise, Idaho. President H. L. Stetson delivered the baccalaureate sermon on Sunday evening. The commencement address was given Wednesday morning by Rev. James McGee of New Haven, Conn. There were forty-two members in the graduating class with an unusually large number graduating with high honors. The high character of the academic work of the past year is evidenced by the large number of the graduating class receiving fellowships and scholarships to post-graduate schools of the country.

The honorary degree of Doctor of Divinity was conferred upon Rev. Floyd I. Beckwith of Boise, Idaho, who graduated from the Kalamazoo College in 1904. The same degree was conferred upon Rev. James McGee of New Haven, Conn., who graduated from Kalamazoo College in 1905. The degree of Doctor of Science was conferred upon Prof. Charles A. Deppe of Franklin College.

At the commencement exercises President Stetson spoke of the fine progress which was being made in connection with the extension program of the college. In the development program the unit which has been receiving first consideration has been the women's dormitory. The campaign in the interest of this has developed to such an extent that the trustees are hopeful that they will be able to begin construction of the building this fall.

At the commencement dinner President Stetson announced that the trustees had accepted his resignation and that Professor Allan Hoben of Carleton College, Minn., had been elected to the presidency of the college.

Vacation Schools

(Continued from page 698)

Mariners' Temple, Second Ave., Judson, Sixteenth, Central Park, Czecho-Slovak, Hungarian, Harlem, and Trinity (colored); and will assist the following schools in Staten Island and Westchester County: First New Brighton, Park, Pt. Richmond, Mariners' Harbor, "Old Oak Farm" (Baptist Fresh Air Home at Somers), Riverdale Chapel Yonkers, Mount Vernon and New Rochelle; and in Brooklyn and Queens, the following schools: Dietz Memorial, Hungarian, Strong Place, First Norwegian, Emmanuel House, East End, Prospect Park and Long Island City—a total of twenty-five schools.

These schools will again be under the supervision of Miss Marguerite Hazzard, of the Mount Vernon Baptist Church, music; Miss Dorothy Dittig of the Emmanuel Baptist Church, Brooklyn, handicraft; and Stanley B. Hazzard, religious educational director, who will supervise the organization and Bible work of the schools.

Albert and the Ants

(Continued from page 695)

When Albert enlisted in the ant-war he enlisted as private and came out as general. It happened this way: when he went into the war he had the power of a boy even though he was an ant. He had such powerful jaws that he could kill an ant with a touch of his jaws.

One time Albert was out of the ant-hole when it began to rain, the other ants got to shelter but Albert would not and could

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not and that was all on account of a great big angleworm that Albert had caught. The reason that Albert would not leave it was because he thought that a wasp might come and get the worm.

When he had struggled with the rain for a while he felt as if he was going to die. Finally the Ant Witch commanded the rain to stop, for it was he who had called on the rain to see what Albert was made of. When the rain stopped Albert was surprised to find that he was just as well off as ever.

After these exciting experiences Albert learned how to tend to the "lice-cows." It was lots of fun. Sometimes the "cows" would kick the milkpail over and send it rolling down the hill he was working on.

Albert also learned how to catch worms and butterflies. When he was catching butterflies all he needed to do was to sit in the middle of a flower and wait for a butterfly to come. When it came Albert would grab it by the neck and bite its antennae off. Then he would take it to the nest and with the help of the other ants kill the butterfly and store it away for good keeping. Sometimes he would get a ride on the butterflies.

When Albert was out on very hot days or very cold and rainy ones he carried a tiny little blade of grass for an umbrella. When Albert woke the next morning he was astonished to find that what he thought he had been doing he had dreamed.

Our Book Shelf

The Moon Out of Reach, by Margaret Pedler. New York: Geo. H. Doran Co. \$1.90 net.

A love story, with one girl in particular and a number of men, old-fashioned ideas of honor, and the old problem as to when the right of happiness supersedes duty. Not too heavy: will while away some summer hours.

The Nature and Purpose of a Christian Society, by T. R. Glover. New York: Geo. H. Doran Co. \$1 net.

Any book by Dr. Glover is certain to attract attention, and this little volume has now gone into its second edition. It is an appeal to the practice of the historic church and indicates how the lines of the present are entangled with those of the past and not understandable without some knowledge of that past. There are three sections, namely: The Inheritance We Possess in the Christian Church, The Individual in the Christian Society, and The Place and Work of the Christian Society.

The Eyes of Love, by Cora Harris. New York: Geo. H. Doran Co. \$1.75 net.

The writer is the author of "A Circum Rider's Wife," and "My Son." Enough said! This new novel has its scene in a southern city and shows how a wife manages to get along with her erratic young husband. That in itself should make it interesting to men who wonder sometimes if they are being bossed. The women will like it because it will help to discover them to themselves.

Life and History, by Lynn Harold Hough. New York: Geo. H. Doran Co. \$1.50 net. This is a volume of essays and addresses prepared during the progress of the great war or just at its close. All deal with the

relation of life to history. Is history bunk or is it something of which a knowledge is necessary if our worst blunders are to be prevented. There is an interesting essay on Dante and another on John Kebleman. The writer describes his attitude as "evangelical humanism," and says that he likes to think that "in some measure Athens and Jerusalem meet in friendly fashion" in his mind.

There Are Sermons in Books, by William L. Stidger. New York: Geo. H. Doran Co. \$1.50 net.

Some preachers are making exceedingly good use of books as subjects for Sunday-evening sermons. In this volume are eleven such sermons complete and 500 suggestions for book sermons. We fail to see how such a volume can help being interesting and suggestive to live pastors.

"It Is to Laugh"

The teacher was instructing his class in a very interesting course of experiments, and, noticing some of the pupils not paying proper attention, he said: "Now, you know I cannot attend to you and my experiments at the same time. If anything goes wrong, the whole laboratory and we with it, will be blown into the air. Come a little closer, boys, so that you may follow me better."—*Pittsburgh Chronicle-Telegraph*.

"Maria, you'll never be able to drive that nail with a flat-iron; for mercy's sake, use your head," admonished Mr. Stubbins. And then he wondered why she would not speak to him the rest of the day.

Peggy: "But why do you make your dollies marry so young?"

Molly: "Well, my children are so dreadfully naughty, I have to punish them somehow."—*Punch*.

History Lecturer: "Can any of you tell me what makes the Tower of Pisa lean?"

Corpulent Lady: "I don't know, or I would take some myself."

—*London Opinion*.

Two young ladies boarded a crowded tram-car, and were obliged to stand. One of them, to steady herself, took hold of what she supposed was her friend's hand. They had stood thus for some time, when, on looking down, she discovered that she was holding a young man's hand. Greatly embarrassed, she exclaimed: "Oh, I've got the wrong hand!"

Whereupon the man, with a smile, stretched forth his other hand, saying: "Here is the other one, miss."—*Tit-bits*.

SUMMY'S CORNER

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OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

THE CHURCH IN RELATION TO THE ORGANIST

How many of the church-going public realize the duties of an organist? Is it generally known even in this enlightened age what it means to become, not necessarily an expert, but an average good organist, one who understands the needs of the day and whose playing will make a direct appeal to the listener? Can it be supposed that any one still entertains the idea of an organist doing his work without preparation—simply playing through the various items of the service at sight, with an hour or two devoted to the choir at the weekly rehearsal—and then dismissing the subject for a week? If there are those who think this is the sum total of the time and thought expended, is it not the moment to dispel this erroneous impression?

Some Indispensable Principles

To go farther, a few of the indispensable principles to be mastered in studying the organ may be mentioned: The pianist plays upon a single keyboard; the organist upon two, three or four, according to the size of the instrument. To this is added the pedal-board, requiring independence of action between hands and feet—necessitating the ability to play a theme with the right hand, and then with the left, and still a third with the feet. All this at one and the same time. Years ago people flocked to hear Blind Tom, the negro, who was able to accomplish this "wonder" at the piano, playing a popular air with his right hand and another with his left at one and the same time. I can well remember as a child having been taken to hear this extraordinary accomplishment, deafening applause following each number on the program.

It is just this, developed and elaborated upon, but done in a legitimate manner—according to form and rule—that an organist accomplishes each time he plays. This frequently requires years of patient study and naturally an outlay of time, effort and money before facility is gained. A knowledge of registration, transposition, modulation, score-reading, accompanying, conducting and many similar things must be attained, even if only in a general way, for the churches in these days require musical services, with selections from the oratorios, cantatas and standard works, at special services, in the small towns as well as in the large ones.

A Higher Standard

The standard of church music today undoubtedly is much more to the front than at any previous time. How are the rank and file of the profession to cope with it? If it is to be done well, then sufficient preparation must be given. The item of selecting the organ voluntaries and choir music alone requires time and research—not to mention the preparation. Many clergymen desire the numbers to conform with the sermon. This is the only logical way the musical part can hold its proper sphere of usefulness and I not only heartily endorse it, but from actual experience find it produces a spiritual uplift that is far-reaching in its effect. With ample preparation the organist can give to the service an atmosphere that will further the effort

of the clergy in a way otherwise impossible.

The organist who devotes only a few hours to the preparation of his work no longer holds good. The church-going public wants the best, but if it is to have it, the only solution is in a substantial increase in the salaries offered. If this is not granted it will become a necessity for many men and women now holding organ positions to abandon the profession and adopt commercial pursuits. Will this be permitted? It is a question which both music committees and the clergy should consider seriously. Hundreds of churches are now paying from \$3 to \$5 a Sunday and an equal number not over \$10 for each Sunday's work to their organists. This is to prepare, conduct and play two services each Sunday and at least one choir rehearsal. Is this right? Surely in no other business or profession is such a demand made for a compensation that is absolutely unjust. An office boy formerly started at \$3 to \$5 a week, but such cannot be found today. Then why an organist? Will not our committees look at the subject in the right light? The laborer is surely worthy of his hire.

A Sufficient Salary

It is to be presumed that the average church cannot offer a sufficient salary to support an organist entirely, but it should be of an ample size to compensate for the time and knowledge expended. The organ has unlimited possibilities and the development of church music knows no bounds. Therefore, with adequate recompense for time expended, the music in our churches can be raised to standards never yet attained.—William C. Carl in *The Diapason*.

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Fifteenth Session N. B. C.

(Continued from page 704)

fective than a resort to arms. Let the nations serve notice upon the world that any power that makes war upon another without first submitting the question in dispute to an arbitration tribunal shall put itself outside the pale of civilization, be denied the right to operate upon the high seas, refused access to the raw materials and markets of the world, denied the right to buy or sell when under the ban, and the sword would rust in the scabbard. An international trade boycott against a brigand nation would be more effective than armed force. A league of nations, a supreme world court, and compulsory international arbitration is essential to the abolition of war. This must be a substitute for the sword.

World Headed for War

"The world is trembling upon the brink of another disaster. The old hatred among the neighborly nations of Europe has been deepened by the world war, and unless the world finds some other way of settling their disputes than by flying at each other's throats, we will have even a worse war than the last one, not many months hence. Should it come, it would make the last war seem like a tempest in a teapot compared to the deluge of death and destruction it would impose upon the world. And America would not escape. We came in at the back door at the last war, we will come in at the front door in the next war.

Only One Escape

"There is only one alternative; the world must disarm or die. The brand of Cain should be put upon the nation that would disturb the peace of the world by resorting to the sword and assassination. It should become a fugitive and a vagabond in the earth; its very name a hissing and a byword among the nations. Drive the armed outlaw beyond the pale of civilization; cast the gun-totting nation into outer darkness, and in the name of our divine Lord sheathe the sword of the world. We must make our choice now between disarmament and death. The world must put up the sword or perish by the sword."

Tuesday's Sessions

As usual, attendance at all sessions on Tuesday was greatly diminished inasmuch as large numbers of delegates left for their homes. The committee on enrolment announced a total registration for the convention of 2,874, of whom 1,509 were ministers, 847 women, 478 laymen and forty visitors. The proposal that sessions of the convention be held biennially was adopted without debate. Provision was made for a commission of seven who shall study Baptist history, persecutions and achievements and report at the next session. The recommendations of the Social Service Committee were adopted as follows:

1. We commend to our churches the principles of humane work as it applies to protection of children, helpfulness to the aged and infirm, and kindness to animals; we favor humane education in the public schools and public institutions generally, in the principles of kindness to all creatures; we commend the work in behalf of humane education and conduct as conducted by the American Humane Association, and we commend the organization of a Band of Mercy in each church, and that the Social Service Committee be authorized to co-operate with denominational and the other agencies in promoting humane education and service.

2. We urge our people to unceasing effort in behalf of temperance education

and the dissemination of facts showing the success of prohibition; and we further urge our people to cooperate with all right agencies in upholding the sanctity of law and in securing an adequate enforcement of the Eighteenth Amendment.

3. In view of the fact that human values are involved in industry and the industrial question is a moral and religious question, we strongly urge our pastors and people to make a careful study of the issues unsolved, to encourage classes to study these questions, and to use such literature as is available in reaching a right understanding of the issues at stake; and to promote conferences of employers and employees for the consideration of industrial questions and the adjustment of human relations.

4. We urge upon the Christian heart of America sympathy and responsibility for the suffering childhood of the world; that our people loyally support the established, recognized relief agencies, such as the Near East Relief, Russian, and European Relief organizations. The hungry and destitute child is America's challenge to serve Christ.

5. We record our profound appreciation of the efforts of the President and the Secretary of State to secure a limitation of armament, and see in the treaties adopted a step toward this desired end. We recognize fully the responsibility of the churches to educate the people in the evils of war and to promote a federation of all peoples. We urge our pastors and people to study the principles of international morality, and to seek to create a Christian attitude of mind in international relations.

The program of the morning was in charge of the Home Mission Society, Pres. Chas. R. Brock, of Denver, presiding. Miss Alene Bryan spoke on "Kingdom Building through a Christian Center," and gave a vivid description of the work being done by the Judson Neighborhood House among the 65,000 Italians living in the vicinity of Washington Square, New York City.

Dr. Bruce Kinney spoke of "Our Indian Missions," to which he is now giving practically all his time. We have exploited Indian land, violated our treaties with them, and despite our nearness have made little attempt to reach them with the gospel, yet the Indians have always been receptive to the gospel, and there are at present about 8,000 of them in Baptist churches.

Dr. L. C. Barnes spoke of "Our New Missionary Chaplains." Twenty-one chaplains of the army and navy are connected with the convention. We have given them the privilege of being called chaplain missionaries and two-thirds of them have put themselves into this relation with the denomination. Chaplain Ballentine, of Ft. Benj. Harrison, was introduced by Dr. Barnes and spoke briefly.

Dr. C. S. Brown, president of the Lott Carey Foreign Mission Convention, told of the work of this Negro organization. Last year it collected \$50,000 and this year has a budget of \$100,000. It has nineteen missionaries in Liberia, six native missionaries in South Africa, is paying the salaries of twelve native missionaries in Hayti and two in South America. "You white people," he said, "cannot go up and leave us down. We must go up together."

Rev. W. H. Bowles spoke of "Mormonism at Close Range." He said that the present generation of Mormons has broken away from its hierarchy, that the Bible is common in their houses, that the bulk of Mormons are today putting their church on the same plane as any other, and that the Mormons are appropriating the methods and plans of other churches. The missionary opportunity in Utah and adjoining states has come to its greatest hour.

Afternoon Session

This afternoon was given up to the foreign mission societies. An address by Rev. T. Fieldgrave on "Among the Hindus of the Pacific Coast," showed the difficulties of life for these people, and pleaded

that more Christian treatment be given them.

Secretary Franklin introduced two of our foreign students, after which there followed one of the most impressive events of the convention, namely, the introduction of our new missionaries. Seven, it was announced, have sailed since the last convention but there were present the following appointees of the general society: Mr. and Mrs. Leslie C. Whittaker, who go to Burma; Mr. and Mrs. Kenneth G. Hobart, to South India; Dr. and Mrs. Ernest Holsted, to South India; Dr. and Mrs. Gordon S. Seagrave, to Burma; Mr. and Mrs. Chas. F. Smith, to Belgian Congo.

Mr. N. R. Wood introduced the five of the twelve appointees of the Woman's Society who were present. These were Miss Victoria Christenson, who goes to Assam; Miss Edith Duling, to South China; Miss A. Kluck; Miss Hilda Lund, to the Congo; Miss Florence Webster, to East China.

Prayer was offered by three pastors for the new missionaries, the homes from which they come and the churches.

Secretary Lerrigo gave a most interesting address on "The Negro in Africa." The Congo native, he said, has a sunny disposition, a sense of humor, a human feeling, faith in a loving God, a readiness to forgive and a willingness to follow leadership. The missionary has given these people a God, a Bible, a church, Christian words, a new moral standard, new ideas of cleanliness, and moral uplift. He has done all by bringing them Christ. There is a new Pentecost on the Congo today. Thousands are being brought to Christ.

In the evening the convention listened at its closing session to a great address by Major Robert B. Moton, of Tuskegee, on "The Negro in America," extracts from which appear elsewhere.

Among the notable features of the convention were the Mission Study Classes, held late in each morning's session, when various leaders presented the mission study books for next year.

The closing half hour of the morning's sessions was devoted to a series of Bible studies in Ephesians, given by Rev. James A. Francis. These were uplifting and gripping to an unusual degree and helped to give a tone to all the meetings.

Mention should also be made of the motion pictures, put out by the Board of Promotion, which were shown at the close of the evening's sessions.

All in all, one of the greatest conventions in the history of Northern Baptists has just closed.

Sacramento's Protestant church population, for the past year ending Easter, 1922, grew over 3½ times as rapidly as the estimated growth of the city at large. These figures are a result of almost complete returns of the annual church census. This is conducted by the Federation yearly to check its progress toward its aim of "30,000 Sacramento Protestant manpower." The yearly allotment toward this aim was exceeded. The Sacramento Church Federation contributed considerably to this gratifying result. It supplied the above named ideal of "30,000 Sacramento Protestant manpower." It inaugurated the competition between churches. It was a clearing house for the interchange of ideas. Furthermore, through its eight years of successful campaigns for cleaner moral conditions, it changed the attitude of this originally soaking wet and wide-open town toward its churchmen.

Volume III

July 8, 1922

No. 23

The Baptist

Published Every Week by the Northern Baptist Convention

The Imperial Commission of the Christian Church

CONVENTION SERMON BY A. W. BEAVEN

The Great Rallying Call

AN EDITORIAL

Japan Baptists on the March

WILLIAM AXLING

Christian Colleges as Educational Leaven

ALLYN K. FOSTER

International Sunday School Convention

Fresh from the Field

After four and one-half years of service as general secretary of the Rhode Island Baptist Convention, Rev. B. T. Livingston has resigned. He will become general secretary of the Evangelistic Association of New England. His new work will begin September 1. Mr. Livingston has served the convention with great acceptance during the period of its reorganization. He enters upon a great work in his new relationship.

Rev. W. T. Dorward of Milwaukee recently delivered an address before the annual meeting of the Wisconsin Bar Association. The three "learned professions" were represented in the form of symposium. The law by a lawyer, medicine by a physician and Mr. Dorward represented the ministry.

Announcement is just made at the University of Chicago of the university preachers for the summer quarter. President J. G. K. McClure, of McCormick Theological Seminary, Chicago, preached June 25. On July 2, Herbert Lockwood Willett, professor of the Old Testament language and literature, University of Chicago, was the preacher; July 9, Ernest DeWitt Burton, head of the department of New Testament literature and interpretation, University of Chicago, will preach; July 16, Harris Franklin Rall, professor of systematic theology, Garrett Biblical Institute; July 23, Theodore Gerald Soares, head of the department of practical theology, University of Chicago; and July 30, Allan

Hoben, professor of sociology, Carleton College. In August the university preachers will be Professor Henry B. Robins, of Rochester Theological Seminary; Rev. James Francis, of the First Baptist Church, Los Angeles; Professor Gerald B. Smith, of the University of Chicago Divinity School, and Rev. Lathan A. Crandall, of the Hyde Park Baptist Church, Chicago, who will be the convocation preacher August 27.

The First Church, Painesville, Ohio, Rev. Willis S. Webb, pastor, at the Sunday morning service, June 25, heartily and unanimously endorsed the resolution recently passed at Indianapolis in which our government was petitioned immediately to adopt measures to secure united action on the part of the United States and European governments looking to the deliverance and security of imperiled Christian peoples in the Near East. A copy of this action was forwarded to President Harding, Secretary Hughes, and the senators from Ohio.

Rev. Fred Allen of First Church, Bay City, Michigan, reports that his evening congregations have trebled by the use of stereopticon lectures. Judging by the demands upon the stereopticon department of the General Board of Promotion, other pastors must have found these lectures helpful.

Dr. Marion Lawrance, general secretary of the International Sunday School Association from February, 1899, until September, 1920, and since then consulting general secretary, probably the best known man in Sunday-school work in the United States, has retired as general secretary. Dr. Lawrance has attended every Inter-

national Sunday School Convention since 1884, and the World's Sunday School conventions in London, St. Louis, Jerusalem, Rome, Washington, D. C., Zurich and Tokyo. In 1911 he made a tour of England, Ireland, Scotland and Wales as joint general secretary of the World's Association and has, in his official capacity, attended Sunday-school conventions in every state and province in North America. The period of Dr. Lawrance's incumbency of office has witnessed practically all of the changes in Sunday-school literature and methods that are making possible the new day of "The International Sunday School Council of Religious Education." Dr. Lawrance retires beloved in every home where Sunday-school folks dwell.

When Dr. John M. Moore entered the pulpit of the Marcy Avenue Church, Brooklyn, on the last Sunday evening of June for his last sermon before vacation, he found a bouquet of twenty-five roses, placed there by friends in recognition of the twenty-fifth anniversary of his ordination to the ministry. In speaking of the statement of faith which he presented to the Ordination Council, he named three emphases which were wholly absent from that statement which he would surely now include: The scientific method as necessary to the apprehension of truth, the urgent need of Christian unity, and the social application of the gospel. The church recently held its annual meeting, in which reports were presented showing that a total of \$50,000 had been raised during the year for all purposes, of which \$31,000 was for benevolences. Fifty persons had been baptized during the year, making a total of 464 members added to the church during Dr. Moore's pastorate of a little more than five years.

EXTRA SPECIAL

The Indianapolis Convention refused to sell THE BAPTIST. On the other hand it pledged even larger cooperation.

Hot Weather Subscription Push

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The Baptist

Vol. III Chicago, Ill., July 8, 1922 No. 23

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An Association Lined Up

Baron A. McLean, of Fresno, Cal., writes: "On behalf of the young people's union of the San Joaquin Valley, I would like to ask for thirty copies of the special young people's number—one for each society. We will pay whatever price you may name for the quantity. I should like to state that THE BAPTIST in its young people's number is the finest issue I have ever seen gotten out for or by a young people's group. As soon as our people get back from Asilomar I shall begin working on our fall campaign which will include THE BAPTIST. I like its fair-minded, open-minded and reasonably conservative attitude toward the denominational situation." A man like Mr. McLean is a field agent of the most useful type.

Killam's Kollum

No Declaration of Independence

THE BAPTIST does not pride itself upon being an independent organ. There is no such denominational institution. Every society and board, including THE BAPTIST, is dependent upon Baptists for patronage and support. Each must meet the needs of its constituency or give place to agencies which will. THE BAPTIST has no interests which are foreign to those of the denomination as the denomination expresses itself in its organized activities. We would not dare to sign a declaration of independence. It would be high treason.

All Dependent

Be not deceived. Practically all denominational newspapers in all Christendom are dependent upon individuals, institutions or groups from which they secure at least a part of their financial support. Some are aligned with educational institutions from which they secure patronage; some papers conduct a printing and publishing business against which some of their overhead expenses are charged; still others have the support of interested individuals or theological groups. A larger number sustain direct relations to their constituency through state organizations or the denomination at large. Practically all of the Southern Baptist papers are controlled by the state conventions. It would be as difficult to find an honest-to-goodness independent denominational newspaper as it would to find a Romanist in Masonry.

We Acknowledge Our Dependence Upon You

We gladly acknowledge our dependence upon the pastors and church folks to whom belongs the sole credit for building up a list of subscribers which has averaged more than 30,000 from the first issue. Indianapolis upon recommendation of the Executive Committee refused to sell the paper and in addition pledged even more hearty cooperation. The denomination is not represented by a coterie of liberals nor by a group of ultra-conservatives. The denomination does not want to be compelled to choose between two or more journals representing these extremes. It wants a paper for the people. It wants a paper true to the historic mission of Baptists. It wants a paper which will stand back of and promote the program and policies adopted by the denomination. THE BAPTIST accepts this task and devotes itself to this mission. The usefulness of the paper will be greatly extended by increasing its circulation to 50,000 this year with an eye to the 100,000 goal.

Japan Baptists on the March

By WILLIAM AXLING

THE Baptists of Japan have just closed a conference which will long stand out as a milestone along their path of progress. Far up in a mountain village, away from the rush and roar of the work-a-day world, surrounded by a quietness broken only by the song of birds and the music of rushing streams they reviewed the past and planned for the future.

Japanese Baptists to the Fore

The outstanding feature of this year's gathering was the all-Baptist sessions. In these sessions thirty-three Japanese pastors and evangelists, 165 Japanese laymen and laywomen and fifty-four missionaries met together on an equal footing and as a unit joined hearts and minds in worship, fellowship and conference. The number in attendance on these joint-sessions, the unity of spirit, the all-pervading enthusiasm and the forward-looking note which was sounded all indicated that the Baptist wing of the Christian army has entered upon a new day in its work in this empire. The most encouraging indication being that the indigenous church has reached a new and higher stage in its development. There is a new self-consciousness, a new sense of responsibility, a new willingness to put the shoulder to the wheel and push, and a new coming forward of the laity in the work.

The Baptist Forward Movement

This movement which was launched four years ago as a cooperative drive has had signal success. A survey of the work of this movement shows that the goal to double the contributions of the Japanese church was reached during the third year of the campaign. By the end of the fourth year the contributions had trebled. Real progress has also been made toward realizing the goal of bringing one-fourth of our churches to self-support. During this period the number of self-supporting churches has exactly doubled. The goal of doubling the church membership has not been reached. During the past four years, however, 1,155 people have been baptized into our churches. Moreover, as a result of an extensive as well as intensive campaign of evangelism which is being conducted during this fifth year of the movement it is confidently believed that real progress will be made toward realizing this goal. In the matter of deepening and broadening the inner life of the churches—the fourth goal—there are clear evidences that the movement has raised new standards, erected new ideals, given new visions, pointed out new goals and created a new morale among both the leaders and the rank and file.

Some Significant Signs of the Times

The intellectual, social and industrial unrest of today has in a marked manner opened the heart of Japan to the Christian message. Reports from the different sections of the empire show that in the evangelistic field opportunity is written in letters of light across the path of the church's advance. Special evangelistic campaigns have recently been conducted in connection with nine of our Baptist churches under the leadership of the eminent Japanese evangelist, Mr. S. Kimura, the "Moody of Japan." Night after night he spoke to capacity houses. The audiences were largely made up of young men and young women, an eloquent testimony to

the fact that the heart of young Japan is hungry. In all there were 976 public decisions. A large majority of these signified their intention to receive baptism and come out fully on the side of Christ. Of this number 224 have already taken this step. Hundreds of the remainder are enrolled in inquirers' classes.

In the educational field Christian institutions are having their full share of patronage. During the past year our schools, both for young men and for young women, have had so large a number of applicants that they could enter but a fraction of those who applied. At the opening of the spring term in April the Mable Memorial School for Boys at Yokohama had 340 applications for entrance but could only accommodate 110. At the Himeji Girls' School eighty-two young women were eager applicants but only forty-five could be received. At the Sendai Girls' School, which has a total attendance of 250, ninety young women are crowded into a dormitory originally built to accommodate thirty-five. The Kanagawa Girls' School after stowing away 306 girls into crowded quarters has had to turn away large numbers. The out-and-out Christian atmosphere and influence of our schools is indicated by the fact that at the Sendai school there were thirty baptisms last year and every member of the senior class became a Christian before her graduation. At the Kanagawa school eighteen girls were baptized during the year. The Mable Memorial School with a total enrollment of 434 has 140 young men lined up in its Y. M. C. A.

In view of the fact that next year will mark a half century of Baptist work in Japan the Japanese Baptist Convention voted to launch a Fiftieth Anniversary Campaign. This campaign will be educative and evangelistic in its aims and methods. It will bring into review the work of the past fifty years. It will also take full advantage of the present open-minded hungry-hearted attitude of the people and press a program of advance.

Filling the Gaps in the Broken Line

The reenforcing of the personnel of our working force in Japan with new young life is by all odds the most encouraging phase of the present situation. On the Japanese side our ranks are being reenforced by young men who represent the best type of Japan's young manhood. Some of these are Imperial University graduates and therefore stand right at the top. Others have been to America and finished their training there. All of them are fitting in a large way. Among them might be mentioned President Chiba, Dean Kakaguchi and Professor Takahashi of our Theological Seminary; Principal Sakata, Dean Tahata, Chaplain Yasumura and others of the Mable Memorial School; Dean Yoshikawa of the Sendai school; Dean Takagaki of the Kanagawa school, Secretary Fujii of the Misaki Tabernacle and pastors Tomoi and Tada. In addition to these there are promising young men who have been trained in our own institutions here who are making good in a splendid way. Among the women are Miss Yamada of the Kanagawa school, Principal Ishihara of the Kindergarten Training School and Dean Nakaji of the Bible Women's Training School.

On the missionary side, Mr. and Mrs. E. T. Thompson are fitting in a fine way

into the student opportunity on the Kyoto field. This field was unmanned for ten long years. Mr. and Mrs. G. E. Haynes have already made a deep impression on the far-flung Morioka field. Captain and Mrs. J. F. Laughton, splendidly equipped in heart and mind and experience, are at the helm of the Gospel Ship as successors to the greatly beloved Captain and Mrs. Luke W. Bickel. Mr. and Mrs. F. M. Derwacter have been designated to the Himeji field. They are worthy successors to the sainted Briggs and his efficient companion who labored so long and well on that field. Mr. J. S. Kennard will, in connection with his language study, do week-end work on the unoccupied Mito field. At the Mable Memorial, J. H. Covell, and at Waseda University, L. G. Crocker and E. G. Spencer are rendering a far-reaching service. Misses Minnie V. Sandberg, Agnes Meline, Evelyn Bickel at Kanagawa; Misses Ruth E. Smith and Ruth C. Ward at Sendai; Misses Elma R. Tharp, Louise F. Jenkins, Lucy Palmer at Tokyo; Miss Jesse M. Wilkinson at Kobe; Miss Vida Post at Himeji; Miss Charma M. Moore at Osaka, and Miss Ella M. Gifford at Morioka, make up a group of new recruits that is injecting new hope and new life into the work in these different sections. Mr. and Mrs. Jesse R. Wilson, Misses Lucy K. Russell and Georgia Newberry are tackling the language and will soon be in line for active service.

Are the Baptists of Japan blue? They have had blue days but this is not one of them. It would take a long search to find a pessimist among them today. Word from New York indicates that we shall be called upon to cut our budgets by 25 per cent for next year. This is most distressing news but we refuse to be discouraged. We are facing the future with high hopes and fine courage. Victory is sure. Ours is the victorious Christ!

Baptists Still Being Persecuted in Roumania

By FRANK E. BURKHALTER
Publicity Director, Conservation Commission

DESPITE the repeated promises of the Roumanian government that persecution of Baptists would cease in that country, advices have just reached this country that the persecution is practically as severe as ever, and that for no other offense than that of worshipping God after the dictates of their own conscience, without any disturbances of their neighbors or violating any of the rights of others, our spiritual kinsmen are being humiliated, beaten, imprisoned and subjected to all sorts of inhuman treatment.

It is learned that among the concrete instances of such persecution that have just been called to the attention of the Roumanian government through the activities of the Roumanian Baptist Union are the following:

(1) Jon Dan of Petrifalau, District Sibiu, cited before the Court Martial repeatedly because of his Baptist faith.

(2) The Baptist pastor, Alexander Isbasha, of Birchish, District of Caras-Severin, cross-examined by the local priest regarding his Baptist faith, thereupon arrested by the police and beaten into insensibility.

(3) The Baptist pastor, Jon Unger, arrested and brutally beaten by the police of Negrulesti, District of Solnok-Dubuka,

(Continued on page 735)



The Baptist



The Great Rallying Call

IN a convention in which there were many addresses of high order, the annual sermon, which appears in full in this issue, stands out as the great rallying call of the Indianapolis meeting. It lifts us out of a sense of depression occasioned by the experiences of the past year. It sounds a call for advance when we face debts which necessitate retreat. It magnifies the missionary character of our religion and challenges our Christian faith.

It should not be forgotten that of the thousands who heard the message that Sunday morning, large numbers had spent the preceding hour in most earnest prayer in the convention prayer meeting. It should not be overlooked that this meeting had been the subject of more prayer than perhaps any other like gathering of Baptists in our generation. Messages came from all sections of the country indicating that the churches at home were engaged in special meetings for prayer. Men on their sick beds sent word that their waking hours were filled with thoughts of and prayer for the convention. The speaker seemed to be aware that it was his privilege and responsibility to give voice to the fundamental spirit, faith and purpose of the denomination.

The message was one of imperialism—the imperialism of the Commissioner. “Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always even unto the end of the world.” This commission is “imperial by every test; by the presence of the Giver; by the occasion of its utterance; by the task which it proposes; by the power which it utilizes; by the peoples which it includes; by the movement which it inaugurates.” We are at once taken out of the realm of controversy and brought into the presence of Christ. We seem to hear him say, “This is the task for which I called and redeemed you. About this task there can be no difference of opinion. Go ye . . . I will be with you.”

The preacher took us back to the a, b, c's of our Christian calling. He made clear the axioms of our Baptist heritage. The missionary spirit is not incidental but fundamental in the whole Christian movement. It is a spirit of conquest. Expansion is its law. The ends of the earth must see the salvation of our God. It is intensive. The work of teaching must go on until every thought is brought into captivity to Christ. There must be no country where humans dwell that this gospel is not preached. There must be no realm in human life and human activity where Christ is not made Lord.

It is made clear that obedience to the imperial commission is the true measure of the spiritual life of a church and of an individual. Loyalty to Christ's call is the best method yet devised to achieve peace, progress

and spiritual power in a local church. Petty jealousies, strife and bickerings slink out of sight when a church gets a world vision and begins to carry with prayer and sacrifice the burdens of lost men.

There seems to be a conflict between this imperial commission and our convention action. The limits of our missionary activity have been curtailed as far as the convention is concerned. We have instructed our agents, the missionary societies, to reduce their work at least 25 per cent. The churches determined the limits of our work before any formal action was taken. Our leaders and missionaries can go as far as the churches go and no farther.

The whole matter is by the nature of our polity referred back to the local churches. Once more the responsibility for decision is laid upon the heart of the local church and of its individual members. During the year which lies before us the churches can make null and void the action at Indianapolis. They can repudiate the disastrous retreat. They can order advance. The doors of opportunity are wide open to them in this as in other respects. By the faithful performance of our pledges to Christ and his work, by enlisting every new disciple in the missionary task, by persevering efforts to secure the cooperation of indifferent members, by increasing our individual pledges wherever possible, the churches to which this imperial message comes can order an advance in 1922-23.

In Defense of the Truth

AN editorial appearing in the *Baptist Observer*, June 29, says:

The election of Rev. F. E. Taylor, the honored pastor of the First Baptist Church of Indianapolis, to the presidency of the Northern Baptist Convention, is much appreciated by all who know Dr. Taylor, irrespective of church affiliation, and it is exceedingly gratifying to the Baptists of Indianapolis and of Indiana.

His election makes him in a sense the representative and mouth-piece of the denomination, hence it is necessary that people everywhere should know where Dr. Taylor stands in the controversies which have agitated Northern Baptists the past two or three years.

In view of these facts, it is exceedingly unfortunate that it should have been broadcasted by the public press that “A Liberal is elected to lead Northern Baptists” and “A Modernist Heads the Northern Baptist Convention,” and similar statements. Both Dr. Taylor and his many friends resent such incorrect and unjust classification.

Dr. Taylor has always been a conservative in his theological views and in his preaching. It is true that he did not identify himself with the fundamentalist

movement, as such; neither has he identified himself with a liberal or modernist group, but has conscientiously stood where thousands of his brethren stand—loyal to the Word, the Christ and the Gospel, but refusing to be labelled by any party.

In defense of the truth, in justice to Dr. Taylor, in view of the international character the presidency of the Northern Baptist Convention assumes, and also with the consent of our worthy president, we make this statement. We request that the editors of our denominational papers, the officers of the convention and cooperating societies, state secretaries, workers and pastors everywhere shall correct the misstatements of the public press and do justice not only to Dr. Taylor, but also to those who voted for his election.

We Say "Amen"

IMMEDIATELY following the meetings of the Northern Baptist Convention in Indianapolis, a two-day rally was held at the Moody Church, Chicago, at which the principal speakers were Rev. Frank M. Goodchild, Rev. J. C. Massee, and Rev. Curtis Lee Laws. In the course of his address Mr. Goodchild said: "We do not believe the Bible because of anybody's attestation of it, but because of what it is in itself. Left without note or comment in the hands of any reader who is not hardened or prejudiced and determined to resist it, it brings a man to God. We want no better proof of what the Book is than that. This seems always to be the result of an open-minded reading of the Bible. It carries conviction to all who so read it, that it comes from God, just as the light about us comes from the sun. It is the one book that meets the needs of old and young, rich and poor, the learned and the ignorant, the sorrowing and the rejoicing. Only he who knows men altogether could have made a book that so meets the needs of every man. And that is one of the most marvelous things in the world. It is scarcely possible for any two men to report alike about anything they observe. Men differ about the simplest and most commonplace things and yet here is a book written by men some of whom lived 1,500 years apart that takes one view of things about them and is suited to the need of the most varied peoples the world over." We believe that this statement will receive the hearty "Amen" of every one of our readers.

Church Work in July and August

"EVERYTHING is at a standstill in church work during July and August. There is little use of keeping the church doors open," said a well-known minister in a recent conversation. He is probably correct if by church work he means attending preaching services. Multitudes of our people evidently agree that this is too strenuous a task for July and August.

May we not, however, ask the question, whether real church work must of necessity be done on Sunday within the four walls of the meeting house? If we have in mind the scattered congregations and the sparsely attended services we might be led to feel that our church people were not very deeply interested in church work during the heated season. We are, however, looking at another group. Never before in the history of the Christian

church have so many boys and girls of all sects, creeds and no creeds gathered together for wholesome, helpful, religious instruction as are now meeting in the daily vacation Bible schools from coast to coast. The growth of this type of work has been phenomenal. Thousands of our most capable teachers and church workers are giving themselves to this service. It is peculiarly and definitely a hot-weather task. Is this church work?

We see another group. It is made up mostly of our young people. They are combining a vacation period with serious study of the Bible, missions, evangelism and social service. They are under the tuition of our most experienced Christian leaders. Thousands of these are in our own Baptist assemblies and other thousands of our own people are in Y. M. C. A. and Y. W. C. A. conferences under the tuition of men and women whose ability and service have made them the servants of all denominations.

We look again and we find other thousands of boys in church and scout camps with the pastor and other mature Christian men. We find these boys engaged in all the activities which appeal to youth and at the same time in an atmosphere that is wholesome and under leadership that is Christian. May we ask again, is this in the best sense church work? It is a vacation service, and the contacts formed in this way are most lasting and helpful. Let us not overlook the summer work done in the name of Christ. It is real "church work."

Will the Pastors Make as Good a Showing?

ONE-FOURTH of the public school teachers in the country attended summer schools in 1921. The nation now requires 700,000 teachers. The standard of excellence is constantly rising. The preaching of the country is supplied by 200,000 ministers. Twenty-five per cent of the 700,000 school teachers spent the whole or a part of their vacation preparing themselves for a higher type of work. What percentage of the 200,000 ministers did the same? No one can answer accurately. Our observation leads us to guess, however, that the number is much less than five per cent. Do not jump to the conclusion that the fault is altogether with the minister. We have churches among us still which "hire" the minister as the farmer hires a farm hand. No provision is made for an adequate vacation. Some ministers even pride themselves upon the fact that they seldom if ever take a vacation. We really need a new "movement" for longer vacations and "a drive" to get the pastors to attend summer sessions of the universities, seminaries and conferences where provision is made for systematic study. The demands upon the minister today are making summer schools more necessary each year. Pastor, insist on a vacation and then don't loaf.

"Should Colleges Pay Their Own Expenses?"

AN article with this startling title appeared in a recent issue of *Good Housekeeping*. At present very few think of paying the actual cost of tuition in any higher school of learning. The amount charged for tuition

tion ranges from \$50 to \$250. The margin between the actual cost of tuition and what students pay comes out of endowment or from funds raised to meet an annual deficit.

Why not charge what it costs? Every pupil who goes through college has several hundreds or maybe thousands of dollars added to his annual earning. The college degree automatically raises his economic value by an appreciable amount. Many of the parents can pay the tuition. They now pay more for their children's clothes, for their food, for their amusements, why not more for their education? Moreover, the majority of the students spend on clothes, college functions, amusements, fraternities and general luxuries an amount in excess of the actual cost of their tuition.

One college president told of a father who sent him his daughter's budget of expenses for scrutiny. The girl had down \$80 for ice cream, soda, candy, moving pictures and amusements. At the same time the college was allowing to her father a \$100 scholarship for the daughter. Could not the girl better dispense with these luxuries and enable her father to meet the greater part of his loan?

Oh, but there is the ambitious poor boy or girl! Provision must be made for such. That can easily be done by loan funds, scholarships and an opportunity to work their way through. If the thing is right, a way can be found.

Is it right?

Is it expedient?

Money and Character

"GOD is not running a collection agency, he is building character," said Dr. Abernethy at Indianapolis. We have no quarrel with this statement. We do want to point out, however, that men are both collection agents and distributing agents. On the whole it seems to us that men show better sense in getting money than in spending it. God's plan in character building includes both the collection agency and the distributing agency. Men need God as a partner in both enterprises. We believe that God is vitally concerned in the matter of money getting on the part of his people and also in the causes which lead us to spend our money. Was this thought in the mind of James C. Colgate when he made the statement, "If we are rich we are mean; if we are generous we are poor?"

It Sounds Like Indianapolis

A DETAILED report of the National Christian Conference which was held recently in Shanghai, has come to our desk. It is an inspiring document. It tells plainly that a new day is dawning for Christian work in China. Chinese leadership is everywhere in evidence.

In one section of the report we come upon a discussion which sounds more like Indianapolis than Shanghai. There has recently been, as everyone familiar with current religious developments in China knows, a sharp aligning into conservative and liberal theological camps as in other countries following the war.

In China this has been almost wholly an imported

matter, that is, the lead in controversy, in so far as there has been one, has been taken by the missionaries. There was great fear lest it should cause an open break in the conference. It was a rebuke to that fear and an averting of what would have been a terrible blot on Christian history in the Orient, that this did not happen. Pleas were made from the platform chiefly by D. M. Hoste, of the China Inland Mission, and by Miss Ruth Paxson for the inclusion in the constitution of the new council of a statement affirming belief in "the deity of Christ, in salvation by his atonement, and in the authority and trustworthiness of the whole Bible." After hours of discussion, the business committee proposed the following statement to meet this situation:

"A proposal has been made to the conference that a doctrinal statement expressing fundamental Christian beliefs should be embodied in the resolution appointing a national Christian council.

"We the members of the conference joyfully confess our faith in, and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, who loved us and gave himself for our sins, and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong. The conference however is not constituted as a church council with authority to pass upon questions of doctrine and of church polity or to draw up a creedal or doctrinal statement of any kind."

The conference made clear that it believed it to be a matter of vital importance that the church of Christ of China should be established on a basis of true faith and sound doctrine. It recognized that the authority to determine what are the essential affirmations of the Christian faith, lies with the several churches of which those attending the Conference were members.

The world is not so large after all, and many of the problems we face in America are being faced by our Christian brethren in the Orient.

We See What We Want to See

IT is said that every English visitor to America takes back with him some very pronounced opinions about the effect of the Eighteenth Amendment. The result of the reports from these visitors is to leave a confused impression in the public mind. What the visitor sees depends so much on the bias the witness brought with him. He is sure to see what he is looking for. If he favors prohibition he is sure to find many evidences of the advantage of our prohibition laws however imperfectly they may be enforced. If he wants to find evidence of failure he can secure volumes which will meet his demands.

Unfortunately the Englishman is not the only one who sees what he wants to see. We have been making a study of various reports of the meetings of the convention at Indianapolis. Experienced reporters of religious meetings sat at the same table during the same sessions and have written reports which in some cases are not only different in form but contradictory in fact. How can you account for this divergence? For the most part on the principle that we see what we want to see.

Christian Colleges as Educational Leaven

Education fails unless it becomes primarily the culture of the spirit. Danger of preparing men to earn a living rather than to live. Education is the center and circumference of evangelism.

By ALLYN K. FOSTER

EDUCATIONAL night at the Northern Baptist Convention at Indianapolis was in all respects a notable occasion. That occasion was made notable by two really great addresses, one by Dr. D. J. Evans and the other by Dr. Frank W. Padelford. Oratory, like religion, is the artistic output of the whole man in terms of his characteristic temperament. The two speeches, therefore, were quite different and yet both fulfilled this definition. The two men were different, therefore their speeches were marked by different characteristics, but both men presented their best materials compounded into unities which varied.

A good speech is like a bullet. Its material is unified and adapted to its end and it carries explosive power to drive it to the mark. Both of these speeches contained all this and more. One could easily see that both men had worked through all their incidentals to fundamental positions, and both speeches are worthy of very careful reading by every lover of education in the North.

Culture of the Spirit

The address of Dr. Evans, which we do not attempt to appraise as a whole, emphasized a matter of the very greatest importance. Passing by all else in this deliverance, the idea expressed by Dr. Evans that the Christian colleges are set to the immense task of leavening American education, should hold our attention acutely. That is the exact heart of the educational situation in America. No generation in our history has seen such a growth in educational equipment and clientage as this present one. Colleges everywhere are expanding, and there is not room, even now, to accommodate the thousands of students who are pressing to their doors. It is essential that the function of education be made clear and here we are, for the most part, in the dark. To put it bluntly and perhaps paradoxically, the purpose of secular education is religious. All education fails unless the student enters life expanded symmetrically. The sound mind in the sound body must be enveloped by the sound spirit. Education fails unless it becomes pri-

marily the culture of the spirit and it is at this point that the greatest danger besets the coming generation of students. Our great state institutions are estopped from teaching religion as such, which means that sectarian distinctives must not be emphasized. That means too often that the elemental forces which play upon the human spirit, are strangled before they reach the student. The Christian church will have to blame itself for a good deal of this, because of its insistence upon Christianity as a set of ideas, or as a fabric of ritual, or as a source of authority. I say it again, the purpose of every college of every sort in the land, is to teach religion in this elemental way I have indicated. This judg-

The Goal

By MILTON EVANS

IT was a disastrous day for Christ's kingship over human thought when, "Between science and faith . . . a bargain was struck. Hands off; each to his own was the compact; the natural world to intelligence, the moral, the spiritual world to belief." Neither has been content with the compact; each has been invading the territory of the other, and occasionally one who has taken the compact seriously, finding himself divided against himself, surrenders his inalienable rights to find refuge in what he is pleased to call "reason" or "faith," according to the territory surrendered. The issue has been tragic for more than one soul. It drives the man that surrenders his "reason" to the slavery of subjection to others who reason; it drives the one that surrenders his "beliefs" to unknown wastes in which he wanders aimlessly until new beliefs become established. Had the Christian teachers of all centuries the sympathetic insight of Paul, and of Clement of Alexandria, and of Origen, rather than the formal logic and the juridical procedure of the Roman Forum, Jesus would not have lost his kingship in the realm of philosophic thought. It would have been the joy of every thinker as it was that of Paul and of Justin the Martyr, to bring "every thought into captivity to the obedience of Christ."

This is the goal we are approaching today.

ment is pressing itself upon the most thoughtful writers of the present day. Mr. E. S. Martin said in *Harper's* in 1920: "It is not the exclusive province of religious teachers to teach religion. It is the province of all teachers, and a teacher who cannot do it, is by so much less qualified for his job. Agassiz got religion out of dissecting fishes and passed it on to his pupils. Darwin got religion out of earthworms and passed it on and did good, although it raised hob with current theology. It is in all the sciences and in all the arts and at the heart of all literature that is worth its place on the shelf. It flows through all life and unless it is felt and recognized, the learner and the investigator cannot get at the heart of what is going on. The world is a wreck, not because it had not thrift enough, nor food enough, nor commodities enough, nor armies and navies and guns and poison gas enough, but because it lost religion and could not recognize and apply the eternal laws to which men and nations must conform if they are to live in peace. To search out and apply these laws and send out men who can recognize and apply them, is the great job of the colleges as it is of the churches, the job by doing which, they can earn their keep."

A Living and a Life

Our colleges and universities, as President Butler recently asserted, are in danger of preparing men to earn a living rather than preparing them to live. Dr. Evans was right when he said that the Christian colleges of the country must leaven American education. What is necessary before this can take place, is that the Christian church shall come to see that Christ and his redemptive and transforming influence, wholly aside from doctrines and all ecclesiastism, is Christianity. That means in plain English that the divine energy which proceeds through the person of Christ, shall have its way with the individual and with relationships without obstruction from the philosopher and the metaphysician and the theologian. In plainer English still, it means that the Baptists must have their discussions in groves far removed from the battle line where Christianity is forcing its way into the Enemy's country.

Theological discussion belongs properly to the leave areas of the army. It means that all this irresponsible talk against our colleges in general should cease, and that what criticisms are to be made of our institutions should be made directly to the authorities of the concrete institutions under suspicion and made in a constructive fashion. It is my constant observation that teachers in all of our Christian colleges are more solicitous about the men and women they teach than the specific intellectual machines which they create.

Dr. Padelford's speech came out whole and not a single word of it could be changed. It was, moreover, delivered with such controlled passion as one rarely finds on the platform today. The Baptist denomination recognizes that it possesses in Dr. Padelford one of the great American experts in this field. Again it is impossible to review the whole speech, but one thing was finely dem-

onstrated, namely, that education is the center and the circumference of evangelism. It seems passing strange that thoughtful men are not always able to see this simple proposition. What is needed at this point is a touch of historical imagination. To win souls by conversion is, of course, the natural function of all Christian propaganda. We have, however, failed to visualize the situation in which the missionary works, particularly in the foreign field. It is a moving procession to which the preacher must speak and there is often not enough sowing for a crop. It is only with static groups that intensive work can be done. Besides, child psychology lies at the root of the whole matter. Archbishop Hughes said some years ago: "Give me a child of seven and I defy all the forces of Protestantism." At that age and on through the adolescent period, the tissues are soft and

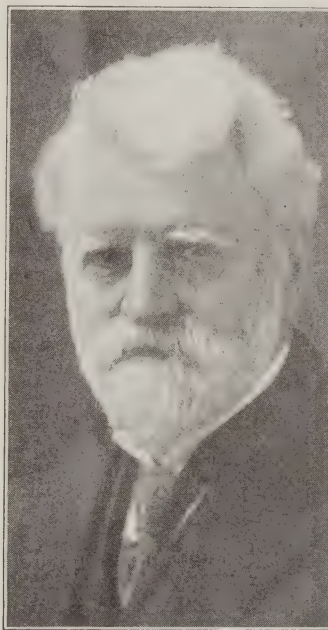
responsive and impressions made can never be wholly lost. The present generations at home and abroad were produced by this incubating process extending over long years. The present day is troubled by such a confusion of ideas on all possible subjects, that it seems fair to say that unless our educational processes had been exceptionally adequate, the Christian church would possess a less powerful leadership than it now has. No age has had projected into it such conflicting forces as the present age, and we need to remind ourselves that, during the past forty years, much expert educational work has been done by the teachers in all of our Christian colleges without which the Christian church might be headed for the rocks. The Christian colleges alone are interpreting science and philosophy in terms of religion, and for that service they deserve our highest praise and our unqualified support.

The New Chapel for Denison University

THE new chapel occupies the place of honor in the group of buildings which will be erected for Denison University. The splendid, thickly wooded hills on which the university stands provide an exceptionally beautiful site and every effort has been made to adapt the future buildings to their surroundings and

to change the existing grounds and disturb the trees as little as possible.

In the center of the composition of the various academic buildings, dormitory groups and so on, the chapel stands dominating the entire assemblage. It is a characteristic example of colonial church architecture of America. The style of all the



DR. AMBROSE SWASEY,
DONOR OF THE CHAPEL

buildings is Georgian, commonly called colonial, and the new chapel presents an opportunity to emphasize the distinguishing traits of the style. It will be constructed of brick laid in Flemish bond with stone cornices and quoins, and it has a dignified stone portico consisting of six Ionic columns supporting a pediment. The tower is of brick surmounted by a stone spire. Both the portico and the spire have been carefully studied from a plaster model which was made to determine the best proportions of the various subdivisions of the design. The contrast in

color of the stone with the brick and the slate roof will give character to the building and recall some of the delightful early American churches familiar to many of us.

The chapel is 76 feet wide and 142 feet long, not counting the portico, which projects 13 feet. The size of the building may be realized by the fact that the columns are 29 feet high and the tower is 134 feet to the top of the belfry. The auditorium has a seating capacity of 1,300. It is simply treated with a curved ceiling 48 feet high resting on a series of arches supported by two rows of slender columns, five in each row, thus suggesting the subdivision of nave and aisles. The platform is semi-circular and on it are two rows of seats for the choir, above which is placed the organ with an ornamental front and all surmounted by a richly coffered

semi-dome. Large round-headed windows will amply light the auditorium which will be kept bright and simple in color with the decoration centered and emphasized above the platform so that the strongest note of color will be concentrated at this point. There is an ample entrance vestibule with two halls in which are the stairs leading to the gallery. At the other end of the building are additional entrances, study, organ loft, and so forth.

The plans for the chapel were prepared by Mr. Arnold W. Brunner, the architect for the university, and Mr. Fred Law Olmsted, with whom Mr. Brunner collaborated in making the general plans.

It is hoped that the chapel may be completed in time for the opening of the college year in September, 1923.

The Shaohsing Industrial Work

By MARIE A. DOWLING

INDUSTRIAL work in Shaohsing practically started in earnest in the spring of 1920 and is rapidly passing from the stage of questionable experiment to one of decided usefulness to the community as well as to the church.

In the beginning a few were helped, now not less than a hundred are earning comfortable amounts, for the most part enough for actual self support, ranging from \$3 to \$8 a month by piece work, the average being about \$5. Very few are employed by the month. There are two women receiving \$6 and one man \$7.50 if they give full time. Deduction is made for time off except for Saturday half holiday. We need to add more salaried workers, for it takes about two to every fifty piece-workers to keep up to the demands.

Except for \$100 appropriated two years ago the mission is at no expense for industrial work, apart from the missionary's salary and that of the Bible woman, and a little evangelistic money. These are really not industrial funds as they would be much heavier if we were working upon purely evangelistic lines. The Bible woman does concentrate largely upon industrial workers, but she does not limit her energies to them. Those who inquire for work are also upon her calling list, besides others.

In the beginning Liang Shih-Yi gave \$500 and since then personal relatives and friends have added \$480. This with the \$100 appropriation makes \$1,080 for capital.

During the past two years about \$13,000 have been handled. This includes all gifts and profits. Since the last of May, 1921, total receipts have been about \$7,500, about \$7,020 are from the work. Materials on hand about \$500. Equipment furniture, etc., about \$100. Expenditures approximately \$7,500.

Because of the heavy drain in repairing dolls and paying the debt for materials we have had very little profit, but we are practically free from debt, and are paying our way with good outlook for an increasing profit as time passes and system and experience develop.

Our present quarters are in a very small house of two bedrooms, a kitchen, one work room, and a garden and court. It is impossible for us to do the aggressive work we can do and must do in such a cramped environment. Expert workers are needed to live on the place in order to keep steadily at their work, and to be

under direct supervision when new ideas are being developed. Experiments must be tried out on the premises and developed to completion before being sent out into the homes if a high grade of work is to be done and waste avoided.

Thanks to a gift of \$500 gold from Mrs. M. White, besides the interest from other gifts while the money is not in use, we are looking forward to owning a place in which to spread out and develop for convenience to the work, and Christian and social helpfulness to the workers. In the meantime we are renting a place from Dr. Goddard which has about twenty rooms, large and small. These will need cleaning and lighting before they are of much use, but will greatly help us until we have our own place. Some workers will be encouraged to live at the headquarters, and will be required to pay rent.

From the start, our market for dolls and handwork has been good. Over 1,300 dolls have been sold, and several hundred dollars' worth of cross stitch besides other kinds of handwork. It is all a question of being able to meet the demand which is increasingly greater than we can supply, especially in cross stitch. The doll market is limited, but as large as we are able to supply at present. Had we been ready we could recently have filled an order for 1,500 dolls, and may do so yet. As the present contract expires we intend to sell independently. Fortunately the 10-inch doll, which is the best seller, is not under contract. In the course of time we will advertise in the United States through friends or business people. Chinese stores are glad to have our dolls, but their prices and payments are not sufficiently satisfactory to make it worth while to sell to them. The dolls are now so well made that they must become an increasing factor in Chinese business. Technique on the dolls is improving steadily though it is an exceedingly difficult business to keep up to high grade. At first the industrial plant manufactured the dolls, but to reduce the chance of loss we now buy the heads from those who learned the business with us. We do the finishing and dressing. Those who are capable of good work prefer independence, and the inefficient are not on our hands as before.

When I returned to China definitely for industrial work I had to take back 400 dolls to do over, due to careless work. This involved an expense of not less than \$400 due to experimenting and failures which have had a wholesome effect on the future

of the business. Our workers realize now the meaning of thoroughness as they never knew it before. They are also recognizing business system and honor better than at the start. It has required good heart and close application to keep the business going throughout difficulties. Besides repairing 400 dolls, I found a debt of about \$500 on the street for materials which had to be met quickly when there was little money to fall back upon. But we are practically free now. M. S. Crow Ins. advanced \$250 without our request as a guarantee. But we are now paying that back, and owe \$157 which we are able to pay at any time.

The majority of the people are spirit money workers who prefer our work, some because of conscience, others for convenience, or because the work is cleaner. All are not poor, but we do not debar them on that account, for it gives us a point of contact. Most of the better class, about twenty, belong to good families who have been reduced in circumstances. They come to church rather than lose the work. About thirty are of the middle class, and about fifty are really poor people. The Christians number about twenty.

We believe that the industrial work is a factor in building up the church. As an evangelist one would spend her time visiting and teaching, and would have a good mission appropriation to cover her expenses. She would have to win her way into the homes and hearts of the people. As an industrial evangelist one does the same kind of work with a minimum amount of expense to the mission and instead of seeking the point of contact it is already at hand, often in a more vital way than could be on the purely social basis, for the workers depend upon the missionary for their daily living. Because they earn their money on a thoroughly businesslike and self-respecting basis, the weakening element of pure charity is reduced to almost nothing, and former charity objects become self-reliant. The industrial evangelist has good opportunity to find out weak or strong points in the physical, mental or moral make-up of the workers, and so can apply the teaching which she may herself give or direct others to give. The listless or discouraged are quickened into gradually increasing efficiency and self-respect, beside gaining a larger vision of the value of self-reliance. This makes for better material in the church than has sometimes been the case. As membership is not required to obtain work, only the better element will be liable to join the church. The discipline of having to produce satisfactory work, and to abide by definite rules all goes toward character upbuilding.

Shanghai, China.

"Federal protection must be restored to American children through amendment of the constitution and the passage by congress of another child labor law," declared Owen R. Lovejoy, general secretary of the National Child Labor Committee in his address before the seventeenth national conference on child labor in session at Providence, Rhode Island, June 27. It is felt that any further attempt to secure federal legislation without a constitutional amendment would be folly now that the United States Supreme Court has successfully found two federal child labor laws invalid on constitutional grounds. It is said that many leaders in the South are urging such action.

The Imperial Commission of the Christian Church

"Go ye, therefore, and make disciples of all the nations; baptizing them into the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever I commanded you and lo, I am with you always, even unto the end of the world."

By A. W. BEAVEN

WHEN I communed with God and with my own heart about the message for the morning I determined to choose a text so great that if we could get that and that alone we would have a message of inspiration to carry back to our own tasks. I have chosen as such as a text these words which form the imperial commission of the Christian church.

It is imperial by every test—by the presence of the Giver; by the occasion of its utterance; by the task, which it proposes; by the power which it utilizes; by the peoples which it includes; by the movement which it inaugurates. Here in a real sense human beings are called to be fellow-workers with God, in his program of redemption.

To the Galilean Hillside

We, who are gathered here today may look back across the years to that hillside in Galilee. We are told that Palestine was important because it was where the caravan roads of the Orient crossed; where the currents of the world's life met, but Galilee that day stood at the crossing of the highway of Eternity. Nor is that scene so far away. That hillside has simply been pushed back. The thousands of years have simply increased the numbers of those who gather around him and call him Lord, but they have in no wise diminished the force of his imperial command when he said to those who followed him: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always even unto the end of the world."

There are certain great elemental things evident in the text, upon which I assume we will all agree.

The first of these is that the great missionary spirit is not an incident of the Christian movement, it is fundamental. In a real sense it is the Christian movement. The essence of the missionary spirit is the impulsion in the soul of one who has experienced in himself God's redemptive power through Christ to bring the good news of that saving power to others, secure in them if possible, the response to that offer and then to teach them to observe the things that Jesus commanded. This impulse roots itself in the heart of God. Christ's coming was in a real sense a great manifestation of the missionary spirit. The whole Christian church has no explanation aside from the missionary spirit. The spirit is one though its manifestations are many. It is as truly evidenced when the follower of Christ here attempts to bring his offer to the person here at home and secure his response, and culture him in the Christian life, as it is when it is done on the foreign field, but while it does operate near by it can never exhaust itself here but must extend to the uttermost parts of the earth. All bars are down and his command drives us on until every last man who needs that Gospel has it brought to him.

The second great truth evident in the commission is that the missionary spirit

is a spirit of conquest. It demands a ministry of expansion. We are to disciple all nations. We are to go to the ends of the world. To that spirit retreat is intolerable. We are not in line with the spirit of this commission unless in our local churches and in our denomination we are planning aggressive campaigns of expansion. Whether that be by the evangelism of the pulpit, or the personal word in the local field, or by organizations and contributions which enable us to unite to send more fighters to the front line in the foreign field. When the Christian church stops determining to press on and evangelize the world it will have ceased to be in line with the definite purpose of the Christ. We need also to get clearly in mind that no matter what other influences in the world may be helpful, and from whatever other sources people may have drawn inspiration, that Christianity is proclaimed by its Founder to be needed by all the world, and that "there is no other name given under heaven or among men, whereby we must be saved."

The third great elemental truth that is clear in the text is that alongside its program that is extensive must go its program that is intensive. Alongside its program of evangelism must go its program of culture. We are to make disciples of the nations, then we are to teach them to observe all things that he has commanded. Christianity extends laterally over the world; it is also to extend perpendicularly, up and down through society.

There was to be, as Christ visioned it, no situation in the church like that which occurred in the war when a British general made his plans to advance but made no plans to hold the ground that he had gained, therefore he immediately lost it all to the enemy.

Pray Without Ceasing

"PRAY without ceasing," says the zealous Paul;

But what means this? Must we not work, nor eat,

Nor take our rest? Is prayer to swallow all?

Are knees to serve in lieu of hands and feet?

Nay, I will show you what is ceaseless prayer.

First, 'tis a heart to prayer for aye inclined;

Next, that it be of all our choicest care;

Next, that we ask the Counselor to share

Each sorrow of the body and the mind;

Next, that we cease not till our good we find,

Like him who said, "I will not let thee part

Until thou bless"; next, that our spirits dart

Their pious glances, when they can, on high;

Last, that we bound each day with morn and evening cry.

There is this two-fold function in the church. To win and to teach. But this teaching is not simply that people may learn the commands of Christ, it is teaching people to *observe them* so that his commands become their inner manner of life so that the *quantity* of Christianity is transformed into the *quality* of Christianity. We are to work for the same results for which Paul prayed: "That we may be no more children tossed too and fro—but that we may grow up into him in all things, that is the Head, even Christ." We are to work, not simply that people may confess Christ by word of mouth and be baptized, but that they may observe, in daily life, in every relationship, between man and man; in their relationships in society and in political life, and in international relationships and everywhere else, the commands and spirit of Christ. Christianity will be judged far more by its *quality* than by its *quantity*. The deepest law of teaching is that the one taught must not only be impressed by the teacher, but must, himself, be able to express the things taught. We may impress by our teaching but we must secure expression by service.

A Culturing Christ

There are those in the church today peculiarly qualified to lead along one or the other of these two lines. Today, as of old, he gives some to be evangelists, and some to be teachers, but their work is not mutually exclusive. They are to be complementary. If, at times when we have the evangelistic spirit we are impatient with those who have the task of teaching let us remember that the Christ, himself, won very few but spent most of his life culturing those whom he did win. If others are inclined to put the emphasis upon the teaching function and ignore evangelism, let us bear in mind that the primary act of religion is the personal and willing submission of the individual will to Christ and without that act as a basis any informational structure we may erect is a house that is built on the sands. But holding these three conceptions that our text makes clear as our background, I want to bring before you the challenge which this commission presents to us as a denomination at this particular moment in the world's history.

First, I emphasize its world-wide application. Through the course of the years, by the vision and prayer of our forefathers, the great world-wide missionary enterprise has been pushed forward until it has planted its front line trenches in almost every foreign nation on earth. As in the war, the advance has been marked by the shed blood of our fellow-workers, and the sacrifice of our sons and daughters. That enterprise has represented the treasure-house into which thousands of people here at home have brought their investment of prayers and treasure. There is not a missionary field that does not represent the accumulated deposits of faith and hope and prayer and treasure that make it priceless beyond compare. In spite of this today we come face to face with the fact that we are retrenching in

many a field. Our gifts have fallen off, our debts are piled up. Work is curtailed and missionaries are asked to give up advance ground. We are allowing the flag to fall back rather than to advance. We are standing before the world at the time of its greatest need to reverse the processes that have been set forward by our forefathers, and this in a day when we have more power than we have ever had before. We have more members. We have more money at our disposal than we have ever had in the history of this nation. We have money for automobiles and movies; for face powder, silk stockings, cigars, theaters and everything else, and yet the missionary flag is called back.

All Bars Down

It is one of the tragedies of the times that this should be the moment of retrenchment rather than of advancement. I call you back again to that commission under which we operate, "Go ye, and disciple all nations." There is no limit there as to color—red, or yellow, or black or white. Before its sweep all bars go down. It is an objective that calls for an increasing rather than for a retrenching program. We are told that our Board of Promotion has planned too largely. That those who dreamed the dream at Denver attempted too much and led us into wild and impracticable plans. The question I raise when I read this text is this: If we were to say that they were impractical to prepare an aggressive program for the carrying of the gospel more adequately to some of the nations of the world, in a day when they had 1,750,000 people to carry out their share of that program, with wealth almost unlimited at their disposal, what shall we call the Christ who, on that Galilean hillside, 2,000 years ago, with only eleven men upon whom he could depend, and all of them poverty-stricken, prepared and launched a program that involved the evangelism of all nations and which extended even unto the end of the world. Let us admit freely that while those who planned our advance program, may have gotten beyond us, they have not as yet caught up with him.

The missionary spirit is the thermometer of the churches' spiritual life and of its truthness to the Christ. I make no distinction between the missionary spirit as it evidences itself at home or abroad, but I am convinced more and more that the foreign missionary enterprise is the most dramatic exhibition of that spirit and as such it is more easily indicative of our condition. And let us make no mistake, we cannot fence the foreign missionary enterprise away from the home. The same spirit that will allow that to retrench will eventually indicate itself in the retrenchment of spiritual power and evangelistic fervor at home. The retreating tide that will leave the boats stranded on the foreign shore will leave our local churches here high on the beach.

There has been no method known as a practical way of achieving peace, and progress, and spiritual power in a local church that can compare with the results that are obtained when the members of that local church are inoculated with the world vision, and carry the burden of the entire world upon their shoulders, rising with prayer on the lips, and sacrificial fervor in the heart, to dedicate themselves to the world's redemption. In the presence of a great motive like that the small bickerings, the petty jealousies, the inner difficulties of many a church sink out of sight. When the war was over the nation forgot the great cause and the danger of

the enemy abroad, and we rapidly sank into small factions and selfish contentions. It will be so, if we are not careful in the religious world. We need to keep our face to the enemy and the line advancing for the sake of our own morale as well as because it is the Master's command.

I am thinking today of Paul, Carey and Judson, and of the long line of men who carried the flaming cross in their hearts and went forth to the ends of the earth in the missionary cause. I am thinking of a grave in China which today marks the resting place of a classmate of mine who for this cause paid the last full measure of devotion. I am thinking of that great company of our missionaries now on the field who have offered their lives in the faith that we would back them if they went forth and who today stand in the midst of their work wondering whether the structure they have built is not to be pulled down over their heads, and they are to be asked to abandon the trenches they have captured.

Love Ever Gives

LOVE ever gives—
 Forgive—outlives,—
 And ever stands
 With open hands.
 And while it lives,
 It gives.
 For this is Love's prerogative,—
 To give,—and give,—and give.
 —John Oxenham.

I am thinking of that man and wife who three weeks ago stood by me with their little lad, three years old, their only lad, in his father's arms. They were about to leave for Africa. I said: "What about the lad?" They said with tear-dimmed eyes, "We are kissing him good by for seven years. We are going back to work and leaving him here with a friend." They went and the little fellow is here. My friends, whose task is it that they are going forth to do? Is it theirs? No, it is ours. There is no law which makes this commission demand more of them than of you or of me. So far as responsibility is concerned shall we argue that it is their task to face hardships while it is ours to stay in the midst of safety with the comforts of civilization with our children by our firesides. If Christ makes such a division of responsibility it is not clear in the text. No, the task is ours as well as theirs. But if they go the least we can do is to back them with a sacrifice that will stand unshamed in their presence and yet—we are going back—we are retreating—can we tolerate this another year? We cannot. The Master calls and the Master calls advance. We cannot sound retreat.

I am not ignorant of the difficulties. On the foreign field the rising tide of nationalism, the political complications and suspicions of our ulterior purpose create problems that are difficult of solution. On the home field we see a spirit of deviousness, an inability to cooperate for the achievement of great ends, that threaten paralysis at this end. There are problems that face us all. But can we admit for a moment that any of them are sufficient for us to turn back from the imperial program to which Christ calls us in that commission?

When the war was at its height and the German invasion had swept down over

France, showing by the marks on the map an advancing position of the German army week by week, and month by month, there was one point that they never passed and that was the hilltop of Verdun. Against it the Germans hurled their best men; over against it the Crown Prince encamped. The crests of some of its hills were actually blown off by the explosion of bombs by the enemy, but no matter how severe the attack, the enemy never passed that point. When we came to inquire the reason we found that down underneath the ground of that hill was a great cave cut out of solid rock, where the leaders of France came together day by day for council. The soul of the nation was incarnated in those men and the spirit they recognized in the nation's heart was manifested by them when up over the council table around which they had sat, day by day, they carved into the solid rock the words of the nation's determination, with which we are all familiar "They shall not pass" and, thank God, *they never did pass.*

There have been things to disturb; there have been differences of opinion. There have been, sometimes, differences of council, but can we admit for a moment, that in the face of the needs of the world and the program of Jesus Christ, we cannot set our face toward the enemy, square our shoulders, and say of these enemies of God, "They shall not pass"? To such a stand this challenge calls us.

But there is another reason in this same field why I feel that we must rededicate ourselves to the accomplishment of this purpose. The text has the remarkable phrase in it "disciple all nations." While we agree that this process is to operate through individuals it nevertheless suggests an attitude toward the people of other nations that we must weigh carefully. The war has thrown the question of international relationships into the foreground. We have to pay attention to it whether we want to or not. Secretary Hughes said a short time ago of us, "We have only begun to think internationally and we find the attitude of the public mind to be still ill-adjusted to the magnitude of our financial power and to the international interests that we have suddenly accumulated as the result of the world war."

A By-Product

There are two conceptions in this field struggling for the mastery. One is best typified by the spirit and program that Jesus outlined in this commission; namely, that the people who owned the sway of Christ should go into all the nations to preach the gospel and teach the Christian life. In other words, that the representatives of this nation should go out as the emissaries of the gospel with its spirit of good-will and kindly service, representing the very best elements of the nation. The results of their labors, where they have so gone, has been to lay the foundation for national relationships that will conduce to understanding and cooperation and friendship. How largely our friendship for China and Japan is affected by this compact can hardly be over-estimated. It is a type of approach that best illustrates the Christian principle that the strength given any nation is given for service and not for exploitation of those who are weaker. The missionary cause in a real sense has created as a by-product a right atmosphere in which to settle many of our vexed international problems. Its spirit is constructive. Its method is service. Its result is peace. This cause, today, is asking for more money, and for the service of

our boys and girls and the dedication of ourselves.

Over against this conception is another type—the older type, based on the idea that a nation's strength is given it for selfish aggrandizement. That nations' representatives shall go out to seek to exploit those who are weaker. To utilize commercial and political power to override those who are smaller. The spirit of this is the selfish use of power. It creates hatred and suspicion; it leaves ill-will in its wake. Its ultimate appeal is to force and its end is war and destruction.

These two ideas are struggling for mastery today. The representatives of the latter system are not silent. There are those in commercial life and in political life and those who control large sections of the press who are fanning the flame of suspicion and hatred between us and other nations. They are operating under the type of a commission that would say: "Go ye into all the world and get control of everything. Build up American supremacy regardless of how other nations suffer." There is a great group of our population today which feels called upon to create ill feeling with nations like Japan; to override Mexico and fan the flames of distrust between our nation and others. It is not so long ago that an ambassador of this nation to a foreign court deliberately gave the impression that the only reason America fought was for her own selfish interest, regardless of any principle or ideal, or any attitude of service to humanity.

Riding for a Fall

Let us make no mistake. If this conception of our approach to other nations has its ultimate fruitage it will drag us into war. If we are to sit proudly and coldly today among the wreckage of the world, the one rich, prosperous, powerful people, and take such an attitude as shall ignore the needs or the cry of the rest of the world, and even exploit their weakness for our gain, then, let it be said clearly, we are riding for a fall. We are building a wall of hate and suspicion around ourselves, and when that next war comes it will find the rest of the world alienated from us, and we shall have to fight as we never dreamed of fighting before. That war will ask for our sons and our daughters, not by tens, but by hundreds of thousands. It will ask for our money, not in terms of our missionary contributions, but in confiscation of all that we have, and it will utilize those lives and that money, not for the purpose of constructive helpfulness to the rest of the world but in the damnable business of cutting the throats of humanity.

Jesus' program means salvation not only to individuals but to the world. It is a significant thing that Jesus' words were that we are to go and "disciple the nations" and his process of affecting the nations by a new submission to his will on the part of the individuals who make up these nations is the most statesmanlike proposal on the horizon. The missionary program stands over against the war program. By so much as we let the missionary program go down, by that much we let the war program go up. We hate war and its methods of destruction. A short time ago a Baptist president of this republic and a Baptist secretary of state summoned the nations of the world together and had adopted a program for cutting down expenditures looking toward war. That was a great advance. But at best it was more or less a negative program. The Baptists here today need to

supplement that with a positive program. Such a program as shall send out over all the world the ambassadors of Christ who shall by the nature of their work, establish the forces of good-will, create ties of friendship and fellowship and enlarge the confidence of the world in America's spirit of disinterested service. If we want peace let us spend money to get peace as well as refuse to spend money to create war.

A Packard Car and Ford Brakes

But we need a rededication of our strength and energy to the carrying out of this commission, not simply because of its effect in the "utmost parts of the earth," but we need it in our "Judea and Samaria," that is, right here in America. There is a great moral objective in the command—We are to teach people to observe and to do the things that he commanded. What a vision of society that opens up! What a vast change it would make in any given community in this land if the people were to observe and to do what things Jesus commanded! If his sense of sympathy and kindly service for humanity; if his sense of fairness and fair dealing and equity could be observed, what a change in our lawlessness, in our industrial wrongs—in our unbrotherliness! If the great moral conceptions that he incarnated in himself and came to proclaim, could be followed by the members of society, what an immense change would take place! Yet this is the thing Jesus holds before us and the thing for which we work, and God knows we have never needed to have that result obtained any more than we do today. With painful clearness we now see how essential it is for the protection of society and of civilization that this moral result shall be obtained. Moral ideals form the controlling power both for individuals and the nation. When the moral conceptions of a people fall below a certain point it jeopardizes the whole stability of the commonwealth. Let me illustrate what I mean. An automobile has a power system, an engine that drives it, and a control system, the steering gear and brake, that holds it. If these are in balance we have a safe machine. If not, we are in danger. You cannot hold the power system in a Packard car with a set of Ford brakes and a Ford steering gear.

The same necessity for holding the power and control in balance is evident in the personality of a man. A man has his power system, built up of ambitions, intellectual capacity and financial resources; political influences and other factors. A man also has his control system—the body of ideals that keep him honest, just and true to the things that are fine. When these are in balance he is a safe man. When they are out of balance he is a dangerous man. The most dangerous people we have in society today are not poor weaklings no matter how bad they are, but men of influence and wealth, intellect and large capacity, who are unprincipled. The tramp may steal from the back door but the man of influence has the power to wreck the community.

The same principle holds good in a nation. There are things that make it powerful and there are the bodies of ideals that control it. When these are in balance a nation is safe for itself and for others. When they are out of balance there is a terrific price to pay. This is the thing that happened to Germany. She increased her power system and decreased her control system. She increased her army and navy, enlarged her fortifications and speeded up her fighting machinery, at the same time she put her people through a definite process to depress their ideals of mercy, of honor, and of the sanctity of their treaties. Her power system went up and her control system went down, and when she broke loose she drenched the world in blood.

The thing we, in America, need to realize today more than anything else is that our balance is being greatly disturbed. Our power system in the last ten years has increased five to ten times. We used to owe everybody, now everybody owes us. We are rich beyond compare. They used to sneer at our army but nobody does that now. They used to laugh at our navy, now it is the pride of the world. America used to be on the side lines in world questions. Today the world waits for America's nod before it proceeds. We are powerful beyond any possible dream of ten years ago.

Liberty and License

The question we need to face is this: Has the body of ideals that control the average citizen risen to balance the increased power that we have achieved? It has not. On the contrary, it is evident that we are passing through a period of lowered idealism. The present wave of crime and lawlessness staggers our officials; the dishonor as to contracts, the fraudulent failures, the illegal fires, the bogus stock schemes have left the business world gasping and fearful. The willingness on the part of supposedly good citizens to jeopardize even the fundamental law of the land for personal gratification has amazed us. The liberties demanded by youth are turned lightly into license. These and scores of other indications point to a lowered idealistic vitality rather than higher. If this continues it will undermine our credit, shake the stability of the law and threaten our civilization. Our very power will be a source of danger to us and to the world. America has no greater need today than to have her great moral conceptions revitalized.

But where shall we turn for this revitalizing of her moral idealism? Can she manufacture it in her factories? Will she dig it from her mines? Every sane man knows that no adequate supply of moral idealism can be obtained, aside from God himself, and the religion of the imperial and perfect Master, Christ. You get more and better morality as a by-product from a life lived in submission to Christ than by any attempt to create it directly without that as a source of its inspiration. Let no man deceive himself. America needs to confess her sin and turn to God today, and have a national heart searching, till a revival of religion of the plain, old-fashioned variety breaks out, that will purge us from evil, make us keep our word, honor our contracts, be true to our home obligations, and renew our faith in each other's integrity and in God. America is suffering from moral and spiritual anoxia and the only cure is a transfusion of spiritual vitality from God, the source of moral and spiritual power.

(Continued on page 737)

JEAN PAUL was wont to say that no day should close without a look at the stars. Likewise, no day should close without our speaking some fine, warm, generous word for God and men. Then, when the stars come out and we look up, we shall find them shining with a strange new brightness that spills down into our inbreathing spirits.—F. W. Shannon.

Sixteenth International Sunday School Convention

Held at Kansas City, Missouri, June 21-22, 1922.

ASSISTED by pianists, trumpeters, a band and two immense choirs, under the leadership of Prof. H. Augustine Smith, of Boston University, on June 21, over 7,000 delegates to the Sixteenth International Sunday School Convention made Convention Hall ring as the opening hymn announced that the day when the Sunday School Council and the International Sunday School Association became one in "The International Sunday School Council of Religious Education" had arrived and the Sunday-school forces of the United States and Canada were all united for a great national program of religious education. It is the ratification of this convention that makes the merger effective.

Children of Today Teachers of Tomorrow

Dr. Charles M. Sheldon, editor of the *Christian Herald*, in an address on "The Changing Order," spoke of the changes in economics, education, social life, morals and religious thought caused by the increasing closer and intimate contacts of nations the world over, and described some of the esoteric religious views that are now challenging Christianity on the very streets of the United States and Canada. "The surest way to make certain that we have Christian nations on the North American continent two generations hence is to have a thorough-going campaign of religious education now, so that tomorrow the boys and girls of today will be equipped to teach in an adequate manner the then rising generation. The merger of the two great Sunday-school agencies into one augurs well for the success of such a venture."

A stereopticon presentation of a survey of the field of religious education by Dr. R. E. Diffendorfer, Chicago, portrayed the vast areas of American life as yet untouched by Sunday-school teaching.

"In hundreds of communities in the United States children grow up to maturity without ever seeing a minister or knowing what a Sunday school is. The names of God and Jesus Christ are known only as curses. In the state of Washington are rural sections where public schools flourish, but no teaching about God. In the mountains of Tennessee children know nothing of religion except the 'arousements' of the occasional visit of an illiterate preacher. In mining camps and fishing villages paganism thrives. The sons and daughters of new Americans are neglected because they are 'foreigners.' Thousands of American Indian boys and girls have no religious education because denominational agencies use the Indians to advertise home missions rather than to make Christian citizens of their children. In the Southwest, thousands of Spanish-American youth hardly know what religion is. In the congested sections of our great cities, where the church has moved out because no longer self-supporting, no Sunday-school agency has moved in to save tomorrow. No end of Negro villages are without religious training, and seldom is there adequate provision made for the colored boys and girls in the North. Whichever way you turn the neglect is deplorable. Both the churches and the Sunday schools have chosen the easy fields of service, and tomorrow and the day after will come the time of reckoning. Unless

the International Sunday School Council of Religious Education can raise the Sunday-school forces so that the churches will heed their demand, childhood in America has a dark future. America will not be Christian. The hopes of our fathers will turn to ashes. We will have betrayed our trust."

The Unfolding of Inborn Capacities

In discussing "Educational Evangelism" Dr. William C. Bitting, pastor of the Second Baptist Church, St. Louis, said:

"The child is entrusted to adults to unfold its capacities which are physical, social, intellectual and religious. Education is not the imparting of information, but the unfolding of these inherent, inborn capacities. In every work there are five elements, the material, the ideal, into which it is to be transformed, the energy that transforms, the instrument through which the energy works, and the time necessary for the change. The child life is the material, the filial relation to God and fraternal relation with men is the ideal. God himself is the energy, and human life with all its processes is the instrument. Conversion is the experience, gradual or sudden, reached through a longer or shorter time, when the moral, religious and ethical capacities in the human being, dominated by Jesus Christ, control the physical, social and intellectual capacities of life.

"To produce that result is the aim of all religious education. Its ideal embraces the full development of the whole being, but the control of the being by its religious, moral and ethical elements according to the standard of Jesus Christ.

"The instruments of the Sunday school in its ministry to this result are, first, the giving to the child such truth as it is able

to understand and assimilate, which means rigorous gradation in the church school curriculum; second, the practice of the truth that the child has thus received, which means all forms of expressional activity appropriate to the human being at any given stage of its life; third, the constant influence of older people through example and association, which demands a Christian life on the part of those who would educate the child religiously."

Dr. Marion Lawrance, Chicago, consulting general secretary of the International Sunday School Association, in speaking on "Facing the New Quadrennium," said:

"The International Sunday School Council of Religious Education is face to face with its supreme opportunities and challenge. Failure to recognize this as we plan the program for the future spells defeat from the start. On the other hand, the adoption here of a forward looking program of enlargement and conquest, built to meet and if possible to overcome, the appalling spiritual illiteracy of our day, and check the growing tendency toward lower standards of integrity and morals (facts as glaring as the noon-day sun)—backed by great faith and a determination to do the seemingly impossible—this sort of a program will grip the churches and unite them in the common task as they have never been united before. *Nothing short of this will do.* I am speaking for myself, and confess to a deep conviction on the subject and also to a very grave concern.

Youth the Harvest Time

"Here at Kansas City, with a reorganization effected that brings, or is meant to bring the Sunday-school forces of the continent into a single working body we are standing in the valley of decision. It must be forward or backward. The religious organization of any kind that is content to let well enough alone and simply mark time and hold its own, never holds its own. It finds it has less to hold every time it takes account of stock. We cannot stand still. Which shall it be? Go forward or go backward? That depends.

"What are the facts? We all believe that childhood and youth is the time of harvest for the kingdom. We believe a boy or girl is worth more to the kingdom of God and to the church, than a man or woman, because they have a longer time for service. We believe the Sunday school is the whitest part of the church's great field. The records of the church prove it.

"And yet—only one church member in four is in the Sunday school at all or seems to take a vital interest in its program. Of those who are members it takes four officers and teachers a whole year to bring in one permanent new member. For every dollar spent by the average church member for the support of his local church, including salaries, upkeep, missions, benevolences, music, etc., less than two cents goes for the Sunday school and religious education, and yet notwithstanding all the fine work of the Sunday school during the past fifty years (and it has been great), there are more children and youth of day-school age not in any Sunday school than there are in all of them.

"I am not knocking the Sunday school. It is the best organized and most profitable department of the church. But what do

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Gird Thyself for Each Day's Need

Convention Hymn Dedicated to the Sixteenth International Sunday School Convention

By RALPH WELLES KEELER

COMES anew Thine eager message,
"Gird thyself for each day's need;
In the paths by Christ made perfect
Turn thy steps and onward speed."
Other followers of Thy precepts
Into life Thy teachings turned;
As they walked along beside Thee
In their hearts Thy Spirit burned.

Ours a heritage of courage,
Martyrs' blood and prophets' claim,
Shoulder close to shoulder pressing,
We march onward in Thy Name.
Ours to know and live for others
In such service as Christ gave;
Teaching us Thy love and justice
In our day a world would save.

Millions call! Shall millions answer?
Let our battle haste the day
When mankind the whole world over
At Thine altars humbly pray.
Give us faith, and knowledge perfect,
Help us each Thy Word to live.
Thou who givest Life abundant,
May we daily service give.

College Commencement Activities

College men will prize and promote vital religion that will stand the test of practical benefit for the individual and for society.

Commencement Days at Colgate University

By JOHN B. ANDERSON

THE inestimable value of Oxford," says Hugh de Selincourt in his charming book, "Oxford from Within," "was that in the rushing of modern life, rushing that is misnamed advance and mistaken for vitality, it remained a place of quiet breathing, a beautiful place; that in these days of quick cleverness and journalism and hurried notions and crazes that masquerade as ideas, there remained a place where deep questions might still be treated in the deep deliberate way which any reverence for them demands." If the author had been describing Colgate and the lovely village of Hamilton which in the memories of all Colgate men is always associated with their alma mater, he could not have chosen his words more aptly.

Equipment of College Man

Breathing this spirit of deep deliberateness was the baccalaureate address of Dr. M. S. Read delivered in Colgate Memorial Chapel, Sunday morning, June 18. The speaker set before his hearers clearly and impressively the special equipment of the college man and the part he is likely to play in the life of the nation and of the world in the years immediately before us. For special treatment he selected the field of international relations, attitude toward the civil law, and the sphere of religion. The college man will not be an extremist in international affairs, but while cherishing the ideal of the brotherhood of man will in the spirit of practicality hold to the golden mean between a pure idealism and a narrow nationalism. Disobedience to law and especially disobedience to the Eighteenth Amendment and its related laws by people who regard themselves as good citizens bodes ill for the future of the social order in our country, and it is not easy to say what will be the attitude of the college man to civil law. We may, however, believe that it will be at least more wholesome than that of the average citizen not trained in college. In religion, while the college graduates as a group will not yield reverence to dogmatic authority or value religious ritual or organization just out of deference to the prestige of age-long tradition, yet a college man will prize and promote vital religion that is not out of harmony with the intellectual world into which his college course introduced him and that will stand the test of practical benefit for the individual and for society.

On Sunday afternoon the corner stone of the Newton Lloyd Andrews Dormitory was laid in the presence of a large concourse of people by Mr. Henry A. Colgate, son of the late Mr. Richard M. Colgate, the donor of the new edifice. The address was delivered by the Dr. William M. Lawrence, who spoke in his characteristically fine way of the corner stone as the symbol of strength, progress and unity and paid a worthy tribute to the presence of these qualities in the character both of Dr. Andrews and of Mr. Colgate. He also spoke forcibly of the value of dormitories on a college campus because in them young men away from home take

their first important step in learning how to live with others, the great problem in the civilization of the world today. The sermon before the Theological Seminary in the Baptist church in the evening was a most helpful, practical and inspirational address on the "Joy of Jesus" by Rev. Avery A. Shaw, of Brooklyn.

The Seminary Class Day on Monday morning in Eaton Hall was an occasion long to be remembered for its fine Christian fellowship and deep and fervent spirituality. Two members of the graduating class delivered thoughtful addresses of marked interest and power. Mr. Edwin Kautz dramatically described the cloud of witnesses beginning with Daniel Hascall and including the generations of teachers and trustees and students and friends of the seminary. Mr. Kautz is a Hungarian, greatly beloved by teachers and students. He expects to give his life to work among the people of his own race among whom he has already done much mission work. Mr. A. C. Brokaw who is a student volunteer for foreign missions, recited the history of the seminary's contribution of men to the work of foreign missions. Professor Anderson on behalf of the faculty gave the farewell message to the graduating class and plead for ministers to interpret to the world our modern complex life in the light of Christ.

The Brook that Dried Up

By ARTHUR THOMAS FOWLER

And the word of the Lord came unto him, saying, Hide thyself by the brook Cherith. . . . And it came to pass that after a while, the brook dried up. . . . Get thee to Zarephath.

SOME of our richest experiences and clearest perceptions have come to us, across the barren wastes of life. The arid regions of our experience have their ministries, as well as the green pastures and still waters. The faithful heart thanks God for the desert, as much as for the fertile field filled with golden grain. It is here our faith is often tried and sometimes perplexed. It is easy to believe in a providence which gives, but it is not so easy to recognize a love that takes away. "How providential," we say! When? When the brook is flowing full and free. When the life of a loved one is spared, a request is granted, and an undertaking is successfully completed. To some people God's providence is simply getting all they want. Having every wish gratified. But disappointment, pain, sorrow, loss, frustrated plans, what of these? There is a providence of loss and failing things, as there is a providence that gives. Many a hard experience may prove a wonderful blessing. God's providence is not an end in itself, but a means to an end. It is for our discipline and development. For Elijah, Cherith was the resting place, not the destination. Before he could reach Zarephath, he had to learn that God's purpose can overcome all circumstances. The ministry of the transient is that we may learn the value of the Eternal. Our failing brooks are our teachers—to have faith in God!

Dean Vichert spoke concerning the work of the seminary during the past year. The enrolment has been sixty including one graduate student at Oxford University and nine students in the Italian department. A considerable number of men who are registered in the college also took one or more courses in seminary classes. The interruption of our work occasioned by the war makes itself manifest in the small number of eight graduations already received for next year gives promise of an unusually large entering class. The year's work serves more fully to emphasize the value of the Bachelor of Theology course. It is attracting in increasing numbers students capable of doing work of the highest grade. Most of those graduating in the Bachelor of Theology course plan for further study. They chose this course as the one affording the best preparation for graduate work in theology, and they propose now to follow courses leading to advanced degrees. That is precisely the result for which we hoped in the case of the younger men who might register in this course and justifies their admission to it.

The work of the Italian department of the seminary has been conducted on the campus of the International Baptist Seminary at East Orange, N. J., and in cooperation with that institution.

On Monday evening in the Colgate Memorial Chapel, Mr. Jesse B. Davis of the college class of 1895 delivered the address before the Alumni Corporation on the theme of "The Responsibility of the American College toward the Demand of Democracy for Higher Education."

The Candle of the Lord

The university commencement address on Tuesday morning was delivered in the chapel by Professor William Henry Crawshaw, dean of the college. His central thought was that life and civilization will be successful and worth while only as the human element in everything receives complete spiritual and practical recognition. "The spirit of man is the candle of the Lord" to shed light on all the phases and problems of life. Perhaps the most dangerous thing in educational method today is the lock step, the unequally yoking together of students of differing ability and, machine-like, forcing them through one and the same mold. "The spirit of man which is the candle of the Lord" needs also to shine upon our industrial life. Deep down beneath the bitterness and the greed of many laboring men is the fact that men want to feel that they are men and not machines. Science aids human progress, but not if it be allowed to deny the spiritual.

The degrees in course were as follows: B.S. seventy-three, A.B. twenty-three, B.Th. five, M.S. one, A.M. three, B.D. two, 107 in all. The honorary degrees were as follows: Mr. William J. Wiley, superintendent of the Masonic Home, Utica, N. Y., A.M.; Prof. Louis M. Dennis, head of the Department of Chemistry, Cornell University, Sc.D.; Prof. Frederick C. Hicks, Colgate, 1898, professor of law in Columbia University, Litt.D.; Jesse B. Davis, Colgate, 1895, in charge of secondary school work under the Connecticut

State Department of Education, Litt.D.; Rev. James A. Huntley, Colgate Seminary, 1907, D.D.; Rev. Alfred W. Rogers, Colgate, 1894, D.D.; Rev. Alvah E. Knapp, Colgate, college, 1890, seminary, 1899, D.D.; Rev. Bunyan Spencer, professor of philosophy and logic in Denison University, D.D.; Rev. Frederick Lent, president of Elmira College, LL.D.; Mr. James C. Colgate, LL.D.

A large and enthusiastic alumni dinner in the "gym" brought to a close the best commencement Colgate has seen in recent years. The university is doing a great work. With gratitude to God for a successful year now closed all are looking forward with high hope to the years to come under the new leadership of the president-elect, Dr. George B. Cutten, who has abundantly proved himself an able thinker and educator, an administrator of large affairs and a strong leader of men.

Carleton's Forty-Eighth Commencement

By WENDELL S. BROOKS

COMMENCEMENT festivities at Carleton College opened with the cap and gown ceremony at which Rev. David Bryn Jones, who is serving as pastor of the Northfield Baptist Church, made the principal address.

At the alumni dinner Professor Allan Hoben, president-elect of Kalamazoo College, Michigan, responded to a toast in which he expressed appreciation of the good wishes of our faculty and students for his new work. Carleton is honored in having another of its faculty members chosen president of a sister college.

The commencement address was delivered by President Coffman of the University of Minnesota who opened with comparative statistics on the status of our country educationally in 1870 and 1920. The average citizen at the earlier date received 589 days' schooling, now the average is over 1,200 days in school. The marvelous development of our secondary schools was detailed. Their attendance exceeds the corresponding enrollments of all other countries combined. "America is engaged," President Coffman said, "in a gigantic experiment attempting to provide an education for all who are qualified and willing to take it.

"You, who are being graduated today, who have received so much from our educational institutions, should consider certain outstanding duties that devolve upon the educated citizen in a democracy."

Dr. Edwin B. Dean as chairman of the board of deans presented eighty-three candidates for the Bachelor of Arts degree. This class is next to the largest ever graduated by Carleton, the class of 1920 with ninety-six members topping the list.

One member of this graduating class, J. Larry Krause, sails in August as a missionary to Fenchow, Shansi, China.

Miss Helen Priscilla Symons, who joins the Carleton faculty next year, was granted the Bachelor of Music and three Master of Arts degrees were awarded.

A distinctive feature of this commencement was the award of two honorary degrees: Doctor of Humanity to Miss Susan Annette Searle for thirty-nine years' distinguished service at Kobe College, Japan; Doctor of Laws to Lotus Delta Coffman, Ph. D., president of the University of Minnesota, an outstanding constructive educator of the Northwest.

Dr. Dean announces that registrations for our next freshman class point to another banner year at Carleton.

Bucknell University

By LEWELLYN PHILLIPS

THE seventy-second commencement, which closed the third year of President Hunt's administration, was held June 10-14. In the light of the uncertain policy of the denomination concerning education, it is almost impossible not to ask what is there of interest in the commencement of one of our denominational colleges.

First of all there was the baccalaureate sermon by President Hunt which closed with this appeal: "As you go out into life, I beg of you not to forget that the supreme problem of your life is the responsibility of determining your response to the appeal of Jesus Christ." And the whole sermon based on John 14:30—"The Prince of the world cometh and findeth nothing in me"—was replete with a personal appeal that was peculiarly evangelical.

Then throughout the commencement days there was a constant expression of feeling that President Hunt was gradually bringing into the university that spirit of Christian idealism for which he is well-known wherever there are Baptists. Alumni and friends in great numbers came to the president's reception that they

I AM the bread of life. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. I am come a light into the world, that whosoever believeth on me may not abide in the darkness.—Saint John.

might greet President and Mrs. Hunt. And those who have the opportunity of seeing inquiries concerning the college frequently come across a statement somewhat like this, "I want my son or daughter (as the case may be) to attend a college where Dr. Hunt is president."

Again, about 140 young men and young women were graduated. Of this number 90 per cent are professing Christians, 25 per cent are Baptists and most of the 140 have been under the ministry of Dr. Raymond M. West, widely known among Baptists. Throughout the six orations delivered by chosen representatives of the class there ran a strong note of Christian service.

Among those who received honorary degrees were well-known Baptists. Doctor of Divinity was conferred on Charles E. Goodall, acting executive of the New Jersey Convention; James Madison Hare, Senior Chaplain in the United States army; Edward C. Kunkle, promotion executive of the Metropolitan Baptist Board of Promotion of New York City; Doctor of Science on Ezra Allen, professor of biology at Ursinus College; Doctor of Letters on Homer D. Brookins, literary editor of the *Watchman-Examiner*.

Colby College

By CHARLES P. CHIPMAN

THE most noticeable feature of the one hundred and first commencement of Colby College was the rain. In a down-pour which began on Saturday, continued almost without intermission until Tuesday noon, and began again on Wednesday, the students and returning graduates doggedly plodded through the program, wet but good-natured.

The Senior Last Chapel, held on Saturday morning, June 10, was really the first

exercise of commencement, though separated from the more formal activities by a week's interval. The address by Prof. Webster Chester, of the department of biology, was upon "The Necessity of Faith," and was a strong plea for faith in God as the basis of an efficient life.

The baccalaureate sermon, Sunday morning, at the City Hall, was preached by President A. J. Roberts. His subject was "Happiness" and his text was the portion of the Sermon on the Mount usually known as the Beatitudes. These, he said, are the complete formula for happiness, the compendium of practical Christianity. The happiness of the Beatitudes—the only real happiness—is the happiness of Jesus. And we make it ours only so far as our lives have felt the transforming influence of his.

This commencement marked the one hundredth anniversary of the graduation of George Dana Boardman, Colby's first graduate and first foreign missionary. A service of commemoration was held in the First Baptist Church on Sunday evening at which Rev. Charles C. Tilley, '76, gave the address. "He saved others, himself he cannot save," was his text, and the theme developed was that all accomplishment is made at the cost of sacrifice.

"Boardman Willows"

There was a further memorial to George Dana Boardman on Tuesday afternoon, when the so-called "Boardman willows," for many years an outstanding feature of the Colby campus, were replanted with appropriate exercises. The original willows, planted ninety years ago, are beginning to fall into decay, and to take their places a large number of young willows were planted by President Roberts and the members of the graduating class. The address was made by Professor Julian D. Taylor, of the department of Latin, who has completed fifty-four years of continuous teaching at Colby.

On Tuesday morning, at the class-day exercises of the senior class, emphasis was again laid upon the fact that Colby is a college which has sent a continuous stream of missionaries to the home and foreign fields. The gift of the class to the college was a large memorial tablet, placed upon the wall of the chapel, and containing the names of the Colby men and women whose lives have been given to the service of the Master. The address at this time was delivered by Rev. F. M. Preble, '81, of the board of trustees.

College prayers were said in the chapel each morning at nine o'clock. These services were largely attended and were of an inspiring nature. On Monday Dr. Charles F. Meserve, president-emeritus of Shaw University, was the speaker; on Tuesday, Rev. W. A. Smith, '91, spoke; and on Wednesday, Rev. G. W. Hinckley, M.A., of the Good Will Homes, gave the address.

Tuesday evening, at the Baptist Church, Dr. Edward Howard Griggs, delivered the college oration, his theme being "Present Educational Tendencies." Sixteen members of the graduating class were elected to membership in the Beta Chapter of Maine of Phi Beta Kappa at the annual meeting held on Monday afternoon.

Tuesday afternoon the new concrete grandstand, seating 3,000, was dedicated as a memorial to the more than 600 Colby men who served in the World War. This grandstand, the gift of Mrs. Eleanor S. Woodman of Winthrop Center, is not erected merely in honor of those who died in the service but as a tribute to all who

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The Open Forum



THE TWO WITNESSES

There are men who seem ready to doubt one's profession of love to God if it becomes evident there is a lack of sympathetic regard for God's works. The mind is so constituted that it reverences that which a beloved hand has wrought. Our eagerness to keep in touch with the revelation of the Lord that gives us a view of his love and paternity sometimes inclines us to belittle the value of the world's marvelous creations, even if wrought with the same beneficent hand. To test the matter in your own case try an experiment. Read the book of Psalms. Make a note of all the allusions to nature. List these allusions under such titles as mountain, air, water, birds, animals and so on, at your pleasure. With the writers of the Psalms all these allusions were real observations of God's connection with nature. They were life-time notations of God's thoughts as read in nature. Take the nineteenth Psalm as a specimen. The splendors of nature are evidently exercising the writer's mind. To him the heavens declare the glory of God and the firmament displays his workmanship. Day and night, in never ceasing regularity tell their story, while the glorious sun, the pride of creation, is described in the most lordly manner as a subject of divine care.

Nature witnesses for God. It tells a straight-forward story. It says I am under faultless management. My purpose is to glorify God and benefit human kind. God and nature are in sympathy. Perfect sympathy. Nature never falters in witnessing. Every strata of rock, every sea ripple, every stellar circuit, every mountain deposit, every warbling bird, each and all say, "God made me. God cares for me." And yet the sweet-toned voice of nature, charming as it is, is altogether outranked by the voicing of God in his holy Word. Here we learn not only who made the world and all its beauties and values, but who it is that loves the world and how that love is really expressed. The Word gets a hold on us in a way the marvelous works of nature cannot. The Word touches us, when nature cannot. Beyond the finger tips of creation, the Word spreads itself over our entire sensibility and impresses itself upon our deepest currents of life, with perfect ease.

Sit down and listen to the voicing of nature, when you are out in the field, where all is quiet and commanding. Listen to the tones of harmony and psychologic music that are common there.

Nature never lies to you. She never cheats. All the wealth of her life is poured out to bring you health and happiness. You may drink it all in as God's blessed gift. After this listen to the voice of God in his Word. The witnesses agree. They never tell contrary stories. They

never quarrel. They are the witnesses of the same God. In both he is glorious, beneficent, and kind. How infinite is the plan of God as seen in the delicate details of a blade of grass, a fly's wing, the sunset and the sighing evening wind. All seem perfect. Everything in nature is well done, carefully done, beautifully done! Why did God make it all so? Think. Get your answer. The Word says God cares for the sparrow. The little humble bird has his infinite care. Are we not more than a sparrow? Will not God care for us also? Surely we may trust him who has so wonderfully made all we see about us.

Nature says, "Yes, dear heart, you may trust him." The Word also says, "You may trust him." In these wonderful days, when everything has a sweet song in its mouth, we see nature turning its face toward God, as a symbol of trust. Why should we not do the same thing?

FREDERICK B. GREUL.

Brookline, Mass.

A GREAT CONVENTION

It was a great convention. The greatest since Denver. It was great in numbers, 2,874 attending. It was great in its addresses. Dr. Beaven's sermon on "The Great Commission" was one of the greatest Baptists have ever heard. It was great in its prayer and dependence on God. Its theme was, "An Uplifted Christ." Its slogan, "Agreed to differ but resolved to love." Its president at the outset boldly, unflinchingly walked up to our difficulties, called them by name, looked them in the face and bade us pray them through.

The convention was great in its surprises. Some expected to hear the death knell of our denomination sounded. The God of the living was there. Some expected unsurmountable debt. We shall pay out in two years. Some expected division. We were never more united. Some moments were dramatic. None more so than when Dr. Woelfkin presented the resolution expressing our sense of honor toward Mr. and Mrs. Montgomery.

This leads me to say that the convention was great in its unity, papers to the contrary notwithstanding. We were absolutely united in a determination to go on with our task. We were absolutely united doctrinally. "We are not divided—all one body we." We love the New Hampshire confession not less. We love the New Testament more. We were absolutely united for our new officers. Never has a ticket been more nearly unanimously ratified. The rule for a printed ballot one day before, while rigorous in its exactions upon the nominating committee, is a good rule. We were absolutely united in our determination not to swap horses, not to tinker the machinery. We keep THE

BAPTIST. We keep the Board of Promotion. We economize.

We emerge from this convention great in our beliefs and determinations. We believe some things tremendously. We believe in the kingship of Christ and his authority. We are resolved to have no other head of the church but Jesus Christ. We believe in the competency of the soul before God. We believe in the priesthood of all believers. We believe in prayer. We believe in the Great Commission. We have demonstrated that the Baptist denomination has a constitution which can weather a crisis. The press of the country is aware of us. The *New York Times*, the *Chicago Tribune*, the *Boston Globe* had their representatives there. We grew in those few days like an oak in a storm. Our roots took hold on the rock of Faith in God, loyalty to principle and sacrifice for a great cause. The future is bright. We have stood with history makers in these moments. Already we have named a commission to study what way we will take after 1924.

AMBROSE M. BAILEY.

Seattle, Wash.

SEASON FOR GOOD PRAYER MEETINGS

In a former issue of your paper the question is asked, "What is the matter with the prayer meeting?" I have been a member of the Baptist church for sixty-one years. In all that time I have been a regular attendant of the prayer meeting. Have missed but few.

I have to say this that more prayer meetings are killed by the minister himself and two or three long-winded deacons than in any other way. The best meetings are often when the pastor is on his vacation. The prayer meeting is preeminently the laymen's meeting. It doesn't want any sermons or sermonettes.

One of the most successful pastors that I know seldom leads the prayer meeting.

E. F. CHAPMAN.

Vineland, N. J.

The American Baptist Publication Society has issued a call for a special meeting. Its board of managers, on May 24, took the following action: "Resolved, That the Board of Managers issue a call for a special meeting of The American Baptist Publication Society, to be held in the Board Room of the society's building, 1703 Chestnut Street, Philadelphia, on Wednesday, July 26, 1922, at 2 o'clock in the afternoon, to consider and pass upon the election of officers and other actions taken by the society at meetings held in Indianapolis, Ind., in the month of June, 1922, and to consider such other business as may lawfully be brought before it."



The Chimney Corner



Interesting Children in the Church Service

How the Sermon May Be Made to Hold Their Attention

By UTHAI VINCENT WILCOX

JUST suppose that you found it necessary—in fact, you were *compelled*—to sit for thirty minutes, forty minutes, or even fifty minutes and listen (?) to a man talk in a foreign language, say in Greek or Russian, or Chinese. Would you enjoy yourself? Would you sit there with good grace and with pleasure, not understanding what the man was talking about?

Of course you wouldn't! You'd rebel. It would take a mighty force to compel you to do this once a week, wouldn't it?

Yet the parallel isn't far-fetched when compared to your children, or to your neighbor's children, who have to go to church and listen to the minister preach. The average sermon is to them as Greek or Russian would be to you. They do not understand or appreciate what the speaker is talking about.

But because the average boy and girl cannot understand the sermon given from the pulpit on Sabbath is not sufficient excuse for their absence from church service. The remedy lies in devising ways and means of making the church service interesting to his mind and her mind. And it can and has been done.

Most people are agreed that regular churchgoing is a most desirable habit to have. When the habit is inculcated in children it is never entirely broken in after years. Besides the influence of the church service will be of inestimable value on the character and in the training of habits and desires. That is, the right sort of service will be helpful.

It is most important that the campaigns for "go to church" days include within their scope the young people, the juniors and particularly the children. It is self-evident that if the children are started right, it will not require the effort later to break up old habits or careless indifference.

In many parts of the country there is a most commendable movement to establish "children's churches." These are places where the children will enjoy and appreciate the lesson and where the sermon is adapted to their minds. In many places a definite part of the church service is made intelligible to the little ones. This is generally the first ten or fifteen minutes. This holds the children's attention, gives them something to think about and look forward to from week to week. It gives them the "momentum," so to speak, that will carry them more easily over the part of the sermon that is given for the older ones only.

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Out on the Pacific Coast one energetic Sabbath-school superintendent whose school meets before the church services, interested himself in the problem of the juniors and the children and their attendance at the church services.

He had been noting how many of the boys and girls either went home at the beginning of the preaching service, or went off on questionable trips on the Sabbath, or hung about the streets waiting for their parents to come out of the service.

To assist in remedying this difficulty he had made up at a local bindery, blank books with heavy covers. These he gave to those who would promise to stay to the church services for that day. Through the superintendents of divisions he appealed to the boys and girls up to and including the junior ages to stay to the preaching services that followed the Bible school.

Giving the little books to the boys and girls he requested them to note certain references made by the minister and to write these down in their notebooks.

For instance, one Sabbath they were to see if they could write down the texts given. On another time they were to note the number of allusions made to trees, or nature, or to events in the world, with perhaps a word or two about the thing noted. Another time, they were to write down the songs sung or at least some thought or sentiment from the hymns.

As the superintendent took an active

interest in the matter each week by suggesting something that would be of general interest to all ages it stimulated attendance for the meeting following. It even had its effect on the parents. Many of the older ones were persuaded to come to church who might not have attended if it not been for the special interest of the children.

From time to time rewards were offered to those who best carried out the suggestions. These were graded according to the ages of the children. The very smallest were stimulated to trace and to draw things, thin paper being provided, together with simple outline cards for them to use.

It was most gratifying to the pastor, who was of course consulted, and who made suggestions according to the subject of his sermon. New ways and methods suggested themselves as the matter developed. It proved without question that the children were quick to respond to any simple plan by which they could relieve in ever so small a way the tedium of having to remain quiet. There is no way of estimating the amount of knowledge and inspiring moral and spiritual lessons obtained from the simple practice of having to listen carefully to the minister in order to note the particular things for which they were watching.

It may be suggested that such a plan does not consider the reverence with which the church should be held. But is it not better to instruct the lambs of the flock or even to cause them to be occupied than to have them grow up with an ever-increasing dislike for the church and the services of the Lord's house?

In another church the mothers took the matter in hand and through the church's Friendship Band they arranged to have the children file out quietly during the hymn just preceding the sermon. They would go to one of the Bible-school rooms where under the charge of an experienced children's worker they would enjoy a little talk given in a manner that they could appreciate.

Still other methods have been used with success. Small picture-books of Bible scenes that permit the adding of new pictures each week and are used only during the church services have been used with success.

Little bunches of papers given out in the Bible school have been fastened together and these used as something to add to the interest of the morning's exercise.

The children *must* be doing something. If they are not kept busy with something good, they will surely occupy themselves with something questionable.

With a well-defined plan for providing for the children during the church services, the older members will obtain greater

The Child

*THE world was dark with care and woe,
With brawl and pleasure wild;
When in the midst, his love to show,
God set a Child.*

*The sages frowned, their heads they shook,
For pride their heart beguiled.
They said, each looking on his book,
"We want no Child."*

*The merchants turned toward their scales,
Around their wealth they piled;
Said they, "'Tis gold alone, prevails,
We want no Child."*

*The soldiers rose in noisy sport;
Disdainfully they smiled;
And said, "Can babes the shield support?
We want no Child."*

*Then said the Lord: "O world of care,
So blindest and beguiled,
Thou must receive for thy repair
A Holy Child."*

—Caroline L. Palmer.

spiritual help and benefit from the hour spent in the house of God. What a relief such things are to the parents who spend moments of torture to keep active little ones quiet during the sermon! What a relief it is to the people who are annoyed by the restlessness of the little ones! What a relief it is to the pastor and the speaker who can see everything that is going on.

Children who are occupied pleasantly and profitably during the preaching hour will soon learn to love the church—not to dread it. They will obtain the idea that the church is there for them too, for it becomes attractive and of real interest.

A habit is formed without conscious effort in such churches that in after life will carry the man and his family and possibly his friends to church with him each week. This will be of benefit to the man who attends, and will have its influence on the civil life of the community and the town in which he lives.

The effect of using a little effort in planning carefully for the children; in helping them to like the church and its services is far-reaching in its ultimate end. Its cumulative value becomes of interest even to the state and the nation.—*Christian Herald.*

The Young Reserves

Shoo Fly

THE naughty flies were having a regular circus. It was just as if Little Treasure's face was a giant fair-ground, and the Fly family had all gotten free passes; for two of them ran races across Little Treasure's smooth brown forehead, three more played hide-and-go-seek in his black hair, and five or six had a merry-go-round on his nose—quite exciting, for when they whisked around the merriest Little Treasure would wriggle his nose until the merry-go-rounders would suddenly collapse into a heap, and pick themselves up with a disgusted flirt of their little wings. Meanwhile other members of the family played tag around Little Treasure's lips, or blind man's buff inside his ears, and any Fly who wanted real exercise went for a brisk promenade up and down Little Treasure's bare arms and legs. Sometimes their sticky feet tickled him until he squirmed, whereupon Mr. and Mrs. Fly and the junior Flies would buzz noisily over to pester Little Nuisance.

All this time poor Little Treasure himself did not quite understand what was going on, for he ached all up and down inside himself, and felt piping hot! His mother hung over him shaking her dear brown head as she sadly cried: "Oh me, oh my! The same evil spirits that worry our neighbors have gotten into thee, Precious Apple of My Eye!" And she clapped her hands noisily to scare the spirits away, and sprinkled red pepper in his eyes so he could not fall asleep.

Then Little Nuisance moaned and the mother swooped around on her heels crossly: "Be quiet, Thou Foolish Little Always-In-the-Way; thy brother is ill with this strange sickness nobody has ever seen before, so is it for thee to fret when he lies here all too quiet and still? Come over and chatter to him and keep him awake, for I fear if he once gets to sleep the gods will steal away his soul."

Little Nuisance was not in a talking mood, but because she felt miserable and ache-y and lonesome she crawled slowly along the earth floor to cuddle beside Little Treasure, and you would have seen a strange thing if you had been there. For they looked exactly alike, two brown peas in a brown pod; the same cunning brown heads, the same little rosettes of mouths,

the same comical little bumps of noses! Indeed, you couldn't tell which was which! Then you could have seen another strange thing, for their mother who saw only a nuisance when she looked at her little girl, saw a precious little treasure when she looked at her little boy. The comical little bump of a nose which seemed no sort of a nose on the face of Little Nuisance, suddenly became the most adorable nose in the world when it got over on Little Treasure's brown face!

And something dreadful had gone wrong inside Little Treasure, that she knew right well. So she wove a long garland of jessamine flowers and putting some rice into a brass bowl she hurried to the temple where the Big Stone Idol sat in stiff unblinking silence. She hung her garland around the neck of the fat old priest, then knelt before the idol and begged him to cast the evil spirit out of her little son. "Let it go into Little Nuisance," she prayed, "just let it go into her. She can stand it. And here is some nice rice, the very best I had, O Thou All-Wise and Powerful One. Oh hear my prayer, and let the evil spirit go into Nuisance." Over and over she whispered the words, and while she knelt there, other people came and mumbled prayers that sounded a great deal like hers. For in that village some one was sick in almost every hut—some one who ached and felt hot, exactly as Little Treasure did, until relatives rushed to the idols with presents begging that the evil spirits might leave their loved ones. As for the Big Stone Idol, he just sat on and on and on, and nobody ever saw his big stone hands move the tiniest inch toward any of these presents, neither did his big stone eyes ever weep a single tear at the grief of all his dismal worshippers. For after all, he was just a doll, and because he was chiselled in a sitting position with his stone hands on his stone knees, he just sat! What else could he do? Even when he heard the forlorn tom-toms throbbing all night and heard parents wailing, and saw fewer and fewer people coming to worship because they, too, had become sick—what could he do, being only stone, and chiselled to sit forever and ever?

To be sure, Little Nuisance grew hotter and ach-ier, but that did not seem to help Little Treasure any, and before long even

poor old white-haired granny crumpled up into a heap, and the only thing to do was to take more rice to the idol and call in the village doctor. But he was so very busy shaking the evil spirits out of other sick people, or burning them here and there, that he did not have time to get to everybody, and meanwhile the Flies never had such a lively circus scampering around over sick faces and poor limp arms and legs.

Then you and I entered that town! For the missionary doctor was our very own, and it was our money that paid for the medicine bottles in her hands. Right and left, all up and down the sunny street, you could hear her saying the most sensible things: "Be sure to let these influenza patients sleep. It will do them good. Keep them quiet and clean and comfortable. Fan them to shoo away the flies, let there be plenty of fresh air—don't hang over them or you may catch it yourself. Then give them this medicine once an hour."

When she got to Little Treasure's mud hut she found him very miserable, with his dear brown eyes swimming in tears that kept coming and coming, because of the dreadful red pepper his mother had used. The minute our doctor looked at Little Treasure she loved him to pieces, he was just that kind of a boy; then when she turned away to get her medicine-bag, lo and behold, there was Little Nuisance, exactly as darling and not nearly so sick.

"My dear," she said kindly, "you must let him sleep, and couldn't you whisper 'shoo fly! shoo fly!' ever and ever so softly and see that not one horrid fly ever gets a chance to sit down on him all day long?"

"But what's the matter with flies?" asked the amused Little Nuisance, "do they matter?"

"Dreadfully so!" sighed our doctor, "for they not only help keep him awake, when he needs sleep so badly, but they also have disease germs all up and down their sticky little legs, and we don't want any more shifted off onto your nice brother, do we?"

"Oh no, mem sahib," Little Nuisance said gravely, "I will shoo and shoo and shoo!"

So by and by Little Treasure got well. But to this very day everybody has a different reason to give! Little Nuisance is sure it is because she kept saying "shoo fly" all the time; his mother thinks it is because the white Christian doctor had just the proper magic in her pills to scare off the evil influenza spirits; our doctor thinks it is because the Lord Jesus stood by her side to help her; but the Lord Jesus himself knows it is because you and I and other Christians in America gave money for the pills this doctor used, so that she was able to have on hand the very remedies he could bless!

The Layman Company, 35 N. Dearborn, Chicago, is offering to send a twenty-four-page pamphlet edition of "Stewardship Born of God," a convincing, brief, terse and easily understood Scriptural argument in behalf of tithing, with seven other pamphlets on tithing, all for 10 cents.



Young People's Work



Topic for July 23

GROW
II Peter 3:18

"But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

Second Peter was written to Christians. "To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ." There must be a beginning before there can be growth. For us, God, who has been revealed to us through Jesus Christ, is the source of life. Just a beginning is not enough. The writer urges something more.

1. *The exhortation.* Christianity is not a static religion. The Christ is ever moving on and insofar as we will allow him, he reveals to us the great truths of the Christian religion. "The backward look" in religious matters has always been the most perplexing problem in Christian work.

The man who stood up in prayer meeting and thanked God that he got his bucket full of religion twenty years ago and that it had never been more or less since that day, had a very distorted view of the real meaning of Christianity. There must be either growth or death and decay in the life of the follower of the Lord. There is not a pastor in the land but who will testify to this fact. He sees it in the church every day of his life. Gymnastics are just as vital to spiritual development as to the building of a strong body. There is no escape from this fact.

2. *Growth in what?* The writer states two things: (1) Grace. The writer must have meant those attributes of Christlikeness made known to us through the Scriptures. What are some of them? Love, unselfishness, honesty, truthfulness, holiness, service, sacrifice, brotherliness, patience, longsuffering, industry, kindness, prayer, etc. What an array of things to be achieved by poor sinful humanity! Yes, but he is the ideal and men must move on toward him, conquering, achieving, serving.

(3) *Knowledge.* There are all sorts of things to be known in the modern world and Christians have no right to close their eyes or minds to truth. Truth is of God and from God and we should search for it in all the avenues and relationships of life. Jesus said "Ye shall know the truth and the truth shall make you free." Notice, not some one's interpretation of truth!

The writer of this letter is concerned primarily with the "knowledge of our Lord and Saviour Jesus Christ." Knowledge is power. Knowledge comes to us through study and the use of our God-given faculties in the solution of life's problems. The sponge-like personality never gets very far. Life is not merely "absorbing"

the things which come within our reach. Our personalities must react upon everything we touch. In our quest for knowledge of him, we turn to the Bible, the Christian's book. There we find the story of his life, his dealings with people, and of his sacrificial life. If we would secure knowledge of him, our minds and hearts must be open to his message.

Again, we know him through experience. It is not enough just to read about him. He must come in and set up his kingdom. Then, some of the things we read about him become understandable.

Growth must be for something! Of what good is a robust body if it is not to be used for something? We must grow in order that we may serve.

How much have you grown in the knowledge of him since he came into your life?

Summer Assembly Recreation

By HUGH THOMAS

This is a true story about recreation at the B. Y. P. U. summer assembly to be held at Asilomar, Calif., July 21-31, 1922.

Some people (who have never been to assembly) might think that eating is not properly classed as a recreation, hence the impelling picture gracing the front of the folder is to no purpose. But I am not so sure about that. Folks who have been there do say that it is very true to life, very true. They do say that eating at Asilomar is recreation, of the first order. Three times a day, they all seem to enjoy it so.

Even the rolling surf, even the famous Monterey sand, even the swimmin' at Del Monte, even the peppy hikes, even the quoits, even the tete-a-tete (whatever that is), even the maze, the baseball, the basket-ball, the tennis and late hours and the seventeen-mile drive and letters home and kodaking and night caps and—well, they all seem to arrive at dining-hall just about the right moment, regularly, and my, how they hate to do it.

Last year, for instance, Louie Denlis was punctual, prompt, on time and ever present for all meals.

Earl Raisner and Laurel Sweitzer left off base ballin' for the "soup to nuts." Harold Christensen, hiker, was hikeless at 7:30 a. m., 12 m. and 6 p. m.—always. Bernice Hight was all over the country, except at meal times. Baron McLean was never so serious as when the hot cakes were being passed. The only time Sam Swart was quiet at all was during the procession of "some more meat and—." The members of Faculty Table shone as the midday sun of summer, surrounded by savory slices of sheep, sweet scented salads, succulent segments of salmon or sole, salubrious stews and steaming soft spnds. (Shocking!)

I don't know but what eating is properly classed as recreation—at Asilomar.

Stewardship Special

If the Baptist denomination is to achieve great things for the future, the foundations must be laid now in a tithing and stewardship program that will reach all the people. We have the resources but our people must be brought to acknowledge their stewardship obligations. Mr. Benjamin Starr, of New York state, is doing a very fine piece of work along this line. We present below his suggestions for a Sunday stewardship campaign:

In our experience the following plan has been the most effective for a one-day, intensive, stewardship and tithing campaign;

First, the morning service. Abbreviate the opening period to give as nearly as possible a full hour for the address and the work of distributing the cards and getting signatures to the stewardship pledge.

Second, the Bible school. If possible arrange to give thirty or forty minutes with all but the smaller children for a discussion period. Here people will have an opportunity to ask questions or state their objections. In many churches this has been the most profitable service of the day.

Third, the Young People's meeting. Let the subject of stewardship take the place of the regular topic, with an appeal to the young people to acknowledge the Lordship of Christ by returning to him the tenth of all that he entrusts to them.

Fourth, the evening service. The closing address, showing the relation of stewardship to the spiritual life of the individual, and the spiritual power of the church.

At all services give an opportunity for any to sign the tithing cards who are ready to do so.

Fifth, an after meeting. Invite all who have signed the cards to remain for a few moments to take preliminary steps to form the tithers into a working league at once. Without such organization stewardship does not usually make any great progress in a church.

The more the pastor does beforehand to awaken interest and create the proper atmosphere the better will be the results. Such a campaign has often been the beginning of a work that has revolutionized the finances, and brought great spiritual blessing to the church. Two years after such a campaign, one pastor, who had been on his field several years, said "that day has meant more to this church than any other day of my pastorate."

Special

Send to B. Y. P. U. of America, 125 North Wabash Avenue, Chicago, for a sample package of tithing literature.

What Our Young Folks Are Doing

The young people's session of the Chicago Baptist Association held June 1 at the First Church, Elgin, Ill., was a success. A special train carried about 300 enthusiastic "Oskies" to the meeting. The speaker, Rev. B. C. Clausen of the First Baptist Church, Syracuse, N. Y., was at his best. "The Strategy of Foch" made a lasting impression upon all who attended.

The Susanville, Calif., B. Y. P. U. has reported that it has changed its Old People's Society into a real Young People's Society. The older people have a study class and organization under the name of "Service Legion."

The Nevada-Sierra Baptist Young People's Convention met at Susanville, May 11-14. Not only did the convention elect Mr. Uel Travis as its president, but he is to attend the International B. Y. P. U. Convention as an official delegate.

The Marion County (Ind.) Federation of Baptist Young people held a great rally in Indianapolis on June 6. The main address of the evening was delivered by Rev. W. T. Dorward, of Milwaukee, on the theme "The Master Key."

The Parkersburg, W. Va. Association B. Y. P. U. is a "live wire." This association has a director of B. Y. P. U. work in addition to the regular officers. The young people are enthusiastic for the assembly and the encampment.

Cleveland Association B. Y. P. U. re-elected Perry Sherman, Jr., as president. Other officers are: Vice-presidents, C. J. Landane, Elizabeth Iverson, Lulu Davis, Louise Merkel, Elizabeth Fishell; secretary, Winifred Gilmore; treasurer, W. B. Jenkins; auditor, Oliver Freeman. Each vice-president has charge of one of the departments of work.

"The B. Y. P. U. Assembly" the official organ of the Miami Association (Ohio) of young people is one of the leading young people's bulletins published in the whole country. Will Schwemlein, 5337 Globe Avenue, Norwood, Ohio, graces the editorial chair.

"The University Baptist" reports the doings of the young folks at Ithaca, N. Y. John Fetter, university pastor is doing a wonderful work for our young folks at Cornell. The board of education of the Northern Baptist Convention should have our heartiest support in this effort to reach and hold Baptist young people in the great universities.

Oregon young people, under the leadership of Rev. G. H. Young, director of religious education, are making great plans for their summer assembly at Columbia City, July 28-Aug. 7.

General Secretary White addressed a great rally of St. Louis young people on Thursday evening, June 8 at Euclid Baptist Church. Earl Johnson, the retiring president has rendered great service to the young people and the churches of St. Louis and vicinity. Thank God for the

many thousands of loyal young men and women in our churches today. So long as we can find such, this old world will not go to the "bow-wows."

President Carleton W. Atwater was the guest of Detroit young people on June 16. The steamer Britannia was chartered for the lake cruise and she was loaded from top to bottom with Detroiters. The proceeds of the "cruise" will be used in sending delegates to the big convention in St. Paul.

Ridgeview Park, Pa., Assembly will be held July 10-17. Rev. A. J. R. Schumaker, dean, announces an attractive program with such headliners as Wallace Petty, Drs. McKay, Evans, Matthews and others.

The annual picnic of the Cleveland Junior B. Y. P. U.'s was held Saturday afternoon, June 24. Baseball, games, races, oh boy!

"It needs to be written as plainly as if written across the heavens in living letters of fire, that the past standards of giving to missions by our Baptist people will be inexcusable and inadequate and unworthy for the future. We must advance, and advance greatly, and advance now, or we shall gravely sin in the face of the most strategic and commanding calls that have ever challenged our Baptist people, from the first Baptists till now." George W. Truett.

The Virginia Baptist Encampment will be held at Virginia Beach, July 6-16. Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, will be assembly preacher. Congratulations to the saints of the Old Dominion. Rev. H. E. Tralle of the American Baptist Publication Society will give a series of addresses.

From January 1, 1917 to January 1, 1922, "Layman" has distributed 91,058,000 pages of titling literature. From January 1 to March 1, 1922, the B. Y. P. U. of America ordered a total of 3,170,000 pages.

A friend of General Secretary White stated that he could not attend the Young People's session of the Northern Baptist Convention, held Sunday afternoon, June 18, but that he "listened in" on the service while visiting a relative. The service was broadcasted all over the United States and 300 miles out to sea. Pretty soon, the poorest of us will be worshipping in absentia.

Baptist girls of West Virginia will hold their encampment August 23-28 with Miss Luella E. Adams of New York City as their speaker.

Dr. R. M. West, pastor of the First Baptist Church, Lewisburg, Pa., will deliver a series of addresses on "Church Efficiency" before the summer assembly. West Virginians have a great meeting place on "the hilltop" at Broadus.

The Inland Empire Baptist Young People's Assembly will be held July 18-28 on Mica Bay, Coeur d'Alene Lake, Idaho.

State director T. H. Hagen will serve as dean. General Secretary White will give a series of lectures on young people's work.

The eighth annual convention of the Baptist Young People's Union of America was held in Buffalo, N. Y., 1898, with a registration of 11,635. Just a little bit larger than the Milwaukee Convention of 1896 with a registration of 10,402. The days of the nineties were great convention days. So are the days of 1922.

General Secretary White will leave soon after the St. Paul Convention to fill assembly engagements on the Pacific Coast, East Washington and North Idaho; Oregon; West Washington and Northern California.

The number of church vacation schools continues to increase with each summer. Many young people are finding these schools an unusual opportunity to render a very large and effective service to the boys and girls of the community. Why not?

The Northern Baptist Convention has voted to put on a great stewardship campaign during the month of October, 1922. Of course, the young people will have a large share in this very necessary educational work. The time to begin preparation is now!

It is estimated that there are over 275,000 tithers in Baptist churches in the United States and Canada. Every possible effort must be made to enlist young and old in the stewardship of money.

"It Pays to Advertise!"

"It pays to advertise!" This is the slogan of the publicity department of the Tacoma District B. Y. P. U. Our district has seven departments of work—all organized to foster the district work and to help the local union.

At its first meeting the publicity department adopted the following seven point objective for the year's work—

1. Meetings at least quarterly.
2. Quarterly letters to
Y. P. Service
Young People
THE BAPTIST
The W. W. Messenger.
3. Advertise state assembly.
4. Advertise annual New Year's rally.
5. Have at least one open meeting.
6. A publicity committee in every local union.
7. Cooperate with district officers.

And we are going right after this objective! Already we have accomplished part of it! As we make the points, we check them off! Aim somewhere! You get somewhere!

Ever try this plan? It works! Try it!

"The B. Y. P. U. Bulletin" published by Pittsburgh young people carries the slogan, "Let's all attend church Sunday evenings. Back your pastor up." The young people have been putting considerable stress upon stewardship in recent months. President Cobner says: "Recognition of the stewardship principle means the salvation of our denominational program."



Religious Education



Grandfather's Sunday School

By HENRY EDWARD TRALLE

Grandfather's Sunday school may not have been a very good one, but it made possible our Sunday school. It laid the foundation of modern religious education in the local church.

Grandfather's Sunday school was the forerunner of the modern Sunday school, with its departments, its graded lessons, its classrooms, its educational apparatus, its week-day and church vacation school features.

As a matter of fact, grandfather's Sunday school was not at all bad for its day. It compared very favorably with the public school of the time. The public school also was ungraded and poorly equipped.

Indeed it may be seriously doubted whether the Sunday school of today is as good comparatively as was the Sunday school of grandfather's day. It has been said—and I think the statement has not been questioned—that the Sunday school of today is twenty-five years behind the public school of today.

Practically all of our public schools have classrooms. In none of them will you find seven or seventeen classes going at the same time in the same room. Probably nine-tenths of our Sunday-school teachers must compete with the needless distractions of near-by classes in the same room, and yet the pupils bring the same eyes and ears to the Sunday school that they take to the public school.

In practically all of our public-school classrooms there are blackboards, maps, pictures, libraries, desk-chairs, and other educational equipment, and these are not found in one Sunday-school classroom in ten. If any book needs these aids it is the Bible.

Probably there are no public schools that do not use graded lessons. More than half of our Sunday schools have no graded lessons at all, even in the elementary grades, and nearly all of them use the uniform lessons in some classes. And yet God has graded the Sunday-school child just as truly as he has graded the public school child.

All public school teachers have had some technical training. Not one Sunday-school teacher in ten has had technical training. If any subject needs to be well taught, needs skilful handling, needs the trained teacher, it is the Bible and the other materials of religious education.

There are very few public schools where all the pupils of all the grades and ages are brought together regularly in one general assembly, but this is done, and without shame in at least three-fourths of our Sunday schools.

"But," some will say, "the Sunday school has to do with religious education." Yes, and that is just the reason why it

should be the best education in the world. It is the most important, and it should be the best. The Sunday school should have the benefit of the best in psychology and in pedagogy. It should have the best in equipment and in management.

Ought we not to do as well in our day as grandfather did in his day? May we not hope that the church will arouse itself to an appreciation of the importance of religious education, and that it will see to it that the Bible has at least an equal chance educationally along with algebra, English history, and Latin?

Evangelistic Activities of Redlands

These various activities consisted of evangelistic teams led by Harold Doty and Jesse Smith, Berlyn Stokely with the Y. M. C. A. of Sherman Institute, Louis Rankin superintending the Highlands Bible School and Gene Stuart with the Mentone Bible School. Fred Wight and Cecil Stewart conducted meetings at the Riverside church during a month this spring.

Mr. Doty had charge of meetings at San Bernardino, Orange, Colton and Highlands. The B. Y. P. U. as well as the evening services were taken charge of by this group. Those assisting Mr. Doty in this work were: Lois Cole, Thelma Stovall, Olive Gibson, Cecil Crowe, Wm. Olson and Leonard Stokely.

The places visited by Mr. Smith's team were Mentone, Highlands, Garden Grove, San Bernardino, Fullerton, Sherman Institute, Del Rosa Colton and Yucaipa. With Mr. Smith were the following, some going on one trip, others on more: Geo. Brown, Cecil Crowe, Raymond Stannard, Thorwald Jensen, David Sellards, Wardrip, Hooper, Leonard, Stokely, Cooper, Olson, Gromer Tugby, Stewart Taylor, Yokoi, Pettibone, Backund, Manning, Andrus, Dwight Smith, Clark, Strang, Verona Gibson, Vera VanLoan, Marion Boulette, Rozella Christianson, Marjorie Putman, Virginia Barrett, Ruth Beardsley, Thelma Stovall, Lois Cole, Elizabeth VanGuysling and Iris Haufpower.

Mr. Berlyn Stokely makes the following report: "Have spent every Saturday and Sunday at Sherman Institute since school opened last fall. We have a Senior Y. M. C. A. of ninety members, Sunday school class of eighty-five members, average attendance of eighty. Wednesday evening Junior Bible Class fifty boys, average attendance of forty-eight. Prayer circle for older boys Sunday afternoon. Five hikes conducted, groups as large as 100. Two encampments in the mountains. Nine of the older boys taken to the Hi Y Conference at Santa Barbara last fall. Two

(Continued on page 736)

International Uniform Sunday School Lesson for July 23

DANIEL AND THE LIONS

Lesson: Daniel 6:1-28. Golden Text: Hebrews 11:33.

Setting

Though his own death so soon followed Daniel's interpretation of the handwriting on the wall, Belshazzar did not forget his promise to Daniel, but upon his revelation of the dream at once made him "third ruler in the kingdom." When Belshazzar was slain, Darius the Mede made Daniel one of the three royal ministers over the 120 satraps. Daniel was now an old man. His home was probably in Babylon.

Lesson

Because Daniel found favor with the king so that Darius contemplated setting him over the whole realm, the jealousy of his two companion ministers was aroused. They wished to set the king against him, but there was nothing in his past that they could hold against him, nor in his present life unless he could be trapped into doing something contrary to the king's mandate. To this they resorted, asking the king to pass a law that for thirty days no one should make a petition either of any god or man save the king alone, and whosoever should violate this decree should be cast to the lions. The unsuspecting king "signed the writing and the interdict" and the law of the Medes and Persians "altereth not." The mandate influenced Daniel not a whit. With his windows "open toward Jerusalem" three times a day he prayed and gave thanks, and who would might know it. The tricksters were on the watch and at once reported Daniel's violation of royal law to the king. Reluctantly, but because the written word of a Mede had gone forth, the king commanded that Daniel be cast into the den of lions. And to Daniel he said, "Thy God whom thou dost serve continually, he will deliver thee." What faith for Daniel he had in the God Daniel served! A stone was laid against the mouth of the den and it was sealed with the king's own signet. The king passed a sleepless night fasting. The next morning he went early to the lions' den and cried while yet far off: "Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel's reply came: "My God hath sent his angel and hath shut the lions' mouths and they have not hurt me."

Thoughts

1. Courage, faith and innocence are too much for any of the lions of life. 2. Jealousy is always a boomerang—the sufferer from it hurts only himself. 3. A brave man has little fear for his life; a clear conscience is his chief concern.



Our Own Folks



What the New World Movement Has Done for the Baptists of Wisconsin

By ROBERT W. SHAW

In a recent communication the Wisconsin correspondent for THE BAPTIST stated that one of the tests of the success of the New World Movement was the effect which it had produced upon the churches which had cooperated in it. This article is written to give a survey of what this great movement of Baptists has done for Wisconsin.

After the Denver Convention, the Wisconsin Baptists shared in the general denomination enthusiasm and conviction that now the Northern Baptist Convention was about to do something to demonstrate to the world that the Baptists were no longer a despised sect nor an enfeebled people, but a great denomination facing heartily a great world task. They entered into the making of surveys and budgets, and began the laying of plans for cooperation with a genuine enthusiasm. After the shock which came with the announcement of the quotas, most of the pastors and churches settled down to the conviction that they would do their best in this piece of cooperative work.

Our Baptist population and churches are not so numerous in Wisconsin as in some other states but for genuine consecration and heroism they are not to be excelled anywhere. A large number of the churches went into the campaign determined to raise their quotas. There was one little country church of sixteen members, eight of whom were non-resident. They over-subscribed their quota. On the other hand, there was a large and prominent city church, which also over-subscribed its quota. And between these two extremes eighty-three churches out of 181 Baptist churches in Wisconsin went into the campaign and increased their giving many fold. Twenty-two of these churches reached or exceeded their quotas.

Of course there was the same opposition to the movement in Wisconsin which manifested itself in other states, but as the months passed this opposition has steadily decreased until with the closing of the fiscal year April 30 this year it was discovered that 176 churches out of 185 had made some contributions to the denominational work. And today its success is apparent to every one who will give any consideration of its results.

The Results

There has been much gain to the local churches. During the autumn months following the campaign a strange new spirit began to manifest itself among most of the churches which had entered into the movement, and when the Easter period came around there was the largest ingathering by baptism in years. For 1919 the baptisms were 711. For seven months in 1920 they were 736. For 1921 they were 1,106. They will be correspondingly large for 1922.

And strange to say, instead of bankrupting the churches as some thought the finan-

cial campaign would do, it only helped the churches to see how little they had been doing for the work of the kingdom. Since that time salaries have been increased, new buildings have been erected, material improvements have been made, and our churches have had a material and spiritual prosperity which they have not known in years. The benefit to the associations was very large also. The story of this increase to the Walworth Association has been told in the columns of the press several times, and does not need to be repeated here.

One of the outstanding advances was made in the city of Milwaukee. For a number of years this city has tried to gain a city mission consciousness. The spirit was willing, but the money was lacking. It was a painful experience to try to stretch \$500 over \$5,000 worth of need. On every hand there were opportunities, but how to finance the work was a problem. With the campaign out of the way our leading workers began to demand that our city work be undertaken in some adequate way. A plan of cooperation was agreed upon, and today we have a first-class work, and one of which none of us is ashamed.

Today we are incorporated and have a departmentalized organization of work, with an operating budget of approximately \$10,000. We are now supporting five workers, including a city missionary, and are planning to reach out and do a constructive work in this great city of half a million people.

When the New World Movement was inaugurated our state convention was facing a deficit of upward of \$25,000. Twice before it put aside its own plans for caring for this deficit in the interests of the larger denominational movements. This was in the interests of the Million Dollar Campaign and the Victory Drive. Again we were asked to set aside our plans in the interests of the larger campaign, and again we did it.

Prior to the New World Movement the operating budget for the state convention was approximately \$18,000. In 1919 for the first time in many years the treasurer reported the year closed without a deficit. That was a wonder of wonders for Wisconsin Baptists. The convention rose and sang the doxology.

For the five years prior to the New World Movement the Wisconsin Baptists averaged about \$36,000 per year in collections for state work and the national societies, but the reports for the past two years show an average of \$115,500 for the same objects.

In addition to raising this amount of money we have cleared away our indebtedness and strengthened our work at Wayland Academy, besides making a beginning with the Wayland Foundation at the State University where we now have some good lots and a suitable building to house our student work.

Five years ago we were compelled in the interests of economy to retrench in our field work, but today we have besides our state superintendent of missions, a religious educational director, three field workers, a business manager, an office

secretary, and two stenographers. In addition to this we have one worker who gives part of his time to the cities of over 25,000 outside the city of Milwaukee. We are paying larger salaries to our missionary pastors, and in every way our work is commensurate with the advance made in financial ways.

A New Spirit

Of course Wisconsin Baptists have had their difficulties the same as other states have had. Most of us have been restless at times, and all of us have been impatient when we did not see at once the results that had been promised.

But Wisconsin Baptists have tried to live together as brothers and to respect one another's views in doctrine and polity. As a result of this at our last state convention meeting Wisconsin Baptists came quite close together, and today the knocker must keep his hammer covered, though constructive criticism is welcomed by every one.

In Wisconsin we are brethren and believe that we belong to a great brotherhood. We have our divergent views, but we have confidence in each other's purposes and integrity and seek to work together to advance the Master's kingdom.

Wisconsin Baptists are compelled to believe that the New World Movement is a success.

Awards of Successful Essay Contest

By WILLIAM J. SLY

Early in the year 1922 the New American's Division of the Educational Department of the Publication Society opened an interesting essay contest. Its purpose was to encourage young people of foreign-birth or parentage in our Baptist Sunday schools throughout the land to turn their thoughts to a higher Christian education. This contest was opened to those between the ages of fourteen and twenty-one who wished to submit an essay of 1500 words in English. The subject was "The Value of a Higher Christian Education to Foreign Language Young People in the United States." Awards of \$100, \$50, and \$25 were to be presented for the best three essays respectively, judged on the basis of argument, expression, illustration and age of the writer; the money to apply on a scholarship in some educational institution. Dr. and Mrs. Augustus H. Strong, just before his lamented death, sent a check for \$175 for these awards with their wishes for the success of this contest. The judges appointed were Dr. Gilbert N. Brink, secretary American Baptist Publication Society; Dr. C. A. Brooks, superintendent of foreign work of the Home Mission Society and Dr. F. L. Anderson, president of the International Seminary of East Orange, N. J.

The contest registrations were 268 persons, representing fourteen states, fifty-three foreign-language churches and sixteen nationalities as follows: Italian (129), Hungarian (69), Slovak (15), Spanish (12), Roumanian (9), Lettish (6),

Finnish (6), Swedish-Finnish (6), Czech (5), Poles (3), Russian (2), Estonian (1), French (1), Swedish (1), Danish (1), Mexican (2). The number of essays submitted were fifty-four, representing fourteen states, thirty-eight churches, and thirteen foreign-language groups. Many of the essays were of such high grade that it was difficult for the three judges to decide. The separate vote from each judge, however, resulted as follows:

The first prize of \$100 was awarded to Anna Overfors, Swedish-Finnish Sunday School, Negaunee, Mich., age 19; essay 1600 words. The second prize of \$50 was awarded to Fred J. Cech, First Bohemian, Chicago, age 19; essay 1800 words. The third prize of \$25 was awarded to Bella M. Luhks, Lettish, Philadelphia, age 19, 1800 words.

Those who received honorable mention were: John A. Scipione, Italian, Camden, N. J., age 17; 1900 words; Pauline E. Bednar, Slovak, Philadelphia, age 19; 1900 words; John Ogria, Italian, Bridgeport, Conn., age 17; 2270 words; Julia Bene, First Maggar, Cleveland, age 15; 1760 words.

Among the first seven it will be seen that these different nationalities were represented: Swedish-Finnish (1), Bohemian (1), Lettish (1), Italian (2), Slovak (1), Hungarian (1). Six states were represented—Michigan (1), Illinois (1), Pennsylvania (2), New Jersey (1), Ohio (1), Connecticut (1). Among the winners were four girls and three boys. Efforts will be made to follow up these contests by professors of the respective groups in the International Seminary, who will have a list of those registered, those submitting essays, and those who were the successful contestants. All who registered have been communicated with and words of encouragement given. The first seven essays will be printed in *Our Young People* in full, together with a picture of the writer and a short story of his life. Our foreign-language Sunday schools and others should order extra supplies of these numbers of *Our Young People* from the society so that all the young people may see these excellent essays on this important subject. In this way the good work may spread and many more young people in all the groups may be encouraged to seek a higher education for useful leadership in Christ's great cause in the world.

Religious Education in Northern California

Eighteen men and women—tried and true—will make up the faculty of the Summer Assembly of Baptists to be held at Asilomar, July 21-31, 1922. This is the official assembly for the Baptists of Northern California and Nevada, held under the auspices of the Northern California Baptist Young People's Union.

Faculty members and special speakers for this ten-day gathering include President M. L. Askin, of Tulare; Dr. Gilbert N. Brink, general secretary of the Publication Society, Philadelphia; Dr. C. W. Brinstad, executive secretary of the Northern California Baptist Convention of San Francisco; Mrs. A. Watson Brown, Sunday-school expert from Sacramento; Mrs. Sallie Burgess of San Francisco, state superintendent of Junior B. Y. P. U. work; Rev. Henry W. Davis, student pastor at the University of California for the Baptist denomination; Miss Helen E. Hobart, special field worker for the Women's Mission Society; William E. Lippard of New York City, representing the ship of fel-

lowship; Miss Myrtle M. Love, Sunday-school "doctor" of the Publication Society, Philadelphia; Mrs. Carrie A. Robinson, San Francisco, just returned from an extensive visit to Baptist missions in China and Japan; Rev. Ralph N. Rowe, California pastor who will direct the music of the assembly; Dr. Charles R. Shepherd, director of Oriental work for the Pacific Coast. Dr. John Snape, president of the Northern California Convention and pastor of First Church of Oakland; Hugh W. Thomas, director of young people's work, Oakland First Church; Dr. Millard L. Thomas, director of religious education for Northern California and Nevada, and dean of the assembly; Uel J. Travis, president of the Nevada B. Y. P. U.; Dr. James Asa White of Chicago, general secretary of the B. Y. P. U. of America, and Rev. Arthur J. Willey, superintendent of evangelism for the Northern California Convention.

Assembly classes will be held each of the ten days, except Sundays, from 9 o'clock a. m. until 12:30. Popular platform and beach programs are scheduled for the evenings of the assembly as follows: Friday night, July 21, California-Nevada "Get-together-frolic"; Saturday night, at present open; Monday night beach bonfire and associational stunt night (always a wallop); Tuesday night, reports from the St. Paul Convention of B. Y. P. U. of A. by presidents Askin and Travis; Wednesday night inspirational convocation of the assembly; Thursday night illustrated report of the famous "ship of fellowship"; Friday night, assembly musical festival under the direction of Rev. Ralph N. Rowe; Saturday night, the "kick" of the assembly, the glorious, rollicking, climactic annual banquet.

The fast moving fun and recreation of the assembly will be in charge of Laurel Sweitzer of the "Vallejo Booster" with Vic Bowen of Santa Rosa and Tommy Thomas of Oakland pushing from behind.

Saturday, July 29, the annual convention session will be held at which time reports will be made covering the work of the past year on membership, finances, stewardship, evangelism and visitation. At this session the policy for 1922-23 will be announced and discussed, and officers for the new years will be elected by the convention.

The Baptist summer assembly for this year starts a new three years' course which will cover courses known to all Baptists including the mission study class, the school of missions, missions in the Sunday school, missions in the B. Y. P. U., teacher training courses, organized class methods, church vacation school methods, the week-day church school, the Sunday school, the young people's society, the church school of religious education, correlation of educational and social activities in a church, stewardship, intensive training schools, convention and associational rallies and programs, the trained leaders' course, volunteers for missions and the ministry and study by correspondence. The three years' course, therefore, makes possible a complete survey of all educational projects of our large denominational program for young people, in every department of the church's activity.

Another group meeting with the assembly will be the California-Nevada Volunteers, now numbering over fifty young people of these two convention fields who have declared their decision to enter definite Christian life work. Miss Agnes Dowdy, of Modesto, is the president of this group. The California-Nevada Volunteers was organized at the Asilomar Assembly last year, with a charter mem-

bership of twenty. Others have been added during the year as a result of special effort in this direction by the state B. Y. P. U. Plans will be discussed at the assembly this year looking toward an endowment fund of \$10,000 to be held in trust and to be used to assist in the education of members of the California-Nevada Volunteers.

Altogether it looks like a very large year for the young Baptists of Northern California and Nevada. Dean Thomas and his committee have accomplished a significant educational program for the assembly of this year and gathered instructors and special speakers of sufficient calibre to assure a ten-day period of wholesome, constructive value to growing Christians.

Post Chapel at Ft. Leavenworth

The Post chapel at Fort Leavenworth is sometimes referred to as "The Little Westminster Abbey of the Middle West." Its interior furnishings include about half a hundred memorial tablets erected to officers and soldiers who have laid down their lives for their country, the majority of whom were killed "by hostile Indians" in the days of the country's settlement. There are also many battle-scarred flags and regimental colors which have found a permanent home in the chapel. Perhaps the most unique of all the furnishings are half a dozen howitzer cannon of brass which are imbedded into the walls. These are obsolete American ordinance of the Civil War, and were placed in the chapel for safe keeping. The beautiful stained-glass windows of gothic design and the altar with brass railings, lectern, cathedral candelabra and other furnishings give to all a beauty scarcely found elsewhere in the entire country.

Largely through the efforts of Chaplain Frank C. Rideout, who entered the Chaplaincy service during the war and was detailed to Fort Leavenworth shortly after his return from France, a new pipe organ has recently been installed. It is a two-manual, electro pneumatic instrument of the latest design, manufactured by the Reuter Organ Company of Lawrence, Kansas, and cost in the neighborhood of \$5,000. The money has been raised among the families of the 500 officers now stationed at Fort Leavenworth, most of whom are on duty as instructors or student-officers at the general service schools of the U. S. Army which is located at that station.

Dr. J. Q. A. Henry—World Evangelist

By J. W. WEDDELL

John Quincy Adams Henry's work as pastor, temperance advocate and world evangelist, a truly remarkable work, is ended. We were very close together. He was my classmate in the Seminary at Morgan Park in 1880 and subsequently my brother-in-law, when he carried away into his western pastorate on the Pacific Coast our Margaret, a rare and radiant spirit, loaned to us for a while from the skies. She preceded him into the glory, and now, finishing his varied ministry, at Missahicken in Philadelphia, his body has been taken by kind hands to rest with hers in God's acre at Los Angeles—till he come.

I shall not forget when Brother Henry came upon our vision at Morgan Park, fresh from a deep spiritual experience that wrenched him from old associates and denominational connections and joined

him with the new circle of faith called Baptist. He was a man of intense conviction and of as intense utterance from the start.

He was ordained as student pastor at Forty-seventh Street, Chicago. I think I was clerk of the council. Then he was off to Sacramento, San Francisco, Portland, Chicago, Denver, which in succession he served in the high tide of spiritual power. At San Francisco he fought valiantly with the wild beasts of a papal Ephesus, and later, called to do battle for temperance in New York and afterward over all England, he won such trophies for the cause of total abstinence as were counted well nigh unprecedented. Evangelism summoned him to a broader work for souls, and in England, Australia and New Zealand, he appealed to thousands who responded in large numbers to his burning messages, a campaign which Drs. Torrey and Chapman, co-workers in the same domain of evangelism, declared to be of phenomenal efficiency. Of late years, owing to difficulty of hearing and other infirmities, Dr. Henry has confined himself to assisting his brethren in local church evangelism, and, true to the old gospel which he preached, he has left the churches served, established and strong in the evangelistic faith.

In recent years he married Miss Levering of Roxboro.

He was the youngest man in his class at Morgan Park, but there was one man younger there, his teacher and mine, whom we loved, the man who came with that class to assume the chair of Hebrew at Morgan Park, Dr. W. R. Harper. Great days those of our quiet suburban retreat with Northrop, Morgan, Boise, Justin A. Smith, Cheney, and others.

Our lifetime friend, Dr. John Gordon of Philadelphia, conducted Dr. Henry's funeral services, with the aid of Dr. John Haines, Dr. Miner, Dr. Robt. McGowan,

his son-in-law, and others. He sleeps until the sun-rising.

At the National Capital

By M. W. MILLER

At the last meeting of the Baptist pastors a resolution was adopted requesting the executive committee to extend an invitation to the Northern Baptist Convention, to hold its next meeting in Washington. One reason for this action was the assurance by those in charge of the erection of the new city auditorium, that it is expected the building will be ready for use by the first of May next. This will be one of the finest auditoriums in the country, and will be especially adapted for the holding of large conventions.

Most of our churches held Children's Day exercises June 11, and notwithstanding the extreme heat on that particular day the attendance was large and the programs rendered above the average, if that given in the church your correspondent attended was a fair sample.

At Bethany Pastor Stevenson is making large plans for holding a daily vacation Bible school this summer. The church is well located for such a work, being surrounded by a large population, with a multitude of boys and girls. The expenses have already been guaranteed, and Pastor Stevenson is looking for good results from the effort. At a special business meeting held June 8, the church voted directing the trustees to purchase a three-manual pipe organ that was being offered for sale here in the city. Parts of the present small organ will be used in the rebuilding of the new one. An addition to the present church building to care for the growing needs of the Bible school is a prospect of the near future with this progressive and wide-awake church and pastor. The church and pastor are finding cause for rejoicing in baptism nearly every Lord's Day.

churches, Rev. E. O. Sebolt has resigned to become pastor at Charleston and Cherry Flats.

THE CHURCH AT GLENSIDE has called Rev. Percy E. Wilmot, of the First Church, Passaic, N. J. He has accepted and expects to begin work on the new field October 1.

THE WATSONTOWN CHURCH, Rev. W. H. Savage, pastor, sets an example for other churches in that it has had its fire insurance increased to the required 80 per cent of its value.

H. H. McELROY was ORDAINED by the Center Union Church at Huntington May 25. Dr. H. F. King of Tyrone was moderator and H. K. Bower, clerk.

NEW JERSEY

DR. FRANK L. ANDERSON and Mrs. Mabelle Grant Meeker were married at East Orange, New Jersey, June 10. Dr. Robert A. Ashworth of Yonkers, N. Y., officiated.

MASSACHUSETTS

EDWARD CAPEN DUNBAR of the graduating class of Newton was ordained by the First Church of Littleton, June 15. Rev. E. B. Dolan was moderator and Rev. A. G. Warner of Fitchburg, clerk. Prof. Woodman Bradbury, of Newton, preached the ordination sermon. Mr. Dunbar, who served as acting pastor at Littleton while in the seminary, has accepted a call to the First Church, Norwich, Conn.

REV. MAURICE A. LEVY HAS COMPLETED three years with the First Church, Pittsfield. This period has been notable in the church's history, culminating in the year just closed. Last spring when the pastor's services were desired outside the state the church met the crisis by pledging \$150,000 payable in five years for a long-needed new meeting house. This, with the sale of the present site, would afford \$300,000 for the new building in a convenient location. No pastor could resist such an appeal and Pastor Levy remained in New England. The fall witnessed a united gospel crusade which manifestly quickened the spiritual life of the city. Associate Pastor, Rev. Harold F. Stoddard, who came from Colgate, entered upon his work in September and was ordained on February 22, 1922, the sermon being preached by Dean J. F. Vichert. In May the Woman's Missionary Society observed its fiftieth anniversary with fitting exercises which came to a climax in a pageant, composed by Mrs. Levy, which enlisted 125 people in costume with probator, processional, march of the decades, spirit of missions and missionary local scenes against a background of achievements on home and foreign field, concluding with "The World's Children"—the whole symbolizing "Out of the Night—Into the Light" and concluding with the impressive and beautiful recessional with its triumphant "amen." Sixty-one have been baptized during the year. The church is now anticipating the celebration of its one hundred fiftieth anniversary in October.

DISTRICT OF COLUMBIA

TAKOMA PARK CHURCH, Washington, has lately completed the erection of a parsonage. Work was begun on March 15, and on June 15, the pastor, Rev. William E. La Rue, and family moved in. The building is located at 6811 Piney Branch Road. It cost nearly \$10,000 in addition to the lot. A "house-warming" party was held on the evening of June 23, and a great

Church News by States

Atlantic Coast

NEW YORK

THE FIRST CHURCH OF BUFFALO is making preparation to celebrate its one hundredth anniversary in October. Mr. Volney P. Kinne, who has been a great factor in the work of this historic church, is the chairman of the anniversary committee. The mortgage on the church property has been reduced the past two years from \$26,000 to \$12,500. The pastor, Rev. Samuel Russell, has recently been honored by the Northern Baptist Theological Seminary with the Doctor of Divinity degree. Dr. Russell has been eminently successful in his ministry at the First Church and has the whole hearted cooperation of the entire membership.

REV. A. FRANK HOUSER begins his work as pastor of the First Church, Olean, July 1. His former pastorate was with Calvary Church, Davenport, Iowa.

MRS. KERR CREAMY passed away at her home, the Baptist parsonage in Alabama, on April 18. The neighboring ministers acted as pall-bearers in her home town and Rev. H. C. Hayward, of Shelby, preached

the funeral sermon from the text, "She hath done what she could." Interment was at Thornbury. Mrs. Creamy leaves to mourn her loss her husband, mother, three brothers and three sisters.

EASTERN PENNSYLVANIA

BETHANY CHURCH, SCRANTON, Rev. W. G. Watkins, pastor, has taken advantage of the miners' strike and shopmen's suspension and engaged a force of its own men to make improvements in the church property. The Lee Park Church, Wilkes Barre, adopted the same plan to get the cellar dug and foundation started for its new building.

REV. HAROLD D. GERMER, who graduated from Crozer this year is continuing work on the Lykens and Wiconisco fields. A parsonage is being built at Lykens. The suspension of the mines enabled the men of the church to devote much time to working on the new building so that hundreds of dollars worth of labor has been contributed in this way.

REV. ELMER E. DRESSER has received a unanimous call to the Luzerne Avenue Church, Pittston, and begins his pastorate July 9.

AFTER FIVE YEARS OF EFFICIENT service in the LeRoy, Granville and Laquin

number of the members of the church and congregation and friends in the community were present.

Mississippi Valley

MINNESOTA

ON A RECENT WEDNESDAY NIGHT the First Baptist Sunday School of St. Paul celebrated its seventy-fifth anniversary. In 1847 Harriet E. Bishop, a young woman from Vermont, opened the first school in the Northwest. Out of this humble beginning in a log cabin the great public school system of this city sprang. The Bible school accompanied the day school, and out of the Bible school came the First Baptist Church of St. Paul, the first Protestant church in all the Northwest. The church was organized in 1849 but the Bible school was started in 1847. One of the unique features of the celebration was a birthday cake made in the form of a pulpit Bible twenty-eight inches long, fourteen inches wide and four inches thick and weighing seventy-five pounds, and presented to the Bible school by the dining-car department of the Northern Pacific Railway Company. The cake was cut by the sole surviving member of the first Sunday school, Mrs. E. D. K. Randall. More than 300 guests partook of the cake.

IOWA

SUNDAY, JUNE 25, WAS A DAY of rejoicing for First Church of Manchester, Rev. Charles G. Wright, pastor. The occasion was the reopening services after many weeks in which the work of remodeling and repairing had been going on. Inspiring services were held morning, afternoon and evening. The music led by a large chorus was an enjoyable feature of the day. Dr. G. P. Mitchell, director of state missions of the Iowa State Convention of Des Moines was the preacher morning and evening and gave timely and important messages. In the afternoon addresses were given by pastors of neighboring churches of the city and congratulatory messages were read from many friends in other places. The changes made in the building provide a modern equipment and the newly decorated interior presents an attractive and beautiful appearance. The church is blessed with fine substantial people. The equipment now secured will greatly enlarge its usefulness. Since this pastorate began last February the work has been moving rapidly forward and pastor and people look hopefully to the future for fruitful results.

THE CHURCHES OF MILES are engaged in a union tent meeting under the direction of evangelist Franklin W. Swift of Rochelle, Ill.

ILLINOIS

THERE HAVE BEEN 125 additions to the church at Winchester in a little more than a year. The attendance at the various services shows an increase of over 100 per cent. Rev. W. R. Johnson is pastor.

MICHIGAN

CALVARY CHURCH, HARBOR BEACH, E. Shepard Bramble, pastor. Sunday, June 25, marked the passing of the first year of the present pastorate. Church attendance has increased from an average of thirty-five to more than 500 each Sunday; Sunday school has doubled in attendance; from a membership of twenty-five the B. Y. P. U. has grown to 231 active and asso-

ciate members. Twenty-five have been taken into fellowship of the church. A Brotherhood has been organized and there are sixty-six active men enrolled. All bills are paid in full; and in this time the church edifice has been completely rebuilt, but now it is far too small to accommodate the crowds. The church is now entering into a two weeks' series of meetings with Gypsy Simon Smith.

REV. T. H. CAREY, who recently closed a three-year pastorate at Otsego, is making his home in Kalamazoo. Mr. Carey rendered good service at Otsego and is ready to do supply work as opportunity offers.

REV. GEORGE E. WOOLCOCK has closed a long and fruitful pastorate at Ovid and has begun his work as the pastor of the church in Traverse City. While in Ovid, Mr. Woolcock maintained one of the best lists of subscribers to THE BAPTIST in proportion to the membership of his church of any church in the state. Good things will be reported in the near future at Traverse City.

MR. NORMAN F. DOUTY was ordained at the South Church, Lansing, June 5. Rev. George M. Bercoe of Flint was moderator and Rev. H. J. Hamilton Laingsburg was clerk. The ordination sermon was by Prof. Jacob Heinrichs of the Northern Baptist Theological Seminary. Mr. Douty has accepted a call to the First Church, Gilman, Ill.

REV. H. P. HOSKINS, of New York, former pastor in that city and during the past season engaged in evangelistic work is acting as stated supply for the church at Portland until October 1.

Pacific Coast

WESTERN WASHINGTON

THE WASHINGTON NORWEGIAN-DANISH Baptist Conference met with the Nor-Dane Baptist Church of Seattle, June 15-18. Rev. A. M. Mehus of Bellingham, president, presided. The entertaining church provided royal hospitality. All the churches in the conference were represented. The attendance was excellent. The reports showed a splendid year's work and an encouraging outlook. The annual sermon was preached by Rev. O. M. Jorgensen, of Tacoma. Addresses, sermons and Bible studies were given by Rev. A. M. Mehus, of Bellingham; Rev. Erling Monnes, Seattle; Rev. and Mrs. T. O. Wold, general workers; Rev. O. M. Jorgensen, Tacoma; Rev. C. Larsen, Everett; and Dr. G. F. Holt, representing the Western Washington Convention. The following officers were elected for the coming year: Pres. Rev. A. M. Mehus; vice-pres., Rev. Erling Monnes; sec., Rev. T. O. Wold; asst. secy., Rev. O. M. Jorgensen; treas., L. M. Forland, Seattle. Mission committee: A. M. Mehus, Erling Monnes, O. M. Jorgensen, H. V. Christensen, L. M. Forland, A. J. Wallacker, H. Pederson and S. Carlson. Rev. E. Monnes was elected to represent the conference on the Western Washington Convention Board. The next meeting of the conference will be held in Bellingham, June, 1923, annual sermon to be preached by Mr. Monnes.

QUARTERLY RALLY OF SEATTLE DISTRICT B. Y. P. U. was held at Bremerton Friday evening, June 16. Over 600 young people were on the special boat that went

over from Seattle. There were 60 from Charleston and a large number of the Bremerton people. The rally was held in a theater building that was crowded with young people, and many of the Bremerton people were turned away. The address was delivered by Dr. Gabriel R. Maguire, of Vancouver, B. C. This was considered one of the best rallies ever held by the Seattle District.

DR. C. A. COOK, who has been acting pastor of the West Side Church, Seattle, has accepted a unanimous call to become pastor. Under his leadership during the past year, the church has made gratifying progress in members, benevolences and all departments of activity.

REV. FRANK B. MATTHEWS, pastor of University Church, Seattle, was the Baptist representative at the College Boys' Conference held in Seabeck, June 16-26.

NORTHERN CALIFORNIA

AT AUBERRY JUNE 9-11 was held the annual meeting of the Indian Baptist Church of that section of California. Owing to the fact that a great many of the Indians are employed at permanent work, the attendance was not so large as in previous years. Rev. J. G. Brendel and his collaborators—Misses Swenson, Strange and Boynton—had the direction of the conference. Those who have read the story of Alfred Lord in "Old Trails and New" will be interested to know that he is still in the work at Nipinnivassie. The local missionaries were assisted by Mrs. R. D. Licklider of Powis Memorial Church, Fresno, Rev. V. H. Cowser of Clovis and Rev. E. E. Dudley of the Publication Society. The Wright Bill was explained to the Indians by Rev. Mr. Clark of Clovis who spoke through an interpreter. The changes wrought in the lives of these Indians is a monument to the consecrated and thorough work of our missionaries. The simple testimonies of these people impress one with the genuine character of their faith.

THE FOWLER CHURCH is showing its appreciation of the work of Rev. E. C. Sloan. On a recent Sunday morning one of the officers handed the pastor the key to a new Dodge touring car provided by the congregation. In addition to the above generosity the church has also made it possible for the pastor to become a beneficiary of the M. and M. Fund.

AT FRESNO THE POWIS MEMORIAL Church is represented in the City Church Baseball League by a team of players that stands well to the top and is a strong contestant for pennant honors.

CLOVIS CHURCH IS GRANTING ITS PASTOR, Rev. Vernon H. Cowser, a two-months' vacation. Mr. and Mrs. Cowser will visit old friends in the South and East.

DR. J. N. LACKEY OF HARTFORD, Conn., is supplying the First Church of Fresno at the invitation of the pulpit committee. Dr. Lackey comes highly recommended and if located with the Fresno Church will be a valuable accession to the splendid corps of workers in the San Joaquin Valley.

SOUTHERN CALIFORNIA

EAST SAN DIEGO CHURCH, Rev. J. D. Page, pastor, called a council of delegates from the Southwestern Association to consider the propriety of ordaining Mr. B. Henry Blanchard to the gospel ministry. The council met June 22. Rev. L. P. Valentine, pastor of Scott Memorial Church, was chosen moderator, and Rev. Rolla E. Brown, pastor of Ocean Beach Church,

was chosen clerk. Six churches were represented, and seventeen delegates were present. The candidate gave a clear statement of his Christian experience, his call to the ministry, and Bible doctrine. It was voted as being entirely satisfactory to the council and the church was advised to proceed with the ordination. The ordination services were held the same evening. Among those who participated in the council besides those already mentioned were Rev. R. B. Whaley, pastor of the church at La Mesa; and Rev. F. O. Belden, pastor, and Deacon A. Ray Palmer, of the First church of San Diego. Mr. Blanchar was born in Wisconsin, educated in the public schools of that state, in the university at Madison, and at the Bible school at Los Angeles. For a few months past he has been serving the church at Julian, and will now become its permanent pastor.

THE CHURCH IN VAN NUYS, Los Angeles. F. Nelson Baker, pastor, closed a series of special meetings of two weeks' duration on May 16. The pastor was assisted by Rev. J. G. Carmichael, pastor of the Jefferson Street Church, Los Angeles, and Mr. A. L. Miller, harpist and soloist, also of Los Angeles. Twelve have been baptized and six others await the ordinance. Twenty-four came forward at the last service and dedicated their lives for definite service on any field to which they may be called.

Rocky Mountain States

IDAHO

A LETTER FROM NIELS THOMPSON of Martin gives a glimpse of pioneer work in a mining camp. There are about 700 people in the camp but no place for worship. Mr. Thompson with the help of some of the men of the camp is cutting and hewing logs with which to build a meeting house.

SERVICE DEPARTMENT

SINGING EVANGELIST JOHN IMRIE is now booking dates to sing with pastors. He may be addressed at Topeka, Kansas, beginning July 1.

Baptist Persecution

(Continued from page 712)

because he had conducted services.

(4) L. Ivanosh, Baptist pastor, of Isvoare, District of Orhelu, arrested during the services and chapel closed.

(5) Iazar Zacharia of Farau, District of Hunedicara, expelled by order of the mayor from the town of Beius because of having made "Baptist propaganda."

(6) The local priest, Andrei Martzan, of Jepis, District of Behor, lies in wait for the Baptists going to services on Sunday and beats them.

(7) The local priest of Vidra, District of Turda, goes with the police to the Baptist chapel during the services, breaks up the service, arrests the leaders and confiscates the books.

(8) The corpse of the child of Simion Popovici, a Baptist of Firighaz, District of Temesvar, was taken away by the local priest by force, being aided by the police, and despite the protests of the parents, was buried according to the rites of the Orthodox church.

(9) The Baptist pastor, Tihol Hijnia-kow, arrested in Hofin, District of Bessarabia, and sent to be tried before the Court Marital at Cernautz; and the Baptist minister, J. Lebedenco, arrested at Ismail.

(10) George Suciu and others of Aiud, District of Alba, beaten by the police because of their Baptist faith.

(11) Baptist services in Straja, Patrautz, in Bahaneshti, and other places in Bucovine prohibited and Baptists persecuted.

(12) Anghel Caliman and others of Capalnashi, District of Carash-Severin, arrested because of their Baptist faith and escorted to Birchish, where they are forced to work the whole day without food. The services were forbidden under threat of serious punishment in case they were held.

(13) The Baptist meeting-places in Fizeh and Moldova, District of Carash-Severin, closed by the police.

(14) Theodor Bonda of Butin, District of Arad, fined thirty lei by the police because his children attend Baptist services and not the Orthodox church.

(15) The local priest of Maska, District of Arad, succeeds in having the child of Baptist parents, Joan Stolan, expelled from school.

(16) The children of Baptists of Cormel, District of Arad, prohibited from going to school because of their Baptist faith.

(17) Baptist school children of Dud, District of Arad, and Ramnic, District of Ramnic-Sarat, publicly ridiculed and beaten.

(18) According to a medical certificate sent to the Baptist Headquarters in Bucarest, the local priest, Vidrighin of Seleushi, District of Arad, beat the child of Baptist Joan Rameshi so that it became bed-ridden.

(19) The children of Baptists of Noroda, District of Arad, expelled from school.

(20) The children of Baptists in Hermata, District of Arad, expelled from school by the local priest, Theodor Drails.

(21) The child of the Baptist, Theodor Stanca, ridiculed because of the Baptist faith and then brutally beaten by the local priest. There is a medical certificate covering this case, also.

College Commencements

(Continued from page 724)

answered their country's call. Following the dedication of the stand, the class of 1892 presented to the college with appropriate exercises a towering flagstaff and a handsome flag.

Wednesday morning the academic procession formed in front of Memorial Hall and proceeded to the City Hall, where the commencement exercises were held. Addresses were delivered by three members of the graduating class and by Prof. Nathaniel Butler, Jr., '73, of the University of Chicago. Doctor Butler's theme was "Education and the Time Spirit." It was a scholarly presentation of present educational problems. Eighty young men and women received the Bachelor's Degree, and one graduate of the college received the degree of Master of Arts upon examination. Honorary degrees were conferred as follows: Master of Arts, upon John Francis Sprague, editor of *The Journal of Maine History*; Doctor of Letters, upon William Smith Knowlton, of the class of 1864, teacher and author; Doctor of Divinity, upon Prof. James P. Berkeley, of the Newton Theological Institution, and Rev. Robert L. Webb, of Boston; Doctor of Laws, upon Edward Howard Griggs, of

New York, teacher, author and lecturer.

The alumni and alumnae lunches on Tuesday, and the commencement dinner on Wednesday, were large and enthusiastic gatherings. One visitor remarked that they seemed more like big family reunions than any similar gatherings which he had attended, and the comparison was a just one. For the Colby men and women are one big family where all distinctions are forgotten and the spirit of devotion to a common mother pervades the entire college body.

Linfield College

By WILLIAM R. FRERICHS

LINFIELD COLLEGE closed its sixty-fourth year with the graduating exercises on June 4. The services were especially pleasing in view of several outstanding events during the academic year. The magnificent gift of Mrs. F. E. R. Linfield, consisting of property worth a quarter of a million dollars; the change of the name of the college to honor the memory of Mrs. Linfield's husband, and the payment of the last debt with the impressive ceremony of the mortgage burning on March 17, were all fresh in the minds of the people interested and created an enthusiasm which was prevalent throughout commencement week. Likewise the fact that upon a recent examination by Dr. G. F. Zook of the U. S. Bureau of Education the institution was again classed as standard added further confidence in our Baptist college of the Northwest. Perhaps no commencement in the past forecast a brighter future than the one of 1922.

Several exercises of the week were of unusual interest because through them came a spontaneous expression of the spirit permeating the institution. It is the spirit of devotion on the part of all to the college and the spirit of loyalty to Him in whose name Linfield College functions. The latter attitude was plainly revealed when on the evening of Thursday the "farewell prayer meeting" was held in the Baptist church. This is a meeting always looked forward to by college and church alike. The subject announced for the evening was "Reason, Rationalism and Religion." Whatever thoughts this alliteration may have suggested, the young men and women, and especially the seniors, spoke in no uncertain tones of the spiritual uplift received during their college career and of the vision of service which they had caught in the spiritual atmosphere of their alma mater. Perhaps we cannot illustrate in any better way the Christian ideals with which our graduates go out into the world of service than by quoting a paragraph from the oration of the valedictorian of the class, who discussed the present problems of education: "True service cannot be rendered until Christ is recognized as the leader and guide of our educational program. He is the crown and consummation of all. It is only through him that education can play its rightful part in the world's drama." As long as Linfield College sends out as its product men and women with such ideals to guide them the trustees and faculty need not feel anxious in regard to the service they are rendering for the kingdom.

The appreciation of their alma mater and its past was manifested by the graduating class in the gift of a granite memorial stone on the campus, the inscription upon which is indicative of its purpose: "This stone marks the spot where the board of trustees met August 2, 1881,

and took action which resulted in moving (McMinnville) Linfield College from 5th and C streets to its present location actuated by the gift of Mr. and Mrs. Samuel Cozine. Presented by the Class of 1922." The entire student body and faculty were present at the unveiling of the stone. The impressiveness of the ceremony was enhanced by the presence of Doctor A. J. Hunsaker, who is the only living member of the committee through whom the action mentioned on the stone was consummated. The story of the transaction as recalled by Dr. Hunsaker was greatly appreciated by all who had the privilege of witnessing the ceremony.

The graduating class numbers twenty-eight, the largest which has ever left Linfield College. In presenting the diplomas President Riley urged the young men and women in entering upon their life's work to remember three things; namely, to identify themselves at once with Christian work in the communities to which they were going; to have a conscious fellowship with God, and to be always willing to do more than they are paid for.

In addition to the degrees conferred upon the members of the class Doctor Riley announced that the honorary degree of Doctor of Divinity had been given by the board of trustees to Doctor Kenneth Scott Latourette, and the degree of Doctor of Laws to President Clark W. Chamberlain of Denison University. Dr. Latourette is a graduate of Linfield College and is the first one whom his alma mater has recognized in this manner.

Our account would not be complete without mention of the excellent messages delivered by invited speakers at the commencement festivities. Rev. J. C. Austin, the newly elected field secretary of the college, spoke to the young men and women who finished the courses of the preparatory department. Rev. A. F. Colver, Mrs. Linfield's pastor, of the Grace Baptist Church of Spokane, delivered a searching message before the Christian Associations at the Baptist church, drawing helpful lessons from the story of the withered fig tree. The baccalaureate sermon was preached by Dr. Thomas J. Villers of the White Temple, Portland, Ore. From the story of the rich young ruler he drew lessons of help and inspiration for the followers of Jesus Christ.

All who were present during the final program appreciated a brief glimpse which President Riley gave them into the new year opening in the fall. He announced that the budget for next year provided for an expenditure of \$8,000 more than during the past year; that several new courses would be introduced and that three new professors would be added to our faculty. To fill vacancies and occupy new chairs the following will begin work in the college next fall: Rev. William J.

Sly, Ph.D., now expert in religious education with the American Baptist Publication Society, Dr. George R. Varney, A.B., of the staff of the Oregon Agricultural College, Miss Delos A. James, A.M., of the Baptist Missionary Training School, Chicago, Kenneth W. Ray, A.M., of the University of Indiana, Richard C. Spencer, A.M., of Pacific University, Miss Alice Clement, B.Mus., of Northwestern University, and Miss Anna L. Beebe, B.Mus., of Chicago.

Denison University

Overshadowing every other feature of commencement day this year at Denison University came the announcement, made by Pres. Clark W. Chamberlain at the close of the academic exercises, that thanks to the munificence of Dr. Ambrose Swasey, president of the board of trustees, the university was to have a new chapel. Although Dr. Swasey's intention has long been known, news of the definite gift came altogether as a surprise. The building of the Swasey Chapel, to be started as soon as possible, and completed, it is hoped, by September, 1923, will mark the beginning of the realization of the "Greater Denison Plan." According to the terms of the gift, Dr. Swasey will provide "sufficient funds to erect and equip a chapel of ample capacity, designed and located in conformity with the plans prepared by the architect of the university and approved by the buildings and grounds committee." Such "sufficient funds" will amount at least to \$2,500,000. The chapel will be Georgian, or "Colonial," in style, and will stand between the Swasey Observatory and the president's house. Other gifts announced on commencement day are as follows: From the estate of J. Ernest Woodland, '91, \$5,000 for prizes in chemistry; from the estate of Edward G. Roberts, '80, \$5,000 for the E. G. Roberts fund; from H. B. Curtin, '88, \$8,000; from John A. Chamberlain and Clark W. and Jessie H. Chamberlain \$7,500 to add to the Wells and Cynthia Aldrich Chamberlain fund; from the class of 1916, \$145 to add to the endowment fund; from George H. Olmstead, \$6,000 to the current expense fund; from Mrs. Elizabeth Bell Whistler, for the construction of the Helen Whistler Memorial Hospital, \$27,000; from the general education board, for increasing salaries of the faculty, \$20,000; from the board of education of the Northern Baptist Convention, to be equally divided between the endowment and the building fund, \$128,000; from Col. E. A. Deeds, for the completion of work on Deed's Field, \$80,000. These gifts total \$280,000, and with the Swasey Chapel represent more than \$500,000 added during the current year. The commencement address, "Interpreting This Time," was delivered by President Clarence A. Barbour, of Rochester Theological Seminary. The graduating class numbered 117, and were candidates for the degrees of Bachelor of Arts, Bachelor of Science, or Bachelor of Philosophy. Among the latter was Mrs. Clara T. Brumback, principal of Shepardson College. John Horace Nunemaker, of the Granville College Faculty, received the degree of Master of Arts. Three conservatory diplomas were awarded. Honorary degrees were conferred upon the following: Edwin E. Wood, president of Cumberland College, Doctor of Laws; Rev. Thomas G. Field, of Granville, Doctor of Divinity; Helen B. Montgomery, president of the Northern Baptist Convention, Doctor of Laws; Clarence A. Barbour, president of

Rochester Theological Seminary, Doctor of Laws.

A novel feature of the commencement was the commissioning of six graduates of the Denison R. O. T. C. as second lieutenants in the Reserve Corps, U. S. A. With a simple and dignified ceremony Col. Charles B. Clarke, in charge of the R. O. T. C., administered the oath to the young officers. This is the first group to be graduated under the present plan at Denison, and the first time such a ceremony has been made a part of commencement exercises. The lieutenants are: Edwin Lincoln Roe, Adolph Talbot, George H. Gleiss, August Jones, Howard G. Lindeman, Lawrence E. Smith.

In addition to the promotion of several members of the faculty and the retirement of Mrs. Kate S. Hines, librarian, the following elections were announced: George Platt Knox, professor of Christian education; Charles S. Gewehr, of Morningside College, professor of history; Frederick G. Detweiler, transferred from professor of Bible to professor of sociology; and Bunyan Spencer, transferred from professor of logic to professor of philosophy.

Commencement week began with Senior Chapel on Wednesday, June 7. That evening advanced students of the Conservatory were heard in recital. Class Day exercises were held on Thursday. Saturday, Alumni Day, was given over to business meetings, reunions, and luncheons. Both men's and women's associations reelected their officers of the preceding year. At the Shepardson Alumnae luncheon the speaker was Mrs. Andrew MacLeish, who took as her subject: "The Challenge to the College Graduate of Today."

The baccalaureate sermon, on Sunday, was preached by Rev. W. S. Abernethy, of Calvary Church, Washington, D. C. He discussed "The Two-Talent Man."

In the evening Mrs. Montgomery addressed the Christian Associations on "The Uplifted Christ, the World's Need," emphasizing the ideas of brotherhood and service.

Other exercises included the decoration of Dr. Shepardson's grave, at 9:30 a. m., by Shepardson alumnae.

Redlands Activities

(Continued from page 730)

entertainments put on by Y. M. C. A. boys through which some \$65 was cleared. On a number of evenings small boys were entertained with pictures thrown on a screen with stories and in other ways. Forty-five visits were made to the hospital. Books, magazines and Testaments were supplied wherever needed. Seventy-five personal interviews with the older boys about the Christian life. Twenty special visits with students to talk over personal problems. Eight boys accepted Christ as their personal Saviour as a result of the interviews.

"Twelve reclaimed Christians and several others have taken the upper trail and an added interest in Christian things as a result of these talks. Service in Sherman has meant joy all along the way. It has meant that obstacles were meant to be overcome, and that difficulties are only gymnasium opportunities for the soul. It has made real that, 'Prayer changes things.' It has been a most wonderful opportunity to give God a chance to work through human agency."

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The Imperial Commission

(Continued from page 721)

Never in our history has the Christian church faced graver responsibility nor more imperial opportunity. Whatever friend or foe may say in criticism of the church, nevertheless it is the institution in society which alone is intended and equipped to rise and meet this need. Our imperial commission from the Christ is to preach the gospel and teach people to observe and to do the things he commanded. And only as we rise in new power to fulfil this duty will the danger be averted.

It is time for the church at large in the nation to summon all Christ's followers to forget differences and address themselves to this tremendous need. We, as Baptists, have a great share of that responsibility. We have always contended for the separation of church from the government. We have fought to prevent the teaching of religion by the state. We have done this in spite of the fact that a democracy above all other forms of government, depends for its stability on the high moral standards of its citizens. We have done this in spite of the fact that we knew that the Christian church constituted the one great factory in which that necessary morality could be produced.

"Let Us Tend To It"

I am not objecting to the separation of church and state, but I am saying that if we as Baptists, say to the state, "You keep your hands off religion, we will tend to that," then, in the name of common decency, let us tend to it. As it is now, half the children of the next generation are growing up without any religious instruction whatsoever. The need of the nation as well as the command of Christ should send us back to every city and village of this fair land determined by God's grace, and the power of his gospel to produce new quantities of Christ-like character in the men and women, boys and girls whom we can reach and thus avert the danger which threatens our national safety.

We have a senseless optimism in this country which can be expressed by the paraphrase "God Almighty takes care of children, fools, and the United States." But there is a deep law which says that the nation that forgets God shall be destroyed and this nation has no exemption from that rule. We need a new recession for America and its theme should be "Beware, America, lest you forget God!"

And, last of all, we need to rededicate ourselves to the carrying out of this imperial commission because in a whole-hearted determination to respond to it we shall find a real platform upon which we shall achieve the denominational solidarity that we should have. It is a platform of action in loyalty to the command of our common Lord, and of cooperation with him in his redemptive purpose to save the world.

In a series of studies in the teachings of Jesus and his apostles, by Dean Bosworth, which came under my eye as a student in college, I remember this sentence: "The things that bind men together most closely are to have in common an intimate friend, to share deliverance from a common peril, to share a great common hope and to share a great common task."

Historically, also, it is on this basis of a common task that we have been brought together and developed. Our great societies were organized around the idea

of carrying out this commission. Ultimately it was this missionary motive and the desire to better accomplish its ends that drew us into this cooperative relationship known as the Northern Baptist Convention. Our entire structure has been erected with this purpose in mind.

I am not unmindful of the ends many desire to accomplish by creating a platform of similarity in doctrinal belief upon which we may stand, but I cannot find myself looking with hope to that conception as the real basis for our unity. In the past, as I read it, it has not been the emphasis on uniformity of belief that has compacted us as a body. Indeed, in that quotation from Dr. W. J. McGlothlin, made use of lately in the *Watchman-Examiner*, it would appear that the emphasis on doctrinal uniformity among the English Baptists in 1888 caused the Spurgeon disaffection under which he withdrew from the Union, producing more differences rather than less, whereas the emphasis on a great task drew them together again. I quote: "Then came the work of Carey and the beginnings of foreign missions, with the rise of the practical tasks of the Sunday school, Bible societies, tract societies and similar organizations. Men's minds were turned to the practical side of Christianity, and their horizon was suddenly enlarged to include the whole world in the vision of their obligation and opportunity. They turned away from theological controversies and formulas. The Arminian and the Calvinistic wings by degrees approached each other. The rancors and contentions of former years were gradually forgotten in the presence of the great thrilling tasks of the nineteenth century. Finally, in 1888, the great majority of both parties dropped party names and united in a working compact for the furtherance of the king's business."

My brethren, we are facing another year of denominational life. We are going back from this place to our fields. I to my task and you to yours. We will meet our people and what will be the word that we shall carry? Is it to be a message of controversy? Are we to go back to chuckle and claim victory for one side, or to go with depression because of defeat for the other? My brethren, if the main message that goes back to our churches from this convention is of victory of a party then both sides have lost. Neither of us has gained unless out of this convention can come a new unity for the real basis of the kingdom that we both love. What is the real, genuine platform on which we all do stand? Is it not that we love the Saviour and know that the world needs him, and we are eager to bring his saving power into the world? I have talked with

men on both sides of this theological controversy, but there is one thing I find common to us all. We do love Christ. It is that Name above every name; the One altogether lovely, that warms the heart, whether we call ourselves "liberals" or "conservatives." Can we not, ere we separate here, stand together again in his presence, looking upon his face with the glory of its love and then go back knowing that we have been with him?

Let us go knowing not only that we have been in his presence but that he goes with us, back to our tasks. It is his promise; "Lo, I am with you always." I know we shall face difficulties. The forces of evil will be against us; the tendency to suspicion and fear of faction, and doubt of each other will come upon us, but with his presence we need not fear.

As a Child to Its Father

When my little lass, my first-born, who has since passed on into the presence of him who said: "Suffer the little ones to come unto me," was but two years of age, at that independent age when they feel so capable of taking care of themselves, and when she did not want to be carried, I took her with us on the train. When we got into the trainshed of the station the train was not in. She insisted on getting down and running around, so amply able to take care of herself. But when the "Empire State Express" came thundering down the track with shrieking of whistles and grinding of brakes, after one look she fled in terror to me and put up her hands for me to take her. She nestled in my arms with a sense of safety and said as she looked at the train "Daddy no let it hurt baby." And, my brethren, whatever may be the difficulties and enemies that face us this year let us always be conscious that there is One near us with a form "like unto the form of the Son of God" to whom we can go as a little child goes to its father and there, in his presence, we may find that calm, quiet confidence that he will not let it hurt us.

Let us go back in the spirit of prayer to our common Master. Let us pray for each other; particularly let us pray for those on the other side of this controversy, that our confidence in that Master may be strengthened that our suspicions of each other may be allayed, and that the spirit of our common love for the Master may crowd out every unworthy word and



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thought. Let us go back to bring our people such a message as shall hearten them; make them bow at the feet of the Master and thrilling to the challenge of yielding time and strength to carry out this commission so long as it is his will. Let us go back determined that so far as the field of each of us is concerned the record written this year shall be of a year of increased turning to Christ and advance in the work of the kingdom. Each one is to determine his share of the record to be

written. Will it be a further retreat this year? Shall the flag fall back again? By every power of our being let us say "No" to these questions and we shall come back at the turn of the year having recorded a time of unprecedented victory.

Sunday School Convention

(Continued from page 722)

all these things mean? To me they mean that the rank and file of the church does not believe in the Sunday school, and that the Sunday school, as a whole, does not believe in itself.

"Now if the new merger is to succeed it must 'sell' the Sunday-school idea to the church. The agencies of the past have not done it—and that thing must be done if this world, or our part of it, is to be won to the Lord Jesus Christ. My conviction is that God has called this new merger into life 'for such a time as this' and to do this very thing.

"God's people are not enticed to action and large giving by small undertakings. It is easier to put over a large worthy, compelling program, than a small one. Let us not forget the condition we confront; let us not forget the wonderful opportunity we have; let us not forget the great constituency we represent and what they are expecting of us; let us not forget this gracious leading of God, who has brought us to the very entrance of the promised land, and dishonor him by turning back.

"I am sure this great convention will demand that we go forward. *Unless the program we have adopted along community lines of Sunday-school work contemplates far more than has been accomplished in the past by all these agencies concerned, we shall have lost our opportunity and been untrue to the vision we have had.*

"May our Lord, 'whose children we are and whom we serve,' give us a fresh glimpse of his face as we build our program for the future, and a fresh grasp of his conquering hand as we take up the tasks awaiting us."

Our Book Shelf

Irrigation and Religion, by Edmund DeS. Brunner, Ph. D. and Mrs. Mary V. Brunner. New York: George H. Doran Co. \$2.50.

This is the latest volume in the Church and Community Surveys Series. It is a report of the surveys of Orange and Stanislaus counties, California, both of which were made rich and fertile by irrigation, and may be considered typical of all those communities in the United States where at the touch of water, the desert was transformed into a garden. The results of the survey as far as possible, have been tabulated and charted and illustrated with maps and photographs and suggestions are made as to new policies and diagrams which will be of value to ministers and Christian workers in similar communities.

The Return of Christ, by Charles R. Erdman, D. D. of Princeton Theological Seminary. New York: George H. Doran Co. \$1.00.

The author says, "The purpose of these brief pages is to deepen conviction and to promote harmony of belief concerning the return of Christ. The chapter titles are "The Doctrine," "The Visible Coming," "The Preceding Events," "The Events to Follow," "The Millennium," "The Perfected Kingdom," and "The Present Duty."

The Churches of the New Testament, by George W. McDaniel, D. D., Pastor First Baptist Church, Richmond, Va. New York: George H. Doran Co. \$1.75.

This volume consists of ten papers or essays on the churches mentioned in the New Testament. The author affixes a descriptive title or appellation to each one marking a distinguishing characteristic in its history. The church in Jerusalem is the mother church, at Colosse the heretical church, at Rome the renowned church and so forth. The first paper is a definition of the meaning and nature of the word church as used in the New Testament. A historical sketch of the locality and the church introduces each essay accentuating the features of its descriptive attribute. The author in a wonderful degree has been able to congest into the work discussions of theology, ecclesiology, ethics, history and practical religion. While the diction is never provincial and "common" it is simple, plain Anglo-Saxon as if he had studied the phraseology of Bunyan or F. W. Robertson. Preach, professor, layman and student will equally enjoy and profit by the book. Its trend is strongly pro-Baptist and its theology of the type the Southern pulpit is noted for. 'Tis a book of exceptional merit and is deservedly popular.

"It Is to Laugh"

Mr. Gladstone used to tell how an English lady, a friend of his, chartering a cab for the day in Dublin, said to the driver: "You won't mind if I take you for the day?"

"Is it me mind, me lady?" was the gallant reply. "Sure, I wouldn't mind if ye tuk me for life."

"Why, Tommy!" exclaimed the Sunday-school teacher. Don't you say your prayers every night before you go to bed?"

"Not any more," explained Tommy. "I used to, though, when I had to sleep in a folding bed."—Judge.

A child adopted from an orphan's home was being ridiculed by the other children because he had no real parents. The conversation went about as follows:

"Aw, you haven't got any real father and mother."

"Maybe I haven't, but the ones I have got love me as much as yours love you."

"They do not. Ours are our real parents."

"Well, mine love me more than yours do you, 'cause mine picked me out of a hundred other babies, and yours had to take what they got."

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OUR MUSIC CORNER

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OUR EXCHANGE TABLE

One of the drawbacks of trying to run an up-to-the-minute music corner is the fact that the two weeks or thereabouts required for the printing of my copy after it leaves my hands often makes me seem to review a musical journal at a somewhat stale date. For instance, this month I had made up my mind to give a little space to brief mention of our valued musical exchanges—*The New Music Review*, *The Diapason*, *The Musical Observer*, *The Choir Leader*, and others—and when they are all assembled on my desk, ready to handle for the proposed column, I find that mention of them will be in time for the July issues of our paper. It is no one's fault—simply a conflict of publication dates. So we will do what we can!

The Choir Leader for June, published by Lorenz, Dayton, O.: This increasingly more valuable choir journal appears in an unusually interesting guise this month. Headed as "Patriotic Number," it well lives up to that designation. Besides the pungent suggestions contained in the editorial notes, it contains good articles by Baltzell and Silber. The anthems are up to the usual standard—they will no doubt find wide use over the country.

The New Music Review for June, published by H. W. Gray Co., New York: Fundamentally, this excellent journal is intended for the organist and choir-director, rather than the general reader. But the valuable articles contained therein, and the high ideals of the musical art expounded in the monthly columns by Dr. Stubbs and others make it of definite value and interest to all with a leaning towards music, or with any appreciation of the value of the musical side of divine worship. For the professional is the monthly series of service-lists, suggesting and analyzing suitable music for the successive Sundays, the pages of news-notes concerning the doings of members of that fine fraternity, the American Guild of Organists, the reviews of new publications, and the technical articles having to do with the questions involved in voice and choral-training, and similar subjects. Then there are always several well-written articles of general interest in this issue, notably an anonymous contribution on the point of the influence of Beethoven's deafness on his compositions, and a column or so by Orlando Mansfield on "Some Vocal Anomalies and Abnormalities." A wider circulation for both the *New Music Review* and *The Diapason* would do much to raise the standards of our church music. For better music is largely a question of better education along that line—if you will simmer down the oft-repeated declaration of dislike for "classical music" you will almost always find it to be an expression of prejudice alone—a lack of familiarity with the good.

The Diapason for June, published by S. E. Gruenstein, Chicago. Lest I may be accused of unfair discrimination in any way between the *New Music Review* and *The Diapason*, I want to make it clear that because of space limitations I intend to make the notice of the latter inten-

tionally brief, which fact is no indication as to any comparative merit in the two publications. While they both appeal to the same field, and outwardly till like ground, there is a definite individuality to each which sets them widely apart. Each stands for the best in church and concert music, each preaches the need of the best—but the *Review* is more interested in general topics and subjects, while *The Diapason* affects more the news side of the field. Personally I want both. I should dislike having to dispense with either; they are complementary. Besides newsy notes of the doings of our concert-organists, new organ specifications, church programs, reviews of new music, straight-from-the-shoulder editorials, and general items of interest, there are the regular valuable features including the sections devoted to the activities of the American Guild of Organists, its more democratic brother, the National Association of Organists, the "Free-Lance" column of clever side-lights by Hamilton MacDougall and the church-music section handled by Harold W. Thompson—this month containing a varied list of anthems for the use of quartet-choir—a list which should be in the hands of every such organization in this country.

The Musical Observer published by Carl Fischer, New York. The June issue of this interesting monthly is of the usual high character to be expected of this journal. The various departments covered, edited by experts, and containing contributions from some of the greatest authorities along the various lines, are all of extreme interest and value. To catalogue the many good things contained in this issue would take up more space than we can spare—suffice it to say that every musician or music-lover should read the *Musical Observer* month by month; the most technical expert will always find much of positive worth to his profit; the man on the street can likewise read with interest and entertainment.

MUSIC REVIEW

From The Clayton F. Summy Co., Chicago Illinois.

I Ask No Dream.....Knowlton (\$0.60)
The Good Shepherd.....Songer (\$0.50)

Two effective new sacred solos, reverent in tone, easy in grade, and pleasing in effect. The second is the better of the two—I may be prejudiced, but "ballad-type" of songs for service use do not rank overly high in my estimation; there are plenty of people, however, who actively disagree with me on this point—else the publishers would not find it profitable to issue this sort of sacred song in such fluent plentifulness. The Songer text is a lyric based upon the twenty-third psalm. The music is smooth and pleasing, cast for a medium voice, the accompaniment will be equally effective on the organ or the piano. It displays a contrapuntal feeling too much absent from most of the material studied for review. Not that this feeling for parts is the *ne plus ultra* of composition—it is a means to an end; but its presence proves the backing of good solid technical training, and a mastery of the technique of statement.

If Some One Should Ask You About a Will

And When You Make Your Own

The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention: New York. W. C. Bittling, D. D., Corresponding Secretary, 5109 Waterman Av., St. Louis, Mo.

American Baptist Foreign Mission Society; New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society; New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Av., New York City.

Woman's American Baptist Home Mission Society; Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Av., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Av., New York City.

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A SITUATION

The accumulated deficits of the Four National Missionary Societies—Home and Foreign—at the close of the fiscal year 1921-22, as reported to the Finance Committee of the Northern Baptist Convention, were as follows:

American Baptist Foreign Mission Society	-	-	\$914,262
Woman's American Baptist Foreign Mission Society			398,000
Total for the Foreign Societies			\$1,312,262
American Baptist Home Mission Society	-	-	176,326
Woman's American Baptist Home Mission Society	-		182,340
Total for the Home Societies			\$ 358,666
Total for the four Societies			1,670,928

This constitutes a very serious situation, which must in some way be met if our great missionary work is not to be crippled.

A SUGGESTION

One Dollar and a Half given by every Northern Baptist designated toward the deficits would lift this Depressing and Distressing Load, with something to spare.

But since we cannot get at them all, and help must be had speedily, who will send a better suggestion—accompanied, say, by a check for \$25,000, \$50,000 or \$100,000—over and above?

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION
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Volume III

July 15, 1922 UNIVERSITY OF ILLINOIS LIBRARY No. 24

The Baptist

JUL 14 1922
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Published Every Week by the Northern Baptist Convention

Civic Fundamentalism

“OUR representative form of constitutional government is responsible to the will of the majority, responsive to the expression of deliberate public opinion. It must be so to endure. Majorities, restrained to the protection of minorities, ever must rule.

“The constitution and the laws sponsored by the majority must be enforced. It does not matter who opposes. If an opposing minority has a just objection, the rising tide of public opinion will change the law. There is no abiding liberty under any other plan.

“I mean to sound no note of pessimism. This republic is secure. Menaces do arise, but public opinion will efface them. Meanwhile government must repress them. The eighteenth amendment denies to a minority a fancied sense of personal liberty, but the amendment is the will of America and must be sustained by the government and public opinion. Contempt for the law will undermine our very foundations.

* * * *

“America will go on. The fundamentals of the republic and all its liberties will be preserved, and government must maintain the supremacy of law and authority. Under these liberty has its fullest fruition, and men attain to reveal the glory of liberty's institutions.”

—President Harding, Marion Address,
Independence Day, 1922

Fresh from the Field

President Clifton D. Gray, of Bates College, Lewiston, Me., formerly editor and publisher of *The Standard*, Chicago, received the honorary degree of Doctor of Laws at the recent convocation of the University of Maine.

Council of Reading Baptist Association met with Memorial Church, Reading, Pa., to examine for ordination to the gospel ministry Mr. D. R. Kulp. Rev. M. C. Wiant, of Reading, moderator; Rev. T. D. Morris, of St. Clair, clerk; ordaining prayer by Rev. M. C. Wiant; charge to the church by Rev. E. Judson Barnes, Ashland; charge to the candidate by Rev. A. K. Stockebrand, Pottsville; sermon by Rev. J. R. Humphreys, Berean Church, Reading. Rev. D. R. Kulp is a graduate of Crozer Theological Seminary.

The Board of Conservation and Advance of the Methodist Episcopal Church reached a decision at a conference in Chicago, June 28, to enter upon a campaign for \$2,000,000 to be raised by October 31 this year in order to prevent a 30 per cent cut in appropriations for home and foreign missions. Bishop Fred B. Fisher of India and Bishop Edwin Hughes of Boston will devote their whole time to the leadership of this movement. If this campaign is not launched and its goals achieved "the monument to the Methodist Centenary will be a circle of cellar holes around the globe," said one member of the conference. We admire the Board of Conservation and Advance because true to its function it does not propose to meekly accept a 30 per cent reduction in the great missionary task of their church.

The proposal for Biennial Sessions of the Northern Baptist Convention was tabled without division at Indianapolis on the advice of the corresponding secretary, Dr. W. C. Bitting. Our report stated erroneously that the proposal had been approved.

Acting on an overture from a local presbytery asking that the revised version of the Scriptures be discarded in Sunday-school literature, the Presbyterian General assembly at Des Moines refused by a unanimous vote to grant the request. The *Continental* says editorially: "The General Assembly has faithfully represented the best judgment of the church in again saying that the revised Bible is the Bible that the children of today ought by all means to learn—'Learn by heart,' just as far as possible."

The calendar for June 11, of the First Church of Ypsilanti, Mich., Rev. C. S. Burns, pastor, has a list of fifty-three members who have been received into the church since Children's Day, 1920.

A meeting of the Council of the Wayne Baptist Association, New York, was held at the Marion Church recently for the purpose of considering the propriety of ordaining to the ministry Rev. Lester W. Bumpus, who was recently called by the Marion Baptist Church as its pastor. The council was satisfied with Mr. Bumpus's statement of his call to the ministry, with his views on Christian doctrine and with his Christian experience and it unanimously recommended to the Marion church that it proceed with the ordination. The prayer of invocation was given by Rev. A. S. Lowrie, of Newark, and after Scripture reading by Mr. Karn, of Rose, the

ordination sermon was preached by Dr. Clarence A. Barbour, president of the Rochester Theological Seminary. The prayer of ordination with the laying on of hands was given by Mr. Kneeland, with Dr. Barbour, Rev. J. C. Cann and Rev. A. S. Lowrie, assisting. R. J. Cann, of Ontario, gave the right hand of fellowship. The charge to the candidate was given by Dr. Nixen of Rochester. The charge to the church was given by Mr. MacNinch, of Lyons, who was pastor of the Marion church twenty-five years ago after he graduated from the Rochester Theological Seminary.

The Maranatha Church of Detroit, Rev. C. E. LaReau, pastor, has laid some definite plans touching the work of the church. First, it aims to assist the young people in their effort to organize for work in the church; second, the church aims to have an absent members canvass in order to locate members who have removed from the immediate field or for other causes become inactive. The church also will undertake a thorough canvass of its great field block by block in order to secure members for the Sunday school and discover places where the church may minister.

Pictures from the Stereopticon Department of the Board of Promotion have recently appeared in *The Literary Digest* and *Travel*.

The supplies of the First Church, Indianapolis, for July and August are Rev. J. B. Witherspoon, Louisville; Rev. O. R. McKay, Indianapolis; Rev. Carl D. Case, Oak Park, Ill.; Rev. J. J. Ross, Chicago; Rev. A. H. Gage, Chicago, and Rev.

The Great Lockout

"Behold, I stand at the door and knock."

HE stands! He knocks! Such is the attitude of Christ in his approach to the soul of man! What a significance Christ at the door should have for each one of us. He knocks! In a multitude of ways he would make known to us that he is not far away. In health, happiness, and home; in the friendships, opportunities, and achievements of life; in the sorrows, disappointments, and losses he was knocking at the door of your heart. He girded your life with his care, and crowned your days with loving kindness and tender mercies, so that you might know he was there. He knocks in that deep unrest of your soul which you have sought in vain to satisfy. He knocked when you had sinned and a sense of its shame came upon you. In all the attitudes he takes toward us, there is none so profound as this—Christ at the door! He stands infinite in mercy and patience, invested with the authority of heavenly glory, the yearning Christ, and the all-sufficient Saviour. In that lies our hope and our salvation.

Oh, lovely attitude! He stands
With melting heart and loaded hands;
O, matchless kindness! and he shows
This matchless kindness to his foes.

The opportunity for every man to attain unto the holiest and highest is close at hand. God is not inaccessible. His saving grace is round about us; Christ is near, and more ready to bestow his gift of life than we are to receive. To his knocking we must respond. To open the door of our heart is the one condition of blessing, and the wonderful thing about it is, that the moment we do so, something happens—he comes with his saving power and heavenly peace into our lives.—ARTHUR T. FOWLER.

E. Y. Mullins of Louisville. Dr. Taylor will be back in his pulpit September 10.

Rev. Thomas W. Gales, formerly pastor of the First Baptist Church of Appleton, Wis., has for nearly three years been on the field force of the Wisconsin Anti-Saloon League. He has just been appointed superintendent of the newly organized "LaCrosse District" and will probably make his headquarters in LaCrosse.

Mizpah Bible Class of the West Somerville, Mass., Church, Frank M. Swaffield, pastor, sent the following telegram to the Northern Baptist Convention at Indianapolis: "Beloved: Have the faith of Jesus. Though the storm rages, and we seem likely to perish, and Jesus seems to sleep on a pillow; we refuse to fear, we refuse to doubt, we believe he cares, and will command the winds and the waves. Though he tarry long, and our fondest hopes sicken and die, we refuse to question, we believe we shall see the glory of God."

Dr. Robert Stuart MacArthur, notable for his historic pastorate at Calvary Church, New York, has recently concluded a ministry of two months with the University Baptist Church of Baltimore. The church adopted resolutions expressing the highest appreciation of his inspiring service in pulpit and prayer meeting.

A few months ago the board of managers of the Foreign Mission Society arranged to send two of its members, who are also able and successful pastors, on an evangelistic preaching tour in Czechoslovakia. The men chosen for this special missionary task are Rev. Frederick E. Taylor, pastor of the First Baptist Church of Indianapolis, and now president of the Northern Baptist Convention, and Rev. Carter Helm Jones, pastor of the First Baptist Church of Philadelphia. Their two churches have most generously released them for this highly important service. The Baptist churches in Czechoslovakia welcomed the suggestion, and Drs. Taylor and Jones sailed from New York last week. In many directions there is a strong reaction against formalism in religion, and perhaps that reaction is as strong in Czechoslovakia as in any part of Europe. A new Reformation seems to be taking place and the extraordinary conditions in Czechoslovakia suggested the need for such a fraternal visit. An itinerary has been made for them which includes the principal cities and towns in Czechoslovakia. It will thrill the weak but growing Baptist churches in the land of John Huss to have these American Baptist pastors with them, conducting services every day. Moreover, large crowds of people without regard to denominational affiliations will be attracted to the meetings which are being arranged. For several months Baptist brethren in Czechoslovakia have been preparing for this visit.

Four hundred fifty-three members have been received by the First Church of Columbia, S. C., during the two years in which Dr. T. Clagett Skinner has served as pastor.

The New York State Baptist Summer School for pastors is in session at Cook Academy, Montour Falls, July 10-21. Rev. F. W. Tomlinson, of Syracuse, is director. Twelve attractive courses are included in the instruction offered.

The new chairman of the Continuation Campaign Committee is Mrs. H. E. Goodman who succeeds Mrs. George W. Coleman.

The Baptist

Vol. III Chicago, Ill., July 15, 1922 No. 24

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

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The Baptist For Sale

We are ready to sell THE BAPTIST. We honestly believe it should be sold. In fact we are devoting all our powers to that end. We are doing our best to find buyers and to effect a sale. We are trying hard to produce a paper worth buying. We are also trying hard to induce Northern Baptists to promote the sale of it. Worse papers are sold for less money, every week. We offer this representative and official organ of the Northern Baptist Convention for sale at the fixed price of \$2.50 per year for single subscriptions. In clubs including 10 per cent of the church membership the rate is \$2. We do want to sell THE BAPTIST. We want every one of our 30,000 Baptists who have already bought it, to help us to sell it to another 30,000 who ought to have it. Help us to find buyers for THE BAPTIST. THE BAPTIST must be sold!

Killam's Kollum

And Before We Are 100 Years Old

"Just a word to tell you that I read with interest, instruction, and new inspiration each week our splendid paper, THE BAPTIST, and I carefully go through the ——— first. May it never grow shorter . . . If all the forces will keep right on boosting we will have the greatest paper in the United States and Canada." This is from a letter from Rev. E. M. Jeffers, who is at present sojourning in Florida. Just give us time, brethren. We do not ask a hundred years.

All Ironed Out

Rev. A. P. Howells of Jacksonville, Ill., writes: "I was impressed at one session of the convention by a statement of the president, Mrs. Helen Barrett Montgomery, who during a parliamentary tangle turned to her audience, after consulting with several brethren on the platform, who were conservatives and liberals, and said, 'You will have to wait a moment until we have ironed this out.'"

"Faith in the North in the grand old Book,
We believe it from lid to lid.
We may differ, 'tis true, in the way we look,
For the doctrines that there are hid.
But the rank and file of the Baptist host
Will scatter every doubt
That the old Book stands, unscarred, uncreased,—
Since Helen ironed it out."

"Canning" The Drummer

Perhaps we should have said "ditching" the drummer, for we have a peculiar antipathy to slang in this Kollum. Our chief concern just now, however, is to be understood for we are to relate a Parable of the Improbable. A great business corporation, with a business running into millions annually, struck a slump, and suffered a serious decline in receipts. The enlightened general manager at once called in all the sales force and paid them off, to cut down expenses. Of course the board of directors and the stockholders unanimously elected him as president of the Boob Club.

When the slump comes in a great enterprise like the New World Movement, the short and easy way to meet the disaster is to "can" the drummer. Cut off the promotion organ and close the chief channel of information and influence for the work of the Board of Promotion. Northern Baptist stockholders chose a better way, and the future will, we believe, vindicate their judgment and reward their courage.

Thirty-first Anniversary Convention, Baptist Young People's Union of America, St. Paul, June 28-July 2

WEDNESDAY morning, June 28, found hundreds of young people from all over the United States and Canada either in St. Paul or on their way to the big convention. Owing to the fact that the Minnesota delegation had planned for conferences and organization a large number of young people from the Gopher State assembled at the First Baptist Church of St. Paul. In addition to this state organization work Twin City and Minnesota people served as hosts in entertaining the arriving delegations. Before the opening of the evening session it was announced that over 7,500 had registered.

The Opening Night

Mr. George H. Fairclough opened the service at the auditorium on Wednesday evening with an organ recital. The opening devotional service was led by Dr. G. A. Hagstrom, president of Bethel Institute. The Honorable J. A. O. Preus, governor of Minnesota, in a most delightful manner welcomed the delegates to the paradise of the Northwest. The governor recounted the great contribution of Baptists to religious liberty.

Convention Music

The convention chorus for all evening sessions was under the direction of Mr. E. T. Clissold of Chicago. The great audience heartily enjoyed Mr. Clissold and his great company of helpers. Special music was provided by the choirs of the various churches of the Twin Cities and proved an attractive feature. Mr. Theodore Bergman, organist of the First Baptist Church, Minneapolis, assisted at the organ and piano. Mrs. J. G. Briggs of the Woodland Park Church, St. Paul, presided at the piano during a great deal of the chorus work.

Illustrated Lectures

Rev. Sumner R. Vinton of the General Board of Promotion of the Northern Baptist Convention, was one of the headliners of the convention. He illustrated in a wonderful way the subjects as follows: Wednesday evening, "God's Beautiful World: A Study in Contentment"; Thursday, "East and West: A Study in Contrast"; and on Friday evening, "Co-Workers with God: A Study in Achievement." The impression gained from Mr. Vinton's pictures will unquestionably last throughout the years, and will be a great factor in fashioning the lives of hundreds of young men and young women. A brief outline of Mr. Vinton's lectures follows:

"A correct interpretation of the world in which we live is an essential to both happiness and progress, and no religion that fails to give such an interpretation is adequate to meet the needs of humanity.

"There are countless millions of people in the non-Christian world whose sole religion is Animism, a belief that peoples all nature with innumerable evil spirits. When crops fail, cattle die or sickness breaks out in the home, the universal explanation is that these invisible spirits of earth, air and water have become peeved over slights offered them and are taking their revenge. Such a belief creates an atmosphere of fear in which real progress is impossible.

"To the hundreds of millions of Hindus and Buddhists the world is 'Maya'—illu-

sion. 'Unreality — impermanence — suffering': this has been the condensed creedal statement droned interminably through the ages. It is not difficult to understand the stagnation of the East when we have in mind this basic conception.

"The Christian conception of the world as the handiwork of a great and loving God of righteousness and truth is one of the prime factors in bringing about the progress of western nations. Poets, musicians and artists have vied with one another in expressing the beauty and the grandeur of God's world. Reverent scientists have delved deep into its mysteries, knowing that the more we know of the world, the more we shall want to know, and shall know, its Creator.

"The marvellous beauty of God's world is due to what some one has called 'God's passion for perfection.' No fabric of man will compare with the texture of the flower's petal! The edge of the sharpest razor blade, when magnified, looks like a cross-cut saw! But the highest-powered microscope reveals no flaw in the crystals of the snow flake!

"No modern statement has surpassed the words of the Psalmist: 'The heavens declare the glory of God, and the firmament sheweth his handiwork.' 'My help cometh from the Lord who made heaven and earth.'

"The difference in the interpretation of the world made by Christianity and the various ethnic faiths of mankind is only one feature of the striking contrast between East and West. This contrast has long been an accepted fact. We take it for granted. The houses we live in and the tools with which we work; the clothes we wear and the food we eat; the language we speak, in sound and form and construction of sentences, and, even in the thought life these languages represent, are all different. Serious students and casual travelers alike, on their return from foreign travel, quote with unction Kipling's lines,

*Oh East is East and West is West
And never the twain shall meet,*

as if that settled the matter. No need to wait for the decision of the judge or the verdict of the jury. But it is by no means so simple as that. There are, indeed, differences. Not alone in superficial things, but in ideals and objectives, East and West are very far apart. Nor is it simply that one has attained what the other still seeks. Rather the one counts holy what the other disdains. The one bends all its energies toward the accomplishment of that which the other regards as utterly valueless.

*"The East bowed low before the blast
In patient deep disdain;
She let the legions thunder past,
Then plunged in thought again."*

"But however great the differences, keener students of life recognize that they do not represent the whole truth. Kipling did not stop with the oft-quoted lines already referred to. He added the lines,

*"But there is neither East nor West,
Border nor breed nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth."*

There is a common humanity. There is a brotherhood of man, not actual yet, but potential and ideal.

"Brotherhood is a matter of spirit and ideal more than accident of family or race. Blood brothers are sometimes less brotherly than those of different family or even of alien race. The missionary program of the church has given the world the most eloquent demonstration of the deeper unity that underlies all the superficial differences. From among the most savage of tribes and from the most cultured of ancient races have come strong Christian characters that have demonstrated the only real brotherhood of man, through Jesus Christ. Ebara, of Japan, noted educator, made life member of the house of peers by the emperor, gives much time to Bible classes and personal evangelism. His life is more eloquent for real brotherhood than scores of essays on socialism. So men like Ding Li Mei and C. T. Wang, of China, or George Gordon and the Saddhu Sundar Singh, of India, and hundreds of others, equally faithful, but not so widely known are demonstrating the possibilities of achievement in the realm of the soul as co-workers with God."

The President's Address

This was delivered by Rev. Carleton W. Atwater, pastor of the Lincoln Park Baptist Church, Cincinnati, on the subject, "The Christ That Leads Onward." Mr. Atwater took as the basis for his theme the keyword or keynote of the convention, "Forward with Christ." The address in full appears in this issue of THE BAPTIST. It was one of the great deliverances of the convention.

The Quiet Half-Hours

These services came at 12 o'clock each day and were in charge of Rev. C. W. Gilkey, pastor of the Hyde Park Baptist Church, Chicago. For three days he spoke in his own unique way to the thousands of young men and young women on some of the most practical problems of their lives. Mr. Gilkey's personality so impressed itself upon the delegates that he will always have a big place in their hearts. He unhesitatingly brushed aside superficialities and dug deep into their souls, speaking the first day on "Work and Prayer"; the second day, "Things New and Old"; and the third day, "His Own Garden." One or more of these addresses will appear in THE BAPTIST.

Morning Addresses

The program for each day was built around the keynote, "Forward with Christ." For the first day, "Forward with Christ in our study life." After the presentation of the study course program of the B. Y. P. U. of America by the general secretary, Dr. Emory W. Hunt, president of Bucknell University, Lewisburg, Pennsylvania, delivered a great address on "The Young Christian's Equipment." Dr. Hunt said:

"Two words should always be kept together—religious education. Either one of them is imperfect, incomplete without the other; each of them is deserving of careful consideration.

"Some of our friends have come to fear education. They have known here and (Continued on page 755)



The Baptist



The Spirit of Youth

PAUL the apostle would have rejoiced to witness the recent gathering of nine thousand young people in the American city which bears his name: nine thousand young Christians from American Baptist churches, assembled from the vast territory lying between Hudson's Bay and Panama.

There is a real danger that in our feverish (and indeed timely) concern for the insipid "flapper" and the wanton boy, we become sceptical of the power of Christ over youth; appraising too lightly the wealth of grace which is in the young life of our churches, the noble resolves which stir our growing lads and lasses, the fine and absolute devotion to the living Christ which possesses a multitude of our young folks who are the men and women of tomorrow.

What else save a conscious experience of Christ as Saviour and Lord can account for those really wonderful hours in the St. Paul Auditorium, when such themes as prayer and stewardship and life-work held the attention, the interest, the deep desire, of thousands of American boys and girls.

What else save a dominant purpose to know Christ better and to satisfy his heart by the full consecration of life to his service, can explain the creation of an atmosphere in that body of Christian youth, which would bear its beautiful fruit in the public enlistment of nearly five hundred for Christian service as a life-work?

Mazzini, the heroic prophet of Italian liberty, staked his cause and the future of his loved people on the youth whom he gathered to him and to whom he imparted his own passion for freedom. Meredith attributes to him these bold words: "*My faith is in the young. Through them Italy lives. What power can teach devotion to the old?*"

The young people are the hope of the world. They are also the hope of the church. For, be it remembered, the most desperate enemy of the church of Christ is not worldliness, nor heresy, nor civil oppression. The church has lived, will always live, despite these age-long enemies of Christ and his cause. Paul recognized the most potent foe of Christianity when he said of the five hundred witnesses of Christ's resurrection: "some are fallen asleep." These could no longer witness, nor toil; and with their passing the church was poorer and its testimony less effective, unless from the young life of the new generation recruits could be secured to fill their vacant places.

Hugh Walpole wrote for an English magazine a year ago an article on "National Ideals for 1921." In that article he said: "It is foolish to take our view of the future from the middle-aged and old. Of course they are pessimistic. Their Age is dying in pieces around them, and they have only old theories for putting it to-

gether again. The only generation that matters at all now is the young generation and the generation younger than that. Our past will not be their past. They will scarcely be conscious of all the things that seem to us so tremendous. We on our side can tell them some things, give them some warnings, but we must never forget that we are no longer of any importance at all."

Americans in middle life will hardly consent to Mr. Walpole's extreme view of their worthlessness; but we do need to be jolted out of the complacency and self-confidence so tantalizing to inquiring and adventurous youth. Charles Wagner, author of "The Simple Life," declares that we bring up children either for ourselves or for themselves. He insists that they should be brought up for *life*. If this ideal is to be realized, and if our children are to be educated and inspired for noble and spiritual living, it is necessary that we recognize their worth, and that we fully assume our responsibility for their early conversion and for their adequate training in Christian knowledge and service.

The spirit of youth is peculiarly congenial to the appeal of Jesus. There is a necessary affinity between the spirit of youth and the essential Christian life; and we are false to our Master and to his gospel as well when we become pessimistic of the young life of the community.

Youth needs and demands leadership and coordination around an inspiring ideal and program in order to achieve its destiny. Such an ideal and such a leadership are revealed in Jesus Christ, who in the halcyon days of the beginning of the gospel gathered about himself five young men, his first disciples, and formed them into a league of youth.

The distinctive qualities of youth are intimately related to the qualities of Christian discipleship. Youth is the period of great adventures. It is the time when rich and lasting friendships are sought and given. It is the era of whole-hearted devotion and tenacious adherence to causes and leaders. Faith, fellowship, and fealty, are the watchwords of youth. Adventure, comradeship, devotion: the giving of confidence, the giving of companionship, the giving of service; these are the qualities which we perceive inherent in young life.

The Christian life in its essential nature possesses these same qualities of adventure, comradeship, devotion. The life begins with the great spiritual adventure of confidence in Jesus which entrusts the soul to him for pardon and renewal and moral power. It has its unfolding and its increasing joy in a conscious fellowship with the living Lord which becomes the sweetest and most abiding of all friendships. It has its manifestation in a life-long career of loyal and passionate devotion to his service which humanizes the employer,

ennobles the lawyer, makes any honest calling sacred; and leads those to whom he brings the challenge, to assume the ministry of the gospel and even carry his name to the ends of the earth.

Faith in Christ; fellowship with Christ; fealty to Christ: these are the watchwords of Christian discipleship; and they summarize passions, experiences, ideals, peculiarly congenial to the heart of youth. The St. Paul Convention,—indeed the whole young people's movement of our time,—is a vindication of the claims of Jesus upon the faith and service of boys and girls. Moreover, it is a fresh reminder of our inescapable obligation to evangelize youth, to educate youth in the word of God, and to enlist youth for the service of the Son of God.

Have You Heard from Maine?

IN the days of our fathers the state of Maine was considered in the field of politics a sure index of the trend of national sentiment. The Maine elections were held in September, and with remarkable regularity the results pointed to the national verdict two months later. In the campaign of 1840, when General Harrison of Tippecanoe fame was a candidate for president, his followers improvised a campaign song after Maine had voted and assured to him her electoral vote: "Oh, have you heard from the state of Maine? How she went * * * * (we omit the profanity) for Governor Kent,—For Tippecanoe and Tyler too!"

Are the Maine Baptists destined in the providence of God to assume a similar role in relation to the Northern Baptist Convention? Is their recent significant action in state convention at Saco (June 29) a forecast of the trend of settled opinion and prayerful desire and determined purpose on the part of our churches to have done with strife and confusion and consequent disaster to our missionary enterprises?

The convention adopted the following resolution:

"Resolved, That it is the sense of the United Baptist Convention of Maine in convention assembled that the controversy, so long continued in both *THE BAPTIST* and the *Watchman Examiner* should be discontinued."

Christian courtesy, marked reserve, and superb wisdom, attended the drafting of this resolution. It judges no man or group; it is silent concerning blame for the past; it has no words of eulogy or of rebuke for men whose conscience or whose connections have involved them in the "controversy so long continued"; it refuses to betray partisanship.

Christian passion and loyalty to Christ saturate these few lines. They are pregnant with resolute purpose to abide by the unquestioned will of the churches of the Northern Baptist Convention as indicated in the decisive vote on the main question at issue at Indianapolis. They plead for the conservation of the vital forces and the powerful resources of our churches, so long depleted and so long unhappily devoted to fraternal strife. They urge the consecration of those forces and of those resources unimpaired, to the fulfilment of the imperious command of the imperial Christ.

Is Maine's courteous proposal a forecast of a new trend in our denominational life, indicating a swift response of our churches to the Indianapolis declaration

and a renewed committal of our churches to the New World Movement as ratified anew at the Indianapolis convention? Does it indicate a new spiritual impulse which, accumulating all the scattered and disjoined resources of our Baptist people, will impart a momentum to the movement sufficient to insure for it ultimately a larger success even than we dreamed of at Denver? With God all things are possible: why not even this amazing finale after five years of distress and anxiety and heartbreak?

The Maine resolution refrains from any demand or ultimatum. It is simply the frank expression of the conviction and the earnest wish of Maine Baptists. *THE BAPTIST*, as the organ of the Northern Baptists, takes this expression seriously and responds sympathetically to the desire indicated. Whenever, and as soon as, the long-sustained attacks, covert and open, upon the program and policies approved by the Northern Baptist Convention, are denied the use of the columns of other Baptist papers, the chief occasion for our taking part in further controversy will have been eliminated. So long as those attacks are continued and endorsed, *THE BAPTIST* as the organ established specifically to promote and interpret the New World Movement and the interests of the Northern Baptist Convention, cannot evade its solemn responsibility to tell the truth and to expose fallacy and to rebuke error.

The Tonic of a Great Task

ON the eve of his departure for Europe on an important mission, President W. S. Abernethy, of the American Baptist Foreign Society, was asked for a message to the churches of the Northern Baptist Convention, which follows:

"A prominent Canadian not long ago said, 'What Canada needs is the tonic of a great task.' There come times with nations as with individuals, when a condition similar to what the athlete calls 'staleness,' comes on. At such times nothing but the 'tonic of a great task' will suffice. Churches and denominations find themselves similarly affected, and again there is need of the 'tonic of a great task.'

"The Indianapolis convention is history. Are we still going to discuss doctrine and theology or have we had enough of that for the time being? One thing is certain,—no great denominational advance has been made while we have been talking about creeds. The convention just held will be remembered as the time when we fell back. We are in debt to the extent of several millions of dollars and our work must suffer as a result. That debt sooner or later has got to be paid. A million of it at least ought to be taken off before we come to Washington in 1923. I make bold here and now to suggest that the month of November be designated as 'Debt Reducing Month,' and that we ask every member of every Baptist church in the land to benefit through the 'tonic of a great task.' For thirty days suppose we deny ourselves our favorite amusement, hobby, indulgence, or whatever it may be. Let us omit the movies, the pleasure rides, the chocolates, the extras on the table that we can just as well do without and then on the last Sunday in the month bring in the money that we have thus saved. Who says that a million and a quarter Baptists can-

not save a million dollars in a month's time? The tonic of a great task can easily put new life into the whole denomination.

"Respectfully referred to the Promotion Board for their careful consideration."

Germany in Collapse

PRESS dispatches to July 8 indicate a new financial crisis in Germany which involves the almost inevitable fall of the existing republican government. On July 7 the mark had declined to eighteen-hundredths of a cent (about 560 marks to the dollar, or 1-132nd of par) and was falling steadily. The Allied Governments are in conference over the situation, which concerns not merely the stability of the German Republic but the peace of Europe and of the world.

Premier Lloyd George said last week, "The German crisis has more potent dangers than the Irish situation during its gravest period." The French and Italian foreign offices are profoundly alarmed at the prospect of the overthrow of the existing German government with the dread alternatives of Monarchist Restoration or Red Commune.

America and the Allies face a condition and not a theory, to borrow the classic phrase of a great president. A paper treaty, however amply signed, is of doubtful value financially to France and Belgium, if the party of the second part goes bankrupt and is wiped off the map of Europe by the fires of anarchy.

Whether the reparations stipulated by the Versailles Treaty and the Reparations Commission are a maximum or a minimum, neither amount will ever be paid unless a stable government can be maintained in Germany and her once-prolific industries rehabilitated. Turnips yield little blood, and par values vanish in the atmosphere of social and political anarchy. The real question now is, not whether France will get all she claims from Germany, but whether she can get anything at all. Russia is not paying her debts at present, as France well knows to her sorrow.

The current crisis might have been averted, or at least deferred, if the Morgan bankers' committee had not been blocked in their recent attempt to arrange for the floating of a loan to stabilize German finances. Sir Robert Horne, British Chancellor of the Exchequer admitted last week in Commons that Germany is insolvent and that the powers are helpless to aid her since the failure of the bankers' committee to find a way out.

Russia has 1,500,000 men under arms, of which one-fourth are massed on the Polish and Roumanian frontiers, possibly as a persuader to influence the Hague Conference. If the existing German state goes crashing, that Red tide may sweep across Middle Europe and carry material and social desolation to the Rhine or even to the Bay of Biscay and the English Channel.

America has a heavy stake in the affair, even though our historic policy of non-intervention and exclusion theoretically excludes us from active sharing in negotiations and overt interference. America is the embodiment and exponent of the ideal of democracy and of civil and religious freedom. Every germ of liberty growing anywhere in all the world is of interest to us. Every nascent democratic state appeals to our sympathy and our generous friendship. Germany the Imperial seeking her place in the sun we tolerated until in the

providence of God she found her place elsewhere. Germany the Republic commands our interest and our cooperation because the principle of democracy is at stake for her smitten and disarmed people, and along with these, for all the peoples of central and eastern Europe.

Finally, the German crisis concerns America because until a solution is reached, vast economic and moral resources remain tied up in a state of siege which should be released for the work of redeeming the world from its misery and despair and bondage. Asia, Africa, and to a less extent South America, wait for the moral and spiritual leadership of the Christian nations of the West to secure to them deliverance and the freedom which is in Christ. The subtle menace of Islam, the recrudescence of paganism in China, the seething fires of unrest in India, the blight of a decade of war in the Balkans and the shame of the Near East; these weighty problems, these colossal tasks, can find solution and achievement only when all the forces of our Christian civilization can be set free to meet them. Our sympathy for France, our horror of the Crime of Imperial Germany, must not blind us to the exigencies of the present hour with new conditions to meet and new tragedies to avert.

Prophet Honored at Home

THE Indianapolis *Star*, leading daily of Indiana, said editorially, following the election of Dr. Taylor as president of the convention:

"The election by the Northern Baptist convention of Dr. Frederick E. Taylor as president of the organization was at once a deserved compliment to that gentleman and a gratification not only to the congregation of the First Baptist Church, in which, as pastor, he has long served acceptably, but is pleasing to Indianapolis people generally. As the head of this large and influential church he has of course been associated in many ways with citizens of all classes and creeds and has established himself as a man of fine quality and character, in whom every confidence is placed.

"Dr. Taylor has made many friends in Indianapolis outside of his parish as well as within it in the years of his residence here, and this recognition by the conference, a real honor of which any minister might properly be proud, is regarded by them as well earned and as a just appreciation of his abilities and deserts. Dr. Taylor has gone his way in Indianapolis quietly and without self seeking and has won his way to popular esteem by sheer force of character and steadfast devotion to his labors."

A Good Platform

GIFFORD PINCHOT, Pennsylvania gubernatorial nominee, states plainly his attitude on the liquor issue: "If I am elected I will work to put the state in line with the Eighteenth Amendment and with the national legislation in support of it and to put an end to the partnership now existing under the Woner law between the state of Pennsylvania and the criminal combination of bootleggers and corrupt politicians. I will do my best to drive all saloons out of this commonwealth."

The Uplifted Christ in the Conquest of the World

The gospel cannot be changed and it cannot be given up without darkening the one and only hope of the world. "Bengal is the Verdun of Hinduism. Leave it in our rear untaken and the work of all India is in jeopardy."

By J. C. ROBBINS

I HAVE just returned from months of hard work and rich experience with our missionaries in the great foreign mission battle fields of India and Burma. I return to America more than ever convinced that the gospel of Jesus Christ is all sufficient for the individual, the nation and the world. The gospel cannot be changed and it cannot be given up without darkening the one and only hope of the world. We have been in the strongholds of the three aggressively militant non-Christian religions—Hinduism, Mohammedanism and Buddhism—and I come to you tonight simply as an eye witness to report what I have seen of the conquest of the world by the uplifted Christ.

The sub-continent Empire of India including Burma, with its population of 319,000,000 is today undergoing stupendous changes and is the most interesting country in the world.

The future of this mighty empire is of compelling interest and is one of the major problems of world politics. The very magnitude of the country and the central position which it will hold in the future, makes the question of India one of supreme international importance in the development of the brotherhood of nations, world peace, and the advancement of the kingdom of God. India is such a huge slice of the earth, and contains such an immense population that no person interested in world affairs can ignore its importance. Historically it is the pivot of the Orient. Religiously it occupies a wholly unique place in Asia because it is the home of Hinduism, the birth place of Buddhism, the most important field of Islamic activity.

The Oldest and Largest Field

Our Burma Baptist Mission, the field of Judson, Boardman and Cushing, is the oldest and largest field of the American Baptist Foreign Mission Society in the non-Christian world. The history, extent, triumphs and solid worth of our Burma Baptist Mission is one of the outstanding achievements of the Baptists of the world. In Burma we have more than 1,000 Baptist

churches, 77,000 Baptist church members and nearly 800 schools with 30,000 pupils. These Baptist churches in Burma made up of ten different races, are organized into the All-Burma Baptist Convention. There were 2,300 registered delegates present at the annual meeting of this convention that I attended in October, 1921. The convention is entirely independent and self-supporting. Its president in 1921 was Saya Ba Te, one of the outstanding leaders of Burma. The convention has invested funds of Rs. 84,500 and the income last year was Rs. 16,937.

One of the Chief Glories

The convention supports in whole or in part, evangelists in fifteen fields and in addition, the Baptist churches of Burma support the Burma Baptist Orphanage where there are eighty children and a budget of Rs. 6515. One of the chief glories of our Baptist work in Burma is the Christian influence of the large educational work we are doing. These schools are Christian schools and from the governor of the province to the humblest Burmese and Karen parents, the Christian character and object of these schools is clearly recognized. The schools for girls of the Woman's American Baptist Foreign Mission Society at Morton Lane in Moulmein, Kemendine in Rangoon and Mandalay, are schools that are an honor to that society and to our denomination. As I visited these schools, I was impressed that here we have one of the greatest forces for leavening and elevating the home and individual life of Burma. In the foreground of our educational work in Burma is Judson College, the one Christian College of the province. Judson College has a faculty of 22 men and women, young, enthusiastic, well trained, thoroughly Christian and whole-heartedly devoted to their work. There are 138 students in the college, thirty-two of whom are women. The success of Judson College has been made possible through the realization that true education is Christian education and can be imparted only by Christians of the highest ideals. The college church, composed of students and teachers of Judson College, Cushing

High School and our Baptist Normal School, maintains a strong organization with the Bible school and weekly prayer meetings. Last year this college church contributed Rs. 900 for the support of one of its own graduates who is working as a missionary in a far frontier district.

The Karen Baptist Mission in Burma is one of the great triumphs of the foreign missionary movement and one of the outstanding miracles of modern missions. It is generally recognized that the Karen race owes its marked development and the leading place it holds today among the races of Burma to the American Baptist Mission.

The Best Organized Mission

The Sgaw Karen Mission in Bassein is probably the best organized and most successful mission of any denomination anywhere in the world. The Sgaw Karen Christians of this mission are organized into the Bassein Sgaw Karen Baptist Association with 150 self-supporting churches with an average membership of 100. From the beginning of the Bassein Sgaw Karen Mission under Dr. Abbott, later under Dr. Carpenter and now under Dr. Nichols, these Karens have had as missionaries men of vision and ability who have led them through great undertakings, both for themselves and for others, and from the beginning these Karens have been developed under lines of self-support. The churches of this association maintain 170 village schools. They also have a boarding school at Bassein with an enrollment of 760 boys and girls from the lower standards through the high school. Because of their endowment and voluntary contributions the Karens of this field are able to offer a full high school course to Karen boys and girls no matter how poor, at a nominal cost of Rs. 22 per year. The finest school and chapel building in the province is the new Ko Tha Byu Memorial Hall just completed at a cost of Rs. 432,000. There is no American money in this building. The building includes, in addition to twenty-two large class rooms, offices and library, an auditorium seating 1,500. In the block tower is a set of

American chimes. The entire building is lighted with reflecting electric light from the school's own power plant which supplies electricity for all the buildings on the compound. Two thousand people were crowded into the building when I preached the dedicatory sermon Sunday evening, February 5, 1922. Sunday afternoon many of the pastors and laymen told in their simple way how the money for the building was secured. I have never heard more interesting stories of faith, consecration and stewardship.

The vision, faith, and missionary passion of the missionaries, together with the zeal of the Christians of Burma, especially the Karens, have pushed our Baptist work to the far frontiers of Burma, and hundreds and thousands of Shans, Kachins, Chins, Lisus, and Lahus have been won to Christ and brought into the church.

In February, 1922, we visited the Lahu and Wa Associations in far Kengtung on the northeast frontier of Burma and across the border in Yunnan Province, China. There were 1,300 delegates present at the association at Bana village in Yunnan. The Wa and Lahus of this district are accepting Christianity by the hundreds and thousands. Our missionary, Mr. Young and his two ordained preachers, Thra Mg Bu and Ainan, baptized 2,507 in January and February, 1922. Thra Mg Bu on his graduation from the Theological Seminary ten years ago, worked among the Lahus on the Kengtung field for several years. Then he returned to lower Burma as pastor of the Karen church in the Henzada field. In response to a call for him to assist Mr. Young, this church of less than one hundred members voted to give him a year's leave of absence, at the same time continuing his salary and paying all his traveling expenses to and from this distant mission field.

The Lowest of the Low

The South India Mission has a long record of missionary achievements that places this mission to the forefront of the foreign mission fields of the world. From the first, the work has been almost entirely among the outcaste Madigas, the lowest of the low. Considering the character and the deplorable needs of these depressed, and degraded people and the almost insurmountable difficulties of the field, the numbers brought into the church and their spiritual, moral, intellectual, and social development under

the influence of Christianity is a most striking evidence of the divine origin and character of the foreign missionary enterprise. The missionaries here are convinced that in addition to the classes which have already been reached in such large numbers by the gospel in our Baptist fields, there are millions of caste people to be won. Many among those are giving unwonted attention to the word of Christ and there are indications in some quarters that a mass movement among the Sudras may not be very far distant.

We spent Christmas day with our missionaries at Madras, being the

Today

LORD, give me strength, I pray,
To live my life this day:
To live it right,
With all my might,
Without mistake,
And for Thy sake.

When fear besets my way,
Let me the question lay
Before Thy throne,
Where all is known:
Where what is best
Will pass Thy test.

Should my day be drear,
Keep Thou me near
To hear Thy voice,
And thus rejoice
That Thou art mine,
And I am Thine.

So when my day is done,
Then to my Home I come,
In Thee my trust,
For Thou art just:
With me Thou art,
And ne'er will part.

guests of Dr. and Mrs. W. L. Ferguson. I preached Sunday morning at 8 o'clock to our English-speaking Baptists and again at ten o'clock to the Telugu church, 400 people crowding the building. At the conclusion of the service, twenty-seven Telugu young men and women were baptized and received into the church. The Telugu pastor of this church is a graduate of Madras Christian college, a man of outstanding ability and marked qualities of leadership. The Christmas offering of this congregation was Rs. 104, representing 208 days' wages.

There is no subject of more consequence to Christianity in India than that of the independence of the India church. In these days of intense nationalism there is a growing desire on the part of the Indian Christians to manage their own affairs independent of the missionary. The question of the transfer of responsibility from the mission to the

church is one of the major problems of foreign missionary administration. In this matter the South India Mission has taken commendable action, and has transferred all the work of the Kandukur field to the Home Mission Society of the Telugu Baptist churches. The Telugu churches have accepted this responsibility with deep seriousness, and are carrying on the work in this field in a most acceptable way. This movement toward self-government has justified itself and undoubtedly another field will in the near future, be transferred to the convention. The comprehensive scope of the work of the Telugu Mission, its solid character and the influence of the institutions organized in the mission, together with the growing independence and initiative of the South India churches and the Telugu Baptist Convention, make us most hopeful of the future of this work. The kingdom of God is advancing in the Lone Star Mission.

Gaps in Our Line

The Christian work in the rich, undeveloped province of Assam with its many tribes and races is largely in the hands of the American Baptists. We occupy the field from one end of the province to the other and have mission stations in both the valley and the hills. There are many gaps in our line, however, that must be closed within the next few years if Northern Baptists are to measure up to their high and sacred responsibility. In this province, our most notable work is in the Garo Hills. Here we have nineteen well organized central churches and each church has as many as fifteen or twenty branch churches. Six hundred and thirty-four members were received into these churches by baptism in 1920 and 932 in 1921. These Garo churches are organized into an association with a yearly attendance at the association meetings of a thousand or more people. At one of their last association meetings, one matter was considered somewhat unusual in its character and it is doubtful if any other Baptist association was ever called upon to consider a matter of such a nature. It was found necessary to take action in regard to the depredations of man-killing tigers in the Garo Hills. In one single section of the hills more than 140 people were killed by man-eating tigers during the two preceding years. The association petitioned the government to take more active measures to get rid of these tigers. The government responded by contributing fifty more

guns in this section and the situation has been relieved.

In the Naga Hills there are forty-six organized Baptist churches and thirty-eight village schools. There are 4,000 Christians and these churches are organized into a strong association. These former head-hunters contribute more than a thousand dollars annually to Christian work in this district. There is every reason to hope that within a few years this work will be entirely self-supporting.

The latest mission station to be opened in Assam, is Kangpokpi in the native state of Manipur, located in the northeast part of the province and about as large as the state of Massachusetts. Manipur State is ruled over by a native prince or Maharajah. The state constitutes a fertile plain surrounded by mountains. The people in the plains are Manipuris or Hindus while those of the hills are Tangkul Nagas and Kukis. The hill people were wild head hunters, but have recently accepted Christianity in large numbers. In addition to our education and evangelistic work within the state, at Kangpokpi we are building a central school for boys and girls, a hospital and a leper asylum. In 1915, after twenty years of work in the field, there were sixty-three church members. When I was in Assam in 1918 there were still less than 300. Today there are 1,435 church members, 569 having been baptized in 1921. Five hundred and fifty-five representatives from twenty-five different villages of the state were in attendance at the association meetings.

India is the most difficult mission field in the world and Bengal is the most difficult field in India. It has been well called the Verdun of Hinduism. Baptists in Bengal-Orissa

hold one of the most difficult and at the same time one of the most important sectors in the great foreign mission battle line of the church of the living God in the non-Christian world. As Bengal thinks today, India thinks tomorrow. Bengal is the first province in intellectual attainment in India. The poet Tagore and many of the Indian nationalistic leaders are natives of Bengal. Bengal has been the home of the Swaraj movement, which is now sweeping India. The people of Bengal have had until the present at least, more national pride than any other province, and hence they have clung most stubbornly to Hinduism, their national religion. The Bengali is probably the most conceited Indian. His education, social position, Aryan blood all combine to make him feel superior and make him most difficult to reach with the gospel message. When the day comes that Bengal shall have been won for Christ, the conquest of India will then be at hand.

Baptists of the Bengal-Orissa field have a home mission society and the churches are organized into a yearly meeting or the Bengal-Orissa Baptist Convention. All the evangelistic work of this mission has been transferred to the evangelistic board of this convention. This board is composed of nine members, six of whom are Indians, and recently a prominent lawyer at Balasore, a graduate of our Christian schools, has given up his law practice and a large income to accept appointment as the first Indian Christian in this mission to be placed in full charge of a mission station. This gentleman, Mr. Mohopatra is now in charge of the work at Santipore and has already been greatly blessed in winning a number of Hindus to

Christianity. Dr. Murphy, our veteran missionary of the Bengal-Orissa Mission concluded his address at the annual mission conference with these words: "For a century we have been trying to arouse India, a somnolent giant. We had almost despaired of even quieting his snore, but behold, today that giant is sitting up. Caste, the unquestioned social order of India for a thousand years, while still in the field, is denounced or condoned by the masses. The priests are frantic in the realization of their waning power. We of only twenty years of service have witnessed miracles. The impossible has come to pass. As a result of their contact with the missionary and his life in India, unnumbered thousands enumerated as Hindus possess a new outlook on life. They have turned away from degrading customs and are seeking for more light from Christianity. The little leaven is in very fact leavening the whole lump. Bengal is the Verdun of Hinduism. Leave it in our rear untaken and the work of all India is in jeopardy. We must take Bengal at all costs."

Christianity is firmly established and deeply rooted in Assam, Burma, Bengal-Orissa and India. Throughout the entire empire the churches of all evangelical denominations are growing in independence and self-support and are becoming a steadily increasing influence in the life of the people. From a former state of indifference and lethargy there is everywhere in the Indian empire an awakening and eagerness of life, and India makes a tremendous appeal to the Christian who is eager to bring light and truth and the redemptive message of Jesus Christ to the hearts of men and the life of the world.

Little Kindnesses

IF you were toiling up a weary hill
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and aim and move,

And one, if only for a moment's space,
Would give you shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much;
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.

President Taylor's Message to Northern Baptists

THREE incidents at the convention made a deep impression on my mind. So deep indeed that many things very important and necessary to the work of our denomination have taken a minor place in my memory.

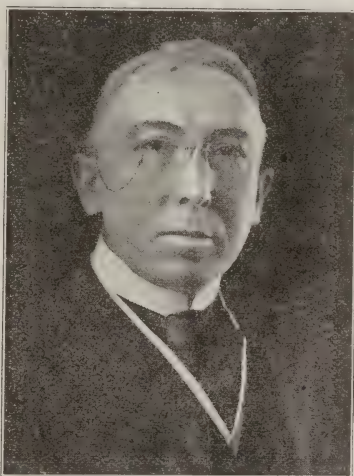
The first incident was at the close of a long afternoon session. The weather was torrid, the audience had dwindled until not more than one-third of the delegates were there and most of these were doubtless staying more from a sense of duty than from great interest in the proceedings. Everybody was tired and ready for adjournment when a man from Russia was granted an opportunity to make a few remarks. He could not speak English well enough for public address

and so spoke through an interpreter. I do not remember anything in particular that he said, but I shall never forget the passion with which he spoke. He not only spoke with dead earnestness but his whole being seemed to be on fire with his message.

The tired audience awoke. They forgot to use their fans. They broke into applause again and again. He spoke for perhaps twenty minutes. As I said, I do not remember what *he said*, but I shall never forget what I *saw*. I saw the great masses of the people in Russia as Jesus saw the multitudes in Palestine—as sheep without a shepherd, and I think that everyone who was present felt moved with compassion for the Russian people. At the close of the address men crowded around that man to grip his hand—to thank him—to encourage him. One of the delegates whom I do not know said to me, "That's what we need more than theological agitation. We need *heart* interest." That delegate was right. What helped us most at the convention? Was it not that which appealed to our *hearts*?

The second incident that made a lasting impression on my mind came one day when one of our beloved missionaries called me away from the platform. Literally crowding me into a corner under the stage he poured out his heart to me, the burden of his plea being that I should use any influence I had to have him sent back to the foreign field. The financial crisis of the Foreign Mission Society made it seem necessary to detain several missionaries in America.

Here was a man who had given forty-one years to foreign service, a veteran with the marks of the toil of years in a hot country, actually pleading to get back on the firing line, at a time when one would think he would be seeking retirement and rest. I shall never forget that plea. It made me see what the failure of the year's program meant.



I had been thinking of it in terms of budgets, of deficits, the societies in debt, and so forth. Now I began to realize that a new responsibility was on me as a minister of the Gospel. If I had done my best no one would be kept home. The question is not, had the program failed, or had the Board of Promotion failed? But, rather, had I failed? Was I responsible in any way for the failure of our program?

Well, the missionary is going back, thank God! He will undoubtedly finish his service out there where he longs to be, but if we had all been doing our best to send the gospel of Christ to a lost world that missionary would never have spent half of his furlough time worrying about being sent back. Heart in-

terest again, you see. This is thinking in terms of life.

The third incident that I shall never forget happened Sunday morning. Thousands were in the tabernacle and all who were there were thrilled by the sermon of Dr. Beaven. He came into an atmosphere that had been cleared of controversy. He came knowing that thousands would be praying for him and he came in the power of the Spirit of God. And the message? Not a discussion of theology, but a note of our Lord, "Go ye into all the world." For nearly an hour he spoke to our hearts. We heard our Master's voice; we saw these restless millions as sheep without a shepherd. He made us see and feel the need and then he called us to a new dedication of life and money and talent. How our hearts burned within us as he spoke!

When we rose to sing "The Son of God goes forth to war" some of us could not sing very well but we promised ourselves that God helping us we would follow in his train. In that hour we were one, we thought as one, we felt the love of Christ in our souls.

Oh, that the spirit that filled our lives that Sunday morning might possess every minister and every layman and every editor for one year. Shall it not be so? Can we not, shall we not say that for this year, yes and for the next one, we shall preach and talk and write with only one purpose in view, the completion of the task which God has laid upon us as our part in the cause of Christ at this time?

The missionary is going back, the Russian's plea has made some of us think as Jesus thought about the multitude. God grant that the vision of that Sunday morning may not fade. "The Son of God goes forth to war." In genuine humility, with prayerful boldness and in a sacrificial spirit let us follow in his train.

Frederick E. Taylor,
President of the Northern Baptist Convention.

"The Christ That Leads Onward"

President's address delivered at Thirty-first Anniversary Convention of Baptist Young People's Union of America, at Saint Paul, on June 29.

By CARLETON A. ATWATER

INTO whatever sphere of divine control we look we find that "Forward" is a keynote. As God looked upon this earth, formless and void, with darkness upon the face of the deep. He seemed to cry "Forward until Thy face shall be covered with light and beauty, and thou shalt be the dwelling-place of intelligent and happy beings." All through those creative ages God was moving forward until at last the earth was suitable for the dwelling-place of something higher and better than mere plant and animal existence. With that forward impulse surging in his being God created man, and placed him on earth amid its beauty and its comforts, with the promise of dominion over all else in God's creation.

The Summons

Immediately man was summoned forward into the knowledge and service into which God desired to lead him. And the whole history of God's relationship to man is the unceasing and patient endeavor to bring man into a higher and better state. Into man God put ideals, before him he set a path, around him placed influences, all of which were able to encourage and help men forward. But not until God came in the person of Jesus Christ, walked this earth, mingled with men, met situations which all men meet, and mastering them, did men feel the great thrill of the watchword "Forward." By his life he showed us what our life ought to be. By his death on the cross he broke the fetters of sin that hold us back from the things we ought to reach. By his resurrection he showed us that nothing, not even death, can hinder the progress of the soul. God is ever through Jesus Christ summoning us to go forward.

How fitting, therefore, is the keynote of this thirty-first anniversary convention of the Baptist Young People's Union of America—"Forward with Christ." It is the prayer of many friends who are interested in this significant gathering of young people that every session will witness our going forward with the Christ who is here to lead us onward. Do you recall that afternoon of the first resurrection day? Upon receipt of a report that Jesus had risen from the dead, two disciples had hurried from the little suburb of Emmaus to Jerusalem, expecting to see their risen Lord. After hours of watchful waiting and no Lord appearing, with hopes crushed and faith sorely tried, they were on their way home. They were talking of all that had happened, and just when they had stirred up each other's grief to the breaking point, a Stranger joined them, and spoke to them with a tenderness as if he understood. "What communications have ye one with another?" he asked. They stood still, looking sad. After a few moments one of them told him their experience—how One, Jesus, had come into their lives, opening to them new and vital truth, strengthening them and filling them with hope of the establishment of God's kingdom on earth, but that he had been crucified by his enemies, and was buried in a tomb. They told him of the remarkable message of the morning, and how much grieved and disappointed they were that it apparently

was untrue. Then this Stranger spoke to them, opening to them the Scriptures bringing to their attention that there had always been a promise from the side of God and a hope in the hearts of God's people that one day there would come into this world of ours One who would reveal to men God and his purposes, who would save men from sin, and at last give up his life as an atonement for the sin of the world, yet on the third day rise from the grave triumphant over the last enemy, death, thus giving assurance and promise of eternal life with God to the believing soul.

They went on in sweet communion, unaware of the rough way until they reached the village and their home. But this Stranger, who later revealed himself to them as their Jesus, "made as though he would go further." And he would have gone on, telling them about God, weaning them from sorrow, thrilling them for service. But for these two disciples who were but men it was "toward evening and the day was far spent" they were tired and hungry. Yet they felt this Stranger drawing them on. They felt he wanted to go further, that he had something more to say to them, that they had something more to learn from him.

No one has ever come in contact with Christ without feeling the onward pull. Indeed if we walk with him a short way, he stimulates us to go further, and the direction he leads is always onward and forward. He never looks back nor wants his followers to do so. Indeed no one is fit to be his follower who once having put his hand to the plough, looks backward. Paul had not gone far with Christ when he cried, "One thing I do, forgetting the things that are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ."

The great artist Sir Joshua Reynolds could not look at any picture remaining in his studio without wishing to retouch it here and there. Though he had worked to have that picture be his very best, yet back in the painter's mind there was always a vision fairer than the completed forms upon the canvas. No one who is trying to pattern his life after that of Christ, will ever be satisfied with the goal of goodness he reaches. For when he has reached that goal there is always another higher up awaiting his effort. In Christ there is that "high calling" ever summoning one onward and upward.

To all men Christ calls "Go forward from sin to righteousness. Accept my death as an atonement for sin, and through faith in me as Saviour and Lord, you shall have the mastery over the world, flesh, and the evil one. Follow me and ye shall

not only have life but have it more abundantly, the energy of which will never be exhausted, and the range of which has no limit."

As we have gathered here in the sessions of this significant convention we feel assured of Christ's presence. We have prayed that he might meet with us. We are met in his name, and we claim his promise "Where two or three are gathered together in my name, there am I in the midst of them." He is here to talk with us, and to lead us onward into a knowledge of God and his word, into a deeper communion with him and acceptance of his will, and into the giving of our substance and self to his cause.

I. Christ is seeking to lead us onward into a knowledge of God and his manifold revelations.

"That I may know him," cried the Apostle Paul. Of course Paul knew Christ. At any rate, he had begun to know him. He knew him far more intimately than most of us here do, and yet he was conscious that there was a great depth in God that he had not sounded.

A few centuries ago, when Spain was one of the great world powers, she struck on her coinage a Hercules and the words "ne plus ultra"—"No more beyond." She regarded herself as the end of the world. But there was one man who didn't feel satisfied with what he knew about this earth. So he went out from Spain across the trackless ocean and came to this land and made all its treasures available to the whole world. Spain has learned better since that time and on her coinage now she has "Plus ultra"—"More beyond."

During this past year as young people we have gone forward in the time and effort spent in the study of the Bible and those subjects that make for Christian culture. We feel that we have advanced in our knowledge of God and his revelations, yet most of us are conscious of vast treasures of spiritual truth still undiscovered. We feel that there is "more beyond" for us in the knowledge of God and the experience of his power.

The Mountain Top

Many have prayed that these convention days shall put us on the mountain top of vision and revelation, and that Paul's prayer for his Colossian converts might be answered for us "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Indeed, Christ is here to open to us the Scriptures, to disclose the purposes of God for us his children, to impart that wisdom so vital to religious experience and service. May we put ourselves into the attitude of attention and meditation that shall enable Christ to speak to his messengers the word of truth and life, that shall cause our hearts to "burn within us on the way."

II. Christ is seeking to lead us onward into deeper communion with God.

Such has ever been his purpose for his followers. He was constantly endeavoring to draw his disciples into such communion. By example, by teaching, by model prayer, by exhortation, and by command, he sought to have his disciples draw nearer God. Finally through his great sacrifice upon

IF the educated and influential classes in a community either practice or connive at the systematic violation of laws that seem to them to cross their convenience, what can they expect when the lesson that convenience or a supposed class interest is a sufficient cause for lawlessness has been well learned by the ignorant classes.—Benjamin Harrison in Inaugural Address.

the cross he made possible for every believer an unhindered approach to God. Through that death there is cleansing from the guilt of sin, and power to conquer sin for every believing soul. Through that death there has been provided an access to God. Through the power of the ancient ritual sacrifice the high priest of Israel once a year went through the veil into the Most Holy Place, and prayed in behalf of the people. But when Christ came in human flesh, it was to dedicate a new and living way for us, to God. His flesh became the veil, and through its rending upon the cross, there was opened to every believer, a path that leads to the very heart of God.

Would that we could all realize this privilege through Christ, especially now in the sessions of this convention!

1. For we are seeking in a most critical time in the affairs of the kingdom. The forces of unrighteousness are making a most determined stand against the forces of good. Encouraged by the necessity of retrenchment in many and vital lines of Christian activity, evil is seeking to gain the advantage. The god of war that we thought dead has only been sleeping, and there are agencies now that are trying hard to awaken him to his deeds of slaughter and death. Our cherished free institutions are being attacked. Foundation principles of good government are being assailed. Constitutional laws are being openly violated. Heathen and false religions are taking the offensive. A tremendous world struggle between evil and good is going on. Often it seems as if the forces of evil were triumphing. While in this great convention our forces do not seem small, yet back at the stations of duty from which we have come it sometimes looks as if only a mere handful is struggling in vain to keep righteousness in the earth and hope alive in the human heart, while evil has tremendous resources at her command. Like the servant of Elisha, when he saw he was surrounded by the large army of Syrians seeking to capture him and his master we cry, "Alas, what shall we do?"

Winning His Spurs

2. Oh, we need to get into such communion with God that above the forces of unrighteousness we shall see standing the armies of God ready to come to our help when we call! We need to have our spiritual eyes opened that we may see him standing by. Though the battle may go hard, yet to know that standing by ready to help when we have done our best, is One who is able to bring victory, is a source of inspiration and strength. At the battle of Crecy we are told that the forces under the Black Prince were terribly pressed by a charge of the French cavalry and some of the prince's officers, taking alarm, speeded to the king with the message that his son was hard pressed, and begged for his assistance. The king asked "Is my son dead, or so wounded that he can no longer fight?" "No," was the reply, "but he needs your help." "Return," the king replied, "to those that sent you, and tell them not to send to me as long as my son lives. I command them to let the youth win his spurs." Upon that the forces of the prince charged again and a great victory was won. The presence of the king and his reserve forces gave courage to those who won the fight. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Through prayer one beholds God and his reserve forces standing by, and he knows

that if he will do his best, there will be no defeat, for God is there ready to help him.

3. Christ is here to show us the way to the Father. "I am the way, the truth, and the life. No man cometh unto the Father but by me." During the past year there have enlisted many thousands of young people in the Dally Devotions League, whose purpose is communion with God and his word. But in the face of the needs and critical situations of the present day it is hoped that the privilege and duty of prayer may be so deeply imprinted upon our conscience at these sessions that we shall not only ourselves come into deeper fellowship with God, but shall go back to our respective fields with a desire burning in our hearts to bring the whole church

A Prayer

(Written by members of the Junior High Department of the Lake Ave. Church, Rochester.)

OUR Father in heaven, we thank thee for the world of childhood in which we live. It is so full of wonderful things. New and unexpected pleasures come to us each day and all the time there lies before us the great future with all its unknown dangers and delights.

Bless us as little children who come unto thee this day seeking thy blessing. Help our mothers and fathers to teach us thy will, O God. Help us to find the right paths and keep them forever. May we go out into the world and do thy work wherever we are. Help all the missionaries everywhere who are trying to make the world better. Help all who are discontented and unhappy. Make them happy. Bless all who are sick. Be with those in trouble. Guide the little ones who have been dedicated to thee today so they may grow up to be good men and women. Bless our teachers. Help us to be loyal to our school and church. Forgive us that we so often take for granted the faithful service of those who care for and help us in anyway. For all children everywhere we ask thy gracious and loving care in the name of him who in his gentle strength took the little ones in his arms and blessed them. Amen.

to its knees in prayer and communion with God.

III. Christ is seeking to lead us onward into the full consecration of our substance and self to God.

If we are to give Christ any place in our life, he will soon ask for himself a larger place. Sooner or later we come to see that we will either have to go all the way with Christ or break off companionship. If we are to follow Christ then he will never be satisfied until he can get us to go all the way with him and for him. He wants us to keep nothing back from him.

1. For our Baptist young people no year has witnessed greater progress in the matter of the giving of our substance to the Lord. Other years may have brought a larger amount of money, but no year has seen more real sacrifice. Though a year of financial depression and hardship, yet the record our young people made in their giving is the cause of great rejoicing. While there is no complete record of the

actual number of young people tithing, yet there has been a great advance this past year. If other groups of our denomination would show as large percentage of tithers, there would soon be no lack of sufficient funds to carry on the various forward movements in our churches and our conventions.

Christ is here to lead us onward in our giving. He is here to speak through his servants. Certainly with the promises of blessing God has made to those that are faithful in their giving, no young person can afford to give less than his tithe. And yet when once one has come to give his tithe he will find such joy and satisfaction in going that far that he will go onward to lay all his resources and talents on the altar of service for Christ and his kingdom.

Come and Help

2. And yet "the gift without the giver is bare." God would have us give ourselves.

During these days we will be impressed anew with the fact that the greatest need of the world is for that which Christ alone can give. Upon the screen will be thrown scenes of actual conditions of the non-Christian world. Messages will come from lands of ignorance, vice, and suffering. Some will hear the direct call from Macedonia, "Come over and help us." All of us will see fields white unto harvest and realize the need for laborers. What's going to be our response?

When Jesus looked out on the multitude, seeing them as sheep without a shepherd, "He was moved with compassion" which means his love moved forward to help them. If we are walking with Jesus and trying to see the world as he sees it, and to do the things that we feel that he wants done, then there is no question but that our hearts too will be filled with compassion, and we will move forward to help Christ save and heal this world. Certainly we will not behold three-fourths the world unsaved, one half untouched by medical relief or healing, two-thirds in ignorance, vice, superstition, longing for a revelation and experience of him whom instinct declares but does not disclose, without moving forward with our Christ in pity, love, and sacrificial service to help them. That vision is our call. And if we do not go, we will have to admit that after all we have just been following our own convenience, not the Christ who would lead us onward.

Over 1,700 Baptist young people have already enrolled themselves in the Life Service League, pledging themselves with God's help to prepare for and enter some special line of Christian service—some into the Christian ministry, some into missionary work as teachers, evangelists, social service workers, doctors, nurses—all of them ready to make whatever sacrifice Christ shall require and go where he wants them to go. Some have already gone. In fact, for many years, most of the missionaries going out from the homeland to foreign fields, received their first impressions of real service, heard the call, and took the initial training under the influences of the Baptist Young People's Union. These annual conventions have been times when young people have seen the vision of the world's needs, heard Christ calling them to give themselves to special service to him, and have answered that call.

A few years ago there went out from the church of which I am pastor a young woman to a great young people's convention at Toronto. She had but a meagre education, a factory worker with little op-

portunity for culture, a mother to support. But while listening to the great missionary pioneer statesman, William Ashmore, to China, she beheld a vision of China's needs, heard Christ calling her, obeyed that summons, and gave herself and all upon the altar of missionary service. Coming back home for awhile she studied at night school, found some Chinese and gathered them into a Sunday-school class, then later went on to the Baptist Missionary Training School. Today she is considered one of the most efficient and effective missionaries representing our denomination, a woman of great spiritual influence and power—Melvina Sollmon—Swatow, China—a very direct product of the influence of our Young People's Union.

He Would Go Anywhere

During my first two years at Denison University it was my privilege to be closely associated (one year as my roommate) with another product of the young people's movement. At one time he was a ragged newsboy on the streets of Cleveland. Through the influence of a Sunday school in the slum district he was brought to Christ. He came to Christ fully surrendered and yearning to know all he could about God. Later he united with the First Baptist Church and came in contact with many men and women that were great in intellect and heart. He studied hard his books at school and his acquaintances at church. He spent time in communion with God. His rapid development was marvellous. A yearning for a higher and better education took him to Denison. Lack of funds didn't discourage him. He had unusual business ability. No young man could go out in college vacation, and honestly make more money to support him during the year. He became a good football player, and a leader in the various organizations of college life. While not brilliant yet he was a faithful student. Everybody loved and respected him. No one in college had as many friends as he. Many fine business opportunities were offered him. But all these he turned aside as there was a deep conviction that he ought to be in the Christian ministry. It was while in attendance at one of our great young people's conventions that he seemed to have been unusually impressed with the opportunities and needs of the heathen world. In fact Christ came to him and called him to that consecration that would go anywhere that God wanted him. Graduating from Rochester Seminary, excellent openings for service in prominent churches came to him. But he felt God wanted him in China. How well do I remember when he and his beautiful wife—a Christian nurse—put out to sea. His grasp of the language came quickly. His generous, happy disposition and unselfishness won the love of the Chinese even before they could talk with him. An awful famine and the plague broke out in a nearby province. People were dying by hundreds, even thousands. My friend looked out on that multitude of suffering people who were sheep without a shepherd, and he "was moved with compassion." Though not required by our board or anything but "love of Christ constraining him" he left home, and went to the relief of this stricken people. Time will not allow me to tell all he did for them. At last worn and weary, he turned homeward for a brief rest. But upon arriving there he found that the pestilence was already sweeping into that city, so it was deemed best that the missionaries for their own welfare and the future of the mission work leave that region. But he had not

gone far when the ravages of black small-pox laid him low, and after terrible suffering, though most heroically borne, and cared for by a brave wife, alone up on a mountain under a mere thatched work for covering, he went on into the homeland.

At a later fraternity reunion, in speaking of the deep loss we felt in our brother's going, I recall how some said, "It's not right to sacrifice such men as John Cherney for the sake of such a degraded, unappreciative people." But John Cherney did not think so. He had been with his Master, had met him face to face, had seen humanity through his Master's eyes, had heard Christ's call, and had denied himself, taken up the cross, and followed him. Neither did those stricken Chinese feel that his life had been unwisely spent. Indeed through his sacrifice that whole region became interested in the Christ he served, and many of them saved.

As Christ comes to you in the sessions of this great convention I plead with you to listen to him. He knows what is best for you. Then follow him as he leads you onward into a knowledge of God and his manifold revelations, into a deeper communion with God and acceptance of his will, into a full consecration of your substance and self to his cause.

In closing let me repeat a few verses that meant much to me as I stood face to face with Christ and heard him calling me forward with him.

*"I had walked life's path with easy tread,
Had followed where comfort and pleasure led;*

*And then by chance in a quiet place
I met my Master, face to face.*

*With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,*

*I had entered to win in life's mad race,
When I met my Master, face to face.*

*I had built my castles and reared them high,
Till their towers had pierced the blue of the sky;*

*I had sworn to rule with iron mace,
When I met my Master face to face.*

*I met him and knew him and blushed to see
That his eyes, full of sorrow, were fixed on me;*

*And I faltered and fell at his feet that day,
While my castles melted and vanished away;*

*Melted and vanished, and in their place
I saw naught else but my Master's face;*

*And I cried aloud: 'O make me meet
To follow the marks of thy wounded feet!'*

*My thought is now for the souls of men.
I have lost my life to find it again,*

*E'er since alone in that holy place
My Master and I stood, face to face."*

The Rod of Their Ability

An old debt stood between this church and the Promised Land.

By COE HAYNE

DURING fourteen years "that debt" had been the means of blocking all progress in the First Baptist Church of —, a fairly prosperous town in the Middle West. It readily can be understood how this might happen. At first there had been a conscientious and very creditable desire on the part of the leaders of the church to assume no obligation before the old one was discharged. But gradually "that debt" became an established institution as well recognized as the annual meeting and the ladies' aid society. The old rattle trap was brought out on all sorts of occasions to be used as a vehicle to give all progressive measures free rides to oblivion. The church membership, as a whole, became confirmed in the conviction that it could not be paid. Then on a certain Sabbath morning the congregation, at that time without a pastor, found in the pulpit a broad-shouldered, genial stranger who represented the missionary society that has stood back of many churches in their early struggles.

At the close of the sermon the man in the pulpit said: "Your trustees told me last night that they were ready to deed your church property to the society I represent because the mortgage of \$3,000 which this society holds cannot be paid.

"I do not wish to receive the deed of this property and the reason for my reluctance is clear to me.

"I am told by some of your members that a mistake was made when the church borrowed money to erect this meeting house. I do not believe that a mistake was made. It is a good building and was constructed at a reasonable cost.

"Now, my friends, are you ready to say with me that any move in behalf of the kingdom is a move in the right direction

provided it is made under God's command? I believe that you were guided by our Heavenly Father when you built this church and I urge you to pay the interest on the loan and renew the mortgage.

"I am told that inasmuch as the loan can never be repaid it will be foolish and useless to renew the mortgage. My answer to this objection is to state once more that nothing under God's direction is either foolish or useless.

"The Red Sea stood between Moses and the Land of Promise and Moses had nothing but a rod with which to divide the waters, but he did as God directed and made use of what means he possessed. It seems to me that you have allowed this old debt to stand between you and the Land of Promise.

"I attended your Sunday school this morning and looked into the faces of 113 boys and 100 girls. I had a view of the Land of Promise. Nothing can shake my conviction that God was directing you when you built this church. All that I ask of you is to raise the rod of your ability and let God do the rest."

In less than fifteen minutes the interest money was in the hands of the visitor. This accomplished, a leading member of the church stood up and stated that he was willing to give \$500 on condition that the entire debt was discharged within a year. Hardly was he seated when an ex-gambler jumped to his feet.

"I'll give \$100 if this debt is raised by tomorrow night," he said.

Others followed. Within thirty minutes \$1,800 in checks and currency was collected. Before the end of the following day, \$4,000 was in one of the local banks to the credit of the church.

Annual Convention, B. Y. P. U. of A.

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there teachers who have become so much absorbed in the specialty to which they are devoted that their religious life has wilted. This observation has sometimes suggested that if they knew more they might believe less, and they are unwilling to take that risk.

"But the fault is not with education. There is no conflict between mentality and spirituality. Our Lord is king of the truth, and nothing that is true will alienate us from him.

"We had better note that whether we fear education or not, our young people have decided that they are going to have it. These last years have given tremendous emphasis to the need of technical training, and the most ambitious, independent, and resourceful of our young people will seek better equipment for life. All of our institutions of higher learning are crowded with them.

"The only choice which is left us is to see that if possible they secure that education in an atmosphere which is favorable to the things of the spirit.

"It is important to note that in religion especially is education needed. No other department of our thought is so full of 'isms' and vagaries. Religion lies so close to the center of our being that there is danger that we will be interested in any alluring and impressive novelty which is presented to us.

"It should be noted also that in these days there is need of more education than ever before. There are more things to be known. It requires more to be a 'well-informed person' than it did years ago.

"Moreover, there is a higher level of intelligence in our country than in that in which our fathers and mothers lived. There is more competition of better equipped young people along every line of human endeavor.

"Nowhere is this fact more significant than on our foreign mission fields. There was a time when it was thought that if a young man was real good, he might be a missionary. We have learned that more than this is necessary. Men of the keenest minds of our day are to be found among the orientals. The best mental equipment of which we are capable is none too good for the demands of the foreign field. A text which all of our young people should hold constantly before them is Paul's advice to Timothy: 'Study to show thyself approved unto God.'

The Morning of the Second Day

The keynote for this day was "Forward with Christ in our giving." The speaker was Miss Jessie Burrall, director of religious education, Stephens College, Columbia, Mo., and teacher of the famous "Burrall Class." Miss Burrall not only belongs to the young people of Missouri but to all of us throughout the United States and Canada. She burned into the hearts of the delegates the need for a great program of tithing and stewardship as the only solution for the missionary and benevolent programs of the Baptist denomination. Outline of her address on "Joyous Stewardship" follows:

"Jazz is not a vital force in itself. It is only the noise of the flood of the youth power of our land sweeping over the country without the guidance of idealism.

"Our boys and girls are innately decent. They are as fine a lot as earth ever saw. Do not let the antics of the 3 per cent who

are the froth on the waters blind you to the power of the 97 per cent who make up the body of the stream. But their innate idealism must be used in great tasks or it, too, will evaporate in jazz.

"Joyous stewardship! We have advertised the Christian life as a blank and a blot long enough. Let's tell the truth for once: That the spiritual life, taught by Christ, is actually as he said it would be, a fountain of joy, of achievement, of love.

"Stewardship? Tithing? Ugly words? No, they are keys to unlock this fountain. Thousands of our B. Y. P. U., young men and girls, are singing over the country to the stirring chorus of 'Are you from Dixie?'

'Are you a tither?

A happy tither?

Do you turn one-tenth back unto the Lord?

Well, you should be one,

Your duty's not done,

Until you share your income with him!

For blessings without number he will shower on you,

Pressed down, running over, in his promise true.

Are you a tither?

A happy tither?

Come, be a tither, too!

"Tithing does not mean a long faced sacrifice, giving up of a whole tenth of a meager income just for stern duty. It means a good participation in the great work of telling to others the joy of the Christian life.

"The tither takes whatever he finds in his pay envelope. He rejoices over it. He blesses it as Jesus blessed the loaves and fishes. Then he breaks it. If it is \$25 a week, he takes out \$2.50 out first for his Christian work. Then he uses the rest as he sees fit, letting the joy in his heart flood over with here a dime and there a quarter and often a five-dollar bill for this or that church need—over and above the tithes.

"Have you ever tried it? Have you ever entered your money in the great world program of Baptists?

"Tis a program deserving your highest allegiance. It includes eyes for the blind, physically in hospitals, spiritually in missions, mentally in schools and colleges. It is even now functioning stupendously the world around for world peace, economic prosperity and universal brotherhood. Through stewardship and tithing you can have a share in the sweep of it. You can feel the throb of a world enterprise.

"And you will feel a new vitality, an unexpected sense of being alive, flooding your being. If you bless and break joyously enough you will grow younger, handsomer, richer every day!"

Saturday Morning

The day's thought was "Forward with Christ in our devotional life." Dr. Hunt again spoke to the convention on "The Stewardship of Prayer." Dr. Hunt stated that: "Prayer is the supreme opportunity and privilege of the human spirit. It belongs to us all. Everybody prays. Man has been defined as a 'praying animal.' All pray 'in a pinch.' When the storm gets bad; when the doctor comes two or three times a day and there is little encouragement to give; when we are about to 'go over the top' in the cold clammy gray of an early morning and are wondering whether we shall ever come back;

then we all pray. It is the universal refuge of the children of the Father. It will be obvious that if we are in right relations with the Father, we shall share his purpose (1) for ourselves and (2) for the world." Dr. Hunt called attention to some of the hindrances to prayer: 1. Little sense of need. 2. Mental puzzles. 3. Chattering wrong purposes. 4. Indifference.

In discussing "helps" to prayer Dr. Hunt said: "When the little child begins to reach out his hands to father and stumble toward him, he may be sure of help. And, the Father does not lose interest in the appeal because it is awkward and untaught. It is encouraging to hear even such a man as Paul say 'The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. We may not feel that we know the syntax and grammar of heaven, but that is not essential to real prayer. As our experience in the spiritual life grows, our prayer life will develop also. The experience of others will help us in our training to pray. It is only as we come into relation to him that he can give things to us."

Special Note

The Young People's topic for May 20, 1923, will be "The Stewardship of Supplication." The B. Y. P. U. of America plans to put this great address of Dr. Hunt into pamphlet form for use among the young people's societies throughout the United States and Canada. Announcement will be made in due time.

The topic for February 18, 1923, will be "Stewardship of Substance." The B. Y. P. U. of America plans to publish Miss Burrall's address on "The Dynamics of Stewardship," for use in the young people's societies on that date.

Sunday Morning Prayer Meeting

This was held at 7 o'clock Sunday, in the First Baptist Church, St. Paul. The audience practically filled the great auditorium of the First Church. Mr. E. T. Clissold led the singing. The service was in charge of Rev. G. A. Clarke, pastor of the First Baptist Church, Edmonton, Alberta. This is one of the great services of the convention. The young people gather, not to hear addresses, but to pray, and pray they did. The very power house of heaven seemed to be running at full capacity. Surely all heaven must have been listening in as the young people broadcasted the deepest desires of their hearts.

Evening Programs

In addition to Mr. Vinton's illustrated lectures there were other attractive features. On Tuesday evening, preceding the opening of the convention, the choir, under the leadership of Mr. E. T. Clissold, broadcasted several numbers over the radio. Later reports indicated that radio fans enjoyed the program.

On Wednesday evening, General Secretary White gave a brief address over the radio, announcing the opening of the convention, outlining various features of the program, etc.

All evening addresses were of an inspirational nature and were delivered by men of note from all parts of the country.

RELIGION AT TWENTY-ONE

This was the subject of an address Thursday evening by Rev. Bernard C. Clausen, pastor of the First Baptist Church, Syracuse, N. Y. Mr. Clausen is in a class all by himself. As usual, he

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"I Was in Prison and Ye Came unto Me"

The friendless man in prison finds a friend who evinces faith in him.

A REPORT issued by the Chicago Federation of Churches contains a heartening account of the work maintained by the churches of Chicago in the bridewell and the jail.

A Reporter on Prisoners' Needs

A Chicago newspaper man who lived in disguise as a prisoner in the Cook county jail writes: "The insidious propaganda that is spread by the prisoners in the jails attacks a man's mind not so much as his soul. It destroys his convictions and sets up a philosophy of self-defiance to society. One gets the habit of thinking the way a crook thinks. 'Try a new line,' was the urgent invitation. 'Try this here stunt o' mine when ye get out.' The average crook is not primarily evil. I found none who were repellent in every respect. In nearly all I found a glowing friendliness, good humor, even gentleness. They remind me of nothing so much as rude, untamed, passionate, self-centered savages. What they need is a new Messiah to carry the gospel of civilization among them."

A Burglar Tried a New Line

There is a story of a highly skilled burglar of another city who resolved to try a new line. He picked up a Bible. Gazing at its printed lines as some sort of a fetish or leading through the pages as if turning some sort of prayer wheel, he exclaimed, at length, "God help me! I don't know how to pray, but God help me! That's what I want you to do, help me!" After this, he rushed out * * * and felt that some power was helping him. Next day he went to the Dudley Street Baptist Church and was inducted into a Bible class. They made him feel as much at home as if he were in prison. It was the first time outside of prison he had ever been so integral a part even for an hour of so large a social group of men. He made good. He tried another line and succeeded.

The Story of Lucky Baldwin

After a criminal career of twenty-five years, on a cold night in November, 1907, one who had a national reputation among his fellows as "Lucky Baldwin" tried a

new line. He drifted into the Jerry McCauley Mission of New York City "for a cup of coffee and the solace of religion." There he found Christ. He was cold, hungry, thirsty for drink and penniless. He could not read. He could not write. He could scarcely speak English intelligible to a world outside of crookdom. The lure of the coffee brought him into the presence of those who were in possession of something which was foreign to his soul. He realized that they were different and asked what he might do to come into possession of this new life. The way was pointed out. With resolute purpose and iron will he set out upon it and to this day has never turned back. Such, in brief, is the early life history of Christopher J. Balfe, the representative of the Chicago Church Federation at the House of Correction, popularly known as the bridewell.

Pulling Others Up to His Level

Speaking of Mr. Balfe's work in the bridewell, Mr. MacFarlane, in a book entitled "Those Who Came Back," observes: "The preacher on his part knows those men, many of them personally. He knows the stride in which they think, he knows the rhythm of their lives and he skillfully turns the story of the prodigal son or the crucifixion account by John into the weird underworld and drops it into the minds of these prisoners. * * * He knows that amid the viciousness and depravity and cold suspicion of these men, there are rare simplicities of character, and not only men of occasional good impulse, but men of iron will, of unbreakable spirit, who, if once started right would go right to the end of their days. The bottom streak of Lucky Baldwin's character was loyalty. He had climbed out of the depths. He had got his feet upon the rocks. He wanted to spend all his days pulling others up beside him."

This Poor Man Cried

"Arriving in Chicago, they took me to the Harrison Street Station, then to the Cook County Jail, where I was kept three months awaiting trial. It was in this place that I first heard and saw Lucky Baldwin.

His story impressed me. Here was a man who had been like me, and God saved him. He knows how to sympathize, help and advise. He believes God is love and salvation is real. 'This poor man cried and the Lord heard him and saved him out of all his troubles.'

"For the friendless man in prison, to find a friend who evinces faith in him and his ability for success is truly one of the big things of life. I cried out for purity and for a regenerated character. Jesus responded with a tender commiseration. I want a chance to prove that I am not a monster of wickedness after my bitter experience. I would rather starve than to touch what is not my own. This bitter lesson is bound to make me scrupulously careful to shun my past peculiar temptations. Our worthy chaplain gets all the praise for showing me to Jesus."

A Mother's Thanks

"I am writing again to thank you for the interest you have taken in my son and for all the good you are doing him and all the rest of the boys there. I know there has been a change in him by the way he writes me and I can lay it all to your good advice and endless prayers."

Statistics for 1921

"Of a total of 225 prisoners interviewed," Mr. Balfe reports, "129 were married and ninety-six were single, and of this number I was able to obtain the release of sixteen, either by influencing friends of the inmates or by acting as mediator between husband and wife." He obtained jobs for nineteen, converted twenty-seven, and was able to influence forty-three to become members of a pocket testament league—the inmate signing a pledge in the front of the Testament, promising to read a chapter a day. He also informs friends of the prisoners as to their circumstances and permissible wants; also writes letters for those unable to do so, as well as acts the part of agent for many an anxious mother. * * * He made 140 outside visits concerning prisoners' affairs, made eighty-nine phone calls, wrote and sent ninety-one letters, united



THE IOWA DELEGATION TO SAINT PAUL BAPTIST YOUNG PEOPLE'S UNION

fourteen families, received visits from forty women interested in either their sons or husbands who are inmates, was the direct influence in bringing forty-three men back to their church and distributed approximately 1,800 tracts of spiritual literature and New Testaments.

Visits to the Jail

Once a week for a day or less, Mr. Balfe visits the prisoners in the county jail. He gives especial attention to those who are there waiting to be executed. The officers

and employees show the same appreciation and respect for him there as at the bride-well. Following up the work which Miss Lucy A. Hall began last year among the women of the jail, the woman's department is now assuming definite responsibility for work among them and has asked Mrs. J. W. Lear to call at the jail regularly in the interest of the women incarcerated there. More than 10,000 men and women are annually imprisoned in the bridewell and the jail.

The New Hampshire Confession of Faith

By JOHN BUNYAN LEMON

THE famous New Hampshire Confession, itself, was never adopted by the state convention that appointed the committee that framed it." Shall we let this statement go down into history unchallenged? Not only in the president's address but in the remarks of the distinguished speakers who opposed the adoption of this confession, this statement was repeated with emphasis with another statement also of the same color to the effect that this confession was put forward in the interests of proclaiming to the outside world *what* the Baptists were standing for, rather than as a creed for Baptists themselves to profit by.

I am not disposed to argue the question as to the wisdom of adopting the New Hampshire Confession. I prefer the substitute motion. But in the interests of historical accuracy, I believe that the New Hampshire Confession was grievously misrepresented on the convention platforms, and that the matter ought to be set right.

There is a book called "The Baptists of New Hampshire" which has been pretty widely circulated and may be found in many public libraries of our country. It was published in 1902 by the New Hampshire Convention and copyrighted by that convention. I did not myself write any of the chapters of that book except the introduction. But I was appointed by the New Hampshire Convention as chairman of a committee to edit that book.

The chapters that deal with the history of this Confession may have been abbreviated somewhat by my blue pencil, but the facts as published were put together by Rev. William Hurlin, a scholarly gentle-

man of real worth, who had been twenty-two years secretary of the convention, and who had in his custody all the records from the beginning. On pages 50-57 in this book, the history of the declaration of faith is given, not in Mr. Hurlin's words, but in quotations from the original records in his possession.

Was it the purpose of this declaration of faith to show to the outside world what Baptists believe? Can you get that idea out of the original records? Here is the quotation from the original minutes, under date of June 24, 1830:

"Whereas, The Baptist denomination of Christians is believed to be united in their views of the important and essential doctrines and practice of our holy religion (although their declarations of faith are not in precisely the same language as it is desirable they should be), therefore

Resolved, that Brethren N. W. Williams, Wm. Taylor, and I. Person be a committee to prepare and present at our next annual session, such a Declaration of Faith and Practice, together with a Covenant, as may be thought agreeable and consistent with the views of all our churches in this state."

Is it not clear that the idea was conformity and not publicity?

The Baptists in those days were as fond of referring things to special or standing committees as they are today. The history shows that these articles were discussed, amended and referred, received and referred again until they were thoroughly trimmed down to the satisfaction of everybody. The finishing touches were put on by the board of trustees of the convention, to whom the convention had referred the

matter for that purpose, and in the name of the convention approved and ordered published. The records show that this was done Jan. 15, 1833, in the following words:

"Resolved, that the Declaration of Faith and Covenant prepared by Brethren Stow and Brown, and now read before the Board of this Convention, are entitled to their unanimous approbation, and are by them cordially recommended to the adoption of the churches.

"Resolved, That the copy of the Declaration of Faith, etc., be offered to Bro. Daniel Chase of Concord, on condition that he shall secure the copyright for the same, get the copy stereotyped, print the same on fine paper, do them up in strong blue covers, and furnish them to the churches and ministers in this state for two dollars and fifty cents per hundred copies, or thirty-six cents per dozen. Brother Chase being present, engaged to take the copy and print it on the above conditions."

I submit that these historical facts do not warrant the attacks made upon this document by the distinguished speakers who opposed its adoption. It was written for New Hampshire Baptists for exactly the same purpose that it was offered in Indianapolis to the whole denomination. It did not go from church to church by its own weight, unauthorized by the convention. The New Hampshire Convention did not repudiate the work of its own committee. Whether the historic document is in its wording now out of date or not is not the question I am considering. I do not favor adopting it for the whole denomination. But I am in favor of giving it a square deal. It is the one document that Dr. E. T. Hiseox in his "New Directory for Baptist Churches" says has been most widely circulated of all our Baptist literature. Some people affirm that three-fourths of all of the Baptist churches in the Northern Baptist Convention have adopted this confession at one time or another. It has had an honorable history, a great history. It is a legitimate child and not a bastard.

The New Hampshire Convention adopted this declaration of faith in 1833, adopted it unanimously, and history does not show that New Hampshire has ever been bothered with a heretic in that state since then. Let us give the creed that has stood the test for eighty-nine years a bill of health without reflection on its birth or its honorable history.

Greenfield, Mass.



ENTION—THE LARGEST STATE DELEGATION OUTSIDE OF MINNESOTA



The Chimney Corner



Here Comes the Bride

*Here comes the bride,
See how she strides—*

ALTHOUGH, as a matter of fact, *striding* was the one thing this particular little bride of ours could not possibly do on account of her heels, you know. For heels are an astonishing thing to be wearing for the first time in all your life—you seem to be pitching forward into space at every step. At least that was the sensation *she* had, and promptly decided that American shoes as a wedding present from the groom could well be dispensed with by a new Japanese bride. But also, the Japanese groom had his own idea of the necessity of her appearing in said American shoes; so behold her teetering and mincing and stumbling along the street beside this strange new person, who was as unfamiliar to her as the shoes, and likely to prove as uncomfortable.

But perhaps we have begun this story too much in the middle, for long months before she ever dreamed of receiving any wedding presents at all she was living in Japan, in the quaintest of towns, with a gay pagoda next door to her little thatched home. And while she was quietly tending silk worms on mulberry leaves, behold a Japanese man in America wrote to a friend in Japan: "I wish you would honorably put yourself to the trouble of finding me a wife." Whereupon the friend wrote back: "Here she is!" and enclosed the picture, "O Tsubaki San," which, being translated, means "Miss Antelope."

When the portrait reached America the would-be groom sufficiently admired her pretty slant eyes and her sleek black pompadour to write back that she would "do." So you are to imagine Miss Antelope in her best kimono fluttering down to the court-house in that little town, where her name was put on the house register of the faraway groom. After which she did up her hair as a married woman should, and got ready to sail to America. It all sounds so beautifully simple; but I beg you to wonder how many times on that long and lonely trip across the blue Pacific she must have taken out *his* photograph and wondered about her unknown bridegroom. Also, would she like America? Ah, well, she would have to wait and see!

Meanwhile the ship reached shore, and on the wharf stood a certain young man saying to himself in Japanese: "Here comes my bride!" And you may be sure he clutched in his arm the packages containing his wedding gifts for her. Yes, the shoes, about which you know already, and an even odder gift—a hat; an American hat! It cost him all of four dollars and ninety-eight cents, so he was positive it was all any American hat could be;

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

did it not have a brim of superlative wideness, and not only ribbon but a feather, and a flower beside the feather? No wonder he was proud of it!

Several hours later, after all the government inspectors were through asking her questions, he met her, and as every proper Japanese bride should do, she kept her eyes modestly lowered and clucked with naive pleasure at his gifts.

"Put them on, little one," he commanded, "then we will go out and get married."

So on went the shoes, and on went the hat.

"So big as a paper parasol in Japan!" she cried in high amusement as she fingered the wide brim.

"You look fine in them," he said proudly, and she blushed deliciously. So he led her out on the streets of America and it

was then that he discovered he had neglected to give her a highly important part of a lady's hat—namely, a *hat pin*—for the gay spring breezes came frivolling up those streets of America to greet this little bride; and—away blew her hat. And she on stilts, hopelessly unable to run with these absurd American heels threatening to throw her forward at every step. But a bridegroom can run, and this one *did* run; so that by the time they were married the hat was decorously on her head again.

After which he took her to the strawberry ranch where he was employed, and said to the boss: "I got me a wife. Can she too go pick tomorrow?"

"Sure!" laughed the boss, "the more the merrier!"

But it was not merrier for the poor little Japanese bride when the next morning she knelt beside the strawberry plants and filled small baskets with the fragrant berries. The merciless California sun beat down on her head, the juice of the berries stained her fingers, all sorts and conditions of insects nipped her cheeks and her plump, bare arms. And the first little doubt about this place called America crept into her mind; was it sensible to have come? To be slaving all day in a land where she had expected to find money lying on the sidewalks for anybody to pick up.

You can see for yourself how disappointment increased her loneliness, and loneliness made everything Japanese seem doubly dear. She even refused to wear any more American shoes or hats, and looked with horror at the barbarous American implements with which her husband had learned to eat his food; disdainfully she nicknamed his knives and forks and spoons, *swords* and *rakes* and *shovels*, and clung proudly to her Japanese chopsticks. Even when the time came to leave the ranch and they moved into the city, where whole housefuls of Japanese neighbors could be seen sitting on American chairs and eating off American tables, she continued sitting on the floor in true Japanese style, with her knees neatly tucked under her like some human letter Z.

But, all on account of a pound of rice, the entire world changed for the poor, forlorn bride. You should have seen her in her plum-colored kimono standing in the corner grocery store buying that rice with a fifty-cent piece.

"Ten cents more," said the grocer, holding out his hand.

"What?" groaned the astonished bride, "more?"

"Uh-huh! Ten cents more," he insisted, crossly.

And he was about to receive it when, like a whirlwind, a babble of voices startled the bride into turning around to see

My Tenants

By HARRIET WHITNEY SYMONDS

*EACH season, at the busy, growing time,
Come applicants for lodgings by the
score—*

*Sweet Honeysuckle, asking leave to climb
The lattice-work outside my cottage
door,*

*And gentle Clematis, who craves a place
About my study's sunny window ledge,
And Yellow Rose, who would secure the
space*

That lies along my porch's outer edge.

*So many come I cannot name them all,
But none are turned away while I can
find*

*A vacant niche or nook, however small,
Where some wee spray may cling or trail
or wind.*

*And careful to exact my due,
You ask: Are rental charges promptly
met?*

*Indeed, I give my sacred word to you,
My tenants keep me ever in their debt.*

*Fair terms and moderate I like to make—
A waft of sweetness when the night
seems slow*

*To pass, a breath of honey when I wake,
A glimpse of cheery warmth and sunny
glow.*

*This payment only would I ask, but they,
For bits of lodging and growing room,
By far exceed the measure every day
With lavish waste of fragrance and of
bloom.*

two indignant Japanese women pointing at the grocer in high disgust.

"No, no, you can't do a cheat for her like all that," said voice number one, in English, then, turning to the bride, explained in Japanese that rice was only ten cents a pound, and this profiteering person was presuming on her English to charge her six times too much. "Always should you honorably count your coins and ask to see the price mark."

The little bride beamed gratefully at her benefactors: "Oh, what a wonderful excellency you must have in talking and reading the grocer's American tongue. I speak only Japanese."

"Then it's high time you learned English," they insisted. She shook her head, politely refusing to blister her lips with such barbaric sounds; but the two women walked out of the store with her, and the upshot of the conversation was that they not only learned her address, but later on also came to call. And always, in and out of all their conversation, walked the name of a certain lady who literally trailed clouds of glory behind her!

"She taught us our English," they ex-

plained, or "She taught us how to make happier homes," "She taught us how to help our husbands," "She taught us how to bring up our children," "She taught us about the one true God"—indeed, the time soon came when the one person that bride was most curious to see was this marvelous missionary-lady.

"Come with us," said these new friends. So the bride followed them up the steps of a certain home for Japanese women, and she went in. But she never came out! At least the old prejudiced person who had been herself never came out! I think she left that old shell of herself forever and ever in the friendly handclasp of our missionary.

Certain it is that when her husband came home several evenings later he was rendered speechless by seeing her seated on an American chair, wearing her American shoes, and even her American *hat*, practicing how to eat with American knives and forks and spoons.

When she saw him standing there, she said in careful accents her one English sentence: "God bless our home!"

And God did!

How I laughed: "One family would keep him busy forever, I guess! How many of those 14,175 teeth could he examine in one day do you suppose?"

"Ah," said mother, "no wonder the *snails are slow!*"

But Bill says he should think they ought to be fast—it can't take them long to chew their food!

One Sentence Impossible To Write

UNCLETIM was at the Hathaways for dinner last week, and Peggy and Bill were very much startled to know that there is one sentence that is impossible to write in the English language! This is it: "There are three 'two's' in the English language."

You see, if you spell two t-w-o, the sentence is utterly incorrect, just as it would be if you spelled it either 'too' or 'to.' Of course it is even poor English to *say* it! Every one knows what you mean, because the three words sound alike; but Uncletim said the only proper way to write it would be: "There are three twos or three toos or three tos in the English language." And even that is not what you want to say! Try this on your English teacher tomorrow at school.

Can You Spell?

WHEN "ei" and "ie" both spell "e," How can we tell which it shall be?

Here is a rule you may believe,
That never, never will deceive,
And all such problems will relieve.

(A simpler rule you can't conceive—
It is not made of many pieces

To puzzle daughters, sons and nieces;
Yet with it all the trouble ceases:)

After "e" an "i" apply;
After other letters, "i."

Thus a general in a siege
Writes a letter to his liege,
Or an army holds its field,

While a warrior holds a shield,
Or has strength his arm to wield.

Two exceptions we must note,
Which all scholars learn by rote:

Leisure is the first of these;

For the second we have *seize*.

What City Do You Live In

(The answers are all words ending in "city." A correct list will be given next week.)

1. What city is for few people?
2. What city is for happy people?
3. What city is for hypocrites?
4. What city is for chauffeurs and bicyclists?
5. What city is for truthful people?
6. What city is made of rubber?
7. What city is full of greedy people?
8. What city is a zoo of wild beasts?
9. What city is full of home-lovers?
10. What city is the home of advertisers?
11. What city is full of Solomons?
12. What city is for telegraph operators?
13. What city do crowds of people throng?
14. What city is full of queer people?
15. What city do beggars inhabit?

The Young Reserves

How About This?

*Do ships have eyes when they go to sea?
Are there springs in the ocean's bed?
Does a Jolly Jack Tar ooze from a tree?
Can a river lose its head?*

*Are French fishes crazed when found in
Seine?*

*Can an old hen sing her lay?
Can you bring relief to a window pane?
Can you mend the break of day?*

*What kind of vegetable is a policeman's
beet?*

*Is a newspaper white when it's read?
Is a baker poor when he's kneading bread?
Is an undertaker's business dead?*

*Would a lumber yard make a good hotel
Because of the boards that are there?*

*Would you paint a rabbit on a bald man's
head*

Just to give him a little hare?

Wanted: Dentists for Snails!

By PEGGY

EVERY three months Bill and I have to go to the dentist's to have our teeth looked over; sometimes this is rather good fun, when the dentist finds nothing especial the matter, and then again it is not fun! No doubt you know the reason why, because of a personal experience.

But the last time we went to see our particular D. D. S. he said: "If so few teeth give you trouble, what would you do if you were a *snail*?"

"I should crawl into my shell house and amble away!" cried Bill.

"How many teeth has a snail?" I asked. Our dentist looked very thoughtful as

he answered: "Thirty-two teeth may be plenty for human beings, but a snail has 14,175 teeth in 135 rows of 105 each!"

"O-o-Oh!" we sighed in a duet, for neither Bill nor I could quite believe our ears.

"It's a fact," said the dentist seriously, "and a very queer fact. For you and I eat a wide variety of foods, and the snail is so little that he surely hasn't nearly the variety we have, yet has all those fourteen thousand, and then one hundred and seventy-five thrown in extra!"

"At that rate, an elephant ought to have a million teeth at least," Bill exclaimed, "has he?"

"That's another queer thing," the dentist said, "for an elephant never has more than ten teeth and generally only six."

"I guess there's nothing bigger than an elephant, either!" Bill cried, rather excited at the fewness of teeth in such a huge creature.

"There's the whale," the dentist put in, "and a whale has only *two* teeth."

"I hope they *meet*," I laughed, "one up and one down, or they won't do him much good!"

But ever since the dentist told us these fascinating facts about teeth I've been thinking how wonderfully God knew what each one of the creatures he made would need. And last night when I started this little story Bill said to me: "After the dentists get all the children trained to clean their teeth, up and down and the proper swishes, and after all these children grow up with perfect teeth, they'll be out of a job, unless they start to learn snail language and hang a sign on the meadow grasses: "Painless Dentistry. Step in and let me examine your teeth for you, madam, and bring the children."



Young People's Work



Topic for July 30

JAPAN NEW AND OLD
Iss. 51:1-6. Conquest Meeting
Available Literature

"Christian Girlhood in Japan," 5 cents; "Our Girls' Boarding Schools in Japan," 5 cents; "From the Himeji Gardens," 3 cents; "Father's Treasures," 5 cents; "The True Story of a Japanese Nurse," 10 cents; "The Northern Baptist Convention at Work in Japan," free; "International Cooperation at the Gateway to the Orient," free; "The Mabie Memorial," free; Map of Japan, showing location of our mission stations, 30 cents; hand-tinted post cards, 15 cents per dozen; "On the Trail of the Truth about Japan," 10 cents. This last named pamphlet should be in the hands of every society. All leaflets may be secured from the General Board of Promotion, Literature Department, 276 Fifth Avenue, New York City; 125 North Wabash Ave., Chicago, or 313 W. Third Street, Los Angeles. *Send remittance with order.*

I. Old Japan

Japan of seventy years ago consisted of a small chain of islands whose inhabitants lived in isolation, for the country was tight-locked against all outside influences, except for a small group of Hollanders who were allowed to live and carry on limited business in Nagasaki. Japanese who left their country and returned forfeited their lives. Foreign sailors shipwrecked upon Japanese shores were killed or imprisoned. The people lived mainly by agriculture. Manufacturers were limited to the needs of the country in the absence of foreign trade. The two hundred or less factories were manned by craftsmen whose work was practically individualistic; organized industry was unknown.

Over this isolated and self-contained land the Mikado reigned as a god in Tokyo, receiving the worship and homage of his intensely loyal subjects. The real ruler, however, was the Shogun, who lived in Kyoto. This strange combination of authority had existed for nearly seven centuries. Feudalism was the rule. Only the ruling classes aspired to education.

Into this tight-locked country, however, Christianity, in the form of Jesuitism, had penetrated and made itself so obnoxious that the religion was banished by imperial edict and its adherents almost entirely wiped out. Notice-boards everywhere announced that should the Christian's God himself come to Japan he should forfeit his life.

II. The Open Door

In 1852 Commodore Perry undertook a mission to Japan to establish treaties of commerce and to secure better treatment for American ships and sailors. To the amazement of the world, he succeeded.

The treaties he exacted were humiliating to Japan, with their provision for extraterritoriality, which is demanded by civilized states of the uncivilized only. Nevertheless, Commodore Perry is now regarded by the Japanese as one of their greatest benefactors, for his coming marked the new birth of the nation.

Through the open door came the missionaries. In fact, it was a missionary to China, Dr. S. Wells Williams, who acted as Commodore Perry's interpreter, having learned the Japanese language from some ship-wrecked sailors. Another future missionary, Jonathan Goble, served as a marine on the flagship, and seven years later returned as the first Baptist missionary. Change came with amazing rapidity. At the suggestion of Guido Verbeck, one of the first missionaries, an imperial embassy of seventy Japanese gentlemen was sent around the world in 1871. They visited Washington, London, Paris, Berlin, and other capitals carefully studying the institutions of each. Bismarck was in his prime. Prussianism made a deep impression. Consequently among the men brought back as government employees to teach western methods, German military officers were not lacking.

The Japanese have been called the Yankees of the East. Their remarkable progress in the arts and sciences of a foreign civilization has demonstrated shrewdness, adaptability, and alertness of marvelous degree.

III. The New Japan

Geographical. Japan has expanded to include the lower half of Saghalin, the kingdom of Korea, the island of Formosa, and many smaller islands of the Pacific, and "spheres of influence" more or less definite in Manchuria, Shantung, and Fukien, in Chinese territory. It extends from 24 degrees to 54 degrees north latitude. Placed along our Atlantic coast, Japan would stretch from the Gulf of St. Lawrence to Havana; on the Pacific coast from Vancouver to the extreme end of lower California. Japan has become a country of great cities. Tokyo has grown from 858,000 to 2,500,000 in thirty years. Osaka has gained 1,000,000 in the same time. Other cities have grown at a lesser rate.

Political. From a position of obscurity Japan has risen to be a world power, one of the "Big Five" that sat about the peace table at Versailles, and one of the "Big Four" to whom the world looks for the maintenance of peace in the Far East. The mikado no longer lives in pious seclusion, but reigns as the head of a constitutional monarchy, with two houses of parliament. Five per cent of the population vote, the franchise being based on a property test. In spite of the constitutional government, the mass of the people

is still dominated by the old feudal spirit of obedience and dependence, and expect paternalism in government. Reverence for the emperor still persists. It is asserted that, "The standard of right and wrong, good and evil, is found only in the imperial will."

Military. The achievements of the Japanese army and navy have astonished the world, first in defeating China, and then Russia. Japan's conquest of the German ports on Chinese soil helped defeat Germany and has been likened to that of Prussia, both in prestige and in practice. Until the World War the cream of Japan's young manhood entered the army and navy colleges, and an equal number were turned away annually. Since the war the number of applications and the quality of men applying have both fallen.

Industrial. Japan has both the facilities and the necessity for industrial development. Its population of nearly 60,000,000 must find means of livelihood in a space only as large as California of which only 18 per cent is cultivable. The mountain streams furnish power in abundance; the excess population makes labor cheap. It is inevitable, therefore, that Japan should become an industrial country. Twenty-five thousand factories give employment to over 21,000,000 people, mostly women and children. While all Europe and America were at war, Japan found unlimited markets for her goods and factories sprung up everywhere. In 1919, 2,000 factories were built on the twenty-mile stretch of Tokyo Bay, between Tokyo and Yokohama. The same thing took place on the shore line between Osaka and Kobe.

"The tragic thing about this situation," says Doctor Axling, "is that Japan has made this remarkable industrial growth through the toil and tears of her women and children. Of her 2,000,000 factory workers, 1,250,000 belong to the weaker sex. Of these, 300,000 are girls under twenty years of age. Their working hours are long. Their living conditions are hard. The resulting loss from sickness and other causes is so great that for the spinning-mills alone 200,000 fresh girls are recruited every year.

"Industry and commerce go hand in hand. Seventy years ago Japan had no commercial contacts with the outside world. In 1920 her imports shot across the billion-dollar mark, and her exports just missed touching that high point. The World War gave Japan such a commercial opportunity as does not come to a nation in a hundred years. The markets of the world were open to her. Competition was absent. She received her own price for everything that she offered. Not only so, but from all corners of the globe men came by the hundreds and begged her to accept orders, and at her own figures. For

some of her captains of industry the temptation was too great. They flooded the marts of the nations with inferior goods. They thus dragged Japan's commercial reputation into the dust, and caused her to lose an opportunity to capture a large share of the world's trade.

"One of the outstanding features of this development is that it has forced 1,200,000 of Japan's daughters out of their age-long sheltered home-life into the turbulent exposed life of modern commercialism. In stores, shops, and offices of all kinds, they are facing problems and temptations for which they are physically, mentally, and spiritually unprepared."

Educational. Education in Japan is now general and compulsory; 98 per cent of children of school age attend school. Her 28,000 schools and six universities are all crowded. Even the oppressed factory workers can read and do read. The weak spot in the educational system is the utter lack of provision for the higher education of women. These must look to Christian schools for avenues of culture.

The most hopeful element of Japan is her student class. Ideas of democracy and service are growing. Students go into the slums to live with the factory workers and to study their problems. Others are holding discussion groups with Korean and Chinese students, using Esperanto, so that the discussion might be upon an equal lingual basis.—Adapted from *Service*.

Publicity Plans for Peppy People

The Tacoma District B. Y. P. U. out Puget Sound way has an enterprising Publicity Committee or Department. This committee has done some excellent work in linking up the local unions with the state B. Y. P. U. projects. Last summer the committee made and placed, in each union some attractive original posters, advertising the summer assembly. The annual New Year rally of the state B. Y. P. U. was also advertised in the same way.

Say, did you ever stage a publicity exhibit? This committee collected a very interesting display of B. Y. P. U. advertising matter—posters, dodgers, invitations, etc. This exhibit was staged three times with marked success—first at the summer assembly, then at the New Year rally, and last of all, at a district board meeting.

Ever try this plan? It works! It stimulates a desire for publicity in the local union. And it pays to advertise! Try it!

Brooklyn and Long Island

Miss Mary Anderson, publicity chairman for Brooklyn and Long Island Young People's Union, sends the following note:

"On June 25, thirty-odd young people, representing fourteen Brooklyn and Long Island societies, left the Lackawanna Station in Hoboken, N. J., enroute the B. Y. P. U. of A. Convention in St. Paul, with stop-overs at Niagara Falls, Detroit and Chicago. On the return trip they visited for two days at Duluth. The greatest recreation feature of the trip was the cruise through the Great Lakes from Duluth to Buffalo. The club car from

Chicago to St. Paul with a radio outfit furnished additional enjoyment to the delegates. Gilbert L. Bigger, last year's president, arranged this splendid trip to cover a period of two weeks, thus making it possible for many to make this their vacation.

Business Meeting

The annual business meeting of the union was held in the Richmond Hill Baptist Church. A splendid supper was served by the ladies of the church. Following the meal, our president, Fred B. Ashplant, introduced the "Dean of Young People," Mr. A. Doughty, the third president of our union, 1879-80, who gave a brief but inspirational address. He was followed by other past presidents. Supper over, the delegates adjourned to the church auditorium, where the reports of the chairmen of the committees were read.

The following were elected officers for the year 1922-1923: Pres., Herman F. Smaltz, Richmond Hill; first vice-pres., Fred C. Kassel, Wyckoff, second vice-pres., Chas. B. Ford, Jr., Sixth Avenue; treas., F. Walter Smith, Redeemer; secy., Miss Alice Hangland, Tabernacle; junior supt., Miss Mary M. Anderson, Bay Ridge Swedish. A handsome silver-mounted fountain pen was presented to the retiring secretary, Miss Lillian Duncuff, in recognition of her six years of faithful service in that office.

Visitation Committee

The visitation committee has been wonderfully blessed throughout the year as it went about to the various local societies in the union. The societies have supported this work splendidly, and have undoubtedly received a big share of the blessing which the Master has promised.

Many societies have already taken up outdoor work, and are now proclaiming the gospel on the street corners of our city, in the hopes that many who never enter the church will in this way be won for Christ.

"Seven Acres of Sunshine"

Our "Seven Acres of Sunshine" are all ready to receive the kiddies and mothers who will be our guests during the summer. Many improvements have been made and new equipment added for the comfort of our guests. The fresh-air home is now equipped to accommodate between 500 and 600 youngsters. All in all it promises to be a big season. Miss Carrie U. Cardwell, who has faithfully served as matron for a number of years, has agreed to serve in this capacity again this year.

Convention Impressions

The convention has impressed me with the value of continually keeping in touch with God. He is mine every day from now on, rather than one-in-seven—Charles G. Lancaster.

Best convention I ever attended. Helped me to join Life Service League.—T. Zabel.

One of the greatest blessings in my life. My first attendance at a convention. Thank God for coming to St. Paul.—Mrs. J. W. Martin.

My impression of this convention though only for the last two days—it has been the

greatest convention I have attended or heard of and has strengthened my life and given me a new purpose.—Gladys Schafer.

The convention has lived up to the slogan, "Forward with Christ."—C. P. Karr.

This convention has shown to me that the young people of the whole country are willing to go "Forward with Christ."—Margaret Van Dorn.

It has strengthened my faith in my Lord and made me desire to make our B. Y. P. U. greater.—Lois Chambers.

In this great B. Y. P. U. of A. convention I was amazed to see the number of people pledging their lives to Christ.—Robert H. Speer.

That which I could hear was very good.—Dorothea Tornblom.

This has been a grand convention and has meant encouragement and great inspiration to us.—Lucille R. Dewey, Bessie A. Foster, Mrs. Rae P. Dewey.

This convention has been the largest of all the B. Y. P. U. of A. conventions that have ever been held. It has shown the young people who have attended how important it is for them to keep up their work and to work harder to bring other young people to Jesus Christ.—Laveta Smith.

The greatest meeting I've ever had the pleasure of attending.—Myrtle C. Risinger.

The St. Paul convention will be in my memory as one of great inspiration and consecration and although I cannot give my life to the Life Service League I will return to my church determined to do and give something more and help and encourage those who have given their lives.—Oliver Sanders.

More determined than ever to go "Forward with Christ."—L. J. French.

The convention has shown me just how definitely God calls young people.—Violet Johnson.

This is my first convention and I was greatly impressed by it. It has shown me what the true Christian life is.—Curtis Chase.

It is inspiring to know there are so many Baptist Christian young people in America.—Frieda Ecklund.

The influence of the convention on present and future times cannot be measured.—Claus Hammerstrain.

Inspiring a determination for greater service.—Mr. and Mrs. R. E. Briggs.

One of my many impressions is that thousands of young people are interested in the things of God.—Mary Donahoe.

The greatest season of international Christian fellowship that I have ever enjoyed.—Vera M. Rice.

I think I have received five years' worth of B. Y. P. U. experience in these four days and a half.—Frank Dewey.

"Eyes that see and ears that hear," that is what it has meant to me.—Lydia E. Hultman.

Convention has given me a religious education, made the way brighter.—H. T. Thornquist.

Most wonderful convention of a religious organization ever gathered in this state.—Ruth Kramer.



Religious Education



Scouting and Religion

FREDERICK W. MAALOE, Scout Executive
The following incident took place here in Kankakee, and which I believe is worthy of mention.

In a purely unofficial capacity I attended the vesper services last Easter Sunday at First Baptist Church, of which Dr. Herbert Hines is pastor, and there beheld a sight that has forever removed from my mind any doubt as to the religious possibilities of Scouting, and further, substantiated the statement made at the last regional conference at Champaign that the extent to which the moral and spiritual values of Scouting are realized, depend upon the leadership.

There marched down the aisle of the church, in the presence of several hundreds of people, fifteen Scouts, robed in black garments, and prepared for baptism, flanked on either side by the fellow members of their troop. The boys proceeded to the platform and as each Scout was being immersed, the boys standing at attention during the ceremony, came to the position of the Scout salute.

It is difficult to express the impressiveness of this ceremony, the beauty of the scene as these Scouts stood among the lilies banked on the pulpit, and with the reverence of a true Scout, silently pledging anew their allegiance to God and their country, and friendship to the boys who were entering into the fullness of the spiritual life of their choice.

One could not help but feel in witnessing this ceremony that here was the true interpretation of the twelfth point of the Scout law, and the scene pictured in a very vivid manner the tremendous possibilities of the boys' religious development.

In discussing the matter with the Scoutmaster later, he told me that nothing had ever been done or said to influence the Scouts to accept the faith of their fathers. He had, however, made every effort to surround the boys with the true atmosphere of Scouting and he, as Scoutmaster, had tried at all times to require the boys to fulfill the twelfth point of the law, which requires faithfulness in religious duties, and stated further that nothing but the spirit of Scouting was responsible for the conversion of these Scouts.

Kankakee, Ill.

Summer Schools and Camps.

In a stereopticon address on "Summer Schools and Camps," delivered at the recent International Sunday School Convention at Kansas City, Mo., Mr. J. L. Alexander, Chicago, superintendent of young people's work of the International Sunday School Association, says:

"The value of the summer camps is seen in the resourcefulness that is developed

and the opportunity for both older boys and older girls, sixteen to twenty-one years, to face themselves and consider life's problems at first hand.

"Three thousand seven hundred and fifty-seven camper-students and leaders have passed through the camp-conference study and discipline of the International Sunday-school Association camps during the past eight years. Over 1,400 older boys and girls have been inspired to enter the colleges and universities of the continent to prepare themselves for volunteer and professional Christian service. Most of our state young people's superintendents are camp-conference discovered. A score of ministers and directors of religious education in local fields received their vision at the camps. Several of our boy and girl graduates are in the mission field already or going. Four of our graduates, supported through college, are ready for young people's positions this spring; three entered the service last spring. Over a score are now in the various colleges in preparation. The object of the camp-conference is the discovery, training and placing of leaders in the field of religious education. Forty-three states have sent their older boys and girls to these camp-conferences. They cost a little less than \$3,500 last summer."

Training Leaders

Dr. Lansing F. Smith, St. Louis, chairman executive board, Missouri Sunday-school Association, in discussing "The Training of Leadership for Religious Education Through Community Agencies of Training," at the International Sunday-school Convention at Kansas City, said:

"The outstanding agency of community training has been the community training school, organized along the lines of the graded unions and including all departments of Sunday-school work and all denominations. These have proved the most popular and are increasing rapidly in numbers and efficiency. They have been most helpful because of making possible a strong faculty, the enthusiasm of numbers, the fellowship of folks from different denominations, the strength which has been given to weak schools and smaller denominations, the development of the spirit of cooperation, the making possible of a real school, recitation, notebook work, and required readings and examination, which is out of the question in a smaller group and the putting up of a real challenge to the religious life of the entire community. Every church has a responsibility to the whole community and it is necessary for the leaders to develop a community consciousness and unite on a big plan in order to meet it."

International Uniform Sunday School Lesson for July 30

THE FIRST RETURN FROM EXILE

Lesson: Jeremiah 29:10-14; Ezra 1:1-11.
Golden Text: Romans 8:28.

Setting

Cyrus is called King of Persia because he was of Persian descent and Persia was the most important of his conquests. The most faithful of the Jews lamented their exclusion from Jerusalem and longed for a return; the majority were settled comfortably in rich Babylon and had no desire to return to the barren hillsides of Judea. In the forty-eight years of their exile they had become established in the commercial life of the city. The desire of those who did return was religious rather than patriotic; their desire was to rebuild the temple. The caravan on its return probably traveled up the Euphrates River Valley, along the route afterward called the Royal Road. Daniel's ministry extends into the reign of Cyrus. Doubtless this had something to do with the action of the king.

Lesson

Jeremiah's prophecy says, "After seventy years I will visit you and cause you to return to this place." The seventy is round numbers, as it was forty-eight years from the time of exile to the return—seventy to the rebuilding of the temple. Cyrus, King of Persia, makes this prophecy come true, not because he was desirous of fulfilling a prophecy but because it suited him either for political reasons or, possibly, because he believed in religious liberty, to allow the Jews to return to their own faith. The enumeration in Ezra 2 of the company returning gives 42,360 people with 73,330 servants and a marching chorus of 200, besides many possessions. Yet a greater number remained comfortably in Babylon, avoiding the pulling up of stakes and taking the wearisome pilgrimage of 600 or more miles up the Euphrates, across the north end of the desert and down the Jordan valley. But these "strengthened the hands" of those returning "with vessels of silver, with gold, with goods, with beasts and precious things." Apparently all on this mission were exiles from the Southern Kingdom. The returning by Cyrus of the 5,400 vessels of silver and gold which Nebuchadnezzar had taken from the temple in Jerusalem gave a significance to the return of the exiles it could not otherwise have had, stamping it as a religious enterprise.

Leading Thoughts

1. The word of the Lord is sure. 2. "Strengthening the hands" of those who go is always the duty of those who stay. 3. Exile is often the preparation for a supreme mission.



The Open Forum



H. G. WELLS AND METHUSELAH

It is superlative egotism in most of us, especially in myself, to hint at carelessness in any sentence of H. G. Wells. More so, when that sentence is in his, "The Outline of History." But any of us may be pardoned for applying eighth grade school-boy mathematics to one of Mr. Wells' sentences.

Behold the sentence: "The earliest recorded reckoning is by moons and by generations of men. The former seems to be the case in the Book of Genesis, where, if one reads the great ages of the patriarchs who lived before the flood as lunar months, instead of years, Methuselah and the others are reduced to a credible length of life."—"The Outline of History"—pp. 98, 99.

Now for the school-boy mathematics: It requires thirteen lunar years (months) to make one solar year. Methuselah according to Mr. Wells, was 969 lunar years (months) old. Or, $74\frac{1}{2}$ solar years, which does not look so unreasonable. Methuselah was 187 lunar months of age ($14\frac{1}{2}$ solar years) when he begat his first son, Lamech, which might be possible.

But how about "the others"? One of these "others" would be Methuselah's father, Enoch (Gen. 5:21) who was sixty-five years old when he begat Methuselah. If lunar months, Enoch would have been but five solar years and two months of age, a physical impossibility for him to beget a son. Methuselah's great grandfather was Mahalalel, and he too (Gen. 5:15) was five solar years of age when he begat Methuselah's grandfather, Jared, which, biologically speaking, was an impossibility for either Homo Sapiens, or Homo Neanderthalensis; possibly for Eoanthropus, and Pithecanthropus. Doubtless Mr. Wells forgot to re-read the fifth chapter of Genesis; or his mathematics slumbered; or his great biological knowledge was not operative.

We'll forgive him if, since he says he has made many revisions of his "Outline," he'll make one more saying that lunar months will never do in explaining the longevity of the ancients recorded in Genesis, for it leads us into physiological impossibilities.

ROBERT V. MEIGS.

Quincy, Ill.

AN EXHORTATION

One thing I have noticed in meetings, such as associations, conferences, conventions and institutes, whether there have been any discussions or controversies, or none, that the thoughts and messages generally fall into two groups—the scientific and the super-scientific, the natural and the divine, the temporary and the eternal, organizations and dynamics, digging for foundations and building modern skyscrapers of rhetoric and programs, business

and devotion. And while we are not Babel Tower builders but church and kingdom builders, and the illustration may be far-fetched, yet I cannot help but think that there remains some of the controversial clamoring in us of those ancient, prominent but foolish enthusiasts. While we do not resemble them in a literal confusion of tongues, yet we fail in understanding one another, and in our self-assumed authority and intellectual pride, fail to realize as we should that we are brothers, and that there is danger of strife and schism. That is what Paul had in mind when he warned the Corinthian believers that there should not be schism in the body of Christ. Schism among the members of Christ! The idea is preposterous! The fact terrible. We each have our different gifts and callings. Devotion to Christ our Head, our divine Saviour and Lord, is the only essential—remember that, brethren! Remember the dark background of Babel and Corinth, and on that see the glorious ideal church—the Body of Christ! Remember that Christ is the Head of the Body and he alone has authority and government! Let us humble ourselves before him!

P. C. LARSEN.

Dell Rapids, S. D.

A CHARTER AMENDED

In order to ascertain the exact status of the Worcester Academy I wrote to the headmaster, Mr. Samuel F. Holmes. He kindly permits me to state publicly the facts in the case as follows:

By action of the trustees in 1916 its charter was so modified that a majority of Baptists is no longer required by law as trustees. Furthermore, the charter now permits Catholics to serve on the board and the present secretary of the board is a Catholic alumnus of the school. In other words, no denomination now controls the institution and it represents itself as undenominational. The motion to amend the charter was made by a Baptist clergyman, now deceased.

W. W. KEEN.

Philadelphia.

CHURCH ADVERTISING

Church advertising was one of the departments of the Associated Advertising Clubs of the World at its meeting held in Milwaukee, June 11-15. The crowded columns of THE BAPTIST forbid an extended report of this remarkable meeting, participated in by professional and business men and women who for four days centered their discussion over the slogan, "Truth."

But the department of church advertising demands at least a brief recognition. This department seemed to interest chiefly Methodists and Presbyterians, though Catholics, Congregationalists, Baptists and

other denominations were in evidence on the program and in attendance. More than twenty-five speakers were listed on the regular program, all of whom were good and many excellent. Among the speakers were men of national and even international reputation, whose views on the subject would be of much interest to the religious workers. But a brief summary of what seemed to be the consensus of opinion, based on experience and observation, is as follows:

Church advertising is scriptural, sensible, and necessary to meet the growing influence and wide advertising of the movies, the newspapers and general conversation, so that the church may not only hold its own, but make an aggressive evangelistic campaign in the world. Simple denominational or local church advertising was deprecated as tending to narrow the vision of a world-conquering religion and debarring news from the papers which were seeking news of general interest, but were glad, so it was said, to give space to real, aggressive news from the churches, if properly prepared. Training in such preparation, both for news writing and advertising was advocated, both by special correspondence classes and local groups studying under a trained leader. The methods of advertising suggested reached all the way from the table talks, which, by the way, were stressed by a leading editorial writer on a Chicago paper, to the use of radio, which was urged by an Episcopal clergyman, and included bill-boards, local bulletins, display advertising, and news write-ups in the papers. Placing advertising expense in the church budget, ranging along from 2 to 10 per cent, was advocated. Preachers were warned of the danger of advertising themselves, rather than him whom they professed to serve.

Milwaukee.

C. T. EVERETT.

DIG, PREACHER, DIG!

Where can the preacher get the most inspiring and helpful outlines for his sermons? Is it in homiletic magazines and books of commercialized dried tongue? Sermons from such a source are generally about as nourishing as well boiled chicken shadow soup. Why should the man of God crave pulpit crutches? Many of these so-called sermonic aids prove to be hindrances to the carrying out of Paul's advice in 2 Tim. 4:2, "Preach the word." The very best outline for a sermon is a text. It is God's plan of sermon. The Spirit's thoughts are higher than man's thoughts as the heavens are higher than the earth, God's inspired texts are in homiletic order, and far better arranged than man's outlines. The text is a mine and the preacher is the miner and should dig. Dig, brother, dig!

T. HOWLANDS.

Edmonds, Wis.



Our Own Folks



Southern Ohio Letter

By J. W. WEDDELL

The pastors came back from the Indianapolis convention in an amiable and hopeful mood. Some of them would have liked a more explicit declaration of faith at the great convocation. But it is a big body with varied minds, yet fraternal, and, after all, "We stand by the word," is a pretty good creed as Baptists interpret it. Now "let the redeemed of the Lord say so." That is what we have come home to do, to say that we are redeemed and how. We say it when we preach; we say it when we sing—our hymn books are usually orthodox; we say it when we pray, certainly, or we can't pray; we say it in service—we serve the Lord Christ, crucified and risen.

Ohio Baptists have no difficulty here. At the Norwalk Convention three years ago we went on record with a clear, pronounced statement of faith, founded partly on the Philadelphia and partly on the New Hampshire Confession, both good. And some of us have put it into our year-books and hymn-books that he who runs may read: "The Bible is the word of God; Jesus Christ is the Son of God—his birth supernatural, his death expiatory, his life at the throne mediatorial—till he come." Let the local church "say so" and "live so."

Who's Who

"Who are these fundamentalists anyway?" we hear it asked. There is a curiosity to find out. We know of one pastor who announced in response to the query, "The Battle of Fundamentalism: by an Old-Time Fundamentalist." And then when the people came out to learn he surprised them a bit by quoting Paul the apostle at 1 Cor. 15: "I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand: by which also ye are saved." But if we are going to make Paul our model fundamentalist, be sure we will find him in the midst, holding the faith once delivered, but holding it in love and standing with his brethren for whom it was once delivered. This is no time for separation, but for friendly and earnest testimony. This is the brand of fundamentalist to which we are glad to belong.

The Southwest Counties

They are full of Baptists—old-fashioned Baptists. "Stuck in the mud," you say. Yes, half the year we are virtually cut off from the rest by our mud roads. But there's an advantage here, for fellows that come down from Cleveland and elsewhere let our property severely alone. You can't get away with it! There hasn't been a bank robbery or an auto stolen to speak of since your humble servant came down this way to Marietta, now almost a year past. But the Ohio brothers and sisters, they are to be reckoned with, are all coming this way next June—we hope to have the highway then. The state convention meets just above us at Cambridge. Dr. Starke is there and he is getting ready for a great time. We'll show you a thing or two, brethren. Eddy and Martin at Zanes-

ville, McDanel at Martin's Ferry, Summers at Ironton, Tillis at Portsmouth, Wilson at Middleport, Maier and McCall at large, and a host of others besides the genial West Virginian brethren across the Ohio, will all be there if possible to give you a good time and give you a glimpse of what is rightly called next to the Lincoln Highway and the Yellowstone, the scenic country of the continent. Come and see it. Personally I had thought to be elsewhere by this time in what dear Dr. Powell used to call the "Pauline evangelism," sometimes desired by the churches between pastorates, but this "stick-it" minister—is that it?—has kindly been asked to stay three months longer, and here we are, preaching the old gospel to a people who want it and nothing else.

The Polish Annual Convention

The Polish Annual Conference was held June 7, 1922, in Detroit, Mich., the second largest city for the Polish nationality in the United States, Chicago being the largest. There are two Polish Baptist ministers in Detroit, Rev. J. Rzepecki and Mr. Morze. The conference met with Mr. Rzepecki's church at Reuters Hall on East 35th Street and Michigan Ave., on Sunday, June 4. The delegates witnessed the baptism of twenty-five converts who united with the church. The Polish Baptist churches were well represented at the conference by delegates from practically all the mission fields. The Canadian work was also represented by Rev. K. W. Tuczec and Rev. E. Lipinski.

The conference voted to raise money and send two, and if possible more, workers to Poland. The project was sponsored by Mr. Ostrowski of Chicago, supported by Mr. Alf of Pound, Wis., who said if any definite step should be taken to relieve the great need in Poland of evangelistic missionaries he would offer \$100, later he raised it to \$125. Mr. Ziarko of New York City made a motion to appoint a committee that would accept the whole responsibility of accepting gifts, donations and applications of candidates for consideration and recommendation. This committee would present such applications after a thorough investigation to the attention of the Foreign Mission Society for approval. This motion was supported by Mr. Adamus of East Orange, N. J., with a remark that the present Polish mission committee be authorized to look after this phase of activity,—it was unanimously agreed. This started the ball rolling for in a very short time over \$800 was pledged by delegates. It was requested by Rev. Ziarko and supported by Rev. K. W. Tuczec that the appeal be made in the evening for more donations, this appeal netted \$561, a total of \$1,361 for the day.

Another important move was to agree to issue a weekly instead of a monthly denominational paper. This is sorely needed to keep the Polish workers informed about matters pertaining to helps and suggestions in propagation of the gospel among our country folks. Rev. M. S. Lesik, of Toledo, Ohio, is to be managing editor. The contributing editors are: Reverends

J. Rzepecki, Morze, Jersak, Frydryk, Mr. Ostrowski and Mr. Dudzik.

The conference expressed deep appreciation to the American brethren for their interest and loyal support in carrying on the work among the Polish speaking people.

Officers elected for the coming year are: Pres., Rev. J. Frydryk, of Chicago; vice-pres., Rev. M. Anuta, of Hammond, Ind.; secy., Rev. C. Jersak, of Cleveland; treas., Rev. H. Schilke, of Pound, Wis.

Principal Curtis P. Coe

AN APPRECIATION

Baptists interested in Christian education mourn the sudden death of Prof. Curtis P. Coe, principal of Keystone Academy, Saturday, June 24. Although he had not been in accustomed health for some weeks, no one of his family suspected that he was seriously ill. He himself did not suspect it. He continued school work with usual energy, and presided at the closing exercises of the Academy, June 11-14. After the pressure of toll immediately following commencement he consulted his physician, who counseled an abdominal operation, which revealed a most malignant cancer that had already done its deadly work. God mercifully spared him weeks of intense suffering by granting almost immediate release from physical to endless life of peace and blessedness.

Only two years ago Professor Coe came, a stranger to eastern Baptists, to assume the principalship of Keystone Academy. The trustees had been seeking a man of educational equipment and of missionary enthusiasm to rehabilitate a school that for fifty years had contributed to Baptist strength in the Middle States; and in Professor Coe they believed they had found the one to whom they could entrust the future of their loved school. He did not long remain a stranger, nor was confidence misplaced. His abounding physical vigor, rare social gifts, splendid intellectual attainments, gracious bearing, and overflowing enthusiasm for things Christian, soon made him a welcome friend in households and in churches. The large gathering of townspeople, of trustees, of students that returned to mourn, of pastors from Scranton and Pittston and neighboring towns, at the funeral services in the Factoryville Baptist Church, Tuesday, June 27, attested the extent of influence won within two short years of his administration. Principal Coe was born in Dwight, Ill., May 26, 1864. He became a Christian in early youth, and, eager to fit himself for large usefulness in life, he entered the Bloomington State Normal School. On completing his schooling he became state Sunday-school missionary in Texas, where he heard and heeded the call to serve a more needy field in independent missionary work among the Hopi Indians of Arizona. After almost three years' labor there, he accepted the superintendency of the Kadiac Baptist Orphanage, Wood Island, Alaska. While ministering among the Hopis, he met Miss Anna Bell Evans, a government teacher among

the same Indian people, a daughter of Rev. John W. Evans, a Baptist minister well known in Pennsylvania. She accompanied him as wife to Alaska, where they served until 1909, when the seriously impaired health of Mrs. Coe compelled return to the states. In the autumn of 1909, Professor Coe was called to head the commercial department in McMinnville, now Linfield College, McMinnville, Ore. Here he remained, efficient teacher and administrator, leader in all educational and reform movements in his state, until he assumed charge of Keystone Academy, June, 1920.

During the two years at Keystone, Principal Coe succeeded in regaining the confidence of Baptists in the future of the school, in winning official support of the Pennsylvania board of education, in organizing an efficient teaching force, in adding to the physical equipment of the academy, in increasing the number of students enrolled, and in making sure its place in Baptist secondary education. So wise and methodical and foresighted had been his preparations for the coming school year that his sudden death, though a staggering blow, does not greatly perplex the supporters of Keystone. They have a fine corps of teachers to continue the work they themselves love; and the trustees heir Principal Coe's purposes and enthusiasm. They are as undaunted by the death of their leader as was England by the tragic death of Lord Kitchener. They are energetically at work executing the plans matured by their late principal. The coming school year promises to be the best within recent history of the academy.

Professor Coe leaves a wife and five children. Mrs. Coe will probably reside in Factoryville, and teach Bible in the academy. The oldest son, Curtis, is a graduate of Linfield College and is teaching in the Kingsley School, New Jersey; another son has just been graduated from Linfield College and will probably enter the teaching profession; another son is a senior in Bucknell University. The older daughter taught music last year in Keystone and remains for the coming year. The younger daughter just graduated from Keystone, valedictorian of her class, will enter Bucknell in the autumn for a complete college course.

Misunderstanding Corrected

Many inquiries have come to the undersigned concerning his statement at the Northern Baptist Convention, to the effect that only three of the boards of the cooperating organizations favored the presentation of the preamble of the report of the committee on gifts with attached doctrinal conditions, which preamble contained a statement of faith. It seems wise, therefore, to make a clearer statement in relation thereto.

Every one of the seven boards reported to the secretary of the Conference of Boards in writing. From these letters it appears that: The boards of the Home Mission Society, the Woman's Home Mission Society and the Publication Society, approved entirely of the report of the Committee of Fifteen, a subcommittee of the Conference of Boards. Of the remaining four boards, that of the Foreign Mission Society "adopted" the recommendations, but only "accepted" the rest of the report. The maker of the motion thereon and the secretary of the board informed the undersigned that "accept" was intended to mean "receive" as distinguished from "adopt," and that it did not imply presentation of the preamble to the convention for adop-

tion. The Woman's Foreign Board acted only on the recommendations, and the Ministers and Missionaries Benefit Board did the same. The Board of Education adopted only the recommendations and distinctly voted against the inclusion of the preamble in the report. It thus appears clearly that only three of the seven boards actually approved the report of the Committee of Fifteen in its entirety. The rest merely received the report or ignored all of it except the recommendations. In view of this state of the case, the undersigned, being secretary of the entire Conference of Boards did not feel warranted in including the preamble in his report from the Conference of Boards to the convention. The printed report had not been formally adopted by the Conference of Boards, as two of the replies from the boards did not come in until the last minute, and there was no opportunity to assemble all the boards. The only thing to do, therefore, was to present that part of the report of the Committee of Fifteen which had been actually approved by all or a majority of the boards. When it was stated that four of the boards had not approved the preamble, the statement did not mean that they disapproved of the contents of the preamble as such, but that they had taken no action of approval and had not voted to present the preamble in the report, in the way that three of the boards had done.

Although the whole matter was referred back to the Conference of Boards until next year, it is well to have the previous action of the boards understood, as 3,000 copies of the entire document were carried away.

Clarence M. Gallup,
Secretary of Conference of Boards.

A Peace Preserver

Centralia, Ill.

THE BAPTIST,
Dear Editor:

Letters have just been received from Burma telling of a revolutionary outbreak along the China border of Burma. A pretender to the throne of Burma gathered about 500 Shans, mercenary Chinese and ignorant Kachins belonging to the Atsee tribe and attacked and burned the village of Muse which was about twenty-seven miles from our mission station at Namkham. Our Shan missionary at Namkham, Rev. R. Harper, M.D., was not well when the news came, but he arose from his bed and notified the military authorities by helio messages. Troops soon arrived from the station of Pankham, eight miles away, and as they were Indian troops without a commander, Dr. Harper, who was for a long time the surgeon of these troops, joined them and hurried toward the enemy. Arriving at Selan, an outstation of the Namkham Shan Mission, they found the rebels attacking the Shan ruler and his state troops. This was on Sunday, March 19. Detachments of British Indian troops kept arriving, but the missionary was needed and kept at the battle-front. Not until the following Thursday morning did the rebels attack in a body. They were held back until 9 o'clock when a body of British cavalry arrived and together with the troops already collected the cavalry surrounded the rebels and about fifty of them were said to have been killed and the rest dispersed or captured. One of the British officers (English) was shot and the missionary personally accompanied him to the Mayo hospital. During the late war several similar rebellious attempts were made in the same locality and Dr. Harper has been

the peace preserver in that unsettled region.

Sincerely yours,
WALLACE ST. JOHN,
Missionary on Furlough.

International Student Conference

Leaders of denominational boards interested in the recruiting of college men for the ministry and others of the professions and vocations necessary for the promotion of the kingdom of God are urged in the report of the denominational representatives at the International Student Conference recently held at College Camp, Lake Geneva, to "get the habit of appointing as their representatives the best available men, remembering especially the importance of selecting men who can remain throughout the conference." The Rev. Norman B. Henderson, pastor of University Baptist Church of Minneapolis was the Baptist representative. The conference was held under the auspices of the International Committee of the Y. M. C. A.

The discussion of the denominational representatives which led to the adoption of the report indicated that these men who had spent their time during the ten days of the conference in advising college men concerning their life work, had become impressed with the idea that the importance of the conference to the churches in America and in foreign lands was underestimated by the leaders of their respective denominations.

While the registration of students from the 109 colleges and universities numbered 650, there were more than 1,300 pre-arranged interviews with students reported. The public testimonials given by the students on the last night of the conference, the baptism on that afternoon of one Japanese and two Chinese students and the decisions otherwise recorded by the students reflected the spiritual power and the decisive character of the platform and hilltop addresses, the Bible discussions daily in thirty-eight groups, the morning watch meditations, the interviews and the life work institutes.

The report of the denominational representatives in part is as follows: "The denominational leaders of the Lake Geneva Student Conference of 1922 desire to record their recognition of the far-reaching significance to the kingdom of God of conferences of this kind, and to express to the management of this conference their deep appreciation for the opportunities afforded for their participation therein. They believe that this cooperation has proved to be to the best interests of the conference and of all concerned. They desire to commend especially the following features of this year's conference:

"The well articulated program. The quality of, and the fundamental emphasis put upon the Bible discussion groups and the training of the leaders for these groups. The quality of emphasis between the appeal for service in foreign lands and the appeal for service in America. The fair presentation of both the commendable and non-Christian conditions prevailing in foreign lands. The spirit and quality of the musical features of the program."

Annual Conference of Swedish Baptist Ministers

The Swedish Baptist Ministers of Minnesota met for their annual conference in the Bethel Swedish Baptist Church, Duluth, June 21-22.

The evening session on June 21 was opened by a song service conducted by

Rev. J. A. Carlson, pastor of the entertaining church. Mr. Carlson also gave the address of welcome to the visiting ministers and their friends. The sermon was preached by Rev. G. A. Gustafson, St. Cloud, who chose as his theme: "Paul, the Apostle, in the Triumphal Procession of the Victorious Christ." 2 Cor. 2:12-17.

At the morning session on June 22, Rev. Adolf Paulson, Brainerd, read a paper on the subject: "Speaking with Tongues and Divine Healing in the Light of the Scriptures."

In the discussion which followed it was brought out that inasmuch as Christians believe that the tremendous advance in medical science is one evidence of the presence of God, we should thank God for what has been done and pray for those who devote their lives to the ministry of healing.

In the afternoon Rev. J. A. Swanson, St. Paul, spoke on the subject: "Some

Blemishes and Some Encouraging Features of Christian Work in Modern Times." The blemishes he listed as too great a reliance on machinery and organization; too much similarity between Christians and the world; lack of interest in the prayer meetings; unwillingness to sacrifice; too much controversy and dissension; modernism.

Some encouraging features were: A large number whose lives reveal that they are true followers of Christ; a world-wide vision as regards human needs; a true Christian altruism which concerns itself in the spiritual and physical welfare of humanity.

The following officers were elected: President, G. A. Hagstrom; vice-pres., Eric Carlson; secy., E. A. Finstrom; treas., C. E. Bergfalk; member of executive committee, R. A. Arlander.

The semi-annual meeting will be held next autumn at the Bethel Institute, St. Paul.

Church News by States

Atlantic Coast

NEW HAMPSHIRE

PLANS FOR CHURCH WORK for the year beginning next fall have been worked out by the pastor and a committee of the First Baptist Church in Manchester. The plan calls for a rally in October. The city will be divided into thirty sections and chairmen on visitation will be appointed for each section. The climax of rally month will be a social and church-roll call late in October. The November slogan for the church will be "Increase" and this will apply to all departments of church work. December will be stewardship month. Church finances and denominational responsibility will be stressed in that month. January will be prayer month and prayer circles will be formed. In February the evangelistic note will be emphasized and intensive efforts put forth in evangelism. After Easter other important church work will be given attention. This church will send a good-sized delegation of young people to the Ocean Park School of Methods in August as has been the custom for several years past.

Mrs. M. E. MORSE, pastor at Chester, and Rev. G. F. Howard, pastor at East Rochester, have resigned.

REV. M. H. WAKEFIELD, pastor at Newmarket, is seriously ill in a hospital at Exeter.

THE CHURCH AT SALEM DEPOT has voted to increase the salary of its pastor, Rev. C. M. Miller, who is doing good work on this field.

Mrs. L. J. DAVIS has resumed the work of pastor at Orange much to the satisfaction of the church. This is the only church in this rural community and Mrs. Davis has done excellent work here in the past.

FIVE YOUNG MEN are ready for baptism at Deerfield. Miss Christina MacKenzie is pastor here and a most successful work is in progress. Although there is no formal arrangement for federation the Congregational church decided a year ago to worship with the Baptist church and a most

commendable united work has been in progress.

DELEGATES FROM NEW HAMPSHIRE attending the convention at Indianapolis were: Rev. A. J. Archibald, Nashua; Rev. W. J. B. Cannell, Milford; Rev. T. J. Cate, Meredith; Rev. D. S. Jenks, Manchester; Mr. F. T. Wadleigh, Milford; Miss Helen K. Wallace, Alton; Rev. H. R. Whitlock, Manchester.

CONNECTICUT

REV. JAMES MCGEE, pastor of Calvary Church, New Haven, was the principal speaker at the recent commencement of his Alma Mater, Kalamazoo College, Michigan. The college conferred the degree of D. D. upon her distinguished son, an honor well merited.

CONNECTICUT WAS REPRESENTED at the Indianapolis Convention by twenty-nine delegates, seven women, two laymen, seventeen preachers and three secretaries.

THE HOUSE OF WORSHIP on Willington Hill has been undergoing a thorough renovation. Rededicatory services were held on Friday, June 20. The pastor, Rev. W. V. Allen, is being blessed in his work.

THE EVANGELISTIC COMMITTEE of the state convention, Rev. James McGee, chairman, met in Calvary Church, June 28, to consider the evangelistic plans for the ensuing year.

THE COMMITTEE on promotional plans for 1922-1923 expects to meet about the middle of July, when it is hoped through cooperation with the women and the pastors, a tentative suggestion program may be outlined for the ensuing year.

NEW JERSEY

THE NORTH NEW JERSEY Baptist Association met for its eighty-ninth anniversary with the Glenwood Church, June 27-28. It was fifty years ago that, at the same place, the association was reorganized and began the larger work which it has continued until the present. The history of those fifty years was reviewed by Rev. Wm. A. May, clerk emeritus. The present situation and future outlook in denominational affairs were indicated briefly by the superintendent of promotion

In New Jersey, J. Earle Edwards. Inspiration came to the delegates through the missionary address of Rev. Oscar Barchwitz, a former missionary to South America; the annual sermon by Rev. E. W. Rimpof of Paterson, and the women's hour under the leadership of Mrs. E. A. Vanderbree of Paterson. Through the sessions and between there was a splendid spirit of fellowship largely attributable to the efforts of the pastor at Glenwood, Rev. A. D. Vanderburgh, his wife and the people of the church and community. The officers elected for the ensuing year were: Moderator, Rev. L. J. Beynon, Clifton; vice-moderator, Rev. H. J. Smith, Paterson; clerk, Rev. A. R. DeMott, Bloomingdale; associate clerk, Isaac Gee, Paterson; treasurer, James Kinghorn, Rutherford.

Peddle Notes

Forty-six members of the class of 1922 were graduated from Peddie Institute recently at the annual commencement exercises, held in the main auditorium of the First Baptist Church, Hightstown, of which the Rev. Harry E. Owings is the pastor. The diplomas were presented to the graduates by D. G. Garabrant, president of the board of corporators. Orations were delivered during the exercises by Orrin G. Judd, '22, who took as his subject "Will Russia Come Through?", William G. Chace, '22, who spoke on "Japan and the Future," and John H. Schmidt, '22, who considered "America's Position in World Diplomacy." The commencement address was delivered by the Rev. W. Quay Rosselle, of Malden, Mass.

Following the announcement and award of prizes by Headmaster R. W. Sweetland, LL. D., the annual alumni luncheon was served, after which the yearly meetings of the General Alumni Association and the board of corporators were held in the Wilson Hall Chapel and the Longstreet Library, respectively.

James Madison Stifler, '22, son of Dr. James M. Stifler, of Evanston, Ill., was awarded a silver loving cup during the commencement exercises as a token of appreciation for his remarkable athletic record while enrolled at the school. Stifler has been chosen for the all-state football team for the past four seasons, and he has been a member of the Peddie championship basketball, baseball, track and swimming teams as well. Few students can equal his record in the world of sport.

The annual New Jersey Baptist Young People's Assembly will be held at the school July 1-8. The Rev. Otto F. Laegler, director of the assembly, has arranged an attractive number of courses, and it is expected that 300 young people from various parts of the state will avail themselves of the opportunity afforded by the sessions.

The second annual Peddie Summer School will open on July 10 and its sessions will continue until September 1. Archibald M. Langford will direct the summer school, as he did last year. Mr. Langford will leave Peddie in the fall, however, to become headmaster of the Howe School, Howe, Ind.

NEW YORK

CHILDREN'S DAY EXERCISES were held the afternoon of Sunday, June 25, in the Hanson Place Church, Brooklyn, New York. In connection with the services Dr. Fowler conducted a service of dedication for eleven children brought by their parents. It was a reverent and spiritually helpful service. This department of the church has had a most successful year. The ordinance of baptism was administered at the close of the evening service.

Mississippi Valley

INDIANA

THE FIRST BAPTIST CHURCH, Bloomington, has had a long campaign altogether. Beginning March 1, a series of cottage prayer meetings were held in each of thirty-five sections of the city, taking them one each night. April 2 the pre-Easter services began with the pastor, Rev. R. C. Speer, doing the preaching and Prof. C. R. Clayton leading the song service. On Easter Sunday the McDoel Tabernacle was dedicated and meetings began on Wednesday with the pastor preaching and Brother W. E. Houghton leading the song service, resulting in ninety-nine accessions. The meeting at McDoel Tabernacle was an answer to prayer. Eleven months ago the work began with a Sunday school in the school house. In November it was transferred to a cottage bought by the aid of the convention. The tabernacle dedicated Easter is a model of comfort, cheapness, stability and utility. It seats four hundred and has good ventilation and seating. The entire community in that section of the city helped to pay for it and then joined it. On April 30 First Church voted to create McDoel Tabernacle a branch of the church. All those who have joined there are to be received into the First Church, with the understanding that their activity and interest will center in the tabernacle.

KANSAS

REV. R. E. McGraw of Kansas City acted as pastor, at El Dorado, during Dr. M. O. Clemmons' three-months' leave of absence, which has just closed. Twenty-six persons responded to the invitation given, most of whom have united with the church. Six now await baptism. The Sunday school broke all previous records with 333 present one Sunday. A week of training and a week of revival were features of the season. Brother McGraw endeared himself to the people with his forceful preaching and his tireless endeavor for the cause. Pastor Clemmons took charge July 1. Mrs. Clemmons has greatly improved in health and is at home for the present.

IOWA

ON JULY 2, DR. FRANK A. HOUSER preached his farewell sermon as pastor of Calvary Church, Davenport, and will at once begin his pastorate at First Church of Olean, N. Y. On this day the four leading churches of Davenport united with Calvary in an evening service. Nearly four years ago Dr. Houser came from Trinity Church, Cleveland. He is returning to the East because he cannot resist the call. During the years in Calvary Church he has wrought with skill and fruitfulness. The church will miss Mr. and Mrs. Houser. The W. W. G. has adopted Mr. and Mrs. Howard Smith of Bhamo Burman, which presents the other side of the world and creates interest in the larger work. Mrs. Smith is now a member of Calvary Church.

HARRY C. ANDERSON will be in a special series of evangelistic meetings at Gilmore City, until July 16.

OHIO

REV. HOMER C. SMITH, pastor of the First Church of Athens, presented his

resignation Sunday, July 2. He will close his work with them August 31. He has not made known his plans for the future. He leaves the church in good shape.

Annual Meeting of Wooster Association

The eighty-third annual meeting of the Wooster Association was held with First Baptist Church of Salem, O., June 27-28. The association is made up of churches in Alliance, Canton, Massillon, New Philadelphia, Newman, Wooster, Salem, and one country church, known as the Locust Grove Church. Each church was represented in the associational meeting by a substantial delegation. The church at Salem had made splendid preparation for the meeting. In addition to furnishing lodging and breakfast the ladies served the meals at the church. The pastor, Rev. G. A. Beers, had neglected nothing that might contribute to the success of the meetings. Splendid singing was one of the features. The annual sermon was preached by the Rev. C. H. Donaldson, pastor of the Massillon Church. He brought a helpful, inspiring message. The Rev. A. A. Nellis, of Warren, preached the doctrinal sermon Tuesday evening. The message was unique and instructive. Mrs. E. W. Moore gave two addresses, one at the women's session on Wednesday afternoon, the other on Wednesday evening. The Rev. Bunyan Spencer gave an address on Christian Education; Rev. W. H. Thompson, on behalf of the state convention, presented that work, and Rev. F. G. Cressy spoke concerning the work of the N. B. C. and the New World Movement. Devotional addresses were given by Pastors T. J. Edwards, G. A. Beers and others. Wm. E. Bridge, pastor of Canton Church, acted as moderator; Mr. R. E. Ray of New Philadelphia, as clerk pro tem.

The report of the committee on religious conditions revealed that there had been a substantial net increase in the membership of the churches during the year. The churches at Wooster, Alliance, Massillon and Canton had held special evangelistic service as did the church at Newman. Altogether there were 271 additions to the churches. Massillon had had 100 additions in the five months just preceding the meeting.

Reports show that the churches had contributed 90 per cent as much to the N. W. M. as in the previous year, two churches giving more than during the year previous. The Sunday schools are larger than a year ago, and the young people's societies doing well. The women's work goes along steadily and successfully, under good leadership. Miss Lyde Jenkins presided at this session. Mr. A. L. Williams, of the Newman Church, was elected moderator; Mr. J. C. Steen, of Massillon, clerk; Mr. Grant Meyers, of Wooster, treasurer.

The minutes of the meeting will be ready for distribution within the next few days.

Taken as a whole the meeting was good and revealed that the churches were a unit as regards the support of the N. W. M.

MICHIGAN

REV. MORGAN L. WILLIAMS and Miss Clara Belle Arthur of Grand Rapids, Mich., were married June 27. Mr. Williams is the director of religious education under the Michigan Baptist Convention with headquarters in Lansing.

THE BURTON STREET CHURCH of Grand Rapids, Mich., has called to its pastorate Rev. G. A. Jackson. Mr. Jackson has served several years as the prison chaplain at Jackson.



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ILLINOIS

AN ORDAINING COUNCIL called by the First German Baptist Church of Peoria, Ill., on June 22, set apart to the gospel ministry Louis B. Broeker, who has been in charge of the work at Aiken Institute, Chicago. This is his home church and here he was brought up from infancy. Mr. Broeker is a recent graduate of the Baptist Theological Seminary, Chicago. Present at the council from that institution were President G. W. Taft and Prof. Jacob Heinrichs. Also from Chicago, Rev. N. C. Baum, First German Baptist Church. Mr. Broeker passed a brilliant examination on all matters touched by the council, and gives promise of eminent usefulness in the ministry. The sermon was given by Professor Heinrichs; charge to the candidate, Dr. Taft; welcome to the ministry, Rev. F. Sievers; ordaining prayer, Rev. J. V. Whiting; while the service was in charge of Rev. G. A. Waldvogel, pastor of the local church.

Pacific Coast

NORTHERN CALIFORNIA

REV. ARTHUR S. PHELPS officiated June 29 at the marriage of his only daughter, Celeste, in the First Church, San Francisco, to Professor H. M. Morse, of Cornell University, son of Mrs. Howard C. Morse, Waterville, Maine. Dr. A. S. Phelps is stated preacher at First Church. His brother, Dr. Dryden W. Phelps, of New Haven, assisted at the ceremony. The bride's only brother, Rev. Dryden L. Phelps, is teaching in Union University, Chengtu, West China.

WESTERN WASHINGTON

The Norwegian-Danish Baptist Conference

The conference met at the Norwegian-Danish Baptist Church in Seattle, June 15-18. The annual sermon was preached by the Rev. O. N. Jorgensen of Tacoma, from Romans 1:14. Sixty-nine delegates and visitors were present.

The following officers were elected: Pres., Rev. A. M. Mehus, Bellingham; vice-pres., Rev. Erling Monnes, Seattle; secy., Rev. T. O. Wold, Everett; treas., L. M. Forland, Seattle.

Rev. G. F. Holt gave a splendid address on "Our Task, and How to Perform It." Other inspiring subjects treated were: "Our Mission Program," "Our Field," "The Great Commission," "Conditions for Success," "Personal Work," "The Lord's Plan with the Church," "The Signs of the Times," and "The Heavenly Vision."

The women's session Saturday night was well attended. Mrs. T. O. Wold spoke on "Helpers in Christ Jesus," Rom. 16:3-5. Mrs. E. Monnes and others gave musical selections. The reports given showed that the women have done well financially.

The young people's session was held Sunday afternoon. Rev. E. Monnes spoke on "Our Freedom in Christ." Rev. T. H. Hagen led the after meeting and especially emphasized the truth that when Christ sets us free, we become the "bond-servants of Christ." The Seattle and Tacoma choirs sang inspiringly. Many encouraging testimonies were given.

Among the resolutions adopted were the following: Whereas, it is a fact that the modern destructive criticism of the Bible exerts a demoralizing influence in this country; Therefore, be it resolved that we as a conference hereby declare that we will vigilantly, faithfully and lovingly

contend "for the faith which once for all was delivered unto the saints," steadfastly maintaining and confessing that the Bible, not only in part, but wholly, is inerrantly inspired by the Holy Spirit.

"We desire to express our grateful appreciation to the Western Washington State Convention for efficient cooperation with us and endeavor to win our countrymen for Christ and His Church, and especially for appointing Rev. and Mrs. T. O. Wold as missionaries to our people. We also urge our churches to contribute to missions as the Lord prospers them."

Rocky Mountain States

COLORADO

BETHEL CHURCH, DENVER, Dr. E. L. Krumreig, pastor, is enjoying a good degree of interest. Large congregations greet the pastor at all of the church services and the prayer meetings are well sustained. On Sunday, July 2, the pastor gave the hand of fellowship to twenty-one members, fourteen of them were baptized by the pastor that morning before the sermon, three were baptized the week before and four came by letter. Others are to be baptized in the near future. The pastor will take no vacation and the church services will be continued regularly through the summer. The famous "Overland Tourist Park," where several thousand people camp during the vacation season, is only six blocks from Bethel Church, and the pastor is doing considerable work among the tourists.

Honor Dr. E. P. Brown

Edwin Putnam Brown, principal of Wayland Academy at Beaver Dam, Wisconsin, has been the center of interest in the sixty-seventh annual commencement on Wednesday, June 14. The occasion marked the completion of twenty-five years of valuable service by Mr. Brown in the list of celebrated educators who have held the position, including such men as Prof. A. S. Hutchins, Nathan E. Wood, and George Linfield. Principal Brown takes his position as a worthy upholder of the fine educational and religious standards of the Academy. His years of service have been a quarter of century of progress in material equipment, real educational achievement, and contributions to the advance of the kingdom of God.

Principal Brown was the recipient of a beautiful desk of circassian walnut with a plate glass top and a chair to match. The desk was placed in Mr. Brown's office one evening after his departure. He found it there the next morning upon his return. The gift was an appropriate expression of the feelings of students and of those who are having the pleasure of working with Mr. Brown.

The commencement dinner was particularly the event in honor of Principal Brown. About 230 were present to do honor to their beloved principal. A beautiful souvenir program in the Wayland colors with a pleasing portrait of Mr. Brown had been prepared. Mrs. Linfield, wife of former Principal Linfield, now Dean of Women of Linfield College, spoke feelingly of her interest in Wayland and in the achievement of Principal Brown, whom the Linfields claim as one of their "own boys."

Shurtleff College Commencement

By NORTON J. HILTON

Shurtleff, the pioneer college of the West, held its ninety-fifth annual commencement, Thursday, June 15. Dr. W. Edward Rafferty of the Publication Society delivered the baccalaureate address. His theme was, "Being Good, Four Square." He delighted his audience with the treatment of his subject. (1) Being Good, (2) For Something, (3) Worth While, (4) For Others. Jesus Christ was made the center of all that is good and great in man.

The graduating class numbered twenty-one, fifteen women and six men. One received the degree of Bachelor of Arts, seventeen Bachelor of Philosophy, and three Bachelor of Science. The honorary degree of Doctor of Divinity was conferred upon Rev. W. Edward Rafferty of Philadelphia and Rev. Charles Durden of Galesburg.

This year marked the tenth commencement of the presidency of George M. Potter. When he became president there were enrolled in the academy fifty-four, and in the college department seventy-two students. Since then the academy has been discontinued and this year the enrollment in the college department was 171. In 1912 the college owned eight acres of land. Property has been acquired until today the college is in possession of twenty-three acres which form a beautiful setting for campus and buildings. The endowment has been increased from less than \$200,000 to over \$500,000. Plans have already matured for the erection this summer of the first unit of a series of houses for the young women of the college. This first unit will be a modern up-to-date brick building and will take care of thirty-five girls.

The alumni banquet was given, Wednesday, June 14. The outstanding feature on this occasion was the celebration of Dr. D. G. Ray's fortieth anniversary as teacher and professor. Dr. Ray became a member of the Shurtleff faculty in 1882 and most faithfully and efficiently served the college with only one brief interim through all these years. The alumni presented him with a beautiful bouquet and in the bottom of the floral basket were letters from graduates of the college who had written their congratulations and appreciation of his long years of service and the place he held in their hearts as friend and teacher.

It was greatly regretted that the Northern Baptist Convention came the same week as commencement. On this account the pre-ident's reception was omitted as many desired to hasten to the convention.

No sooner was commencement over than the college began to get ready for the Illinois Baptist Summer Assembly which meets at the college July 15-22. Three hundred young people are expected at the assembly this year.

The heroism of the American Relief workers in the Near East and their devotion to their life-saving task is illustrated by a decision recently made by J. W. Van Wert, of Fenton, Mich. In the performance of his duty at his station in the Caucasus, Mr. Van Wert received an injury which necessitated the amputation of an arm. His mother cabled him at the hospital in Constantinople asking him to return home as soon as he was able to travel and all his friends expected he would do this. Upon his discharge from the hospital, however, he returned to the Caucasus to his place of service.

B. Y. P. U. Convention

(Continued from page 755)

swept the convention by storm. The following outline speaks for itself:

"Men are charging that the new generation is irreligious. If this be so, it is futile to spend our time in blaming the youngsters. The only sane thing to do is to find out why our faith has lost its meaning and challenge for those whose lives have been lived in this troubled score of years. What does twenty-one want in its religion?"

"For one thing, it demands enthusiasm. The cool shadowy faith of quiet formalism; the calculating contentment of churches which count a year well spent if it records no startling losses in membership; the sophisticated aloofness of those who are happy to know that they are saved and have no sense of the tragedy of a world's misery and darkness—these things repel twenty-one. If religion means anything, it must mean a consuming dedication to an insistent propaganda, and where the consuming dedication is absent, twenty-one concludes with ruthless logic that religion does not mean anything. Given a church which dares to dream no meaner dream than a city captured by the forces of Christ, and twenty-one will show signs of interest."

"The new generation demands fearlessness. It has been taught to believe that if a theory or an institution shows signs of shrinking when faced by unbiased and cold investigation and comparison, there is something unworthy which accounts for the shrinking. It demands a religious faith which proscribes no books, prohibits no courses of study, bans no contacts with the ever-widening horizons of the world's knowledge, erects no walls about itself, but frankly and fearlessly welcomes every fair question. It instinctively shuns the religion which may be observed only under a vacuum bell in controlled laboratory conditions. Twenty-one wants a chance to test and try, and things unwilling to submit are simply shelved."

"The youngsters demand affirmatives. There is something repellent to them in a faith which boasts as its supreme virtue a catalog of prohibitions. They are not enormously impressed with a list of things one must not do, and the penalties which ensue if one does. But they become interested at once when they are confronted with an ideal of what one can do and some friendly counsel of help in the doing. They are rather indifferent about inflicted punishments, but if sins appear to hinder achievement or prevent fullness of life, they pause a bit and ponder. The nagging 'don't' of outworn pedagogy is not religion to them, but they are ready for a glorious forward-looking 'do.'

"Twenty-one makes its last demand when it insists that religion treat of life more than of death. It is not unmindful of the transitory nature of material things; it does not overlook the immortality of lives well lived; nor has it lost its pity for those in loneliness over one departed. But some of the spectral blue-light of mystery and uncanniness which once played about the fact of death has been removed from their minds. The new generation has seen too many of its contemporaries die, and that at the glad height of a glorious adventure, to feel the need of a religious faith which relieves only the pall of death. It has little patience with those who are so intent upon the melody of a glorified Zion that they have no ears for the pity of the slums. It de-

mands a faith that is willing to be judged on the way it prepares men for life, rather than on the effectiveness of its preparation for death.

"We may deplore those demands if we choose, but we shall not gain a hearing from twenty-one as we deplore. And if these are the demands of twenty-one, the new generation has not far to go in its search for a faith which it can accept without reservation. It will find its goal in the faith of Jesus, whose passion consumed him; who dodged no question, erected no taboos; who uttered his commandments in two glorious affirmatives; and who spoke always to the problems of prosaic life. Have we forgotten that he died, a young man, surrounded by young men? Have we so libeled him in our preaching and our institutions that young men and women have consigned him to the far-distant limbo of 'after forty'?"

"THE PRAYER OF THE CHRISTIAN CRUSADER"

On Friday evening, the great audience gathered to hear an address on the above subject by Rev. G. A. Clarke, pastor of the First Baptist Church, Edmonton, Alberta. Mr. Clarke's deliberate Scotch manner won the hearts of the young people completely. He impressed them as being every inch a man, and as one who knows and lives his message. He took as his text "Thy Kingdom come. Thy will be done on earth as it is in heaven." The following lines are only an extract of this powerful message.

"It is a peculiar fact that nations speak of their golden age as being in the past. Rome went back for her golden age to the reign of Augustus. The Jew went back for his golden age to the reign of David. But let us lay hold of this—the best is yet to be, in spite of the things that seem to block progress for the present. God's world is headed for things better than the world yet has ever known, and the world's golden age is not in the past, but in the future.

"Thy kingdom come,' is a prayer for the triumph of his kingdom upon earth. God is leading on, not to chaos, but to victory. Heaven will be brought down to earth, and the world's golden age will have come when God's name is hallowed, and his will is done in the hearts of men as it is done in heaven.

"I have two questions: I. What is the kingdom of God? II. How shall his kingdom make progress in the world?"

"I. What is the kingdom of God? It is not the kingdom of nature that is here thought of. It is true, as Coleridge puts it, in the 'Hymn Before Sunrise,' that 'earth with her thousand voices praises God' and that nature is in harmony with God, but that is not the kingdom thought of here. Neither is it the kingdom of political supremacy. The Jew really thought that it was. He looked for one who would rebuild the throne of David, and in reality make Jerusalem the head of a great empire on the shores of the Mediterranean Sea.

"It is a kingdom which is inward and spiritual. It consists of that relationship to God, in which the individual desires above everything else to know the will of

the Father, and his master passion is to do it. I hear it in the prayer of Jesus, 'Not my will, but thine be done.' Wherever that relationship exists between a human life and the will of the Father, there a bit of the kingdom of God is abroad in the world. There a bit of the kingdom of God is walking about on two feet. Said Jesus, 'The Kingdom of God is within you,' and again, 'The kingdom of God is among you,' and wherever you see a man, the master passion of whose life is to know and to do the will of God, there you see a bit of the kingdom of God moving about among other men.

"II. How shall his kingdom make progress in the world? It shall not be by force. Obviously, it shall not be by force, either military or political. That was the fallacy of the crusades. Men were induced by the fiery enthusiasm of Peter the hermit to embark on the crusades to drive the Saracen out of Jerusalem, the holy city, and they that took the sword—many of them perished by the sword, and the crusades did not extend the kingdom of God one whit. They are interesting stories of a blundering, romantic and useless warfare. Such was the fallacy of the inquisitions of Italy and France and Spain. The superintendents of the inquisition undertook by force—by inflicting terrific bodily pain, to extort confessions of loyalty to the creeds of the church from the lips of men. And it never touched their souls.

"How shall the kingdom of God be extended? It will be through consecrated personality. By a life of splendidly de-

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"OUR BROKEN SHIPS"

This was the theme of Dr. O. C. S. Wallace, pastor of Eutaw Place Baptist Church, Baltimore, for Saturday evening. Just preceding Dr. Wallace's address, General Secretary White presented Dr. George Earl, chairman of the Twin City Committee who spoke briefly of plans for entertaining the convention. Between five and six hundred committeemen stood with Dr. Earl while the great convention applauded.

The statesmanlike bearing of Dr. Wallace aroused immediate attention. Dr. Wallace said:

"In common speech we refer figuratively to 'our ships at sea' and dream of the day when 'our ships shall come into harbor.' Then our plans shall ripen, our hopes be realized, our lives be enriched. In the days of wooden ships, there was a type called the East Indiaman, built for long voyages and large cargoes. The 'ships of Tarshish' referred to in the Old Testament were similar to these. Such ships sometimes returned after prosperous voyages, as in the days of Solomon, and sometimes were broken at the port of sailing, as in the days of Jehosaphat. Our youthful plans and hopes are the ships we send to sea. Besides the small craft, mere canvas, skiffs, or coasting vessels, there are others which represent our deepest aspiration. They are built for long voyages and large cargoes. They will bring into our characters or our careers, our family life or Christian activity, precious gold of holiness and high attainment. Every worthy soul, starting upon the Christian life, builds upon such undertakings.

"The tragedy of many a life is that these ships never even get to sea. They are broken at the port of departure. Fierce gales of temptation, or adverse influence, or bad steering, turn the ship upon the shoals. Such wild gales assailed Jesus after his baptism, but did not wreck him. He is forever our model, teaching young people how to bear themselves amidst the temptations of school or business or social life. There are myriads in our churches who gave promise of great usefulness but now are mere spectators. Their ships have been broken at the beginning of the voyage. Shaken in faith, they have no heart for humble discipleship. Absorbed in their secular tasks, they have no energy for Christian activities. Lured by selfish gaieties, the charm of the way of the cross no longer constrains them to deny themselves for Christ's sake."

Special Features

For the first time a Life Service League banquet was planned as a special feature of the convention program. One hundred and sixty attended. The interest and enthusiasm ran high as one after another of the Life Service Leaguers told of their plans for Christian work and of their struggle to secure an education in order that they might best serve in kingdom

(Continued on page 772)

Our Book Shelf

Missionary Messages, by James F. Love, D. D., Corresponding Secretary of Foreign Mission Board, Southern Baptist Convention, New York: George H. Doran Co. \$1.25.

A collection of ten addresses on the subject of foreign missions by one of the most capable men to deal with that subject. They are from the viewpoint of the Southern Baptist Missionary Board and occasionally a flavor of its sentiments is detected, but not in anyway to mar or depreciate their value. Missionary speakers and workers will find here a mine of information and inspiration.

Types of Preachers in the New Testament, by Professor A. T. Robertson. New York: George H. Doran Co. \$1.60.

One hardly realizes the wealth of biographical literature in the New Testament until he reads some of Dr. Robertson's volumes. The preacher will then discover he did not need to browse the "Lives" of historical characters outside the Bible to find interesting figures. In this volume we have Apollos, Barnabas, James, Stephen, Judas (the Iscariot) and many others presented each as a type of a class of preachers. The biography is not only the personal history of the subject but into it is woven much information of the world conditions of those times, and especially the social, spiritual and doctrinal life of the early church, so that the book is not only an interesting literature but educational and informing. Possibly that after all the name of the popular author is the best commendation of the work outside of the contents. We are always glad to welcome any book from the pen of Dr. Robertson, but this one seems of surpassing excellence.

"It Is to Laugh"

"Don't you sometimes lose faith in human nature?"

"Never," replied Senator Sorghum. "You can always depend on human nature for generous actions and unprejudiced opinions. That refers, of course, to genuine human nature, which isn't always easy to find. A good many people feel that they have to depend on artifice and dissimulation. Human nature, my friend, is all right. What makes the trouble in society is the de-natured humanity."—*Washington Star*.

Frank B. Seidman, the New York tax expert, said at a banquet:

"Some people seem to think that they can treat the government as the spoiled son treated his father.

"This young fellow got married and rented one of his father's houses. Month after month went by, however, and he paid no rent. So, one day his father said to him:

"John, I'm going to give that house to you—make you a present of it, lock, stock and barrel."

"I don't want it," said John.

"What? You don't want that nice house as a gift? Why not?"

"Because," said John, "I'd have to pay the taxes on it—that's why not."

OUR MUSIC CORNER

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AVOID EXTREMES

A supersensitive correspondent who is organist of a prominent church in Ohio sends us a disgusted cry of despair about church music and everything connected with it, declaring that he is "off to the movies," where he will have a "legitimate status" and will not be "treated with contempt." We wish him all success in his new venture. Financially, he will probably be better off—but we are all occasionally treated with "contempt" in this valley of tears, from bishops and senators down to hootblacks and scullions. It is well to cultivate a tough epidermis—not for continual, indiscriminate, everyday use—but as a coat of mail to slip on when the arrows of outrageous fortune fly too near for comfort.

Dr. Morgan Dix used to say that organists, as a class, were like "delicate pieces of china:" they had to be "handled with care."

Hits Everybody

There is much truth in this—but it is general rather than special, and hits everybody more or less. We would remind our correspondent that church organists can learn self-control and patience from clergymen more often than they imagine. As far as "contempt" is concerned, the clergy trains itself to put up with a superabundance of it as a necessary part of daily discipline. How would our Ohio complainant feel if he were in holy orders and inclined to take seriously the "Conclusion" of that extraordinary book, "Painted Windows," by the author of "The Mirror of Downing Street"? The study of the lives and characteristics of the most eminent religious teachers of the day is supplemented by the following:

"The average clergyman, I am afraid, is regarded in these days as something of a bore, a wet-blanket even at tea-parties. Something is wrong with the church. It is impious to think that heaven interposed in the affairs of humanity to produce that ridiculous mouse, the modern curate. No teacher in the history of the world ever occupied a lower place in the respect of men. So deep is the pit into which the modern minister has fallen that no one attempts to get him out. He is abandoned by the world. He figures with the starving children of Russia in appeals to the charitable, an object of pity. The hungry sheep look up and are not fed, but the shepherd also looks up from his pit of poverty and neglect, as hungry as the sheep, hungry for the bare necessities of animal life. This is surely a tragic position for a preacher of good news. Why is the church so powerless? Why is it that she has so totally lost the attention of mankind?"

Our correspondent will exclaim that this is an exaggeration. But so also is the following, which recently appeared in a well-known daily, and which is a fair sample of what is written about organists:

"The lot of the church organists in the country is not a happy one. As a rule he is poorly paid. He is at the mercy of the committee on music, a committee ruled by the chairman's wife, who either sings a little and is therefore a severe critic of the choir, or makes noises on the piano. Sometimes in the Episcopal church the rector asks him why he does not give the whole

of Bach's Passion according to St. Matthew; he has heard that it is of a religious nature. If the soprano in the quartet makes a mistake she quickly glares at the organist, and the congregation at once sympathizes with her. His position is a little below that of the furnace man. No wonder he is glad to leave the church for the film theatre."

We again refer to the advice of our old friend Aristotle, "Avoid extremes"—whether we write about the "ridiculous mouse" or the "furnace man."—*New Music Review.*

CONVENTION PLANS OF NATIONAL ASSOCIATION OF ORGANISTS

At the executive committee meeting May 15 definite action was taken on many of the plans for the Chicago convention. It was voted that the Auditorium Hotel should be headquarters and it is advisable to make reservations early, as the first week in August is to be a busy one for Chicago. This hotel is two and a half blocks from Kimball Hall, where many of the meetings will be held. You will receive a letter giving rates not only of the Auditorium, but also of several other hotels near by. For reservations, address Miss Florence Hodge, 6 Scott Street, Chicago.

Clarence Albert Tufts, the brilliant concert organist from Los Angeles, will play a recital, probably at Kimball Hall, and arrangements have been completed whereby the Medinah Temple Organ will be available for an afternoon two-console recital. Courboin and Maitland will be heard on that afternoon.

As a special feature we are fortunate in being able to have Paul E. Sabin of the River Bank Laboratories, Geneva, Ill., for a talk on acoustics. This will be illustrated with lantern slides. The River Bank Laboratories have done marvelous research work and this lecture should be most interesting.

Among other speakers will be Dean Peter C. Lutkin of Northwestern University, Dr. Felix Borowski, president of the Chicago Musical College, and, we hope, John Alden Carpenter, one of America's foremost composers. Any one of these men will have a real message which will give the convention a great distinction.

Couple these events with the recitals of Farnam and Eddy and it gives Chicago a four-day period which will be hard to surpass.—*The Diapason.*

A contract for a large two-manual organ has been let by the Court Street Baptist Church of Portsmouth, Va., to the Hall Organ Co., for immediate installation.

Art springs in its earliest beginnings from religion, and returns to it in its highest development.—*Ambrose.*

O Music, thou who bringest the receding waves of eternity nearer to the weary heart of man, as he stands upon the shore and longs to cross over, art thou the evening breeze of life, or the morning air of the future?—*Jean Paul Richter.*

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THE ABINGDON PRESS
NEW YORK CINCINNATI

B. Y. P. U. Convention

(Continued from page 770)

work. The Life Service League is one of the great departments of the Baptist Young People's Union of America and now has a membership of over 1700 young people who are preparing for some form of Christian service. During these years a study has been made of the general educational situation among young people deciding for Christian service. Three or four years ago a great part if not the larger part of the decisions were among those with only school grade education. Within the four year period it has been found that by far the larger majority now deciding for Christian service, are of high school, college, and university grades. This is one of the most hopeful indications in the Baptist denomination today.

Awards

The international banner for having the largest mileage, was again awarded to Illinois, with a total mileage of 114,534. Iowa came second with a mileage of \$8,400, Wisconsin third with a total of 60,085, New York, fourth with a total of 43,750 and No. Dakota fifth with a mileage of 41,584. This banner is awarded on the basis of the number of delegates multiplied by the number of miles from the state or provincial capital, to the convention city.

The banner offered by the schools and college committee for having present the largest number of delegates present, in proportion to Baptist students in attendance upon the institution, was awarded to the University of Manitoba, with Des Moines University in second place.

Banquets

Of all sorts, shapes and sizes! State and provincial delegations, and interstate and provincial. Friday afternoon of the convention is left clear for this get-together time. Hotels and eating houses were in many cases taxed to capacity to provide the necessary accommodations.

Alumni of Denison University staged an all Denison affair on Saturday evening with a goodly number on hand to renew old fellowships.

Some Things Not Reportable

Just what impression a stranger gets when he sees a young people's convention in action for the first time, would be hard to say. Yells, songs, demonstrations of all sorts, unusual costumes, varieties of headgear—most everything that young people can think up to have lots of fun, and they had it. The reporter had to stop and get into the game when things broke loose.

These outbursts came at times just preceding the finest devotional services. But the young people have come to understand that there is no contradiction between a lot of wholesome fun at the right time, and deep spiritual piety. Within three minutes they can make the transition from one attitude to the other, and set some of the "brethren" and especially some of the ministers a fine example as good listeners.

Business Affairs

Details of business were worked out in long and weary sessions of the various boards and committees. Unanimity of opinion in the board meetings which prevailed after lengthy discussions, also prevailed in the convention itself when reports were presented. Legislation was kept in the background while the great

educational and inspirational features were magnified.

Conferences

On Thursday and Friday afternoons, conferences were conducted as follows: "Local Organization and Operation" by Miss Vera Rice; "Missions" by Misses Helen Crissman and Evalyn Camp; "Juniors" by Miss Meme Brockway; "City Union and Associational Organization and Operation" by Mr. Thomas Riches; "Social and Recreational" by Miss Edna Geister; "Stewardship in Action" by Miss Jessie Burrall; "Church Vacation Schools" by Messrs. L. J. Velte and F. H. Fahringer; "Young People in Village and Rural Communities" by Dr. Herbert Hines; "Church Leadership in Civic Affairs" by Dr. M. P. Boynton; "Evangelism of Youth" and "The Devotional Life of Youth" by Rev. A. H. Gage.

Great interest was manifested in these conferences. In some cases the attendance ran over five hundred for individual conferences. Plans were outlined, books were suggested, and loyalty urged as the young people return to the home church where the tasks are hard.

The American Baptist Publication Society representatives were on hand with a fine display of good books for young people. This greatly re-enforced the work of the conference leaders.

That Last Day

How can we ever forget it. Thousands had begun to pray early in the sessions, and even months before the delegates assembled. The early morning prayer service centered around the activities of the day. As the young people assembled in the local twin city churches for worship, they prayed.

At three o'clock Sunday afternoon, thousands came together with an air of expectancy. The great chorus choir directed by Mr. Clissold was soon in action. At 3:30 Dr. Carl D. Case, pastor of the First Baptist Church, Oak Park, Ill., spoke on "The Challenge of the Best." This was a life enlistment service and as Dr. Case spoke, God moved upon the hearts of the young people. In a straightforward way he threw out the challenge for life service. Some could hardly wait until he was through before starting to the great platform, which had been cleared to receive them. They responded from all parts of the house as Mr. Clissold sang "I gave, I gave my life for thee, what hast thou given to me?" We stood on the platform to welcome them as they came. The countenances of the young people were lighted by the spirit of God; now and then a tear and a sob.

If the Baptist people of the United States and Canada could have looked upon that host of young people, there giving themselves to the work of the kingdom of God, they would go out determined to give, and that at once, all the money necessary to finance the great kingdom enterprises of the denomination.

Space will not permit an outline of Dr. Case's address. The young people's topic for April 15, 1923, will be "Stewardship of Self." The B. Y. P. U. of America plans to put this in pamphlet form for distribution among young people's societies of the United States and Canada for use in connection with the above named topic. Watch the pages of THE BAPTIST for announcements.

Life Service League Photo

At an early date, we hope to be able to present to the readers of this paper, a pic-

ture of the group of young people who went forward on Sunday afternoon. Watch for it.

Sunday night found an audience of over eight thousand present for the closing session. The coronation, or closing address was delivered by Dr. Wallace who spoke on "Something More for God." Dr. Wallace said in part:

"Service, and yet more service" is the slogan of every man-serving enterprise today. 'Consecration, and yet more consecration' is the motto of every aspiring young Christian. The call comes in both the great hours of life and amidst life's commonplaces.

"When the soul starts to respond to this call resistance is met from without and from within. Old companions, practices, and haunts cling, beckon, lure. Self-will also joins its force to external influence, or even self distrust. When Emily Chubbuck's purpose to become the wife of Adoniram Judson, and go out to Burma with the veteran missionary became known, the literary world of America protested against her sacrifice in marrying 'an old missionary.' When James Brainerd Taylor determined that he would be 'an uncommon Christian,' he found that there must be frequent wrestlings with the forces within his soul if he were to realize his high ideal.

"Impulse toward this holier life will grow greater as we realize the real character of our being. Man is an embodiment of life and love. 'Something more for God' is the program of life everywhere, and of love. Life makes a program, whether in seed, bee, bird, or man. Love makes a program, involving doing more, giving more, loving more. 'Something more for God' is the impulse of life and love. All nature reveals this. Every form of life proclaims it. Love in every domain makes it known. 'Something more for God' is the ideal of life and love. Without such a program no one can realize the highest demands of his own soul.

"There is an insistent call today that the rank and file in our churches shall give themselves incessantly and with holy passion not only to their own upbuilding in Christian character, but to a personal evangelism which shall adequately commend God and his redemption to all sorts and conditions of men."

Just before Dr. Wallace was presented to the convention, President Atwater turned the gavel over to Rev. Mark F. Sanborn, pastor of Judson Memorial Church, Minneapolis, the new president. Other officers elected are: Vice-presidents, Mr. Thomas Riches, Hamilton, Ont., Can. Mr. T. G. Newbill, Kansas City, Mo. and Rev. C. A. Carman, Grinnell, Iowa; recording secretary, John R. Glading, Detroit; treasurer, Mr. Orlo O. Montague, Chicago. James Asa White was again unanimously elected as general secretary.

Invitations for the convention were presented from Denver, Omaha, Portland, Washington, and Boston. Some of these invitations extended through to 1925 and 1926. Boston was in the lead for 1923, and the convention so voted.

At the close of the address by Dr. Wallace, the convention sang "God be with you till we meet again." President Sanborn declared the convention adjourned to meet in Boston, July 5-8, 1923.

As to how the delegates were entertained, what they thought of St. Paul people, the city, and the convention, this will be told in "Convention Impressions" which will appear in several issues of this paper. Don't miss them. Last report showed over 9,000 registered delegates.

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BAP
Volume III

July 22, 1922

UNIVERSITY OF ILLINOIS LIBRARY

No. 25

The Baptist

Published Every Week by the Northern Baptist Convention

The Light Shineth in the Darkness and the Darkness Overcame It Not

THE chart before him lay, wherein to see
Defeat and failure as his ancestry,
Weakness and pain as his heredity.

He bowed his head in bitter agony,
Feeling himself unworthy utterly.

Then light, through black despair,
Shone piercingly—

"They have forgot my brother," whispered he,
"Jesus, who died for others on the tree,
And my great Father, God, who strengthens me."

—Elizabeth C. Billings in *Survey*.

Fresh from the Field

Mr. John D. Rockefeller Sr. celebrated his eighty-third birthday July 8.

The National Reform Association announces a Christian Citizenship Institute at Winona Lake, Aug. 8-17.

Christie Street Baptist Church, Toronto, suffered \$3,500 loss by fire on Sunday, June 25, covered by insurance.

Rev. R. O. Harris, of Wellington, Kan., has become pastor of the Chelsea Church at Kansas City, Kan.

Mrs. Sophronia Pettit, a Canadian woman who had been a Baptist for the past eighty-six years, died at Peoria, Ill., July 10, at the age of 102.

Professor Fred G. Boughton, of Denison University, has accepted the presidency of Sioux Falls College (S. Dak.) and will begin his work September first.

The National Education Association unanimously elected as president at its Boston meeting July 7, a Chicago educator, William B. Owen.

By inadvertence a correspondent referring to the late Dr. J. Q. A. Henry, erred in the name of the lady he married a few years ago. She was Mrs. Caroline Levering Stafford.

The First Church, Santa Ana, Cal., Otto S. Russell, pastor, held a "Christmas Tree" July 12 for its foreign representative Miss Viola Hill, of Ningo, China, and for Mrs. Wm. Ashmore, both of whom return to their field in August.

Rev. D. F. Rittenhouse, pastor First Church, Columbus, was the pulpit supply July 16 at Euclid Ave. Church, Cleveland. The junior church is a feature at Euclid Ave., and claims to be one of the largest in America.

Ninety-six per cent of the Maine churches are contributors to the New World Movement. The state shows a gain of 400 per cent in six years in its benevolent offerings. The Saco convention unanimously committed Maine Baptists anew to the movement.

The churches at Glasford and Moweaqua, Ill., have enjoyed the ministry of pastor L. D. Lamkin of Olney, Ill., in special meetings. Mr. Lamkin closes his work with the Olney church this month and will be available for evangelistic campaigns, to which work he feels especially called. He may be addressed at Olney.

Brandon College (Manitoba) at its last commencement conferred the honorary degree Doctor of Laws *honoris causa* on Prof. Harris L. MacNeill, an early arts graduate of McMaster University, whose record as teacher at Woodstock College, Washburn College, and Brandon College has reflected high honor upon his *alma mater*.

The Cedar Falls, Iowa, Bible Conference, Aug. 6-13, includes on its program Campbell Morgan, Evangelist W. B. Biederwolf, E. O. Sellers, Miss Helen Byrnes and Bishop Homer Stuntz. There are no fees for registration. Parley E. Zartmann is director. Miss Edith Mae Bell, of Chicago, will conduct study classes during the conference. Room and board for the period will range from \$10 up.

(Continued on page 776)

As Others See Us

THE Indianapolis Convention was widely reported, in both secular and religious journals, and the significant action of Friday, June 14, on the Confession of Faith, was given editorial comment in many papers. THE BAPTIST believes that a review of these press reports and comments will be of interest to our readers as a matter of news. We quote a few secular dailies, from several liberal journals, and also from our evangelical exchanges. These expressions are presented solely as a news feature. Careful effort has been made to indicate exactly what the writers intended, though the quotations obviously cannot be complete.

Philadelphia North American:

"With world affairs still in a state confused and threatening, and with domestic problems of great public urgency under discussion, the newspapers of the country gave columns of space recently to the proceedings of a Baptist convention in Indianapolis. That a sectarian gathering of this nature should compete for attention with events of national and international concern may seem curious; the simple explanation is that the assemblage furnished news which deeply interests a very large proportion of the readers of newspapers. For it produced the first open test of strength between two forces which are contending for leadership in the Christian church. While the first test has come in the Baptist communion, precisely the same cleavage is manifesting itself in other denominations. Among the clergy and members of these bodies here are held two conceptions of the Christian religion which their adherents consider irreconcilable. The one is called primitive, the other modern. The one is based upon supernaturalism, the other upon rationalism. The one required absolute belief in a faith revealed through an inerrant Bible; the other seeks to harmonize itself with science and a developing civilization. The one holds that religion is essentially individual and static, the other that it is social and evolutionary. The one views it as a preparation for existence beyond the grave, the other as a means of bettering the world here." * * * * It will be a matter of no small concern if churches representing so large a part of our population should divide upon the issue. For here is no mere hair-splitting on dogma, but a cleavage wide and deep in controlling beliefs. There is no common ground of faith between those who believe that civilization is progressing morally and spiritually, and those who believe that it is swiftly degenerating and is to be overthrown by a returning Christ."

Indianapolis Star:

"While the matter of creed over which the convention held warm discussions is not a concern of non-members of the great Baptist organization, it is undoubtedly a source of satisfaction to the broad-minded element of church-going people of Indianapolis that the convention voted so emphatically not to narrow its policy by the adoption of a fixed and rigid creed. Other churches have found such creeds stumbling blocks. * * * The Baptist church has flourished for many years under the wide scope of this highest authority and it decided wisely in voting to continue in the same path."

The Nation (New York):

"After a campaign in which they won minor victories, the fundamentalists put their power to the test at the national convention of the Baptist churches. They were decisively defeated in their efforts to impose a creed upon their denomination, nor did their opposition to the social gospel prevent the convention from voting \$25,000 to the Federal Council of Churches which has taken a rather liberal stand in economic matters. These victories were not won in the name of modernism but of an inclusive church. They mean nevertheless that the doors of one of the greatest of Protestant bodies are not to be shut to men of modern mind. The defeat of the fundamentalists in the church in which they were best organized may well mark the turning-point in the tide of religious reaction."

Unity (Chicago) Liberal:

"The great weakness of the position of the convention, as one is able to gather it from reports, lies in the fact that the New Testament is again used as an ultimate authority. The delegates did not adopt a creed such as the reactionaries tried to force upon them. But is it true that they did not adopt any creed whatsoever? Are they left free? Is it not nearer the truth to say that they adopted a creed which consists of some twenty odd volumes written by various authors, and furthermore a creed which forms the basis for the contentions of the fundamentalists? * * *

"The question does not hinge on respect for the New Testament. It hinges on the question as to whether the Baptists are free, having adopted the New Testament as their creed? The writer submits that they are not, for the reason that they have struck out no new principle to guide conscience or conduct in matters of religious life. They have simply done what Luther did four hundred years ago, viz: made the Bible the test of religious truth."—CLARENCE R. SKINNER.

Universalist Leader (Boston):

"It was a victory, not for one side over the other, but for the Baptist church. In a time when the orthodox world is moved as it has never been before in recent years, by the widespread effort to force ancient interpretations, under the name of 'fundamentals,' upon a world which Christianity has transformed, it is significant that one of the largest and strongest of orthodox denominations, without committing itself upon the merits or demerits of the so-called 'fundamentals,' makes its declaration to re-establish itself upon the New Testament with freedom of individual interpretation."

Christian Century (Chicago) Liberal-Disciple:

"Progressive-minded Baptists have returned home from the Indianapolis convention relieved of their fears of a rupture in their northern denomination and rejoicing in a notable and definitive triumph for the ideals of fraternity and freedom for which Baptists have always been supposed to stand. It is a victory in which all American Protestantism may claim a share. Leaders of all our Christian groups had come to feel that the event toward which the forces within the Baptist body have been moving for more than three years was one in which our common Christianity had a vital stake. Without doubt the successful carrying out of the fundamentalist program in the Northern Baptist Convention would not only have transformed the character of the denom-

(Continued on page 776)

The Baptist

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Excess Modesty

If you think enough of your town to be willing to preach in it, why not print it on your church bulletin? We have at hand a newsy and attractive weekly calendar thoughtfully mailed us by somebody; but for the life of us we cannot figure out for sure where the church is located. Higher criticism yields a trace of a clue on which we might build a hypothesis, but—well, it is safer, if “assured results” are desired, just to stick in the name of town and state. “Was that somebody YOU?”

Killam's Kollum

Thank You

Pastor L. D. Lambkin of Olney, Ill., who has resigned to give himself to evangelistic work, writes: “I am sorry that I have to ask you to discontinue THE BAPTIST. I will miss its visits, but I will soon be out holding meetings and will be unable to get it. . . . God bless you in sending the message of the kingdom to Baptist families throughout the Northern Baptist Convention.”

Name Please?

And if you think enough of your convictions to be willing to write them to the editor of THE BAPTIST, why not add your name at the end of your letter? We have at hand a racy and peppery letter from a western layman; but Arizona is a large state and our insight is defective when it comes to spotting the good brother who wrote us. Please sign your name to all communications to this office; if you do not want it printed say so and we will do our best to protect your anonymity.

Chemically Pure

Water kept in circulation is generally considered more desirable for drinking purposes than water which does not circulate. The better the circulation, the better the water. A great light has just dawned upon us; we have sometimes wondered why some of the Baptist papers of America are not more palatable and refreshing. It must be because their circulation is so poor! Modesty restrains us from stating the converse of that illuminating conclusion—but THE BAPTIST *does* circulate vigorously. That's why it's so—but we almost forgot our modesty!

Look Them Up

Do you know how many blind people live in your town or neighborhood? Have you ever thought of their possible need of a special ministry of the word of God because of their affliction? What a challenge such folks are to the love and consecration of young Christians! Hunt them up, call on them in his name, make sure that they have the Gospels at least in raised type if they can read them. If not, then they must just depend on you to read to them:

Fresh from the Field

(Continued from page 774)

The First Church, Clinton, Ill., Dr. O. P. Miles, pastor, held its annual meeting July 6. Current and benevolent obligations have been fully met and a gain of 50 per cent in membership, and a splendid advance in Sunday-school work were indicated in the reports. A brick parsonage is nearing completion.

Dr. W. P. Throgmorton, editor of the *Illinois Baptist*, was married at Nashville on June 28 to Miss Kathrine Edwards of Marion, Ill. Miss Edwards, who is 33, has served for several years most efficiently as stenographer in Dr. Throgmorton's office and has been active in Christian work both in Marion and in the Southern Baptist Convention.

Springfield, Mo., First Church, of which Claude D. Miller is pastor, now has a total membership of 1,608, an increase of over 700 during the present pastorate of six years. The Sunday school averages 748. There were 356 additions last year, 168 being by baptism. Seven young people of the church are preparing in school for Christian work. The missionary offerings are divided equally between the Northern and Southern conventions.

The administrative committee of the General Board of Promotion has ordered General Director Aitchison to take a complete rest this summer preparatory to the new campaign of the coming season. Rev. W. H. Bowler of Boise, Ida., field secretary of the board, is at the New York office during Dr. Aitchison's absence, in charge of the plans for promotion work and for prompt consideration of matters needing attention.

Alberta Baptists held their annual convention at Calgary in June. An entire day of the program was devoted to religious education, the final address of the day being given by Pastor Geo. A. Clarke of Edmonton, who delivered the convention sermon on "The Bible and its Relation to the Future Civilization." The convention again voted against introducing the teaching of the Bible in the public schools.

Eight thousand people assembled on the pier and wharf when the "Aquitania" sailed from New York harbor for Europe, July 4, carrying among its passengers a distinguished and precious Baptist delegation, Dr. W. S. Abernethy of Washington, Dr. Carter Helm Jones of Philadelphia, and Dr. Frederick E. Taylor of Indianapolis. We may remark that not all the 8,000 farewellers were there to see our brethren off.

Rev. and Mrs. C. Chaney, missionaries from Maubin, Burma, British India, arrived in the states via Montreal on June 11. They are visiting Mrs. Chaney's sister at Rouse's Point, N. Y., during July and August. After September 1 their address will be 313 Ellicott Street, Rochester, N. Y. Mr. Chaney attended the fifteenth reunion of his class at Yale, where he won the silver "Long Distance Plate," given each reunion to the member of the class who traveled farthest to attend the reunion.

Grinnell Church, Iowa, announces open air services during the summer on Sunday evenings, to be held in the park, with the local band giving a sacred concert. Pastor Charles Carman spoke at the first service on "Winning the War."

As Others See Us

(Continued from page 774)

ination directly involved, but would have colored appreciably the quality of spiritual life in every denomination in America. * * *

"For the Baptist denomination to have made itself reactionary and at the same time remained united would have been a tragedy not alone to the Baptists but to catholic Christianity. * * *

"On the other hand, had the fundamentalists won and had the liberals seceded, as it was felt they would in large numbers be bound to do, the result also would have been tragic. With Protestantism scandalously divided already, and impotent because of its divisions, the effect would have been more disheartening than any occurrence in modern religious history."

Western Advocate (Cincinnati) Methodist:

"We are assured there will be no split among the Baptists of the North and that there will be no closer affiliation than formerly with the Baptists of the South. It is very evident that the conservatives commanded a strong influence at the convention. They somehow have their hands upon the general benevolences of the church. This enables them to make any kind of a threat or statement to the members of the party of the other part and force them in line by the lash of the financial whip. The information has been given out that 1,800 churches withheld their gifts until these doctrinal controversies are somehow satisfactorily dealt with. The outcome decrees that the Baptists will have no written creed, that the Board of Promotion is to be retained, and that the weekly paper, *THE BAPTIST*, will be continued. In most of the contests during the convention the progressives won at every point, including the election of the president for 1922-23."

Word and Way (Kansas City):

"The Northern Baptist Convention has put itself on record as being in sympathy with liberalism. The convention at its late session put to rest all doubt concerning its liberal attitude and sympathies. When we say the Northern Baptist Convention, we do not mean Northern Baptists. We have the steadfast belief that the majority of Northern Baptists are conservative in their theology, and are not all in sympathy with the liberals and their program. But unhappily the convention, in its official conduct, does not represent and reflect the majority sentiment of the Baptists in the territory of the convention. Plainly, the convention leadership and convention constituency are not in harmony. The confessedly liberal element in the convention at Indianapolis held the whip hand. Through their adroit leadership the fundamentalists were out-generaled and out-voted. * * *

"Everyone who reads *THE BAPTIST* knows that it is in sympathy with the liberal school among Northern Baptists. And no one who reviews the history of the paper can escape the conclusion that it was brought into existence to serve the cause of liberalism."

"It is now a question as to how long the conservative majority of the constituency of the convention are going to suffer the liberal leadership and control of the convention. The fundamentalists went to Indianapolis desiring and expecting to get control of the convention. In this they suffered disappointment and defeat. While cast down, they are not in despair. We understand that it is their plan to continue in the convention, to continue their operation and at the same time continue their propaganda. They have organized for this purpose. They propose in a more extensive and intensive way than ever to push the claims of fundamentalists and in this way ultimately to capture and control the machinery of the convention, and so modify the policies of the convention and so change its personnel as to make the convention in all of its operations, conserve and promote the fundamentals of the gospel."

Biblical Recorder (N. C.):

"*Unwritten History*." "The failure of the Northern Baptist Convention to agree on a statement as to the things which Baptists consider fundamental in matters of doctrine, makes it seem proper for us to explain the action of our recent convention in rejecting the request of the Columbia Conference that our convention appoint a committee to join with a similar committee to be appointed by the Northern Convention, should they see fit to comply with the request, which joint committee would prepare a doctrinal statement to be passed upon by each of the conventions at the session of 1923. * * *

"Had we complied with the request of the Columbia Conference by naming a committee on doctrinal statement, we believe the Northern Convention would have done likewise, and a statement might have been made which could have been accepted as the position American Baptists take on the great fundamentals. * * *

"We sincerely believe the Southern Convention missed a fine opportunity to serve the cause in a great way. Favorable action on the resolution by our convention, we verily believe, would have gone far toward unifying the Northern Convention."

Observer (Indiana):

"Now, what did we accomplish? From the standpoint of theological controversy, nothing was settled. The mere out-voting the fundamentalists on the several issues neither annihilated them nor silenced them. They immediately rallied their forces and have reorganized with a determination to carry the contest to Washington next year. If we may be permitted to assume the role of a prophet, we will venture the prediction that no extreme faction on any theological controversy will ever be able to carry the Northern Baptist Convention at Washington or anywhere else, any more than they did at Indianapolis. * * *

"The great majority of Northern Baptists believe that the meetings of the convention are no place to discuss theological creeds and determine a confession of faith. That is the prerogative of the local church. We have heard much criticism of the invasion of the rights of the local church and the centralization of authority. There is a general desire to get back to a program of reports from our far-flung line of missionary outposts on the frontiers of civilization and a careful planning for future conquests for Christ. How we used to be thrilled and inspired by the recital of heroism and achievement! We need more of it in these sordid days."



The Baptist



"I See Men"

THE touch of Jesus possessed transforming power. Lepers were made every whit whole, shrivelled limbs recovered their lost vitality; even a corpse on its way to interment became again the tenement of a human soul.

The touch of Jesus has effected spiritual redemption, initiated intellectual revolution, wrought social reconstruction. Jean Paul Richter speaks adoringly of him "who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hands the gates of empire off their hinges, and turned the stream of the centuries out of its channel and still governs the ages."

The touch of Jesus imparts to the human soul a new vision of the outside world, a new consciousness of social relations, a new attitude toward the neighbor and the community, a new sympathy for the race. Mark in his vivid story of the life of our Lord records an episode not found elsewhere (8:22-25):

"And they came to Bethsaida. And a blind man was brought to Jesus and they entreated him to touch him. So he took the blind man by the arm and brought him out of the village, and spitting into his eyes he put his hands on him and asked him, 'Can you see anything?' He looked up and said, 'I can see the people: I see them like trees—only walking.' Then for the second time he put his hands on the man's eyes, and the man, looking steadily, recovered his sight and saw everything distinctly." (Weymouth's translation.)

We have the whole gospel epitomized in that graphic line, "He took the blind man by the arm and brought him out." What is it but a parable of the Incarnation of the Son of God for our redemption? ("Assuredly it is not to angels that he is continually reaching a helping hand, but it is to the descendants of Abraham"—Hebrews 2:16, Weymouth; the verb is identical with that in Mark).

The touch of Jesus, we have said, imparts a new vision of the outside world. Of this truth the story of the Bethsaida blind man is a striking parable; for, with Godet, we believe that "every miracle is the visible type, the speaking pledge and earnest of a spiritual miracle, greater and still more saving than the external one." When Jesus had laid his healing hand upon the useless eyes, he asked the man, "Can you see anything?" Looking up and slowly claiming his new heritage of vision he answered, "*I can see the people.*"

The record of the social and moral progress of the race since the advent of the Redeemer is largely an expansion of the Bethsaida episode. The touch of Jesus has given to self-contained and self-interested souls a vision of *others*. We recall such men as Paul the rabbi, John the fisherman, Augustine the libertine, Loyola the

soldier, Wilberforce the emancipator, Carey the missionary; such men as Grenfell of Labrador, Livingstone of Africa, Paton of Tanna; such women as Dorcas, and Elizabeth Fry, and Frances Willard and Isabella Thoburn and Ann Hazeltine Judson; and we recognize in them the transforming power of the touch of Jesus.

Through long centuries of human misery and slavery and agony and despair, he has been laying his hands upon men and women that they might acquire a new vision, that they might cry out under the spell of his redeeming grace, "I can see the people!" that they might come to share his compassion for the multitudes distressed and scattered as sheep not having a shepherd. The hope of deliverance from the sin and blight of selfishness—which is the root of all sins—whether for the individual or for the race, is in the transformation wrought by the touch of Jesus. The revelation of his grace and the communication of his love to our selfish hearts results for us in the discovery of man, the awakening of a sense of the need and claim of others, the acceptance of an obligation to society: and these issue in a new life of helpful service as the love of Christ constrains us.

The touch of Jesus secures the enrichment of family life and all social relations. A guest in a railroad Y. M. C. A. went through the corridors at midday whistling, unconscious of all save himself. Suddenly he came upon a sign on the wall which flashed at him the reminder and rebuke, "Other men are sleeping." Instantly he thought of railroad engineers who had been at the throttle the night before and who had a right to sleep. In that hour a new sense of personal responsibility to others was born in the heart of the careless whistler. The denial of self and the enthronement of love for the brother, the neighbor—these are the marks, the fruit, of the transforming touch of Jesus.

What other cure for industrial unrest and warfare is available save this contact of Jesus which leads each soul, each group, to confess, "I see men"? An English preacher tells us that in ancient times there stood in the Vale of Clwyd in Wales a line of crosses around which in harvest season men gathered to settle the weekly wage to be paid to laborers throughout the valley. The wage agreed on was known as the Wage of the Cross. All agreements thus contracted under the shadow of the cross were regarded as sacred and were rarely broken. In a social order impressed by the touch of Jesus, infused by his spirit, overshadowed by his cross, no room or need will remain for strikes, lockouts, defiance of law, armed guards, pickets, injunctions, massacres.

The touch of Jesus imparts the only adequate and abiding motive for social service and political reform.

Without his life and love and gracious presence, the heart of the social or civic worker tends to become callous, cynical, sordid. Mabel Easton, in a significant paper reprinted by the State Charities Aid Association of New York for use among county agents, thus confesses the absolute necessity for a spiritual motive and power in social service: "The county agent faces certain grave dangers. Much of her work is with life, very sordid; manhood marred and misshapen, womanhood besmirched and soiled, childhood cursed into being, stunted and dwarfed. What wonder then, that unless she is very careful, her sense of value suffers, the whole world seems gone astray, society crumbling and degenerate. More than all others the county agent, * * * if she is to keep her balance and continue effective must be bulwarked by the strength of a deep, sure and unshakable spiritual background. She cannot spend of herself, day after day, unless as constantly renewed by the Great Giver of Gifts."

The missionary enterprise, in its essential elements, lives and achieves because Jesus has imparted to those whom he has saved, a vision of others, a compassion for the world that lieth in wickedness and woe. "Can you see anything?" he asks of the church which he created and energized. "I can see the people," is the quick response for which he waits with eagerness. When Jesus had finished his healing work with the blind man at Bethsaida, "he was restored and saw all things clearly,"—the word is literally, "from afar." The vision which Jesus imparts reveals to the Christian heart even the most remote, the most degraded, the most prodigal, the most hopeless peoples; and that vision constrains us to bear to all these the blessed gospel of our Lord.

James Chalmers, the heroic martyr-missionary of the South Seas, while planning at Rarotonga his perilous venture to New Guinea, wrote: "How I should rejoice to stand in the center of Papua, and tell of infinite love! The nearer I get to Christ and his cross the more do I long for direct contact with the heathen. The one wish is, to be entirely spent for Christ, working, consumed in his love." Chalmers has here epitomized the history, the philosophy, of Christian missions, in a single sentence: "*The nearer I get to Christ and his cross the more do I long for direct contact with the heathen.*"

"The night lies dark upon the earth—
And we have light;
So many have to grope their way—
AND WE HAVE SIGHT!"

Reading the Bible

A SOUTHERN Baptist lady tells in the *Christian Index* of a recent adventure in rapid reading of the word of God:

"I have read the Bible through several times, covering a year each time. Have studied it by books and by subjects. May 8, I began this last and fast method, reading no other books in the meantime, but being a housekeeper, wife and mother, I have many duties. I averaged three and one twenty-ninth hours a day for twenty-nine days. Total hours reading from Gen. 1:1 to Rev. 22:21, eighty-eight hours. It has been a wonderful reading and a blessed experience to me."

The Prohibition Poll

THE *Literary Digest* is taking a poll of ten million voters on the liquor issue. The ballots ask for the voter's choice of Strict Enforcement of the Volstead Law; Modification; or Repeal of the Eighteenth Amendment.

The first figures, published July 15, embracing 95,000 ballots chiefly from eastern states and largely a city vote, gives a total of 32,445 for Strict Enforcement, 39,665 for Modification, and 22,547 for Repeal.

While more votes have been cast thus far for Modification than for Strict Enforcement, yet considering the territory represented, these first figures are evidence that the nation is definitely and determinedly "dry."

Note these facts:

1. *Not a single state* gives a majority for Repeal: not even New Jersey nor New York.

2. Cutting out the southern and western states, predominantly dry (many of them by state enactment before the Amendment was adopted), the *fourteen northeastern states* (nearly all wet before the Amendment) taken as a whole *voted against Repeal* 3 to 1. New Jersey and Pennsylvania voted 2½ to 1 against Repeal; New York, Illinois and Massachusetts 3 to 1; Connecticut 3½ to 1; Ohio 6 to 1; Wisconsin nearly 7 to 1. California, with its notoriously wet proclivities, voted 4 to 1 against Repeal.

3. *Three states only* (Rhode Island, Maryland, Kentucky), gave more votes for Repeal than for Strict Enforcement; and the aggregate of all votes cast in these three states so far reported is less than 200—a slim basis for calculation.

There is no comfort coming, in this poll, for the wets nor for the moists. America is dry and will stay dry.

A Black Man

A NOTABLE speaker at the Indianapolis Convention was Major Robert R. Moton, head of Tuskegee Institute, whose convincing address, "The Negro in America" was published in THE BAPTIST of July 1. On that very day, it happens, a woman in New York City was trying to cross Fifth Avenue at a rush hour, and becoming confused halted right in the path of a speeding automobile. While the crowds turned sick with horror at the impending tragedy, a powerful black man rushed to her and dragged her to safety. As the man sought to lose himself in the admiring throng who had seen the rescue, a traffic cop asked him his name, saying, "That was a brave act, and I want to report it." "Just say a black man did it," replied the stranger, and turned away. The rescuer was Major Robert R. Moton.

Dr. Cleaves Called to Providence

DR. ARTHUR W. CLEAVES, who served with devotion and efficiency the Northern Baptist Convention as editor of THE BAPTIST for two and a half years, has received a call to the pastorate of the historic First Church of Providence, R. I. His fine personality and rich culture combined with a manifest wealth of Christian faith and experience which promise a fruitful ministry in the new field of service.

The Kingship of Christ in Politics

By HENRY KALLOCH ROWE

TO most persons the word politics has an unsavory reputation. It is a reminder of the scheming and graft of ambitious and unscrupulous men, the sordid atmosphere of the ward room and the extravagant untruths that the stump speaker at times permits himself. Higher up politics seems to mean congressional log-rolling and pork barrels, conscienceless diplomacy and international wire-pulling. It is not easy to forget that it was a conscienceless political ambition, scheming ruthlessly for power, that precipitated the world's worst war. It is not strange if the citizen who thus interprets politics condemns the whole system—local, national and world politics. Moralize politics? It is hopeless. Christianize politics? As well hope to freshen the salt-saturated sea.

In the discussion of this subject, clear thinking is essential. It is impossible in a brief chapter to discuss or even mention many of the questions that are involved. But three things are essential in this paper. We note, first, the meaning and necessity of the state in its primary functions of public order, social regulation, human welfare and social justice. These are kingdom values, and the state in conserving them may thus serve the kingdom of God. Second, since this is the case, Christian people are to seek the kingdom of God in and through the state and are to carry the Christian ideal and spirit into every detail of their citizenship. Third, the state becomes Christian and comes under the authority of Christ, as his ideal, his spirit, his method and purpose find realization in and through its ideal, policies, methods and results.

The Function of Government

If we are to think correctly, we shall define politics as the art of social control, the every-day expression of that rather vague abstraction which we call the state. The unthinking citizen has a hazy conception of the authority of law and is in the habit of obeying it; but further than knowing that the state is the source of law, he does not go. The political order does not obtrude itself. In rural sections especially there is little to remind one of political authority. Evidences of national government are conspicuously absent. In every rural hamlet the state is represented by the postoffice; but the postoffice is an institution for convenience of communication, not for transmission of authority. In congested centers the traffic officer and the police court are reminders that personal liberty is limited and that if we overstep the limits we suffer the penalty. But the ordinary citizen does not face the frowning judgment of the court. With political institutions in the background, the citizen estimates their value by the politics that he is acquainted with and condemns them.

Yet a political order is as necessary to human welfare as is the home or the school. It supplements and aids all other institutions. Its first function is protective. Liberty is cherished as a triumph of modern civilization and self-control is idealized as the ultimate goal, when the frailty of human nature has been overcome and social restraint will be no longer necessary. In the present unsanctified state of society, much as the individual desires

liberty, he knows that absolute freedom to do as he pleases means anarchy. He expects to submit to the social control of the state. But there are others who are not so submissive. Always anti-social persons are to be found in the community. Certain members of society have never learned to obey, or they have a grudge against their fellows. They endanger the security of the citizens as a whole and against them the individual must have protection. On the frontier the American colonist took care of himself. He kept his gun by his side and he was quick on the trigger. But in a civilized community such independence of action is undesirable. It would be better if we were not permitted to carry arms at all. Experience has proved that it is better for the whole community to establish an authoritative order, with a body of police and a system of courts to protect the person and property of the individual.

It is political control that makes order possible in our streets and parks and places of assembly, that gives us confidence to carry on our business, to cooperate in industry and philanthropy and to seek for a richer, more abundant life. It is political control that has bound individuals into a community, linked the communities into the larger regional organization of county and state and made possible the great political entities of modern nations. We must not lose sight of the social values of political organization. The system may

be imperfectly adapted to its task. The tyranny of monarchy or the inefficiency of democracy may provoke skepticism as to the political future. But back of the practical evils of the day will remain the eternal value of order, which alone makes liberty and happiness possible.

Modern government is directive as well as coercive. Regulation of conduct is often desirable where coercion is not called for. The rights of individuals need definition. The acquisition and ownership of property must be arranged. Privileges and restrictions in the use of streets and parks must be published. Plans of taxation must be devised and put into force. Through legislation the state makes possible the association of individuals for the satisfaction of common needs. As human beings we need many things. Because we live in families and communities we have common needs and can satisfy them best by associations of various sorts. In the family we feel the common need for food, clothing and shelter. These are our common needs. To meet them we work in the factory, the office or the market-place, always with other persons near by. Industry is social, therefore it must be regulated by law. If we are to progress, we and our children need education. By its laws the political order makes elementary education compulsory, and by creating schools and libraries makes provision for our cultural needs.

Higher Yearnings

We are conscious of higher yearnings that lift us at times above the ordinary level of life, yearnings that reach out after wider knowledge and a richer fellowship than the human affords. These aspirations are keener in some persons than in others; but religion is common to men. It is a common instinct to worship together. We organize our churches and build our meetings-houses. The law recognizes this right and insures for us freedom from interference in matters of faith. Thus social institutions have come into existence and are maintained under the sanction of law. The social structure cannot stand without the security that comes from law. And law is the ruling of the state.

The body of the civil law increases as the activities of the government expand. That expansion goes on continually. It is natural that the state should look after certain things with which we are all concerned. To promote general welfare it provides improved communications. Roads and bridges are necessary conveniences. In some countries railroads, telegraphs and telephones are government enterprises. On a national scale internal improvements and conservation of resources belong on the same government program. It is the business of local government to care for the public health, to provide hospitals, to find space and equipment for playgrounds, to build schools and maintain an efficient system of education. To these responsibilities the public demand is adding continually. Cities are asked to make generous provision for recreation and entertainment, to open social centers and to employ an increasing army of officials at constantly growing expense. The nation is expected to provide liberal pensions for various classes of people and to give more and more attention to every phase of social welfare.

Blind Bartimeus

*JESUS, thou Son of David, hear my cry!
For I am blind, and full of misery.
Mercy is thine; have mercy, Lord, on me!
Touch thou mine eyes, O give me now to see!*

*Sin is my blindness, Lord; sin my disease;
Sin veils my heart; sin robs my soul of peace;
Sin keeps me back from loving sight of thee;
Have mercy, Lord! from sin, O set me free!*

*I do not see thee, Jesus! but they say
That thou art passing by—art in the way:
'Tis true! the sound of thy blest footsteps near
And accents of thy voice, O Lord, I hear.*

*O loving voice! it calls out, "Come to me!"
It asks, "What wouldst thou I should do to thee?"
Jesus, thou Son of David, shed thy light
O'er my dark soul, and say, "Receive thy sight!"*

*What thou hast done for others, I believe
Lord, thou wilt do for me, I shall receive
My sight!—Shall see thee, Jesus, face to face,
In all thy might of majesty and grace.*

*My cry is heard! Thy mighty, loving hand
Has touched my inner eye; at thy command
The darkening scales have fallen from my heart,
And now I see thee, Jesus, as thou art!*
JOSEPH JENKINS.

There is no end to the ways in which the political administration may be made to serve society. Plainly politics is a more important factor in human welfare than appears on the surface of our American life.

Serving the Kingdom in Politics

If the political order is not what it ought to be, it is the fault of its citizens. Under a monarchical form of government it is possible to blame the sovereign for maladministration; but in a democratic country like our own, the people have it in their power to correct abuses and to demand clean politics and able administration. Far too commonly men and women who are particularly well qualified to exercise the suffrage, neglect their civic obligations because they do not relish wading through the mire of partisan politics. Again and again a city election goes wrong because of this neglect. The public suffers because voters stay away from the polls rather than risk contamination with the unholy thing. National government loses in character and efficiency, because too many self-seeking politicians are permitted to push their way into office, while men who are better qualified are lost to the service of the people through their unwillingness to engage in a scramble for votes. This is not to say that all politicians are scamps or all office holders corrupt and inefficient. Many are the examples of unselfish devotion to public affairs. But the standard of politics is inferior to what it should be because politics is so often a term of popular reproach, and in consequence a department unworthy of the participation of self-respecting citizens.

If our nation is to prosper and civilization to survive and improve, this attitude towards politics must change. A new civic conscience is one of the needs of the hour. Women have a peculiar opportunity to moralize politics in this day of their emancipation. They should be quick to see how invaluable to society are the institutions that time has produced. Their discernment ought to make clear to them that social regulation and direction are among the pillars of the social structure, and that if they are not sound the whole structure inevitably will go down in ruin. Every person who is ordinarily intelligent should remember that the state is not an engine of authority imposed from without, but a product of the experience and experimentation of the people, and that upon every individual rests a share of the responsibility for good and efficient government.

It is not enough to point to political infelicities and the social responsibilities of citizenship. We must find methods of kindling the social conscience. One method is to recall the loyalties of public servants in the past and to stimulate a glow of pride in the recital of worthy deeds in the nation's history. The ancient Hebrew impressed upon his children the meaning of the Passover by rehearsing the story of Jehovah's emancipation of Israel from Egyptian bondage, and loyalty to his race is one of the characteristics of the Jew. England has a standard of colonial administration that has been admired for its excellence, and those who hold prominent position in the imperial system of administration are spurred to do their best because of the noble service rendered by their predecessors. If Britain would kindle the public conscience of her citizens, she might well invite them to move silently along the aisles of Westminster Abbey and read the records of her worthy dead. Statesmen and poets, missionaries and

eminent clergymen at home, physicians and engineers, explorers and men of business affairs—their memory is the bugle call to noble purpose and high endeavor.

A second method is to turn our gaze ahead and point out the goals of political progress. We must have a vision of well-balanced liberty and control, of conscientious and efficient functioning of government officials from road supervisor to national president, of wise legislation for expanding social need, of willing response to every call of civic duty from sitting on a jury and paying taxes to representing one's country as an honored ambassador at a foreign court. And it shall be a part of our vision to see government so able and trusted in America that our country might be accepted as a political leader without reservation in every part of the world. As the nation needs able, devoted leaders, so the world in a contrite spirit but with dimmed vision, scans the horizon for leaders that it can trust. Is there any higher goal of political progress than for a nation to seek to minister to the world's need in a time like this?

Politics needs the interpreter and the prophet. Who better can fill that role than the church and its ministers? Training for citizenship is a process that begins in the home where members of the household learn to live together. It continues in the school where obedience to law is obligatory, and where by daily instruction the growing child learns his place and his function in the social order. But it is the church that must spiritualize life and character. It is the church that must supplement the practical motive with the

The Ministry of the Unordained

"They that were scattered abroad went everywhere preaching the word."

TRUE characteristic of the early church was its sense of personal responsibility. This consecration was not merely an act, it was an attitude of mind. The method was effective because the issue was clearly and definitely drawn—the world needed God. He claims it for himself, to write his name in man's heart, and to fulfil his purpose in man's life. The busier and dustier the world, the more it needed God. What a practical bearing this has upon our Christian enterprise! It gives a significance to our church membership and life. A greater part of the work done in the church today is performed by the "unordained." A Christian will be impelled to speak and work for Christ, if his personal hold of him is vital. It may not be every Christian's duty to fill a pulpit, but it is his obligation to preach Christ. We need to keep before us the reality of our divine commission. The church keeps before us the ideal of unselfish service. Without sacrifice no man will really maintain the spirit of a noble and devout life. We must go beyond the circle of personal obligation, we must choose work just for God's sake and man's sake alone. There are times in which there is no inclination, no necessity to invite, but a pure offering to God and man. The early Christians "preached the word" through sacrifice. We are called to a task; God gives the power. The power of his Spirit was not exhausted in the early days. If there has come some call to service, to take up something to be done, the thing to do is to do it. Need is one of the strong calling voices of God. God will attend to our opportunity. Power comes as we go.—By ARTHUR T. FOWLER.

ideal, transform the personal ambition into the social, and mold character by evoking a response to the moral imperative that we call the indwelling God.

The church is finding its voice. Denominations have become articulate, calling for reforms. The Federal Council of Churches has exerted its influence in national and international affairs. A new social consciousness is making the ecclesiastical conscience more sensitive to duty. Yet large numbers of church people hold a mistaken attitude toward the whole subject of politics.

One class of church people is so loyal to the doctrine of the absolute separation of church and state that they will have nothing to do with an active participation in politics. They know how unfortunate was the long attempt of the Roman papacy to organize an ecclesiastical state that should rule all Europe. They realize how harmful to the church it is that so many Protestant countries of Europe should have made the church a department of state. Their instincts are right. Never must we permit either of these social institutions to encroach upon the other. But if the political order is an essential part of our social machinery and if its excellence depends primarily upon the morale of the men who direct it, there is an obligation resting upon the church to stimulate those men to high civic ideals, and at times an obligation to champion specific social reforms. At least the church could accept Lloyd George's remark that the function of the churches is "to create an atmosphere in which it will be impossible for anybody to remain a ruler of the realm unless he deals with social problems, to create an atmosphere in which the rulers of this country (England), whether in the legislature or the municipalities, not only can engage in reforming dire evils, but in which it will be impossible not to do so."

"Occupy till I Come"

Another class of church people, in despair at the evils that vex the world, is disposed to welcome its destruction. They are convinced that the only reconstruction of the political order that is possible is by the substitution of the millennial reign of Christ for all political authorities. Expecting by their watchful loyalty to a millennial regime to share in the advantages of the new world order, they are not worried about reforms in this present age and they look hopefully for a general cataclysm. Yet it was the expected Master who bade his followers, "Occupy till I come," and it is the same Jesus who has commanded that we render our obligations to the state. Paying a tax, as he did, is but a concrete expression of his attitude. It is not enough for a citizen of a democracy who shares the responsibility of making that democracy what it ought to be. We Americans are not subjects of an imperial authority. We make our own government, and no man may shirk his full obligations of citizenship, even in thought, and justify himself for his millennial Bolshevism. With joy we may welcome our returning Lord, if he rends the heavens; but until he so comes it is the solemn obligation of those who bear his name to strive earnestly to prepare the way for his coming by sowing the seed of the Christian spirit in the fields of political life, until they shall bear fruit a hundredfold.

A church that fails to see and seize upon its opportunity to create and intensify the civic consciousness because the church itself is occupied with the remoter concerns

of ecclesiastical law or politics or cataclysmic judgment to come, deserves no longer the protection of the state or the respect of its citizens. The minister who does not clarify the thinking of his people on great social and political issues and summon men and women to meet their every obligation as promoters of social welfare, forgets the role of the prophets of Israel and the teaching of Jesus, and has no right to call himself a preacher of righteousness on earth and an ambassador of the kingdom of God.

The Necessary Dynamic

There is one necessary dynamic for a better political order. That dynamic must measure up to three tests. It must be personal in its impact, for political development depends on personal initiative, but it must be social in its scope. It must be widespread in its reach and universal in its applicability. It must carry with it the weight of authority and must be reinforced by the strength of personality back of it. These tests are met only by the kingship of Christ. Alone of all the dynamics that move men, the spirit and principles and personality of Jesus Christ measure up to those requirements. For nearly two thousand years we have tried everything else, and even today there are plenty of unsocialized folk who are not ready to admit that the social principles of Jesus are the charter of social progress. But the wayfaring man though a fool, sees everywhere the signs of social degeneration in lawlessness and crime and war, when men strive without conscience for their own individual ends. He reads on the monuments of dead nations the plain records of social decline and political failure. The story of Egypt and Assyria, of Persia, Greece and Rome, is not written in invisible ink. It is only he who will not read the deeply graven lines of history that can plead ignorance of the causes of political failure. It is only he who is prejudiced that will not recognize the worthy character and unsurpassed power of the spirit of Christ. The only real question in the public mind is whether the kingship of Jesus is practicable today.

Boss-ridden

The best evidence of its practicability is the political improvement that has taken place already. Of old the prince governed a submissive people in his own interest. The Egyptian pharaohs, the Roman caesars, the mediaeval feudal lords, the French and English kings who claimed to rule by divine right—these men practiced the crafty art of politics with small regard for the welfare of the people. It is only in modern times that democracy has given the common people a share in their own government. And they have had to learn self-government. Clumsily they tried the experiment. Distrusting their ability, or too busy with their economic interests, they permitted self-constituted leaders to practice politics for them. Even in America, proud as we are of our citizenship, we were boss-ridden in the cities and prejudiced by partisan propaganda in national politics, until we needed a political housecleaning. Roosevelt's administration breezed into the corners and swept out the accumulations of graft and corruption and went far towards making our democracy not only decent but efficient. Politics are on a far higher level nationally than when Machiavelli cynically directed the prince to rule for his own good. We have fallen down in the government of our large cities; but in time we shall succeed there.

We are living in a time when public spirit is becoming more sensitive to moral obligation in every department of life. Business standards are higher than they used to be. Employers are becoming converted to the Golden Rule in industry. Statesmen are seeing that selfish national policies will not insure prosperity. Service is the key to success, and in politics the man who treats his official task as a public trust, is the man who is trusted and honored. The Christian is not an unfamiliar figure in legislative halls and on the bench, even in Japan. Russia shelved Christianity, as France did in its revolution, and both nations have found that society cannot prosper on any other principles than Christian. Politics will not be Christianized in a day; but the standards of Jesus are far more practicable today than ever before in the history of mankind.

A Southern Protest

By A. J. Barton

Chairman Commission on Social Service, Southern Baptist Convention.

MOB law is no law; no law is anarchy. Anarchy is ultimate destruction and death to all the rights and liberties of the people; it is also destruction to property and death to the people. Grievous things have happened and are still happening in America, especially in our Southland.

Mob violence started against members of the Negro race charged with the nameless crime against womanhood. Like all lawlessness it has grown. Now men are mobbed for almost any offense, real or imaginary. Negroes are brutally burned alive, and their bodies riddled with bullets as they die or after they are dead. Men are haled from their homes, spirited away and flogged or tarred and feathered by mobs masqued or unmasqued. Suppose such things happened in England, how would they appear to us and what would we say? We might possibly be able to imagine them in Russia, but even then they would shock us beyond words. We must not allow the foundations of our civilization to be undermined.

No one can measure the power of a democracy that is energized by the Christian spirit. A Christianized democracy would be satisfied with nothing less than education for its children that would prepare them for life as well as for business, nothing less than a business system that would be based on the principle of mutual interest and fair dealing, nothing less than justice and equal opportunity for the poor and feeble as well as the rich and strong, nothing less than a share in social welfare for every marginal man in the community. In national legislation the people's representatives would give their first thought to the well-being of their constituents, not to their own political fences; and they would broaden their patriotism to include loyalty to humanity everywhere as well as to America first. Nothing human would be alien to American citizenship. The relief of suffering that America has given in Europe and Asia through the poignant years of the war and since, is an earnest of what will be when the American people

become thoroughly Christianized; but when that time comes the social order will have been so far improved that no such volume of relief will be necessary. American Christianity is in the making. It is proving itself practicable in the midst of the process. Jesus Christ was no visionary. His dreams of human weal are becoming realities, because we are catching his spirit.

Christianizing the Political Order

Three factors are essential to a thoroughly Christianized political order. One of these is the socialized individual; the other is the cooperative group. The socialized individual is the man with good-will towards his fellows, a purpose to play his part serviceably for the good of all, and a task that he meets courageously and efficiently from day to day. He strives for his family rather than for himself, works not for personal profit but for service, thinks in terms of the ideal rather than of the imperfect actual. Such men are not so rare as they used to be. Sacrifice of individual claims for the family, for the labor union, for the corporation or the community, for the nation, is so common as to occasion no remark. Heroism in common life is evidence of the spark of divinity in the soul. It requires only the baptism of the spirit of Jesus to kindle that spark into a blaze.

A second essential factor to a right political order is the cooperative group. That cooperative group has emerged from the era of modern individualism. It is a commonplace of present-day social organization. Every interest in life is fostered by an association of like-minded individuals from the boys' gang to the ecclesiastical denomination. Members of the group learn to work together, as the racing crew pulls as a unit to victory over its rival. Small groups practice cooperation until they find it possible to coalesce into larger groups. Independent political units federate in larger political systems. Nations reach working agreements over large areas, and continental and even world associations are glimpsed by the vision of idealists, even in the midst of the disillusioning aftermath of war.

Life Abundant

The third thing is for Christian people to express the Christian spirit in all the details of their citizenship and thus to organize the state in accord with the purpose of Christ. Christ comes according to his own words, "not to condemn the world, but to save the world." (John 12:47.) He comes that men "may have life and may have it more abundantly." (John 10:10.) He gives men the idea of the kingdom of God and charges them to seek that kingdom in all they do. The kingdom and will of God, according to the petitions of the prayer he gave, implies fellowship and right relations among men, daily bread for all, deliverance of men from evil by removal of needless temptation. The ideal of Christ implies the redemption of man and the welfare of all. The motive and spirit of all effort is love and brotherhood. The method is service, helpfulness, adjusting relations, removing hindrances. The end and result of Christ's reign in men and in society, is the welfare of all—fellowship and equality, peace among men.

Some things are evident and must be noted. The kingship of Christ in the state does not mean the authority of a church over political affairs. It does not mean the dominance of some theological doctrines in society and in thought. Nor

does it mean the nominal submission of government to Christ's authority by some degree of government or the insertion of his name in the constitution. Nor does it mean the visible reign of Christ and the promulgation of decrees under his seal and authority. These are all external and formal things and signify little.

The real reign of Christ, for the present at least, is seen in something deeper and higher. The reign of Christ is seen in the acceptance of his ideal by men, in the way men come under the sway of his motive and honor his method, in the way the processes and results of society are in accord with Christ's purpose and end. For the present, the duty of all who call themselves Christians is clear. It is to accept fully the ideal of the kingdom of God and to make it the standard in all their thoughts and plans. It is to bring all the methods and processes of government to the test of Christ's spirit and motive, and

to live by the law of the spirit of life in Christ Jesus. It is to live for Christ's ends in the world and to establish justice and brotherhood in society. In a word, it is to realize Christ's purpose in the state and to organize all life in harmony with his will.

These are symptoms that mankind is bending the knee to him who came to bring life more abundant, to promote every legitimate interest, to build the incomplete systems of man into the kingdom of God. Are Christians so unresponsive that they do not thrill with joy over the accumulating evidences that the spirit of Jesus is increasingly regnant? Must we wait for a sign from heaven that the Master of men is here? There shall no sign be given save the sign of his spirit; but that is enough for those who have the social vision and the faith that cannot fail.

Newton Theological Institute.

A Constitutional Settlement

Dr. Charles Gilkey's report of the Indianapolis Convention, given to the Chicago Ministers' Conference.

WHENEVER there are differences of opinion or policy within a democratic body large or small, there are two distinct stages in the process of working them out to a settlement. The first is the method of conference and adjustment. When in 1919 there were sharp differences in American opinion over the League of Nations, repeated attempts were made to reach general agreement by this natural means. After this failed, some sort of decisive referendum was plainly necessary if we were to get forward at all. The election of 1920 was confused enough, and the issue was so obscured by partisanship and bitter controversy that men who held very similar convictions voted opposite ways to express them. But even those who believed most strongly in the league have recognized that the results of that election made it clear that America would not enter the league. On that point at least the air was cleared, and the world knew what to count on.

There have been marked differences of opinion and policy among Northern Baptists during recent years, which have plainly divided our counsels and weakened our forces at one of the most critical periods in Christian history. Repeated attempts to compose these differences and reach a working agreement have been made in conferences between our leaders; but these, for one reason or another, have broken down. The feeling was general among men of all points of view as Indianapolis approached that the time had come for some frank and decisive clearing of the air, that should enable us to go ahead with a definite program. Men who differed widely in their view of what the result ought to be, were agreed as to the desirability, if not indeed the necessity, of such a "show-down." It is a fair question whether this frank facing of our differences was not one of the main causes of the notably better spirit that was constantly in evidence at Indianapolis, as contrasted with some other recent conventions. When such differences obviously exist and cannot be settled in conference, it is vastly better to face and settle them by the constitutional methods of a democracy than to ignore or deny them.

And certainly there was such a settlement at Indianapolis. Among all those who were there, whatever their personal

point of view, there was general agreement that the air had been rather decisively cleared and the mind of the overwhelming majority of the delegates made plain. Doubtless there will be much discussion after the convention as to just what the issue was, and just what that two-thirds majority on the creedal question signified—just as there has been any amount of discussion since as to what was the real issue of the 1920 election, and what was

Memory and Hope

THE *University Baptist*, a monthly published by Baptist students at Cornell University, contains an article on "The Baptist Controversy" by Rev. John D. W. Fetter, Baptist university pastor, in which the occasions of difference in our Baptist ranks are stated. Mr. Fetter's article concludes:

"There is one thing which we all have in common, the lordship of Christ. By the conservative mind this may be expressed in one way; by the liberal in another, but the fact remains the same. There is room, in fact there is need for both the conservative and liberal minds: the former to keep before us the 'faith of our fathers' on which we have built our religious life, and the latter to lead us into the undiscovered realms of truth. Just as in civilization, so in religion there is need both of the settler and the pioneer, each of which represents an essential element in all life, namely, stability and progress.

"In every car there must be an engine and brakes. A car with an engine alone would make rapid progress but would soon be wrecked. One with brakes alone would be safe but motionless. George Matheson says that age needs hope and the forward look, for its tendency is to face always toward the years gone by. Youth needs memory, for it is likely to push rashly ahead forgetting the heritage of the past. So our denomination should be characterized both by memory and by hope, by stability and progress, each working together in the spirit of Christ toward the same goal, not simply tolerant toward each other, but each welcoming the contribution which, not its opponent but its component, has to make."

the significance of Harding's tremendous majority. But all the world knows since that election that America is not going to enter the present League of Nations; and both within and without the denomination (for all the religious world was watching us pretty closely at Indianapolis), there is a general and reasonably accurate understanding of what was decisively settled there.

It was not a theological issue at all. Speaking myself as an avowed liberal in theology (a "modernist," if you prefer that name, but certainly not a "rationalist"—which last name is grossly inaccurate when applied to men of my way of thinking), I want to say deliberately and emphatically that I do not regard that two-thirds majority is in any sense a theological line-up. In it were included theological conservatives as well as liberals, and far more moderates than radicals. The real issue on which this great majority was united was not one of creedal difference, but one of Christian fellowship. They recognize that within our Baptist fellowship at the present time there are wide differences of theological point of view—just as there are in the other great Christian bodies. But this is even more natural and to be expected among Baptists (who have always insisted on soul liberty and the right of private judgment in religion) than among those denominations which have tried to found their unity upon a creed—and never yet succeeded! For creeds always have divided Christians, and always will—where Christian faith and works unite them! The real basis of our Baptist fellowship—like the only possible basis of our Christian unity—is our common faith in Christ as God gives each one of us to understand and follow him, and our common purpose to extend and hasten his kingdom upon earth. At Indianapolis we Baptists declared to each other and to the whole Christian world that no single group or point of view within our fellowship has any right to claim to represent or constitute the whole, to sit in judgment on its brethren, or to dictate or dominate the common program. "One is your Master, even Christ, and all ye are brethren."

All this comes very closely home to me personally, because it reproduces on a larger scale the essential religious situation that exists in our own family. One of us is a convinced and aggressive fundamentalist; two of us, both ministers, who have spent years in the study of theology, are avowed liberals; one is a deacon who would probably call himself a moderate; and another, wiser yet, would very likely "refuse to be classified." But the wisest among us all is the mother whose deep religious influence on us all is chiefly responsible for whatever Christianity any of us may possess. Though her own theological views are largely fundamentalist, she always begs us when we get together not to drift into theological discussion, saying that she has noticed that such discussions never really get anywhere, tend to promote misunderstanding rather than otherwise, and create a spirit of unbrotherliness that does not belong within a family. But when we gather for worship about the family altar, or go out to active Christian service in the community or in the larger world outside, she is our natural leader, and we all follow—together! She has found the true secret of Christian fellowship within every "household of faith," whether a family, a local church, a great denomination, or the Christian church universal. "One is your Master, even Christ, and all ye are brethren."

Play Ball!

Address delivered before the boys of Camp Roosevelt, Indiana, by W. F. Bostick

IF there is any person here who does not understand the great American game he will not see where I am driving, but I am persuaded there "ain't no such animal." Shakespeare called the world a stage with men and women players on it. Life is just plain baseball with every one taking his turn at the bat. Chance is in the pitcher's box throwing opportunities across our plate. These opportunities are good, bad and indifferent. Some of us pick the good opportunities and slam out a successful hit, or a home run. Other batters let the good ones pass by, strike at the poor ones, miss them and are called out. Then we cuss the pitcher for our failure or we rail at the Umpire of the universe for giving us an unfair decision. The last thing we think of is to blame ourselves for letting the good balls go by and striking at the poor ones.

I like to think of the gospel story of the talents in the terms of baseball. One man was given five chances at the bat, another two, and a third only one chance. The umpire said, "Play ball." But the man who had only one chance at the bat kicked, saying, "The captain of this team has been unfair to me, he has given me only one chance to the other players two and five chances. What is the use of me trying, anyway? The odds are against me. How can I make any high batting average with the slim chances I have been given. I, just for spite, will stand up to the plate and strike out. I'll be hanged if I take any interest in this unequal game of life."

What was the result? The umpire of his own conscience called him out. The captain of the team said, "You mean and lazy player, because you could not play the game and do your best with the small chances you had for success, I rule you out of the league forever. You knew that it would only take one to hit it, but since you would not take that one chance no more chances will be given to you."

In this great game of life no one can tell us exactly how many chances for successful hits we will have. Let us not permit any good opportunity to pass by, but hit every good ball at which we are given a chance. This may be your last time up! "Play ball!" every minute of the game.

Strike of the Expert Player

One of the chief differences between a "bush leaguer" and a regular big league player is in the ability of the latter to judge quickly the difference between a ball and a strike. The expert player does not strike at the high, the real low or the wide ones.

This is just the boneheaded blunder Germany made in the big game of European politics. It was Germany's chance at the bat; she had been running up a fine score and got the swelled head. Chance standing in the international pitcher's box now threw a few wide ones. There was the ball of autocratic national rule, the wide ball of "conquest by force," the low ball of "might makes right," the high ball of world dominion was pitched to her. She passed by the good ball of peaceful, commercial advancement. She struck at the high ones. She even drove some of the high ones far out into the field, but they ended in "wells" and Germany was called out and went down to the bottom of the league. It will be a

Diamond Etchings

Thrills

THE batter drove a sizzling hot ball straight across the diamond. The second baseman, without moving from his place, opened his hands and received the ball, which went at him as if aimed and fired from a gun.

I remarked to my neighbor, "The strangest things do happen in baseball!" "Yes," he answered, "and that's what makes it interesting." And, we may add, that is what makes life interesting.

It is the thrill of the unusual which gives zest to the game of baseball; and to the game of life as well. The dramatic climaxes, the sudden encounters at the turn of the road, the handfuls of purpose thrown down in the wheatfield; the unforeseen adventures, the heavenly visions along the trail, the insinuation of the unusual, the intrusions of the supernatural, the enveloping clouds of mystery; these are the thrills which redeem life from the dead level of a logarithmic monotony and a colorless stupidity.

The surprises of Nature are her adornment. The surprises of life which arise in the realm of the unforecast, the miraculous, the supernatural, constitute the difference between barren mediocrity and boundless majesty, between the life stagnant and the life abundant.

—Young People.

long time till she reaches the top again. She failed because she struck at the high ones.

But men as well as nations strike at the wide ones. How well I remember the case of Percy Tod whom I knew in a small town in Ohio twenty years ago. Percy was a clerk in a grocery store, but spent a few evenings each week in the so-called "sample" room in the rear of a saloon. (One reason why I am eternally in favor of prohibition is because the saloon keeper pitches too many high-balls across the plate and because too many batters are called out for striking at them.) Percy joined the poker game and had to touch the store till to get money for gambling. But the store cash drawer could not stand the strain of a losing player, so Percy borrowed from the customers who patronized the store, only to lose more and more. A full day behind the counter, long hours at night in the stuffy poker room, the worry of the debts, the constant bad luck of losing, insufficient rest at night began to tell on the body. One winter night after a feverish gambling period until 3:00 a. m. he emerged into the icy atmosphere, his pores open from the hot stifling air of the gambling den. The result was a deep chest cold which after a few weeks developed into quick consumption. Penniless he cast himself on the mercy of the saloon-keeper who bought him a ticket to Colorado. Percy landed in a new settlement of 1,200 population and in two weeks was the first

corpse in that town. At the age of eighteen, when a young man ought to be smashing out hits, Percy Tod was fanning month after month, hitting at the high and wide ones. The umpire called him out. Over his grave stands a plain tombstone and in my imagination I see engraved this epitaph: "Here lies Percy Tod, age 19, batting average zero; struck out because he let pass the good balls and fanned at the high and wide ones."

Tennyson makes one of his characters in one of his poems come up behind a young knight just after the knight has painted the motto, "I follow fame," across his shield. The old bard takes the brush out of the hand of the young knight and substitutes the motto, "Rather use, than fame." When we are tempted to strike at the high balls of fame let us keep in mind that only as we hit at service and usefulness for others do we make safe hits which ultimately will bring us the fame we are after.

I wonder what our batting average is today. Are we able to outguess the pitcher? Can we afford to wait for the good balls or are we striking at anything that comes across the plate? Are we hitting the good habits, books, associations, companions, opportunities, that fortune is pitching our way?

The Sacrifice Hit

Then, too, there is always room in the baseball game of life for the sacrifice hit. A sacrifice hit is made when the batter foregoes the opportunity of making a possible two or three bagger hit by just bunting the ball near the home plate with a view of advancing a man from first to second base. The batter in this play often gets put out at first base. The possibility of a higher batting score is sacrificed for the sake of helping a player around the bases. Life spells success for us only as we learn the spirit of sacrifice for ourselves and for others. No line of glory is written on the pages of history without a line of suffering and sacrifice running along with it.

Call to mind that night in the life of Lincoln when as a young man he lay stretched out on the floor of his cabin home one evening with a book and the glowing hearth before him. A rap suddenly comes on the door. It is a clear moonlight night and fresh wolf tracks have been noticed on the newly fallen snow. "Abe, come out with us tonight, we will have the hunt of our lives." But Abe said, "Not tonight." Abe had said that same thing many other times when secondary interests called him from the pursuit of education and high ideals. I fancy when Abe occupied the president's chair those old pals of his were still hunting wolves. Abe reached the president's chair because he could put in the sacrifice hit. The good must always be sacrificed for the best. No man ever gets far on the road to achievement and character unless he has learned repeatedly to say to the many distracting and interesting hunting parties, "Not tonight." No doubt some of you fellows have put in sacrifice hits to come to Camp Roosevelt for this season. Others would like to be there, but circumstances at home perhaps require that for the sake of sick mother or sister they must make a sacrifice hit this summer and work all through their vacation to add

their share to the family's depleted exchequer.

I urge you, then, to "welcome each rebuff that turns earth's smoothness rough." Play the game of life. Put in the sacrifice hits necessary for your physical, mental and moral advancement. Above all, never fail to put in the sacrifice hit when it is your duty to advance the cause of right and justice in the world. "Whether on scaffold high or in the battle's van, the fittest place for man to die is where he dies for man." "Greater love has no man than this, that a man lay down his life for his friends."

Remember, the glory of Christianity consists in the great sacrifice hit made on Calvary, that we might be advanced nearer our heavenly Father's home. It is the duty of each generation to make the sacrifice hits necessary to advance the race nearer and nearer to the ideal state of society—the Kingdom of God on earth.

Finally, the big thing that counts in baseball is runs. What good are all the hits if the men die on bases? The success of the game depends on reaching home and adding to the score. Are we making home base?

I was once entertained at the home of a deacon of a country church. He was a man of about seventy. While his wife was preparing dinner he showed me the family album containing the pictures of his four sons and one daughter, all grown and scattered over the earth. One son was a missionary in Central Africa, another a teacher in a southern university, a third a settlement worker in a large city, the fourth a welfare worker in a large factory. The daughter was the wife of a Sunday-school superintendent in a good farming community. The old man settled on that farm early in life with a big debt on the place, but by work and thrift he paid for the farm, and gave each

of his children a good education; and now in the sunset of his life he looked back over the years and rejoiced in the successful lives of service and usefulness his children had entered. None of the sons scored so far as big money was concerned; but as I talked to that man I said, "In baseball parlance you have made a pretty good score in playing the game, you surely have reached home!" "Yes," he said, "it took some tall fielding, strong hitting and hard sliding on their breeches, but the game was worth it."

Now a man does not have to wait until he is seventy to score in the game of life. If while you are going to grade or high school you are doing good work and making good marks, you are reaching home. There is a certain kind of scoring we do at fifteen, a different kind at twenty-five, another at seventy. At your particular age a certain standard of physical, mental, moral, economic and social efficiency is expected and if you are reaching that standard you are reaching home. Examine yourself: what is your score? There is a sense in which you can be "making good" at any stage in life. Are you making good now?

The best way to score at home plate is by hard work. John D. Jr. once asked his father what the word "tide" meant in the quotation from Shakespeare, "There is a tide in the affairs of men, which when taken at its flood leads on to fortune." Said the shrewd old man, "My son, that tide means tied to work."

On the diamond of your interests,

In the baseball game of life,

In the team play with your fellows,

In the heat and in the strife,

Hit each chance which fortune brings you,

Strike for home runs every day;

While some players kick and sputter,

This your motto, "Boys, let's play."

A Layman's Impressions of the Convention

By JAMES C. COLGATE

A LETTER just received from Dr. Aitchison, asking me to send you an account of the Indianapolis Convention, from a layman's viewpoint, is my excuse and explanation for the following article.

In many respects the convention was a surprise. Frankly, I had not realized before what an influence and power the Baptist denomination is. This surprise was shared by other laymen who had not previously attended conventions. I wish that more of the laymen from our various churches could have been there and seen what a representative body of the life and strength of our country the delegates to the convention were. One could not help a feeling of pride in belonging to the denomination.

Another impression was the earnestness of purpose which pervaded the gathering. The delegates were there because they had something to do, because there were questions to be considered and decisions having an important bearing upon the life and work of the denomination to be made. Their attitude was that of men who wanted to find out the right thing to do and do it.

The address of the president, read from manuscript in order that there should be no misunderstanding as to what was said, placed the convention upon a high plane. This address should be read by every Baptist and could be read by members of other denominations with advan-

tage.

There has been considerable doubt, in which the writer shared, as to the wisdom of having a woman as president of the convention. That no mere man could have presided with the tact, the grace and the success shown by Mrs. Montgomery is unanimously conceded.

All through the convention hard work was done by various committees and organizations. The spirit of the various societies was fine. They were not trying to get as much as possible for their particular work, but trying to do the fair thing and to equalize the heavy load, so that it could be carried. The denomination, facing a serious situation, faced it with a spirit of determination, not discouragement. The reports of all the societies showed unusually satisfactory results, and marvellous possibilities, coupled in each instance with the necessity of retrenchment and economy. The high hopes and enthusiasm of former years, when funds seemed plenty, had given place to serious thought and earnest effort, which gives hope for future progress. One could not attend the convention without feeling the awakening of a denominational spirit which has lain dormant.

There were two parties in the convention—the fundamentalists and the liberals. These names are used for convenience, but do not, in the judgment of the writer, accurately describe the parties. A large

part of the delegates were aligned with neither party. Each party had its leaders and its "steering committee." The differences between these parties culminated when the fundamentalists offered a resolution which, if carried, gave the approval of the convention to the New Hampshire Confession of Faith, as a statement of the Baptist belief. The liberals offered, as a substitute, a resolution that the convention affirm the New Testament is our all-sufficient rule of faith and practice, and that we have need of no other statement. While the liberals had, by means of this substitute motion, a technical advantage, the delegates were of too high an order of intelligence to be influenced greatly by this.

The question was, practically, whether the convention would or would not approve anything in the form of a creed, and the debate was on that basis. It was carried on with a desperate earnestness on both sides. So great was the earnestness that the speakers, skilled and experienced as most of them were, forgot the arts and subtleties of the skilled debater and spoke from their hearts. The audience listened with deep attention and perfect order. The vote was taken and the results announced—practically two to one against a creed.

It was here that the convention rose to its greatest height, and showed what it really was. The spirit manifested at this period should be a source of inspiration, as well as of satisfaction, to every member of the denomination. There was practically no exultation on the part of those who succeeded and substantially no show of ill feeling on the part of the losers.

The convention sang a hymn, and left the building.

As one of those who were on the winning side, I found my feeling shared by others with whom I spoke. We had no feeling of triumph, and our sense of satisfaction that the position which we felt was right had been sustained was tempered by regret that this should have brought sorrow and disappointment to our friends on the other side, whose convictions were equally strong and sincere.

It is probably safe to say, judging from the delegates to the convention, that our denomination is in the main conservative, liberal only in its refusal to assent to anything in the nature of coercion of the individual, who has made his confession of belief in Jesus as his Lord and Master, to adopt any particular form of stated belief.

It would help the ordinary layman if the fundamentalists would state clearly and briefly, using laymen's language, just what they want and how they intend to secure it. If there is a practical issue, it should be met and settled so that the work of the denomination can go on unhampered. The time given by ministers, on both sides of the controversy, is time belonging to their churches. Laymen whose pastors are on different sides have complained to the writer that the work of the local church suffered because their pastors spent too much time and thought on this question, to the neglect of pastoral duties.

To sum up my impressions, I came away from the convention with an increased respect for the denomination, a sincere belief in the inherent soundness of our organization, a renewed confidence in the denomination's future, and with the hope that we laymen, ignoring the doctrinal controversies of those who should be our leaders, will devote ourselves more unreservedly to the service of our Lord.

The General Board of Promotion of the Northern Baptist Convention

Statement of State Quotas and Receipts for period May 1 to July 1, 1922

1	2	3	4	5
Name of State	Per cent of Quota in \$10,000,000	Amount due to July 1, 1922 \$	Total collections reported to July 1, 1922 \$	Per cent of collections Reported to July 1, 1922
Nevada	4,854.18	20,658.88	8,292.19	.4033
Nebraska	123,353.28	4,425.87	1,736.57	.3924
Idaho	26,555.22	2,078.10	729.07	.3508
Delaware	12,468.58	11,056.74	3,618.04	.3272
Missouri	66,340.46	3,474.07	1,069.15	.3078
Montana	20,844.42	20,463.70	5,654.52	.2763
Wisconsin	122,782.20	9,819.40	2,658.06	.2707
So. Dakota	58,916.42	30,949.36	8,106.10	.2619
Maine	185,696.18	17,830.39	4,605.52	.2583
Vermont	106,982.32	30,013.43	7,726.01	.2574
Rhode Island	180,080.56	55,585.12	13,624.88	.2451
Michigan	333,510.72	39,674.20	9,646.95	.2432
Kansas	238,045.18	164,471.04	39,996.94	.2432
Pennsylvania	986,826.24	174,020.77	42,258.90	.2428
N. Y. State	1,044,124.60	15,784.02	3,738.76	.2369
Oregon	94,704.10	37,596.10	8,734.08	.2323
West Virginia	225,576.60	107,743.76	23,925.87	.2221
New Jersey	646,462.56	49,699.82	10,987.46	.2211
Connecticut	298,198.94	43,211.72	9,359.79	.2166
Iowa	259,270.32	19,622.94	4,160.67	.2120
New Hampshire	117,737.66	102,540.59	21,723.36	.2119
Illinois	615,243.52	27,427.70	5,440.09	.1984
No. California	164,566.22	38,119.59	7,891.65	.1939
Minnesota	228,717.54	14,879.81	2,862.81	.1924
Washington W.	89,278.84	21,415.50	3,787.16	.1768
Colorado	128,493.00	5,805.98	991.31	.1707
North Dakota	34,835.88	2,157.41	368.27	.1707
Wyoming	12,944.48	154,857.86	26,221.77	.1693
Massachusetts	929,147.16	113,057.98	19,011.95	.1682
Ohio	678,347.86	4,219.65	686.43	.1627
Arizona	25,317.88	13,058.78	1,777.45	.1361
*Washington E.	78,352.66	650.38	67.92	.1044
*Utah	3,902.38	167,419.78	16,609.73	.0992
N. Y. Metro.	1,004,518.68	57,694.94	4,852.75	.0841
Indiana	346,169.66	79,046.99	3,171.33	.0401
*California So.	474,281.94	5,425.26		
Dis. of Col.	32,551.56			
Miscellaneous			2,437.69	
Total	\$10,000,000.00	\$1,666,666.66	\$328,451.87	.1971

*June Collections not included.

Spiritual Life and the Social Order

By RALPH WELLES KEELER

PROTESTANT Christianity in its very essence consists of soul-activity. It is distinctly individualistic. It is lost, when it consists of the mere transference of opinions and of the acts from one person to another. Though the Bible be memorized, though the sound doctrines of wise theologians be studied, and though external deeds prescribed by the church are complied with, yet the person who acquires all of this knowledge, and performs all of these acts, does not thereby become a Christian. Unless by his own soul activity he converts these truths into his own convictions, and into his own free acts, he becomes educated, but not converted. Protestant Christianity is not satisfied with the mere intellectual apprehension of Christian truth, but re-

quires an individual soul-commitment, which works spiritual changes within its followers. While instruction may impart lessons which are favorable to a Christian experience, yet that experience must be the soul's own and must come from within, and cannot be imparted from without.

Not all people recognize Christianity when they meet it in business, or on the street, or in forms of government, and in halls of legislation. They are familiar with consecrated places, and hallowed forms and holy tones, not realizing that genuine Christianity can wear the secular garb and speak the vernacular of the market-place and the street. The writer once examined the body of laws which had been passed by the general court (the

legislature) of Massachusetts; and his fair appraisal showed that practically every statute was Christian in principle, though not one bore the Christian name, or was phrased in language which suggested the terminology of religion. Most people would have said of these laws, "Why, these laws are secular, purely secular." But they all expressed, or attempted to express, the principles of Jesus,—principles of honesty, equity, justice, mercy, compassion, sobriety, goodwill, and the love of man and care of man in the great multitude of his needs and relationships. The essence of legislation today is more nearly Christian than ever before, and yet the names of legislators give little indication of Puritan descent or of Protestant predilections.



Religious Education



The Strangers Within Our Gates

By J. B. WAKEM
Americanization Missionary

In the Pentateuch references are made relative to the strangers sojourning with the children of Israel. The most striking of these is found in Leviticus 19:33-34: "And if a stranger sojourns with thee in your land, ye shall not do him wrong. . . . He shall be unto you as the home born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Be it said in passing that a heathen who dwelt among the Israelites, did not practice his religion very long until he became a devout worshiper of Jehovah. The religious atmosphere was such that he could not help but feel its compelling power and righteous influence. This is clearly illustrated both in the lives of the priests of Midia and that of Ruth, the Moabitess maid, who uttered these significant words, "Thy God shall be my God and thy people shall be my people."

As a Christian people, are we accomplishing the same results with the strangers, who come flocking to our shores from every country on the globe? Thousands upon thousands pass and repass through our ports and cities, unnoticed by many of us. We have been criminally indifferent relative to their spiritual needs. It took the awful cataclysm of the World War to arouse us from our lethargy. The cry could be heard all over this country: "The foreigners must be Americanized or our beloved institutions will be in grave danger." Immediately, various organizations leaped into the arena vying with each other as to who could do the most to civilize this undesirable element. Spasmodic efforts are being made here and there to Americanize the strangers within our gates but very little is being done for their souls' greatest needs. The motives underlying these efforts, it seems to me, are mainly for self-preservation, hence it is selfish.

Is this all there is to it? No. Americanization has a deeper significance to me. Americanization plus Christianization should be our main objective. Emphasis must be laid not only on providing wholesome entertainments for the foreigners, and in teaching them the principles of our government, but we must endeavor in a tactful way to acquaint them with the principles of our evangelical religion. For we recognize the fact that religion with the majority of these newcomers is a mere form, and not a vital relationship with Jesus Christ.

Americanization work was begun in Pocatello, Idaho, by the War Work Council of the Y. M. C. A. At the end of six

months, owing to the lack of funds, the work was discontinued. While the writer and his family were preparing to leave the city, word came from the A. B. H. M. Society to remain on the job. The work was then resumed with zeal and vigor. In spite of inadequate quarters in which we hold our night classes and the limitations placed upon us by the school authorities relative to teaching religion, yet we feel that progress is being made.

The Greek young man concerning whom reference was made in the columns of THE BAPTIST was happily converted and has joined the First Baptist Church. An Italian young man recently confessed Christ in special meetings; another is gradually breaking away from Catholicism and we are praying that he will soon come to the knowledge of the Saviour. Others are interested and have been attending services at the Baptist church for the first time in their lives.

A Greek young man who has been in America less than six months began to

*THE man who on himself relies
Shall fail, however strong and wise;
But he who grips the strength of God
Shall walk the path the heroes trod.*

Thomas Curtis Clark.

attend our night schools. Soon afterward he was taken sick and removed to the general hospital. The writer visited him and presented him with a copy of the Greek New Testament. The ladies' Bible class also remembered him with beautiful flowers and several of the Baptist young people, including the pastor, called on him. Now he is extremely interested in our church and has expressed a desire to become one of us. Although he can understand only a little English, yet he attends the services regularly.

My experience in working among foreigners has been that they respond to kind treatment. The majority of them rarely forget a favor.

This work might be made to yield greater harvest if proper equipment could be had. We need a place where we can worship God according to the dictates of our own conscience without any limitations whatsoever. Heretofore the work has been confined to men only; now women and girls of foreign birth, unsolicited, are asking for admission. We are at a loss to know what to do, owing to the fact that we have no room for both sexes. May God put it upon the hearts of some generous Baptists to make the proposed Christian community center house a reality.

International Uniform Sunday School Lesson for August 6

THE TEMPLE REBUILT AND DEDICATED
Lesson: Ezra 3:1 to 6:22. Golden Text: Psalm 84:2.

Background

Our lessons now follow the Jews who returned to Judah to rebuild the temple at Jerusalem. They continued to be subjects of the Persian empire as Jerusalem and the surrounding districts were under the control of a governor. But in religion the Jews enjoyed a freedom which was not theirs in civil affairs. Three Jewish temples were built upon the same site: Solomon's in 967 B. C., destroyed by Nebuchadnezzar in 587 B. C.; Zerubbabel's built in 516 B. C., and in 30 B. C., Herod's reconstructed temple was begun. The Darius mentioned is not the Darius of Daniel's time.

Lesson

The journey from Babylon was a matter of many months. Upon arrival in Judah it was necessary for the Jews to build their houses and begin the tilling of the soil. But by the seventh month after their return the altar for burnt offerings was rebuilt and there the offerings were made according to the ancient law. In the second month of the second year after their return a start was made on the rebuilding of the temple.

The Scripture lesson for today opens with the laying of the corner-stone under Zerubbabel, in the spring following the return to Jerusalem. And they sang: "For he is good, for his loving kindness endureth forever toward Israel." They all shouted with a loud voice, but many of those who had seen the laying of the corner-stone of the first house wept, partly because of sacred memories, partly because they bewailed the fact that this house probably would not be as the former one. To the ancient Jew the temple was what the cross is to the Christian. But the noise of the wailing and the shouts of joy were so intermingled that one could not be told from the other. But this good start was interrupted by the Samaritans who wished to help in the rebuilding and when refused became enemies of the returned Jews and did all they could to prevent the building. They succeeded so well that the work was delayed for many years. In spite of the opposition at last the temple was finished and then came the dedication as described in the last three verses of the lesson. This took place in the month of Adar (February-March).

Leading Thoughts

1. It is that which we build with our own hands and hearts that we love. 2. Monumental tasks are likely to meet with opposition. 3. "Forsake not the assembling of yourselves together as the manner of some is."



The Open Forum



"THE THEOLOGICAL SEVENTEEN"

So much has been written and said about the "Theological Seventeen" of Columbus that the Baptist public may be interested in a statement by one of the members. Some five or six years ago, a little group of Protestant ministers organized for the purpose of monthly meetings with book reviews, papers and discussions of religious, social and literary themes, such as would challenge and help busy pastors, who are college and seminary men. Membership has been gradually extended until the limit is now seventeen. Six denominations are represented—Methodist, Congregational, Episcopal, Presbyterian, Community and Baptist, including pastors of many leading churches of the city.

Our men have generously supported meetings, campaigns, conferences and Christian enterprises with which we were not in full accord. Occasionally noted men have visited our city and have given through the press and otherwise their own interpretation of Christianity. The members of the seventeen came to feel that we as pastors of influential churches, making our home in Columbus, owe a clear duty to our city to interpret the great truths of the Christian faith as modern Protestantism views them. We put on an "Institute of Religion," May 3-5, with fourteen addresses in which our men presented the findings of present day thinkers about the Scriptures, God, Christ, the Holy Spirit, the church, prayer, salvation and similar topics. Those attending the institute expressed themselves as helped and benefited by it. Letters, telegrams, and personal comments have been almost uniformly favorable.

Dr. B. D. Evans, pastor of the Franklin Park Methodist Church, in his address said that we did not consider theistic evolution hostile to Christianity and we were not convinced that the human family originated in the garden of Eden 6,000 years ago. Dr. Walter E. Burnett, pastor of the Broad Street Methodist Church, suggested that the deity of Jesus does not rest solely upon his virgin birth but also upon his sinless life, his atonement, his resurrection, his perfect revelation of the Father, and his appeal to the heart of the believer.

Newspapers reported that these brethren were scoffing at the book of Genesis and were denying the virgin birth of Jesus. All sorts of wild rumors were circulated. Many people apparently thought that we men had suddenly lost our reason or departed in a body from Christian faith. Dr. W. B. Riley evidently accepted newspaper reports at their face value and came to Columbus for a three-day meeting in the Central Presbyterian Church.

Dr. Evans and Dr. Burnett have been the center of criticism but their own local

churches have stood by them nobly and have adopted resolutions of hearty support. The four Methodist conferences of Ohio have just closed a state-wide summer school for Methodist preachers at Ohio Wesleyan University. Dr. Burnett was dean of the faculty and Dr. Evans was prominent as one of the teachers. This indicates the confidence which the Methodist church has in these men.

The interpretations of the faith put forward in our institute were the interpretations of the colleges and theological seminaries of all denominations for the last twenty years. There was nothing new to any congregation, presided over by a trained man, who attempts to keep his people informed.

Nothing could be further from the truth than the statement that our men denied the inspiration of the Scriptures, the deity of Christ, the reality of the atonement, and the resurrection. It was for the purpose of affirming these very truths and helping thoughtful people to a glad new confidence in them that we held our institute. For any one to state that seventeen ministers, busy pastors of important churches, dealing at first hand with the suffering and need and problems of human beings are holding institutes for the sake of denying the great Christian verities is too utterly absurd to call for any comment. VERNON S. PHILLIPS.

Columbus, Ohio.

THE SPIRITUAL BENEFITS OF TITHING

In the Open Forum of THE BAPTIST for July 1, exception is taken to the policy of our Board of Promotion in its advocacy of tithing as a means of promoting spirituality as well as of raising the money.

From the standpoint of the present writer the arguments submitted fail to carry conviction for the following reasons:

1. "What evidence may be adduced in support of this contention (namely, that tithing does promote spirituality) I am not aware." I think I *am* aware. It would seem that, to take not more than a cursory observation of the members of our churches who are tithing their income for the work of the kingdom, would reveal the very cream of the group who can be depended upon to do their utmost in every way for the promotion of that kingdom. This would be convincing evidence.

2. The Jews' preeminence in tithing proves nothing against this system as a peril to spirituality, for the reason that they were never preeminent tithers. Jehovah wanted them to be, but all through the course of their history the most scathing condemnation visited upon them by the prophets was for refusing obedience in this regard. Malachi says, "But ye say 'wherein have we robbed thee?' In tithes and

offerings. Ye are cursed with a curse, for ye rob me, even this whole nation. Bring ye the *whole* tithe unto the storehouse." (A. R. V.) It was their characteristic sin to cheat God in this matter. In no sense could they fairly be called "scrupulous tithers." This was the charge which the Great Teacher laid at their door, that their scruples were only about things that cost them little or nothing. It was for this that he pronounced his woes upon them and not for scrupulously keeping the law which had been entrusted to them. (Matt. 23:23.) So far is Jesus from drawing "The picture of the tither as *** not encouraging from the standpoint of spirituality" that his answer would produce upon my mind just the opposite impression: "But these ye *ought* to have done and not to have left the other undone." He taught the obligation of "the *whole* tithe."

3. In regard to "certain *religious* bodies," the Mormons seem to me to be out of the question in this connection. No one claims that tithing promotes spirituality regardless of what the object of it is. We should not expect tithing in the interests of a monstrous scheme for selfishly acquiring political dominance in the nation, to promote spirituality. This is entirely aside from our question of tithing.

As to the Adventists, I should hardly dare to classify them as conspicuously lacking in spirituality, more than all the rest of us.

If we should succeed in "getting \$20,000,000 per year for our promotion work," whether by giving 10 per cent or 100 per cent of our incomes, God knows and we all know it will not imperil the souls of the givers and it stands to reason that it will not cause the loss of the denomination's soul. One thing just at this time it most behooves us to consider carefully is that we avoid throwing monkey wrenches into the machinery of the Board of Promotion.

DREW T. WYMAN.

Westminster, Mass.

At the Temple Church, Los Angeles, on June 25, the "Brougher trio" took part in the services. The pastor, Rev. J. Whitcomb Brougher, his sons Rev. Russell M. Brougher and James Jr., who recently won first place at the University of Redlands in an oratorical contest. The three spoke at the evening service.

The city mission secretaries on their own initiative suggested that they should not enjoy any privilege not extended to state convention secretaries and proposed that the executive committee should present a by-law to the convention providing that a paid or executive secretary of a standard city mission society should not be eligible to serve on the nominating committee of the convention.



The Chimney Corner



"Among You As One Who Serveth"

THESE verses on "vocations" would never be complete without the Lady of the House appearing, but what we wish to quote is the Old Testament portrait of the perfect woman, a gem in literature which you will find in Proverbs 31:10-29. The writer, an Arab chief, Lemuel, is very likely describing his own mother; in the Hebrew the chapter in Proverbs is an acrostic, each verse beginning with a letter of the Hebrew alphabet in order. This analysis is by Dr. Samuel Zwemer who applies it to ideal missionary wives as well as American housewives:

Verse 10—Strategic value of the home.

Verse 11—Veracity and sincerity as foundation of character.

Verse 12—Goodness, a fountain of influence.

Verse 13—Diligence is contagious.

Verse 14—Enterprise that ministers to comfort.

Verse 15—Industry and division of labor.

Verse 16—Economy of resources. (Missionary salary!)

Verse 17—Strong health and exercise. (The climate.)

Verse 18—Efficiency of plan and program.

Verse 19—Self-help and industrial training.

Verse 20—Social service and liberality.

Verse 21—Foresight in household duties.

Verse 22—Artistic sense and taste. Beauty as power.

Verse 23—Justifiable pride.

Verse 24—Business capacity and administration.

Verse 25—Strength of character and a joyful disposition.

Verse 26—Sweet temper in telling the Good News.

Verse 27—Good management and frugality.

Verses 28, 29—Motherliness and wifely virtue.

Verses 30, 31—Her glory and reward, here and hereafter.

The Parent

By DWIGHT FRANKLIN

A LITTLE child, with lessons all unlearned
And problems still unsolved, before me stands:
With tired puzzled face to me upturned,
She holds a slate within her outstretched hands:
"My sums are hard—I cannot think tonight;
Dear father, won't you make the answers right?"

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Thus do I come to thee, great Master, dear;

My lessons too are hard; my brain is weak.

Life's problems still unsolved, the way not clear.

The answers wrong—thy wisdom I would seek.

A tired puzzled child, I pray tonight:

Here is my slate—oh, make the answers right.

The Miners

WITH derrick and shovel and steam
The sons of Martha toil—
Surgeons, probing the face of the earth
Far, far below the soil.

Probing, dissecting, extracting
With tools of the Titan's power;
And the matrix they make is the mold for a dream

To be born, in its own good hour.
Out of the blasting and wreckage,
After the chaos and roar.

Beauty and Grace in stone shall arise
To bless the earth once more.

And all this creating and building
Is born of God and his plan;
For he made, alone, the Dream in Stone,
And its cradle—the mind of man.

The Village Librarian

By GRACE MCKINSTRY

SHE thought before she entered it,
This work she longed to do,
That very often she might sit
And read a page or two,
An essay or a bit of rhyme,
A story—modern, gay,
Because there surely would be time
If she were there all day.

But now the volumes in the stacks
Might just be bricks or lead,
She catalogues, she mends their backs,
She lends them to be read.
She fines slow readers, stamps the date,
And brings you from the shelf,
The volume she can scarcely wait
To draw and read herself.

A tantalizing task, indeed,
To touch the outward part
Of all the books she longs to read
And cannot even start:
She puts them up, she takes them down,
Inside she scarcely looks;
We say, "It's fine you're here, Miss Brown,
You are so fond of books!"

—New York Sun.

The Builders

By GERRIT A. BENEKER

I AM the Builder; on my throne
Of iron and wood and steel and stone,
I stand the Builder, but not alone:—
In God's own image, from God's own plan,
From common clay, he built the man,
From common clay, he raised the ban
That I might live—but not alone.

From God's own earth I scoop the ore,
The coal I mine, the rock I bore,
The lightning's flash from the air I store:—
This clay fuse I—with fire to mock
The ancient Gods; their temples rock,
Crash back to earth; tongues interlock
To build no Babel as of yore.

Where once a hillock was but small,
I build the city towering tall,
The peasant's hut, the marble hall:—
With men from many a foreign strand,
I build with heart and soul and hand
America—the Promised Land.

—Red Cross Magazine.

The Weaver

By EDGAR A. GUEST

THE patter of rain on the roof,
The glint of the sun on the rose;
Of life, these the warp and the woof,
The weaving that every one knows.
Now grief with its consequent tear,
Now joy with its luminous smile;
The days are the threads of the year—
Is what I am weaving worth while?

What pattern have I on my loom?
Shall my bit of tapestry please?
Am I working with gray threads of gloom?
Is there faith in the figures I seize?
When my fingers are lifeless and cold,
And the threads I no longer can weave,
Shall there be there for men to behold
One sign of the things I believe?

God sends me the gray days and rare,
The threads from his bountiful skein,
And many, as sunshine, are fair.
And some are as dark as the rain,
And I think as I toil to express
My life through the days slipping by,
Shall my tapestry prove a success?
What sort of a weaver am I?

Am I making the most of the red
And the bright strands of luminous gold?
Or blotting them out with the thread
By which all men's failure is told?
Am I picturing life as despair,
As a thing men shall shudder to see,
Or weaving a bit that is fair,
That shall stand as the record of me?

—Just Folks.

The Newsboy

By HELEN F. BOWER

DISPENSER of an adult world's romance—
The loves, the hates, the scandals and the sin
Of all men pass through him; yet does his glance
Betray no evidence of aught within
Save youth abundant, and the will to live,

To seek adventure in life's market place.
He has no part in what his hands must give;
No word of Fate reflects upon his face.

He calls his wares with malice unto none,
And little does he reek of what he cries;
Of joy or pain, of battles lost or won
He sings alike; and in his eager eyes
Stirs no emotion, save the joy to stand
And count the shining coppers in his hand.

—The Liberator.

The Young Reserves

The Book that Cost Three
Cocoanuts

THE cocoanut tree was so very, very tall when you stood on the ground and looked at the trunk it actually seemed to tower up into the air, as if its great palm leaves were growing right against the sky, so very high did they look! And you would have supposed that only a lively monkey could ever climb that trunk, but of course you have not met Ze yet. Ze's name means *Leopard* in African language, but I assure you that Ze himself is neither a leopard nor a monkey, yet he was in the habit of climbing the tall, tall trunk whenever he was hungry for cocoanut milk.

But a time came when he was not allowed to climb—not because his mother was afraid he might slip down and break his crown! Oh, no, not that at all, for she never worried about Ze's bones. It all came about because of a man in their village who was supposed to know *everything* (only you will soon discover for yourself how little he really did know). Now Ze's father had begun to feel a most uncomfortable aching in his arm, and it was only natural to ask this very wise Witch Doctor what caused the ache—was it some enemy bewitching him, or was it an evil spirit?

Oh, how you would have hated to see that hideous old fellow rattle his rattles as he danced round and round in a frantic dance, for he foamed at the mouth, he jingled his necklaces, he tinkled his bracelets, he clanked his anklets, he nodded the feathers tied around his head, he moaned and he groaned and finally he yelled: "A—h! A—h! Something tells me you have been bewitched by the evil spirit dwelling in yonder cocoanut tree. See, it casts its shadow directly across your doorway, and, of course, it bewitches you every time you walk in or walk out. The only thing for you to do is to stop eating the cocoanuts off that tree—no one in your family must ever climb its trunk or touch it again."

So the news was passed around Ze's family that no one must ever touch the cocoanut tree again; indeed, Ze was warned about it every morning. Not a member of their family dared use the doorway during the hours when the tree cast its shadow directly across it. Moreover, Ze's mother wove a little belt of grass—oh, quite a *fancy* belt, with dog's teeth

dangling from it here and there, and four claws from a huge lion. Ze's father tied this belt around the tree trunk, and, putting a leaf on the ground, he laid some peanut paste on the leaf and loudly begged the cocoanut tree spirit to eat the delicious paste, and admire the handsome belt, and stop making his arm itch and burn. After which he fully expected to feel well; but would you believe it?—his arm ached as badly as ever!

Then Mr. Missionary came to town. Almost any time of day or night you could see him sitting in the palaver-house talking to the men about the God of heaven. None of them had ever known before that there *was* a God of heaven—yet here was the White Man assuring them that this wonderful God had made the entire world and had packed it full of good things for men to enjoy; persons for men to love, clothes for men to wear, food for men to eat.

Oh, how many times he had to tell the same stories, and whenever he spoke he would show a little black book, the Book of God he called it. Ze loved to rub his flat black nose over the cover and smell the leather.

"Good! Good!" he would grunt, for perhaps you know that in hot, damp weather leather does have a special little odor all its own!

So one day Ze's new white friend said quietly: "Ze, I will sell you a Bible."

Ze actually trembled. Oh, how important he would feel to be the only person in that whole town to own a *book*. "But how shall I pay you?" he asked.

Mr. Missionary looked in front of him and behind him, then up, then down, as he cried: "I know! Climb up and get me those three cocoanuts; then you shall have your Bible."

But Ze stood rooted to the ground, shaking his jet black head forlornly. "The White Man asks the only thing that Ze dares not. That tree has bewitched part of my family already; we dare not touch it again."

"Nonsense!" cried the white man. "How often have I said that God made everything for men to *enjoy*. He gave you those three cocoanuts, too."

"No, no, not the cocoanuts," Ze cried. "Oh, White Man, if you could have seen how my father's arm itched and burned and swelled, then you would know why the Witch Doctor told us never to touch this tree again, if the arm was to be well

Mr. Missionary sighed. "Yes, your father has showed me that arm; yet in spite of his dressing up the tree trunk in a fancy woven belt, in spite of presents and prayers to the tree spirit, his arm has kept getting worse and worse, hasn't it?"

"That is very true," Ze said, nodding.

"Well," said Mr. Missionary, "I came to town. Every day I have rubbed a little White Man's medicine on that arm, and this ointment has healed the pain, hasn't it?"

"That is also true," Ze said.

"Then, my dear boy, can't you see what a harmless old tree it is, put here by the Lord for your family to enjoy and not to fear. Here is the Bible, take it, and pay me in cocoanuts after you think it over."

Mr. Missionary walked away, and poor Ze stood on one foot and then on the other. Did he dare? Did he dare? He fidgeted and fussed and fumed; then he placed his arms and legs around that tree trunk and began a rapid jumping, up and up he climbed, until he reached the tip-top, where the cocoanuts hung. Then he himself began sliding, sliding, sliding down that long trunk, and his heart was going pitty-pat."

And just then his own father walked up. Ze ran up to him. "Does your arm hurt you?"

"No, not since the White Man cured it."

"Does it prick you the least little bit now?"

"No, why should it?"

"Oh," cried Ze, "see what I've done! The White Man asked me to, because of all the boys in our town I alone am the one he wants to give a Bible to."

Ze's father actually laughed. "Silly boy," he said; "the White Man is clever: he has given every boy in our village a Bible, but each of them has had to earn it *by doing something he is terribly afraid to do*. For the White Man wants to teach us there is nothing to fear in God's world. So that is why you had to earn your Bible by cocoanuts. We older men are slow, but the White Man says you younger boys will be quick to learn this trick called reading, and when you can read us the Bible he says we all will be glad and unafraid. Well, we shall see."

And they *did* see! For when all the little boys and girls in town could read Bible verses to their parents the old, old fears began to vanish. There isn't room to tell you of the fears of other families, but Ze's parents thought the one hundred and twenty-first Psalm was written especially for them, to tell them not to fear the shadow of the cocoanut tree, for it plainly says: "The Lord shall preserve *thy going out* and *thy coming in* from this time forth, and even forever more."

Answer to "What City Do
You Live In"

(Given last week:)

1. Scarcity. 2. Felicity. 3. Duplicity.
4. Velocity. 5. Veracity. 6. Elasticity.
7. Voracity. 8. Ferocity. 9. Domesticity.
10. Publicity. 11. Sagacity. 12. Electricity.
13. Multiplicity. 14. Eccentricity. 15. Mendacity.



Young People's Work



Topic for August 6

BETTER RECREATION

I Thes. 5:16-24

By F. C. STIFLER

"And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ."

Recreation is a word that unfortunately is mispronounced. We should pronounce it re-creation. Then we would understand its meaning better. As it is, the first syllable seems to suggest the word "reckless," which describes much that our young people indulge in in the name of recreation.

1. *Real recreation should recreate the spirit.* And by spirit here we mean spirits. It should put a person into a better mood—a mood of expectancy and buoyancy where he trusts his fellows more and sees the bright side of life more easily, and finds a greater supply of patience to draw on. Real recreation should make a man a better friend, better fellow-worker, better sport in games and better loser when things go wrong. It should preserve his "spirits" entire without blame.

2. *Real recreation should recreate the body.* We excuse all manner of excesses in the name of recreation because we say we are resting our weary bodies. There are two chief elements in the process of bodily re-creation. One is change, and the other is relaxation of the muscular system. Neither of these is gained by over-stimulating exercise like dancing or week-end parties with lack of sleep and too long hours at strenuous physical exercise.

3. *But above all real recreation recreates the soul.* What do we mean by the soul? We mean that part of the man that comprehends God. The mind is a part of it. The mind gets fagged as well as the body and the spirits. There are several gates to the mind, principally the eyes and the ears. Most of our so-called recreations are designed to minister to the individual through these gates—books, pictures, plays, concerts, and landscapes. The difficulty with our present-day recreational program is that many false stimulants to the soul are sent through these gates. We should not think for a moment of giving our body rest by a constant daily application of a sleeping powder. We should have the sleep but when it was over we should be more weak and weary than before. It is this sort of false relief that bad pictures and jazz music and coarse literature and loose social relationships give to the soul. They drug it and leave it weaker than before. The soul is genuinely recreated by companionship with other noble souls, no matter what form that association may take—if it is reading

together it will be of such books as interpret God and his goodness, if it is in hiking and athletics it will be well-planned and taken in moderation, if it is in sight-seeing it will be the contemplation of the beautiful in art and life and nature.

An indulgence that injures either the spirits, the body or the soul is bad indeed, but a practice that harms them all is unforgivable. And there are many such today. Consider some of the popular diversions of young people today in the light of this analysis. Then strive to make them better.

Convention Impressions

The Sunday afternoon service to me was an inspiration, knowing our work with the young is not in vain.—Mrs. C. H. Davies.

The convention has made me realize the possibilities and opportunities which are open to young people.—Miss Pansy Kluge.

It has inspired me with new purpose and ideals to have the fellowship of these thousands of young people who are all of one mind in the work of our denomination.—Rhoda C. Broholm.

I pray that our renewed consecration to our home church and its work may prove to those who sent us that at St. Paul we met God.—Edith M. Sanders.

Strengthened my desire to work harder for Christ. Stirred my heart to the utmost to be with such a band of Christian workers.—Irene Lockhart.

I am inspired to go home and cultivate my life for the substantial potatoes.—Genevieve Johnston.

I'm so full of what may be called "consecrated pep" that I'm going back to my B. Y. P. U. determined to make it one that the president of the B. Y. P. U. of A., my pastor, may be proud of.—Josephine McLean.

It has meant more to me than any literature can begin to.—W. W. Miller.

A convention charged with spiritual power, and ablaze with a confident hope in the future. The young people united in prayer and faith and purpose faced the realities of the Christian life—many enlisted for definite service. It was truly a great convention! Baptist young people are going "Forward with Christ."—Helen Crissman.

This convention has made me feel what a wonderful thing it would be for other churches to follow the Baptists' example. It has made me realize that Christianity is not a problem of a small town but of a large nation.—Emmett Jorgenson.

I think it is the opportunity of a lifetime and I thank God for it. It has surely meant a change in my life.—Marion Halberg.

It has made a finer impression on me than anything I ever attended.—Esther Curber.

This convention has been a real inspiration in every way, giving us a wonderful store of good things to carry back to our local.—Mr. and Mrs. John F. Singleton.

This young people's convention has done a great deal to bring me closer to Christ.—Ruth Engholm.

The 1922 St. Paul Convention has meant to me a reviving of Christian faith by the meeting together of so many young people having one purpose.—Gertrude Tousey.

This convention has been a great inspiration to me.—Ruth E. Martin.

This is my first convention and I hope it isn't my last; the conferences and addresses, I think are wonderful, and I have received a new inspiration for work in my own B. Y. P. U.—Dorothy E. Brown

A great inspiration.—Alma Liem.

A stimulating, uplifting experience.—Caroline V. Zahn.

This is the most wonderful convention I ever attended, uplifting every minute.—Geo. W. Hampton.

Something to look forward for.—F. C. Patrick.

This convention has given us a vision of the enormous field of laborers working for Christ and created within us a desire to do more for our Master.—D. Enget, D. Garness.

God is being revealed yet.—August Willman

The B. Y. P. U. of A. has been a great blessing to me.—Clara O. Hanson.

The convention has been a great blessing to me.—Rose Harrison.

The dedication of our youth to definite service for Christ was thrilling.—E. L. Holland.

I have enjoyed it greatly.—Myrtle Hanson.

This convention has been a source of renewed blessing to me.—Dora Blackmore.

The convention has given me a new and greater inspiration to serve my Master more faithfully.—Wallace Erickson.

I know that through this convention I have a clearer vision of what it is to be a Christian.

This convention has given me a clearer vision of God's love and power.—Miss H. Olander.

This convention has given me a larger idea of what the B. Y. P. U. really is, and how to serve the Master.—George Edwin Carlson.

Inspired me to try to do more for our B. Y. P. U.—Raymond Erickson.

Five days which I shall never forget.—John L. Johnston.

The convention has given me the faith and courage to go forward, knowing that with God's help a benefit to the local church must follow.—Elsie E. Sherman.

The greatest meetings I have ever attended in my life.—Myrtle Franz.

I certainly enjoyed this convention. And I do know God has blessed me and many others.—Virgil F. Spake.

This convention has meant a renewal of my consecration to my Master.—A. A. McCaskill.

This convention has meant everything that I had missed in my younger days.—Miss A. Kelley.

After this convention my motto will be "Forward with Christ for me."—Naomi Sorenson.

This convention has greatly strengthened my decision to enter into the ministry. I thank God for its blessings on others.—Robert L. Davison.

God surely is prompting the Baptist young people as never before.—C. L. Kingsbury.

This convention has made it possible for me to go forward with Christ in a definite way.—Marguerite A. Calder.

This convention has inspired me to do greater things for my Lord and Master.—Jennie Noslund.

Thank God for this convention.—William C. Reader.

This convention has meant so much for me that I cannot express it in words.—Nellie Herman.

That we must establish a Christian civilization in the world.—Vivian Jordan.

This convention is the best that I have ever attended.—Arthur Jorgenson.

The answer of the young people to Christ's appeal of love and sacrifice.—Morgan Jones.

This convention is the greatest convention that I have ever attended. I have received many ideas to carry back to my church.—Elizabeth Johnson.

This is the first convention I have ever attended and it has been a "mountain top experience."—Mary Davis.

The convention of 1922 has helped me to decide more definitely for "life service."—Harvey Hirsch.

I've consecrated my life to the Lord before and the convention gave me a new vision to go wherever the Lord wants me.—Lillian Erickson.

I think this convention has saved many a wandering person to the Master.—E. Marsh.

An inspiration to go "the second mile" and a better understanding of "Christ as the Way."—Jas. A. Rye.

It has made me happy.—Emerald Hagglund.

It has been the best biggest inspiration to "carry on" that I've ever had.—Mertie Askins.

This convention has been the biggest inspiration and impression in my life. "I have met my Master, face to face."—Howard K. Graves.

The convention has filled me with a desire to do more in his service than I have ever before attempted to do.—Grace Murphy.

I had the privilege of attending a convention for the first time and I have got a lot of good out of it.—W. Hughes.

The most inspiring convention I have attended. Through God I have learned to pray.—Perry H. Moore.

This convention has given me a great impression and that is that we should go "Forward with Christ" in everything that we do. It has brought me into a closer relationship with God.—Helen Hasty.

I have enjoyed and appreciated every meeting of this convention and I have received many inspirations which will be an aid in my work in our B. Y. P. U.—Jeanette Anderton.

It has shown me the true Christian spirit.—Luella Thueson.

New life and new hope and a knowledge that Christ is ever present.—J. W. McCarthy.

The most spiritual blessing you can get is at the B. Y. P. U. convention.—Irma Peterson.

The convention has meant a clearer conception of God and a stronger determination for life service.—Elsa Leger.

The convention has impressed me most—to pray more and have faith in our Heavenly Father.—Hazel Leeds.

The best convention I ever attended in every way.—Mildred Forsyth.

A new realization of how many Baptist young people there are.—Betty Hobbs.

It has increased my faith.—Mrs. O. E. Dunn.

"The Stewardship of Prayer," as presented by Dr. Hunt, is one that will remain with me the rest of my life.—Naomi Watson.

The B. Y. P. U. of A. of 1922 has been one of the most "peppy" religious conventions that could ever be held. It has put a new spirit in my life to work more for the Lord.—Wm. Fredin.

A broader vision of this world's need and a greater desire to go forth in Christ's service.—Ruth Ann Chambers.

The convention has given me a desire to be more sincere in my service to my Lord Jesus Christ.—Edna Greenman.

Made me more determined to serve God more than ever before.—Lillian Burnham.

The greatest convention I ever attended. I believe the results will be far-reaching.—J. L. Day.

The B. Y. P. U. Convention has helped me in many ways. I am glad I could attend. The convention has started me to follow Christ and faster with him and his ways.—Leroy Boldit, a junior.

The convention has made my idea of the work of the Baptist church clear and my conception of the kingdom of God vivid.—Mary Anderson.

I think that this convention has been of very great value to all who have had the pleasure of attending.—Miriam Herr.

A great league of nations under Christ.—M. Talmcoff.

I was spurred onward to the task before us.—Edythe Pierson.

The fellowship with young people, who go into both their work and their play with the same enthusiasm, is one of the many joys of the convention.—Margaret Clague.

Spiritually reviving and inspirational.—F. B. Beggs.

The inspiration received from the exchange of ideas of individuals all over this country, working for the same glorious cause.—Wilfred Nelson.

The B. Y. P. U. of A. Convention at St. Paul has made me more determined to go "Forward with Christ" and help my local to do likewise.—Esther D. Andersen.

"God leads those who let him."—Milton Ward.

To help others to live better. The great amount of enthusiasm and sincerity for the motto "forward with Christ."—R. L. Sweet.

The convention has inspired me to lead a better Christian life.—Victor Simkins.

The convention has made me feel the wonderfulness of God's mighty work, and a young person's opportunity to serve his Master.—Louise Murray.

Cincinnati sent me to college; St. Paul will keep me there preparing for God's service.—Helen I. Morse.

Very impressive in regard to true consecration to kingdom work in home field.—Rev. I. D. Alvord.

This convention has been a great inspiration to me. I enjoyed every moment of it and would not have missed it for anything.—Esther Stenquist.

The B. Y. P. U. Convention has revived my soul and has spurred me to go on. I can't really tell just what this convention has meant to me, it meant so much.—Nellie Bogun.

Young people are determine to go "Forward with Christ," as shown by the Sunday afternoon meeting.—E. Blanche Watson.

It has renewed my faith and caused me to take a definite stand for life service.—Eva French.

A turning point in the life of the Baptist young people's work of North America. Thousands will go "Forward with Christ" in all around Christian service.—Mark F. Sanborn.

It is wonderful to think of so many young people interested in the work of Christ.—Dorothy Greenlee.

This convention has given me a broader view of what there is for me in the giving of my service for Christ.—Evelyn Youngquist.

The B. Y. P. U. of A. Convention at St. Paul has inspired me to be more loyal to Christ and influence other young people.—Elvia Stewart.

Has been an inspiration to more consecrated service.—Mrs. M. J. Lucas.

The greatest meeting of its kind I've ever attended. It has inspired me to do better things for Jesus.—Chas. W. Fisher.

The convention has enlarged my conception of Christian service.—Louis Lee Leininger.

I thank God for the blessed privilege of attending this great convention. It has been so helpful to me.—Lucy E. Bower.

B. Y. P. U. perfection.—M. C. Rhodes.

A helpful and inspiring convention of which all southern states should have taken advantage.—Eleanor Susang, Tennessee.

The convention has furnished me with much more of the great inspiration.—Roy W. Dodson.

The convention has given me a determination to truly serve God at all times and in all things, and to go back home and help others to do the same.—Irma L. Curnow.



Our Own Folks



Boston Letter

BY CHARLES H. WATSON
The Nation's Educators

We had the National Education Association with us for six days. It was a great exhibit of variegated pedagogues, and of Boston weather. Six or eight thousand teachers, and six days and nights of such a brand of mugginess, fog, and dripping, as only Boston can continuously achieve. It is remarkable how completely so large a company of visitors can be lost in a big city. In this season of passing tourists you would have to be told that so many schoolmasters were abroad in Boston. On the last day Old Sol came out radiantly as if to save the city from the pent-up condemnation.

This convention brings up the old question whether or not a "national" gathering of teachers is not so big as to be unwieldy and disappointing. Of course the pleasant incidentals that fine weather would have permitted to all, are a sort of life-saver. But without that varied diversion, attention was concentrated on the disappointments that are certain to go with bigness in a gathering that must traverse from the platform the whole field of serious teaching. A hall containing so vast a company is altogether too large for the platform, and most of the appointed spell-binders are not able to bind. They have no platform mastery. That is a thing that comes only from equipment and practice. Something more is needed than a previous knowledge of the subject. In this big country of ours it is an open question whether "national" conventions may not be indefinitely immense, and definitely disappointing.

Our State Convention

The executive committee of our state board in a recent meeting took some important actions. They were along the line of a more practical cooperation with the Northern Baptist Convention through certain readjustments made necessary by the decisions of the convention at Indianapolis. A 25 per cent reduction in operating expenses was recommended, each state carrying the expenses of its own board of promotion. In the budget of \$92,053, which is shared by the board of education, the City Mission Society, and the Home Mission Society, the division is in proportion to the importance of the different causes, about two-thirds going to the state convention work. Every action taken by the board of directors at this meeting was in the direction of a full and practical co-operation with the recent decisions of the Northern Baptist Convention, which place the responsibility for raising the funds for the support of all denominational enterprises upon the state organizations, where it belongs.

Our State Staff

Both in leadership and in well-articulated and efficiently smooth-working organization, we are in tip-top shape in Massachusetts. Our leaders are well-seasoned, harmonious, and armed with a

practical experience in state work which ought to carry us to our utmost in an achieving success. The return of Dr. Hugh Heath, after his former success as our chief, and with added values after his larger board of promotion labors, gives us great confidence and expectation. Director Waterbury's wise and genial leadership, so long sustained and effectual, especially among the new Americans, is a priceless contribution. General Missionary Dolan is a sort of pastoral comfort out among the churches, a sympathetic counsellor, and a quickening evangel. Dr. Peterson and Miss Gertrude Hartley make a team in Sunday-school efficiency and religious education, that would be hard to match anywhere. Among our teachers and church workers they are thrillers, judging from the response they get.

Since the happy clarifying of things at Indianapolis all parties are feeling better. If all now agree to drop names and sources of partizan irritation, and unitedly push the Baptist chariot, it will be a great year. Now is the time to major on our glorious agreements, and soft pedal our differences of interpretation. James C. Colgate's specific for these Baptist times is a good one: "Pay your debts and be active for the Master." It clarifies theological ideas, and keeps us sweet and brotherly.

A Song of Degrees

Commencement season always sings to us. Not in mellifluous vowels, but in certain much coveted and resonant consonants. We smile at degrees, but we smile more broadly and deeply in the back of our heads when our own names get attached to them. And our friends smile also as they rejoice with us. It is by no means an unpleasant or discordant song, the song of degrees. Prof. James P. Berkeley of Newton, and Rev. Robert L. Webb of Dorchester have been hearing it issuing from the halls of Colby. We rarely have a worthier pair of D.D.'s than these. Dr. Webb is to be a special lecturer in the Boston Divinity School next year. Dr. Berkeley is the amazing grower on the

Newton faculty. He seems to increase like corn in prairie heat.

Two of a Kind in Providence

Dr. Arthur W. Cleaves who edited THE BAPTIST through its stormy years, and previous to that ran a long, strong race at Newburyport, has been called to the pastorate of First Church, Providence. This is an admirable arrangement. Dr. Cleaves has mental keenness and quality, along with a warm and wholesome evangelical feeling. The church is to continue the eminent Sunday morning preachers, while Dr. Cleaves is to shepherd the flock and lead in the other services of church and parish.

The other who goes to Providence is our former director of promotion in Massachusetts, Rev. William Reid. He goes to succeed former Secretary B. T. Livingstone as the head of the state convention activities in Rhode Island. Director Reid will be a perfect fit for such a job, for there are always activities where he is. The impression of unusual competency which he made here, coupled with an earnest and brotherly helpfulness, makes us confident that he will be a power for good in the state of Rhode Island.

A Couple of Bits

The first is a correction. By mistaken information your scribe sent Rev. Herbert B. Hutchins to the Stratford Street Church, West Roxbury. It is another good Hutchins who goes there—Rev. A. J. Hutchins, formerly of Somerville. They had Mr. Hutchins for a supply and he grew into a pastor, much to the mutual joy.

The other bit is Dr. R. S. MacArthur at Tremont Temple. Much more than a bit, he is as much of an institution in the summer as the Temple is. They anticipate his coming, then throngs of people bask in his glowing freshness, and welcome his clear and interesting method of gospel instruction. He is one of the summer features in Boston.

Church News by States

Atlantic Coast

NEW HAMPSHIRE

BAPTISMS ARE NOT INFREQUENT during the summer. Five persons were baptized at Meriden July 2, four from one family, husband, wife, son and daughter. The daughter of the pastor, Rev. W. G. Hubbard, was also among the number. During his service in the Christian ministry, Mr. Hubbard's father was pastor of seven Baptist churches in New Hampshire. Mr. Hubbard has followed his father in three of these seven churches, namely, at Camp-

ton, East Washington, and Meriden where he is now serving.

REV. H. I. KEMP RECENTLY BAPTIZED seven persons at Contocook and it is expected that others will follow.

THE HOPKINS CHURCH IS ENJOYING the services of its present pastor, Rev. C. L. Caulkins. Mr. Caulkins' son, Charles Whitney Caulkins, is a student for the ministry at Temple College Philadelphia, and while a student has been doing acceptable preaching. He expects to help his father at Hopkinton in special services during the summer.

COLBY ACADEMY IS FORTUNATE in securing for its new headmaster, Mr. H. Leslie Sawyer, who has served at Lebanon as

principal of the high school and later as superintendent of school. He comes well-equipped for the work he undertakes.

FIRST CHURCH OF MANCHESTER, Rev. C. P. MacGregor, pastor, has opened a daily vacation Bible school for children with an attendance of sixty-three.

THE STATE CONVENTION OFFICE has at its disposal two small organs, one a baby organ and the other of size suitable for a vestry or small audience room.

CONNECTICUT

THE MEN'S BROTHERHOOD of First Church, Bridgeport, held its annual meeting on Tuesday, June 27. Dinner was served to fifty-eight men. The speakers were Judge F. P. Wilder and the pastor, Rev. D. B. MacQueen. The following officers were elected for the ensuing year: Pres., W. O. Florian; vice-presidents, Maurice Perry, S. N. Beans, C. E. Whitmore; secy., T. T. Phillips; treas., E. H. Davis.

THE CORNER-STONE of the new building which is to be used by the Italian Baptist Mission, connected with First Church, Ansonia, Rev. Wallace C. Sampson, pastor, was laid on Sunday afternoon, June 9. The historical sketch of the mission was given by Mrs. Chapel S. Carter of First Church. Missionary J. G. Riso spoke in Italian on "The Door of Opportunity." Dr. A. B. Coats, convention secretary, spoke on the leading place Baptists had taken in work among foreigners within the state. Rev. Wallace C. Sampson and J. G. Riso together laid the corner-stone. Rev. E. E. Gates, Hartford, Mr. Sampson's predecessor in the pastorate, when the Italian Mission was founded, offered the prayer of consecration.

THE ASHFORD BAPTIST Sunday School Convention met in its eighty-fifth annual session in First Church, Spring Hill, Mansfield, on Wednesday, June 8. The attendance was large and representative. The addresses interesting and inspiring. The pastor of the entertaining church, Rev. H. W. Tillinghast, was elected president and Geo. A. Bowen, Willimantic, was made secretary-treasurer.

REV. E. E. SCATES, formerly of Enosburg Falls, Vt., assumed the pastorate of the Jewett City Church, June 9.

NEW JERSEY

RIDGEWOOD, EMMAUEL: Dr. Thomas H. Sprague, pastor. A community vacation Bible-School movement has been inaugurated comprising four schools. One of these being held in Emmanuel Church opened with bright prospects. A staff of four paid teachers is in charge assisted by seventeen volunteer workers. Union Sunday evening services are being held for four Sunday evenings. Pastor Sprague will be on vacation until Sept. 10. The supplies during his absence being Rev. J. Earle Edwards, superintendent N. J. Board of Promotion; Rev. Adelbert Chapman; Rev. Stewart B. Crandell, pastor First Church, Battle Creek, Mich.; Dr. H. Walker Vincent, pastor Ashland Avenue Church, Toledo; Rev. Albert K. Morris, pastor First Church, Toledo.

Young People's Assembly

The eighth annual New Jersey Baptist Assembly, held at Peddie Institute, Hightstown, July 1-July 8, was successful in every way. As the assembly drew to a close, the Rev. Otto F. Laegler, director of the sessions, declared that "the assembly ought to bring very definite results to the local churches, because of the spirit of

the delegates, the character of the work done, and the spiritual atmosphere and emphasis upon personal service in the home church."

Approximately 300 delegates were enrolled at the assembly, and all but one of these received certificates showing that the required work had been successfully completed. Certificates are awarded only to those students who take four courses and present suitable notes, a requirement which gives something of an idea of the quality of the work done this year.

In addition to the serious work of the curriculum, constructive recreation played an important part in the assembly life. The entire Peddie athletic equipment, swimming pool, gymnasium, tennis courts and athletic field, were at the disposal of the delegates. The recreational activities were supervised by Prof. William P. Uhler, physical director of the Irvington public schools.

Pageantry and dramatics, under the supervision of Miss Rosamond Kimball, also played an important role during the sessions, and the annual "stunt night," held paradoxically on the afternoon of the Fourth, was participated in with the usual amount of enthusiasm. Miss Kimball gave an interesting course in "The Use of the Drama and Pageantry in Protraying Religious Truths."

The morning worship in the school chapel was in charge of Rev. C. E. Goodall, pastor of First Church, Roselle. These services were rich in devotional life, as were the meetings held each evening in the chapel, and at which the delegates were addressed by various speakers of national prominence.

DELAWARE

SILAS D. WEEKS and **CLARENCE M. KEEN** were ordained by North Church of Wilmington, on Thursday evening, July 6, on recommendation of a council which met in the afternoon of the same date. The call for the council was issued to all the Baptist churches in Delaware, and also the churches at Marcus Hook, Oxford and Crum Lynne, Pa., and Pedricktown and Newport, N. J. Dr. George Boddiss, of Marcus Hook, was moderator and Russell Sturgis, of North Wilmington, clerk of the council. The program of the evening included a sermon by Dr. Boddiss, charge to the church by Dr. Allison, of Second Church, Wilmington, and charge to the candidates by Pastor C. W. Deibert of Hampton, Va.

Mississippi Valley

NEBRASKA

SOME MONTHS AGO REV. R. RICHARDS left the pastorate to enter evangelistic work under the Nebraska Convention. He has held meetings in the most difficult churches in the state, resulting in a large number of additions to the church and helping to deepen the spiritual life of the church. At Platte Center and Humphrey, where he held meetings, churches have been organized which have been self-sustaining from the beginning and are very rapidly growing into aggressive organizations. Mr. Richards is a man of splendid evangelistic ability, loyal to Jesus Christ and his truth. The decreased receipts of the Nebraska Convention has made it necessary for Mr. Richards to work independently.

NORTH DAKOTA

WALFRED G. HOLMBERG, who graduated in June from Bethel Seminary, St. Paul, has taken up the pastorate in the Swedish Baptist Church at Fargo. The first Sunday, July 9, was blessed by good interest and good attendance.

OHIO

MEMORIAL CHURCH, COLUMBUS, had but ten days before finished roofing its edifice, redecorating auditorium and prayer room, putting in new electric fixtures and hangings when Thursday, July 6, the metal ceiling, nailed to the mortar ceiling above

Want Ads

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Wanted: A teacher as head of the department of religious education in the Baptist Missionary Training School, Chicago. Must be a college graduate with specialized training in religious education. Also a teacher in the Bible department. Must be a college graduate with considerable specialized work in Bible. Address the president, Mrs. Clara D. Pinkham, 2969 Vernon Avenue, Chicago.

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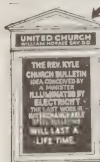
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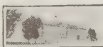
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eight years ago, collapsed, breaking many of the solid oak pews and other furniture, and ruining the lighting fixtures and new decorations. Had there been a congregation many fatalities must have resulted. The clock, hanging on a rear wall, was unbroken and ticking; the piano, though covered with debris, was not scarred or out of tune; the Bible and pulpit and three pulpit chairs were untouched, all as though to say that worship and work must be continued. The same Thursday night the young people's meeting was largely attended and when the pastor asked what should be done the enthusiastic response came, "Clean up and be ready for next Sunday's services." Such was the response that the auditorium was ready for worship the next Sunday. At the close of the sermon on Sunday morning on "When Not to Give Up," by a unanimous standing vote it went on record that each would stand loyally by the pastor and raise the money all over again for the work and repairs. What is needed is a great temple at this strategic point in Columbus.

MICHIGAN

A COUNCIL OF THE PASTORS and churches of the Huron association convened June 28, 1922, at the call of First Church of North Branch, for the purpose of ordaining the pastor, Arthur R. Fergusson, with Rev. D. Martin of Bad Axe as moderator and Rev. C. A. Salyer, Brown City, as clerk. After the examination of the candidate and due discussion it was unanimously voted to proceed with the ordination. Rev. Geo. H. Vercoe of Flint, who had both baptized the candidate and officiated at his marriage, preached the sermon. Rev. H. H. Bowser gave the charge to the church, Rev. C. A. Salyer the charge to the candidate and Rev. Geo. H. Waid, of Capac, made the ordaining prayer.

Rocky Mountain States

COLORADO

REV. F. E. VOLCK HAS ACCEPTED the call of Mesa Church in Pueblo, the second largest city in the state and a thriving manufacturing center. There are seven Baptist churches in Pueblo.

FIRST CHURCH OF GREELEY, with great reluctance accepted the resignation of Rev. D. I. Coon which took effect July 1. Mr. Coon was pastor of the church for nearly five years. He has been granted a vacation which he expects to spend in the mountains before taking up his work with First Church of Kearney, Nebr., the call to which church was unsolicited and without a visit to the field. In his resignation, Mr. Coon mentions the recognized strategic importance of the Kearney field, since among other things, it is the seat of the state teachers' college. During Mr. Coon's pastorate nearly 400 having been received into the membership, the

(Continued on page 796)

Our Book Shelf

What Shall I Believe? by Augustus H. Strong. New York: F. H. Revell Co. \$1 net.

This little book is made up of the ten chapters which appeared first in THE BAPTIST under the title, "A Primer of Theology." It contains within it Dr. Strong's mature conclusions regarding the central Christian doctrines and is written in language which is easily understood. It should have a wide circulation among preachers and laymen.

The Land of Beginning Again, by Frederick F. Shannon. New York: F. H. Revell Co. 60 cts. net.

In the six chapters of this little book, the gifted pastor of the Central Church, Chicago, interprets the interesting story of Naaman in the light of Christianity. Thoughtful, suggestive, eloquent, it is altogether a fine bit of writing.

Church and Sunday School Publicity, by Herbert Heebner Smith. Philadelphia: The Westminster Press. \$1.25 postpaid.

Another book giving pastors and church workers detailed instruction in the art of church publicity. Both paid and free advertising receives attention. There are few forms of publicity which it does not touch. One of the books which every live pastor will want to possess and study.

The God that Jesus Saw, by W. Garrett Horder. Boston: The Pilgrim Press. \$2.

The worth of a man's religion will depend upon his idea of God. As men take to their hearts the highest form of God, their joy in religion will increase. The purpose of Jesus was to reveal the perfect God. So the author believes, and therefore he attempts to picture God as he thinks Jesus saw him. There are four parts to the book, the first dealing with the perfect Father Jesus saw, and the second containing a discussion of the things that hide God's perfection from men. The last section is an interesting discussion of the right attitude to the Word. One may not have to agree with all the author's conclusions to find this book suggestive.

"It Is to Laugh"

Hubby (reading paper)—"Just think, an earthquake has destroyed the entire town of Plszikzykisky in Poland."

Wife—"Was it spelled the same way before the earthquake?"—Houston Post.

He—You women have no right to the ballot, for the simple reason that in case of war you would not be able to fight.

She—Then, why do you allow a man who is crippled to vote?

He—Why—er—say, if it isn't just like a woman to ask some such foolish question as that.—Boston Transcript.

A noted physician had recommended walking to a nervous patient. The nervous one started to cross the street after leaving the doctor's office. A truck skidded and hurled him against the curb, where he lay until the doctor, having seen the accident, hurried to his side.

"Aren't you hurt?" inquired the physician anxiously.

"Well," replied the patient, "I can't say I feel much better."—American Legion Weekly.

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IF I WERE ON THE MUSIC COMMITTEE

If I were a member of a church music committee and the music was going along smoothly, I think I'd leave the choir-master pretty much to his own devices, he being supposed to be able to look after the technical end of things.

It wouldn't do a bit of harm, of course, for me to ask the leader, especially if he were a comparative stranger, if the music committee might be of use in securing prospective members for him to interview.

If the choir were short of hymn-books, I wouldn't expect my singers to continue to look two on a book. I'd not be very keen on doing it myself. A friendly offer to help secure more books would not be amiss. Very few choirs have sufficient to go round. I'd want mine to be the exception. I'd keep in mind the fact that it's a bit disheartening to a man or woman who is giving no end of extra time to improve the music of my church, to hear the old frayed-out economy string harped on loudly and long. I'd be ready with sympathetic advice and a helping hand if the leader appeared to be putting enthusiasm into his work and life into his workers and was not asking for foolish things. I'd not "shoo" him off with the economy bogey either, if I well knew the people of my church were not coming through with the givings they could easily afford. I'd get after the givers rather than skimp the music.

I'd slip in once in a while to choir practice and ask for the privilege of telling leader and choir how much the church appreciated what they were trying to do.

I'd want to be "counted in" on all the choir's jollifications and would give them to understand that I was prepared to keep up my end of the expenses with any of them.

I'd go out of my way to persuade the rouches of the congregation to keep their evil tongues off the choir and its doings. I'd pour a bit of oil on the troubled waters when financial estimates for the year's music came up for discussion in the board. I'd be sure to have tucked away in my pocket comparative costs of the music of other churches and I'd talk about music costs in terms of investments rather than as expenses.

It seems to me if I could do even these few things (adding for good measure an encouraging slap on the shoulder for the leader occasionally) I'd be helping some. If I could do this with tact and be the well-behaved buffer I ought to be between the musical and business ends of the church I think I might qualify. One thing is certain: I'd not accept nomination for the music committee if I didn't intend to do something towards helping my choir, whilst I held office.—*The Choir Journal.*

GLEANINGS

From the First Avenue Baptist Church of Hutchinson, Kan., comes a program of a musical service devoted to the compositions of the editor of this page, together with a clipping from the local newspaper speaking in highly favorable terms of the success of the undertaking. The organ is a splendid two-manual Moeller, installed two years ago. I had the great pleasure of playing the dedicatory recital on the instrument, alternating with my wife, who

offered relief with her vocal solos. Mrs. Roy Campbell is now the efficient organist, and Mrs. J. L. Carmack officiates as leader of the enthusiastic chorus-choir. The musical numbers presented were:

Organ Prelude:

- (a) In a Cloister Garden.....Lester
- (b) The Ebon Lute.....Lester
- Anthem: The Lord is in His holy temple.....Lester
- Pauline Getter and the Choir
- Soprano solo: Greater Love hath no man.....Lester
- Natalia Legett
- Anthem: I will lay me down in peace.....Lester
- Mrs. J. L. Carmack and the Choir
- Organ Postlude: Souvenir Roccoco.....Lester

MUSIC REVIEWS

From the Clayton F. Summy Co., Chicago.

The Queen of Hearts, an operetta for children, libretto by Josephine Elliott Krohn; the music by William Lester. Priced at \$0.60.

Effective dramatic works for children are not overly plentiful. Therefore this new musical play for unchanged voices should find wide vogue, for it boasts a lively "book," with dramatic values, humorous situations, and plenty of stage-action, coupled to music that is easy, tuneful, and written with an eye for practical effect. That the book is of positive dramatic value may be gauged from the fact that as a play for children it won second prize in a contest held by the Drama League a few years ago. It has been extensively performed as a play; with the addition of suitable lyrics it forms the libretto to the operetta. The music is written, so far as the choral music is concerned, largely in two-part style; if this division is not advisable, it can be done in unison. The solo parts called for are King and Queen of Hearts, Knave of Hearts, Captain of the King's Guards, the Prologue or King's Musician, the First Officer, the Maid of Hearts, and the King's Herald are all speaking parts. Full directions for the staging of the work are printed in the first of the books; the scenic investiture called for is extremely simple of necessity—of course it can be elaborated at will. Sunday schools in search of material for a special program or celebration will do well to examine this work; it has a proper moral, well hidden, but none the less vivid. The piano accompaniment is quite easy, but full.

From Clayton F. Summy Co., Chicago, Ill.

AdagietteLoomis (\$0.75)

Compositions for cello and piano that are of mood available for use in church, and have accompaniments easily transferable to the organ bench are not very plentiful. Hence, this attractive number by this sterling Chicago composer should find wide acceptance from the fraternity of church musicians. The melody has distinction and individuality, is idiomatic to the instrument, and will afford pleasure and inspiration to the listener. It is dedicated to Hans Hess, the noted Chicago cellist, and has been successfully used by that artist in many of his concerts.

From the Fillmore Music House, Cincinnati, Ohio.

Twilight SongSchroll (\$0.50)

An attractive song for medium voice is here presented; easy in grade of difficulty, appealing melodically, and sympathetic in sentiment, it should prove of wide appeal. Its subject and mood make it available for both secular and sacred use. Published in two keys.

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And When You Make Your Own

The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention: New York. W. C. Bitting, D. D., Corresponding Secretary, 5109 Waterman Av., St. Louis, Mo.

American Baptist Foreign Mission Society: New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Av., New York City.

Woman's American Baptist Home Mission Society: Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Av., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention: New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Av., New York City.

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Church News

(Continued from page 794)

net increase being more than 100 per cent; this, too, through the regular work of the church without special meetings. The Bible school has made a like gain besides maintaining its leadership in efficiency. Missionary offerings have increased threefold and the church has sent out its first missionary to the foreign field. For two seasons an enthusiastic school of missions has been conducted and last year a most successful vacation Bible school, the first of the community, was put on. At the celebration a year and a half ago of the fiftieth anniversary of the founding of the church, a \$12000 mortgage was burned which represented the last indebtedness against the church building. Resolutions of the church and other organizations of the city speak in the highest terms of both Mr. and Mrs. Coon. The church has appointed a representative pulpit committee to secure a regular pastor, of which Mr. E. H. Houtchens is the clerk.

Pacific Coast

WESTERN WASHINGTON

THE WEST SIDE CHURCH, Seattle, on June 21 celebrated its fourteenth anniversary. An excellent program of music was rendered, a brief history of the church was given by W. W. Watters, a charter member of the church, short talks were given by Rev. C. R. Hemenway, a former pastor, and Dr. E. H. Hicks of the Fremont Church. Greetings were given in behalf of neighboring churches by Dr. J. H. Matthews, pastor of the West Side Congregational Church, and Dr. G. F. Holt in behalf of the Western Washington Baptist Convention. The women had decorated the church and served refreshments. The membership of the church was rejoiced at Dr. Cook's announcement of his acceptance of the call to the pastorate which had been extended to him the previous Sunday. He has been acting pastor the past year, during which time the church has made gratifying progress. The outlook is full of promise.

THE SEATTLE BAPTIST Ministers' Conference elected as its new officers July 3. Rev. F. E. Dark, president and Dr. C. A. Cook, secretary-treasurer. The conference listened to excellent reports of the meeting of the Indianapolis Convention given by C. J. Erickson, Rev. F. E. Dark, Dr. A. M. Bailey, and Secy. J. F. Watson. The attendance and interest in the conference the past year have been unusually good. The conference closed its season's meetings with a picnic for Baptist ministers and their families at Woodland Park, Seattle, Monday, July 10.

REV. J. B. TAYLOR of Nebraska City, Neb., is spending July and August with Green Lake Church, Seattle.

DR. W. E. HENRY, of EVERETT, surprised his church June 29 by presenting his resignation, to take effect October 1. Dr. Henry has been with the Everett people over seven years, during which time the church has made marked growth in every way. He is one of our strongest men and the Everett church one of the strongest churches in the convention field.

MEMBERS OF THE SEATTLE BAPTIST WOMEN'S UNION were the guests of the Tacoma Baptist Women's Union at a picnic meeting in Point Defiance Park, Tacoma, Wednesday, July 12.

Your Society's Latest Books

God's Better Thing

By A. D. BELDEN, B. D. (Lond.)
Essays of concern and conviction.

The author's conviction is that the evangelical faith is seriously cramped by a purely individualistic application, and that it must find its flowering and fruitage in the gospel of the kingdom of God on Earth before it can adequately satisfy the spiritual needs of mankind and give just proof of itself. \$1.50 net

Modern Money Methods for the Church

By FREDERICK A. AGAR

The object of the author is to suggest ways whereby the local church may be delivered from unwise financial methods, and to outline a plan adapted to provide adequate financial resources for both the local and the wider Christian enterprise. \$1.00 net

The Withered Fig Tree

Studies in Stewardship

By EDWIN M. POTEAT

The author's purpose is to make clear the fundamental principles underlying the Stewardship movement and to furnish a basis for the organization of local leagues or groups of Christian stewards. Authentic personal testimonials re-enforce the argument. The book is arranged for the use of classes, questions that will stimulate discussion and afford themes for debate being attached to each chapter. \$1.00 net

Makers of the Bible

By HERMON H. SEVERN

A manual of information about the processes through which the Bible came to be and was handed down.

The author's theme, the history of the Bible from the lost books that preceded it, through the story of its making, its early readers and translators, down to modern reconstruction of the best text from the manuscripts, necessarily occupies most of his attention. Scholarly in knowledge, clear in statement, he is also deeply reverent in spirit. \$1.25 net

Constructive Evangelism

By INGRAM E. BILL

The writer's aim is to show the inter-relations of evangelism with religious education and social service. His work combines a statement of the principles of the new evangelism with a practical manual of methods and a challenging appeal to service. \$1.00 net

Rock-Breakers

By P. H. J. LERRIGO

Doctor Lerrigo proves himself an observant traveler and a luminous writer. The business of Christian missions and the human material these missions must handle are his supreme concern. He shows how a station is created, the abilities and weaknesses of the native people, the co-operation of the different denominations, and the achievements in personal characters, and in family and community life. \$1.25 net

Race Grit

By COE HAYNE

Here are real life-stories which present the results of home missions, not simply in the cases of a few conspicuously outstanding members of the Negro race in America, but much rather among the average representatives of that people. \$1.25 net

The Christian Faith and Human Relations

STEPHEN GREENE LECTURES

The lecturers in this course were W. C. Bitting, Shailer Mathews, William Douglas MacKenzie, Roger W. Babson, and Edward Caldwell Moore. Their themes were the family, the community, the state, industry, and international relations. \$1.25 net

A Manual of Church Methods

By FREDERICK A. AGAR

Organization, Enrollment, Utilizing, Education, Forms, and General Items—such are the chapter-headings in this eminently practical handbook. Plans, programs, and mechanics, however, are not emphasized here above the spiritual life of the church-member. The author understands fully, and helps his readers to appreciate, that mechanism cannot take the place of spirit. \$1.00 net

Another Judson Training Manual Mothers' Problems

By HARRIET BAILEY CLARK, M.D.

This book provides ready help for the physical, mental, and religious care of the child. It is designed for rapid reading by mothers and also as a text-book for mothers' classes in the Sunday School, as well as for mothers' and parents' associations. 75 cents net

Judson Training Manuals Previously Issued

Our Junior Department. McNaughton. 75 cents net.

The Use of Projects in Religious Education. Hartley. \$1.00 net.

Story-Telling Lessons. Tralle. 75 cents net.

Planning Church Buildings. Tralle and Merrill. \$1.25 net.

Our B. Y. P. U. White. 75 cents net.

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Fresh from the Field

Rev. Edgar L. Mullins, a nephew of Pres. E. Y. Mullins, has been called to two fields in Indiana, dividing his time between Sardinia and Liberty churches.

T. Louis Comparette, curator of the Philadelphia mint, died July 3. He was a leading authority on numismatics and the history of coinage.

Mr. Frank C. Nickels, of Minneapolis, is enroute with his wife and son to the Passion Play at Oberammergau, to be followed by a tour of the world.

The First Church Haverhill, Mass., has an attractive announcement of the summer schedule of its Bible school, of which C. B. Mitchell is superintendent.

Ninety-four churches of New York state have made remittance to the state office through their treasurers of beneficence every month since the beginning of the New World Movement.

Mr. Deloss C. Shull of Sioux City, Iowa, former president of the Northern Baptist Convention, has been elected a member of the board of trustees of the University of Chicago. Three sons of Mr. Shull are alumni of the institution.

Dr. J. Whitcomb Brounger will spend July and August lecturing in Illinois, Iowa, Missouri and Kansas, on the Chautauqua circuit. Dr. Wm. H. Geistweit of the Third Church, St. Louis, will supply at the Los Angeles Temple Church during August.

The ministry of Mrs. Aime Semple McPherson and her relations to the Baptist denomination have become a burning issue in California churches, some of which are seriously torn with dissension over her preaching and practices. Pastor Luther Arthur of the First Church, Huntington Beach, Cal., has printed an outline of a sermon which he delivered against what he considers her false teaching as set forth in her book "This is That." Mr. Arthur is unable to reply to any correspondence concerning the sermon, but would probably mail copies of his outline on receipt of stamped envelope.

Rev. Geo. F. Holt has closed his work as director of promotion of the Western Washington Convention. He and his wife are spending their vacation during July at Long Beach, Calif. Dr. Holt is favorably known in Minnesota, California and Oregon where he held successful pastorates, and in Washington where he rendered excellent service for more than two years as director of promotion. After the first of August he will be available for supply, pastoral or field work. His home address is 2443 Broadway, N., Seattle, Washington.

The executive committee of the Baptist World Alliance will meet in London, July 31, to consider plans and program for the Baptist World Congress at Stockholm in July, 1923. The meeting of the committee will be followed by an international conference on Baptist relief and mission work in Europe. Baptist leaders from America attending the meetings include Dr. E. Y. Mullins, Dr. R. H. Pitt and Dr. W. W. Landrum of the Southern Convention, and our own brethren Franklin, Taylor, Abernethy and Jones.

(Continued on page 800)

As Others See Us

(Concluded from last week)

Congregationalist (Boston):

"The Northern Baptist Convention, to which all religious America was looking as the battle-ground over fundamentalist issues, has passed without anything serious happening. The fundamentalists seem to have shot their bolt. Reports of the convention indicate a tentative measuring of strength, but an avoidance of clear-cut challenge. Proposals specifically made by the fundamentalists failed to carry, and the election of officers, which was expected to be the testing-point, revealed the preponderance of 'evangelicals', and the failure of any group to dominate the convention. The fundamentalists will unquestionably maintain an extensive and annoying guerilla warfare for years to come, but it is doubtful if they will ever be able to assume again so challenging and menacing an attitude toward the progressive life of the church. Their menace to the Baptist denomination was recognized as greater than to any other fellowship. * * *

"We have no words of reproach for those who are following the best that they know; but the fundamentalist movement as a whole has been hard and cold. It has had no warmth of love either for God or man, and has turned aside from the services of love and the primary task of redemption to put its strength into controversy over speculative issues, and into the denunciation of professed Christian leaders of whom it has not approved, or whom it has been unable to understand.

"It would be a mistake to regard events in the Baptist convention as a triumph for technical 'liberalism', or for the extreme wing as regards critical opinion, among Baptists. While the course of events undoubtedly makes for the preservation of the freedom for which the Baptists have stood historically, our judgment is that the convention's action is a triumph for the evangelical temper.

"The fine motto that dominated the convention—*Agreed to differ but resolved to love*—was expressive of this sane, wholesome, evangelical spirit. Nothing finer could have been chosen under the circumstances, and that watchword is worthy of preservation in all branches of the Church."

Lutheran (New York):

"As nearly as we could judge this much-discussed meeting was more of a 'dud' than anything else. Whatever victory there was for either side went to the liberals. This they obtained by tactics rather than by debate. Our knowledge of naval terms is too little for us to tell the story figuratively: we will therefore merely tell it. * * *

"We Lutherans are not directly concerned in this Baptist controversy, except in so far as we gain wisdom from their experiences. What they are trying to settle is indicated in the clause, what Baptists believe the New Testament teaches. Their ecclesiastical ancestors raised that question, when the Anabaptists became a distinct party in the Protestant movement in Germany, Holland and Switzerland. Balthasar Huebmaier is named first among their leaders. * * *

"Huebmaier had Zwingli as his teacher on the Sacraments, and deemed them only symbols. While Zwingli, Calvin, Luther, and the English reformers retained infant baptism, the Anabaptists rejected it. We give these details in order to remark logically that Luther at least believed that God's word—the Bible—is the sole authority for doctrines and teachings. Huebmaier and his companions decided that Luther did not know what the Scriptures teach: that the Anabaptists did. Hence they began the divisions among the Protestants, who stood stoutly for the Bible as the standard of faith.

"The Lutherans went on record by confessions (creeds) as to their beliefs on what the word of God is and as to what it teaches. It is an interesting development that on the four hundredth anniversary of Huebmaier's break with Catholicism the denomination originating on his split with Luther should face within themselves the same question of authority. We do not offer a theory that they are to suffer for their mistakes, but certainly they indicate a reason for the carefully framed confessions of faith that arose during the Reformation. Either they must adopt a religious 'platform' or retain false teaching among them."

Continent (Chicago) Presbyterian:

"That astonishing vote of 637 against 1,265 by which the Northern Baptist Convention refused to adopt the old-time 'New Hampshire Creed' as the standard of doctrine for its denomination, gives a lift of encouragement to every untrammelled religious mind. It was astonishing because most observers expected an exactly contrary result. What happened means that the spirit of coercion in the field of current Christianity is much less strong than appearances—and especially noises—had recently indicated.

"To say this is not to indorse any theoretical objection to written Christian creeds, nor to find any specific fault with the creed whose adoption was sought by the Baptist minority at Indianapolis. In other circumstances the affirmation of the venerable 'confession of faith' there urged, might have been not only innocent but edifying. The outstanding reality of the Baptist situation at Indianapolis, however, was the patent fact that the proponents of creed-adoption were urging a new test of doctrine because they believed that by this means they could drive liberal Baptists out of their fellowship. The Continent considers that they were mistaken in that anticipation—we imagine that few if any of the liberals would have stumbled seriously over the creed proposed. But the object in view was none the less incompatible with Christianity—an attempt to narrow church fellowship where Christ's generosity would aim to broaden it. The defeat of the purpose is therefore an index of growing religion among Baptists—and inferentially among other names of Christians also.

The Baptist

Killam's Kollum

Say It With Postals

Vol. III Chicago, Ill., July 29, 1922 No. 26

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A Good Record

Dr. John W. Weddell, our old-time *Standard-Baptist* friend,—and himself a standard Baptist as well,—assures our readers in a recent Southern Ohio letter, that “there hasn’t been a bank robbery or an auto stolen to speak of since your humble servant came down this way to Marietta, now almost a year past.”

Dr. Weddell is just now removing to Morgan Park, Ill., where he will make his home; and we know our Morgan Park neighbors will be relieved to read this reassuring statement—even though it may be considered *ex parte*!

We have always loved Brother Cody; but we love him more for saying so sweetly in *The Courier* what we ourselves have been unable properly to express:

“Our greatest difficulty is getting articles, that ought to be published, into *The Courier* after they get into our office. They come to us in a continual stream, and we greatly appreciate the fact that so many people wish to write for *The Courier*. . . . If the letters and articles that we receive were *one-half* and *one-third*, and *one-fourth* and *one-fifth*, as long as they usually are, we could *carry all the news* and *all the views* that come to this office, and *also* have space for the others that come and do not get in, and for the many that we want but do not receive.

“We would say that a postal card, a dear postal, one of the most beautiful gifts of the mail, ought to contain all that should be written concerning a good meeting. ‘Outrage,’ you say. No: dear friends, it’s the truth. A postal is also long enough for any reference to a retiring pastor.

“Dear friends, these long letters about matters that could be told in an exceedingly short space are a positive embarrassment.

“As to articles: well, it is not possible to say that they should be two columns. But it is well within the truth to say, that those of a column length, or one and one-half columns, are considered by the average reader as long enough.

“We write these suggestions with trepidation, and with the abiding uneasiness that they will do no good. Selah.”

Ready!

Missionary John A. Howard of Bengal sends to the editor of THE BAPTIST a curious metal spur used in cock fights in the Santali jungle. It is shaped exactly like a grain scythe, with a sharp blade three inches long.

No, gentle reader, he did *not* send it to convey any insinuation against THE BAPTIST, for he writes, “If you know of any one needing spurring up, you might try it on him.”

However, we never did care much for cock fights—and never knew much about them until recently—but if we can use this heathen instrument to the glory of God as a means of spurring our Baptist churches to circulate their own paper, or to make the New World Movement move, we will take a chance. Lead us to it!

Fresh from the Field

(Continued from page 798)

Dr. Curtis Lee Laws and Mrs. Laws sailed for England and the Continent July 20, to be absent until Oct. 15.

Dr. W. J. McGlothlin declines the urgent call to the presidency of William Jewell College, and will remain at the head of Furman University.

Rev. W. S. Jacoby, associate pastor of the Moody Church of Chicago during the ministry there of Dr. R. A. Torrey, was buried at Guthrie Center, Iowa, June 23. The Moody Church held a memorial service July 9, conducted by Dr. R. A. Torrey, now of Los Angeles.

Minnesota is enjoying the acquisition of Rev. A. J. Dahlby and wife, formerly in the Assam mission field. They began their work at Parker's Prairie June 1 and the church is enthusiastic over their fellowship and ministry. Mrs. Dahlby gave an address Sunday, July 9, at the World Wide Guild house party at the Assembly Grounds on Lake Minnetonka.

The president of the Cuban republic is trying to make an end of the lottery in that island, where it is said that \$10,000,000 a year is taken from the people through this outlawed and yet persistent institution. This action of the president is the result of advice from President Harding's official representative in Cuba, Major General Crowder.

Mrs. Augusta Stetson, formerly an intimate friend of Mrs. Eddy, and now in charge of an Independent Christian Science enterprise in New York, is buying space widely in the daily papers to publish her protest against "The Star Spangled Banner" as our national anthem. The Scientist Publication Committee officially repudiates her, saying that "no statement made by Mrs. A. E. Stetson... is representative of the Christian Science Movement."

Dr. Sidney M. Berry, pastor of Carr's Lane Church, Birmingham, has upset all calculations and greatly disappointed a hopeful flock at Westminster Church, London, by declining the call extended June 15 to become for a second time the successor to Dr. J. H. Jowett. Dr. Berry is the son of the late Dr. Charles Berry of Wolverhampton, who was once invited to succeed Henry Ward Beecher. His eminent son followed Dr. Jowett at Carr's Lane when but thirty years of age. Now at forty he is one of the ablest and most widely read preachers in the Congregational ministry.

The Bible Institute Colportage Association of Chicago reports a total tract circulation the past year of 1,184,355 pieces; 61,752 volumes were supplied to 395 penal institutions.

Prof. Allan T. Hoben, for three years on the faculty at Carleton (Minn.) College, has accepted the call to the presidency of Kalamazoo (Mich.) College. His scholastic and personal equipment give assurance of a notable career for this important institution under his leadership. As an author Dr. Hoben is well known through his books on "The Minister and the Boy," and "The Church School of Citizenship." For several years he served as field secretary for the Juvenile Protective Association in Chicago, and the American Army in France also claimed him for nine months. He will be the preacher for July 30 at the University of Chicago.

A Kansas newspaper, the Topeka State Journal, has for three months been printing weekly serial stories from the Bible, with some very remarkable results, according to the publishers. Several other Kansas papers are following the Journal's example.

California Baptists will rejoice to learn that Dr. Selden W. Cummings is to return to the Coast, having accepted a professorship at Redlands University, after two successful years at Ruggles Street Church, Boston.

"The Baptist Banner" (W. Va.) will have a new editor beginning August 15, when Rev. G. E. Bartlett, director of promotion, will take charge. The promotion work will be taken over by State Secretary A. S. Kelley, by unanimous vote of the state board.

*So hold Thou me that I may have the power
To hold to thee. Myself am weakness,
Lord,*

*I know no safety, even when I cling
To thee. O God—from thee my strength
must spring;
And the coiled impulse of thine inwrought
word*

*Shall fill my purpose with love's forceful
dower*

*Of might. Then shalt thou know—who
else need know?—*

*If human and divine be power spent so,
When thou didst hear me sigh
'Midst storm, "Thou'rt stronger, Lord,
than I."*

—FRANK WAKELY GUNSAULUS.

The First Christian Science college in the world is to be undertaken at St. Louis, at a cost of \$1,000,000, according to a daily press story.

Storer College, Harper's Ferry, W. Va., publishes in the June Record a prize-winning translation of a French story by Daudet, the award being won by Miss Lobelia Davis, a student at Storer. The school is raising \$1,000 to meet the condition of a grant of \$2,000 by the education board. Storer has a noble history in the service of the Negro people, dating from the days of the Freedman's Bureau. The old John Brown engine house is now located on the college campus.

The united war work campaign, afterbirth of the armistice and precursor of the Interchurch World Movement, which raised funds for the several national organizations maintaining social work among the American armies and navy, has finally completed its career and closed its accounts. The campaign committee filed its final accounting July 1 in the United States Supreme Court. The total subscriptions were \$202,924,889, of which \$13,725,877 was never collected. Including interest the total actually acquired was \$190,183,992. Of this amount \$109,102,075, or 58.65 per cent, went to the Y. M. C. A. The Y. W. C. A. received 8.80 per cent, the Knights of Columbus 17.6 per cent, the Jewish Welfare Board 2.05 per cent, Community Service 8.80 per cent, American Library Association 2.05 per cent, and the Salvation Army 2.05 per cent. The original unified budget, which was over-subscribed, was \$170,500,000. The directors included Raymond B. Fosdick, John R. Mott, John D. Rockefeller, Jr., Frank Vanderlip, Cleveland H. Dodge, and other

equally eminent representatives of the united movements.

Alva J. Brasted, until recently chaplain of the Fourth Field Artillery at Camp Stanley, Texas, has been assigned to the Second Division at Camp Travis, Texas, as division chaplain.

C. V. Vickrey, secretary of the Near East Relief, is to visit Armenia to confer with field workers concerning relief for the starving children of that country, and offers to provide fresh information to those desiring it. He may be addressed Near East Relief, 151 Fifth Ave., New York.

Fire was discovered by children attending the Vacation School, at the Olivet Baptist Church (Negro) of Chicago, last Monday, July 17. Before it was located and extinguished, the baptistery floor had been chopped through, the cornice above ripped off, and the large window on the South Park Ave. side broken through to give egress for the smoke. Pastor L. K. Williams says the loss will be several thousand dollars, partly covered by insurance. The great organ was unharmed. Electric wires are presumed to have caused the fire. Services are being held without interruption, and on the Sunday following the fire the pastor preached to a congregation which crowded the building. The edifice was for many years the home of the First Church of Chicago.

Government Sends Dr. Tupper to Turkey

The secretary of labor has addressed the following letter to the church of which Dr. H. A. Tupper is pastor.

To the members of the First Baptist Church, Washington, D. C.
My dear Christian friends:

The commissioner-general of immigration, with my hearty approval, has addressed your pastor, Dr. Henry Allen Tupper, a letter in which he says:

"I want to ask whether it would be feasible for you to make some investigation of the situation in Turkey during the present summer. It is believed that if a careful inquiry could be made by one who, like yourself, is well acquainted with the country and the problems of the Armenians, considerable good might result. Of course, we have to enforce the immigration law, but it is the desire of all concerned that the dictates of humanity be observed so far as may be possible, and if one of your great experience with these people in their country of origin can suggest some means by which this can be accomplished, in the greatest possible degree, I am sure your contribution to the cause would be a valuable one."

I presume, in endorsing these words of the commissioner-general, to express the hope that the First Baptist Church will find it possible to spare Dr. Tupper for at least two months from his great work at the church, and enable him to make this noble contribution to a great work for which he is pre-eminently qualified.

Very cordially yours,

(Signed) James J. Davis,
Secretary of Labor."

Dr. Tupper's response to this urgent call from his government will bring comfort to all who have travelled in spirit over the interminable agony which Armenia and Syria have suffered at the hands of the Turks. His church is to be congratulated in the honor which has come to it.



The Baptist



A Personal Confession of Faith

THE Christian religion is one thing: the Christian life may be quite another thing.

The Christian religion may be concerned with rites, formal services, literature; with doctrines, dogmas, creeds.

The Christian life can be concerned with nothing less than *life*—spiritual life, which is the gift of the living God, which has its source in Jesus Christ, and of which the Christian soul is conscious, even as normally all sentient living beings are conscious of whatever life they possess.

The foremost exponent of Christian experience is the Apostle Paul, even as he is also the foremost apologist for Christian truth. It is late in the day for critics to demand that we go around Paul to get at Jesus, when it is so obvious that Jesus has come *through* Paul to get at us.

Paul's unique doctrinal and moral *volte face*, reversing completely his judgment concerning Jesus: Paul's profound experience of reconciliation and pardon: Paul's thirty years of intimate and conscious fellowship with his living and adored Lord: Paul's spiritual insight into the redemptive significance of the incarnation and death and resurrection of Jesus: Paul's complete satisfaction with his place and privilege in the service of his gracious Redeemer—these elements in his life are data so valuable for a definition of the Christian experience that they can neither be discarded nor discounted.

Paul conceived of and defined his experience in a two-fold way: it involved death and it involved life. His own soul was somehow tremendously enveloped in the tragedy of the cross, and in the dying of Jesus for sin, Paul the sinner also died—yea, was crucified with Christ. He was likewise caught up with the Redeemer in his victory over death, and shared in the resurrection of his triumphant Lord.

Paul's Christian experience, in these essential elements, was typical, and throughout his writings he sets forth death and life—identification with Jesus in his crucifixion and in his resurrection—as the characteristic phases of the experience common to all the members of the body of Christ. In him we died; through him we are made alive unto God.

In this spiritual revolution the risen Lord becomes not only Life-Giver, but actually an Inhabitant of the redeemed soul. The new spiritual life is communicated to the believer through his faith-union with Christ. He is a Christian, not by virtue of rites observed or creeds professed or doctrines believed, important and even imperative though such may be. He is a Christian by

virtue of the new life imparted to him and maintained in him by the indwelling Christ.

The crowning utterance of Paul, the passionate avowal of his relation to the Lord Jesus Christ, is that glowing, throbbing rhapsody (Galatians 2:20) which may well be termed his personal confession of faith (we quote from the American Revision, for which rendering the authorities are ample if not overwhelming):

"I have been crucified with Christ;
And it is no longer I that live,
But Christ liveth in me:
And that life which I now live in the flesh
I live in faith, the faith which is in
The Son of God, who loved me,
And gave himself up for me."

If this be a valid testimony to the Christian life, and a true interpretation of it, then our primary concern should be to possess the spiritual life which Christ the Life-Giver imparts to the penitent believer; to enjoy the abiding consciousness of our life in him and of his life in us; to partake of his holiness and to have his mind, and to do his will, as the inevitable sequences of a sharing of the divine nature.

In this conscious and confident possession of life in Christ are to be realized both the peace and the power which are the priceless treasures of true Christianity. The late Bishop of Durham (formerly Principal H. C. G. Moule), one of the saintliest men in the history of the Anglican Church, wrote thus out of a marvelously rich personal experience of the indwelling life of the risen Lord:

"In Christ the man has, in a sense as perfectly practical as it is inscrutable, new life, new power, as the Holy Ghost applies to his inmost being the presence and virtues of his Head. 'In him he lives, by him he moves.' To men innumerable the discovery of this ancient truth, or the fuller apprehension of it, has been indeed like a beginning of new life. They have been long and painfully aware, perhaps, that their strife with evil was a serious failure on the whole, and their deliverance from its power lamentably partial. And they could not always command as they would the emotional energies of gratitude, the warm consciousness of affection. Then it was seen, or seen more fully, that the Scriptures set forth this great mystery, this power fact: our union with our Head, by the Spirit, for life, for victory and deliverance, for dominion over sin, for willing service. And the hands are now lifted up and the knees confirmed, as the man uses the now open secret—Christ in him and he in Christ—for the real walk of life. . . . Union with the slain and risen Christ, in faith, by the

Spirit,—here is our inexhaustible secret, for peace with God, for life to God, now and in the eternal day."

We may not overlook the fact that, in this testimony of Paul and this testimony of Handley Moule, we are dealing with the positive affirmations, the exultant confessions, of men who speak of what they know, of what they possess, of what they have been divinely commissioned to bear witness. They are not fumbling with debatable dogmas; they are flaming with a spiritual passion sprung from a wondrous and unforgettable experience of deliverance through Christ and life in Christ. Confession springs out of possession; "It is no longer I that live, but Christ liveth in me."

Christian (?) America

A DISTINGUISHED Japanese publisher, Mr. Iso Yamagata, visited America recently, and on his return to Japan related to his fellow-countrymen his impressions of our country. According to an account in *The Public Ledger*, of Philadelphia, he expressed his profound disappointment in the following plain words:

"There is no country in the world so destitute of freedom and morality as America. In a word, America is a land of despotic capitalists whose doctrine is the almighty dollar, and one can escape from any punishment if he only has money. It is my conviction that the American civilization is only material and that we have nothing to learn from America spiritually."

Mr. Yamagata may have his prototype in the Englishman who found plenty of tigers in India, but no Christians. Possibly he failed to look diligently for the tokens of freedom and morality. Certain it is that America has a moral quality and a spiritual heritage which some of Japan's ablest statesmen have coveted for their own nation. Yet it remains true that "America the beautiful" has some very ugly spots.

Economic Law God's Law

THROUGHOUT the year we have read reports and heard discussions touching the political situation in India. Certain papers with a strong bias against Great Britain have doubtless been among those who have drawn upon a very lively imagination. We are glad to hear from Mr. Sam Higginbottom, of Allahabad, India. He writes:

"The political situation now seems easier. We have been surprised at some of the statements in the American papers about conditions there. Many are fine examples of free working imaginations. We have had a very anxious year, much of the time very little was needed to set things off, but God protected India from a blow-up. Mr. Gandhi is a thoroughly good man, a good lawyer. His trial was a remarkable spectacle. He pleaded guilty. He has been used by evil men to further their own ends. Mr. Gandhi is also not up on economic law and like some people and some governments feels that if moral and spiritual law is observed, economic law will take care of itself. I believe the next great lesson the world has to learn is that economic law is as much God's law as moral or spiritual law, and whoever breaks it will suffer for breaking it."

The Loose Wing

YOUNG as we are, THE BAPTIST is not immune to the subtle influence of explicit appreciation. More highly is it valued when it comes from unexpected sources. THE BAPTIST has given its best in intense activity for the promotion of the New World Movement, and so cannot protest against the delicate courtesy of the *Illinois Baptist* as expressed in a recent editorial:

"THE BAPTIST of Chicago continues to be the organ of the Northern Baptist Convention. It is also the exponent—or at least is so considered—of the loose wing of the convention." We stop quoting at this point, not caring to reprint the criticism which follows of another Baptist paper.

We are gratified, however, to be thus recognized as the exponent of "the loose wing" of Northern Baptists. We never saw a bird get anywhere with its wings tied; and if Northern Baptists are to fly around the world with the everlasting gospel they must have at least one wing loose. We are glad to be a rib in the loose wing.

The Name Above Every Name

THE name given to our Lord by his mother at his birth has been precious and prominent in the devotion and in the worship of his people from that day to our own. Not only during the days of his flesh, but through the apostolic period, in Acts, in Paul's letters and in the Apocalypse, "Jesus" is used in the most significant and emphatic manner. "That in the name of Jesus every knee should bow"; "I, Jesus, have sent mine angel to testify unto you"; "Looking unto Jesus the author and perfecter of our faith"—these are but a few of the many passages common alike to our prayers and to our preaching.

The Christian hymns of all ages are inspired by and framed in terms of the believer's debt to Jesus, his faith in Jesus, his love for Jesus: "Jesus, the very thought of thee with sweetness fills my breast"; "O Jesus, when I think of thee"; "Jesus, these eyes have never seen that radiant form of thine"; "Jesus, lover of my soul"; "My Jesus, I love thee"; "Jesus shall reign"—we need quote no more to indicate how essential to devotion and to confession is that precious name, JESUS. To strike that name from our Scriptures, our prayers, our songs, would be cruelly and wantonly to mutilate our Christian experience and to discredit our Christian history.

Murky fogs rise from the battlefields of theological controversy, and religious polemicists are driven in their zeal to fall into wild extremes in the effort to carry their point. This, we hope, is the explanation—for it is the most generous interpretation of the facts—of the astounding statement made in a recent editorial in the *Western Recorder*:

"The presses are now teeming with religious books about Jesus—relatively few are about the Christ. Beware of the 'Jesus' author and speaker!"

How can a Christian preacher or editor tell Christian people, "Beware of the 'Jesus' author and speaker"? How can a Christian man use with derision that holy name which speaks of Saviourhood and redemption?

The Literature of the Devotional Life

By ALBERT J. DAHLBY

OURS is a village in which nearly every one knows every one else and every housewife does her own shopping with the head of the store himself. Recently one of our good women was noticed examining a cut of veal when she asked the question: "Is this skim-milk veal?" The butcher answered almost impatiently: "I should say not, we use no skim milk calves, these are sucklings; you can't get good veal on skim-milk."

Yet I have seen not a few but many a supposedly advanced Christian feeding his inner life on skim-milk literature composed of newspaper features and effervescent fiction, making a sparkling display for a month or two, only to pass out of print and memory. The fact is, the field of literature has a mass of books for the development of Christian character and the deepening of the Christian life. Naturally we assume the reading of the Bible as the first essential, but for most of us there should remain a sense of need of still other devotional reading. Can one conceive of a progressive banker or merchant reading only his daily financial or market report? Instead such men realize a need for books on topics closely or even only distantly allied to their business. They read history, travel books and fiction of the type that reveals human nature; but they add to these books of economics and business in general. So the Christian needs books dealing with his "business in general" which is growing in the grace of our Lord and Saviour Jesus Christ.

A Personal Testimony

Space forbids an exhaustive study of this topic but may permit a personal testimony concerning a few volumes that have proved helpful to the writer in the order of his acquaintanceship with them in time. Some need merely mention, such as S. D. Gordon's "Quiet Talks" series, Hannah W. Smith's "Christian Secret of a Happy Life," the books and booklets of James H. McConkey (all of which may be had for the asking of the Silver Publishing Company in Pittsburgh), and Andrew Murray's "With Christ in the School of Prayer." John MacNeil, the evangelist of Australia, wrote a valuable book on "The Spirit-Filled Life." Then there are the biographies of spirit-filled men and women which every Christian should own and learn to love. Among these are "Memoirs of David Brainerd" with its self-revelation of a life of prayer. God has mightily used that book and not more so than when it fired the soul of Henry Martyn, who gave his life for Christ in India, whose "Memoirs" should be read in turn. The longer life of Adoniram Judson by Edward Judson, the life of "Captain Bickel of the Inland Sea," and the four volumes of "Wesley's Journal" will spur the missionary zeal of almost every reader. This list should be increased when once a taste for such biographies has been created.

But there are hosts of older writings from all Christendom that lead us, it may be, through labyrinthine passages but always bring us into the deeper mysteries of the spirit-filled life. Some of the more familiar examples are the "Confessions of St. Augustine"; "The Imitation of Christ," by Thomas A' Kempis; "The Practice of the Presence of God," by Brother Law-

rence and the "Life of Saint Theresa Written by Herself," all from the fold of the Roman church but all with a message of the blackness of sin, the value of confession and the reality of God.

As in the realm of hymn writing, so in the field of devotional literature we lose sight of all creedal lines and discover that the aspirations of the soul of ritualist and non-ritualist differ little in their elemental nature however much the individuals differ in forms of worship. So from the land of the icon we have "My Life in Christ," by "Father John" Sergieff, with a wealth of soul-deepening suggestions and testimonies. And the Church of England has given us its "Prayer Book" which has a thousand inspirational thoughts in its ritual material. Then England has given us Baxter, the Puritan, whose "Saints' Everlasting Rest" has won its thousands from sin to sainthood. In the same breath we would recall a book, now forgotten by the many but once read with the Bible, Jeremy Taylor's "Holy Living and Dying." True these books are dry but if sufficiently chewed will prove exceptionally sweet as dry morsels are sweet after much chewing.

But no student of devotional literature should fail to acquaint himself with Alexander Whyte of Scotland, for Whyte can lead one into the strangest fields of all

and yet keep one from finding himself completely lost. Let him introduce you for example to the German mystic, Jacob Boehme, in his small book "Behmen, an Appreciation," and you too may find yourself investing in an "Everyman" edition of this mystic's writings. Or let him acquaint you with our own Puritan preacher, Thomas Shephard, contemporary and co-founder with John Harvard of Harvard University.

In closing I would name a Baptist, three of whose books should grace our shelves and feed our hearts, John Bunyan. I was recently surprised when a Baptist graduate of a Methodist University whose major topic was English literature asked me whether I knew where she could borrow "Pilgrim's Progress," since she had never read it and it was a reading requirement for a certain high school in which she was to teach. Most of us would do well to re-read "Pilgrim's Progress" and add to it two other volumes, "Grace Abounding" and "The Holy War Made by Shaddai upon Diabolus." The foregoing are but a taste which should create an appetite which, being satisfied, will feed the soul and help us in the growth of our spiritual man.

The words of Alexander Whyte come often to mind: "Ply your books, and Satan and all his works will flee from your house."

The Patient Sympathy of Jesus

By O. P. EACHES

IT is stated in Hebrews 5:2 that one essential qualification for the high priest must be the ability to bear gently with the ignorant and the erring. He must therefore be a man broad-minded, righteous in character, living a godly life but conscious of weakness and infirmity. An angel or archangel could not be an efficient high priest for he would not know the meaning of a human life. A man perfect in character alone, inexorably just in his actions and decisions would not be a good high priest. There would be no place for sympathy, for a wise and tender consideration of each case by itself. In a court room nothing will practically do more injustice than a faultily faultlessly regular consideration for justice alone without a touch of mercy and a respect to all the circumstances of the case. In the moral universe, the great High Priest, Jesus, is fitted to stand before God for men because he was tempted as men are. He knows, therefore, how to bear gently with them because he knew human life in all its ranges. In John 5:27 we are taught that the judgment of the world is in the hands of Christ because he is a man. He understands God because divine. He understands men because he was a man. We have an illustration of Jesus bearing gently with the weak and erring in his treatment of the three sleeping disciples. He took them with him to be his supporters in bearing his load of sorrow in the garden. He showed them his sense of disappointment, their loss of opportunity in not helping him, but he did not throw them into the human scrap heap. He told them that they meant right, that it was not their

purpose to desert him, but that they fell below their real selves through physical weakness. Justice, mercy, sympathy for men struggling to do right but falling short through weakness: all these qualities are manifest in his words. In our dealings with others this spirit of bearing gently with people who fall, must be cultivated. Harsh condemnation of young people who take a wrong step may be a provocation to take other wrong steps. A sympathetic word may prevent a person from leaping from the Bridge of Sighs. Hood wrote:

"Oh, it is pitiful
Near a whole city full
Help there was none."

In that beautiful work "Beside the Bonnie Briar Bush," Lochlan Campbell was a good man, strictest and sternest of the elders of the church. He had an erring daughter, and he over-emphasized the sense of justice in striking her name from the family Bible. He did not bear gently with the erring child. There is something better for us, in our dealings with others than being simply just. We must be just and at the same time sympathetic, generous and considerate. The high-priestly spirit may bear gently with those who are morally ignorant and erring, but also with those who are intellectually ignorant and out of the way. No man had more clear and fixed beliefs than Paul. His words in Gal. 1:8 show his attitude toward those who denied the fundamentals of the Gospel. But he knew how to deal tenderly with those who had not come up to his standards. In Phil.

(Continued on page 818)

The Dignity of Democracy

The whole is greater than any of its parts, and the decisions of democracy are the decisions of the whole. Economy and progress as proposed by the Board of Promotion commendable. Fairness and justice urged in Baptist journalism. Powerful plea for enlarged giving to attain our goal.

By J. B. RANGER

(The following address was delivered as the president's address at the Maine Convention at Saco, June 28, and the convention requested its publication.)

THE democracy of our denomination encourages thought, study and concern in its affairs, and the kingdom of God, for which kingdom it exists. We do well to readily see that our denomination is only a means to an end, and that end is the bringing of the kingdom of God to earth; by so doing we will magnify and glorify our God; and the better and the more wisely we conduct the affairs of the church and the denomination, the more rapidly we will hasten the coming of that kingdom to earth. Hence we may well spend time to pray, to think and also exercise great effort in action, for there is no greater mission for man than that of glorifying God by bringing his will to pass in all the earth.

Now the advantage that a democracy has over the autocracy is that the decisions and conclusions of the one are the decisions and conclusions of the whole or the many, that they are the abstract and extract of the mass, and "the whole is greater than any of its parts;" whereas the decisions and conclusions of the autocracy are the products only of the few, and all too often a selfish and privileged class or few. Hence the dignity of democracy. May it always prevail both in the affairs of church and state. First,—that we catch the spirit and action of our national convention and especially its promotion board relative to *economy and progress*.

"We Must Go On"

Of course it is too late to consider wartime extravagance; some of that so-called extravagance was more a necessity than we may think. In my judgment it will be a great day for all of the world when we come to have a real interchurch, a real fellowship and cooperation of all of the Protestant churches, to aid in the great affairs of all the world. To be sure that has not as yet been realized, and the attempt was costly, yet I am sure that we can all see the ideal that was in the minds of its promoters; but at present, with the great indebtedness of our national society, with the deficit of our state convention and with the present depression of business, we do well to employ only such officials as are really needed. That there be a very hearty and efficient cooperation between all of them, secretaries, missionaries and so forth, that the work may be carried on most successfully. The Board of Promotion of our national society made great efforts along these lines, viz., curtailing, where possible and as much as possible. We should also seek diligently to find the best methods and systems for carrying on our work, with as little expense as possible, and yet attempting to make the greatest progress we can.

The second thing I would suggest, is the increasing of our giving the coming year, and coming as near as possible to the goal that has been set before us. There are things that *must* be done, we *must* go on with our work; louder and

still louder comes the call from all quarters of the earth to come and help; never has there been such opportunity, and never has there been such a reception and such results. It looks as though it would grow to be more and more so. Let us go back to our churches to do that greater work. While all of this is before us we must remember that our denomination is greatly in debt. Dr. Anderson, of Newton, arose in one of the meetings of the Promotion Board and said, "I am about to make a statement and to ask a question. My statement is, we are greatly in debt (and he spoke alarmingly); my question is, how shall we get out of debt?" Now there are two ways open to us to deal with this state of affairs—we can say that our leaders have not dealt wisely, and hence we will refuse to help pay these bills, and thereby become indifferent to the situation; it will be putting our hand to the plow and turning back. But, listen, we can say that it is OUR business, these leaders are *our* leaders. To be sure they may have made mistakes, but we will stand by, our honor is at stake, and if, when the bills are all paid, we come to feel that others can do the work better, elect them, but by all means let us put our shoulders to the wheel. There may be a feeling that we are coming a little too

near "the rule of a few." If this be true, let us correct it, that is a part of our business and we can well attend to it and must, but by all means let us stand by and pull our beloved denomination out of the debt; let us continue to increase our mission work in all of the earth and at the same time correct all of our mistakes. We cannot shrink and become indifferent. It will not do. Let us quit ourselves like men and be strong, as much so in the day of debt and adversity as in the times of prosperity. As a Christian, as a man, as a minister, as a church member and a part of a great denomination, I intend to do so, and I would urge on others the same. Go on, increase our work, pay our bills, correct our mistakes. Go on.

"The Baptist" Belongs to Us All

The next thing I would suggest, is a conscientious and dignified attitude and action toward the great issues of the day that are now in our denomination. I am a democrat of the democrats, and being such, I was not altogether displeased when we launched a denominational paper, expecting, and having a right to expect, that it would be the organ of our denomination. That organ, in my judgment has leaned shamefully to one side. It is not a denominational organ, but ridiculously a partisan organ, as the recent sermon of Dr. Fosdick will indicate. Some one at the national convention said, "they did not mind being spanked but they disliked to pay the bills." If you were to dispense with all of the preachers and laymen who do not agree with Dr. Fosdick, you would have an awful gap in both our national and our state conventions. Such propaganda is shamefully absurd, such partisan conduct, unbearable, we must not countenance it. Like Dr. Anderson, shall we not inquire how to deal with it? Personally, I correspond with the editor; I tell him how I feel, I would gladly vote for a resolution of protest in my church, in my association, and I hope such a resolution will be presented at this convention; if it is to remain ours let us correct it in a dignified way. I am not certain that our denomination is wise in spending so much of its hard-earned money to continue it, but it has voted to do so at least for one more year, and now let us see to it that fairness and justice prevail. It is ours, it does not belong to any few or faction, let us attend well to it.

Another great issue that confronts us, is our schools and their teaching. At the November, 1921, meeting of The Board of Promotion held in Indianapolis, after a long and heated debate, it was voted to grant the right to designate our gifts and at the same time fulfil our obligations: This only partly meets the need. The shame and serious thing of all is that there exists that in our teaching which we greatly fear, and experience proves that we have a right to fear. We need our schools, we must have them; if they are ours why not control them? Why not seriously and prayerfully watch over them? Why not? We can, we must; I am

(Continued on page 808)

A Watchword for Our Churches

DEEPER life in Christ is the remedy for all our ecclesiastical or theological ills. Religion goes deeper than theology. Toplady, a Calvinist, wrote "Rock of Ages, Cleft for Me," while Charles Wesley, an Arminian, wrote, "Jesus, Lover of My Soul," and yet we sing them both in the same meeting, and think not of the theology of their authors, but of the glory and sufficiency of the Christ in whom they both trusted. How it seems to our readers we cannot say, but we are sure that many of them feel as we do, that no superficial type of Christianity, such as we see manifested all about us, by church members, can meet the needs of the human soul or the call of a needy world. The watchword in all our local churches should be "Christ in us the hope of glory," and the only hope, too, of fulfilling our mission as a religious movement. We wonder if many who profess loyal allegiance to the things for which we stand do not forget, or have failed to see, that such lofty aims and ideals as we profess, demand a faith which sees him who is invisible, lifts the life out of narrow sectarian ruts, widens the horizon of Christian fellowship, and seeks to exemplify that for which we plead.

—J. H. Garrison, in *Christian-Evangelist*.

The New World Movement

Our motto for 1922-1923: "I, if I be lifted up, will draw all men unto me."

(The following paragraphs are selected from the reports presented to the North-east Baptist Convention at Indianapolis.)

Foreign Evangelism

IN view of this world situation, it is of peculiar significance that the entire year, so characterized by unsettled conditions as well as a gradual return to normalcy, should have witnessed an unprecedented advance in evangelism. The writer of this section does not recall a previous year in which missionary letters have revealed so many references to evangelistic successes. From all fields have come reports of baptisms, of inquirers, of candidates on waiting-lists, of an increasingly friendly attitude to the gospel, and of new and larger evangelistic opportunities. As this is being written, complete statistical reports are not yet available, but it is certain that the year will prove to have been a record year in evangelism. Already more than 12,000 baptisms have been reported. In Africa an evangelistic ingathering has served to recall to an older generation of Baptists the historic Pentecost on the Congo thirty-five years ago.

Missionaries in Assam have written of unusually large accessions of church membership, due to the emphasis on evangelism and the consecrated service of many native preachers. Tura reported 634 baptisms in the Garo Hills. Five of the nineteen mission schools already have reported 300 baptisms this year, and the total will undoubtedly be much larger than last year. Impur reports for the Naga Hills 600 baptisms and from Golaghat comes the report of 250 baptisms. In South India missionaries report a more favorable response on the part of the higher castes, among whom evangelism has been exceedingly difficult. A veteran missionary in South India writes that in some respects India never seems to have been so wide open to the gospel as today. He finds a very ready sale for Bible portions and religious books in places where a few years ago there was no demand for them. Street preaching, owing to various causes, has had to be discontinued temporarily, but personal work with individuals and groups has been possible; and people have not hesitated to come in large numbers to meetings held in schoolhouses, halls, and homes, to hear the message of Christ. Rev. Wheeler Boggess in South India has devoted all his time to general evangelistic work, touring the entire field, holding special evangelistic services at the various stations with remarkable success. One of the most encouraging reports came by cablegram from the new field north of Kengtung, Burma, across the Chinese border, the opening of which was referred to in the report of last year. It seems that since the first of January, 1922, more than 2,500 converts have already been baptized, thus suggesting a remarkable ingathering. From many countries of Europe have come stories of revivals and of denominational progress, notwithstanding the hardship and suffering of recent years. . . . Other phases of evangelistic progress are seen in the results of meetings conducted by bands of preachers, of evangelistic touring parties, and of the appointment of special evangelistic workers on several fields. The Burma Mission

The Changeless Gospel

THE gospel of Jesus Christ is all-sufficient for the individual, the nation and the world. The gospel cannot be changed, and it cannot be given up without darkening the one and only hope of the world."—For. Secy. J. C. Robbins, in Indianapolis Address.

reports 4,783 baptisms during the year, making a total church membership of 73,653. Rev. W. F. Thomas, former president of the Karen Theological Seminary, is now devoting his entire time as the general evangelistic missionary for Burma. Letters from the fields in the Far East also indicate unusual evangelistic achievements. Large accessions to membership occurred at Suifu, among them being several men of influence in the community, such as the former postmaster, the principal of schools, and men prominent in business affairs. A new outstation opened in South China less than a year ago had thirty inquirers, of whom thirteen were baptized. On his arrival in Japan, Secretary James H. Franklin was informed of similar achievements. At a series of meetings in Tokyo forty-nine professed conversion, and at the Shiba church thirty were baptized, while twenty others are still awaiting the ordinance. Twelve students at Waseda University are awaiting baptism. Missionaries in Japan have expressed the opinion that the past year will prove to have been the best year in the history of Japan in evangelistic achievements. The year has therefore witnessed a steady going forward of the great work begun by Adoniram Judson and continued by the long line of noble successors, who have devoted themselves to this task.—Foreign Mission Soc. Report.

The Missionary Training School

FOUNDERS' Day was celebrated February 2, at the Baptist Missionary Training School in Chicago, recognizing the fortieth anniversary of the organization of the school and the forty-fifth anniversary of the society.

For a year the society has contemplated the removal of the Training School from its present location and the use of the building it now occupies for a training school for Christian workers for Negro men and women, the representatives of the Negroes in the North, the American Baptist Home Mission Society and the Woman's Society cooperating in this plan. Frequent conferences have been held and a board of twenty-seven organized to develop the plans for opening this school in September. The three groups are responsible for financing the purchase of the building and the conduct of the school.

The training school committee has been seeking to purchase a suitable building for the present school, but the difficulties have proved far-reaching, because of building restrictions governing the use of buildings for school purposes. It has now been determined to rent temporary quarters, and to build a new building as

soon as adjustments can be made. The splendid work of the school will be carried on without interruption, and the temporary inconvenience will be more than compensated for by the prospect of a new and well adapted building to meet the requirements of the school.—Woman's Home Miss. Report.

Christian Centers

THE census has disclosed the fact that the major part of our population are residents of cities. An increasingly important phase of the society's activity is the promotion of our denominational work in these growing urban communities, especially in the smaller cities.

The clearly defined and deliberate policy of the two national Home Mission Societies, to develop and promote community-wide evangelization through Christian centers, marks an important forward step which has demonstrated its effectiveness and justified amply the outlay of denominational funds.

An event of more than ordinary importance, therefore, was the calling of a conference of administrators and representatives of the Christian centers east of Kansas City, at Buffalo, last February. The conference defined the objective of the Christian centers as follows:

"The purpose of the Christian center is so to interpret the Gospel by teaching and service as to make for Jesus Christ, a commanding place in the life of the individual, the family and the community. In other words, the regeneration of every life and all of life." In defining the principles which should control in shaping up the program the conference pointed out that we should "minister to human needs as Christ would have us do," that "activities have value as they promote vital personal contacts with Christian workers," that "bad habits, customs and conditions, must be replaced by good ones"; that "service should be on the basis of the family as the unit," and that workers should seek to bring all converts into church membership upon confession of faith," and finally, that a proper proportion or balance should be maintained "between recreational, educational, and religious expressions, with an unmistakable emphasis upon the religious," and "each group should be followed through until every individual is under direct Christian teaching and influence."

There are twenty-four houses in operation (some housed in rented property) representing a value on the property owned by the denomination of \$378,950. There are twelve houses which are being projected, with plans under way which will represent another \$519,000 and two others not quite so far along but in the survey askings which bring the total investment up to approximately a million dollars, and this number does not include a number of church buildings in congested neighborhoods where the program is practically identical with that of the distinctive Christian centers.

Ninety paid workers are under appointment and the annual operating expense is approximately \$100,000 for all cooperating boards, national and local. A conservative estimate of the attendance upon these houses per month for the past years, is safely between seventy-five and 100,000.

Three of the centers are operated in Negro communities and are proving a great blessing. They are cordially disliked by the vicious element, which is a glowing tribute to their efficiency.—C. A. Brooks in Home Miss. Report.

Christian Americanization

IS it Christian to establish mission Sunday schools, to organize groups of foreign children into sewing schools, where they listen to Bible stories? "One Greek and one Mexican have joined the church"; "one Mexican woman baptized"; "twenty-five at the mission have indicated a desire to be Christians"; "foreign neighbors attending church with their new found friends"; "frequent requests for Bibles"—these are the reports which prove that this friendly contact made by earnest Christian women, is bearing fruit for the Master.

For the third time the Christian Americanization Department is looking back over a year of service rendered, trying as far as human eyes can see, to measure results, trusting to God. "Who giveth the increase."

When the work was started there were critics who said, "Our Baptist women are too busy to give time to this kind of work." The hundreds of women who have been carrying on this past year have proven that even our busiest women are not too busy to be neighborly. Letters received from many places and many women enlisted in this work, all breathe the same spirit of joy which comes in rendering service "in his name."

"But volunteers are not dependable," social workers have said; "and if they were, they can't go into the foreign homes without making trouble." After three years of cooperation with the Juvenile Court in Chicago, this testimony has come from one of their workers:

"I want to express my great appreciation of the work of your volunteers among some of my foreign women; they have done so many little extra things for them, such as taking them to the parks, etc. I consider the service rendered by these American women of very great value to me in my work."

New requests for help, received constantly, prove their respect for volunteer service.—ALICE W. S. BRIMSON, in W. H. M. Report.

Our Baptist Schools

THE Christian forces in America are now squarely facing a definite issue. We have long professed our belief that besides the system of state education there must be a system of Christian education sufficiently strong to make a compelling impression upon the state system. That system is now developing so rapidly that unless the Christian system is greatly strengthened it cannot possibly exert an influence sufficiently strong to affect the moral and religious standards of the state schools. Nothing that we have achieved in the past is sufficient to meet the present demands. Unless we greatly strengthen our Christian schools we shall fail to meet the opportunity and the demand of this hour. The opportunity is ours, but we must grasp it if we would possess it.

None of our schools is perfect. They all have their defects. But this is no time to quibble over mint, anise or cummin. This is the time to rally to the support of our schools and make them what we wish them to be. If we spend too much of our

Not Longer—More!

"It is character, not time, we need to do our work. To make a deep and abiding impression it is not longer life we need, but intensity."—Marcus Dods.

time finding fault and criticising we shall alienate our schools from us and we shall alienate those who ought to be their staunch and generous supporters. Any school ought to welcome the most intimate investigation and any amount of constructive suggestion, but there is serious danger that too much general and indefinite faultfinding will cost us heavily in the not distant future. We call upon our constituency for a loyal, sympathetic and generous support of our Baptist schools. They have an opportunity now which they never had before to effect a determining influence upon our great American system of education. But to grasp this opportunity they must have the loyal support of those who believe in Christian education.—Board of Educ. Report.

"For Women, Too"

IN Southern California the Children's World Crusade organizations were given a quota of \$500 on the original three-year program and have raised \$1,500 this first year.

Nebraska World Wide Guild girls are showing a growing interest in the intensive study class. They are stressing attendance at the summer assembly when special attention will be given this year to the development of guild leadership.

There have been some outstanding events during the year that have brought

Riding For a Fall

THE Virginia Religious Herald of June 29 in an editorial under the above title refers to conditions, tendencies and tribulations which indicate that Northern and Southern Baptists have very much in common and deserve each other's sympathy. The editorial in full follows:

"Aren't we developing a singular situation with respect to the Southern Baptist Convention and its scope of influence and quasi-authority? In the conduct of the 75,000,000 campaign—even of that half of it which deals directly and exclusively with interests and institutions owned and controlled by the convention itself—the state committees or conventions have in a number of cases intervened and have even diverted or borrowed, as they euphemistically describe it, money given to convention interests and have used it for state institutions, fixing their own terms for the loan.

"At the same time, while the convention's control of its own money is denied, certain active brethren are persistently seeking to have the convention assume a sort of authority to deal with various questions of religious doctrine over which this body has no shadow of jurisdiction and not content with this, actually seek to force the convention by continued popular agitation and appeal to popular ignorance and prejudice to make a semi-authoritative deliverance on obscure and difficult scientific theories.

"If these policies are carried out the present generation will see the end of the Southern Baptist Convention."

a special portion of gratification. Five of the Jubilee buildings at Ninpo, Swatow, Mandalay and Rangoon are now in process of erection and will probably be completed within the next few months.

In India Madras College continues to bear away honors, but, best of all, the graduates are carrying into their work as they go back to the mission fields who sent them, the marvelous message of evangelism which alone can save India. In addition to Miss Olive Sarber, who has been at the head of the philosophy department, we now have another fine Baptist representative, Miss Eleanor Mason, a Mt. Holyoke graduate, and Wellesley M.A., who is at the head of the science department. Miss Mason is a daughter of Dr. Mason, of Assam.

An extension visitor in California reports \$500 given to the New World Movement by one of her extension members. The visitor writes:

"She is a lady almost eighty-two years old and has been very ill this winter, which has used up all her small income; but she is going to take this money from the bank to pay the pledge due the New World Movement before the first of May. She has read every bit of the literature and that has done much to strengthen her interest. She is very deaf; but has read all the books in our district reading contest since it started and reads *Missions* as soon as it comes."

The reports as to White Cross shipments (not including European relief) that have reached us from the districts tell wonderful stories:

Supplies have been sent by 1,065 churches.

The value of these shipments is estimated \$23,177.17.

The hospital garments number 2,711.

The hospital sheets, pillow-cases, towels, etc., number 6,064.

The bandages and surgical dressings number 88,588.

But these figures do not begin to tell the whole story, for nearly every district White Cross leader says that her "report does not cover one-half what was sent, as societies sent boxes of all sizes not reporting articles or value."

We have just received the invitation of the first graduating class of Vellore Medical School, India. Think what it means! Instead of one lonely physician sailing away from these shores, at very great expense and with real risk we are to send out each year from this Christian medical school for women a fine group of trained physicians who are to minister in the name of the Great Physician to those who have never known any medical aid and have never even known that there is a Saviour for women.

We are not puffed up by the fact that it was one of our girls from this new medical school who carried away the honors from *six medical schools for men* in her examination in anatomy, which led the Indian government to present her a gold medal.

Truly, the motto of the first woman's club in India is being realized. Over the door of the little club room in Bombay they placed these words:

"The world was made for women, too."

The Saviour of women calls for our aid to provide these colleges with buildings. The Laura Spellman Rockefeller Memorial Fund will give 50 cents for every dollar we contribute before January 1, 1923. Baptists have not yet raised their quota. If you cannot give money service will be as helpful.—Woman's Foreign Soc. Report.

The World We Live In

A page of pithy paragraphs pertaining to progress, prepared for precocious people.

THE engineers of the U. S. Geological Survey have surveyed and mapped 43 per cent of the entire area of the country, and in so doing have tramped 9,000,000 miles. They make a noise like Boy Scouts!

* * *

A library of natural history embracing more than 100,000 volumes, available for the use of the public, is at New York City in the American Museum of Natural History.

* * *

A carrier pigeon was picked up exhausted near Central Park, New York, recently, bearing a message from the naturalist Heller who was lost in Yellowstone Park, and had sent the bird for relief. The pigeon had travelled 1,900 miles in five days.

* * *

Going "straight up" will soon be quite common, according to Dr. A. F. Zahm, a naval expert who is working on a "helicopter" for vertical flying. Emil Berliner and Louis Brannan are also hard at work, and £50,000 awaits the successful inventor, from the British Air Ministry.

* * *

The greatest of all ships in history, the "Majestic," begun by the Germans as the "Bismarck," is being completed at Hamburg for Great Britain as part of the spoils of war. The boat is 956 feet long, 100 feet wide and of the same depth. It will carry 4,100 passengers in 1,245 state-rooms.

* * *

Rio de Janeiro (Brazil) is moving a mountain into the sea to make a new suburb of eighty-five acres. Twelve powerful streams of water, from 3½-inch pipes, are cutting away 7,000,000 yards of earth and washing it into an enclosed area along the shore. The work will be finished in two years, at a cost of 25 cents per cubic yard.

* * *

Birds the world over are to be protected from threatened extermination, by an international committee which met in London last month. Wastage from oil-burning ships is killing ducks and other coast birds; poison intended to slay grasshoppers in the Transvaal is destroying the storks from Holland which winter there.

* * *

The Mount Everest exploration party has abandoned its attempt to reach the top of that imperial peak of the Himalayas, according to cablegrams from Calcutta dated June 24. During 1921 the party, which was sent out by the Royal Geographical Society and was commanded by Col. C. K. Howard-Bury, devoted its time to preliminary explorations and surveys to determine the most feasible route to the top, 29,141 ft. above sea level. During May and June of this year three desperate attempts were made by the advanced parties to reach the goal, but their utmost effort up precipitous cliffs and through treacherous snow brought them nearly to the 29,000 mark. There are rumors that the enterprise was too readily abandoned and that a few days of waiting for changes of weather would have crowned the expedition with com-

plete victory. Even so, the party broke all records for altitude in mountain climbing.

* * *

The Federal Government employs a total of 740,000 people in the civil service. Of this number 83,597 are at Washington. In state and county public service 1,114,690 are employed, distributed as follows: schools, 724,500; police, 69,900; fire departments, 43,660; municipal public service 38,830; other offices, 237,800. A Chicago engineer estimates the total in civil service, local, state and national, to be from 1,880,000 to 1,980,000.

* * *

The total output of electric energy in the United States for 1921 was 43,000,000 kilowatt hours, of which 17,000,000,000 was derived from water power and 23,000,000,000 from fuel. One million homes became new consumers of electric light.

"IN a very deep sense all human science is but the increment of the power of the eye, and all human art is but the increment of the power of the hand.

"Vision and manipulation—these in their countless indirect and transfigured forms are the two cooperating factors in all intellectual progress."—John Fiske.

making a total of 8,500,000 families so lighted. Eight million homes are outside of the reach of electric current; while more than 5,000,000 homes within reach are not wired to receive current.

* * *

Gold has been discovered in a thinly-populated district in Australia, 300 miles northwest of Sydney. The national department of mines confirms the statement that rich finds have been made. The ore promises to pan out ten to thirty ounces per ton, which is a high yield. The great distance from the state and from England makes it improbable that Australia will become another California or Klondike sensation.

* * *

The Panama Canal should be converted into a sea-level water way, says Philippe Buena Varilla, a Spanish-American diplomat prominent in the negotiations for the Panama Zone. His reasons for the change are three: The danger of a failure in the existing water supply for the locks; the danger of the destruction of the canal by natural forces or by evil design; and the demands of developing commerce for a larger and unobstructed passage. He claims that the currents in a sea-level canal would be no swifter than those in the Suez Canal.

* * *

Navigation will be safer when Dr. Harvey C. Hayes, naval physicist at Annapolis, perfects an invention already proved to be successful, by which the depth of the ocean is ascertained at any moment and at any location, through a radio device. Sound is projected from the ship

against the ocean bed and caught on the rebound. The elapsed time is measured and recorded automatically. Depths as great as 28,000 feet have been measured. With this new apparatus it will be possible to map accurately the entire ocean bed.

* * *

Marconi, inventor of the wireless, is trying to get rid of "static," one of the worst foes of wireless transmission. Roy Weagant of the Radio Corporation has reduced the interference by using "directional antennae," a system of receiving wires ten miles long pointed toward Europe whence come the messages. Traveling along this stretch of wire the impulse loses much of the static interference.

* * *

A total eclipse of the sun, visible only in remote places of the earth, occurs September 21; and several notable expeditions are on the way to their respective places of observation. Astronomers propose to make an end of the Einstein relativity problem one way or the other from the data secured during the eclipse. Greenwich Observatory is sending observers with its famous 13-inch astrophotographic telescope to Christmas Island, north of Australia. Lick Observatory (California) will have its station at Walla on the desolate west coast of Australia. The Maldives Islands, Queensland, and a station for the Dutch expedition, will also be occupied by parties to make observation.

* * *

Our country had an income last fiscal year of more than \$4,000,000,000, far below that of last year. However, we spent \$1,700,000,000 less, and reduced our national debt by a clean \$1,000,000,000, which sounds good. Customs receipts were the largest in our history, \$356,443,387, far above the estimated income. Our gross national debt, in round figures, is \$23,000,000,000.

* * *

The Jordan river, which until now has rolled on its precipitous way unhindered save by the intervening hand of Israel's God when his people entered the Land of Promise, is to be harnessed and made to yield light and power for the whole of Palestine. The Jewish people of America and Europe are engaged in a campaign to raise \$5,000,000 for the completion of the first phase of this enterprise, and nearly \$1,000,000 has already been pledged, Justice Louis D. Brandeis of the supreme court having subscribed \$25,000. The river will be dammed just below its outfall from the Lake of Galilee, making that beautiful lake, "where Jesus loved so much to be," a great storage reservoir. The current generated by turbines will be conveyed at 66,000 volts to the main centers of consumption, such as Jaffa, Haifa, and Jerusalem. Work is to begin at once, and ultimately the Jewish woman will have her electric washer and her electric stove, while her husband will make the journey from Jerusalem to Jericho over a road converted into a Great White Way where no Samaritan can find occasion for charity.

The General Board of Promotion of the Northern Baptist Convention

Statement of State Quotas and Receipts for period May 1 to July 1, 1922

1	2	3	4	5
Name of State	Per cent of Quota in \$10,000,000	Amount due to July 1, 1922	Total collections reported to July 1, 1922	Per cent of collections Reported to July 1, 1922
Nevada	\$ 4,854.18	\$ 809.03	\$ 420.07	.5192
Nebraska	123,353.28	20,658.88	8,292.19	.4033
Idaho	26,555.22	4,425.87	1,736.57	.3924
Delaware	12,468.58	2,078.10	729.07	.3508
Missouri	66,340.46	11,056.74	3,618.04	.3272
Montana	20,844.42	3,474.07	1,069.15	.3078
Wisconsin	122,782.20	20,463.70	5,654.52	.2763
So. Dakota	58,916.42	9,819.40	2,658.06	.2707
Maine	185,696.18	30,949.36	8,106.10	.2619
Vermont	106,982.32	17,830.39	4,605.52	.2583
Rhode Island	180,080.56	30,013.43	7,726.01	.2574
Michigan	333,510.72	55,585.12	13,624.88	.2451
Kansas	238,045.18	39,674.20	9,646.95	.2432
Pennsylvania	986,826.24	164,471.04	39,996.94	.2432
N. Y. State	1,044,124.60	174,020.77	42,258.90	.2428
Oregon	94,704.10	15,784.02	3,738.76	.2369
West Virginia	225,576.60	37,596.10	8,734.08	.2323
New Jersey	646,462.56	107,743.76	23,925.87	.2221
Connecticut	298,198.94	49,699.82	10,987.46	.2211
Iowa	259,270.32	43,211.72	9,359.79	.2166
New Hampshire	117,737.66	19,622.94	4,160.67	.2120
Illinois	615,243.52	102,540.59	21,723.36	.2119
No. California	164,566.22	27,427.70	5,440.69	.1984
Minnesota	228,717.54	38,119.59	7,391.65	.1939
Washington W.	89,278.84	14,879.81	2,862.81	.1924
Colorado	128,493.00	21,415.50	3,787.16	.1768
North Dakota	34,835.88	5,805.98	991.31	.1707
Wyoming	12,944.48	2,157.41	368.27	.1707
Massachusetts	929,147.16	154,857.86	26,221.77	.1693
Ohio	678,347.86	113,057.98	19,011.95	.1682
Arizona	25,317.88	4,219.65	686.43	.1627
*Washington E.	78,352.66	13,058.78	1,777.45	.1361
*Utah	3,902.38	650.38	67.92	.1044
N. Y. Metro.	1,004,518.68	167,419.78	16,609.73	.0992
Indiana	346,169.66	57,694.94	4,852.75	.0841
*California So.	474,281.94	79,046.99	3,171.33	.0401
Dis. of Col.	32,551.56	5,425.26		
Miscellaneous			2,437.69	
Total	\$10,000,000.00	\$1,666,666.66	\$328,451.87	.1971

*June Collections not included.

(In the statement published last week, the misplacing of a line gave the wrong quota to each of the states. The above is the correct reading.)

Loyalty

THE supreme need of the hour, throughout the entire world, is a new evangel of love and power. Doctrinal controversy defeats its own ends. That which embitters men and divides them into contending parties or sects can never hasten the coming of Christ's kingdom. Truth is not bolstered by argument, but by beautiful lives. When nations are endeavoring to exterminate war, it would be a sad spectacle for the followers of the divine Master to inaugurate one, even though the conflict was one of intellect, tongue, and spirit, rather than of rifle and sword. To divide Protestantism now into two rival or contending camps would be a calamity to Christianity and to the kingdom of God in the earth that could not be remedied for centuries. In the name of Christ it must not be.

Nothing is more divine than loyalty to truth; but the loyalty must prove its loyalty, not by antagonism and strife, but by a mighty assurance, a triumphant serenity, an invincible patience, a courageous faith, an undaunted hope, a resistless and all-conquering love.

Now that the nations have laid aside

their weapons of warfare, let not the church convert the world into a battleground of seething strife.

Our sympathies are with those who confide in the truth of the New Testament evangel, and who believe that the great historic doctrines of the church are not subject to displacement by the naturalism or rationalism of an unspiritual age; yet we are profoundly convinced that any attempt to encroach upon men's freedom of thought, or to safeguard truth by legislation, or to build doctrinal walls within which some men would confine other men, is doomed to ignominious failure.

If the kingdom of God cannot be advanced and made secure by the proclamation of an ardent, intelligent, winsome, Christlike evangel, it cannot be advanced in any other way. The highway to the intellect is through the heart. To demonstrate the saving power of love is to convince and convert the mind. Let a new tidal wave of spiritual life sweep over the church and it will soon overflow its boundaries and sweep over the non-Christian world. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

—Western Christian Advocate.

The Dignity of Democracy

(Continued from page 804)

sure that we will. In the meantime there are schools, some of which are included in the New World Movement funds, that are standing by for God's book, for his Son, etc. You can turn your gifts toward them, it will be just and right and in the meantime let us do all we can to bring into line with God's word the teachings in our schools. This is a serious issue. It must be met aright in the spirit of Jesus.

Members of the convention, our tasks are many and great, our times are serious, may we stand and having done all to stand. I am sure that God's word is going to prevail as an inspired word. Jesus is going forth as God's only Son, deity indeed, his atoning blood will be necessary and sufficient. Our regeneration through him and his blood will be that which will allow an entrance into our churches, that he arose from the dead, appeared to his disciples in bodily form, and thereby robs the grave of its terror, by these truths we are going forth conquering and to conquer.



Religious Education



A Rainy Day of Cheer

BY ADAH H. BOYCE

Every one rejoiced at the welcome rain which the thirsting earth was eagerly absorbing, but it seemed an inopportune morning to visit the daily vacation Bible school at Aiken Institute, as this same downpour might keep children in their homes. But not so—nothing dampens the ardor of these little ones who throng into the school. There they were, small ones and tall ones, Greek, Italian, Jew, Armenian and a score of other nationalities. Every child was in his place, every eye fastened on the leaders, as the strains of "Holy, holy, holy, Lord God of Hosts" called them to attention. They were ready for the period of song and praise.

If one could record the flash of the eye, the glowing smile, and the tense body, expressive of bounding joy and life, an adequate picture could be given. But it just actually be seen to be understood. Here they are grouped, children of various creeds and meager discipline, yet still earning the same hymns of praise, joining in the same psalm of thanksgiving and listening to the wonderful teaching of the gospel of John. "In the beginning was the Word, and the Word was with God, and the Word was God," the blending voices recited, and the interest deepened as they added the story of Jesus walking on the sea, to their list of miracles. One smiled, watching Tony, the Italian, responsive to the teaching of the new order.

"I can do something for Jesus. Something for him each day." He threw back his head, pouring forth flood of music, and you decide that he will do something for Jesus. In that hour of devotion, of exercise and of song, these children are given everything needed for the development of body and spirit. Good-natured competition is encouraged in the missionary offerings, and as the boys on this morning the triumphant shout early raised the roof. Such a crowd of children could be managed only by the best perfect system, and a firm hand kept them happy and joyous without a thought of their minds of rebellion at regulations. Indeed, so tactfully are rules and regulations imposed that they are not aware of them. Even the most ardent kept in the line as they marched out in order for the hour of industrial work.

Here the genius of the place is manifested in a marked degree. It is no small task for two men to attend 150 boys in their manual work, but each boy knows his place and is so absorbed in his task that there is no time for quarreling. The boy or more girls dressing dolls were shining shoes or caps or jackets so eagerly that their hands were all a-tremble. Other groups were making blouses,

dresses or aprons, and Mary, fourteen years old, held up the finished gingham dress, smiling with justifiable pride. Little heads bent over the sewing, the girl instructors passed from child to child, giving directions in the work, all with such a happy spirit, that gloom was banished though the clouds hung low without.

Who can measure the good done, the value of the lessons taught, the right habits inculcated, the impressions lodged in the hearts of these children from this congested section of Chicago? From the vacation school they pass into the Sunday school, they enter the Tuesday or Friday evening classes, they carry the message to the parents in the home, and the gospel spreads. Is there need of more knowledge of God and his love? Walk up and down the streets, go into some of the places called homes, look into the longing eyes of the mothers and answer the question. Then go back to your own church and sound forth the call for funds, for volunteers, and for prayer.

International Sunday School Lesson for August 13

ESTHER SAVES HER PEOPLE

Lesson: The Book of Esther. Golden Text: Psalm 34:17.

Setting

The temple of Zerubbabel was completed in 515 B.C. during the reign of Darius, king of Persia. Xerxes, son of Darius, ascended the throne thirty years later and ruled for two decades over the provinces from India to Ethiopia. His invasion of Greece has fixed his name in history. He is probably the King Ahasuerus of the book of Esther. The book takes its name from the principal character and no clue to the writer is given. It is a historical book and patriotism is more in evidence than religion. The scene is laid in Shushan, one of the capitals of Persia.

Lesson

The book of Esther is a drama fascinatingly told. The five leading characters are Ahasuerus, king; Vashti, deposed queen; Mordecai, statesman; Esther, a beautiful orphan Jewess from one of the provinces; and Haman, political trickster. Vashti is deposed because she refused to appear at a drunken feast at the command of the king, and Ahasuerus seeks a new queen. Esther finds favor in his sight. Mordecai, Esther's cousin, informs Esther of a plot against the king which she communicates to Ahasuerus. Haman is made chief of the princes and because Mordecai refuses to bow down to him, Haman induces the king to sign a decree ordering the killing of all Jews in the realm. Upon learning of this decree, Mordecai finds means of communicating with Esther and

asks her to intercede for the Jews. Her reply is a reminder of the law that whoever enters the king's court unsummoned is put to death unless the king extends his royal scepter. Moreover she is not in the king's favor as it is thirty days since she has been summoned into his presence. Mordecai's reply was that, though she might fear the result of going into the king's presence unsummoned, yet if she did not go it meant certain death to herself and to all of her father's house, and "who knoweth whether thou art not come to the kingdom for such a time as this," he concludes. Esther bids Mordecai gather all the Jews for a three-day fast. She and her maidens will likewise fast, then she will go to the king. "If I perish, I perish," she says. But the king is pleased with her and promises to grant her wish even to half of his kingdom. Haman is forced to do honor to Mordecai and when Esther reveals to the king Haman's plot, the trickster is hanged on the gallows he has had prepared for Mordecai. The Jews are authorized to resist the enemy when the order for their execution is put into effect. In this they come out victorious, killing 75,000 of the enemy.

Leading Thoughts

1. The man who forgets self when great personal tasks are to be done is the man who lives. 2. "Who knoweth but thou art come to the kingdom for some such time as this?" 3. The world everywhere needs Esthers who will take up their mission with the sacrificial, "If I perish, I perish."

Vacation Activities

By EDITH L. PLACE

The vacation school of First Church, Cambridge, Ohio, opened Monday morning, June 26, with an attendance of fifty-one. At the close of the first week on Friday we had an enrolment of 100, forty boys and sixty girls. I am superintending the school and have eight volunteer helpers. Several of our intermediates are proving efficient helpers. The children in the kindergarten are enjoying the regular kindergarten work as we have no such work in connection with the public school.

The boys have made kites and are now busy with wood work. The girls are sewing, doing raffia work and making baskets. We have a picnic each Friday for some department.

We have also conducted a week-day school of religious education during the past year, the children being sent to us from the public schools for an hour a week. We had 115 children who did fine work, and we expect to continue the same plan this next school year. We are glad to be among the first in the state and even the country to see the value of this work.



The Chimney Corner



In Spite of the Excitable Ink-Bottle

(A story to read to the children, young or grown-up!)

"AS a matter of fact," sighed Grandfather Chang, "as I recall, it must have been a very ordinary ink-bottle, but you must remember that this White Stranger was the only foreigner any of us had ever seen, and we were all desperately afraid he had come to bewitch us, so I had reasons of my own for saying positively that the black water inside that ink-bottle was enchanted by the most mysterious kind of magic."

"Tell us all about it once more," begged a chorus of little Changs, "and do begin right at the very beginning, Venerable One."

Grandfather Chang stroked his chin and smiled. "I've told it so often to you," he said, "surely I can skip over the first weeks after the White Stranger came to town, for I know you remember how mothers hid their babies for fear he would bewitch them and how big red placards had been put up in the streets warning people against all foreigners, because they had magic power to make themselves invisible and slip in and out of closed doors, poisoning rice in rice bowls, stupefying little children, and taking out their nice black eyes to stew up into medicine."

Every one giggled. It did seem so perfectly absurd that anyone could ever have thought such ridiculous things about missionaries, especially now when everybody knew how they spent every minute of every day being helpful and loving and kind. But, of course, it all happened way back in the long ago days when Grandfather Chang was only a small boy.

"Well," he continued, "then came the small-pox epidemic and a plague when every single member of my family died but stupid me, and because I was so lame nobody wanted me around. One day the White Stranger saw a neighbor cruelly kicking me outside his gate, so he crossed the street, picked me out of the mud and carried me to his own house. I could see that from that time on I was expected to belong to him, and it was a horrible thought. I expected any minute to be stupified and cooked up into soup or medicine. Every time he came near me I used to tremble. Yet he was very gentle; only, you see, he could not talk Chinese, so I never knew what he was trying to say to me. Hour after hour he would tag me around that little house and get me to say Chinese words to him. For instance, he would point at a chair, and I would say the word for chair in Chinese. Then he would point at his table, at his bed, at his books, at his food, at his clothes. It was very slow work, for

everything that I said he would write down on paper."

"That's where the excitable ink-bottle comes in, isn't it?" the little Changs asked eagerly.

Grandfather Chang nodded his head. "Exactly, for as soon as he learned a new word he would dip his pen into that bottle and write, write, write. But I couldn't read a single word of it, of course, so I stupidly believed the neighbor who told me that the white man was daily stealing away my brains and spreading them out on paper to dry. Then he would chew them up, and all my brains would then fly up into his own head! I didn't like it, at all. So one day when he was away I limped into the room, and stuck the pen in the ink-bottle and began scratching every one of the words he had stolen from my brain—zig-zag, criss-cross, roly-poly, oh, what markings and scratchings I made! Then I put the pen down and hobbled away to gather firewood for the evening meal, satisfied that I had spoiled every plan he had. And I shall never forget, my dears, that that was the very evening he finished making my crutches. He had whittled every inch of them himself from pieces of wood, until they were just the right length to tuck comfortably under my arms. All for me, his clumsy lame little servant boy! Well, he showed me how to use them so that I could save my sore foot, and then—then he simply

rushed indoors to his desk, for it seems I had said the Chinese word for 'crutches,' and he wanted to write it down at once. Way out in the courtyard I could hear his startled groans on finding his precious sheets of paper utterly spoiled. Dear! Dear! I was in a panic, I thought he would surely come out and flog me within an inch of my life."

Grandfather Chang stopped and shook his head sadly. The little Changs nestled closer around his knees. "Go on, tell us what he really did do."

Wiping a tear from his eyes, he said: "Well, he walked out in the courtyard with the papers in his hands. 'Boy,' he groaned in a smothered sort of voice, 'how could you? how could you?' It was just as if a big pebble had stuck itself in my throat. Then to save my face I made up my outrageous lie. 'Oh, foreigner!' I stammered, 'it was the ink-bottle that did it! Yes, heavenly stranger, there I stood in the doorway and saw that enchanted pen dip itself into the bewitched ink-bottle, and dance up and down on your papers, scratching and scratching. I wanted to hobble in and stop it, but I was afraid of evil spirits.'"

The little Changs shook their cunning heads. "Oh, grandfather," they wagged at him solemnly.

"Yes, wasn't it absurd? But you will remember that I was chattering so fast in Chinese that he could hardly keep up

American Ways and Chinese

COMPARED BY REV. W. H. SMITH, FOOCHOW UNIVERSITY, CHINA
(From the *St. Louis Christian Advocate*)

In America

COMPASS needle points north.
Build walls, then roof of house.
Mix mortar with hoe.
Row boat facing the stern.
Milk cow on right side.
Varnish dry wood in dry weather.
Make upper of shoe, then sole it.
In beckoning, fingers are upward.
In counting on fingers, begin at thumb.
Put clothes in water to wash them.
Children wind top at spindle end.
Index in back of book.
Fold letter writing inside.
Read horizontally left to right.
Put writer's name and address on letter.
Write with hard pen.
Keep ink as a liquid.
Given name first, family last.
Wear black at funerals.
Button on right side, hole on left.
Put hole over button.

In China

COMPASS needle points south.
Build roof, then walls.
Mix mortar with a rake.
Row boat facing the bow.
Milk cow on the left side.
Varnish wet wood in wet weather.
Make shoe sole first, then the upper.
In beckoning, fingers bend down.
In counting on fingers, begin at little.
Put water on clothes to wash them.
Children wind top at big end.
Index in front of book (Vol. 1).
Fold letter writing outside.
Read horizontally right to left.
Put writer's full name on envelope only.
Write with a brush (soft pen).
Keep ink as a solid.
Family name first, given last.
Wear white at funerals.
Hole on right side, button on left.
Put button through the loop.

with me, and only understood a few words here and there, like evil spirits, enchanted, bewitched—words he knew only too well. "Ah!" he sighed sadly, "a very excitable ink-bottle, isn't it?" And he looked me through and through."

The little Changs shivered sympathetically. "I suppose you felt dreadfully?" they asked.

"Yes, but I dared not confess, for fear he would flog me. So every day when he went out I crept in and made that ink-bottle do something, so that by his return he might find it standing up-side down on its cork, or rolled over on its side, or under the table, or possibly with big blots all around it, and always, always, every single word was scratched out, although he never left important papers around any more. You see, I thought I had to prove that the ink-bottle was excitably bewitched."

Grandfather Chang reached for a small tattered book, burned at the edges. It was a little gospel by Mark. "But, my dears, in spite of the excitable ink-bottle, he painstakingly covered new pages with Chinese words, and after a long time he learned to talk as well as we did. And he worked late at night, oh, very, very late, translating a certain book of his into Chinese—this very gospel of Mark. He would read me the stories of Jesus one by one as he translated them; then he sent the translation away somewhere to be printed, and months later a man came into town trundling a wheel-barrow full of books—gospels of Mark in the Chinese language, my dears, the very words of which I had taught him!"

"You must have been proud to know how you had helped," cried his adoring grandchildren.

"Well," he sighed, "I hardly felt I had done anything but hinder him as much as I could! Yet he never reminded me about that ridiculous ink-bottle; he taught me to read the Book, and he would say every evening: 'Some day you will teach this story of Jesus to our neighbors, boy.' 'Oh, no,' I would shudder. But there came a day when fierce, cruel men called Boxers stormed into town determined to stamp out Christianity, to destroy every Bible, and kill every foreigner. They came to our house, my dears, and led my beloved master away. As you well know I never saw him again, for he was one of the many missionaries throughout China who were killed by Boxers, killed for being too friendly to the poor Chinese who had already begun to give up idols and follow the new Jesus doctrine."

The little Changs stroked his hands lovingly. "We remember how you cried and cried, poor lonely boy; now tell us what you did with that Bible!"

Grandfather Chang stared off into space as if he saw that terrified boy of long, long ago. "When they rushed into our house I happened to be baking bread, so I snatched my precious little Book from the table and poked it right into the middle of the batch of dough and baked it in there! Then I hid all day, and at night-fall I took the bread and hobbled far out into the hills above the town, where I hid for weeks and weeks among the rocks and

bushes. I ate a little of the bread every day,—berries, too,—and I read the stories of Jesus over and over, remembering the White Man. Then one day I began praying that God would let me grow into a strong man to trundle a wheelbarrow full of Bibles all over China."

"And you did! You did!" cried the grandchildren, while the oldest boy said proudly: "And, my, didn't you have dangers and adventures and loneliness? Twenty whole years of dangers! You

know I think you ought to call this story 'The Perils of a Bible Wheelbarrow.'"

"Oh, no!" laughed a little granddaughter, "I've a much nicer name for it than that inside my head. I always name it 'Fed on a Baked Bible!'"

The third grandchild said gently: "But the wheelbarrow and the baking could never have happened if it had not been that grandfather's missionary did things in spite of the excitable ink-bottle!"

"That's so!" they all agreed.

The Young Reserves

The Truth About Miss Muffet and The Spider

(BY MISS MUFFET HERSELF)

YES, it is perfectly true that I sat on a tuffet to eat my curds and whey. It is also true that a spider sat down beside me and maybe I did seem frightened away, although as a matter of fact I did exactly what he told me to do, for the minute he sat down he sighed:

"Dear me, Miss Muffet, I'm clean tucked out. Been trying a new stitch in cobwebs, run over and see how you like the new pattern. Very intricate."

So over I ran to examine the stitch.

"It's a perfect beauty," I said, "if you sold it in the stores it would bring a fortune."

"Stores? Sell? What are you talking about? All I ever consent to do in a store is inferior decorating in the corners, etc. And nowhere am I less appreciated. I have seen my loveliest laciest webs swept down in ten seconds—and it took me hours of difficult ballooning to make them."

"Ballooning? Are you an aviator, sir?" I said.

"Aviator? Why, of course, I'm the original aviator! I don't want to seem to boast but all the things that men are trying to learn about flying in the air in balloons and parachutes I knew centuries ago. Of course the birds may go farther and swifter, but that's because they have a speed mania. Personally I think it is more refined to decorate the corner where you are."

"Would you mind telling me how you do it, sir?"

"I tell you what," said the spider, "we will do a little stunt, you and I. Run indoors, my dear, and fill your curds-and-whey bowl with water."

So I did. And that is when the Mother Goose poet saw me, of course, and clapped me into a verse. But I think it would have been a more interesting poem if he had watched a little longer and reported the next event. For I brought out my dish full of water, and as he directed I put a block of wood in the center of the water and put him on board this floating island.

He scurried around in every direction crying: "Water, water everywhere! How shall I get to land?"

"Are you scared?" I said, "for I will lift you over, sir."

"Tut! Tut! that was just playing to the gallery, my dear. I shall now proceed to make a fairy bridge. Kindly watch me! See, I rear up on my hind legs and begin spinning a thread. This thread is a lovely liquid substance with which the Lord God has equipped all of us spiders. We spit it out of us, and as we spin it it becomes a delicate bit of gossamer. Ah me, I made it a bit heavy that time, it sinks in the water; but I will try again. Ah, light as air, isn't it? A bit of thistledown, isn't it? This isn't conceit, Miss Muffet, it's gratitude to the Creator for giving me this wonderful equipment. Ah watch! watch! do you see that zephyr float my tiny thread across the water? When it is strong enough I will skip across my suspension bridge. No Robinson-Crusoe-on-a-desert-island about me! I have my bridge inside me, ready to weave! See, I am now on shore again."

"I think that is very wonderful," I cried. "What else can you do? That wasn't ballooning, was it?"

"Of course not, my dear. This is ballooning." And he ran up the side of a high fence. He wove a long strand of gossamer, he shaped it into a cradle with his hind feet, and spun long threads to buoy it up. Then in he got and waited for a gust of wind to come along and launch his little airship. Off he sailed! And landing in an apple-tree spun a lace doily on top of an apple blossom. It was a lovely sight.

"I am also a cannibal," he said shrewdly, as he snapped at an unfortunate fly and gobbled it up.

"Cruel!" I cried.

"Not a bit of it. Lamb chops were once nice frisky little animals gamboling in the meadows, but you sent the butcher out to get your dinner for you. Pork was once grunting in the pig-pen contentedly, steaks were once mooing gently among the buttercups, chickens were once clucking in the barnyard. Every time you eat an egg you eat a baby chicken! You are really more of a cannibal than I am."

I sat very quiet and looked at him in a friendly way. "The thing I like best about you is when you decorate the fields and fences in the early morning, and the dewdrops catch in the gossamer webs so that it looks like fairyland."

"Those gossamer webs are bridges, my dear Miss Muffet; we spiders spin them on our way to get our breakfast. It's all very practical, really," he sighed.



Young People's Work



Topic for August 13

PRIDE AND HUMILITY
James 4:6-10

"God resisteth the proud, but giveth grace to the humble." "Humble yourselves in the sight of the Lord, and he shall exalt you."

Pride, two definitions: 1. "Undue sense of one's own superiority; inordinate self-esteem; arrogance or superciliousness." 2. "A proper sense of personal dignity and worth; honorable self-respect."

Humility: "The quality of being humble. Deference; courtesy, kindness."

It will be noted from the above definitions that it is possible for one person to have both qualities, at the same time. One could very easily name a few of his acquaintances who do not have both, in the proper sense.

In this epistle, James is dealing with the subject of pure religion as over against a lifeless faith. "Faith apart from works is dead." One of the problems of the ordinary Christian is that of his tongue. James says, "The tongue is a fire." He urges that it be bridled and that the individual be guided by the wisdom that is from above.

There is a sort of pride that often gives religious workers a sort of "swell-head," and the tongue is the member by which this fact is usually made known to other folks. Nothing is quite so disgusting as this sense of superiority. It is the "holier-than-thou" method, usually based on ignorance and a lack of real understanding as to the meaning and value of the Christian religion. James says: "God resisteth the proud." This vain-glorying process often gets its devotees into serious trouble; it bores into the very heart life of the churches; it breaks up church choirs; it greatly hinders the cause of Christ.

On the other hand, every Christian should have a sense of his own worth. If the great heavenly Father thought enough to make such wonderful provision for him, then man should properly evaluate himself in relation to God. Every Christian should be honorable; he should maintain the very highest standards of self-respect. This can be done without getting over into the realm of "doublemindedness." Control must be vested in God, and not in the wavering, whining sentiments, so often mistaken for piety.

A proper sense of personal worth will bring humility. The greatest scientists have been most humble men. In their search for truth, they have realized their own limitations and with true humility they have labored in search of that something which will throw more light on the vexing problems of religion and human existence. Religionists have not always been sympathetic with them in their dis-

coveries. It was the church that put Galileo to death. It was the church that persecuted, harassed and excommunicated Martin Luther. It was the church that brought about the burning of John Huss.

What a privilege to live in a "land of the free and the home of the brave"—a land where the conscience is still free; a land where we may seek after God and "find him, without ecclesiastical authority or assistance from the state. Young people of our day, with true humility, should move out into that richness of thought and experience which is the privilege of all who come to know the Master of men.

Convention Impressions

I think the convention was truly great and I am going back to my society with many new ideas.—Lucile Tynell.

During the sessions of this convention I have met my Saviour face to face as never before.—Mrs. A. A. Stapp.

The 1922 convention was a wonderful one in all ways.—Marie Loomis.

Oh, that I were thirty years younger and could join this body of young people. What a large opportunity I will miss.—B. N. Jewlaman.

This convention is an inspiration to new life and hope never to be forgotten.—Grace Woolley.

It has given me the courage to enter the work I have always wished, missions. It has done for others the same. Is it not worth while?—Ruth Peterson.

I have been wonderfully blessed, although being able to attend the convention only one day and a half, I have been inspired to do greater things for God.—Beatrice Jordan.

The realization of the fact that such a large number of people are so interested in the B. Y. P. U.—Julia Porter.

To realize we are one of such a large denomination and therefore have a great deal of strength.—Esther Garnett.

This great gathering has personified to me the word "together," not only with friends, but with God.—Leone Chase.

This great group of Christian young people has shown me more clearly that the presence of Jesus is with any group gathered in his name. If we are with Jesus we must go forward. If we go backward we cannot be with him.—Gladys Porter.

The convention has meant the dedication of my life for service in the Lord's work.—Russell Reese.

It has meant an opportunity to come nearer to God and learn more of him.—Anita Liddy.

I feel and know God has been with us through this convention and I know I have received a great spiritual blessing, and will be able to serve my Master better from having been here.—Hazel Bittie.

The most thrilling spiritual and epoch-making convention of Baptist young people in recent years.—Arthur C. Smith.

This convention has proved to be one of the greatest things in my life.—Marilyn Holland.

Sunday afternoon and evening attendance a reviving stimulus.—Dr. Walfred Anderson.

I have been a Christian in name for about a year, but not in heart. This convention of young people has changed my whole life.—Elmer Borchardt.

It has been the best spirited and greatest convention I have been to.—Dorothy Stone.

The most wonderful experience of my life.—Gordon E. McPherson.

It is good to be here, especially for the Sunday afternoon service which was wonderfully inspirational.—Mrs. E. McPherson.

Beautiful inspiration.—Axel Olive.
This convention has made me feel as if I wanted to go "Forward with Christ."—Beulah Russell.

This great convention has shown me how to give my life for Christ's service and to go forward with him.—Ruth Webster.

To be a member of such a successful convention has been highly gratifying to me, inspiring greater and better things for the future, beyond my expectation.—Dr. M. C. Pedersen.

Exceedingly inspiring.—Hazel Simpson.
Impression of working together.—E. G. Billin.

The response to the "call" demonstrates the potentialities of our young people.—Judson E. Tyley.

A very interesting and inspiring convention.—Albert Lagerstedt.

It was very inspiring and a thing that I shall never forget as to the number of young Baptists that are trying to serve Christ.—Jessie Van Deusen.

Christ was in the convention and blessed us each and every one with untold blessings. May our lives so shine that others may see the benefit derived from the convention and plan to go to Boston next year.—Martha Rohde.

The first convention I have ever attended and it has been a wonderful inspiration to me. With God's help I hope to be at the convention at Boston.—Mrs. Wm. Reader.

The B. Y. P. U. Convention has given me a motto that will go with me through life, "Forward with Christ."—R. E. Engholm.

My first convention, but not my last, the greatest inspiration and the best fellowship ever received anywhere.—J. W. McCrossen.

First and only convention I ever attended, in which I am well pleased.—W. T. Harper.

A wonderful convention, Christ Jesus being with us all of the way. Inspirational and instructive. May God be with us in our coming year.—Lloyd W. Main.

I have realized that God is all.—Annie Ewing.

The convention has made one of the biggest impressions in my life.—Leona Jones.

A deeper consecration for his service and in winning the lost to Christ our only Saviour.—Thomas Flitt.

The convention has enlarged my vision of the great task which we as Baptist young people are facing.—Ruth E. Carlson.

I thank God for this great convention. It has been a beautiful experience for me.—Ruth Mills.

This convention has been another milestone in my Christian life.—Chas. Irwin.

The B. Y. P. U. Convention at St. Paul marked the greatest epoch of inspiration in my life.—Florice V. Webster.

This convention has made me a tither for Jesus Christ.—Arnold L. Cornelius.

This is one of the greatest conventions I have ever attended.—Fred D. Stanford.

It has been more than an inspiration to me, a real revelation of what Christ means to our young people.—A. G. Charles.

Thank God for such a host of young people to whom we may look for sacrificial service.—Walter Ingram.

I have been so inspired and stirred at heart, that I feel twice as competent spiritually and otherwise to carry on the work in our own B. Y. P. U.—Stella Mae Adamson.

A more determined purpose of going into definite service for Christ and his kingdom.—Rhea Lowden.

The convention has emphasized the fact that Christian advancement depends mainly upon personal service guided by a careful and regular study of God's word.—Walter C. Kramer.

The B. Y. P. U. of A. Convention has given me an inspiration which I pray God will endure throughout my life.—Frances Chambers.

This convention has been a great spiritual blessing to everyone who has attended.—Estelle Galliford.

The convention has deepened my prayer life.—Evelyn Jensen.

The convention has given me a renewed faith in God and his power.—Charlotte Kruzan.

This convention has taught me more about Christian work than any other Christian meeting, this being my first B. Y. P. U. Convention.—Mildred Smith.

A fine, inspiring convention that should cause all young people to consecrate themselves anew to the cause of Christ and his kingdom.—Earl M. Cornwell.

This convention is a great inspiration to me.—Alida Jacobson.

The experience of associating with 9,000 Christian Baptist young people for the days of the convention was to me a mountain-top experience.—Ethel Bates.

This convention has strengthened my faith in Christ.—Anna Hubbard.

The strength and prestige the Baptist denomination has attained and the assurance of future Baptist progress manifested in the splendid consecrated young

people as seen at this convention.—Walter G. Holmberg.

This convention seems to have united all Baptist young people.—Arthur B. Johnson.

I have been wonderfully inspired and it has meant a great deal to me to be able to attend it. I hope every one has received as much from it as I have.—Ruby Bohn.

The convention of 1922 was the time when I wholly gave my life for Christ's service.—Margaret Lindblom.

That each drop in the bucket is necessary to make a bucketful, therefore each one of us is necessary to make a national B. Y. P. U.—Eddie Hansen.

The convention has left the impression of the worthiness of pushing "Forward with Christ."—Grace L. Lane.

May God help me to prove myself worthy of this great opportunity.—Velma Young.

A new realization of the unselfish life purposes of Baptist young people has come to me from the convention.—Eugene Exman.

The convention has meant a great deal to me.—Clara Nelson.

The convention has brought to me a realization of the great work that needs to be done and that is being done by the Baptist young people.—Clara A. Ives.

The convention has indeed been a revelation to me. May God grant me the power and ability to bring a great part of its revealing message to the church of which I am a representative.—Mrs. Geo. Eby.

The convention has helped me to work with more love in my heart.—Ethel Carton.

An experience which can be had only when Christian young people are met together. The greatest and most wonderful experience I have ever had.—Constance Hunter.

The convention has shown me how to go "Forward with Christ."—Dorothy Mounsey.

The convention did me a great deal of good and I think it did others good too.—Amy Groff.

To me the convention has meant fellowship, inspiration, vision, and by God's help, action.—Wm. F. Johnson.

It has brought me closer to my Lord.—Frank Dameroal.

My impression of the B. Y. convention is that I have awakened to the fact that with the help of all who are here we can be a mammoth force for Christianity in the country, and I shall go home enthused to the utmost, knowing that there are thousands working for the same thing as I am.—Irle Whitney.

This convention has meant a deeper spiritual life for me and a full consecration of my life to God's service.—Norena Wollenburg.

The most inspirational meetings I have ever been privileged to attend.—Hazel Davis.

I think that the Baptist young people are the finest in the world.—Ivan Brennerman.

"Ye are not your own; ye are bought with a price."—Neva Wagner.

The only convention I ever attended in which I was so interested that I kept awake.—Gordon Lyon.

It was a great help to me. I want to tell others.—Arthur S. Scott.

A hill top experience and inspiration.—N. E. Chapman.

Best I ever attended.—P. E. Moore. Kampur, Assam.

This convention has given me a greater vision of the work the Lord would have me do.—Pearle Rold.

A new day for our young people's work. My heart rejoices because three of my young folks dedicated their lives to Christian service.—R. G. Pierson.

The convention has given me a greater vision of what the Baptist young people of the United States and Canada are doing and can do; and an inspiration to do better in my own church and B. Y. P. U. work.—Ella M. Bemis.

This convention has given me a wonderful vision of my debt to Christ.—Anne E. Smith.

Greater love in Christ Jesus.—Mrs. Ellen Petersen.

I was most impressed by seeing so many young people pledging their lives to Christ. I'd never seen such a thing before.—Gale H. Chapman, age 13.

I think this young people's convention has been a great benefit to many.—Geo. Bystrom.

This great convention has been so full of pep, enthusiasm, and the spirit of God that I feel as though I were walking on higher ground.—Helen Cutter.

These have been the greatest meetings I ever attended.—Lydia Olson.

This convention has meant the turning point in my life, as I realize what God has done for me.—Margery Ridly.

This convention has given me a new insight in the things of God.—Mrs. Stella Gilliland.

This convention has been an inspiration never before experienced.

The convention has helped me. I am going back home to do more for God, having seen the need.—Vernon A. Hanna.

This convention in the Twin Cities has shown to me the great army of God, and put in my heart a new and revised goal to establish Christ in the world.—Hugo Bersell.

A meeting in which prevailed Christian love, generous cooperation and deep consecration.—C. W. Atwater.

Denominational leaders should see in this convention and the consecration service of Sunday afternoon, a new spirit that will assure success of our New World Movement.—Orlo O. Montague.

The lasting impression I have received in the convention meeting has been one of the significance of the consecration and training of our young people early in life to the service of our Master.—W. D. Moore.

God's great love demonstrated through the B. Y. P. U. to enrich the lives of all for greater service.—Tom Riches.

B. Y. P. U. Convention has been most inspirational and will spur me on to greater things for our Master.—John Dohm.



Our Own Folks



Detroit Baptist Doings

By ALBERT H. FINN

The Detroit Baptist Association will meet with the Warren Avenue Church, Oct. 5-6. The afternoon and evening of Oct. 6 will be given over to the women's union. This is a change from May.

On September 24, Rev. Joseph Taylor, of West China, is to preach at the First Baptist Church. Dr. Taylor is to remain over Monday when the fall evangelistic conference for the entire metropolitan area will be held. Mrs. W. T. Elmore, of Lincoln, Neb., will also speak. Evangelism is ever kept to the forefront in Detroit Baptist churches. Last year the spirit of evangelism ran high and the ingathering, reports were most gratifying. Anxious prayer is made for even greater results this year.

Sunday, July 2, the First Church at Redford invited its friends to witness the laying of the corner-stone of its commodious new house of worship. Pastor H. H. Davis presided and Rev. H. C. Gleiss, superintendent of the Detroit Union, spoke on "Christ the Corner-Stone"; Albert H. Finn, on "The Temple of God," and President Power of the Detroit Union, on "The Significance of the Day." Mr. Power, assisted by the trustees of the church, laid the stone. A box of remembrance was deposited within the stone. Redford is a rapidly growing suburb within the metropolitan area of Detroit. It is hoped to dedicate before snow flies.

Rev. D. L. Schultz, of Philadelphia, has been loaned to the Detroit Council of Churches by the Home Mission Society for a summer campaign in out-of-doors evangelism and is already energetically at work. Detroit is witnessing the most aggressive work among industrial workers especially that has ever been inaugurated here in a united Protestant effort.

The daily vacation Bible schools are now in session. Under the general direction of the Detroit Council of Churches, these schools are maintained by the various communions, and again the Baptists have twenty-eight more than all others combined. Rev. Ben T. Leonard, the new director of religious education for the Detroit Union, and his wife are thoroughly engrossed in their great task. Vigorous plans are being outlined that will mean much for more than eighty-five Bible schools in the Detroit Union area.

Dr. and Mrs. Phelps have been conducting a series of special meetings at Wayne, one of the older churches of the state and now in the metropolitan area, and a suburban village and church that has large promise for the future. The church is united and ambitious for better and larger service. Sunday, July 2, eight believers were baptized. Mrs. Phelps has been called as pastor and has accepted.

Thursday, June 27, was Baptist Day with the churches. Their Sunday schools gather at Bob-lo Island about twenty miles down the Detroit River at the head of Lake Erie. This is one of the most charming playgrounds in America. Great modern passenger steamers transport the

thousands who go there, and at the island there are pavilions, ball grounds, bathing beaches and abundant shade. There is ample room for each delegation to flock by itself and yet be near enough to each other to make it an ideal fraternal gathering. It has come to be a yearly institution. This year probably saw the largest attendance on record, nearly 3,500 being present.

June 23, at the Woodward Avenue Church occurred the Sunday-school rally of the Detroit Bible schools, primarily to report upon the results of Children's Day giving and to look into the future. Dr. Gleiss and Rev. Ben T. Leonard were the principal speakers, with Rev. A. V. Allen in the chair. This year the Polish Christian Center was put forward as a special object for which to work and about \$1,200 was contributed by the various schools. President Powers of the Detroit Union told of what the Baptist schools of Pittsburgh had done. A reception to President Powers and Mr. and Mrs. Leonard followed the more formal program.

We welcome to our corps of efficient pastors, Rev. J. C. Hill, the new under-shepherd of the Ferndale Church, located in the heart of that rapidly growing village to the north of Detroit; also Emanuel Jacobson, the new minister of Wyandotte Church. These young men are gifted members of the last senior class of Rochester Theological Seminary. Their fields are full of promise.

The First Roumanian Church, under the leadership of Rev. V. Vigy, is coming back to full vigor since the large exodus to the homeland following the war. Their house of worship on Hastings Street at Frederick has been thoroughly overhauled and redecorated. This is the home of the Roumanian band that won such plaudits at the Cincinnati B. Y. P. U. Convention. The Second Roumanian Church on Dequindre Street near Davison, under the inspiring leadership of Rev. C. R. Izrisan, has felt growing pains for some time and now an additional lot has been purchased, looking to enlargement. The present church building has been redecorated.

On June 6, at Calvary Church (Negro) was held the annual meeting of the Advisory Council for Negro Churches of the Detroit Union. The afternoon session was given up to annual reports, election of officers and a general survey of the engaging field. The industrial depression of the past two years has been rather disastrous to the Negro brethren but they are emerging with bright faces and a stronger faith. A Negro Christian Center has been established and twelve of the thirty-nine Negro Baptist churches have been aided in securing houses of worship. Calvary Church is one that is splendidly housed, having purchased through the Detroit Union the commodious brick structure formerly occupied by the Clinton Avenue Church now merged into the new Jefferson Avenue Church. In the evening Rev. D. C. Austin, of Pittsburgh, gave one of his stimulating addresses following Rev. R. L. Bradby and Dr. Gleiss in their surveys of the great field and opportunity that Detroit affords in constructive evan-

gelism and education among the rapidly growing Negro population of this great industrial city. It has been a great year notwithstanding the depression and 1922-23 will see large advance.

The Maine Convention

The Baptists of Maine met at Saco June 27, the women holding their meeting on Tuesday afternoon. Mrs. Arthur DeWitt Paul, of Saco, president, led in the Continuation Campaign with great satisfaction, the state leading all New England except Connecticut.

President J. H. Trites convened the minister's association, the leading feature being an address by Dr. Frank M. Goodchild of New York, who also spoke twice later and received the thanks and appreciation of the convention. In the evening occurred the banquet of the young people, with brief addresses followed by the public service of the society. The addresses, by Rev. J. Harrison Thompson and Dr. Goodchild, were greatly enjoyed.

On Wednesday morning an address was given by Pres. J. B. Ranger in which he took advanced ground for a united Protestantism in order to meet the needs and the dangers of the world. The report of the executive secretary, Dr. Irving B. Mower, recorded a year of enlarged work and success. Missionary operations have been more widespread and fruitful through the labors of Pastor-evangelists Benj. Beatty, Perley E. Miller, S. A. Evans and J. P. Roberts. Over 1200 members have been added to the churches by baptism during the year. The report of Treasurer George M. Graffam showed an increase in permanent funds and a small deficit in current expenses.

The report of the board of promotion by State Director E. C. Wittemore, stated that 330 churches have contributed missionary funds during the year and the sixty-seven churches that have not contributed total only 747 members. Over 96 per cent of the Baptists in the state are in churches contributing to the New World Movement. The benevolences of the churches show a gain of 400 per cent in six years, the total this year for budget objects being \$152,389.94. Considerable sums have been given also for outside objects. The report carried recommendations for the vigorous prosecution of the New World Movement and was unanimously adopted, and the proposals of the General Board of Promotion concerning the work of the year were unanimously accepted by the board. Dr. Hamlen, who recently resigned as superintendent of evangelism, gave his report showing more work than usual in that line, with encouraging results. The sermon by Rev. J. S. Pendleton, of Bangor, had a clear note of faith, loyalty and courage in the proclamation of the essential gospel of Christ.

Wednesday evening was laymen's night, with Harry S. Brown, state chairman, presiding. A forcible address from the business man's standpoint was given by Mr. E. M. Hamlin of Milo, the new president of the convention, and another address by

Secy. P. H. J. Lerrigo of the foreign society. Harry S. Brown, of Waterville, is chairman of a strong committee that will fully organize the layman's movement in the fall. The stewardship campaign is well under way.

Thursday was the field day of the board of education. The report of Secretary E. C. Whittemore showed that a larger number of students than usual are preparing for the ministry or missionary service. Over 1000 young people are studying in the two colleges, Colby and Bates, and nearly as many more in the six preparatory schools, Hebron, Coburn, Ricker, Maine Central, Higgins and Parsonsfield. Mr. Purinton at Bates, Mr. Newman at Colby and Mr. Clark at University of Maine serve as college pastors. Principal Hunt, the new head of Hebron Academy, received a cordial welcome. He spoke of the new plans to make Hebron an institution for boys only. President Gray of Bates discussed the movement to secure \$1,000,000 for this growing institution. Prin. D. T. Harthorn and Dr. Whittemore represented Colby.

The report on religious education by Director Alexander Henderson included a successful work in teacher's institutes, summer schools, and the school of methods. There is a remarkable increase in Sunday-school attendance and in quality of work done. Rev. H. E. Tralle, of Philadelphia, gave an interesting address.

The report of the committee on resolutions gave clear and ringing support to many of the great causes that are seeking the good of the world. Some spicy moments occurred when some of the brethren sought to discipline one of the denominational papers for printing matter which did not meet their approval. After considerable discussion, a resolution was adopted stating that the convention desires to go on record as being tired of the controversy, and urgently requesting that it be discontinued in the denominational papers.

E. M. Hamlin was elected president of the convention, Dr. A. B. Lorimer first vice-president and Harry S. Brown second vice-president. On a single ballot, Dr. Irving B. Mower, long the wise and efficient secretary, was reelected, as were also Treasurer Graffam, Director of Religious Education Henderson, and Director of Promotion Whittemore. In the evening an address of comprehensiveness and power on the educational situation in China was given by Dr. Frank W. Padel-ford.

The spirit of the convention was one of harmony and of loyal desire to go forward in the great work of the denomination. There was no note of discouragement. The great convention pledged itself anew to increased effort in every department; evangelism, education, missions and social service. Stewardship of life, time and money, in new devotion to Christ are in the program to which the state will heartily address itself.

Summer Gathering New York City Metropolitan Area

By GRACE DALAND

Old Oak farm in the rare days of June will not soon be forgotten by those privileged to attend the first Baptist young people's summer gathering for the young people of the southern New York Baptist association, June 24-27. Pictures and impressions made upon the soul of each of the forty-six representatives from the twelve churches sending delegates will

abide to bless the individual and the church.

Mrs. Hugh Winton of Port Richmond Church, Staten Island, was the gracious hostess. Each afternoon at four o'clock Mrs. Winton served tea in the lounging room and an attractive program by the young people themselves made this an hour of great delight. At five o'clock Rev. Robert A. Ashworth talked helpfully with the delegates on "Christian Truths." The hilltop services at sunset were tender and helpful to all. This was followed each night by a stereopticon lecture in the chapel given by Mr. H. S. Myers.

After the flag-raising on the hill in the early morning, lively setting-up exercises and a race down the hill brought all to the dining-hall with keen appetites to do justice to the bountiful breakfast served by Old Oak farm's gentle little mother, Mrs. Albert Cunningham.

At nine o'clock each morning the young people gathered in the chapel for a devotional service led by Rev. Stanley B. Hazzard. The program of the morning included the following periods: "Young People and their Bible," Rev. Albert C. Thomas; "Young People and their Devotional Life," Rev. Stanley B. Hazzard; "Young People and their Church," Miss Grace Daland. Each morning an address was given by a representative of our denominational societies. These speakers were Mrs. Katherine Westfall, Rev. P. H. T. Lerrigo, Rev. Charles A. Brooks, Rev. Charles H. Sears.

The afternoons were spent in recreation, croquet tournaments, baseball, hikes, treasure hunts, coon hunts, and so on under the leadership of Mr. E. P. Beal.

The conference hymn "Take my life and let it be consecrated, Lord to Thee" and the motto "Better Baptist young people for better Baptist churches" together with the impressions of the conference will, it is believed, mean valuable returns to the churches represented, in the enriched lives of their young people.

University of Redlands

By HERBERT E. WISE

THE thirteenth anniversary exercises of the University of Redlands were characterized by a high degree of enthusiasm and optimism. The class of '22 was not only the largest yet graduated, but evinced unusual excellence in scholarship, forensics, dramatics and athletics. The source of highest satisfaction, however, lies in the fact that a goodly number will pursue further study in preparation for the Christian ministry, several look forward to missionary service while others will enter the teaching profession. The "Redlands spirit" was manifest throughout.

Prizes were awarded for public speaking to Douglas G. McPhee and James W. Brougher, Jr. To Miss Florence Pollard went the newly created faculty prize for the student having made the highest grade during the sophomore year.

Mention must be made of the concert of fine arts, the class-day exercises, the splendid rendition of the "Mikado" on Zanja Fiesta night, showing superior training at the hands of Prof. Chas. H. and Mrs. Marsh, and the farewell reception given by President and Mrs. Duke at Knoll Hall.

Dr. Herbert B. Smith of the Immanuel Presbyterian church of Los Angeles, delivered the anniversary sermon. His message was from the familiar words "Brethren, I count not myself to have apprehended, but this one thing I do." Dr. Samuel J. Skevington, author of the

"Distinctive Principle of the Baptists," whose daughter Florence was of the graduating class, gave the evening address before the college Y. M. C. A. and Y. W. C. A., based on the words to Gideon, "The Lord is with thee" and "Go, in this thy strength."

Introducing Dr. E. A. Hanley of Berkeley, the speaker of commencement day, President V. L. Duke referred to him as preacher, educator, orator and statesman. The address on the "Christian Scholar and the Sacred Scriptures" fully justified the characterization.

President Duke announced the prospective appointment of three additional members to the teaching staff, for the departments of English Bible, Romance languages, and English, respectively. To these will be added a dean of women.

The passing of Prof. George Robertson, of the department of biology and zoology, who for the past twelve years was correspondent of the *Standard and Baptist*, has removed from the teaching force a rare and beautiful life. It was in fitting recognition of his worth that Prof. Chas. H. Marsh of the College of Fine Arts, composed music to the words of Tennyson's "Crossing the Bar" which was feelingly rendered during the exercises.

At the university luncheon which followed the awarding of diplomas and prizes, Dr. O. P. Gifford was guest of honor. Probably to him more than to any other visitor our students have listened during their college course. He is always greeted with increasing admiration and affection. Following addresses from Douglas McPhee of the graduating class, and from Dr. Harley McNair of St. John's college, Shanghai, China, who entered as freshman at the opening of the university, Dr. Gifford spoke with his usual beauty and power on "the kingdom and patience of Jesus Christ."

Miss Grace Colburn

At the last meeting of the New England District of the Woman's Foreign Mission Society, it was voted to request that the following memorial of Miss Grace Colburn be printed in THE BAPTIST.

"For many years Miss Grace Talbot Colburn was an active and valued member of the New England District Board of the Woman's American Baptist Foreign Mission Society, and to it she gave her love, her thought, her untiring service. Although called later to become a member of the national board and chairman of its finance committee, she never lost her interest in the affairs of the district but in her position as candidate secretary kept closely and constantly in touch with it. She was always a welcome visitor at the meetings of the district board where her words of advice and her sound judgment were often sought. In her going the New England district has met with a great loss.

Miss Colburn was a woman of rare character, fine mental ability, unusual executive capacity, and sincere spiritual devotion. Ever "loyal to the royal" in herself, she followed after and attained high ideals; always faithful to whatever task she undertook, she achieved results. Her life was an expression of the prayer-hymn:

"Oh, grant us freedom, Lord, within thy law
To toil or worship, live or die for Thee,
In Thy name building that which shall endure
Beyond the little while we have to live."
(Signed) Mary E. Miller, Clerk

Commencement at Bethel Institute

By E. A. FINSTROM

The baccalaureate services were held June 4 in the First Swedish Baptist Church, Minneapolis. President G. Arvid Hagstrom delivered the sermon.

On the afternoon of June 9 the Bethel Seminary Alumni Association held its annual meeting in the chapel of Bethel Seminary. The business of greatest importance was the election of officers and the laying of plans for the work of the coming year. The association provides one scholarship annually for students in Bethel Seminary and endeavors to secure funds for the purchase of new books for the library.

The commencement exercises of the seminary were held on the evening of June 9 in the First Swedish Baptist Church, St. Paul. Brief addresses on timely themes were delivered by Rev. J. A. Swanson, Rev. E. T. Carlson, Rev. W. G. Holmberg, Dr. Frank Peterson, Dr. C. G. Lagergren, and Dr. G. Arvid Hagstrom. Special mention was made of the fact that Dean C. G. Lagergren was soon to retire as dean of the seminary after thirty-three years of active service. Dean Lagergren will not wholly sever his connection with the school, however, but will remain as professor emeritus. Nine students were awarded diplomas, five receiving the degree Th. B. and four Th. G. The past year has been one of the most suc-

cessful in the history of the school, twenty-eight students having been enrolled in the seminary and twenty-three in the preparatory department.

On the evening of June 12 a large group of Bethel Academy alumni and their friends met for their annual banquet at the Commodore Hotel. The principal speaker was Rev. A. J. Dalby of Parker's Prairie, Minn. The speaker chose for his subject the "Boiling Cauldron of Macbeth in 1922" and made a fearless analysis of present day conditions, and after a vivid portrayal of the underlying causes, he made a powerful presentation of what has been proved to be the only adequate remedy for the needs of this world. The remedy is the gospel of Jesus Christ. The Bethel Academy Alumni Association is at present working to secure funds to equip the athletic field on the campus of the school.

The commencement exercises for the senior class of Bethel Academy were held June 13 in the auditorium of Bethel Academy. Rev. J. G. Oster, Kansas City, Mo., delivered the commencement address. His message was characterized by spiritual vision, prophetic insight, and unconquerable optimism as regards the work of the kingdom of God here on earth.

Diplomas were given to thirty students in academic department, twenty-one in the commercial department, and one in music department. Seven of the graduates from the academic department expect to enter the seminary next autumn and there prepare for definite religious service.

call of this church he has again become its leader. With his family he moved onto the field May 1. During the next six weeks twelve were added to the membership of the church, five by letter and seven by baptism. In addition to this, on Children's Day, Mr. Collett conducted a consecration service, when 17 children were consecrated to the care and service of the church. There seems to be a spiritual awakening throughout the various departments of the church.

FOR OVER TWO YEARS the Baptist church building at Indian Falls has been unoccupied, except for birds. But some weeks ago, at the request of Dr. Arthur Creasy of Batavia, Mr. David W. Smith opened and cleaned it. Since then there has been preaching of the gospel with its softening beneficent influence. The young people form about 75 per cent of the attendance at the evening service, the best attended service. In numbers there has been an increase of over 466 per cent. Dr. Creasy specializes with the young.

EASTERN PENNSYLVANIA

REV. P. F. DAVIS has begun his work as pastor of the Newtown Square Church. He is a graduate of Crozer and has been pastor at Blacksburg, Va., for the past six years. The work in the new field is opening with good prospects. The people are responding to the leadership of Mr. Davis and are doing big things. A parsonage is under completion and work will soon be begun on a new house of worship.

CONNECTICUT

REV. WILLIAM T. THAYER, director of religious education for Connecticut, is having considerable work at summer assemblies. As dean of the Connecticut summer school, he was at the Connecticut Ladies' College, New London, June 23-July 1; he was instructor at the Baptist summer assembly, Western Pennsylvania, July 10-17; he will be supervisor at the New England school of methods, Ocean Park, Maine, August 23-Sept. 2.

AT A SPECIAL MEETING of the board of trustees of the state convention the following action was taken: Resolved, that we, the board of trustees of the Connecticut Baptist Convention, go on record in expressing: 1. Its unabated confidence in the personnel and program of the General Board of Promotion. 2. Our entire confidence in our state officers and the state board of promotion. 3. Our judgment that the churches of the convention will best serve the cause of Christ by the heartiest cooperation in the aims and program of our New World Movement.

THE COMMITTEE ON EVANGELISM, Dr. James McGee, chairman, and Rev. E. E. Gates, secretary, met in Calvary Church, New Haven, June 28, when the following resolutions were adopted: 1. That it is the sense of the state evangelistic committee that the local church should give serious attention to the matter of evangelism during the ensuing year. 2. That the local church should be urged to work out a program of evangelism adapted to its own possibilities and needs. 3. That the local church should be organized in all of its departments in the interests of a continuous program of personal evangelism. 4. That the state evangelistic committee express itself as ready to cooperate as fully as possible with the local church in the promotion of any special evangelistic effort. 5. That the local church be urged to make the largest possible use

Church News by States

Atlantic Coast

MASSACHUSETTS

DURING THE PAST YEAR AND A HALF Park Memorial Church of Springfield, George Pitt Beers, pastor, has had a splendid growth. The membership has grown from 400 to 600 and the school has increased from 30 to 35 per cent. A parish house has been built at a cost of about \$75,000, which provides department and class rooms for most of the school, with gymnasium, dining-hall and social assembly room. The church is now engaged in enlargement and improvement of the auditorium. The present seating capacity is less than 350 but the alterations will about double it. An entire new heating plant with electric fan ventilating system and an entire new indirect lighting system will be installed and the building will be entirely refinished inside and out. The alterations are expected to be complete by Oct. 1, and the property will then be worth from \$150,000 to \$175,000. The financial income for current expenses has been about doubled in the last year and a half and the church's apportionment for the New World Movement is paid to date.

REV. DR. S. W. CUMMINGS, nearly two years pastor at the Ruggles Street Church, Boston, has resigned to accept a call to a professorship in the Redlands University, Cal. This is a distinct loss to the ministry in Boston, after a successful pastorate all too short. By his beautiful sincerity, and his brotherly spirit, Dr. Cummings

won all hearts. He will be greatly missed. Possibly he was classed a conservative by some, but by all he was esteemed a brother beloved. Redlands is enriched.

VACATION SCHOOLS ARE FLOURISHING all around the city and suburbs. The attendance ranges from 150 to fifty and the enthusiasm, especially in the tenement house district, is compensating to the workers.

THEY ARE INSTALLING a new great organ in Tremont Temple. The old organ was the gift of Deacon J. W. Converse when after the fire during the last pastorate of Dr. Geo. C. Lorimer, the Temple was rebuilt. It cost \$10,000. The new one will cost upwards of \$50,000.

DR. F. B. GREUL had a pleasant experience while supplying the First Church, Providence, R. I., during July. He baptized six candidates who dated their conversion back to the time he was supplying the church a year ago. One of them was a Roman Catholic.

DR. C. H. WATSON has appointments as summer supply preacher at First Church, Lynn; First Church, Medford, Leominster, Westboro and Weston. He seeks no preaching but preaching seeks him.

NEW YORK

EMMANUEL CHURCH, BATAVIA, is indeed glad to have Rev. Charles P. Collett back as pastor. His previous pastorate of seven years was a fruitful one for the church, and during that time he made a host of friends throughout Batavia, who now rejoice in his return. A few months ago he returned from the mission fields of India, and at the urgent and unanimous

of the denominational agencies within the state for the promotion of evangelism. 6. That wherever possible teams of lay-workers be organized in the local church for special evangelistic services wherever opportunity affords.

Mississippi Valley

MICHIGAN

ON JULY 16, THE FIRST CHURCH of Alma accepted the resignation of the pastor, Rev. E. E. Shouffer, to take effect Sept. 1. The resignation had been pending for nearly two months. This church was the first in the state to go over the top in the New World Movement Campaign. During the present pastorate the resident membership has been increased 20 per cent by baptisms; the amount paid for missions has been more than three times that of any previous period of the church's history; the Bible school has been reorganized with department superintendents and graded under the standard of efficiency. For two years the pastor has conducted a week day Bible class with high-school credit for high-school students. Through the able leadership of Mr. Shouffer every department of the church is in a flourishing condition. Mr. Shouffer has not yet accepted another pastorate.

ILLINOIS

REV. ALLEN N. NETTLEMAN, pastor of First Church, Aurora, has now been on the field for a year. It has been a year of emphasis on religious education and young people's work. The church recently suffered heavy losses in the passing on of Mrs. S. V. Hunt, who was active in many departments of the work, and at the time of her death, was vice-president of the Women's Missionary Society of the association; and in the going of Mrs. N. E. Higgins, for several decades head of the Women's Society of the church. Both of these women were of rare culture and consecration.

Frances Shimer School

Forty-four diplomas were given out, including sixteen in the junior college. Two forceful addresses were given by Drs. Baker and T. G. Soares of the University of Chicago. A large number of visitors from many states were present. Ground was broken for the new college residence hall, while the closing exercises were taking place. It will cost, furnished, near \$70,000 and will house forty-one teachers and pupils on the two upper floors with space, when needed, for fifteen more on the fourth floor. The faculty is increased for September, in view of the expectation of a larger attendance, especially in the junior college. The money to pay for the building is in hand, more than half of it from the education society.

INDIANA

REV. ROY CAMPBELL, recently of Michigan, and a graduate of Moody Institute, was ordained July 13 at the Oakdale Baptist Church of Peru. The four-hour examination was very satisfactory. Dr. Columbus Hall acted as leader of the examination; Dr. O. P. Duncan, as moderator and Mr. B. T. Purviance as clerk.

OHIO

REV. CHARLES WALSH of New Lexington, has received a unanimous call to First Church, Sidney. He begins his work there August 6. New Lexington has just com-

pleted a comfortable and convenient parsonage, and has a united consecrated people now needing a pastor.

SUMMER SUPPLIES for Memorial Church, Columbus during the vacation of the pastor, G. R. Robbins will be: July 30, Dr. L. S. Colborn, Cincinnati; August 6, Dr. T. F. Chambers, Granville; August 13, Dr. C. C. Winter, Cazenovia, N. Y.; August 20 and 27, Dr. Arthur Cowley, Rochester, N. Y.

NEBRASKA

REV. H. F. GILBERT, formerly a missionary in the Congo, has accepted the pastorate of the First Church of Norfolk. He took up the work on July 1 and on July 9 twelve persons presented themselves as candidates for membership.

SOUTH DAKOTA

Swedish Baptist Conference

The South Dakota Swedish Conference met with the church at Strandburg, June 22-25. Rev. B. L. Carlton of Big Springs presided. The entertaining church provided a 100 per cent hospitality—no room for improvement. All the churches in the conference excepting one were represented. Thirty-two delegates were in attendance and a large number of visitors. The reports showed a good year's work and much hope for the future. The annual sermon was preached by Rev. Anton A. Anderson, Sioux Falls. Addresses, sermons, and Bible studies were given by Rev. B. L. Carlton, Rev. Anton A. Anderson; Rev. E. Hamlin, Alcester; Rev. P. Turnvall, Ramsey; Rev. Alex. Rexion, Lake Norden; Rev. Robert Larson, Dalesburg; Rev. A. M. Dahlberg, Strandburg; Mrs. Mingus, state convention; Mr. A. P. Johnson, Alcester; Mr. Peter Norberg, Sioux Falls; Dr. S. P. Shaw, state convention; Rev. Alex. Olson, Strandburg; Rev. N. P. Wik, Norbeck; Rev. Fred Anderson, Marvin; Prof. Kreuger, Sioux Falls College. The officers for the meeting were: Rev. B. L. Carlton, moderator; Rev. Anton A. Anderson, vice-moderator; Rev. A. Rexion, secretary; Rev. A. Olson, vice-secretary. The terms of Trustees Hamlin, Johnson and Edlund, expired. To take their places were elected Rev. Hamlin, Mr. A. P. Johnson, and Rev. Olson. Rev. Anton Anderson was chosen to fill the vacancy left by Rev. Widen. The conference adopted resolutions to the state convention, the Swedish Baptist General Conference, the board, and the Strandburg church. These resolutions expressed great satisfaction with the work of the first three organizations and a deep sense of gratitude and appreciation to the entertaining church. The next meeting of the conference will be with the the Swedish church in Sioux Falls.

MISSOURI

REV. D. J. EVANS, pastor of First Church, Kansas City, with his wife and son, is spending his vacation in the extreme northern part of Michigan. Dr. J. P. Greene, of William Jewell College, is supplying for Mr. Evans with fine congregations for the summer season. The Business Men's Bible class is largely attended, 354 on a recent Sunday and the class listened to a great address by ex-Governor Bailey of Kansas.

Pacific Coast

WESTERN WASHINGTON

THE FIRST CHURCH OF SEATTLE, of which Rev. Ambrose M. Bailey is pastor, reports 534 received into the church in twenty-seven months. There has been no month in that time in which some have not been received. In the same period 185 baptism are reported, an average of seven per month. There have been no months without baptisms except the vacation months of July and August. The pastor has officiated at 119 weddings and ninety-four funerals. The present membership is 1,259. The non-resident membership has been cut to an irreducible minimum. Over 125 copies of both THE BAPTIST and Missions are taken. The Sunday school has grown from an average attendance of

Want Ads

Wanted: A teacher as head of the department of religious education in the Baptist Missionary Training School, Chicago. Must be a college graduate with specialized training in religious education. Also a teacher in the Bible department. Must be a college graduate with considerable specialized work in Bible. Address the president, Mrs. Clara D. Pinkham, 2969 Vernon Avenue, Chicago, Ill.

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A Baptist now teaching college Classics and Psychology; holds three graduate degrees; good speaker; interests young people; puts character first; August study, Chicago University. Would change to Central West, September. Address, Teacher, care of Baptist.

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E. Y. MULLINS, President

273 to an average attendance of 392. Two efficient B. Y. P. U.'s have been organized and function splendidly. The church raised over \$30,000 for the six months just past. It subscribed over \$100,000 on the H. M. D. Fund and is up in its payments. The head usher keeps an attendance record for every Sunday in the year. The average for fifty-two Sundays in 1920 was: Morning, 452; evening, 221. for 1921: morning, 495; evening, 290. Seattle hopes to entertain the Northern Baptist Convention in 1925.

REV. LOUIS J. SAWYER, has resigned at Yakima. During the seven years of Mr. Sawyer's pastorate, there have been many additions to the membership, the Bible school has the largest attendance in its history, a \$12,000 mortgage on its splendid stone edifice has been lifted, and its beneficence contributions have increased fourfold. It is with deep regret that the Yakima church loses Mr. Sawyer, who returns after repeated solicitations to his former pastorate at Hamilton Square Church, San Francisco, which he held for thirteen years before coming to Yakima. The Yakima church has secured no successor to Mr. Sawyer, who leaves Sept. 1, but it is hoped that a man with a vision will appear who can see the Baptist possibilities in this fruitful and fast-growing Yakima Valley.

Obituary

ALVENA M. MAURHAN BAILEY

Alvena M. Maurhan was born at Edgerton, Ohio, April 13, 1872, and died at Spokane, Wash., July 4, 1922 aged 50 years, 2 months, 21 days.

As a girl she was ambitious to pursue a career as a physician and she therefore

attended Michigan University where she was graduated in medicine and surgery in 1893.

Two years previous to her graduation she was converted under the preaching of Rev. Eugene Haines, pastor at Parma, Mich. She practiced medicine for two years after her graduation and on October 24, 1895, was married to Rev. Alfred H. Bailey at Parma. She immediately gave up her chosen work as a practicing physician and merged her life and energy into the Christian work of her husband.

They removed to California in 1906 where they lived for ten years, part of the time in pastoral work and partly in general convention service. In 1916 they came to Spokane where Dr. Bailey has since been the efficient Supt. of Missions for the East Washington and North Idaho Baptist Convention.

Since coming to Spokane Mrs. Bailey has served a term as president of the Women's Baptist City Union and at the time of her death she was a member of the Women's Board of the Columbia River District, a member of the Board of the East Washington and North Idaho Baptist Convention and the Secretary-Director of the Woman's Missionary Society of this convention field.

Mrs. Bailey's training and experience made her an ideal pastor's wife and her executive ability made her a valuable counselor. She was a genuine Christian, always optimistic, faithful and loyal to her Master's service. She was not satisfied to be simply a member of an organization or board. She participated in the work and prayed earnestly for its success. Therefore her going will leave a vacancy not easy to fill.

She leaves to mourn her going her mother, Mrs. Caroline Maurhan of Fullerton, Calif., and her husband, Rev. A. H. Bailey, D.D., of Spokane, to both of whom she was deeply devoted.

The funeral services were held in Spokane Thursday, July 6, conducted by Dr. J. E. Smith and assisted by Rev. A. F. Colver and Rev. Charles McHarness. The body was taken to Fullerton, Calif., for burial.

Report of Committee on Instruction on the Teaching in Colgate Seminary

To the Board of the Baptist Education Society of the State of New York: Gentlemen:

Your committee, appointed at the last annual meeting of the board, to visit the seminary has made two visits to Hamilton during the academic year, viz., on November 14 and 15 and on May 24 and 25. This unusual attention was given because the committee has felt deeply the critical spirit that seems to be abroad in the denomination, and has desired, if possible, to render a service that might help to stabilize confidence.

After this investigation your committee desires to express appreciation of the work that is being done at the seminary, and likewise of the spirit that seems to pervade the institution. The student body is somewhat larger than in former years, and seems to manifest an earnestness that is very praiseworthy. The members of the committee were given rooms in Eaton Hall and so had opportunity to come into personal touch with many of the students as well as to visit the classes.

The new B.Th. course seems to find a hearty response. It is gratifying to note, moreover, that men who wish to go on to further training choose this course as the best preparation. About 90 per cent, as a matter of record are thus going on to advanced studies. That the men who are taking the B.Th. course are of high intellectual calibre and possessed of a worthy purpose is evidenced by the fact that many of the men in this course rank among the honor men of the university, and that of the four securing Phi Beta Kappa keys this year one is a B.Th. man.

(Continued on page 820)

Our Book Shelf

The Christ We Worship, by John Marvin Dean. New York: Fleming H. Revell Co. Paper, 35 cents.

A devotional discussion of the deity of Christ by one of our pastors whose passion for the gospel is well known. It will enrich all who read it with sympathy.

Religious Thoughts in the Greater American Poets, by Elmer James Bailey. Boston: The Pilgrim Press. \$1.50.

The author is assistant professor of English in the University of Pittsburgh and examining chaplain to the bishop of that city. He defines religion as "adjustment of life to spiritual ideals," and with this in mind examines the poetry of Bryant, Poe, Emerson, Whitman, Longfellow, Holmes, Lowell and Whitman. There is a large class of men in our churches and pulpits to whom a subject like this makes a strong appeal. By all such the book is certainly well worth reading.

Christian Work as a Vocation, by Professors Tweedy, Beach, and McKim. Yale University. New York: The Macmillan Company. \$1.00.

One of a series of books to aid college young men in practical Christian work. This volume deals with "the ministry, foreign mission field, and the Y. M. C. A." While designed primarily for college men it is a thesaurus of information, instruction and inspiration to all Christian workers, and furnishes a preparation the age demands from those who go forth as leaders and teachers in religious fields. The names of the writers are a guarantee of the merits of such a book.

Sympathy of Jesus

(Continued from page 803)

3:15 are his wise words: "And if in anything ye be otherwise minded this also shall God reveal to you." Almost all thoughtful young people have their days of questioning, of investigations, of doubting. If all their questionings are branded as treason to the Christian faith, if they are denounced as infidels, they may be driven into a real infidelity. In the university Shelley was verging toward atheism. Dr. Jowett said to him: "You must find God within twenty-four hours or leave the university." Through un wisdom he became an out-and-out unbeliever in the powers above. Charles Bradlaugh while a Sunday-school scholar was denounced for his inability to see things as the church saw them and was expelled from school. He became the leader of open atheism among English-speaking men. These two young men needed large-mindedness to deal with them, bringing a larger light bearing patiently with them. The true method is that given by Dr. D. W. Faunce's "A Young Man's Difficulties with his Bible." The New Testament presents instances of exclusions from the church for gross immorality and for denial of fundamental beliefs. It presents one fine instance of an eloquent preacher who had some imperfect conceptions of religious truth. Two experienced believers, Priscilla and Aquila, knew how to bear gently with one out of the way through an imperfect conception of the truth. They displaced the smaller belief by a larger and truer belief. Apollos had a correcter creed and a finer ministry because two "good people helped him in a kindly way."

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SHOWING APPRECIATION

The bulk of the work in our churches is done gratuitously, much of it under great personal sacrifice by those who do it. Measured by the contribution in money and time and energy which the church receives from its members during the course of a year, it must be greatly loved. While it is very true that there are only too many who have not their full share in it and are little more than drones in the bee-hive, yet it is also true that there is a vast army of those who gladly and consistently give the best they have.

We are just now thinking particularly of the services rendered by the faithful ones in our choirs, and especially by those upon whose shoulders above all others the responsibility for good choir work rested. They have had their greatest reward if their work has been successful and if the choir under their leadership has been able to be of real service to the church. But even a leader who on the whole has been successful has had a hard row to hoe and has had his backaches and his heartaches, and he can be wonderfully helped by some word or act of recognition on the part of those whom it is his endeavor to serve. We are not thinking of elaborate gifts. They often mean so little. But let the choir find some way of showing that it appreciates the efforts of its director, and choir and director both will greatly profit by it.—*The Choir-Leader.*

SAVANNAH ORGAN IS DEDICATED

The dedicatory recital on the Skinner organ in the First Baptist Church of Savannah, Ga., was played May 4 by A. Leslie Jacobs, organist and director of music of that church. His program was received so cordially that he has had numerous requests to repeat it. The organ was presented to the church by Mrs. Lucy May Camp Armstrong in memory of her father and mother, Mr. and Mrs. William Nelson Camp. The organ, a three-manual and echo, has forty-one complete registers, seventeen couplers, twenty-one pistons, and other accessories of the modern instrument. The console has fifty stop-knobs, the difference of nine including some borrowed and augmented stops and the tremolos. The steel bars for the harp are situated in the choir division chamber. The set of tubular chimes is in the echo chamber above the gallery. Mr. Jacobs' program included these numbers: Concert Overture in C minor, Hollins; "Eventide," Fairclough; Fantasia and Fugue in G Minor, Bach; Fountain Reverie, Fletcher; "Prelude Elegiaque," Jongen; Scherzo in D minor, Faulkes; "Sunset and Evening Bells," Federlein; Largo from "New World" Symphony, Dvorak; "Song of the Basket-Weaver," Russell; "Variations de Concert," Bonnet.

SOME NOTABLE PROGRAMS

From the College of the City of New York comes a handsome book of bound programs of organ concerts given on the great organ of the college during the past winter by the faculty organist, Samuel A. Baldwin. This was the fifteenth season of such programs, and the present booklet comprises concert-programs numbers 783-

842. These recitals are open to the public, and no admission is charged. The programs are catholic in tone, displaying a wide freedom of taste, giving representation to all schools of writing, old and new. Mr. Baldwin's sole condition seems to be that whatever he plays must be good music—who wrote it, or who else plays it seems to have little effect. The list of American composers represented is a truly imposing one. A series of concerts which includes, besides the great acknowledged masterpieces of organ music, such a quantity of new American works as is listed, certainly is performing a very great service to the cause of our own national music. Just a list of the native composers is worth perusal. We find works by Bartlett, Borowski, Foote, Jepson, Nevin, Rogers, Thayer, Yon, Bellairs, Candlyn, Chaffin, Clokey, Delamarter, Diggle, Diton, Gale, Gillette, Grasse, Hyde, Kinder, Kramer, Lester, Matland, Mauro-Cottone, McCollin, Reiff, Russell, Sage, Seeley, Sheppard, Stebbins, Stoughton, Sykes, Thompson, and Zimmerman. Show this list to the next gentleman who makes the sickly wail that we are not producing any organ music of consequence in this country now!

MUSIC REVIEWS

From J. Fischer & Bro., New York, N. Y.

Bayou Songs Strickland (\$1.25 net)

Gradually but steadily the composers of this country are turning their serious attention to the uncounted wealth that lies dormant in the rich store of folk-music, much of it of alien origin, but all now a composite representation of modern America. Burleigh, Dett, Rogers, and others have successfully tilled the soil of the old Negro spirituals; Lorraine Wyman and Loomis have headed the movement to preserve the hill songs of Kentucky and West Virginia; Milligan has recently uncovered treasures of Revolutionary and Colonial songs, and his valiant work for the Stephen Foster songs has been a potent aid to their proper recognition; the Spanish material of California has been recently renovated by Gertrude Ross; Grant-Schaeffer and many others have tilted to French-Canadian genre; Troyer, Lieurance and Cadman have done much for the fostering of interest in the Indian music. The latest example of this sort of nationalistic impressionism is to be found in the set of songs noted above. Miss Strickland has gone to the locale of the Louisiana Creoles for her style and inspiration. To colorful texts by Michael de Longpre she has fashioned four attractive songs, novel in setting, poetic in spirit, and appealing in sentiment. This composer has long known how to write songs. She has the real lyric gift; but this set, in my opinion, overtops anything she has done to date. That they will become exceedingly popular is to assert a bromidism; such combination of melody, individuality, and picturesque setting contain all the elements of universal appeal. And she has been canny enough to keep the grade of difficulty to the point where amateurs as well as professional singers and accompanists will be able to revel in the beauties of the songs without climbing technical difficulties every other measure. They are issued in two keys—high and low voice.

If Some One Should Ask You About a Will

And When You Make Your Own

The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention: New York. W. C. Bittling, D. D., Corresponding Secretary, 5109 Waterman Av., St. Louis, Mo.

American Baptist Foreign Mission Society: New York. Rev. P. H. J. Larrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 28 East 28th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Av., New York City.

Woman's American Baptist Home Mission Society: Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Av., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention: New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Av., New York City.

Where your heart is, there should your treasure go.

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Teaching in Colgate

(Continued from page 818)

One excellent result of the new course is the fact that theological students are intermingling freely with the college men and taking part in the various university activities.

Your committee visited classes in the following subjects: Introduction to religion, history of doctrine, Old Testament interpretation, New Testament interpretation, systematic theology, Christian ethics, homiletics, logic, philosophy, history, literature, and vocal expression. The committee is heartily unanimous in expressing its pleasure in witnessing the quality of work done, and reports unqualifiedly that in the Biblical and theological departments the teaching showed utmost loyalty to the Scriptures, and was thoroughly in accord with the historic Baptist principles. After this careful investigation the committee would like to have all our churches reassured as to the utmost loyalty of their century-old institution at Hamilton. To this end the committee requests that wide publicity be given to this report through the columns of the denominational press.

The committee would hereby voice its disapproval of the spirit which would impeach the integrity of teachers in our seminary without acquainting itself with the full facts of the case. True to its tradition of many years, the seminary at Hamilton seems to be unwilling to thrust upon the minds of men any authoritative creeds to which assent is enforced; but, on the other hand, while believing in the historic Baptist principle which gives to every man liberty of conscience, it is trying to lead its students to a reverent study of the Scriptures as the revealed word of God, and to an appreciation of the Christian religion as an inner experience of the soul.

Your committee would respectfully recommend to the board that definite efforts be made to call the attention of Baptist young men who are looking to the ministry as a life work to the advantages offered them at Hamilton, particularly emphasizing the B.Th. course as far preferable to training in institutions of lower rank which offer no degree, and whose course could not prepare a student for advanced work in theological studies.

Respectfully submitted,

W. C. TAYLOR, J. AUSTIN HUNTLEY
A. M. PRENTICE, Committee.

Nebraska's Participating Churches

We believe a considerable amount of the confusion which has arisen relative to the number of churches participating in the New World Movement has been due to the fact that many churches are responding in a large way which have not taken pledges on the five-year basis. This is true of churches in Nebraska where between \$20,000 and \$30,000 is received from churches which did not take pledges for the five-year period. Among these churches are First Church of Lincoln, which gave this last year \$7,882.29, the largest amount of any church in the state; First Church of Omaha, which gave \$7,677.69, and Immanuel Church of Omaha, which gave \$2,887.57. These churches for various reasons did not feel that it was wise to take pledges for the five-year period but their giving speaks more largely than words of their vital interest in the missionary enterprises and their absolute loyalty to the denomination and its pro-

Some Startling Facts

1. "The Protestant Churches of America stand convicted of the spiritual neglect of the Childhood and Youth of America." (Report of the Committee on Education, of the International Sunday School Council of Religious Education.)

2. Over 27,000,000 of "nominal Protestants" under 25 years of age not enrolled in any Sunday School or other institution giving regular religious instruction.

3. Two out of every Three young people of our Protestant constituency receive no regular religious instruction.

4. Seven out of every Ten of All young people of our land are untouched by the religious education program of any Church.

A Query:

How long will our democracy survive when SEVEN out of every TEN of its children and youth receive no direct training as to the religious and moral foundations upon which its basic structures are built?

The Call:

The American Baptist Publication Society is the agency of the Northern Baptist Convention for the promotion of religious education. Its resources for leadership in this field are measured by the gifts of the Churches. Its objectives are:

1. To arouse a nation-wide interest in religious education.
2. To give our Churches a vision of the great service that can be rendered through religious education.
3. To develop a trained leadership in the field of religious education.
4. To prepare an adequate body of teaching material in religious education.
5. To secure ample equipment and adequate support for the whole program of religious education in the Church.
6. To place anew the needful emphasis on religious education at home.
7. To link up constructively our plans and program for religious education with the plans of other Christian bodies so that their united strength may be brought to bear upon the great body of neglected boys and girls in our land.

It seeks all of these things in order that our young people may grow up knowing The Master as Saviour and equipped for lives of splendid devotion and effective service.

The Publication Society has need of every dollar in its budget this year to maintain its work on the present inadequate basis. The more adequate grappling with the tremendous problems that face us in the field of religious education must await the granting of an increased budget and the receipt of larger gifts for this work.

American Baptist Publication Society

1701 Chestnut Street, Philadelphia, Pa.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

gram of advance. Such churches as these cannot by any possibility be said to be failing in their cooperation with the New World Movement.

When we add the large number of churches that are giving on this basis to those which have taken pledges for five years, we find a larger percentage of Ne-

braska churches giving today than ever before and also a very remarkable increase in the amount of missionary funds received since the beginning of the New World Movement. We believe this is illustrative of the conditions in all our states.—WALTER I. FOWLE, State Secretary.

Volume III

August 5, 1922

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AUG 5 1922 No. 27

The Baptist

Published Every Week by the Northern Baptist Convention

Poetry

SOMETIMES I tremble like a storm-swept
flower,
And seek to hide my tortured soul from thee,
Bowing my head in deep humility
Before the silent thunder of thy power.
Sometimes I flee before thy blazing light,
As from the specter of pursuing death;
Intimidated lest thy mighty breath,
Windways, will sweep me into utter night.
For, oh, I fear they may be swallowed up—
The loves that are to me of vital worth,
My passion and my pleasure in the earth,—
And lost forever in thy magic cup!
I fear, I fear my truly human heart
Will perish on the altar-stone of art!

—Claude McKay: "Harlem Shadows."

Fresh from the Field

Pastor J. B. Lawrence of Shawnee, Okla., has been elected president of the new Oklahoma Baptist University to be developed at that place.

Pastor P. C. Larsen of Dell Rapids, S. D., is conducting evangelistic services with the Newell Church, Iowa, July 25 to Aug. 6.

Rev. W. F. Ripley, Colorado's director of promotion, has entered upon his new work as director of religious education for Colorado. He has served long and fruitfully in the state and enjoys the love and confidence of the churches to a peculiar degree.

Mr. Trever Arnett, for twenty-one years auditor of the University of Chicago, has resigned, and Mr. Nathan G. Plimpton succeeds him. Mr. Arnett is a member of the General Education Board of New York and one of its secretaries.

Mr. and Mrs. John Imrie, singing evangelists, are assisting Pastor G. Creekmore at Brunswick, Mo., beginning July 27. Mr. Imrie can be addressed at Topeka, Kan.

The "Sunday School Worker,"—which is indispensable but not ubiquitous in our Baptist Sunday Schools—has in the August issue a suggestive discussion of Sunday-school contests, written by Pastor Ambrose Bailey of First Church, Portland, Ore.

First Church, St. Paul, is making an experiment for the summer which may become a permanent arrangement. The Bible school and church service are to be merged in a two-hour service. The slogan is, "The Church at School—The School at Church." Dr. Earl has started a "spiritual clinic" in his week-night prayer meeting.

The Oceanic Steamship Company, operating the steamers "Somoma" and "Ventura" from San Francisco to Sydney, Australia, has demanded from the government in their new contract double the amount hitherto paid for carrying the mails to Australia and the South Seas. Unless they get the \$360,000 asked for, the company says it will take its boats off the run.

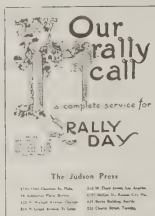
Director of Religious Education, Albert H. Gage, of the Chicago Baptist executive council, reports seventy-five daily vacation Bible schools in operation in the Chicago Baptist Association this summer. More than 10,000 boys and girls, taught by over seven hundred teachers are receiving daily instruction in the Bible and in Christian living. The common theme is home life. It is the purpose of these schools to help boys and girls live their home life in the Christian way.

James W. Kramer, evangelist has closed a year's campaign. All except two of the meetings were with Baptist churches and were single meetings held in the following churches: College Ave., Fort Worth; Market Street, Zanesville, Ohio; First, Grand Junction, Colo.; First, Enid, Okla., and Calvary, Miami, Okla. At Miami throngs were turned away. Mr. Kramer is now resting in Denver but will begin his fall work in Oklahoma City. He has with him as choir leader Ralph E. Mitchell of Ohio.

(Continued on page 824)

RALLY DAY SUPPLIES

Rally Day Service "Our Rally Call"



\$6.00 for 100 copies. \$3.25 for 50 copies
80 cents a dozen Sample copy, 7 cents

This complete service for Rally Day contains much new material that cannot be obtained elsewhere as it has been prepared for exclusive use in "Our Rally Call."

The music is bright, inspiring, melodious, quite singable, easy to learn, and carefully written. The words of songs and recitations have been thoughtfully edited.

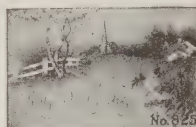
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An entirely new design, lithographed in colors on strong, white paper. Size, 2 1/4 x 3 3/4 inches. 40 cents a hundred.

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A new series of post-cards for Rally Day in the Sunday school or church. Beautifully lithographed in colors and designed especially for the department in which they are to be used.



No. 825

No. 825. For Young People and Seniors. Landscape scene showing church, with appropriate message.



No. 829

No. 829. For Adults. Fall foliage, entwined around door leading to Sunday School room, with Rally Day message.



No. 826

No. 826. For Cradle Roll and Beginners. A group of children seated on a bench, made to represent a seat in a school. The artistic work is exquisite. An appropriate invitation is printed on the address side.



No. 830A

No. 828. For Primary Boys and Girls. The scene used on this card pictures boys and girls on their way to church. Made in full colors, with an appropriate invitation printed on the address side.



No. 827

No. 827. For the Junior Department. (Boys and Girls.) A pretty scene showing church in the distance and boys and girls on their way to it. Appropriate invitation printed on the address side.



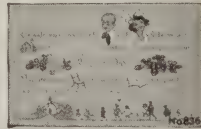
No. 830C

No. 830A. Reopening Card for general use. (Post-card.) The scene is of a church with fall foliage. The wording on the address side is for any organization that is resuming its regular services. It is worded in this way so that Sunday schools, classes, young people's societies, or others can find use for it.



No. 836

No. 830C. Reopening Card. (Post-card.) To meet a large demand for a card of reminder that regular services are to be resumed this card has been prepared. Can be used for either church or school and for either boys or girls. A suitable message is printed on the address side.



No. 836

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The Baptist

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Around the Year with "The Baptist"

Every week counts in the campaign of the current year; and every issue of THE BAPTIST counts in feeding the fires and stirring the waters and awakening the sleepers and arousing the sluggards, and aligning the questioners. Every week of delay in getting THE BAPTIST into Baptist homes means one week less of this year in which to enlist their interest and their cooperation for the New World Movement goal for 1922-1923. Every subscriber gets a full year, whenever he subscribes; but the sooner he begins to get THE BAPTIST, the sooner his heart will get on fire for Christ's work. Subscribers during August will go with us all the way around the year of blessing just ahead, including the Washington Convention in June, and the Boston B. Y. P. U. Convention in July.

Killam's Kollum

Send for Extra Copies

Our next number will be of exceptional importance and value. It will be a "New Testament Number," full of meat and sweet to the souls of believers. See that your friends are supplied. We will send any number of extra copies on order, for ten cents each, as far as they last. Send today.

Look Us Over

Have you bought a new book since—well, when did you buy a new book? This issue of THE BAPTIST gives particular attention to books for Christian culture, service, and aspiration. We have tried to help mothers, teachers, and all folks who desire counsel concerning books which will build faith and character. Please take this issue seriously.

In the Family

Of course you can buy your books and Bibles at the department stores, or at other Bible houses: but since you are in a profit-sharing concern of your own, why not do business there? Any book printed anywhere—that's fit to sell—can be secured through our own Publication Society. Get the habit of ordering from one of your own branch houses. The list is given on the Book Review Page.

A Wise Type of Evangelism

Evangelist Harry O. Anderson of Berkeley, Calif., reports a recent revival campaign in Iowa where he made appeals for subscribers to THE BAPTIST. The result: "I enclose check for \$20". THE BAPTIST will help new converts to grow in grace, and revived Christians to serve their Lord more diligently and intelligently. Make THE BAPTIST a factor in your evangelism and it in turn will promote your evangelism.

Eager? So Are We

One of our energetic Western state secretaries writes: "I am eager to see THE BAPTIST render increasing service for the denomination, and wish you well in your great responsibilities". Every new subscriber adds to those responsibilities; and yet every new subscriber enables us to render increasing service for the denomination. Let every Baptist do his best to break us down with responsibility and to open for us new doors of opportunity, by sending in a list of new subscribers.

Fresh from the Field

(Continued from page 822)

Horace Cole, of Hutchinson, Kan., has been called to the pastorate of Calvary Church, Denver.

The summer attendance at the University of Chicago as far as computed to July 8 was 5,601, larger than for the same date last year.

The First Church, Denver, of which Dr. A. H. C. Morse is pastor, and Mr. Charles R. Brock an honored officer, gave more than one-sixth of the entire contributions from Colorado to the New World Movement last year, their gifts being \$18,000.

Kansas Baptists gather for their annual assembly at Ottawa, August 1-10. Frank Herriott of Winfield is Camp Director. There are camps for boys and for girls, and a complete program for workers.

The pastors, their wives, and children are planning for an outing at Keuka College on the shore of Lake Keuka. More than 150 have registered. The limit is 200. The college conducts a summer school until August 12. Then comes the World Wide Guild House Party which closes August 21. The Pastors' Conference begins at night of the same date. Applications for room and board should be made to the president of the college.

Liquor with a prospective selling value of \$6,000,000 was afloat off the Jersey coast on fifteen vessels bringing liquid supplies for the celebration of Independence Day, according to the *New York Times*. The unforeseen alertness of the federal officers interfered with the plans of the bootleggers and caused a heavy shrinkage in the estimated profits. Nevertheless, the \$6,000,000 is indicative of the extent of the anarchy which defies law and derides the constitution in order to get drunk on July 4.

A conference of Southern Baptist leaders met with the conservation committee at Nashville, June 28, to consider plans for completing the 75,000,000 campaign. Optimism and practical unanimity marked the occasion. Dr. L. R. Scarborough was again commandeered for the office of general director during the fall months, with headquarters at Nashville. The work of the laymen's missionary movement was approved, and a stewardship campaign for October agreed on. The 1923 convention will be asked to create a large committee to formulate a program for the period following the close of the 75,000,000 campaign December 1, 1924.

The latest figures issued by the Federal Council of the Churches shows that the two leading non-Catholic bodies each outnumber the Roman Catholics in constituency. The figures are: Methodists, 22,171,959; Baptists, 21,938,700; Roman Catholics, 17,885,646. The editor of the Federal Council Year Book, in presenting these figures, comments on the lead of the Methodists over the Baptists as follows: "In any comparison between Methodist and Baptist figures, note should be taken of the fact that the Baptist figures are practically of date of January 1, 1921, while the Methodist figures were gathered at different dates throughout 1921, some of them being as late as January, 1922." We suggest that a uniform method of reporting these statistics would greatly add to the value of them.

The "Florida Witness" has our sympathy in the disaster which befell the printing plant recently. A fire in the building occupied by the *Witness* resulted in heavy losses largely by water, and forced the immediate removal of the plant to other quarters.

The Northfield Conference, July 31 to Aug. 14, includes as speakers Dr. Cornelius Woelfkin, Rev. J. W. G. Ward, Dr. A. T. Clay, Rev. C. A. Abel of New Guinea; and from England Dr. F. C. Spurr, Dr. J. D. Jones, and Dr. J. Stuart Holden. Other conferences follow to Sept. 9.

The Missionary Training School at Chicago will remain in the Vernon Avenue building another year, the Negroes having asked to be relieved for the present of their obligations assumed in taking over the property for a Negro training school. The story in a Chicago daily last week of a proposed merger of Baptists and Methodists in the use of the building as a training school for Negroes is declared by members of the Training School Committee of the Woman's Home Board, to be entirely unauthorized.

A curious consequence of the existing restriction on immigration is that ships bearing emigrants from Europe time their journey to arrive as near as possible to the very beginning of the calendar month, making a grand rush for Ellis Island in order to land their human cargo before the quota for the new month is filled. Sometimes the transportation companies not only have to carry back a part of their load but also pay a fine to the government for each passenger brought in over the quota. Ten ships landed July 1, one of which brought 1,069 Italians. A Greek steamer from Piraeus a few days later brought 1,000 Greeks, of whom a large number were turned back.

The Art of Reviewing Books

BOOK lovers and especially book reviewers will find of interest a four-page symposium in the *Christian Register* (July 13) in which book publishers answer the two questions: "What is your purpose in sending out books for review?" and "What, in your opinion, constitutes an ideal book review?" One of the most pointed answers is from the Century Company:

"Our idea is that to a people interested in the things of life above the ground, even if ever so slightly above, the publication of a book is a news event—a tremendous news event if the book is tremendous, a paltry news event if the book is paltry. Most publishers believe that all of their books are above the paltry and they hope that some of them are tremendous. They send out review copies to the periodical press in the hope that competent reviewers will discover the real news events among books and tell readers about them, and that as many as possible of those who read the reviews will buy the books, so that worth-while authors may continue writing and their publishers may continue publishing.

"The only book review worth writing or printing is one that is first of all interesting, for if it has little interest it will have almost no readers. There are so many interesting things to read that a dull thing is not in the race at all. If a review is intrinsically interesting, it is the more nearly ideal the more accurately it conveys the content and manner of the book reviewed."

Dr. Dakin Goes to Brooklyn

Dr. E. LeRoy Dakin, pastor of First Church, Charleston, W. Va., has accepted the invitation to become pastor of Brooklyn Temple, in succession to Dr. J. C. Massee, and will assume the office on October 1.

A Nova Scotian by birth, heir of a rich tradition of culture and spiritual life from preacher and teacher ancestors, Mr. Dakin came from Acadia University, after a pastorate of four years in Victoria, B. C., to the University of Chicago for six years of research, taking his Doctor's degree in the field of religious education.

Since his graduation, during pastorates at Logansport, Ind., and Charleston, W. Va., he has been prominent in international Sunday-school work, and was elected to membership of the new executive committee of the Sunday School Council at Kansas City.

As a leader in work among young people Dr. Dakin has also proved his efficiency, as president of the Indiana Summer Assembly and as chairman of the Young People's Commission of the Northern Baptist Convention.

The church at Charleston has received 1,270 members during his pastorate of four years, of whom more than 900 came for baptism.

Dr. Dakin enters the larger field of ministry in the New York area at 43, in the prime of his powers and capable of contributing largely to the spiritual forces in that great city seeking to redeem and serve and comfort a restless people in a restless age.

Canadian to Moody Church

Moody Church, Chicago (founded by D. L. Moody in 1859) is to have a new pastor, Rev. P. W. Philpott, who succeeds Paul Rader, beginning September 1. Mr. Philpott is a Canadian, and has been for twenty-seven years pastor of the Gospel Tabernacle at Hamilton, Ont.

Mr. Philpott preached one Sunday evening recently to an audience of 4,000 people at Moody Church, following his acceptance of its call. His theme was "Prevailing Prayer," from the story of Jacob at Peniel. The new pastor has a splendid voice and knows how to control it; he has a keen mind and knows how to use it; he has a sympathetic nature and knows how to reveal it; he has a positive gospel and knows how to tell it. Chicago will have a real accession to its evangelical ministry in this earnest and forceful preacher of the grace of God in Christ.

A Great Negro Poet

Claude McKay, the author of the exquisite poem entitled "Poetry," which we print on the cover page, was born in the British West Indies but came to this country at an early age. A reviewer in the *Bookman* (to whose columns we are indebted for the verse) says of him, that he is "without doubt the most talented and versatile of the new school of imaginative emotional Negro poets. . . . Mr. McKay is not a great Negro poet—he is a great poet!"

In his "Poetry" he expresses the conflict so often felt, the danger so often faced, between the claims of art and the claims of heart: between the desire to achieve skill in artifice and the passion to attain power in helpful ministry. The verse is from "Harlem Shadows" (Harcourt, Brace and Company).



The Baptist



"The Bridge"

AMERICA lost a gifted and promising author in the death last April of Miss Marjorie L. C. Pickthall, born in London, but an early immigrant to Canada and educated in Toronto schools. During her girlhood days she spent some time on an island in Lake Ontario, and years later she drew upon those scenes and experiences for the material setting of her greatest story.

Miss Pickthall was in England throughout the war, and worked at farm and garden work in Wiltshire. In 1916 she wrote her first book, "Little Hearts", and in the years 1918-1920 she completed the beautiful and powerful story, "The Bridge." This, her last work, was published by the Century Company last winter. Its exquisite portrayal of the mighty and mysterious forces of nature, Sand and Mist and Snow, is the more remarkable in that the book was written so far from and so long after her personal contact with Toronto Island, chief scene of the story. The moral purity and spiritual passion of the book are not the least of its high qualities.

The story is that of a self-sufficient business man who built a bridge, and in order to increase his profits a few thousands, scamped the foundations. The bridge fell, and among the four men killed was his own brother. He concealed all evidences of his responsibility for the disaster, refused to admit, either to himself or to his brother's widow, any blame, and in his effort to forget the whole thing he fled away to a lonely island in the lake. Through the quiet of summer, through the driving sands and blinding fogs and pitiless snows that followed he fought his fight against conscience and love and God—to come at last through bitter agony and pain and spiritual travail, to the place of penitence and sorrowful contrition. In that hour, when he faced his sin and assumed responsibility for his guilt, the peace and healing that he had not known became his.

"I measured and cheated and calculated. And four lives paid for what I did. And one of those men I killed—by one dishonesty common as the dirt it is, and surely as if I'd blown his brains out with a gun—was Gordon, my brother." . . . "Maclear waited. But while he waited, a peace like that of the snow, a surrender like that of the earth under the fulfilling frost, possessed him. At the moment when he had bound himself to his own sin, he knew freedom. At the moment when he accepted his own responsibility he knew release."

In that line is the supreme lesson of the book, and its powerful message to the human soul: "At the moment when he had bound himself to his own sin, he knew freedom." When he makes his great disclosure, his great confession, Sombra, his wife, asks, "And that poor lady that day on the beach,—she knew?" "She knew. She came to forgive me. . . . I didn't want forgiveness

then. Some day, perhaps, I'll dare to ask for it again,—on my knees."

If one can but open his soul to the deep and passionate appeal of this book, it will press upon him the truth that guilt cannot be dealt with by evasion or elusion, by ignoring or denying the fact of it: but only by humble confession of it and penitential prayer for forgiveness. The only possible alternative of that course is the permanent incorporation into the moral life of the poison and disease which guilt involves, hurting the soul with an awful hurt and stripping it of all hope of true peace with God.

There is a significance not always recognized, in the words of Jesus recorded by Luke: "Except ye repent, ye shall all likewise perish." For repentance is not merely a desirable exercise of the soul, designed to exhilarate the moral nature and to take off the chill of estrangement from God. Repentance is the inescapable condition and prerequisite of spiritual self-respect and of conscious enjoyment of the favor of him with whom we have to do. "Forgiven men may dwell with God", wrote Alexander Maclaren, "and they who do are blest". But forgiveness is bestowed, not on fugitives or Pharisees, but on penitents sobbing, "Out of the depths have I cried unto thee, O Lord."

In the personal experience of the soul the lesson of "The Bridge" is of prime importance. To belittle our sin, to forget our sin, to juggle with hair-splitting questions as to divided responsibility for our sin: all these processes do but serve to hurt our own souls and to delay, if they do not completely forbid, our possession of that inner peace without which life is intolerable. "Repentance is a great art, and to be practiced daily", says Jeremy Taylor. The moral reactions of unconfessed sin work terrific havoc on the soul and may ultimately wreck it beyond remedy.

A community may evade its responsibility and protest its innocence in the face of obvious facts, and take up into its corporate life a record of guilt unconfessed and unrepented of. Such a process invites moral deterioration and even disaster for that community. The moral reaction upon its self-respect, its reverence for law, its free communion with the moral order of the world, is fraught with loss and permanent hurt. Herrin, indifferent to the horror and crime of massacre, and resolved to protect the murderers, is committing a further sin, a sin against the community, a sin against the souls of the people, when that guilt is evaded, denied, for which there should be bitter penitence and restitution.

Disastrous also in its far-reaching consequences is the effect upon a nation when it faces its sin with a cry of innocence; when it evades, eludes, ignores, denies, its guilt, and refuses itself the stern but wholesome discip-

line of confession and penitential acceptance of moral responsibility.

There is no power of throne or parliament or mandate which can set aside the inexorable law of God, that "except ye repent, ye shall perish." Nations which commit crimes against human society and against human liberty, take up into their national life and spirit a virus of guilt which must ultimately destroy them and bring them under the judgment of a righteous God. Guilt evaded or denied is a guilt that dooms.

"The Bridge" is a commentary, possessing deep insight, into those lines of the Penitential Psalm which it is good for every Christian to know and daily to pray:

"I acknowledge my transgression. . . blot out all mine iniquities. . . restore unto me the joy of thy salvation. . . and my tongue shall sing aloud of thy righteousness. . ."

"The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God,
Thou wilt not despise."

Respectable Citizens

THE *Telegram Codzienny* (New York Polish Journal) says of prohibition, "Now our most respectable citizens hide in corners to defy the constitution." Why does the editor of the *Telegram Codzienny* call these citizens "respectable"? Does the editor himself respect citizens who "defy the constitution"? Such citizens are not respectable, but disreputable. The constitution is the foundation of American citizenship. "Respectable citizens"; "defy the constitution": these are mutually exclusive terms.

Doubtful Dichotomy

THE *Canadian Baptist* (July 13) in quoting from two Baptist papers their comments on the Indianapolis Convention, says: "The Northern Baptist Convention has two denominational papers, both edited with ability." We hasten to say that we cannot be blamed for the obvious and embarrassing ignorance of our Canadian neighbor as to the existence of still other Baptist papers in our territory. The reference to our editorial ability we cannot of course dispute! However, we are concerned to find ourselves paralleled side by side with the other paper referred to, under the following headings: "*Watchman-Examiner* (Fundamentalist)" and "THE BAPTIST (Liberal)."

Since Dr. Laws avows himself a primeval fundamentalist and coiner of the title, we cannot question that classification, but when did we ever boast of a desire to be called "liberal"? As the official organ of all the Baptists of the Northern Baptist Convention, we see neither the necessity nor the propriety of our wearing the label of any particular group. We belong to all the Baptists. We are free in Christ to seek and declare and follow his truth as he reveals it to us, but we disclaim the party label "Liberal" as a process of division inadequate and misleading.

Will American Women Forget?

THE ineradicable antagonism of the liquor traffic to the welfare of womanhood is strikingly revealed in a social survey of the city of Columbus, Ohio, reported by R. D. McKenzie in the *American Journal of Sociology* for May. He made a comparative study by precincts of the votes cast on three issues in the year 1917: Prohibition, woman suffrage, and the non-employment of females in places where liquor was sold. The percentage of votes cast for each proposal was denoted by shaded maps. "The similarity of shading of the various sections of the city in all three of these maps is significant. The local areas that supported prohibition invariably supported woman suffrage to approximately the same degree. The areas surrounding the central business section of the city stand out conspicuously as opposed to both prohibition and woman suffrage and in favor of the employment of women in liquor shops; while the eastern, western, and northern extremities of the city—the three leading residential areas—are strong supporters of the first two issues and opposers of the third issue. Not only did the Columbus vote on prohibition for consecutive years show almost precisely the same results, as far as local segregation of opinion is concerned, but the votes on the other subjects, more or less kindred, show almost identical distribution of supporters and opposers."

It is of course conceded that many supporters of prohibition were conscientiously opposed to woman suffrage, so that not every anti-woman-suffragist is to be counted an anti-prohibitionist; but on the other hand it is beyond dispute that the nineteenth amendment was carried against the practically solid opposition of the liquor forces. The foes of prohibition were the foes of woman suffrage and the foes also of all measures seeking to exclude women from the liquor trade.

Every woman who appreciates her newly-acquired prerogatives of citizenship should register and use her vote and her influence this year in the primaries and in the November elections against her ancient and sleepless enemy, the traffic in drink.

Interrupting the New Testament

THE "Word and Way," from whose columns we quoted at length in a recent issue in the review, "As Others See Us," has this startling paragraph:

"If our Fundamentalist brethren of the Northern Baptist Convention had offered as their resolution the adoption of the New Testament as a rule of faith and practice among Baptists and the New Hampshire Confession of faith as the Baptist interruption of the same, perhaps they would have forestalled any opposition to their move."

We have heard many and various comments on the historic New Hampshire Confession; but we have never heard the like of this! Since the "Word and Way" has been asking us some pertinent questions, we return the courtesy by rising to inquire if the fundamentalists consider it scriptural to "interrupt the New Testament," even with the New Hampshire Confession?

New Thought and New Opportunities in China

An interview with John R. Mott

Reported by HOWARD B. GROSE, Editor of *Missions*

DR. JOHN R. MOTT, who recently returned from his fifth journey to the Far East—not counting the one which during the war took him twice across Siberia—regards this last mission as probably the most timely and fruitful in results of all. One needs to reinterpret America to every nation, he says, for no country that he visited understands us. And we need to reinterpret the Far East to other nations. The changes that have taken place there even in the last two or three years are stupendous not only economically but socially and politically as well.

A Welter of Conflicting Ideas and Ideals

Intellectually it is certainly a new world. This takes on a very large content to those who have formerly been thrown much with the youth. The new thought movement is surging in the brains of the professors and students of China. There is a welter of conflicting ideas and ideals occupying their minds and hearts, a spirit of inquiry the like of which Dr. Mott has never found in any one country. Along with it is the purpose to revalue everything—a purpose stimulating and hopeful but with its alarming aspects. There is no tradition or social sanction or practice past or present which is too sacred or binding for them to question and discard if they cannot prove its personal and social efficiency. There has been nothing like it intensively or extensively since the Renaissance in Europe; and this transcends that in the number of people involved and in the greater variety of mental interests touched and exhibited. He says it is the most interesting, quickening and inspiring spectacle he has ever witnessed in the way of mental awakening, hunger, courage and seriousness. It makes possible almost anything from the point of view of a propaganda which knows where it wants to go and is sure of its message. It presents a colossal problem to the missionaries and to the Chinese church, but also presents the greatest opportunity we are likely to have in our day.

On Dr. Mott's visit in 1896, the so-called scholars of China were like a stone wall. In no place could we find a rift. We could give out

pamphlets to the students as they streamed along the streets from their examinations, but to get inside the schools to present the claims of Jesus Christ was impossible. Now there is an openness, an active spirit of inquiry, and a determination to use any method to get at reality. Would that the missionary forces far and near might recognize this opportunity. It is passing. It sweeps on like a river. These conditions will not continue for many years.

Christ Will Satisfy

This gives the missionary movement a chance to present a new apologetic. It is the chance of our lives to satisfy this intellectual hunger and thirst, to have thousands of forums and study centers all over China. It is a way to Christ, because these people are after reality and they are not going to find it in new thought. If we can introduce Christ to them on that path he will have the chance to satisfy them. There is a social passion and concern characterizing this movement which gives Christianity a marvelous opportunity, because it is the only religion which furnishes a social as well as a religious dynamic.

In the late eighties the missionaries and the home churches had a great chance in Japan, though not as great as the new thought movement today in China. Then we missed our opportunity in Japan. It is here now in China. The government gave us great halls, and sometimes special pavilions were erected. Dr. Mott had hitherto known nothing like the present opportunities to meet the people collectively and individually. The president sent for him not to pay a compliment but to ask questions. Within three minutes they were in the heart of the gospel. The ex-president was equally responsive on the religious question. He had opportunities also to meet the military governors and members of their cabinets, and every time he turned the conversation to Jesus Christ and was never repulsed.

Student Federation Conference

Referring to the World's Christian Student Federation Conference at Peking, Dr. Mott says that in his judgment no gathering held anywhere in the world has done more to knit together the leaders of tomor-

row in the East and West than this. The 550 delegates came from all parts of the world, representing thirty-two countries, but it was pre-eminently an Asiatic gathering. The Indian delegation of eleven was most in evidence, but it was an interesting fact that a Negro, who came from our theological school in Atlanta, was more in demand for addresses than any other man. Unity was the great note of the conference, and nothing less than the Spirit of God could have brought the different peoples together in such understanding, agreement and fellowship—British and Indians, Americans and Filipinos, Chinese and Japanese, Japanese and Koreans. In Christ all found a wondrous oneness. As for the anti-Christian movement, concerning which exaggerated reports were spread abroad, Dr. Mott believes it only accentuated the timeliness of the world union of Christian students coming to China to proclaim the message of Christ and the implication of his message in national as well as individual life.

The Shanghai Christian Conference

Speaking of the Shanghai Christian Conference, which had about 1200 delegates, nearly half of them Chinese, he said the impressive thing was the character of the Chinese leadership in the discussions and the conduct of the conference. It was plain that the Chinese have come into their own in the churches and in the organized religious life. Men with such ideals and ability can be trusted with the responsibilities of the work, and he came away highly reassured.

The Japanese Christian Conference had much shorter time for presentation, and the delegates were limited to 220, three-fifths of whom were Japanese and two-fifths missionaries. The main question was how to convert the Federation of Missions and the Federation of Churches, both of many years standing, into an organization that could speak with united voice. A Council of One Hundred was decided upon, and a committee on organization appointed to formulate a plan and submit it to the missions and churches during the coming year. The outcome will show whether the desired reorganization is practical.

Some New Books for the Church Library

By HELEN B. MONTGOMERY

ONE of the outstanding features of the Northern Baptist Convention at Indianapolis was the interest manifested in the missionary reading contest. The two national women's societies presented five travelling libraries to the district making the best showing, and this proved to be the South Pacific District.

A group of books has recently come to the editorial table which it will pay any church to add to its missionary library. Every one of them will count on the supplementary list of books given in addition to the required list. Every one of them is a good appetizer to get folks started on the rewarding path of missionary reading.

A Contest

How is your missionary library kept up to date? What system do you follow in the purchase of new books?

For the best answer received in reply to these two questions I will send one of the books noticed as a prize. Send the letter to Mrs. W. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.

"The Bells of the Blue Pagoda"—Cochran (Westminster Press), a fascinating story of Chinese life, has plenty of local color, is charmingly written, tells a gripping story, clearly reveals the power of the ministry of the medical missionary.

"The Wonders of Missions"—Mason (G. H. Doran): History has found a new appeal to the masses in the retelling of history by H. G. Wells and Hendrik Van Loon. Mrs. Mason succeeds in making her corner of history glow with the same pigments that mark these larger canvasses. With rare skill the writer of "The Lily of France" has chosen her material, sketched in her background and marshalled her personages so that the picture of the expansion of Christianity through the centuries stands lucid and splendid before us. The very titles of the chapters paint a picture: The Vanguard, Along Livingstone's Trail, The Southern Cross, The Splendid Adventurous Thirties, High Lights Down the Decades. Here are the stories of Carey and Judson and Morrison; of Goodell and Hamlin; of Moffat and Livingstone and the Collards and Mary Slessor; here the adventures of John Scudder and Peter Parker and of Clara Swain; here are told the old, old stories of the Island World; of John Williams, and George Gordon, of John G. Paton and James Chalmers and Titus Coan. One lays the book down with a fresh realization of the never-ending roll call of faith. One gets continual re-enforcement of faith and hope and love in the reading of these stories and perceives again the motion of an Almighty Arm outstretched for our redemption.

"Jungle Tales"—Musser (Geo. H. Doran). Here are red-blooded stories of missionary adventure, stories of tiger and leopard hunts, of rescued slaves, of fords through rivers alive with crocodiles, and running all through the moving narrative is a passion for Christ and for souls, and a belief in the gospel as the power to regenerate both individuals and society.

"The Book of Missionary Heroes"—Basil Mathews (Geo. H. Doran). A famous war correspondent has lent his pen to the telling, *con amore*, these stories of missionary heroism. Mrs. Mason's book,

already referred to, is primarily the story of expanding Christianity. Mr. Mathews' book is primarily the story of certain great biographies that illustrate missionary heroism. One book supplements the other. These brief biographical sketches are instinct with life; they are the stuff out of which inspiration is made. We have here St. Paul, Raymond Hull, St. Francis of Assisi, Papeiha, Kapiolani, Elikana, Bishop Patterson, a South Sea Samaritan (Ruatoa), Khama, Mackay and many another name of famous or obscure bearers of the Torch of Life. One cannot commend too highly this book.

"Old Trails and New Borders"—Steiner (Revell). Here is a book on the immigrant, that will make you think. Professor Steiner himself, once an immigrant, took a remarkable tour to the lands that the immigrants come from, and he tells us what he saw. One cannot but be a

Beware! Poison!

MRS. GENE STRATTON PORTER, whose "Limerlost" books have revealed a new world of life and beauty and wonder to the young people who have been wise enough to read them, has devoted her pen to the indictment of coarseness and villenness in current popular literature—if such it can be called. We earnestly ask fathers and mothers and teachers who read these words, to make a survey of the magazines and books which come into the home or the class room, and to put a ban upon all that carry uncleanness and lawlessness into the hearts of our boys and girls. Mrs. Porter writes:

"Personally it is difficult for me to understand why indecencies that would not be permitted in life, and characters that would not be admitted into a home or a family circle in person on any consideration, should be allowed to come there between the covers of a book. Why should men and women be allowed to scatter broadcast on the pages of a book such matter as the federal authorities would not allow for a minute on the pages of a letter? . . . No statistics are available to prove how many girls and boys have formed wrong conceptions of life and the real purposes of living through having had books filled with prurient descriptions and suggestive and intimate descriptions of men and women living illegally and immorally.

"If I do not want my daughter to carry a flask, smoke cigarettes, appear in public half-clothed, and carry on illicit love affairs, then I should not put into her hands books, magazines or newspapers filled with descriptions of people who live such lives. There is a certain amount of authority that goes with matter which someone has thought enough of to set it in type and bind between the covers of a book. Printed matter has its influence even in magazine and newspaper form, and while the world has been going mad with unbridled sensualism, immodest dress, and risqué dances in some quarters, it has gone equally far in others by putting these things into print. I could name half a dozen publications that shock my old-fashioned soul almost to paralysis."

better Christian and a more intelligent American for reading this book.

"The Cross and the Reconstruction of the World"—Saunders (Revell). This is a book for the pastor or the thoughtful layman. Mr. Saunders, for twenty years a Southern Baptist missionary in Canton, has thought deeply over world problems. He sees them all in the light of the cross. The lesson enforced in these spirited chapters is that only so far as our endeavors find their inspiration in the cross are they of permanent value in meeting the needs of the non-Christian world.

"In the Shadow of the Wall"—Gunn (The Christopher Publishing House, Boston). This is a book written by one of our devoted Baptist women whose high privilege it was to labor for twenty years within the shadow of prison walls, as the wife of Chaplain Gunn of Iowa. There are many wonderful stories of penitence and renewal, many of answered prayer. The book cannot but increase one's belief in the power of the gospel to save and renew.

"History of the Japanese People"—Brinkley (Doran). An authoritative brief history of the Japanese people, by an American who became a professor in the Imperial University in 1867, and later became foreign adviser to the Japanese government. He married a Japanese wife, and identified his life with that of the Japanese. The book is the life work of this man, splendidly equipped by length of service and intimate contact, to write the story of the Japanese people. Captain Brinkley was assisted in the preparation of the book by Baron Kikuchi, former president of the Imperial University at Kyoto. The book is generously illustrated by 150 wood engravings by Japanese artists, and with numerous half tones and maps. It is an invaluable reference book.

By a Chinese Patriot

"China Awakened"—Tyan (MacMillan). Dr. Tyan, a Chinese publicist of distinction, assisted China in the presentation of its case before the Washington Conference. Most of our books about China have been written by foreigners. This is written by a Chinese patriot. Dr. Tyan asks the question, "Is the Chinese republic worth helping?" And answers it by setting forth a multitude of significant facts. The reading of this interesting and informing book cannot fail to create a body of American opinion which will help us to deal justly with China.

"Lives of Great Missionaries, for Young People"—Serrell (Revell). Still another volume of missionary biography, this time designed especially for use among young people. These brief sketches cover some of the same ground covered by Mrs. Mason and Mr. Mathews, but there is additional material that will prove helpful. The sketch of Hudson Taylor is especially rich in facts illustrating the power of prayer.

"Kanamori's Life Story" (*Sunday School Times*.)

This moving narrative tells the tale of how a great Christian had his faith wrecked by destructive criticism, how after years of darkness he recovered it again, and how God made him a great power for Christ. Every one ought to read this story.

The Situation in Cuba

By CHARLES S. DETWEILER

IT is scarcely two years ago that Cuba was rated in per capita wealth the richest country on earth. Then it was said that the island was likely to sink in the sea under the weight of gold accruing from its abundant cane fields. Suddenly, and yet not unexpectedly for sober-minded people, the crash came, when the bottom dropped out of the sugar-market. The richest Spaniard on the island committed suicide. Three banks, having branches all over Cuba, failed; and the government as well as the sugar industry was caught by the slump and seriously embarrassed for lack of funds. Then came a general election, and a new president for Cuba. General Crowder, first sent down from Washington to see that proper election laws should be passed and enforced, and then retained as the personal representative of our president, has been acting as mentor to President Zayas. No one seems to question his personal fitness nor the value of the advice he has given, but the press of Cuba is uneasy over his long retention in Havana. It savors too much of American control of Cuban affairs.

One hears strangely confused comments on the political situation. Said the leading paper of Santiago: "The Cubans have reason to thank General Wood at one time and now General Crowder for the good they have done for Cuba; but yet the intervention of America is more harmful when under good men than when under those not so esteemed like Governor Magoon, for when American control is exercised under good men the Cubans are resigned to it, and lose their spirit of self-assertion and independence." One Cuban told me that the United States was responsible for the present plight of Cuba in that it had not intervened more promptly and decisively against misgovernment. He was openly in favor of Cuban annexation to the United States. Another believed that our country made a mistake in giving Cuba her independence so soon; General Wood's administration of the island should have been continued at least ten years before entrusting the Cubans with self-government.

Affairs in a Sorry State

All this indicates that affairs are in a sorry state. No one denies that the public treasury has been looted, the only difference of opinion being as to the amount that successive administrations have taken. General Gomez ruled for four years; he was liberal in dealing with his followers, but also did something for his country in the way of public improvements. General Menocal followed and for eight years, covering the period of Cuba's greatest prosperity, did practically nothing toward building roads, schools, or improving sanitation. Now comes Dr. Zayas, who in one year's time has brought the government to the verge of bankruptcy. Graft had gone on increasing, until finally it over-reached itself. May and June salaries at this writing (July 18) are unpaid, and it is estimated that nothing less than a loan of \$50,000,000 will set the republic on its feet.

A foreign loan! Ay, there's the rub. It means a greater measure of American supervision, and Cuban patriotism clings to independence. They forget that they cannot have their cake and eat it too;

their political leaders cannot build up their personal fortunes and help their relatives out of the public treasury, and then cry out against the loss of Cuban independence. A Havana paper quotes one of the leaders of Cuba as saying: "The financiers of North America are those who direct the policy that so deeply disturbs, disconcerts and exasperates the neighboring peoples from the Rio Grande to Panama, including the Antilles. North American financiers are the creators of that imperialism in the United States which has such fateful consequences for us."

In a few circles the feeling is growing that behind the present distress is a moral bankruptcy that is more disquieting and dangerous than any financial crisis. Here, for example, is the case of a Cuban mill owner who borrowed \$4,000,000 from the National Bank of Cuba, giving a mortgage

Roped Into the Light

MISS Ella D. MacLaurin tells a story of Dr. Gillson's medical work at Hankow. A man came to him totally blind with cataracts on both eyes. The doctor operated and restored his sight. Joyfully he returned to his home 200 miles away, telling everybody he met of the healing received from the Jesus Christ man.

When he reached his own village he called together all the blind people of the place, and started with the whole sixteen of them, roped together, on the long journey back to Hankow. Having found the light he was determined to share it with his neighbors.

on his two sugar mills. After a few days, learning that the National Bank had not yet had the mortgage recorded, he went to the Royal Bank of Canada and secured \$2,000,000 on the same properties. The Canadian bank promptly had the mortgage recorded, and when the National Bank came to attend to this little bit of business, it was too late. The sugar-man was arrested, but through some influence was released and allowed to flee from the country. Such transactions help to explain the failure of the National Bank. No patriotic mouthings about "Cuba libre" will cure such a situation. Nor lectures on morals. The best sellers in Cuban bookstores are the works of Orison Swett Malden and Samuel Smiles. Ambitious young men will profit from these sage counselors on thrift and self-control, but they will find here no remedy for the infection of sin. The Cuban government employs an army Y. M. C. A. secretary, and certain large sugar mills have a former Methodist missionary direct their welfare work. These are efforts in the right direction, but nothing will save Cuba except a return to God. Cuba needs God, and in no country is there greater indifference to all religion.

The people of Cuba are only nominally Roman Catholic; they show little respect for the priesthood. The apostasy from Romanism to spiritism has been general. In the midst of this darkness the evangelical churches of Cuba stand out like lighthouses to point the true course. Per-

haps they are not yet as influential nor as largely attended as in Porto Rico, but they are composed of Christians as devoted as will be found anywhere in Latin America, and often rating higher in intelligence and social standing than our churches in other mission fields. In the matter of self-support and self-government our Baptist Churches in Cuba are in the vanguard of all in Latin North America. They have shown wonderful initiative in building and improving their meeting-houses, and in extending missionary work into new fields. For example, there is the field of Santa Cruz del Sur, which they have opened, and where they have built a church, providing for all of the pastor's salary, and calling on the American Baptist Home Mission Society for only half the cost of the building. This is in addition to the Baracoa district where they support six pastors; and all this carried on during the year of Cuba's greatest financial distress. In the recent bank failures the Baracoa churches lost \$700, the Manzanilla church \$665, and the Santa Cruz church \$240, of funds collected for improvement and enlargement of their buildings.

A Strong Baptist College

In church edifices Cuba is not as well-equipped as Porto Rico. Some important towns have small frame chapels of poor construction, unworthy of our denomination. But Cuba has what no other of our Latin fields has, a strong Baptist college of recognized standing, from which have gone forth into our churches many intelligent well-trained members. The quickest way to attain a self-supporting, self-propagating native church is to provide for the Christian education of the leaders. It is costly at the beginning, but it is the most economical method in the long run. The greatest problem before Cuban Baptists is that of ministerial supply to meet a growing field. Los Colegios Internacionales at Cristo must be enlarged to provide for more young people.

The immediate object of my visit was to give a course of lectures at the annual summer institute for pastors and teachers of all the evangelical denominations. In Cuba these comprise the Northern and Southern Baptists, Northern Presbyterians, Southern Methodists, Friends, and Episcopalians. Of these the Southern Baptists, Southern Methodists and Episcopalians decline official participation in interdenominational enterprises. The summer institute consequently was composed only of the workers from Presbyterian, Northern Baptist and Friends churches, with one Methodist missionary as a welcome visitor. In former years the institute had met at Sancti Spiritus with the Presbyterians as hosts. For two successive summers Prof. R. M. Vaughan, of Newton Seminary, had been the special lecturer there. This year the institute was held in Cristo with the Baptists as hosts. The attendance was 101 pastors and teachers, —a number larger than on previous occasions. The members of this year's institute were so well pleased with the climate, scenery and arrangements for their comfort at Cristo on the grounds of our college, that they voted unanimously to return next summer.

(Continued on page 842)

A Page of Book Reviews

BUILD up your library; build up your faith; build up your character; build up the New World Movement; build up the kingdom. Make a generous investment now in books that are worth-while, for your own fall and winter reading and for your children. Any book reviewed here may be ordered from the American Baptist Publication Society: Philadelphia, Boston, Chicago, St. Louis, Kansas City, Seattle or Los Angeles.

Young Folks

(See also under Missions)

The Macmillan Company have originated a "Juvenile Ladder Library" as a means of aiding parents in the choice of books suited to the period of the child. Their Ladder Catalog and "Hints to Parents" will be sent on request (New York, Boston, Chicago or San Francisco.)

Booth Tarkington, in his latest portrayal of the glories of youth, "Gentle Julia", phonetically transcribes the song which the ardent young Mr. Clairdyce sang at Julia's party, the title being "The Sunshine of Your Smile":

"The-urra-face that holds soswee tasmille for me.

Waiyew nah tmine how darrrk the worrrl dwoode be!"

Geeve-a-mee yewr re-smile.

The luv-va-ligh TIN yewr rise,

Life coode not hold a fairrerr paradise.

Geev a-mee the righ to luv va-yew all the wile.

My worrrrida for AIV-vorr.

The sunshigh NUV yewvr-ra-smile!"

The whole story may be had from Doubleday, Page & Co.

Fiction

"The Bridge", a beautiful and powerful story of the Great Lakes, by Miss Marjorie MacKinnon, is reviewed in the leading editorial of this week. The book is published by the Century Co., \$1.75.

"The House of Adventure" by Warwick Deering is a new novel of reconstruction days in France just issued by Macmillan's, (\$2.00). An English soldier repairs a ruined inn in Beaucourt and becomes the leader of the community in the rebuilding of their town. The publishers state that the book "emphasizes all that is fine and permanently beautiful in human nature."

Bible Study

"A Harmony of the Gospels" by Prof. A. T. Robertson, is a new revision and enlargement of the work of the late Dr. Broadus, whose successor, Dr. Robertson, is at the Louisville Seminary, Doran, \$2.50.

Dr. R. A. Torrey, of the Los Angeles Bible Institute, has a book from the Doran press (\$1.50), "Is the Bible the Inerrant Word of God?" It deals with three questions: the inerrancy of the Bible, the virgin birth of Jesus, and his resurrection from the grave.

"A Literary Guide to the Bible" by Laura H. Wild, professor of biblical literature at Mount Holyoke College, is "a much-needed text book on the literary values of the sacred scriptures," suited to the needs of college students and Christian culture classes. Doran, \$2.00.

Religious Education

Three Biblical dramas are ready in the Drama League series. They are:

"Judas Iscariot", by Charlotte Gleason (50c).

"The Sin of Ahab", by Anna Jane Harnwell (50c).

"Children of Israel" (the Exodus story) by Tracy D. Mygatt (75c).

"Motives and Expression in Religious Education", by Charles S. Ikenberry, "covers the whole field of expressional activities in religious education." The author has been for twenty years on the faculty of Daleville College (Church of the Brethren). He wrote his Master's Thesis for Boston University on the daily vacation Bible schools. The book here reviewed is illustrated with one hundred pictures and designs, and its contents include worship, singing, hand work, dramatization, and social service. Doran, \$2.00.

Missionary Stories

"India Inklings", a book of missionary stories for little people, is by Miss Margaret Applegarth, the editor of the Chimney Corner in THE BAPTIST. Doran, \$1.50.

"Dramatized Missionary Stories", by Mary M. Russell, is a sequel to her "Dramatized Bible Stories". This book provides material for the presentation of the missionary story and appeal in dramatic form suited to the capacity and equipment of the young people of the average church or society. Doran, \$1.00.

"Back to the Long Grass", Dan Crawford, the man who revealed the missionary's true philosophy of life when he coined the phrase, "Thinking Black", gives us his picture of his great predecessor in Central African missionary service, David Livingstone. "To enrich the library which has gathered round Livingstone there comes this book, which is Livingstone." The story not only records the life of its subject, but also reveals the life of its author. Fully illustrated. Doran, \$3.00.

"Wonders of Missions" by Mrs. Caroline Atwater Mason, is among the indispensable books for young folks. Amos R. Wells, editor of the *Christian Endeavor World*, writes to Mrs. Mason as follows concerning it. "It is the best book of the kind I have ever read, and I have read many of them. It is fascinating in its style and scholarly in its treatment. I think you are particularly happy in the way you introduce the drama now and then. The missionary stories are all essentially dramatic, and I wonder that the dramatists have made so little use of them." This is a book which ought to go the rounds of every girls' class and reading circle in the church; of every Boy Scout or boys' club; and of every young people's society. Doran, \$2.00.

Devotional Literature

"The Prayer that Teaches to Pray", by Dr. Marcus Dods (new edition). "The book has made a permanent place for itself in the literature of prayer." Doran, \$1.25.

"The Way of the Cross", by J. Gregory Mantle, of the Christian Alliance Training School (Nyack, N. J.), is highly commended by Dr. F. B. Meyer, who says, "I have read this book twice over with the deepest interest and profit." Doran: sixth edition, enlarged, \$1.50.

"Concerning the Soul", by Prof. J. A. Robertson of Aberdeen, is a book to delight the heart of the preacher. It is a connected series of scholarly and devout studies of the human soul and its Christian experiences. This book ministers to faith and stimulates thought. Pilgrim Press, \$2.25.

"Classics of the Soul's Quest", by R. E. Welsh, is a new and careful study of the

great masterpieces of devotion in Christian literature. Several of the classics referred to in Mr. Dahlby's article in THE BAPTIST of last week, are included in this notable work. Lovers of Bunyan, Rutherford, and Law, will want the book. Doran, \$1.75.

Kingdom-Building Books

"Psychology and the Christian Life", by Rev. T. W. Pym, head of Cambridge House. "A pioneer book in the art of applying the new psychological methods in Christian life." This book has been favorably received in England. Doran, \$1.50.

"Progress in Religion to the Christian Era", by Prof. T. R. Glover, (The Wilde Lectures, Lowell Institute, 1922) deals with a period and with material wherein Prof. Glover is undisputed master, namely the history and religion of the Graeco-Roman world. Doran, \$2.00.

"How to Make the Church Go", is "a complete handbook of tested and up-to-date methods of operating a church and administering a parish", based on the application to church work of "the psychological principles which have proved so helpful in the business field". The author, Rev. Wm. H. Leach, is a Presbyterian minister of Buffalo, N. Y. Doran, \$1.50.

Revell announces several new books by famous English preachers for fall publication. J. D. Jones of Bournemouth has a study of the Twenty-third Psalm, "The King of Love". Frederic C. Spurr, one of the foremost Baptist preachers of Great Britain, offers a series of addresses under the title, "The Master Key." Sidney M. Berry, of Carr's Lane, Birmingham, who has recently declined a call to succeed Dr. Jowett at Westminster Chapel, is the author of "The Crucible of Experience", a series of sermons.

Politics, Social Science, Economics

"The New Constitutions of Europe", by two Columbia professors, H. L. McBain and Lindsay Rogers, contains an analysis of the governmental changes in Europe resulting from the war. Doubleday, Page and Co.

"From Isolation to Leadership", by Prof. John Latane of Johns Hopkins University, revised and enlarged edition, gives a history of American foreign policy from Washington to the Versailles Treaty. Doubleday, Page and Co.

"Opiate Addiction: Its Handling and Treatment", by Edward H. Williams. A defense of the Harrison anti-narcotic law, a discussion of its inadequacies, and suggestions as to the more complete control of traffic in narcotics and care of addicts. A worth-while book for the social service shelf in the library, private or public. Macmillan Co. \$1.50.

William L. Huggins, author of the Kansas Industrial Act and presiding judge of the Court of Industrial Relations set up by that act, has written a book, "Labor and Democracy", analyzing the Kansas Industrial Law, and surveying the two years' administration of the law since its enactment. Macmillan, \$1.25.

"Property: Its Rights and Duties", by a group of English writers, deals with "the historical evolution of property, the philosophical and theological background, the effect on personality and the legal aspect." Prof. Richard T. Ely says of it: "This is an exceptionally able and scholarly work."

(Continued on page 842)

The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 30, 1922. Two million dollars in new pledges on the Continuation Campaign.

The Response to Indianapolis

THE board of the East Washington and North Idaho Convention adopted the following resolutions:

"1. That the program which was adopted at Indianapolis be adopted by our convention board and that we recommend it to all our churches, and that this program be printed in the convention bulletin.

"2. That this convention fix as its financial goal 100 per cent of all New World Movement pledges falling due this year."

The Arizona Convention Board accepted the revised budget adopted at Indianapolis, on behalf of the common interest, but faces very serious handicap with the necessary reduction.

The executive committee of the Massachusetts Convention voted to accept in principle the action taken, reducing all budgets 25 per cent from last year.

The Norwegian Baptist Conference of America met at Chicago, June 22-26. The following resolutions were adopted unanimously:

"It is with gratitude to God that we call the attention of the churches to the complete equality and fairness accorded to the Norwegian churches by our national missionary organizations and the Board of Promotion in regard to missionary money as it pertains to allotments, credits and appropriations affecting us.

"We therefore most earnestly advise our churches and individual members to support the program for world evangelization and uplift adopted by the Northern Baptist Convention. We appreciate the noble and sacrificial efforts manifested toward us by our national missionary organizations and we trust that present relationships may be maintained and grow stronger."

The Montana Convention voted confidence in the Northern Baptist Convention leaders and in the general policies pursued and also went on record as follows:

"Furthermore, we give our approval of the action of the Northern Baptist Convention in retaining for us our organ of publicity and instruction, THE BAPTIST, and also Missions, and we recommend these periodicals to our state.

"We further approve the action of the Northern Baptist Convention taken at Indianapolis making the New Testament alone our basis of faith."

On Record

At no previous convention in our knowledge has the denomination expressed so deliberately and decisively its determination to support our missionary boards and program, and to move forward along the lines already marked out in the New World Movement. * * * *

It resolutely set itself against radical changes in leaders or program. The general director, Dr. Aitchison, and his

associates in service, can go forward with assurance that the denomination is back of and with them. * * * *

The one point in which the convention failed, in our judgment, was in an adequate realization of the very critical situation in which the missionary societies find themselves by reason of the heavy accumulated deficits, for which the budgets for the current year cannot make provision. The facts were brought clearly before the General Board of Promotion, but not sufficiently impressed upon the whole body of delegates. * * * *—HOWARD B. GROSE in *Missions*.

Warming Up

WE are informed, by those who affect such mundane interests as ball games, that before the pitcher begins to pitch the ball to be batted, he is allowed by the rules to throw five balls at the catcher. This, we believe, is called "warming up".

Many churches do not begin the great game of the season's work until early September, perhaps later still. We cannot but believe, however, that in addition to the churches which keep going full blast through the summer, there are many whose leaders will spend August in quiet pondering and planning and praying for the work ahead.

The promotional program adopted at Indianapolis and recommended to the churches for the year ending April 30, 1923, gives large place to daily prayer for specific interests and their personal exponents. We are setting out in this page the calendar for the week ending August 13, and suggest that in our personal devotions and in our church worship we begin to warm up to the cycle of prayer

which is proposed for use month by month. O that we may become expert in the art of intercession concerning those for whom our Lord laid down his life!

A Missionary's Farewell Letter

(FROM A MISSIONARY OF OUR FOREIGN SOCIETY)

AS I set my eyes again toward the Far East for another term of service in the name of Christ, I bid you farewell. Although I am happy to return to China, for the bonds that bind me to that far-off, needy land are as the will of God, nevertheless, I go with mingled eagerness and hesitation.

You are aware that certain of the Chinese brethren in Ningpo, men blessed of God in material wealth, have been led by his unacknowledged will to offer to share with us the burden of providing those material means, brick and mortar, stone and wood, that are one of the confessed means of building up his children in knowledge and service. They have assumed the responsibility of providing one-half the amount needed for the erection of our new mission high school for boys in Ningpo.

Unfortunately this unselfish challenge coming out of the Orient to our churches in America has not met with acceptance in so far as it has been made known. It therefore devolves upon me when I return to China to meet these men face to face and confess to them the inability of our hosts of Baptists in America to measure up to their spirit of ready generosity.

You may appreciate then in some measure the hesitation with which I shall approach them. I would that out of your funded wisdom you could assign adequate and honorable causes for our failure to meet their offer. I shall explain to them that a severe depression in business depleted the financial strength of our people. But how, may I ask, shall I have the courage also to state that to the inability of some has been added the disaffection of others, that when it is the duty of all to make known to all the good news of the gospel of Christ our people are being divided and weakened by theological differences?

Brethren, after having soon hereafter separated myself from my fellow-Christians at home by the wide expanse of the seas, I pray that if the humility in Christ, which so keeps a missionary to his course, should in the heat of the great battle over there give place to intervals of weakness and resentment against the dissension in the homeland, and this in turn to a decision not to press the battle so hotly against the ancient enemy, for fear of an uncertain and divided support; you will forgive this failure of the flesh, remembering only the complete willingness of the spirit. May the God of peace be with you.

The Prayer Cycle for August 6-13

(Clip this and keep at hand for daily use.)

6. The laymen.
7. The individual in relation to the church.
8. Northern Baptist Convention and General Board of Promotion.
9. The two foreign mission societies.
10. The two home mission societies.
11. Publication Society and Ministers and Missionaries' Board.
12. Board of Education: schools and colleges.
13. State conventions and city mission societies.

(The complete cycle and program can be secured on request from the board of promotion offices.)

"Cast Down, Yet Not Destroyed"

A Chicago church that will not sound the retreat.

OPTIMISM, courage, energy, are words essential for any analysis of the character of Johnston Myers, twenty-seven years pastor of Immanuel Baptist Church of Chicago, and now facing a new and staggering task which, he profoundly believes, God has laid on him.

Three days after Easter a terrific storm sent the lofty spire of the old edifice—a landmark in Chicago—crashing through the roof. It carried down the entire front elevation and transformed the beautiful auditorium into a ruin as pathetic as the ruins of devastated France.

Pastor Myers, who has served the church in this field for twenty-seven years, has witnessed and shared in revolutionary changes in the community and in the life and program of the church. When he came the movement had already set in which transformed the neighborhood from a residence district to a boarding-house region. The program of the church was adjusted to meet that development, which was followed by another change, from a boarding-house district to a business district, largely of automobile and automobile accessories concerns. Another adjustment was made in turn, and close relations established with these people, many of whom are good friends and supporting contributors of Immanuel. Within ten hours after the storm, gifts amounting to \$3,000 had come in from these business neighbors, with the encouraging word, "Don't leave; we need you."

Six important churches formerly located in the district have retreated one by one because of their incapacity to adjust themselves to the sweeping changes in the community. Immanuel remains, now almost alone, resolved to stay and care for the souls and for the bodies of the 25,000 white people who live in the area directly served by the church. One Presbyterian church and one Roman Catholic church are still holding services in this district.

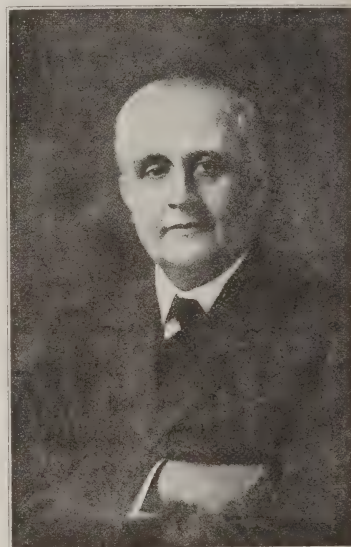
One hundred thousand people pass the doors of Immanuel every day. To all who are in need, regardless of creed or

condition, Immanuel offers help and fellowship and encouragement. Last winter the church fed 1,000 hungry people daily. Before the storm tore away the front of the building, inviting glass windows bore the kindly assurances, "We worship, we heal, we clothe, we feed, we find employment for those in need"; "Your friends are inside, come in." Eighteen salaried workers, including missionaries, cooks, nurses, employment secretaries, and pastors, fulfilled these ambitious promises last year, supported by a total budget of \$60,000. During that period they averaged thirty-five public services every week for worship, instruction, and entertainment. They gave away 75,000 meals. They provided medical aid, clothing and baskets of food for 25,000 people. They found employment or gave friendly advice for the relief of 10,000 men and women. "We did need a practical building," said Dr. Myers; "the disaster made it a necessity. By remodeling the old structure, and building on the lot on the south, we will have wonderful facilities for our own work and also thirty-five offices for rent. We will retain all the lower part of the church, including the front offices, for our religious and benevolent work. The net rental on the offices will be about \$25,000 per year, and part of this we expect to apply to the annual reduction of our debt on the new building, using the balance to help out on our operating budget."

Plans have been adopted and the work of actual building begun. The total cost of the enterprise will be \$225,000. The church had given \$10,000 at the Easter service, for the current expenses of the year, and three days later saw their building wrecked. Within a week \$15,000 had been subscribed, practically without special solicitation, toward reconstruction. The total amount pledged has now reached \$60,000, and Dr. Myers believes that God will provide what is needed to make possible the completion of the new building. The spirit of sacrifice has possessed the people of the church. "If you

are not making any sacrifices for Immanuel now," said the pastor one Sunday morning, "you are not exactly in our company." The builders, though not members of Immanuel, have said, "If we make a penny, it will all go back to the church."

Sunday, August 6, has been appointed as the day when the people will again try to bring up their resources to where the building enterprise may be justified by visible assets. One hundred thousand



JOHNSTON MYERS

dollars is needed in cash and pledges, and Dr. Myers has abandoned his vacation plans and is devoting himself with dauntless courage and faith to the securing of this amount if possible.

Although the work proposed has for its aim "to help people irrespective of creed or condition," Dr. Myers is deeply concerned for the continuance and loyalty of the Immanuel Church as a church in fellowship with the denomination with which it has been so prominently identified. "I am quite sure," he said, "that the church would be willing to place the property in the hands of trustees appointed by the denomination. The cost of the new building will be \$225,000. We can only finish this task if Baptists are interested enough to help us. If they will not interest themselves quickly in this enterprise, the building and the location will be lost to the denomination. Are Baptists willing to say that we have not the vitality or strength to hold a single downtown location in Chicago?"

The new building will contain, in addition to the thirty-five offices, a splendid audience room, four halls, and a dining room. There will be first-class equipment for religious, patriotic and benevolent work. If ever or whenever Chicago is chosen as the headquarters for the Northern Baptist Convention, says Dr. Myers, an ideal provision for offices will be ready at hand, centrally located and adequate for all demands.



PERSPECTIVE DRAWING OF THE NEW IMMANUEL CHURCH BUILDING, N. MAX DUNNING, OF CHICAGO, ARCHITECT.

Mr. Dunning is a Fellow of the American Institute of Architects, and is building the new Oak Park Baptist Church Edifice.



The Open Forum



THINKS TITHERS MORE SPIRITUALLY MINDED

In the Open Forum for July 1, a contributor, dealing with "The Spiritual Benefits of Tithing," after alluding to Jews, Mormons, etc., concludes thus: "If we are seeking the deeper things of the spirit, if our object is a genuine spirituality, it at least behooves us to consider carefully these historical examples of the results of tithing and go slowly. Getting \$20,000,000 per year for our promotion work would indeed be a poor exchange for losing our denominational soul."

Were tithers to hold that there is only one thing that will produce spirituality and that this one thing is tithing, then the writer's illustrations would be very much to the point. Since, however, no one maintains that, our brother appears to have been belaboring a man of straw.

Spirituality is the resultant of five factors: (1) The influences of the Spirit in regeneration and afterward. (2) Reverent attention to the Word of God. This involves ordering conduct in the light of its precepts, which in turn means personal and social evangelism. (3) Prayer and praise. (4) Fellowship with believers—what our fathers termed attendance on the means of grace. (5) Economic accountability to God. The tithe is the Lord's. That less is required cannot be maintained; if more, why object to calling attention to the deficiency, not to say delinquency?

Without regeneration there can be no spirituality; reverent attention to the word of God means submission of the mind; prayer and praise mean the subjection of the heart, the seat of the affections; fellowship with believers means consecration of the time; and the payment to the Lord of his tenth means the submission of the physical to the will of God, for every honest dollar drips with the blood and sweat of the toiler who earned it.

Touch a man's pocketbook and you touch his vitals. When a man makes this surrender and gets right with God at this point, his life tends to swing speedily into line with God in other relationships. It is precisely because of its markedly spiritual reflex influence on the soul that no church should cease its propaganda till every member on its roster is a tither. Tithing is often revolutionary in the life. It is a sacrament to the soul and as much more meaningful than a prayer meeting as the deed is more meaningful than the words that describe it.

The whole church has lost out and got into the bog through undertaking to do what the Almighty never undertook to do, namely, to finance his business on offerings. God is the most methodical being in the world. When he undertook to establish organized religion in the earth he knew that two things would be required—men

and money; and so he set apart a whole tribe, the tribe of Levi, and a tenth of the national revenue for the support of their office. The blight fell in soul and circumstances when the nation laid its itching palm on that separated portion concerning which it is written that it is "holy unto Jehovah."

Were every believer to bring God's tenth into his storehouse the greatest revival the world has ever known would probably follow, and in thirty years the Task, for the accomplishment of which the Master has been waiting in vain for eighteen centuries, would be completed. Were every Baptist but to do that simple thing the denomination would find that instead of having "lost its denominational soul" it had in some strange way really found it. The writer, as a tithing evangelist, has enrolled thousands of tithers and talked with scores of pastors who have had opportunity to observe the influence of this practice on the life. Their testimony invariably is that tithers are the most spiritually minded people in their congregations.

But of course, tithing alone will not produce a deep spirituality any more than prayer alone, or church attendance alone, or Bible reading alone, or ceaseless activity alone, or even regeneration alone will produce it. That is the resultant of the whole five factors, human and divine.

Lansing, Mich. A. T. ROBINSON.

"THE SMALL AND LARGE CHURCH"

Brother H. Bainbridge of Pittsburgh, Pa., in THE BAPTIST of July 1, says a good word for the small church in per capita giving; but I wonder if he doesn't overlook the word "efficiency" in the issue for March 11 (page 177)?

True, the five smaller churches combined gave practically the same amount as the one larger church; but the smaller churches used a major portion for maintenance, and only \$2.36 per capita for extension, while the larger church, using a smaller amount for maintenance, contributed a larger amount, \$8.15 per capita, for extension, which is one test of efficiency.

In commercial terms, the profits of the five smaller churches were \$1,913.11, and of the larger church, \$7,067.78. The larger church had a greater rate of increase in membership also.

However, the smaller church may be doing just as important or more important work than the larger church. A smaller church may raise up for the kingdom a Spurgeon or a Moody, a Judson or a St. John, a Francis or an Aitchison.

The item of March 11, however, showed that with respect to increase in membership and gifts to the New World Movement, the larger church proved more efficient than the five smaller churches.

It is my conviction that the five smaller churches could have done just as well for the New World Movement as the one larger church, and the larger church could have done better. I happen to know something of the personnel and of the ability of those six churches.

Quincy, Ill. ROBERT V. MEIGS.

THE FINANCIAL ELEMENT IN THE GREAT COMMISSION

It may not appear on the surface that Jesus made provision in the Great Commission for the practical maintenance of its operations, but may it not be that through the centuries we have failed to read the Commission in its entirety? I put this in the form of a question, as the suggestion may seem at first to be presumptuous and even irreverent; but, on the other hand, is it not reasonable to suppose that the "finished work" of Jesus made ample provision for every practical need? I have in mind a statement of Jesus made on a separate occasion and which does not follow the commission in chronological order, but which seems to possess a logical order and is so closely allied to the language and import of the Great Commission that we may safely read it as an important and imperative part thereof. Here is Matthews' record of the Commission (28:18-20): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"; followed by the statement alluded to (Mark 14:9), "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she (Mary) hath done shall be spoken of for a memorial of her." Now, while it is true that this statement makes no mention of money, yet it is true that a money value was placed on Mary's offering, and that the incident through all the ages has furnished a key that has unlocked vast treasures that have been poured into the treasuries of our missionary societies, and, inasmuch as the occasional use of this incident has been so fruitful in sacrifice, how much more fruitful would it have been, and still would be, if it were given all the potentiality of the Great Commission. The recital of this story is not left optional with Jesus' disciples. The word "shall" implies a positive command, and the words "whosoever" and "throughout the world" leave no doubt as to the universal and continuous use of the story as a potent factor in the dissemination of the gospel.

Whittier, Calif. JASON HIDDEN.



The Chimney Corner



Smuggled in Bales of Cloth

How We Got Our English Bible

THE merchandise packers chuckled and stood around with their hands in their pockets looking with thorough delight at the bales of cloth they had just sewed up. One packer lifted a bale appraisingly. "Think she weighs about the same as an ordinary bale of cloth, don't you, Hans?" he whispered.

"Sh! Sh! Sh!" sounded a suppressed chorus of whispers from the other packers, but each one of them "hefted" a bale experimentally, and then chuckled.

"The cardinal's got a surprise coming!" one of them laughed in a stage whisper.

"So has that fat old King Henry the Eighth! Thought he could keep these things out of England, did he? Well, he'll see! He'll see! Come on, Wilhelm, heave up your end, old boy—the boat crosses the channel at midnight, and we'd better get these on board at once."

All of which happened way back in the year 1525 in Germany, while William Tyndale was pacing the floor of his room. An exile from England for several years, he could not help reviewing those years as he waited in suspense to hear about certain bales of cloth.

Looking back over his life, he seemed to see himself four years earlier as the young tutor in a certain old English manor house in Gloucestershire. He saw an evening when lordly knights and fair ladies and a clergyman or two sat down to dinner in the hall of that same manor house, himself among the company. He recalled how he and one of the clergymen had fallen into a heated religious dispute, and how the priest kept quoting the pope in Rome to prove his points, while he, a mere tutor, kept quoting God's words as written in the Bible. Down in his heart he supposed the priest knew so little Latin that he was actually ignorant of what the Bible did say, and was entirely contented with his ignorance since the pope did not encourage clergymen to read or quote the Bible.

But William Tyndale recalled how he cried across the festal board these startling words: "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy who drives the plough to know more of the Scriptures than thou dost."

The lordly knights muttered in their beards, and the fair ladies looked ready to swoon according to the approved and ladylike fashion 400 years ago, but the clergymen scowled contemptuously. What? would this outrageous upstart of a tutor dare to translate the Bible into English so that any commonest farmer's boy might read it? Ah, well, he simply wouldn't be allowed to do it! Let him try!

But far from giving up his burning desire William Tyndale bade farewell to the master of the manor house where he had been tutor. His very words have come down to us through these 400 intervening years: "Sir," he said, "I perceive that I shall not be allowed to tarry here long, neither shall you be able, though you would to keep me out of the hands of the clergy, and also what displeasure might grow to you by keeping me God knoweth, for the which I should be right sorry!"

So off he went to London, not as mon-

strous a city in the year 1525 as it is now, but still impressive enough to a poor country tutor full of a big plan with few to agree with him.

One great man did sympathize, Sir Geoffrey Monmouth by name, in whose palace William Tyndale remembered spending six months, but at the end of that time he found himself writing to a friend: "Not only is there no room in my Lord of London's palace to translate the New Testament, but also there is no room to do it in all of England, as experience doth now openly prove."

So he recalled how he became a self-appointed exile, sailing across the choppy English Channel to Germany to settle in the city of Hamburg, which was near enough the town of Wittenberg for him to meet that famous man, Martin Luther, who also burned with the same kind of religious indignation against the pope, and who had already started a new division of Christians known as Protestants.

William Tyndale next recalled his busy years of seclusion as he translated the New Testament into the English language, —how lovingly and fervently he had pondered over every word, seeking to give it the very meaning that the original writer had had in mind. He strove to mingle tenderness and majesty, that every Englishman might see for himself the glowing beauty of holiness. Finally, when his task was done, he remembered thanking God for that wonderful new invention, the printing-press, which Johann Gutenberg had completed providentially in time for the printing of his, Tyndale's, Bible. He saw himself journeying to the city of Cologne, where there were a number of men skilled in this new art of printing. He remembered his thrill of joy as he heard the presses at work printing his Bibles. Then, in the midst of joy, came a new discouragement, for somehow news of this secret printing contract had reached certain important Catholics in the city, who instantly persuaded the senate of Cologne to pass an edict ordering the printers to stop printing such heretical books as Bibles instantly. But William Tyndale heard of this edict; hastily he packed the pile of sheets already printed and fled from the city, boarding a vessel which would take him along the river Rhine to the city of Worms, where there were also good printers, who eventually printed 6,000 copies of his New Testaments in English.

They were ready at last! Ready at last! How many times those words must have sung themselves through his whole being. But being ready was only half his problem—somehow they must be taken into England with utmost secrecy, and sold with equal secrecy, for full well

The Sorry Hostess

By EDGAR A. GUEST

SHE said she was sorry the weather was bad

*The night that she asked us to dine;
And she really appeared inexpressibly sad
Because she had hoped 'twould be fine.*

She was sorry to hear that my wife had a cold.

*And she almost shed tears over that.
And how sorry she was, she most feelingly told.*

That the steam wasn't on in the flat.

She was sorry she hadn't asked others to come.

*She might just as well have had eight;
She said she was downcast and terribly glum*

Because her dear husband was late.

She apologized then for the home she was in,

*For the state of the rugs and the chairs,
For the children who made such a horrible din.*

And then for the squeak in the stairs.

*When dinner began she apologized twice
For the olives because they were small;
She was certain the celery, too, wasn't nice.*

And the soup didn't suit her at all.

She was sorry she couldn't get whitefish instead

*Of the trout that the fishmonger sent,
But she hoped that we'd manage somehow to be fed.*

Though her dinner was not what she meant.

She spoke her regrets for the salad, and then

*Explained she was really much hurt,
And begged both our pardons again and again*

For serving a skimpy dessert.

*She was sorry for this and sorry for that,
Though there really was nothing to blame.
But I thought to myself as I put on my hat,*

Perhaps she is sorry we came.

—From "Just Folks"

he knew what was happening in the palace of the king and among the bishops. He could almost see Henry the Eighth with his great fat face and his little piggy eyes, clad in velvets and silks, fretting and fuming, thumping his pudgy fists on his arm-chair as he shouted: "We will not allow this upstart of a Tyndale to get his foolish Bibles into England!"

Tyndale could imagine how the king's inseparable adviser, Cardinal Wolsey, would answer soothingly: "Your majesty may be assured that not a clergyman in all England will permit his congregation to read this heretic's translation. Your majesty will remember how the pope does not encourage Bible reading. Moreover, sire, this man can never hope to get his Bibles into England—we are having every port watched and every boat searched. Also our clergymen have passed the news around so that every man, woman, and child in all England knows that the books are considered contraband, and that a person owning a copy will be promptly imprisoned and fined!"

"Good! Good!" chuckled the portly monarch in high glee, and considered the matter settled.

But little did he know what William Tyndale knew about the contents of certain bales of cloth which English merchants were shipping from Germany into England. Bales of cloth and sacks of flour were very welcome in England, and the men who were watching the ports and searching all boats never made a single inquiry about those bales and sacks. "Heave 'em on shore, my lads; England is hungry and cold—we need those bales and sacks."

And, curiously enough, all up and down the length and breadth of England there were people of all classes and ages and ranks who were actually cold and hungry for righteousness, for a knowledge of God. They could not read Latin to find out from their Latin Bibles what God's message was, so they were waiting with vast impatience for the arrival of William Tyndale's translation, that they might read, in their own language, what God required of men. Secretly those bales of cloth and sacks of flour were ripped open; secretly the books inside them were given out in lots of a dozen at a time to agents willing to risk their lives in selling them. So that even while King Henry the Eighth was congratulating himself over the cleverness of the cardinal and his bishops in keeping Bibles out of England, copies were going silent rounds, and men, women, and children began reading with deep interest—then looked at their worldly bishops and their selfish priests with astonishment. How vastly different these greedy men were from the simplicity and tenderness that shone from Jesus Christ.

But of course you can see for yourself that this sort of thing could not be going on without the news reaching the king and cardinal and the bishops. Somehow or other Tyndale's Bibles had actually entered England, and they heard that men would pay as high as forty pounds (\$200) for a copy; indeed, one clergyman wrote that a poor farmer with no ready money had actually given a whole load of hay

for a few chapters of St. Paul's epistles! Also, an astonishing number of parishioners were sitting up all night to read their new Bibles.

"Alas! Alas!" groaned those high in authority, and tried to stamp out the dreaded book by making horrible threats of fines and imprisonment, which were cruelly carried out. Several merchants, guilty of selling Bibles, were not only heavily fined but were made a public laughing-stock by being forced to ride on horseback through the streets, with their faces to their horses' tails, their cloaks hung round with copies of New Testaments. Great bonfires were held in every city, the clergymen forcing their parishioners to bring their forbidden Bibles and burn them. And the Bishop of London, thinking himself the acme of wisdom, sent over to Germany and bought up all of Tyndale's available Bibles. Bringing them to Paul's Cross in London the Bishop had these Bibles burned in one of the most mammoth bonfires imaginable.

But Tyndale, that exile in Germany, was rejoicing. "Ah, he is giving the Bible the best kind of advertising," he would say to his friends, "for the whole world

will cry out against such a burning; and, moreover, in buying Bibles for such a big sum he has furnished me money to print new and better Testaments to satisfy the hunger and the curiosity of men in England."

Which was absolutely true. At every public burning, more curious did the witnesses become to read the Bible for themselves. The spice of danger and the tang of fear only added to their interest. And the more they read, the more clearly could they see that Catholic clergymen were surely condemning it because it contrasted poorly with their lives of worldly greed.

There is little time left to tell how William Tyndale also translated the Old Testament, how copies of it were smuggled into England, how the hearts of men were touched and awakened to a genuine religion, and how Henry the Eighth had such a falling out with the pope that for purely selfish reasons he became a Protestant, and made all England change its point of view about the pope. There was no religious change of heart in all this, but at

(Continued on page 837)

The Young Reserves

Morning

By EMILY DICKINSON

WILL there really be a morning?
Is there such a thing as day?
Could I see it from the mountains
If I were as tall as they?
Has it feet like water-lilies?
Has it feathers like a bird?
Is it brought from famous countries
Of which I've never heard?
Oh, some scholar, oh, some sailor,
Oh, some wise man from the skies,
Please to tell a little pilgrim
Where the place called morning lies.

Do You Know the Secret?

WHAT is the secret of success?" asked the Sphinx.
"Push!" said the Button.
"Beat your way through life!" said the Heart.
"Never be led!" said the Pencil.
"Have nerve!" said the Tooth.
"Be up-to-date!" said the Calendar.
"Always keep cool!" said the Ice.
"Look pleasant!" said the Camera.
"Do business on tick!" said the Clock.
"Put up a bluff!" said the Mountain.
"Keep to your bed!" said the River.
"Never lose your head!" said the Barrel.
"Drive things in!" said the Hammer.
"Aspire to greater things!" said the Nutmeg.
"Make light of everything!" said the Fire.
"Make much of small things!" said the Microscope.
"Never do anything off-hand!" said the Glove.
"Have a purr-puss!" said the Cat.
"An egg a day!" said the Hen.

"Spend much time in reflection!" said the Mirror.

"Be sharp in your dealings!" said the Knife.

"Find a good thing and stick to it!" said the Glue.

"Do the work you are sooted for!" said the Flue.

The Perfect Nurse

By NELS McNAUGHTON

TAKE an oceanful of energy,
A tablespoonful of guile;
About a quart of innocence,
A little less of vile;
A pinch or two of naivete,
And a touch or so of verve;
A hamperful of courage,
And just twice as much of nerve;
A large amount of sweetness,
And a sprinkling of deceit;
And as much of human frailty
As will make both ends just meet;
A brookletful of passion,
And a riverful of love;
The wisdom of a serpent,
And the weakness of a dove;
Take a good big chunk of thoughtfulness.
The same amount of care;
And as large a sense of humor
As the doctor says you dare;
A tiny bit of cussedness,
A great deal more of spice,
And just enough of goodness
So as not to be too nice;
Now mix these all together,
For better or for worse;
Take a bucketful at bedtime
And you'll be a perfect nurse.

—Atlantic Constitution.



Young People's Work



Topic for August 20

FOLLOWING AND SETTING GOOD EXAMPLES

II Chron. 24:15-19; 26:3-5

"Sixteen years old was Uzziah when he began to reign. . . . and he did that which was right in the eyes of Jehovah. . . . and he set himself to seek God in the days of Zechariah, who had understanding in the vision of God; and as long as he sought Jehovah, God made him to prosper."

"Now after the death of Jehoiada came the princes of Judah and made obeisance to the king. Then the king hearkened unto them. And they forsook the house of Jehovah, the God of their fathers, and served the Asherim and the idols: and wrath came upon Judah and Jerusalem for this their guiltiness."

The first passage is the story of a man who sought God and lived a useful life. The second briefly relates the tragedy of one who sought other counsel and associates than Jehovah, and by reason of his actions brought the wrath of God upon the people.

It is not necessary to tarry long among the characters of the Old Testament, or even among those of the New Testament, except as a basis for the lesson.

1. *Following good examples a difficult business.* We learn this every day anew in our experience. The tendency of human nature is to imitate that which is not good. This seems to be the line of least resistance, and the fellow with little will power goes the way of the crowd.

The old self constantly asserts itself—old habits, old desires, old customs, old traditions, old sins. How they return to make life miserable for us at times! If we are to follow good examples, the process must begin with youth and early youth. Great avenues in the right direction must be wrought in the brain; a constant reserve of will power must be built up; a great deal of Bible study and prayer must form part of the everyday life of the individual, and he must be constantly on guard. Even the best of folks are side-tracked at times. Our greatest example of good is the Master himself.

"Where he leads me I will follow."

2. *Setting good examples the duty of every Christian.* A practical demonstration of the power of God over human lives, is just what the outside world is looking for, and just what our closest associates are demanding of us each day. No man lives to himself. One life touches another life, and that life another, and so on.

Are you a stumbling block to some one? Does your life always truly represent your Lord? Are those nearest to you ready to follow your example? "By their fruits ye shall know them" is the test of

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

discipleship. Is the fruit faulty or worm-eaten?

"Let this mind be in you which was also in Christ Jesus" is a modern injunction to young people of today. If we have the mind of Christ, we need not fear for our examples.

*Just to do his will,
Just abide with him still,
Just to do what he wants me to,
Just to be what he wants me to be."*

Young People's Missionary Topics and Material for 1923

January 21, 1923

Mark 16:15-19

STANDARD-BEARERS OF HUMANITY: MISSIONARY GREATHEARTS OF INDIA.

"India on the March", Rev. Alden H. Clark.

(Mission study book for seniors)

"Carey, the Pioneer Missionary", James Culross, 40c.

"Social Christianity in the Orient", Mrs. E. R. Clough.

(A history of the work of John E. Clough, obtainable easily in church or Sunday-school libraries).

February 25, 1923

Hebrews 12:1-2

TORCH-LIGHTERS OF A DARK RACE: NEGRO MEN AND WOMEN OF ACHIEVEMENT.

"In the Vanguard of a Race", Mrs. L. H. Hammond.

(Mission study book for intermediates)

"Up From Slavery", Booker T. Washington.

"Women of Achievement", Benjamin Brawley, 40c.

"A Half Century's Progress of American Negroes", Major R. R. Moton, *Missionary Review of the World*, June, 1922.

Leaflets—

Joanna P. Moore, 3c.

Africa in Spelman and Spelman in Africa, 3c.

"Race Grit", Coe Haynes.

March 25, 1923

I. Cor. 4:10-13

STANDARD-BEARERS OF HUMANITY: TALES OF INDIAN CHRISTIANS.

"India on the March", Rev. Alden H. Clark.

(Mission study book for seniors)

"The Wonderland of India", Miss Helen M. Rockey and Harold B. Hunting.

(Mission study book for juniors)

Leaflets—

"Chundra Lela", 2c.

"Ongole Bible Women", 2c.

April 29, 1923

Acts 10:3-5

TORCH-LIGHTERS OF A DARK RACE: A STUDY IN RACE RELATIONS.

"The Trend of the Races", George I. Haynes.

(Mission study book for adults)

"Progress and Ideals in Inter-racial Cooperation", *Missionary Review of the World*, June, 1922.

"Negro View of the White Problem", *Missionary Review of the World*, June, 1922.

"In Black and White", Mrs. L. H. Hammond, Chapters 2 and 6.

May 27, 1923

Proverbs 3:13-18

STANDARD-BEARERS OF HUMANITY: THE HOPE OF INDIA—EDUCATION FOR HER GIRLS.

"Lighted to Lighten", Alice B. Van Doren.

(Mission study book for young women)

"Life and Work at Sinclair Orphanage", *Missions*, Nov. 1921, pp. 580-583.

Leaflets—

Kemendine Girls' School, 5c.

Satibari School, 5c.

The Growing Girls of Balasore, 5c.

June 24, 1923

John 14:5-7

TORCH-LIGHTERS OF A DARK RACE: THE NEGRO IN THE NORTH.

"The Trend of the Races", George I. Haynes

(Mission study book for adults)

"The Negroes North and South—a Contrast", *Missionary Review of the World*, June, 1922.

"The Pressure of a Great Opportunity", *Missions*, May, 1921, pp. 274-275.

Leaflets—

The Negro in the North, G. N. Brink, Free.

Negro Migration—What Does It Mean?, G. N. Brink, Free.

(Both out of print at present but will probably be revised and reprinted shortly)

July 29, 1923

Isaiah 42:9-10

STANDARD-BEARERS OF HUMANITY: CARRYING CHRIST TO CHERRY BLOSSOM LAND.

Mission study book for 1923-1924 on Japan.

"Captain Bickel of the Inland Sea", C. K. Harrington, \$2.00.

"Study of Our Missions", *Missions*, November, 1921, p. 613.

"Ten Big Significant Facts About Japan", *Missions*, Sept. 1921, pp. 459-461.

"My First Visit to the Fukui Maru", *Missions*, Sept. 1921, pp. 454-455.

Japan Annuals.

August 26, 1923

Deut. 10:17-19

THE CHALLENGE TO YOUNG PEOPLE IN AMERICA: THE CALL OF THE IMMIGRANT.

Mission Study Books for 1923-1924.
 "From Alien to Citizen", Steiner, \$2.50.
 "The Immigrant Tide—Its Ebb and Flow", Steiner, \$2.50.
 "The Promised Land", Antin, \$1.75.
 "The Immigration Situation", *Missions*, Nov. 1921, pp. 608-612.
 "Constructive Agencies at Ellis Island", *Missions*, March, 1922, pp. 144-147.
The Survey.
 Leaflets—
 The Christian Americanization Committee at Work.
 The Christian Americanization Committee at your Service.
 First Fruits.
 (All free)

September 30, 1923

Proverbs 4:5-7

STANDARD-BEARERS OF HUMANITY:
 SCHOOL DAYS IN CHERRY BLOSSOM LAND.
 Mission Study Books on Japan for 1923-1924.
 "The Education of Women in Japan", Margaret E. Burton, \$1.25.
Leaflets—
 Mable Memorial Boys' School, Free.
 Father's Treasures, 3c.
 Our Girls' Boarding Schools in Japan, 5c.
 From the Himeji Gardens, 3c.

October 28, 1923

Matt. 25:35-40

THE CHALLENGE TO YOUNG PEOPLE IN AMERICA:
 THE CALL OF THE CITY.
 Mission Study Books for 1923-1924.
 "Christian Life in the Community", Myers, 90c.
 "Serving the Neighborhood", Felton, 50c.
The Survey.
 "From Survey to Service", H. Paul Douglass, 50c. Chap. 4 and 6.
Leaflets—
 Christian Centers—What You Need to Know About Them.
 Aiken Institute, 5c.
 Camden Community House, 5c.
 Dietz Memorial, 5c.
 Judson Neighborhood House, 5c.
 Katharine House, 5c.
 "The Church and the Community", by R. E. Diffendorfer, 75c.

November 18, 1923

Isaiah 60:1-3

STANDARD-BEARERS OF HUMANITY:
 A NEW DAY DAWNS FOR CHERRY BLOSSOM LAND.
 Mission Study Books on Japan for 1923-1924.
 "Christian Leadership in Japan", *Missions*, Oct. 1921, p. 536.
 "Ten Big Significant Facts About Japan", *Missions*, Sept., 1921, pp. 459-461.
 "Touching Creative Centers in Japan", *Missions*, June, 1921, pp. 359-360.
 "The Two Fujis", *Missions*, Sept., 1921, pp. 479-480-481.
 "Young Japan", *Missions*, Sept., 1921, pp. 480-481.
 Japan Annuals.
Leaflets—
 A Day in the Tokyo Tabernacle, Free.
 Christian Girlhood in Japan, 5c.

December 9, 1923

Isaiah 55:1-13

THE CHALLENGE TO YOUNG PEOPLE IN AMERICA:
 THE CALL OF THE WILDS.
 Mission Study Books for 1923-1924.
 "From Survey to Service", H. Paul Douglas, Chapters, 3 and 6, 50c.
 "Frank Higgins, Trail Blazer", T. D. Whittles, 50c.

"Frontier Missionary Problems", Bruce Kinney, \$1.25.
 "Old Trails and New", Coe Hayne, 75c.
 "Melons and Ministry", *Missions*, Oct., 1921, p. 572.
 "Railroad Evangelism", *Missions*, March, 1922, p. 156.
 "A Monument to Chapel Car Work", *Missions*, March, 1922, p. 157.
Leaflets—
 The Frontier Missionary Pastor, Free.
 The Story of the Colporter Missionary, Free.
 The Wise Men of the West, Free.

Convention Impressions

The convention has opened my eyes to the needs of the world.—C. J. Godbaw.

I consider that this convention is the greatest ever held. It has been very helpful and inspiring.—Harold Whitman.

Everything could be enjoyed.—Rev. Emil Mueller.

This wonderful gathering of Christian young people has inspired me to greater service to God and mankind.—Anna Holland.

The young people of America are moving forward with Christ. They are giving their time to the study of God's word; they are giving their money and their lives for the advancement of the kingdom of God. This has been proved by the enthusiastic Christian spirit manifested in this the greatest of all B. Y. P. U. conventions.—Carolyn E. Sullivan.

Have been filled with a determination to do more for Christ at home.—Esther Keppler.

We have received the greatest inspiration of our lives from this convention.—Mrs. J. E. Gibson.

The church at home will testify as to whether or not the convention has been a success by the impression we bring back.—A. E. Noll.

A new and encouraged outlook on life as pointed out with Christ as a daily friend.—Hope Stewart.

A strengthening of spirit and religious enthusiasm.—Jeannette Fredin.

Certainly God will bless this convention as the seed of righteousness has been sown in the best soil the world has ever produced, the hearts of the young people of our denomination. Let all watch and pray for the harvest.—C. J. Morrow.

I have really experienced a great deal of that spirit which, I am sure, only can come from God to those who love and fear him.—O. J. Hunnington.

Has brought me closer to Christ.—Maynard Carlson.

I wish to say that I have never been so blessed or felt so near to God as here.—Stuart Gunzel.

EVERY Baptist church is a miracle of grace. Other churches may live a hundred years without a revival of grace. All they have to do is to christen infants and to teach children to commit the answers in the catechism to memory. But a Baptist church is driven to its knees. Nothing but a revival will save the largest Baptist church from extinction within a generation. The Northern and Southern Conventions refused to adopt a creed. We want more than a creed—an experience of grace.—Religious Herald.

Smuggled

(Continued from page 835)

least William Tyndale's Bibles were not such forbidden objects.

Meanwhile Tyndale himself was still an exile in Europe, in constant danger from Catholics infuriated at the change of church in England. English merchants guarded Tyndale in their houses in Antwerp, where this great and quiet gentleman disregarded the perils, and spent every Monday and Saturday seeking out the poor and destitute of Antwerp, helping those who had fled from England to escape persecution. Four days a week he spent on his translations, until a certain day when an Englishman betrayed him—turned him over to some officers lying in wait as he walked unsuspectingly from his house.

You may be sure the English merchants did all in their power to save him, but for sixteen months he was hidden securely in the state prison six miles from Brussels, a massive castle surrounded by a moat and fortified with strong towers. The queen regent of that city was a Catholic and paid no attention to their petitions, so there came a certain morning in the year 1536 when an immense heap of brushwood faggots were piled around the base of a large wooden cross outside that prison wall. A man about fifty-two years old was led forth from this dungeon, allowed to kneel in prayer for several silent moments; then an iron chain and a hempen noose fastened to the cross were tied around his neck and tightened—tightened—tightened—until William Tyndale died. Whereupon a torch was touched to the faggots; instantly the pile of brushwood blazed forth with fury, and in a very short space of time the body was completely burned.

Surely it is characteristic of such a man that even at the stake his last words were: "God open the king of England's eyes!"

God—open—the—king—of—England's—eyes! Well, that prayer was answered. Bibles in every church pulpit even in the days of Henry the Eighth, Bibles in the hands of ploughboys, Bibles girdling the very globe, for Englishmen said to themselves: "What William Tyndale did for England, in giving us the Bible in our own tongue, we must do for the rest of the world, by giving every nation the Bible in its own language."

You who are young, thrill at the fact that already it has been translated into over 700 of the earth's languages; that, like Tyndale, the translators have undergone exile, hunger, privation, torture, and often martyrdom—heroes, every one of them!

As for you and me, let us look at our own dusty, unappreciated Bibles with new eyes; let us open their pages with new reverence, and realize that the majesty of every word, the quaint tenderness of every phrase, the unequalled grandeur of every chapter is a legacy to you and me from that man of long ago, that William Tyndale, who was willing to die if so be that Englishmen might read in the English tongue the wonderful words of life.



Religious Education



International Sunday School Lesson for August 20

THE SECOND RETURN FROM EXILE

Lesson: Ezra 7:1 to 8:36. Golden Text:
Ezra 8:22.

Setting

After the dedication of the temple at Jerusalem in 516 B. C. nothing is heard of Judea until sixty years later, when Ezra, scribe and priest, sought permission of King Artaxerxes to lead a company of exiles back to Jerusalem. The request is not only granted, but Artaxerxes gives him gold and silver for the temple and a letter to Judean officials, placing them at the service of Ezra. The River Ahava is probably a tributary to the Euphrates not far from Babylon.

Lesson

"For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." Ezra's primary purpose in going to Jerusalem was that he might move his countrymen, who had returned to Judea with the first expedition, to a closer observance of the laws of Jehovah. A secondary object was the beautifying of the temple and the establishment of civil order. The walls of the temple were still unfinished and the services poorly kept up. Some of the returned exiles had intermarried with the surrounding heathen nations and there was a general tone of demoralization. Among those who joined Ezra in this return to Jerusalem were children of those who had refused to join in the first return of the exiles. "At the River Ahava I proclaimed a fast that we might humble ourselves before God, to seek of him a straight way for us, and for our little ones, and for all our substance." The encampment here lasted for three days. Ezra was going forth on this mission in the strength of the Lord and not of man. There was a special reason for his beseeching the guidance and protection of Jehovah. He says, "For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the war, because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good." He had told the king that the party would be in God's hands, therefore it seemed an inconsistency to ask for the protection of soldiers. It was not customary for caravans to travel unguarded when they bore with them such wealth as Ezra had in the gifts for the temple. But their prayers were heard and faith rewarded. They left the Ahava on the twelfth of our month of April and arrived safely in Jerusalem on the fifth of our month of August.

Leading Thoughts

1. Any mission which is to be successful

must be rooted and grounded in prayer. 2. The man who practices what he professes to believe is the one who will have influence with his fellowmen. 3. The utmost preparation for work should accompany the highest faith in God.

A Sunday School Cooperative Advance

During the week of the great convention in Indianapolis the Sunday school leaders there met in a conference which formally voted that the time was ripe for a general program of Sunday-school advance; that a challenge be issued to every Baptist Sunday school to enter at once a big co-operative plan of study and work for the year 1922-1923; that the Sunday-school forces of the denomination operating through the department of religious education of the Publication Society recommend to the department of religious education of every state convention and of every Baptist city mission organization that help be given to every church to (1) study its own situation, (2) select its own objectives of study and work, (3) and join in a big co-operative effort.

What Is Suggested

1. A Baptist Sunday-school week for the purpose of launching the year's program, through a meeting of the officers and teachers; a Sunday-school prayer meeting; a booster meeting or banquet; all to head up in a big rally day.

2. Decide on objectives for the advance such as these:

Enlisting new pupils and securing regular attendance;

Finding and training workers and leaders;

Improving the building and equipment; Church school evangelism;

Church vacation schools;

Plans for children's work;

Vacation opportunity for training.

3. It is thought best to insure an equitable participation in the big advance, that all plans be made and all literature be prepared with three types of school in mind, namely, (1) the small school meeting in a single room; (2) the partly graded school, and (3) the fully departmentalized school.

4. Some of the helps provided:

- 1—A booklet giving full suggestions for Sunday-school week.

- 2—A guide book for Sunday-school objectives.

- 3—Helpful and timely articles in the *Sunday School Worker*.

- 4—News of interesting experiences and successful ventures in the denominational press.

- 5—A lot of helpful leaflets on various pertinent phases of work.

6—Blanks for reporting the progress of schools participating in the big Baptist advance.

What To Do

As soon as you read this get pastor, superintendent, and other leaders together and plan to "get into the game."

Write to your state or city director of religious education, or (if you have no director in your state or city) write to the department of religious education, American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., definitely enrolling your school in the big co-operative effort.

Reports from Vacation Schools

By THOMAS S. YOUNG

Encouraging reports are coming in from the vacation schools. We are hearing regarding these from one end of the country to the other, and the indications promise by far the greatest number of schools ever held.

Miss Edith L. Place, of Cambridge, Ohio, writes: "At the end of the first week we had 100 enrolled."

Indiana is confidently counting on from seventy to eighty schools conducted by Baptist churches or in which they co-operate in an official way.

The prospects in Iowa are of the most encouraging kind.

From North Dakota comes the assurance of ten Baptist churches conducting schools, or co-operating with other churches in the conduct of such schools. As a result of intensive training schools for the vacation school workers, held in connection with the state normals, at least forty vacation schools will be conducted in the state this year. These are distributed among the various denominations. Rev. E. Wiese, director of religious education under the Publication Society for North Dakota, has the credit for the conduct of these training schools.

Rev. M. L. Thomas, of Northern California, has undertaken the publishing of a news sheet to be known as *C. V. S. News*, during the period of the vacation schools. This is a breezy little sheet and will unquestionably prove of large value. Twenty-nine schools are in prospect. At Brooklyn, Tenth Ave., the enrolment was 200 at the close of the first week. St. Helena reports an enrolment of fifty at the close of the first week, with seven teachers. This church made a part of its Children's Day program the arousing of interest in the vacation school which was to follow immediately. Orland reports eighty-four enrolled at the close of the first week. San Francisco Central, 130 enrolled with accommodations for but 100. Richmond, "church auditorium full." Tenth Ave., Oakland, 237 enrolled.



Our Own Folks



The Montana Convention

At the Montana Baptist Convention, Helena, June 23-July 3, the following officers were elected: President, Rev. E. R. Jury, Bozeman; vice-president, Rev. W. D. Whan, Billings; recording secretary, Rev. R. D. Brittain, Miles City; corresponding secretary, G. Clifford Cress, Lewistown; treasurer, Judge Jack Briscoe, Lewistown; auditors, C. A. McDonald and J. D. Jones, both of Lewistown. Rev. J. A. Hoffman was re-elected as director for eligible work for the eighth consecutive year.

The convention was held jointly with the Baptist summer assembly. The registration was 130 and the attendance over 50. It was unanimously voted to hold the annual meeting in 1923 jointly with the assembly. The convention closed the largest program for a single year in its history, on April 30. The treasurer reported all obligations met and a small balance in the treasury.

Among the new workers in the convention this year were Rev. Ernest Clutteruck, formerly of Colorado, now at Farby; Rev. G. J. E. Keetch, formerly of New York, Eureka; Rev. Eugene F. Judon, Kalispell; Rev. R. O. Shannon, Rochester Theological Seminary, 1921, at Laurel; Rev. R. D. Brittain of Galt, Mo., now at Miles City; Rev. D. McMasters of Iowa, Great Falls; Rev. L. I. Fowle, Rother of Secretary Fowle of Nebraska, now Agency; Rev. C. A. Irwin, of Nebraska, Hardin; Rev. W. L. Wilson from Oregon, Polson; and Rev. A. E. Davis, formerly of Indiana, First Church, Butte.

Prominent speakers on the program were: Rev. M. D. Eubank, M. D., Kansas City; Miss Fletcher of Marshalltown, Iowa and Rev. Ambrose M. Bailey, First Church, Seattle, Wash.—these three representing the General Board of Promotion—; Rev. Thomas Frizelle, of the Publication Society; Rev. T. H. Hagen, director of religious education, of Washington; Registrar Schlauch of Linfield College; Rev. Henry Van Engelen and Mr. L. Pope of Missoula, Mont.; Mr. Lee Hayes of Butte and other local speakers. The meetings were held in the Broadwater Resort near Helena. This is a summer camp with every modern equipment such as electric lights, running hot and cold water in every cottage, dining pavilion, excellent auditorium and lecture rooms. The mountains rise on every side, rushing stream, Ten Mile Creek, comes down through the camp from the perpetual snows on Priest's Pass, the Continental Divide, and on the grounds is the largest enclosed hot water plunge in the United States. By unanimous vote the convention will be held here in 1923. The convention unanimously passed action looking toward standardization of conditions for ordination and also for ministerial good standing, and also endorsed the study courses offered by the denomination for ministers and workers generally.

Resolutions were passed as follows: Inasmuch as the Northern Baptist convention in session in Indianapolis

achieved a marked degree of unity of spirit, and in its continuation campaign has undertaken to secure new gifts and pledges for missions, to collect the old New World Movement pledges, to increase tithing by increasing Tithers' Leagues and by teaching Stewardship, and has outlined plans in the General Board of Promotion to accomplish these ends, and the general missionary objectives of the denomination;

Be it resolved, that this Convention redeclare its cooperation with the Northern Baptist Convention in these and all other of its vital programs, and that we hereby cast a vote of confidence in the Northern Baptist Convention leaders and in the general policies pursued.

Furthermore, we give our approval of the action of the Northern Baptist Convention in retaining for us our organ of publicity and instruction, THE BAPTIST, and also *Missions*, and we recommend these periodicals to our state.

We further approve the action of the Northern Baptist Convention taken at Indianapolis making the New Testament alone our basis of faith.

The Norwegian Conference

The Norwegian Baptist Conference of America met at Logan Square Church, Chicago, June 22-26. Sermons and addresses were delivered by Revs. O. Breiding, J. O. Gotaas, T. Knudsen, A. A. Ohn, C. J. Hill, C. W. Finwall, O. E. C. Hanson, H. Olson, A. H. Gage, Prof. H. Gunderson, Drs. G. W. Taft and H. F. Stilwell, Mrs. J. O. Gotaas, Mrs. C. W. Finwall and Miss Ida Knudsen. Representatives from New York, Illinois, Wisconsin, Minnesota, North and South Dakota and Canada were in attendance. The Norwegian Baptists Woman's League and the B. Y. P. U. of the Norwegian Baptist churches held well-attended and valuable sessions.

The treasurer, Rev. T. Knudsen, reported more than \$25,000 received and invested in the interest of the theological seminary, and \$12,500 to maintain the missionary endeavors in the northern states and Canada.

The officers for the next two years were elected as follows: President, Rev. O. Breiding, of Minneapolis; first vice-president, Rev. A. A. Ohn, of Minneapolis; corresponding secretary, Rev. N. K. Larson, Whitehall, Wis.; recording secretary, Rev. Otto Hanson, Brooklyn; assistant recording secretary, Miss Ida Knudsen, New York; treasurer, Rev. T. Knudsen, La Crosse, Wis.

To represent the conference in the several state convention boards the following were nominated: Rev. J. B. Dahl, Mass.; Mr. Paul Danielson, N. Y.; Mr. John Stimson, N. J.; Rev. J. O. Gotaas, Ill.; Rev. T. Knudsen, Wis.; Rev. O. Breiding, Minn.; Mr. N. J. Lee, S. D.; Rev. C. W. Finwall, N. D.; Rev. J. R. Larson, Mont.; Rev. A. M. Mehus, Western Washington; Mr. H. M. Meyer, Eastern Canadian Union.

Perhaps the most outstanding action taken by the conference was establishing a permanent relationship between the Norwegian Baptist Theological Seminary and the Northern Baptist Seminary at Chicago.

The following resolution was adopted unanimously:

"It is with gratitude to God that we call the attention of the churches to the complete equality and fairness accorded the Norwegian churches by our national missionary organizations and the Board of Promotion in regard to the missionary money as it pertains to allotments, credits and appropriations affecting us. We, therefore, most earnestly advise our churches and individual members to support the program for world evangelization and uplift, adopted by the Northern Baptist Convention. We appreciate the noble and sacrificial efforts manifested toward us by our national missionary organizations and we trust that present relationships may be maintained and grow stronger.

Toward the close of the conference it was decided to take steps, as far as may be found advisable to be represented by Prof. H. Gunderson and Rev. C. W. Finwall at the Baptist World Congress, proposed to be held during the month of July, 1923, at Stockholm, Sweden.

The ladies of the Logan Square Norwegian Baptist Church, Chicago, banquetted the delegates and visitors on Monday afternoon, June 26, at which time Mr. J. A. Olson, the genial editor of *Missionaeren* acted as toastmaster.

Reinforcements Needed

Every letter from El Salvador brings news of open doors and great interest in listening to the gospel. The evangelistic campaign conducted by Mr. Strachan, an independent evangelist who has been touring Central America accompanied by Rev. Juan Vareto, a strong Baptist pastor from the Argentine Republic, reached people of the highest social standing in the republic and stirred up tremendous interest everywhere. There is much fruit to be gathered.

All of the churches in El Salvador practice the primitive apostolic method of sending out lay workers, two by two, to visit the villages, hold family meetings and to preach in any public place available. There are many unorganized groups of believers scattered throughout this little republic that meet in private homes to read and study God's Word. If there were an educated and trained ministry of native men, great progress would be made toward the conquest of this nation for Christ.

This republic has the best roads of any in Central America, and the most complete railway system. This advantage together with its dense population, makes it the most accessible to the missionary of any of our fields with the exception of Porto Rico.

The Home Mission Society desires to send reinforcements to El Salvador, and appeals for candidates having college and

seminary training. Successful experience in Spanish-speaking work elsewhere may be accepted when desirable, in lieu of completely meeting the requirements as to both college and seminary training. Correspondence should be addressed to Rev. C. S. Detweiler, 23 E. 26th Street, New York City.

A Southern Travelogue

By EDWARD P. BRAND

New Orleans

New Orleans is a beautiful city of about 400,000 people. It is one of the greatest ocean ports of America. From its first settlement it has been strongly Roman Catholic. While the Baptist denomination is very strong in almost all the south, it has always been very weak in New Orleans. It is showing real signs of life and making progress now. There are four English-speaking white Baptist churches and some missions in the city. Only one of these has a first-class meeting house, but the strongest Baptist church in the city will build a fine house in a year or so. The Southern Baptists purchased an old school property well down in the city, with

good large buildings occupying one whole block and a portion of several other blocks. Here they established a training school about two or three years ago, for the purpose of training preachers and missionaries and other workers. When I visited the school last February, there were 200 students present. They are aiming to make the school about half-way between the Moody Institute and a regular Baptist Theological Seminary. The school seems to be doing good work. They appeared glad to have an Illinois man visit them and I was invited to speak at the chapel service and to preach at the largest church.

The day is soon coming when the Baptist denomination, which has been so backward in New Orleans, will be a strong and influential body in that prominent city.

Mr. O. L. Benway, a rural schoolteacher near Rock Island, Ill., about thirty years ago, and his wife, formerly Miss Emma Purce, a schoolteacher near Moline, Ill., have lived in New Orleans many years. He is deacon and Sunday-school superintendent in one of the churches. We were splendidly entertained in their beautiful home for eight days.

We were interested in seeing the spot where General Jackson and his troops, behind a fortification of cotton bales slew so many British soldiers and gained a signal victory in the War of 1812, several weeks after a treaty of peace had been

signed in Europe but the people in America had not yet heard of it.

Since the Louisiana Lottery has been driven out of the state, and national prohibition has been adopted, New Orleans seems to be a well ordered and clean and prosperous city.

Pensacola

Pensacola, Fla., is one of the most important naval stations on the Gulf of Mexico. It has been for perhaps two centuries or more an important United States naval station. The city is not large and is old in appearance. The government has a great cemetery, walled in by an immense brick wall, used for scores of years for the burial of deceased members of the navy. The town has four white Baptist churches. The First Church is a strong body and last February was rebuilding its house of worship. Rev. J. L. Ryan, of Greenup, Ill., has been pastor of one of the churches for several years, but has now closed his work and returned to his home in Illinois. In former years, Brother Ryan was pastor of one of the other churches in that city, and both he and his wife are greatly appreciated by the people there. The writer had the privilege of preaching in one of the churches of Pensacola. The Southern people treated us very courteously and their pastors and people seemed very much like Northern Baptists.

Want Ads

Wanted: A teacher as head of the department of religious education in the Baptist Missionary Training School, Chicago. Must be a college graduate with specialized training in religious education. Also a teacher in the Bible department. Must be a college graduate with considerable specialized work in Bible. Address the president, Mrs. Clara D. Pinkham, 2969 Vernon Avenue, Chicago, Ill.

For Sale: Half price, two pair Baptismal Pails; good as new; different sizes. Rev. E. E. Perkins, Buskirk, N. Y.

Prepare for Christian Work at the Kansas City Baptist Woman's Missionary Training School. City, Home and Foreign Missionaries, Pastors' Assistants, etc. Bible, Doctrine, Pedagogy, Social Service, Kindergarten, Church Visiting, etc. Two years' course. Instruction of Seminary grade. \$150 pays board, room, light, heat, use of books, one year. Address P. W. Cannell, Dean, 336 Lafayette, Kansas City, Kansas.

A Baptist now teaching college Classics and Psychology; holds three graduate degrees; good speaker; interests young people; puts character first; August study, Chicago University. Would change to Central West, September. Address, Teacher, care of Baptist.

Teachers wanted for public and private schools, colleges and universities. Education Service, Steger Building, Chicago.

GORDON COLLEGE

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Graduate school and college
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The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of 32 weeks opens Sept. 19th. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalog or other information, write to

E. Y. MULLINS, President

Church News by States

Atlantic Coast

CONNECTICUT

AFTER FIVE YEARS OF SERVICE with the East Lynne church, Rev. W. N. Reynolds has resigned.

THE FIRST BAPTIST CHURCH of New London, Rev. Chester H. Howe, pastor, has purchased a parsonage in one of the best locations of the city. Improvements including a garage have been made at a cost of \$2,000. Miss Mabel E. Brown, pastor's assistant, has resigned to live with her invalid mother in Lowell, Mass. She has been appointed a teacher in the Lowell Junior High School. Before leaving New London she was given a reception by the church with gifts of appreciation for her work. The vacation supplies include Rev. C. Raymond Chapell, Rev. Herbert J. White, Rev. D. B. MacQueen and Rev. Clarence Gallup.

RHODE ISLAND

REV. WILLIAM REID, director of the state board of promotion of the Massachusetts Convention has been elected general secretary of the Rhode Island State Convention to succeed Rev. B. T. Livingston who has accepted the position of general secretary of the Evangelistic Association

of New England. The new secretary will begin his duties at the state headquarters, 304 Lauderdale Bldg., Sept. 1. Mr. Reid is a graduate of the Colby Academy, N. H., and Amherst College in the class of 1902. He has held pastorates in the First Church, Cape Neddick, Maine; the First Church, Rockland, Mass., and the Hyde Park Church, Mass. He served as divisional secretary in the Y. M. C. A. at Bordeaux, France. Denominationally, he was the district secretary of the layman's committee of the Northern Baptist Convention in 1919. During the year 1920, he was field secretary of the General Board of Promotion, and director of the state board of promotion of the Massachusetts Convention, 1920-1922.

NEW HAMPSHIRE

MISS HELEN K. WALLACE who has served the Alton church for over a year as pastor has closed her work and is taking a summer course in Columbia University preparatory to assuming the office of dean and teacher of Art in Franklin College, Indiana. Miss Wallace began serving the Alton church upon the death of her father who had served the church but one month. There have been baptisms and the young people have responded to her work as well as people of all classes. Miss Wallace is a graduate of Brown University.

REV. F. J. LILJEGREN, pastor of the Swedish churches at Concord and Manchester has resigned, his work to close Oct. 1, after a service of more than two years. The work has been prosecuted with success especially at Concord where the old house of worship was sold and a new building purchased and remodelled for church purposes. Mr. Liljegen has accepted the call to a Swedish church in Massachusetts.

REV. L. A. COONEY has resigned his pastorate at Troy and Fitzwilliam, to accept the pastorate of the church at Hebronville, Mass.

PRESIDENT N. R. WOOD of Gordon Bible College is supplying the church at Jackson during July and August.

MASSACHUSETTS

MR. GODFREY I. CARDELLICCHIO, who has been a missionary to the Italians of Greater Boston for eighteen years under the city mission society was ordained at the Trenton Street Church, East Boston, Monday, July 17. Rev. E. F. Merriam was moderator of the council and Rev. Edwin B. Dolan, clerk. At the ordination service in the evening, Rev. A. P. Wedge, pastor of the church, presided. The sermon was by Rev. Charles L. Page, the ordaining prayer by Rev. Hugh A. Heath. Rev. George A. Lawson, Rev. E. B. Dolan, and Rev. G. A. Klugh participated in the service.

NEW YORK

JULY 9-14 WERE RED LETTER DAYS in the history of the Baptist church of Friendship. It was the occasion of the celebration of its organization, July 10, 1822. The centennial thought was "The call of the century to the church of today." The message of the past was the theme of the anniversary sermon preached on Sunday morning by the pastor, H. M. Lowry. On Sunday evening, before a crowded house, Dr. Emory W. Hunt brought the message of the denomination. The message of the church on Monday night was the reading of its history. The message of the association was brought on Tuesday by Rev. A. G. Lawton of Angellia, Rev. T. W. Carter of Cuba and Rev. H. Clay Poland of Wellsville. On Wednesday, the message of the ministers consisted of addresses by former pastors, Rev. T. S. Leonard of Waterford, N. Y., and Rev. F. S. Squyer of Jersey City. On Thursday evening the pastors of the local churches and the Hon. Edward W. Hatch gave the message of the community. On Friday evening the message of the present was brought by the young people in a pageant, "The Striking of the Hour of the Church in America." The closing banquet was held after the pageant. The after-dinner speech was delivered by the Rev. F. S. Squyer and the singing of the centennial hymn composed by the pastor brought to an end an event which is regarded as the greatest thing the town has ever seen.

DISTRICT OF COLUMBIA

SECOND CHURCH, WASHINGTON, recently welcomed to the pulpit for two Sundays, a former pastor, Rev. H. V. Howlett, now of First Church, Atlantic City, N. J. Mr. Howlett served the Second Church from 1910 to 1915. He was one of the many supplies to visit the pulpit of this century-old capital city church between the going of Rev. H. I. Stewart to the Leigh Street Church, of Richmond, Va., and the coming of the new pastor, Rev. E. C. Primm, from West End Church, of Petersburg, Va. Mr. Primm's pastorate at Second Church opens with great promise.

NEW JERSEY

MT. PLEASANT CHURCH, Newark, Rev. Sidney W. Powell, pastor, is trying a new experiment for Sunday evenings. A brief service is held, called a "fifty-minute service" with a strong message by the pastor, and familiar hymns. This was inaugurated the latter part of June, and has proved very popular. The church is well-filled at every evening service, which is an

achievement in the city where churches are practically deserted for the evening services. On June 25, four were baptized, one being the soprano soloist of the church. July 9 one was baptized and others are waiting. The pastor leaves the last of July for his vacation, and the pulpit will be supplied as follows: Aug. 6, Rev. J. Francis Behrens, Fiftieth Baptist Church, Philadelphia; Aug. 13, Rev. Daniel H. Clare, of North Adams, Mass.; Aug. 20, Rev. Robert T. Craig, First Baptist Church, Des Moines, Iowa; Aug. 27, Rev. Albert DeMott, of the Baptist Church of Bloomingdale, N. J.

WEST VIRGINIA

FIRST CHURCH OF FAIRMONT, celebrated in a unique way the twenty-fifth anniversary of its pastor, Rev. William J. Eddy, in a series of three services during the week ending June 25. Wednesday night was denominated "Baptist night." The membership attended in large numbers, as did Baptists from other churches in this section. Not many pastors from neighboring churches were present, however, due to sessions of the Northern Baptist Convention being held that week. Rev. T. B. Lawler, of a nearby church spoke of the high regard for Mr. Eddy and his church. Thursday night was "Community night." A reception was held after the services, all churches in the city participating and several representatives of the Fairmont Ministerial Association, speaking. Mr. E. J. Thomas and Dr. C. O. Henry responded for the church in behalf of Mr. Eddy. On Sunday the celebration came to an end when Rev. John S. Stump of New York, and Mrs. Fannie Jennings, of Parkersburg, were the principal speakers. Mr. E. J. Thomas, of the local church, read a history at the evening service, entitled, "Early beginnings of Baptists in Northern West Virginia."

WESTERN PENNSYLVANIA

REV. DR. A. J. BONSALE, pastor of the Sandusky Street Church, Pittsburgh, has been granted a two months' vacation. On Friday, July 21, Dr. Bonsale sailed with relatives and friends, from New York, on the S. S. Bergensfjord for a trip to Europe. In the party were Mrs. Ira J. Williams, of Philadelphia, a niece of Dr. Bonsale, and her son, Mr. David Williams, of the same city. The itinerary includes points in Norway, Sweden, Denmark, Scotland and England.

Mississippi Valley

ILLINOIS

REV. R. THEODORE GASAWAY has resigned as pastor of First Church, Joliet, to take effect by November 15. Mr. Gas-



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away came to the church in December, 1920. During the first year of the pastorate fifty-four new members were added to the roster and the church had the best year financially it had had for years. At the close of the first year, Mr. Gasaway succeeded in merging the First and Eastern Avenue churches which separated thirty years ago. The new organization is now completely organized and ready

for a great work. During the nineteen months of Rev. Gasaway's pastorate eighty-three new members have been received; a strong B. Y. P. U. built up, which sent three delegates to the St. Paul convention with all expenses paid; and the amount of the church budget has been almost doubled. The church has a building committee appointed and expects within the next few months to begin the erection of a modern church building. It already owns its building site and has \$38,000 on hand.

INDIANA

THE FIRST CHURCH OF DECATUR, has just closed its daily vacation Bible school. The school lasted just three weeks, but was intensive. The enrolment reached nearly 100, while the average daily attendance was over eighty. The work consisted of memorizing Scripture and old hymns, Bible stories, missionary stories, habit talks, dramatization, and craft work. The building was crowded on the night of the closing exhibit and the public as well as the children, were highly pleased with the work done. It was the only vacation school held in Decatur this year, and its success was due largely to the faithfulness of the teachers.

MICHIGAN

CALVARY CHURCH, HARBOR BEACH, E. Shepard Bramble pastor, has concluded a series of meetings with Gipsy Simon Smith, evangelist, in charge. The forty-five-piece Salvation Army Band of Flint, and A. E. Greenlaw, of Detroit, furnished the music. More than 25,000 people from all over the state attended these meetings. The large tabernacle was crowded to its fullest capacity. This is the greatest series of meetings ever put across in Huron County. Every expense was met, and paid for through free-will offerings.

REV. T. J. EDWARDS accepts the call to the church at Birmingham, one of the beautiful suburbs of Detroit. Mr. Edwards still resides at Canton, Ohio, where he was the beloved pastor for almost nine years. Three years ago he had a severe attack of the flu which was followed by a nervous breakdown. After a year he began to supply the churches of Alliance and Newman, near Canton. He now goes to Birmingham, greatly improved in health. Though still comparatively a young man, he has had a strenuous ministry during a quarter of a century, having assisted during the sixteen years in the Pittsburgh Association in the erection of three churches, then going to Canton, where he assisted in the erection of a church and a parsonage.

OHIO

MR. HARRY MANING was ordained in Myrtle Tree Church, June 28. Twelve churches from Mad River and Dayton Associations sent delegates to the council which choose Mr. Frank E. Funderberg moderator. A satisfactory examination was conducted by Rev. Samuel Furrow after which the council recommended that the church ordain Brother Maning. This was done in the evening in an impressive service. The sermon was delivered by Rev. Mr. Ferris of Union Church. Rev. Clive McGuire, of St. Paris, welcomed the candidate, Rev. O. E. Miller, of Degraff, gave the charge to the church. The ordaining prayer was offered by Rev. Samuel Furrow of Pemberton. Mr. Maning has been the successful pastor of Myrtle Tree Church for over a year.

EMMA BALDWIN, wife of Mr. H. G. Baldwin, a member of First Church of Cleveland, Ohio, was suddenly called away on Thursday, July 20. Her family and the church have lost a most devoted member.

REV. E. OTHEMAN SMITH, of Chillicothe, will be the vacation supply during August at the Covenant Church of Chicago. This will be his third summer with this church. His address will be 428 West 61st St.

OKLAHOMA

REV. EARL RINEY, pastor of the Baptist church of Norman, will deliver the commencement sermon for the University of Oklahoma at the close of the summer session.

(Continued on page 844)

Book Reviews

(Continued from page 830)

arly treatment of the ethical and religious aspects of our economic life". Macmillan Co., \$2.00.

"Principles of the New Economics", by Lionel D. Edie, is a comprehensive book. "In some respects twenty-five years in advance of its time", Economics is defined as "the science of human nature in its relations to the ordinary business of life." Labor, capital, production, immigration, markets, credit, public control—these are some of the subjects included in the book. Thomas Y. Crowell Co., \$2.75.

"Christianity and Industry" embraces a series of small pamphlets prepared under the editorship of Kirby Page, a young Disciples minister of Brooklyn who travelled for two years with Sherwood Eddy. Of the seven parts of the series already issued, Mr. Kirby is the author of five. Basil Mathews and Harry Bisseker write No. 3, and Sherwood Eddy No. 6.

Titles are as follows: 1. Industrial Facts; 2. Collective Bargaining; 3. Fellowship; 4. The Sword or the Cross; 5. The Steel Corporation; 6. America: Problems and Perils; 7. Incentives in Modern Life. Price 10c each, except No. 3, which is 15c.

Situation in Cuba

(Continued from page 829)

An action of great importance taken here was the organization of an association of evangelical pastors of Cuba. It is believed that ministers of the Southern Baptist and Southern Methodist denominations will join this organization upon their individual responsibility and that thus, as individuals without compromising the official program or principles of their denominations they may cooperate with other Christians in matters of common interest and of importance for the whole island. At the present time evangelical Christianity in Cuba has no way of presenting a united front when needing to make some representation to the government, or to promote temperance or any social reform. As the suggestion for this association did not come from New York, and as its promoters are all Cuban pastors, it will be a serious blunder for any mission board to oppose its ministers joining the movement. The future of evangelical Christianity in any country is with those bodies who are foremost in developing and encouraging national initiative and leadership. In the quality of our Cuban leaders we Northern Baptists give place to none. We are proud of them.

New York.

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The American Baptist Home Mission Society; New York. Charles L. White, D. D., Executive Secretary, 23 East 20th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Av., New York City.

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A STATE MUSIC MEET

Montana is one of those states characterized by big open spaces, hearty hand claps and the indomitable spirit of the pioneer. The people of Montana are forward-looking, fearless and progressive, traits which characterized the early Americans and which are responsible for most of the progress this country has made. This spirit was exemplified in large measure by a state music meet which was staged recently at Big Timber, Mont. The idea of a state music meet is somewhat of an innovation and similar to the high-school or inter-collegiate track meet in which the different schools compete for supremacy in athletics. In the case of the music meet, however, the different cities and schools compete for highest honors in musical performance, piano, violin, voice, orchestra, glee-club and other forms. The impetus which such a contest gives to the general cause of music can scarcely be overlooked. It stimulates a renewed interest in the public at large, and gives an added incentive to music students. Surely other states will do well to follow the example of Montana in this precedent.

Altogether there were 180 contestants from the following cities: Gallatin, Glendive, Kalispell, Lewistown, Dillon, Rosebud, Columbus, Laurel. When one comprehends the immense size of Montana, one begins to realize the wide area over which these cities are scattered. Glendive and Kalispell are the two cities most remote. Glendive was represented by thirty-five contestants, the best talent in the city, who traveled in a special car. Kalispell is so far removed that it is almost in the state of Washington. This city sent a delegation of eleven. They were two days in coming, travelling part of the way by stage and paying over \$600 for transportation. Surely interest in music is not lacking in Montana, by any means.

The following were the contests which were conducted with the respective winners: *Piano*, Emily Botcher, Lewistown; *Violin*, Henry Detsteh, Great Falls; *Girl's voice*, Nellie Cecil, Bozeman; *Girl's quartet*, Bozeman; *Saxophone*, Chester Griffin, Glendive; *Glee Club*, Bozeman; *Boy's voice*, Valence Jones; *Male quartet*, Kalispell; *Sextet*, Lewistown; *Trombone*, Clyde Hunt, Glendive; *Cornet*, Marion Baer, Kalispell; *Mixed quartet*, Gallatin; *Vocal trio*, Glendive; *String quartet*, Dillon; *Male quartet*, Kalispell; *Orchestra*, Glendive. Standings of the schools which won points, the scoring being based on a rating of five points for first place, three for second, one for third, were: Gallatin, 41; Glendive, 34; Kalispell, 19; Lewistown, 13; Great Falls, 5; Dillon, 5; Big Timber, 4; Harlowton, 3; Polson, 3; Billings, 3.

The prize winners' concert which terminated the activities, was, in the opinion of many of those present, the best part of the entire music festival. During the program the prizes were presented by Principal Templeton. The sweepstakes up, donated by the music division of the Big Timber Women's Club, was presented to the Gallatin high school.

When we read so frequently of financial deficits connected with musical presenta-

tion, it is rather refreshing to hear of a substantial surplus which resulted from the receipts of this state contest, which will be applied to next year's contest.

—Musical Observer.

A NEW POSTLUDE PLAN

The value—or lack of value—of the postlude in the church service has been often discussed, but we find no record of a really satisfactory solution. This makes of special interest the plan adopted at the large House of Hope Presbyterian Church in St. Paul, of which R. Buchanan Morton is the organist and choir director. Mr. Morton makes it a point to select as his postlude something that is well worth while as an organ solo, in distinction from the practice of many who, naturally discouraged, play anything for a postlude that they may consider calculated to submerge the clatter of hoofs of the departing worshippers. Then he calls attention to the postlude with an informative "program note," as it might be called—a paragraph describing the composition and telling something about the composer—which is placed on the weekly church folder. The consequence is that people who otherwise would participate in the customary rush for the doors or for the after-service gossip period in the aisles, wait for Mr. Morton to finish his organ selection and go away benefited.

MUSIC REVIEW

From Carl Fischer, New York, N. Y.

Dear Lord and Father of Mankind..... Thompson (\$0.12)
A Holy Air Is Breathing..... Barnby-Philips (\$0.08)
Five Russian Christmas Carols..... arr. by Kingsley (\$0.12)

The anthem by the genial organist of Knox College, Galesburg, Ill., John Winter Thompson, is a very ingratiating setting of the well known Whittier poem, dedicated to that grand old man of Chicago's musical life, Albert Cotsworth. It is genuine service music, beautiful in motive and mastery in design; the voice parts as well as the organ-writing are handled with that control of technique which comes only after the years spent in actual practical experience. An anthem to be cherished by the tasteful musician and appreciated by the sincere auditor!

The second title is a two-part arrangement of the familiar tenor solo from Barnby's "Rebekah." The arranger has simplified the original accompaniment, or rather, better adjusted it to the idiom of the organ; the vocal setting is easy, the parts flowing well, with individual interest. It will prove to be a very valuable number where variety from the usual four-part anthem is desired.

I am well aware that this is not the time of year when our thoughts are centered on carols for Christmas-tide; but I am including this set of Russian numbers in this list at this time lest I overlook them. They merit wide use; their intrinsic musical value, their distinctive idiom, their fascinating Slavic color, and the true spiritual quality which is embodied within them—all make them of prime interest to the progressive choir-leader. They are so arranged that they can be done as unison numbers, by two-part, or four-part mixed voices.

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Church News

(Continued from page 842)

DR. EDMANN SMITH, head of the department of education of William Jewell college and special lecturer in psychology at the University of Oklahoma during the summer session, supplied for the First Baptist Church of Enid, July 23 and for the Baptist church of Liberty, Mo., during the month of August. Professor Smith will have the chair of psychology in the Kansas City school of religious education during the coming winter session.

KANSAS

PASTOR JAMES FISHER of the Tabernacle Church, Albany, N. Y., becomes pastor at Wellington, Kan., beginning Aug. 20.

WISCONSIN

EVANGELIST JOHN M. LINDEN, Madison, supplied the Calvary pulpit Davenport, Iowa, Sunday, July 9. During the summer he will be in tent campaigns in Kansas.

Pacific Coast

OREGON

MAHLON H. DAY, for eighteen years a Baptist pastor in New York and Illinois, and more recently home secretary of the Canton Christian College, Canton, China, has resigned his position in order to be at home with his family which for the past three years have been in Oregon. Mrs. Day who went west for her health

has completely recovered and it has been decided best for her to continue to live in western Oregon. As no satisfactory opening presented itself in the religious and educational field Mr. Day has accepted a promising business position for which his abilities fit him. He will make his headquarters in Eugene for the present and later in Portland. He expects to continue his interest in denominational affairs and in religious work and hopes to have the opportunity of preaching occasionally in the churches of his native state.

NORTHERN CALIFORNIA

SELMA. Assistant pastor C. A. King has gone to Chicago for a brief visit. On his return he will be accompanied by his family.

CERES. Rev. W. M. McCart, pastor, is spending July and August on a vacation trip among the Indians of Del Norte County. Rev. Mr. Freeman of Turlock is supplying the pulpit during the pastor's absence.

MODESTO CHURCH has not been completely overcome by the heat. On July 6, the fifth anniversary of the pastorate of Rev. E. H. Gum was celebrated by a missionary pageant given on the parsonage lawn.

CARUTHERS CHURCH is without a pastor, Rev. S. Kerr having resigned in June. This is a promising field and should appeal to some strong pastor.

REV. DEAN HAMILTON, pastor at large for the San Joaquin Valley, is now located in Selma with his family.

GENERAL GRANT PARK CAMPERS are being furnished with religious services each

Sunday by pastors of the San Joaquin Valley Association.

SOUTHERN CALIFORNIA

DR. S. J. SKEVINGTON, pastor of First Baptist Church of Hollywood, Los Angeles, has already won his place in the religious life of the city and state, being president of the Ministerial Union of Los Angeles, member of the executive committee of the Los Angeles Church Federation, and chairman of the Baptist state board of promotion. His own church work is prospering. The membership has increased a net hundred. The three young people's societies are doing efficient service, the Senior B. Y. P. U. having recently won the associational efficiency cup. Last summer the daily vacation Bible school (a new experience for the church) won the first prize banner of the Southern California Convention, and is working hard to keep it with a fine school now in session. During the past winter a school of missions was successfully carried on and plans are now in progress to have an even better one early in the autumn. The church recently celebrated the twenty-fifth wedding anniversary of Doctor and Mrs. Skevington. The church presented the pastor and wife with an evergreen tree laden with "silver fruit."

SERVICE DEPARTMENT

EVANGELIST HARRY O. ANDERSON, Stiles Hall, Berkeley, Cal., will be in meetings with Baptist churches at Albert Lea, Minn., July 23-Aug. 6; Council Bluffs, Iowa, 637 Franklin Avenue, Aug. 7-20. Mr. Anderson will be back on the Pacific Coast by September 1 and is open for engagements.

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Volume III

August 12, 1922

No. 28

The Baptist

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“Because of its psychic depth and breadth this book of the East is a book for both East and West, a book for humanity, a book ancient but eternal.

“And because of the Figure that emerges from the book—the Redeemer, accompanied by the multitude of the redeemed, blessing and consoling, exhorting and renewing, revealing Himself anew to every generation of the weary and heavy laden, and growing from century to century more great—the New Testament is the Book of Life.”

—Adolf Deissmann in *“Light from the Ancient East.”*

Fresh from the Field

The distinguished Cambridge historian, Sir George W. Prothero, died in London, July 10.

H. G. Wells is to stand for parliament as a labor candidate to represent the University of London district.

Dr. G. S. Dow of the faculty of Baylor (Tex.) University, goes to the University of Denver.

John Roach Straton, pastor of Calvary Church, New York, gave the graduation address at the Moody Institute, August 10, when 107 students received diplomas.

President Arthur C. McGiffert of Union Seminary travelled 3,000 miles to receive from St. Andrews University the D. D. degree. Dr. McGiffert is the first to be so honored by a British University.

Principal Henderson has retired from the position held for twenty-nine years as head of Bristol (Eng.) Baptist College.

P. W. Wilson, the English journalist, has a timely article in the *World's Work* for July on "Palestine under Western Rule".

Alexander Graham Bell, inventor of the telephone, died in Nova Scotia, August 2, aged 75.

Glasgow, Scotland, is to be the place of meeting of the World's Sunday School Association in the summer of 1924. W. G. Landes, of Philadelphia, is the new general secretary, with offices at 216 Met. Tower, New York.

Dr. Charles Brown, of Ferme Park Baptist Church, London, has just completed forty years in the ministry, of which thirty-two have been given to the church he now serves. He has recently been elected chairman of the Baptist Missionary Society committee, having been a member of the committee for thirty years.

Preachers at the University of Chicago this month are the following-named: Aug. 6—Prof. Henry Burke Robins, Rochester Seminary; Aug. 13—Rev. James A. Francis, Los Angeles, Cal.; Aug. 20—Prof. Gerald Birney Smith; Aug. 27—*Convocation Sunday*, Rev. Lathan A. Crandall, Hyde Park Church, Chicago.

Dr. John Clifford, "grand old man" among English non-conformists, and a veteran Baptist minister, was tendered a reception recently by his associates of the National Temperance League, of which he has been an active member for forty-six years. He gave what is described as a "delightful address" on the topic, "The Joys of Old Age".

Prof. Henry Huizinga of Shanghai College sends us a message "To our Friends who read the Baptist: 'Have any of you a copy of Fosdick's 'Manhood of the Master' that you have finished reading, and that you would like to pass on to a Chinese student? I have a class of some twenty-four men each year in this subject, and I should be glad if you would send me your copies. Do it now as my class begins September 15. The postage is 12 cents. Address: Prof. Henry Huizinga, Shanghai Baptist College, Shanghai, China.'"

(Continued on page 848)

American Baptists in London

The *Baptist Times and Freeman* for July 21 devotes more than a page to "Interviews with American Baptist Leaders,"—that is to say, with President F. E. Taylor of the Northern Baptist Convention, Dr. Carter Helm Jones, "pastor of one of the oldest Baptist churches in the United States," Dr. Will S. Abernethy, "minister of the Baptist Church at Calvary, Washington, at which President Harding is a worshiper," and Mr. William T. Sheppard, "counselor-at-law for Lammell, Massachusetts." The Americans were quizzed about prohibition, the League of Nations, President Harding, open membership and other live topics; and "thus ended an interview with these representative American Baptists which convinced us more and more of their splendid loyalty to Jesus Christ and his ideals, and their enthusiasm and determination for the progress of the kingdom of God." Evidently our brethren are most

worthily fulfilling their mission as representatives of the Foreign Society and exponents of our American Baptist spirit and faith.

Joel B. Slocum Dead

Pastor Joel B. Slocum, of the First Church, Dayton, Ohio, died at Vancouver, B. C., Thursday, July 27. He had been in failing health for some time, and was on an extended vacation trip to the Pacific Coast, preaching at Vancouver during July. Mrs. Slocum was with her husband, and returned with the body to Dayton.

Dr. Slocum had just completed his second year with the Dayton Church, having come from the Warburton Avenue Church, Yonkers, N. Y. He was born in Nova Scotia, and took his college work at Colby, following with a course at Newton Seminary. He held several pastorates in New England before coming to New York.

Happy People of America Here Is Your Chance!

You have fed the starving children of Europe.
You have contributed to Near East Relief.
You have sent supplies to bleeding Russia.
You have filled a ship in fellowship.

Will you stand by and see your own heart-hungry multitudes neglected? Today the cry is for spiritual, not physical succor. Yesterday you saved a life—but today you may save a soul!

Stringency is crippling our Missionary Work
Our budget has been cut twenty-five per cent
Some 40 missionaries have been withdrawn from our fields

Join hands with us around the heart of America. Your prayers, your interest, your money will Save the Day!

Woman's American Baptist Home Mission Society

Katherine S. Westfall, *Executive Secretary*
276 Fifth Avenue, New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

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If your library does not have THE BAPTIST, will you not see that THE BAPTIST gets there? Put the annual subscription in your church budget, for the welfare of your community and as a home mission venture. Or, to simplify the matter, just send us the \$2.50 yourself, and let us start THE BAPTIST to your library now.

Killam's Kollum

Are You in the Rear?

One of our loyal subscribers wrote us recently as follows: "I want to know how much I am in the rear. I want to keep paid up in full." Of course we gave her the information requested. You should be as interested as she to know your real position. Read your date label. It will give you the answer. Then, if found in the rear let conscience be your guide.

Equals Cash On Delivery

"My subscription expired Feb. 1. My remittance is usually sent about this time of the year—half way from the beginning and end of subscription—which about equals cash payment for the goods." Our brother's logic is pretty good but frankly we prefer cash in advance. Wonder why?

Poor Patsy

"My dog Patsy got hold of THE BAPTIST dated July 6 before I did and he actually devoured the paper before I had a chance to see it. I admire his taste but want that particular number to file. Will you do me the favor to send another copy? Yours with thanks." This dog simply followed the example of his Baptist peers.

From Far Off China

Among our best known missionaries in China there is one with unusual artistic and poetic gifts. It takes a long time to go back into China and get back home so the vote of this good brother on the Kollum is a bit delayed. "I am just a good old Baptist and while the fighting and tumult was going on over the prostrate form of Killam's poor old spinal kollum (praise be it has a spine) I wanted to get in a word or two but could not because of an ocean or two betwixt us." His reason for favoring the publisher's page may be seen below:



There was an old Baptist, Hen Hallam
Whose visage was Kronicky sollum
Till a friend from inside
Said, "Subscribe, Hen, subscribe,
For THE BAPTIST and kon Killam's Kollum
and
he
did

Now Henry, the Sollum, kalled Hallam,
Takes THE BAPTIST and reads Killam's
Kollum.

He says, "I'm glad to subscribe,
Bekase my inside
Is changed like my outside, by gollum!!!"



Fresh From the Field

(Continued from page 846)

Pastors who propose to observe Labor Sunday (Sept. 3) will find a collection of helpful material carefully assembled with suggestions for use, in the Labor Sunday message of the Federal Council. It may be had for fifteen cents by addressing the Commission on the Church and Social Service, 105 East 22nd St., New York.

A brief article taken from a bulletin of the Home Missions Council and sent out by Ralph Welles Keeler, publicity chairman, appeared in *THE BAPTIST* for July 22 under the title, "Spiritual Life and the Social Order". We are now informed that the author is our own Dr. Alfred W. Anthony, and we therefore give credit where credit was due.

Calvary Church, Charleston, W. Va., has regretfully accepted the resignation of Pastor J. Jay Cook, to take effect October 1, after a fruitful ministry of three years. The ill health of his son requires the removal of the family to Albuquerque, N. Mex. He has held a place among the strong men of the state in Baptist work.

The Crozer Seminary Bulletin for July contains the baccalaureate sermon by Charles L. Williams of Granville, and other addresses from the commencement season, including Dr. W. W. Keen's notable paper on "Science and the Scriptures", which was reported in full in the *Public Ledger* of Philadelphia.

The twelfth annual report of the Boy Scouts of America has been printed as a congressional document (H. R. 296). It contains a complete survey of the varied forms of Scout work, with tables of statistics, personnel, publications, and other information of value to all Boy Scout workers. The report can probably be obtained on request made through your senator.

The six leading non-Catholic Christian bodies reported by the Federal Council Year Book for 1922 are: Methodists, 7,918,557; Baptists, 7,835,250; Lutherans, 2,466,645; Presbyterians, 2,384,683; Disciples, 1,210,023; Prot. Episcopal, 1,104,029. These figures are of membership only. The fixed factor of 2.8 is used to determine the "constituency" of each body.

The itinerary of Dr. W. S. Abernethy and Mr. Wm. G. Sheppard, now in Europe as representatives of the Foreign Mission Society, includes not only the more important and well-known larger cities of Europe but also the capitals of some of the newer countries which emerged out of the world war as new nations, and which in previous years were not often visited by American travelers: London, Hamburg, Copenhagen, Christiania, Stockholm, Reval, Riga, Warsaw, Lodz, Danzig, Berlin, Prague, Vienna, Oberammergau, Geneva, Paris, and the battle fields in Northern France. At each of these places, and at smaller towns nearby, large meetings are being arranged, and the presence and message of Dr. Abernethy as president of the Foreign Mission Society, and pastor of the president of the United States, will not only serve to encourage and strengthen the cause of Baptists in Europe, but will also inform the public in each country concerning the principles of Baptists and their progress throughout the world.

(Continued on page 876)

The Church Union Issue in England

ENGLISH Free churchmen are stirred up over the report of a joint conference between representatives of the Free churches and a group of Anglicans, including the two archbishops. The report agreed on by the conference seems to imply an acceptance of Episcopal ordination as a basis of unity; and since this is one of the occasions of irrepressible conflict between Free Churchman and Anglican, the reactions are manifesting themselves in no secret or uncertain manner. J. D. Jones and J. H. Shakespeare, who were on the free church delegation, have been a target for the criticism of their dissenting brethren. A summary of an editorial by Sir W. Robertson Nicoll and a letter from Rev. Frederic C. Spurr are here reproduced as a fairly accurate reflection of the predominant attitude of Free church leaders.

Sincerity

(Summarized from an editorial in the *British Weekly*)

CRITICS can easily misconstrue a document which was drawn up with immense caution, and may read into it what it deliberately declines to affirm. We thoroughly recognize the noble Christian spirit and intention of those who framed the report, seeking thereby to win the gratitude of the peacemakers. The serious question remains, how far they will succeed in their endeavor.....In the case of Christian churches, sundered by historic generations of conflict, no genuine unity can result from a dextrous compromise achieved by 'sacred fact'..... Instead of clearing up ambiguous expressions, the report employs them to camouflage differences which go down to the roots of things.....When ecclesiastical diplomatists in all good faith put forward such proposals, the result is to create a painful sense of unreality and insincerity among plain Christian men.....The *Church Times* emphatically repudiates the report. In a leader last week we read: 'It is now clear that such serious differences in belief separate us from Free churchmen, that the search for a formula to hide them is intellectually dishonest.'.....When Protestant Free churchmen confer about reunion they had better realize that it means reunion with thousands of clergy who hate the Reformation, and are not ashamed to say so. Now whatever mistakes the reformers may have made, they did appeal to honest men's love of truth: they revolted against falsehoods and formalisms which destroy the very life of the soul.....We cannot wonder that the Bishop of Durham, when he preached in Westminster Abbey last Sunday week took for his text 'Let love be without hypocrisy,' and spoke plain words about the unreality of the whole position. For Anglicans to discuss reunion with Free churchmen, said Dr. Henson, savors of hypocrisy when there exists so deep a rift in their own church.'

A Demand For Light

My own conviction is that there will have to be a very serious clarifying of terms before there can be any true and reasonable approach. We must clearly see our differences before there can be any vital agreement. It is no use to select a number of vague and ambiguous words and try to lose the sense of our differences in their mistiness and then call it unity. We must know clearly what we mean and we must walk in the light. All this is particularly true of episcopal ordination, which is the critical and primary issue in Free Church resistance. What is the precise meaning of "episcopal ordination," and what is its significance in practice? That is the question which Free churchmen are asking. Is episcopal ordination only a particular form of ecclesiastical

procedure, or is it a very specialized channel of grace? Does episcopal ordination open out possibilities in spiritual relationships from which the non-episcopally ordained minister is debarred? Does the ordaining bishop convey authority and power which the Free churchman has never known?—Dr. J. H. JOWETT, in *London Daily Telegraph*.

Re-Union

WHILE the academic discussion upon re-union is proceeding, something else of a practical nature is happening, which has an enormous bearing upon the whole subject. I refer to the mighty spectacular effort which is being made by the self-styled "Anglo-Catholic" party in the national church to press "Catholic" claims in such a way as to destroy once and for all any hope of union with the evangelical churches. Probably this is the aim they have set before themselves. In any case, it is helping to clear the air of all illusions. This week in Leeds and in Birmingham there have been "Anglo-Catholic" demonstrations, the meaning of which it is impossible to misinterpret. On Tuesday in this city a very long procession of "priests" paraded the streets at midday as a preliminary to the celebration of "high mass" (sic) in the cathedral. It was such a procession as I have witnessed in Italy and Sicily and Spain. Crucifix, lanterns and swinging censers were part of it. Some of the "priests" held in their hands what appeared to me to be a rosary. The scene in the cathedral was exceptional. The altar had been prepared for the occasion. For the first time since the Reformation "high mass," with the accompaniments of gorgeous vestments, lights, incense and sacring bell, frequent genuflections, etc., were performed. The verses sung by the sacerdotal congregation contained lines of the grossest materialism—"The blood drops in the chalice." And the Broad Church bishop watched it all! The whole affair was meant as a challenge. It is part of a propaganda. In a free country religious people may use any ceremonial they please. What they do in this respect is their affair. But this kind of thing goes to the quick of the question of re-union. Is it with this neo-paganism that we evangelicals are invited to make common cause? Is there no difference between our witness and that witness! Covering phrases cannot harmonize things that are essentially opposed to each other. As one who has laboured not a little in two hemispheres for the cause of closer church union, I do plead that we get down to reality. To me it seems clear that the only way out—to speak plainly—is disestablishment and then the re-combination of congruous elements in the evangelical churches. What is the use of retaining the fiction of a "national church" in the present hopeless disorder? FREDERICK C. SPURR, Hamstead-road Church, Birmingham.—*British Weekly*.



The Baptist



The Social Redemption of China

ROBERT MORRISON, who began his heroic and faith-testing work in China in 1807, and who died before the harvest even began to come from his long sowing, would have been comforted, perhaps also amazed, if he could have been present at the recent National Christian Conference at Shanghai, China, to measure the abounding and varied results of little more than a century of Christian missionary endeavor among the four hundred million people of the Middle Kingdom.

Lives innumerable are being transformed through the redeeming power of the Son of God. Churches indwelt by his Spirit, planted in many of the strategic centers of China, bear their fearless testimony to his grace and power. The nation is feeling the persistent impact of the Gospel upon its ancient traditions and institutions, its darkness and its despair, its vermin and its vice. Christ is working the social redemption of the Chinese people through the revelation of himself in the church which is his body.

Among the "findings" reported to the Shanghai Conference and by it received as the reflection of the spirit and ideal of the Chinese Christian community, is a significant formulary of the place and power of the church in the social order. The report of Commission II (The Future Task of the Church) includes a social program, discussed under two heads: "Economic and Industrial Problems," and "Social and Moral Welfare." "In full realization of the swift oncoming of the modern industrial system from the West, the committee urges that the church fearlessly take the lead in the forming of such public opinion as shall prevent a repetition in China of the industrial tragedies of the West and as shall put China in line with the other civilized countries which have endorsed the industrial standards of the League of Nations." The prohibition of child labor for those under fourteen, one day's rest in seven, the safeguarding of the health of workers by a shorter working day and better sanitation: these are the goals of the Chinese Christians for their industrial system.

The Christian home, which China first knew as it was manifested in the life of the missionary communities, is declared to be "the most important single factor in the making of the Christian adult of the next generation"; and it is recommended "that careful study be given to the home, its Christianization and how to make it a place in which better children can grow up."

The task and opportunity of the Christian people in the social redemption of China are thus clearly set forth (we summarize in part):

"The object of Jesus is to organize the whole of society on a basis of love. . . . The reform of society in China is most urgent, and love should be the foundation of the new social structure.

"Any organization that will unselfishly promote social uplift, show men the way to secure larger results for themselves and their fellows in life and happiness, will find a ready response on the part of the Chinese. . . . Whether or not philanthropy in the future, and health work, sanitation, and general reforms, will be considered as springing from Christianity, or merely scientific and materialistic, depends to no small extent upon the social workers of the present hour and the immediate future.

"The church, by all means in its power, shall bear witness to, and secure the recognition of, such fundamental Christian principles as:

"1. The inestimable value of every human life; involving the duty of safeguarding the individual from conditions and hours of labor directly injurious to life, and the recognition of the right of the individual to a certain amount of leisure and to opportunities for development and self-expression.

"2. The dignity of all labor, whether skilled or unskilled, that ministers to the common good; involving the right of every worker to a fair reward for labor performed.

"3. The brotherhood of man; involving the conception of cooperation in service, and such mutual relationships in industry as exclude the selfish exploitation of labor by employers and capitalists.

"That the church further emphasize the responsibility of every Christian to apply these principles to whatever relationship he or she may sustain as a producer, consumer, employe, employer or investor."

When, with the New Testament open before us, we read this Chinese charter of social redemption through Christ, we confess ourselves unable to find anything in the former which is alien in spirit and purpose to the latter. We see a Man facing his former neighbors in the synagogue at Nazareth and announcing in the language of prophecy read from the Book, "He anointed me to preach good news to the poor . . . to send crushed ones away free." We hear, two generations later, an old man who had been eminent for his intimacy with Jesus, saying, "To this end the Son of God was manifested, that he might destroy the works of the devil." Sweat-shops, the twelve-hour day in mill and factory, night work for women and children, child labor, slums that destroy both soul and body in hell, licensed traffic in lust and liquor: are not these hideous and frightful institutions of modern society to be counted among the works of the devil? And is there not an irrepressible conflict between these monstrous evils and the Son of God who came to destroy all such? And can his body, the church, fulfill its function unless it share with him in the warfare he is waging?

The New Testament

BAPTISTS of every clan and stripe everywhere—unless we except a few of the extreme radical school—find themselves in hearty accord with that part of the statement adopted by the Indianapolis convention which reads as follows:

"The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice."

We confess ourselves a New Testament people. We affirm our churches to be New Testament churches—nicknamed by our adversaries of long ago "Baptist" churches. We claim to derive our gospel from the New Testament. We yield to no authority less than that of the New Testament. In the avowal of primary allegiance to the New Testament, Baptists find themselves unified in their faith.

What does this mean? What should it mean? What spiritual and personal significance has that Indianapolis declaration of loyalty to the New Testament as the all-sufficient ground of our faith and practice?

If we will have it so, Indianapolis, 1922, may mark the beginning of a new chapter in Baptist history, the characteristic of which will be a renaissance of interest in the New Testament. If that word is all that we say it is, then we should restore it to the place from which it has fallen in Baptist homes, Baptist pulpits and Baptist schools.

The Indianapolis declaration comes as a searchlight into every Baptist family to reveal just how large a place the New Testament really has in that home. Is the Book read in daily family worship? Does it feed the souls of God's children day by day in their secret devotion? Does it even divide time with the Sunday comic and the slushy magazine among the children and youth?

Has the New Testament its rightful place in the worship of the church and the Sunday school? Is the scripture lesson sometimes omitted or curtailed to save time for the preacher or the choir? Probably the majority of our Sunday-school pupils never handle a Bible during the Sunday-school hour, although it is alleged to be the text-book they are studying.

One year of ardent and prayerful study of the New Testament will purify our lives, widen our vision, promote our fellowship, enlarge our giving, energize our missionary enterprises, enhance our spiritual power, mightily impress our denomination. Whatever else Indianapolis may mean to those who were present and to those who study its achievements, let it mean at least a new consecration to the study of the new covenant of our Lord and Saviour, Jesus Christ.

Survey the work of your church,—pulpit, Bible school, young people's society, prayer meeting,—and note where the New Testament is being ignored or slighted and bring it back to its rightful place as the instrument whereby God teaches his people and guides them in their service for him.

If you are already familiar with the Book, perhaps you will find new light and blessing by the use of one of the modern versions such as Moffatt or Weymouth; or if you know Greek, make your way through the sacred story

in the twelvemonth in the original tongue in which Luke and Paul spoke and wrote.

Read your New Testament through during the next twelve months. THE BAPTIST will gladly mail to any applicant (if postage is sent) a helpful calendar for consecutive reading of the New Testament in one year by daily readings.

We claim to be a New Testament people: let us demonstrate the truth of our claim with a new ardor and constancy, and in his light we shall see light.

A Christological People

THE *Christian Register* has been greatly interested in our Baptist family affairs of late, and the Indianapolis Convention was reported in a two-page article by Curtis W. Reese. From that report we quote the following paragraph:

"Interspersed throughout the program were many spicy reports of great achievements and still greater projects. There were brief but thrilling addresses by returned missionaries. The whole affair gave evidence of radiant life!

"The most objectionable feature of the convention from my viewpoint, was the 'obnoxious exaggeration' of the uplifted Christ, the abnormal emphasis on the place of the cross in the religious life, the monotonous regularity with which the musical director selected Christological songs, the all but automatic call for prayer following every tense moment, and the pathological lust for ecstatic utterances. Unquestionably Jesus Christ is the God of orthodox Baptist Christianity!"

The Baptist delegates who were present will recall those high moments when President Montgomery lifted her heart in prayer, with deep spiritual passion calling on the Lord Jesus for help and guidance. Prayer to the exalted Jesus was characteristic of the early Christians; they were commonly described as those who "call on the name of the Lord." We are content to be known as their successors; we also call upon his name. We are at home in a realm of Christian thought and experience which concerns itself with "Jesus Christ, whom not having seen ye love, on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." We are a Christological people. We look steadfastly to the uplifted Christ.

Orthodox Tenderness

WE commend to all our readers, whatever label they may bear—or refuse to bear—a careful and humble perusal of the editorial under the above title which we take from the *Sunday School Times*. Charles G. Trumbull worthily continues the work of his noble father in promoting the study of the Bible and the winning of children and youth to Christ through the Sunday school. He has been a conspicuous advocate of what is called fundamentalism. He sounds a timely warning against the orthodoxy which is destitute of the spirit of Christ in its attitude to others who differ in their views of truth and of duty.

"Orthodoxy, somehow, is usually associated with severity. Is not this because we have gotten so far away

from the *whole* counsel of God? For orthodoxy is severe, but orthodoxy is even more tender than it is severe. Charles E. Hurlburt, of the Africa Inland Mission, said recently to a little group of friends: 'It is not enough that we speak sound doctrine with phonograph accuracy if we lack the infinite tenderness of God.' There are some, too many it is to be feared, whose orthodoxy in everything but the thirteenth chapter of First Corinthians is indeed phonographically accurate. But the lack of that part of sound doctrine which is the very character of God himself, who is love, makes what is left of orthodoxy only 'sounding brass, or a clanging cymbal.' In John's First Epistle the inspired apostle writes with unsparing severity and condemnation of sin. But in that same epistle he also writes, as the literal Greek has it, 'My dear little children, these things write I unto you, that ye sin not.' When we deal with the sins of others do our hearts overflow with love, and do our looks and the very tones of our voice show forth the infinite tenderness of God that counts the offenders as 'My dear little children'? There is no orthodoxy without love. Have we examined ourselves in the faith, to make sure whether we really are sound?"

The Discipline of Dislodgement

THE appreciative review of the life of the late Principal Curtis P. Coe which was published in THE BAPTIST for July 15, emphasizes the composite nature of the life of a modern American. When we recall the fact that the philosopher Kant was never in his long life more than thirty miles distant from his birthplace at Konigsberg, the contrast of those days with the present is more manifest. Mr. Coe was born, converted and educated in Illinois. He served as a Sunday-school missionary in Texas. He worked among the Hopi Indians of Arizona. He superintended the Baptist orphanage at Wood Island, Alaska. He held a professorship in McMinnville College, Oregon. He crowned his varied and farflung service for Christ by two years as principal of Keystone College, Pennsylvania.

Our reflections on the record of this fruitful life lead us to some conclusions, here set forth:

1. In the providence of God our lives are matured and enriched by a process which Prof. W. P. Paterson of Edinburgh has well termed "The Discipline of Dislodgment". In a sermon bearing that title Prof. Paterson applies the words of the prophet Jeremiah to the divine disciplines which shift us and turn us and move us and lead us about in ways for which we cannot find a reason, but by means of which we come to the fulfillment of the Father's purposes of grace for his children:

"Moab . . . hath not been emptied from vessel to vessel." (Jer. 48:11-12)

It is through the process of tilting and pouring and overturning, "the discipline of dislodgment" breaking us away from familiar associations and thrusting upon us new conditions of life and new problems in life—it is thus that God oftentimes works out his purposes for us. We are therefore encouraged to accept with patience and with faith those unwelcome and distasteful changes which are forced upon us, knowing that of them God makes a road to the goal of his planning.

2. Various and multifold are the influences and forces which the Father employs for the training and perfecting of his children. To few if any of us who work with human minds and souls is it given both to begin and to complete our work. "One soweth and another reapeth"; Paul plants, and Apollos waters. The process of building a Christian life is as complex in its human factors as the construction of a modern newspaper or a monster ship. For a year only we may have a pupil in our classroom; for a month only a boy in our Sunday-school, for a day only a student in our congregation. Yet we may think of these as having been sent to us by God for a touch which we are enabled by his grace to impart to them before they leave us to come under the power of other formative influences.

3. God chooses to make of some of his workers graving docks, imbedded for a lifetime in one church or one institution of which they become an integral part and to whose existence and success they seem essential. He makes of others floating docks, to be moved about from one harbor to another in order that their ministry, itinerant rather than immobile, may have an extensive quality and result in the salvage and uplift of men and churches and institutions to whose relief he comes for a time. Principal Coe was moved from place to place, from field to field, from institution to institution, throughout the nearly thirty years of Christian service; and left on each the mark of his fine character and stalwart faith and unselfish devotion. It becomes us—churches, schools, missionary societies—to consider that God may have his own wise method in sowing broadcast now and then precious seed which we would prefer to have planted, all of it, in our own field. He is Lord of the harvest, and his field is the world. He must have his way with his own.

The New Covenant and the Old

SOME things are sufficiently obvious to be taken for granted. It would seem hardly necessary that a man, every time he avows his love and loyalty to his wife, should have to re-affirm his gratitude to his mother-in-law, from whom as concerning the flesh his wife came.

Northern Baptists at Indianapolis declared their love and loyalty to the New Testament, and, strange as it may appear, some earnest Uzzas trembling for the ark have at once leaped to the conclusion that Northern Baptists have no appreciation of the Old Testament.

We live by the substance, not by the shadow; we are not under law, but under grace; now that faith is come, we are no longer under a tutor; we are not children of a handmaid, but of the freewoman; we are living under the gracious provisions of the New Covenant; we enter into the holy place by the new and living way.

The attitude of Northern Baptists to the Old Testament, as implicitly stated in the Indianapolis Declaration, is sufficiently defined in the following authoritative assertion:

"God, who in ancient times spoke to our forefathers in many distinct messages and by various methods through the prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe, and through whom he made the ages." (Hebrews 1:1, Weymouth's translation).

Work and Prayer

By CHARLES W. GILKEY

"THE harvest truly is plenteous but the labourers are few; *Pray . . .*" Matt. 9:37-38.

It is the last conclusion that we American Christians would ever have drawn from such a situation. Here were great fields white to the harvest and waiting for reapers: a very big job needing to be done at once. To us energetic and practical moderns the thing to do under such circumstances looks so obvious that we should think of only one possible conclusion as following from Jesus' description of the present crisis; and we should probably state it in familiar American phrase. "The harvest truly is plenteous, but the labourers are few"—*get busy*.

Anyone who has been attending recent religious conventions, or who knows the lingo and technique of present-day religious movements, will have no difficulty in giving to this "American revised" text some very definite and up-to-date applications. "The harvest truly is plenteous, but the labourers are few"—*organize*. "Start a campaign—raise money—secure strong men for promotion secretaries—open an office—get adequate publicity—survey your harvest field—enlist and train your workers—plan your work to avoid duplication and secure maximum efficiency—work your plan." That is the way we have of handling a white harvest field. And if for any reason these large-scale methods of reaping seem not to apply, we have another conclusion ready. "The harvest truly is plenteous, but the labourers are few"—at the very least hold a mass meeting to arouse public sentiment, and form a committee to consider and report on a harvest program.

Not Jesus' Way

These are no doubt perfectly proper and promisingly efficient ways of meeting the problem of a ripe harvest field where labourers are few—but we cannot miss the fact that they are not Jesus' way. He evidently approached the task of reaping a spiritual harvest from a different side, and applied to it a different logic. And we who call ourselves after his name Christians, and believe that he knew even more about spiritual sowing and reaping than we do, will surely do well to examine his approach and see if it does not lead closer to the heart of the matter; to study his logic and see if it is not profounder than ours. Our

WHAT a man chooses out of a hundred offers, you are sure by that who and what that man is. And accordingly, put the New Testament in any man's hand, and set the Throne of Grace wide open before any man, and you need no omniscience to tell you that man's true value. If he lets his Bible lie unopened and unread; if he lets God's Throne of Grace stand till death, idle and unwanted; if the depth and the height, the nobleness and the magnificence, the goodness and the beauty of divine things have no command over him, and no attraction to him—then, you do not wish me to put words upon the meanness of that man's mind. Look yourselves at what he has chosen: look and weep at what he has neglected, and has forever lost! —Alexander Whyte, in "Lord, Teach Us to Pray."

methods are doubtless all right when it is western wheatfields that are to be reaped, or even when it is a political or civic campaign that is to be organized. But Jesus is looking into the hearts and lives of men, and seeking there a spiritual harvest for the kingdom of God; and his directions for such an undertaking are very explicit. "The harvest truly is plenteous, but the labourers are few; *pray* ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The first thing to be noticed about these directions is that plainly Jesus was no idle dreamer who thought that harvests could be gathered by anything else than hard work. The sharp contrast between our instinctive conclusion face to face with a plenteous harvest, that the immediate thing to do is to get to work, and his that the urgent need is prayer, does not come from any visionary idea on his part that "mere praying," as we sometimes shallowly call it, will by some magic or miracle avail to get this reaping done. He knows just as well as we practical Americans that what such a situation calls for is hard work and plenty of it; and the last part of his directions, with its emphasis upon labourers going forth to toil in the

harvest field, is as definite and practical as any modern organizer could wish. But he knows also what we busy folk so often forget, that in all spiritual service some other things are just as important as numbers and activity, if not more so; that work to be effective, must be of a certain kind and done from a certain motive. He plainly believes that prayer has everything to do with getting that kind of work done. And so he puts behind the work that has to be done in the harvest field, the prayer that alone make it adequate and effective. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Lord of the Harvest

The reasons why Jesus believes that prayer is an essential prerequisite to the right kind of work in the harvest field also appear in this explicit direction. Our modern inclination is constantly to think that the reaping of spiritual harvests, the extending of the kingdom of God on earth, is our human responsibility; and so, with the best brains and organization and effort we can summon, we try to make it our human achievement. Jesus reminds us here that the same God who in ways not only past our imitation, but also past even our understanding, caused the grain to grow from the seed and ripen into the head, is also "Lord of the harvest." It is his enterprise and therefore his responsibility; and we men can only find our rightful place in it as we put ourselves under his direction. God has his plans for the harvest as truly as for the sowing and the ripening of the grain; and his direction and blessing is as indispensable for the one as for the other. There is a glimpse here into Jesus' view of the spiritual processes of history and of the progress of the kingdom among men, which we self-confident and precipitate moderns greatly need. We feel sure we can rush out and bring in the kingdom with some grand campaign or efficiency program of our own device. Jesus reminds us that God's direction of the harvesting is just as necessary as his blessing upon the sown seed. The plan of campaign, if it is to be successful, must be his rather than ours; and we must place ourselves at his ordering, as must all other labourers, if the work is to be rightly done. This

is the deeper meaning of Jesus' insistence upon prayer as the essential preliminary to the right kind of work in the harvest field. Only through prayer can we discover God's program, and go forth to our own part in it with his commission.

A meaning deeper yet in Jesus' emphasis upon prayer appears when we look for the nature of this divine commission which he insists is essential to successful work. The word translated "send forth" is in the Greek a very strong one, fairly to be translated "trust forth." The vigorous impulse which it implies surely cannot be that of outer compulsion, for Jesus never represents God as forcing his servants to work like a slave-holder. It is an inner impulse that God quickens in the hearts of all his true servants in every age—the thrust from within that Paul felt so powerfully when he said, "The love of Christ constraineth me." This is the only motive power to Christian service that is commensurate with the size and difficulty of the undertaking. Jesus makes it plain that it is God himself who thus equips his workers with the inner endowment which is necessary for the adequate performance of their task; and that it is prayer which opens the hearts and lives of his children to receive this indispensable commission.

Mere Mechanical Busyness

We can easily imagine that Jesus had seen in the religious workers of his own time abundant reason for insisting on this inner equipment for spiritual service which alone can make it effective. There was no lack in his day of those who thought they were doing the Lord's service. One considerable company of them—the scribes and Pharisees—were very careful to go through the motion of religious service with special attention to correctness of form. But Jesus and every one else saw that their laborious activity was absolutely without real influence on the lives of their fellows or the progress of the kingdom; it lacked the inner impulse of spiritual vitality, the contagious spirit of sincere good-will, which God quickens in the hearts of his fellow-workers, and which alone makes their work to prevail and endure. From that day to this there have been those who have laboriously or energetically gone through the motions of Christian service—with similarly barren results. In our time it is not so much perhaps the punctilious formalism of the Pharisee, as it is the galvanic activity of those who think they can save the

world and themselves by much busyness about religious interests and undertakings; that reminds us again how utterly spiritual service depends for its value on that quickening spirit of reality and vitality which men can never achieve for themselves, but only God can create and bestow. How sorely we Christians of the early twentieth century need to pray to be delivered from the futility of mere mechanical busyness! For that never saved any soul nor really advanced the kingdom—nor ever will.

Then Jesus knew full well also that company of short-winded en-

Intercession

THAT man of all-prayer is still on his knees. He is "wrestling" on his knees. There is no enemy there that I can see. There is nothing and no one that I can see near him: and yet he wrestles like a mighty man. What is he doing with such a struggle? Doing? Do you not know what he is doing? He is moving heaven and earth. The man is removing mountains. He is casting this mountain, and that, into the midst of the sea. He is casting down thrones. He is smiting old empires of time to pieces. Yes: he is wrestling indeed! For he is wrestling now with God; and now with man: now with death; and now with hell. See! the day breaks over his place of prayer! See! the kingdom of God begins to come in on the earth!—Alexander Whyte, in "Lord, Teach Us to Pray."

thusiasts who in his time, as in every age, have been quick to take up the Lord's work, and as quick to drop it when the burden grew heavy or the road long. The gospels tell us that at the opening of his own ministry he was surrounded by great multitudes who hailed his preaching, were carried away by his personality, and wanted to follow in his train; but when he began to lead them by that way of the cross on which he frankly said all his friends must expect to follow him, they "went back, and walked no more with him." He has himself given us the perfect picture of this short-lived devotion in his parable of those whose hearts have no "deepness of earth"; the seed which falls there springs up quickly

enough, but they have no "root in themselves" to endure the test of difficulty or adversity. What pastor does not know their modern successors: quick enough to enthuse over the new idea or the new leader, ready enough to respond to the urgency of the friend whose invitation to serve on his committee they cannot refuse for personal reasons; but rarely there to the finish of the long, slow spiritual task. Jesus knew well enough that the work of the harvest field to which he summoned men would not be done by mid-morning or even by noon; and that only the inexhaustible inner impulse with which God thrusts men forth to service (so wonderfully pictured in his own parable of the unfailling well of living water within the soul) can suffice to sustain his fellow-workers in their arduous and continuing toil. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The Only Adequate First Step

In other words, the work of the kingdom is at once so delicate in its nature, so vast in its extent, and so exacting in its demands, that it calls for more than human wisdom, effort, and organization. Misguided activity must fail to advance it, no less than indifference and indolence. The kingdom for which we hope and work and pray is so essentially God's, that we cannot expect to serve it except under his constant direction, and by his continuing inspiration. Only he, by that secret entrance and influence which he possesses within the hearts of men, can thus call and equip for his service an adequate number of really effective labourers. The man whom Jesus has taught enough about "the mysteries of the kingdom" to realize this, will see that Jesus' call to prayer in the presence of the white harvest field is really the only adequate first step toward getting that harvest reaped: for it will put the man who prays under the immediate direction of the "Lord of the harvest" for whatever service he can render; and in ways that he may not fully understand, it will open the hearts and lives of others for whom he prays, to that same inspiring and enabling presence.

A spiritual truth so simple and yet so profound as this, is often plainer under the form of a symbol. Jesus taught us that the perfect relationship between men as brethren and God as their Father which he came to establish in the kingdom of God, is not simply a one-sided ethical relation between man and man, nor yet a one-sided religious relation be-

tween man and God; but rather a triangular relationship linking men with their brother men beside them, and with God above them. Jesus insisted that when the three points of this triangle (ourselves, other folks, and God) are linked together in a mutual relationship of confidence and love, spiritual forces will be released around that triangle, as around a closed electrical circuit, greater and more powerful by far than men isolated from their fellows and their Father can ever guess. He continually declared that prayer is, or rather, releases, such a force: so that men cannot only serve one another directly by acts of love, but can through prayer (by way of God, so to speak) bring blessing into other lives; and so that God cannot only do things for men directly through his mercy, but through other men whose lives have been made his channels by prayer on their part, can send his blessings by way of human agencies. In such a world of spiritual relationships, the man who wishes to forward the kingdom of God will look not only for opportunities for personal service to his neighbors, but for occasions for prayer on their behalf. And in the presence of fields white to the spiritual harvest, he will realize as Jesus said, that prayer to the Lord of the harvest alone can open the way, for himself and for others as well, to really effective work as a reaper.

This is the fundamental religious truth which Phillips Brooks stated with such beautiful precision and

heartening power in one of his "Sermons Preached in English Churches," on the pathetic question of the disciples in Matt. 17:9—"Why could not we cast him out?"

"Not man alone, and not God alone, is going to purify this world. But man and God, made one by perfect sympathy, by the entire openness of life between them, by perfect love and free gift of himself upon the part of God, by perfect obedience and receptivity upon the part of man, they are the two together—nay, they two together are not two, they are the one which is to make the old world into the new world by the driving out of sin. The principle which makes God and man to be one power is faith. When man has faith in God his nature so opens itself to be filled with God that God and he make a new unity, different at once from pure heavenly divinity and from pure earthly humanity, the new unit of man inspired by God: and by that new unit, that new being, it is that the evil is to be conquered and the world is to be saved. . . .

"Oh, how the history of the world has lost this truth! Now with a faithless manhood which felt no need and claimed no presence of divinity, the fight against misery and sin has been carried on. Now, thinking that God would do it all and that man had no place in the great work, an impractical religion has stood by and waited for a miraculous cleansing of the earth which never came. Some day the perfect power—God using an entirely obedient manhood, man

perfectly obedient and only asking to be used by God—these two together, not two but one, God in man and man in God, shall come, and then the world's salvation draweth nigh—nay, is already here!"

What now does all this mean for our characteristic modern religious activities? Not that we are to abandon our machinery, give up our organization, stop asking for money, or sit idly by while the opportunity of centuries passes. Rather that the sense of the crisis through which our world is passing shall drive us, not so much to hysterical and therefore spasmodic activity, but to our knees for a deeper understanding of God's great purposes and our own part in them, and for an inner equipment to play that part in his sufficient strength. Prayer in this spirit will not dispense with work or organization, but will vitalize them. The one thing we modern American Christians need to be very sure of is that our prayer is really a preparation for our planning and our working, and not simply an afterthought. Never were fields more white to the spiritual harvest than those that stretch the world around to-day. Never was there greater need, in our own hearts or in the hearts of hungry men who know not what they seek or where, that we should follow Christ's program for the reaping.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Faith

I WILL not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered;
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe in all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death,
O, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Selected.

Tempestuous India and the Gentle Gandhi

By HOWARD R. MURPHY

THE present condition of India is exceedingly complex. India includes a multitude of races, languages and representatives of every known religion. To attempt an exhaustive discussion of the subject would require many volumes and a study more extensive than would be possible for any one individual however expert. It is possible to generalize only on a few outstanding facts. There has been a great tendency to overestimate and exaggerate the importance of present political movements in India. It is well to remember that a few professional agitators with a great capacity for noise can attract more attention than a great multitude of peaceful, law-abiding citizens who are loyal to their government.

Mr. Gandhi began his agitation by urging all students to withdraw from government-aided schools. He assured the people that in that way they would certainly attain *swaraj*—independence. That any sane man would think that national independence could be attained by students going on strike seems all but incredible. The most to be expected was that government should make a great saving on their educational budget. After all the agitation not one student in a hundred, taking the country as a whole, left school.

When it became evident that the school strike was a failure Mr. Gandhi opportunely announced that his purpose in the school strike had been fully attained; that the next step to the attainment of *swaraj* was the surrender of all titles and the boycott of the law courts by all lawyers and litigants. This was the best joke of all. Any one at all acquainted with court conditions in India could but thank God and take courage. The government of India would gladly dispense with half or more of the lawyers and it is constantly endeavoring to reduce the amount of litigation. Unfortunately only a very small number of lawyers and litigants responded.

Mr. Gandhi, not to be beaten, again announced that his purpose had been fully attained and that the next step leading certainly to the downfall of the British government was to stop buying foreign cloth and to introduce the spinning wheel in the Indian homes. This was no joke for the Manchester mills, but it only resulted in the British Raj taking a little firmer grip on the situation.

Indian Begins to Question

Another phase of the movement was a collection by house to house visitation of many millions of rupees. A large part of this huge sum was secured by concealed or open intimidation. The people were promised all sorts of personal benefits from these funds. For instance, while on the one hand urging people to boycott the courts, on the other they were promising to pay the cost of their court cases. Gandhi while urging the people to boycott everything foreign even to horse carriages, himself traveled in special trains and went to his places of meeting in the finest autos that money could procure. No account of the great sums of money collected from these poor people has been rendered nor will it be unless the government takes the matter in hand. The promised benefits to the givers has not materialized. It is not strange that the long-suffering and patient Indian is beginning to ask ques-

tions, or that the government has felt compelled to take measures to protect its loyal subjects against oppression and open fraud.

The slogan of the agitation has been "non-violent non-cooperation," but a truer designation would have been non-violent lawlessness. There have, however, been frequent hints thrown out that when the proper time should come they would refuse obedience to all state-made laws "even though there may be a certainty of bloodshed." Mr. Gandhi undoubtedly possesses a measure of sincerity and would be only glad to attain independence for India by peaceful means, but failing this it is equally evident that he contemplates the most drastic measures.

The government has seen clearly the trend of events. They know that in India is a large criminal class; that for centuries India has acknowledged the da-

Verdun

INDIA is the most difficult mission field in the world and Bengal is the most difficult field in India. It has been well called the Verdun of Hinduism. Baptists in Bengal-Orissa hold one of the most difficult and at the same time one of the most important sectors in the great foreign mission battle line of the church of the living God in the non-Christian world. As Bengal thinks today, India thinks tomorrow. Bengal is the first province in intellectual attainment in India. The poet Tagore and many of the Indian nationalist leaders are natives of Bengal.—J. C. ROBBINS.

coits (robbers) as one of her many castes; that the open advocacy of lawlessness and defiance of government, even though non-violent in name, would certainly lead to a wave of crime and terrorism. The patience and forbearance of the British Raj is proverbial. In the judgment of most Americans living in India, not to say Englishmen, patience has been carried even beyond the point where patience ceases to be a virtue.

The government although very reluctant, has been compelled in the interest of the great mass of contented and loyal subjects, to put Mr. Gandhi and many of his assistants in jail. Many thought the government should have taken this action much earlier, but it is becoming evident that the government has hit upon the psychological moment. A few months ago Mr. Gandhi was being worshiped as an incarnate god. All sorts of stories were being circulated regarding his miraculous powers. It was said that a whole platoon of soldiers fired at him but the bullets passed through him without doing the slightest injury; that they had tried to hang him; had put him in the fire box of an engine; had ground him in a flour mill with the wheat but that he came out with the flour, unscratched. The people are now realizing that they have been duped; that their money and enthusiasm has gone for naught.

Strange as it may seem a movement which was aimed at the British government and at the European is now spending itself in internecine strife and hate.

A wave of crime and terrorism is spreading over the country. Thousands of villages have been looted and burned, but rarely has an European been molested. The people are all but frantic in their appeal to the British Raj to protect them from violence and loss. The masses who a few months ago were worshiping Gandhi as a god would today gladly see him hung.

Looting and Burning

The trend of events in India is illustrated by an experience the writer had only a few days since. About midnight a man awoke me with the information that a band of 100 dacoits were looting and burning his village. Catching up a gun and lantern we made a run for the village a mile and a half distant. We hid the lantern about a half a furlong distant from the village but not before it had been seen by the robbers, for the leader was heard to shout to his men, "There comes a lantern from the direction of Bhimpore—it may be the Padre (missionary)—we better run." Entering the village we found that the band had been gone but about five minutes.

We attempted to follow them but the path soon led into heavy jungle where it was impossible in the darkness to tell the direction they had taken. The next morning some police were secured and two days spent in hunting the jungles without finding their rendezvous. However, we got them guessing and in an attempt to escape by crossing the river to the west of us three of the band, including the Mohammedan leader, were captured. The leader turned out to be a man who was wanted on the charge of burning two women until they died of their burns, in an endeavor to make them tell where supposed treasure was hid. Another woman he had stamped to death because she had thrown her jewelry in a well, preventing him from getting it. The leader turned informer and twenty-three of the band have been captured.

The people of the villages were simply terrified and scores of villages were completely deserted by night, the people taking their valuables and hiding in the fields. For several nights we had from five to seven hundred women and children sleeping in the mission compound for protection. The people fully appreciate that this condition is a direct result of Gandhi's propaganda and hate it accordingly.

The result as regarding mission work must vary greatly in different localities. In so far as Bengal-Orissa is concerned the net result thus far can be put down as a gain. In those areas where Mohammedans are numerous the present outlook is portentous and the outcome no one will attempt to predict.

The Mohammedans are taking every possible advantage of the general unrest and agitation that they may bring pressure upon the British in the settlement of Turkey's affairs. To this end they are ready for the time being to join hands with the Hindu and declare mutual friendship and fidelity. This can deceive but few and them not for long. The history of Mohammedanism together with the late outbreak in Malabar shows conclusively that the Mohammedan never unites with any one only until his ends are attained.

(Continued on page 873)

The Sighing of the Prisoner

A pathetic failure in brotherhood.

MAN'S failure in the art of dealing with his weaker and less worthy brother has no more complete demonstration than that to be found in the record of legalized punishment for crime. There are few chapters in all the human story blacker and more hideous than the tragedy of "Botany Bay," when England sent her crowded prison ships bearing the accumulated output of the criminal courts for years, to become members of the new convict settlements in Australia and Tasmania. The official and voluminous records of the voyages and of the colonies constitute an almost unbelievable page in the terrible tale of man's blundering misuse of his power over his fellows.

The blundering is far from ended even yet, although the old penal settlements are long since abandoned by civilized nations. A notable book has been published by Longman's, entitled "English Prisons Today," edited by Stephens Hobhouse and A. Fenner Brockway. The book is the result of the inquiries prosecuted by a prison system inquiry committee initiated by the Labor Research Department, in January, 1919. Against the announced opposition of the home office and other officials the inquiry was carried through. Chaplains, medical officers, warders, magistrates and discharged prisoners were interviewed, and the important facts thus verified are set forth in the volume referred to. We are indebted to the *Christian World* for a brief review of this timely publication, and from its columns make the extracts which follow:

"The primary purpose of the inquiry is to gather facts and focus them, but in a concluding chapter Sir Sydney Olivier discusses in his broad-spirited fashion the whole case of society and the offender and the need to revise our penal theory. He urges that we must distinguish between the effect on the prisoner and the effect on others who might be tempted to crime. As to the prisoner the evidence here gathered proves that imprisonment has in most cases no deterrent effect. The sense of fear and dismay often present at first passes into bravado, depression, callousness or despair. 'A prisoner is almost certain,' says Sir Sydney, 'to return to prison.' And in that sentence we have the indictment of the British prison system. * * * *

"Necessarily, the book is not pleasant reading. That was to be expected. What perhaps might have been expected was that the prevailing gloom might have been relieved by some compensating features. But it is not. The evidence printed here leaves the very definite impression that our prison system is strictly punitive and devoid of any redemptive side.

"An official visiting minister sums up the cellular confinement of hard labour prisoners and habitual convicts as wanton cruelty. Cellular confinement is isolation for twenty-three out of twenty-four hours of the day in cells measuring thirteen by seven feet. That it nearly drives men mad is quite believable. The silent system is almost as pernicious. It is described as the most manifestly 'dehumanising rule.' One Portland convict 'became like an idiot' under its unnatural pressure. The silent system is only characteristic of the whole system, which is clearly designed to destroy self-respect and prevent

"In the Shadow of the Wall"

THIS is a book written by one of our devoted Baptist women whose high privilege it was to labor for twenty years within the shadow of prison walls, as the wife of Chaplain Gunn of Iowa. In a simple, direct narrative Mrs. Gunn tells the story of their ministry to the spiritual needs of prisoners. There are many wonderful stories of penitence and renewal, many of answered prayer. The book cannot but increase one's belief in the power of the Gospel to save and renew. (Christopher Publishing House: Boston)—Helen Barrett Montgomery.

self-expression. The prisons themselves, the work given to prisoners, the way meals are distributed, the degrading sanitary arrangements, the hideous dress—all these things have the same degenerating tendency. 'The religious ministrations are almost valueless, because of the conditions under which it is offered,' and 'the chapel services almost worthless from the religious point of view, because of their prominent disciplinary features.' The official status of the chaplains tends to destroy their influence with the prisoners. "One section of the book deals with the mental and moral effects of imprisonment and under these headings facts of a startling nature are marshalled. The ratio of insanity in prisons is as 10 to 1 among the ordinary population, and the insanity rate increases with the length of the sentences served. In spite of most elaborate precautions the suicide rate is three times greater than outside, and suicide is particularly frequent among young prisoners. Practically all prisoners suffer mental deterioration of character; and are made more predisposed to crime by the prison

regime. Dr. Charles Goring, speaking from experience of 3,000 convicts, repudiates the Lombroso theory of a criminal type, but says that the prisoner after several terms of imprisonment tends to conform to a type and acquire the characteristics of a so-called criminal class. The discipline is external, and a visiting Free Church minister declares that there is no effort—save by the chaplain, and that too often very formal—to get *within* men.

"Of peculiar value and significance is the large mass of evidence given by political offenders as to the influence upon themselves of their first experiences of prison discipline. This section is the main new contribution made by the inquiry to existing knowledge. Nearly all the witnesses were conscientious objectors, serving in the third division with hard labour. Many of them were men of superior education, some of them idealists. Their testimony, broadly rendered, indicates that there are four phases through which prisoners pass: (1) A period of excitation, (2) a conscious, deliberate and systematic attempt to make the best of it and occupy the time in a profitable manner, (3) a deterioration, when mental activity ceases and vacuity of mind ensues (those who struggle most against this are frequently those who in the end suffer from nervous breakdown), and (4) a period of settled apathy and torpor. 'Every day in prison,' says one 'brings its hour of desperation.' * * * One witness perhaps sums up the evils best when he speaks of 'the very emptiness of prison life.'

"It is obvious that an impairment of mind which involves deterioration of mental powers, atrophy of will, lassitude, childishness and irritability must react to a serious extent upon moral character. A certain number of political offenders have returned from prison life with less enthusiasm for ideal causes and with less capacity for high religious or political faith. Many are to some extent embittered. Idealism is transmuted into a spirit merely revolutionary and intransigent."

The Wrecked Automobile

By ARTHUR F. RAGATZ

IN a ward in the county hospital lay a middle-aged man recovering from serious injuries received in an automobile accident. In addition to his physical sufferings, which were intense, he was facing a serious criminal charge as the accident occurred while he was riding in a car which he had agreed not to use.

He had many visitors. Some were friends trying to plan a means of escape from the penalty of the law. Others were trying to wring from him some statement which might make his conviction sure. The American Bible Society woman was there to furnish spiritual comfort and cheer from the word of God. Both he and his friends resented her presence but he finally accepted a Testament and at each subsequent call seemed more glad to see her.

When he was moved to the county jail he took his Testament with him and even though the other prisoners laughed at him, he read it faithfully every day.

He soon became a "trustee" and in that capacity helped serve the Thanksgiving dinner. After the table had been laid, the prisoners filed in to their places and immediately began to eat. But this man said, "Boys, this is Thanksgiving and we have a lot to be thankful for. Let's have a blessing!" And before the warden and guards he earnestly besought God's blessing and returned thanks.

Months passed. The man was permitted to leave the jail on his word of honor to "return on call." He found friends who helped him financially, the civil proceedings were dropped upon the payment of damages, and the court imposed a suspended sentence. Today he is devoting his time to the service of his fellowmen and every Sunday he goes to the jail to carry the message of hope to the prisoners there. "I tried, like Jonah, to run away from God, but he found me at last and I am going to give him my life from now on and preach the gospel to others."

The Great Spirit in the Great Desert

Gone is the Indian of stage and movie fame, with his flashing tomahawk and bow and arrow; in his place there is a gentler race who have come to love the "Big Fellow" whom they once feared.

By EVA FEWEL

THE Piutes call their God "the Big Fellow," and they say he lives over on Job's Peak, the highest mountain in the vicinity. Some of the old Piutes tell this story of creation: "Long time ago the Big Fellow made the Red Man. He made four Injuns, two Piutes and two other kind. Pretty soon comes heap big fight, and the Big Fellow, he comes down and he says, 'Piutes, you stay here and all other Injuns, you go way!'" It is human, evidently, to suffer from an exaggerated opinion of our own importance!

The Piutes used to have many fights among themselves and when the white man came they fought him too. Naturally they did not like to see these white strangers coming in to take away their land and chase them from place to place. But eleven years ago a reservation of land was given them between two small towns, in the larger of which were fourteen saloons. It was forbidden to sell the Indians liquor, but the law was not respected then any more than it is in these days of the 18th amendment, and somehow the Piutes got all the firewater they wanted. They learned to gamble, too, for there is an old Indian proverb to the effect that whisky and cards are partners. Gambling made them shiftless and poor, and they said, "Why, Mr. President, he no stop it?" The women played more than the men and even the little children gambled quite aptly.

Before Jesus-People Came

These people who live here in our own Christian America had many strange ideas about life, death and the great beyond before the white Jesus-people came to tell them of a new plan of salvation. They had never heard of a God who "so loved the world that he gave his only begotten Son." They believed in the Big Fellow but they were afraid of him. It was the evil spirit that had laid hold of their imaginations, and they had no knowledge of "the perfect love which casteth out fear." If any one was sick they called the medicine man and this strange doctor sang and danced and then tried to suck out the evil spirit that was causing the illness. The treatment was guaranteed to kill or cure! If a person died in a house they refused to live in it, for they said, "He comes back and catches you and you die, too!" They used to burn up their homes after a death but now they move them, for building prices have gone up among the Indians too! Their philosophy is locational, for they believe that when everybody dies the earth will turn over in a complete revolution and then we'll all be on top, but at present we are on the bottom. They believe even yet in witches. If a medicine man or woman points his or her finger and says, "You are going to die," it is bound to happen! Their old folks received little consideration. They were left in some lonely place to die if they were sick, and if they were well they lived in little wick-i-ups near their people.

When the government began to help these Indians, they had to be taught many things, among them that they must pay for the things they bought. They have

learned much during the last eleven years. Most of them pay their debts now and are becoming better ranchers. All is changed and the old days are no more.

When the Baptists heard the call they built a chapel and sent out workers. From the very first the Indians loved the little mission and flocked there in large numbers. The hungry went there to be fed, the cold to be clothed, the sad and troubled to be cheered and comforted. For many months the red men listened to the old story of Jesus and his love and it seemed for a time as if the seed were being sown on stony ground. But one day, after a week of meetings, the reserves were broken down and many crowded up to take the Jesus-road. How happy they all were! It is nearly two years now since forty of these Indians gave their hearts into his keeping, and our hearts rejoice when we think of those who have been true to the light they received that day.

They have made mistakes, yes, many! But they have tried so hard to please him. They have been faithful in their attendance. They have given up gambling. They pray and speak in the meetings. They live the Christian life the best they know how. Fred says that he works "like the devil" to get others to be Christians! No longer are they afraid for they believe that the Big Fellow loves them. Of heaven and the life hereafter they have rather materialistic ideas, it is to be

feared! "Go sky," they say, "it's a good country, no cook, lots grub, much water, no more cry—everything pretty good! You love Jesus, you go there!" The medicine man has lost his power both as doctor and witch, and they are no longer afraid to live in the same house where some one has died for they know that Jesus loves and cares for his own.

To some, romance lies in telling the "old, old story" beyond the seas in foreign climes. But to many there is no greater or more thrilling adventure than that of working among these responsive Piute Indians. Jesus told his disciples to begin at home, as well as to go into all the world and preach the gospel. And so, for many of us, the blue bird of happiness is to be found in service at our very doors.

Christ the Power of God

By ARTHUR T. FOWLER

CHRISTIANITY is a religion of power; herein it differs from other ancient faiths of mankind. This power is coincident with man's freedom and here again it differs from other religions. There was something splendidly audacious about the Christian program. Christ's followers were to win a world steeped in false philosophy, or held in captivity by a sensuous conception of life, by proclaiming a simple story. That this was the power of God was evident by the results. Wherever the gospel was proclaimed, people were converted and pressed into the kingdom with joy and understanding. It brought man into personal relation with a spiritual dynamic which became a part of experience. The power of Christianity does not lie in the originality of its ideas, though many of them are new, but Christianity is original because it is a religion of power. Its ability to set a man right with God, to keep him true and faithful amid life's perplexities, was found in Paul's answer—Christ the power of God. Christ was not only a revelation, but a revolution. In this he has been reverently called the Iconoclast of human history. Christ the Son of God, mighty to save, is the power of God in the new meaning he gave to the language of man. He revolutionized our conceptions. Christ is the power of God in the completeness of man's nature. There is conscious need of adjustment with God. His is the power to control the human mind, to capture the imagination of man and to subject the will. There are two opposing labors—subduing the will and strengthening the weakened will; which is a cure from vacillation. Christ is the power of God to save from sin. The world is fair enough if sin were banished. Christ is the power of God to overcome death. He did not destroy physical death, but he interpreted it by drawing the curtain back just far enough to strengthen our faith and quicken our hope so as to enable us to understand that death does not end all. The strength of each one of us is determined by the degree in which we appropriate and understand this power of Christ working in our experience.

The Soul of the Indian

I BELIEVE the Indian is a far more naturally religious person than the white man. . . . He is out there on the plains living the life of the open, the life of God's big world, under the free sky and on the broad prairie; and it is so much easier to believe in God when you are in his home than when you are separated from him by scores of secondary causes. . . . We are living in a wilderness of brick and mortar, and in the midst of a mass of machinery set up to make life good. The Indian is nearer the deep springs of life, and he realizes that back of them are eternal purposes and eternal love. And so perhaps it is not because he is of a different nature that he is naturally religious, but because he has the simpler surroundings which we cannot have. Yet I do think there is an instinctive spirit of religion in the Indian people. I have never seen an Indian who was not a believer in God. . . . When the Indian went out of the door of his tepee in the morning, he said his prayer to the Spirit who sent the sun; when he smoked his pipe he raised it to the four quarters of the globe and murmured a prayer to the Spirit who sent him the good things of life."—From an address by Bishop Hugh L. Burleson of South Dakota.

thorities, and incited by the priests who tell them that the evangelicos are dogs and can be killed without consideration, have been emboldened. At the same time letters have come to hand telling of spiritual blessing and six more have identified themselves with our little congregation of Baptists.

These Indian towns are desirable trophies to bring to our Lord. Each town has its patrimony in some article of manufacture which has been handed down for many centuries. In Guatajiagua the inhabitants are dedicated to the making of all kinds of earthenware. The next town is occupied with the making of mats, the next with palm hats, and so each keeps to its own industry without infringing on that of its neighbors. Its industry has probably been decided by its location and by what happens to grow or may be found in the vicinity; for example, the clay in one place, the reeds in another and the palms in another.

It is generally a dangerous job when the gospel is taken to these towns for the first time. Recently preaching in a town for the first time, the missionary found

upon his arrival that the priest had made all preparations for his reception. The town band was in attendance, but not to welcome him. The priest marched with it around the town halting at different points and led the people in shouting "Death to the Protestants! Long live our Lady of Peace!" Then a woman of the town was paid five pesos to take her family and do all that she could to disturb the meeting. In spite of this, however, a useful and well-attended meeting was held. After this the missionary and his party were stoned from the town. At this point we see the importance of our printing press, for it is manifestly impossible for our missionary to visit regularly the numerous towns of this class which contain his half million parishioners. Our press makes it possible to maintain a monthly visit of *El Heraldo*, the organ of our mission in El Salvador, which is sent by post to some thirty inhabitants of this town commencing with the priest himself and including the poor degraded woman who was his tool. Does it not seem necessary to our readers to send the gospel to a country where the religious leaders still employ such methods?

The New Hampshire Declaration

A Rejoinder by E. B. POLLARD

IN THE BAPTIST of July 15, my good friend John Bunyan Lemon challenges the statement of our late president, Mrs. Montgomery, in her presidential address that "The famous New Hampshire Confession, itself, was never adopted by the state convention that appointed the committee that framed it."

But Mrs. Montgomery is absolutely correct in her statement, and Brother Lemon advances no facts to discredit it. It would have been more like his ordinary carelessness had he gone into the sources—that is, the minutes of the New Hampshire Convention (sessions 1830, 1831, 1832) rather than the volume which my friend himself edited, namely, "The Baptists of New Hampshire." Dr. Hurlin, the chief compiler, to be sure, has stated the facts in the pages of that book accurately; but not one of them contradicts Mrs. Montgomery's statement.

On the contrary, Brother Lemon's declaration that "the New Hampshire Convention adopted this declaration of faith in 1833, adopted it unanimously" is not supported either by Dr. Hurlin's compilation or by the minutes of the convention, both of which are before me.

The convention in 1830 appointed a committee to prepare and present a declaration of faith. In 1831, this committee reported "that they had made some progress, but owing to peculiar circumstances had not been able to complete it." "Rev. I. Person was appointed to finish the work and report to the Board of this Convention as soon as convenient." In 1832, "The Committee to whom the Board had referred the articles of faith and practice prepared by Brother Person reported in favor of adopting them, with some slight alterations, but after some discussion it was resolved to refer them to the disposal of the Board." This was the second attempt to dispose of the matter outside the convention. There is no evidence in the minutes that the board ever brought the matter again before the convention; but since the declaration of faith had been left to their disposal, the board disposed of it by further amending it and then recom-

mending it to the adoption of the churches.

It was never in its completed form read before the convention, nor adopted by it, but only by the board of the convention. Why the convention twice delegated the creed business to the board does not appear. Brother Lemon says, "The history shows that these articles were discussed, amended and referred, received and referred again until they were thoroughly trimmed down to the satisfaction of everybody." This is a bit of idealized history, I fear; for many alterations later took place in the declaration and these were made by one of the original framers of it, Dr. John Newton Brown. Dr. Brown added two articles, on his own initiative, to the original sixteen—one on "Repentance and Faith" and another on "Sanctification," since the original New Hampshire Confession lacked definite statements on these important doctrines. Changes were made in nearly, if not all, the other articles, some of them merely verbal, some substantial, nearly all improvements on the original, and numbering about fifty in all.

So far then, from the original New Hampshire declaration being "trimmed down to the satisfaction of everybody," one of its chief makers twenty years later trimmed it down still further and added two new articles to it. So that Brother Lemon doesn't seem to appreciate that the document he so eloquently defends as being "no bastard," and as "the creed that has stood the test for eighty-nine years," did not stand the test for two decades, even the test of its own chief author, J. Newton Brown. It was this revision of Dr. Brown's and not the original New Hampshire Confession that has been adopted by the large numbers of Baptist churches; and it was this revision that was presented for the adoption of the Northern Baptist Convention at Indianapolis. Indeed, if Brother Lemon knows of the existence of a copy of the edition of the declaration as originally put out by the board of the New Hampshire Convention, it will be of great value and interest to the historian. Its contents, however, from

other sources, can fairly well be made out.

As to the motive for the issuing of the New Hampshire Declaration, that which was put forward by the original mover of the resolution, is revealed in the words: "Whereas, the Baptist denomination is believed to be united in their views of the important and essential doctrines and practice of our holy religion (although their declarations of faith are not in precisely the same language as it is desirable they should be) therefore,

"Resolved, that brethren N. W. Williams, Wm. Taylor and I. Person be a committee to prepare and present at our next annual session, such a declaration of Faith and Practice, together with a Covenant, as may be thought agreeable and consistent with the views of all our churches in this state."

Dr. Lemon asks, "Is it not clear that the idea was conformity and not publicity," and adds, "It was written for New Hampshire Baptists for exactly the same purpose that it was offered in Indianapolis for the whole denomination." Was the purpose of Dr. Riley and those who backed its introduction at Indianapolis, to express a belief that "the Baptist denomination of Christians to be united in their views of important and essential doctrines," or was it because they believed that the Baptist denomination of Christians differed in their views of important and essential doctrines? Was the declaration introduced at Indianapolis in order to find a declaration "thought to be agreeable and consistent with the views of all our churches throughout the whole denomination," or because they wished to pass a confession which they felt would be disagreeable to some? Was it to express conformity already existing or to enforce conformity, if possible? In this matter, again, I fear my friend has idealized the history a bit.

It is true, however, that the issuing of the New Hampshire declaration was from a different prevailing motive from that which actuated all the earlier Baptist confessions. Those were written to instruct the outside world concerning Baptist beliefs, that were so grossly misunderstood and misrepresented. The presence of the Free Will Baptists in goodly number in New Hampshire and the fact that just three years prior to the motion looking to a statement of faith by the regular Baptists, the Free Wills (1827) had formed a conference, or association of churches, doubtless had something to do with the desire of the regular Baptists to let the differences between the two types of Baptists in New Hampshire be known. The New Hampshire declaration is mildly Calvinistic, showing no doubt the influence of the presence of a large number of Arminian Baptists in that region. In light of the fact that the Free Will Baptists have been taken into the fellowship of the Northern Convention, we have sometimes wondered since Indianapolis, how they felt about the proposal to adopt the very creed, the original framing of which was partly intended to differentiate their body from the regular Baptists.

Finally, if a small body like that of the New Hampshire Baptists in 1830 confessedly "united in their views of important and essential doctrines" discussed the confession at three sessions "amending and referring, receiving and referring again" and then in apparent weariness left the entire matter to the "disposal of the board," what is likely to happen in a body two hundred times as large, if the Northern Baptist Convention should decide to go into the business of creed-making?

The New Testament

By FREDERICK L. ANDERSON

THE New Testament is the shortest and most interesting of the world's great sacred books. I have read the Koran and parts of other sacred books. They are for the most part a weariness to the flesh.

It is the world's best seller today and ever since the invention of printing and except where under the ban of the church, millions of copies are sold every year. For the Bible only there are publishing houses and stores devoted exclusively to printing and selling one book. It has been translated into nearly every tongue, and in many languages it has been the first book published.

It is the book most widely read. Educated men read the classic works of their own language once, five or ten times, but the New Testament is read daily by multitudes from the rising of the sun to the going down thereof, in Queensland and Petrograd, in Uganda and Uruguay, in Calcutta and Chicago. It is not only read but studied daily and weekly by millions of people, not only by the learned, but by the common folks of every land; Sunday schools in almost every city and town of Christendom are devoted to teaching it.

It is the best loved book in the world. Men and women have suffered bitterest persecution rather than give it up, have even laid down their lives for the privilege of owning and reading it. Nations have waged long and bloody wars on its account. The tempted fly to it for refuge and strength. Its pages are wet with the mourner's tears. Its gracious promises heal the sinner's wounded heart, give comfort and power to every saint. On its words, the dying rest their souls.

It is the most powerful book in the world. Its truth has changed the whole complexion of history, has created the Christian home, has uplifted woman, has glorified childhood, has given the people a richer and profounder liberty, and is the ferment which will yet work out a new age, the Christian age. For this reason popes, kings and all tyrants have feared, hated and banned it. The more discerning of them have always perceived that it would in the end undermine their power. But it has triumphed in spite of them and today no potentate would dare, as in the past, to try to exterminate it. Bible burning fetes are out of date, except in remote and backward South American republics.

The New Testament did not produce Christianity, as some seem to think, but it was itself one of the products of the Christian life. Jesus Christ himself was the supreme revelation of God to man. He was the Word of God. Just as the human word reveals to us the thought, feeling and nature of a man, so Jesus shows us the mind, heart, purpose and attitude of God. He inaugurated the Christian movement. He brought a new breath of spiritual ozone from heaven's hills into a dead and dying world. With him came a new movement of the spirit, a mighty moral and religious impulse which still increases in strength—indeed nothing less than a new way of life, a new age, a new world.

The New Testament is the choicest part of the literature of this epoch-making spiritual movement, which gives us not only the essentials of its history, but also, not less important, its spirit, its feeling,

its thought, its hope. It is all alive with freshness, joy and power. Looking through it, we can see for ourselves that primitive age of our religion and feel the surge of the new wave of divine energy which produced it.

The New Testament is unspeakably precious, because it gives us practically all we know of Jesus of Nazareth, the Son of God, the Saviour of the world; because it gives us Paul, whom I call the greatest Christian, who was the most successful of all missionaries, the foremost of all Christian thinkers, the incomparable Christian statesman, and, if judged by his influence on the world, the greatest of authors, all in one.

It is unspeakably precious because it gives us the Gospel, the promise of eternal life in fellowship with God through union with Christ, a life begun here which lasts forever. It is the book of life and the book of hope. We ought to thank God for it every day. Moreover, it gives us the wonderful idea of the kingdom of heaven, the reign of God in the hearts of men, the state of things where God's name is everywhere revered and God's will is unanimously and gladly done, not in heaven, but on earth. This is an essential

part of the Christian hope, and of the Christian faith, just now of the very first importance.

This book, we are sure, came from God. Not that he handed it to somebody once on a time, but that his Spirit, the Spirit of Christ, filled, energized, liberated and enlightened the minds and hearts of those who wrote it. Christians of today, who know and love that same Spirit are sure that this is true. The Spirit, who inspired these words of the New Testament witnesses with our spirit, which he controls, that this is indeed the message of God. Our experience, we find, tallies with the experiences which produced this book and which it describes, and over the two millenniums we know that we are one with Luke and Paul and John.

The supreme test of the truth of the New Testament and of our love and appreciation of it is living the religion it describes and teaches. That religion, practically conceived, is very simple. If all men and women would only do just what the New Testament tells them to do, everybody would be happy, sane and good, all the world's dreadful problems would be solved and our earth would become a heaven.

Baptist Bible Distribution

By SAMUEL G. NEIL

Bible and Field Secretary, American Baptist Publication Society

THE first Bible society for the distribution of scriptures was organized in the year 1524. The historian D'Aubigne says: "In this manner, for the most part, these printed works were circulated. Farel and his friends transmitted the sacred books to certain dealers or Bible workers, poor men of good character for piety, who, bearing their precious burden, went through towns and villages, from house to house, knocking at every door. The books were sold to them at a low price, that the interest they had in their sale might make them the more industrious in disposing of them. Thus as early as 1524 there existed in Basle, and having France for the field of operation, a Bible Society, an association of Bible workers, and a religious tract society. It is, then, a mistake to conceive that such efforts date only from our own age; they go back—at least in the identity of the objects they propose—not merely to the days of the Reformation, but still further, to the first ages of the church."

Ninety-seven years ago The American Baptist Publication Society was organized, "to promote evangelical religion by means of the Bible, the printing-press, colportage, Sunday-schools, and other appropriate ways." Since then the Bible work of the society has reached to the uttermost parts of the earth. Over hills and valleys, mountains and plains, the gospel in the form of the printed page has been scattered broadcast over our fair land, and the lands beyond the seas.

The American Baptist Publication Society, so far as we know, is the only denominational publishing house in the world which prints Bibles for itself. Several of our large presses are largely engaged in the production of scriptures. It

has published the gospel message in a number of languages, dialects, and characters. It has been the John the Baptist for work among the foreign-speaking people in our own land, and its Bible workers are distributing Christian literature in many languages among our foreign-speaking population and making a house-to-house visitation among the spiritually destitute, both in the cities and rural districts.

Already we have published the following foreign-language scriptures: the whole Bible in German, Polish, Swedish, Danish; the New Testament in Hungarian and Polish; gospels in Hungarian, Polish, Russian, Bohemian, Spanish, Italian, Slovak, Naga.

We have Bible workers in the homeland, and in Mexico, Cuba, Porto Rico, and El Salvador. The task of the Bible worker has become very extensive, as the monthly reports show. Yet mere statistics do not show the full power of the Bible worker, which lies in the word spoken to discouraged seekers after truth, the patient listening to stories of failures to live a Christian life, the cheer brought to the lonely homes in sparsely settled districts, the placing of a Bible or Testament, or a child's Bible story book in a home devoid of any religious books, the seeking out of those who have fallen by the wayside, the cottage prayer-meeting in places where there is no religious service, talks by the wayside with homeless men and with those in the homes, Christian testimony and scattering Christian literature among factory employees at the noon-hour, for all this and much more enters into the daily life of the Bible worker.

Every agency both for and against the

(Continued on page 873)

"The Great Book of Human Souls"

The Torpedoed Bible

By CHARLES A. MCALPINE

NOT only has the Bible been the great preserver of man's higher life; it has itself been preserved in marvelous ways. And lest we should come to think that the day of miracles has really passed and the God of miracles has abdicated in favor of the time-table, here comes a 1920 tale of some "scraps of paper" so precious that they seem to be watched over by the Ruler of the seas who makes "the winds and the waves obey his will," and guides those priceless leaves to a safe haven and a friendly shore after months of apparently purposeless drifting on the waves of the vast ocean.

This most recent Bible "miracle" has been the recovery of a unique version from the very bed of the ocean, and it reads like a romance.

In southern Nigeria before the great war there was a missionary, Archdeacon Dennis, who wanted the Bible for his natives. Nothing but this book could hope to stamp out almost universal fetish-worship, widespread slavery,—which, though legally dead, is still operative,—the remnants of cannibalism and human sacrifice that still persist, and all the misery of savagery which the Bible has conquered in other parts of the world. There existed no Bible in the world in the dialect of the tribe to which Dennis had been sent, and he devoted the greater part of his life to the making of one. There in the steaming tropics he worked as few men have the energy to work; for the task of learning an African language, composing a dictionary, clarifying the grammar, and translating into the language the whole Bible, is one that needs all the perseverance given by a great faith and desire. Three or four hours are likely to be spent on a comparatively simple verse, and there are 31,173 verses in the Bible! And, when a real snarl is met, it may be a month before the translator can find the exact word or phrase.

Archdeacon Dennis had to use an infinite amount of patience and ingenuity in order to bring the meaning of the Bible home in a pagan language. What can an Efik or an Ibo of Nigeria know about the cherubim? How convey the abstract idea of the Holy Ghost to the cannibalistic worshiper of a visible juju? There was no ancient civilization in Nigeria which could help them to understand a translation that did not simplify for their understanding a book written in the cultivated East, and yet the translator's duty was to keep the essentials clear-cut and intact. It was a stupendous task, and the great responsibility felt while doing it made it none the easier.

When his translation was completed, Archdeacon Dennis set sail for England with his manuscript to oversee the last stage of his life-work. He never saw England, for by this time the war was on and the submarine roamed the sea. The missionary's ship was one of those that were torpedoed and sent to the bottom, he perishing in the wreck. But not "sunk without a trace"; the precious manuscript floated free. The life-work of the murdered missionary was borne onward by the wind and waves until it found its haven in a crevice in the rocks of Wales. Not to a savage or pagan or uninhabited soil it drifted, but to a Christian land,

where the seacoast was small enough to be well visited, and the people intelligent enough to realize the possible value of sheet after sheet of words that conveyed no meaning to them, and where, through this combination of circumstances, the precious manuscript was retrieved, to become a Bible that will carry light to still another people of the Dark Continent.—Abridged from *The Christian Endeavor World*.

Helen Keller and Her Bible

By A. WESLEY MELL

THE Bible is the Book of all books I love," said Helen Keller, the world's famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on—"As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In him was life; and the life was the light of men. . . . That was the true light which lighteth every man that cometh into the world."

And when I gave her one of the army and navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little Testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "his life is the light of men."

A Book for Young People

By JOHN CLIFFORD

DO the people of our day use and value the Bible as did our fathers and grandfathers? Has the Book lost its power in fixing ideals, guiding the conduct

"Let Him Come After Me"

If a man now would have real fellowship with Christ in His life and sufferings the best way is to do for the heathen what he did for the world—to leave His Father's house and go and save it.

JAMES ELDER CUMMING.

and building the characters of the present generation? I fear that the attitude towards religion and especially towards the scriptures has been seriously altered during the past fifty years. I wish to speak of the place of the Bible in the life of our young people.

The Bible is more than literature, infinitely more; and it enters into the life of the young to achieve what no other literature can. It is, as Paul says, "Inspired by God and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind." That is the great objective—to save men, to save them completely, to make men according to the pattern of manhood presented in Jesus Christ.

We welcome the advice of Paul: "Prove all things, hold fast that which is good." We do not take what other people say without inquiry—we study for ourselves. We seek all the light we can possibly get from the past and the present, from the studies of others, from cooperative investigation by Bible scholars, and find sure footing in the indestructible truths of revelation, truths vindicated by history and experience, illustrated by countless biographies; and made authoritative by the general consent of those who have tested them.

Now the greatest danger that besets us is that of allowing the controversies of the theologians and of churches to block the way into the temple of Christian truth. We must not stay on the outskirts of that edifice. We must with reverent spirit and eager desire press right into the holy of holies, even to Christ Jesus himself. He is central. He is "the light and life of men" and the light and life of the Bible. We can understand it if we understand him. It is Jesus Christ himself in his incarnation and ministry, in his life and death, resurrection and enthronement, who floods the whole Book with radiance, satisfies the yearnings of the prophets, and guides humanity into ways of truth, goodness and beauty.

We may make up our minds to this fact, a fact demonstrated over and over again in the lives of heroic servants of mankind; that there is no book like it for making manhood strong, pure, clean, wise; and womanhood brave, considerate, gracious and graceful. It is the Book. Miss it, and we miss the best. Ignore it, and we injure ourselves incredibly. We must use it fully, start each day in fellowship with it, and make it our constant companion, ever present in thought and in influence; and so shall we find it makes us wise unto the salvation which is in Christ Jesus.

I speak from a long experience, and I say, I know of no book that feeds courage for the right and the just and the true as does the Bible, that restores a failing faith in God and goodness so quickly and effectively, that enables a man to escape routine and convention and take his own freely chosen path, that comforts in sorrow, heals the wounds of defeat and swiftly lifts to their feet those who have fallen in the way, that gladdens the soul with the purest joys, that clothes womanhood with the charm of patience and meekness and fortitude, and sustains men in facing disaster, and carries them to victory.

London.

The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

Our Financial Goals

By HELEN B. MONTGOMERY

OUR finance committee did a great piece of work for us at Indianapolis. We are able to see daylight ahead for the first time. They planned for a minimum contribution of at least \$10,000,000 this next year. That means an increase of \$1,000,000 over what we gave last year. They take the first \$7,000,000 of distributable receipts received and divide that up pro rata among all the organizations. They then take the next receipts, above the \$7,000,000, and pay them over to the bodies which have under-drawn up to this time, The American Baptist Home Mission Society, the Ministers' and Missionaries' Benefit Board, and the schools and colleges, until they have received 50 per cent of their total under-drawings.

If we raise \$10,000,000, this means that we can apply \$1,000,000 to provide for our deficits, and we can, besides that, reduce the debt which we owe to the schools and colleges, the Home Mission Society and the Ministers' and Missionaries' Benefit Board, because of their under-drawings up to the present time, by one-half. Then, assuming that we reach \$10,000,000 the next year, we should find ourselves entirely out of debt to these three organizations, and with our deficits paid for. This puts a real challenge up to the denomination. We must not fail to reach these figures. We have good hope that we can reach them. In this year of intense financial depression we raised \$9,000,000. It is reasonable to suppose, with the churches cooperating as they have not up to the present time, with thorough canvass of new members, and with insistence on the paying up of all pledges made, that we can get in at least \$10,000,000 this next year. Should we get more, we would come even nearer to meeting our deficits and stopping the interest that must be paid on these big debts.

So many times people ask what percentage of every dollar given goes to the different organizations. It may be well to keep the following figures in mind:

About 16½ cents on every dollar goes to the Foreign Mission Society.

Nearly 6 cents goes to the Woman's Foreign Mission Society;

Over 7 cents, to the Home Mission Society;

4½ cents to the Woman's Home Mission Society;

A little over 2½ cents, to the Publication Society;

Almost 8 cents, to the Ministers' and Missionaries' Benefit Fund;

A little more than 1½ cents, to the Board of Education;

26½ cents to the schools and colleges;

13 cents, to all the state conventions;

5½ cents, to the standard city missions;

A little over 4 cents, to the General Board of Promotion;

½ cent to the Northern Baptist Convention;

About 3¼ cents to the Contingent Fund.

Ten Million Dollars ought to be written on the heart of every Baptist. You know it is said that a king of England remarked that "Calais" would be found written on his heart. Let's feel so deeply and take our responsibility so seriously that each Baptist can say that \$10,000,000 is written on his heart. It will not do much good to read these big figures unless we keep in mind the little figures that represent our own share. What is *my part* in the big goal? Am I doing my share?

General Board Plans Important State Promotional Conferences

ONE of the outstanding purposes manifested at the meetings of the Board of Promotion and the Northern Baptist Convention at Indianapolis was the determination to avoid so far as possible the recurrence of conditions which in previous years have so often made it necessary to crowd into the closing months of the fiscal year the greater part of our effort to secure contributions to our great denominational enterprises. It was recognized that if we are to reach the goal which the denomination has set before itself for the present fiscal year, we must begin at once the task of stimulating contributions. An added reason for prompt action this year is found in the fact that the convention, on recommendation of the committee on organization and program, set aside the month of October as a period during which special emphasis is to be laid upon the stewardship obligation in all our churches. If the stewardship program in October is to be effective, the plans for its observance must be well under way before Sunday, October 1.

With these considerations in mind, the committee on field activities and the advisory committee of the General Board of Promotion held a joint meeting on Tuesday, July 25, at the office of the board in New York, and considered ways and means of inaugurating the promotional program for the year at the earliest date possible. At this meeting the committees had before them letters from many state secretaries and others in the field, containing suggestions for the year's work. In the light of these communications, plans were formulated for a series of conferences to be held, one in each state within the territory of the Northern Baptist Convention, for the purpose of giving the necessary initial impetus to the promotional work.

In order that the churches may be ready actively to begin the stewardship program on October 1, these state conferences are all to be held during the last two weeks of September. Four teams of specialists in various lines of missionary and other denominational work will cover

the entire field, devoting a day and a half to each conference. It is too early as yet to announce the personnel of the teams, but it is assured that they will include some of our ablest and most representative missionary secretaries and pastors, who will be able to bring to their audiences a vital message concerning what our denomination is accomplishing and the ever-enlarging opportunities with which it is confronted.

The conferences will not be lacking, therefore, in inspirational features. It is not contemplated, however, that their primary purpose shall be inspirational, but they are designed chiefly to bring to our denominational leaders in each state the facts concerning our present situation and suggestions as to ways and means by which each state can carry out its part of the entire denominational obligation. Definite methods will be proposed which state leaders can employ for the organization of the Baptists within their state with a view to reaching the objectives which the denomination has set before itself in the program for the year. A definite, detailed program for the promotion of the stewardship idea in each church during the month of October will be presented.

The plans for these conferences are announced thus early in order that those who should attend may reserve the dates and make their plans to be present. The exact dates and places for the various states are now being arranged and will be announced in the denominational press shortly. In view of the purpose and character of the meetings, it is hoped that every one concerned in the leadership of the promotional program will plan to attend the conference in his or her state. Associations which have promotional committees should send every member of such committees. If there is no promotional committee, each association should be represented by at least a pastor, a layman, a woman and a representative of the young people's societies, as suggested in the promotional program adopted by the convention at Indianapolis. Officers and members of the state convention and promotion boards and of national boards resident within the state should also be present. In addition to these official groups, every pastor, layman and woman who may be available for service as a volunteer worker in connection with the promotional program should be urged to attend. Every state should see to it that the persons in the groups just mentioned have the benefit of the inspiration and contacts of these highly important meetings. Upon the spiritual power generated by the conferences and the initiative shown by the state leaders in following them up depends to a very large extent the financial outcome of our whole denominational enterprise during the present year.

JOHN Y. AITCHISON,
General Director.



The Chimney Corner



Who Only Stand and Wait

Wednesday, July 16.

Dearest Lazy-Bones,

Here I am, darling, and it is going to be the greatest fun in the world being a waitress when I get used to it! Only don't forget it's to be a secret between you and me, and that, if anybody asks where your mother is, you are to say (very proud and haughty-like) that she's in the mountains for the summer, sir! You know how: with beetling brows and lofty mien, as if I were in the habit of coming to magnificent resorts like this all by my lonesome every year. And if they dare insinuate that a mother's place is by her son, especially when he is suffering as you are, then you are to say in a mysterious fashion that made you nervous to have the dear thing hanging around the hospital and the doctors finally had to send her away! But mind you, Peter, no lies—I couldn't bear to have you lie just to cover our false pride about being poor, but a little skilful covering of our real reason will do us both no harm. And the dear Lord understands, because he knows how dreadfully hard we're both trying to make you well and strong enough to fill your father's shoes some day.

As for this hotel, it is beyond your wildest dreams, Peterkin. It stretches out and out like palaces or—or—railway stations, and there are terraces where the pretty ladies walk at night, and there is a moon, hired for the summer to shine right over that terrace every evening as long as the orchestra plays. At least it shone last evening, which is all I can actually vouch for, as I only arrived at sunset time. I was a bit overwhelmed to see such an imposing place; even the bell-boys are plastered all up and down their blue fronts with gold buttons, and the men guests put on evening suits for dinner. Real Society, my son, with a swishy capital S. Isn't it lucky I'm not a *guest*, for whatever could I wear?

I had a frightfully lonely feeling as I trailed along a fourth floor corridor to my room on the heels of a bell-boy; I found alas! alas! that I have to share my room with a Peroxide Blond who started right in calling me "dearie." She chews gum, Peter, and tucks it away under any horizontal bit of furniture which lies nearest her hand. She assures me this is a "swell place," and the tips something grand, if you mind your p's and q's. I made up my mind to mind 'em! Nevertheless she is somewhat of a blow to me, as I had been painting a picture in my mind's eye of rooming in solitary splendor. It's under the peak of the roof, but far from solitary. Yet I am sure your father would have said that she had been given me on purpose, as he used to say about cer-

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

tain coolies I hated to have near me. So there may be better chapters about "dear Mabelle" later.

You will be wanting to hear about that waitress-lady that used to be your mother. Well, she's a very forgetful body, poor woman! It's all one to her whether they want oatmeal or grape nuts; but it's not all one to *them*. No, indeed! And they tell her in so many words: cool or peppery, according to their natures, sir. I dassn't turn back to ask their orders all over again, either,—poor Lot's wife, no wonder she turned to salt, dear creature. That's what would happen to me if I did likewise. But in time I shall master the bill-of-fare, for what is a mere menu to *me*? It's probably quite simple to memorize when you put your mind to it. I used to think I never could learn Shelley's "Ode to the Wild West Wind", but you remember how well I rattle it off now every fall when we scuffle through the leaves. The only trouble is that poetry is so much more satisfying to the soul than somebody's else toast—mercy! did they want it dry or buttered?

It's all just a game, Peter, and I'm going to love it, *tomorrow*. For I always aim to beat, and although I never can beat you, sonny, yet I'm sure I can win from my eight Noble Masters and Mistresses!! I must stop now and prink for luncheon. I'll write you about said lords of creation tomorrow. Meanwhile, you will be glad to know that the head waiter is a Harvard man, and ushers the guests to their seats as if it were to be a lecture on gastronomy, instead of the real thing.

The view from Mabelle's window (and

mine) is superb. Fold on fold of green mountains ripple along over the landscape as if some Giant Clerk had unrolled bolt after bolt of soft green velvet for some wealthy customer. "Which shade do you prefer, madam?" As for me, I never can decide, so I ask him to wait, please. And he leaves them out on the counter all night.

Peter, I *miss* you so! But don't you dare go missing me. Be awfully sorry to that nurse; let her monkey with your hair and do all the foolish things she'll want to do and which you'll hate. You see, she's probably just aching to really *own* a pluperfect little scamp of a son like you, so show her what a real darling you are, for my sake, and I'll be forever and ever,

Your devoted,

Mommer.

Thursday, July 17.

Precious Stay-a-Bed,

The doctor wrote me that you are in such fine trim that the expensive new cast goes on you today. I am all one prayer that it needn't hurt you. But you know you come from a race of men who know how to stand things that are hard. Oh Peter, if I could only bear it for you, dear! I'm so very strong, you know. It's just nothing to be here carrying trays; I'd so much rather be behind the door of the operating room waiting for you to come out. I know you'll have that game little smile on your lips! But I did an awful thing before I left—I told that nurse all about you. Yes, I did! How when you smile the perkier it's sheer bluff. So she's "on" to you, and you might as well act natural from now on. Let out a few groans, darling; she'll simply revel in them, and know when, where, and how to nurse you best. That's why I'm here and *she's* there.

And now for my career. It's high time you should be meeting the nobility around whom I arrange funny little bird bath-tubs full of vegetables and things. I'm becoming very clever at remembering: I named my fingers—one is soup, another roast beef, another chicken, another is a boiled potato—the thumb is mashed! Then when the Hungry Horde rattle off their orders as if I were a dictaphone I wiggle the appropriate fingers, and all I need do in the kitchen is to remember the number of wiggles. Simple, but confusing. As I haven't nearly enough lady fingers to go around such an elaborate menu. The Chef is truly marvellous. I'm sure he was a crown prince before the war; his snowy cap is the most regal-looking affair, and his Van Dyke beard would have reduced Rembrandt to tears! But nobody ever heard of Rembrandt here; nobody in *my* world, I mean. There

Trees

I THINK that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest,
Against the earth's sweet flowing
breast.

A tree that looks at God all day
And lifts her leafy arms to pray.

A tree that may in summer wear
A nest of robins in her hair.

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.
—Joyce Kilmer.

are two distinct worlds: ours (Mabelle's and mine), and the aristocrats on whom we wait.

Purely for your benefit I must name these cross sections of the Four Hundred, sonny, but as you shouldn't spread their really-true names around the hospital I have done them over into appropriate pseudonyms. Colonel Cod-and-Beans sits at the head of the table and is most impressively "Beacon Street," with a regular Boston bay window curving out the front of his vest, my dear. He came over in the Mayflower, I know he did; straddling the bowsprit, likely, so he could be the very first Pilgrim to land on that bleak and rockbound coast. He has a very wintry eye and a most superior air. Of course I bore him nearly to death, being only a waitress-person. Beside him sits his lady sister, Miss Spill-the-Beans, so-named because she has a real penchant for giving away his secret reasons for ordering each dish. Mrs. Horatius Gobbler, beside her, is very deaf, so above the clatter Miss Spill-the-Beans can generally be heard shouting into her sympathetic ear: "You've no idea what a liver we all have, we Cods and Beans. Ever since my great-grandfather's day (he came over in the Mayflower, as I told you) we've all had to avoid fish and pastry. But the poor Colonel here is worse than any of us, and . . ."

"Tut! Tut!" gurgles the Colonel, down in his Adam's apple. I'm sure he feels the way I do when you occasionally explain to utter strangers that, being newly-arrived from China, my clothes are dreadfully out-of-date, etc., etc.

Mrs. Gobbler is a curiosity, Peter dear. She is composed entirely of meals! I surround her with the neatest network of bird dishes, but in no time at all she has licked the platter clean and like Oliver Twist, wants "more." In getting her enormous orders I grow slimmer and slimmer, while she grows fatter and fatter.

The Colonel has two very Bostonian grandchildren with him, and I try so hard to wax affectionate over the boy-person, since he's exactly your age, belovedest. But there's muckle o' a difference in lads, I'm thinking; and Ben Bolt gulps his food so fast he hardly seems human. Who was it who said that soup, like children, should be seen and not heard? The Back Bay has not yet taught him to muffle his eating processes.

Sweet Alice is Ben Bolt's sister, and sweeter Alice-y-r spinster of seven years you never did see. She wears owl spectacles and studies the menu as if it were an examination paper, and pronounces all the syllables so primly. O Peter, some day I do so want to kiss her in the tickly place in the back of her neck and hear her give a real squeal. Or as she would say: "Emit a spontaneous exclamation of surprise." I feel unnaturally giddy and young in her quaint, prim presence.

Then there's Mr. Ivory Dome to be introduced. He's a *man*. At least I suppose so, for he wears trousers and his head is very, very bald. But he is the nearest to a mummy of any living mortal I ever met. And beside him sits the Beautiful Debutante, his daughter. She

be 'orrible 'aughty, Peter! Beautiful Debs have to be haughty, did you know it? I don't know why. But she can look straight through me as if I were a pane of glass. Beside her is a vacant chair. And in that chair all sorts and conditions of men do stray, led by the Harvard head waiter. But the Deb is a snob, sonny, and if she doesn't approve of the new "he", she tells the Head waiter about it on her way out and the poor undesirable is painlessly removed by the next meal. I can't think how she does it with such neatness and dispatch.

My other dears are the Ramrod Widow and Curlytop, her son. He is a sunbeam, that baby, and she's a Lightning Rod, very correct—dresses like the wax-work

ladies in the store window. So your mother is moving in frightfully select circles. Best families and all that. Only they're not actually "best", at all, as I shall explain another day.

Mabelle has just breezed in. She's been out with a beau, and says I'm still good-enough looking to pick one up right easy. why don't I nab one while the picking's good? I said I had a *steady* in New York. She wanted to know his name. "Peter," said I. "Umph!" said she, "he sounds Irish, and awful steady."

I took a short walk today out in the forest primeval on pine needles, dear, and I'm enclosing a few so that you can sew up any rents in the spelling of your very loving Mother.

The Young Reserves

Deceiving The Empress Dowager

THE famous Tsi An, empress dowager of China, displayed statesmanship worthy of the shrewdest masculine head in any country in the world. Yet, on the authority of the Princess Den Ling, author of "Two Years in the Forbidden City," it seems to have been possible to deceive her.

Each year on her birthday she was in the habit of buying ten thousand birds from her own privy purse and setting them free, praying to the gods as she opened each cage that they might not be caught again.

"One year," writes the princess, "each court lady had presented to her a hundred birds, so that there was a goodly flock. Among the number were a few parrots chained on stands, and when the eunuchs broke their chains the parrots would not move.

"How funny!" said the empress. 'Each year a few parrots will not go away at all, and I have kept them until they died.'

"At this point the head eunuch arrived, and when her majesty told him what had happened he went down on his knees.

"Your majesty's great luck," he said, "These parrots understand your majesty's kindness and would rather stay here and serve your majesty."

This releasing of the birds is considered as a very meritorious action and will not fail of reward in heaven, it appears, but the situation was not precisely as the head eunuch had explained it.

The eunuchs at his orders had long ago bought those parrots and trained them. Every day during her majesty's nap the parrots had been brought to the top of the hill where the ceremony was to take place and were thus made accustomed to it. The object of the rehearsal, of course, was to please and fool the empress by making her feel happy and think she was so merciful that even dumb things would rather stay with her than have their freedom.

"The huge joke is this," concludes the princess. "While her majesty is setting

the birds free there are a few eunuchs waiting at the rear of the hill to capture them and sell them again, and so, no matter how her majesty prays for their freedom, they will be caught at once."

Youths' Companion.

Pushing Ahead in New York

IN the early morning the East side's push-cart army winds its sluggish way through cross streets to the busy marts. There are Greeks, Italians and Turks, clad in corduroy suits, white aprons, caps and plow shoes. They whistle and sing as they trudge along.

The picturesque little carts, topped by huge sun umbrellas, are filled with hot frankfurters, lemonade—2 cents a glass, chocolate bars, chewing gum and other staple gastronomic gim-cracks. They cover certain routes every day.

On the sides of their carts are painted inscriptions: "George, the Greek"; "Nick, the Busy Bee"; "Pedro, Who Loves America"; "Buy from Me!" and "I Want to Be a Big American Business Man." It is a touch of America in the making, for the push-cart men of today are the East-side shopkeepers of tomorrow.

A few short steps from Forty-second Street on Fifth Avenue is one of New York's largest confectionery stores. It is owned by a Greek who five years ago sold ice cream bricks at the curb in front. His was the success of syndication. With his earnings he started others pushing carts and took a percentage of the earnings.

The push-cart men live in adandoned slum cellars. As a class they are the thriftiest among the newly arrived immigrants. At dusk daily a long line of them is standing waiting to deposit their meager earnings in an all-night Bowery 10-cent savings bank.

They live through the hard, bitter days with high hopes. In far-off countries wives and sweethearts are waiting for news of their success. The police keep them moving and hundreds are arrested daily for blocking traffic but they pay their \$2 fines—perhaps a week's earnings—and rarely complain. They seem to know that in the end they will succeed.—*Indianapolis Star.*



Young People's Work



Topic for August 27

THE ORIENTAL IN THE UNITED STATES

Isa. 45:20-25

(CONQUEST MEETING)

I. Like and Unlike

We are accustomed to regard the Oriental races as unassimilable because of their strongly defined and persistent racial characteristics and attachments. It is difficult for some people to comprehend a 100 per cent American citizen who happened to be born of Mongolian parentage in China or Japan. Yet his very persistence and loyalty are traits that would seem commendable in an American living in a foreign country.

"Orientals come to America mainly for economic reasons, in this not differing from European immigrants. They first came in response to the demand for labor to build our transcontinental railroads and to develop the resources of Hawaii and the Pacific Coast. They have provided a fairly dependable supply of labor, easily moved and controlled to meet the needs of large contractors or the temporary demands of farm work.

"It will surprise many to know that there never has been any general movement of immigration to America from either China, Japan or India, such as we have seen from various countries of Europe. Those who have come are from small districts where poverty and overcrowding have forced the more enterprising young men to break the strong traditions which bind them to the family home.

"They should not be regarded as types of their countrymen, though they represent an average of the people of their districts. The Chinese in America are Cantonese, from three or four counties between Hongkong and Canton City. Japanese laborers come mostly from the southwest coast provinces of Japan. Hindus from the plains of northern India. In each case the inhabitants of these districts are especially enterprising and venture some, being distinguished as traders, fishermen, or soldiers."—G. W. HINMAN.

Love of country, a feeling of kinship for his own race, and a tendency to maintain in a strange land the customs and standards of home, are strongly marked characteristics of the Oriental peoples. Moreover, the accustomed standards are naturally far beneath those of America, judged economically. Hence it is possible for the Chinaman and the Japanese to accumulate a modest or a larger sum of money in America that will mean wealth in his native village.

Social and economic questions are bound to arise wherever two races dwell together. It is not so much the task of Christianity to solve these problems as to see that

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Christ is adequately and honestly presented to those who know him not. We must show them what Christianity really means. We must demonstrate that Christianity is a reality and not a mere name.

II. From the Flowery Kingdom

Of the nearly 80,000 Chinese in the United States, about 75 per cent live in the Pacific Coast and mountain states. Many of these are American-born and are therefore citizens, with all our rights and privileges and with the same love of our flag and country. As long ago as 1898 the American-born Chinese in Portland, Ore., formed a patriotic alliance, which, in 1915 was amalgamated with a similar organization in California. The result was the "Chinese-American Citizens' Alliance." The president is Leong Kow, managing editor of the *Chinese Republic Journal*. He says: "The welfare of this nation and of the native-born Chinese of the United States are the primary objects of this alliance. It is our purpose to educate American-born Chinese to become good citizens, loyal and truly American, and to promote harmonious relations between our country and China."

Fully one-third of the Chinese in America are engaged in farming. They have very effective labor unions which contract to supply any number of men at places where there is a temporary demand for labor. Many immigrants have found their way into more settled industries. Some have assumed the responsibility of renting land and farming on their own account. Nearly a third have engaged in trade or manufacturing. Every city, east or west, has its quota of well-patronized Chinese restaurants, stores, and laundries.

Though "Chinatown" is conceded to cover gambling dens and other vicious places, these form only a small element in the generally peaceful and industrious Chinese community. Compared with their total number in the United States, the proportion of Chinese in penal institutions and almshouses is small. There are very few dependents, and those are generally cared for by their own benevolent organizations.

Owing to crowded conditions, the death rate is high among Chinese in American cities. One-third of the deaths in San Francisco's Chinatown are from tuberculosis.

The majority of Chinese in America are men, there being more than ten times as many men as women. There is little

intermarriage between Chinese and Americans. The Chinese generally look upon it with as much disfavor as Americans.

The Chinese immigrant was in the homeland bound by unchanging tradition and custom. Early marriage; a patriarchal system under which married sons remained at home, themselves and their families controlled by their parents; and grinding poverty, necessitating unremitting toil for the bare necessities of life, made him virtually a slave to conditions. In America all such restraints are removed. He is able to earn sufficient to indulge in luxuries, and has leisure to enjoy them. In these circumstances, is it not astonishing that habits of thrift and industry control him still, and that he conducts himself with such self-restraint that there are so few real prodigals when a Chinaman goes to a far country?

Baptists have been at work among the Chinese in America since 1854, when a mission was established in Sacramento. There is now a string of missions all along the Pacific Coast, under the supervision of Dr. Charles H. Shepherd, formerly a professor in Shanghai Baptist College.

This connection with the college acquainted him with the best and most promising young Chinese pastors. It is his plan to bring to America the finest of these young men to work among their own countrymen for a period of five or more years. At the end of that time, they will return to China, themselves enriched by the knowledge gained of America's spirit, government, society, and home life. Already several of these pastors have been settled in Portland, Sacramento, San Francisco, and other places, and are doing a good work.

Typical of our Chinese work is the First Chinese Baptist Church of San Francisco, situated in what the Chinese call "Queen of Heaven Temple Street," because a Chinese temple is located there. Its American name is Waverly Place. The mission serves as a sort of clearing-house, or receiving and transmitting station, whence come and go many Chinese from interior towns and eastern cities, to China, and return.

A kindergarten cares for the little children, a day-school is provided for non-English-speaking pupils of primary grade and other pupils up to the sixth grade. The pupils are drawn mostly from families or parts of families who have recently arrived from China. Those who are fresh from heathen villages of China are most attentive and receptive to Christian truth. It is all so new and beautiful that they believe America is indeed a beautiful flower-garden, and that Christianity is the religion of love.

The receiving-room of the school is one heterogeneous mass of big and little, old and young, those who have been years in America, and the newly arrived. All come to learn English, but carry away also some knowledge of Christ, the Saviour of men. This room daily presents great opportunity, for who knows what moment the son of some merchant or a relative of the consul may enter? Some remain for only one lesson. Others are soon hurried off across the continent. Some remain long enough not only to learn English, but to hear and believe the gospel. Some have returned to their native land, preaching the gospel in their native villages; others are active Christian workers in America.

With the Chinese, as with other foreigners, the surest way to help is by the personal touch. A busy Baptist state senator out in Idaho discovered that he had a Chinese neighbor. He called upon him, learned he had two children, a girl entering her teens, and a little boy. He offered to come for them each Sunday in his car to take them to Sunday school. As a result Senator Witty has had the joy of knowing of the conversion of the daughter and witnessing her baptism.

III. From the Land of the Rising Sun

The first Japanese students came to America in 1886. That same year, records show that 194 Japanese immigrants settled in this country. The passage of the Chinese Exclusion Law, in 1884, brought about the use of Japanese labor in California in place of the Chinese. Later they were employed in large numbers in railroad construction, so that by 1907 the number admitted reached 20,000. Then the labor unions protested, urging that the use of cheap Japanese labor was lowering the scale of wages of American workmen, and that the coming of so many of the yellow race was a danger to the white population. This resulted in the Japanese Exclusion agreement, under which the Japanese government undertakes to issue passports only to (1) former residents; (2) parents, wives, or children of former residents; (3) agriculturists.

A study of the immigration statistics shows that while a majority of Japanese immigrants are farm laborers, they furnish a considerable percentage of professional men, and the rate of illiteracy is less than among Italians, Lithuanians, and other Southern and Eastern European people.

A conspicuous work for Japanese farmers is maintained by Baptists at Madera, a neighbor of Los Angeles. On the outskirts of the town there are many small truck farms intensively cultivated by the Japanese. Men and women work side by side, and frequently children are assisting. Often a baby-carriage contains a sleeping child, while the mother works near by. On a well-located corner in the midst of these little farms stands a very attractive building. It is a Baptist church. Inside an equally attractive audience-room appeals to the beauty-loving Japanese, and back of it other rooms for Sunday school and social use.

A parsonage and garage-house, the efficient Japanese pastor, and the faithful Ford that carries him over his extended parish.

Across the harbor at East San Pedro another church-building stands, facing the blue Pacific, surrounded by the neat little homes of hundreds of Japanese fishermen, also with a Japanese pastor in charge. The men of the village go out in their boats and bring in the fish, while the women work in the canneries. In the findings of the Conference on Work among Orientals, Baptists were especially commended for seeking out these two needy and neglected fields.

Our largest work for the Japanese is in Seattle, where a church and community house are doing a wide-reaching work.

The missionaries in charge have a calling-list of over 1,000 names and are in close contact with over 2,000 women. A graded Sunday school, using the Keystone Graded Lessons, a B. Y. P. U., girls' and boys' clubs and other organizations flourish. Classes for teaching English and citizenship do not lack pupils, and social affairs enliven the community spirit fostered by church and home.

American churches frequently minister to their Japanese neighbors. A conspicuous example is the church at Everett, Wash., which has a class of Japanese doing good work. The women meet in one of the homes and sew, embroider, and knit under the direction of their teachers. As they work they are learning the language all the more readily because of their interest in their work. Bible stories are told during part of the hour. There is also an evening class for men. These read and discuss their text-books and the daily papers, and close the evening with the New Testament, a copy of which was given to each pupil by the pastor.

IV. From India's Coral Strand

The past decade has brought to the western coast, principally to central California, a new group of Orientals, East Indians from the plains of northern India. They are Hindus, Sikhs, and Mohammedans in religion, and are chiefly employed as agricultural laborers. They are generally very poorly housed, owing to the temporary character of their employment. The gang usually sleep together in one room, wrapped in their blankets, on the bare floor. Cooking is done over a hole in the ground, and the men stand or squat on the ground while they eat. They

have little furniture and few cooking utensils. Their food consists largely of vegetables and large, flat cakes of bread in which the other food is rolled and eaten. Meat is occasionally used, but the Sikhs will not eat beef or the Mohammedans pork. The caste system often breaks up a gang into separate eating-groups, no one of which will touch food prepared by the other. East Indian prisoners in county jails have gone for days without food rather than eat anything prepared by one not of their caste.

The Hindus have shown little power to transport their religious practices to a new land, though cases are known where they have burned the dead body of a comrade and scattered the ashes on the river as they used to do on the Ganges.

Baptists have recently begun work for these neglected people. Rev. Theodore Fieldbrave, a native of India, but educated in America, has been appointed for evangelistic work among them. Last year he was married to Miss Alice Bux, a member of the faculty of the Isabella Thoburn College at Lucknow. Let us pray that through these consecrated young workers many may find Christ in America.

V. Oriental Students in the United States

America has long been a Mecca for students from the Orient. Inspired by their missionary teachers, graduates of mission schools have sought America for further study, and have graduated with honors from our most distinguished institutions of learning. Japanese and Chinese statesmen and professional men and women are possessors of degrees in arts, science, law, medicine, engineering, music—all that the best of American institutions have to give.

The greatest need of these students is Christian friendship and fellowship. They need to see Christianity in action, to be taken into Christian homes, to see America at its best.

At a recent meeting of the Foreign Mission Society, nine foreign students studying in America under the auspices of the society were presented. These young men are preparing to occupy positions of leadership in our Baptist work on their return home. Among them were two students from Japan, two from China, and one from the Philippines. Keigaku Kakuda, of Japan, would be the sixtieth in a direct line of Buddhist priests had he not been converted to Christianity. Instead he became a Baptist pastor and served two churches before coming to America, where he received his M. A. at Princeton, 1921, and afterward entered Newton Theological Seminary for special study before returning to Japan. Thomas C. Ling, of China, entered Brown University as a graduate student to specialize in industrial chemistry. H. A. Aguilin, from the Philippines, graduated from Colgate University and the Northern Baptist Seminary. He served a year as secretary for Filipino students in America under the Friendly Relations Committee of the International Y. M. C. A., and also had the unique privilege of serving an American church as pastor during his student life.—*Adapted from Service.*

Convention Impressions

The convention has given me a greater vision of life and service.—Sarah Pedersen.

I feel like I want to do more for the Lord.—Mrs. Still.

This convention has made me consecrate my life to God.—Gladys Still.

I feel that this convention has been the greatest thing in my life.—H. W. Jurich.

My chief impression is the power of prayer in going "forward with Christ." It has meant a great strengthening in my decision to be a foreign missionary.—Mabel D. Wilcox.



Religious Education



Sunday School Hocus-Pocus

BY HENRY EDWARD TRALLE

To call the Sunday school "Bible school" does not make it a Bible school. I was in a church where the pastor said Bible school and the superintendent said Bible school and all the teachers said Bible school. It was in the church calendar Bible school, and on the front of the church it was Bible school. I attended the Sunday school in this church, to see if it really were a Bible school. It was not. There was not a Bible in it, and it was not a school. It was not organized as a school; it was not equipped as a school; it was not conducted as a school; and it was not taught as a school. It was a conglomeration of disassociated noises.

To call the Sunday school "church school" does not make it a church school. There is only one way to make a Sunday school a church school, and that is to get all the church into it and back of it, with church influence, church money, church confidence, and church enthusiasm. The church may elect the Sunday-school officers and teachers, in an annual "business meeting" with one-tenth of the membership present, but that does not make the Sunday school a church school, unless the church as a whole is supporting it.

Do you want the Sunday school to be a Bible school? All right, then make it that, but do not think you have made it that when you merely call it that. Such easy hocus-pocus will not do the business.

Do you want the Sunday school to be the church school? All right, then make it that, but do not think that you have made it that, when you merely call it that or merely cast an annual vote. No such hocus-pocus will effect the transformation.

If you want the Sunday school to be a Bible school, then see that the Bible is taught in it in accordance with the best educational theory, and by people who live the Bible life.

If you want the Sunday school to be the church school, then see that the organization is so enlarged and conducted as to include week-day instruction, church vacation schools, missionary education, and training in recreation and socialization, and that the church as a whole actually functions educationally through this organization. Then you will have a church school—after you have paid the price.

The New Order in the Sunday-school World

By popular vote the plan of reorganization by which the International Association and the Sunday-School Council of Evangelical Denominations become one body was enthusiastically ratified. Of the

great throng who voted, only two negative voices were heard. From this time on the organization is to be known as the International Sunday-School Council of Religious Education. Most, if not all, the state associations will reorganize under the name of state councils. Thus is brought together in a single group the denominational leadership of the evangelical churches represented by the Sunday-school boards and publishing houses of some thirty denominations, and the voluntary territorial leadership hitherto represented by the state associations and the former International Association. Just what the implications of this reorganization are for the program of religious education in the field is not yet clear. The program yet remains to be worked out in detail. It is safe to predict that a way will be found without undue delay to eliminate the competition and overlapping which has existed in recent years between the work of the official church organization and the voluntary

We Never Know

"Preachers and teachers all are we—
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it then that all your seeds
Be such as bring forth noble deeds."
—JOHN OXENHAM.

state associations. The conviction is very strong on the part of many that a way of doing this must be found. The unreached constituency is so overwhelmingly large; the typical Sunday school is so far removed from thoroughgoing efficiency; the total leadership available comes so far short of sufficiency for the task of immediate supervision and direction for Sunday-school work alone—not to speak of the rapidly-developing field of week-day religious instruction—that a unified program is an absolute necessity. A strong committee on education has been for some time working at the task of formulating the new program. It is a task that cannot be accomplished in a few months. Prolonged study, much consultation, and thorough discussion are necessary for its development. The administrative organization of the new association and of the state councils will necessarily depend very largely upon the program. Readjustment in organization must be made gradually as program and methods of work are determined.—Wade Crawford Barclay in *Western Advocate*.

International Sunday School Lesson for August 27

NEHEMIAH'S PRAYER

Lesson: Nehemiah 1:1-11. Golden Text: James 5:16

Setting

The year is 445 B. C. with Artaxerxes Longimanus on the Persian throne. Thirteen years have passed since Ezra's reforms. That these reforms had aroused the enmity of the foreign element of the people is probable and they had broken the walls which Ezra must have restored, although no account of his doing this is given. Shushan, or Susa, was one of the Persian capitals, the winter residence of the king, 300 miles east of Babylon.

Lesson

"Nehemiah, son of Hacaliah,"—so designated to distinguish him from Nehemiah of Ezra 2:2 and Nehemiah 3:16. "It came to pass in the month of Chislev"—the latter part of November and early part of December—"I was in Shushan the palace . . . one of my brethren and certain men of Judah came; and I asked them concerning the Jews; . . . and concerning Jerusalem." Nehemiah was all eagerness to hear good news of Jerusalem, but when he heard that "the remnant left are in great affliction and reproach; the wall of Jerusalem broken down, and the gates thereof burned with fire," he sat down and wept (Oriental custom) and mourned for a period of three months. He fasted and prayed, calling from the depths of his being upon "Jehovah, the God of heaven and earth, the great and terrible God, that keepeth covenant and lovingkindness with them that love him and keep his commandments." The very phrasing of this invocation shows how deeply Nehemiah was moved. Then comes confession of sins, a reminder of former promises and beseeching for answer to his prayer. "This man," in the last words of the prayer, was Artaxerxes, and Nehemiah's hope was that the heart of "this man" would be moved to allow him to give up his position of cupbearer (an office of high honor in the Persian court) and go to the help of his kinsmen in Jerusalem. In a few months opportunity came to make known his wish to Artaxerxes, who granted him leave of absence and appointed him governor of Jerusalem. Accompanied by a military escort he set out.

Leading Thoughts

1. Nehemiah prayed as though every thing depended upon God, but he also did all he could to move the heart of man. 2. Faith and works must be companionous. 3. "He that prayeth for another is heard for himself."

Church Vacation Schools

By THOMAS S. YOUNG

The following are samples of reports that are beginning to come into our Philadelphia office from all over the country. Let us have yours.

Bethlehem, Pa., Rev. Fred R. McArthur, pastor: We started off with an enrolment of 444 and a teaching staff of seventy-four. Our average attendance is about 350. (79 per cent is a very high average attendance for a vacation school.) Plainwell, Mich., Rev. Mr. Mackintosh, pastor: We closed with a registration of 170 and twenty-eight teachers.

Alton, Ill., Rev. D. T. Magill, pastor: School was a marked success, closing Wednesday, July 13. Average attendance was 125.

Galesburg, Ill., Rev. Charles Durden, pastor: Every feature of our school emphasized the fact that it was a school of religion with child evangelism as its objective. The children loved it and wanted it to continue. The enrolment was over 200 with an average attendance of 130. We had fifteen helpers and two salaried workers. We had five visits from "Dodo" to the delight of the children. We held a mission study class for older boys and girls every day. A picnic and an evening session of the school with adults in attendance closed our work.

Every Baptist church holding or working in a vacation school should send a report to the Church Vacation School Division of the Publication Society, Philadelphia. Send for blanks.

Russian River Church Vacation School

It was an experiment. It has been a success. A large camping ground beneath the giant Redwoods by the side of a beautiful river. Thousands of people living in the open and many children. The school was held under the trees. The children responded readily to the invitation to spend the morning hours in school. The time was equally divided between Bible work and craft work. One evening was devoted to a "weeney bake," with songs

and games. On another evening after a chalk-talk, poppers were produced and a bag of corn and the huge bonfire cooperated in producing popcorn.

The school closed Friday, July 14, and commencement was held in the evening. The parents of the children and many friends were present to view the fine display of articles made by the children and listen to the features of program as presented.

This kind of school work found a responsive chord in the campers. Many saw in this school for the first time this kind of educational work. A unanimous vote requested the school next year.

The Santa Rosa Baptist Church did its full share in making this school possible. The other organizations cooperating were the Publication Society and the Northern California Convention.

Several members of the Santa Rosa Church assisted in the teaching, among whom were: Mrs. Williams, in charge of the kindergarten, Mrs. White, Mrs. Shaffer, Mrs. Godfrey, Miss Elizabeth Pressley and Mr. Williams.

From the convention office were: Drs. Thomas, Brinstad and Tingley, Mr. Bancroft, Mr. Willey, Mrs. Robinson. Pastor and Mrs. Kern of Gerber were also on the faculty. Others helping were: Dr. Shepherd of the Home Mission Society, and Mr. Barrett of Petaluma.

NOTE: Russian River is a beautiful stream in the region north of San Francisco, where thousands of city folks go camping in the summer.

The Daily Vacation Bible School

By F. A. HAYWARD

Indianapolis has closed a most successful year with its daily vacation Bible school program. Two years ago not more than two schools had attempted anything of the sort in the Baptist churches in the city. This year eighteen schools have undertaken the work with an enrolment of more than 2,500 pupils. Early in the season conferences were held in the executive board of the Federated churches and the board unanimously decided to put money into the movement and instructed the

executive secretary to ask the department of religious education to push the program. The Rev. P. J. Morris, chairman of the department of religious education and his committee decided to ask Mr. John Barnett, of Franklin College, to act as city superintendent.

The first large institute held was at the First Church where for two days the program was intensive and active. The second institute was held at the Mt. Paran Negro Church for the Negro schools. Many other smaller conferences and institutes have been held since. About 225 teachers have given service and so far as we know without recompense this year. More than 2,500 pupils have been enrolled and the most remarkable programs have been attempted. Bible study outlines were typewritten and habit stories included and given each principal. Craft ideas have since been included in the mailed copy. Conferences have been held with the teachers and principals at headquarters and the spirit of loyalty and cooperation is enjoyable.

The "play" games, yells, songs and picnic ideas have gone far beyond our records. Genius has expended itself. The commencement programs given Friday night, July 28, in the schools were of a high order and would do credit to any common school. The craft displays and the "side luncheons" added materially to the interest and financial returns. People came—wondered; remained, entranced, and went away with a new vision. No parent attending the commencement programs will need to be convinced of the value of this great movement and no pastor undertaking this summer school will ever again need urging to begin the good work.

New York City has 250 daily vacation Bible schools this summer, meeting in churches and social centers under the auspices of the Metropolitan Federation D. V. B. S. Four hundred superintendents and 1,700 instructors are directing the work, which is expected to reach a total of 70,000 children. Stanley B. Hazzard, a Baptist minister, is chairman of the training-school committee.



FIRST CHURCH VACATION SCHOOL, GALESBURG, ILLINOIS, REV. CHARLES DURDEN PASTOR.



Our Own Folks



Wisconsin News and Notes

By ROBERT W. SHAW

On to Green Lake

Everything is in readiness for the Baptist Assembly at Green Lake. There will be two full weeks of Baptist programs there this year. The ministers' retreat and the W. W. G. house party began August 7 and continued for three days. These are followed by the state convention of the young people, and after that the assembly for ten days. A good strong program for the assembly has been prepared. Some of the faculty and speakers are Boyd, Alborn, Stewart, Hulbert, LeGrand, Koehler, Ingram and Tunison. Dr. Judson Thomas, of Chicago, had charge of the program for the ministers' retreat. The W. W. G. house party for the Wisconsin girls planned on taking care of 100 girls. Miss Alma Noble was the guest of honor. Everything indicates a big time at Green Lake this year.

Resignations

The resignation of Dr. Henry Clarke, of Racine, has been reported, but the farewell service held on the last Sunday in June was an outstanding feature of the breaking of the pastoral relationship. Nine congregations attended the closing service, each one of them dispensing with their own services for the evening. Special tributes were paid to Dr. Clarke by several speakers, and messages from old friends in the East were read. Dr. Clarke has held a large place in Wisconsin affairs. He was a member of the board of managers of the Baptist convention, and has been honored as the president of the board and as a member of the executive committee, as well as on other committees. He was also a member of the trustees of Wayland Academy. Dr. Clarke has not yet decided what his future plans are to be, but for a time will continue to live in Racine.

Dr. W. T. Dorward, pastor of the Tabernacle Baptist Church of Milwaukee, for the past twelve years, surprised his congregation on Sunday morning June 23, by reading his resignation to them. The resignation takes effect September 1. He has not announced his plans for the future, except that for a time he will be open for supply work and lecture engagements. Dr. Dorward is well known throughout the city and the state of Wisconsin as a lecturer and public speaker. He has had a long pastorate and one that has been successful despite the changing conditions of his large field. The church will not call a pastor just at present, but will secure a permanent supply for six months or more, while they are looking about for a successor to Dr. Dorward.

Wayland Academy

The August number of the *Wisconsin Baptist* contains the reports of the committee appointed to investigate Wayland Academy. The reports are ample and thorough. Principal Brown and his board requested the investigation, and the board of managers of the Baptist convention ap-

pointed the committee to investigate. I quote the following from one of the reports: "Moral training, educational development, proper recreational and social life, mental and moral caliber of the faculty, etc., leave nothing to be desired at Wayland. The type of religious training and Bible teaching that is given should be entirely satisfactory to those who hold to the modern historical method of biblical interpretation; it is certainly more or less unsatisfactory to those who hold to the literal method of biblical interpretation."

Some Notes From The Field

Rev. R. E. Moss has resigned the pastorate of the church at Clinton.

Rev. E. W. Palmer, of Darien, has accepted the call to become pastor of Berlin Baptist Church. He will begin his work on the new field September 1.

Rev. Arthur Woods, of Iowa, has accepted the call to the pastorate of the churches at Hustler and New Lisbon. He will begin his work soon.

Rev. R. H. Crawford, of Illinois, has accepted the call to the Pewaukee and Martin churches. He enters a difficult field, but one of promise.

The church at Neenah recently suffered a loss from fire. A loss of \$6,000 was covered by insurance. Repairs are being made and by autumn the church will be back in the plant ready for a splendid year of work.

The Honey Creek Church is rapidly pushing its new building to completion. The entire plant, consisting of community hall, and church auditorium was burned two years ago. Without cancelling the New World Movement subscriptions it has gone ahead and will have one of the finest rural plants in the land when the church building is completed.

The South Baptist Church of Milwaukee will be able to enter the first unit of its new building in October. This unit will house the Sunday school and have a temporary chapel. The new location is strategic, and will prove a great challenge to the church and its pastor.

The state convention will meet this year at Oshkosh. Among the speakers will be President Clarence Barbour, Dr. H. F. Stilwell, Dr. W. E. Chalmers, Dr. Joseph C. Robbins and several others. It is proposed to give a survey of the whole task of Wisconsin Baptists. Pastor Mintz and his good people are making plans to entertain one of the largest conventions in recent years.

The Work in Porto Rico

By HERBERT FORD

Three more pastors have been ordained recently in Porto Rico—Josué Díaz, pastor at Yauco; Enrique Inurigarro, of the First Church at Ponce; and José Perez, pastor of the Playa Church of Ponce. These last two are natives of Spain, being the only two Spaniards connected with the Porto Rican mission. Both have given faithful service over a long period of years. Mr. Inurigarro, however, being a comparatively recent acquisition to our

denomination. He has been a gospel preacher of rare devotion and usefulness in Spain, Venezuela, and Porto Rico. His statement of Christian experience was without doubt the most inspiring that the writer has ever heard given in an ordination council. Mr. Díaz, of Yauco, has been for some time one of our most progressive and dependable pastors, and his church comes pretty close to being the best organized and most efficiently conducted of any church on the island. During the war he was given leave of absence from the work, and filled a responsible position with the army Y. M. C. A.

Rev. G. A. Riggs, general missionary for Porto Rico, is regaining his health gradually, after an enforced rest caused by an operation at the Presbyterian hospital in San Juan. Some of his friends felt that he got back on the job too soon for his own good, but you can't keep a good man down.

A movement has recently arisen in Porto Rico which has caused intense excitement throughout the island, but so far as can be observed, has worked no injury to our cause. A young woman of San Lorenzo has put forth claims to miraculous powers of healing. Two days a week she visits a spring on a nearby farm, goes into a trance, consults and advises the sick and crippled, and dispenses the "magic" waters of the spring. She has made a remarkable play to the superstitious. As the road to her "clinic" passes the writer's house, he has had opportunity to observe the crowds. At times when he has counted, he found an average of eleven cars a minute, and it was impossible to enumerate the swarms on foot. The writer is convinced that the girl is sincere. She is almost illiterate, and her head has been turned by spiritism. She accepts no fees for her treatments. Her trances are undoubtedly hypnotic, evidently induced by a male relative, whose directions she seems to follow implicitly. It speaks volumes for the solid biblical instruction of the members of our churches that they have not yielded to the popular clamor. So far no authentic cure has come to the writer's attention.

The third annual summer conference of Christian workers has just come to a close in San Germán, Porto Rico. It was easily the most inspiring and all round successful conference ever held in the island. Several persons who have attended similar gatherings at Silver Bay, Northfield and elsewhere, unhesitatingly pronounced its spirit as in every way comparable to those. It was necessarily smaller and with a less extensive array of talent, but in quality it left nothing to be desired. Dr. Samuel G. Neil, of our own publication society was the high light of the conference. His daily messages were of the highest order. Special mention should be made of three: "The Gospel of Good Cheer," "The Foolishness of Preaching," and "The Temptations of the Ministry." Another visitor from outside the island who made a large contribution to the spirit and success of the gathering was Mr. Huffman, of the United Brethren, who is at the head of the union evangelical mission in Santo Domingo. These inter-

denominational conferences are the outgrowth of our own Baptist summer conferences which were held for several years, and which proved of such success that our brethren of other communions were anxious to have their influence more generally extended. In all three of the conferences our Baptist leaders, both native and continental, have taken the leadership, not because they sought place, but because the big ones naturally come to the top when the basket is shaken. In this conference, in addition to Doctor Neil, our pastor at Caguas, A. M. Diaz, gave a series of penetrating studies on spiritism. In athletics we ranked highest. The spirit of buffoonery was not to be crowded out, and some most ridiculous Ku Klux Klan performances and mock trials were pulled off. Doctor Neil's rollicking personality and his singing of Scotch songs endeared him to all. His addresses in our Baptist churches before and after the conference were a round of glory. It is safe to say that no speaker from the North ever exceeded him in getting a hold on the affections of the Porto Rican people.

Rev. H. Cotto Reyes, Baptist pastor at Mayaguez, has just been elected editor of the *Puerto Rico Evangelico*, the union evangelical paper. Of four editors, three have been Baptists.

From an Indian Missionary

I enclose herewith copy of a letter from Rev. Alfred Lord, Indian missionary at Coarse Gold and Nippinnawassie, which you may like to publish in THE BAPTIST. Alfred Lord is a full-blooded Indian. He is from a Canadian tribe but I do not know which one. He is a fine Christian man, and doing a splendid work.

C. W. BRINSTAD,
Exec. Sec. Northern Calif. Convention.
(We run it "as is."—Editor.)

Coarse Gold, Calif., July 3, 1922.
I just came back from Reno, Nevada. Now I thank God that he helps me in a wonderful way. We held the meetings at the Indian Camp, Reno, Nevada 12 days very night. Brother Scott and I, we work together. He leads the singing every night, and I preach the gospel to the Indians. 57 Indians converted, baptized 38 by brother Scott. Organize the church 35 members. The Indians at Nevada just began work outside of Reno. Few of them after they converted they go out to work. Brother Scott will baptize them some other time. Thank God that the Indians except Christ. Medicine man and gambling man, and drinking man, they all came to Christ, and we bring them in the church of Christ. Praise God for his word its true that saved from sin. Remember Reno Indian Camp Baptist Mission in your prayer.

Sincerely yours,
ALFRED LORD.

Annual Meeting of Oregon Baptists

The report presented to Baptists of Oregon in their annual meeting at Columbia City on July 26 by Rev. O. C. Wright, executive secretary, indicated a year of marked advance.

Over \$95,000 was raised this year for mission work, two-thirds of which was sent for work outside of Oregon and beyond the seas.

Receipts for work in Oregon amounted to \$103,385 of which \$88,000 was invested, \$15,385 paid in salaries, approximately

\$30,000 invested in buildings, and a large part of the remainder was invested in permanent income-bearing profits. More has been added to the income-bearing permanent funds the past two years than in all other years of the Baptist convention in Oregon. It is also to be noted that more money is being invested in new churches and parsonages—if either one of Portland's two finest Baptist churches are excepted—than Baptists have spent on buildings during all the years since 1844 when the first Baptist church in Oregon was organized.

A new era of church building is at hand: New church buildings will soon be erected at Medford, Riddle, Astoria, Bend, Hillsboro, Broadbent, McMinnville, Gresham, Eugene, and in Portland, Sellwood, La Comb, Arleta, Grace Montavilla, and the Mt. Olivet Negro Baptist Church. Parsonages at Grants Pass, La Grande, Veneta, Gresham, and the Glencoe parsonage in Portland. New churches dedicated during the year were, Fairview, Cherry Grove, and the new Italian Chapel at Portland.

Fifty missionary workers have been employed for whole or part time during the year, and the baptisms into the Baptist churches will probably reach 1,800. Sunday-school attendance has increased about 40 per cent, and the young people's work has shown great progress.

For the first time in its history, Linfield (McMinnville) College, is out of debt and has received during the year from Mrs. F. E. R. Linfield, of Spokane, gifts in property estimated at more than \$250,000.

A report to adopt a quota of \$100,000 to be raised this year as Oregon's part of the \$10,000,000 goal of the Northern Baptist Convention was approved.

Mount Hermon Federate School of Missions

By MARY E. BAMFORD

Baptist women did their share of work at the sixteenth annual assembly of the Federate School of Missions held at Mount Hermon, July 8-15, under the auspices of the international committee representing the women's boards of home and foreign missions. Mrs. J. M. Davis, of Oakland First Church, and Mrs. George Thomas of the same church did valiant service at the registration taken day after day. There was a larger registration than for years—183. Divided by denominations, it was as follows: Baptists 21, Christians 8, Congregationalists 11, English Lutherans 4, Methodists 46, Methodists South 2, Episcopalians 2, Presbyterians 78, United Presbyterians 4, Catholics 1, Plymouth Brethren 1, Salvation Army 1, not designated 4.

Mrs. George Thomas distinguished herself by writing and putting on a pageant called "The Peace of India" which was a beautiful demonstration of the text-book. Mrs. C. Caldwell, of Oakland, took the part of "India" and many of the women of the pageant were from Oakland First Church.

How glad Baptists were to see Dr. John Snape arrive! Dr. Snape lectured at Mount Hermon on Thursday night, but before that Baptists had a chance to meet him at their "rally" at the Sanbourne Cottage where he told an interested circle about the convention at Indianapolis.

The Wright Act was presented at two of the sessions and was endorsed by the Federate School. At the Friday noon "fellowship luncheon" Mrs. J. M. Davis was

toastmistress. Deaconess Dorsett, a Baptist from New York City, was one registered in the Federate School. The two text-books "Building with India" and "The Trend of the Races" were taught by Dr. C. C. McCown and Mrs. Moffitt Rhodes. Rev. Ralph N. Rowe of Eureka Baptist Church sang one evening.

Central Conference of German-speaking Baptists

German-speaking Baptist churches will have their session at the Oak Park German Baptist Church, corner Harlem Ave. and Dixon Street, August 17-August 21.

Rev. J. G. Draewel, of Detroit, is Moderator, Rev. H. Steiger and Rev. E. G. Kiese are clerks.

Program

Thursday, August 17, 8 p.m. Opening sermon by Rev. O. R. Schroeder of Cleveland. Address of Welcome by Rev. H. Kaaz. Response by the Moderator.
Friday, 9 a.m. Devotional led by Rev. W. B. Lippard. Address: "The Church at Its Task on Its Field," by Prof. H. von Berge. Reading of letters.

2 p.m. Women's Home and Foreign Union. Devotional led by Mrs. W. Kuhn. Address by Rev. Jacob Speicher, of Swatow, China.

8 p.m. Address: "The Denomination at Its Task on the Home Field," by Rev. W. Kuhn. Address: "The Denomination at Its Task on the Foreign Field," by Rev. J. Speicher of China.

Saturday 9 a.m. Devotional led by Rev. W. B. Lippard. Address: "The Church at Its Task in Behalf of the Children," by Rev. D. Haemel. Reports by E. E. Staub, Mission-Secretary; by C. Voth, mission-treasurer, by O. R. Ernst, chairman of million-dollar-offering, by T. E. Rocho, chairman of ministers' pension.

2 p.m. Auto trip through Chicago and suburbs, arranged by the local committee, Messrs. O. C. Braese, F. A. Grosser, H. Ross.

8 p.m. Musical program by the united choirs, Prof. W. G. Berndt, director, Wm. Krogmann, organist.

Sunday 10.30. Doctrinal sermon by Rev. P. C. A. Menard of Cincinnati.

3 p.m. Young people's rally. Addresses by Rev. T. W. Dons and H. P. Donner.

8 p.m. Sermon by Rev. A. C. Lang.

Monday 9 a.m. Devotional led by Rev. W. A. Lippard. Address: "The Young People at Their Task for the Kingdom of God," by Rev. C. Zummach. "Our Theological Seminary," represented by Prof. A. J. Ramaker; "Our Publication Society," represented by H. P. Donner; "Our Deaconess Work," represented by Miss H. Langhorst; "Our Orphanage and Old People's Home," represented by Rev. C. A. Daniel.

8 p.m. Young people's program. Address: "Will There Be Any Stars in My Crown?" by Rev. A. P. Milhm. Address: "What Will You Do With Jesus?" by Prof. J. Heinrichs.

11 p.m. More than 100 delegates will take the night train to the general conference at St. Paul, Minn., which opens its session the following evening.

Death of Notable Christian Woman

No greater testimony to the power of the gospel can ever be given than the life of a noble Christian woman. That this is as true in mission lands as elsewhere has been strikingly emphasized by the

recent death of Mrs. Mercedes Marchán, wife of the Baptist pastor at Juncos, Porto Rico. For seventeen years a pastor's wife, the mother of ten children, she has lived a life of such rare devotion to her Master, that her death, May 20, after a two-weeks' illness was the occasion of an unprecedented demonstration of grief and love on the part of the entire evangelical population of the island.

Born of a Spanish father and a Porto Rican mother, she passed her entire life in the island of her birth. She was possessed of a mind of unusual clearness and poise, but at the same time had the sincerity and humility of a country girl. Never flippant or unduly animated in conversation, she was the soul of cheeriness and social graciousness. She had that culture which comes of refinement of birth and purity of soul. No small part of her husband's pastoral success has been due to the fact that his family life was a living benediction to the community.

Mrs. Marchán was a constant aid to her husband in the work of the church. Though she kept no servant, she did a

prodigious amount of religious and charitable work. She taught a Sunday-school class during her entire married life, was president of a local children's welfare society, was an indefatigable worker in the parent-teacher organization, and in the penny lunch for poor school children. Her intellect and natural gifts of leadership made her the logical and inevitable leader in any movement for the general good, such as Red Cross activities.

During her brief illness practically every other subject of conversation was suspended in the town, or where Christian people were gathered together. At the funeral service in the church, so few could enter the building that an open-air service was later held near the gate of the cemetery, where a series of discourses were given by representatives of different sections of the public. No woman in Porto Rico ever had so impressive a funeral, and only an occasional man, some great patriot like Muñoz Rivera or Doctor Barbosa. For blocks the procession packed the streets tightly between the houses on both sides.

church largely through the influence of special evangelistic services previously held by Rev. M. Favro. The pastor has a men's class of fifty-four. This class has pledged \$1,200 toward the building fund and in addition each member has pledged a penny a day. The church expects soon to erect a new church building on the corner of Brayton Avenue and Stafford Road where the church has purchased a lot at a cost of \$10,000. The pastor is having his vacation during the month of August. On August 6 he preached at the North Baptist Church of New Bedford, and on August 20 he will preach at Central Church of Tiverton, R. I.

NEW HAMPSHIRE

REV. CHARLES P. MACGREGOR, pastor First Church, Manchester, is spending his vacation supplying the Baptist church at Winter Harbor, Maine. Since beginning his pastorate, November 1, 140 members have been received, seventy of these by baptism, and the church has been strengthened in many ways. During this period 1,400 pastoral calls have been made. A vacation school was conducted in July with an enrolment of over 150, and an average attendance of 100. Sixteen young women and three young men rendered assistance during a part or the whole school period. Summer supplies include Rev. M. R. Froshay, pastor for ten years immediately preceding the present pastorate.

NEW YORK

TWO UNIQUE EVENTS have marked the work in First Church, Elmira, in recent weeks. One Sunday morning Rev. W. T. Henry, pastor emeritus, who began his work forty-five years ago, baptized five of his grandchildren. Nearly thirty years ago the mother of one of the candidates was the first to be baptized in the present baptistery. At a meeting of the board of trustees the resignation of Mr. J. Sloat Fassett, chairman, was accepted with regret. For twenty-eight years Mr. Fassett served in this capacity and before this his father, Newton P. Fassett, held the place for eighteen years. By a resolution adopted by the board Mr. Fassett was made honorary chairman in order that the board "may have the inspiration of advice, which shall always be cherished his moral support and sound temporal as a fitting complement to the spiritual guidance of his beloved contemporary in service, pastor emeritus, William Thomas Henry."

THE ANNUAL MEETING OF THE Chemund River Baptist Association will be held with the Pine City Baptist Church instead of the Wellsburg church, as announced in the New York state annual. This change has been made necessary on account of the resignation of Rev. E. D. Chapman, pastor of the Wellsburg church. Mr. Chapman has had to give up the work on account of ill health.

REV. H. C. MYERS settled at Otego last fall. For several years the church had only had a Sunday afternoon service. I tried to raise about \$400 per year and had sales and suppers to raise that amount. In January the pastor conducted evangelistic meetings with good results. February was given to stewardship, preaching on the subject every Sunday morning and studying the subject every mid-week service. Of seventy-eight resident member sixty-eight signed tithing cards. Quite extensive improvements have been made on parsonage. The every-member-canvass secured pledges for \$1,400 for current ex-

Church News by States

Atlantic Coast

MAINE

A MOST INTERESTING and helpful daily vacation Bible school was held at the Cutts Avenue Baptist church, Saco, during the month of July. The number enrolled was ninety-five; the average attendance, seventy-six. There were four different nationalities among the children; visitors were present from four states of the union. The pastor, Rev. A. D. Paul, was dean of the school, assisted by Mrs. Paul and six helpers. Plans are being laid to hold a similar session next year.

THE FOLLOWING ARE THE SUPPLIES for the pulpit of the Cutts Avenue Church, Saco, during the month of August: Aug. 6, Dr. Arthur Cleaves, pastor-elect of First Church Providence, R. I.; Aug. 13, Rev. B. M. Osgood, pastor First Church, Fort Dodge, Iowa; Aug. 20, Dr. J. Stanley Durkee, president of Howard University, Washington, D. C.; Aug. 27, Dr. Arthur Cleaves; Sept. 3, Dr. W. R. Wood, Haverhill, Mass.

MASSACHUSETTS

THE SUMMER CAMPS OF THE North Adams Church and school have finished another successful season. Fifty boys spent eight days on the shores of Lake Ashmere, thirty miles from town. These then gave place to forty girls. This year Pastor J. A. Vachon, of Cheshire, with his Boy Scout troop, camped with the boys from North Adams. The camps are under the direction of Superintendent H. B. Clark, and Pastor Daniel H. Clare. The purpose is not only to give the young folk a pleasant outing, but also to enable the leaders to get in closer touch with them, and impart to them some spiritual benefit. The work of these summer camps, begun by the former pastor, Rev. J. Foster Wilcox, is now a regular part of the summer activity of the church. Over \$1,500 is invested in camp equipment, including four steel boats. The church edifice, which oc-

cupies the most commanding site in the city, was renovated on the exterior last summer. This year the interior is being re-decorated. Every automobile which crosses the famous Mohawk Trail passes the corner of this church. The pastor, Rev. Daniel H. Clare has entered upon his fifth year with this loyal and wide-awake people. The pulpit supplies for August are Rev. A. A. Morrison, of Pittsfield; Rev. Harry Everett, of Jersey City; Albert T. Davis, of East Orange, and Rev. J. Austin Huntley of Troy, N. Y. The World Wide Guild sent four delegates to Northfield. The young people's society will have four delegates at the young people's conference there, and in August the entire force connected with the primary and beginner's departments, numbering seventeen persons, will be in attendance at Ocean Park.

CONNECTICUT

THE BAPTIST HOUSE OF WORSHIP on Willington Hill has been undergoing a thorough renovation at a cost of several thousand dollars. The improvements consist of a new roof, stained glass windows, electric lights, hardwood floor in the auditorium. The moving spirit in this work was Miss Rosa O. Hall of South Willington, a devoted member of the Baptist division of the Federation. On Friday, June 30, at 2:30 p. m., the annual business meeting of the Federated Church (Baptist and Congregational) was held in the newly appointed house of worship. Reports showed the work of the church to be in a flourishing condition, under the leadership of Rev. W. V. Allen. Rededicatory services were held in the evening with an address by Rev. H. B. Sloat and dedicatory prayer by Dr. A. B. Coats, secretary of the state convention. This service was followed by a union communion service with the pastor in charge, assisted by Rev. Mr. Reece and Rev. F. W. Tholen, pastor of the Stafford Baptist Church.

MASSACHUSETTS

DURING THE YEAR OF Rev. William Clements' pastorate at Third Church, Fall River, he has received into the church twenty new members who came into the

penses. The women paid some \$60 for the continuation campaign, the church is co-operating in the New World Movement and a real spirit of evangelism prevails among the members.

THE AUTUMN WORK OF PARK CHURCH of Utica begins in May, with the appointment and organization of commissions to develop plans for various departments of church activity, based on careful surveys. These commissions deal with religious education, fellowship and evangelism, and young people's work. A well-balanced program is worked out for the various young people's organizations, including the phases of recreation, education and social service. More than one-fourth of the present membership of the church has been added in the past three years during the pastorate of Rev. C. J. Oxley. A substantial payment has been made this year on the church debt, and pledges given for the complete liquidation of this mortgage which has been of long standing. During July a vacation Bible school was in full swing through the hottest days. With an enrollment of more than 200, the school has accomplished so much in the three years of its existence that it has been the pioneer to inspire a system of such schools among a number of churches of the city. At every communion service during these three years new members have been waiting for the hand of fellowship, and the church has set a new record for baptisms during the last year.

NEW JERSEY

NORTH BAPTIST CHURCH, Camden, James Dalton Morrison, minister. In June Mr. Morrison, who was called to the North Baptist Church before his graduation from Rochester Theological Seminary, concluded his first year as pastor. It has been a year of steady, constructive progress. Over fifty from the advanced departments of the Bible school made decisions for Christ. Twenty-nine members have been added to the church, twenty-three by baptism. A girls' weekly club with classes in religious education, public speaking, White Cross work, sewing, gymnasium, etc., was organized under the direction of Mrs. F. Wayland Ayer, in October with about forty members; by spring the membership had been increased to eighty. Over a period of six months 60 new scholars were added to the Bible school without any campaign or special rives for members. Miss Edna M. Lane, graduate of the Bible Institute for Christian Workers of Philadelphia, took up her duties July 1 as minister's assistant. On September 1 Mr. Osgood H. McDonald, a graduate of McMaster Institute, and at present director of boys' work for the Baptist convention of Ontario and Quebec, will take up his duties at the North Church as director of religious education. The North Church not only over-subscribed its apportionment in the New World Movement campaign but to date has overpaid several thousands the amount subscribed, having paid in all over \$57,000. Mr. Morrison is taking his vacation during the month of August, and is visiting at Lakesbury, Ont., Can., and for two Sundays will supply Westmount Baptist Church of Montreal. In Mr. Morrison's absence, Rev. Clinton Wunder of the Baptist Temple, Rochester, N. Y., and Dr. A. McAlpine of New York City, will apply the pulpit of the North Baptist Church. Mr. Wunder will preach August 13, and Dr. McAlpine on August 20 and 27.

EASTERN PENNSYLVANIA

EARLY IN THE PRESENT YEAR the Falls of Schuylkill Baptist Church, Philadelphia, received a pleasant surprise in the promise of a memorial organ. That promise has been fulfilled and more. Mr. and Mrs. John Stinson have given to the church a splendid two-manual pipe organ complete. It was built and installed by the Estey Co. The organ is a memorial to the mother of Mrs. John Stinson, Mrs. Sarah Ann Ayrton. It will be dedicated on the anniversary of the mother's birth. Mrs. Stinson, shortly after announcing the gift, offered to become a committee of one to raise funds to erect an enlarged platform and pulpit and to repaint the interior and exterior of the church. Through her diligent efforts over \$1,700 have been raised to renovate the auditorium and to paint the exterior of the church. Dedication of the organ and of the renovated auditorium took place Sunday, July 16. The Junior society presented to the church a first class pulpit Bible. On Monday evening the Falls Male Chorus sang several selections and Dr. Adam Geibel rendered organ selections. On Wednesday evening there was a union service of the Falls Protestant churches, bringing greetings and providing special singing. Dr. John Hainer, president of the Philadelphia Baptist Association presented the greetings of his association. In the year and five months that Rev. Edwin W. Saylor has been pastor of Falls Church the church and parsonage have been improved by the church members. Evidence of progressiveness is seen week by week.

ORDAINED AT TURBOTVILLE, Pa., David H. Winters, July 13. Sermon by Rev. R. M. Hunsicker; charge to the candidate, Rev. James Patterson; charge to the church, Rev. F. G. Bangs, ordination prayer, Rev. A. M. Gregg.

WESTERN PENNSYLVANIA

Keystone Academy

The sudden death of Principal Curtis P. Coe a few days after the successful commencement of the academy brought gloom and near despair to the trustees and friends of the institution. But as Elisha followed Elijah without interruption of the work, so Prof. Curtis E. Coe, eldest son of Principal Curtis P. Coe, was found prepared and on July 3 was unanimously elected to fill the place made vacant by the death of his honored father. Young Mr. Coe is in every way well qualified for this position; he taught for two years in a prominent school for boys in New York and part of that time was also assistant administrator, thus gaining valuable experience in school government. He is of pleasing personality and possesses many of the qualities which made his father so successful.

Keystone should have larger consideration from the Baptists of Pennsylvania; hitherto it has had but scant recognition beyond a radius of about thirty-five miles from Factoryville. It is an important feeder to Bucknell University, and although not a ministerial school, it is thoroughly Christian and has been responsible for the development of many Christian ministers. It is the only Baptist secondary school in the state. It was well born. Dr. John H. Harris, eminent educator, president emeritus of Bucknell, established it more than fifty years ago; it is beautifully situated among the hills of northeastern Pennsylvania, close enough to large cities for convenience and understanding of their complex life and

yet far enough removed to avoid their annoyances and allurements; it has an honored history and is now looking forward to its best work. We are not appealing for money, although we are asking those who subscribed to the endowment fund three years ago to pay their pledges. We are asking the great Baptist denomination throughout Pennsylvania for its genuine interest, its moral support; having this we shall then have the world's best treasures, the boys,—your boys.

W. G. WATKINS.

Mississippi Valley

OHIO

REV. C. M. RUPE, formerly well known in Ohio and other sections as pastor and preacher, has been called to be supply pastor of the First Baptist Church, Fort Myers, Fla., during a pastorless interval.

CHARLES PALMER was ordained at the Pleasant Valley church of the Mansfield Association of Ohio, June 8, moderator, Rev. W. A. Carlisle, of Shelby; clerk, Rev. L. A. Wood, of Mansfield; sermon by Rev. Robert Hughes, of Bucyrus. Mr. Palmer becomes pastor of the Pleasant Valley Church.

PASTOR CHARLES WALSH has removed from New Lexington, O., to Sidney, beginning his ministry there August 1.

IN ACCORDANCE WITH a call from the First Church of North Fairfield, to the churches of the Huron Association, delegates from the churches at Attica, Auburn Center, Fitchville, New London, North Fairfield, Monroeville and Norwalk, met in council at North Fairfield on July 19, 1922, to consider the advisability of setting apart to the work of the gospel ministry, Mr. P. J. Garcia. The council voted unanimously its satisfaction with the experience and views of Mr. Garcia, and voted to proceed with the ordination service at 8 p. m. The ordination sermon was preached by Rev. H. A. Woodard, of Norwalk, the pastors of the churches represented having charge of the other usual parts of the ordination service. J. Frank Smith acted as moderator; Jett F. Mohr, as clerk.

THE TWENTY-FIFTH WEDDING Anniversary of Rev. and Mrs. H. H. Hoyt was recently celebrated by the First Church of Loudonville. The good-will expressed on the occasion had its climax in the presentation to Mr. and Mrs. Hoyt of a silver casserole containing twenty-five silver dollars and a number of checks. Mr. Hoyt came to Loudonville from the Arlington Street Church of Akron, where during a pastorate of fifty-three months he received 478 members into the church.

LESTER W. BECKLEY and Grover L. Kettering were ordained in a double ordination service at Loudonville, Ohio, July 20; moderator, Rev. Robert Hughes of Bucyrus; clerk, Rev. L. A. Wood, of Mansfield; sermon by Rev. Wm. L. Pettingill, of Wilmington, Delaware, dean of the Philadelphia School of The Bible. Mr. Beckley is from Mt. Gilead, and is a graduate of the Philadelphia School of The Bible, class of 1921. He becomes pastor of the Vermillion church, address Loudonville. Mr. Kettering is a graduate of the Philadelphia School of The Bible, class of 1922, and becomes pastor of the Green Camp church.

MICHIGAN

JULY 25 A NUMBER OF REPRESENTATIVES of the churches of the Detroit Association, in response to an invitation of the Baptist Church at Wyandotte, Mich., met for the purpose of considering the ordination of Brother Emanuel B. Jacobsen. Mr. Jacobsen is a graduate of Rochester Theological Seminary, and was recently called by the Wyandotte Baptist Church as its pastor. The representatives organized into a council with Dr. H. C. Gleiss, superintendent of Detroit Baptist missions, as moderator and Rev. H. C. Wedel, of River Rouge, as clerk. The council was satisfied with Mr. Jacobsen's statements as to his Christian experience, his call to the ministry, and his views on Christian doctrine, and the council recommended to proceed with the ordination. The service of ordination was conducted by Dr. H. C. Gleiss. Invocation by Rev. W. A. Steinkraus, pastor of Scotfen Ave. church, Detroit, and scripture reading by Rev. E. W. Jennett, of Detroit. Ordination sermon was preached by Rev. W. R. Shaw, pastor of Conley Memorial Church, Detroit. Rev. Geo. E. Dawkins, pastor of Royal Oak, gave the charge to the candidate and the right hand of fellowship. The charge to the church was given by Rev. W. B. F. Brown, former pastor of Wyandotte church. The benediction was pronounced by Rev. E. B. Jacobsen.

DR. H. M. FORD WHO has been the pastor of the College Church, Hillsdale, for the past three years has tendered his resignation and it has been accepted with regret. The resignation takes effect Oct. 1. During his pastorate of three years 127 have been added to the church membership so that the membership is the largest in its history. The church went over the top in the New World Movement pledging \$21,000 and two-fifths of it is paid. One thousand dollars has been raised for Eastern Relief so that benevolences and charities have increased fourfold. The congregations have been excellent and uniform. The church is in a prosperous condition. Dr. Ford has accepted no calls as yet.

REV. S. J. SLOUGH, PASTOR of Clark Lake Church was pleasantly surprised at his home Friday, July 28, by a company of the church congregation gathering there to remind him of his birthday. An enjoyable time was had and a bountiful dinner served. Mr. Slough was presented with a token to show the appreciation of the church for his faithful work during the past two years. Rev. S. J. Slough and family will take a two weeks' vacation and spend the time at Wolf Lake.

REV. L. S. SLAYBAUGH has closed his first year's work with Bethel Church located just out of Royal Oak and in the district of Berkeley. It is a new church and when Mr. Slaybaugh came to the field, there was a membership of 31. During the year there have been added 43. Four letters have been granted, and no deaths, leaving a membership of 70. There are three candidates that have been received for baptism, and three ready to come into the church upon the confession of their faith.

SIX CHURCHES IN CENTRAL MICHIGAN have united in forming a new association to be called the Berean Association. The action is in protest against the State Convention for rejecting the "Des Moines Confession" at its annual meeting in May.

ILLINOIS

LAMOILLE CHURCH has only ninety members, but it is well organized and aggres-

sive. It has just finished the first year of the church vacation school in which there was an average attendance of forty-six. The school was so successful that three good-sized pledges have already been made for next year's work. The Baptist pastor was principal. The community supported the school and the children were not charged. The teachers' training class, begun by a layman, Mr. Anson Fields, and taught by a laywoman, Mrs. A. N. DeLong, closed its first year with six out of eight attendants having received certificates. The church pledged over \$8,000 to the N. W. M., the major portion of which is paid. It gives more to missions than it uses for home support. The Woman's Missionary Society was the only one in Ottawa Association to go over the top in the continuation campaign. The B. Y. P. U. is a standard society, and the Bible school is 94 per cent standard. The Ladies' Aid has just paid \$500 for church repairs and the young people have paid \$100. The church sent the pastor, Rev. R. W. Barber, to the N. B. C. at Indianapolis. There is a fine choir of fifteen voices, conducted by a well-trained director, Mr. A. N. DeLong.

TEN CHURCHES AT JACKSONVILLE put across the first community daily vacation Bible school during June. Over 400 enrolled. Twenty teachers were employed at \$1 a day. Four church buildings were used for the kindergarten, primary, junior and intermediate departments. Two ministers "stayed on the job" without remuneration. Rev. A. P. Howells acted as principal of the intermediate department, which was held in the Baptist church with an average attendance of fifty-three. This was the only department to receive an offering for missions. The daily "penny-march" amounted to \$7.25 which was given to the Mexican Daily Vacation Bible School at Los Angeles. The expense for the school was \$575, paid in full by the churches.

MISSOURI

EVANGELIST AND MRS. C. E. HILLIS of Kahoka, concluded a six months' evangelistic season in Wyoming July 2, following which they took a delightful trip through Yellowstone Park. The past year has been the best year in evangelistic work they have ever had. Their dates for the coming year are filled with campaigns in Nebraska, Iowa, Arizona and Wyoming.

DURING JULY Evangelist O. Reed and V. A. Day, chorus leader, held twenty-two days of tent meetings at Mound City. In spite of rain most of the time attendance was good. Twelve were received for baptism, representing seven new families. The church financed the meeting, except that the association furnished the tent. Mr. Reed and Mr. Day began meetings at Walkup's Grove, July 23, and will hold meetings at New Liberty about September 1.

KANSAS

CHELSEA CHURCH HAS INSTALLED a new choir loft surrounded by fine oak panels. The congregations are becoming larger weekly and the prayer meeting has been protracted. About forty members meet five nights a week for prayer. The troubles which have so long menaced the fellowship of the church are practically an item of history.

A MOST INTERESTING midsummer Christmas entertainment was held on the evening of July 25, under the auspices of the White Cross department of the women's society of First Church, Emporia, assisted

by the officers and children in the primary department of the Sunday school. The real Christmas spirit was evident in the program, the gifts, and the decorations, including a tree. The gifts included White Cross supplies, dolls, toys, and many other useful articles, besides a liberal cash offering, all of which will be sent to Dr. Grant's station in China for distribution on Christmas eve.

SOUTH DAKOTA

Summer Assembly

South Dakota held its fifth annual summer assembly at Sioux Falls College, July 16-23. It proved to be the most successful gathering of the kind held in the state. There were several contributing factors to this, notably the efficient work done in preparation by Rev. W. H. Bayles, state director of religious education, and the abandonment of all the college force in attending to the hospitality of the assembly delegates. In this regard mention must be made of the self-sacrificing service rendered by Dean A. W. Fauquet, Professors Martini, Hacker and Hoffman, and Miss Button, registrar. College dormitories and tents furnished comfortable apartments and the recitation rooms of the college afforded excellent accommodations for the class work.

There were more than 200 in attendance at the assembly, these coming from all parts of the state. The Rosebud section, about 200 miles distant, furnished a splendid delegation, while Trent and Dell Rapids, as usual, carried off honors for large delegations.

The following constituted the faculty: Bible work—Dr. W. H. Main, of Philadelphia, and Dr. E. V. Pierce, Brookings. C. V. S. and teacher training—Rev. Mr. Wiesle, North Dakota, and Rev. J. F. Olthoff, Avon. S. D. B. Y. P. U.—Rev. Mr. Fredmond, Viborg, S. D. W. W. G.—Miss Fletcher, of the Woman's Society. Bible school, elementary department—Mrs. Hackett, Parker, S. D. Bible school and B. Y. P. U. methods and plans—Dr. W. E. Chalmers, Philadelphia. Missions—Dr. J. F. Ingram, of Burma. An interesting lecture was given one evening by Dr. W. B. Lippard, of New York, being the story of his experiences with the "Ship of Fellowship." Mrs. G. W. Mingus was the efficient music director.

The following officers were elected for the year: President, Prof. W. H. Hacker, Sioux Falls; vice-presidents: Rev. Van Ander, Centerville; Rev. J. F. Olthoff, Avon; Rev. I. Fredmond, Viborg; Rev. B. L. Carlton, Big Springs. Corresponding secretary: Rev. W. H. Bayles, Huron; recording secretary, Miss Mary Simpson, Dell Rapids; treasurer, Carl Swenson, Sioux Falls. Additional members of the executive committee: Mrs. G. W. Mingus, Sioux Falls; Rev. Shelley Robinson, Trent; and Rev. Walter Ingram, Mitchell.

The next assembly will be held at Sioux Falls College.

Rocky Mountain States

MONTANA

REV. C. A. IRWIN, FORMERLY of Nebraska, began work on June 1 as missionary pastor at Hardin, Lodge Grass and Wyoala, an important circuit on the Crow Indian Reservation.

REV. T. L. HUXLEY BEGAN HIS pastoral work at Livingston on July 9. He has held successful pastorates at Lewistown and Kalispell and returns to Montana after several years in Missouri.

REV. ERIK GRONLUND CLOSED his work with the Swedish Baptist church in Great Falls on July 1.

THE FIRST BAPTIST CHURCH at Billings has let the contract for the Sunday-school unit of its new edifice. Work is to be completed on it by December 1. The unit will cost \$45,000 and it will be the finest equipment for religious education and social activities in the city. Rev. W. D. Whan is the pastor of this active church.

SECRETARY G. CLIFFORD CRESS of the Montana Convention will be one of the speakers on the program of the Pacific Coast Theological Conference, at New Westminster near Vancouver, B. C., August 14-17. His subject will be "The Problem of Denominational Cooperation." August 20 he will supply the pulpit of the First Church of Seattle.

IDAHO

A COUNCIL was called by the Knull Baptist Church of Gooding for the purpose of examining its pastor, R. J. McKoven, for ordination. District Missionary E. O. Otto called the meeting to order. The permanent organization was as follows: Rev. E. O. Otto, moderator; Brother A. S. Martin of Twin Falls, clerk. The council instructed the church to proceed with the ordination which was done at once, Rev. Otto giving the charge to the candidate and Rev. Jones, of Buhl, the charge to the church. Rev. Tolliver, of Twin Falls, preached the ordination sermon, and made the ordination prayer.

Pacific Coast

CALIFORNIA

EVANGELIST GEO. W. TAYLOR, of 4505 Bramercy Place, Los Angeles, Calif., assisted by Mrs. Taylor, cornetist, and Mr. and Mrs. J. Basil Long, musical director and pianist respectively, have held two good meetings during the summer. One was at Hoover Street Church, Los Angeles, and the other was a union tent meeting at Hawthorne, Cal. Notwithstanding the off-season both these meetings were well-attended and resulted in over 200 decisions for Christ and the church. The Taylor party will work the coming season in Pacific Coast, opening in the Baptist Church, Azusa, Cal., Sept. 3. For open letters he can be reached at his home address.

VALLEJO BUILDING IS PROGRESSING. Thursday evening, July 13, the men got together to consider the "standard for church objectives". On almost all points they are well to the top and still coming.

SUNNYVALE men met recently in an enthusiastic session. They are lining up or "the standard" in a most encouraging manner.

Baptist Bible Distribution

(Continued from page 859)

work of the churches is using the printed age for the advancement of its particular views. All of these agencies use the services of distributors to place their literature in the hands of the common people, and some of the literature so distributed

is very injurious and harmful to the non-churchgoing public. It is said that only five out of one hundred young men in the United States belong to the Christian church and only fifteen out of one hundred attend church. The Bible worker can reach these young men who do not attend church, by the roadside, in boarding-houses, mining-camps, construction-gangs on the railroads, along the docks and water-fronts of our cities, on board the ships, in hospitals and prisons, at the crossing of the highways, and in all other places where men congregate together. "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

The service of the Bible worker is sorely needed at this time. There is scarcely a family in the United States that is not reached more or less regularly with printed matter setting forth the doctrines of skepticism, infidelity, and materialism. Unsound teachings and doctrines are eating their way into the heart and life of the American people, and this is the primary cause of the great wave of crime sweeping over our land today.

Material progress of itself is not sufficient. We have a complexity of legislation, all kinds of welfare associations for the uplift and betterment of mankind, yet our police courts are still overcrowded and our penitentiaries fairly full. We have tolerated the fox-trot, the bunny-hug, and the shimmy, not always to the elevation of our moral standards. The sex-problem play on screen and stage is not an evidence of increased culture. We have got rid of the saloon, but the social evil remains, and there are "vamps" not only on the screen, but in real life. Side by side with great wealth is the gaunt specter of poverty with all its attendant ills. We have schools of eugenics that tell us much of the means to improve the physical quality of the race, pretty much akin to the books published for stock farmers; all very well as far as they go, perhaps, but unfortunately they don't go far enough, for they fail to tell us anything of the development of the spiritual in man. Notwithstanding their erudite theories, we find more real happiness in the large families of the poor but God-fearing than in the homes of wealth and fashion, where a so-called select progeny learns nothing of God. A glance at the home will show us that respect for parents is fast becoming a shadow where it has not vanished altogether. Our progress in the main has been along material lines, and since man has a soul with infinite cravings after God, he cannot and does not find lasting satisfaction in that which ministers solely to his bodily comfort.

We ought to appoint fifty new Bible workers at once. We could speedily locate every one of them, and there is an urgent necessity for them.

India and Gandhi

(Continued from page 855)

Thinking people know full well that Hindu-Mohammedan unity would not last one day after *swaraj* was attained. It is beginning to enter the consciousness of India's masses that Christianity alone offers a common denominator for all the varied religious and political aspirations of India.

Bengal-Orissa Mission,
Midnapore, India.

Want Ads

Wanted: A teacher as head of the department of religious education in the Baptist Missionary Training School, Chicago. Must be a college graduate with specialized training in religious education. Also a teacher in the Bible department. Must be a college graduate with considerable specialized work in Bible. Address the president, Mrs. Clara D. Pinkham, 2969 Vernon Avenue, Chicago, Ill.

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Our Book Shelf

Stories from Foreign Lands, by Cora Banks Pierce and Hazel Northrop. New York: Fleming H. Revell Co. \$1.25.

The very title of this book suggests its contents, but it deservedly requires the adjectives vivid and fascinating. These stories would educate as well as interest the oldest to the youngest reader, but are especially adapted to those of the junior age. Don't miss them, they are great.

The Career of a Cobbler, the Life Story of William Carey, by Margaret T. Applegarth. New York: Fleming H. Revell Co. 75 cents.

Readers of THE BAPTIST need no introduction to Margaret T. Applegarth, editor of the Chimney Corner pages. She has the gift of telling old stories in a new way. In "The Career of a Cobbler" she steps aside from the regulation biographical method and has Vishmuswam, a Hindu, tell the story of William Carey to an incredulous listener.

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American Baptist Foreign Mission Society: New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 25 East 26th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

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The Ministers and Missionaries Benefit Board of The Northern Baptist Convention: New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Av., New York City.

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Further Adventures of Lad, by Albert Payson Terhune. New York: Doran Company. \$2 net.

The best dog stories and the name of Albert Payson Terhune go together. Those who have read "Tales of Lad" will be desirous of following his further adventures; those who haven't will find it profitable to make the acquaintance of the gallant collie.

A Program for Sunday-School Management, by Charles W. Brewbaker. New York and Chicago: Fleming H. Revell Company. \$1 net.

A book dealing with various practical phases of Sunday-school work, such as organization, finance, music, community life, the Sunday school's relation to the church and various details of administration. The aim of the book is to help those who have not the time or opportunity to devote themselves to special preparation for efficient work in the Sunday school, but whose inclinations are toward that phase of activity.

Denise of the Three Pines, by Edith A. Sawyer. Boston: The Page Co., pp. 315. \$1.65.

A little Belgian refugee completely lost from her people, and adopted by an American couple, is the chief figure in a house party in the Maine woods, along with a gassed American soldier and some other interesting folks. The story is a sweet wholesome tale of nature and life, of youth and love, of fine friendships and helpful service, with everybody coming through all right in the end. Dancing comes in incidentally, and a charming young Japanese girl proves a powerful agent in effecting the cure of the soldier, as the reader will anticipate.

The Galilean, by Nathaniel Micklem, M. A., Mansfield College, Oxford. London: James Clarke & Co. New edition 1921, pp. 156. \$1.75.

The key to the book is in the following excerpt: "So far as religion and our happiness and our spiritual and temporal welfare are concerned, what matters is the way we take our experience. Religion is the right attitude to life and to experience; it is to see things as they are, and to respond to them rightly." "The religious man is distinguished from the irreligious... by the way he reacts to his experience, by the way he takes it." "In fine, religion is a matter of reconciliation, reconciliation with God, reconciliation with man and reconciliation with life." The work will prove suggestive as giving a fresh point of view and new emphasis on the author's peculiar thesis.

Church School Administration, by E. Morris Fergusson. New York and Chicago: Revell Co. pp. 270. \$1.75.

Dr. Fergusson is superintendent of the Maryland Sunday School Association, and was for eight years educational superintendent for the Presbyterian Sunday School Board. He has written, out of a Sunday-school experience of thirty-six years, a manual for pastor, teacher, superintendent, and director. It is a compendium of plans and principles which will answer practically every question that may arise in Sunday-school management and ministry. Along with the material found in every book of its kind, there are three notable chapters: "The School and the Homes"; "Training for Leadership"; and "The School's Religion." In the last-named chapter is the culmination of the spiritual emphasis which pervades the entire book. "What shall it profit a church school if it grow in numbers and popu-

larity, adopt every modern method, listen to the last word in educational science, and fail in causing its pupils to walk with God?" "The church school is first of all a school of religion. Back of organization, curriculum and method, the teaching of the Bible and the work of conversion, is the objective of holiness, the life conformed to the likeness of Christ and in all of its aspects dedicated to God." This splendid and complete survey and interpretation of the modern Sunday school should go the rounds of the working force in the Bible school of the church. It may promote a revival, not only of interest but of religion as well.

Lord, Teach Us To Pray, by Alexander Whyte. New York: Doran Co. \$2.00.

Dr. Whyte was for many years minister of St. George's Free Church, Edinburgh, and a man mighty in the Scriptures. During his later ministry he preached a very remarkable series of twenty-three sermons on prayer, which have now been collected and edited by Rev. J. M. E. Ross. They are aflame with the spiritual passion which characterized the preacher in his lifetime. The themes include "The Magnificence of Prayer," "The Geometry of Prayer," "The Costliness of Prayer," "Imagination in Prayer," and "The Endless Quest." Eleven of the sermons deal with types of prayer, as Moses, Jacob, Elijah. "We never see Elijah but he is in a passion, as we say. . . . He was a mountain of a man with a whirlwind for a heart." We know of no modern book on prayer more calculated to kindle a new flame of devotion and intercession in the heart of minister and teacher. It is the fruit of a lifetime of praying and of studying.

The House of Adventure, by Warwick Deeping. New York: The Macmillan Co. \$2.00.

A thoroughly wholesome and timely story of the reconstruction of a small French village. An English soldier whose pal has been killed by his side at Beaucourt during the war, makes his way back to that ruined and desolate village after the armistice. There he encounters the widow, Manon Latour, weeping over the wreck of her little Café de la Victoire. Brent had been a builder in the old days in England; he had also been a failure; but when he buried his pal he had exchanged identification tags and taken his friend's name, under the impulse of a vague desire to begin a new life and do something for the world. The plight of the widow appealed to him, and he consecrated himself to the task of restoring her home. "What is it that you want? Manon demanded warily and fearfully. 'I have told you. Work—a new chance—a man's chance.' . . . 'Manon, can you understand a man who has been a failure wanting to do something that is good and unselfish? Can't you understand him craving for a clean taste of life in his mouth?' She took him frankly at his word, and they began to restore the ruined home. The whole story develops from that enterprise, and with a simplicity of style reminding one of Bennett, but with a sympathy which Bennett does not have, the author unfolds the narrative of Brent's moral re-creation through his fellowship with Manon in the service to which he has consecrated himself. The spirit of reverence, the simple purity of the love story, the fineness and cleanness of the book, make it worth a place on the family table. There will be a scramble to get it first, for it is full of interest.

OUR MUSIC CORNER

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MUSIC REVIEW

From The A. P. Schmidt Co., Boston.

Enthroned in Light.....Harris (50c)
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A Rose Petal.....Metcalf (50c)
Go, Little Song.....Ashford (50c)

One sacred song and three secular numbers. The first title is a finely conceived sacred song, built with a keen eye for legitimate effect by a composer justly approved for his splendid achievements in the field of church music. His inherent reverence for the dignity of music for divine worship is everywhere evident. Many technical effects which may be perfectly authentic when used in music for secular music should not be inserted in church music, largely on account of their secular associations. Mr. Harris always displays a nice discrimination in such matters. This song is a fine example of what a sacred song can and should be. It is singable, melodic, rich in color, devotional in spirit, and simple enough to be of universal availability. The other three songs are interesting examples of modern American songs, tuneful, sentimental in appeal, easy to do, and generally pleasing. They are not put out as master-songs—they are designed to please and amuse; they will do that. Teachers will be interested in their pedagogical possibilities. All these songs are issued in two or three keys for the convenience of the various voices.

From Clayton F. Summy Co., Chicago.

Thou O Father, Thou Alone.....Loomis (60c)
My House of Dreams.....Lester (60c)
Love Sings a Song.....Morse (50c)

The Loomis song is a serious setting of the fine poem by Whittier; it is well-designed and should come off well at the hands of a capable singer and organist. The range will take it away from the high voices—it will be most effective when used by a low or medium voice. The Lester song, to a lyric by Margaret Lester, is a tuneful, easy "ballad" of the better class; it is published with optional violin and violoncello obligati, either or both may be used. It is issued in two keys, and should be a successful program song wherever a brilliant, taking number is desired; it has an effective climax and the sentiment has general appeal. The last title is more of a conventional "teaching-song"—it calls for a light high voice with good high range. Melodically it is not of any particular distinction; but it is well written, and shows a feeling for delicate nuance.

AN ARCHAIC ARGUMENT

Every once in a while, probably as the result of the summer heat, the regular occurrence of dogs' days, or the advent of the "silly season," we get a recrudescence of the old wives' fable that church organs and choirs should "donate their services to the congregation and to the Lord." Recently, we understand, this archaic argument hailed, or waived, from Baltimore; and by this time has probably reached the Pacific Ocean, where we hope it will find decent burial. Our object in alluding to here is not to give it a resurrection but a suitable obit. As an appeal has been made—by the supporters of this argument—to Scripture, a dangerous procedure in any cases, it is just as well to state that the choirs and musicians of the Jewish

temple service were paid functionaries, they being of "the sons of Levi," for whose support special tithes and free-will offerings were apportioned. Under the gospel dispensation the great apostle to the gentiles declares that "they who proclaim the gospel should live of the gospel," and much more to the same effect. And although it may be urged that these and similar words had no primary application to music, they certainly have a general application thereto, because the ministry of song is, or should be, as spiritual as the ministry of the word, failing which it should be cast out of the church as "salt which has lost its savor."

Meanwhile, church officers, whose duties are most decidedly material, are paid, and paid good salaries, for example, vergers, caretakers, etc. It has been urged by the more militant section of the musical profession that the church musician and organist shall "receive a salary equivalent to that of the minister, on the ground that the former is just as valuable to the cause of religion as the latter." With this we cannot altogether agree. The father of the writer of these notes was professionally a minister, but practically a saint; and we can never succeed in persuading ourselves that it is possible for the editor of this department to be a better man than his father. On the contrary, the whole question resolves itself into one of moral merit but into a much simpler one of duties demanded and time consumed. Thus, if a minister gives seven days a week to his church, and the organist gives only two or three, the salary of the latter should be about one-third that of the former, the qualifications of both minister and organist in their respective professions being about on a level, or, as the scientists would say, equal and constant. But when these vary the salary should vary accordingly, or "accordionly," as Mark Twain once preferred to put it. Were this proportion observed throughout Christendom, there would be a rise in organists' salaries somewhat commensurate with the recent rise in the cost of living. At least church musicians would then be as well paid as scavengers or slaughtermen, instead of occupying, as at present in many cases, a position which, financially speaking, is considerably lower than that of many menial and unskilled laborers in and on our land.—*Musical Observer*.

"Let Everybody Sing"

Fully one-half of the hymns and tunes in many of the church hymnals might safely be omitted, for no hymn or tune is valuable for congregational singing until both words and music have become familiar, and it requires months, and often years, to accomplish this. "Let us all unite in singing," says the preacher, when hymn and tune are new, the tune frequently being unsingable except by a trained choir. "All sing!" "Let us all sing!" "We will sing," and "Let everybody sing," said a good minister not long ago, and yet every piece was new to the congregation and to me; but when the last hymn came—their regular closing song, they sang *con spirito*. A record kept during twelve years showed a few hymns used once or twice; some ten to thirty times; and over half the book never used.

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(Sgd.) H. F. Schaeffer, Pastor, Pembroke, Pa."

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THE ABINGDON PRESS
NEW YORK CINCINNATI

Fresh from the Field

(Continued from page 848)

Mark W. Adair has been transferred from the management of the Toronto Branch of the Publication Society to the Boston branch, succeeding W. A. Kinzie, who enters a pastorate. The Toronto branch will be in charge of Rev. D. E. Hatt, formerly pastor at Digby, N. S.

The Canadian Baptist announces the sudden death on Monday, July 31, of the wife of Chancellor McCrimmon of McMaster University, at her summer home near Port Rowan.

Orphan children greatly outnumber adults in several Armenian cities where Turkish butchery has done its hellish work. Alexandropol has 31,000 orphans and less than 3,000 able bodied adult males. Erivan has nearly twice as many children as adults. Near East Relief is caring for the orphans as far as funds will permit.

According to statistics gathered by the Federal Council of Churches and printed in the Year Book of the Churches which has just been issued, of every 106 persons in the United States, ten have no religious affiliation and ninety-six are affiliated through membership, financial support, attendance or other ties with various religious bodies as follows: Protestant 75; Roman Catholic 18; Other Faiths 3; No religious affiliation 10.

The International Astronomical Union met at Rome in June, seventeen nations being represented. The committee on reforming the calendar asked to be discharged. Evidently the star-gazers do not care to tinker with the calendar we have. The next meeting of the Union will be at Cambridge, Eng., in 1925.

A movement is under way in labor circles to effect a merger of the "Big Four" railways unions in one, to include the engineers, firemen, trainmen and switchmen. Warren Stone, head of the Brotherhood of Engineers, is strongly in favor of the project.

Principle A. E. Garvie of New College (England) becomes head of the amalgamated institution resulting from the union of New and Hackney colleges, rendered necessary by the financial difficulties suffered by both schools, and hastened by the recent death of Hackney's great leader Principal P. T. Forsyth. Hackney ratified the merger at its recent 119th anniversary.

The work of the department of Architecture of the American Baptist Home Mission Society has so expanded as to require an associate for Secretary George E. Merrill. Mr. Emery B. Jackson who for twelve years has been associated with Mr. C. A. Coolidge of Boston and Chicago, has been appointed. After graduating from the University of Chicago, Mr. Jackson was associated three years with Mr. James Gamble Rogers of New York City. This practical experience with one of the foremost architects of the country was followed by an attendance of three years and a half at the Ecole des Beaux Arts, Paris. Mr. Jackson is the son of Rev. John L. Jackson, D. D., of Bloomington, Ill., formerly pastor of the Hyde Park Baptist church of Chicago and Fountain Street Baptist church of Grand Rapids, Michigan.

SERVICE DEPARTMENT

It would prove a very great help in the religious work at the University of Illinois if those knowing of Baptist

Prayer Cycle for week ending Sunday Aug. 20

13. State conventions and city mission societies.
14. Our denominational press.
15. India, including Assam, Bengal-Orissa and South India.
16. Burma.
17. China.
18. Japan.
19. The Philippines.
20. Africa.

students entering the university this fall would send me their names by Sept. 1, and tell them of the University Baptist Church urging them to affiliate themselves with it and also urging them to call at my home to become personally acquainted. The church is located at the corner of Fourth and Daniel streets and the opening services for the year are Sunday, Sept. 17. MARTIN S. BRYANT.

807 S. Fourth St., Champaign, Ill.

THERE IS AN OPENING in Pierre, S. D., for a good physician.

Secretary of Francis Wayland Foundation

Dr. Vernon S. Phillips, after a nine years' pastorate of the Tenth Ave., Church, Columbus, Ohio, resigned Sunday, July 30, to become full time executive secretary of the Francis Wayland Foundation. The Foundation was originated by Dr. Phillips and the Tenth Ave. Church to receive and to administer permanent funds for the Baptist work in university centers. The Foundation has an ambitious program and the hearty cooperation of the Ohio Baptist Convention and the Northern Baptist Board of Education. The church has now a membership of 527, raised in 1921, a grand total of \$19,208.00 and has already paid to the New World Movement \$22,845.31.

The Mother Tongue

"TRADE follows the flag," was the slogan in the old days of dollar diplomacy. Conversions, churches, Christian schools, follow the Word, is a constant principle of Christianity.

The story of the translation of the Bible into the languages and dialects spoken by mankind the world over is one of the most fascinating romances of history. Somebody some day will put that story all together in one monumental work and so render noble service to posterity.

The British and Foreign Bible Society alone has a record to date of 550 languages into which the Bible or some part of it has been translated. During twelve months recently the society published the gospel in twelve new forms of speech for people hitherto unreached, as follows:

In Africa, *Meru* for a tribe on the slopes of Mount Kenya; *Kololo*, for Barotseland; *Kroo*, for the West Coast; *Jaba*, for Northern Nigeria; and *Lugbara*, for Western Uganda; *Luba Katanga*, for Belgian Congo.

Southern Chin is spoken in Upper Burma; the *Kiaotung* dialect of Chinese is current in Eastern Shantung; and *Western Lisu* belongs to the Province of Yunnan.

In Canada, *Coastal Gree* belongs to the shores of James' Bay.

In the South Pacific, *Manus Island* is spoken in the Admiralty Group, while in the Solomon Islands is found the *Arosi* dialect of *San Gristoral*.

The translators included Englishmen, Frenchmen, Africans, Asiatics, Americans, Canadians and Germans.

Broadcasting the Bible

The great radio broadcasting station at Newark, N. J., is now sending out the word of God regularly as a part of the radio service provided by the Westinghouse Company. Mr. P. W. Wilson, an English Baptist and New York correspondent of the *London News*, makes the selections of scripture which are thus scattered to the four winds of heaven.

Bible broadcasting, however, did not wait for the invention of the vacuum tube or the genius of Marconi. For 106 years a Bible broadcasting agency has been operating from its center in New York City, sending the word of God all over America and the world. The work of the American Bible Society in scripture translation and distribution has been a tremendous factor in the progress of Christianity during the past century.

The total issue of the society since its foundation is 146,584,804 volumes. For 1921 the society's circulation was 375,227 complete Bibles, 749,369 New Testaments, and 3,730,841 portions of scripture.

The translations in foreign languages circulated by the society number more than 150, covering all the principal mission stations of the world. This is but a small part of the entire foreign language circulation. The Bible complete or in parts has been translated into 770 different tongues.

The war has seriously affected the cost of Bibles and Testaments, through increased cost of production. The cheapest New Testament now obtainable from the society costs 15 cents, and the cheapest Bible 38 cents.

Minister and Missionaries Benefit Board

An increase of 233 has been made in the number of beneficiaries. There have been thirty-three deaths, making the total number now receiving grants 1,255. Of these 501 are men, 479 women and 275 children. A steadily increasing number of pastors are availing themselves of the retiring pension plan. The largest number accepted in any one month was 192 in March. Other denominations are now adopting virtually the same plan. A special gift made it possible to pay 65 per cent of the premium for the first year for a good number of low-salaried men, thus giving them the benefits of the plan. Many churches are now providing for their pastor's pension in their annual budget. The cheapness of ordination makes the work of the Board difficult.

"It Is to Laugh"

Willie—"Aw! You're afraid to fight; that's all it is."

Jack—"No, I'm not; but if I fight my ma'll find it out and lick me."

"How'll she find it out?"

"She'll see the doctor goin' to your house."—*London Answers*.

"Man," he exclaimed, "is a progressive being, other creatures are stationary. Take, for example, the ass. Always and everywhere it is the same creature. You have never seen, and you never will see, a more perfect ass than you see at the present moment."—*Boston Transcript*.

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Volume III

August 19, 1922

No. 29

The Baptist

Published Every Week by the Northern Baptist Convention

The Reconciling of the World

THERE is no hope for this broken body of humanity except through a Church of Jesus—that is, a company of men and women who believe utterly in him and are prepared to stand for him. We must cease to utter the pathetic formula that, if only the world would accept the principles of Jesus, all would be happy and all would be peaceful. Of course that is true: but men can be won but singly into that kingdom where Christ reigns, not by mass methods but by personal ministries of love and friendship. We must set to work. The problem before the world is how we can live side by side and at peace, not with those with whom we have a natural affinity, but with those whom naturally we dislike and by whom we are repelled; there are class antagonisms, race antagonisms, color antagonisms, and these constitute the problems of the modern world. Jesus has the solution, and there is none other. He could make friends and brothers of Matthew the publican and Simon the Zealot; his love broke down "the middle wall of partition" between Jew and Gentile, and there is no deeper cleavage in the modern world than this was, neither between Briton and German, nor between white man and yellow man. For the love of Jesus knows no barrier, and he who shares the love of Jesus sees all men with new eyes and allows no more likes and dislikes of his own and lives for service and calls no man enemy. Men have been at work on war, but it is love and the adventures of love which shall hold their hearts when they see Jesus. For God was in Christ, reconciling men unto himself and unto one another and unto their lot.

—From "*The Galilean*," by Nathaniel Micklem.

Fresh from the Field

Rev. H. Lee McLendon and wife, of Cleveland, are spending the summer in Chicago. Mr. McLendon is available for a pastorate, and can be addressed through the office of THE BAPTIST.

Rev. R. Rowntree Clifford, who is remembered with affection in the churches where he spoke when in America some years ago, has celebrated his semi-jubilee at West Ham Central Mission, London—"a notable event", the *Times* and *Freeman* says of it.

A Sunday school workers' association has been formed at Manila by 250 Christian workers of the Philippine capital. W. C. Pearce of the World's Sunday-school Association is to spend a week there beginning Aug. 11, after a highly successful tour of Australia and New Zealand.

Mordecai Wyatt Johnson, a Harvard Divinity graduate at the last commencement, gave one of the commencement addresses, a cogent and appealing message in behalf of his race, "The Faith of the American Negro." It is published in *The Nation* for July 19.

Wake Forest (S. C.) College is to admit Greek Letter fraternities for the first time, by a divided vote of the board of trustees following a vigorous discussion of the issue. The college has recently received a legacy of \$1,250,000 for its endowment fund.

Dr. Frederick W. Norwood, an Australian Baptist minister who through his notable work as chaplain won for himself a conspicuous place in England and so became pastor of the City Temple, has returned home after a highly gratifying and fruitful mission in the United States in the interest of international friendship. Dr. Norwood received calls from two large churches in this country while here, both of which he declined. He has been invited to supply at Fifth Avenue Church, New York, next summer.

Assistant Commissioner Augustus S. Downing, has notified Keuka College that the College is now on the list of standard colleges approved for students who earn state honor scholarships. Keuka College has a capacity of forty freshmen per year. The number the first year was forty-one, and already the registration for September is near the limit. The first year was a marked success, and the future for Keuka is promising.

The "Church Times," July 14, endorses warmly the plea of the *British Weekly* for sincerity, and unhesitatingly admits that union is impossible between Nonconformists and Anglo-Catholics. "Evidence of fundamental division between Nonconformists and ourselves accumulates. Plainly they are animated by an intense dislike for the things for which Anglo-Catholics stand. . . . Moreover, it seems quite clear now that reunion with Nonconformists can only be bought at the sacrifice of all hope of reunion with either Rome or the Eastern churches. . . . And one fact is this: There are probably very few members of the Church of England who, if they were given their choice between reunion with the East and reunion with Free Churchmen, would not

(Continued on page 880)

RALLY DAY SUPPLIES

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This complete service for Rally Day contains much new material that cannot be obtained elsewhere as it has been prepared for exclusive use in "Our Rally Call."

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No. 826

No. 827. For Cradle Roll and Beginners. A group of children seated on a bench, made to represent a seat in a school. The artistic work is exquisite. An appropriate invitation is printed on the address side.



No. 830A

No. 828. For Primary Boys and Girls. The scene used on this card pictures boys and girls on their way to church. Made in full colors, with an appropriate invitation printed on the address side.



No. 827

No. 829. For the Junior Department. (Boys and Girls.) A pretty scene showing church in the distance and boys and girls on their way to it. Appropriate invitation printed on the address side.



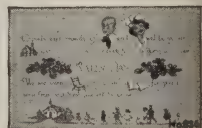
No. 830C

No. 830A. Reopening Card for general use. (Post-card.) The scene is of a church with fall foliage. The wording on the address side is for any organization that is resuming its regular services. It is worded in this way so that Sunday schools, classes, young people's societies, or others can find use for it.



No. 828

No. 830C. Reopening Card. (Post-card.) To meet a large demand for a card of reminder that regular services are to be resumed this card has been prepared. Can be used for either church or school and for either boys or girls. A suitable message is printed on the address side.



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The Baptist

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The Pastor's Assistant

Have you met our new assistant to the pastor? He calls regularly once a week, always has some helpful word for every need, gives us a clearer vision of Christ and a larger outlook on the world, helps us to enter sympathetically into the trials and sorrows of our fellow-men; and strengthens our love for God's children and for our own church.

Every church in the entire Northern Baptist Convention may have just such an assistant to the pastor. Every pastor may have such assistance by securing a club of subscribers to the Baptist; \$2.00 each in clubs of ten per cent of membership.

Killam's Kollum

Inviting Solicitation

A busy layman responded to our modest request for some cash on account, with a check, some information, and a command:

"Now, Mr. Manager, you wake up the pastor or a deacon of the First Baptist Church of (a town west of Plymouth Rock). You could have had your money any time an agent approached me."

In view of this brother's request shall we create the new office of beadle in the churches to wake up the pastors who neglect to appoint an agent for THE BAPTIST? If the deacons were taking the paper they would never need a beadle, for THE BAPTIST would keep them awake and everlastingly on the "deak."

Has your church an agent for THE BAPTIST? Doubtless there are busy men and women who take all their other papers through the solicitation of promoters, and who would treat THE BAPTIST right if they were asked to. Let's ask 'em right now! Fire when you are ready, Big Ben, and wake up the committee-makers so we can subscribe!

Off to College

What an army of young folks will leave home this fall for college and university! What prayers will attend them, what love will cherish them, what longing eyes will await letters from them through the long year! So much may happen, so many new temptations to face, so many new problems to solve, so many issues to meet!

How thoughtfully you will prepare for their departure; with what care you will pack their trunks; with what persistence you will ransack your minds to make sure that nothing is wanting to make it a great and victorious year.

One thing you had almost forgotten: a subscription to THE BAPTIST to go to them direct. As you get your copy each week they will also get theirs; as you read the news from our missionaries they will also read it; as you find your heart stirred by a story or other message, you may breathe a prayer that they also may be stirred. And you will have that added bond of interest between the home and the absent one—both get THE BAPTIST and read it the same week.

Of course it is cheaper to send them the copy from home after it has been on hand a week or two; but that is poor economy. Freshness and fellowship are preserved if those names are on our subscription list; and moreover it is a treat for college folks to get a weekly periodical all their own. Send in the names of your candidates for college, with a paid-in-advance subscription. You will be more glad than we, before their graduation.

Fresh from the Field

(Continued from page 878)

choose the former. Even quite moderate men, we believe, would do so."

Dr. J. J. Ross, pastor of the Second Church, Chicago, will preach for the First Church of San Francisco two Sundays this month. Dr. Ross has under consideration a call from this church, which has been pastorless for more than five years. Dr. Arthur S. Phelps has served ably and devotedly as permanent ministerial supply.

Mrs. Dixon, wife of Dr. A. C. Dixon, formerly pastor of Hanson Place Church, Brooklyn, died at Kuling, China, Sunday August 6 of spinal meningitis. Dr. Dixon was on an evangelistic tour of the world when Mrs. Dixon was taken ill. The news of her death came in a cablegram to the Moody Bible Institute, Chicago.

Japan has formally ratified all of the treaties agreed on at the Washington Conference last winter.

The education board of the Southern Baptist Convention, as instructed by the parent body, has appointed a committee of five members, all living in Birmingham, whose task it will be to select Christian scholars to write science textbooks which will not "seek to discredit the Christian conception of the Bible as the inerrant word of God." The committee consists of W. C. James, Albert R. Bond, J. E. Dilard, J. C. Stivender, and Mrs. J. C. Sharps.

Hamburg Baptists Welcome Americans

Advices from Hamburg give highly appreciative reports of the visit of Dr. W. S. Abernethy and Mr. W. T. Sheppard. They spoke before large congregations on Sunday morning, July 16, in the churches of Altona and Eilbeck respectively. The largest Baptist church in Hamburg was crowded to capacity for an evening service at which both of the brethren from America spoke.

At the Baptist Theological Seminary in the afternoon there was an informal conference to which many of the leading figures in religious affairs in Hamburg had been invited. Among those present, beside the Baptist brethren, were Herr Professor Dr. Meinhoff, leader of the Oriental Seminary, Herr Missionsdirektor Professor Dr. Schlunck, senior of the Hamburg clergy, and other prominent pastors, literary men and prominent political leaders.

The conference took the form of a frank discussion of mission work and of national affairs. Dr. F. W. Simoleit of Hamburg writes, "I have seldom been present at a meeting where our conditions were discussed with so much interest and thoroughness." Of the service rendered by the representatives of the Baptist brethren in the United States during their stay in Hamburg, Dr. Simoleit writes further, "They dwelt among us in the full blessing of the love of Christ and their service amongst us was as the odor of a precious ointment."

China Missionaries Safe

Swatow Almost Destroyed in Typhoon

THE Foreign Mission Society has received the following cable dated August 9 from the Swatow missionaries:

"Typhoon the worst of all. Three thousand killed. Swatow mission

property has been damaged. Loss estimated at \$50,000 Mexican. All missionaries safe."

On August 2 a typhoon struck the city of Swatow, the wind blowing 100 miles per hour. A tidal wave followed, the catastrophe reaching its climax on the following day and turning the city of 50,000 people into a shambles.

More than 75 per cent of the buildings are reported down, including the silk factories and the old German consulate. On Double Island, the summer resort of the foreign community, not a single house was left intact. Press cables from Hongkong say that to all appearances Swatow is the scene of a war-ravaged town—a heap of ruins. A dispatch to the *Philadelphia Ledger* says that the scene of the devastated city is as if a superman with a monstrous shovel had scooped the whole mass of buildings into one great heap of ruins.

Steel structures were twisted beyond recognition. Great stone buildings crumbled like cards. The American consulate was unroofed, and also the Ursuline convent. The American Baptist Mission suffered heavy damage as above reported.

The loss of life makes the disaster one of the most appalling in history. A British sea captain who has spent forty years in the China seas says this is the most terrible catastrophe he ever saw. The cable from the Swatow missionaries states the loss of life to be 3,000. The first press cables from Hongkong dated Aug. 7 estimated 10,000 dead. Dispatches of August 8 to the *Ledger* place the number of the dead at 20,000 to 40,000. The storm-swept area covered not less than forty square miles. A steamer captain coming from Shanghai reported seeing dead bodies floating in the tide fifteen miles from Swatow.

The Associated Press report of August 8 was that the Hongkong branch of the Swatow Chamber of Commerce said that 28,000 bodies had already been recovered.

The state Department at Washington had cables from the consulate at Swatow stating that some Europeans had been injured, but no Europeans or Americans had been killed; and that the loss to property ran into millions of dollars.

August 11: Press cables report 50,000 dead and 100,000 homeless in the Swatow district.

The Swatow Mission

Swatow is the third shipping center in China with a population of 60,000. Our work was opened there in 1860. The mission compound is across the bay from the city proper, at Kakchieh. The mission includes the Swatow Academy for boys, the Ashmore Theological Seminary, a girls' boarding school, a woman's school, a kindergarten, a woman's Bible training school, and a hospital. Six mission residences, teachers' residences, and the school and hospital buildings constitute the material equipment.

The Swatow missionary staff includes the following named, some of whom are on furlough in this country at present. The list is as nearly correct as our available information makes possible.

The place of local church membership is added where known.

Rev. G. H. Waters and wife (Rochester, N. Y.); Rev. A. H. Page (Rockport, Me.), and wife, (Cooperstown, N. Y.); Rev. R. T. Capen and wife (Madison, Wis.); Rev. Jacob Speicher and wife (Philadelphia); Rev. William Ashmore and wife (Granville, Ohio); Mr. N. H. Carman and wife (M. D.) (Hyde Park, Chicago); Mr. Paul C. Cressey, (Granville, O.); Rev. Geo.

W. Lewis (Redlands, Cal.); Miss Abbie Sanderson (Houlton, Me.); Dr. Marguerite Everham (South Chicago); Miss Marguerite Wellwood (Morgan Park, Chicago); Miss H. Fielden; Miss Melvina Sollman; Miss Emily Miller (Philadelphia); Miss Enid P. Johnson (San Francisco); Mrs. R. E. Worley (Illinois); Miss Margaret Winn (Winchester, Mass.); Miss Marjorie Fleming (Columbus, O.); Miss Fannie Northcott (Cleveland, O.); Miss Edith G. Traver (Spokane, Wash.); Miss Mabelle R. Culley (Philadelphia).

A Visit to Dr. John Clifford

By CARTER HELM JONES

IT WAS a small but delightfully congenial company of Baptists that sailed from New York, July 4. Yes, it was Independence Day and a good day for Baptists, who are "agreed to differ but resolved to love." The company consisted of Rev. Frederick E. Taylor, the new president of our convention, Rev. James H. Franklin, foreign secretary, Rev. W. S. Abernethy, president of our Foreign Mission Society, Rev. W. O. Lewis, our new representative in Europe, Mr. W. T. Sheppard, a member of the foreign mission board, accompanying Dr. Abernethy at his own charges, and the writer. The voyage was swift and smooth; the welcome by our British brethren promptly and hospitably given. A telegram was handed us as we landed, inviting us to lunch with the Council of the Baptist Union of Great Britain. We were whirled from the dock to Waterloo Station, London, and from the station to the beautiful Baptist church house. There we had the privilege of meeting and briefly addressing nearly 100 of the representative Baptists of the British Isles.

But I want to speak especially of the afternoon of our last day in London when we were the guests of Dr. John Clifford in his lovely suburban home on Waldeck Road, West Ealing. Moving among his books and flowers, wrapped in the tender gloaming of life's long day, our Grand Old Man illustrates the noblest traditions of Baptists. At home in the yesterdays, alert to every phase of the world's life today, with glowing optimism he "greets the unseen with a cheer." It was a cruelly swift clock that ticked those two hours away. What a conversationalist, in an age when conversation is becoming a rare art: "From grave to gay, from lively to severe" he ran the gamut of human interests and our hearts burned within us, as he talked. His remarkable knowledge of men and measures among American Baptists astonished us, while his world-wide sweep of kingdom sympathies and his mighty faith in our mission as a denomination stirred us to enthusiasm. Eighty-five years young, Dr. Clifford, by the grace of God, has blended in his personality the courage and simplicity of Peter, the irenic serenity of John and the heroism and wisdom of Paul. But the parting time is here—we must hurry away, Abernethy and Sheppard to Northern Europe, Taylor and Jones to Czecho-Slovakia accompanied for a few days by Franklin our "guide, philosopher and friend." We knelt at the family altar, Dr. Clifford bears us to the throne of Grace, asking the Holy Spirit to anoint us for our mission and "Heaven comes down our souls to greet and glory crowns the mercy seat." An apostolic benediction has been breathed upon us by the greatest living Baptist Henceforth, for us, the name of that place is Bethel.

Paris, July 15.



The Baptist



The Price of His Presence

GODLINESS has promise of the life which now is; and no portion of that promise is more precious than the assurance of the presence of Christ and the conscious enjoyment of his grace and guidance, day by day, here and now.

The impressive words of Prof. Deissmann concerning the Figure of the Redeemer, "blessing and consoling, exhorting and renewing, revealing himself anew to every generation of the weary and heavy laden," accord both with the promises of our Lord and with Christian experience as it is realized in the life of his church from age to age.

If we cherish as we should this privilege of his presence, we will seek to understand the conditions which determine the measure of its bestowal. If in any degree the believer is able to regulate or control that presence, he should penetrate the secret of such control; and so insure that he shall never be driven to cry out in longing and despair, "O that I knew where I might find Him!"

We may easily believe that the early disciples of the risen Lord cherished as one of his crowning promises the words given them at the trysting-place in Galilee: "Remember, I am with you always day by day" (Matt. 28:20, Weymouth). We may be sure that many times that promise bore them over hills of difficulty and through dismal swamps where else they would have yielded to despair and failure.

We claim that promise for ourselves also, and derive from it comfort and courage and constancy, where else we should fear and falter and flee. He who came to Paul in the hour of difficulty and conflict at Corinth and said, "Be not afraid, I am with thee," has promised to be with us as well in our time of need; and both divine promise and human experience warrant us in assuring one another, "Faint not nor fear, his arms are near; he changeth not, and thou art dear."

Why then do we not continually *practice* the presence of God, as Brother Lawrence called it? Why is not the Saviour's promise completely and perennially fulfilled to us in our Christian experience? The answer is ready—various answers indeed: unbelief hides him, sin hides him, error hides him. True; but we have omitted one other cause which weighs heavy in his own judgment of the matter.

We are assured that we may possess him, day by day and always; but the promise is the sequence of an injunction. The Great Possession is vouchsafed to us in the Great Commission; and as we fulfil the Commission we achieve the Possession. The risen Lord pledges his presence to a progressive church, to a teaching church, to a world-embracing church.

The living Christ reveals himself to his people as alive forevermore, and incarnates himself in the church which

is his body; and as his body shares his life, it becomes thereby vital, dynamic, efficient, progressive. "I must go on my way," he had said, when in the last days of his earthly sojourn he turned his face to Jerusalem. "Go on your way," he said to his assembled church after his resurrection (the word is exactly the same in the two passages, Luke 13:33, Matt. 28:19): "go on your way, and remember, I am with you always, day by day."

The price of his presence, then, is indicated in that word, "Go on your way and make disciples of all the nations." The progressive church is the possessive church. The witnessing church is the sort of company he loves to attend on its way. The evangelizing church is the realizing church.

What richer reward could we hope for, what greater inducement could be offered us, what more dazzling lure could persuade us, than the promise of the unremitting sense of our Redeemer's presence with us day by day and all the days? And this is all for us, when and insofar as we obey the divine impulse, and go on our way to make disciples of all the nations. In the continuous evangelism which is the chief and singular task of the church and of the Christian is found the price of the abiding presence of Jesus Christ with his church and with each of his loved and redeemed followers.

Have we failed to relate, as he has himself related, these two phases of Christian life: The conscious and abiding sense of Christ's presence with his people, and the perennial activity of the church in evangelizing the world? Have we missed the true appraisal of evangelism because we have overlooked this relation? Have we lost a portion of our inheritance because we have left unfulfilled the condition of securing it? Have we suffered loneliness and disheartenment and even defeat because we did not know the price of his presence, or were reluctant to pay that price?

The mother shares with her little one the sweet story of Jesus, going on her way in fulfillment of her Lord's command, and so qualifying for the heritage of his presence. The teacher faces the little people in the Sunday school and gives them what she has found concerning God and his Son and the sweetness of a life lived within the Saviour's fold. The preacher from the pulpit and on the doorstep and along the highway discloses the love and grace and tender compassion of the Redeemer, seeking thus to make disciples. The instructor in the day school incarnates the truth and life and joy and power which has come to him from Christ, in so winsome and compelling a testimony as to attract disciples after him and so after his Lord. Nay more: every trustful and obedient disciple, in the daily round, the common task of life, may find open doors for the word, providential occasions for bearing testimony to the worth and power of Jesus as Saviour whose comradeship is to

him the dearest treasure he possesses. And as these various witnesses in their varied work go on their way making disciples, they realize and enjoy the presence of him who sent them and who pledged his unfailing presence.

Now we understand why the foreign missionaries become, not only reconciled to their isolation and hardship, but absolutely tenacious of it and eager to resume it after their furloughs at home. They are longing to renew their tryst with their Great Companion in the hard places where they saw him most clearly, heard him most distinctly, felt him more surely, loved him most passionately. In the places of their most utter sacrifice for him, he most richly endowed them with the enjoyment of himself.

Shall we pay the price of his presence? There are other reasons for undertaking evangelism; but so far they have not persuaded us all to commit ourselves to the task. Will not this inducement win our consent? *"Go on your way and make disciples of all the nations, and remember, I am with you day by day and always."*

Organized Alienism

FORTY delegates to the German-American Citizens' League met in Chicago, July 17, headed by George Sylvester Viereck, conspicuous during the war for his journalistic propaganda in favor of the German cause. The *Chicago Tribune*, in an editorial under the heading above used, says of the meeting of the league:

"The Viereck league is an insult to the Americanism of citizens of German blood. Its effect, if it has any effect, will be to set them apart from all Americans who think of their country's problems and policies from the viewpoint of America's welfare. It is an organization of the most insolent and mischievous alienism, of which this country already has had quite enough."

The validity of this criticism will be sufficiently obvious when we state that one of the resolutions adopted by the league as a part of its program was the following:

"We demand the immediate legalization of the sale of beer and wine to end the reign of hypocrisy and corruption which is disrupting the very foundation of law and order in the United States."

The bold attempt to organize American citizens of German birth against the authority of the constitution well deserves the stigma of "organized alienism"—it is an insolent conspiracy against the fundamental law of the nation.

The Authorized Version

THE resolution adopted by the Indianapolis Convention concerning a confession of faith has been variously and variably quoted in print in both the religious and the secular press. We have secured from the recording secretary of the convention a certified copy of the exact text as it appears on the official records, and print it here for the sake of accuracy:

"The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice and we need no other statement."

Great in Prayer

LOOK at Paul, as great in prayer as he is in preaching, or in writing Epistles." In these words concerning the great apostle, an eminent Scottish preacher unconsciously interprets himself to his congregation and to his readers.

Our leading article in this issue is a sermon of the late Dr. Alexander Whyte, first the colleague and later the successor of Dr. Candlish at St. George's Free Church, Edinburgh. Dr. Whyte died in January, 1921, at the age of eighty-four. Sir W. Robertson Nicoll, in an editorial in the *British Weekly* of that month, lovingly portrays his character and reviews his history, and writes thus of his long-loved friend:

"On thinking over our long association, it becomes clear to me that his main characteristic was his intense humility. He might seem austere, and he was austere at times. The burden of the world lay more heavily upon him than it lies on most, and before men he could at times denounce sin with terrible emphasis, but his face was often before God as a fountain of tears. He could not endure controversies with men. If he thought he had been carried away in some access of passion he humbled himself to the dust before the man whom he thought he had wronged. Evangelical humility is the note of all he preached and wrote."

Dr. Whyte was no ministerial Uriah Heep—he was every inch a true Puritan, fearing and adoring Almighty God, and fearing no man on earth. His masters theological and spiritual were Bunyan and Baxter, and Ruthenford, and preeminently Thomas Goodwin, who was, says Dr. Nicoll, the master influence of his life.

The standard biography of Dr. Whyte now being prepared by Rev. G. Freeland Barbour, will claim a place in the preacher's library, and in his heart along with Allen's Brooks, and Smith's Drummond, and Adamson's Parker and Dorothy Hughes' life of her heroic father. Meantime we have just from the press of Hodder and Stoughton, of which firm the Doran Company are the American agents, a series of twenty-three sermons on prayer which Dr. Whyte preached to his Edinburgh congregation through a period of several years. This notable book was reviewed on our book page in the issue of August 12, and the sermon published this week "Our Lord in the Garden," is taken by permission of the Doran Company from the volume, which is entitled "Lord, Teach Us to Pray."

Our chief purpose in giving so large space and so unusual attention to this book is that we may encourage the circulation and use of it among the churches of the Northern Baptist Convention. We cannot hope to perfect our holiness in the fear of God, we cannot expect to see revivals in our churches, we cannot achieve the New World Movement task, or reconstruct human society on a Christian basis, until we have mastered the art of intercession and have become a truly praying people. The one text which pervades the whole of Dr. Whyte's searching series of sermons is the text which we need to weave into all the warp of our plans and activities and conferences and canvasses, if we are to fabricate an enduring and a beautiful work for our Lord as his witnessing people: "Lord, teach us to pray!"

Will Irwin on Prohibition

WILL IRWIN is one of a group of eminent California authors whose influence was adverse to the prohibition campaigns in the Golden State. In a recent article on boot-legging, in the *Saturday Evening Post*, Mr. Irwin has this to say concerning the results of national prohibition:

"Lately I have talked over the general situation with several social-settlement workers of New York. They all report their people doing well under prohibition. In general they find less desertion, less thriftlessness, fewer crimes against women and children. One or two lament a recent increase of home-brewing which affects the sobriety of the women, but they seem to regard this, at its present extent, as a minor evil. Of late the traffic in women and commercialized vice in general have dwindled almost to the vanishing point."

Two Sorts of Polls

THE 10,000,000-vote poll being conducted by the *Literary Digest* is giving concern to the drys and ecstasy to the wets, despite the cold mathematical fact that of 617,838 people voting, 489,240 refused the opportunity to vote for the repeal of the Eighteenth Amendment. Less than twenty-eight per cent of the total vote was cast for repeal; and no sneers or juggling with figures on the part of the liquor advocates can alter that plain fact.

The votes that really settle things are being counted in Nebraska and Missouri and Ohio and other states where primary elections are taking place. A St. Louis man running in the republican primary in Missouri for senator on an avowed wet platform was soundly defeated; Congressman Fess was a clear winner in Ohio for the republican nomination for senator as the Anti-Saloon League candidate against strong wet opposition. The elections tell the story and determine the issues.

If every friend of a stainless flag and a dry nation will register and vote in the primaries and at the general election the Eighteenth Amendment will be neither nullified nor modified. The liquor forces are organized, amouflaged and financed, for a last desperate stand to capture congress this year. The American people have banned the traffic in strong drink, and now is the time for every good citizen to ratify by his own vote and influence, the action of forty-five sovereign states which adopted the amendment as prescribed by the Constitution.

Back to Normal

HOW we have gloated over that terse phrase, revealed in the vision it inspired, anticipated the glory it promised, sighed for the relief it heralded!

Normalcy—the very word was as potent on the lips of Warren the Crusader as was "God wills it!" on the lips of Peter the Hermit. The nation has waited, the church has waited, the bank has waited, the street has waited, for the glorious days when normalcy should usher in its benign regime and a bab should be banned from our land.

And lo, here cometh Hugh Fullerton, star reporter for the sporting pages, to startle us by intimating that normalcy may be, not a victory, but a tragedy; and that "back to normal" may lose us the pennant!

Hugh is discussing the chances of the Cardinals for the National League championship. They head the list in the league, but Fullerton says they seem to lack the drive needed to clinch the flag. Their strength is "spotty," he says. For instance, there is Fournier, first sacker; "Fournier is hardly a championship first baseman. He has slumped back to his normal in hitting"—did you get that? "*Slumped back to normal!*" Back to normal—downward! Normalcy, with faces to the rear! Back to normal—and defeat by an abnormal team! A bab spells victory; normalcy means mediocrity, a goal for slumpers.

When folks talk to you about getting back to normal, ask them, "*which way back?*" If back to normal means losing our high ideals and our splendid goals: if it means taking our eyes off the world field and fixing them on the garage or the money till: if it means forsaking college to draw spending money Saturday nights: if it means slowing down on missionary offerings to install a new organ: if it means confusion and conflict and competition in raising missionary money instead of unified program and enlightened cooperation: if it means a penny a day to evangelize the heathen, and ice cream suppers to pay for the parsonage—if this be normalcy, we lose the flag. A well-known book a generation ago was entitled "*The Nonesuch Professor in His Meridian Splendor.*" This ambitious title undertook to show how abnormal, how distinctive, how peculiar, are the people to whom God has revealed himself in saving grace. One smiles to think of Paul wrestling with the slogan "Back to normal" adopted, let us say, by the church at Corinth. That would certainly have given us a Third Letter to the Corinthians—and it would have outdone the Second! "Back to normal"—put that alongside "His unspeakable gift" and "unspeakable words"; and "the abundance of their joy and their deep poverty abounded," and "My grace is sufficient for thee." He would have told that church in very plain Greek that they had picked a slumper's slogan, and would no longer need the shout he had given them, "Thanks be unto God who giveth us the victory,"—for normalcy never took the prize or came off the field pennant-winner.

Normalcy has to do with rule, with precision, with regularity, with conformity. Normalcy may serve as a substitute for life, spirit, vision, power, conquest. But where the Spirit of God is, there is not normalcy but liberty; not rule but radiant life; not precision but overflow. Normalcy cleverly calculates strains, loads, capacities; and deals in moderation, by rule, with its task—and with its apportionments. Pennant-winning churches, victorious in prayer, in holiness, in evangelism, in missionary achievement, leap with full hearts to assent to that stirring challenge of Phillip Brooks: "O do not pray for tasks equal to your powers; pray for powers equal to your tasks: and then the doing of your work will be no miracle, but you will be a miracle, and men will wonder at you, and at the grace of God that is in you."

Our Lord in the Garden

The sermon here printed is from the book, "Lord, Teach Us To Pray," by Dr. Whyte of St. George's Free Church, Edinburgh, recently published in America by the Doran Company, and referred to editorially in this issue. The book may be ordered from any branch house of the Publication Society.

By ALEXANDER WHYTE

*Gethsemane can I forget?
Or there Thy conflict see,
Thine agony and bloody sweat,—
And not remember Thee?*

"**T**HEN cometh Jesus with them unto a place called Gethsemane," says Matthew, who was one of them. "And when they had sung an hymn, they went out into the Mount of Olives," says Mark. "And he came out," writes Luke, "and went as he was wont, to the Mount of Olives; and his disciples also followed him." And, then, John, who also was one of them, has it thus: "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples." Where our version says "a place called Gethsemane," the Vulgate version has "a villa"; while the Rheims version has in Matthew "a country place," and in Mark "a farm"—"a farm called Gethsemane." Now, there was in Gethsemane a garden, and the owner of that garden had given our Lord full permission to come and go in that garden when and where he pleased. Make yourself at home in my garden, said the owner of Gethsemane to our Lord; and he did so. "It was his wont to go out to that garden," says one of the evangelists. "He oftentimes resorted thither," says another.

Terrible Preaching

When he is leading his readers up to all this, Luke, with his practised pen, has two verses that throw a flood of light on the whole of that Passover week, so full of preaching and of prayer. "And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him." We have some of the sermons of that Passover week preserved to this day in the 21st, 22nd, 23rd, 24th and 25th of Matthew; and terrible sermons they must have been. They are sufficiently terrible to read to this day: and what must they have been to hear that week, and to hear from the lips of

the Lamb! So terrible was his preaching that Passover week that it did more than anything else to bring matters to a head, and to a last issue, between the preacher and his enemies. If true preaching does not subdue us, it is sure to exasperate us. The better the preaching is, the more it is either a savour of life or a savour of death to him who hears it. "This was but a matter of seven days before he was crucified," says Dr. Thomas Goodwin, one of the savouriest of the Puritan preachers. "For, Christ when he saw that he must die, and that now his time was come, he wore his body out: he cared not, as it were, what became of him: he wholly spent himself in preaching all day, and in praying all night": preaching in the temple those terrible parables, and praying in the garden such prayers as the 17th of John, and "Thy will be done!" even to a bloody sweat.

Gethsemane

"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John. . . . And he was withdrawn from them about a stone's-cast, and kneeled down, and prayed." Now, if you knew to a certainty that your last agony was to come upon you this Sabbath night; if all your past sins were this very night to find you out, and to be laid of God and man upon you—before morning—how many of us would you take with you? Christ took his eleven disciples—but he soon saw that they were far too many. Till he selected three, and said to the rest, "Tarry ye here." Who of us, and how many of us would you send for to-night, if you knew to a certainty that the wine-cup of the wrath of God was to be put into your hands tonight? Would you take your minister and your elder, and who else to make up the three? John Knox took his wife and said to her, "Read to me that Scripture on which I first cast my anchor." Have you a wife, or a mother, or a brother, or a friend who sticketh closer to you than your brother, whom you could let come within a stone's-cast of your soul,

when your agony was upon you? No. Not one. We should all have to stand back when the heaviness and the exceeding sorrow, and the amazement and the great agony came, and the bloody sweat.

Down to Gehenna, and up to the throne, He travels the fastest, who travels alone.

"And he began to be sorrowful, and very heavy," says Matthew. But the second of the four evangelists, with those wonderful eyes of his, says a still more startling thing. "He began to be sore amazed" is Mark's inexpressibly striking contribution to this awful, this absolutely unfathomable history. Our words, our very best words—even the words in which the Holy Ghost teaches us—all fail us here. The best and the most expressive of our words do not come near describing our Lord in anything he was, or in anything he did. When our Lord "began to be sore amazed and very heavy," it was not such a beginning as ours even is. He began: that is, he took a deliberate step: he performed a deliberate act: he, of his own accord, opened the doors of his soul: he poured in on his own soul, he let pour in, all the unutterable woe of that unutterably woeful night.

Sore Amazed

We set ourselves, with all our might, to see and to feel just what it was that our Lord both did, and endured, that dreadful night: but we give up the effort utterly baffled. "It is too high, and we cannot attain to it." We cannot wade out into all the waves of woe that went over his soul that night and that morning. We need not try it—for we cannot do it. He trod the wine-press alone; and of the people there was none with him. We should need to be both God and man, as he was: we should need to be the Lamb of God, as he was: we should need to be "made sin," as he was—before we could possibly understand in what way "He began to be sorrowful and very heavy." The second evangelist far surpasses all the rest, and he far surpasses himself, in his extraordinarily bold and soul-piercing word—"He began to be sore amazed." Luther declared that, to him, these words of Mark about our Lord were the most astonishing

words in the whole Bible. And that saying of Luther's is to me a sure measure of the greatness and the freshness of the reformer's mind and heart. Speaking for myself,—I have not come on any word in the Bible that has more both invited and then utterly baffled me to bottom than just this word "amazed." I cannot see my Lord's human soul as I here seem to be invited in to see it. I cannot picture to my mind his experience at that supreme moment. What was it that so "amazed" our Lord in the Garden of Gethsemane? What was there that could begin to so sorely amaze him to whom all things were naked and open? There was nothing that could so sorely amaze the Son of God, but only one thing. And that one thing was *sin*. It was *sin* laid upon himself" till he was made *sin*." Sin is so unspeakably vile, and so unspeakably awful in its vile, that it "sorely amazed," and struck down, as to death and hell, the very Son of God himself. He had been "amazed" enough at sin before now. He had seen sin making angels of heaven into devils of hell. And he had seen sin making men, made in the image of God, to be the prey and the spoil, and the dwelling-places, and the companions, of devils. He had seen and he had studied all his days the whole malice and wickedness of the heart of man. It had been amazement and horror enough to stand and see deceit and envy and pride, and all of that kind, as he describes it in terrible words, "coming out of the heart" of man. But it was a new thing to our Lord to have all that poured in upon himself.

Made Sin

to be made *sin* "amazed" our Lord; absolutely overwhelmed him,—cast him into "an agony": it loaded him and sickened him, and slew him, down to death and hell. A terror at once and a horror: a terror and a horror at himself—to absolute stupefaction—took possession of our Lord's soul when he was made *sin*. The only thing anywhere at all like his amazement and heaviness, and exceeding sorrow and anguish, is the amazement and the heaviness, and exceeding sorrow and utter anguish of God's saints; when, in their life of highest holiness and most heavenly service, they, at the same time, both see and feel that they are still made of *sin*," as Andrewes has it. Their utter stupefaction of soul as they see all hell opening and pouring its bottomless wickedness all over their soul,—that is to taste something of what is behind of the amazement" of Christ. That is to

drink of his cup: that is to be baptized with his baptism. It was *sin*, and it was *sin on* and *in* himself,—it was pure and simple *SIN* that so amazed and agonized our Lord. Take away all its terrible wages: take away its sure and full discovery and exposure: take away its dreadful remorse: take away both the first and the second death: take away the day of judgment and the fire that is not quenched,—all which is the mere froth of the cup,—take away all that, and leave pure *SIN*: leave pure, es-

"When Israel Out of Egypt Came"

By HELEN PARRY EDEN

"*Et creavit Dominus super omnem locum montis sion et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte, super omnem omnem gloriam protectionis.*"

("And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection.") Isaiah 4:5, Douay Version.

WHEN Israel out of Egypt came

Along a desert way,
God went before to give them light,
His grace was as a fire by night,
And as a cloud by day.
So blessed Jesus, thou shalt be,
To all who call thy name,
A shade by day, a light by night,
A covert and a flame.
Without thy help how faint I stay
Captive in Egypt, *tenuit me Defectio.*
[Sin held me.]
O lead me forth, Immortal Lamb,
For mine thou art, as thine I am,
Et super omnem gloriam Protectionis.
[And over all the glory shall be a protection.]

When Israel out of Egypt came

Along a weary track,
King Pharaoh's chase was keen and hot,
With horse and man and chariot,
To bring his bondsmen back.
So, O my spirit, thou shalt see,
When thou shalt turn from ill,
A world of evils in thy wake
To make thee serve them still.
And I who am so faint a prey,
How shall I shun them? *Tenuit me Defectio.*
Take then my part, Victorious Lamb,
For mine thou art, as Thine I am,
Et super omnem gloriam Protectionis.

When Israel out of Egypt came,

Through the Red Sea, alone,
King Pharaoh and his fatal host
Sank like a heavy stone.
So in the passion of my Lord
If all my guilt is drowned,
My unacquainted feet shall tread
His city's golden ground;
Where none shall faint nor fall away
But live secure, *reliquit me Defectio.*
[Sin has left me.]
Whose Sun and Moon are Christ the Lamb,
Et super omnem gloriam Protectionis.

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sential, unadulterated *SIN*,—what the apostle so masterfully calls "the sinfulness of sin." Conceive *that*, if you have the imagination. Look at *that*, if your eyes have been sufficiently anointed. Taste *that*, if your tongue is sufficiently tender and strong. Carry about *that*, continually, in a broken, prayerful, holy heart—and you, of all men, are within a stone's-cast of Christ in the garden: you are too near, indeed, for mortal man to endure it long: if you remain long there you will need an angel from heaven to strengthen you.

It was not his approaching death. Death and all its terrors did not much move, did not much disconcert, did not much discompose our Lord. He went up to meet his death with a calmness and with a peacefulness of mind, with a stateliness and with a serenity of soul that confounded the Roman centurion, and almost converted the governor himself. No. It was not death: it was *SIN*. It was that in which our mother conceived us: it was that which we drink up like water. It was that which we are full of, from the sole of the foot even to the head. It was that which never cost us an hour's sleep. It was that which never caused us—it may be—a single moment of pain, or shame, or amazement of soul. It was *SIN*. It was hell-fire in his soul. It was the coals, and the oil, and the rosin, and the juniper, and the turpentine of the fire that is not quenched. "The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow."

Who Shall Deliver Me?

"We know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . I find then a law, that, when I would do good, evil is present with me. . . Oh, wretched man that I am! Who shall deliver me from the body of this death? . . . For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other." That was not our Lord's amazement and agony: but that is as near our Lord's amazement and agony as any sinner can ever come. Are you able to drink of my cup, and to be baptized with my baptism?—Christ says to every true disciple of his, as he leads him down into the Gethsemane of his sanctification. Till, as his true sanctification—so very heavy, so exceedingly sorrowful, so sore amazing—

goes on, that man of God enters into the "fellowship of the sufferings of Christ"; to a depth of pain and shame and tears and blood, that has to be hid away with Christ among the wine-presses and the crosses and the graves of the garden. For he—this elect soul—wrestles not any more with flesh and blood, but with principalities, and with powers, and with spiritual wickedness, in the high places of his own soul.

"Who is this that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" The hollow of Jacob's thigh was out of joint as he wrestled with the angel. But with all that, there is one here greater than our father Jacob. Jacob halted on his thigh indeed, as he passed over Peniel. But our Lord's sweat with *his* agony was, as it were, great drops of blood falling to the ground. When the light of their lanterns shone on the dyed garments of the betrayed Man, who came to meet them, the Roman soldiers fell back. They had never before bound such a prisoner as that. There is no sword-stroke that they can see upon him; and yet his hands and his head and his beard are all full of blood. What a coat was that for which the soldiers cast their lots. It was without seam, but,—all the nitre and soap they could wash it with,—the blood of the garden and of the pillar was so marked upon it, that it would not come out of it. What became, I wonder, of that "dyed" garment? and all that "red apparel"?

If you have tears, prepare to shed them now.

You all do know this mantle: I remember The first time Cæsar ever put it on; 'Twas on a summer evening, in his tent, That day he overcame the Nervii:— Look, in this place ran Cassius' dagger through:

See what a rent the envious Casca made: Through this the well-beloved Brutus stabbed;

And, as he plucked his cursed steel away,

Mark, how the blood of Cæsar followed it, . . .

Then burst his mighty heart: And, in his mantle muffling up his face,— Even at the base of Pompey's statue, Which all the while ran blood—great Cæsar fell.

O, what a fall was there, my countrymen! . . . Now let it work.

And as Peter preached on the day of Pentecost, he lifted up the seamless robe he knew so well: and, spreading it out in all its rents and all its blood-spots, he charged his hearers, and said: "Him ye have taken, and by wicked hands have crucified and slain. . . . Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"O piteous spectacle! O noble Cæsar! O woeful day! O most bloody sight! Most noble Cæsar, we'll revenge his death! O royal Cæsar! Here was a Cæsar! When comes such another? Now let it work!"

And, one way it will surely work is this,—to teach us to pray, as he prayed. "And it came to pass, that, as he was praying in a certain place,"—most probably Gethsemane,— "when he ceased, one of his disciples said unto him, Lord, teach us to pray!"

1. Our blessed Lord had "a place" of prayer that he was wont to retire to, till even Judas knew the place. We should have said that the Son of God did not need retirement and seclusion and secrecy in order to seek and find his Father. We should have said that he did not need our aids, and instruments, and appliances, and means of grace. He was always "in the spirit." He was always collected, and disposed, and heavenly-minded. And yet, for reasons of his own our Lord had a closed-in place of his own,—an olive-tree, a wine-press, a stone's-cast out of sight where he sought and found his Father.

2. The wrestlers in the ancient lists went and practised themselves on the spot where they were to-morrow to close with their enemy. They went down into the arena alone. They looked around. They looked up at the seats where the spectators would sit. They looked up at the throne in which Cæsar would sit. They looked well at the iron door at which their enemy would come in. They felt their flesh. They exercised their joints. They threw and were thrown, in imagination. And the victory was won before the day of their agony came. Pray much beside and upon your bed, my brethren. You will die, as you hope, in your bed. Well, make it, and yourself, ready. "Forefancy" the last enemy. Have your harness in repair. Feel the edge of your sword. Aye; cross the Kedron sometimes, and stand beside your fast-opening grave, and read your name on the cold stone. For, The arrow seen beforehand slacks its flight.

3. And our last lesson is this: *Non multa, sed multum*, that is to say, "One thing is needful." The cup! the cup! the cup! Our Lord did not use many words: but he used his few words again and again, till, *this cup!* and *thy will!*—thy will be done, and this cup—was all his prayer. Cato the censor,—it did not matter what he was speaking about in the senate house, or what bill was upon the table—ended every speech of his with the same gesture, and with the same defiant exclamation. —*Delenda est Carthago!* "The cup!" "The cup!" "The cup!" cried Christ: first on his feet: and then on his knees: and then on his face. "Avenge me of mine adversary!" cried the widow. "Avenge me of mine adversary! Avenger me of mine adversary!" And, O God! this day, from this day forward, avenge us of ours. Our one and only enemy is sin. *Delenda, avenge!*

Lord, teach us to pray.
Now let it work!

How Much?

"The love of Christ constraineth us."

THE night lies dark upon the earth—
And we have light;
So many have to grope their way—
And we have sight.

One path is theirs and ours—
Of sin and care—
But we are borne along,
And they their burden bear.

Foot sore, heart-weary, they faint
Upon their way,
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast.

—R. WRIGHT HAY.

Individuality and the Social Ideal

Sermon delivered in the Old South Church, Boston, by the pastor, George A. Gordon

For each man shall bear his own burden. Galatians 6:5.

THE social ideal, as well it may, appears to our time with wondrous beauty and attractiveness. Never since Jesus preached the gospel of the kingdom of God on the hillsides of Judea, by the River Jordan, by the sea of Tiberias and the fields of Galilee has the social ideal exercised more fascination over mankind than it does today. The whole of Palestine came out to hear Jesus, the prophet of a regenerated Israel and of a regenerated humanity. And if he were here today this part of his teaching would instantly inflame the mind of the better portion of the world. And all this is well. It is something for which we may and should give thanks,—the responsiveness of the higher mind of the world and the higher sentiment of the world to the glory of the social ideal. We may well give thanks over the selection which the devotees of the social ideal have made in claiming Jesus as their great prophet. "Bear one another's burdens, and so fulfill the law of Christ"; so Paul renders the social ideal of Jesus.

We must add that men fail to take account of the presence in the teaching of Jesus of two programs, the social program and the personal program. The one is absolutely essential to the other, and it is this fact of individuality, so seldom emphasized today, that we find emphasized in the text. I believe that there is everywhere an over-emphasis upon the social ideal in our generation and an under-emphasis upon the personal, individual ideal.

Environment Never Almighty

1. In the first place, however mighty environment may be, it is never almighty, which the social gospel, exclusive of the individual gospel, always tends to assume. Environment is never almighty, either for good or for evil. If the social ideal is the only ideal, all I have to do is to put a man in a good environment and he will be made good. Goodness by its nature cannot be manufactured from without; we should be rogues at heart, however much under way, if we did not have personal insight, personal appreciation, personal love, personal devotion. This is fundamental. The gospel that what you and I need is to be in a good environment is one-sided; its onedness is disastrous to you and me. The gospel that all the evil we have in our lives is to be laid on the back of the environment is again one-sided, and is nothing short of a calamity to the wrongdoer. I admit at once the very great power of environment; that we all know. But I intend that environment is never able to make good those who want to be bad; it never able to make those bad who want to be good. I beseech you, look at this sinness. I have seen all sorts of young men in my life, I have been in all sorts of environments, and I have never yet seen an environment that compelled a man to be good who wanted to be bad, or that compelled a man to be bad who wanted to be good; never. I regard it as an insult to man's character, if he has any, to say that he owes it all to environment; that a fundamental lie. And again I regard as the comfort of a sneak to a sneak when men are excused for the evil that they have done because of their "circum-

stances." There is no meaner gospel preached than that anywhere in the world.

2. Turn to the next point. It is essential that the social ideal shall be complemented by the personal ideal.

Take our Lord's parable of the lost son. He was in a most excellent environment, his father's home; but he broke out into the wide world. Why did he? Because he wanted to. He thought the better good was out there. His home was stale, flat, unprofitable. He wanted to see the world, he was eager for a good time, he desired to manage his own life. You say that he was foolish. But when he started out he

traditions of his race. No doubt. Then as a young man he had a great many wondrous thoughts about good and in revolt against evil. Again no doubt. And there was his belief in God and the contact between the Infinite and his spirit. No doubt. All that is true, but all that together does not explain the business that he kept his integrity sound and true through trial after trial and appeal after appeal of the wicked world. It was the will applying early training, youthful ideals, all helps of every sort from man and from God, from contemporary life and from history; his creative will was essential, and the issue was a personal issue.

No parent can make a son good against his will. He may be given the best early training, and be surrounded with the best books, and be provided with the best friends, and still there is something in that boy that is his, that is he. He can break out of it all, and all that you can say of the environment is that it reduces the probability of moral disaster. But we must say again, no father can make his son good; if he could, the goodness, it must be added, that is compulsion would not be good. Free choice, free devotion to the eternal good; otherwise there is no good. No teacher, no friend, can compel goodness, the one in his pupil, the other in his friend. No, no; there is a personal equation, there is a personal power; that deep accountability of the soul, the creative source of all character, lies within.

Looking back over life I should repudiate, and I should repudiate in the name of every struggler for an honest manhood I have ever known, the gospel that without personal initiative, sustained, often agonized, character can be won in this world. "Ye have not resisted unto blood striving against sin"; there is the heroic, the divine, appeal. Here are reality and life as we know them.

We Want a Useful Life

The social gospel gives you a great glamour. What we want is triumph over lust, dishonor and shame of every kind now; we want to win fairness, reasonableness, integrity, fidelity, a useful life now. Bring the universe to help, if you can, but do not cloud the issue. It is yours and it is mine, and our failure is finally a personal failure, our victory is a personal victory. Let no social "Glory hallelujah" cloud the solemn personal issue; society cannot do for me what I was made to do for myself. Let there be no substitution of a new heaven and a new earth a thousand years hence for the interior harmony, the honor and nobility that I, through personal exertion, aided by the universe, may win here and now.

Jesus unites both gospels with incomparable power. He is a supreme socialist; the kingdom of heaven is a redeemed society, with all its powers flung round the individual life. Then again, Jesus cries, "Save yourselves from this untoward generation." The kingdom of heaven suffereth violence, and you have to fight your way into it. It is the second side that I think needs the emphasis today. I sometimes listen to speakers who seem to think that if we only had a social apparatus which evened everything up, we should all be just, all love the right things, all be sweet-hearted brothers, and everything would be

A Hymn to God the Father

WILT thou forgive that sin where
I begunne,
Which was my sin, though it were
done before?
Wilt thou forgive that sinne; through
which I runne?
And do run still: though still I do
deplete?
When thou hast done, thou hast not
done.

For, I have more.

Wilt thou forgive that sinne which
I have wonne
Others to sinne? and, made my sin
their doore?
Wilt thou forgive that sinne which
I did shunne
A year, or two: but wallowed in, a
score?
When thou hast done, thou hast not
done,

For, I have more.

I have a sinne of fear, that when I
have spurne
My last thread, I shall perish on the
shore;
But swear by thy self, that at my
death thy sonne
Shall shine as he shines now, and
heretofore;
And, having done that, Thou hast
done,

I fear no more.

—John Donne (1573-1631)

thought he was wise, and he followed what he regarded as his wisdom. The discipline of his life made him see in retrospect that he had been foolish. Very well; but he broke out from the good environment into what he later called the bad environment, and when his discipline had opened his eyes, what was the first thing that he said? "I will arise and go to my father." There was good environment waiting for him, hospitable, tender, sympathetic, with a welcome back; but it could not compel him to come back. It was the assertion of his own indestructible freedom that brought him back.

There is the temptation of Jesus. What preserved his integrity all through that great trial? You reply, his early education. He was brought up in the most beautiful way by his mother; he loved his mother, and she steeped him in the noblest

lovely. I do not say that distribution is right as it is today; but I do say this, that *you can never make character by machinery.* Suppose that degrees were granted to college men, that *summa cum laude* were given to every one, no matter what his standing or his rank; how long would that kind of civilization stand in competition with another that encourages the winning of merit, of power of every variety, that endeavors to push development to the highest pitch?

3. Jesus said the way to the social gospel is through the individual. Redeemed men individually, working together, bring on the kingdom. If a man is faithful and serviceable, honest, efficient, clean within, true without, is he not the best kind of a social servant?

I hope I need not say that I am in profoundest sympathy with all efforts of a religious character to help the community, but there is one thing that I distinctly do not like to hear: I do not like to hear these efforts called "religious" at the expense of others. A good father, a good conductor, a good brakeman, a good sailor, a man in office of any kind, with a definite opportunity to do the world a service, and who does it like a man, puts character into it, and makes it elevate his soul in the doing of it, that man is to me an apostle of religion. Whoever standing at his task, man or woman, anywhere in the world, does it well, does it honorably, puts conscience into

it, gets character from it, that individual is in my judgment a great social servant.

When I was in Athens I went, as all travelers do, to the Acropolis. I looked at the marvelous Parthenon, and saw a little temple nearby called the Erechtheum. The roof of that beautiful temple is supported by a line of Caryatids running round the temple, majestic female figures, draped, each standing solemnly under the burden placed upon her own head. Every Caryatid bears her own burden. There she stands, solemn, under the weight placed upon her head as her duty; on either side another is doing the same thing. Thus they run round the temple and the individual burden multiplied has for its result that the roof of the temple is sustained.

The way in which to support a Christian civilization is for each individual to stand under and bear up his own burden. Nothing can be done if we drop out of the place that is ours. Each individual in his own place, under his own burden, all together supporting the temple of God, every individual service a sure contribution to a social service; that is my social gospel. Any other way into light is hidden from me. I can see no other way of bringing on the kingdom of God than this: every individual must resolve to stand under evermore, in all solemnity, in silent majesty, and with sublime content, his own burden.

(Copyrighted by George A. Gordon.)

Where'er We Seek Him

By FLORENCE CRANNELL MEANS

"LET us lift up our eyes unto the hills," where God draws near to his creatures. These hills before me now: how serenely they sit enthroned, green robes drawn around them, and granite crowns upon their brows; unchanged in the lifetime of man; tranquil in sun and storm. Can a man live with them, look to them, and his soul fail to grow toward their stature?

We ask it, and we are answered by some of the mountain-dwellers we know. Strong souls there are among the hills, of course; but there are other bickering, loveless ones, dull of spirit, dull of eye: trudging through the glories of the very Throne Room with their gaze fixed on their own dusty feet. We are answered by some of the "summer folk," their ears attuned to jazz when God's own symphonies are whispering, sighing, thundering about them: their eyes keen for the summer styles when they might be seeing the hem of his garment.

Is there any truth, then, in the instinct that sends man to the mountain tops to worship God? Man has sought them, doubtless, from the shadow-times of history. A little hill near at hand is known as "Sun Dance Mountain." What pictures the name evokes, of red men performing their rites before the sun god, faces upflung to the sky in an abandon of fervor!—"Our fathers worshipped in this mountain," said the Samaritan woman. And it was on Mt. Moriah that the forebears of our faith set up the house of Jehovah. "Here nothing can stand between God and me!" man cries.

But he is wrong. Himself can stand between God and him, as well on the peak as in the valley. The loftiest mountain does not lift him nearer God than the depths of the deepest well—our God, who

is not aloof in the skies. And surely he should see God's fatherhood no less in the throng of his human creation than in his creation of bird and beast and tree and flower.

Yet he is right. So long as man is affected by his environment; so long as he prays better in a quiet room than in the Union Station; so long will he have a keener sense of the nearness of God on the hilltop—if his heart is turned toward him there.

For here is none of the dust and grime that man has made; none of his ugly streets and ugly piles of brick and wood and stone; none, even, of the tragic faces that greet us at every corner and show us how he has defaced the image of God. Here, instead, we see God's handiwork, unspoiled, unmarred, fresh from the heart of the Almighty. How easy to enter into

BECAUSE of your strong faith I kept
the track
Whose sharp-set stones my strength had
well-nigh spent;
I could not meet your eyes if I turned
back,
So on I went.

Because you would not yield belief in me,
The threatening crags that rose my way
to bar,
I conquered, inch by crumbling inch—to
see
The goal afar.

And though I struggle toward it through
hard years,
Or flinch, or falter blindly, yet within,
"You can," uncovering my spirit hears,
And I shall win.

ALDIS DUNBAR In The Century.

communion with him, where all is so clearly his own.

Last Sunday morning, early, we set out to attain the heights. The sun glittered on polished pine needles and awoke their spicy fragrance. A great jay flew on a spread of broad wings from the spruce by the cottage. A goldfinch poised brilliantly above a thistle.

The sun had conquered the hilltops, but the canyon was still shadowy, and cool with the breath of night. Shadowy, and cool, and filled with the myriad unceasing voice of the brook. The brook! it dashed itself in foam against jagged rocks; it slipped in glassy curves over rounded boulders; it slid softly beneath stony arches; it rushed down in a white cascade; it flowed into our very minds, and drove from them all memory of less lovely sound. We did not say: "This is God's handiwork, the work of his fingers." Perhaps we did not think it, in words: it sang itself to our souls.

God's Tapestry

Across the canyon, the opposite hillside rose in an unbroken tapestry of living green, evergreen above evergreen from base to summit—his tapestry. Nearer us we saw them as single trees; pines of various forms and habits; a spruce with weeping needles; a balsam with its gray leafage upturned like Christmas candles; a cone-shaped cedar—all his curious creation of conifers. And at the summit of a mighty rock stood a pine, clasping the barren stone in careless security: secure because God had taught the little seedling to send its roots down through the cleft—down, down to the earth and water it must have.

Now we pause on the margin of a mountain lake, where the tapestry is mirrored in the still green depths. And see the hand of the Master Artist. And marvel.

A little farther, and we dip into a thicket of aspens. Flowers are spread in a brilliant carpet among the slim silver boles: scarlet glia, tall blue larkspur, wild asters, purple and gold. Perhaps we do not quote the words:

"To see the world in a grain of sand,
And heaven in a wild flower:
Hold infinity in the palm of your hand,
Eternity in an hour,"

but the half-formed thought plucks our heart-strings to song.

Out upon the ascending path again! A rock squirrel freezes plumply against a boulder as we approach, and regards us over his shoulder with a bold, unblinking stare. A fairy chipmunk, small enough to sit in the palm of my hand, flashes across the path and darts up the swaying stem of a wayside weed. A bird floats on still wings from tree to tree. "And the great God who loveth us, he made and loveth all."

We stand in the sun upon our mountain top at last. Far, far plains stretch out to a misty blue skyline. Bits of lakes glint and glimmer. A free, sweet, piney breeze caresses us. The sky arches, blue and deep and tender, above us and around us. Who can doubt that this is the very temple of God, and that he is walking with us upon his hilltops?

And then we go down into the valley to worship him again in a little temple builded with wood and nails.

"Where'er we seek him he is found,
And every place is holy ground."

Palmer Lake, Colo.

"No More Lonesome"

By JANIE PRICHARD DUGGAN

AT the time of the beginning of the mission for Mexicans in San Diego, Doña Vicenta was alone in the world except for an elderly nephew. She lived at that time with a Chilean friend, near the Mexican chapel. She had been ill and unable to walk to St. Joseph's Church—Roman Catholic. On invitation she topped in, instead, one morning at the Spanish Bible school in the chapel. In the almost nine years succeeding, it is safe to say that she was never absent from a mission service. From the small sums paid her from time to time as caretaker of an invalid or children, she always managed to have her penny for the Bible School offering. She was an old woman and could do little more than sit with the baby while the mother worked, potter about the house and kitchen or "run" errands on rheumatic feet, but faithful to the least care entrusted to her.

From the beginning of her reading of the New Testament (for Doña Vicenta read and wrote well, unlike many aged women among her people) she developed a voracious appetite for "the Truth." She sometimes spoke reverently of her mother as "in the far away and long ago" of old Mexico, and of her Bible, read but of clearly understood for want of a teacher, but for Doña Vicenta herself it was a new book. From the study of the gospels, she passed to the Acts of the apostles, from the Acts to the Epistles, absorbing in a truly marvelous way the undoubted truths of redemption and regeneration. Her interest and joy increased, from week to week. She never failed to come early to the missionary's "at home" on Wednesday afternoons in the little side-room of the chapel—not for a cake or coffee, as no one thought of such things there—but waiting patiently for the last Mexican visitor to leave. Then she would say: "Now let us have our talk and prayer!"

All the Days

After weeks of study and of drinking of the missionary's teaching in open meetings—there was no pastor as yet for a new mission—it seemed that she was ready to respond to a call for coming out among others who had not yet answered God's inner call, so one Sunday evening at a quiet service of song and reading, an invitation was given for any one present who might wish to do so, to express openly a desire to "follow the Saviour all the days of his or her life." Vicenta's response was immediate. She had not been prepared beforehand in any way for making such a confession, nor had she learned from others a "gospel language" for expressing herself. So with childlike simplicity she only repeated in firm voice the leader's words: "I want to follow the Saviour all the days of my life."

From that day her progress was even more rapid. The mission was in its first age as yet. There had been no previous converts. She had not learned the mechanical steps necessary to be taken in becoming a member of a Protestant church. Gradually, in her own reading and through searching questions, she felt her way toward a great desire to become a member of the Lord's church—naturally a Baptist church in her case. "I wish to be baptized Jesus was," she said firmly, one day.

An interview was arranged with the pastor, Dr. Wm. H. Geistweil, and the deacons, of the First Church of San Diego, Calif. Already they had learned something of Doña Vicenta's spiritual history and they were quite ready to admit her to membership on the recommendation of the missionary, after a few questions had been asked and answered through her as interpreter. The pastor, however, suggested that as Mrs. Rivas spoke a little English, a few spontaneous words expressive of what her new hope and love had done for her would be gladly heard also. No one who saw the lighting up of the old face at this suggestion can ever forget the words that followed to this effect: "I very glad to speak. Long time ago I lonesome all 'e time. I no brother, I no sister. Now,

no more lonesome! I sick, I sad all 'e time. Now, no more sick, I happy all 'e time!" This was all, but tears dimmed the eyes of several of her hearers at the triumphant tones of the quavering old voice in emphasizing her naive antitheses.

She was baptized that day, the bowed little figure in the white robe hardly visible above the baptismal rim. As she stood behind the partition before entering the water, and out of hearing, Dr. Geistweil spoke from the baptismal to his waiting congregation giving, in her own words, her testimony before the committee of deacons.

Doña Vicenta was the first Mexican woman immersed in San Diego. With the years, others have followed slowly. She was not often able to go to the Lord's (Continued on page 905)

Corrective Magnifying

By PETER C. LARSEN

"The name of the Lord Jesus was magnified." Acts 19:17.

MAGNIFYING the Lord, in worship and service—in testimony and life, has always been a vital and outstanding characteristic of God's people of all times, individually and corporately. The poetic superlatives of the Psalms abound in declarations of, and exhortations to magnify the Lord. "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, the Lord be magnified." Ps. 40:16. Many years after, Mary the mother of Jesus exclaimed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1:46, 47. We read of Cornelius and his household that they heard the gospel, believed it, the Holy Spirit fell on them, and visitors "heard them speak with tongues, and magnify God." Acts 10:46. The outstanding feature of the work of grace in Ephesus was that "the name of the Lord Jesus was magnified."

By magnifying the Lord, we mean to turn our thoughts, emotions and activities in the right direction. The soul, originally destined to magnify the Lord, in its unregenerate condition magnifies the creature in place of the Creator—self in place of Christ. Only by coming back to the Lord does the soul become able really to magnify—trustingly and joyfully—the Lord. Thus the life becomes divinely normal. And as with the individual, so with the church, when the Lord is magnified, the condition is normal—the work prospers.

This leads us to the thought of our subject, "Corrective Magnifying." Magnifying the Lord is primarily a result of believing and obeying "the word of God" (v. 20). The word is also a wonderful corrective. It was a corrective of many ills in Ephesus. It is a corrective of many ills today.

1. *Magnifying the Lord will correct the tendency to magnify ourselves.* "He must increase,"—was not an emotional outburst, but a life-principle of true devotion. Says one, "I am a lot more afraid of myself than of the devil." We have all experienced subtleties of selfishness, such as pride and vain glory, magnifying self in

place of Christ. Let us put the conceited ego where it belongs—on the Cross! The elder brother said "I," "I," "I." If he had humbly, harmoniously and appreciatively rejoiced in the new turn of affairs, and magnified his father for his merciful attitude to and generous reception of his younger brother, whatever selfishness there was, would have been swept away as the darkness before the morning sun. It would have been a corrective.

2. *Magnifying the Lord will also correct the tendency to magnify doctrinal differences.* We believe in doctrine. We have our opinions and interpretations. We have no respect for a religious jellyfish. But on the other hand, we have no love either for a religious stone statue—for a hypercritical, narrow-minded, uncharitable denunciation of or underhanded undermining of brotherly love. A politician's son asked his father what a traitor was. "One who leaves our party and goes to another." "But if he joins our party?" "Then he is a convert." Mr. Gresham left the Republican party, and became Secretary of State in President Cleveland's cabinet. Members of the one party bitterly assailed him as a traitor, and members of the other party welcomed him as a convert. What bitter doctrinal controversies church history records! Shall the Baptist denomination record another doctrinal controversy with its sad results? Yes, if doctrine is magnified in place of the Lord. Magnifying the Lord is the corrective. The Indianapolis Northern Baptist Convention theme: "The Uplifted Christ," was a happy presidential inspiration. And that, I submit is our denominational corrective. Correcting on the one hand a spirit of carnal controversy, and on the other a drifting away from the essentials of the Gospel. If the Lord were to examine us, as to our knowledge, whether "conservative" or "liberal," what do we know? Standing in the presence of the glorified Christ what would we say? Said one of the most scholarly and consecrated of ministers in England, when dying, and soon to meet his Lord: "I am a poor sinner saved by grace." And, brethren, that is the best any of us can say.

Dell Rapids, S. D.

Evangelistic Missions: Some Words of Warning

By A. E. GARVIE

WHEN Dr. Clifford proposed the campaign of *personal evangelism*, I welcomed it very heartily, and all over the country I have been speaking in support of it; and for three reasons: (1) The church of Christ should always be evangelizing—that is, winning souls for Christ; if that is not its constant purpose its worship, witness and work will lack the life of the Spirit of God. (2) This is a trust and task of the church which belongs not to the whole only, but to all the parts, to all the members, for all can, by speech, example, and influence, commend Christ to others as Saviour and Lord. (3) As Dr. Clifford explained his proposal, what he desired was that believers as disciples should seek to win others also as disciples; that means, in my judgment, a necessary and desirable return to a Christian type of experience and character, from lack of which the churches have been suffering, instead of belief in a plan of salvation. That means personal relationship to Jesus Christ as Saviour and Lord, in compassioning with Him, learning of Him, bearing His yoke, and taking up the cross to follow Him to the end. This is the kind of Christian needed today, and it is not the kind that evangelistic missions have usually produced.

To feel safe from hell and sure of heaven, and so happy all the day, is what has seemed to be the highest result reached in many of the converts. We have learned something about mob psychology; and in a crowded meeting, full of excitement and expectancy by use of this means to stir up the emotions, changes of feeling can be produced, which have little connection with true conviction or holy resolves. Emotional disturbances have been mistaken for personal conversions.

As a boy at school I came in contact with the results of Mr. Moody's first mission in Scotland, and was impressed with the reality of the movement. It did effect a very real change in the religious life of Scotland. As a youth I heard him once on his second visit, and was deeply impressed by the genuineness of the man, a great Christian. No other evangelist whom I have heard since has impressed me in the same way. I have no desire to depreciate the work of any good man; and I need hardly say that in writing this I am not attacking any particular person. I am simply stating why I consider it would be a misfortune if evangelistic missions on a big scale were substituted for this personal evangelism. (1) The atmosphere of such a mission is often artificial, and results produced in it are likely to be less stable than those wrought in the normal atmosphere of the church's worship, witness, and work. (2) The evangelist is expected to produce conversions, and his value as an evangelist is appraised by the number he produces. (3) He is himself in danger of measuring his own success not by the quality of religious experience and moral character which results from his message and method, but by the quantity of professions which can be recorded. (4) To be always doing the one kind of Christian work, arriving at the one kind of result, is likely to narrow his personality as well as his theology; the cares and interests of a pastorate are,

I am sure, necessary to fit a man to do even the best work as an evangelist. (5) There is a still more deadly danger—to be puffed up with pride in the number of converts won; to be always making a boast of one's success, and, worst of all, to use that success as a reason for higher payments for one's services—not all evangelists have escaped that peril. It is well for us to recognize the danger of relying on evangelistic missions instead of personal evangelism and the duty of us all to become ourselves personally evangelists. New College, July 10.

—From *The British Weekly*.

Witnessing Unto Blood In Nicaragua

By P. T. CHAPMAN

(Rev. and Mrs. P. T. Chapman, home missionaries, have taken charge of the work in the eastern part of the Republic of El Salvador.)

IT has been the privilege of the congregation in Guatajiagua to witness unto blood in the person of its recently baptized member Juan Aguirre. He is an Indian and lives on the outskirts of the above named Indian town. He is over sixty years of age and in some recent meetings had received great blessing. To see his eager face was an inspiration.

While tending his cow one day Juan was attacked by a young man with a machete. The fanatic evidently had been drinking. "So you are an evangelico, are you?" he asked and without more ado began chopping the old man with a machete, a large knife with a blade some two feet long which all the laboring class carry in Central America. After several minor wounds the thumb of the right hand was almost severed and then an awful gash in the left cheek almost severed the ear, cutting through the muscles of the jaw. At this point others interfered and the assailant, possibly somewhat sorry for what he had done, threw his machete to the ground telling Juan to take it and avenge himself. This Juan refused to do and when afterwards he saw the authorities he refused to accuse his assailant.

I was telegraphed for and when I arrived next day found that the wounds had been roughly sewed up with cotton. There were only two stitches where there should have been a dozen. It was evident that if Juan's life was to be saved he must be taken into San Miguel. It was a rough ride in a springless cart for twenty-four miles but was accomplished by Juan with Indian fortitude. We are glad to say that his wounds healed well and he has now gone back to his home without fear, ready to testify for what he knows is the truth of God.

The congregation has since suffered considerable persecution because the people, seeing that nothing was done by the authorities, and incited by the priests who tell them that the evangelicos are dogs and can be killed without consideration, have been emboldened. At the same time letters have come to hand telling of spirit-

ual blessing and six more have identified themselves with our little congregation of Baptists.

These Indian towns are desirable trophies to bring to our Lord. Each town has its patrimony in some article of manufacture which has been handed down for many centuries. In Guatajiagua the inhabitants are dedicated to the making of all kinds of earthenware. The next town is occupied with the making of mats, the next with palm hats, and so each keeps to its own industry without infringing on that of its neighbors. Its industry has probably been decided by its location and by what happens to grow or may be found in the vicinity; for example, the clay in one place, the reeds in another and the palms in another.

It is generally a dangerous job when the gospel is taken to these towns for the first time. Recently preaching in a town for the first time, the missionary found upon his arrival that the priest had made all preparations for his reception. The town band was in attendance, but not to welcome him. The priest marched with it around the town halting at different points and led the town in shouting "Death to the Protestants! Long live our Lady of Peace!" Then a woman of the town was paid five pesos to take her family and do all that she could to disturb the meeting. In spite of this, however, a useful and well-attended meeting was held. After this the missionary and his party were stoned from the town. At this point we see the importance of our printing press, for it is manifestly impossible for our missionary to visit regularly the numerous towns of this class which contain his half million parishioners. Our press makes it possible to maintain a monthly visit of *El Heraldo*, the organ of our mission in El Salvador, which is sent by post to some thirty inhabitants of this town commencing with the priest himself and including the poor degraded woman who was his tool. Does it not seem necessary to our readers to send the gospel to a country where the religious leaders still employ such methods?

The Larger Evangelism

THE evangelism of our day is too small; sometimes it is superficial, spasmodic, emotional, professional, statistical, temporary and destructive of the highest values. There is a real need for a larger evangelism that will combine all the good suggestions made and eliminate all the objectionable features named.

This evangelism will be based upon the New Testament teachings and practice, plus the fundamental human needs as discovered by a thoroughly sympathetic study of human nature; it will be hospitable to the conclusions of the best psychology and pedagogy; it will be in all the programs of the churches all the year; it will seek to enlist all the membership in all the work of evangelism; it will be under the leadership of the pastor; it will be personal as well as congregational in its appeal; it will begin in religious education, pass through the evangelistic appeal and end in Christian or social service.

Such an evangelism as this will honor God and the Book and will enlist the active sympathies of educated people; it will mean a perennial revival and result in bringing the Kingdom of God into a community as well as in human hearts and lives.—J. E. DILLARD in *Alabama Baptist*.

In Relief of Doubt

"John summoned two of his disciples and sent them to ask the Lord, 'Are you the Coming One? Or are we to look out for some one else?' . . . Jesus at that moment was healing many people of diseases and complaints and evil spirits; he also bestowed sight on many blind folk. So he replied, 'Go, and report to John what you have seen and heard; that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. And blessed is he who is repelled by nothing in me!'"—(Luke 7:19-23, Moffatt's translation.)

"We must tell people that things happened in Christ, and through him are happening still, which nothing but God's boundless power can account for."—H. R. Mackintosh.

JESUS lives and works and saves here and now in this present world in which we live. Evangelism is a means whereby he achieves his saving purpose for sinners; and evangelism is an unsalable apologetic for our gospel, which herein reveals itself as the power of God into salvation.

The brief paragraphs which follow are gathered from the annals of current Christian activity and experience in the world, and remind us anew that Jesus Christ is the same yesterday, today, yea and forever.

What Dr. Lerrigo Saw in the Congo

ON Sunday morning the services commenced at six o'clock, when a great group of the people repaired to the bottom of the hill for an early morning service. It behooved them to start early, for there were hundreds to be baptized. Rev. Thomas Moody had done his best to limit the number, desiring to be quite certain that each should be thoroughly instructed and should have given good proof of conversion before being taken into the church. He had repeatedly pointed out the danger of taking unconverted people into the church. The pastors assured him, however, that all these people had been under the influence of the gospel for five years, had received special instructions or three months, had been carefully examined by the deacons and the churches; that they had been living true lives and had been contributing regularly to the work of God. Name after name was added until there were 380 who were baptized at that early morning service. The pastors assured us that in every one of the churches they were keeping back twice the number accepted.

The Inasmuch Quartet

PHILADELPHIA lost one of its most valued and loved citizens a few years ago when George Long of the Inasmuch Mission went home to his Lord. His story is fully told in an article in the *World's Work* published some years after the founding of that mission on Feb. 1, 1911. Four men gathered in a little room in the Street, all of whom had been saved from lives of terrible sinning, prepared and signed the following covenant:

"We with all humility, being four men who have been to the very gates of hell, and who, only through the gracious love and saving power of our Lord and Master, Jesus Christ, have been redeemed, erewith this first day of February 1911 consecrate our lives to him and his work. Our object and endeavor shall be, by the love, grace, and power of God, through

"Say what you will, there is something in the Christian religion which is astonishing."

—PASCAL.

his Son, Jesus Christ, to redeem the fallen, giving aid, help, comfort, strength and sympathy, both material and spiritual, to the needy, and do his blessed will, as he reveals it to us at all times, and at all places, to hasten the coming of his kingdom.

(Signed) Arthur Taylor, George Tyler, Randolph M. Lawrence, George Long."

For seven or eight years George Long fought a heroic and winning fight against sin in himself and in the world, and then received his emancipation and went home. The great building which was erected by his efforts remains a witness to the power of Christ in the life of a man who had been for twenty years a dope fiend, and who, as he said, had never fallen—he had never been high enough to fall!

Jesus Saves!

By E. H. JONES

I WAS travelling to Yokohama on a third-class car. As usual there was a great crowd, especially as we are near the great centers of population, Tokyo and Yokohama. Every seat was occupied by busy hurrying people. As we stop at a station two men carry in a helpless cripple. Some people kindly make a place for him on one of the seats, but it is found to be too narrow to be comfortable. Then the bearers prepare to seat him on the floor. He is very dirty. Every one here thinks the floor is the proper place for burned matches, cigarette stumps, and empty tobacco papers. Almost everybody in Japan, except the Christians, smokes. Banana and other fruit peelings, and nut shells are scattered around. Seeing what they are about to do with the poor fellow I offer to spread my travelling rug for the man to sit on. They accept reluctantly but gratefully.

When he is duly seated I get near and have a talk with him. He is an ex-soldier who was crippled by a fall when in the army, doing such injury to his spine that he became paralyzed from his hips down. He knew something of Christ and gladly received the words of instruction and encouragement which I gave him. When he reached his station I gave him some tracts, and bade him good-bye. He thanked me and asked my name. I pointed to the address on the books I had given him and we parted.

It was only a trivial act of kindness I had done him, but see the result. Some time after I found among some new tracts

which I bought one entitled "Disabled In Body but Triumphant in Spirit," by Kogota Kangai. Upon reading it I found the man told the story of the kind act I had done him on the train, mentioning my name, and attributing his conversion to me. Others had talked to him, and had given him tracts, but God permitted me to be the last link in the chain of circumstances which brought him to surrender.

The man now sits in his little room in a farmer's house, five miles from Nakayama station, on the Hackioji R. R., translating, and composing tracts for our Interdenominational Christian Literature Society, and thus greatly helping to bring others of his countrymen to believe in Jesus, the sinner's Friend.

I find the personal touch is more effective in bringing people to Christ than any other method. I thank God for allowing me to be that "last link."

"Shorty"

PASTOR BEN COX of the Central Church, Memphis, sends us the following story out of the "mine run" of his work with broken lives:

"Shorty" came to us several years ago when very many men were out of work. He helped the janitor prepare the noon-day lunch, wash dishes and clean the church, receiving his meals therefor. Our faithful janitor, a colored man, Connie Anderson, has complete charge of these meals at the noon service, and has served a total of about 165,000 since the prayer meeting started, January 19, 1914. He has been used of God in leading to Jesus quite a number of these white men who have been helping him in the kitchen. One of these was Shorty. Shorty had been quite a drinker, but the first Christmas morning after he joined the church he came to me and said: "Dr. Cox, this is the first Christmas morning in twenty years that I have not had to face the judge." About four years ago he left for Houston, Texas, and has been doing fine work there in the rescue mission and also in the First Baptist Church. He is now in Memphis for a short visit. He brought with him several hundred dollars which he had saved up and he seems more zealous than ever in leading people to the same Jesus who is so precious to him.

"Jesus Took Hold of Me"

A SCHOOL GIRL'S STORY

Dear Sir:

As you asked me to tell you of how Jesus came into my heart I will begin at once.

I had been going to church and claiming to be a Christian ever since I can

(Continued on page 905)

Our Goals in Evangelism

By H. F. STILWELL

THE year closing with the meetings of the Northern Baptist Convention in Indianapolis recorded one of the greatest years, if not the greatest, in our history, in evangelistic results.

From the completest reports possible at the time of the convention upwards of 90,000 had been received into the fellowship of our churches. Grateful as we are for what was accomplished we are reminded that we were less than half way to the goal we had set for our task. Two hundred thousand converts during the convention year; this is not an unreasonable expectation. It means that there would be but one baptism for every seven of our enrolled church membership. Our goal ought not to be less than this. Every church should make this proportion the minimum in its efforts and expectation for the year.

The greatest wastage in our denominational life is the lack of a definite program in the local church. There are certain objectives that are never absent from the normal church activities. Evangelism, soul winning and life service, is primary among these objectives. Indeed so vital is it to all the interests of the church that, as the silken thread in the bank note tests its genuineness, so evangelism validates every effort of the church's life. Evangelism is not a hard and fast rule, nor a cut and dried method. It is a quest for the individual. It is fundamental as life, but in its approach and expression it is as varied as human experience. Therefore, to meet the variety of need God has called a variety of evangelists. Every Christian is called to be a witness to the great things the Lord hath done for him. Not every one will be a soul winner to the same extent or degree, but from a winning testimony no one is excused. Herein lies the power of the local church influencing its community. It is the Divine power in progressive Christianity, and is, therefore, the all-time task of the followers of Jesus.

Diversity of Talent

To realize the utmost efficiency it is desirable to effect in every church such organization as will utilize its diversity of talent. No body from without can impose such organization, but it may be helpful in suggestion. The General Board of Promotion has proposed and the convention adopted a program for the months ahead. So far as the churches will coordinate their plans with these suggestions by so far shall they create an emphasis of power. There is a very positive value in thinking and acting along similar lines at the same time. Unity in fact grows out of unity in purpose and effort. Nothing could be finer than for the churches throughout the convention field to plan and stress their work in accord with the suggested plan, viz.:

September—Facing the task: Rallying the forces. The goal is the presenting of Christ to every person for whom the church is spiritually responsible. The reaching the goal involves: 1. The selection of a pastor's council whose business is the evangelistic efforts of the entire church. No committee could be more important. The council ought to fix a regular definite time for meeting for prayer and study. 2. The dividing of the church

Evangelize!

GIVE us a watchword for the hour:

A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death,
A word to rouse the church from rest

To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, Evangelize!

The glad evangel now proclaim
Through all the earth, in Jesus' name.

This word is ringing through the skies—

Evangelize, evangelize!

To dying men, a fallen race,
Make known the gift of gospel grace.
The world that now in darkness lies,
Evangelize, evangelize!

—Henry Crocker.

into working units; family groups of from five to ten families in each group. The pastor should appoint a leader for each group. Other group plans made to include special classes. Strive to have each member of the church in some group.

October—Stewardship of talents, time and treasure. Some definite part of these to be devoted to Kingdom service. Our goal in evangelism is that every believer shall be a "good steward of the gospel." There is an unquestioned value in the personal witnessing of the Gospel's saving power. The uplifted Christ is still the world's greatest attraction. Let us recover the witnessing church.

November—Evangelism and harvest ingathering. There ought to be two seasons for special soul winning effort. This is one. The Thanksgiving time lends itself to an effort to secure the widest enlistment into Kingdom service. Secure lists of unchurched people suggested by the church membership list, the Bible School membership lists, the young people, women's organization, etc. Compare these lists carefully that no one be overlooked. Distribute lists of the unchurched to members of the several groups for personal visitation. Near the Thanksgiving season have an ingathering day or week for which careful, intensive preparation has been made.

December—The Christ in the world. Our goal should be the evoking of our gifts

THE act of God in pardoning men is definitely supernatural in quality. Consciously to receive forgiveness is to know that a change has been effected in our relation to the Father which can be accounted for only by his direct interposition. If it be said, as doubtless it may be said with some point, that in the world of love forgiveness is a matter of course, this only throws us back on the marvelous character of a love such that to it forgiveness is natural.

—Prof. H. R. Mackintosh.

for Him, white gifts to Him in the world, our supreme gift to Him in person. There is no time like this for decision hour in the Bible School and in the various church groups.

January—Prayer. Beginning the year with God. Studying the purpose and place and power of prayer in our own lives. Initiating the practice of prayer in all the church groups. Our goal to be the growing of an intense passion in our own soul for the unsaved and a willingness to go to them with loving persuasion. God wants them to be saved, but do we? Prayer brought the tongues of fire at Pentecost. Prayer brings the power still.

February—Our Bible, its origin and message. Whatever else it says, God, sin, and redemption are its great themes. Unless we have found salvation there we have failed to get its great message. To know how the Bible is shot through with it so that out of our personal experience of it we can tell it as glad, good news, ought to be the great goal of our Bible study. Bible study for soul winning.

A Crowning Day

March—Life service. Life surrendered to the good of the church, the community and the Kingdom, but no service will suffice unless it is the fruitage of a Christian soul. Christianizing the social unit, the individual, is the only way to make the community Christian. Here we come to close grips in our quest for the individual. This is the climactic period in the church's year. The whole Christian world is responding to the spirit of the Eastertide. Sermon, song, and story ought to be leading up to an ingathering period in which every department of the church should participate. Our goal should be to have in action "every disciple a discipler." Every service a service of decision until the dawning of the Easter morning. This could readily be made a crowning day when the new members would be received. Every service could include an effort to reach all who have not yet decided for Christ. The day ought to close with a triumphant spiritual service, praise, prayer, thanksgiving, and in many places, very appropriately, a communion service.

April-May—The forward look. A most important period of conservation of spiritual results attained. The education and organization of the new forces and resources into the wider Kingdom conquest. Education is the hand-maid of evangelism. It means much before the soul's supreme decision; it is absolutely essential afterward. Our goal here must be, by every effective method, "Teaching them to observe all things whatsoever I have commanded."

Then comes the period of assemblies, associations and conventions, when the social and cooperative and continent-wide relations are to be considered.

There is no decadence for the church with such a program. It throbs with the spiritual impulses of the redemptive scheme of the Infinite. It has the joyous consciousness of a vital fellowship and partnership with Jesus Christ. His business and its business are one—catching men. One goal is uppermost and constant—"until the kingdoms of this world shall become the Kingdom of our Lord."

The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

An Announcement by the Chairman of the General Board of Promotion

By ALBERT L. SCOTT

IN sending out the report of the Committee on Organization and Program, the General Board of Promotion wishes to call the particular attention of the denomination to the following facts:

The work of the Board of Promotion is to be carried on during 1922-23 under the direction of the general director, Dr. John Y. Aitchison, as heretofore. The organization of the personnel has been simplified, expenses reduced and improvements in methods secured as a result of the experiences of the past two years.

The Board of Promotion has no administrative functions other than to promote the work of the denomination. It has nothing to do with the actual administration of any of the national societies and boards or of the state conventions or of the standard city mission societies. It is vitally interested in seeing that the work of all these societies is properly interpreted to the denomination and believes that as our people come better to understand the needs of our denominational work, they will feel more keenly their responsibility for it and will furnish the man power and money with which the work must be carried on.

The Board of Promotion, because of its very nature, cannot take sides in any theological controversy or in any question of policy regarding the administration of any of our denominational organizations. It has nothing to say regarding how the money which the denomination gives shall be spent except that part of the money which is assigned to the expenses of the Board of Promotion itself. The business of the Board of Promotion is to promote the program. Every measure which promotes the program, which arouses interest, which disseminates information, which brings our people closer in sympathy with our great enterprises, the Board of Promotion advocates.

The Board of Promotion has come into existence at the will of the convention in order to assume the special responsibilities outlined above, in the hope of thus making more effective the work of each organization included in the scope of the New World Movement. It cannot be antagonistic to any of these organizations; it is and must be cooperative and helpful.

The report of the Committee on Organization and Program has been prepared with this relationship of the Board of Promotion to the denomination clearly in mind. It includes a program of objectives for each church which it is hoped will lead to a deeper spiritual life and a greater realization of the opportunities which we all have of doing the Lord's work in the world together. It is the hope and

prayer of the members of the Board of Promotion that the report of the committee will tend to promote the program and to advance the cause of Jesus Christ in the world.

Looking Over the Machinery

NORTHERN Baptist churches have before them a long non-stop run if the Ten Million Dollar Goal is to be attained by May 1, 1923.

August is a good time for the pastor and his fellow officers to take a look at the motor which is the driving heart of the church in its organized cooperation in the New World Movement.

Recent developments and modifications in the plan of campaign permit and call for readjustment here and there in order to bring the local church equipment up to date and unify all the cooperating interests.

The continuation campaign of the women and the revived layman's committee make opportune such readjustment in the interest of the highest efficiency and the finest fellowship in the work of the year.

The General Board of Promotion offers the following suggestions as to a simple and effective organization of the local church for the forthcoming campaign:

"1. On nomination of the woman's society or union, or in any other way deemed wise by the local body, a woman shall be appointed by the church to represent the women's work in connection with the continuation campaign of the New World Movement. Any pledges made or moneys secured in the local church shall be handled in accord with the practice of the local body but it is desirable that special contributions to the continuation campaign fund shall be kept track of by the appointee of the women's organization, remitted to the state office through the church treasurer or direct and reported by her to the associational woman's representative.

"2. On nomination of the men's brotherhood or laymen's committee in the local

church or in any other way deemed wise a layman shall be appointed to represent the church in connection with the Northern Baptist Laymen's Council and in the promotion of a stewardship league.

"3. On nomination of the young people's society, or in any other way deemed wise by the local church, a member shall be appointed to represent that organization in the church in connection with the promotion of a stewardship league and other denominational interests.

"4. The pastor will meet with the woman's representative, the layman and young people's representative, thus making a committee of four in the local church to keep the organization in close touch with all the denominational program."

Under the Stair Closet

STAIR closets are fine places to hide in—as our boyhood memories testify. Just why churches have stair closets we do not know; but we do know what they are used for.

The big meat packers have established cold-storage plants in every town and city of importance throughout the country; and instead of storing all of their food products at Chicago or Kansas City they utilize the outlying plants for this purpose—and that is what the stair closet in the church is used for! It is the most capacious cold-storage plant for missionary literature you ever heard of. If all of the surveys, missionary tracts, leaflets on prayer and tithing, state convention reports, and other printed matter, could be hauled out of the stair closets of our churches and piled in one big heap, it would take a ball field to hold the pyramid thus built.

Food in cold storage feeds nobody. Promotion material under the stairs kindles no prayers, elicits no contributions, calls out no recruits, inspires no laggards, reveals no answers to prayer, brings no revival.

The very first objective in the new promotional program for this year is "that every member of a Baptist church shall be an informed member." That is to say, the resources hoarded in cold storage will be released and fed to hungry minds and hearts; and the new printed matter sent out from the Promotion Board and from the societies will be at once committed to a competent and energetic committee on information to be wisely and quickly distributed to all the church and congregation, to the local newspapers and library, and by mail to non-resident members and friends. We wonder where the New World Movement would be by this time—and where some of our detained missionaries would be also—if it had not been for that stair closet. Who killed Cock Robin? Too much cold storage for the Message! Pick your information committee, retrieve the printed matter, and nail up that closet!

Prayer Cycle for week ending Sunday, Aug. 27

- 20. Africa.
- 21. Europe.
- Our Work and Workers at Home
- 22. Negroes.
- 23. Indians.
- 24. Orientals.
- 25. Alaskans and Mormons.
- 26. Latin Americans.
- 27. Europeans.



The Chimney Corner



Who Only Stand and Wait

July 10.

Dear Little Mr. Flat-On-Your-Back,

The Lady-Who-Is-A-Waitress takes pen in hand to let you know what is happening to her in her new career. Today she told Ben Bolt about you, on this wise. He came in for breakfast so unusually early that I said to him, "You must be after the early worm!"

He looked at me as if he never dreamed waitresses could speak; probably he thought we were like one-way telephones, you could talk into the thing but nothing talked back. But when he found I was the two-way variety he brightened up considerably and I told him your favorite remark about—"of late you have been early, you used to be behind before, I'm glad to see you first at last!" Whereupon he said that it was a good guess about being an early bird, for he was going fishing, only he had gotten his worms the night before.

So then I said that I knew a boy named Peter who was a star fisherman, that he had caught a fish that weighed twenty pounds.

"What?" gasped Ben Bolt, bolting a poached egg straight down.

"Honest injun!" I said solemnly.

"Some fish!" sighed Ben Bolt. "Was it up here?"

"No-o," I said, hesitating to give away secrets, "it—it was in C-China."

"Oh, China!" he laughed, as if anything could happen in such a heathen place.

Colonel Cod-and-Beans came in then, also the Beautiful Deb. She had never once been down so early, so I knew she was "up" to something special, and sure enough a new He came to sit beside her, ushered in by the nice Harvard headwaiter. A fairly oldish He, at least he has gray hair on his temples in the romantic fashion. I thought to myself: "Now you nice young-old man, you're too good for this frivolous Deb!" And I decided to chaperone.

I'm simply deadly at it, too! Perhaps you remember on the ship coming over how I . . . however, I suppose you were fast asleep in your bunk, Peterkin, and I shouldn't resurrect the Foolish Couple. The past is past. But the Deb is terribly present. So am I!

Darling, a waitress can be a perfect nuisance.

"More bacon?" I leaned over to ask solicitously.

"No!" she glared at me out of her north eye, while the south eye continued melting at the Tall Brown He. (I am trying my best to get a better name for him, but I have no clue yet!)

Meanwhile I straightened all the knives and forks on the table, and refilled the

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

water glasses. And she hated having me around. But I liked it! New men aren't safe with Debs, especially a Deb that can keep her left eye from knowing what her right eye does.

"Are you on for tennis with me this a.m.?" she said.

"Tennis?" he echoed, gravely buttering a muffin. "I'm afraid I have a lot of correspondence that needs quick attention."

"Oh pshaw!" she sighed, "you're never any good the first week, catching up with your past; and you're never any good the next week because you begin plunging into the future. I never knew such a dull man."

"Quite so," he agreed, and smiled.

Which made me chaperone harder than ever, realizing that tonight there will be the terrace and the moon-that-is-hired-to-shine-all-summer, so he needs what little protection I can give. She hath a cold gray eye!

Meanwhile the doctor tells me by mail that you are a brick and "doing as well as could be expected." Peterkin, I am really right beside you every minute, dear. I'm not carrying trays here, for every order gets so mixed up with thoughts of you that it's sheer luck that my Bostonians get proper nourishment.

Womanhood Christless— and Cheap

"I found that the native women everywhere in the South Sea Islands had a cruelly unhappy time. I strove to arouse them to a sense of their rights and wrongs. They become wives in exchange for pigs, shell bracelets or beads paid to their parents. Seven tiny pigs is considered good payment for a healthy young wife. If she proves unsatisfactory her husband beats her or even kills her. Very often the infuriated husband makes a meal of her dead body and nobody raises any objection."

"Strange to say, the girl is the one who makes the proposal of marriage. Usually when she is about thirteen years old the parents send her to offer herself to some man. If she is pretty and well built he generally accepts the offer. When he has got her in his power he makes her do all the hard work and treats her as a slave. Then, when she is dead or broken down, he accepts a new wife."

—Beatrice Grimshaw in Chicago Herald and Examiner.

July 15.

Dear Sick-A-Bed Peter,

Miss Spill-the-Beans is no longer a friend of mine, all because I shoved into a shell comb that jutted out too much on the starboard side of her twist of hair. (Of course, you know which side that is, you nautical enthusiast.) And it would have fallen four fathoms deep had I not caught it on an empty dish. Nevertheless, she rebuked me in "round words," as the old English used to say. I do not know why "round": square would fit the situation better, as I felt all her points keenly. I wanted to cry, but unfortunately I gave a little chuckle. She eyed me very severely as she grabbed the comb and said it was a priceless heirloom, and started to claim that it had come over in the "Mayflower" when it dawned on her how painfully simple Priscilla had dressed, so she lopped off a century and made it date from Revolutionary ancestors. I kept saying to myself proudly: "Don't knuckle under, woman, you're the beginnings of an ancestor yourself," and wondered what I could hand down to your children.

Having harangued me to her heart's content she sailed majestically from the dining-room; then to my horror Colonel Cod-and-Beans lingered after every one else had gone, and slipped a bill into my hand as he stammered: "You stood that very well, my dear. Thank you!"

My dear!! Imagine Cods and Beans my-dearing such as me, a person from out of the kitchen. I walked on air all day, and at night the assistant-to-the-assistant-of-the-assistant-chef asked me to walk out in the forest primeval with him. It was a great honor as I plainly could see by his flourishes, but I politely said I couldn't, thank you, as this was my regular night for writing to my beau in New York.

"Oh!" says he.

"Uhhuh!" says I.

So he's the third person who knows about you now: Mabelle and Ben Bolt and this white-capped pomposity! You're all the world to me, Peterest, and I'm sending the Cod-and-Bean five dollar tip to your nurse so she can buy you all the extra little nourishing things that will make you fat and pompous yourself. Also, if you ever ache in any least little corner of your anatomy, won't you please groan over it uproariously? You hushed yourself up so many years for my sake that I never dreamed how bad things were; but now is your chance to groan it out and out and out. That's why they built the hospital walls so thick. And engaged internes and nurses and orderlies. And keep all the little labelled bottles sitting around on shelves, waiting . . . waiting to mend you up into a lovely walk-about youngster once more. So groan your groaniest! It's fashionable in hospitals, and if any one in

this family is to be stylish these days it's got to be you, my dear, for I'm only a—
uniformed
black-robed
white-aproned
tray-laden
easy-forgetting
waitress friend of yours!

July 16.

Dear Miss Smith,
It is very kind of you to invite me to speak at the series of summer conferences you have scheduled, but at present I am engaged here at N— indefinitely. You

may have heard that my young son is suffering from a severe spinal trouble, needing highly expensive treatment, and it was necessary for me to find an immediate source of revenue; a providential opening brought me here.

I need not tell you that the missionary work you name is nearest to my heart, and I am enclosing a very tiny contribution to it: an unexpected gift the other day makes this pleasure possible for me.

With cordial regard,

Very faithfully yours,

Magnhild Truex.

teaching the good things we want to know after we try the Christian way and leave off our worship of idols. Hopefully your grateful slave, Manorama.

Winning Boy's Letter

(BY CLARENCE BAYLESS, 13; WILMINGTON, OHIO.)

Calcutta, India.

July 21, 1922.

Dear Clarence, I thought you would be interested to know why I was hungry and how the people of your church fed me.

One day I went home at mid-day from the rice field a sad down-hearted boy. Two of my boy friends who were now Christians had been telling me about the missionary and the mission school. They tried their best to have me promise I would go to the mission school. That was the reason I was so sad and down-hearted, for I had wanted to go for two years to this school and learn to love the one true God that they said would answer prayers and take care of you.

I was living in constant fear because I was afraid I would displease one of the gods and he would trouble me. The Christian people call these gods idols.

When I prayed to these gods I did not feel they really heard. I was longing, oh so much, for something real, something that I did not need always be afraid of.

My father did not believe in the Christians and would not let me go to the mission school. My father died a year ago, but as my mother was a non-Christian she would not let me go, either.

Since my father died we had very little to eat and now my mother was very sick and I was going home to a very small meal. As I entered the house I noticed some little bottles near my mother and asked her where they came from.

"My dear boy," she said, "the missionary daughter was here to see me. She heard I was ill and called to see if she could do anything for me. She asked about you and seemed to feel anxious about my condition. When she learned I had not had the doctor she said she would send him to me and this is the medicine he left."

My mother felt so much better and so thankful that she said I might go to the mission school. That afternoon as I sat in the front door the missionary's daughter came to see how my mother was feeling. As she was leaving the house she put her hand on my shoulder: "I am so glad you can go to school, and your mother wants to live a Christian life, too. I told my father about you and he said tomorrow he was going to have a feast for the hungry little boys and he wants you to come."

I could not speak I was so overjoyed. I went to the feast and the wonderful missionary told us about the great and loving Christ. I was no longer afraid of the idol gods. My soul was filled at this feast as well as my body. I want to thank all of you little boys and girls and the people of your church for saving your money and sending this missionary to us for I am hungry no more.

Yours,

Hungry-No-More.

The Young Reserves

The Winning India-Letter Contest

Dear Young Reserves,

Quite the best weeks in the year are the times when contest stories begin to pour in, and I am glad that so many of you have been turning yourselves into Hindus, or rather into *Indians*, for did you know that you cannot use the word Hindu in describing an Indian Christian? It would be like saying a Baptist Presbyterian! A Hindu is only a Hindu when he believes in Hinduism, and your splendid letters each and all showed that your correspondents had become Christians. These letters were very good, and I wish it were possible to give all of them. I was especially interested in the fact that four of those who entered the contest live in Nebraska, and three of the four live in Genoa, Neb.! I have painted a little picture about you in my mind's eye! I think you are probably members of the same Sunday-school class, and you talked it all over and decided to work on your letters and see what would come of it! Nina Anderson's prize from India is what comes of it! But great credit is also due to Hazel Young and Hertha Pope, also of Genoa, Neb., and to Dorothy Pearson of St. Edwards, Neb. Another good letter came from Dorothy Bayless of Wilmington, Ohio; probably it is her brother Clarence who wins the boy's prize. When our next contest comes, won't you all try again? It would be such fun to have prizes for everybody.

Winning Girl's Letter

By NINA ANDERSON, 12; GENOA, NEBRASKA.)

Vellore, India,

April 26, 1922.

Salaam, Oh Nina Anderson,
Thou hast been such a help to us even if we are far away from thee that I like thee for it and want to tell thee how it came about even if it is a long story, for we were hungry and you sent the dear Dr. Missionary to us and brought joy to us so I am thy devoted little slave Manorama (Heart's Joy) and beg thee to accept my love.

Thou wilt be wondering about me so I will tell thee. As thou wilt see from my

letter I live in Vellore where we can but feel glad that your churches have built such a lovely missionary hospital and so many of us have learned about Jesus and are helping to keep this beautiful white building in which are many big whiteness on which the good Dr. Missionary put sick one until they well.

My family was a big one, many boys and girls—my parents were glad of boys my brothers but not so of my sisters for no one in India is glad where a girl is born. You must remember, mem sahib Nina Anderson, we were poor, not much money or much to eat when times were good even. Our house was only a mud hut, bad smell, no bed, no chair. We all slept in same room on floor in corners. It was so filthy and our food so poor that when a famine sickness was in our city my mother became sick and was sick with much sickness, mem sahib, for you must know that a woman in India cannot be seen by our own native doctors only through a hole in a curtain. The people all came out of mud huts and beat on drums to keep her awake and to drive away the spirits which our people think cause the sickness. Your Dr. Missionary came jolting down the street in her jolly cart and heard the noise and came into our house and how glad we were, it made us tremble with admiration for her when she came every day to take care of us here. She gave her nice clean bath, and medicine also my brothers and sisters, and cleaned our mud hut so we all got well. Then when we were able these missionaries invited us to the hospital and gave us such joyous eats, and again and again we went there and the kind nurses taught thy unfortunate Heart's Joy how to also care for a house and to cook food to take care of sickness. They tell us we must be clean always.

I have much joy to tell thee I have heard about Jesus and how he cares for us and now I am going to school here and the dear Dr. ladies say that when I am through here I may go to your own America and go to your own college so I may learn to be a good Dr. Missionary for I want to tell you I am all longing to be a help to my own people as your dear Missionary Ladies were to me and also to others for you must know that they gave food to others in our city and are always



Young People's Work



Topic for September 3

BETTER GIVING

Acts 20:31-35. (Emphasize Tithing).
(CONSECRATION MEETING).

Special Note

The address of Miss Jessie L. Burrall on "The Dynamic of Stewardship" was delivered before the Thirty-first Anniversary Convention of the Baptist Young People's Union of America, St. Paul, June 28-July 2, 1922.

October has been designated by The General Board of Promotion of the Northern Baptist Convention for stewardship activities. Miss Burrall's address as given below is presented as part of the advanced preparation for a great educational advance along tithing and stewardship lines.

THE DYNAMIC OF STEWARDSHIP By JESSIE L. BURRALL

"The law of the Lord is perfect, converting the soul."

"The statutes of the Lord are right, rejoicing the heart. Moreover, by them is thy servant warned and in keeping of them there is great reward."

We are the children of our heavenly Father. Just as kiddies here on earth are happiest when helping mother bake cookies and sweep and dust and sew, or helping father plant the garden, water the lawn or drive the car; so we as children of God are happiest when helping him at his great task of world evangelization. We will never begin to understand the law of stewardship, so beautifully explained and illustrated by Jesus, until we realize deep down in our minds, hearts and souls that the law of the Lord is perfect.

Joy, peace, happiness cannot flow into the human heart until love, helpfulness and service flow out.

This jazz wave that distresses thinking folks so seriously is merely the "outward and visible sign of an inward and spiritual unrest." Jazz is only the noise of the flood of youth-power going recklessly to waste, sweeping the country with devastating force. Our girls and boys rush from one excitement to another to quiet an inward spiritual homesickness that only a vital touch with the spiritual side of life, with God in fact, can quiet.

Our Task

The great task of B. Y. P. U. in all America is to spread the news of the delight to be found in true Christian living.

We look on the law of the Lord as something to be dreaded—to be avoided as far as possible; to live up to only enough to get into the kingdom of heaven while our hearts sigh for green pastures outside the fence of God's law.

Our Supply

Let us think straight on this. Who supplies us with the earth and the fullness thereof? God.

"Exceedingly, abundantly, more than we can ask or think."

He floods us with material blessing.

The materials for food, shelter, transportation are all about us, enough and more than enough to make rich every human being. But—and this is a glorious and mighty but, he leaves the distribution of these blessings to us. We are to be the Ladies and Sirs Bountiful. We are the princes and princesses who are to pass out fresh from the hand of God himself these material blessings to the uttermost parts of the earth. To say that we Christians have so far not been a conspicuous success at this distribution is putting it mildly. Wherein have we failed?

Our Failure

We have failed to comprehend the principles of stewardship, as taught by Jesus. We haven't entered ourselves into the abundant life so freely offered by him.

Our Poverty

Frankly, we all feel poor now. When I was a child I knew I was poor. How did I know it? In a dozen ways. Our carriage did not have rubber tires and Deacon Smith's carriage did. Our two horses trotted or walked or galloped. Deacon Smith owned a smart span of pacers. We had only a few good books in our bookcases. Deacon Smith had a whole library. Our silverware was mostly plated. Deacon Smith's was mostly solid silver. I knew Deacon Smith was rich.

But one night in prayer meeting Deacon Smith arose and testified thanking the Lord that he was poor, that he had always been poor and never would be rich. My ten-year-old eyes stuck out of my head! Deacon Smith poor! When, driving home under the stars, I ventured to ask my father about it, he flicked the old horse carelessly with the whip and said, "Don't worry, daughter, Deacon Smith doesn't mean a word he says in prayer meeting."

It was later that I learned that Deacon Smith did mean it: that he, too, felt poor. He compared his pacers with Trustee Jones' Dodge; and Trustee Jones was comparing his Dodge with Banker Brown's Cadillac and so it went. Though now I constantly meet the owners of fine homes, Pierce Arrows and country estates, I have yet to find one that really feels rich.

Our Riches

Yet I feel rich—the lying mantle of a feeling of poverty no longer cramps my soul. I am rich. In the words of the old song that we may smile at as ancient, yet in words infinitely true:

*I'm the child of a King,
The child of a King,
With Jesus my Saviour,
I'm the child of a King."*

And what does a true child of a King do? He distributes abundant life and wealth joyously. "The Lord loveth a cheerful giver." "Give and it shall be given unto you, pressed down, running over," is the promise.

A little Armenian girl, new to this country, sadly watched me give a left-over slice of bacon and a spoonful of gravy to a cat. Soon tears splashed—she said, quietly, "My mother is asleep now, it is very early morning in my country. Soon she will wake up to work." And not by any chance would that mother secure a piece of meat the size of what we ordinarily feed the cats and dogs or throw out with the garbage. Always in winter in Armenia the need is so great that women and men break the thick ice on streams, wading in to get the lily and weed roots at the bottom for food for their starving children. To over half the world today, meat is a luxury and a rarity: and bitter cold, torrid heat, hunger, thirst and disease make life a weary round. Yet we have the consummate nerve to feel poor, to excuse ourselves from the law of the tithe, saying "we can't afford it."

Our Responsibility

We can't afford not to do it. We can't afford not to act like our heavenly Father and thus learn to be his happy children.

"Freely ye have received, freely give."

In Washington, D. C., there is a Sunday-school class with an attendance of 400 girls every Sunday. They are business girls with only moderate salaries. The average probably is only \$100 per month, yet through that class treasury flows this year alone about \$14,000! Take those figures in! They are no mistake. These girls do not have a big rejoicing over paying a missionary's salary for a day or a week or a month: as an ordinary incident of class activities they pay the entire salary of a missionary to the Italians in Philadelphia. They give over \$1,000 to the missionary activities of the church. Most of this goes through the church into the \$175,000,000 campaign of Baptists for world-wide service.

They raised in ten minutes \$4,200 for the church building fund. In addition they give liberally to their own churches. How do they do it? Two hundred and more of them are tithers and they pour that money into world-wide blessing. Two hundred tithers on \$100 per month salary means \$2,000 a month or \$24,000 a year for Christ! Forward with Christ in giving! Let's stop this two for a cent and quarter method of doling out dutifully as little as we can.

A tither in Washington quoted:
"Bring ye all the tithes into the storehouse and prove me now" saith the Lord of Hosts; "If I will not open the windows of heaven and pour you out such a blessing that there shall not be room enough to receive it." She added: "I wonder at the patience of the Lord. You pray for a blessing when you have never tried his law. I wonder he doesn't send an angel down to tap you on the shoulder and ask: 'Well, what do you expect for twenty-five cents?'"

We must think in terms of stewardship as Christ taught it. We must go forward with him in a world program. How did Christ increase the five loaves and two small fishes? He blessed them and broke them. Oh, for the day when we his professed followers will take what we have—rejoice in it—and bless and break it.

Here's your pay envelope. It contains \$25 per week. Do you figure how much you can pay here, how much there, who can wait, and how far you can stretch it? Or do you follow your Saviour's command, bringing the first fruits to him?

Do you bless it? Do you think of its magic power—\$25 is the sign of the abundance of God. It can mean anything you wish it to mean. Do you consider its infinite possibilities of joy or misery, not to you alone but to countless thousands through whose hands it will pass not only this year, but, in sober truth, in years and years, even hundreds, yes thousands of years to come? It is the sign of God's great abundance since the dawn of creation, extending to the uttermost space of earth and time. Do you bless it thoughtfully, yet with deep joy?

Then do you break it? Jesus broke the loaves and passed them out. Do you gladly take the first two dollars and fifty cents for his work? Oh, I know the law of the tithe has been argued about, but are you going to let Jacob and Moses who had only a forward look and a faith in Christ, are you going to let them give more than you who have the gospel of the living Christ in your heart? Are you going to quibble over whether the so-called rich should give a larger per cent or are you going joyously to live up to and exceed the wonder prophets and leaders of the Old Testament?

Yes! You will set aside the first tenth for Christ. Then you will break the rest for your family, for others and yourself seems just to all—after the tithe will come free will offerings and gifts. Then you can never feel poor. And as your money flows into your church and into the great world program of your church, you will feel the currents of joy and brotherhood flowing back to you.

In far away India there is a boy; he has travelled alone six days through the jungle because he has heard of the mission school. His life without the school is wful beyond the power of our safe sheltered imagination to picture. Foot-sore and weary he comes to the building; a hundred have been turned away but today, he extra money you gave last year with that of many others has reached the school. There is food and a bed for one more. He enters. From his heart goes

up a wonderful prayer to the God he is just beginning to know. He praises God daily and asks for an especial blessing on the life of the wonderful benefactor in far-away America who made abundant life possible for him. And a wave from the great surge of grateful hearts in India, China, Africa, and the Isles of the Sea, comes more swiftly and more surely than by radio, beating back into your life and heart. Do you live in those waves or are you a doubter? A quibbler? Do you argue learnedly the pros and cons of stewardship? Do you hide behind flimsy excuses that loom large as logical reasons to you and are really black clouds shutting off from you the light and life which is in Christ?

Or, have you stepped joyously into this great program to win the world for Christ? Do you bless and break? Is your money marching shoulder to shoulder with that of thousands of others to win the world for Christ?

The dynamic of stewardship is the fountain of living water given by Christ, springing up in us to health, wealth and happiness. Have you choked it at its source in your own heart or do you let it out through your voice speaking for him, through your smile cheering for him, through your pocket-book giving for him, through your heart loving with him? Are you a tither?

A happy tither?
Do you turn one-tenth back unto the Lord?
Well, you should be one,
Your duty's not done
Until you share your income with him:
For blessings without number he will shower on you,
Pressed down, running over, is his promise true.
Are you a tither? A happy tither?
Come, be a tither, too.

St. Paul Convention Impressions Linger

The convention has been an inspiration to me and has lifted me up to the higher things in Christian life.—Hela Hibbard.

It is the best thing that I have ever had the privilege to attend.—Walter Messersmith.

Spiritual inspiration—especially Dr. Case on Sunday afternoon.—Burrus E. Beard.

In this convention I have received the greatest inspiration that God could possibly send to one of his children.—Clara M. Petersen.

This convention has been a great help and inspiration to me and I will do my best to help others.—Grace Peterson.

This convention has meant a turning point in my life as nothing else could.—Ralph Bryant.

The convention has been a great help in making my way clear in B. Y. P. U. work.—D. J. Frech.

The convention was certainly most pleasant and most instructive. It is going to be the solution of the problem of leaders in our local church.—Edith Everman.

This has been of great benefit to me and has strengthened my faith. I am glad of those volunteers.—Agnes Anderson.

This convention has been a wonderful revelation to me of the deep and beautiful things of Christ and the Christian life.—Hulda I. Albritton.

This my first convention has brought me closer to God and my duties to Him who has given so much for me.—Madeleine Arthur.

My impression: Christ is real.—Howard A. Berg.

I think that the Sunday afternoon meeting was the most heart moving of all.—W. H. Allison.

We have all been blessed and inspired by being there.—Lillian Leamer.

God is leading our young people.—Mrs. W. O. Raten.

This convention has been such an inspiration and help to me that I am resolved to go back home and do all in my power to win others to Christ.—Hulda Baumann.

This B. Y. P. U. convention has given me a bigger vision of God and I thank him for the opportunity.—Ruth Andelberg.

I have received a great inspiration. I hope the convention at Boston will be as great as this.—Clara M. Granger.

I have been brought closer to God through the convention and hope that others may have received as great a vision of Jesus Christ and his service as I.—Evangeline Kraemer.

The convention has given me a higher conception of Jesus Christ. It gives me a greater longing for souls, and that is our great mission we came here for.—Mrs. H. L. Franke.

It has given me a new purpose in life.—Louise Cummings.

The convention has given me a deeper desire to serve Christ in any possible way.—Florence Rounds.

The fact that there are other Christians working for the Master helps me to go home and do my best.—Erle F. Rounds.

I think this convention has been a wonderful inspiration and success and I am glad I could attend.—Grace McKeown.

It has had the most inspiration and real Christian spirit of any convention I have ever attended and something that shall stay with me all my life.

The thing that impressed me most was the sermon of 21.—C. W. Anderson.

It has made me take a definite stand for life service.—Florence Swartout.

It has meant a mountain top experience besides a launching out into the deep.—Genevieve Morton.

The vision I have received of the great world need.—Willis Harris.

I have felt the power of Jesus as never before.—Lillian Nordquist.

This convention has made the nation purer in the sight of God.—Rebecca Bergstrand.

God helping us to keep our promises, the missionaries who are ready for service can be sent.

That I do not despair for our great denominational enterprises at home and abroad since I have seen this great crowd of young people together for the kingdom work.—Fred White.

This convention is the greatest meeting and the most inspirational that I have ever attended.—Fern Bruce.



Religious Education



A New Thing Under the Sun

By E. WISLE.

NORTH DAKOTA is making a name for itself by trying experiments of various kinds. Not all of them are as successful as the one which we wish to report here. We feel that our experience will prove beneficial to other states which may have the same or similar problems to contend with which we must battle. Summer training institutes are as essential for the smaller and less developed state, as they are for the older and more highly privileged. The question is, how to hold such an institute successfully and profitably when the folks are few and the resources limited. It is in such times that inventiveness is exceedingly valuable.

A little over a year ago the state director of religious education suggested to the Presbyterian director, that it might be feasible to hold a cooperative summer institute. The Presbyterians have a college in the state and had been attempting to hold young people's training conferences for several years with but little success. The suggestion was considered seriously by both them and us. It was decided that it would be good to make the experiment. The representatives met at Fargo and prepared a plan of action which was submitted to and approved by our national director, Rev. T. B. Frizelle, after several changes had been suggested.

About 150 delegates and visitors met at Jamestown College to receive the instruction offered and to enjoy the fellowship of these days. The Baptists numbered approximately fifty. The national representatives on the faculty were Dr. W. H. Main, Rev. T. B. Frizelle, Rev. J. F. Ingram and Miss Naomi Fletcher. The local faculty members were Rev. F. E. Stockton, Rev. J. G. York and Rev. E. Wisle. There was the utmost freedom in the fellowship between the young people and faculty members of both camps. Any one not acquainted with the fact that this was an interdenominational assembly would not have guessed it from the attitude of those assembled toward one another. And but for an occasional mention of denominational names, even those who came with that knowledge would not have been aware of any difference. Both the faculty members and delegates expressed themselves as entirely satisfied with the arrangement and its results. The proof of this was evidenced by the action taken by representatives of both denominations looking toward a repetition of this cooperative effort next year.

All of the classes, except one, were open to young people of both communions. This exception was made in order that

denominational problems might be discussed and the respective denominational programs presented. In the other classes it would have been impossible to have learned from the instruction given whether the instructor was Presbyterian or Baptist.

Another matter that should be mentioned is the entertainment at the college. Our own young people were admitted on the same terms as were the Presbyterian delegates. At the tables they would intermingle in a happy manner. In several instances young people of both denominations occupied the same rooms. There was no preference given the one, nor discrimination made against the other. We were all on a level. Our deepest gratitude is due our Presbyterian friends for their exceeding gracious treatment of us.

The purpose of this report is to show those from "Missouri" that it can be done. This will be the plan which some will be obliged to adopt, if they would begin or continue this necessary feature of our educational work. Rev. J. G. York, Grand Forks, N. D., will be glad to furnish any further information about details.

Children's Work

The children's work department of the American Baptist Publication Society is building through states and associations an organization which will carry the ideals and methods of Christian Education to the workers with children in every Baptist school however remote. Goals of organizations are set in each state and awards given yearly at the Northern Baptist Convention.

New York State won in 1921, but at Indianapolis Iowa bore away the "organization honors" under the leadership of Miss Hazel Boyd, director of children's work.

School of Religious Education

Dean Henry B. Robins has the schedule and faculty for the Rochester, N. Y. School of Religious Education practically arranged for. Ten credit courses will be offered. Besides this, the special training classes of the Protestant Episcopal Church will meet at the Y. W. C. A. the same evenings under their own special teachers, in order to take advantage of the extra-hour of the credit courses in the regular curriculum. Plans are under way for securing a greatly enlarged attendance this year. The first term opens Sept. 26 and closes Dec. 12. The second term opens Jan. 9 and closes March 27. The school is accredited by the international council of religious education, which issues all diplomas. Three years' study, twenty-four sessions of two periods each, per year.

International Sunday School Lesson for September 3

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

Lesson: Nehemiah 3:1 to 7:4. Golden Text: Nehemiah 4:20.

Setting

After studying the situation for several days, quietly and effectively Nehemiah went about putting into operation his plans for the rebuilding of the walls. Around the wall wherever it was broken down he distributed forty or more workers from Jerusalem and nearby cities. The Arabians, the Ammonites, Ashdodites, Samaritans, Edomites and Philistines, who inhabited the territory surrounding Jerusalem, were hostile to the rebuilding of the wall and did all in their power to stop it.

Lesson

Chapter 3—is given over in details of the work on the gates and the wall. "Even that which they build if a fox go up he shall break down their stone wall—" thus was the great task which Nehemiah had set the people to do ridiculed by the enemies who looked on. But Nehemiah believed in the work he had undertaken and ridicule could not deter him from its completion. It was more than a wall he was rebuilding—he was raising up a discouraged people and giving them a new outlook on life. The Arabians, the Ammonites and the Ashdodites conspired to go together to the workers on the wall and confuse and discourage them. But Nehemiah, who worked as hard as he prayed, posted sentinels "day and night," and also prayed, so that the desired confusion was not wrought. But some of this talk of the vainness and difficulty of trying to rebuild the wall was bound to creep into the ranks of workers when Jerusalem was so surrounded by enemies to the task. Also the first spurt of zeal having died down, the task of building in the midst of "much rubbish" and with the "strength of the bearers of burdens decayed" lost its glamour and there was weakening on the part of the laborers. Further precautions were taken against the enemy, every man was armed, Nehemiah and the men closest to him took no time for regular sleep—"None of us put off our clothes." "So the wall was finished in the twenty-fifth day of the month of Elul, in fifty and two days."

Leading Thoughts

1. When all "the people have a mind to work" the accomplishment of a big task becomes a simple matter. 2. "Pray and work" is a powerful slogan. 3. A big purpose cannot be touched by ridicule.



The Open Forum



THE NEW HAMPSHIRE CONFESSION

Most students of Baptist history are aware that the statement that "the New Hampshire Confession" is the standard Baptist symbol, is much more frequently made by writers of other denominations than by Baptists themselves.

A straw that shows the direction of the wind in earlier days is a book notice of Dr. Hiscox's "The Baptist Directory," published in *The Christian Review* for April, 1859, page 316. At this time the late Dr. E. G. Robinson, who was then a professor in the Rochester Theological Seminary, and subsequently president of that seminary and afterward president of Brown University, was editor-in-chief of *The Christian Review*. Dr. Hiscox had published the New Hampshire Confession in "The Directory" as "containing the doctrines of our Baptist churches."

The notice of "The Directory" in *The Christian Review* has the ear-marks of having been written by Dr. Robinson himself. It says: "There are a great many ministers and churches throughout the country to whom these doctrines are by no means satisfactory. We have been unwilling that authors should refer to that confession as our symbol, and regret that a book by a Baptist, destined to so wide a circulation as this, should extend the impression that it contains the Baptist faith."

In the same volume of *The Christian Review* there is a leading article entitled, "Doctrine and Life" which puts the case for a rigidly defined creed more completely than I have seen it stated in any "fundamentalist" book or article. Indeed, it might well be republished in the interest of that propaganda. The author of this article says in a footnote: "There is a collection of articles commonly known as 'The New Hampshire Confession,' and frequently referred to by that denomination as 'The Baptist symbol.' This is an entire mistake. It is repudiated by a great many ministers and churches, even in the limited portion of our country where alone it has been adopted. It is a discredit to us; it is like the creed of Mr. Facing-both-ways. It is a Calvinistic formula, with an Arminian undertone of interpretation. The voice is Jacob's voice but the hands are the hands of Esau." Page 183.

At a time when the New Hampshire Confession is extolled as a satisfactory creed for modern Baptists we need a more careful study of its genesis, and of its bearing upon the currents of religious thought that prevailed when it was written. Especially we should consider its relation to the Free Baptists, for the New Hampshire Confession was much of the nature of a campaign document against them. What is the ethics of enacting such

a document as the standard Baptist Confession now that the Free Baptists have united with the Regulars and ceased to exist as a denomination?

It is greatly to be hoped that the new interest in "The New Hampshire Confession," ninety years after it was framed to meet a special emergency, may lead to a new interest in Baptist history.

GEORGE E. HORR.

Newton Center, Mass.

IT IS THE VOICE OF GOD

How often the human method prevails of taking one of our pet theories and baptizing it as the will of God. Such a practice satisfies the devotees and gives the weight of authority to doubters. Besides unflinching dogmatism is always impressive. To say, "It is written," or "Thus sayeth the Lord," always proves effective with many minds even though a John Alexander Dowie makes the declaration.

Baptists of the North have undertaken and carried along for a good distance a great program for the kingdom of God. They call it The New World Movement. For the writer various other names would have been satisfactory. For the great majority of our people who have ever had any world view or missionary enthusiasm this is the call of God.

But this great majority of enterprising missionary group of Baptists might be mistaken but for a fact or two. Jesus gave us the best possible test in the first and second commandments. The first is an unqualified love for God, while the second is an unqualified love for our fellows. When the finest young men and women from our homes and colleges come forth by the hundreds in response to this great motive and stand ready to be sent to obscure foreign lands or to the filthy and dark tenement sections of our great cities with no thought of reward except to do the will of God, that is God's voice.

When dedication of life seems almost to outrun the dedication of things, God must have said something. We can rest assured he will not trick the finest, best trained Christian young people of our churches. No intellectual argument ever compares with the personal argument. God has always achieved his purposes through the best people of every generation. Never was he more at work than through the fine young people of our day. It is the voice of God. CLARENCE W. KEMPER.

Lansing, Mich.

A TRAVELING TITHER

It takes all kinds of people to make a world, we have been told, and I am beginning to believe it. I have been asked for money many, many times, and whenever I come through the door into my

study and find a man of a certain type sitting there to welcome me I have come to the place where I have the right to suppose that he is there for money.

I opened my door last week to find a working man, short, thick, heavy-set, with curly hair and a happy countenance, waiting for me. He claimed the name of Jones and professed to come from Missouri. "I am one of these traveling tithers," he said, "and I have come to leave some of the Lord's money." He showed me many receipts for money which he had paid to various churches as he came across the continent. He evidently goes into the logging camps, working for a time and accumulating a little and then pays a tithe to the nearest Baptist church. The latest receipts he exhibited were from Dillon, Montana, and Missoula, Montana. He pulled out a wallet and said "This time it's about eight dollars. Tell your secretary to give me a receipt for it."

I said "Come to church tomorrow." But he said "I'm afraid not. You people in your fine clothes here in this big city church don't want to see me in my clothes. At any rate I won't promise, I might oversleep."

My secretary wrote him a receipt and as he went out of the door he was whistling. My faith in human nature has been wonderfully renewed. I am willing to meet 100 beggars if I may have one such man as this in the line. All day long I kept repeating to myself "If ye know these things, happy are ye if ye do them." Seattle, Wash. AMBROSE M. BAILEY.

TAKE THE MINES AND RAILROADS

A Preamble and Resolution

In view of the facts that a struggle now in progress and frequently recurring between private groups of owners and workers for the control of the organized industries of coal mining and transportation prevents the regular and efficient operation of these industries, is inimical to the public welfare, produces disorder and violence, menaces government, occasions frequent loss of life, exposes the liberties of the people to the imposition or threat of martial law and inflicts privation and suffering upon the people generally; that Christianity is concerned for the public welfare as well as for personal piety, for good government as well as for good private behavior, and for right measures as well as for right motives; that from high quarters and with increasing urgency an appeal is sent forth to the churches, requesting them to use their influence to promote a just, peaceful and permanent settlement of industrial strife, and particularly in these two industries; that the government, as the organ of the whole community, for preserving peace, estab-

(Continued on page 905)



Our Own Folks



Boston Letter

By CHARLES H. WATSON

Boston in August

In August the "Hub" is a little different from other months, or finds its difference exaggerated. By some tourists it is observed as a sort of antique. By others studied as a civic model having a modern development consistent with its history. The first class goes scurrying about with the swiftness of the world-famous American "sight-seer" known so well in all the cities of Europe. The second type goes slower that he may drink deeper. He knows what is in the cup, and how deep it is.

One of the humors of August is to watch the "hurried" tourists speeding about in the "sight-seeing autos," gobbling up the "points of interest" and their history, as they are shouted through a megaphone by the conductor. Sometimes he has the journalistic habit, and clothes his facts in fiction or in semi-romance. The writer saw one of them who had halted his load in front of Tremont Temple. With terse and graphic phrases he reeled off the Temple tale of origin, illustrious preachers, large congregations—"But," he added at the end, "through the week it is a high-class moving picture theater!"

A Noted Boston Corner

The sudden transformation of the corner of Beacon and Somerset streets from an old closed-up city mansion to a big hole in the ground, is attracting the attention of the passing crowd. They have torn down the solid old residence of Paran Stevens, and the adjoining one of C. F. Hovey, one of the best of our former merchant princes; and which later were the home of the City Club, that great social and civic organization. Both houses were centers of social welcome for most illustrious visitors and of high society. Now the great derricks are scooping and hoisting up the sand and broken foundation walls. Fundamentally, Beacon Hill is a sand hill, that is, down to the clay base of it.

As the work of destruction proceeds, we get a good view of the south wall of the old First Baptist Meeting-house on Somerset Street, where Rollin H. Neale was forty years a king. You can see the church windows. Upon the removal of the church to the Back Bay, Boston University took the property, built on a new front, named the building Sleeper Hall after its most generous donor, and used it for its classes until rapid growth forced the institution into larger quarters on the Back Bay. Now what was Sleeper Hall is the Boston home of the Elks. The City Club has occupied its impressive new building one block away on Somerset Street since 1905.

An Object Lesson

The wide open corner is now affording us all instruction in modern scientific construction. The energy and precision of it, and the quickness and skill of machinery and men, fascinate the passersby, and hold

them perhaps all too long. Many now gazing into the gaping hole will soon look upon a sky-scraper of steel and stone standing there with "Offices to let." So passes some of the glory of Old Beacon Hill!

The Snare of Haste

Surely vacation ought to slow us down, and not speed us up. Sometimes when we get quantity we fail even of that. It is when we make our diversion a study, and find that it slackens our pace, gives us leisurely eyes, absorbing souls, and so impresses us with *quality*, that we have quantity as well.

Why should a sight-seer be blind to the sights? Making haste often degenerates into "making time." The writer came upon two fine Irish youths who were "doing" New Hampshire on their "bikes." They were right in the mountain country that, in summer time, more than doubles the population of the state. "Which route did you take through the mountains?" they were asked. "Well," they answered, "we took the straightest road—what mountains do you mean?" When they were told that they were eating their dinner in the heart of the wonderful "Crawford Notch," their reply was, "What's that?"

This is not a mood of which youth has a monopoly. The writer saw an elderly minister who in his galloping sight-seeing, stopped before Saint Gaudens' wonderful "Shaw Memorial" which stands in front of the State House, just long enough to exclaim to his companion—"Curious, isn't it!" O give it time—let the pathos of a downtrodden race, and the tragedy of a young patriot, fill your soul, as it did the soul of Saint Gaudens during the fifteen years when he was dreaming and achieving it!

Freak and Phenomenon

It is a singular thing—that in so serious a business as preaching the gospel, we take so many risks in the attractions that we welcome. The latest one "to make the judicious grieve" is a fourteen-year old girl evangelist! Think of it—fourteen years old, and with all the action and antics of Billy Sunday, we are told! And all the free and confident dogmatism about momentous things!

Could you imagine a judge on the bench fourteen years old; or a lawyer at that age pleading an important case; or a child doctor handling a physical crisis; or even a girl dentist wrestling with a rebellious tooth? What is wrong about our whole conception of sin, salvation, righteousness, and judgment, that makes us capable of hospitality to such crude sensationalism, and of such wrong to a girl, who as a woman, will judge us for our folly more than for her own?

An Associational Adventure

By J. F. ELWELL

The Los Angeles Baptist Association is one of the largest in the United States, with a membership of sixty-three churches,

four of which have over 1,000 members each, and one 3,000.

The association is launching this year an experiment in program-making. At the annual meeting one year ago it was agreed that the old-fashioned platform convention for the association was of no practical value. We have one convention yearly, the state meeting, and it was the almost unanimous opinion that the association should partake more of the nature of a school of methods, or a place where we could have real instruction along with some inspiration. It was therefore voted to turn the annual meeting into a joint association-assembly plan.

The meeting is to be held at First Church, Long Beach, Aug. 21-26. Sessions will be held every morning and on Monday and Friday afternoons, also every evening. The provision of entertainment for delegates has been dispensed with. Southern California Baptists will be invited to spend their vacation at Long Beach and attend the assembly.

There will be two study periods every morning, with several classes each period. A general assembly for a Bible lecture follows at 11:15. The lecturers for this hour for the six days are Dr. James A. Francis, of Los Angeles, and Dr. Wm. H. Geistweit, of St. Louis. Dr. Francis will give expositions of Ephesians and Dr. Geistweit's topic is "Journeys in John."

The evening sessions provide popular programs, with addresses and music and pageantry. At a business session on Friday afternoon a roll call of the churches will take the place of the reading of church letters, each church responding through one of its delegates.

The program for the week includes some of the ablest Sunday-school and church leaders in our denomination, and it is expected that multitudes of California Baptists will again go on pilgrimage to Long Beach for their summer holiday and for spiritual renewal.

Russian Baptists in North Dakota

By RICHARD J. INKE
General Missionary to the Russians

About 10,000 of the 800,000 Russians of America are living in the State of North Dakota. It was my privilege to visit the Russian Baptists in North Dakota, representing the American Baptist Home Mission Society, to be present at their annual conference and to work among them for three weeks.

The farther the heavy Northern Pacific train carried me through the beautiful state of Minnesota, the more the country became like Argentine, S. A., and I began to feel like home. Finally we reached the city of Max, N. D. This is one of the most typical prairie cities in the whole state, and is the headquarters of the Russian Baptists. Here the annual Russian Conference was held, June 23-26. With a profound interest all Russian believers, friends and visitors had been looking forward to this great gathering. Twenty-

four delegates from the six Russian churches came to represent the 219 Russian Baptists of this state. A great host of Baptists and their friends crowded the convention tent every time. There were over 1,200 people present on Sunday at each of the three services, and one hundred vehicles were lined up around the tent. Some of the guests of honor were the following: Rev. F. E. Stockton, general superintendent of the state missions; Dr. F. Lynch, missionary from Africa; Rev. E. Wiese, director of religious education of North Dakota; Rev. D. E. Beasley, state missionary among the Negroes, and three Russian missionaries—Rev. B. Bookin, Rev. J. Shokotko and Rev. J. Johnson. The predominant note of the whole convention was strictly devotional. Sermons were preached in three different languages to the seven different nationalities that were present, and the spirit of prayer characterized the program from beginning to end. The Russian choir sang well, and the brass band rendered excellent service. Only one day was given to business. Nineteen baptisms were reported. Rev. Nestor A. Nezdoly, the Russian state missionary and also the president of the conference, was reappointed for both positions for the coming year. This man of God has very little training of any kind but the experience of twenty-five long years, in Russia, Canada and now in the United States, has made him an earnest preacher of the gospel and a sturdy leader of his people. One must understand the Russian language in order to appreciate the deeply spiritual and powerful representation of the truth by these simple men of God.

On the whole I found the Russian work much better organized and cared for by the state mission than I expected. Brother Stockton, the general superintendent, has found out that genuine Christian love is the only means by which the foreigner can be captivated, and he applies it without reserve.

In spite of these difficulties the Lord has crowned the heroic efforts of the missionary and of his faithful helpers with great blessings. Since the conference at Max fourteen candidates have been received by the churches for baptism, and many others are expected to come in the near future. May this revival fire go on till hundreds of Russian friends in North Dakota are won for Christ.

The Russian Baptists of North Dakota are fairly well Americanized as to the language. They understand "American," as they prefer to call it here, better than our Russian friends in the East. I was greatly surprised to learn that almost three-fourths of the conference visitors understood preaching in English.

The Russian brethren here are also loyal Baptists. Generally they do not make much difference between Baptists and the Disciples of Christ, and when they use the term Baptist they usually add to it, "evangelical Christian." At this conference, however, the Russian pastors themselves undertook to inform their people about the Baptist denomination, explaining all about what they are and what they do.

There are some real difficulties in the work among the Russians. The spirit of dissension has greatly handicapped the progress of evangelization thus far. Then there is a great lack of workers, and especially of trained workers. There is but one missionary for six churches, that means that no new preaching stations can be opened, and that the work already established cannot be cared for adequately.

And what shall we say about the material condition of the Russian brethren. Due to the failure of crops for several years almost all of them are in debt. For this year, however, the outlook is brighter.

Laymen's Activities in Northern California

Some one described the relation of men to kingdom activities in the following lines: "In the world's broad field of battle, in the bivouac of life, a man's religious effort is represented by his wife." This sentiment is rapidly becoming obsolete in this convention field, as the laymen are being mobilized around the "standard" covering the various church and denominational objectives and, through conferences and suggested reading courses, are being prepared for an intelligent and aggressive campaign during the coming year. During the last few months the work has been supervised by a consecrated layman, Mr. J. E. Neighbor. His experience in denominational affairs together with his sympathy with local church problems make him a helpful friend of the men in our churches. The field has been distracted according to geographical con-



MAX RUSSIAN BAPTIST BAND

venience and regional advisors appointed through whom arrangements can be made for local conferences and an indirect contact maintained with the local church.

A comprehensive standard of church objectives has been approved by the state convention and various associational gatherings and is suggested as a guide for the men in the churches.

To supplement the standard and assist the laymen in a study of its various parts, the following list of books has been selected: "Present Day Evangelism" by Chapman; "Building a Congregation" by Skeath; "Training World Christians" by Loveland; "Modern Money Methods in the Church" by Agar; "Manual of Church Methods" by Agar; "New Program of Religious Education" by Betts; "Handbook for Workers with Young People" by Thompson; "Help Those Women" by Agar, and "The Efficient Layman" by Cope.

This is not a new wheel in the denominational machinery but the lubricating can for machinery already in existence. It is an effort to increase the effectiveness of agencies already existing. A facetious salesman had the following printed on his business card: "Success comes in cans, failure comes in can't's! let us sell you a few cans."

That covers the idea of the laymen's movement. They want to sell the church a "few cans." It is hoped to accomplish this through the following regional advisors: W. Meisenheimer, of Hanford; R. L. Jolley, Fowler; L. B. Hickey, Turlock;

W. E. Spoon, Pacific Grove; Frank Isenberger, San Jose; L. Hillis, Sebastopol; L. I. Sweitzer, Vallejo; Guy W. Martin, Sacramento; and M. C. Steele of Chico.

All regional advisors as well as local leaders have been appointed in consultation with the pastors. These appointments only hold until such time as elections may be held and the offices filled by the choice and action of the various groups of laymen.

For further particulars, address 408 Humboldt Bank Bldg., San Francisco.

On Tour with a New Missionary

Sometimes an exceedingly vivid glimpse is received through young eyes of the daily experiences of missionary life. Miss Geneva Brunner is a young missionary of the South Pacific district on her first term in India. She is associated with Miss Margarita Moran of the New York district in the Bible Training School for Women, located in Vellore. In one of her letters home she writes as follows:

The last of November came the language examination. Each took the written examination in his or her station, but a week later all had to go to Guntur for the oral examination. This made it possible to meet new missionaries from all boards working in the Telugu country, and gave a social aspect to something that would otherwise have been rather disagreeable. The examinations were unusually hard, but I am glad to say that I passed. On the way home as I was changing trains about midnight, I was sitting all alone in the ladies' waiting room when a little Brahmin widow walked in. I knew she was a widow from her coarse pink sari with which she tried to cover her poor shaven head. Thinking this was a good chance to practice the Telugu I had been using at the examination I began the usual questions about family, etc. To be friendly I offered her a custard apple, putting it on the seat, for I knew she would not take it from my hand. To my surprise she took it and thanked me with a smile. Then I asked her if she had ever heard of Christ. "Yes, I have heard but I do not know well. My village is very small and no one comes to tell us," she said. So I told her as best I could in her own language the story of Jesus and his life on earth. I wanted to give her the written word also, as she said she could read, but all I had with me was a copy of the Gospel by Luke which I had studied for our examination and which was worn and marked. I took it out of my bag, explained why it was soiled and gave it to her. This time she took it from my hand (a most unusual thing for a Brahmin), assuring me she would read it and then she said with a winning smile, "This has been a very good day for me because I have met you." Just then the train came but I still pray for her and the seed sown in her heart.

In January I went out on tour with Miss Moran, the Bible women, and Bible students. Because of the coolness of the weather then, we take that month as an opportunity to give the students of the Bible school their practical training in "touring evangelism." Besides our big tent which was very comfortable, being especially made for a tropical climate, there were three tents for the Bible women and students, and a servants' tent—in all making quite a camp. We camped in two centers, pitching our tents in shady groves which seem to be placed here and there especially for our purpose, and from these

centers tried to reach all the villages within a radius of ten miles.

This is one of the best ways of evangelizing the people for not only can we reach distant villages in this way, but the people's curiosity often leads them to walk miles just to see us and our camp. Every morning after prayers the students were divided into groups. Then each group, going with us or a Bible woman as chaperon, would go to the different villages to hold meetings. Those who went to the far villages took their food and stayed all day, but those who did not go so far, returned at noon and were ready to go to another place in the afternoon. Thus some one group was always out either morning, afternoon or evening. I was much pleased with the spirit of our students. Besides the motor car the only vehicle we had was our tonga and ponies, so the majority had to walk, but no matter if the village was six or more miles away, no matter if the road led through mud and water, no matter if the sun was scorching they never complained. After a night's rest they were eager and ready to go out again with the Gospel message. We usually went out twice a day, using the motor car when possible to reach the farthest places, but often the villages were quite inaccessible for any vehicle and we had to walk through the rice fields, be carried over canals, or wade through mud or sand. Yet we felt we must not turn back for we could not leave that district until each village in that vicinity had heard the gospel. It seemed always that whenever we went the farthest or had the most difficulty in reaching the place, God had especially prepared the hearts of the people for the message.

One morning in one of the inaccessible villages the people said they had never heard of Christ before. As our two students spoke they listened thoughtfully to the message, and afterwards several bought Gospels. One old man who was almost blind said to me, "I have no money and I can't read, but I want you to read me something out of God's Book. I want my ears to hear it." Of course we read a portion to him, taught him to say the name of Christ and told him how to pray in his name. What a privilege it is to

teach these old grandfathers about the Saviour!

Another morning we started early in the tonga for a far village. The road led straight through the jungle and was so bad the ponies could hardly pull us. Two hours, three hours we rode without a sign of life appearing except the birds and animals. When we thought we must surely be lost, about noon we at last saw the village in the distance, but the road did not lead into it! Leaving the tonga there we walked along the narrow mud ledges between the rice fields until we came to a black, slimy pool. We could not walk around it because of the under brush, and there was no other way to enter that town, so I pulled off my shoes and stockings and waded in! The people crowded around to watch and some said, "They must love us very much to go through so many troubles to come here." The noon sun was scorching but we found good shade and began our meeting with nearly the entire village squatting around us. The head of the police and the chief of the town listened especially well and asked intelligent questions. Suddenly the police chief startled us by saying, "If I become a Christian my people will not give me a wife. Will you furnish a Christian wife for me?" It seemed ludicrous to us but it was a very serious matter to him. That is a problem looming before many a Hindu young man in India. We told him he must "seek first the Kingdom of God and his righteousness" and all this would take care of itself.

After our meeting the people crowded around us and begged us to stay. "We will give you food and a place in which to rest," they said. It was most unusual for caste people to offer us food, but we declined. "Are we such sinners you won't eat with us?" the police chief said. We explained that we had a camp of students waiting for us and we must get back, but not until we promised to try to come again for a night meeting, were they content to let us go. It was after four o'clock when we reached our tent and could break our fast, but how glad we were we had found that village! Surely God had prepared their hearts for us!

First Church, Auburn; and the Memorial Church, Columbus, Ohio, his former home city. Some of the outstanding features of the present pastorate are, the hearty co-operation of the church in the New World Movement, 3½ times as much being subscribed (and paid in full to date) as formerly contributed yearly to missions; the organization of a Storehouse Tithers' Association; and the evangelistic work of the Brotherhood, conducting about twenty meetings in nearby churches during the last two years, securing decisions for Christ, and inspiring the men of the church visited with a new appreciation of Christian service.

MASSACHUSETTS

IT WAS WITH DEEP REGRET that Bethany Church, Roxbury, accepted the resignation of Rev. Arthur S. Burrows as pastor on account of ill health. After serving the church as stated supply for six months he was unanimously called to the pastorate on May 1, 1921. During his ministry twenty-six have united with the church by baptism. Faithful in the preaching of the Word, active in the work of the Sunday-school, and giving of himself beyond his strength in his ministry in the homes, the loving prayers of his people ascend for him in his illness. Mr. and Mrs. Burrows are to retain their membership in Bethany.

REV. ELISHA M. LAKE, pastor of First Church, Springfield, accompanied by Mrs. Lake, left Montreal on Friday, Aug. 11, on the steamship "Montrose" for a trip abroad. On Sept. 17 they are due at Oberammergau. Cairo and Jerusalem are their objective for November and December.

RHODE ISLAND

AT THE COMMUNION SERVICE of August 6, was read the letter of acceptance by Dr. A. W. Cleaves of the invitation extended to him by the old First Church of Providence. He will enter upon his duties there early in September.

WEST VIRGINIA

BROADDUS DAY WILL be observed in the Baptist churches of the state, especially those north of the Chesapeake and Ohio Railroad, on Sunday, August 20. Broaddus is the Baptist college of West Virginia. During recent years it has had a splendid growth, and is rapidly taking its place among the leading educational institutions of West Virginia, and of the entire country. The purpose of Broaddus Day is not the usual one of getting funds for the operation of the college, but to "take the college to the people."

WESTERN PENNSYLVANIA

PURSUANT TO A CALL ISSUED by the First Baptist Church of Bradford, to the churches of the Oil Creek Association, delegates convened at Bradford, on July 24, to consider the propriety of setting apart to the work of the gospel ministry, Miss Laverne Minnis of the Bradford Church. The council expressed itself as entirely satisfied with Miss Minnis' statement of her Christian experience, her call to the ministry and her views of Bible doctrine and unanimously approved her ordination. Because of the remoteness of Bradford from other parts of the association, the church desired that the service of ordination be held the evening of the same day. The following program was carried out: Statement of the results of the council's deliberations and the purpose of the evening meeting, Rev. S. J. Arthur, moderator; invocation, Rev. D. L. Woods;

Church News by States

Atlantic Coast

NEW JERSEY

THE FAIRVIEW BAPTIST COMMUNITY CHURCH was organized a few months ago and has enrolled ninety-seven members. Twenty-two of the membership have been baptized since the beginning of the year and the growth in all lines has been rapid under the leadership of Rev. Thomas N. Martin. The auditorium is being completed during the summer months at a cost of nearly \$7,000 and when completed the equipment will be modern, new and complete. In other fields where the work is new and not formally organized successes have crowned the efforts of the workers. Highland is under the leadership of Leonard Rutten of Crozer Seminary, and on May 28 eight were baptized from the mission in the Grace church. Four young

women were baptized from the North Cramer Hill mission during the Easter season. Eight were baptized at the Hillcrest mission during April and May and progress has been made in reducing the debt on the property. At the large Italian community center eight were baptized during the Easter period and in work that is necessarily slow this victory was encouraging. The Italian vacation Bible school at the same center closed July 28; the attendance was the best on record, averaging 122 daily. Work is being done in Third Church for the Russians with the help of the Extension Society and with a total number of fifty baptisms in all the centers where the work is being promoted.

NEW YORK

AT CAZENOVIA, REV. C. C. WINTER will, on Sept. 1, be entering upon his fourth year, after a month's vacation. His preaching appointments during August include the Immanuel Church, Syracuse; the

scripture reading, Rev. C. S. Joshua; sermon, Rev. Burton C. Barrett; prayer of ordination, Rev. W. M. Courson; charge to candidate, Rev. Frederic H. Baker; charge to church and welcome into the ministry, Rev. Margaret Joshua; benediction by Rev. Laverne Minnis.

Mississippi Valley

WISCONSIN
THE BIBLE AND CHRISTIAN LIFE Conference held by the Eau Claire Baptist Association, one year ago, is to be again convened at Eau Claire, Aug. 29-Sept. 3. Announcements have gone to the churches of the association, and those who attended the great meetings will be inviting their many friends to accompany them this year. Rev. J. E. Conant of Chicago, will be the principal Bible teacher. Brother Peter MacFarlane of St. Paul, will again be on the program with his unique addresses. It is hoped to have Mr. Elton Roth of Fort Wayne, Ind., as chorus leader and soloist. Other speakers will deliver addresses, among them Dr. LeGrand of Milwaukee, Rev. H. H. Savage, Rev. Paul MacKinney, Mr. McTavish, Superintendent of Union S. S. work in N. W. Wisconsin, and Pastor E. R. MacKinney. All who read are invited to attend. Expenses will be put at the lowest possible figure.

THE CHURCH VACATION SCHOOL of First Church of La Crosse, was the largest Baptist vacation school of Wisconsin this summer. The pastor, Rev. W. S. Stewart, was the principal. He teaches two classes this year at the Wisconsin Baptist Summer Assembly at Green Lake. During his absence the pulpit will be supplied by different laymen who are members of the church.

IOWA
REV. FRANKLIN W. SWIFT of Rochelle, Ill., evangelist, is now in the midst of a tent evangelistic campaign at McCausland.

MICHIGAN
LESLIE FIRST CHURCH, S. J. HALL, pastor, recently received its ninety-ninth member during the present pastorate, and the sixty-second this year. About \$500, raised for the most part by the Ladies' Aid, has been spent in renovation and new equipment.

NEBRASKA
REV. GEO. L. SHARP, who for three years worked with the state convention in various capacities, recently resigned. Mr. Sharp is at present leading the Benson Church in a building enterprise where it is hoped soon to have a building that will meet the needs of this strategic point. Rev. E. M. Owings has also resigned after several months of service as convention pastor. He becomes pastor of the First Church of Wayne, where a large opportunity awaits him. Rev. Allan H. Bissell who has been with the convention for several months, has recently taken up work with Doane College, leading in a financial campaign for endowment. This leaves the Nebraska Convention with a small field over to face what ought to be an enlarging work for the kingdom.

MINNESOTA
REV. RANDALL A. KENYON, pastor of Temple Church, Minneapolis, left July 17 with his family, for a six weeks' visit with

relatives and friends in New York. He was formerly pastor of the Hilton, N. Y., Church. Rev. Frank C. Rideout, chaplain of the U. S. Army at Fort Leavenworth, Kan., on his way to the western coast for a four weeks' visit, spent two Sundays in Minneapolis and supplied the Temple pulpit. The music committee has secured the services as choir director of Mr. Everett Williams, of Minneapolis, who for eight years has had charge of the choir of the Oliver Presbyterian Church where his chorus has consisted of from seventy-five to one hundred singers. Mr. Williams will take charge September 1 and commence the organizing of his chorus led by a paid quartet.

OHIO
MRS. H. G. BALDWIN, OF CLEVELAND, passed away suddenly on Thursday, July 20. She was a faithful member of First Church. Her husband, Mr. H. G. Baldwin, has been a lifelong friend of the B. Y. P. U. A. which organization expresses its deepest sympathy to Mr. Baldwin and the children.

AT GRANVILLE THINGS ARE back to normal since the closing of the Ohio Baptist Assembly which brought in 650 out-of-town Baptists. Pastor Horace T. Houf has returned to local duties after spending ten days as a Bible-group leader at Lake Geneva, Wis., and a week as young people's Bible lecturer and young men's life-problem group-leader in Ohio's assembly. Assistant pastor S. W. Hamblen is caring for the church's mission in Newark during the summer.

ILLINOIS
Summer Assembly

Two hundred and seventy-five young people from seventy-eight towns and cities of the state overflowed the buildings and campus of Old Shurtleff for a week's study and recreation at the 1922 assembly held at Alton, July 15-22. Practically all of these were young folks of the late high-school and college age. Most of them were Sunday-school teachers and B. Y. P. U. officers. They came to this week's period of training in a fine spirit, practically all taking full work and obtaining certificates for notes presented covering twenty or more lectures.

The solidarity and enthusiasm of the group was striking. The welding into a common unit of young Baptists from all over the state, from places as divergent geographically as Cairo and Johnston City in the South to Rockford in the North will do much for the future Baptist fellowship of the state.

The weather conditions were ideal and contributed mightily to the recreational jollification. Credit is due Rev. L. H. Koehler, dean of the assembly, for the regularity and smoothness of the administrative detail, and to Harold J. Howard, president of the state B. Y. P. U., who was director of social activities and athletics.

The morning hours from 8:30 to 12 were given over to four periods of lecture courses, during each of which four simultaneous courses were offered. These courses were intended to cover many departments of church activity and were calculated to give good training ideas and the need of further study and training for church leadership. In other words, the assembly was planned as a school, and was so accepted by those in attendance. Each course consisted of six lectures on its main theme. Following is the list of courses showing the scope of the training offered:

Dr. Warren P. Behan, "How We Got Our Bible" and "The Teaching Values of the Old Testament"; Miss Meme Brockway, "Story Telling" and "Human Behavior"; Ed Phelps, "Preparation for Leadership" and "B. Y. P. U. Organization"; Rev. Selden L. Roberts, "Principles of Teaching" and "Good Sunday-school Teaching"; Rev. Albert H. Gage, "Young People's Division" and "Church Vacation School"; Rev. Charles A. Boyd, "The Rural Church School" and "Adult Division"; Mr. Claude Tilton, "Church School Administration"; Mrs. R. B. Favorlight, "Children's Division"; Dr. Charles R. Durden, "Community Mission Service"; Dr. Herbert Hines, "Missionary Education in the Local Church."

Every evening at sunset the members of the Assembly gathered on the lawn to listen to a series of inspiring vesper talks by Dr. Durden. These were followed by an inspirational service in the college chapel, one of which, an address by Miss Brockway, is worthy of special notice. At the Friday evening session the Illinois Life Service League was organized, and promises to be a great factor in the development of leadership among our young people. Those in attendance were loud in their praises of the Assembly and its value to them personally, not only for its courses but for its inspiring atmosphere.

EVANGELIST JOHN HAZELWOOD recently closed three weeks of tent meetings at Plainville, Ray E. Foster, pastor. The entire community cooperated. Rev. M. Hall the Methodist pastor, conducted the singing and the local orchestra assisted in the musical features. There were fourteen conversions; seven converts united with the Baptist church.

AFTER BEING PASTORLESS FOR SOME months, since the resignation of Rev. G. A. Sheets, the Rockford Church has unanimously called for its pastor Rev. Ralph H. Rogers who supplied the church during July. Mr. Rogers is a Vermont man and a graduate of Yale. Immediately after his graduation from Yale, he spent two years teaching in an American college in Beirut, Syria. After returning to this country he became engaged in promotional work with the Vermont State Convention, acting as pastor at Windsor at the same time. At present he is working for his Ph.D. at the University of Chicago, and will continue his studies while carrying on the work at Rockford.

AN ORDINATION COUNCIL CONVENED at Urbana July 28 and examined Rev. Lester Boyd, new pastor of the Hoopeson Church and recent graduate of the Northern Baptist Theological Seminary, and Rev. C. W. Barber a graduate of Shurtleff and Newton. Both were recommended for ordination. Mr. Boyd was ordained at Hoopeson August 1, with Rev. J. C. Oranger of Hammond, Ind., preaching the sermon and Mr. Barber was ordained on July 30 at his home church, Mohamet, Ill., with Rev. C. C. Long preaching the sermon. Mr. Barber will become a pastor near Boston.

ABOUT TEN MILES from Mowaequa and nearly as far from any other town is the location of the meeting house of the Little Flock Baptist Church. This church has been at very low ebb until recently. Revival meetings have resulted in forty-six additions by baptism, an increase in the Sunday school from twenty-five to 100, the organization of a B. Y. P. U. with large attendance, full houses at each service with frequent conversions and an in-

creased pastoral service for one-fourth time at a cost of \$150 per year to full time at a cost of \$1,300 per year. A recent visit by one of the state workers revealed one of the liveliest churches in the state. The revival is largely due to the present pastor, Rev. V. F. Oglesby, who before becoming pastor lead the service of song in the evangelistic campaign.

Rocky Mountain States

COLORADO

BETHEL CHURCH, DENVER, Dr. E. L. Krumreig, pastor, continues its regular services throughout the summer. During

Want Ads

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Wanted: A teacher in the Bible Department in the Baptist Missionary Training School, Chicago. Must be college graduate with considerable specialized work in Bible. Only a woman need apply. Address, Mrs. Clara D. Pinkham, 2969 Vernon Ave., Chicago, Ill.

Teachers Wanted for Bishop College, an American Baptist Home Mission Society school for Negroes. Positions open: High School English, Science, Sewing, College Mathematics. Salaries \$810 to \$1,000. Living expenses \$3.50 per week. College graduates required. C. H. Maxson, President, Marshall, Texas.

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July and August on Wednesday evenings a thirty minutes' prayer service is held, followed with a Bible reading course. The interest in all departments is well sustained. Aug. 6, nine members were received into the church. Fifteen new members were received during the month of July, and twenty-one the preceding month. The B. Y. P. U. which had been taking a vacation for July, resumed its services the first Sunday in August with a large attendance.

Pacific Coast

EAST WASHINGTON

IN MEMORY OF HIS WIFE, who passed away Oct. 22, 1919, Deacon W. I. Huxtable has had installed in the tower of First Church, Yakima, chimes consisting of ten tubular bells. They are of the sweetest tone and finest manufacture available, and are operated by an electrical mechanism from a small keyboard set adjacent to the organ console. This method of operation makes it possible for any reasonably skilled pianist to play the chimes and obviates the necessity of an expert operator as chimes of other manufacturers require. The bells are from the J. C. Deagan firm, of Chicago, and range in scale from F to G. They are set upon a heavy steel platform upon the top of the tower and unexpectedly add remarkably to the appearance of the church when viewed from the east. The formal dedication took place on Aug. 13.

SOUTHERN CALIFORNIA

THIRTY-SIX DELEGATES FROM FOURTEEN churches in the Los Angeles Association responded to the call for a recognition council at Atherton Villa, Burbank, Aug. 1. After due deliberation they unanimously voted their approval of the newly organized "First Baptist Church of Burbank." This new church comprises a devoted and substantial group of Baptists in a rapidly growing town and has from the first been self-supporting, and generous in its contributions for missions. Some months ago, by direction of Secretary W. F. Harper, a canvass of the community was made by Rev. D. P. Pope. Rev. R. G. Morgon of Glendale also gave his services for a time until the church had the good fortune of securing Rev. E. A. Main as its pastor. Beginning with thirty-eight charter members, this number has grown to fifty-six. The Sunday school organized under Superintendent R. E. Roscrum has eight classes and an attendance of seventy. The service closed with two very impressive and appropriate addresses by James B. Fox, city missionary, and Secretary Harper.



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Imperialism versus World Peace

By WILLIAM I. HULL

(The address here reported in condensed form was delivered at Copenhagen, Aug. 9, at the International Conference of Churches held under the auspices of the World Alliance for International Friendship Through the Churches. Prof. Hull of Swarthmore College, is a Quaker and reflects the consistent and passionate protest of the Friends as a Christian body against all war and preparation therefor. Prof. Hull attended the Washington Conference as observer for the Alliance.)

THE urgent necessity of organized and immediate action by the churches of the world to guard the world's peace is made all too plain by the economic plight and the moral slough of despond in which the world finds itself today, after four years of history's worst war and four years of armed and implacable "peace." On the one side we have economic ruin, and on the other we witness preposterous efforts to maintain enormous armaments. The so-called peace that has followed the war has been noteworthy chiefly for pestilence, famine, financial, industrial and political disorders and a snarling litter of wars and rebellions, the offspring of the world war and the Paris treaties.

Confronted by this state of affairs, it might be presumed that rational men in this twentieth century of Christian civilization would place peaceful industry and drastic economy in the forefront of their life. On the contrary, we find the shadow of Mars lying as black as ever athwart the earth and still dominating the minds of men. The thought of war is uppermost and preparations for war are paramount and universal. The experts of the league of nations have recently estimated (May, 1922) that there are 1,000,000 more men under arms in Europe today than just previous to the beginning of the war in 1914, and this in spite of the fact that the armies of Germany, Austria and Hungary have been greatly reduced.

What is the reason for this extraordinary and preposterous anomaly? Why does the world, staggering under its burden of debt, poverty and woe, continue to add to its burden by squandering unprecedented sums upon military preparedness and refuse to discuss even the lightning of it? Has it gone as mad as the proverbial March hare? Does unreason rule? Is the real bedlam outside the walls of insane asylums? Well, at least two of the elements of insanity are potent—and well nigh omnipotent—in the world today outside of asylum doors, namely, the element of fear and of that form of megalomania which is known as economic and nationalistic imperialism.

Lest I, an English-speaking participant in this conference, be discredited because of partiality or prejudice, let me hasten to say that I recognize and deplore the existence of the military virus among every people. England still stands in shining armor on sea and land; the United States retains an army of 132,000 men as against 90,000 before the war; a commission of British army experts has recently visited the United States for the purpose of investigating American methods of producing and using poisonous gases and of utilizing any improvements they may find for Great Britain's preparations for war while the army experts of the United States are striving to retain and develop to their utmost capacity the great gas

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establishments which our country already possesses. There is evidently no room in the international temple for either the Pharisee or the perfect man or nation; the prayer of each and all of us must be that of the publican: "Oh, God, be merciful unto me, a sinner."

The tar of the big stick of imperialism clings to us all; and we are nearly all afraid of one another. Thus, we are imprisoned in the vicious circle, transfixed by the same electric current. Modern industry demands raw materials of production and markets for finished products; other nations are acquiring these by force or fraud; we must do likewise, for necessity knows no law. Our neighbors are

(Continued on page 908)

Open Forum

(Continued from page 899)

lishing justice and promoting the general welfare, finds itself under the necessity of intervening with increasing frequency in this private quarrel, without being able to reconcile the conflicting interests of the parties thereto or to secure an agreement between them in the interest of common justice and peace; that in order to secure their service within the limits even of extreme public necessity, the government has been forced repeatedly to take temporary control of these industries and to direct their operation; and that these two industries are in their nature public utilities upon whose regular and efficient operation depends the subsistence and comfort of the whole people:

It is hereby resolved that whenever, wherever and in so far as the government finds a necessity for it to intervene in these two industries in order to preserve peace, to protect life and property and to secure such measure of operation as will provide for the needs of the people, it ought to take the control of these industries, and the property employed in them, entirely out of private hands, and to operate the industries exclusively as public utilities for the common benefit of the people.

I move the adoption of the foregoing resolution.

U. M. McGUIRE.
Greencastle, Ind.

In Relief of Doubt

(Continued from page 891)

remember. I thought that as mother and father were Christians I surely must be too.

Last fall when the new minister came I was aroused to the fact that I was not a true child of God just because my folks were Christians.

However I went on living an ungodly life, dancing, not loving Jesus, not reading the Bible or praying. I would even sometimes swear, not so that the folks could hear me but nevertheless swearing.

I went to church and Sunday school because I had to. I didn't take any interest in the lesson and even laughed at it and complained about it.

When the minister preached the sermon on "Saved" I realized that I was not saved and would not be until I really took Jesus as my Saviour and King.

Then at the meetings I found that the way to get Jesus was not to try to be

good, which I had done many times, but to take him at once.

I went home from those meetings and every night I read some chapter from the Bible which I thought might help me. One of my favorite chapters is John 14.

One Sunday the evangelist gave me some tracts and other helpful things to read. I read them and then I prayed that my sins might be forgiven and that God would take me as his child. I don't believe I ever felt better or more confident of God than I did that day.

That night when I was praying before getting into bed it seemed like some presence was in the room. I believe that it was God. I just let myself go and Jesus took hold of me and now I belong to him.

(This letter is the personal story of a bright thirteen-year-old girl who was converted very recently in a meeting conducted by a state convention evangelist, who vouches for its validity. The letter was written at his request very soon after her conversion and with no thought on her part of its publication. It is printed exactly as written save for suppression of names.)

"No More Lonesome"

(Continued from page 889)

table as the distance was great from the mission chapel to the downtown church, and the hour conflicted with the ending of the loved Spanish Bible school. But when able to commune, her understanding enjoyment was a thing to thrill the conventional participant at her side. Later a communion service was arranged for at the chapel.

Doña Vicenta was the missionary's stay and delight in the midst of disheartening difficulties in the local work—seeking her own cheer in the quiet Wednesday afternoon hours in the chapel, but leaving more behind than she could have received. She grew better in health with a doctor's care and proper attention to nourishment, so when the missionary sickened with the long illness which finally ended her work in the "Land of the Sundown Sea," Doña Vicenta was faithful at her hospital bedside.

"But you must not grieve so at being laid aside," she said one day, "the knowledge of having been able to show some who did not know it the true Way to God, ought to be enough to make one woman happy all the days of her life!"

With the succeeding workers she was the same untiring comfort. Her faithful love never failed, and, until a short time before she left the earth, her letters came steadily, from the Pacific to the Atlantic coast, with their mission-news and words of personal affection. Once, she wrote of her pain at seeing the indifference of her own people in learning of the word of God—in the condition of those so earnestly warned of their danger by the Apostles in their writings. "My poor countrymen are just like those," she said once. "They do not wish to hear. That is the trouble with them."

In her last years Doña Vicenta occupied the little side-room of so many memories, in the chapel, and cared for the

cleaning of the house for worship. "She was always faithful in this," writes the last worker in the mission, "and how I shall miss her letters, now that I too am away."

Her last illness was brief, and her death, on March 17, almost a surprise. There is no doubt, in thinking of our Mexican sister, that truly, "Blessed are the dead who die in the Lord."

Montvale, Va.

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The Son of Man Coming in His Kingdom, by Prin. Alfred Gandier, D. D., LL. D., Knox College, Toronto, New York: Doran Co. pp. 154. \$1.25.

The author has severely limited the field of his discussion of the coming of

Christ. "The aim of this book is not controversial. There is no attempt to prove any theory, post-millennial or pre-millennial, but to discover by an inductive study of the gospels what Jesus himself thought and taught with reference to his coming and kingdom." He accepts the traditional view of the Fourth Gospel, but confines his studies chiefly to the Synoptics. He defines the coming as both a process and a consummation; but "nowhere does Jesus make any reference to a thousand years of righteousness on earth preceding the final judgment." "We hear much of pre-millennialism and post-millennialism, but I doubt if there is any basis for either in the teaching of Jesus."

The book is a careful piece of work with an honest purpose to ascertain what Jesus himself really teaches. Its point of view is clearly indicated in the above citations.

Year Book of the Churches, 1921-1922, edited by E. O. Watson. New York: Federal Council of Churches. Cloth \$1.50; paper \$1.00.

A compendium of information covering the religious bodies in the United States, with a directory of their officers and institutions; a directory of the Federal Council and affiliated bodies; a directory of national interchurch organizations; a directory of chaplains in the army and navy; and detailed statistics for 1921. The book is indispensable to all workers having interdenominational contacts, and also to all interested in social institutions and agencies. Newspaper offices, libraries, and public offices will find it invaluable. We note some errors in proofreading; and a curious error in the address of Dr. Wm. C. Bitting, corresponding secretary of the Northern Baptist Convention, which should be 5109 Waterman Ave., St. Louis, Mo., and not Asbury Park, N. J.

The Religion of Religious Psychology, by Charles C. Ellis, professor of religious education at Juniata College, Philadelphia: Sunday School Times Co. 25 cents.

Dr. Ellis has made a careful study of twenty books on the psychology of religion in order to discover their fundamental religious concepts. He found but five favorable to the Christian fundamentals. He quotes the statement in Prof. Leuba's work: "I cannot persuade myself that divine personal beings, be they primitive gods or the Christian Father, have more than a subjective existence." The writer commends the works of Warner, McComas, House, Stalker and Pym as "favorable to the fundamentals."

College Standard Dictionary, edited and abridged by Frank H. Vizetelly and others. New York: Funk and Wagnalls. 1325 pages. Thumb-notch indexed, cloth, \$5.00; buckram, \$6.00. Bible paper edition, full leather, gilt edged, boxed, \$7.50.

One of the most distinguished families in the higher life of America, although not an old family, is the "Standard Dictionary Family" of which Funk and Wagnalls are the founders and custodians. Seven dictionaries, from the wee vest-pocket edition of 26,000 words to the unabridged with its 450,000 vocabulary terms, form this contribution to the study of the English language.

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ine a work of reference weighing six pounds, and serving as lexicon, encyclopedia, biographical dictionary, gazetteer, grammar, and reference book of the World War, all in one, and alphabetically arranged!

The new work—and it is very new, for it includes events occurring in 1922—is based on the Unabridged Standard, and preserves practically all of that work which ordinary usage demands. There are 140,000 vocabulary terms dealt with, including the very latest of the new words. "Radio" has nearly a column; "buddy" and "fag" are here; Pershing and Harding; Geraldine Farrar but not Charley Chaplin; twenty-four lines under "Lord" are given to English court ceremonial—destined to become obsolete in time, no doubt—"Diaspora" is listed, but not "Parousia"; nor is "Fundamentalist" included in the new words.

The illustrations, 2,500 in number, and the numerous tables and charts, add to the comprehensiveness of this very choice book. If your young folks are in college they ought to have this work to help them through. School boards should place it in every schoolhouse in their districts. All who use language as a means of livelihood or service will find it a splendid accession.

In the Days of Poor Richard, by Irving Bacheller. Indianapolis: Bobbs-Merrill Company. \$2.00.

If America is to endure and fulfill the dream and prayer of the fathers, a revival of interest in and appreciation of them and their work in founding the republic is urgently needed right now. Unless the generation now coming into control of the nation understands whence it came and through what noble sacrifices it was liberated and established, there is small hope of national survival in the prevailing world of turmoil.

Irving Bacheller has written a sweet story of life and love and hardship and tragedy in Revolutionary days, with two interesting young people at the center and with Ben Franklin and John Adams and George Washington passing across the stage now and then. Young folks ought to revel in it for its charm of style and for its interest; and they cannot read it without feeling a new desire to keep America strong and true to the ideals of the fathers. Nor is it a young folks' book merely. To older readers it will open new lines of reading for the winter in American biography and history.

"It Is to Laugh"

"How is it you have such a good memory, Norah?" her mistress inquired.

"Well, mum, I'll tell ye. Since me childhood never a lie have I told, and when ye don't have to be taxin' yer memory to be rememberin' what ye told this one or that, or how ye explained this or that, shure ye don't overwork it an' it lasts ye, good as new, till ye die."—*Boston Transcript*.

"I'm afraid, my friend," said the lecturer, interrupting his address to point an accusing finger at a little man who was yawning in a front seat, "that you are not following me closely." "I'm not a friend of yours," replied the little man, truculently, "and I'm not here to listen. I'm waiting to put out the lights and lock up the hall."—*Birmingham Age-Herald*.

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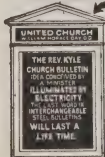
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Time—Any Friday evening, 7:45 o'clock.
Place—Any church choir room.

Characters:
Mr. D. I. Rector (Choir Leader.)
Miss So. Prano.
Mrs. Con. T. Ralto.
Mr. High T. Enor.
Mr. B. Aritone.
Mr. Low V. Olce.
Miscellaneous assortment of sopranos, altos, tenors, and basses and one organist.
IN ONE ACT.

Act opens with the several singers standing listlessly around.

Mrs. Con. T. Ralto—Where in the world is Mr. D. I. Rector and the rest of the bunch? I thought choir practice was to be at 7:30 o'clock. Here it is almost 8 o'clock. I can't stay around here much longer. Mr. Ralto didn't like it because I came tonight anyhow. If this is the way they're going to run things they can count me out.

Mr. B. Aritone—I second the motion. What this outfit needs is a little more "pep."

Chorus of Voices—"More 'pep' is right." "I'll say we do." "Look who's here." (Mr. D. I. Rector and a few more singers appear, Mr. R. with his arms full of music.)

Mr. R.—Good evening, folks! Been here long? Say—do you know I forgot till just a few minutes ago that this was choir practice evening! Where's the rest of the choir? WHY CAN'T they get here on time? How does any one expect me to get results with such an indifferent crowd with which to work? All right, let's begin. We can be singing while the others come in. Take your places. (They line up.) I came off in such a hurry that I had to bring the first music I could get my hands on. I don't know what it is. Let's see. (Examines music.) Here's one we've never used. "Praise the Lord," in X-b, by Ira B. Lorenz.

Soprano—Aw, that's too high.

Altos—Yes, let's try it.

Mr. High T. Enor—Say, Ira B. Lorenz can't write music. Get something by Carrie B. Ashford.

Mr. Low V. Olce—Go ahead with this one. The bass looks good anyhow.

Mrs. So. Prano—I simply will NOT ruin my voice singing one of Ira B. Lorenz's anthems.

Mr. D. I. Rector—What shall I do? You don't seem to agree.

Basses—Sing it.

Sopranos—Find something else. (Organ in meanwhile has begun the introduction to the anthem in question, while a few late members come in and take their places.)

Chorus (Despairingly)—Oh, go ahead then. (They blunder through the anthem. It sounds awful.)

Sopranos—Say, Mr. Rector, how does this go?

Mr. R.—How should I know? I never saw it before. Will the organist please play the melody for the sopranos?

Mr. B. Aritone—I think we should sing this faster.

Mrs. Con T. Ralto—Yes, faster and with more vigor.

Mr. R.—All right, folks—faster and with more vigor.

Mrs. So. Prano—Let's have a ritard at the last.

Mr. Low V. Olce—And a little swell on the last note.

Mr. R.—Good idea. Retard at the close and swell on the last note. Let's sing it again. (They flounder through the anthem again, some better than before.)

Mrs. Con T. Ralto—Really, I must go. I promised Mr. Ralto that I would be home at 9 o'clock.

Mr. R.—All right. We'll sing this anthem Sunday morning. Remember, choir practice promptly at 7:30 next Friday evening. All be sure to come. I don't know just what's the matter with our choir. It sometimes seems to me that we're not doing as well as we might. But let's hang on. That's all. Goodnight. CURTAIN.

Note.—There may be a moral to this bit of nonsense. I wonder if I need explain it.—The Choir Leader.

OF INTEREST TO ORGANISTS

Organ music played recently on the outdoor organ, Balboa Park, San Diego, Cal., by Dr. H. J. Stewart, official organist:

- Marche SlavTschaikowsky-Nevin
- Finale, Symphony Pathetique.....Tschaikowsky-Macpherson
- MarchSilas
- AdantinoLemare
- OffertoireKing-Hall
- BarcarolleHofmann-Lemare
- Spring SongHollins
- Allegro MarzialeBest
- Marche RoyaleHailing
- Fantasia, in E flat.....Best
- The CurfewHorsdicht
- Scenes from a Mexican Desert.....Nearing
- To an American Soldier.....Thompson
- BerecuseWebster
- BlanikSmetana-Dickinson
- TabotSmetana-Dickinson
- Savoyard ChantWaering
- Choral Fantasia, "Bristol".....West
- March—ScherzoSteele
- CanzoneWolstenholme
- Valse, 5th Symphony.....Tschakowsky-Dickinson
- Minster BellsWheelton
- Grand ChocurHailing
- The Bell Symphony.....Purcell-Carl
- Concert FantasiaDienel
- Evening RestHollins
- An Evening Idyll.....Zimmermann
- CapriceCuthbert Harris
- Fantasia, "Twrgrwyn"Morgan
- Christmas BellsLemare
- Scherzo Symphonique.....Renaud
- Norwegian DanceGrieg-Kraft
- Concert FantasiaSir R. P. Stewart

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If you are on the lookout for material for four-part chorus of women's voices, suitable for choir-concert use, you will welcome the titles listed above. They are all easy, tuneful, good music with interesting subjects and pleasing settings. The piano accompaniments provided are not essential to performance; all of the numbers may be done unaccompanied when so preferred.

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Imperialism Versus World Peace

(Continued from page 905)

maintaining large armies; we must do likewise, for self-defense is the first duty of statesmanship.

Well, it is time for *some one* to break through this vicious circle. Men fought the world war for this purpose. It was to be a war to end war and preparations for war; it was to put an end both to war and to the armed peace which breeds war; it was to make the world safe for democracy and rid of imperialism. It failed tragically to do any of these things. Some more effective, as well as more righteous, method must be tried.

What, then, is the conclusion of the whole matter? It is evident that there is something at stake far more fundamental than the mere reduction and limitation of the number and size of warships, guns, forts and armies, the curbing of submarine and aerial warfare, the formulation of rules for the use of bombs, machine guns, food blockades and poisonous gas. It is not a question of how large or how deadly shall armaments be, or by what methods shall nations kill one another off in retail or wholesale, by sudden death, slow poison or starvation.

There is involved nothing less than the realization in our day of the prophet's vision of a time when swords are converted into plowshares and nations learn war no more. It is not merely a reversion from modern war back to the primitive means and methods of killing men, any more than it was a reversion from human slavery back to serfdom; but an abolition of war itself through a rejection of the whole military system from the hands, the minds, and the hearts of men.

It is not even a conversion of national armaments into a so-called international police force; for this implies the military and economic coercion of whole nations, the innocent and the guilty alike, old men, women and children, as well as combatants in the trenches. It is, rather, the utter rejection of war as a method, the application of the capital and labor at present invested in preparations for it to the arts of peace, and a single-hearted reliance upon exclusively peaceful means of settling international disputes and of co-operating in international tasks.

"Blood Theology"

(From an editorial in "The Congregationalist")

WE should insist, however, that Love is not a matter of isolated acts or motives. In God, and in godly men, it is a character, and not merely an attribute. For Paul, as for us, Love is defined in its one source and in its supreme example. God is gracious; his attitude toward the sinner is not vindictive, but merciful. He yearns to win men to repentance. "God was in Christ reconciling the world unto himself"—what sorry work that great text makes of the mechanisms, antagonisms, and literalisms of all crude and prosaic theories of the atonement, of the things so often called "the blood theology." True, there is a very real "blood" theology—a gospel of a loving God, a sacrificial Christ entering the divine life and the whole universe in tragedy, until man be redeemed. Paul understood and described in Romans 8, the sublimity of a groaning universe and a suffering God, seeking the triumphant goal of salvation for men, "the glorious liberty of the sons of God."

No Vacation in Foreign Missions

This is your vacation season. Perhaps you are reading this while enjoying the roar of the sea, or the murmurings of a brook in the woods, or some quiet shaded corner of your own porch at home. **There is no vacation season in missionary effort.** Seasons come and go, but the work of the Kingdom must go on irrespective of season or climate.

MISSIONARY SALARIES must be paid in August and September as well as in January and March. The proportion of total missionary salaries paid by the Treasurer of the Foreign Mission Society during the summer months amounts to approximately \$104,000.00.

STEAMSHIP PASSAGES must be paid during the summer months, for this is the season of heaviest travel of missionaries back to their fields. Approximately 25 missionaries are scheduled to sail before October, and the steamship companies require cash for the tickets.

BANK INTEREST does not stop during the vacation season. Last year the Foreign Mission Society, because of its deficit and the fact that so large a proportion of gifts were received toward the end of the year, had to pay \$23,254.73 in interest. Assuming a similar amount this year means that the August and September proportion will be approximately \$4,000.00.

THE PATHOS OF HEATHENISM continues during summer and winter. Heathenism flourishes all the year round. At no time of year is Christ not needed. Multitudes are spiritually perishing for lack of the bread and water of life. There is no vacation in the ravages of sin; there must be none in the redeeming work of grace.

WHAT IS THE ANSWER? We offer three brief suggestions:

1. Pay promptly your pledge to the New World Movement.
2. Send a gift over and above your pledge if possible.
3. Make a special offering toward the debt of the Foreign Mission Society.

American Baptist Foreign Mission Society

George B. Huntington, Treasurer
276 Fifth Avenue, New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

We do not share with some liberals their squeamishness concerning a "blood" theology. Our demand is only that its symbolism shall be vitally expressive, and not a perversion, of the divine character. We do not feel the repugnance of some for Cowper's great hymn:

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

It may be said that this hymn has the horrible symbolism of the shambles and the slaughter-house. Are we not in danger of forgetting that Calvary was precisely a

place of slaughter? The gallows, the stake, the cross, the place where martyrs have died and saviors of men have paid the price of human sin, are all horrible. They are touched with glory, only because of the fact that the heroes of the faith eschewed the deeper error of moral guilt and spiritual ruin. The Love that saves, and the Love to which men are saved, is no vague and futile sentimentalism. It comes from the depths of the divine life and is defined by all that Calvary has meant for God and man. It suffers, it endures, it sacrifices, it is dominated by all the heroism of God and man.

Volume III

August 26, 1922

No. 30

The Baptist

Published Every Week by the Northern Baptist Convention

AUG 26 1922

IMMANUEL

GOD WITH US

THE day is long and the day is hard,
We are tired of the march and of keeping
guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done,
Tired of ourselves and of being alone:
Yet all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm;
He turns the arrows that else might harm,
And out of the storm he brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works too;
And the days that seem long to live are his,
A bit of his bright eternities;
And close to our need his helping is.

—Susan Coolidge.

Fresh from the Field

Dr. J. W. Weddell supplied the South Bend, Ind., church Aug. 13, and revisited his former charge at Davenport, Aug. 20. He and Mrs. Weddell are now living at Morgan Park, Chicago.

The London "Daily Chronicle" says that Premier Lloyd George is to write his reminiscences, chiefly covering the period since August 1914, in which he has been so colossal a figure.

John D. Rockefeller, Jr., has made a gift of \$60,000 for the founding of a Library of Industrial Relationships at Princeton University. Dr. Robert F. Foerster, former Harvard professor and eminent economist, will be in charge of the library and will give his time partly to research.

Singing evangelist Wm. S. Dixon, Wheaton, Ill., has had a full season, as a pastor's helper in evangelism with dates in Payson, Ill., Joliet, Ill., Duluth, Minn., Ottumwa, Iowa, Mt. Pleasant, Iowa, Sidney, Iowa, Ashtabula, Ohio, La Fayette, Ind., Brazil, Ind., Gallatin, Tenn., and Edgewood, Iowa. He will be available for dates with pastors from August 27 on. He is completing his ninth year in evangelistic service.

New discoveries at Stonehenge on Salisbury Plain have led J. E. Gurdon to put forward a new theory concerning those mysterious remains, now conceded to antedate the druids. Mr. Gurdon thinks that Stonehenge was "a sort of pre-historic Westminster Abbey, Royal Exchange and Race Course rolled into one." The August *Scientific American* has photographs and drawings of the latest findings and guesses.

Rev. E. H. Jones, one of our veteran missionaries to Japan, in a recent story of a Japanese convert, remarks incidentally, "Almost everybody in Japan except the Christians smoke." If it were America no exception would be needed, for in our Christian land smoking is well nigh universal among men. We wonder what our Japanese brethren will say when they read this; but if we are ashamed to have them know it, is not our Lord ashamed to have us do it?

The nation-wide battle is waxing hot for the enforcement of the eighteenth amendment and the Volstead Law. Many of the leading weekly and monthly journals are publishing notable articles pro and con. The June *Forum* has "An Anti Ode" which is a superb specimen of hysteria bordering on "D.T.," and is indicative of the desperate straits to which the liquor advocates have been driven. In the same journal, for the "dry" side, is an article on "The 'Right' to Get Drunk," written by Supt. William H. Anderson, of the N. Y. anti-saloon league. In his characteristic trenchant and unsparing way he riddles the specious arguments of the "wets." The same author has an article in *Current History* for July. In the *World's Work*, July, Miss Elizabeth Tilton, a Massachusetts social worker, has a very significant survey of what prohibition has done, supported by exact figures for her own state. The *Manufacturers' Record* of Baltimore published recently the results of a thorough poll of 1,500 leaders in American industry and public life,

(Continued on page 912)

Osaka Church Comes of Age

THE two items which follow are taken from the July *Gleanings* published by our missionaries in Japan.

First Baptist Church of Osaka Reaches Self-Support

In a musty volume of mission annuals you will find, "In the fall of 1888 Brother Thomson who had recently been appointed to the Kobe field visited Osaka and seeing the desirability of having a Baptist work in the city, opened a preaching-place in one of its needy parts."

On May 1, 1922, this Osaka Baptist Church assumed self-support. In other words it has taken thirty-one years to bring the church to itself. In this period the following missionaries have been connected with the church: Thomson, McCullum, Brunson, Wynd, Scott, Hill and Foote. . . . The church early passed through the period of anti-foreign sentiment. Persecution was the lot of the believers. No established home was provided until 1913. . . . The present pastor, Rev. Tatsu Ogawa came to the church in the fall of 1916, and almost from his installation the work has gathered momentum and unity. He is not a profound preacher nor a learned scholar, but he excels in those pastoral qualities which bind hearts to him and unite zealous souls to a cause. He has diligently sought not only the lost but has been vigilant in hunting up the group of stalwart Baptists who are constantly moving towards this great commercial center of Japan.

The missionary has attended many of the annual meetings of the church. He was electrified and thrilled by the last one. Item after item of business was disposed of in rapid manner, until the proposition was broached of breaking loose from mission funds. The writer looked for the usual members to bring up the usual obstacles, but what was his surprise to hear the old grumblers and kickers the first to urge the step!!!!!! It came down to being only a matter of when the step should be taken. Some said, "Wait a year." Others, "We can do it now if we decide to." So to make all happy they said, "At the end of six months." And May 1 was the day.—JOHN A. FOOTE.

Letter of Thanks

We, the members of the Osaka Baptist Church, a church founded by our long-beloved American brothers and sisters in the Lord, having received teaching and guidance through the instrumentality of the American Baptist Foreign Mission Society, are constrained to give expression to the gratitude that is in our hearts for the efforts you have put forth on our behalf, through many earnest missionaries, at great expense.

Now, having happily progressed, under the blessing of our heavenly Father, we have come to the point where we no longer need help from your society. From the present month we assume the full support of our work. We are still a small flock with meager resources, but with God-given faith we make our high resolve. We ask that you will approve this step, and we earnestly hope to enjoy your guidance and encouragement, your sympathetic cooperation in everything, in the future as in the past.

On the very first Sunday that we met for morning worship as a self-supporting church, we unanimously resolved to tender our thanks to the American Baptist For-

eign Mission Society. In pursuance thereof this letter is written, to give expression to our heartfelt thanks for the high favors we have had from you for many years. We also pray that your august society may enjoy ever increasing prosperity.

We shall count it a genuine favor if you will convey to our brothers and sisters in America our feelings on this matter.

May 5, 1922.

Representatives of the Osaka Baptist Church:

Deacons Teisho Horinaga, Norishige Yamamasu, Fusajiro Masuda, Tokuzo Kotani; Deaconess Mishiie Tomol; Pastor, Rev. T. Ogawa.

To Dr. Charles B. Tenny, Representative of the A. B. F. M. S. in Japan.

Drys Gaining in Congressional Primaries

THE personnel of the next congress in whose hands the fate of dry law enforcement legislation rests, is largely determined by the primary elections. In primary contests thus far prohibition enforcement has received most gratifying indorsement from the voters. They have not only successfully protected the majority of the dry congressmen and senators who are asking to be returned to Washington but have nominated a sufficient number of additional dry candidates to make it possible for the drys to make a net gain in both house and senate at the November elections.

Wayne B. Wheeler, general counsel and legislative superintendent of the Anti-Saloon League of America, in an Associated Press dispatch carrying a date line of August 5, gives the following analysis of the results of these primary elections to date:—

"Seventeen states, not counting Kentucky, have held primary elections. Thirteen United States senators have been nominated in twelve states, two nominations being made in Pennsylvania. Nine senators have been renominated, seven of whom have stood for prohibition enforcement and two against it. Of the four new nominations, all stand for enforcement of the eighteenth amendment.

"In the seventeen states 188 congressional districts have nominated candidates. One hundred and sixty-three congressmen have been renominated, of whom 128 have voted for prohibition enforcement legislation and twenty-five against it. Of the new nominations, about a third are considered wet or doubtful.

"In many of these states the dominant issue in the campaign was a beer and wine amendment to the national prohibition act. The wets have about held their own in the wet districts. Only one dry congressman has been defeated by a recognized wet candidate.

"On the other hand, the drys have made gains in both house and senate. In some districts the wets have not polled more than 5 per cent of the vote. In Missouri, with the dry vote divided among four candidates, Mr. Sacks, the beer and wine candidate, was defeated by a large majority by Mr. Brewster."

Since Mr. Wheeler's statement was issued, Ohio, Arkansas, Alabama and Kentucky have voted with results most gratifying to the drys.—From the *American Issue*.

The Baptist

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You Can Serve In India

THE BAPTIST is in receipt of a fine letter from Rev. A. P. Veerasawmy, pastor of the church at Nellore, South India. We have found through inquiry that he is a true and faithful brother. He has from time to time had access to copies of THE BAPTIST and he is very anxious to receive it each week. He says: "It is of great help in guiding the Baptist pastors and churches." His pay is \$16 a month and he has a family dependent upon him. Who will send this Baptist minister in Nellore THE BAPTIST for one year? The foreign postage will be \$1.04, which should be added to the subscription price.

Killam's Kollum

Variety

Manuscripts come into editorial offices in an extraordinary number of sizes, shapes and designs. I have seen stories typed on white paper, yellow paper, pink paper, and blue paper. I don't at the moment recall any on red paper or green paper; but probably such things have been. Manuscripts have arrived typed on transparent paper, on tissue paper, on waxed paper, and on heavy linen paper.

Mystery

We did not write the above paragraph—Mr. R. C. Holliday wrote it for the July Bookman. He simply beat us to it, for we have them all right here on our desk! Which color was yours? Did you affect tissue or tablet—ink or hard pencil or decrepit typewriter? We have just finished (two of us working at it) a handwritten manuscript, too good to reject, and too poor to try on the printer until it was deciphered. Send 'em on; tissue, cardboard, Swedish craft, odd scraps,—anything that will take a mark. You know we specialize in the wholly impossible and you may get printed yet!

Lucidity

Mr. Holliday modestly goes on, "It has been continually stated by editors that to receive proper attention manuscripts should be typewritten on one side of the page only—black ink—white paper of medium weight—uniform size—and liberal margins. Double spacing should be used. Triple spacing is perhaps even better—"

Brevity

Be brief. Brevity is the soul of wit. It is also the soul of an inviting manuscript. Dress your own game before you ask us to cook it on our grill; and more of our readers will feast on the savory substance served.

A Strange Kink

We know a hard working minister. Like most ministers his salary is away below the requirements of his position. He sees poverty. He faces a hundred and one demands upon his pocket book. His heart is all right and he responds. We have found, however, that complaints are being made that this man does not pay his own current bills promptly and in some cases not at all. He told us of the satisfaction he had in ministering to the needy. He sidestepped the matter of his obligations to his denominational newspaper. From time to time he has requested that his name should not be dropped from our lists but we have finally been forced to discontinue his paper. He continues his work of mercy but justice is not done to his creditors. It is just a kink.

Fresh from the Field

(Continued from page 910)

showing 85.5 per cent in favor of strict prohibition. The complete report of this remarkable canvass is obtainable in book form from the publishers of the *Record*.

John G. Woolley, famous as an old-time advocate of prohibition and twice candidate for president, died in Spain August 13.

Dr. W. H. Main, Associate General Secretary of The American Baptist Publication Society is now free to preach for our churches on Sundays, as Rev. John H. Day, the new pastor of Memorial Church, Philadelphia, begins his work, September 10.

Foreign Secretary Franklin arrived home from Europe August 12. We invite especial attention to his important report of the Baptist World Alliance Executive Meeting at London, which we print in this issue.

Dr. H. B. Benninghoff, of Waseda University, Tokyo, came home last month on the Empress of Japan.

Dr. Lathan A. Crandall, of Hyde Park Church, formerly editor of *THE BAPTIST*, will be the Convocation preacher at the University of Chicago, Sunday, August 27, at 11 a. m.

Jewish immigrants to Palestine during June numbered only 474, according to Zionist reports.

Immanuel Church, Chicago, was visited by a body of 500 Ku Klux who interrupted the service last Sunday evening to make a contribution to the fund for the new building (described in *THE BAPTIST* for August 5) which amounted to \$430.

Prof. Rollin D. Salisbury, Dean of the Ogden Graduate School of Science of the University of Chicago, died in a Chicago hospital August 15, from blood clot on the brain. Dean Salisbury was one of the most eminent geologists of his time, and had been with the University from its founding in 1892.

2,500 Baptist churches in the Southern Convention are open to the charge of heresy, if successful evangelism be a mark of the true church of Christ. According to official statements, although there were 250,000 baptisms in the Convention last year, more than 2,500 churches failed to report a single baptism, and in 7,000 churches no evangelistic meetings were held. In view of the general attitude of our Southern churches upon the yearly meeting as a chief occasion for evangelistic effort and revival, these figures indicate a regrettable lethargy and lack of passion to win souls for Christ. Plans are under way for the enlistment of these churches in the evangelistic program of the denomination during the current year.

Justice Wm. H. Taft, received from Cambridge University the degree LL. D. on July 6. The public orator of the occasion said of the candidate: "He is a man who will not set his party before his country, nor in his devotion to his country forget humanity. Today it is his hope to bring peace to a worn out and well-nigh desperate humanity. It is his desire to see the human race united in fellowship; to see it regain its health and sanity, lead a larger life and pursue the purposes of God."

The Gospel of Hate

By J. B. CRANFILL

THE BIBLE is a book of love. From the time that God created man and placed him in the Garden of Eden until the close of the last book of the Bible it is one long story of sin, suffering, forgiveness and grace. The one text in the Bible that conveys to the human heart both the germ and the genesis of salvation is that verse which says: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." The last commandment, which our Lord called a new commandment, was given to us in these words: "A new commandment I give unto you, that you love one another." Throughout the whole of scripture and of the history of God's dealings with men there is one insistent note and that note is love.

The apostles and prophets incarnated the love of which Paul so eloquently speaks in all their deeds, in all their words, and finally in the supreme sacrifice they made when countless legions of them did give their bodies to be burned, thus sealing their faith with their blood. Of all men in the world, our preachers should have a care for every man, woman and child, of every race, creed and color, in all the great suffering world. Each and every one of us should remember what Paul said in one of his immortal sermons, "And hath made of one blood all nations of men for to dwell on all the face of the earth."

For more than a hundred years the burden of song and story, of sermon and prayer, of editorial and epic in all our Christian annals has been foreign missions, home missions, all missions to all men throughout all the world, but we have now fallen upon strange times. The gospel of hate is supplanting the gospel of love. In the press, in the forum and, sad to say, sometimes in the pulpit men are inveighing against the foreigner, the Jew, the Negro and the alien of every class and creed and character. These men who sow these seeds of dissension and hate seem to forget the fact that every writer of the Bible except one was a Jew, and all of the writers of the Bible, if appraised in the new vernacular, were foreigners. In Old Testament times the man who saved the prophet, Jeremiah, when he was incarcerated in the dungeon and with his feet in the mire, was a man from Ethiopia. And when Jesus, struggling, and near unto fainting and to death, was slowly making his way to Golgotha, Simon, a man from Africa, helped him bear his cross.

For my part, I do not see how a preacher can find it in his heart to harbor this sense of hatred for any man, or any race, or any devotee of any faith. We are

sending missionaries to Africa and to South America, where the papacy has a strangle hold upon that civilization. We are sending missionaries to China, Japan, the islands of the sea, and, indeed, we are belting the world with the story of the cross. Thank God that we are doing all of this, and yet, while this self-sacrificing service is in progress, there are many among us who are preaching the gospel of hate against the foreigner, against the Jew, against the Negro and against the Catholic.

In God's good province millions of Jews, foreigners, Negroes and Catholics are at our doors. In touch with every one of our lives are our Jewish friends. They are the children of God's love. Through Judah Jesus was born. He was the Lion of the tribe of Judah. These Jews, through pain and tears, have marched down the centuries without Christ. No people in the world need him so much as they. Surely we never shall be able to bring them to Christ if we ostracize them, boycott them, abuse them and anathematize them. The gospel approach is the approach of love, and not of hate. I long to see our Jewish friends coming into the church of Christ and accepting their Messiah, who long ago was accepted as our Messiah.

Then all around us are the foreigners who have come to our shores to find an asylum from tyranny, oppression and poverty. We touch elbows with them day by day, and if we show them a heart of love we shall be able to win them to the Christian religion and the Baptist faith. Surely we never shall win them by inveighing against them and by staging in this country a simulation of the Boxer uprising, which cost the lives of many foreigners in other years in heathen China.

Our attitude toward our Negro population should be one of kindness, tolerance, gentleness and Christian love. The Negro naturally becomes a Baptist when he finds Christ precious to his soul. The great majority of our Christian Negro population are already in Baptist churches, and those of us who have named the name of Christ and believe the Baptists have preserved the gospel in its purity should treat them as fellow Christians and give them of the best service within us, to the end that they may be better citizens and that their Christian lives will be ennobled, elevated and enlarged.

I plead for a recrudescence of the gospel of love and for the exorcism of hate. Love is heaven; hate is hell. Love wins men to Christ; hate delivers them to Satan. Let us re-enthroned in our lives, in our Christian work and in our civilization the gospel of love.—From the *Baptist Standard*.

Royal Haigh Fisher sailed with other missionaries, including his own family and Miss Evalyn Camp, for their field in Japan, on the *Empress of Canada* from Vancouver August 24. Miss Camp succeeds Miss Lavinia Mead at the Training School for Bible Women at Osaka. Miss Mead being at home on furlough. Mr. Fisher is on the faculty of the Mabie Memorial Academy at Yokohama, where we have 450 students. Mr. Fisher expects that for the new school year beginning next April, there will be 600 pupils enrolled.

Rev. Edwin S. Stucker is planning to do evangelistic work again the coming winter. Pastors may address him as usual at Ottawa, Kansas.

Miss Lavinia Mead of Osaka, Japan, has arrived home for her furlough. Her present address is 3021 Park Ave., Minneapolis, care Mrs. George Young.

President Rufus Weaver of Mercer University, one of the most cultured and lovable leaders among Southern Baptists, has been appointed to membership on the Georgia State Board of Education.



The Baptist



The American Issue

WE have not been unaware of the fact that the coal strike and the railroad strike have developed an extremely critical situation for the country and therefore for the world.

It is a fateful moment in human history, when every possible resource, material, intellectual and spiritual, should be consecrated and correlated and mutually augmented for the salvation of our race from complete cataclysm.

Sir Philip Gibbs, editor of the British *Review of Reviews*, in a press dispatch to an American daily last week said:

"It is becoming clear to many minds in Great Britain and elsewhere that nothing can save Europe from very grave catastrophe, including wide-spread revolution and new wars during the next ten or fifteen years, except a complete change of international relationship based not on acts of the old statesmen now in power, but upon the uprising and spiritual regeneration of the younger generation. Whether that is going to happen or not is still uncertain. There are no immediate signs of it. But if it does not happen quite soon, there is going to be a European upheaval which will shake the world to its foundation."

Mr. Lloyd George addressed four hundred Free Church ministers at a luncheon in London July 28, and in his remarks, "speaking, as he said, advisedly and with impressive solemnity, he declared that if there should be another war civilization was doomed. Looking round the audience, he repeated that tremendous word—'doomed!' 'doomed!'—in such a way as to leave no doubt in the minds of anyone that he was uttering the inmost thought of his heart."

The Premier went on, we are told—we are quoting from the *Baptist Times and Freeman*—to justify this warning:

"You have at this moment the strongest passions in the human heart—fear, revenge, hatred, yea love, love of country, love of home, love of kin, ranging themselves gradually on the side of war.

That is the peril of the future—the fear that something will happen to your country, the fear of the destruction of your homes, of your kindred. They say we must prepare for war to protect them. All those deep, dominant passions of the human heart gradually enlisting on the side of war. That is where the churches come in, and if the fear continues the great crash will inevitably come."

America's clear-visioned men and women also see the rapid accumulation of dire and dreadful factors which are to have their inescapable issue in another regime of Horror and Blood for the world. And America, we affirm, should be hoarding and administering and correlating every available resource, material and intellectual and spiritual, for the salvation of the race, which em-

braces and insures our own salvation as well. For America is most free of all peoples on earth today to lead and to plan and to serve mankind in this awful, fateful hour. America came off least plundered by the War God, least mutilated by shell and gas, least wasted in fortune and in person; and to whom much is given, of him shall much be required.

In this crisis not merely wage scales or dividends are in the balance: not merely falling or rising prices: not merely domestic and foreign markets: not even merely the security of our American democracy—but the life and social fabric and moral ideals and spiritual principles—yea, the very continuance, of our civilization. In four short years an European city, one of the proudest in the world, was reduced from a population of more than two millions to some eight hundred thousand—and these living in filth and beggary and despair.

What was wrought through social and moral collapse at the bank of the River Neva may just as surely and swiftly be wrought at the mouth of the Hudson or at the foot of Lake Michigan or at the Golden Gate. Cities and factories and railroads and universities and hospitals and churches and mansions and bungalows—all these are founded on a moral and social order in which law and love and truth and fidelity and forbearance and cooperation and faith are basic. When that foundation disintegrates the superstructure topples into ruin.

What is America doing in the face of the actual tumult and the prospective crash? America is marking time, standing idle in the market-place, angrily snatching at clubs and stones and firearms, wasting precious work-days, wrangling over scales and rules and methods and precedents: or playing and flapping and fagging and endlessly motoring and jollying, as who should say with shrug of shoulder, "I should worry!"—and all alike, all of us sowing the seed of a frightful harvest; a harvest of hunger and cold, of privation and misery, of bitterness and sullen resentments, of dangerous cleavages and of social disruption, of political chaos and national disintegration—with a dying world looking on and wondering at our insanity!

Pessimism? the croakings of a kill-joy? So did they say of those who warned the Bourbons of France near the end of the eighteenth century; so did they say of those who with prophetic vision and passion foretold our war over slavery; so did they say of those who have cried out to America to face her race problems and give herself to the task of winning the confidence and love of Negro and Indian, of Slav and Greek and Bohemian. Paris paid for the Bourbon blindness; and Lincoln died for America's sin; and Chicago's streets ran with blood of white and black when race passion flamed out. It might have been better to modify despotism, better to abandon

slavery, better to deal humanely with ignorant and neglected blacks and foreigners.

To say that the present impasse is utterly contrary to the spirit and profession of a Christian civilization, is to be trite. To say that both parties directly involved in the coal and railroad controversies are in the wrong, is merely to give offense and irritation to both. To plead the paramount rights of the helpless public, of the millions of helpless poor who are the unwilling victims of the industrial imbroglio, is to suffer indictment for disregard of the "fundamental issues which must be fought to the finish." To protest against starving babies and half-crazed men and women cruelly abandoned in the Arizona deserts, to forecast farmers freezing to death next winter on the northern plains, to point out the armies of mechanics watching idly cold smokeless chimneys of factories where they might have earned their bread—all of this counts for little beside the breaking or the winning of the strike. The war psychology has fastened itself so completely on us all that we cannot escape the delusion that war is a solvent for every problem that may arise in the sphere of human relationships.

There is one issue in the present controversy, which is dominant and irrepressible: the principle of national welfare as against the profit or even the existence of the individual. It matters little that a strike be won or lost, if while it was being won or lost we drifted by the safety line and the crisis was resolved which dooms our nation and so the world. It matters little for labor to save its union if America loses hers. It matters little for capital to break the unions if both together they break down the nation.

Unless the whole is greater than any of its parts, unless the whole people have rights paramount to the alleged rights of individuals and economic or social groups, unless life, liberty and the pursuit of happiness are still inalienable rights of man: then we are just now engaged chiefly in the business of collecting material for another Gibbon, who shall one day write of "The Decline and Fall of American Democracy."

Is It Nothing to You?

SURELY we Christians, at least, have not become immune to sympathy for human suffering, even though since August 1914 we have been schooled to discuss complacently stories of death losses running into millions.

Fifty thousand dead in a single community,—swept into eternity in two days of awful catastrophe: one hundred thousand living, some of them maimed, some of them in the hideous grip of cholera, all of them homeless: a city of sixty thousand laid level with the earth on which it stood: do none of these things move us to pity and to quick response?

We published a full account last week of the Swatow disaster, and follow it in this issue with an appeal from our veteran missionary Jacob Speicher. This is no time to balk at red tape or choke at rules, with a whole city dead or dying or in direst need. We urge that offerings be sent as soon as possible to Treasurer Huntington for relief through our Swatow missionaries on the field.

Look Up

JESUS was telling his disciples, shortly before his death, of the distress and disorder which was to befall the world before his kingdom should finally and completely prevail. "But," he added, "when these things begin to happen, look up and raise your heads, for your release is not far distant." (Luke 21:28, Moffatt).

Christian men and women, especially those who are personally involved in the present industrial conflict, are sorely tried and perplexed, in their efforts to reconcile their Christian faith and duty with their social and industrial connections.

Nevertheless, even though caught in this awful maelstrom of strife and misunderstanding, we may still hold to our faith in a righteous God, we may still exercise our privilege of prayer to the Father, we may still pray for the victory of love in our own hearts, we may urge fairness and reverence for law and a Christian concern for the rights of others, we may insist that the spirit of Jesus Christ is the only possible way out of a tangled situation.

Whatever the future has in store for the nation and for the race, the believer knows Jesus has him and his affairs in hand, and that our life is hid with Christ in God. The release will soon come, and if we suffer with him we shall also reign with him. To lose him through our bitterness or despair in this crisis, would be infinitely worse than to lose the strike—no matter which side of it we are on.

The Defendants of Number Eighteen

ONE of the curious features of the pending movement on the part of the liquor crowd to break down the prohibition law and prevent its enforcement, is that many of the most stalwart and determined defendants of the Amendment are public men and women who did not originally favor national prohibition and who took no part in the fight for prohibition when the fighting was hard and the goal distant—unless indeed some of them were among the opponents of prohibition.

The eminent jurist who fills the office of Chief Justice of the United States Supreme Court was not an advocate of national prohibition; but one of the most crushing blows dealt at the nullificationists after the adoption of the Eighteenth Amendment was an editorial written by Mr. Taft for the "Philadelphia Ledger" in which he told the wets they had not a leg left to stand on and that the amendment could not be invalidated and must be obeyed.

The veteran Christian scholar and editor Lyman Abbott was not among those who labored for national prohibition in pre-war times; but Lyman Abbott's paper, "The Outlook", had this to say editorially last month:

"Any intelligent and fair-minded man who is accustomed to studying, comparing, and tabulating the sources and factors of historical progress must come to the conclusion, no matter how wet his sentiments may be, that the Prohibition Amendment was not a sudden and sporadic political move, planned in secret and enacted by surprise, but is the result of steady-going and

concerted action by men and women who compose a majority, and perhaps a very large majority, of the qualified voters of the United States."

The Menace of Episcopacy

THE *Michigan Christian Advocate* (Methodist) is having an enjoyable time poking fun in a good-natured way at our Baptist pretensions to democracy as compared with Methodist episcopacy. The *Advocate* finds an article by Pastor Ben Cox of Memphis on "Baptist Independency" in the *Baptist Record* (Mississippi) which provides quite a ground for chuckling. The *Advocate* makes light of alleged Methodist fears of episcopacy alluded to by Mr. Cox.

We rise to inquire if the *Advocate* is so bold as to refer to the distinguished Bishop McConnell as "quasi-Methodist"? If he is authorized to voice orthodox Methodist fears we may call him to the witness stand for the defendant Cox.

In a feature article in the *Christian Century* on "The Outlook for the Baptists" the Bishop makes this candid admission:

"As a Methodist I freely admit that centralization in Methodism has gone too far, that we need to decentralize—that we should give the local congregation larger scope in doctrine, ritual and practice, that we should show more readiness to grant autonomy to Methodist bodies in foreign mission fields, that we should regard the control of Chinese churches from America as an absurdity, that we should turn pitiless publicity on all our officials. In other words, the Methodists will have to learn that the vital human values must prevail over any pride in a world-wide church organization." (*Christian Century*, May 11).

On this evidence we ask for a verdict in favor of the defendant Cox.

A Midsummer Night's Dream

A MISSIONARY of the Home Mission Society went into a destitute community and began to conduct services. He found a few Baptist families, all but one completely out of touch with their home churches far away, and not a single copy of THE BAPTIST coming to the town.

In a few weeks he began evangelistic meetings and by the blessing of God was able to organize a church. A month later he had the joy of seeing a pastor settled on the field, and moved on to his next place of missionary service.

The day after this missionary began work in that town he sent to THE BAPTIST a list of ten families who from that time received the paper every week for three months. The missionary had the privilege of using constantly these ten subscriptions as adjuncts to his personal work on mission fields. They were provided by his society as a necessary part of his equipment for efficient service.

From time to time, averaging three months' intervals, he sent in new lists and the subscriptions were shifted: the local pastors meantime seeking to secure the temporary readers as permanent subscribers.

The result of this method was to awaken old memories, kindle old fires, revive long-forgotten associations, tie

up these derelict Baptists to their denomination, and also to illuminate new converts concerning our faith and our world-embracing enterprises.

Just as the editor finished reading the list—he awakened and found he had been dreaming! He remembering having read, the evening before, an editorial from the *Universalist Leader*, and decided to print it in THE BAPTIST, in the hope of making the dream come true. Perhaps it will come true, by the time we finish the New World Movement, for many of our devoted missionaries and for all of our missionary societies. But here is the editorial that provoked the dream:

Every missionary should have as an essential part of his equipment at least a dozen, far better two dozen, perpetual subscriptions to his church paper, which he can distribute through the proposed parish, not by hand, but sending them as regular subscriptions through the mail, and shifting them about as it seems wise. The people in the new parish are not conscious of the fact that they belong to a big family scattered all over the country; they have the sense of being a peculiar people, and live continually under a sense of suspicion. It requires courage to be connected with a small mission in a city of large churches. It shows that there is still in the heart of some people a spark of the heroic. Now it is much easier for these mission people if they become familiar with the members of their own church family, and especially if they know what the other members of the family are doing and how they are doing it. Therefore we are saying that in some way every missionary should have at his disposal a number of subscriptions to our church paper to place regularly in the homes of his people, until they get the habit. Here is where great missionary work can be done by our people everywhere by endowing subscriptions. With 50,000 of these subscriptions we could multiply our missionary efficiency many times. And there is not a church in our fellowship which could not with \$50 perpetuate forever its missionary endeavor, and we have thousands of people who can if they will establish a perpetual missionary.

Chinese Christian Ideals

ONE of the conspicuous wall mottos of the Indianapolis Convention was a quotation from the remarkable address made by Dr. T. T. Liu at the Christian Conference recently held in Shanghai: "Agreed to differ, but resolved to love." In that address giving the ideals of the Chinese Christian church he said:

"First of all, the Chinese Christian church shall be a fearless fighter against sin.

"Second, the Chinese Christian church shall be a faithful interpreter of Jesus.

"Third, the Chinese Christian church shall stand as a flaming prophet of God.

"Fourth, the Chinese Christian church shall be an obedient disciple of the Holy Spirit.

"Fifth, the Chinese Christian church shall be a worthy teacher of the Bible.

"Sixth, the Chinese church shall be a genuine servant to the Chinese people.

"Seventh, the Chinese church shall be a defender of Christian unity and comprehensiveness. Christ is with it. His presence insures its safety. It shall teach its members to agree to differ but resolve to love."

What Shall the Churches Say about the Industrial Crisis?

"You know what this Crisis means, you know it is high time to waken up."—Romans 13:11 (Moffatt's translation.)

By U. M. MCGUIRE

MORE than a million miners and railroad men are on strike at the present time. Many of the industries on which people depend for their very lives are interrupted, leaving other millions of the people in peril of cold and hunger. Hundreds of thousands of other workmen are threatening to strike. Martial law is in force in some sections, and there have been official threats to extend it indefinitely. The president of the United States and the governors of many states are trying various methods to compose the strife between organized labor and organized capital so as to permit the resumption of the essential industries. The Associated Employers of Indianapolis reiterating a call that arises in many quarters have appealed repeatedly to the churches to declare their positions upon the moral issues involved in the present controversy. The annual Labor Sunday is at hand, with its call for a testing of the moral insight and courage of a hundred thousand preachers. What shall the church say at such a juncture? What do those who are appealing to them expect them to say? What will they be permitted to say?

In these days, when there is so much exhortation about the duty of obedience to law, it is disquieting to read in the papers frequent reports of purposes on the part of executive officers to strain the law in order to secure desirable settlements of strikes. If a careful observance of the law may be set aside by executives of the government, of whatever rank, for what they conceive to be public necessity, what consideration of loyalty may restrain the private citizen from following their example? Anarchy is the only logical outcome of such a course; and any officer of the government who expresses himself favorably towards such action ought to be impeached and deposed.

Two Vital Questions

Aside from some incontinent military bluster on the part of certain executives, it is hard to see how under existing laws they could have done much better than they have done. The industrial struggle has reached a stage beyond the foresight and capacity of our lawmakers, and

consequently, no executive officer, assuming that he knew how to act effectively, has been free to do so without violating the laws.

Two vital questions have come up for settlement:

First, can the great organized industries be made to serve Christian ends under private ownership and operation? Unregulated private business in those industries has failed hopelessly. The government has been compelled to intervene in them to save the very life of society. It is doing everything that the most sympathetic and friendly administration can do to save private ownership and operation and to promote its success. The churches are holding a friendly attitude towards the experiment and wishing it well. If social evolution can proceed on the basis of private and competitive trading, why should it not do so? But if it cannot, then public ownership and operation will be the alternative. Most people still believe in the practicability of private property in the public utilities, but an adverse judgment is rapidly forming, and at almost any time it may become a tide.

Neither public nor private ownership is sacred in the eyes of the church; but human life and the public welfare are sacred; and the difficulty experienced in trying to humanize and moralize the private management of these industries has created in the churches a growing conviction of the necessity for taking that management out of the power of predatory private interests.

Secondly, can the existing labor organizations be made to serve the purposes of a fraternal and cooperative constitution for the community as a whole? The attitude of the

church bodies, so far as they have expressed themselves in a large and deliberate way, has been distinctly friendly towards the unions; but their friendliness has been based upon sympathy and hope, rather than upon moral satisfaction. One of the greatest obstacles the church has met in her efforts to moralize ownership and management in business has grown out of the fact that she has not been able to secure the frank co-operation of the unions. Can anybody conceive a legitimate reason for the existence of an organization of wage-workers that does not envisage the whole industrial program of the Federal Council of Churches? Upon any basis short of that, how can society contemplate union labor domination without fear? The people know that they have been ruled and robbed most inordinately by private profiteers in the guise of "business", and would be glad to escape their clutches; but the only visible alternative alarms the public. Nobody but the unions can remove that fear; and the only way by which they can remove it is to demonstrate their fitness to function as constructive social agencies in the interest of humanity, liberty and democracy. For them also the day of judgment is near, and its test will be their competency to serve the common good.

Arbitration at the Polls

Particularly, the resort to the strike must give place to a peaceable and authoritative adjudication of rights. After nearly a century of experience in democratic government (I date from the extension of popular suffrage in the early part of the nineteenth century), a strange thing is that the mass of working people, the peculiar beneficiaries of democracy, appreciate neither its genius nor its opportunities. The very purpose of government by the people is to arbitrate their differences at the polls, and to enable the common man to obtain justice by peaceful methods; and nothing but political incompetency or neglect prevents the people who live by labor, and who are in the overwhelming majority, from securing by their votes all of the rights and benefits they now seek through the strike. To every legitimate aspiration of labor, this is the

The Critical Spirit

We have come upon an age when the very air seems to be charged with the spirit of criticism. It is easy to see the short-comings of others and to imagine that we could do better if in charge of certain departments of work, but let us try cooperation instead of criticism, and see if it will not work better. We know that constructive criticism, offered in the right spirit, is always helpful, but it is not constructive criticism to believe and circulate every report that may come to our ears. Livingston Johnson, in the *Biblical Recorder*.

short, constitutional, peaceful, safe and certain road of enlightened citizenship. Any group which cannot learn that road and which can pursue its ends only by way of the strike, will come presently to a point where both roads will be closed. The practice of government by the people is the only way to preserve either such government or the rights of the people. Ultimate despotism lies the other way. Can the unions learn this lesson?

One item of encouragement is that the course of the unions, whether consciously or unconsciously, is tending towards the organization of society as a whole on the basis of the collective negotiation of all questions presenting a conflict of interest. A great many errors can be endured so long as the general tendency is in that direction; and on that particular issue the attitude of the unions is far more encouraging than that of many of the employers. The employer's ordinary watchword is "competition", that of the unions is "co-operation"; and in those two watchwords two different civilizations are speaking. In fact, if one looks deeply into present tendencies, he discovers beneath the surface currents, the steady, swelling tide of a profound and vast social revolution gathering momentum in the organized labor movement. In the unions the working people are learning democracy, fraternity and solidarity.

The Union Bloc

They do not ordinarily strike for the love of the thing. But when the emergency arises they see no better way to serve an interest which presents to them the aspect of a great moral and human cause. And there is some ground for that view. When they contemplate political action, they discover that under the existing system of territorial and semi-feudal representation, political democracy functions so imperfectly as to bar them from securing a prompt and adequate consideration of their cause in legislative bodies. They are not a district; they are a group, a bloc; and the representatives of a district represents neither them nor any other definable interest of industrial society. They have found that even the policy of rewarding their friends and punishing their enemies at the ballot box is futile. Under the circumstances their "friends" and their "enemies" are as helpless as they are themselves; and both the rewards and the punishments, proposed with a loud flourish of trumpets, collapse like a punctured tire.

The only place where they can vote directly on the issues that vitally concern them is in the union.

In consequence, just as the capitalists, in spite of their theories of individualism and competition are building up for themselves a soviet system within the government and rivaling its power, so the unions, in spite of their theories of separate craft interest, are doing. With both groups and with the people at large the constitutions of the last century are obsolescent. Legislatures, executives and courts openly violate them; and there is little protest from the people. These facts indicate, not that civilization is breaking down, but that the new industrial society

The Coming Kingdom

"Yesterday and today
Have been heavy with labor and
sorrow:
I should faint if I did not see
The day that is after tomorrow."
—W. J. Dawson.

is seeking a more perfect political organ. The unions are working towards the elimination of strikes and towards a system of group representation whereby organized labor can make its political franchise effective through representatives of its own choosing. This is the meaning of the temporizing efforts of state and national executives, of the futile experiments with boards and commissions created by the civil power to deal with complex industrial conflicts, and of the half-hearted and fearful approach of the government towards the public ownership and operation of the great organized industries. Through alarms, and misunderstanding, and strife, and privation, and bloodshed, society is feeling its way towards a new and better organization of its life around the machine for the employment of the newly appropriated forces of nature.

But where the mass feels its way, the church ought to be able to see the way; and it is not without vision. If one wishes to know its attitude towards the larger issues involved in the present disturbances, he has only to scan the elaborate report of the Federal Council of Churches on "The Church and Industrial Reconstruction," published a year ago. It is representative, not merely in an official sense, but also in the larger sense of being the product of masterful leaders of thought and action. Consider who they are: President

W. H. P. Faunce of Brown University, President George W. Coleman of Babson Institute, Dean Shailer Mathews of the University of Chicago, President Henry Churchill King of Oberlin College, Professor Harry Emerson Fosdick of Union Theological Seminary, Bishop Francis J. McConnell, Rev. Samuel G. Inman, Professor Alva W. Taylor, and many other such men and women who collaborated with them. Does any man doubt that as a group they represent the most mature and advanced thinking, the widest acquaintance with human life and the highest capacity for constructive proposals to be found in this generation? And what is their message?

Christian Ideals in Industry

First, with respect to society, the task of the churches is to propagate social ideals: as that of the school is to create social capacity; of business, (including in its large sense the whole process of production, distribution and material service) to provide the economic basis for social living; and of politics, to organize social control. While these functions overlap to some extent, they are sufficiently distinct to constitute four great and definable fields of social service. Failure or weakness in any one of these four organs increases the burden and impairs the functioning of the others. The church, above all, must not fail as the organ of the socially ideal.

Secondly, to the tendency towards the creation of a more perfectly democratic organ of industrial expression and co-operation, the local churches ought to contribute goodwill, motive and guidance. They ought consciously, by a divine election so manifest that all men of goodwill can recognize it, to march with the vanguard, foreseeing far beyond the toilsomely moving mass, interpreting the tribulation, encouraging the laggard and despondent, and pointing to the Land of Promise. Shall we come to such a time as this, bound by the partisanships and the factional cries of a former generation, or of any generation; without a program, without comprehension, without vision, without courage and without faith; hesitating to act until a pagan world shall add its permission to the commission of our Lord? It is not enough that the Federal Council has formulated the Christian ideals for the new industrial order. They will remain mere literary formulas until the thousands of ministers in their local fields, and

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Citizens of the World

By SAMUEL ZANE BATTEN

EVERY person is a member of the community and a citizen of the state. As such he is under obligation to serve his community and to carry the Christian spirit into his efforts as a citizen. But the Christian is much more than this, and other obligations press upon his heart and conscience.

The Christian is a member of the human race and so must practice a world citizenship. The central truth of the Gospel as revealed in Jesus Christ, is that of God as Father and men as brothers. He who taught us to look up and pray: "Our Father who art in heaven", taught us also to look over the world and say: "My brothers here on earth." According to Christ's teaching all people of all races are equally dear to the Father in heaven. All men are redeemed by Christ's sacrifice and are called to share the blessings of the Kingdom.

The Kingdom of God which sums up Christ's purpose for mankind is a world ideal. It rises above all barriers of class and nation. The Christ comes to bring men unto God, and to break down all walls of division between men. (Eph. 2:14-16) "They shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God". (Matt. 8:11) "In Christ," says Paul, "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." (Col. 3:11)

Christianity is not opposed to nationality; but it always sees each nation as a part of humanity; and it insists that each nation shall serve all mankind.

The Chief Issues

In our time questions of race and nationality are among the chief issues before the world. The nineteenth century, it has been said, made the world a neighborhood. It is the special task of the twentieth century to make the world a brotherhood. If men are to live together on this crowded earth, the nations must live in justice and brotherhood. It is essential that young people especially should realize that they are citizens of the world and that they should practice a world citizenship.

The people of today determine what kind of a world we shall have to-morrow. By their outlook upon the world and by their attitude toward people of other races; by their faith in peoples of other nations and their loyalty to the ideal of human brotherhood; by their efforts in behalf of international justice and by their belief in a real federation of nations, they may make an end of war and ensure a better future for the human race. One of the supreme tasks of the coming generation is that of making an end of war. Related to this, in part as cause and in part as result, is that of creating such a federation of the nations as will establish justice throughout the world and promote the well-being of all peoples. World peace must be an ideal, a chivalry, a religion, before it will ever be a reality. It is worth while to live in this day and to have a part in making the better world that is to be.

Several things enter into the practice of a world citizenship:

1. Cultivate an International Mind. "The field is the world," says the Son of

"Men Must Be Free"

"The foremost thought in the constitution is the right of freedom and the pursuit of happiness. Men must be free to live and achieve. Liberty is gone in America when any man is denied by anybody the right to work and live by that work. It does not matter who denies."

"A free American has the right to labor without any other's leave. It would be no less an abridgment to deny men to bargain collectively. Governments cannot tolerate any class or group domination through force. It will be a sorry day when group domination is reflected in our laws."

"Government and the laws which government is charged with enforcing must be all for the people, ever aiming at the common good."

—President Harding, Marion Address, July 4, 1922.

Man. "God has made of one blood all nations of men," says the great apostle. The Christian by the very nature of his faith believes in all mankind as one family. He understands the sweep and meaning of Christ's purpose for mankind. He takes an interest in everything that concerns any people on earth. He cultivates a world outlook, a planetary consciousness. He respects the people of all other races; he learns to trust them; above all he wants each people to live its own life and to fulfil its own mission. The Christian is a citizen of the world. His vision overlaps town, class, church, national frontiers, and embraces humanity. He is a citizen of the world.

Loyalty to All Humanity

2. Cherish a World Patriotism. As the Christian loves his own nation and lives that it may prosper, so he loves mankind and seeks the good of all. He is loyal to his own nation, and he is loyal to all mankind. As his devotion to his own family circle expands into a loyalty to his own nation, so his loyalty to his own nation expands into a loyalty to all humanity. This world patriotism means addition and not subtraction. It is the exaltation of national love; it is its transfiguration into a complete love. No man truly understands the meaning of his own nation until he sees it in relation to all mankind. The more he loves mankind the more he will love his own nation for what it means to the world. He who sees nothing beyond his own nation neither understands the mind of Christ nor understands his own nation. This world-patriotism is thus not a competing and conflicting interest with a true national patriotism; it is rather the crowning of one's national citizenship and the harmonizing of all interests in the great purpose of God.

3. Practice a World Citizenship. It is essential that the Christian citizen should know what are the things that cause misunderstanding and war between nations. It is essential also that nations learn to test their national policies, both political and economic, by their relation to inter-

national justice and the welfare of all peoples. There is, there can be, no such thing as a hermit nation, an isolated state. Every nation is a part of humanity and must live in and for humanity. There can be no such thing as an isolated state or the absolute right of any nation. Each nation must think of itself as a part of humanity, and it must learn to read its mission and interpret its interests in the light of humanity's welfare. No policy can be good for a nation which works against humanity's good. Whatever is really good for humanity is good for every nation.

Christians believe that the same principles of morality are binding upon nations as upon persons. They must therefore be quick to protest against any measure that ignores or violates those principles. They must be ready to protest against any measure that is calculated to cause misunderstanding and friction in other nations. They must be active also in upholding all measures which make for world justice, for fair dealing among the nations, for disarmament, for the prevention of war and the promotion of world peace. They will encourage all measures which express the unity of mankind and make for a federation of nations. Since God has made of one blood all nations of men, the brotherhood of mankind is grounded in the very purpose of the Father. Since men of all nations are related as brothers, they must recognize this fact and must find some way of expressing their relationship.

The Federation of Mankind

The tasks of humanity can only be done by all of humanity. Progress is the co-operation of all in behalf of all. If the nations are ever to express their common unity and cooperate in world tasks, there must be some sort of appropriate world organization. If humanity is ever to fulfil its appointed task of establishing justice and building on earth a Kingdom of God, there must be organization of all peoples through which they can cooperate in common ends. The Christian with the world outlook will study this question of the federation of all mankind and he will encourage all efforts that make for this great ideal.

The Federal Council of the Churches of Christ in America at its meeting December 16, 1921, adopted the following statement of international ideals of the churches of Christ: "We believe that nations no less than individuals are subject to God's immutable moral laws; We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service; We believe that nations that regard themselves as Christian have special international obligations; We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race; We believe that Christian patriotism demands the practice of good-will between nations; We believe that international policies should secure equal justice for all races; We believe that all nations should associate themselves permanently for world peace and good-will; We believe in international law, and in the universal use of international courts of justice and boards of arbitration; We believe in a sweeping re-

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Meeting of the Executive Committee of the Baptist World Alliance

By JAMES H. FRANKLIN

From July 31 to August 2 a meeting of the Executive Committee of the Baptist World Alliance was held at the Baptist Church House, 4 Southampton Row, London, with John Clifford presiding at all sessions. The special object of the meeting was to prepare the outlines of a program and make other arrangements for the next meeting of the Baptist World Alliance, at Stockholm, Sweden, July 21-27, 1923. Members of the committee were present from Australia, Holland, Sweden, Germany, Great Britain and America. The Americans present were R. H. Pitt, J. S. Dickerson, W. W. Landrum, E. Y. Mullins (proxy for E. W. Stephens), and J. H. Franklin (proxy for L. A. Crandall). Unfortunately, the president of the Alliance, Robert Stuart MacArthur, and George E. Horr, L. A. Crandall, E. C. Morris and R. H. Edmonds were unable to leave America at this time. W. O. Lewis and Everett Gill, special representatives in Europe of northern and southern Baptists respectively, were present. It was a disappointment to all that the delegates from Russia were not granted passports by the Soviet government.

There have been two meetings of the Baptist World Alliance—the first in London in 1906, the second in Philadelphia in 1911. A third meeting was to have been held in Berlin in 1916. It is high time that representatives of Baptist bodies in all parts of the world assemble once more and give expression again to the great historic principles which have been the strength and glory of our denomination wherever their fight has been made for soul freedom. Other denominations held their world-meetings in 1920 and 1921. On account of the special relation of the Baptist World Alliance to work in Europe, where conditions have been so seriously disturbed, it probably was wise not to attempt a meeting until now. But the meeting should be held in 1923, and Stockholm is the best city on the continent of Europe for such a gathering. The Baptists of America should send large delegations.

"Baptists Facing the Future"

It was agreed that the general theme for the meeting at Stockholm should be "Baptists Facing the Future." Around that theme will be built a program which will attempt to interpret our historic principles in the light of present-day needs. There was a strong feeling that a clear enunciation and application of such historic principles is demanded by the religious, social, industrial and political condition of the times. Therefore to make such a contribution to the thought and life of the world is the chief objective of the next meeting of the Baptist World Alliance. In order to make such a contribution, Baptists of the world are asked to send many of their clearest minds, warmest hearts and most eloquent voices to Stockholm. It was realized that if our people are to be asked to come from the ends of the earth for a week of conference, there must be a great objective and a worthy program. What more inspiring than the theme adopted: "Baptists Facing the Future"!

The Orient and Africa to be Included

While conditions in Europe will require special attention, it is the purpose of the executive committee to make the general organization just what its name implies—a world-alliance of Baptists. India, China, Japan, Africa, Australia and other regions are expected to send representatives. Every effort will be made to develop denominational solidarity the world around and to form an alliance for the propagation of those principles which constitute our historic contribution. But special effort will be made to secure adequate representation from those sections of Europe where our brethren are fighting for soul freedom. It will strengthen their hands and their hearts to attend the meeting at Stockholm, and the Baptists of the world will be able, speaking with one voice, to hasten the day of their complete religious freedom.

"Atonement is what it cost God to forgive the sin of the world. It is the supreme point at which we encounter the vast recurrent paradox of religious thought—that the God who stands infinitely above human life is yet deeply involved in our experience, and that to see into the unchanging heart of things we must gaze upon the travail of a cross. The forgiveness of God rises up through the depths of a passion that sinners can never fathom."

—Prof. H. R. Mackintosh.

An International Baptist Exhibition

Rev. W. Y. Fullerton, Home Secretary of the Baptist Missionary Society of England, is responsible for the suggestion that in some suitable building in Stockholm missionary, educational and general exhibits be assembled from Baptist organizations in various countries with a view to giving the delegates a conception of denominational strength and activity. This will be of special value to the small struggling groups of Baptists in several sections of Europe, who with the New Testament in their hands dare to be loyal to their convictions, not realizing fully that in England and America there are multitudes of their spiritual kinsmen engaged in large tasks. Mr. Fullerton, as chairman of the committee on exhibition, will probably visit America and several countries in Europe for conference with bodies which will cooperate in this feature of the meeting of the Alliance.

Marvellous Reports From Russia

Although the delegates who were expected from Russia could not secure permission to leave their country, letters were received reporting the most remarkable growth of Baptists in that land. No one seems able to give the exact number, but there must have been an increase of ten fold during the last few years, and a conservative estimate of the Baptist church membership is at least one million. Perhaps nothing like it has occurred before in

Baptist history. One of the letters recently received by Commissioner Rushbrooke predicts a fifty-fold increase in the not distant future. It was reported to the committee that in one place in Russia on a single day more converts were baptized than on the day of Pentecost. While it is impossible to ascertain the actual facts, it is certain that Baptist principles are appealing to many in Russia. Commissioner Rushbrooke and Everett Gill spoke of the steps that have been taken by the two groups of baptized believers in Russia with a view to the unification of the two unions. Upon hearing the statements the executive committee adopted the following resolution:

"The Executive Committee of the Baptist World Alliance, assembled at the Baptist Church House, London, on Aug. 1, 1922, expresses its gratification and thankfulness in learning that the baptized believers of Russia, gathered hitherto under the names of the All Russian Union of Evangelical Christians and the All Russian Baptist Union are earnestly seeking to be united in one body, and,

"Whereas, the Executive Committee is convinced that these two bodies are one in belief and in polity, indeed in all save name,

"Resolved that this Executive Committee expresses the hope that the union of these two groups may be speedily consummated."

Following the meeting of the executive committee there was held a conference on Baptist relief and mission work in Europe. Several paragraphs from the report of that conference are of interest:

Baptist Relief Work and Outlook

Dr. Rushbrooke submitted a general statement regarding the relief effort for Europe initiated at the London Conference. The two American foreign mission boards had contributed for the two years at the rate of \$166,666 per annum each. During the current (second) year Russia has received over \$120,000 of American money and over \$25,000 from British and other sources. The position in most European lands had generally improved, though minor exceptions were represented by Austria and Hungary and a major exception by Germany. He read a heart-stirring letter from the Rev. F. W. Simoleit describing the critical conditions of the work in Germany and appealing for enlarged relief.

As to Russia, Dr. Rushbrooke reported that the gravest anticipations of failure of this year's harvest had happily not been fulfilled. The yield had been disproportionately large and the harvest might prove to be about 50 per cent of the normal. A considerable amount of relief would probably be required during the coming year, and as the larger organizations, especially the American Relief Administration, intended to restrict their operations, it might prove the case that the call upon Baptists would be larger than during the current year. He hoped in September to visit Russia with Drs. Gill and Lewis, and would, after investigation on the spot, report to the contributing boards.

Baptist Mission Work: Collegiate Training

Reports presented by Drs. Rushbrooke and Gill dealt mainly with the establishment of new seminaries in Esthonia, Latvia, Czechoslovakia, Hungary and Roumania, and the purpose of opening a seminary in Spain. The experience had thus far been very encouraging.

In an impressive speech Dr. Mullins called attention to the vindication of the policy of founding seminaries provided by the growth and strength of Baptists in Sweden and Germany during the past two generations.

Dr. Shakespeare stressed the need of a knowledge of the Bible as the supreme desideratum in connection with preacher training; and advocated the provision of distinctive training for pastors and evangelists respectively.

Dr. Bystrom gave interesting details of proposals recently adopted for the opening of a preachers' school at Wasa, Finland.

Italy

The Rev. C. E. Wilson reported the distinct success of the cooperative effort in Italy between the Baptist Missionary Society and the Foreign Mission Board of the Southern Convention. The administrative advantages had been accompanied by definite spiritual revival, and his society now awaited any proposals concerning the future which the Foreign Mission Board might put forward as a result of the experience gained.

Relations of Baptists to European Governments

Dr. Rushbrooke laid stress upon the importance of these years in which constitutions and fundamental laws are being shaped in so many countries. It was of critical importance that the Baptist view of the relations of church and state should be placed before those occupied in drafting constitutions and general laws. Especially was it necessary to secure in the public school system of Europe a training that should do justice to the religious convictions of all sections of the population. Particular reference was made to Rumania, where, as Baptist Commissioner for Europe, he had, in response to official request, placed carefully worded statements of the Baptist position in relation to the state and to public education in the hands of ministers of state. In Jugoslavia, Spain, and elsewhere action was called for, and no larger service could be rendered to our immature and inexperienced communities than timely assistance and counsel based on the larger experience of such countries as Britain and the United States of America.

Dr. Whitley called attention to the desirability of bringing to the notice of European statesmen the experience of the United States and the influence of Baptists in shaping the American contribution to religious freedom.

A Voice From Germany

Rev. F. W. Simoleit, of Germany, touched all hearts when, upon request, he told of how the collapse of the mark is proving disastrous to religious and philanthropic work in his country. As these lines are being written the German mark, which before the war was worth twenty-five cents in American money, is worth less than one-eighth of one cent. Prices of food and clothing have advanced greatly, but the incomes of the pastors and other workers are not correspondingly raised. Unless relief is furnished to the Baptists of Germany, their splendid work built up

through the years, is threatened. Steps must be taken in the immediate future to furnish them a measure of relief.

[On August 18 the German mark was down to seven and one-half cents per hundred, or about 1-320 of par.—EDITOR.]

Dr. J. H. Rushbrooke, who for two years has served as Baptist Commissioner for Europe, took a most active and helpful part in the meeting of the executive committee. He has done much already to strengthen the Baptist forces all over Europe, and in regions where they do not yet enjoy complete religious freedom he has been a bold spokesman before governments, as he represented the Baptists of the world. On the day immediately after the meeting of the executive committee Dr. Rushbrooke, who had recently visited Rumania in the interest of the Baptists of that country, was the chief spokesman for the British and American representatives who called at the Rumanian Legation in London, and for more than an hour discussed with the Rumanian minister the plight of our brethren in his country. All who know his work feel that Baptists are to be congratulated on having Dr. Rushbrooke as their Commissioner to Europe. American Baptists are fortunate too in having as their special representatives in Europe at this time Everett Gill (Southern) and W. O. Lewis (Northern)

who cooperate most heartily with Dr. Rushbrooke.

J. H. Shakespeare, as secretary of the Baptist World Alliance, served most usefully as secretary of the meetings in London, and the beloved John Clifford, eighty-six years young, presided at every session. The years are telling on the physical strength of this Grand Old Man of the Baptists of the World, but his mental and spiritual vision is unimpaired. Incidentally, he hopes to be at Stockholm. God grant it as a blessing to the forces who will gather there. His words near the close of the meeting of the executive committee furnished an appropriate conclusion for this report.

Much of the success of the conference was due to Dr. Clifford, Dr. Shakespeare and Dr. Rushbrooke, and we had not failed to tell them so. In response Dr. Clifford said:

"This has been one of the happiest weeks of my long life—one of the gladdest experiences I have had in Baptist history. I have always believed from my youth that we Baptist folk have been in God's way. This conviction has deepened this week. I believe the trend of the world is toward the adoption of those principles for which our fathers gave their lives. As we develop our denominational solidarity, so shall we affect the thought of the world."

The Baptism of John Clifford

COMMEMORATING the seventy-first anniversary of his baptismal confession, Dr. Clifford gave the address here reported, at the close of the Sunday evening service, June 18, at Westbourne Park Church, London, where he had been pastor for fifty years.

MY DEAR PEOPLE,—I have asked our pastor to permit me to say a few words this evening. You will be interested to hear of the day of my baptism, the anniversary of which occurred last Friday. It is 71 years ago that, in the words of the Apostle, I "put on Christ Jesus by baptism"; it is one of the sacred days of my life; it has been an inspiring influence year after year during the 71 years. The day began with a Prayer Meeting in the village Chapel at 7 o'clock in the morning, which was followed by school at 9 o'clock, and at 10.30 morning service. The Rev. R. J. Pike, son of Gregory Pike, was my pastor at that time, and he took for his text "Why baptizest thou then?" (from John v. 25). The baptism was close to the pulpit; it was raised up so that it could be seen by everybody in the church. The church held about 300 people, and on that morning it was crowded—a baptism was an event—attended by all who could get into it, and especially those belonging to the factory at which I was a worker, who knew me and were my companions, and many of them friends. There were eleven of us for baptism on that Sunday morning—seven women and four men—if I may class myself as a man, being only 14 years and 8 months, and the youngest of the eleven, and, so far as I know, I am the only one still living. Friend after friend has gone, gone to the reward and to the rest which remain for the people of God. The morning service was full of sacred emotion. It was one of the most solemn days of my life, and there seems to come over me as I think of it a new thrill of aspiration and joy when I recall the experiences of that day. In the afternoon there was the cele-

bration of the ordinance of the Lord's Supper, and a special address by the pastor to the eleven who were candidates for church membership as well as for baptism. It was not the beginning of my Christian life. In November, 1850 (the previous year), I had been led at a Sunday evening prayer meeting, to the joy of the forgiveness of sins, and the acceptance of Christ as my Saviour, Master and Leader. On the day that I was baptized, publicity was given to that fact of surrender to the authority of Jesus, for it was the fact of the act of baptism in the presence of so many who knew me that was so important. It made the day unforgettable, and I was committed to the Christian life, and consequently I feel exceedingly helped and sustained by the memory of that public act of baptism, and in times of strife it has power to strengthen me day after day. It has enabled me to bear my witness to the claims of Christ on the soul in the conflicts that I had to wage.

I have said many things on baptism, and I have written a little tract on "Need I be Baptized?" that has been circulated by the hundred thousand. I want you, who have publicly evaded it, to acknowledge Christ Jesus in the presence of others. Among the blessings which come from being a faithful soldier of the Lord Jesus Christ—a witness for Him and His Gospel—I commend it to those who have passed from death into life, and have entered into the enjoyment of peace with God and faith in our Lord Jesus Christ, as a source of increased spiritual power and of continuous perseverance in witnessing for him. To anyone who has not yet made Jesus Christ his Master, let an old man's testimony—coming as it does over all these years, be heeded by you tonight. Why not? I owe everything that I have worth getting, to this Saviour—everything! Wherever I have been of service, whatever I have been enabled to achieve during these years—all is due to Christ Jesus.—From *Baptist Times and Freeman*.

The Abolition of Child Labor

By OWEN R. LOVEJOY

Secretary National Child Labor Committee

FOR three years the federal child labor act solved the child labor problem in factories, canneries, mines and quarries. As it finally went into effect on April 25, 1919, it virtually prohibited by means of an excise tax of ten per cent the employment of children under sixteen in any mine or quarry and children under fourteen in any mill, cannery, workshop, factory, or manufacturing establishment situated in the United States; on the same basis it provided for an eight-hour day and no night work for children between the ages of fourteen and sixteen. On May 15, 1922 the United States Supreme Court declared this act unconstitutional. A similar act attempting indirect legislation of child labor was declared unconstitutional in 1918.

The recent decision has obviously created a new situation. The first question that arises is: what will now become of the children formerly protected by this act for whom the states make no adequate provision? Fortunately, many states have already reached the standards of the invalidated federal act; others have even gone far in advance. But child labor is still allowed in factories and canneries, mines and quarries, in states where child exploitation is economically profitable and where public sentiment has not been aroused sufficiently to realize the great wrong to the children who are deprived of their right to normal child life and doomed to premature adulthood.

The laws of twenty-eight states, in one or more respects, fall below the moderate standards fixed by the two federal acts. In Georgia, for instance, children of twelve years may now be worked ten hours a day in woolen and cotton mills; and from sunrise to sunset in other factories. Children of fourteen and one-half may be

worked all night. In North Carolina children of fourteen may be worked eleven hours a day in factories during the entire year and children of twelve may be worked that long day during vacations. In Minnesota and Michigan, two important mining states, children of fourteen may be worked in mines; and there is no age-limit for quarries. This is but a mere indication of the effect of the recent decision on child laborers in industries no longer under federal control.

Moreover, we must not forget that there are many industries which did not come under the federal jurisdiction. Children in agriculture, domestic service, street trades, stores, messenger and delivery service, restaurants, hotels, moving pictures—and this is not the complete list of omitted occupations—were left to state regulation. But practically all states specifically exempt agriculture and domestic service from child labor regulations; none gives real protection to children in these fields of exploitation and neglect. Other fields are overlooked in many states or are inadequately regulated. Results of recent investigations of street trading in large cities throughout the country indicate that this unregulated form of child labor carries with it the hazards of ill health, retardation in school, and a tendency toward delinquency. Another source of child labor upon which there is practically no check is tenement homework. Studies in Rhode Island have revealed that children as young as four years old were engaged in work at home prohibited to children under fourteen in factories. One half of the children did not earn as much as five cents an hour. Injuries, especially accidents from machines installed in the homes, in addition to eye strain and fatigue reacting upon school work, were

frequent. Then, there are the hosts of children at astonishingly tender ages working in the beet fields, onion fields, cotton fields, truck gardens and other forms of back-breaking agricultural labor. Stunted by ill health, illiteracy and inadequate preparation for adjustment to the complex conditions of life, these child laborers help fill our institutions and swell the ranks of the army of blind-alley workers.

Since these neglected industries, with their attendant injuries to child life, constitute about eighty-five per cent of child labor in the United States, it is clear that neither federal regulation without constitutional authority nor the initiative action of the states could be depended upon to obliterate this national shame. Twice, the federal government, representing the will of the people, has attempted by indirect means to regulate part of child labor; twice it has failed because of constitutional limitations. We already know from their resistance to change that some of the states place economic need above the sacred rights of children. Employers in sections where child labor is profitable seem to think that there is an economic law, as inexorable as a divine law, which demands that children be exploited where their labor is profitable. Thus, we find some enlightened employers and editors deploring that the "economic law" should make it necessary for little children to be robbed of their childhood. It is indeed unworthy of Christians to place this imaginary economic law above the divine laws of justice which they as true Christians should emulate. The question of state's rights, which is totally irrelevant to the rights of children, is also causing considerable bickering among those who place age-worn political tradition above the wel-

A Penitential Prayer

By MAXWELL STRUTHERS BURT

MAY we know pain, O God, may we know pain,
And pave with blood and tears our way
Along the old forgotten path again
To find the sweet strength of a younger day.

Lo, Thou hast given us a land more dear
Than that Thou promised to him of old,
And we have made of it a drear
Parched place of tongues and bartering gold.

Yea, we are strong, full strong and great,
And in our hands we hold the sword of might,
But gone, O Lord, the dream to build our fate
A beacon flame and signal through the night.

Yea, gone are all the hopes that kept us young,
The visions, Thine, of unfulfilled desires,
And in decaying temples, far outling,
Thy priests watch lonely by the dying fires.

Oh God, may we know pain, may we know pain,
And find with tears and blood the path again!

Do we forget?
Forget so utterly?
Nay, it is not so!
Only, for moments does it seem
That we have lost the splendor of our dream.
We know, had we but time to heed,
or hush the busy whisperings of greed,
That stirring, pulsing, throbbing, slow,
Implacable would rise the tread
of the stern ever-marching army of the dead.
We—We are still the visioned great-souled breed!
Not like the older nations from decay,
Not wearily we sin,
But heedless, reckless, children at play,
Straying, we have a little lost our way,
Nor see as yet the darkness folding in:
Aye—for in the end—sore torn and bruised, we,
Like long-lost children, will return to Thee:
Like coast-born children weary for the sea.

Princeton Verse, 1916; Princeton University Press.

fare of the nation's children. And the destiny of these children is thus made the target of economic and political disputes.

In the light of the situation as it now exists, friends of America's children, who advocate unreservedly the total abolition of this national blight, realize that a child labor amendment giving the federal government power to deal directly with child labor as such, and not by roundabout, technical strategy, is the only effective means of obliterating this evil. As long as there is no uniform standard for the protection of children in all industries, irrespective of economic and geographic boundaries, children of America will be the victims of self-seeking employers and of ignorant and greedy parents. This does not mean that improvement in state legislation should not go on; on the contrary the state should seek to make federal action unnecessary. At any rate, Congress should be given the power to fix a minimum national standard below which no state shall be allowed to go.

The principle that children are essentially the concern of the nation must be incorporated into the constitution to show at home and abroad that the United States does not shirk the protection of its little citizens. The constitution guarantees protection to adult citizens by means of the vote. Since the children do not share this privilege, the least the people of the United States can do is assure them an equivalent guarantee of protection, by giving our federal government the power to act in their behalf.

Surely, a nation which was founded on the principle that each individual has a right to life, liberty, and the pursuit of happiness, cannot afford to deny this right to its future citizens—for children are the future citizens of the nation. Nor can we conceive that the framers of our constitution, had they foreseen the industrialized United States of 1922, would have left these children a prey to economic exploitation and neglect. It is an insult to their sense of human justice to insinuate that they did not mean to include the protection of the nation's children in the constitution of the United States.

Equal Opportunities for Children

At the National Conference for Social Work, held at Providence June 27-29, Secretary of Commerce Herbert Hoover gave an address in behalf of the prohibition of child labor. He expressed the hope that one more united effort might swing the delinquent states into line with the moral and legal attitude of the majority; failing that he favored an amendment to the Constitution.

"A majority of states have forward-looking laws and effective laws in child protection; some others have enacted legislation that at least goes part way. But there is a minority that are still in the middle ages in their attitude to childhood. Child labor in these backward states is competitively unfair to industry in the states that have responded to the moral and social ideals of our people. But far beyond this, the moral and economic results of debilitated, illiterate and untrained manhood and womanhood that must spring from these cess-pools where child-labor is encouraged and is legitimate infect the entire nation.....

"Waste of child life, whether viewed economically or in terms of common and universal betterment is a blight that in

"God Mend Thine Every Flaw"

IN our great cities, we have little Jerusalems, little Italys, little Hungarys, and little hell holes. We have people of foreign birth who are meeting only the type of American who gives them miserable places in which to live and exacts from them the last pound of flesh.

"There are thousands of these foreigners in the United States who have never come in real contact with the real Americans. They are judging Americans by the type of Americans they are meeting, and this is not fair to them or to the nation. When a higher level of humanity meets a lower level, it must either bring that lower level up to its own standards or it will be dragged down.

"It is a hard thing to talk the ideals of this nation to a group of people who know that WHILE THEIR SONS WERE FIGHTING OVERSEAS, OUR SUPREME COURTS REPEALED THE CHILD LABOR LAW. It is a fine thing to talk about teaching these people English, but it doesn't matter so much the perfection of a man's English as long as the things he says are right.

"We ought to stop immigration for a period in order to catch up. Our present policy of allowing more people to come in than we can absorb is like giving a man a seven-course dinner of highly indigestible food as a cure for dyspepsia.

"We must relieve this terrible congestion of the cities. We must overcome the bad housing and the overcrowding. We must get these people out on to the land. We must make the Gateway of Citizenship more attractive. We must more vigorously prosecute those who profiteer among these people and put in jail those who treat them with such utter lack of humanity. We must give these people the principles we have ourselves.

"The slums of this city are not American and one thing is dead certain, and that is that you cannot grow an American in the slums."

—A. Ray Petty.

its measure is more deplorable than war.There is no equality of opportunity where children are allowed by law and compelled by parents to labor during the years they should receive instruction; there is no equality of opportunity unless this instruction is made compulsory by the state. There is no equality of opportunity for children whose parents are not restrained by law from exploiting them, and compelled to give them participation in the beneficial privileges that the state provides for them."

Owen R. Lovejoy, general secretary of the National Child Labor Committee in an address before the Conference, said:

"Federal protection must be restored to American children through amendment of the Constitution and the passage by Congress of another child labor law."

Mr. Lovejoy announced this as the policy officially adopted by the national committee, saying that any further attempt

to secure federal legislation without a constitutional amendment would be folly now that the United States Supreme Court has successively found two federal child labor laws invalid on constitutional grounds.

Mr. Lovejoy said that the demand for an amendment comes from all over the country, including the south, where states' rights feeling is so strong. He quoted a telegram from Governor Thomas E. Kilby, of Alabama, favoring "an amendment empowering Congress to enact laws for the regulation of child labor."

The amendment suggested by the National Child Labor Committee, and read at the convention by Mr. Lovejoy, is as follows:

"Congress shall have power to regulate or forbid the labor of minors at an age, or under conditions deemed injurious to their health or morals. Such power shall be concurrent and not exclusive, and the exercise thereof by congress shall not prevent any State from adopting other or further regulations not inconsistent therewith."

Mr. Lovejoy said that this draft amendment protects the right of the states to go as far as they like, but enables congress to set a minimum standard of national decency. It is intended, before this amendment is introduced in Congress, to submit it for approval to the Permanent Conference for the Abolition of Child Labor formed in Washington recently by representatives of national civic organizations.

"The National Child Labor Committee," said Mr. Lovejoy, "though it has entered into an active campaign for a federal amendment, will not diminish in any way its present efforts to improve state laws and administration."

The American Federation of Labor has committed itself heartily to the movement for a federal amendment. Samuel Gompers, President of the Federation, said in a recent press statement:

"We propose to recommend the draft of a bill to be presented to Congress which will abolish child labor, which is left unprotected by the recent decision of the United States Supreme Court. We hope that our legislation will be acceptable and will not be objectionable to the Supreme Court, for the working boys and girls of our country must be protected."

Anti-Vice Society Menaced

The New York Court of Appeals has affirmed a judgment for \$2,500 damages for false arrest, against the New York Society for the Suppression of Vice. A New York bookseller was prosecuted by the society, for selling a notorious French "classic" and later the charge was dismissed. He then filed suit for damages and won his case in the highest court of the state. The *New York Times* states that it is the announced purpose of publishers and author who have been prosecuted by the society "to smother the society with damage suits."

The court laid down the principle that "whenever an organization like the Society for the Suppression of Vice starts prosecution which fails, the society is liable to be sued for damages for false arrest, and it is for the jury to decide whether the society or its agents acted on reasonable grounds in bringing the prosecution."

The application of this principle will greatly increase the difficulty of suppressing the sale of bad books.

The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

Suggested Stewardship Topics for October, 1922

Prepared by the General Board of Promotion, for use in connection with "Suggested Stewardship Program for Local Churches"

These suggestions are made after careful thought by a group of persons familiar with local church programs. The impossibility of uniform programs is recognized, but the numerous requests for definite, specific helps have led to the preparation of this list of topics for local church organizations. It will be noted that in general the topics suggested for each week are based upon some one of the stewardship principles adopted by the Northern Baptist Convention. Copies of the "Suggested Stewardship Program for Local Churches" and of all material needed in connection with the following topics may be secured from the office of any Baptist State Convention.

First Week, October 1-7

General Topic: "Possessions."
Sunday morning sermon. Topic: "Money Making."
Sunday-school. Topic: "The Purpose of Life." Eph. 2:8-10; 2 Tim. 3:14-17; Titus 2:11-14.
Young People's meeting. Topic: "God, the Owner."
Sunday Evening service. Debate: "Resolved, That the acquisition and use of possessions in behalf of others is a more useful ministry than the rendering of personal service."
Mid-week meeting. Topic: "Acquiring."
Family Group meetings. Topic: "What We Owe and Why We Owe It."
Special Literature. Distribute "Stewardship of Possessions."

Second Week, October 8-14

General Topic: "God's Ownership."
Sunday morning sermon. Topic: "Ye Are Not Your Own."
Sunday-school. Topic: "The Meaning of Stewardship." Acts 20:24; 1 Cor. 9:16-27.
Young People's Meeting. Topic: "Youth the Steward."
Sunday evening service. Stewardship play, "Starting Right."
Mid-week meeting. Topic: "Spending."
Family Group meetings. Topic: "What We Owe and How to Pay It."
Special Literature. Distribute "Stewardship of the Unspeakable Gift."

Third Week, October 15-21

General Topic: "Man's Stewardship."
Sunday morning sermon. Topic: "My Lord's Estate."
Sunday-school. Topic: "The Basis of Stewardship." Luke 19:1-10; Romans 15:2; 1 Cor. 10:31-33.
Young People's meeting. Topic: "God's Trust in Youth."
Sunday evening service. Debate: "Re-

The Prayer Cycle for the week beginning August 27

America

27. Work among Europeans.
28. Rural and Mining communities.
29. The national government.
30. State and city governments.
31. International relations.

The Local Church

1. The church as a force for righteousness in the community.
2. The Pastor.
3. The Deacons and Trustees.

solved, That the Stewardship of life means more to the Kingdom than the stewardship of prayer.

Mid-week meeting. Topic: "Saving."
Family Group meetings. Topic: "What We Owe and the Results of Paying It."
Special Literature. Distribute "Stewardship of Prayer."

Fourth Week, October 22-28

General Topic: "Acknowledgment of Stewardship."
Sunday morning sermon. Topic: "The Minimum Gift."
Sunday-school. Topic: "The Legal Ideal of Stewardship." Lev. 27:16-33; Deut. 14:28-29; Mal. 3:10.
Young People's meeting. Topic: "The Covenant of Youth."
Sunday evening service. Stewardship play, "Thanksgiving Ann."
Mid-week meeting. Topic: "Giving—Apportioning."
Family Group meetings. Combine these meetings with the regular mid-week meeting in a big mid-week rally.
Special Literature. Distribute "The Experience of Three Baptist Churches."

Fifth Week, October 29-November 1

General Topic: "The Worldwide Scope of Stewardship."
Sunday morning sermon. Topic: "Faithfulness in Stewardship."
Sunday-school. Topic: "The Prophetic Ideal of Stewardship." Isaiah 1:10-17; Hosea 6:6; Amos 5:24; Micah 6:8.
Young People's meeting. Topic: "What I Have Learned about Stewardship."
Sunday evening service. Everybody's meeting. Topic: "A Cloud of Witnesses."
Mid-week meeting. Topic: "Accounting."

The Northern California Convention Board has officially voted to accept the trenchment program of the General Board of Promotion, and also accepts the allotment for the \$10,000,000 to be raised this

year. Secretary Brinstad writes: "We have had to discontinue several of our field workers, reduce several appropriations and reduce our prospects of new work to almost nothing. However we are hoping and praying that good will come of our sacrifice and that this will be the last year it will be necessary."

The Nebraska Convention Board has voted "to endorse the \$10,000,000 objective of the Northern Baptist Convention this year and to cooperate in every possible way to make the Movement an even greater success."

If you want a missionary leaflet which will grip school boys, send to the Promotion Board for V. G. Krause's "Balsore Industrial School" (8 pp., 5 cents). On the cover is a fine picture of a boat in process of building, and other illustrations follow to illuminate the fascinating story of industrial work among the Christian boys of the Bengal-Orissa mission.

Hitting on Three

NON-EFFECTIVE cylinders are liabilities, not assets, when it comes to indulging in the favorite outdoor sport of Americans. A four-cylinder engine is expected to hit on all four. If one cylinder misses chronically the loss of power is constant.

Or, since there are still a few who have not bowed the knee to Ford and therefore do not know about sparks and carburetors, let us note the tinkling piano with a few mute keys, and consider how sadly the melody is mutilated when those sullen strings fail to vibrate in tune with the rest.

Who can say in what tragic measure the church of Christ is slowed down by the coldness of prayerless hearts which will not kindle from the spark of God's grace? Who can ignore the loss of rhythm and power to the Body of our Lord when some of its members will not respond to the call to united intercession?

One of the Objectives for the New World Movement Campaign this year is: "Every member of every church praying." This objective assumes that a life of prayer is normal for every believer, and essential to the attainment of personal holiness and to world evangelism alike. The searching message of Mr. Gilkey printed in the Baptist for August 12 points the way to victory for the individual and for the church. Let each of us, members of Christ's church and so sharers in his great task of world evangelization, ask ourselves the questions: Am I a mute string, or vocal, in the harmony of the united intercession of his people? Am I a dead weight, carried along on the prayers of my fellow-Christians, cold and impotent; or am I obeying the divine impulse to seek God's face and plead his promises and claim his blessing? "Every member of every church praying." Lord, teach us to pray!

The General Board of Promotion of the Northern Baptist Convention

Statement of State Quotas and Receipts for period May 1 to August 1, 1922

Name of State	State Quota in \$10,000,000	Amount due to August 1, 1922	Collections reported to Aug. 1, 1922	Total Collec- tions reported to Aug. 1, 1922 Per cent
Missouri	\$ 66,340.46	\$ 16,585.12	\$ 8,700.58	.5246
Idaho	26,555.22	6,638.81	2,876.08	.4332
New Hampshire	117,737.66	29,434.41	11,447.94	.3889
Nebraska	123,353.28	30,838.32	11,728.84	.3803
Nevada	4,854.18	1,213.54	451.12	.3717
Delaware	12,468.58	3,117.14	1,066.88	.3423
Montana	20,844.42	5,211.10	1,771.27	.3399
Pennsylvania	986,826.24	246,706.56	78,091.24	.3165
New York State	1,044,124.60	261,031.15	81,780.97	.3133
Michigan	333,510.72	83,377.68	25,098.93	.2999
Rhode Island	180,080.56	45,020.14	13,372.40	.2970
Maine	185,696.18	46,424.04	13,279.12	.2860
West Washington	89,278.84	22,319.71	6,151.19	.2756
West Virginia	225,576.60	56,394.15	15,448.35	.2739
Connecticut	298,198.94	74,549.74	19,042.68	.2554
Vermont	106,982.32	26,745.58	6,804.68	.2544
Iowa	259,270.32	64,817.58	16,239.38	.2505
Wyoming	12,944.48	3,236.12	805.14	.2488
Massachusetts	929,147.16	232,286.79	54,851.82	.2361
Ohio	678,347.86	169,586.97	39,699.76	.2341
Illinois	615,243.52	153,810.88	35,284.44	.2294
Minnesota	228,717.54	57,179.38	12,696.70	.2221
South Dakota	58,916.42	14,729.11	3,258.55	.2212
*East Washington	78,352.66	19,588.17	4,281.33	.2186
Colorado	128,493.00	32,123.25	6,548.84	.2039
*Wisconsin	122,782.20	30,695.55	5,671.63	.1848
*Kansas	238,045.18	59,511.29	10,284.84	.1728
*Oregon	94,704.10	23,676.03	3,764.01	.1590
North Dakota	34,835.88	8,708.97	1,375.37	.1579
*New Jersey	646,462.56	161,615.64	24,399.82	.1510
*Northern California	164,566.22	41,141.56	5,506.59	.1338
Utah	3,902.38	975.59	118.47	.1214
*Arizona	25,317.88	6,329.47	686.43	.1084
Indiana	346,169.06	86,542.42	7,472.41	.0863
*New York Metro.	1,004,518.68	251,129.67	17,084.91	.0680
†Southern California	474,281.94	118,570.48	3,970.62	.0335
†District of Columbia	32,551.56	8,137.89	20.00	.0025
Miscellaneous			8,476.33	
Totals	\$10,000,000.00	\$2,500,000.00	\$559,519.66	.2238

*July Collections not included.

†June and July Collections not included.

The Repeater

You may have missed some of the most vital things in the last issue: therefore we set them out here before you,—some of them—detached and ready for your use in sermon or article, in the prayer meeting or the Sunday-school class, or the family prayer service. Look up the whole story to get the setting of the item.

A MAN'S WORLD (page 894): The native women in the South Sea Islands become wives in exchange for pigs, shell bracelets or beads paid to their parents. Seven tiny pigs is considered good payment for a healthy young wife. If she proves unsatisfactory her husband beats her or even kills her. Very often the infuriated husband makes a meal of her dead body and nobody raises any objection.

NICARAUGUA'S BLIGHT (page 890): Recently preaching in a town for the first time, the missionary found upon his arrival that the priest had made all preparations for his reception. The town band was in attendance but not to welcome him. The priest marched with it around the town halting at different points and led the people in shouting

"Death to the Protestants! Long live our Lady of Peace!" Then a woman of the town was paid five pesos to take her family and do all that she could to disturb the meeting. In spite of this, however, a useful and well-attended meeting was held. After this the missionary and his party were stoned from the town.

A MEXICAN WOMAN'S JOY (page 889): "I very glad to speak. Long time ago I lonesome all 'e time. I no brother, I no sister. Now no more lonesome! I sick, I sad all 'e time. Now, no more sick, I happy all 'e time!" This was all, but tears dimmed the eyes of several of her hearers at the triumphant tones of the quavering old voice in emphasizing her naive antitheses.

She was baptized that day, the bowed little figure in the white robe hardly visible above the baptismal rim.

WAR MADNESS (page 904): We find the shadow of Mars lying as black as ever athwart the earth and still dominating the minds of men. The thought of war is uppermost and preparations for war are paramount and universal. The experts of the league of nations have recently estimated (May, 1922) that there are

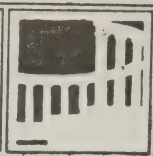
1,000,000 more men under arms in Europe today than just previous to the beginning of the war in 1914, and this in spite of the fact that the armies of Germany, Austria and Hungary have been greatly reduced.

WAITING FOR HIM IN INDIA (page 902): One morning in one of the inaccessible villages the people said they had never heard of Christ before. As our two students spoke they listened thoughtfully to the message, and afterwards several bought gospels. One old man who was almost blind said to me, "I have no money and I can't read, but I want you to read me something out of God's Book. I want my ears to hear it." Of course we read a portion to him, taught him to say the name of Christ and told him how to pray in his name.

WORLD PROBLEMS (cover page): The problem before the world is how we can live side by side and at peace, not with those with whom we have a natural affinity, but with those whom naturally we dislike and by whom we are repelled; there are class antagonisms, race antagonisms, color antagonisms, and these constitute the problems of the modern world.



The Open Forum



PROTESTANTISM A MIGHTY SPIRITUAL FORCE

A few years ago a man came into Anti-Saloon League Headquarters, Chicago, and put out his hand, saying, "I am B. Fay Mills." I replied, "Mr. Mills, I am glad to meet you. Years ago when I was a student pastor at Sandwich, I dropped off the train one Friday night at Aurora and heard you preach at a revival, and it made such an impression on me I can quote the text and an illustration used," which I proceeded to do. He said, "You certainly heard me for I remember that sermon." As I looked into his face I recalled what Moody once said, "B. Fay Mills is one of the greatest evangelists in America and my mantle will fall on him when I pass on."

Mr. Mills said, "McGinnis, I have wandered far afield and while I was off on those barren wastes, you Christian men have been putting across the greatest moral reform of the ages and I have had no part in it. Now I want to get into the fight and I'll go anywhere and speak against the saloon if you will date me." Then he added, "I became dissatisfied with Christianity and thought it had many imperfections but I have reached the conclusion that Protestant Christianity with all its blemishes is the mightiest spiritual force in the universe today and I am coming back to the fold."

A few days later he appeared before the Presbyterian Ministers Association and joined the Presbytery. He spoke at the National Convention of the Anti-Saloon League that summer at Atlantic City and other big gatherings in an effort to do his bit in the great reform which had missed his presence in other years. He was a man after God's own heart for like David of old, when he saw his error, he confessed it in manly manner.

GEO. MCGINNIS.

GROUND FOR REAL JOY

The Northern Baptist Convention was a time of great meaning to our denomination. The convention put itself on record by a large majority vote on the motion, "The Northern Baptist Convention affirms the New Testament as all sufficient ground of our faith and practice, and we need no other statement." The fundamentalists presented the New Hampshire Confession for approval by the convention. The substitute motion exalting the New Testament of course won hundreds of fundamentalists who felt they would not vote against the long standing Baptist principle of "The Bible and the Bible alone our rule of faith and practice." The press, unfortunately, magnified it as a modernistic victory. The real test is the report on "Gifts with Attached Doctrinal Tests." The foreign and home societies and the Women's Home Missionary Society had

approved of a statement of what they consider themselves called to proclaim. The report was referred back because the four other societies had not officially voted on the confession. The action of the first three named societies is ground for real joy. Should the remaining four follow the others' example, the thing for which we have long fought will have been won. The way for real unity is opening, despite the foolish reports in the papers and the unwillingness of extreme radicals to sanction the adoption of such a confession by all the societies. Thank God, the agitation and prayers of the past years are bearing fruit!

—JOSHUA GRAVETT.

Denver.

THE NEW HAMPSHIRE CONFESSION OF FAITH

So many inquiries have come to me regarding my article published under this heading several weeks ago that I am constrained to ask the editors for a word more. Even my beloved friend, Rev. D. S. Jenks, present secretary of the New Hampshire Convention takes exception to my conclusions, but confirms the accuracy of my quotations.

Admitting my quotations from the records to be correct I do not see how any one can possibly escape my conclusions. I fear that the usually clear-thinking mind of Secretary Jenks has tripped over the word "accepted." For in the same breath where he contends that this Confession of Faith was never adopted by either the Convention or its Board of Trustees, he admits that the report of the committee "was accepted." It is one thing to "receive" a report and quite another thing to "adopt" it. But there is no difference at all between "accepting" a report and adopting it. See Roberts Rules of Order, p. 88, sec. 31, where it is expressly said that for the adoption of a report which "contains a statement of opinion or facts, the best form of the motion is to accept the report." Now that is exactly the form in which the Board of Trustees to whom the assembly of delegates to the Convention had referred this matter, put itself on record at Deerfield, Oct. 11, 1832, in the following words, to wit: "Resolved, That the report of the committee appointed to prepare the Declaration of Faith be accepted and the committee discharged." If that was not adopting the Declaration of Faith, then Robert's Rules of Order ought not any longer be the standard of authority in the Northern Baptist Convention.

Moreover, we ought not to forget that a corporation chartered by the Legislature of New Hampshire as the New Hampshire Baptist Convention, is not the annual meeting of delegates temporarily appointed for an annual convocation. The Board of Trustees is the Convention. The an-

nual convocation however originally appointed this committee to draw up these articles. That was in 1830. At the next annual meeting, in 1831, this committee had only partially done its work and asked to be excused. At their own request they were discharged and the Rev. Ira Person was appointed to finish the task and report to the Board. This he did and his report to the Board was accepted by the Board, June 26, 1832. The Board then, having adopted the articles, appointed an additional committee called "a select committee" to put on any finishing touches that might seem to them wise and report the improved edition to the assembly in annual meeting. This they did two days later and "with some slight alterations" "reported in favor of adopting them."

It does not appear that the two days were sufficient time for this "select committee" to make sure that all the minor changes needed had been discovered. There were some questions as to how these articles should be distributed among the churches and in what style they ought to be printed. One of the biggest questions was whether they should call it "Articles" of faith or "Declaration" of faith. It was then moved to refer the whole thing "to the disposal of the Board."

Of course a motion to refer is not a motion to adopt. But under these circumstances it could have no other meaning since the assembly knew that the Board had already adopted it and that it was therefore the report of the Board itself that they were considering. So for the second time they referred it back to the Board with full power to "dispose" of it. But as if to make it still more regular and emphatic, after all the amendments were in, and the thing was ready to be printed, the Board once more, about four months later, Oct. 11, 1832 "accepted" it again, (which is the same thing as adoption) and discharged the committee. Of course the Board never again reported it back to the assembly in annual meeting. It would have been "out of order" to have done so. The Confession of Faith was therefore printed and distributed long before the next annual meeting of the convention.

The facts in the case as here given are not disputed. The quotations are correct. How then can any one draw any other conclusion than that the matter was most emphatically and impressively adopted by the New Hampshire Baptist Convention whether you consider that convention as a corporation or as an annual assembly of Baptists?

J. B. LEMON.

Greenfield, Mass.

EDITOR'S NOTE: We consider that Mr. Lemon is entitled to his rejoinder and that the discussion has well covered the ground and need not be continued further in our columns.



The Chimney Corner



Who Only Stand and Wait

Precious Peterkin,

July 26.

Life is made up of people, people are made up of meals, meals are made up of little dishes on trays, and trays are made up of memories. And I have no memory! I still make sad mistakes; the Cod-and-Beans liver is going to have a dreadful attack some evening owing to my bringing the wrong little dishes on trays. But that is nothing compared to what is going to happen to the New Man who is being systematically vamped by the Beautiful Deb. It is pathetic to see so nice a man beguiled so obviously. Do you remember when I used to chuckle over the Anthony Trollope novels where every son and every daughter was earnestly urged to "marry money"? The B. D. has been brought up on that motto, too. For it seems the New Man is wealthy; moreover he is in the diplomatic service, and is just home from some interesting service abroad. I eavesdrop all I can, which is the reason the little-dishes-on-trays reach all the wrong parties.

But I am determined to mend my ways, for the money I get is doing such magic to you and surely it is only honorable I should give value received. And really, it is a delicious experience your mummy is having; Mabelle is an experience unforgettable. The other night she said to me: "Kiddo, you're a wise gal to adopt that haughty line! At first I couldn't get your number, but it's one grand little pose, all right, all right! The Cods-and-Beans are telling it all over the hotel what a beaut you are! Real lady, and all that stuff. Even the head waiter has fallen for you."

Peterkin, what could be more flattering? I am forever and ever your handsome Lady Mother.

July 30.

Dear Peter, The Great:

The strangest most upsetting thing has happened. You will remember the Li family in China? Well, their youngest son is here. Here at this hotel! Any minute he may see me; I have changed the way I do my hair and try to look as totally different as I can, but I cannot run out of the dining-room when he comes in, and I dread what will happen when he sees me. Who could have guessed that out of the entire world of summer hotels he should have chosen this one?

Your agitated
Waitress friend.

July 31.

Peter Piper Picked a Peck of Troubles! And sent them to his mother to pickle. Which job she is busily doing in the kitchen of this hotel, darling. For "It" has happened. And happened with a vengeance!

A Prayer Echo from the Lone Star Mission

O H, Father,
Forgive the churches.
To rob God's treasury
Is not to distress missionaries primarily,
But it is robbery of souls—
A shutting away the gift of eternal life.
The missionary must part with what he loves
Far more than any earthly boon,
Yet Christians at home refuse the help
They could so easily give.
The very idea of retrenchment is
Hostile to everything
That deserves the name of missionary.
Satan says, "Stop giving."
Jesus says, "Go ye into all the world and preach the Gospel."
—Dr. Lyman Jewett.

For I was standing by my tray as dear old Horatius once stood by his bridge, and my mind was miles away (in New York City, in a certain hospital room, belovedest!) when a voice from the blue said, with unbelievable joy: "Gracious lady! Is it indeed you?" And there stood Li Wing bowing with the most ceremonious politeness. Then with his old-time humor he put out his hand: "But I make a remembrance, madame! It is to shake the hand in American style that you prefer, is it not?" So, to the entertainment of half the dining-room, we shook hands, while he smiled as if he still could not credit his good fortune.

"Mrs. Truex, would you think it impolite if I requested the management to place me beside you at your table? My time is so short here; and between meals

I am so much with my secretary getting off dispatches, but while we eat—what talking we can do! Does it meet with your approval?"

Peterkin, was there ever such a situation? I blushed like seven Alpine glows turned on at once, and explained as best I could that I was not present in the hotel as a guest. But he simply could not grasp it . . . and meanwhile the Cods-and-Beans had come in, with their Bostonian eyebrows raised to the Nth power, and their Bostonian tummies craving nourishment. I simply had to break away, but Mr. Li stood—turned to stone. Unbudge-able! Unbelieving! I certainly heard the Cod's and Bean's orders, but they went in one ear and out the other, so dreadful was my confusion and embarrassment.

Meanwhile Li Wing "came to." So that by the time I had reached the kitchen he had hurried from the dining-room.

I found out afterwards exactly what he had done: he had sought the manager and demanded an explanation of the hideous indignity placed on the shoulders of the heroine of Green Jade Hill! Needless to say the manager had never heard of Green Jade Hill, but he had heard of the fabulously rich Li family and it must have been a curious conversation—with the usually quiet courteous Li Wing waxing ever more excited, and the usually calm superior manager melting into human interest.

At seven-fifty-seven o'clock that evening I was summoned to his office; and invited to be seated. (A waitress!)

"Mrs. Truex," he said, "Mr. Li has told me your rather remarkable story. He is so excited he almost demands an apology from me for daring to engage you in such a menial capacity, but of course I do not feel—"

"Of course not!" I interrupted, "he doubtless exaggerates the whole affair. I came here a stranger. I have a right to my secrets. I needed the money, and your offer was really heaven-sent. That is all there is to it! Mr. Li is so proud, his family is so important and high up . . ."

"Exactly!" said the manager, kindly, "but I am inclined to think there must be other openings for a woman as remarkable as you, Mrs. Truex. This is sure to leak out among our guests, and I imagine it will be an embarrassment all around for you to continue as a waitress."

Oh Peter, I was never more alarmed in my life. Not even the night when the Chinese burned the house. "But I do not wish to be dismissed!" I cried, "I need the money. I need it so badly that if I lose even one day's wages, what will happen to my son I cannot think."

"We will find another position for you to fill, Mrs. Truex," he said gently; "I think you will find that that little boy will not suffer any on account of this dis-

Pine Ridge Philosophy

By G. RAY REED, MASON CITY, IOWA

"Judge not, that ye be not judged."

I SEEN a sermon preached today—
At neighbor Brown's out Pine Ridge way.

I seen a rooster cross de road—
A common chick for all I knowed;
But, man alive! wa'n't I surprised?
I reckon I wuz hypnotized
When dat fowl's owner says ter me:
"De finest bird in Tennessee."

It set me thinkin' 'bout de tramps,
Dat mebbe 'long de tracks dere camps
A man wid talents greater far—
Ef we folks knowed jest what dey are—
Dan any man in dis yere town;
Perhaps our judgement keeps him down.
Dey simply aint no way ob knowin'
A man or rooster by his crowin'!

covery. But I gathered from Mr. I! that he is not your own child. . ."

Peterkin, I felt you slipping away! "He is my own child!" I gasped, and if you ever knew a more exciting thing happen to your mother then I'd like to know what it was. That old attack by soldiers was nothing!

The only definite thing that has happened tonight is that the management has

given me a room by myself. So that I have no fear of Mabelle's curiosity as I sit behind locked doors writing to the dearest boy on earth. I am so happy, darling, that your pain is eased and that the prospect is so assuring. *This* little fiasco is very interesting and I will write you about tomorrow's outcome. Meanwhile here's all the love of your

Onliest Mother, (and I am *that*!)

The Young Reserves

Seven Little Yellow Jackets

I think their Chinese mother must have bought yards and yards of yellow cotton cloth, for every single one of her seven children had little yellow jackets—indeed, both the jackets and the children looked so exactly alike that it is a wonder she could tell any of them apart. But she could, in that dear, loving way that mothers have, no matter whether they are yellow or black or white.

Mrs. Missionary thought the children inside those yellow jackets had the most peculiar names of any set of children she had ever known. There was, first of all, the oldest son, named Glorious Beauty, and another son named Heavenly Virtue, then a little girl named Number Three, and another girl named Not Wanted, then a son called Precious Sweetness, and two more daughters, called Ugly Toad and Trifling Nuisance. You can see for yourself that the sons had all the attractive names, while the daughters seemed to have been given any old name that popped into their father's mind. Which is what happens in China, where daughters are of no account at all. At least, in *heathen* families.

Mrs. Missionary couldn't help but notice the Yellow Jackets because when she and Mr. Missionary came to town they moved next door, little dreaming what a commotion it caused their neighbors.

Grandmother Wong wagged her poor old head forlornly. "Alas! Alas!" she cried, "how very unlucky that Christians should have moved next door to us. I hope no grandchild of mine will be so bold as to speak to that dreadful white woman and to her equally dreadful husband, for I warn you that she will surely pinch off your noses, or tweak your ears, or bewitch you so that you will always be stupid!"

The Seven Little Yellow Jackets stared out of seven pairs of startled slant eyes. Oh me, oh my, what a terrible, *terrible* neighbor to have!

And Grandfather Wong was exactly as serious about it. "If ever I see one of you speaking to that woman I will surely spank you with ten thousand spankings," he roared, whereupon the Seven Little Yellow Jackets shivered excitedly.

Moreover, one day Grandfather Wong bought a little toy gun and placed it on his roof facing the one side-window in the house next door where the missionaries lived. He whispered to his frightened family that if these new neighbors should send any evil spirits out of their windows

over toward his house, then those evil spirits would surely *stop instantly* when they saw such a fierce gun pointing at them, so instead of flying straight into the Wong house they would scoot off somewhere else as quickly as possible. All of which seems perfect nonsense to you and me, but the dear Wong family were heathen people, and had never heard how God takes care of his children without silly toy guns on the roof.

Mr. Missionary saw the gun and sighed. But Mrs. Missionary saw the gun and *cried*. You know yourself how sad it would seem to be loving people who were so very afraid of you. Every day she tried to be friends with the Seven Little Yellow Jackets, but it was comical to see how they clung to each other's hands and simply *rushed* back toward their own gateposts, the four little girls bringing up the rear, because their feet were bound into such tiny, tiny shoes that they had to hobble clumsily along.

But there were other children who were not so timid, and they came to the little mission school which Mrs. Missionary opened, and thought it was the nicest thing in the world that this dear lady had come to town. And one day one of these friendly children made a call at Mrs. Missionary's house. Just as she was leaving, Grandfather Wong happened to be walking past, and could hardly believe his astonished eyes. For Mrs. Missionary was giving this child a book, and the child was bowing again and again. But the thing that amazed old Grandfather Wong was the fact that this child was *wearing a yellow jacket*.

"Aha!" said he to himself, and stalked inside his gate. He sat down in his big carved chair and looked unusually solemn as he called for his seven grandchildren. One by one they came into the room. Very sternly he ordered them to stand in a row.

"Not Wanted," he thundered, "bring me the black book I saw the white woman next door giving you."

Not Wanted couldn't have looked more surprised if she had tried. She shook her head, saying: "But I've never once spoken to that lady. *Never once*. I—I—wouldn't—*dare*!"

"Then it was you I saw, Number Three," roared Grandfather Wong. "Get that book and bring it here while I give you ten thousand spankings."

"No, no, honorable grandparent, I never, never went near that lady."

"Well, then, it must have been you, Ugly Toad!" he shouted.

"Not I!" trembled that poor wee maiden. I've been in the house all day because my feet hurt me so."

"Then of course it was *you*, Trifling Nuisance," he cried angrily. "Bring me that book so I can burn it, then I will punish you, you disobedient little wretch."

But Trifling Nuisance said no, no, she had never once spoken to the white lady; so Grandfather Wong was at his wits' end, for surely he had seen a little girl in a yellow jacket receiving a book. Or could it be that one of his three grandsons had taken off his cap and pretended to be a girl, for it is a fact that boys and girls were dressed nearly alike, and all wore pig-tails, too.

But Glorious Beauty insisted that he had never seen such a book nor been near the white neighbor; Heavenly Virtue said the same thing, and also Precious Sweetness. Poor Grandfather Wong had about made up his mind to spank every single one of them when a strange little girl came in the door wearing a yellow jacket, and carrying a black book under one arm. Evidently she was hiding something behind her back.

The seven small Wongs still stood in a row staring at her with all their eyes.

"Most Venerable Old Gentleman," she said, bowing very politely, "I have done a miserably rude thing. I—I have been up on your roof to remove the toy gun. See, here it is!" And she actually waved it before him.

Grandfather Wong was perfectly speechless with surprise. *Of all things!* So the new Yellow Jacket said: "The missionary lady next door suggested this, sir, and she promises faithfully not to do a single thing to hurt your household all this week while the gun is off your roof. Indeed, she isn't the kind that *could* hurt any one; but she wants to send you this stronger protection, see, a little black book straight from God who loves us. She begs you to read the gentle, friendly words which God has written here for you, and at the end of a week she thinks you may be more willing to trust the great God than to trust a cheap toy gun."

Grandfather Wong could hardly get breath to say more than a startled "Tut! Tut! You talk like a tea-pot." Whereupon the new Yellow Jacket smiled at everybody, laid the Bible on the old gentleman's knees, and bowed herself out of the room.

"Well! Well! Well!" he cried, and opened the Bible timidly. The very first words he happened to read were: "God is love." He never knew there was a God of *love*, so he read and read and read. All day long the Seven Little Yellow Jackets saw him reading that book, staring through his big horn glasses, and nodding his head quite often.

"He likes it," whispered Precious Sweetness.

And he did. He liked the Bible so much that he never put the toy gun back on his roof. He invited Mr. Missionary to visit him instead, and to-day Grandfather Wong is a deacon in our Chinese church in that town—all because a certain little Yellow Jacket dared to give him a Bible!



Young People's Work



Topic for September 10

THE BAPTIST PRINCIPLE: THE SUPREME LORDSHIP OF JESUS.

John 13:13; Rom. 10:8-15; Phil. 2:5-11.

Baptists have always held this doctrine of Christ's supreme headship as one of their most precious spiritual possessions. It lies at the basis of their polity, and furnishes the keynote to their history. Side by side with its correlative, the individual relationship of the soul to God, it constitutes the prime factor in their religious life. This, more than any other tenet, gives them their distinctive character. As the harvest is determined by the seed, as the oak is enfolded in the acorn, so what Baptists are depends on this that they believe. It is that which affixes to them their label in the ecclesiastical catalogue. It is not the form of an ordinance; it is not their view of the relation one ordinance bears to another which makes them what they are, but this recognition on their part of Christ as king. Grant this to them, and all else follows as the stream from the fountain in which it has its birth. So completely is it an integral part of their constitutional being that they alone, of all the Christian sects, may be said to hold it in its completeness. All claim to hold it, but by the direct and indirect authority they center elsewhere they so diminish and detract from it that their claim is not a valid one. The Romanist has his pope and his conclave; the Anglican his bishop and his convention; the Presbyterian his presbytery and his general assembly; and the Methodist his conference, and these in so many respects have so traversed the commands of Christ that they have rendered null his direct headship. This is said in no narrow spirit, but as an indisputable historic fact. The mutilation of the baptismal sign, the fabricating of oppressive and complicated machinery, the transformation of what should be a spiritual body into a mixed multitude, and the blending of the two distinct spheres of church and state, all have resulted directly or indirectly from the disregard of the instructions Jesus gave. So tenacious are Baptists in their view that this is so that they would surrender the doctrine of the lordship of Christ only with the surrender of their denominational life.

In two ways this lordship makes its operative. One is by means of the written word. In the Gospels and Epistles Jesus has embodied his perpetual will. No sophistry as to the lack of an adequate interpreter has driven Baptists from this position. As the father speaks to the son in the will he leaves behind, so Jesus speaks to his people by his word. When he says "Do this," the command is taken at face value. His word is still, as it has been, regarded as making wise unto

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

salvation, and as laying down for those who will be teachable and obedient a sufficient guide in faith and practice.

But there is another way in which Baptists have always believed that this lordship, this leadership of Christ, will and does make itself known. It is by direct communication of his will to the soul. In the secret recesses of the spirit's life the divine speaks to it. "The secret (or friendship) of the Lord is with them that fear him, and he will show them his covenant." (Ps. 25:14) Literally, he will "uncover the ear" and will whisper into it his thoughts. Call it what one may, the inner light, the mystical sense, the influence of the Spirit, it is a fact the true spiritual adherent of Jesus Christ will not surrender. Leading as it sometimes has to absurdities and excess, he will still cling to it. The soul's individual relationship demands it, human experience has again and again confirmed it, and he can do no other than hold to it.—Jones "Restatements of Baptist Principles."

For Life Service

The twentieth century has been called irreligious. Certainly it is predominantly materialist. Never were men more occupied with the exploitation of the earth's natural resources, the attainment of wealth and position, and making the most of "this worldliness." To say, on the other hand, that they never were less occupied with "other worldliness" would be an overstatement, and yet there is a specious justification for the concern which is frequently expressed whether the hustle of modern life is not submerging formal religion. There is no need for doubt. The religious spirit is a force which no amount of materialism will ever be able to subdue. One feels it everywhere even in modern life; it asserts itself at the very moment when the materialist is most certain it is dead.

We in St. Paul have had within the last few days a splendid example of this spirit in the Convention of the Baptist Young People's Union. In its closing session 448 of these young men and women pledged themselves to life service for their church. They will become ministers, enter the missionary service, or otherwise spend their lives in religious activity. The world needs them. It needs their spirit and the evangelism they will carry into the many contacts of life.

At the same time, it is folly to permit this enthusiasm to mask the magnitude of

their task. They must not underestimate their problem. Rev. Carl D. Case of Oak Park, who addressed these young people, came very close to doing so. "All over the country," he said, "has come a new conception of business." It is easy thus to look on events and read there what one desires to find, but wisdom counsels a more analytical method. These young people must recognize that their battle is not, as Dr. Case seems to believe, already half won. He was, in fact, far nearer the truth when he said that "The world's greatest need is religion. Other professions are running over with recruits, but for religious work the ranks are never full." The truth of this statement is double-edged. Religion is today undermined in proportion to the duty it must perform. In a sense, furthermore, it will always be undermined as long as there are men on earth, for no matter how many dedicate their lives to it, the work to be done is infinite and cannot possibly ever be concluded until the last day.—From the *St. Paul Dispatch*.

The Meaning of My Membership

By THOMAS J. VILLERS

My church is not a club, organized for the welfare of the members only. It is a body of baptized believers, banded together for the extension of Christ's kingdom. Its spirit is unselfish, and its purpose spiritual. My church being founded by the Son of God and purchased with his own blood, I regard the humblest place in it as the highest honor and privilege. My membership, I firmly hold, involves the following points:

1. It means praying. Jesus prayed habitually. "God soon fades out of the life of the man who ceases to pray." The early church was a powerful church because it was a prayerful church. "Humanity plus prayer equals mighty achievements." I will pray daily.

2. It means paying. God gave his only begotten Son. Christ gave his life. My church needs my gifts. I need to give. It is one of the Christian graces in which I should grow (2 Cor. 8:7). It being more blessed to give than to receive, I want to know the greater blessedness (Acts 20:35). My church covenant binds me to help spread the gospel. Therefore my giving shall be cheerful, regular and proportionate to my ability (2 Cor. 9:7; 1 Cor. 16:2). I will pay.

3. It means plodding. William Carey, my Baptist forefather and the father of modern missions, said: "I can plod; to this I owe everything." He plodded his way to immortality. I do not ask an easy or conspicuous place. I am willing to toll wherever my Lord may need me. I may not have unusual talent, but I do possess

the kind of genius that plods, and that counts. I will plod in my study of the scriptures, learning a little each day. I will plod to the house of God, and in the house of God. I will labor with unrelenting industry and with the enthusiasm of patience. I will plod.

4. It means persevering. I will hold fast and keep sweet. I will not take offense, climb the miff-tree, and quit. I will not imitate Bunyan's character, Mr. Shortwind, who began earnestly, but quickly ran out of breath. I have enlisted for life. I recall my Lord's solemn words: "He that endureth to the end shall be saved" (Matt. 10:22). Through his grace I will persevere.

Convention Impressions

This convention has been a wonderful affair. The Sunday afternoon address was especially good.—Ruth Dixon.

A vision of Christian service.—H. A. Darling.

The B. Y. P. U. of A. convention has shown me that there are thousands of young people who are earnestly trying to do their bit toward bringing Christ forward.—Beulah V. Stephens.

I have had rich blessings during the convention and thank God for it.—Mrs. M. Holmes.

I think this convention has drawn us all closer to Christ.—Edith Anderson.

This convention has given to me a new vision of a purposeful, consecrated life devoted to Christian service.—Elise Bohstedt.

I have received great inspiration from the convention, and many ideas from conferences that I know will build up our society during the coming year.—Olive Norton.

The convention has been a great inspiration to me and I feel that with the help of the Lord I will be able to take much to my home union.—Ruth Hatten.

The convention has drawn me nearer to Christ. Am going home and try to do more for him.—Laura Widder.

That the church of Jesus Christ is alive and will live.—Florence L. Sherman.

The B. Y. P. U. convention has given me a vision of the immensity and wide-stretched influence of the B. Y. P. U. organization which I had never had before.—Jessica Price.

I enjoyed the convention, especially Sunday's meeting, and got some help for my future life.—Robert B. Cruiklaw.

It has challenged me to more active service for Christ and shown the opportunities we have in local home work.—Helen Nystrom.

A great inspiration for better work in the future.—Dayton F. Hyde.

A wonderful consecrated bunch of young people.—Laurence Fitchett.

If each one present can keep the spirit of the convention and inspiration throughout the year they can do anything they undertake.—Maud Stough.

It has given good information to take to my home folks.—Wayne Keith.

Those who attended the convention could of help but receive a greater vision of the truth.—Vurah Jones.

The days of inspiration have not yet passed. We take with us from this convention encouragement to go "forward with Christ."—Mrs. Broholm.

The St. Paul convention has given me a much greater vision of things that I can do for God. I hope to be able to do them.—Edwin O. Myers.

The convention impressed me as the most wonderful inspirational meeting I ever attended.—Lucille Lyon.

The convention has been just as wonderful to me as it has been every year since 1917.—Anna Kant.

I feel that the convention has been a great success in every detail. Personally I have felt a new impetus to greater faith.—Elwood Harison.

This convention makes me feel that I not only belong to a small society but to a great host of young people and I pray that I may take the spirit of the convention to the ones back home to inspire them to do great things for the Master.

This convention has meant a great deal to me and has shown me how others have done a great deal and I can.—Effie McKeown.

This convention has meant a great spiritual uplift to me.—Margaret Jones.

I have received a new conception of service in God's Kingdom which will influence my whole life.—F. Searles.

This convention has meant a great deal to me, in fact a decided change in some ways. I hope it has helped others as it has me.—Florence Koch.

This convention has brought me closer to God and His children.—Paul Hempel.

I hear with my ears, and feel with my heart the need of the world.—Mrs. Axel Olson.

This convention has meant a new consecration of my life to Christ.—Bessie Preston.

To have seen, and to have been with such an enthusiastic crowd of young people will make it easier to lead a Christian life.—Rose Maceon.

This is the first international convention I ever attended. It has been a great inspiration to me and one that will never be forgotten.—Alpha L. Powell.

The 1922 convention at St. Paul gave me a new light on B. Y. P. U. work and taught me the blessedness of Christian fellowship. I am going to carry home with me to my local the motto "Forward with Christ."—Margaret Patterson.

Only under the guidance of God could such a convention have been possible.—Ruby Powell.

I have found a lasting enthusiasm for Him that has steadied my faith.—Signe Ouse.

It has been an inspiration to move forward with Christ.—Georgia T. First.

This convention has meant new pep and interest in me to help "put the kingdom over" in my B. Y. P. U.—Violet Pascoe.

The convention has given me a new realization of the responsibility and opportunity of the individual in the service of the Master.—Erna Tiele.

The convention has given me a greater view of young people's work within our churches.—H. G. Jorgenson.

This great convention, the third largest on record, has given me a greater faith in the ability of young people to make an impression on this old wicked world.—F. J. McCaw.

The St. Paul convention has drawn me closer to God and to my fellowmen. It has given me new visions and a greater determination to live so close to my Master that all those I come in contact with will know I am his and thus inspire them to follow him, too. It has filled me to overflowing with wonderful happiness and peace.—Helen D. Rood.

This convention has given me a larger vision and greater determination to serve my God.—Ethel Runyan.

The convention has put pep into my religion.—M. Woodsun.

Deeply impressed with number of states represented and the spiritual attitude of all.—Mary D. Stewart.

This is the first B. Y. P. U. of A. convention that I have ever attended. I have received many great inspirations and hope to go to Boston next year.—Marie Meeker.

The convention has enlarged my ideals and pushed my goal much farther into the future. I am going to work harder to reach it and I will do it.—Alta Worden.

This convention has pointed the way for my life work: a foreign medical missionary.—Ida Hyden.

This convention has been an inspiration that shall always be remembered, and will make me a better worker than ever for the B. Y. P. U.—Hilda Johnson.

This convention has certainly done me a lot of good. Words cannot tell how much I appreciate it.—Esther Bickford.

The meetings were wonderful and gave me inspiration.—Florence Wilson.

This convention has given me a great deal of inspiration and I know I am spiritually blessed by it.—Olive Nelson.

The convention has meant a great deal to me and I am going back to Illinois determined to live a bigger life for Christ, with "forward with Christ" as my motto.—Ethel Boberg.

I wish to thank God for the privilege of attending the greatest convention that ever gathered.—Dorothy Murbach.

I can never voice my deep appreciation to God for the privilege of attending this my second convention. The real meaning of prayer and the realization of the service I owe my Saviour has been brought closer to me than ever before and my earnest desire is to try to bring the message of this convention—Forward with Christ—to the B. Y. P. U. at home.—Mary C. Robb.

Rev. Clausen's address on "Religion at 21."—B. E. Ruppel.

To one, a lifetime Baptist whose years of expectation are comparatively few, the convention is a hopeful prophecy.—T. E. Hughes, Minneapolis.

I think it the most effective convention ever held by the B. Y. P. U.—George B. Martin.

It is a great thing to be connected with such a great organization.—Emma Carlson.

This convention has meant more for me than any meeting I ever attended before. I made me see that all I am or ever can be I owe to God.—Dorothy Burtch.



Religious Education



Katherine House Vacation School

By STOCKWELL SIMMS

We have had a very successful and profitable daily vacation Bible school at Katherine House of Christian Fellowship, Indiana Harbor, Ind., showing a decided gain in numbers as well as in interest and response. A comparison with last year shows: Enrolment 1921—204; 1922—253. Average attendance 1921—142; 1922—177. Highest attendance 1921—162; 1922—200. Races 1921—17; 1922—17.

We graded our school completely according to the new international Sunday-school grading system and used the textbooks published by the American Baptist Publication Society for church vacation schools and found them very well received. This lesson period feature, which is new here, we found to be fully as attractive to the children as the handwork period.

A union picnic which was held in Gary at which five of the neighborhood houses in the Calumet district were represented was a high spot in the school term. Katherine House carried honors by winning the tug-of-war. Two large trucks were donated by interested citizens and we took down 117 children, the largest number present from any one house. Affairs like this give the children a pride in, and loyalty toward the house which makes it so much easier for us to form Christian character.

Our closing this year was marked by the large number of parents present. Increasing interest in our work is being shown by the parents. At least 100 of the 250 present at our closing were adults. A dramatization of the story of Isaac and Rebekah was the feature of our program, which was of the usual type.

A pleasing result of our various activities is the growth of our Sunday school, which ran an average attendance of about 150 all winter and is still hovering around 100. We think we are justly proud of our Sunday school which is completely graded and we expect to graduate young men and women in the near future with as fine Christian ideals as any in the land.

"Foreign Missions at Home"

That is what Rev. John Newton Garst, minister of the Twenty-third Avenue Baptist Church of Oakland, Cal., and his workers call their church vacation school which has just ended. Their reason is found in and justified by, the nature of their school, which was one of, if indeed not the largest, in the San Francisco Bay region. There were seventeen nationalities as follows, and in the order from the largest number of each down to the small-

est: American, Portuguese, Negro, German, Italian, English, Irish, Spanish, Swedish, Austrian, Scotch, Danish, Swiss, Japanese, French, Syrian, Bulgarian.

There were fourteen denominations as follows: Catholic, Baptist, Methodist, Brethren, Episcopalian, Christian Science, Presbyterian, Seventh Day Adventist, Nazarene, Mormon, Campbellite, Congregational, Russellite, Jewish.

32 per cent had no church affiliation.

27 per cent of the whole enrolment were Catholics.

25 per cent of the whole enrolment were Baptist.

24 per cent of the children enrolled attended no Sunday school.

The Sunday-School Cabinet has already had two special meetings to put into operation the unique plan of conservation which was a year ago worked out by Dr. J. N. Garst, and used so successfully by the church Sunday school.

It is realized that N. F. Turner, principal, and other faithful workers did even better work than they did in the school last year.

The Hand-Work Exhibit

Many who attended the Northern Baptist Convention at Indianapolis became interested in the very fine exhibit of Sunday-school hand-work. It represented a contest in which the children of eight states participated.

West Virginia again carried off the beautiful silver loving cup, offered by the children's work department of the American Baptist Publication Society for the most original and best executed display. The cup must be won a third time before it becomes a permanent possession. Miss Erna Wells is children's work director of West Virginia.

Wisconsin obtained second place. Mrs. O. B. Winne is director of children's work in that state.

The judges considered it an unusually creditable exhibit and found it difficult to determine honors.

Mrs. Antoinette Abernethy Lamoreaux, of Illinois, was chairman of the committee on awards. Miss Matilda Utecht, of Maine, and Rev. W. G. Towart, of Vermont, were the other members.

The electric map and large plasticine model of the temple attracted much attention.

The twenty best pieces were taken to Philadelphia and will be shown in institutes and conventions from coast to coast.

The harbors of Haifa and Jaffa (the Joppa of Jonah and of Simon the Tanner) are to be extensively improved by the Palestine Government.

International Sunday School Lesson for September 10

TEACHING THE LAW OF GOD

Lesson: Nehemiah 8:1-18. Golden Text: Psalm 119:33.

Setting

Nehemiah had been first of all concerned with the rebuilding of the walls of the city. Now that the walls had been completely joined together attention was turned to the spiritual needs of the people. The work of construction had been completed on the twenty-sixth day of the sixth month and the law was read on the first day of the seventh month—the month of the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles. The multitude assembled in a kind of public square near one of the gates of the city.

Lesson

The assembled multitudes called upon Ezra to bring the Law which Jehovah had commanded Moses. Nehemiah the governor, Ezra the scribe and the Levites read the law and explained its meaning so that even the children could understand. Portions of the Pentateuch, especially the legislative sections, were delivered to the people. It was a great Bible school. The congregation listened intently from early morning until mid-day. God's word was the foundation upon which they were to build God's work. As Ezra opened the book in the sight of all the people they sprang to their feet, joined in prayer and worship which prepared them to hear God's law. It was a day of rejoicing. The leaders exhorted their hearers to eat and drink and remember their less fortunate brethren. And the people obeyed with great joy for they understood the words that were declared unto them.

Leading Thoughts

Permanent success depends more upon the readiness to hear and obey God's word than upon material equipment. Nehemiah recognized the necessity of restoring the walls of the city but with this task finished he brought the people face to face with Jehovah, their great protector. 2. God's word has an appeal to all types and ages. Where it is understood and obeyed there is rejoicing.

Prof. David Smith of Londonderry, in an article published in the *British Weekly* last January, says: "The longer I live, busying myself daily with the immortal and inexhaustible Scriptures of the New Testament and the relative literature, the more I am assured (1) that the Fourth Gospel was indeed written by John the son of Zebedee, the disciple whom Jesus loved, and (2) that it is the most precious and most truly historical record we possess of our Blessed Saviour's earthly ministry."



Our Own Folks



Oregon Baptist Young People's Assembly

By GEORGE H. YOUNG

On the south bank of the majestic Columbia river thirty miles below Portland 300 Oregon Baptist young people gathered July 28-August 7 for their Assembly. The attendance during the week-ends ran up to 700. A diversified program of recreation, instruction, and inspiration had been prepared, and with the joyous religious atmosphere that prevailed, as well as the fun and fine fellowship, it was successfully carried out. There was a more general representation from the churches than last year. The Assembly idea is fast fring the imagination of the young people throughout the state.

Only a few of the many attractive features can be mentioned. The devotional sessions led by Mrs. Daniel Bryant and Rev. W. L. Riley were especially helpful this year and prepared the young people for faithful attendance at the classes all of which did splendid study work. Our teachers were a fine corps and rendered interesting instruction. They were Rev. Sumner Vinton, Rev. S. L. Roberts, Rev. W. L. Van Nuys, Dr. W. T. Milliken, Mrs. Jessie McCallam, Miss Louise Hunderup, and Mrs. Daniel Bryant.

At the forum hour general topics of interest were discussed by Rev. Charles Rutherford of India, Mrs. O. C. Wright and Chaplain Bronson. Recreation was in charge of Mr. Harold Proppe, who kept the young people engaged in many kinds of sports, as tennis, volley ball, hiking and bathing. The inspirational addresses were a great blessing to the young people. Among the speakers were Dr. A. M. Petty, Dr. S. J. Reid, Rev. Sumner Vinton with his beautiful pictures, Rev. Seldon Roberts, Rev. E. S. Burket, Rev. E. Buerman, Pres. J. L. Peacock, Dr. James Asa White and Dr. W. B. Hinson.

The evening sessions, consisting of a combination of entertainment and devotional address, were attractive and inspiring. Groups of Baptist young people from the German and Swedish churches were present and gave beautiful sacred entertainments; and Mr. Buerman told the fascinating story of God's leading in his life. Mr. Henry Dirksen conducted the music in an able manner. The Assembly music period and the general singing under his direction added much to the spirit and success of the Assembly. To the hostesses Mrs. W. L. Riley, Mrs. O. C. Wright, Mrs. V. Vincent and Mrs. Daniel Bryant, should be given that meed of praise which is their due, for their supervision was both gracious and effective. Mrs. Riley's kindly influence and oversight over the more intimate social relations was a great blessing to all. An interesting and attractive glimpse of college life was given by a group of Linfield Collegians led by Prof. L. S. Shumaker, and the famous Waldo Davis and son regaled the assembly with entrancing religious concerts on their Triple Golden Chimes.

But stunt night excelled in enthusiasm. It was the occasion for the delegates to manifest their histrionic and dramatic ability and they did it without hesitation to the laughter and applause of the crowd. This year the commissary department was most efficient under the direction of Rev. G. L. Hall. Everybody had their almost ravenous appetites satisfied with clean and tasty food. Miss Lydia Pliter, our delegate to the B. Y. P. U. convention, and Dr. James Asa White reported the items of main interest of that great gathering.

An outstanding feature of the assembly was the campfire. Every night the logs blazed by the shore and stimulated the imagination. Language can hardly portray the deep religious emotions that were engendered. Mr. A. D. Bosserman in charge kept the spiritual tone of these campfire gatherings on a high plane. The beautiful spirit, joyous stories and devotional singing will remain a blessing throughout the lives of many, for a real sense of God's personal presence was felt. The crowning service came on the last Sunday night when Dr. Hinson after a heart searching sermon made his irresistible appeal for Christ. Sixty young people immediately, with full realization of their act, responded in definite self-dedication. It was an intense moment of intelligent and purposeful consecration. Many expressions of gratitude from the young people who attended have been received. They say they are going back to interest others for next year. Without doubt the Oregon Baptist Young People's Assembly has already become a power in the lives of large numbers.

The officers for the year are: President, A. D. Bosserman, Portland; district presidents, Geo. Mason, Pendleton, John Hatfield, Roseburg, and Allan Kafury, Salem; secretary, Inez Peterson, Portland; treasurer, Paul Billeter, Portland.

Assembly Committee, Lydia Pliter, Portland, Curtis Beach, Portland, Helen Everest, Newberg, and Uriel Burt, Corvallis.

The State Convention

With clearness of vision and love of the kingdom the Oregon State Convention has marked out a new path of unity of service. At their 54th annual session, held at Columbia City Assembly grounds, July 24-27, Oregon Baptists went on record as advocating loyalty to the historic Baptist position in matters of faith and practice. Unhesitatingly and unitedly, they adopted a definite statement of faith and projected a program of cooperative service. They believe no human suppositional philosophy is needed to reach a correct understanding of the revelation of Jesus Christ and of Scripture.

It is planned to hold in mid-winter a great conference in Portland on the "Essentials of Baptist Faith, Practice and Service," to further develop and weld the spirit of unity and love.

The definite financial goal for mission benevolence this year is \$100,000.

President Jeff Irish of Eugene was re-elected. He has served the convention

many years with intelligent devotion. Dr. W. B. Hinson, as in former years, brought several great spiritual messages creating a spirit of devout worship and consecration.

Because of the advance steps taken in defining Oregon's position and because of the intense spiritual loyalty to Christ there was a feeling that this session held a saliency which would become historic. Entirely void of the controversial spirit, the chief mark of the Convention was spirituality coupled with an intense desire to advance the will of Christ on earth.

Missionary Education at Lake Geneva

By FRANCIS C. STIFLER

Light was thrown on the problem of the Sunday evening meeting when the two hundred delegates at the Missionary Education Conference at Lake Geneva assembled for their closing session on Sunday, August 6 at half past seven. Everyone was there and many friends beside. They had been together for ten days. No speaker was chosen for this closing evening. What a loss! What a wonderful opportunity for a ringing challenging address in which all that had been said and done should be brought to clear focus for every delegate! But there was no speaker. In fact the one presiding at the meeting did little more than a machine might have done. He announced no hymns, read no Scripture, offered no set prayer, called on none to pray or testify, yet every moment was filled with rich spiritual experience. The first hymn called for was the choice of a sixteen year old girl. It was "I'll Go Where You Want Me to Go, Dear Lord." A little later we learned that these words voiced their sponsor's decision made that day that she would give her life for full-time service for her Master. After the hymns came verses and chapters of Scripture from a score of hearts and lips; then prayers, then testimony. The conference was made up of two classes of church leaders. Three fourths of the delegates were mature people charged with the missionary leadership of the Sunday-schools and woman's societies. The rest were young people under twenty whose life plans were yet in the making. During the testimonies that covered the last half hour of this wonderful Sunday evening service, six of these young people declared their intention to serve in the home or foreign fields. One, a young Baptist high school senior, found her heart too full for utterance but the leaders of the conference had learned of her plans, all carefully and prayerfully laid to complete her thorough preparation for the foreign field in the next nine years. The meeting closed with the entire congregation hand in hand forming a circle around the floor of the great outdoor auditorium singing "Blest be the Tie that Binds." The line that impressed itself most upon the hearts of the delegates was the one, "The fellowship of kindred minds is like to that above." They were all of one mind and heart and nothing could

have been more like heaven.

They had been for ten days reading about missionaries and listening to missionaries and interviewing missionaries and playing with missionaries. For ten days their lives had been immersed in the high things of faith and the deep things of the Spirit. Everyone of them knew that his life would never be quite the same again because of the fellowship of those sacred days.

The Lake Geneva Conference is one of our Baptist conferences. It is the only conference for the Middle Western section of our territory where graduate methods with normal training are offered to the promotional leaders in the local church. Together with Silver Bay, Seabeck, Ocean Park, Estes Park and Asilomar it offers the strongest leadership in the country in launching the approved Mission Study books for the coming year. Already plans are under way for next year's conference which will open about August 1. The best minds in the whole realm of missionary education in the various denominations are at work on the books to be used, the curriculum to be offered and the leaders to be secured for the instruction, inspiration and counsel. Harry S. Myers of the Stewardship Department of the General Board of Promotion, who was one of the founders of the Missionary Education Movement and who very ably led our Baptist delegates at both Silver Bay and Lake Geneva this summer, is busy with the plans for next year. The long hard pull of the next two years in our Promotion program can be no better strengthened than by heeding his call that every church prepare now to send its missionary leader to Lake Geneva or one of the other points. This year the office of the Lake Geneva Territorial Committee will be kept open throughout the entire year. The address is familiar to all loyal Baptists—125 North Wabash Avenue, Chicago, Illinois. Address Charles C. Light, Executive Secretary.

Great Days at Kansas Assembly

By CHARLES DURDEN

Heartily acclaiming it the best of six, a large company of young people brought the sixth Kansas Assembly to a close at Ottawa University last Thursday.

For ten days this company of young people had been together, ten days of fine, earnest class-room work, of warm fellowship together in heavenly places in Christ Jesus; of laughing, happy, and sometimes hilarious fun.

The great days of the assembly were climaxes that gave expression to the spiritual power manifest throughout. The services of Sunday amply fulfilled the text of the assembly sermon: "We would see Jesus," and in the overflowing congregation of Sunday morning, addressed by the writer, and the echo meeting of the afternoon where, under the spell of a heartfelt message by Gage of Chicago, consecration of life seemed the only natural thing, and at the campus vesper service addressed by Camp Leader Herriott, it seemed as if we looked the Master in the face, and knew him for our King.

What a coronation night we had on Wednesday! Those present have lived under the spell of it ever since. In a beautiful way Dean Behan had unfolded the call of life service in the vesper services under the trees. Then the ministry, the mission fields, and the work of religious education had been successively presented. Quietly decisions were made. It could not be otherwise. God's voice was

plainly heard. The climax came as a great company of young people marched from the chapel singing, "Onward Christian Soldiers." There, at ten o'clock, with the white moonlight filtering through the trees, Dr. Behan earnestly gave the call, and forty-five young men and women gave themselves to the Lord for whatever service he may require, forming the first Life Service League of Kansas.

It was a wonderful hour. If there were nothing else the assembly was well repaid. There can be no question about the spiritual power of the young people's movement after such times. Perhaps for the sake of brevity the story of the assembly should be summarized.

1. The Attendance. Larger than in previous years. 392 accredited delegates taking class-work, and 141 visitors. Total registered 533.

2. The Class-Work. Good, solid work was the order of the day. At no point was there a let-down. Dean Behan knows how to combine scholarship, spirituality and pleasure.

3. The Prayer-Life. Led successively by Showalter, Searcy, Cole and President Price, morning prayers gave tone to the day's activities and lifted the work above mere instruction in methods.

4. The World Field. Horizons were pushed back to the ends of the earth by instructors and speakers. Burning words of past triumphs and present needs were brought. Every last delegate was confronted with the world opportunity. No wonder they responded so heartily.

5. The Fun and Recreation. Spiritual fervor needs a safety valve, and assembly life was finely balanced. What screaming hilarity on stunt night! Led by the faculty, these young people gave over Saturday night to bubbling merriment, always within bounds.

6. The Camps. Camp Taub Jones, where forty-six boys were in tents, was a great attraction. The fifty-three W. W. G. girls were encamped in the Science Hall. These camps will overflow next year.

7. Administration. It would be difficult to tell the story of the assembly without saying something of the quiet and effective work of Dean Behan and Miss Umstott. No one heard the wheels of organization turning. Arrangements were perfect. No one complained. It was easy to see that master hands had completed arrangements, and anticipated wants.

8. The University. Perhaps no single

factor contributed as much as the university. The atmosphere was there. Quietly President Price moved among the delegates, always happy, always helpful, a fine, loyal Christian leader. The writer had heard of Ottawa, but had never seen it. Those quiet hours of fellowship with President Price make it easy to say; "Ottawa University is a good place for the young people of Kansas." If a man's prayers are an index, this cultured man knows his Lord intimately, and loves him supremely.

Next year? The Assembly will overflow. It ought to.

Galesburg, Illinois.

Michigan State Normal

By C. S. BURNS

Education, devoid of the spirit and ideals of Christianity, is a dangerous thing, as is illustrated in the recent propaganda of "Kultur" and "The Superman" enthusiasts of Germany.

America's educational institutions were given us by the church. Even though they have been so largely taken over by the government for control, if they are to remain the splendid forces for righteousness they have thus far been, Christianity must continue to influence and direct their trend.

One of every 212 of our population in the United States is in some sort of college, and as Baptists we have a fair showing both in educational institutions and in students.

In over thirty universities and colleges we now have special work carried on by Baptist workers and must continue these and enlarge their programmes, but we have neglected the state normal colleges altogether too long, and must be at the task as soon as possible.

From the normal college go the teachers who touch the plastic minds of the grade students, who are far more susceptible to religious suggestion than in the later school life, in college and university.

These normal colleges are left to the ministry of the local Baptist church, often a church small in numbers and with inadequate equipment for work for students and young people generally.

The Michigan State Normal College at Ypsilanti, the oldest State normal school in America, had last year in its student body seventy-two students from fifty Baptist churches in the state. During the



BAPTIST STUDENTS AT MICHIGAN NORMAL COLLEGE

present year eighty-eight students were enrolled from fifty-five churches. The responsibility for ministry to these Baptist students is properly a state convention work, rather than the work of the local church. The plan of the State Convention working with the pastor at Ypsilanti includes a young woman student secretary, who will give her entire time to serving the Baptist students of the school, and relating them in their social, religious and fraternal interests to the Baptist church or Baptist students.

The accompanying cut presents the Baptist Students' Association of 1921-22, together with Mr. Floyd Smith, the teacher of the Bible Class, Mrs. C. S. Burns, students' adviser, and pastor C. S. Burns. This group takes in about half the active workers for the year.

We are seeking the right kind of young woman for this work to begin late in September and will be glad to correspond with anyone interested.

Ypsilanti, Mich.

Nebraska Baptist Young People's Assembly

By R. R. Coon

At Grand Island, Nebr., July 30 to August 6 was held the first Baptist Young People's Assembly. Rev. J. D. Collins, state Sunday-school secretary is chiefly responsible for this gathering. From the opening day to the very close it was a marked success in attendance, interest and efficiency. Mr. Collins was fortunate in having the presence of all announced speakers on the program except Dr. W. E. Chalmers, of Philadelphia, who on his way West was called home by telegram. President J. M. Wells took his place and gave an able interpretation of five books of the Bible on five successive days, expositions both critical and orthodox. Other speakers and instructors were: Dr. M. D. Eubank, Wilson Mills, D. D., Rev. A. C. Hanna of Burma, Miss Hazel Boyd, Mrs. Jeff Yelton, Sunday-school secretary Bayles, Prof. R. B. Stevens, Dr. W. I. Fowle and Dr. W. B. Lippard. Rev. H. B. Ward of Superior, led the services of song at every session, a very interesting feature of the meetings. Young people's work, the Sunday-school, Bible study, missions, evangelism, the preacher in the pulpit, these were the topics presented and discussed. We wish that sixty ministers of Nebraska—instead of twenty-five could have attended Pres. Wells' study class of the minister preaching; or Dr. Mills' class on evangelism; and that two or three hundred young people—instead of one hundred could have filled the rooms where methods of Sunday-school and young people's work and Bible study were presented; or we could wish—but all of the study exercises were worthy of largest participation. As it was some of the classes had to be taken to the chapel; a room holding fifty was not large enough.

The problem for Mr. Collins to solve is: How can we accommodate the four or five hundred that will probably attend next year? The two hundred or more of registered attendants this year will "tell the tiding round" of what a satisfactory meeting that was at Grand Island. For over twenty years the writer has attended gatherings of Baptists in Nebraska—every state convention—and the conviction is that this Assembly, of eight full days, will mean more in real benefit than any meeting of Baptists with the possible exception of the national B. Y. P. U. convention in Omaha fifteen years ago. Recreation,

instruction, inspiration, devotion, each of these was prominent and in variety was offered "as every man had need."

Each evening a young people's society, from Gibbon or Polk or Hastings or Grand Island, gave a musical or other entertainment, followed by an inspirational address. These latter were given by Missionary Hanna, Rev. W. H. Bayles of South Dakota, Judge B. H. Paine of Grand Island and President Wells. We believe the management was fortunate in locating the Assembly at Grand Island where free use of the college buildings and grounds was given—a real advantage to the Assembly and to the college. We believe such a gathering will be held next year and years following, and that Grand Island will be the permanent location; naturally the proper place where the college and Baptist headquarters are located.

Minnesota's Leader Goes Home

A TELEGRAM TO THE BAPTIST Thursday afternoon from Rev. E. H. Rasmussen of the Minnesota state office brought the announcement of the death of the beloved Executive Secretary of the Minnesota Convention, Dr. E. R. Pope, after a brief illness.

Dr. Pope was in Chicago for a conference of mid-west state secretaries with Dr. W. H. Bowler at the Hamilton Club a week before his death, and was taken ill before starting home. Arriving at Minneapolis Saturday morning, August 12, he was taken to the Northwestern Hospital shortly afterward, and died on August 17.

After thirty-five years of service in Minnesota, of which twenty-eight was given to the office of state secretary, Dr. Pope was looking forward to release and a well-deserved rest. He had taken steps to be relieved of his office October 1, and the state board had thoughtfully made plans for making his last days comfortable.

Edward Ritchie Pope was born at New Bedford, Mass., in 1855. He studied for three years at Harvard, and then went to San Francisco to live with an uncle, John F. Pope, one of the pioneers of California and of the First Baptist Church of San Francisco. Dr. Pope studied in a lawyer's office and was admitted to the California

bar in 1879. Responding to a conviction that he should preach the gospel, he was licensed by the First Church in 1882, and then came to the Morgan Park Theological Seminary at Chicago and graduated there in 1885.

Following his graduation he was ordained at Carbondale, Ill., and served the church there as pastor for three years. In 1887 he went to Rochester, Minn., and enjoyed there a ministry of seven years, from which in 1894 he went to the secretaryship in which he was to do his great life work.

From 1894 to the day of his death Dr. Pope toiled and prayed and travelled for Minnesota Baptists, which under his leadership have come to number 238 churches with 29,196 members, raising last year nearly \$900,000 for the work of Christ.

The funeral service was held on Sunday August 20, by Pastor Norman B. Henderson, at the University Church, of which Dr. Pope was a devoted member and officer. One of the greatest joys of his last days was the achievement of the great building enterprise of that church to make possible an extensive work in behalf of the university students and community.

Surviving Dr. Pope are his wife and four daughters, Mrs. R. A. Graves, Mrs. Paul Rhame and Miss Anna Pope of Minneapolis, and Mrs. D. L. Sherk of Quincy, La. Miss Pope was on a vacation tour in Seattle when her father was taken ill. Neither she nor Mrs. Sherk was able to get here before his death.

Joel Byron Slocum, D. D.

An Appreciation by REV. ALFRED E. ISAAC

TO the hosts of Dr. Slocum's friends, his death will come as a terrible shock. During his vacation, he was filling an engagement for five Sundays with the First Church, Vancouver, B. C., when heart failure brought his devoted ministry to a sudden end. Mrs. Slocum, who had accompanied him, brought the body back to Dayton, Ohio, her two sons meeting her in Chicago. The funeral was held in the First Church, of which he became pastor only two years ago, Wednesday afternoon, August 3rd. Although it was vacation time, the church was filled with his parishioners and friends. The service was in charge of his old-time friend, Rev. Alfred E. Isaac, of Rochester, N. Y., assisted by Dr. Frank Sweet, of Cleveland, who was supplying the First Church, Rev. W. R. Sloman, of the Third church, and Philip Bauer, Dr. Slocum's associate pastor. The casket and pulpit were covered with a profusion of beautiful floral pieces, the gifts of Dr. Slocum's friends from far and near, a number coming from Norwich, Conn., Greenwood, Brooklyn and Yonkers. A beautiful wreath was placed upon the pulpit chair which Dr. Slocum was accustomed to occupy. From one to three the casket was open and large numbers of friends passed by to look upon the face of their beloved pastor and friend once more.

Dr. Slocum began his pastoral labors in Westbrook, Maine, in 1896, following his graduation from Colby College and Newton Theological Institution.

He rapidly and steadily widened the scope of his ministry, occupying successively pastorates at the First church, Concord, N. H.; Columbus, Ohio; Greenwood, Brooklyn; Central church, Norwich, Conn.; Warburton Avenue, Yonkers; and finally the First church, Dayton, Ohio, one of the most outstanding churches in our entire denomination.



Dr. Slocum was honored a few years ago by his alma mater, Colby College, with the honorary degree of Doctor of Divinity. He had written an unusually large number of songs for his beloved college. He had also written a number of short poems which were greatly admired.

During nearly the entire ministry of

Dr. Slocum, the writer has esteemed him as his most intimate friend. He loved him as a brother, and counts him one of God's noblemen. Dr. Slocum leaves a wife and two sons. His oldest son, Lorrimer, graduated from Princeton last year and now holds a position with N. W. Ayer & Son. His younger son, Jameson, is still a student at Princeton.

W. Drew, D. D., pastor of the Third Church of the same city. It is believed that he will accept the call.

Mississippi Valley

ILLINOIS

PASTOR T. B. MARLIN has resigned at Auburn after five years of service, and is now available for supply work or a pastorate. The Auburn church has added 60 to its membership and increased its benevolences more than eight-fold. A fine group of young people have been developed. Building improvements have been made at a cost of \$8000.

MINONK CHURCH has been pastorless since April 1, when Rev. N. J. Hilton, D.D. resigned to become District Superintendent in Southern Illinois. Minonk is a fine field. Besides a good membership in town, it has a large number of young couples on large and rich farms in the country. Nearly all of these are well educated young people. Dr. E. P. Brand has supplied the church a portion of the summer and they have now located a pastor. Rev. L. C. Taylor of Kinderhook has accepted a call and will begin the pastorate Sept. 17. The call was unanimous. Brother Taylor has been quite successful in the three pastorates he has had in Illinois.

THERE are three churches close together in the Quincy Association that are now pastorless or will be in a few weeks, viz., Griggsville, Barry and Kinderhook. These fields are all on the Wabash Railroad on the western side of the state. They all have good meeting houses, good parsonages and are strong churches, and we hope they will secure pastors soon.

REV. W. E. POOLE resigned the Carrollton field and accepted a call to Madison. Carrollton has been making inquiry concerning a large number of men. It is a good field, with a good meeting-house and good parsonage.

THE ATLANTA church has an old meeting-house in good repair and a fine parsonage, and as reported is pastorless or will be soon, as their pastor Rev. W. W. Ayer has been called to another very important field. We hope Atlanta will not be pastorless long.

FAIRBURY is a fine field for the Baptists, with a fine church and parsonage. Evangelist F. M. Dunk has been supplying the church during the summer. They are anxiously looking for a pastor.

ALPHA HAS a fine meeting house and splendid parsonage and is a fine field, but on account of a little discouragement they have been pastorless nearly one year. There are no serious difficulties there, but a lack of unitedly taking hold of the work. We hope they will settle a man soon.

TOULON is one of the best churches in the state. They subscribed more than \$30,000 in the New World Movement. They have been pastorless since last fall but have all the time been looking for a pastor.

THE LINCOLN church became pastorless about Aug. 1. They expect to begin looking for a man at once. This is a fine little city. The Baptists have a splendid modern meeting-house and it should make a very hopeful field for some good man.

Church News by States

Atlantic Coast

MASSACHUSETTS

REV. AND MRS. CAREY W. CHAMBERLIN of Beverly reached home August 4, after an absence of five months. They visited our mission stations in Japan and China, and also attended the Shanghai Christian Conference.

MRS. MARY G. LORD, for many years a wise and devoted leader in the church at Athol, on the 12th celebrated her 88th birthday. In early life she was a teacher, connected with the State normal school at Oswego, N. Y., during the administration of the celebrated Principal Sheldon. Her only son, Mr. W. G. Lord, with whom she resides, is moderator of the town meeting, and one of the solid men in the church and community in Athol.

BELMONT STREET CHURCH, Watertown, Dr. O. J. White, pastor, has made solid progress during his first year of service there. They have sold their meeting-house to the Roman Catholic church just back of them, on very acceptable terms, and have purchased a lot in an ideal location where all ways seem to converge, and are expecting soon to adopt plans for a new stone edifice that will house all their activities and be equipped for their inevitable growth.

REV. H. L. HASS the new pastor at Marblehead, will be ordained September 6. Ultimately he looks forward to educational work in the Philippines under our Foreign Board, and purposes to take preparatory courses at Harvard in school administration. Mr. Hass is a graduate of Newton, and Des Moines, also was a soldier-student in the University of London. Marblehead is appreciating him.

EMPHATIC SATISFACTION is expressed all around with the settlement of Dr. Arthur W. Cleaves at First Church, Providence. His long, strong leadership at Newburyport, followed by his journalistic service on THE BAPTIST, gives him an especially intelligent and practical equipment for the service required in Providence.

THE CHURCH at WESTON is progressing toward their building project. Charles B. Dunham, architect of the churches at Watertown and Arlington, is drawing plans for a noble stone edifice on the site of the old church. The church is most fortunate in having such an experienced and dependable leader as Dr. Joseph E. Perry at this time, and they all know it and are acting accordingly.

NEW YORK

DR. PAUL FARR RUSSELL of Bellevue Hospital, New York was married at Owl's Head, Maine August 10, to Miss Phyllis

Hope Addison of Newton Centre, Mass. The officiating clergyman was the father of the groom, Rev. Samuel Russell, pastor of the First Church, Buffalo. The place chosen for the ceremony was a little island on Penobscot Bay, the summer home of the Russells, and near to Rose Hill Farm, the birthplace of the bride. Dr. and Mrs. Russell are under appointment by the Foreign Mission Society, for medical work in China, and expect to leave for their field sometime next year.

NEW JERSEY

FIRST CHURCH, BAYONNE, C. H. Rannels, pastor. The work has prospered despite adverse summer conditions. The baptismal waters were stirred during July and one who had been reclaimed was given the hand of fellowship at the August communion service. The attendance has been unusually large for the hot season, the number present at the communion service August 6 being the largest summer congregation in many years.

FIRST CHURCH ATLANTIC CITY, of which Hinson V. Howlett is pastor, includes the following suggestive items in its weekly calendar:

"We often think that we have so nearly a 'missionary field' here that we ought to at least keep our resources for our own work! But it is a joy to invest more than \$4,000.00 a year in fields afar!"

"We are represented on the home field by Miss Clara A. Mayhew, Christian Center, 150 Line street, Camden, N. J.; and on the foreign field by Miss Mabel France Ivins, Taung-gyi, South Shan States, Burma. Let us pray for them and their work daily."

EASTERN PENNSYLVANIA

FIRST CHURCH, WEST CHESTER, has invited Rev. E. N. Huff, of Hollidaysburg, to be its pastor, succeeding Rev. E. C. Kunkle, who resigned to become Director of Promotion of the Metropolitan District of New York. He has accepted and will assume the pastorate about Sept. 1.

REV. CHAS. A. WALKER, D. D. presented his resignation to the Olivet Church, West Chester, Aug. 9, to take effect Oct. 1, when he will have completed nine years and three months of service. He has been called to the First Church, Dover, Del., to succeed the late Rev. O. Gray Hutchison, and begins his service there immediately upon leaving his former field.

FIRST CHURCH, LOCK HAVEN, conducted a Vacation Bible School this summer, the first ever held in that community. Seventy-one were enrolled and good work accomplished. Pastor J. F. Miller says that the school was the best advertisement the church has ever had.

CHESTER AVENUE CHURCH, Philadelphia, on Thursday evening August 10, extended a unanimous call to Rev. Groves

MICHIGAN

A MID-SUMMER OPEN-AIR evangelistic campaign inaugurated by the Detroit Council of churches has been successfully carried on under the personal direction of Rev. D. L. Schultz, labor evangelist of the Home Mission Society. Meetings were held in nine different parts of the city, the work in the several districts being carried on by ministers and laymen. Scores of conversions were reported each week. One hundred men expressed a purpose of affiliating themselves with churches. Employment was secured for seventy-five men. The municipality allowed the workers a free field, no street corner being denied them. Many tracts and Gospels were distributed.

IOWA

Ordination of Charles E. Smith

In response to a call sent out by the First Baptist Church of Ames, Iowa, a council of the Central Association met August 8 to consider the advisability of ordaining Charles E. Smith to the gospel ministry. State Sec'y. G. W. Cassidy was elected Moderator and Rev. Hal E. Norton, Executive Sec. of the Des Moines Baptist Union, clerk.

Mr. Smith is a graduate of Iowa State College of Agriculture and of Hartford School of Missions, and is now under-appointment of the Foreign Mission Society as an agricultural missionary to the Belgian Congo. He gave a very clear statement concerning his Christian experience, call to the ministry, and Bible doctrine. These were found to be entirely satisfactory to the council, and at the evening service they proceeded to ordain Brother Smith. The service was as follows:

Scripture and prayer, Rev. Frank L. Cooper of Des Moines; sermon, Mr. Smith's pastor, Rev. R. B. Davidson of Ames; ordaining prayer, Rev. L. E. Viets of Boone; band of fellowship, Rev. Hal E. Norton of Des Moines; charge to candidate, Rev. Frank Case of Des Moines; benediction, Rev. Charles E. Smith.

An interesting part of the service was the offering of \$115 taken at the services to enable Mr. Smith to purchase books to take to the Congo.

Mr. Smith and his splendid wife sail for their field early in September.

Hal E. Norton, Clerk.

NEBRASKA

Nebraska Students in State Schools

Baptist students going to any of our state institutions should at once connect themselves with the Baptist church, and pastors are under obligation to inform the churches at our educational centers of prospective students that they may get in touch with them and line them up for the denomination. We are therefore giving the names of pastors in our educational centers: State University, C. J. Pope, University Pastor, 1440 Q St., Lincoln, Neb.; Chadron Normal, C. E. Hamilton; Wayne Normal, E. M. Owings; Kearney Normal, D. I. Coon; Peru Normal, Claude Richmond.

EVANGELIST RICHARDS of Grand Island loses his summer supply work with the Humphrey and Platte Center churches Sunday August 27. On these fields Mr. Richards has accomplished a successful work. Forty members have been received. Humphrey and Platte Center are German Catholic settlements. The Baptist churches are the only evangelical churches in these fields.

Mr. Richards may be addressed at 624 E. 11th St., Grand Island, Neb., for evangelistic work September 1.

Rocky Mountain States

COLORADO

DR. ARTHUR I. FOWLE, Executive Secretary of the Nebraska Convention, has accepted the unanimous call of the Greeley church, and the Greeley people are very happy in their splendid acquisition.

DR. JOHN Q. A. HENRY was at one time pastor, for two years, of First Church, Denver. At a recent meeting the church adopted a memorial, presented by a special committee, consisting of R. S. Roe and Mrs. F. I. Smith, reading in part as follows: "It is with profound sorrow that we have received the news of the passing on of a former and much loved pastor of this church, Rev. J. Q. A. Henry, D.D. He was a strong preacher, a zealous servant of Jesus Christ, unswerving in his allegiance to his Master and yet loving and winsome in his intercourse with all people. He really believed that he had a message from God for lost sinners and with all the enthusiasm and earnestness and persistence of an intense nature, fully possessed by that message, he proclaimed it far and wide. His zeal for God carried him to the ends of the earth, turning many thousands from drunkenness and sin to sobriety and to Jesus Christ."

UTAH

THE STATE CONVENTION, cooperating with the Home Mission Society, is carrying out an enlarged program of missionary effort. The program contemplates the erection of several new houses of worship and extensive development of the fields occupied by Baptist missionary forces. Rev. Henry Jacobs, for eighteen years a missionary worker in Baptist churches of Salt Lake City and adjacent towns, has been secured to have oversight of the work in the western part of Salt Lake City. This large and growing field, in which are located the Rio Grande and Burlington Baptist churches, is the most promising of Baptist home missions in Utah.

Pacific Coast

SOUTHERN CALIFORNIA

SAN DIEGO FIRST CHURCH has been highly favored since July 1, during Pastor F. O. Belden's vacation, in having a former pastor, Dr. W. H. Geistweit of St. Louis for four Sundays, and another former pastor, Sec'y W. F. Harper, for one Sunday. Dr. Geistweit's inspiring discourses drew increasingly large audiences. By request of the church board he preached on Prohibition to a capacity audience of 2000. This church has cooperated with two other city churches in holding daily vacation Bible-schools. Rev. and Mrs. E. E. Silliman, who are members of this church, often send cheering reports concerning their missionary work in India.

THE EXECUTIVE COMMITTEE of the Church Federation of Los Angeles, at its meeting on Tuesday, July 18, passed the following resolution: "The Church Federation of

Los Angeles counts the present tendencies to Sabbath desecration as being filled with promises of grave moral decline. At a time when humanity seems so uncertain as to its moral obligation, all Christians should seek to bring the moral truth of Christ to the attention of the world, both by precept and example. We particularly deplore the open and violent defiance of Christian Sabbath ideals on the part of those who undertake to sell real estate through the use of the Sunday barbecue, gifts of prizes, automobiles, etc., to purchasers, and other cheap and vulgar methods of Sunday commercialism. We wish for humanity's sake that all such practices might be eliminated from our city and community."

OREGON

REV. DANIEL BRYANT, associate pastor with Dr. W. B. Hinson of the East Side Church, Portland, has received a unanimous call to the pastorate of the First church, Corvallis. Mr. Bryant has accepted the call and will enter his new field September 1.

THE OREGON AGRICULTURAL COLLEGE, located at Corvallis, and had an enrolment last year of 5,300 students.

Dr. Burton Convocation Orator

At the One Hundred Twenty-sixth Convocation of the University of Chicago to be held September 1, Professor Ernest DeWitt Burton, the Director of the University Libraries, will deliver the address on "Education in a Democratic World." Professor Burton has been for many years the Chairman of the Board of Education of the Northern Baptist Convention, and has twice visited the Orient, especially China and India, for extended investigation of educational conditions, from the last of which he only recently returned. He went to Japan and China last August as Chairman of the China Educational Commission of the Foreign Mission Conference of North America. Professor Burton has a remarkably wide acquaintance with the educational situation in the Orient, as well as in this country and in Europe. He has been a professor in the University of Chicago since its foundation.

Miss Prescott Leaves Secretaryship

MISS NELLIE G. PRESCOTT, who since September, 1914, has been officially connected with the Women's American Baptist Foreign Mission Society, first as associate foreign secretary and then as foreign secretary with full responsibility, left her position at headquarters August 1. Her resignation had been regretfully accepted in May.

While Miss Prescott felt compelled to give up the heavy work of the foreign secretaryship she has consented to act as advisor to the foreign department. Miss Mabelle Rae McVeigh has taken over the work as acting secretary.

Many testimonials of appreciation of Miss Prescott's work were given at the annual meeting of the board of managers at Indianapolis in June. The Board feel very grateful that though Miss Prescott will not be in the work at headquarters they will have the continued benefit of her wide experience and her wise counsel.

Miss Prescott expects to live in Rochester, making her home with her friend Mrs. Augustus H. Strong.

A Wanderer Abroad

By ARTHUR T. FOWLER

I. The Lure of London

"The city is full of them—" these are the words I heard from a Londoner speaking to a friend in the "tube" yesterday. He was referring to the invasion of the city by Americans, and indeed one cannot fail to notice them this summer. Whatever interest other parts of Europe may hold for tourists there is certainly a lure to London. The war appearance of a year or two ago has entirely disappeared, so that the city has assumed its old time appearance—plus a vast improvement in streets, new buildings, and cleanliness. There are other things as well as Americans here, there is the ever present Ford car. A friend told me the other day, and his word can be relied upon, that over here they furnish a squirrel with each car to pick up the nuts as it goes along! That also "reminds me" of a hill climbing event near here between a Rolls Royce and a Ford. Both cars came to a very steep hill, the Rolls Royce was heavy and slow, the Ford was light and quickly ascended reaching the top first, but with a tremendous rattle. When at the top the chauffeur of the Rolls Royce said to the rapidly "said the chauffeur condescending-Ford man, 'What car is that you have?'" "A Ford," he answered. "It runs very ly, 'but what was the awful rattle I heard coming up the hill?'" "That sir," replied the Ford man, "was the eighteen hundred pounds which I did not pay for a Rolls Royce, rattling in my pocket!"

A notable feature in London this past week have been the demonstrations, demanding no more war. These were coincident with similar gatherings throughout Great Britain and in many European countries. The pilgrimage to Hyde Park was worthy of the city; a procession two miles long with ten thousand people in it passed through the main west end shopping thoroughfare to the meeting places in the park, where twelve different platforms were erected. There were men, women and children of all ages, representing churches, trade unionists, labor party, the Quaker Societies, "War resisters," and as one paper expressed it—"the potential conscientious objector." At the end of the long procession a group of communists fell in behind with a banner bearing the inscription—"We don't support this demonstration; it's humbug." The speakers on the various platforms were drawn from the church, among whom were many of our Baptist leaders. From each platform resolutions affirming hatred of war, and demanding international co-operation to end the evil was carried. The mover of the resolutions in every instance was an ex-service man.

Yesterday being in the House of Commons, I witnessed the expulsion of Horatio Bottomley as a member of the House. It will be remembered that he was recently convicted of embezzling funds entrusted to him for victory bonds, to the approximate amount of one hundred and thirteen thousand pounds. The last expulsion was about one hundred years ago. The whole proceeding though only lasting about fifteen minutes, was as solemn as the ecclesiastical excommunication of a bishop. A great hush prevailed through the house, so great it could be felt. Bottomley did not appear in person, but sent a letter, explaining his position, this was followed

by a reading of the court's record of conviction, after which a motion to exclude was made by Mr. Austin Chamberlain. Bottomley has had an erratic and weird experience. He was the editor of *John Bull*, a London weekly. He poses as a martyr, while most of the people regard him as a criminal.

How often a thing should be left unsaid or better said! Here is a church notice from the *Methodist Recorder* the paper of that denomination over here: "The Rev. E. Omar Pearson, was presented on behalf of the members of our Crambrook Church, Ilford, with an envelope containing ten guineas, as an expression of appreciation on his leaving the circuit!"

London.

A Charter for Industry

The statement which follows was submitted to the Social Service Conference at the Indianapolis Convention, and its publication was requested by the conference. The author is Rev. U. M. McGuire, of Greencastle, Ind., formerly a member of the editorial staff of THE BAPTIST.

CERTAIN political rights of man have entered into the constitution of modern governments on the basis of such accepted formulas declarative of those rights as Magna Charta, the Declaration of Independence and the Declaration of the Rights of Man and of the Citizen. But industrial rights rest upon no such accepted formula. Modern industry has become so far and so permanently institutionalized, so complex in its organization, and so complete in the subjection of the life of both the individual and the community to that organization, that in order to establish economic justice, insure industrial peace and promote the general welfare, it is necessary for a charter of industrial rights to be defined and established upon the following principles:

I. Natural resources of the earth are the common heritage of the people and values created by the community belong to the community; the equity of each in the common wealth is inalienable, but it may take the form of adequate provision by society for individual welfare; property is to be acquired, administered and used as a trust for the common good, having in view spiritual ends and the best life for all.

II. All are under equal obligation to labor in proportion to ability for the common good; equal opportunity must be secured to all for employment, for acquiring a living, for conditions favorable to health and morals, for one day's rest in seven, for healthful recreation, for care in case of need, for family life, for education and religion, and for participation in the general welfare.

More Than Million Children Working

More than 1,000,000 American children between 10 and 15 years of age are engaged in gainful occupation, 1,060,858 being the exact figure according to a census bureau report, August 11. Out of every thousand boys between those ages 118 were recorded as employed either on their own account or for wages, while 5.6 per cent of the girls were so employed.

III. Industry in general must be so organized as to secure economy, efficiency and democratic cooperation; each particular industry in which different parties have an interest as investors, managers, workers or the community, must be governed by a body in which all parties having such interest are represented, respectively, by representatives of their own choosing and in proportion to their vital interests.

This charter is proposed to the public as expressing the Christian conception of an enlightened and humane industrial order for the present stage of civilization; and all the agencies of religion, of education, of business, of organized labor and of civil government ought to co-operate in efforts to establish and maintain such an order.

What Shall the Churches Say?

(Continued from page 917)

the local churches everywhere, incorporate them into their interpretations and applications of Christianity, and urge a repentance to righteousness in harmony with them.

And thirdly, these are the Christian ideals: life above lucre; the general welfare before private interest; the maintenance of all the normal rights of man; equality of economic, educational and social opportunity; restoration of the family and of the weekly day of rest; reasonable hours of toil, and sanitary conditions; a living wage as a preferred claim upon industry; the right to organize, with free choice of method; adjustment of conflicting claims by collective negotiation, in which all parties interested shall have representatives of their own choosing and in proportion to their vital interests; abolition of unemployment (including that incidental to industrial disputes, and of profiteering; adequate care of the weak by the strong; economy and efficiency in the production of economic goods, equity in of their use to the highest spiritual and social ends; progressive application of their distribution and the subordination discovered principles and methods of democracy to the industrial organization; national goodwill; enlistment of all social orderly procedure, conciliation and fraternal agencies, religious, educational, industrial and political, for the promotion of these ends. Such are the maxims to which all Christians by the genius of their faith, and by the principles of the gospel, are committed beyond debate, compromise, treat or recall.

In the promotion of these ideals, it is high time for the churches everywhere to move "like a mighty army," and to make common cause with all groups of people, however organized, that seek the same end. Signs of such a movement are growing more evident. The light of a new day is beginning to stream across the tops of the hills.

SERVICE DEPARTMENT

THE BAPTIST CHURCH OF PORT BYRON, N. Y., is without a pastor, Rev. L. Bumpus having resigned about two months ago to accept a call to Marion, N. Y. There is a parsonage and the church can raise \$1,200 salary. A middle-aged man is preferred.

The new country church at Roseglenn, N. D., needs hymnals. If any church can spare Baptist hymnals, or other standard hymnal, please notify Wm. Mueller, Star Route, Ryder, N. D.

James A. Francis at the University of Chicago

THE University of Chicago preacher for August 13 was Dr. James A. Francis, pastor of the First Church, Los Angeles. The services are held in Mandel Hall at 11 a. m. and are largely attended by the university community.

Prior to the service the Alice Freeman Palmer Chimes in the Founder's Tower rang out "May Jesus Christ be Praised" and "There is a Fountain Filled with Blood."

Dr. Francis appeared in the conventional Geneva gown worn by all university speakers; but with characteristic independence he laid his robe aside before speaking, and presented himself in a comfortable summer suit. His first paragraph raised a hearty laugh which ran throughout the congregation,—an unusual thing for this stately occasion. He had his hearers *en rapport* from start to finish, and a bit of aside or casual allusion in the midst of the loftiest flights had its answer in the ripple of mild laughter or the half-spoken assent which revealed his complete control of his audience.

The entire service was one of exaltation of the Lord Jesus Christ. Three hymns were sung by the choir of eighteen men's voices, leading the congregation; and all were hymns of adoration. In the hymn "I've Found the Pearl of Greatest Price," a reverent hush fell upon organist, choir and all the congregation when the verse was sung, "Christ is my Peace, He died for me, for me he gave his blood; And as my wondrous Sacrifice offered himself to God."

Dr. Francis, who was alone in the entire conduct of the service, in his morning prayer thus pleaded with the Father: "We pray for this great institution of learning; this morning we ask for it this one thing; that it may become increasingly Christian in spirit and in outlook; that above all other things learned here, we may learn to know him who gave us being, and before whom at last we must all stand."

The preacher's text was Ephesians 1:19: "And what is the exceeding greatness of his power toward us." The sermon was a marvellously rich and vital exposition of the entire chapter of the epistle, with the text for a climax.

We can better appreciate the passage, said the preacher, when we understand who wrote it and to whom it was written. The Ephesians had no Bible, they had little or no social status. They had been brought up in a community where decency was not respectable, it was only queer. They had very little; but they had, so Paul tells them, the consciousness of access to Jesus Christ the Eternal Son of God risen from the dead. That was about all they had; but that one privilege is the biggest there is. You have that same privilege of access to the living Christ, every hour of the day. . . .

The dignity, greatness and worth of the human soul depend not on where we came from, but on what we may become. The biggest promise in all the Bible is the promise that if we come to him and follow him and keep following, some day we shall be like him. We've got a supernatural religion! . . . Men and women, the day you found Christ you found everything. . . .

Paul had a quenchless and undying passion for Jesus Christ, and he interpreted everything in human society by Jesus Christ. All spiritual blessings are for us in Christ. Paul does not say, you will find everything in a book; but, you will find everything in a Person. . . . Paul

tells the Ephesians that he prays for them because he has heard of their faith in Christ and their love for one another. Faith and love: a nice pair,—mother and daughter, and they always go together. Faith in Christ results in love for one another.

Paul prays that they may have the vision of God in Christ. To live in the light of Jesus' face, to have direct dealings with him day by day: this is the only road to sainthood and to power. The measure of the power promised through the abiding presence and life of the risen Christ, is, Paul declares, to be found in the taking of a dead man from the tomb in the garden, and placing him on the throne of the universe as business manager of a thousand million worlds,—"The power which He wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenlies." That power is what most of all the church of today needs: the power of the living Christ working in us who believe.

Citizens of the World

(Continued from page 918)

duction of armaments by all nations; We believe in a warless world, and dedicate ourselves to its achievement." These ideals are commended to the people of our churches for consideration and approval and action.

In order to promote an informed and active world citizenship, the following definite suggestions are offered: Have one or more classes studying world questions, using such study books as "Christ and the Nations" by Batten; "Marks of a World Christian" by Fleming; "International As-

pects of Christianity" by Davis; "Everybody's World" by Sherwood Eddy; "The Christian Basis of World Democracy" by Latourette; "World Facts and America's Responsibility" by Patton.

Keep informed concerning international questions and know what are the issues at stake. Arrange for a course of at least six talks or addresses on world questions. Whenever possible invite some qualified person to come and explain the issue involved in any question.

Philadelphia.

Want Ads

Wanted: A teacher as head of the department of religious education in the Baptist Missionary Training School, Chicago. Must be a college graduate with specialized training in religious education. Also a teacher in the Bible department. Must be a college graduate with considerable specialized work in Bible. Address the president, Mrs. Clara D. Pinkham, 2969 Vernon Avenue, Chicago, Ill.

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Wanted, a woman looking for a good home to live as housekeeper in Baptist minister's family in beautiful suburb of Chicago; to begin about September 1. Write THE BAPTIST.

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E. Y. MULLINS, President

Our Book Shelf

Uncle Mary; A Novel for Young or Old.
By Isla May Mullins. Boston: Page Company. \$1.75.

Mrs. Mullins, who is the wife of President E. Y. Mullins of Louisville Seminary, has given us in "Uncle Mary" what appears to us to be her best book so far. A young New England woman lives through ten years of poverty and discouragement resulting from family catastrophes, and carrying in her heart an incurable longing for her girlhood lover lost to her through those catastrophes and her own obstinacy. An orphan's home child of unknown parentage, strangely sent to her, is the

providential agent in the recovery of Uncle Mary's sweetness and the fulfillment of her girlish dream. The story is a skillful portrayal of the unloveliness of a selfish life, and of the peculiar wisdom of a patient lover. It is a thoroughly readable and desirable book for all the family, "young and old".

Simon Called Peter. By Robert Keable. E. P. Dutton & Co.

An infamous, blasphemous, pornographic story, reeking with monstrous lewdness. It should be loathed by every decent man, banned by every library, and boycotted by every reputable book-seller. It is not a "War story"—it is a SEWER story; and the stench of the sewer pervades the whole of it. There is an excuse for the sewer; there is none whatever for this book.

Racial Studies: Vol. IV, The Italians in America; Vol. V, The Greeks in America. New York: Doran Co. \$1.00 each.

Every traveler in America knows that a Greek restaurant is easier to find than a railroad station—indeed in many cities it is hard to find a restaurant not run by Greeks. What do we know about these energetic business people who are feeding our city workers? What is their racial and social and economic background? What is their preparation for political and industrial fellowship with us and our American-born neighbors?

J. P. Xenides, Greek born and passionate lover of his nation, educator and social worker of long experience in Asia Minor and in New York City, tells the story of the Greeks in America, and interprets the Greek mind, in 150 pages packed full of condensed and well-organized information. He writes as a Christian scholar and writes for American readers; and he writes a most valuable book.

For Italy Rev. Philip M. Rose contributes another volume to this notable series, which was projected by the Interchurch World Movement as a part of its survey of world conditions. Mr. Rose is an American thoroughly familiar with the Italian people and their old-world home, and is pastor of an Italian Congregational church. He covers fully the economic, social and religious conditions of the Italian-American contingent of our population.

The Nature of Scripture, by Prof. A. S. Peake. New York: Doran Company. \$2.00.

The reader should know that the book under review is a compilation of occasional addresses given at various conferences, assemblies, and schools, during the past fourteen years. The work obviously has not the unity of purpose and workmanship to be found in Prof. Peake's other book on "The Bible, its Origin, its Significance and its Abiding Worth." The author in his preface says, "This volume contains

a collection of papers and lectures mainly concerned with the nature and value of Scripture as it appears to a student who combines an acceptance of critical method with a loyal adhesion to the evangelical faith." The book appears to have been elicited by the fact that "the advocates of traditional theories on the Bible have been stirred to new efforts." Prof. Peake here seeks to state and defend "the reasons for rejecting the traditional view of the Bible and for accepting . . . the critical view." "I do not doubt at all that the traditional view of the Bible has been definitely dislodged, and that to accept it would be for us a kind of intellectual sin against the Holy Ghost." These citations indicate the author's position and purpose. Revelation is a process in history, having its climax in Jesus, "who summed up all that was best and greatest" in the history and experience of Israel. Yet Jesus "was not simply, as his predecessors, a part of the process, the last link of a long chain. . . . He is not man's last best word to God, but God's last best word to man, who came less to tell us about God than to live the life and express the nature of God, so far as was possible within the limits of our human experience. With his life, crowned by death, the long process of revelation was complete."

"It Is to Laugh"

Mary Jane's father had just refused her request for a nickel. Turning to her mother, she exclaimed: "Mamma, you are the nearest relative I've got, but papa is the closest."

"Where," asked the female suffrage orator, "would man be today were it not for woman?"

She paused a moment and looked around the hall.

"I repeat," she added, "where would man be today were it not for woman?"

"He'd be in the garden of Eden eating strawberries," answered a voice from the gallery.

J. Frank Norris, the stormy petrel of Texas Baptists, went to Los Angeles to preach at Temple Church. On his return he told his people the following story one Sunday evening. We take the report from Dr. Norris' paper, the *Searchlight*:

"My good friend, Dr. J. Whitcomb Brougher of the Temple Baptist church in Los Angeles, where I spoke last Sunday night, told me a brand new story and I will give it to you, on how to take up a collection. Two men went to rob a train—a very frequent occurrence nowadays, and they went into the Pullmans and threw their guns down on everybody and said: 'Throw up your hands,' and they all threw their hands up. That's a very sensible thing to do when a man throws a gun on you—and the leader of the two robbers said: 'We are going to rob every man in this train and kiss every woman.' One old, little, scrawny, puny, wrinkled 50-year-old maid was in the rear of the car. One of the men standing near the robbers said: 'Mr. Robber, please sir, you can take our money, but please don't kiss our women,' and this old maid popped up on the back seat and said to this man: 'Say, look here, sir, who is robbing this train, anyway?' She had an eye to business, didn't she? She wasn't going to be robbed of her chance—no, sir."

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OUR MUSIC CORNER

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THE CHOIR AND THE BUDGET

By WILLIAM O. MILLER

If one harbors any doubts as to the place which the choir holds in the formal programs of church worship, a glance at the religious notices in the Saturday editions of the daily press will be an enlightening occupation. Here it is visually demonstrated that church music more and more shares with the pastor the responsibility and the opportunity of lifting men's souls and thoughts out of the tangle of daily life and into the pure, sweet atmosphere of the hereafter. If this were not proof enough, a compilation of expenses for music in all the churches of the United States for one year would show an outlay of many millions of dollars. If the contributions of the choir to the spiritual quality of the service are of doubtful value or mediocre, the choir is a liability and not an asset, irrespective of the amount appropriated for its maintenance. If, however, the work of the choir supplements that of the pastor, beautifying the service, and unlocking the windows of men's souls, so that God's pure sunshine and life-giving air may flow in more abundantly, a service is performed which cannot be measured by material standards.

In no other way do our churches seem so prodigal in expense as in their music. Not that the appropriations are lavish or expensive. More money should be expended, on the whole. But the returns are inadequate. And this is no reflection on the loyal bands of singers and players who serve, either voluntarily or for meager stipends, often unappreciated, frequently the weekly subjects for critical examination over the Sunday dinner. If there is lacking a spirit of cooperation and sympathetic understanding between the choir and the pew and pulpit, let me respectfully recommend a few moments of prayerful introspection on the part of the latter two constituents. Too often the choir-loft is the object of critical attention; it is helpful occasionally to reverse the lens, for quite as interesting observations may be made from as well as of the choir-loft. One of the deadliest influences on choir-effort is "indifference." In no other phase of church work does it place its blighting hand with more withering effect than on the choir.

Therefore, to make the investment of the church's money in music more productive, yielding almost immediate returns, supplement the monthly stipend with a full measure of human interest and kindly appreciation. It may come as a shock to many to learn that the personnel of the choir has ordinary human feelings and aspirations, and is unusually susceptible to sympathetic consideration.

However, the choir is a big financial loss for reasons beyond control. In every other division of church activity the work of the local church is supplemented, or even directed, by central organizations composed of experts, and functioning according to modern scientific business principles. Is it too far-reaching a comparison to cite the work of central boards directing local effort in behalf of foreign and domestic missions? Then possibly the Bible-schools, with their prescribed

courses of study, leaflets and festival programs, may be a reasonable comparison.

But who helps the choir? Music is left shivering outside, and not one jot of constructive thinking apparently is given to lending her a helping hand. Why should the success of so vital a factor in formal church worship be left to the chance ability of the little band of organist and singers who compose the choir? Why should they not receive the stimulus of practical and helpful suggestions born out of the experiences of others?

Thousands of country and city churches could be made more attractive if the efforts of the local choir, often well-meaning, but ill-advised and more illy-executed, could be directed and encouraged by timely suggestions from a central board. Seasonable programs for Christmas, Lent, Easter, harvest-time and patriotic occasions, as well as variations in the weekly music to maintain interest, are but a few of the things that such a board could do in the interest of church music. Experience is a dear teacher, but the price need not be paid over and over by different choirs. Who could measure the returns if the vision of our local choir directors could be clarified and enlarged by contact with the ideals and methods of our most successful and helpful leaders, through the agency of a central board? Would not our ministers and governing bodies welcome practical suggestions which would enable them to understand their choir problems more intelligently and to locate the sources of weakness in their own choir, and to develop instead a healthy, enthusiastic and responsive organization? The choir deserves more than to be the butt of clerical jokes and lay gossip.

Then the choir touches another sensitive spot in the budget. If its work is effective, if it stimulates interest in the formal worship of the church, the result is obvious. The heart of the ever-patient treasurer is warmed by the fact that the "loose collections" are on the increase, and the heart of the pastor is gladdened because through an interest often first awakened by the music of the choir, he has been able to reach an ever-widening circle, and men and women have thus been brought in increasing numbers into the active, helpful, spiritual life and work of the church.

The choir occupies such a necessary and important place in modern church worship that its needs and limitations should be made a matter of careful, critical study. —*The Presbyterian.*

MUSIC REVIEW

From the Clayton F. Summy Co., Chicago, Ill.

The Tree Toad.....Williams (\$3.00)
When Music, Heavenly Maid, Was Young.....Peyche (\$6.00)
The Brat.....Peyche (\$6.00)
About Clocks.....Peyche (\$3.00)

Another interesting set of cantillations, or readings with music. This live Chicago publisher has made a most unique niche for himself by the fine assortment of works of this type he has issued in the past few years. This "speaking-song" sort of thing has not been so assiduously cultivated in this country as over on the other

side. There, by the cleverness of such artists as the late Stephen Hawley and others of his ilk, the genre has developed to a status where all the publishers look upon it as legitimate and profitable. So far on this side, the publishers have not seen the light to any great extent, outside of the Summy Company. But it is only a matter of a few years until the reading with appropriate music will win its position here also. Such works as listed above will do much to win common acceptance for the genus. They are not difficult to do, keenly accentuate the points of the clever poems, and will win their hearers by the humor and point presented.

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Stricken Swatow

A plea by a resident missionary

I have written this message from my heart. I have been a missionary in Swatow District for twenty-seven years and am resident missionary in Swatow city. It is less than a year ago since I left my field to return to America in quest of health. In this hour of distress of the Swatow people and of our fellow workers in the work of the Kingdom of God I urge upon our Board of Managers of the Foreign Society and upon our Baptist churches that funds be sent to Swatow in order that your missionaries may undertake relief work among their stricken fellowmen.

The situation in a few words is this. A territory comprising a population of about 8,000,000 people has been devastated by a tidal wave and typhoon of unusual force. This territory is named in Chinese Tie-Ciu, i. e. the District of the Tides. The entire land is very low and is cut up by innumerable canals and rivers, which rise and fall with the tides of the ocean not far away. Thus the tide at Kityang city, forty miles from the coast, rises and falls five to seven feet. The bay or port of Swatow is funnel-shaped, and an enormous amount of water is driven into the interior by a severe typhoon, flooding all the towns and villages. The city of Swatow is built on a spit of land hardly three feet above the high tides. In addition to flood and typhoon, fire destroyed a number of houses not blown down by the wind.

Swatow has been very unfortunate during the past four or five years. On Feb. 13, 1918, a terrific earthquake destroyed thousands of homes, and quite a number of towns and villages were completely ruined. Mission property was damaged to the extent of many thousands of dollars. In January, 1919, a great conflagration destroyed a large part of the business section of Swatow, involving a loss of millions of dollars. Time will not allow to write about the military chiefs who "captured" Swatow and imposed large sums upon the local Chamber of Commerce. To all this is now added what seems to be the greatest disaster of all,—50,000 dead and 100,000 homeless. My heart goes out to Brother G. W. Lewis, who took over my work in Swatow city temporarily as I left for America last autumn. I grieve as I think of the terrible losses sustained by our fellow Chinese Christians in life and property. We should pray earnestly for our missionaries living at Kak-chieh, our mission compound, situated on a hill 200 feet high on the bay opposite Swatow. Though out of reach of the tidal wave the terrific force of the wind no doubt partly destroyed some of our splendid institutional buildings.

Apart from the necessity of supplying funds for the repairs of our mission property, which according to Brother Page is estimated at \$50,000 (Mex.) there comes to American Baptists the challenge to aid our fellow Chinese Christians and our own missionaries in their efforts to succor the unfortunate at this time. It is unthinkable that we should leave all this work of relief to be done by the non-Christian organizations in Swatow. If American Christians fail to respond at this time it will mean that the influence of your missionaries will be less among the people we should win for Christ, than it was before this disaster happened.

I do not know what the board of managers intend to do. It is August and no

1300 Beneficiaries

In addition to cooperating with Baptist ministers and missionaries in providing for retiring pensions, larger than could otherwise be obtainable, The Ministers and Missionaries Benefit Board of the Northern Baptist Convention is today making grants to 1,300 beneficiaries.

This is in harmony with the object of the Board, as stated in its Act of Incorporation in 1913:

"The objects of the corporation shall be to administer its funds for the benefit of worthy Baptist ministers and Baptist missionaries, their wives or widows, and their dependent children."

The Board has no debt. Nevertheless ordinary justice requires an increase not only in the number but also in the amounts of the grants made to old and broken ministers and missionaries.

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276 Fifth Avenue
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THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

doubt it would be very difficult to get the board together to act at this time. A statement issued in September, when the board will meet again will be too late to help the present situation. Contributions should be sent to our mission treasurer, G. B. Huntington, 276 Fifth Ave., New York city, without delay. It is just possible that my plea may not be in line with the general arrangement of things, but I have not been giving the past twenty-seven years of my life to the Swatow people to fear "red tape" in a case of emergency such as this.

As I write the daily papers bring the following message from China: "United States Consul-general Cunningham yesterday received a cabled appeal from the U. S. Consul at Swatow for supplies to fight the cholera epidemic which he said was now sweeping the city as a result of the pollution of the water by dead bodies of animals and human beings."

Need I add another word? "What ye have done to the least of them ye have done unto Me."

Jacob Speicher.

Box 692, Granville, Ohio.

A Fortune for a Penny

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. We are amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent; and glad that the Gospel is again available for wide circulation at a cost so trifling.

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A P
Volume III

September 2, 1922

No. 31

The Baptist

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SEP 2 1922

THE safety of the republic rests to a large degree with the teachers of the nation. We call upon teachers everywhere to teach respect for law and order and for constituted authority; to impress alike upon young and old the importance of obedience to the Constitution and to all state and national laws and to local ordinances; to teach the children that the laws are made by the majority and may be changed by the majority; but that they must be obeyed by all; and that he who disobeys the Constitution or laws is an enemy of the republic.

*Resolution of the
National Education Association,
July 1922.*

Fresh from the Field

John Mason Jackson, an honored member and officer of Hyde Park Church, Chicago, until his death at the age of thirty-nine in 1898, is the subject of a very appreciative memoir by Dr. T. W. Goodspeed, published in the *University Record* (Chicago) for July.

Rev. B. W. Valentine, a Colgate alumnus, who was a teacher in Benedict College, Columbia, S. C., for sixteen years, the last eleven of which he was president, has been elected Professor of education at Otterbein College, Westerville, Ohio. During the last year he has been taking courses in education at Cornell University.

Dr. E. M. Poteat, Sr., formerly a Department Secretary of the Board of Promotion, while visiting his sons on the mission fields of China, conducted a series of evangelistic services in Shanghai Baptist College, and following his delivery of the commencement sermon he baptized eighteen students who professed their conversion to the Christian faith.

Miss Catherine G. Burke, the second blind student to be graduated from Barnard College, was in this year's class. She won election to Phi Beta Kappa. Miss Burke is a Bible student, and has recently secured from the New York Bible Society the Epistles of Paul in New York Point print. The Society publishes the Authorized Version also in Revised Braille, the Four Gospels in three volumes costing \$9.75.

Announcement has been made by Dr. Elkanah Hulley, president of Broadus College, Philippi, W. Va., of the appointment of Arthur L. Brandon as alumni executive and field representative. Mr. Brandon entered his new work recently. Broadus is the Baptist college of West Virginia. During the last few years the college has had a steady growth. The appointment of an alumni executive marks another forward step in the activities of the college. Mr. Brandon will work in

Japan is the one important country of the world with which our 1922 trade shows an increase. Our imports from the whole world in the fiscal year 1922, says the Trade Record of The National City Bank of New York, show a fall of 28% in value while from Japan alone, our imports show an increase of 18%. The 1922 exports to the whole world show a reduction of 42% in value while those to Japan show an increase of 30%.

The value of our total trade with Japan in the fiscal year 1922 is approximately \$550,000,000 against \$150,000,000 in 1913.

Twenty-seven states have already adopted or have pending some sort of bonus legislation, according to a summary in the *Bond Buyer*. Thirteen states have already sold for this purpose bonds amounting to \$174,500,000. Eight other states have authorized referendum elections involving \$170,500,000, all but one to be voted on in November. The list is as follows: California, 10,000,000; Illinois, \$55,000,000; Iowa, \$22,000,000; Kansas, \$25,000,000; Kentucky, \$10,000,000; Maryland, \$9,000,000; and Montana, \$4,500,000. In November, 1924, Pennsylvania is scheduled to vote on an issue of \$35,000,000.

(Continued on page 944)

E. R. Pope: An Appreciation

By FRANK PETERSON

WHEN, on Thursday afternoon at about 3 o'clock, August 17, the summons came to Dr. Pope to come up higher, a useful servant went home to God. And the writer lost a very dear friend.

I had known him ever since he came to Minnesota in 1887, but our acquaintance became intimate in 1893 when the William Carey Centennial was celebrated. Special efforts were then put forth in our churches as an acknowledgment of God's favor during one hundred years of Baptist foreign missions. To make the financial campaign of this year more effective, Associational Secretaries were appointed to help bring each church into line. Dr. Pope was appointed for the Southeastern Association and so well did he accomplish his work that when the reports came in to per cent goal. This success attracted attention to his ability to achieve things, so me it was found that his Association was the only one that made the one hundred that when a year later the state convention board was looking for a successor to Dr. Peters who had fallen in the harness, I felt that I could safely add my recommendation of him to this position. I remember that I backed it up too, by showing his record as associational secretary. In the nearly twenty-nine years that have passed since, I have never had occasion to regret the position I then took.

THE BAPTIST last week gave the history of Dr. Pope's earlier life as student and pastor. He entered upon his new duties as state secretary for Minnesota January 1, 1894. It did not take long to discover that he was the right man for the place. Such men are few whose qualities are so well fitted to the office of an executive secretary as were found in Dr. Pope.

He had a keen penetration and a quick grasp of the question in hand. The board soon discovered that in Dr. Pope they had a man in the administrative office on whose judgment they could rely and whose advice they could safely follow. He knew the churches, their temper and conditions as well as he knew his own children. He knew the state and all its varied resources

Loving Our Neighbor

WHEN we are admonished to love our neighbor as ourselves, the command at once suggests the wisdom and necessity of looking into the question of how after all we really do love ourselves. In putting His admonition in that form the Master evidently intended to put us at once right up against that question. Clearly, if our love for ourselves is not a fine, strong, clean, noble thing, we cannot even understand what it is that Jesus is talking about, much less measure up to the thing which He asks us to do. If I do not think well of myself, if I do not cherish in my own soul the sentiments and ideals that will allow me to think well of myself, there will not be much chance that I will have that esteem and respect for my fellowman without which anything like real love toward him would be impossible. I cannot love my neighbor except as a noble, unselfish affection is an instinct of my own soul. Evidently Jesus intended to teach us that the task of loving our neighbor, difficult as it is, has to be preceded by the harder task of growing a soul that would make it possible.—*The Guardian*.

as perfectly as he knew the multiplication table. His fine tact stood by him throughout his whole administrative career. One-third of the churches and membership of Minnesota Baptists consists of foreign-speaking peoples, and these are divided into seven different nationalities. By his kindness and unflinching tact in handling the different nationalities he proved himself peculiarly fitted for the responsible office he held. When he visited the Swedish Conference all felt that he was one of their own. The same intimate feeling was felt toward him by all the other nationalities. The result was that a hearty cooperation was secured and the affairs of the convention moved along like clock work and without friction.

Activity was the soul of his being. He loved work, and master of detail as he was, he seldom if ever, erred in the development of his plans and nearly always reached his goal. He was generous almost to a fault. His contributions to Christian work are not all recorded in the books of the state convention, nor in the records of his church. Many are the times that the writer has been called upon to raise church debts. If Dr. Pope was present, as he usually was, he never failed to join the others in pledging himself for a liberal amount, although this was not expected of him. In his relation with his fellow workers he was considerate and fair. For nearly twenty-nine years our offices have been together. We have gone in and out with one another and spoken from the same platform, but in all these years I cannot recall a single instance when there was an occasion for a misunderstanding. Such harmony and fellowship in service will always linger as a sweet memory in the writer's mind.

Among the names of those who have had a prominent part as state builders, the name of E. R. Pope should have a conspicuous place. He has not builded railroads nor headed projects of material development, but in his twenty-nine years as leader of a strong denomination in the state he has contributed those things which will outlast the material. Dr. Pope's influence was by no means confined to his own state. His voice was heard in our national assemblies and his counsel was not only respected but appreciated. Des Moines College did itself great honor when, in 1912, it conferred upon him the honorary degree of Doctor of Divinity.

Three years ago next January, he assumed the additional duties as state director of the board of promotion. This very naturally added much to his already heavy responsibilities, but by his natural deft and business-like way of handling affairs, the results were far above the average. This additional work may have been his physical undoing, and, perhaps, led to his untimely departure from us.

The strain of work began to tell upon him, and to head off a possible breakdown he presented his resignation to the board to take effect at any time in the near future or as soon as a successor can be secured. Seeing the situation as it really was the board very reluctantly accepted it but made provision so that he could take up other and lighter work for the convention. One of these things was the writing of a history of Minnesota Baptists. No man was better qualified to do this than he; and without him there is much of Baptist history that can never be told.

Farewell, my dear brother! Now take your rest until the resurrection morning when you shall hear Him, whom you so long and faithfully served, say: "Well done, enter into the rest of thy Lord."

The Baptist

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No Constitutional Amendment Likely

"I find THE BAPTIST a perpetual stimulant. Almost every week its suggestions help me to solve some local problem." Thus writes a pastor of one of our churches in no mean city. It should be noted that THE BAPTIST is a lawful stimulant; It is healthful stimulant and finally it is a needed stimulant. And in conclusion note that it will be wise to "stimulate" the entire membership. When will you have your every family canvass for THE BAPTIST and Missions?

Killam's Kollum

To Advertisers

President Lawrence of Oklahoma Baptist University writes to correct our recent reference to his institution as being a new enterprise. He assures our readers that the university had thirty A. B. graduates last year. Our four-line item has evidently been read, for Dr. Lawrence says, "as a result I have been flooded with applications for positions by teachers from all parts of the United States."

We hope prospective advertisers will see the significance of this kindly protest from President Lawrence. If THE BAPTIST can get results like that unintentionally, just imagine what would come if we really tried!

He Was Not A Baptist

Once upon a time there was a preacher who never made the interests of his denominational newspaper a vital part of his church program. His superintendent inquired into the matter and as a result found that the minister was selfish. He found so much good material for sermons that he hesitated to let his congregation know its source for fear that they would think that he was not original. If he had been a Baptist minister he would have made wise use of facts and figures which come week by week and have added "you will find the whole story in THE BAPTIST." On Sunday afternoon dozens of his hearers would have read the paper with new interest.

The Advantage of Not Knowing

There is a decided advantage in being uninformed. He that knoweth nothing feareth nothing and careth nothing. He that is ignorant of the crying needs of the world is not under the necessity of putting himself out to meet those needs. We have a vast number of folks who are members of our churches who know so little about the work of the denomination outside of the local church that they never give that work a moment's serious thought. This is a decided advantage if one wants to live that kind of a life. Readers of THE BAPTIST feel constrained to serve and sacrifice for His sake. When you influence a person to subscribe for the denominational journals you add to his usefulness and to his value as a man.

Does Your Church Need A Bible?

We know where a church can secure a pulpit Bible in good condition. It will cost you nothing but the postage or express charges. There is but one book available so be quick if your church needs it. Address Mrs. O. C. Wentworth, 6727 34th St., Berwyn, Ill.

Fresh from the Field

(Continued from page 942)

Jokes aimed at the Volstead law and prohibition have been forbidden in all houses operated by the Keith vaudeville circuit. House managers have been notified by E. F. Albee, president of the Keith circuit, to enforce the rule strictly.

7,000,000 rubles is the cost price in Russia of a \$5 Gillette safety razor. Blades sell for 4,000,000 rubles per dozen. The German mark is worth seventy-five cents per thousand.

Colorado Baptists are already lined up unanimously in an invitation to the Baptist Young People's Union of America to come to Denver in 1924. After Boston 1923 the westward swing would naturally end at the foot of the Rockies, at the gateway to the National Park.

Dr. George W. Truett has completed a ministry of twenty-five years with the First Church, Dallas. During a recent visit to Mercer University he made a plea for pastors who would stay with their people. He said: "I have been twenty-five years with the people at Dallas and I feel that I am just beginning the job."

The Irish Free State has suffered heavy losses in the death on August 12 of Arthur Griffith, followed ten days later by the assassination of Michael Collins, head of the Free State government. Mr. Collins, who was also commander of the Free State army, was shot from ambush while on a tour of inspection in County Cork.

The bituminous coal strike, which began April 1, ended August 22. Mr. Lewis, head of the miners' union, stated that within a week 425,000 miners out of a total of 500,000 would be working, and at the old scale and under the old conditions. The operators consider the settlement a defeat forced on them by the demands of the public. The agreement runs to April 1, 1923.

At the summer convocation of the University of Chicago, Sept. 1, 509 degrees were conferred. In the divinity school twelve students received the degree of master of arts, seven that of bachelor of divinity, and four that of doctor of philosophy. Among the graduates were a Hindu, a South African, and Afrikaner, a Greek, a Filipino, a Japanese and four Chinese. Five of these received the master's degree and one the doctor's degree.

Woodlawn Church, Chicago, will celebrate the twenty-fifth anniversary of its distinguished pastor, Dr. Melbourne Parker Boynton, with special services to be held on Wednesday evening, Sept. 13. Dr. Boynton has been eminent for many years as a reformer and a tireless foe of protected vice in Chicago, and was largely responsible for the white-slave agitation which resulted in the passage of the Mann Act.

The Report on Palestine and Syria prepared and submitted to the Department of State three years ago, has just been made public by Ray Stannard Baker in his narrative of the treaty negotiations. Charles R. Crane and Dr. Henry Churchill King were members of the special commission appointed by President Wilson to visit Syria and the Holy Land and report actual conditions and advise concerning the disposition of these lands. The article by Mr. Baker may be found in the *New York Times* for August 20.

Rev. W. A. Waldo is enjoying great blessing in his ministry this summer at the Great Assembly Hall in London. He sailed Aug. 31 for Montreal. Mail addressed to 7847 Normal Ave., Chicago, will reach him.

Evangelist J. N. Edmondson begins the season this month with pastor J. B. Swanner at Herculaneum, Mo., this being their sixth meeting together in ten years. Mr. Edmondson may be addressed regarding engagements at Atwood, Ill.

Sun Yat Sen, pioneer agitator in the revolution which overthrew the Manchus in China, has after many vicissitudes landed again on top, and is the man of the hour in China today. There is a probability that he will become president of the pacified republic with the approval of the parliament.

A book advising agents how to promote a certain speculative enterprise classified the best ministerial prospects in two groups, (1) Presbyterians and Episcopalians, because they receive larger salaries; (2) Methodists and Baptists, the easy marks.

One of the unusual tragedies of the translation of the Bible is the apparently entire loss of the completed manuscript of Dr. Andrus, who had finished his work on a transliteration of the Armeno-Kurdish New Testament. The missionary who was taking this to the East, that it might be brought out in Constantinople, died en route, and the manuscript has not so far been discovered.

The Passion Play at Oberammergau is to be suppressed by papal decree according to a Munich dispatch to the *New York World*. It is stated that the affair has become commercialized, and that Oberammergau has become the greatest money changing mart in Europe. Profiteering and wild speculation in seats, souvenirs and lodgings have become notorious, according to a special report of the papal nuncio sent to make investigations.

The removal of the historic Andover Theological Seminary to Cambridge a few years ago for affiliation with Harvard Divinity School, has now been followed by a practical amalgamation of the two schools and some significant changes in the faculties. Dr. William L. Sperry, pastor of Central Congregational Church of Boston, has been appointed dean of the new school. Daniel Evans, former Andover professor of systematic theology, will occupy the chair of Christian theology, and Henry J. Cadbury, also of the Andover faculty, is assistant professor of New Testament interpretation. William R. Arnold, still another Andover professor, succeeds Prof. David G. Lyon in the Hancock professorship. Prof. W. W. Fenn (a Unitarian), formerly dean of the Harvard Divinity School, takes the Bussey professorship of systematic theology.

Dr. J. H. Rushbrooke thus describes conditions as he found them on a recent visit to Russia: "The horrors of this famine haunt the mind. Men fall dead from hunger in the streets. Whole families have perished in their homes. The bodies, stripped of every vestige of clothing—clothing is too precious to bury—have had to be disposed of by cartloads in vast common graves. Cannibalism is not unknown: the proofs are absolute. From crowded trains of refugees, traveling in goods-wagons, the bodies of victims of typhus have been day by day cast forth into the snow."

Is Prohibition in Danger?

SAMUEL ZANE BATTEN

THE poll on Prohibition as conducted by the *Literary Digest* shows some results that deserve consideration. According to the *Digest* ten million ballots were distributed to voters in various states. Thus far 617,838 persons have sent in their ballots. The summary of the 617,838 ballots is as follows: those in favor of strict enforcement of the Eighteenth Amendment or Volstead Law, 236,329; those in favor of a modification of the Volstead Law to permit light wines and beer, 253,009; those in favor of repealing the Prohibition Amendment, 128,500.

Before we analyze these returns a word may be said with reference to the questions submitted by the *Digest*. The first question is fair and square, but the second is misleading. It opines that the Amendment allows considerable latitude in operation, and that light wines and beer may be permitted. But the Amendment prohibits the manufacture and sale of intoxicating liquors, and the Supreme Court has handed down a decision sustaining the law that beverages containing over one-half of one per cent of alcohol may be classed as intoxicating. Light wines and beer containing over this amount of alcohol are forbidden under the Amendment. The second question at best can refer merely to a lax or a strict interpretation of the Constitution. The third question has to do straight out with the repeal of the Amendment.

We have no means of knowing how representative these replies may be. We may assume, however, that the ballots were impartially distributed. The replies may therefore be regarded as cross sections of public opinion—specimen views of the people by all or nearly all of the ten million voters responded we might have a fair index of public opinion. But it is in this kind of a poll as in all others; those who are especially interested in a change in the law respond at once; those who are satisfied with the law fail to vote and allow the case to go by default.

Several things are suggested by all of this which may be noted. Less than one fourth of the voters want the Amendment repealed. 236,000 out of 618,000 stood for the law without change; 253,000 out of 618,000 are in favor of the Amendment but want it more liberally interpreted. There is little if any encouragement in all this for the wets. There is an overwhelming sentiment against the liquor traffic as we have known it. The old style saloon has gone to stay. There is however something in all this which should cause temperance people some anxiety. Three-fourths of our people are opposed to the liquor traffic as we have known it. But the policy of full Prohibition is not yet grounded in the conviction and life of the nation.

There lies before us as a nation a long course of education showing the evils of alcohol and the benefits of Prohibition. And there remains the even more difficult work of educating the people in respect for law and its adequate enforcement. This is the immediate task before the churches. As our social service commission has pointed out, there is a summons to the churches to be active in this educational work, to teach respect for law, to show the benefits of Prohibition, and to create a public opinion which will secure a fair and adequate enforcement of

(Continued on page 968)



The Baptist



The Incessancy of Unbelief

THE *American Israelite*, a weekly Jewish journal founded by Rabbi Isaac M. Wise, has an editorial (July 27) entitled "Protestant Christianity's Failure." We are not to understand that other forms of Christianity are exempt from the sweeping judgment, but rather that even Protestant, as well as Greek and Roman Catholic Christianity has failed.

The editorial referred to is occasioned by the activities of certain American Protestant movements for making the United States Christian by constitutional amendment, with the probable consequence of depriving non-Christians of their right to hold office. With any such movements we are not concerned; for we Baptists are committed to the doctrine of a free church in a free state; and the first amendment to the constitution, guaranteeing absolute religious liberty to our Jewish fellow-citizens as to ourselves, is largely the fruit of the insistent demand of Virginia Baptists who were fed up on persecution for conscience' sake. We stand side by side with the Jews in opposition to any plan for limiting that absolute liberty.

We are however very deeply concerned with this vehement and unqualified arraignment of Protestant Christianity for having utterly failed of its mission and purpose:

"There never was a time before our own when thinking men and women had as much cause for contempt of Christianity as today. It has shown itself utterly incapable of coping successfully with the passions of mankind, or of offering any solution for the great problems of the day. The time has come when it is necessary for Christianity to justify its existence in the minds of thinking people. It seems to have little, if any influence, on the daily life of men and women, and none at all in guiding the leaders in the affairs of nations."

The *Israelite* (whose severe judgments, by the way, seem a bit incongruous with the Hebrew ideal of godliness as summarized by the prophet Micah) a week earlier had anticipated this editorial broadside by calling for the immediate abolition of the foreign missionary enterprise: "There are those, of whom the *Israelite* is one, that sincerely believe that if all missions to non-Christian peoples were abandoned, neither they nor the world at large would be the losers."

Has Protestant Christianity failed? Has the time come for it to defend its very right to continue in the world? We recognize in the question a quality and temper which mark it as peculiarly a fruit of the times. What institution is immune to the same challenge in this hour of world welter and universal scepticism and despair? Democracy has failed, we are told; and Prof. Shailer Mathews, in his "Validity of American Ideals" has met and dealt with that phase of the attack on the

standing order in modern civilization. The family has failed, we are told; and Bertrand Russell goes to China to lecture in her universities and coincidentally to demonstrate the strength of his conviction by living openly in very unconventional relations while there. The authority of law has failed, we are told, and the Industrious Wreckers of the World devote themselves to proving that it has failed, greatly to the discomfort of people who own property or ride on trains.

Law will abide and its beneficent authority will continue long after the Reds have all turned black in their forgotten graves. The family will survive the treachery and fury of its selfish and lustful enemies; for love and the comradeship of confidence which the family alone makes possible, are a necessity of our natures. Democracy will outlast the whirlwind of madness which now sweeps over the world; for we have tasted and found freedom sweet, and hereafter no form of slavery to man will ever suit our mood. And Christianity, evangelical Christianity, will likewise retain its place in the life of men and its power over the hearts of men. The Living Saviour Jesus Christ is veritably the Bread of Life, meeting elemental needs. Forever true through all the changing generations of men, is that word hot from the heart of Augustine, a great sinner saved by grace: "Thou movest us to delight in praising Thee; for Thou hast formed us for Thyself, and our heart is restless until it rest in Thee." So long as sin drives the soul in fear and agony to long for pardon and reconciliation; so long as pain and the tragedy of life and the grim shadow of death spare not the children of men; so long as the burden of living and the awful sense of Eternity crush us down in the dust: so long will the human heart welcome and answer the words of grace and redeeming love which come to our fainting and perplexed spirits, "Look unto Me, all; come unto Me, all—and be ye saved, and find rest for your souls."

Christianity has never seen the day when it did not have to meet the charge that it had failed. Jesus met it; Paul met it; and while sin and unbelief are in the world that flag of unbelief will still be flaunted in the face of the church of Christ. We shall not daunt its devotees by dialectic or controversy. We shall not turn alleged defeat into victory by contemptible Jew-baiting or by statutory enactments. If the hunger of a man's heart and the revelation of God's matchless love in the Cross of Christ, cannot win Jew and pagan alike to faith in our Saviour, it is futile to seek their conversion by law. We confess with sorrow and shame that the history of our so-called Christian civilization is marked by pages of monstrously unchristian policies and persecutions and pogroms. We confess that at our best we are very far from being what we think our Master wants us

to be. But our best, such as it is, is his work for us and in us; and our sufficient reply to those who say that Christianity has failed, is to raise the question: what would the world have been, what would America have been, today, if Jesus Christ had never appeared in history to reveal the Father, to atone for our sin at the Cross, and to be exalted as the Living Lord and the Author of our salvation?

How God Times

A REMARKABLE coincidence which appears providential was revealed in the visit of Dr. Abernethy and Mr. Sheppard to the republic of Latvia as described in Mr. Frey's letter published this week. Two days after Secretary of State Hughes gave formal recognition to the new republic, the representatives of the Foreign Mission Society arrived to bear the fraternal greetings of American Baptists; and Dr. Abernethy was introduced to the nation as the pastor of President Harding, whose government had welcomed the little land new come out of bondage, unto the family of free republics of the world. Such a fortunate coincidence cannot fail to hearten our Baptist brethren in Latvia and to secure for Baptist principles serious consideration by the nation.

Two Aspects of the Wet Issue

THE Association Opposed to Prohibition has circulated petitions in Illinois to secure 500,000 signatures in behalf of a state-wide vote on the Volstead Law as a question of public policy. A former Chicago pastor, Dr. W. A. Bartlett, preaching to his old congregation at the First Congregational Church on August 20, denounced these petitioners as "anarchists" for their effort to discredit the authority of law.

Thereupon the Illinois president of the A. O. P. rushed into print as follows: "The half million men and women in Illinois who humbly signed our petition for a referendum on the wine and beer proposal," said Mr. Plamondon, "will undoubtedly be shocked to learn from the Rev. Dr. Bartlett, who preaches the gospel of the lowly Nazarene, how wicked they really are. All we ask is an official vote on the question of modification so that our legislators may be intelligently guided, and by the people themselves, instead of by an organized gang of paid reformers." 'Tis a touching picture, this, of humble and conscientious members of the commonwealth pleading for a return of lost liberty and deliverance from "the most condemned piece of legislation ever written into statute."

There is another side of the picture, however. In the *Daily News* next day appeared the following letter describing how at least a part of the 500,000 humble men and women were allowed to voice their earnest protest against the tyranny of forty-five legislatures and a dry congress: "I wish to show the way the breweries, distillers and saloonkeepers get that big petition for light wines and beers. I was sitting at the foot of 8th street, near the Illinois Central tracks, and saw a man and a woman coming through Grant park. They were passing around a petition. Every last one of the

bums signed that petition and finally it got to me. The looks of them would have driven a weak minded man to drink. Their faces were bloated and their noses looked like honeycombs, and were red as fire from the drink habit. I gave them a lecture on good citizenship, and told them I would rather be shot than sign a petition to bring on more poverty and fill the jails and workhouses and insane asylums with victims and starve innocent women and children.

"Well, they crossed over north of 8th street, and so did I, and I saw every last one of the bums between there and the Art Institute sign that petition. That is one way they are getting signers."

The Losers

THE coal strike in the bituminous fields was settled August 22 after many conferences, the operators making a surrender under pressure, so they say, from the public. It is announced that coal may cost \$1.50 to \$2 per ton above last year's figure. The mines will be operated steadily, so the miners will recoup in part their loss of wages through the 144-day strike. The public gets the worst of it by having to pay for the strike. It is high time that the principle become established that the group which has to pay the cost of strikes and endure the hardship entailed by them, shall be recognized as an interested party in the adjustment and in the prevention of strikes. The primeval American doctrine of no taxation without representation is not yet obsolete.

A Protestant Protest

SCANDINAVIANS are not to be permitted to become Baptists, we are in effect advised, in an official communique issued to the American press by the National Lutheran Council. The issue was precipitated by an article published recently by Dr. Frederick Lynch, editor of "*Christian Work*" based on observations made in Scandinavia, in which he said: "Methodists and Baptists are looked upon as interlopers, and are regarded by the people as queer sects. The people cannot understand why they have come, and wonder why America sends them." Proceeding from this point the Lutheran Council challenges the right of American evangelical bodies to interest themselves in establishing their doctrines and organizing churches in Scandinavia, which is even yet ninety-nine per cent Lutheran. In the official statement before us their representative says: "The Lutheran Church is a Christian church. Doctrinally it is no doubt the most Christian of the churches . . . The Lutherans regard the Methodists, Baptists, and other American Reformed denominations [we are a bit amused to be classed doctrinally or historically with the Reformed bodies] as interlopers in Scandinavia."

It is our purpose later to give careful and courteous consideration to the issue raised by our American Lutheran brethren, in a special article prepared by an American Scandinavian Baptist in behalf of our Scandinavian fellow-members. It suffices here to present one reason for our being interested in Lutheran Scandinavia and ready to encourage and reinforce our Baptist people in the Scandinavian countries. *The Lutheran*, the repre-

sentative journal of American Lutheranism, is publishing a series of articles on the Christian fundamentals, by Prof. A. G. Voight, who speaks as a Lutheran theologian. In one of these articles, published August 10, occurs a paragraph headed, "We believe in Baptismal Regeneration." We quote in summary from that paragraph: "In regard to baptism, the Lutheran Church . . . teaches baptismal regeneration . . . We therefore disagree fundamentally with the Baptists and others, who reject infant baptism."

With kindly consideration for all who bear the name of our Lord, but with an irrepressible conviction of our own duty to him, we affirm our right to enter any community where ninety-nine per cent of the people are controlled by an ecclesiastical system which teaches that the sacraments are the chief means of grace, that water baptism effects regeneration, and that our salvation turns upon any work wrought on us by the hand of priest or minister. For once we take our stand with Martin Luther against his professed followers, as he declares: "The law never bringeth the Holy Ghost, for the law teaches what we ought to do, therefore the law justifieth not; but the gospel bringeth the Holy Ghost, for the gospel teacheth us what we ought to receive." The very text which Prof. Voight cites in proof of his doctrine of baptismal regeneration declares that "not by any works done in righteousness, which we did ourselves, but according to his mercy he saved us." Baptism is a work, an act of obedience, the requirement of a good conscience before God. To make of it a condition of our salvation is to pervert a confessional and memorial ordinance into a savior. Where such perversion of the gospel is proclaimed we believe we should ourselves proclaim the truth as it is in Jesus. We speak this word in the spirit of gentleness and with appreciation of what Luther and his people have done for Europe. We only wish he and they had gone farther in their reaction from Rome and her monstrous heresies. We would help them on their way to that end.

Indestructible Religion

AN editorial in the *New York Times* says: "The words of Amiel concerning religion, printed on another page of *The Times*, may be pondered with profit by every reader, whatever his faith or want of it. Never before, perhaps, have nations so much needed religion as a motive and sanction, and as food for faith, hope and charity. 'Pure reason' and the 'naked truth' tell so little of ends of existence. They accompany the human spirit a little way along the road, but cannot tell where the road of human life began or whither it leads or just why the journey was begun. The ideal dwells in the region beyond the present seeing or hearing of science, and is reached only when faith leads on through the encircling gloom and furnishes the one goal that satisfies the soul of man."

"Man must ever rectify his faith by the truth that science brings. He must continue to penetrate the mystery about him. But, as Amiel wrote, he must continue to 'adore' the mystery that still remains, for when that adoration ceases and the mind's desire fails, the life of the world shrinks to the visible and the audible and the palpable whose walls are a tomb. Religion will not let

man be content with such a fate. Its efficacy, as Amiel intimates, is that it carries into the realms beyond. Nothing is so much needed today in the rehabilitation of the broken world as a faith that still holds toward a higher, diviner goal than mere social and economic and political adjustment—than things that are purely physical and temporal."

The Churches and Sound Doctrine

WE are glad to find ourselves in complete accord with the conviction expressed by the *Word and Way* (August 24) as follows: "We cannot understand why some of our most prominent, aggressive Fundamentalists are so insistent upon sound theology and are so indifferent to, and loose concerning, a sound ecclesiology." Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, has also voiced this concern in a significant article appearing in the southern Baptist press. Loyalty to our uplifted Christ and obedience to his Word surely involve the nature of his church and the means of grace, no less than other truths which we account as fundamental in the Christian revelation.

For the Sake of the Name

A SPIRIT of hopefulness and confidence is manifest among the missionaries now returning to their stations in the foreign field. Dr. Henry Topping, on the eve of sailing writes from Seattle Aug. 14, enclosing a farewell letter for our columns, concerning which he says, it is "written especially to some friends who have made our return possible. But we want to make acknowledgments chiefly to *THE BAPTIST*, for the publicity you gave has stirred up the interest which has sent us back to our field."

We are encouraged by this letter. The principal thing *THE BAPTIST* desires to do is to stir up interest in the work of our uplifted Christ.

"The Havoc of Prohibition"

FROM the Rochester (N. Y.) *Federation Bulletin* is quoted the following:

"An article under the above title appeared in *The Independent* for July 8. It has shocked the friends of prohibition everywhere. People are asking why *The Independent* should take such an attitude. Here are some of the facts: *The Independent* as now issued is not *The Independent* of a year or so ago. It is now *The Independent* published by the founders of *The Weekly Review*, which absorbed *The Independent*, Oct. 1, 1921. One of the editors of this *Weekly Review* said to the writer within a month: 'I left *The Weekly Review* because it seemed to stand for just two things—hatred of prohibition and hatred of Woodrow Wilson.' It seems too bad that the name of *The Independent* should be so prostituted as the above named article would seem to indicate. Pass the word along, and do not allow readers of *The Independent* of today to confuse this paper with *The Independent* which for many years has stood for the best things."

The Rapture of the Forward View

By GEO. E. BURLINGAME

A WHALING ship had left port on her way to the far distant Arctic fishing grounds. Slowly the land disappeared below the horizon, and the crew settled down for the daily routine of the long and monotonous run. In idle hours a group of sailors gathered in the stern of the ship and lay across the gunwale watching the gleaming wake in the waters, looking afar to the horizon beyond which lay the shores whence they had come, dreaming of what they had left behind, their thoughts wholly of the past. In the prow another group assembled, keen of eye and alert of mind, looking steadfastly ahead or scanning the far horizon to port or starboard, already on the watch for spouting whales, and dreaming of trophies to be won, their thoughts wholly of the future.

Herein is a parable of civilization and of Christianity. Civilization will endure, and Christianity will endure, only as we who possess the institutions of civilization and the blessings of Christianity succeed in transmitting them to posterity unimpaired. The little children in our arms and the youth in our schools are the men and women of tomorrow; they are the hope of the world. We can do nothing now which will affect the history of the nineteenth century, but we can do much to affect the history of the twenty-first century. The past is utterly out of our control, but the future is ours to impress and shape through our teaching ministry to childhood and youth. If we are possessed and obsessed by "the rapture of the forward view," we shall perceive both our privilege and our obligation to our posterity, and shall align ourselves in the forward-looking group who see in the young life about us the one hope for the continuance of our free nation and our Christian Church.

Built of Human Stuff

Strange it is, indeed, that we indulge our souls in the enjoyable assurance that what we have achieved, and what we have conserved, is here to stay, is a *fait accompli*, a thing done for good and all; forgetting that our civilization, our institutions, our states and schools and churches, are built of human stuff and have no power of endurance, no staying qualities, apart from the men and women who build their lives

The Eternal

The current of things temporal sweeps along. But like a tree over that stream has risen our Lord Jesus Christ. He willed to plant himself as it were over the river. Are you whirled along by the current? Lay hold of the wood. Does the love of the world roll you onward in its course? Lay hold upon Christ. For you he became temporal that you might become eternal. For he was so made temporal as to remain eternal. Join thy heart to the eternity of God, and thou shalt be eternal with him.

—Augustine.

into these institutions; stupidly slow to realize that civilization passes—libraries, hospitals, schools, churches, all; unless we have been foresighted enough to provide for the continuance of them through the fidelity and virility of others who come after us and accept heirship in our spiritual estate.

Real Americans Do Not Happen

American democracy is not possessed of any immortality save that which inheres in an unbroken continuity of citizens, succeeding generation after generation to the heritage which has been vouchsafed to them by their fathers. The Constitution has no hope of living in history save the hope of being incarnated in successive generations of Americans who are willing and glad to live under the beneficent regime of it, willing to endure hardness to maintain its integrity and authority, and willing if need be to die for the defense of it. If we are to cherish any rational hope for the permanency of the republic, we must allow ourselves to be caught in the rapture of the forward view, and recognize that real Americans do not happen; they are born, and bred, and called, and disciplined by means of the vital and precious truths of liberty and democracy. We must find our place in the bow of the boat and face the future, not the past; we must give ourselves up to a lust for liberty which will set us at the task of teaching our children and youth what America cost and what she is worth and what her citizens owe to

her and through her to all the world.

The school teachers of the nation have a peculiar responsibility and a high privilege in this regard. With the young they live and for the young they live; and if they are possessed by the rapture of the forward view, they may transmit to posterity that which they themselves possess of love of country, of law and order and liberty. The National Education Association, at its recent annual meeting, gave unequivocal expression to this responsibility in the adoption of the following resolution:

"The safety of the republic rests to a large degree with the teachers of the nation. We call upon teachers everywhere to teach respect for law and order and for constituted authority; to impress alike upon young and old the importance of obedience to the Constitution and to all state and national laws and to local ordinances; to teach the children that the laws are made by the majority and may be changed by the majority, but that they must be obeyed by all; and that he who disobeys the Constitution or laws is an enemy of the republic.

"We approve training in American citizenship and urge that the principles of this Government as embodied in the state and national constitutions be made an integral part of the training of every student in every school. We also urge in the interest of true Americanism that no person, unwilling to submit to these principles, be employed in the education of youth."

A Noble Ideal

Here is a noble ideal for the school teacher; and it should be our desire and prayer for every man and woman who dares to assume a place of influence and power over little children or youth in the school room, that these teachers may seek to live, not for themselves or merely for their own generation, but for the coming generation, "for the future in the distance," caught up by the rapture of the forward view. Nathan Hale, whose monument by McMonnies stands near the city hall in lower Manhattan, was sent, a lad of twenty, by General Washington into New York to penetrate behind the British lines and secure some needed information. As he returned, and within a few steps of safety, he was caught, and was sentenced to be shot as a spy. His last words might

well be placarded on the wall of every American school house, and written in the heart of every school-boy and girl: "*My only regret is that I have but one life to give for my country.*" If the nation for which he died in the hour of its birth is to endure and prove worthy of his sacrifice, and of many like sacrifices in its history, we must see to it that our children understand and love and believe in American democracy before we have to leave them with its destiny in their hands.

A Rich Heritage

The Kingdom of God, vital and potent as it is in the world today, has no adequate assurance of continuance in the history of mankind save as we who love it and live for it and incarnate it in our own time, also sense our own responsibility for transmitting it to our posterity through faithful teaching and tireless witnessing to our children and youth. To a certain extent at least, it is true that in every church there are the two groups, more or less sharply differentiated: those who ride in the stern of the boat and those who ride in the bow; those whose faces are ever to the rear, who are concerned chiefly with great traditions and past glories and present acquisitions, indifferent and blind to all the promise and glory of childhood and youth in the world about them which is destined of God to take in time all that we now control. And there are those who live always, not for the past, glorious though it is and grateful though we are for it; nor for the present, measurably satisfying though it may possibly be for the time; but who live always under the sweet compulsion, the dominating obsession, of the rapture of the forward view, ordering their lives and accepting their opportunities and making their glad sacrifices with the controlling purpose to secure our rich heritage intact to posterity and to persuade posterity to receive it as a priceless gift of God.

George Meredith was powerfully influenced by this profound sense of obligation to posterity. In one of his letters concerning his own writings he thus recorded his attitude to the future: "I think that all right use of life and the one secret of life, is to pave ways for the firmer footing of those who succeed us." What a noble principle for the guidance of every parent and every teacher, and also every citizen and every church trustee and deacon: "*to pave ways for the firmer footing of those who*

succeed us!" They are coming along after us, divinely destined to succeed us, they will soon be standing in our places, holding our offices, casting our votes, signing our checks; will they also be partaking of our bread at the Supper, and continuing our ministry of intercession at the Throne, and assuming our pledges for the maintenance of the church and its missionary enterprises? Not unless, in some larger way than we are now doing, we give ourselves to teaching and training and winning to faith and enlisting in service these little people and these lads and lassies who so soon will come into their inheritance and succeed to our vacated places in industry and society and state and church.

Master of All Worlds

For us at least there is no question that the world has a Master and that he knows his own business. That is a fundamental truth of our religion. If that is insecure nothing else can stand. Well! if we honestly believe this, we must have the courage to live by it and to act upon it. God is Master, and neither man nor devil possesses delegated power to manage God's world for him. His hands are not palsied, his wisdom is not defective. He is still at work, and he knows how to manipulate human action, whether it be wise or unwise, in the interests of that grand end for the universe which his love has set itself.

—Frederic C. Spurr,
"The Master Key."

Is it an ideal utterly unattainable, or hardly desirable, which is presented for the people of God in the words of Moses to Israel as recorded in Deuteronomy, wherein he commands the fathers and mothers to become the teachers of their little ones and so secure to them the precious heritage of truth and grace, of history and of promise, in which God had revealed himself to them?

"Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and

when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates." (Deut. 6:4-9)

What a nation we would be, and what a Kingdom God would have, if this ideal had been cherished and realized continuously and progressively from the birth of Christianity to this day. What an increment of power will come to our existing Christianity even now if we will accept and fulfill this conception of our duty to our children and to the youth of the community: so impregnating our family life and our school life with the radiant testimony to the holiness and love of God as to make it inevitable that those who follow us shall find the way more easily and walk in it more steadfastly. For this ideal of a Godly family life involves the selection of all the elements which enter into the creation of the atmosphere of the home and the social activities of the children, with a view to their learning God's way of salvation, and his will for his people. This ideal involves also the positive and pitiless rejection of every element which, however popular and however fascinating, cannot justify itself as a necessary or helpful influence in the promotion of Christian faith and character and service in the lives of our growing boys and girls.

The Glory of the Work

Herein lies the glory of the work of teaching the truth as it is in Jesus; and herein is the compelling appeal for our consecration to this work and our preparation for it. The call of Christ to this high service goes out to every actual and potential worker with children and youth: to the mother cradling in loving arms her firstborn baby; to the timid young teacher in her first country school; to the workers with boys and girls in the Sunday school and the young people's societies and the guilds; to the leaders of groups of young folks in the Young Men's and the Young Woman's Christian Associations; to Scoutmasters and Campfire leaders; to the noble army of men and women who have consecrated themselves to the ministry of teaching in our Christian academies and colleges; and to all the others everywhere of that vast army who deal with youth in its plastic and amenable forms.

One's heart thrills at the thought of what those workers can do for

America, the world, the Kingdom of God, through the next generation, if they will give themselves to the blessed task of paving ways for the firmer footing of those who succeed us, loving them, living for them, sacrificing for them, keeping life clean and sweet and simple and trustworthy, for their sakes: to the end that they may take over from us all that we ourselves possess of truth and light and testimony, and make it their own with a passionate devotion kindled from our own hearts.

And with what sorrow do we consider the shameful tragedy of open or covert disloyalty to Jesus Christ and his gospel on the part of any of these workers with children and youth, who leave the commandment of God and hold fast the tradition of men; who are concerned more for the scholarship of their pupils than for their salvation; who covet earnestly the latest hypotheses but covet not the best gifts, faith and hope and love as the fruits of the Spirit of Christ in their hearts; who disdain and discredit that unspeakable gift of God which has made our nation all that we are of good; and who deny the authority and the deity of our only Master and Lord, Jesus Christ. We commend to the readers of this article the straightforward and hearty avowal of the board of education contained in the report of that body to the Northern

Baptist Convention at Indianapolis. It constitutes a fresh challenge to every teacher and officer in our Baptist colleges and seminaries to yield themselves to the transcendent task of bringing God into the thinking and experience of their students through a personal experience of salvation in Christ Jesus. It carries within it a confession of faith for teachers, by which every teacher may measure himself and by which he may be measured.

"The board of education has often pointed out to the schools themselves and to our constituency the imperative necessity that our schools should be Christian not merely in name but even more in the character of their faculty, the spirit of their environment, and the impression which they make upon the student body. Much depends upon the teachers themselves. We repeat with emphasis what we have frequently asserted before, that our schools should give first consideration to the Christian character of their teachers. If by their character, their attitude or their teaching they are in any way compromising the Christian influence of the institution, they should be invited to depart. Difficult as it often is to secure the right kind of teachers, trustees and officers should rest content with no teachers who are not earnestly and actively Christian. Our Christian schools have only one excuse for their

appeal for students, one excuse for their appeal for large funds and that is that under Christian teachers, in an environment that is Christian they are able to give an education that is Christian in spirit and in passion, and that sends forth men and women who have caught the spirit of their Master."

There is exquisite joy, and reward "rich beyond the dreams of avarice." in any work for little people and with youth which undertakes to secure to them intact our precious heritage of civil and spiritual liberty. In such work we are building our own selves, our very souls, into the future life of the race, and so exerting a lasting influence upon human society. Meredith writes these pregnant lines of inspiration to the men and women of today concerning service in behalf of the men and women of tomorrow:

"Full lasting is the song,
Though he the singer passes;
Lasting too,
For souls not lent in usury,
The rapture of the forward view."

If we can but learn, while there is yet time, how sweet it is to give ourselves unselfishly and sacrificially to the winning of youth for loyal American citizenship and for heroic Christian faith and service, we shall not care to invest life as a loan, even with heavy usury, for transitory ends.

Helps Along the Road

When Somebody Cares

The greatest gift that is given to us
Is to know that somebody cares,
Hardships may come as we know they must

But still to know somebody cares;
We can bear our share of pain and strife,
We can conquer the hardest battles of life;
And know that at last things will be all right,

If we just know that somebody cares.

We can strive to the top of Life's highest hill

When somebody cares,
We can meet defeat to be unconquered still
When somebody cares.
For the goal to strive for is not the one,
For a life of riches, of ease and fun;
But just to know when our day is done
That somebody cares.

There's never a loss will seem as great
When somebody cares,
We can bear the sorrow, the sting of hate
When somebody cares.
We'll never think that all is lost,
We'll straighten our shoulders and bear the worst,
And pay for life, whatever the cost
When somebody cares.

For there seems no use of life unless

Somebody cares,
No use to struggle or win success

If there's no one to care;
For the greatest joy that life can bring,
Is not the possession of worldly things:
But to know that whatever the years may bring—

Somebody cares.

—MARIAN E. BUXTON in *American Israelite*.

The Secret of Life

By B. D. MARTIN

The mountains of the sky ride down
Toward the setting sun,
A wind bestirs the thoughtful trees,
Another day is done.

Of had I pondered in my mind
The secret of our worth;
Why some men's deeds die with the day,
And some outlive their birth.

Then, as I watched the setting sun,
I heard a whispering tree—
"A man may live his life in terms
Of God's Eternity."

—Selected.

Companionship

No distant lord have I,
Loving afar to be;
Made flesh for me, He cannot rest
Until He rests in me.

Brother in joy and pain,
Bone of my bone was He.
Now,—intimacy closer still,—
He dwells Himself in me.

I need not journey far
This dearest friend to see,
Companionship is always mine,
He makes His home with me.

I envy not the twelve;
Nearer to me is He;
The life He once lived here on earth
He lives again in me.
Ascended now to God,
My witness there to be,
His witness here am I, because
His spirit dwells in me.

O glorious Son of God,
Incarnate Deity,
I shall forever be with thee
Because thou art with me.

—MALTBY D. BABCOCK.

Some Essential Elements of a Progressive Program of Religious Education

By E. LEROY DAKIN

JESUS was a master teacher. He has been called the "unexampled Rabbi." The greater part of his ministry was given to teaching. His aims and purposes were impossible of achievement apart from intelligent understanding. The church of Jesus Christ, if she is to be true to herself, must give the same place and put the same emphasis upon education in her ministry as was given it by her Lord in his. This is only another way of saying that education is the fundamental function of the church. Every pastor, therefore, as a faithful undershepherd, must build his plans for the local church around a comprehensive educational program, designed to meet as adequately as possible both the needs of the members of the church and all the reachable folk of the community.

Because the educational function of the local church is primary and fundamental, all its resources must be capitalized for this ministry. The whole body of believers must give itself to this task. The church must be carefully organized for this ministry, and responsibility delegated to a committee or board for carrying it on. Care must be taken, however, to secure an abiding consciousness on the part of the church that this ministry is not the function of the pastor or a board to which it may be delegated, but of the church as a whole. The committee or board responsible for the performance of this function of the church should be made up of the most intellectually alert and spiritually competent folk to be found in its entire membership.

The Jesus Point of View

In practically all our churches this task is the privilege and responsibility of the folk who are officers and teachers in the Sunday school. I want therefore, to set down for your consideration a brief outline of some of the things that ought, in my judgment, to be included in a progressive program of religious education. Before we talk program, however, let me say that we must do our work from what I like to call the Jesus point of view. Our purpose must be so to present the facts and truths of Christianity as to secure that first the church, and then the community, shall be dominated by the motives and ideals of Jesus, and absorbed in carrying out the projects of the Kingdom of local church is the process by which the God. In other words, education in the members aid one another in coming to share the richest religious experience possible for them through their fraternal cooperation in helping to bring others, young and old, into a deliberate, intelligent, and happy participation in the functions, relations, and activities of the Christian life. Our aim therefore includes: Evangelism, Training, and Service.

The Evangelistic aim involves giving every individual, at every stage of his personal development, the knowledge and inspiration and training of his will, that will secure for him a complete religious experience as a growing, spiritual being. It seeks to establish such personal relations between every individual and God as will make for their highest religious development. All our ministry is to no

purpose if we fail to establish personal relations between the individual and the Saviour—personal relations of love, confidence, and obedience.

Our Training aim must also be kept constantly before us. Part of our task, and an important part, is the training of all the members of the church for efficient Christian work. It is the function of the church both to express Jesus' view of life and to carry out his program. It must both perpetuate itself and make itself efficient as an interpreter and promoter of the cause of Christ in the world. The church, therefore, must discover and train its own leaders. The type of leadership we are to have in the future, both in the pulpit and the mission field, in the home community and in the ranks of the church itself, is straight up to the church. In fact, the church of today is actually creating the church of tomorrow.

Education for Life

CHILDREN must not be brought up for themselves nor for their parents. We must bring them up for life. Their education has for aim to aid them to become active members of humanity, powerful brotherhoods, free servants of the city. It is to complicate life, deform it, sow the germs of all the disorders, to put in practice an education which is inspired by any other principle.

—Charles Wagner.

Our educational program, if complete, must include the Service aim. The Christian is a social being. His life is lived in social relations. Jesus' program looked to the redemption of society, as well as of the individual, because he recognized that the two are essentially one. The Kingdom of God was the phrase he used to express his ideal of human society, a society in which men live as brothers because they each sustain a vital personal relation to God as Father. His ideal society is one in which a perfect democracy functions on the highest level of morality because it is based upon a foundation of spiritual ideals and motives, operating dynamically in and through the individual. It is a progressive society driven forward and determined in its life by folk who have had a personal experience, an experience in which Jesus has become to them a personal Saviour and Lord. Our church program of education must be such as will lead the individual Christian out into the life of the modern world for vital, dynamic, creative living.

An honest attempt to meet these demands will include as a minimum:

First, the shaping up of a comprehensive school program, in which provision is made first of all for the need of all the members of the church.

In the second place, the program ought to have in mind the needs of all the unchurched people of the community, men and women, as well as boys and girls. The quality of our program and the spirit in

which it is promoted ought to reinforce one another in the appeal they make to the community. Let us not suppose, however, that we have fulfilled all our obligations when we have promoted an adequate program for our Sunday school.

Religious Illiterates

Thirdly, one of the finest opportunities for religious education to be found anywhere is presented in connection with the high school Bible study credit courses. Our young people of high school age give themselves eagerly to these Bible study courses. Failure to take advantage of this opportunity opened to us by our public schools seems to me little short of criminal. The great weakness of the church today is in that we are dealing with a generation of religious illiterates. The coming generation will be little better off unless we do more than we have done. This pressing need demands that wherever possible we should not content ourselves with the enlargement and development of our Sunday-school program, and take advantage of such opportunities as are afforded through high school credit courses, but should also promote special week-day schools or classes, wherever possible.

Our Sunday-school program at its best is wholly inadequate. If we are to do more than we are doing towards securing a Christian community in the days ahead, we must give ourselves immediately to the task of supplementing our present program by week-day instruction.

Beside all this, our year's program ought to look forward to a happy and efficient climax, so far as our children are concerned, in a well planned and carefully conducted Vacation School. The regular ministry of the church gives opportunity for training and service for our older boys and girls, as well as adults, but the Vacation School gives a unique and most needed opportunity for the training of the younger children in those religious activities and habits of service which are vital and essential to real Christian character.

In our training program four things should be included. First, and perhaps most important, the training class, meeting regularly every Sunday in connection with the Sunday-school service. This class should be composed of the choicest young people of the church. I recommend for the average church the adoption of the Standard Teacher Training Course as a study for this class. I think it is best that young people should not be allowed to enter this course until they have graduated from the senior department of the Sunday school and have completed at least the second year of high school.

Emergency Teachers

Secondly, let us not forget our constant need of new teachers and substitutes. Until we have trained workers for all our classes we shall have to depend upon volunteer adult workers who have not had the advantages of the training class. Organize an adult class for men and women, picked from the congregation, to serve as teachers. We owe it to our school and to folk who are willing to do

(Continued on page 969)

A Great Day for Esthonian Baptists

By ADAM PODIN

The Esthonian Republic

AFTER all the difficulties in the way of starting our Baptist Seminary in Esthonia had been removed and the Government sanction was in my possession, March 5 was appointed as the day for the public opening. The school had been in session since the first of February with eight earnest young men and four women students, but the public ceremony filled the hearts of all with hope and joy. We had to suspend regular lessons four days because we had so much to do arranging for the festival and decorating the church and the seminary. Invitations were sent all over the land and beyond.

The long expected day, a day of joy and gladness, will always stand out in the history of our Esthonian land and Baptist church. On that day the train brought over a hundred delegates and friends to rejoice with us. After they had taken refreshments in the seminary, served by the students, a procession was arranged. Three flags, the American, British and Esthonian, headed the procession, followed by a brass band, then all the principal leaders, then the delegates and honored guests. Never before in our country have an English and an American flag united with an Esthonian one in leading such a procession.

"Our Soul is Escaped"

When we arrived at the church the doors were shut and we were afraid we could not find room. From the church steps Pastor Laas, one of our oldest ministers who had so often been imprisoned for the Gospel's sake, led the singing of "A Mighty Fortress is Our God," accompanied by the brass band. The huge crowd joined in the hymn. Then he read Psalm 124, the three flags being displayed over his head. At the close the door of the church was opened and the band led the way inside where places had by that time been arranged for all delegates and special guests. Soon the church was over-filled and no more room could be found. Many had to go away.

When all was in order the three flags were placed over the pulpit, the American flag on the right, the English on the left and the Esthonian in the middle. President Harding's picture was hung under the American flag and that of Dr. Rushbrooke under the English flag. Under such circumstances I opened the glorious and remarkable meeting with a hymn, prayer and then the festival sermon.

I read Psalm 146, explaining that the people of Israel after they were delivered from the Babylonian captivity could once more assemble in the temple and as a free nation join in praises to God, the God of their father Jacob. The history of Israel, I said, is the history of the Esthonian Baptist church. About forty-two years ago the Spirit of God visited our land. Some Swedish brethren were used as the instruments for a revival. They were not Baptists but they were very earnest Christians. The Spirit of God laid hold of some of our men and women and after reading the Bible they found salvation and were baptized. From that very time persecution began on the part of the Greek as well as the Lutheran church. Several of our delegates who were sitting under those three flags enjoying full freedom were not only once but many times imprisoned and put in chains for the Gos-

pel's sake. We were also persecuted by the Russian Government at the bidding of those churches. I gave the history of my own church. Meetings were forbidden. Sunday schools closed, the church turned into soldiers' barracks and later into a Russian Orthodox church where our tenderest feelings were wounded by the setting up of dead idols and the practicing of superstitious ceremonies in our sight. This was a picture of our churches in Esthonia. How did the freedom come and from whom? It came from our God. Disorder took place in Russia through which the power of the superstitious church was broken and our enemies and the enemies of the Divine Truth were dispersed, persecuted and often killed by their own people. After a time the old serpent lifted its head in a different form but the sons of Esthonia paid the price, shed their blood and bought freedom with their lives. Then the Esthonian Government separated the church from the state and gave religious freedom to all citizens.

At that point I was interrupted. The whole congregation rose and the master of the ceremonies, Pastor Mohl, asked us to sing the Esthonian national hymn, in

memory of our dead who had fallen on the battle field for our freedom and in recognition of the religious freedom granted by our Government. At the same time the Esthonian flag was waved to and fro. Then I continued. Now, I said, we had our religious freedom but our land had been ravaged and despoiled by war and living is very expensive. We could never have opened a Seminary for our preachers. But the American Baptist brethren sent their representative, Dr. Charles Brooks, here two years ago. He saw our poverty and our need and arranged with other Baptist boards and assemblies, especially the Canadian and British, to stretch hands of practical love over the ocean and help their younger brothers in Esthonia to secure their own Seminary. We had only a few thousand church members in Esthonia but in the United States several million Baptist church members worship as we do and these people all join us in spirit.

Ovation to President Harding

Again I was interrupted and Pastor Mohl asked the congregation to sing the American national hymn while the large American flag was waved over the picture of President Harding. Then I described the help we had received from the English nation both during and after the war, telling how the English have helped us to stand today as a nation that has its own rights and rules its own land. I could not go on, for the whole congregation rose and sang the English national anthem while the Union Jack was waved over the picture of Dr. Rushbrooke as the representative of all the English friends who had helped us to see such a day.

Professor Schmidt was the next speaker, telling about the need for our Seminary and illustrating his subject from the Bible and our own church history. Next the

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"President Adam Podin (front row center) and group of delegates attending the opening of the Esthonian Baptist Seminary. The young men in the rear of the picture are members of the entering student class."

Why Southern Baptists Overturned the Columbia Slate

Dr. John E. White interprets the action of the convention at Jacksonville on the Columbia memorial.

Dr. John E. White of South Carolina has a statement in the *Biblical Recorder*, (August 9) setting forth the "inside story" of the action taken by the Southern Baptist Convention on the Columbia Conference memorial. Dr. White was chairman of the committee of eighteen members appointed to advise the Convention concerning the disposition of this memorial. The committee included among others W. P. Throgmorton of Illinois, E. B. Hatcher of Mississippi, A. U. Boone of Tennessee, and J. W. Porter of Kentucky. The Convention adopted the report of Dr. White's committee, and declined to accept the recommendations of the Columbia Conference. In the portion here quoted Dr. White tells why:

"This Conference at Columbia, Mo., of prominent brethren and one sister, evolved two requests:

1. For a committee of nine from the Southern Convention to form with a similar committee of the Northern Convention, a joint committee on matters of comity. Our committee declined that proposal because no one could show any real occasion for such a new agency and because the brethren from Missouri and Illinois, where there have been controversies over alignment as between the two Conventions, showed us that these issues had already been decided by the Baptist people of these sections in their State Conventions, and therefore the Southern Baptist Convention had no rights of supervision in the premises. So far as I can recall, our committee, of which the editor of the *Recorder* was a member, was utterly disinclined to enter that field of trouble.

2. The Columbia Conference requested a committee of nine from the Southern Convention to join with a similar committee of the Northern Convention in the preparation of a general doctrinal statement which would be submitted to the two conventions for approval and proclamation. This proposition was discussed at length. Two members of our committee had been also members of the Columbia Conference. They were there to urge the adoption of the Columbia idea and its recommendation to the convention. Our committee voted against doing so. The convention voted against doing so with no disposition for discussion. The reasons for this decisive course I will now state.

Not Hunting Trouble

First. The call for a creedal statement was urged on the ground that the Northern Baptist Convention needed it because it was in trouble and though Southern Baptists didn't need it we ought to go to their rescue. But the Northern Baptist Convention had not indicated in any way that it desired our assistance to compose their quarrel. Our committee naturally sensed the courtesy of the situation and did not feel willing to bring about what would have been of the nature of an overture offering our good offices to settle their quarrel without having been invited to do so.

Second. Our committee was however informed that the Columbia Conference included representatives of both factions of the Northern Convention and that they were agreed that a creedal statement,

such as was proposed, was desired. Members of our committee had doubts about that.

In the light of what happened at Indianapolis it should be as clear as the sun in the heavens that the Northern Convention would have rejected our good offices very positively. What a lamentable spectacle the Southern Baptist Convention would have then presented! That anybody can now regret that we did not expose ourselves to that humiliation and its consequent ill effects, I do not understand at all. I can almost see it printed before my eyes—the response our committee of nine would have received from the Indianapolis Convention. "Your fraternal willingness to join with us in a Creedal Com-

mission, which we understand the Southern Baptist Convention does not regard as necessary on its own but on our account, is duly appreciated. In response we beg to say that in accordance with the immemorial attitude of our people, the Northern Baptist Convention does not feel free to join with the proposition of the Columbia Conference for the production of a Conventional Creed for American Baptists. We prefer to hold fast to the fundamental sentiment that has prevailed in the conscience of Baptists in this country up to this time, and will continue to affirm that the New Testament is an all sufficient ground of our faith and practice and as a Convention we need no other."

That is about the way we would have gotten it—in the neck.

Third. Our committee at Jacksonville declined this proposal of the Missouri Conference for these and still another reason. We did not believe the constitution [should this read "constituency"? Editor] of the Southern Baptist Convention would stand for the Convention's assumption of creed-making authority. There is a Baptist dead line of creeds in the mass conscience of Southern Baptists, and it runs somewhere this side of the big organization we call the Southern Baptist Convention.

Call it by what names you will—doctrinal statement, confession of faith, whenever it is set down and proclaimed in orderly articles it is a creed and for purposes ecclesiastical it is a test of fellowship. Baptist churches have their creeds, of course they do, but they call them Articles of Faith. Baptist churches have never seemed to know how to administer their formal creeds, and they do not mean much in actual effect, perhaps because they have an ingrained genius for taking the New Testament as a rather intelligent and intelligible pronouncement on the Truth as it is in Christ and as the Apostles got it from him by the Holy Spirit, and so do not set much store by them. As for Baptist history on this subject it runs one way—and that way against ecclesiastical over-lordship in making interpretations of the New Testament for any man who can read it and interpret it for himself. The fathers of the Southern Baptist Convention made a pronouncement to that effect concerning its dealing with confessions of faith—at the very outset in 1845. Of that particular brand of Baptists who established our churches in North and South Carolina—the Sandy Creek Association—Dr. W. J. McGlothlin says they "rejected all creeds and stood on their interpretation of the Word of God." The Philadelphia confession never had ecclesiastical authority behind it. The Philadelphia Association never adopted it. The New Hampshire Confession never ran the gauntlet of the New Hampshire Convention or Association. I wonder why. Probably because Baptists then and now in their rank and file feel deeply and invincibly that there must be a dead line for Baptists in creed making.

When Southern Baptists, in a misguided hour, shall launch out over that line—then, instead of unity of the Spirit in the bonds of peace, will come the day of bitterness, strife, and disintegration."

The Middle of the Road

By MRS. GEORGE M. THOMAS

I am not much on education
Never had a real vocation
Couldn't make an attestation
As to rhythm of an ode
But as to religious training
Without quibble or proud feigning
I am zealously remaining
In the middle of the road."

On the right I view the heights
Only scaled by learning's flights
Elevated walls of "rights"
In Conservatism's Code
On the left the depths I see
Radical expression free
"Lord" I pray—"just let me be
In the middle of the road."

When Christ said "Come unto me,
Let me all your burdens see
I will hope and comfort be,
And I gladly take your load"
He didn't say "Just climb the steeps"
Or "With your load come through the
depths"
With loving arms outstretched He keeps
In the middle of the road.

And when doubts and fears beset
And with sorrow cheeks are wet
To my trembling knees I get
In the house of my abode
Soon I know that He does hear,
For I feel Him drawing near
There He is to greet and cheer
In the middle of the road.

Little children, well He knew
Could never climb heights, steep and new
Nor dig in depths for teachings true
No matter what the goad;
So when He said "suffer them"
He meant his love He'd proffer them
And His dear arms He'd offer them
In the middle of the road.

So now, with Jesus standing there,
Our tears, our joys, our hopes to share,
Our heaviest burdens, too, to bear
Just to ease our earthly load;
Why can't we Baptists now forsake
The heights and depths, and, for His sake,
With Him to guide, forever take
Just the middle of the road.
Oakland, Calif.

The International Baptist Seminary

By PRESIDENT FRANK L. ANDERSON

IT HAS been a year of laying foundations for the larger service which the seminary is inevitably destined to render in the training of leaders who will help Christianize and Americanize the millions of foreigners now in America, as well as help in the Christianization of their own peoples in Europe.

The American Baptist Home Mission Society has invested approximately a quarter of a million dollars in the buildings and grounds now used for the purposes of the seminary. This property is in splendid repair. During the year there have been sixty-one students, resident and non-resident, distributed as follows: Roumanian, 4; Italian, 9; Hungarian, 9; Czechoslovak, 6; Polish, 9; Russian, 20; Special, 4.

The Spanish-American department at Los Angeles has had twelve students enrolled. This makes seventy-three students in all the departments. Ten men and women have given full time on the faculty besides five in the Spanish-American department giving full or part time and four have been assisting the heads of the several departments.

It is almost impossible to speak with scientific precision about the quality of the work done by the students in the classes because we are still in the process of standardization. But this we can say that the marks of progress on the part of old and new students have been in the main satisfactory. There is in most of the students an enthusiasm for education that is exceedingly encouraging.

Thinking Internationally

Apart from the regular class-room tasks the faculty is of the opinion that the series of six lecture entertainments given by the six departments have been of unique educational value. Each department was responsible for the program using its own initiative in selecting the speakers and entertainers. The lecture and entertainment purposed to interpret the history, ideals, and customs of the nationality to which the department belongs. The students and faculty were helped to appreciate the struggles and achievements of the six nationalities in the school. The series was a great harmonizer of the student body. Nationalism was helped to feel and to think internationally. Each nationality learned to appreciate all the others. The series was a great success and the committee of the faculty, of which Dr. Mangano was chairman, should be congratulated for the real contribution made to the education of the students and even of the faculty.

The deep religious spirit has been evident throughout the year. Each national group has its daily prayer and devotional meeting conducted in the language of the department. Chapel services have been conducted daily in the English language. Students have from time to time had general prayer meetings in English.

The teaching has been characterized as religious in spirit and in motive. No subject is treated as outside the sphere of religion. The atmosphere of the school is one of healthy, deep, exultant spirituality.

The students have practical experience in field work in missions and churches under the supervision and direction of the head of the department. This keeps the

Foreword

For many years The American Baptist Home Mission Society has been engaged in missionary work among the foreign-speaking groups in the United States. In 1913 the society established a Hungarian Baptist training school in Scranton and also in Chicago a Slavic training school. Two years later the Russian Bible Institute was opened in New York City. In 1920 the society began in Los Angeles, a school for Spanish-speaking workers, now the Spanish-American department of the International Baptist Seminary. In 1907, an Italian school for preachers was opened in Brooklyn by Colgate Theological Seminary.

The society decided in 1919 to combine these schools if possible, bringing all these departments except the Spanish-American at Los Angeles, to East Orange, N. J. During the first year of actual work, 1920-1921, three departments had their home at East Orange—the Russian, Hungarian, and Polish. In the fall of 1921, the Czechoslovakian school and the Italian school moved to East Orange, and a new Roumanian department was started.

The fine buildings and equipment of this International Baptist Seminary were made possible by a gift of Mr. Rockefeller to the Home Mission Society at the time this movement was contemplated.

A board of trustees has been organized, representing The American Baptist Home Mission Society, other missionary organizations which are interested in this work, and especially the Baptist associations of the different foreign groups for which the seminary exists.—Charles L. White, Exec. Sec'y, Home Mission Society.

student in constant touch with his own people—an absolute necessity. The Christian spirit is the outstanding characteristic of the school as it should be.

Inasmuch as a great deal of the work of the foreign-speaking pastor is done among those who have little or no knowl-

edge of the English language, it is essential that those who are to be the leaders among their own people shall know how to use their own language accurately. Not only must he know the language of his people, but he must be familiar with his nation's history and literature. The head of each department is therefore responsible for the instruction and training of his group in these important subjects. This includes the study of grammar, the writing of themes, the study of the history of literature (with text-book), the reading of selected works, and reports on such books as may be assigned for reading.

Work in the Mother Tongue

Most of the work in the Old and New Testament is done in the native tongues of the various nationalities. This means that the men who are sent out by the seminaries will have an intimate knowledge of the Bible in their own language. While problems of introduction, authorship, date, scope, and interpretation of difficult passages are features of these courses, the chief end sought is the mastery of the contents of each book. When a student has completed these courses he is expected to have a definite idea of the main points presented in each book, all of which is an essential part of his preparation for the study of Christian doctrine.

One of the important functions of the heads of the various departments is the preparation of their particular groups intellectually and spiritually for the meeting of the problems that are unique to the foreign-speaking churches. This is accomplished in the class room and on the field of actual service. Each student is expected during his course to have had some practical experience in the conduct of the various phases of church work under the supervision of the head of his department.

We hope to be able to accommodate about ten additional students this coming year. The heads of the department expect about twenty new students. This means that some men cannot be admitted next October. It is evident by 1923 we shall need a new dormitory.

In closing I would express my gratitude to God for his leadership throughout the year in the work of the seminary and praying that we, faculty and students, may have that same guidance during the year before us.

East Orange, N. J.

The Evangelicals in Germany

AT THE July meeting of the Federal Council of the Churches of Christ, an official message was received from the newly formed German Evangelical Church Federation in response to the message of good-will authorized by the executive committee of the Federal Council at its meeting last December. The message from the German churches giving interesting sidelights on the present situation, reads in part as follows:

"Dear Brothers in Christ:

"On Ascension Day, 1922, at the grave of Martin Luther in Wittenberg the city of the Reformation, the document creating the German Evangelical Church Federation was solemnly signed. Thereby the

task which was begun in 1919 and 1921 in the church conferences at Dresden and Stuttgart has been completed. Thereby the wish of German evangelical Christianity, which recognized the seriousness of the present hour, and which sought to clasp hands in united service of the heavenly King, has been fulfilled. We pray that God may bless our work and that through it we may have added faith and brotherly love manifested among us.

"We heartily thank you for the friendly expression of your readiness to enter into a relation of economical cooperation with the German churches. We are certain that the mutual contact of our two great

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A Child and Her Saviour

A contribution to the study of the psychology of religion.

EDITOR'S NOTE: A few months ago a twelve-year-old country girl in a middle-west town was converted during a series of meetings conducted by an evangelist of the Home Mission Society. Her spiritual development in testimony, prayer, and a changed life, was very rapid and remarkable in view of her age and the fact that her parents were not Christians.

The story which follows is in the form of a personal letter written by herself unaided, at the request of the evangelist and with no thought on the part of the girl that it would ever be published. The naive and frank recital of her spiritual experiences is a mark of the genuineness of the document. Her letter is here given exactly as she wrote it, save for a few minor corrections in spelling and punctuation, one or two elisions, and changes to preserve anonymity.

This story of a child and her Saviour is printed as a testimony to the grace of the Lord Jesus Christ, as an encouragement to those who work with young children, and as a contribution to the study of the psychology of religion. We venture the suggestion that if Christian people would believe more heartily in the necessity and the possibility of the conversion of children, there would be more children converted and enlisted early in active service for their Master. This young girl in the few months since her own conversion has had a joyous and fruitful time in personal witnessing and soul-winning among those of her own age. She was asked to write to an eleven-year-old girl in another town, whom she had never seen; and as a consequence the girl was shortly afterward converted and received for baptism. It is to this girl that she refers in her letter, as W—.

Dear Mr.—
I let my pastor read your letter. I told him I thought you had given me a pretty hard task, but now the more I think of it the easier it is. It is much easier to write about my life as a Christian than any other part.

I cannot remember very far back in my life of darkness, but one thing I can remember is that I always dreaded and despised Satan. Even though I did not like him, I let him get a firmer grasp on me every day. At times I wanted to be a Christian. I knew that I was wicked, and the only way to get out of it I thought was to be good, not to use slang words, and be as good as a person possibly can be. I would try these rules, when I thought of being cast into a fire (I had been told of this by one of my aunts). Being good with me at that time, was just for a few minutes, and then all thoughts of fire Satan and God passed out of my mind, and I was the same wicked girl.

I used to say my prayers before I went to sleep, but they meant nothing to me, they were just a group of words put together to form a sentence, and the sentence to form a prayer; I said them as a matter of religion. I didn't see how God could answer prayers being as far off as I was, I knew he was listening but of what use was that, he could do nothing to help me, he was not on earth to do the things I asked of him. Mother would send me to Sunday school when the weather was warm, but Sunday school

was the same to me as prayers, a matter of religion. When I was eleven I went to Sunday school and church, steady that was when the weather was warm. The sermons that the preacher rendered never drew my attention very much, the only thing that interested me was what the people wore and how they acted, which when I got home I would criticize. Many times during the weeks of that year my temper and tongue would take full possession of me. It was hurled at father, mother, sister or brother, or whoever the offender might be. I never could take a joke, and at times when one happened to strike me as being too personal the sender would get full benefit of my hot temper and sharp tongue.

Christ For Me!

My heart is fixed, eternal God, fixed on thee,
And my immortal choice is made,
Christ for me?
He is my Prophet, Priest, and King,
Who did for me salvation bring,
And while I've breath I mean to sing,
Christ for me.

Now who can sing my song and say,
Christ for me.
My life, and truth, my light and way,
Christ for me?
Can you old men and women there,
With furrowed cheeks and silvery hair,
Now from your inmost soul declare,
Christ for me?

Can you, young men and maidens, say
Christ for me!
His will I love, and him obey,
Christ for me!
Then here's my heart and here's my hand,
We'll form a little singing band,
And shout aloud throughout the land,
Christ for me!

—RICHARD WEAVER.

Toward the end of my eleventh year, I began to get interested in the Bible. At that time many questions were in my mind, "Why was Jesus hung on the Cross?" and such questions as that. Very soon I turned from the Bible to story books. I had been reading novels ever since I was ten; they held a great interest for me, while I was reading them, but after finding all about the book, of the many splendid things that were pictured out to me, I would turn from my book not to find such things; then would come to my mind the question, "What is the use of living? In the end you will go to the Devil or God and that will be the end of you." After reading the novels, I would have the idea that no one cared for me, not even mother, I used to get myself in some very serious trouble in this manner. In my twelfth year I continued on the same way, until about in February, then I begin to see I was in need of some one, my life seemed lonely. Each Sunday morning after my brother had gone to church, I would read the Bible. I started in Genesis, I did not get very far before I could not understand it, or keep all of the kings apart. During the two months

of February and March my heart seemed to grow heavier than it was before, I could feel every beat it made. My heart according to my imagination was black what made it black I don't know. Those two months I believe were the hardest I ever lived in want.

Then in April the Evangelistic Campaign broke out. The first meeting I was to was April the 18th. When you talked to me after meeting, I had a vague idea of my want of someone during the meeting, but when you talked to me afterwards I suddenly awoke to the realization that Jesus was the one I wanted, but how was I to get him to be my Saviour. I went home that night and prayed to God with more faith than I ever had before. The next night I went and was converted, that was the happiest moment I ever knew. My heart felt light, it was a burden of sin lifted away by my Saviour.

I learned that my rules would help make a better Christian, but to be a Christian, you must, trust, believe, and love Jesus. I learned too that Jesus can give you more pleasure than the world can. The only thing that marred my happiness was father and mother they were not Christians. The next night after being talked to a little they were converted also. On April the 20th was our first children's meeting I gave my first public testimony then. I love to testify for Jesus. My first public prayer was at Juniors.

W— was the first person I ever tried to win for Jesus. I know now that God answers prayers because, before I wrote to W— I prayed for God to help me to write the things that would lead her to Christ. My second attempt at soul-winning was June the 6th. My brother, sister, and myself took the car and went over to Eagle Bend. . . . Coming back I rode with my cousin F— and her folks. When we were well on our way I asked her if she knew what being born again meant; she knew. Then I asked her if she knew how to become a Christian. She had the same idea as I had before I was converted. When we were just coming into their yard she asked me if I was going to the movie the next night. I told her no, and if she would come over Sunday afternoon I told her I would tell her all I know about Jesus. She came over that Sunday, and after doing up my own work I took her up in my room and shut the door I took those little booklets and read some parts to her. She told me she loved Jesus and wanted to be converted. When she went home I gave her my book of St. John to read when she had the time, I gave her "Little Daniel, or Just Say Jesus." Last Sunday brother, sister, and I went to a school house where they hold meetings, we drove over and got our cousins, F— and her brother, C—, and took them to the meeting with us. On the way over they told me they liked our pastor and liked to listen to his sermons. If they could only come to church, and could have more help to find Christ than I can give them, I am sure they would be of a great service to Christ and other people. I think if Auntie could have some one talk to her, she would awake to the realization of her need.

I think I am getting a bit farther ahead of the baptismal service than I
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Facing The Task

By FREDERICK A. AGAR

A WORTHY and ennobling task confronts the membership of the local churches in the Northern Baptist Convention. It is a worthy task because it calls for spiritual outreach and inbuilding. It is not a task of pride and vainglory, but of submission to the Lord in self-giving and stewardship. While there is a money goal, the cash is to be but the expression of the lives that were first hidden with God in Jesus Christ; and whenever and wherever this is really true no sort of apology need be offered for a money goal.

Some things are essential if the task is to be ennobling. First, the individuals that comprise the membership of our local churches must recognize afresh the Lordship of their Saviour. This will be marked by increased intercession for the unfruitful members of the church and for the unsaved; by an intensive study of God's Word to learn the higher duties of stewardship and evangelism; and by a new life of personal service beginning with a zealous attempt to revitalize all the members of the local organization and produce them as cooperating units in the divine institution. We need to remember that if some are sick in our homes it is the well members of the household who must care for those who are ill. So in the church, the only way to reach the inactive, non-producing, non-missionary members is through the intercession and personal ministry of those who live close to their Lord and Saviour.

Expand or Expire

Next, the best and latest information about the world situation, its missionary impacts and the necessary support of the local church must be furnished every member. Either we expand our knowledge or we expire spiritually. The use of trained three-minute speakers, bulletins, ingenious posters made up by local people, good advertisements in the church bulletin, a church school of missions, a missionary pageant, some visiting missionaries, if they can be procured, a debate between the woman's union and the board of deacons upon "Resolved, that the practice of stewardship is essential to a saved life," and then real live, Spirit-blessed, new-material sermons will create an atmosphere of intelligence that will promote the spiritual life of the members. A normal measure of production can only be secured when the people have been made intelligent about their task. The use of the promotional program as adopted at the Indianapolis Convention will help to fix and maintain the interest of all who use it.

The final thing connected with our worthy and ennobling denominational task is to get every member enthusiastic about it. We do not want a false, noisy, momentary enthusiasm, but a real deep expressive love for a wonderful Saviour who has given us the splendid chance to help win a lost world through the proper well rounded maintenance and projection of a local church. My friends! get some real enthusiasm into you for this year's work. Sell the task to yourself first of all. On your knees talk it up to yourself till it has enthused you with its call to a real spiritual life, to Christian service, to Christian education and to stewardship.

Yes, your money and that of every Christian in the membership of our Baptist

churches is involved and enthusiasm for the whole task is essential if we are to succeed. Your money is you and you in your totality must be self-given to your Lord. The money goal is one of the indications of the reality of the Lordship of Christ in your life. Give your money with enthusiasm and Christian liberality.

Some very definite plans are now presented for the use of churches organizing themselves for the money side of the task. Particular attention this year is being given to a program designed to help every local church meet all its financial needs and opportunities represented by its double budget: (1) current expenses, (2) denominational missions and education (New World Movement). The following suggestions are offered:

1. First Steps:

a. In the local church constitute a committee of four—pastor, a layman, a woman worker and a representative of the young people's society. This may be a subcommittee of the church cabinet or executive group.

b. Inform the church about its own and the denominational needs. Use available literature.

c. Secure the appointment of a strong committee or use machinery already in hand to make up a current expense budget and a generous sum on a minimum basis for denominational needs. Fix a date for an every-member canvass.

d. Spend several weeks circulating printed copies of the budgets and interesting all the members in stewardship and missionary information based on the Survey and other available literature.

e. Send every member a copy of the church covenant and draw their attention to the clause concerning regular and cheerful giving.

2. The Every Member Canvass:

a. Secure pledge cards showing place for signing a subscription (1) for current expenses, (2) for denominational missions and education. Many pledge cards should also include a stewardship enlistment blank.

b. Enlist and train canvassers. Literature detailing this will be furnished upon application.

c. Start canvass on a Sunday afternoon and lovingly but persistently keep after the members until all have made the desired response.

1. A pledge to current expense.

2. A pledge to the New World Movement unless they already have one on file in the church records. Some members will desire to increase present pledges and opportunity for this will be given when requested.

3. Final Steps:

a. Have committee as in paragraph one, report the completion of the local campaign to the associational committee who will report the results to the state committee.

b. Offer your best workers to the associational committee so that help may be furnished backward or pastorless churches, to make their canvass effective.

c. The goal is to reach every member of each church in your Association, and having brought them near to Christ, the result will be to secure from them all a worthy pledge for current expenses and New World Movement. Thus will we help fully fulfill our stewardship obligation and obey the world commission our Lord gave us.

The final result of all this will be a revived church doing its share of the denominational task in a worthy and ennobling manner.

Young People's Work in the Local Church

By MARK F. SANBORN

THE importance of young people's work needs no discussion. Our churches are awake to the unmeasured potentialities among the hosts of young people in every community. But many churches are anxious to discover the best plans of organization and the most effective programs for their young people. Only a few suggestions can be made in a brief article.

A survey to determine the present status of young people's work may be the most needed step in some churches. This can be done by the pastor, church school superintendent and president of the young people's organization, together with other young people's leaders in larger churches.

A definite aim or objective to be accomplished in the young people's work of the church must next be decided upon. Without this no program will succeed. The Christian Culture courses had the advantage of this definite aim in the study of the Bible, sacred literature and missions. Our young people need the all-round training afforded by such a comprehensive objective of instruction, training in leadership and personal service.

It will then be in order to select and adapt such methods of work or forms of

organization as will serve best as a means of attaining your objective. The local conditions must determine your decisions. The principle underlying Christ's statement, "The Sabbath was made for man and not man for the Sabbath", should always be applied to our programs of young people's work. The organizations must always exist for the young people and never the young people for the organization.

There is today a great variety of organizations for young people, that look towards the development of the physical, mental, social and spiritual nature. Many churches, even the smaller ones, will do well to use several of these as the needs may require. Some of these are departments of the church school, organized classes, Boy Scouts, Campfire Girls, World Wide Guild, Christian Endeavor, B. Y. P. U., and Life Service League.

Correlation of the various groups among themselves and with the larger program of the church and the church school is also necessary. Where there are several groups of young people the Council plan of organization is recommended. The

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The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

The Flood

DID you ever see a river,—a real honest-to-goodness river, when it was going strong? Did you ever see the Mississippi down in what they call "the lower river," in the spring when the levees are strained to breaking to keep the mighty stream in bounds; when it rises and rushes and rages until no craft or power of man can stand against it?

There comes to mind a little nursery jingle just here, so inopportune, so preposterous, so silly—but so inescapably true: "Little drops of water . . . make the mighty ocean." The little drops of water make the mighty river, too; and that irresistible current which crashes through huge dikes and roams furiously over fields and towns and counties at will, is the product of combination. Little drops of water from Montana ranges and Colorado mountains and Minnesota forests and Iowa prairies and Wisconsin hillsides merge their single trivialty until it becomes a monster of energy.

Did you ever see a river,—a real honest-to-goodness river, of love-gifts flowing from the hands of an innumerable multitude of God's redeemed children, merged in a mighty stream of money for missions, a blessed river of salvation pursuing its onward way to press and crash and break upon the barriers of heathen darkness and superstition and misery and sin? Did you ever see that river, even in your dream of what might be, of what may be, of *what ought to be this very minute?*

Think of the New World Movement as a river, like "the river of God which is full of water": continuous in its flow, abundant in its measure and power, and gracious in its life-giving ministry to the lost world. Think of your offering as a little drop of water, helping to make the mighty stream. Think of your pledges, your fruits of self-denial and sincere stewardship, as a wee part of that river which is the total gift of all the members of all our churches for the evangelization of the world which so sadly needs Jesus.

If you think hard enough and long enough you will come to understand why the General Board of Promotion has proposed as an objective for this year: "EVERY MEMBER OF EVERY CHURCH . . . GIVING." Join in with your gifts to make that stream a mighty agent for the work of Christ.

Where the Revival Should Begin

ONLY a revival of religion can save us from the dangers that beset civilization. Any man with a little coaching can manufacture a bomb that will destroy what a thousand men have built. An unscrupulous gang can manipulate the forms of democracy to obtain the most dangerous power. Selfishness may completely disrupt our industrial organization. No laws and no enforcement of law can preserve us against those who sacrifice the

The Prayer Cycle

With suggested texts for personal or united devotion.

(For the convenience of those who did not begin to use the Cycle in August we start anew from the first day of the month.)

I. The Local Church.

1. The church as a force for righteousness in the community: Phil. 2:14-16.
2. The Pastor: Col. 4:2-4.
3. The Deacons and Trustees: Phil. 1:1-6.
4. The Sunday School and Young People's Societies: Acts 21:5.
5. The Women's Societies: Rom. 16:1-5.
6. The laymen: Phil. 4:7.
7. The individual in relation to the church: Eph. 4:1-7.

II. Our Organizations: Their Work, Officers and Representatives.

8. Northern Baptist Convention and General Board of Promotion: I Pet. 3:8,9.
9. The two foreign mission societies: II John 5-8.
10. The two home mission societies: Matt. 9: 36-38.

good of all to the interests of their own group. Only the great religious motive can save us.

The religious revival must begin with the children. It needs no great tabernacles, brass bands or special campaigns. The church must be about its normal business of religious education. We need kindergartens in sunny rooms, under religious leaders. We must multiply our boys' and girls' clubs under earnest religious direction. These movements today are full of religious implication, but the religious motives must become explicit. The churches must open up to our youth the meaning of the great social enterprise of righteousness inspired by the religious ideal. (From an address by Theodore G. Soares, Pres. Rel. Educ. Ass'n.)

Is A Foreign Missionary Busy?

By F. W. HARDING

IN the foreign field it is always the thing at your side which is crying out insistently for attention that gets in the first claim. Here is a brief list of things and persons which require our time during the course of a day:

- A Garo in trouble;
- A man perplexed over some difficulty;
- A peon with a grievance demanding immediate attention;
- A group of people in to apply personally for a new school;
- An evangelist in to report his last tour;
- A teacher with school problems to be solved;
- A carpenter to know whether this building is to be repaired this way or that;
- The mohori to ask whether he had better direct coolies to tie down thatch

roofs because the wind is ripping them off or to clear up the water system for the compound;

A pastor to talk about the next session of the Tura Bible Training School;

People from another village where there is a school to see if mission won't give them maps or a blackboard or some other school equipment;

A boy to talk about returning to Jorhat School for further education;

The father of another boy who is in Jorhat because he hears his boy is ill;

A man to complain that their pundit isn't given satisfaction (has written a love letter to a girl in the village);

One of the office force to get my aid to fix the duplicator which has broken in the middle of a 500 copy job;

Letters to be signed and got out on tonight's mail—the mail boy is waiting;

Carpenters to know what job they must do next;

Painters likewise;

Someone to say that one of our men owes him money, and will I be good enough to pay it and take it out of his pay;

A boy from the hostels to ask if he may go to his own village for a few days;

Some other missionary in the station with a problem to discuss;

Some one seeking lumber or paint or nails;

A father to ask where he shall bury his babe which died in the night;

A man to borrow money to buy a cow with and trade;

A man to know if I want to buy bamboos or eggs or a porcupine or some sweet potatoes or a monkey;

A crowd from an interior village to see all over the inside of our bungalow—

These and a thousand others are the kinds of things that stand by one's side and steal time from other important matters. You say, "Dodge some of them!" Well I tried it, and even though I got into the innermost recess of the innermost and remotest room in the bungalow the people found me. If they didn't come in, they stood outside of the door and coughed and coughed (their way of ringing the door bell) until in absolute desperation one had to give them attention or go crazy trying to do the thing one wanted to do and hearing the insistent "ringing of the door-bell."

"The Children of the Later Exodus" is a new stereopticon lecture on Baptist work for the Negroes, written by Coe Hayne and now available at the stereopticon depositories.

"The Stewardship of Possessions" is the name of a new lecture given for the first time at the Stewardship Conference at the Indianapolis Convention. After corrections suggested there, it was completed and is now ready in the various depositories.

It will be necessary to order this latter lecture by return mail to secure it during October.



The Chimney Corner



The Nat Trap

"AND baked beans for luncheon please," Mrs. Faraway added, as she was about to leave the kitchen. Mrs. Faraway was now so very far away from New England that whenever she felt the oncoming symptoms of homesickness she screwed up her courage anew and ordered a meal of baked beans. Out of a can! Which was the best she could manage in Burma in honor of Boston and vicinity.

Therefore, you can picture her disappointment when luncheon came on the table and the beans were—tomatoes. Red, juicy tomatoes; also out of a can. She ate them, and Mr. Faraway ate them, without any comment whatever although tomatoes could not possibly ease the heartache for Boston! Even after luncheon she only said: "Comfort, suppose you open a can of spaghetti for supper."

Mrs. Faraway's afternoon was cut up into as many pieces as a jig-saw puzzle, with brown mothers who were worried about brown babies, and brown girls who were learning to sew, and brown boys who wanted some kind of a class, also, and brown men who came to ask six dozen questions. The mere detail of a menu had quite faded from her mind until supper time when the spaghetti proved to be—tomatoes. As red and as juicy as they had been at luncheon. This time Mrs. Faraway simply sighed to herself: "He is using up the left-overs I presume." So she ate in silence, for she loved economy and was mentally patting herself on the back that at least Comfort was practicing it, even on *her*!

Then the next day dawned, and after breakfast she said, "Comfort, you may open a can of asparagus for the salad at luncheon."

Mrs. Faraway's mornings were as much of a jig-saw puzzle as her afternoons, for she taught reading and 'riting and 'rithmetic to the primary brownies. Not that you are to picture a little red school-house with stone steps and blackboards and desks-with-ink-wells. But there was a certain palm tree, then another palm tree: the two of them made a shady spot plenty big enough for fifteen scholars, and this was all the school those brownies knew anything about. But it was all they needed just at first, for the sandy earth made a near-at-hand blackboard, with fingers for chalk. The more fashionable scholars with clean *lone-gyles* (skirts) skipped over to pull big green leaves off the near-by trees so that they could sit on them while Mrs. Faraway taught Little Miss River and Wee Miss Sugar-and-Spice to spell through such marvelous sentences as, "I see the rat," "The rat sees me." It was a morning like this that drove cooks and bills-of-fare from Mrs. Faraway's mind, but luncheon time

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

brought her back with a thud! For on the lettuce leaves the asparagus tips were—*red tomatoes*.

"Dear me, haven't we used up that can yet?" she sighed sadly, for canned tomatoes as salad are entirely too watery and unpick-up-able with a fork! But it is very difficult to be stern with an economical cook; therefore all she said was: "Comfort, you might open a can of preserved peaches for dessert tonight."

"Um," said he, and clattered his pots and pans as if his soul were miles above such earthly occupations.

Another jig-saw afternoon. This time, calling in the homes. Oh, those homes! Up on stilts they sat, in mid air, out of reach of snakes and centipedes and scorpions. There were babies sucking cucumbers and babies placidly creeping straight into the open fire, there was rice piled up in one dusty corner, there were grannies worried about their souls and grannies worried about their sores. Every house on stilts a mass of problems—sanitary, spiritual or sympathetic as the case might be. An afternoon that made desert for supper a thing all too easily forgotten, until at 6 p. m. it came upon the table in little glass saucers, but instead of being peaches was—*tomatoes!* Redder and juicier than ever.

"There is more in this than meets the eye," sighed Mrs. Faraway to herself.

"My dear," said Mr. Faraway, stopping midway of his dessert, "I don't like to complain, but it seems to me we are having tomatoes rather often lately, aren't we?"

"Are we?" asked Mrs. Faraway, raising astonished eyebrows at him. Things had indeed come to a sorry pass when Mr. Richard Faraway began to take notice. "Well, Dick, tomatoes ought to give us delightfully crimson complexions."

"Possibly," he answered regretfully, "but I admit they leave me feeling curiously pale and wan—"

"I know! Oh, *don't* I know!" groaned Mrs. Faraway, shutting her eyes and pushing the little glass saucer and its red untasted contents as far away as possible. "Something will have to be done, but I had better wait till morning to tackle him," she sighed; and all night long wild hordes of red tomato cans trooped through her dreams.

But that was nothing compared to what had happened to Comfort, as she discovered when she broached the matter to him the next morning.

"Um'm'm'm," he said, drawing it out so much longer than usual that she thought he might be starting a solo.

"The only reason I have so many different cans in the pantry is to furnish us with variety," she repeated. "Of course I'm sorry you can't read the English labels on them, but I thought I had taught you how the various pictures on those labels look so that you could pick the proper can that way, especially as all the peaches are by themselves on one shelf, all the asparagus in a group on another shelf, the baked beans by themselves. I thought that would make it easy for you, but I was perfectly willing to come in and help you select the cans if necessary, Comfort, *anything* rather than tomatoes for another meal! The very sight of them turns us sick . . ."

Comfort drew a long breath and broke forth into speech: "The mistress does not know all," he sighed deeply in the tone of one who has suffered long and unjustly in silence. "Step this way!"

He unlocked a certain door and she "stepped." The little pantry was dark, and coming from the sunlight she could not see the sight there was to see, which Comfort was explaining: "I am an unhappy man! I reach on the top shelf for baked beans, and I get tomatoes. I reach on the next-to-the-top shelf for spaghetti, and I get tomatoes. I reach on the middle shelf for asparagus, and I get tomatoes. I reach on the low shelf for peaches and I get tomatoes. I am an unhappy man."

This was such a long speech for him that he stopped, exhausted, and leaned against the pantry wall.

Mrs. Faraway was beginning to ask: "Why couldn't you tell by the labels?" when her eyes became enough accustomed to the gloom to see the reason why: *there were no labels!*

"Where are they?" she asked, astonished.

"Gone!" said the cook, waving his hands. "All gone!"

"But *where are they gone?*" she insisted, for surely labels could not blow off pantry shelves.

"Rats!" he answered in a sepulchral tone.

"Rats?"

"Rats," he echoed, and launched forth into an explanation that was simply amazing. Mrs. Faraway leaned limply against the other wall and listened, round-eyed. And that evening she wrote home to Boston:—

"Beloved Betty:

"Never again can you say that I am uselessly buried alive in this little Burman town. Never again can you send me letters wailing that I am wasting a college education on these dear brown people. Betty, I need *ten college* educations and *ten hearts* of love and *ten sets* of brains to solve the fifty-seven varieties of problems that assail even brand new

missionaries like ourselves. Take, for example the problem of rats.

"I think I may have written you that agriculture is in such a primitive stage in this corner of the map that we were urged to bring along a year's supply of food, in *cans* of course, for everything that comes in boxes the worms eat, or what the worms forget the mould in the rainy season remembers! So on our pantry shelves we have a tin vegetable garden, a tin orchard, a tin cow, a tin lamb, a tin pig. But imagine discovering that an army of rats had nibbled every label from a year's supply of groceries! Do you think that even a college education would enable you to tell by juggling whether a certain tin can contained peaches or tomatoes?"

"So our diet is bound to be unsettled for the next twelve months. We never know what a day will bring forth. We feel like the advertisement of the bull dog for sale: 'Will eat anything. Very fond of babies.' Variety may be the spice of life, but *certainly* is the sweetness of it. However, what can we do, except hope for a Pied Piper?"

There was more to the letter, but Betty of Boston was such a practical person that she read thus far in the letter to her department in Sunday school the Sunday morning following her receipt of it, where it created so much enthusiasm that by evening the following letter was on its way to Burma:—

"Dear Mary, Mary, Missionary!
How does your tin garden grow?
On pantry shelves with no labels,
And brown maid all in a row!"

"I read your letter to my Intermediates and the girls immediately said: 'Oh, let's be her Pied Piper, Miss Betty! traps—those cunning little round red ones with four holes.'"

"'Better send Rough on Rats,' the boys suggested. With such an army of rats it would keep her too busy baiting traps all day. This powder makes them *die out-doors*. The advertisement says so!"

"So we de-baited wildly: traps or not traps, agreeing on only one point—namely, to *help you*. So it was voted that I should write you post haste to see what kind of traps or powders would be most useful, and to assure you that meantime we shall be saving every possible nickel and quarter and dime in the most delightful 'mite box' you ever saw. I made it this afternoon by painting a child's round hat box *red*, printing on the top: THE RAT TRAP. In the sides I cut four round holes through which our savings may be dropped, and between the holes there are pictures of Burma cut from missionary magazines. Write soon, Mary dear

to your loving
Betty."

As fast as wind and wave could waft this letter to Burma it arrived, and this was rather slow; then as fast as bullock cart could creak from the coast inland to that distant mission station the letter travelled onward, and this was slower still. But when Mary Faraway read it at last she said two things at the same time (if that be possible), "How awful! How lovely!" And in her turn sat down to write an instant reply:—

"You wonderful American Pied Pipers!"

"Never in my life have I been so surprised as at the unexpected offer from your Intermediate department to rid me of rats. What a relief that would be! Yet how *impossible*! For of course you do not realize that the religious beliefs of my Burman neighbors cause them to think that the spirits of the dead enter into animals, provided these dead persons displeased the gods while living. My poor cook, for instance, is still struggling to give up this old heathen belief, and he tells me with tears in his eyes that the rat that ate the peach labels is undoubtedly his grandfather! It seems that shortly before his death, this grandfather was among the visitors at our bungalow and was especially delighted with the peach cans; he thought the picture on the label was too mouth-watering for words. As indeed it is: such a lovely pink and gold peach with a fadeless green leaf beside it.

"So can't you imagine what a frightful commotion it would make in town if we two Christian new-comers should set traps and kill off grandfathers, uncles, or friends whose spirits may have entered rats? It would never, never do. I think the Faraways, who are so new in all their other ways, would surely be driven out of town with stones.

"But, oh, you good young Pied Pipers, don't you remember that in Mr. Browning's poem the piper of Hamelin had an even greater attraction over *children* than over rats? This, I think, is your cue. So I am writing post haste to say that while I dare not use a single rat trap, I would like a NAT TRAP, please!"

"I can hear you saying: 'What a very poor speller Mrs. Faraway is, for nat is spelled with a g—gnat.' But I assure you that Burman nats are quite different from American gnats. For ours are sights unseen—*evil spirits* that lurk in all manner of places to tweak little boys' ears and stub little girls' toes and cause sickness.

"Take the case of little Miss Sugar-And-Spice (but *not* everything nice!) This very morning that prim little maiden was skipping sedately to school, when she stumbled. Over a pebble or the root of a tree, you suggest. *Of course!* But Miss Sugar-And-Spice knew better, and ran home in terror to tell her mother, so that by the time I came along I saw a very strange sight! For there was Mrs. Sugar-And-Spice standing on tiptoe, putting a little rice and a delicious titbit of rotten fish (*nga-pi*, they call it) in the branches.

"Now what may that be for?" I asked.

"The nat that lives in this tree is evidently displeased with Sugar-And-Spice; see, he made her fall and cut her knee! But this offering may make him forget his grudge against her," explained the dear brown mother. And Sugar-And-Spice stood there anxiously watching Teacher: didn't I agree?

"I didn't! And I said so. But I am so very, very new in town, how should I know the ways of nats which are so very, very old? There isn't an ache or a pain in town which the nats are not supposed to have brought. Oh, I wish you could see the sight I see at sunset time, when the *houses* are given a spanking!"

"There is a prodigious rattling of tin pans, a deafening din of shouts and screams, while every house in town (but ours) is beaten with long sticks. Why? To frighten away the nats, of course; for in the dark they would not be able to find their way back again! Naturally they think these homeless spirits will try to get refuge in any house which omits this wise procedure; so with every house being vigorously spanked imagine how the naughty nats must flock into the unspanked House of Faraway! 'Spare the rod and spoil the child.' Yet we keep so well, my husband and I, we act so normal, that Sugar-And-Spice says proudly: 'I don't know why but you're *special*! The nats don't trouble you.'"

"They never trouble *any* Christian,' I explain. So do you wonder I want a nat trap, please? For the sooner I can spread the joy of Christian things, the sooner the fear of nats will be trapped forever.

"Kindly choose a good stout carton for my 'trap,' and 'bait' it with little dressed dolls (the button-and-unbutton kind), with pencils, with pins, with work bags, with thimbles, with scrap books, with postals, with all kinds of toys. If you will surely mail it by September first, then I can have it for Christmas which ought to be a day of days to lay low the nats and raise high the joy of living. With oceans of gratitude (both Atlantic and Pacific) from your friend,
MARY FARAWAY."

"What fun!" chuckled the Intermediates. "Much more fun than rat traps!"

"I should say so," added the girls who could sew, "for it gives us all summer to dress little dolls."

"All summer to earn money," cried the boys who were aiming to buy pencils and pins and toys.

"All summer to interest Everybody we know in our Summer Christmas Tree," Miss Betty added, and right then and there they decided to have a *real* tree with real candles and carols,—outdoors.

"There's a pine tree on my lawn," piped up the Boy-Who-Was-Always-Bored. Only now he was not bored at all, he had so many new ideas at once! "I think my mother has fixings to trim it up—"

"Let's have August *twenty-fifth* for our summer Christmas—"

"Let's ask all our neighbors—"

"Let's have the admission fee some article for the Nat Traps—"

"Let's have a little play—"

"Oh yes, a little play, Miss Betty, to show how Christmas traps the nats—"

So that is what they did!

It was, of course, the nicest party in the world, and the stacks of pencils, pads, pin-cushions, jack-knives, pictures, dolls, toys, tooth-brushes, tubes of paste, etc., etc., were something to make a real Santa Claus gasp with surprise. Two days later the Nat Trap started on its big adventure...

On that December twenty-first when the homesick Mrs. Faraway saw the box, so square and solid and full of secrets she fell on her knees and opened it eagerly, saying over and over in a contented little refrain: "Bless those Intermediates! Oh, this will

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Young People's Work



Topic for September 17

GETTING AN EDUCATION

Prov. 9:1-11

EDUCATION AND MONEY

By J. SHERMAN WALLACE

Will a college education pay? Can I afford the time and the money it will cost? Could not the money and the time for four years' training be better invested in other ways? Would it not be better to get to work and make an early start in the business world? These are the first questions of the average high-school graduate. Ours is a practical age. We are tempted to measure life itself in terms of dollars and cents.

We hear much of self-made men, and many an earnest young man hesitates to spend four valuable years in college after the high school is finished. Some become discouraged and yield to the lure of the dollar even before the secondary school is completed. A prosperous business man in the Northwest recently said to a college representative, "If you can show me how it is going to pay, I will talk to you about sending my girls to college." The financial basis is the lowest plane upon which to consider the worth of a college education, but it cannot be ignored and ought not to be.

Professor Eli W. Weaver, a teacher in Brooklyn, has made an investigation of the effects of education upon earning ability. He traced the careers of 166 boys who graduated from the elementary schools in Brooklyn in 1892. Eighty-four were engaged in commerce, thirty-nine in skilled labor, twenty-two in professions, eight in civil service, and thirteen as managers and foremen. The average annual earnings of these men were \$1,253, while the average earnings of the laboring men of the city were only \$500. The average boy who left school at fourteen years of age had earned a total of \$5,722 when he was twenty-five. The average boy who stayed in school until he was eighteen had earned \$7,387 when he was twenty-five. In other words, he had earned \$1,665 more in seven years than the other had earned in eleven years.

Careful statistics show that the average uneducated man earns \$1.50 a day. Omitting Sundays, he earns \$450 a year. In forty years he earns \$18,000. The average high-school graduate earns \$1,000 a year. In forty years he earns \$40,000. The difference in favor of the high school man is \$22,000. To get this added amount he spends twelve years in school, nine months per year, twenty days per month, or 2,160 days. In other words, he earns \$10 each day he is in school.

But a college education increases one's earning capacity much more rapidly. The United States Commissioner of Education has asserted that a common-school educa-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

tion increases a man's productive ability 50 per cent, a high-school training increases it 100 per cent, and a college training increases it from 200 to 300 per cent. The contents of "Who's Who in America?" show that possibilities of success so far as fame is concerned, are greatly increased by a college training. John W. Leonard prepared a table from the material furnished by the biographies contained in "Who's Who in America?" Of 11,500 noted men mentioned in that publication, 9,760 furnished data as to education received. Of these, 4,521, or 59 per cent, were graduates of colleges or universities; 965, or 11-4/5 per cent had attended such institutions but had not graduated. Others had received special training in technical schools. Only 808 had received merely a public-school education.

Hon. Richmond P. Hobson says: "Though less than 2 per cent of the men of America go through college, yet from this 2 per cent the nation draws 7,700 of the 10,000 leaders in all walks of life." Every one of experience knows that, other things being equal, the college-trained man can secure a position over uneducated men ninety-nine times in a hundred. The great mercantile and manufacturing houses of America are constantly seeking for trained and educated men to fill their positions of responsibility and leadership. The general manager of an international business house which employs thousands of salesmen recently said, "I never get enough men for the more important positions of the firm, because there are so very few men who can present their own arguments clearly and overcome the arguments of the other side without giving offense. At the present time I have three positions paying \$5,000 a year each, and I am unable to find a man of personality who has the qualifications that I have indicated." As Andrew Carnegie said: "The business men of America have at last come to realize that a college education has a commercial value."

For financial reasons alone our young people can well afford to defer their entrance into commercial pursuits until after a college education has been secured.

—From "Why Go To College?"

Anybody who imagines that the prohibition amendment could be repealed in this generation, will learn his mistake by watching elections.

—Detroit Times.

Illinois

"Through the coming to us of Pastor B. Franklin Irving at the close of his pastorate at Streator First Church—Benson Young People's Society woke up, and a few months ago successfully had what they called a 'community booster banquet' for young people which was splendidly patronized by about sixty young people and was a fine success. Invitations were sent to eighty-five persons and the majority responded. Pastor Irving engineered the program and was toast master to the delight and joy of all our friends. As the purpose and plan was not only to boost, but also to attract as many prospective as possible, and to enlist as many friends as available, the program will interest our young people's readers. It was as follows: 1. Young people's chorus choir; 2. 'Welcome' by president of B. Y. P. U.; 3. Reading—"Sculptors of Life Are We" by high-school student; 4. Vocal solo—a friend of the church; 5. Toasts, master of ceremonies, Rev. B. Franklin Irving; (a) Our object, (b) Our Advantage, (c) Why I believe in our B. Y. P. U., by president, (d) What the B. Y. P. U. has done for me, by a veteran, (e) How any one can help, (f) The good times socially we hope to have, social chairman, (g) Bad ways that have killed others, (h) After tonight, what?; 6. Orchestral music; 7. Reading, 'I was wondering' by McAlpine; 8. Pledge signing by prospectives; 9. Business meeting (ten minutes) for reconstruction and reorganization.

"This resulted in a number of 'new materials' being added to our society; besides new life and enthusiasm which has since successfully affected our Sunday night and midweek services by largely increased attendance, not to overlook the solving of the musical problem for Sunday night preaching services by the organization of our enthused young life into a fine chorus choir. As an immediate result of this—our Easter musical program was favorably compared with the best in our part of the state; and also through the musical leadership and drilling of Pastor Irving, and the hearty cooperation of all enlisted young people—our recent Children's Day musical program was voted to be the best in more than twenty-five years. But the best thing was that the personnel of our young people's meeting was quite wonderfully changed from a medley group of old and young to a real *live wire young people's society* that functioned according to the standard. Our church prayer meeting has been helped also. And there have been baptisms and re-consecrations as well. This coming month we plan for lawn party and fun festival at which we intend to recruit other unattached and unchurched young life. We now maintain an open air gymnasium and lawn

tennis courts under the able direction of Pastor Irving and we hope to begin the fall season with a real evangelistic endeavor to 'Win My Friend' for Christ and the church. Altogether we are encouraged also to know that we as a B. Y. P. U. are stimulating and inspiring our pastor to be a preacher with an encouraging and inspiring message to burdened and hungry hearts."

(Signed) MISS K. PARKS.
MISS M. C. IRVING.

Helpful Literature

The following literature is available for the Young People's meetings of August 27 and September 24:

August 27: "The Oriental in the United States."

"The Japanese in America," price 5c; "On the Top of the Hill," free; "Baptist Survey," free; Oriental postcards 1c each.

September 24: "Our Island Neighbors," "Twenty Years in Cuba," free; "Progress in Porto Rico," free; "Spiritual Outlook in Porto Rico," 5c; "Baptist Survey," free; Map of Latin America showing Baptist mission stations, 30c.

These may be had by writing to Literature Department, General Board of Promotion, 276 Fifth Ave., New York City; 125 N. Wabash Ave., Chicago; 700 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles.

Convention Impressions

The convention has given me a greater desire to share with others the inspiration given by the convention and help others by a more consecrated life for Christ.—Lilly Fluke.

This convention has given me new inspiration for the work of my own local society.—Bernice Noel.

This, my first convention, has given me a true idea of the greatness of the B. Y. P. U. of A. and has put into my heart and soul a thoroughly new inspiration for the future of my organization.—J. K. Maitland.

I have received the fullest meaning of "forward with Christ."—Ragnar E. Carlson.

This convention has brought me much closer to Christ and has given me the vision of a greater fuller life.—Ellen Thomas.

A wonderful spiritual uplifting convention. Great works wrought through God.—J. G.

One of the greatest blessings in my life.—Mae Groom.

The convention has been a wonderful inspiration and the best example of Christian fellowship. It has more than strengthened my determination to be a missionary nurse in China and with God's help, some day I will.—Dorothy B. Patten.

I am going home with new ideas and hope.—Esther Thew.

This convention has meant a great deal to me and I am sure I will do more in my own society after this.—Leota Zoe Putnam.

Loyalty of young people in heeding the call of God to a life of service.—Esther Book.

O. K. plus.—Geo. Russell.

It has been one glorious dream. It has awakened something within me which I hope will find its outlet in foreign missions after I get my education.—Grace Fletcher.

I was impressed with the wonderful spirit of the convention. I am eager to impart some of that spirit to our local organization.—Mary Hardin.

The St. Paul convention threw out a great Christian attitude of welcome and fellowship. It seems to invite me to impart this Christian spirit to others hereafter.—Lloyd Elrod.

This convention has given me a broader view of our need of God and of how we may help to extend God's kingdom.—Harold Parlee.

An outstanding convention in its fellowship, spirit and consecration. It has raised our hopes for the future work of our denomination.—J. J. Runyan.

This national B. Y. P. U. convention has brought me into a closer fellowship with him who has given me that great inheritance of telling others of the gospel.—Suzanne Rinck.

To me this convention has been the mountain top from which I have glimpsed the promised land of practical possibilities.—Charles B. McInnis.

This convention has been the greatest event in my life and has given me a deeper desire to serve the Lord.—Ada M. Wood.

I think that the convention was very good and interesting.—Ruth Larson.

Biggest and best yet.—Rev. C. E. O'Beirne.

A greater appreciation of what dormant possibilities in young people may become through the grace of our Father when the young people are awakened to the Christian's vision.—R. L. Spierri.

A bird's eye view of prayer.—Vera Menge.

It is worth more to me than any other convention or meeting of young people I have ever attended. It is worth going across a continent to attend it.—Ira D. Hirschy.

The convention has been an awakening in my soul and heart. I am at his command.—L. P. Taylor.

A great demonstration of practical and healthy Christianity.—Elsie B. Maaloe.

The convention has given me a greater inspiration to go back and do a bigger work than ever in my local society.—Fannie Brown.

My first convention has been the greatest of inspirations and I am sure it has stimulated me with the work of Jesus and I will be able to put my enthusiasm before the B. Y. P. U. from which I came.—Edwin F. Kline.

This convention has been one of the biggest things of my life. The inspiration I received here is beyond words to describe.—M. J. Lucas.

It has strengthened my faith in everything to see so many young people so in earnest and interested in the work of Christ.—Dorothy Cope.

The convention has been for me the most helpful, inspiring, and soul-stirring series of meetings which I have ever attended.—James W. Dahis.

It has given me a desire to do more for Christ in the B. Y. P. U. and church.—Evelyn Berg.

The convention has given to me a new vision of my Saviour and I reconsecrate my life to him.—Mrs. Ralph Prager.

Each convention that I attend gives me greater faith in young people in the fact that right will prevail as we go "forward with Christ."—Eunice Eddy.

Though this is the first time I have attended the B. Y. P. U. convention I am very much impressed by the unity of spirit in the meetings shown toward the motto, "Forward with Christ."—Chester Allison.

To me this convention has been a source of inspiration and help that I do not believe I could receive anywhere else in the world.—Forrest Neal.

I have enjoyed the convention and it has given me a clearer vision of the kingdom of God.—Esther Aegertec.

The convention has been a great inspiration and worth three times more what it cost to come.—Lettie Brown.

My impression of the convention is that the great cooperative spirit has never been equalled and that no group of people have ever been more sincere in trying to help each other and those from their respective homes.—Mabel Scherer.

This is the first B. Y. P. U. of A. convention I have ever attended. It has been very inspiring and we hope to take this inspiration back to our society.—Mabelle Burke.

I thank God for the privilege of being at this St. Paul convention.—Mrs. Lee Bauslin.

I have been inspired to aid in bringing souls to Jesus, more than I have in the past.—Florence Nichols.

A mountain-top experience and a wish that every young person in America could be in attendance.—Adonna Dicks.

This, the first B. Y. P. U. of A. convention I have attended, has made me realize that there is a great work for American young people.—Alma F. Tock.

The convention is one of the greatest sending stations in the N. B. C.—J. A. Riggs.

The B. Y. P. U. of A. has been a great help to me. I am glad that the young people have shown in what they are interested. This is the first convention that I have attended and I certainly will never forget it.—Odette Mitchell.

The B. Y. P. U. of A. convention has meant more to me than words can express. It has meant more faith in God, more enthusiasm and zeal for the work of his kingdom, both at home and abroad.—Genevieve Messersmith.

This B. Y. P. U. Convention has given me a deeper insight into my personal responsibility for God's kingdom than I've ever had before.—Ella Friederichsen.

There must be no compromise in the Christian life.—Mae Wood.

It gives new hope and strength in God.—W. F. Smith.

This convention has been the most wonderful inspiring meeting I have ever attended.—Alice E. Hinkley.

The convention has made me feel nearer to God in all his needs and it makes me want to serve him.—Merle Van Patten.



Religious Education



International Lesson for September 17

THE MESSAGE OF MALACHI

Lesson: Malachi 3:1 to 4:3 Golden Text: Malachi 3:7.

Setting

Malachi is the last book of the Old Testament, and covers the latter part of the period of Nehemiah's work at Jerusalem. The same social and religious conditions exists as those portrayed in the previous lesson from Nehemiah. Malachi (the name means "messenger", possibly inspired by 3:1) has for his burden the coarse formalism of the priests, the wanton offenses against family life among the people, and the resultant unconcern regarding the solemn obligations of worship and sacrificial offerings.

Lesson

The book is so brief that it may easily be read through in connection with the assigned lesson. Its dominant truths may be stated as, (1) a faithful God, (2) a pure ministry, (3) an obedient people. The character of God as revealed here is calculated to work shame and penitence in the hearts of the people. "I have loved you, saith the Lord"; and Jehovah affirms that because he is changeless they are spared in spite of their waywardness. The blessed intimacy which grace makes possible for those who fear Jehovah is pictured in the familiar verse, 3:16 (associate with John 3:16 to remember it), and 4:2 also embodies a rich promise of comfort and victory.

The ideal of a pure and godly ministry is set forth, by contrast with the actual life of the incompetent and unworthy priests, who understood God so little that they thought they could deceive him with blemished offerings and blemished souls. In 2:5-7 is given a portrait of God's minister as God would have him: "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." It is imperative that the minister, and indeed every Christian worker, shall keep constantly before him God's ideal, lest he drop his own to the level of secular mediocrity. Compare II Cor., chapters 3 to 6.

Malachi brings definite indictment against the people of God who are called by his name, for that they follow wicked ways (cf II Chron. 7:17) and are reconciled to chronic sinfulness. Marital obligations are held lightly, solemn vows and pledges are forgotten, truth has become optional and occasional, while the field hand and the orphan and the defenseless widow have become the prey of conscienceless wealth (cf I Tim. 6:9, 10, 16, 17). We have a very similar picture of social conditions, and a similar denunciation, in James ch. 5.

Symptomatic of moral decline and spiritual torpor is the prevalent sin of robbing God, by withholding the enjoined tithes and offerings. Money which comes from our labor in field or factory or office is a part of us, and is not commonly given save under the impulse of grateful love to our Redeemer. Sin lurking in the life not only makes an end of prayer, but an end also of stewardship. Unfaithful administrators, unfaithful bankers, unfaithful husbands and fathers, are not likely to prove faithful stewards of God's bounty in material things.

Leading Thoughts

Stewardship has a symptomatic relation. How is your stewardship pulse beating? Are you doing business with God on a sound basis, as his happy partner?

Position conditions responsibility. As preacher or teacher or church leader, is your vision of the Ideal clear and bright? Are you growing up to your office day by day?

True religion works as a leaven in society. It fruits in finer homes, fewer poor, less sobbing and sighing and loneliness. Have you that sort of religion? Is it working?

A Joyful Success

The Methuen Church of Lowell, Mass., was the scene for four weeks this summer of a Daily Vacation Bible School. The enrollment the first day was 171. There was equipment for only 150 but 162 were allowed to remain. The average daily attendance for the first three weeks was 135. Four paid workers and sixteen volunteers carried on the work. The vestry of the church was used for the school work and the yard for the "daily dozen," the kindergarten sand-pile, and games, and also for much of the boys handcraft. In the yard too at their little tables the kindergartens enjoyed the milk and crackers provided for them.

There were dresses made by the older girls, towels worked by the younger girls; the boys made kites, cane-seated chairs and a village complete from an automobile to a pig, all sawed from cigar boxes with gig-saws. There were also picture books made by the children and given to the day nursery of Methuen. Picnics, screen pictures, and ice-cream cones made monotony impossible. Principal, Miss Caro E. Allen, and Pastor John Ward Moore worked untiringly, and to their efforts are largely due the success and popularity of the school.

You will find the next issue full of splendid material for your work in the Sunday school. Order extra copies for your teaching force.

Fundamentalists Retract Error

Dr. W. B. Riley Lifts Ban on International S. S. Association

The Fundamentalist Conference at Los Angeles last June adopted the following resolution practically placing a boycott on the newly formed International Sunday School Council of Religious Education:

"As members of evangelical churches and representatives of the evangelical faith, we repudiate the 'Religious Education Association' as utterly Unitarian and rationalistic, and declare our conviction that the International Sunday School Association, by its proposed alliance with that Association, now deserves a total rejection."

Dr. Charles G. Trumbull, editor of the *Sunday School Times*, and a leading Fundamentalist, protested against this attack on the International Sunday School organization, and in his paper repeatedly urged that the action be rescinded as having been based on misunderstanding. In the *Sunday School Times* for July 22 Dr. Trumbull wrote: "Sunday School workers throughout North America will vigorously protest against the error and unintentional injustice of the resolution adopted by the Fundamentals Conference, and the *Times* is confident that that Association will promptly express its regret for and disavowal of the mistake."

The chairman of the Fundamentals Conference, Dr. W. B. Riley, has written the following frank statement which appears in the *Sunday School Times* August 12, and which will partly retrieve the unfortunate consequences of the all-advised Los Angeles resolution:

"I want to personally acknowledge obligation to the *Sunday School Times* for having called attention to, and given us a chance to correct, the mistake in the series of resolutions adopted at the fourth annual meeting of the Christian Fundamentals Association. I assume entire and personal responsibility for that mistake. In reading the daily press on the trains between Kansas City and Los Angeles, I got the impression that the Religious Education Association was involved in the merger. I think that was due to two facts: First, that the abbreviated reports were not clear, and second, to the circumstance that I had read but a short time ago a hearty approval of the Religious Education Association as an educational asset from a high International Sunday School authority.

"I am glad, however, to know that it was a mistake, and that the International Association has not linked itself with the Religious Education Association, nor in any wise sets its approval upon the same."

Our Own Folks

Conference of the Czecho-Slovak Baptists in America

By JOSEPH NOVOTNY

Immediately after the Indianapolis Convention, from June 24 to 28, the Czecho-Slovak Baptists met for their annual conference in Longfellow's country, on the banks of the Falls of Minnehaha, in Minneapolis. The conference was a historical event: not only because it was attended by such a large group of Czecho-Slovak Baptists as never before (especially from the Czecho-Slovak Mecca in America, Chicago) but because of the important step which this conference resolved to take. It organized for the first time the noble group of the ordained ministers into a solid body, which will from now in a positive way help its members in their effort for further study of heart and mind, but also in a negative way watch at the gate of their organization that only worthy men may be allowed to enter.

But the chief event of this assembly was a resolute move of the delegates towards an ideal goal—self-support. There is no doubt that the reflex of the conditions in their old country (Czecho-Slovakia) was the immediate reason. Czecho-Slovaks, the westernmost Slavs, the interpreters of the Western culture to the rest of the Slavs, the only Slav nation which had a successful reformation, is now in flames of a new religious reformation; and sparks from this spiritual stake have fallen already in the neighbors' countries—Jugo-Slavia and Poland. Now, such an opportunity God places in a nation's lap only once in centuries. And the Czecho-Slovaks in this country, enriched by a divine vision, see this opportunity—that the Czecho-Slovaks might be the religious leaders for the rest of the Slavs.

The Baptist Czecho-Slovaks resolved therefore to collect a good sum in order that they may be able themselves to start their own missionary work: among their countrymen in America, in their old country of Czecho-Slovakia, and in a Slav sister-country, Jugo-Slavia. They collected in some fifteen minutes among the delegates \$2,500, and at least the same amount is expected from the churches. But they have collected not money only; they have found a man who would be willing to go to Jugo-Slavia, to a country where there is practically no Protestant mission whatsoever, and at the same time a great opportunity. The "Away from Rome" movement and the desire for a national church are the promising signs of religious hunger after the Czecho-Slovak pattern.

The missionary spirit overwhelmed the whole conference and made everybody enthusiastic. The effect of it, of course, is evident on the home field already. The Czecho-Slovak Baptists in America are the happy inventors of their purpose of life, they have found the reason to live, they know for whom they will toil and pray, work and give. A noble philosophy of life was discovered. They parted with heavy heads, full of high ideals, knowing hearts, full of sympathy for their Slav

brethren, and strengthened hands full of immediate preparations for Christ's near victory in the Slav world.

There is a great opportunity for the English-speaking brethren in America to strengthen the ready Czecho-Slovak hands for such a noble work. You can never say what will happen when a human heart burns with missionary zeal. Miracles of the twentieth century will be the result, and to be able to look upon it and praise God because of it will be your reward, if you strong American brother will hold the hand of your younger Czecho-Slovak brother in this country. May God help us that once history may not condemn us because we have lived in a big time but we have not seen the importance of it. May God find us prepared and ready in this great time—big enough for the big tasks!

New York.

A Farewell from the Toppings

Dear Friends All:

You will be glad with us that, after progressing thus far on our return journey to Japan and then waiting so long to complete it, we are now booked to sail from Seattle on August 16 on the *Shidzuoka Maru*. Our Japan address will be 75 Bluff, Yokohama, Japan.

You who know how long it has taken to secure adequate funds for the new church home for our Japanese work here in Seattle will share our joy in the fact that the building will be finished by the end of next month. Pastor and Mrs. Okazaki and their splendid co-workers are joyfully anticipating their release from the shabby old sliding-down-the-hill building that has tried their souls and limited their labors for so many years. Our thanks are deeper than words can express to all those friends who gave so generously that this great need might be met.

Detained by the Debt

After our deep disappointment that we with other missionary families on furlough were asked to remain in America another year because of the debt, it is a wonderful inspiration to find there are loyal friends of the cause who feel as one of them wrote, "If you people can give time, energy, and life to that great work, you have a right to expect others to make it possible for you to go. Please apply enclosed check on your passage." So we go because of the generosity of personal friends. You can judge of our eagerness to be off, from the swiftness of our departure as soon as it was made possible. Some of these friends are not Baptists; some had already given generous "specials" to the church building fund; and we think of them always with the prayer, "God make us worthy of our friends."

It was with great glee that we "got by" in the medical examination which every returning missionary must undergo. To be sure, the examining physician, who gave it as his emphatic opinion that "twenty-five years service in Japan is long enough," did raise a question about our low "blood pressure" which might have furnished an

excuse to remain at home. But though we must admit we may not seem as husky or as "peppy" as we were twenty-seven years ago when we first went out, we know that we have resources of endurance that the physician's testing appliances know not of. We have your prayers to keep up our courage "pressure." We shall see again our precious daughter Helen, whose work as Y. W. C. A. secretary in Kobe we will leave others to praise. We will again be with our other sons and daughters in the faith, of whom we are equally proud. All this will strengthen our joy "pressure." And to be again in one of the centers where we know the need is greatest and where the people are ready as never before to accept our service, will give us a new grip on the life of faith which is the life of Victory.

The Color Question

We want your sympathy also with our parting pangs! We long to stay by our Oriental friends in America, especially on this Western coast where so frequently they meet the unchristian, unpatriotic, unenlightened sentiment toward other races that hinders our fair land from becoming God's great demonstration center, of his blessed purpose of good to all mankind. However, we have also found on this coast a goodly company of Christian patriots who have no use for the idea of the "divine right" of the white man to rule the earth or to look from a pedestal upon his tinted fellow men, and who recognize that "The day fast approaches when the color question will be the fundamental international problem of the world." (Read Tyler Dennett's, "A Better World".) We commit to them this problem of the "Alien in our Midst," upon the solution of which hangs so largely the fate of that better world for which we pray. We believe that the solution which Jesus offers, "Love thy neighbor as thyself," will eventually appeal to the heart and the common sense of every true American.

There is no denying that we shall miss the creature comforts of this wonderful northwest country. It will cost us fully twice as much to live in Yokohama as it does here in Seattle and there will be no such ozone-laden air or purest snow-off-the-mountains-water or abundance of delicious foods in the city to which we go.

Some of you know how many years we camped in the 150-year-old kindergarten building in Morioka, which is to be torn down this summer to make place for the long anticipated new building; and how often through the years we have heard the pleasant assurance, "You people certainly ought to have a home." You will sympathize with us in the fact that there is no house for use in Yokohama and no money to rent one. Therefore we are all the more grateful to that big-hearted mission family who have offered us a room and welcome to live with them.

However, we are not relinquishing our dream of that "real house," so necessary to the work as well as to the preservation of the missionary. It is a tragedy that in the years gone by, our Society has not had funds with which to build. As one mem-

ber of our mission writes, "Enough money has been wasted in rents to house us all in homes, bought and paid for." But some day the slogan will sound, "Build for your missionaries as for yourselves," May we live to see it!

Please bear in mind how we love the song, "America, the Beautiful," and how often we have asked that the prayer of that last verse be sung,—

"America, America, God shed his grace on thee!

And crown thy good
With brotherhood
That binds across the sea."

As we fare forth once more across the sea it is with a new and brighter vision of that brotherhood that is to be, and with a new song of gratitude to our Father for putting it into the hearts of our friends to make it possible for us to go.

Yours for the Kingdom on earth as it is in heaven.

Henry and Genevieve Topping.
Seattle, August 10, 1922.

St. Louis

By W. E. DARROW

Many of our pastors are away during August. Some are returning. During July and August there is a decided lull in church activities. The heat has been very oppressive in the city this summer; in fact, out of the city also. Automobiles are no more religious than street cars and railroad trains. They take people from our churches and Sunday services. With the coming of September, we hope for renewed interest in the work of the churches.

Part of the writer's vacation has been spent at Arcadia Heights, near Ironton, Mo. Here the Missouri Baptist Assembly has been in session from August 7 to 18. An excellent faculty was provided and the enrollment was 449. Many others would have come if railroad conditions had been more favorable. Mr. J. C. Hockett, Jr., Sunday School and B. Y. P. U. Secretary for the state, directed the program. The property is owned by the Missouri General Association and a committee from its executive board looked after the property interests involved. Of this Committee S. P. Ringo, of Ironton, is chairman and L. A. Cook, also of Ironton, treasurer. Miss Anna Menge of Farmington, E. I. H. Webb, of Fredericktown, Rev. F. M. Baker, of Flat River and J. C. Hockett, Jr., are members of the Committee.

The Missouri Baptist Assembly organization now has the function of boosting the assembly over the state. Its officers are: Rev. J. H. Satterfield of Kansas City, President; John M. Schneider, Jr. of St. Louis, Heyward Foreman of Columbia, Chas. G. Ross of Caruthersville and Miss Reva Parkin of Fredericktown, Vice Presidents; Walter Pearman of Mountain Grove, Recording Secretary; Miss Geneva Morsey of Marshall, Corresponding Secretary.

The Missouri B. Y. P. U. Convention held its second annual session August 8-10, in connection with the assembly program. It adopted a constitution and elected officers. The officers are:—Milton Casebolt, of Marshall, President; John M. Schneider, Jr., of St. Louis, J. Paul Leonard of Springfield, Chase W. Jennings of St. Joseph, Miss Reva Parkin of Fredericktown, Vice-presidents; Heyward Foreman of Columbia, Recording Secretary; J. C. Hockett, Jr., Corresponding Secretary; Miss Mary Martin of Jefferson City, Treasurer.

It was the privilege of the writer to visit Marble Hill and Will Mayfield College during the assembly. The school was not in session, but there was pleasure in looking over the property and its possibilities for the training of the young people of Missouri. It is a junior college and has a fine faculty under the leadership of its president, Professor A. F. Hendricks.

On our way back to St. Louis for an appointment at Maplewood the second Sunday in August we had a long talk with Rev. J. C. Owen of Fulton. He has been selected to lead the effort in Missouri for the completion of Missouri's part in the Seventy-five Million campaign, his church at Fulton having released him a few months for the purpose. We supplied the Maplewood pulpit also on Sunday, August 20. Our own pulpit has been supplied as follows: August 13, Deacon E. W. Sladek of the home church. August 20, Pres. A. F. Hendricks of Will Mayfield College. August 27, Rev. C. P. Kirkendoll of the St. Louis Church Federation.

Dr. F. A. Agar is to be in St. Louis during November for a campaign of church efficiency, a great opportunity for St. Louis Baptists.

N. K. Larson Ends Labors

Rev. N. K. Larson, for many years General missionary of the Norwegian Baptist Conference of America, died August 4 at his home in Whitehall, Wis.

He was born at Froien, Norway, July 30, 1876 and came to this country in 1884 with his parents, settling in South Dakota.

At the age of 16 he went to Chicago to attend the Divinity School, from which he graduated in 1896. His first pastorate was at Woodville, Wis., where he was ordained.

Bro. Larson was sent to Norway as a missionary pastor and given charge of the church at Tromso, where he remained four years. He came back to this country in 1900, coming directly to Whitehall, Wis. where he accepted the pastorate of the Church and remained for nine years. For thirteen years he has been doing missionary work; for two years in Wisconsin.



and the remaining years as general missionary and corresponding secretary of the Norwegian Baptist Conference of America, keeping up his secretarial work until his death.

Bro. Larson leaves his wife and three daughters. He was a faithful and untiring worker in the kingdom of God and will be greatly missed by a host of friends.

Baptist Relief Work Among the Students in Poland

By K. W. STRZELEC

Among the most suffering war victims in Poland are the students. Many of them have lost their possessions and relatives, enduring hunger, and covering their bodies with rags. They have been without hope of the possibility to resume their studies. The several American relief agencies which came to Poland to lift the trodden-down country stretched friendly hands to them and the brave conqueror of bolsheviki hordes have been helped and inspired for taking up school preparation which will enable them to build up their own country with thanks for the ideals for which American Christianity stands. By the Baptist sacrifices the Lord helped in this work wonderfully. Our work has been personal and is making deep moral and spiritual imprint on the students. We have been unsectarian in this work, but persistent Christian; we have not sold our birthright for friendship neither to the Roman Catholic authority nor to freethinkers. Hundreds of students knew that we believe that behind our benevolence is standing our exalted Redeemer.

In 1921 we have supported in four Polish universities 117 students. This year we have upon our list 468 young men studying in five government universities who receive help from us monthly. Of the 468 students 444 are Roman Catholics, 19 Protestants, 2 Greek Orthodox and 3 Jews. According to vocation they study, 129 jurisprudence, 82 medicine, 79 philosophy, 54 forestry, 39 architecture, 29 chemistry, 16 agriculture, 8 science of mining, 6 art and 26 different other callings. We have bought to 174 of them suits, and many pieces of good clothing from the "Ship in Fellowship" were distributed among them. There is no other class of people who have accepted our help with more appreciation than the students did.

We have to explain to them many questions about our faith. Of course we give to them tracts, which explain our attitude to the Gospel. We have also to answer inquiries coming to us from their relatives. Most of the questions are as this: "What is needed to know, and how must one proceed if he wishes to become a Baptist?" We mail to such people answer to this effect: "Please read the New Testament of our Lord Jesus Christ, study diligently his teachings, if you will find that the gospel appeals to you, if you will believe to his Word and follow his command without reservation with love and joy, then you can be sure you are the same faith as we are."

When one writes and will become Baptist, and we see that he has financial advantage in mind we answer that everybody who joins with the Baptists must, before he unites with them, give solemn promise that every tenth of his earning and income will be given for missions and for benevolence.

The majority of the students have sent to us written promises voluntarily that

the money be returned. We think \$20,000 would be sufficient for making this work a never-stopping, ceaseless Christian en

terprize among the university students in Poland.
Lodz, Poland.

Church News by States

Atlantic Coast

MAINE

WATERVILLE FIRST CHURCH has conducted a remarkably successful Vacation Bible School. Fortunately some recent graduates of Colby College and school teachers of very successful experience were available for the teaching course. These with the pastor, Rev. Walter Quarrington, gave themselves to their work with contagious enthusiasm. The grounds about the church as well as those of Coburn Institute and the public park gave ideal opportunities for out-door games. 187 pupils were enrolled.

THE CHURCH AT PITTSFIELD, Maine Central Institute and Baptist interests in the state have met with severe loss in the death of Judge O. H. Drake. For many years he served the church in official capacity, was treasurer of Maine Central Institute and member of the executive committee, was on the convention board of the United Baptist Convention of Maine and held other positions of trust, each of which he made an opportunity for faithful and important service.

Old Home Week and Centennial

Cambridge, a typical New England church, never large in numbers but exerting a potent influence in the community, state and nation, gave the week August 13-20 to the celebration of its centennial. It was gathered in 1822 by Rev. Jacob Hatch, a Christian school teacher who was soon ordained as its first pastor. His grandson Dr. E. C. Whittemore was one of the speakers at the Centennial. This is the home church of Dr. Irving B. Mower, for twenty years secretary of the Baptist Convention of Maine, to whose loyalty and special effort much of the success of what the Centennial marked is due. He had erected a beautiful window in memory of his father and mother, Deacon and Mrs. Bemiss Mower, and at his suggestion memorial windows were supplied for the entire church by families of prominent members. This church is the only church in the community which it serves well. It is notable however, more for what it has kept for itself. Not only has it given Dr. Mower, whose wise leadership has made a permanent contribution to all denominational interests in the state of Maine, but several years ago it sent out Rev. B. F. Turner whose faithful ministry had an early ending, Rev. D. W. Kimball an able and faithful preacher and minister in Massachusetts and Maine, and also Rev. T. Earnest Ham, a son of the church who served as its pastor for several years and successfully and faithfully has served other Maine churches, and who was present to speak his own words of appreciation of the meaning of the old church.

At the dedication of the memorial windows, Mr. Chester H. Pease of Portland and Mr. Elmer Cole of Dover, both suc-

cessful business men, spoke tenderly of their parents and of what the church spoke for. Special reference was made to the work of the Sunday school many years led by Mr. and Mrs. Charles Ham and to the music of the church so long conducted by them and in which they have worthy successors.

All departments of the work of the denomination in the home and mission fields were presented in the program. Mr. E. A. Rockwell of Newton Theological Institution is the acting pastor. Evangelistic services under the leadership of pastor-evangelist Benj. Beatty, will follow the Old Home Week. The entire celebration was significant as a recognition of the broad and permanent work of a small church.

NEW YORK

MISS FAITH MOORS WILLIAMS, daughter of Mrs. Maude Moors Williams, was united in marriage to Rev. Frank William Lorimer, pastor of the Harlem Baptist Church, New York City, at the Moors Farm in West Winfield, Herkimer Co., at 4:30 p. m., on Friday, Aug. 21. The double ring service was performed by the father of the groom, Rev. Addison B. Lorimer, D. D., of Portland, Maine. The bride is a native of Utica, N. Y., and a graduate of Wellesley and Columbia. Mr. Lorimer is a graduate of Yale and Chicago, and is at present in senior class at Union Seminary. Mr. and Mrs. Lorimer will be at home after Oct. 1 at the Manse, 213 E. 123rd-St., New York City.

Mississippi Valley

WEST VIRGINIA

TWENTIETH STREET, HUNTINGTON: Pastor Chas. E. Griffin resigned July 23, to accept the unanimous call to the First Church, Homestead, Pa. He will close his pastorate in Huntington Aug. 27, and begin in Homestead Sept. 10.

In the two and one-half years of his ministry here more than 200 new members have been received, 14 of them by baptism. A new church of 410 charter members mostly from this church, the Baptist Temple, was organized Aug. 10, in a fine residential section of the city, and on Sunday, Aug. 13, Pastor Griffin preached the opening sermon in their new tabernacle which is to serve them until the permanent building can be erected. In the afternoon a recognition council met and the new church was duly recognized and at the evening hour the pastor preached again and baptized four, thus dedicating the new baptistry.

OHIO

A Mute Minister

On August 16, there was held with Bethel Church a very interesting service when George Halse was set apart for the work as a minister of the Lord Jesus Christ. Brother Halse is a mute, and was at one time an instructor in the state in-

stitution for those so afflicted. The council was organized by electing Rev. George Wiggin, of the Amella church as moderator, and the Clerk of Bethel church as the clerk of the Council. Brother Halse told in mute language his Christian experience, his call to carry the message to others, and the grounds of his faith. An interpreter was there who told his answers, and it was voted that we proceed with the ordination. Pastor Wiggin delivered the ordination sermon, which was a masterly presentation of the saving power of vicarious faith and impressed upon his hearers their need of faith in their Saviour to lead others to him in prayer. He used, as his text, the bringing of the sick to Jesus, and letting him down through the roof. (Luke 5:17-20.) Pastor Lucas gave the ordaining prayer, Rev. Johnson, the charge to the candidate and Pastor Smith, the charge to the church. Brother Halse closed with the benediction in the mute language. Brother Halse has a congregation of mutes to which he preaches and whom he has been successful in winning to the Saviour.

DR. T. M. HOFMEISTER, pastor First Church Greenfield, preached the introductory sermon at the Clifton Association, Blanchester. His theme "Strange Things," was a fountain of inspiration to the many who heard this masterful address.

THE FLETCHER CHURCH, has been without a pastor since December and would like to hear from anyone who is without a pastorate.

They have a membership of 114. Four candidates are awaiting baptism, and they feel that there is a great work to be done. A young people's society was organized about a year ago, and now has a membership of forty young people, who feel the need of some one to help them in their work. The church clerk is George Motter, R. F. D. 1, Sidney.

ILLINOIS

REV. WM. M. FOURS has accepted an unanimous call to the First Church, Warren, Illinois. He is also a member of faculty of the Northern Baptist Seminary at Chicago.

IOWA

THE HARP EVANGELIST, Rev. Geo. H. Thompson, is supplying the Walnut Street Church of Waterloo, his home town, during Pastor MacDonald's vacation.

KANSAS

CLAY CENTER CHURCH has installed three fifty-two-inch ceiling fans, and they are a great success inasmuch as they don't make enough noise to interfere with the preaching and are a real comfort to the congregation. Rev. J. F. Wells, field secretary of the Kansas City Baptist Theological Seminary, occupied the pulpit on Sunday, August 13.

FIRST CHURCH, LEAVENWORTH, has just purchased a parsonage for \$4500. When minor repairs are completed Pastor Franklin Beery will be living in one of the finest parsonages in Kansas.

MINNESOTA

PARKER'S PRAIRIE CHURCH is enjoying a continuous revival under the ministry of Pastor A. J. Dahlby, who came on the field June 1. Nearly fifty persons have been baptized, most of them the fruit of special meetings held by the church in April and of diligent follow-up work by the pastor since his arrival. The church had forty-three resident members on April 1,

and the town has not more than 600 people; yet the pastor is able to report that "despite the heat, which has been steadily between 90 and 100, we have had 100 or more at Sunday services, and forty to fifty-five at prayer meetings."

Rocky Mountain States

COLORADO

GALILEE CHURCH, DENVER, will occupy its new building on Sept. 10, celebrating the fulfillment of hopes and plans cherished for several years past. Pastor Gravett has been ill with flu since his trip to Chicago to preach at the Moody Church, but is now improving.

IDAHO

The Knul Church called a council for July 16, to consider setting apart their Pastor, Rev. R. J. McKowen, to the ministry. The council was composed of a large and representative body of pastors and deacons of nearby churches. Rev. E. O. Otto of Gooding was elected moderator, and Deacon A. S. Martyn of Twin Falls, clerk. After a thorough examination conducted by Rev. E. O. Otto, Pastor Guy Jones of Buhl, and Pastor W. H. Tolliver of Twin Falls, the council recommended favorably, and the church, with the assistance of the council, proceeded to ordain him in due form.

Pacific Coast

CALIFORNIA

Vallejo's New Building

The corner stone of the new edifice of the First Church, Vallejo, was laid at noon on Sunday, August 6, with imposing ceremonies. The pastor, Dr. Luther Parker Russell, was assisted by the pastors of the Presbyterian, Episcopal and Methodist churches of Vallejo. The program con-

sisted of a hymn by the choir; invocation by Rev. D. A. Mobly of the Presbyterian church; Scripture reading by Rev. J. T. MacGovern of the Episcopal church; an address by Admiral J. S. McKean, Commandant of Mare Island Navy Yard, on the relation of the Navy Yard to Vallejo and of Vallejo to the Navy Yard and the vital part the churches held in that relation; an address by Prof. J. W. Johnson, D.D. of the Berkley Divinity School, on what the Baptist denomination is to the world; a solo by Mr. C. E. Rykert; the reading of the history of the Vallejo church from its organization in 1869 to the present; the placing of the stone by the pastor; concluding with prayer and benediction by Rev. A. B. Gilbert, pastor of the Methodist church.

A large crowd filled the street and cross street, which during the ceremonies was closed to traffic by the chief of police. The address of Admiral McKean was a clear-cut practical appreciation of the church by one who, while not a member of any church, recognizes the fact that the church is a necessity if good society and good government are to be obtained and maintained. For this reason he was particularly glad to see the new church erected in Vallejo, since it was a guarantee that when the sailors—and they are many and come from every section of the United States—come ashore they will come into a good moral and religious atmosphere and one that will not injure their morals or discipline, and so help to maintain the efficiency of the American Navy.

The First Church building is a fine artistic structure of German-Gothic. It is to be entirely of brick, and will cost (leaving the interior of the auditorium as yet unfinished) \$47,702. It will be a veritable work-shop with its large Sunday-school assembly hall and numerous class rooms, rooms for the ladies' aid, pastor's study, dining hall and kitchen. The assembly hall will be fitted with a stage, motion picture equipment, and in fact will be adequately equipped for the social life of the younger and also the older members of the church.

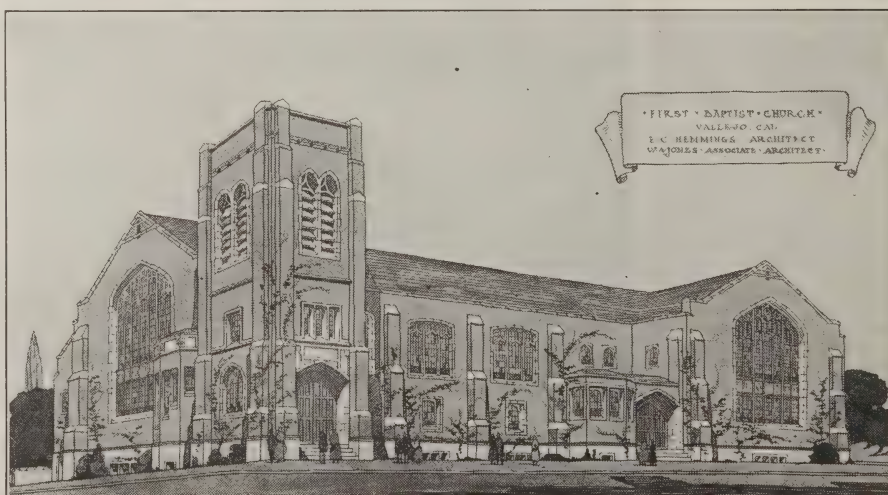
As above stated the auditorium can not be completed now for lack of funds. For some time to come it will be necessary to hold all worship in the Sunday-school as-

sembly hall. This will be a hardship but is unavoidable, as to finish the church complete will require \$75,000, and there is only some \$40,000 in sight. The necessity for so large a building on account of the great number of sailors and enlisted men appeals so strongly to the church that it was resolved to build a church that would ultimately meet the demand. The state board of California and the board of the Northern Baptist Convention recognized the merit of the undertaking and contributed \$10,000 to the new edifice. This was a great aid to the small membership all of whom are just ordinary people financially.

This church has been erected principally through the wise, practical leadership of Dr. Russell. He has had great obstacles to vanquish but he has come out victorious. This is the eighth edifice Dr. Russell has built. The church is deeply grateful to him for his masterful work here. It can almost be said of him that wherever he went he built a church. T. S. TURNER.

YERBA BUENA NAVAL Training Station, colloquially known as "Goat Island" Station, has about 2000 boys in service. With them are two chaplains, the "Station Chaplain" being W. R. Hall. Six religious services are held every Sunday, and lectures, addresses, and other features are provided for week nights. Nearly every week one or more of the boys is baptized at the First Church, San Francisco. One of the duties of each chaplain is that of librarian, and 10,000 books are available for distribution among the boys. Mr. Hall, a Baptist, and one of our own denominational missionaries, is engaged in an important work.

The vital Christian must be at one and the same time a conservative and a progressive; conserving all that God has given us in the yesterdays and going on with God to achieve, discover and possess, until the kingdoms of this world become the possession of our Lord. Christianity is a deed to be done as well as a message to be received. It is a service to be rendered as well as a story to be told. It is a life—a life from God, lived for God, by giving itself for others, after the manner and with the passion and purpose of Jesus. —Selected.



PROPOSED NEW CHURCH EDIFICE AT VALLEJO, CAL.

Great Events in Latvia

By JOHN ALEXANDER FREY

ON Sunday, July 30, the great Dome of Riga had an audience of more than six thousand people. This is the largest building in Latvia and is more than seven hundred years old. This great assembly had gathered to do honor to Dr. W. S. Abernethy and Mr. W. T. Sheppard, who as members of the Foreign Mission Board were visiting Latvia. A splendid organ recital by the famous Dome organist, H. Creutzburg, opened the service, and all the chorus choirs of the Baptist churches in Riga furnished vocal music. The climax of the meeting came in the addresses of Dr. Abernethy and his comrade, who conveyed hearty greetings from our brethren in America. The Lutheran Church very kindly placed at our disposal their venerable and old temple of God and all without charges. The Baptists of Riga are therefore very thankful for this evidence of Christian fellowship. Bishop Irbe, the head of the Lutheran Church in Latvia, on this occasion sent a telegram which read "May God unite Christ's people."

The next day our honored guests came to Libau, where Rev. E. Ribeneek, pastor of the Nazareth Baptist Church, is also mayor of the city. The city council gave a splendid luncheon in the Kurhaus at the seashore, at which many heads of the various civic organizations were present. After a ride to the naval port, the party returned and had tea in the Nazareth Church. This was followed by a reception at which the leading persons of the five Baptist churches and the two Lutheran churches came to pay their respects. At 6:30 an immense audience crowded to the Lutheran Church in Libau. There must have been six thousand people massed into this great auditorium. The pastor, Dr. Wiswald Sanders, introduced the guests with most appropriate words and offered a prayer in their behalf. He then requested them to occupy his pulpit. Once more united choruses of Baptist churches furnished music.

When the welcome service was finished and the guests stepped out from the church yard they were surprised at the arrangements by the chief commandant of the military forces of Libau, Mr. Kukis, and the mayor and the prefect of the city. There was arranged a magnificent parade of the military forces, of policemen, of firemen, of factory, business, and trade union men, of the teachers and children of all schools in the town with many bands of music. After a welcoming speech by the commander-in-chief and the hurrahs by the military forces and the other representatives of Libau, the parade went through the main streets in honor of the guests, who stood in a high place at the front door of the city hall. The passing of the parade took one hour's time. The whole town was on foot, at least 50,000 to 60,000 people. The houses were adorned with flags. So Libau honored the pastor of the President of the United States. The feeling of thanks was still fresh because of the proclamation of the recognition *de jure* of Latvia by the United States Government, which had taken place two days before Dr. Abernethy's arrival in Latvia.

Early in the morning of August 1 our guests made a motor car trip in the country to Sakas, a center of Baptists. There was a nice meeting partly in the open air, partly in the local Baptist church adorned with flowers. The country folks were very happy to meet the gentlemen and

brethren in Christ. The trip was continued with the motor car to Windau. On the road we passed many arches with inscriptions welcoming the Americans. In Windau the heads of the town organizations and leaders of the Baptist churches gave a dinner for forty distinguished persons. A great assembly, about 3,000, crowded in the Baptist church, where the Lutheran pastor and some heads of the military and communal organizations made speeches of hearty welcome. The harbor master arranged a round trip in the port. Our singers sang hymns at the boarding of the vessel. The singing drew people to the banks of the river. The singers bade farewell at the railroad station for an hour before the train started. Many people gathered round about, and so the gospel and good tidings were spread abundantly. On August 2 in Riga Dr. Abernethy was given audience by Mr. Meierowitz, the prime minister of Latvia. The afternoon till late in the night both brethren spent in the seminary church with the students in the classrooms. At five o'clock they had tea with the leaders of the Baptist work, where the president of the Union, Rev. P. Laubert, made a speech thanking for all the help and sympathy the Lettish Baptists have received from the American and English Baptists. At seven we had in the seminary church the final farewell meeting. Many inspiring speeches were offered and the joy was indescribable. The visit of these brethren attached new significance to the work of our seminary in the minds of our church people.

On the occasion of this visit of Dr. Abernethy and Mr. Sheppard to Latvia, Dr. J. H. Rushbrooke sent a most affectionate message of greeting in which he said, "May rich blessing attend the visit of our honored brethren from America, and the churches receive reinforcement of spiritual power through their presence. It is a delight to realize in these days that we have in truth a Baptist world fellowship, that we are no longer isolated by dwelling in different countries, but are rendering our service as one body on behalf of the kingdom of our God and his Christ. Your visitors will speak on behalf of the Baptists of the United States and will express their good will and brotherly concern. Be assured that they speak not only for the American Baptists, but speak also the things that are in the hearts of Canadian and British Baptists."

The newspapers of Latvia gave us extraordinary publicity and published many fine articles about the visit and the addresses of our guests. Stenographers have taken down their messages and they will be published so that their golden words will not be lost for the people who could not attend the meetings. Long will Latvia remember these great days and the wonderful visit of our brethren from America.

Riga, Latvia.

The Word Is Life

AMONG the Golah tribe in Liberia there was a chieftain named Dowodowda. He was intelligent and had an inquiring mind. His body was covered with the charms and fetishes of his tribe. In his heart was a longing for something he knew not. He consulted all the witch-doctors of his tribe and other tribes, but they could not help him.

Finally a Mohammedan missionary came to his people and instructed them in the Mohammedan faith. This was a step

higher than anything Dowodowda had known before so he became a happy Mohammedan convert. It was higher than heathenism, and the poor chief thought that at last he had found that for which his heart sorely craved.

He learned the Arabic language in order to read the Koran. It was not long before he had mastered this difficult language and memorized the Koran. Then he made that long journey across the continent of Africa to Mecca—the goal of every devout Mohammedan. He was charmed by his newly found faith and its teachings, but away down in his heart of hearts there was still unrest and starvation.

About this time the American Bible Society sent a donation of Bibles to the Methodist Episcopal missions in West Africa. There were included in this gift Bibles in both the English and Arabic tongue. A copy of John's Gospel in Arabic fell in Dowodowda's hand through a converted Golah man; and as Dowodowda read this beautiful love story as recorded by John the scales fell from his eyes, the light shown into his heart, and with gladness and great rejoicings he exclaimed, "Hallelujah! I have found that for which I have so long sought, for which I hungered and thirsted, and now I am satisfied."

Then this converted man made a long journey to the mission station to ask for a copy of John's Gospel, that he might have it as his own. Not only was this given him, but also a copy of the Bible in Arabic. As he sat examining the contents of his gift, his eyes fell upon that verse in the first chapter of the Epistle of Paul the Apostle to the Romans, which reads, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "Thank God," said he, "I do believe and my soul is satisfied, for this blessed gospel of Christ satisfieth unto the uttermost—even me, a Golah man."—*Central Christian Advocate.*

The Nat Trap

(Continued from page 959)

crush the nats! Oh, bless those Intermediates, each and every one—look Dick, just see this darling doll! And this splendid scrapbook! And this marvelous top. Yes, this will crush the nats! This will crush the nats!" (Until an eavesdropper might think that nats were touchable, see-able, crushable gnats!)

But in spite of their invisibility I am sure you can guess how the Nat Trap had the desired effect upon them, when the pride of possessing a doll made little Miss Sugar-And-Spice say quaintly: 'I tell you how it is, now that I have this white folk's dolly. I wouldn't be surprised if Mamma Faraway's God would guard me with a special, all the same as He guards her.' And nat number one was trapped!

The lovely part of it is that another year has rolled around; summer is again before us; other evil spirits over in China and in Africa and in India still need trapping; other missionaries are wishing and hoping and praying that other Intermediates (and Juniors and Primaries) will bait such a trap for them! Which is such a perfectly obvious hint that I imagine every ship that sails in September will have a box in its hold—for you have part of the bait in your home this very minute. Haven't you?

—Everyland.

A Child and Her Saviour

(Continued from page 955)

thought I was. For me the service was a very beautiful one, I am so glad that I am a member of the church, and if I can't be of much service to the church I can be a beautiful Christian for others, to help them. The pastor gave a sermon that opened many people's eyes and if it didn't they were of a wholly blind nature. . . . My longing for the future is to be a missionary in China, or I would like to go through some of the hospitals where they keep disabled soldiers and tell them about Jesus, or get in some children's hospital and save them for Jesus. I hope I can always serve Him in some way.

Your friend,

EDITOR'S NOTE: A letter six weeks later includes the following paragraphs: "My faith and love for Jesus is growing more every day. . . . Last Sunday evening just before church was to close the pastor gave them a chance to give their hearts to Jesus; my cousin, F—, her mother, and brother C—, were converted. F— is so happy. That was one thing that caused me to trust Jesus more, that part of my prayers are answered. The most comfort I have when I am in trouble is to take it all to God in prayer. . . . It makes me happy to know that I have some one I can always trust and can always look to for help."

The three for whom she had prayed and worked so faithfully have since all been baptized and are members with her in the church where she found Christ. If all this blessing could come to her in less than five months, who can forecast the riches of God's grace to her through the years to come!

Is Prohibition in Danger?

(Continued from page 944)

this law. The law will not be adequately enforced till we have this active and convinced public opinion. Prohibition will not be safe till it is grounded in the intelligence, the conviction and the life of the people. Adapting the striking words of Mr. H. G. Wells, we may say that "History more and more reduces itself to a row between education and catastrophe."

Church in Germany

(Continued from page 954)

federations can become a blessing for the whole of Christendom. With heartfelt thankfulness we have noted during the past years that streams of brotherly helpfulness have flowed into our land not only from the National Lutheran Council and other Lutherans, but also from prominent churches of the Federal Council.

"The only hope for a torn world is that all nations may bow under the mind and will of the Prince of Peace, Jesus Christ, our universal Lord and Saviour. You will understand, honored sirs and brothers, if we for truth's sake sincerely acknowledge that under the pressure of our present condition we look to the future with heavy hearts.

"With you we are convinced that the outer and inner burdens which cause our nation and other nations to sigh have their roots in the fact that the spirit of Jesus Christ, the spirit of truth and love,

has not become the moving power in the lives of men and nations. Thus we consider this time of darkness in which we find ourselves as an urgent call of God to the hearts of all people to seek with renewed earnestness that which serves the peace of the world. We are convinced that all the Christian churches should follow this call of God in the spirit of brotherliness and truth by unitedly seeking to uplift the life of mankind with the renewing power of the gospel."

Young People's Work

(Continued from page 956)

Council consists of the president or chairman and secretary of each group and all matters pertaining to two or more groups will be referred to the Council. Thus all overlapping will be avoided and a much more vigorous program for all the young people of the church can be carried out.

There is available a vast amount of excellent literature on devotional, biblical, social and missionary topics. A worker's library will be most helpful to the young people. This may well be a part of the church or church-school worker's library. The American Baptist Publication Society will always gladly give suggestions as to the best books and will furnish or secure the same for any individual, group or society. The young people's pages of THE BAPTIST edited by Dr. James Asa White are full of valuable suggestions.

Every program of young people's work must start with the devotional meeting. And the young people do respond to these meetings. The strong emphasis of the Christian Endeavor and B. Y. P. U. movements on the devotional development of the young people has been the secret of much of their success.

But our young people are also social beings and require social entertainment and development. In these days of so much commercialized play and entertainment our Christian young people have a great opportunity and obligation to lead in a great constructive program of social-ability for the youth of the community. There are many valuable books that help. But we need trained leaders and social committees that will look upon their task as a Christian service of the first importance. The social life of the society or groups of young people in the church may be made to minister in the highest way to the glory of God.

In a correlated program for all the young people's work of the church the Bible study of the church school will be supplemented by classes of a more devotional study of the Bible and training in leadership, mission study and the like. If a church school of missions is conducted the young people will do best to join in and have their classes meet as a part of the larger group.

Just a suggestion for the Junior work. In Judson Memorial church last year our Juniors met in three sessions. They met as Junior department of the church school at 9:30; attended morning service of the church at 10:45, occupying the front pews and remaining for the worship period, which included a sermonette. They then retired to their own room during the singing of a hymn at 11:15 and met as the Junior Society until 12:00 and closed their program in time to go home as the church service closed. A very competent leader with one or two assistants made the last period very valuable. We had about 100% attendance at the

three sessions. A similar program will be carried out this year, though we have changed the time of the church school to 12 o'clock.

Judson Memorial Church, Minneapolis.



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Religious Education

(Continued from page 951)

the best they can, to make it possible for them to do their best by giving them the special instruction that can be given through such a class, and by assigning individual members of the class to serve as teachers in particular departments, and furnishing them with such definite materials and information as will acquaint them with the work of that department. We must capitalize the good will of these volunteers and we must capitalize our good sense as well and give them the specific help they deserve.

Thirdly, careful plans ought to be laid at once for the regular monthly conference of teachers and officers of the school. This conference should be a time for deepening fellowship and strengthening the spirit of good will, a time also for very earnest prayer and frank and fearless facing of all of the needs of the school, and the transaction of such business as may be necessary. But it ought, particularly to be an occasion for study by departmental groups, a study of those phases of the school work in which the group participates as a group, such as matters of worship, attendance, and discipline.

Finally, a community training school has particular advantages for active Sunday-school workers, because of the stimulus and inspiration of the fellowship afforded and the opportunity given for the exchange of experiences. It is usually the case, too, that through such a school the best instruction that is available in the community can be offered to all, and by means of it all our Sunday-school staff of teachers and officers can become pupils and avail themselves of such instruction as will enable them to keep growing, and defend themselves against mental laziness.

The needs of our churches and communities are such as to demand our best. The challenge is one that comes straight to the hearts of our Sunday-school officers and teachers. If you fail, the church fails. Your devotion and intelligent loyalty to your task can guarantee the bringing in of a new day. Our Saviour and the world he died to save, are waiting for determined dedication to this task.

Charleston, W. Va.

Baptists as a World Power

By P. W. WILSON

TO any one who recalls what were the splendors of ceremonial religion, Catholic and Protestant, which once adorned with a divine sanction the banished thrones of the Old World, it is indeed strange to be told that Warren Gamaliel Harding, Charles Evans Hughes and David Lloyd George should belong, all of them, with John D. Rockefeller, to "a sect" once so despised, so persecuted and so poor as the Baptists. Let Lady Sneerwell cease her ribaldry at the staggering thought that of these four men, sons of the Baptist churches, the first is the elected head of a sovereign state, wealthier by far and not less proud than was the France of King Louis XIV; the second is his elected sovereign's Minister, charged with responsibilities which would have surpassed the utmost ambitions of a Richelieu; as Prime Minister of England, the third is endowed with a prestige compared with which the pretensions of Cardinal Wolsey sink into insignificance; while the fourth, as monarch of commerce, has founded, like the Medici or the Roths-

childs, the richest family in the world and administers revenues which but yesterday would have been envied by many a first-class state. All these are Baptists, and between them they are ruling, under democratic sanctions, one-third of the human race. It means that over the palaces of emperors, the castles of the nobility, the mansions of the merchant, the fortresses of the militarist, the colleges of the erudite, and the cathedrals of the ecclesiastics, those humble folk, who were immersed in the chilly yet soul-cleansing waters of the River Jordan, who prayed the more zealously in their chapels because they were excluded from parliament and the universities, who were too Puritan even for the Puritans, have at last established their civic claim. He hath indeed put down the mighty from their seats and hath exalted them of low degree. The stone which the builders of modern civilization so contemptuously rejected, the same has become the head of the corner. For the first time this year, so it seems, the Baptists of the United States are more numerous than any other Protestant communion. The dissenters from an old nation have become the very essence of a new nation; and it is marvelous in our eyes.

Such an achievement of prosperity, commercial, political, social, is unparalleled.—P. W. WILSON, in the *New York Times*.

Esthonian Baptists

(Continued from page 952)

English representative, James Lees, spoke, his theme being "England for Freedom and Education." Greetings were read from England, Canada, America, Germany, Latvia and other places, including a letter from Dr. Shakespeare and a telegram from Dr. Rushbrooke. Then each delegate spoke. Several of these were men who had been imprisoned many times and had been put in chains because of the preaching of the Gospel. Pastor Laas, as one of the first Baptists who had suffered so much, was so overwhelmed that he could only speak like old Simeon: "Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation!"

We now have sixteen students in our Seminary, all eager to learn. Please remember the Seminary in your prayers. All our churches and all our students are blessing you in their souls. May the Lord bless you and your country!

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Our Book Shelf

The Forgiveness of Sins, by George Adam Smith. New York: Doran Co. \$1.50.

A new edition of a collection of fifteen sermons by a master of Hebrew exegesis and Biblical interpretation. The first sermon gives the title to the book, which includes a wide variety of themes.

The Life of Robert Laws of Livingstonia, by W. P. Livingstone. New York: Geo. H. Doran Co. \$3.00.

The last half century has witnessed amazing changes in "The Dark Continent," and this fascinating story of Robert Laws covers almost the whole of that period; for Dr. Laws arrived in 1875 at the mouth of the Zambesi River, just past twenty-four, bound for the heart of Africa to build on idiom, characteristic of Jewish Hellenists, David Livingstone's well-laid foundations.

The great mission known as Livingstonia, maintained by Scotch Presbyterians, is for the most part of the history of Dr. Laws; and that history has been

written with skill and affection by the gifted secretary of the foreign mission society of the United Free Church of Scotland, Dr. Livingstone, to whom we are also indebted for the thrilling stories of Mary Slessor and Christina Forsyth, both Scottish missionaries to Africa.

The Life of Laws is a closely-printed book of nearly 400 pages, with some sixty illustrations and maps. The scene of the story is the region around Lake Nyasa to the west and south, in British Central Africa. There is material here for many a delightful and exciting evening's reading during the coming winter.

Intensive Powers on the Western Slopes, by Lemuel Call Barnes. Philadelphia: The Judson Press.

In a little book of fifty pages, delightful to read and finely illustrated, Dr. Barnes, Field Secretary of the American Baptist Home Mission Society, has disclosed a vision and sounded a warning concerning the Great West of our country. It is an astonishing piece of work for a man who never, as far as we know, lived in the region of which he writes with so splendid insight. Dr. Barnes has for many years crossed again and again the plains and mountains of the land whose potential resources he estimates, and he knows his subject as few genuine Westerners know it.

Holy Ground, by T. H. Darlow. New York: Doran Co. \$1.50.

Dr. Darlow, who is literary editor of the British Bible Society, works out a series of spiritual messages based on the analogy of the Holy Land and the Christian experiences which he terms "the spirit's Palestine." The Well at Bethlehem, The Cottage at Nazareth, Bethel, The Upper Room, and other sacred places, serve to interpret the holy land of the soul. In view of improved conditions in the book publishing business the Doran Company are bringing out new editions of a large number of valued religious books long out of print. "Holy Ground" is one of this group.

Footsteps in the Path of Life, by Marcus Dods. New York: Doran Co. \$1.50.

"He was a Christian," said W. Robertson Nicoll of this devout and scholar Scot; and his fine Christian mind and soul are revealed in this series of meditations and prayers for each Sunday of the year. The book first appeared in 1909, and comes now in a fine new edition.

Grace, by Lewis Sperry Chafer. Philadelphia: Sunday School Times Co. \$1.50.

D. L. Moody would have found much to rejoice in, in this book, with its fidelity to the word of God, its exaltation of the theme of grace, its reverence for the personality and work of the Holy Spirit. Mr. Chafer has aimed his work directly at "Modernism": "That the leaders of modernism are unregenerate men and there-

fore themselves spiritually blind is self-revealed by their attitude toward that truth which forms the only basis upon which, according to the Scriptures, a soul may be saved."

A Literary Guide to the Bible, by Laura H. Wild. New York: Geo. H. Doran Co. \$2.00.

Miss Wild has had a large experience, scholastic and practical, to qualify her as a teacher of the Bible. A graduate of Smith and of Hartford Seminary, service in a Y. W. C. A. secretaryship and in a pastorate in a Congregational church led up to college work until she came to Mount Holyoke College as professor of biblical literature.

The conclusions of modern biblical criticism are assumed, and the larger part of the material concerns the Old Testament. The nine major divisions of the book are: Folk-lore, Story Telling, History, Hebrew Poetry, Dramatic Literature, Wisdom Literature, Oratory, and Essay.

An exquisite verve and charm characterize these discussions; and while the main purpose of the author is to reveal the beauty and power of the Bible as literature, its spiritual value is by no means incidental. The preacher will find much of practical help in interpretation, teaching and utterance. In discussing oratory Miss Wild says: "The first five minutes of a speech are the most precarious minutes in the whole address. Before the speaker opens his mouth attention is anywhere except upon what he has to say; of course, because he has not said it. Eyes have been upon him, his dress, his features, his manner. As he stands up attention is still upon him, not upon his speech. What he must do in that first five minutes is to turn attention away from himself to his words, to the thought he is presenting. . . . Some vigorous and forceful method must be employed by a speaker to shake the attention of his audience loose from eye perceptions, apply it to ear perceptions and hold it there."

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Moody Bible Institute Monthly

163 Institute Place, Chicago, Ill.

"It Is to Laugh"

A sportsman engaged an old French Canadian as his guide. Happening to notice a clump of cranberry vines, he asked the old man what they were and whether they were good to eat.

"Good to eat? Well I guess yes, you take that little cranberry and stew him and she makes just as good applesauce as prunes."—*Capper's Weekly*.

Two girl friends became engaged to be to be married. Upon meeting each other one day, one said to the other, "I hear you are engaged to be married."

The other replied, "Yes, I'm engaged to a doctor, and when I marry I will be well for nothing."

"I am engaged to a minister and when I marry him I will be good for nothing!" retorted the other.—A SUBSCRIBER.

A little boy called on his aunt who lived next door, allured by certain savory smells.

"Hello, Aunt Sue," he greeted her, "nice day." Then after a minute's embarrassed pause, he came to the point. "Aunt Sue, I smell somethin' that smells like first-rate pie with raisins in it."

"Yes, Billy, I have some mince pies, but they're for company."

He pondered this and then suggested hopefully, "I came to make a little bit of a visit myself."—*Judge*.

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OUR MUSIC CORNER

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THE MUSIC OF THE MODERN CHURCH

The Protestant churches of the world are facing today the fact of their inefficiency. They are awakening to a new era that is demanding of them new and broader interpretations, larger vision, new methods and alignments—a necessity for universal good-will, cooperation and Christian unity. The leaders of Christian thought are today stressing new imperatives. Our music must keep pace. It must do the same.

The value of singing to a church or Sunday school depends upon what they sing and how it is sung. If the list of songs is limited to a few hymns the singing will be perfunctory, particularly if they have little present-day significance. Those sung in many of our churches and schools are of the different type, or have become so from monotonous use. The time given them is practically wasted, indeed, worse than wasted.

The purpose of singing is to please, arouse, instruct and inspire. Congregational singing may be made the most potent influence of Christian growth and culture. There is no more important adjunct to a church or school than a competent committee on music whose aim will be to attain these results. We must have singing. The success or failure of most services depends upon the what and how of singing.

Probably the majority of congregations of our country are now singing hymns that possess nothing of conviction or inspiration. Some of the tunes are popular but they do not carry the spirit of religion. In no way are they profitable. Their influence is not good.

Accredited editors and publishers of church and Sunday-school music are announcing new hymnals that voice the needs of today. Let us be wise and use, at whatever cost, the best to be had with the best of leadership.—J. H. FILLMORE in *The Choir*.

TURNING PAGES

It is surprising what a lot of noise can be made by a single sheet of paper in the process of turning over a page. In a choir that is aggravated by the fact that, when the time has come for one member to turn his page, it has also come for every other one, and the noise of the single page, annoying as that was, is at once raised to the nth power by the combined efforts of all the other copies also to be heard. A little practice can easily do away with all that confusion, for it is entirely possible to turn a page without the slightest noise. And it ought not only be done in a manner inoffensive to the ear, but also inoffensive to the eye. It can be done very clumsily, and it can be done very gracefully. It pays to do it just right.—*Choir Leader*.

MUSIC REVIEW

From the A. P. Schmidt Co., Boston, Mass.
My Fiddle is Singing.....Bartlett (\$5.00)
Midnight.....Milligan (\$6.00)
Down to the Crystal Streamlet.....Grant-Schaefer (\$6.00)
Three songs which while markedly different in type and statement yet agree in being highly individual and characteristic. The Bartlett song is a sympathetic setting

of a clever poem by Joseph Campbell, the idea of the singer as a minstrel being deftly handled. The vocal line is attractive and pleasing, and the piano background is quite simple. "Midnight" is from a set of three songs (published separately) issued under the collective title of "Algerian Love Songs." If the other two songs are up to the level of the one listed above (and Mr. Milligan has a habit of self-criticism which makes for such a standard) this set of songs will win a high position in the output of the season. Mr. Milligan takes fine advantage of the suggested oriental color of the poem, and has produced a most interesting and delightful song. And it is a real "song", not a piano solo with incidental vocal recitatives!

The selection by a former Evanstonian, Mr. Grant-Schaefer, is likewise one of a set of songs: this from five delightful numbers issued under the collective title of "French-Canadian Songs." The melodies are folksongs of the habitants of Quebec, arranged with appropriate piano parts and elaborated somewhat by this excellent composer. The song titled above is fascinating in its melodic curve. The entire set will afford a fine supply of out-of-the-usual concert selections. This is the only one issued for two keys, the others are for medium voice only.

From the Rodeheaver Co., Chicago, Ill.

Emmanuel.....Beirly (\$1.10)
Sub-titled as a sacred oratorio, this large work by Dr. Alfred Beirly, should prove of decided value to choirs requiring extended works of not above medium grade of difficulty. The music is tuneful and straight-forward in type, not of any great individuality and circumscribed as to harmonic vocabulary—the feeling is largely diatonic; but its melodic interest, the variety of vocal combinations used, and the absence of any serious difficulties should assure the work a wide usage among the volunteer choir fraternity. Most of the separate numbers can be used as independent anthems or other selections, thereby adding to the value of the work to the average choir; the stewart binding used will also be a favorable point.

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The Gospel in Salvador

By WILLIAM KEECH, General Missionary

MUCH of our educational program is as yet in project. The school in Santa Ana, which is under the auspices of the Woman's Home Mission Society is making splendid headway and thus far has fulfilled our most sanguine expectations. During the present year there are 173 scholars and many applications have had to be turned down on account of lack of accommodation. The school edifice is already proving far too inadequate for the needs.

There should be a primary school established in all our chief centers, for the children of our believers are subjected to all sorts of insults and petty molestation on account of their religion. There have been cases where the teachers of the public schools, which are generally under Catholic control, have refused to teach the children of Protestants. In other cases the children are marched off to mass or are taught the catechism with the others; on account of these things a number of our people refrain from sending their children to school at all. There can be no doubt as to our responsibility toward these children and their parents who have been converted to evangelical Christianity. Native teachers must be trained for this work before we can begin to fill this simplest and primary educational need.

A fine site has been secured in San Salvador for the training school, which we hope to see built and in operation in as brief time as it is possible. The ultimate success of all our work depends on this.

We now have three of our young men in the seminary at Saltillo, Mexico, training for the ministry and two more are expecting to go this coming year. We are glad to be able to send these to the seminary but we hope to see the day when they may be trained in their own country and among their own people.

The churches are catching the vision of their responsibility and the task of evangelizing their own countrymen as never before and to this end a large volume of prayer and intercession is going up and much individual effort is being put forth. We would enlist the prayers of all our readers on behalf of this spiritual movement which is in progress. God is evidently breathing upon the people and our hearts are full of expectancy.

As I write we are in the midst of a special mission which is being held by the Revs. H. Strachan and Juan C. Varetto who are traveling the whole of Latin America on a special evangelizing tour. Meetings are being held in tent or theater or wherever is most appropriate to accommodate the crowds that gather. Hundreds of people of the most intelligent classes are listening to the gospel night by night who perhaps could only be reached in some such way as this. Mr. Varetto is from the Argentine Republic and was a worker under the Southern Baptist Convention. He gives forth the gospel in its purity with great power, and the people listen to his message with intense interest. All the missionaries and churches are co-operating in this campaign which is proving the timeliness and opportunity for bringing the masses of Latin America to a knowledge of the gospel.

Our churches have been enriched greatly by the visits of Dr. A. T. Fowler of North Orange and the Rev. C. S. Detweiler, as also the Revs. H. B. Dinwiddie and L. L. Letgers, who came to us upon invitation during their visits to Central America.

The Training of Christian Guides

Negro Colleges and Seminaries supported and assisted by THE AMERICAN BAPTIST HOME MISSION SOCIETY and the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY have sent out as Christian guides:

5,000 Ministers
10,000 Teachers
300 Pharmacists and Dentists

700 Physicians
150 Lawyers
Innumerable Welfare Workers

The General and Woman's Home Mission Societies are largely supporting ten Negro schools: Storer, Virginia Union, Hartshorn, Shaw, Mather, Benedict, Morehouse, Spelman, Jackson, Bishop. The two Societies are assisting six schools which are chiefly supported by Negroes themselves: Florida, Selma, Coleman, Arkansas, Roger Williams, State.

LEGACIES and ANNUITY AGREEMENTS have provided funds for these

institutions. What better way to make a memorial gift?

The Education Department of The American Baptist Home Mission Society is a safe administrator of funds for those who desire to advance Christian Education in Mission Fields of North America.

Before the end of 1922 this Society will have \$1,371,000 of endowment funds for its Mission Schools. This is only a small part of the much greater sum that is needed.

Education That Is The Handmaid of Evangelism

In addition to our schools for Negroes The American Baptist Home Mission Society's educational system embraces:

The International Baptist Seminary in East Orange, New Jersey, where missionaries are trained for work among the racial groups in America and Europe.

The Spanish-American Seminary at Los Angeles, California.

Bacone College, Muskogee, Oklahoma, where education and evangelism go hand in hand in the moulding of young lives representing twenty-three Indian tribes.

El Cristo College, one of the leading institutions for the training of Christian workers in Cuba.

Schools for the training of Christian leadership in Mexico and Porto Rico.

NOTE—In Jamaica, Haiti and Nicaragua we are answering in a small way the urgent calls for a better trained ministry. Funds must be provided to enable the Society to meet this demand fully.

The American Baptist Home Mission Society (Exact Corporate Name)

23 East Twenty-Sixth Street, New York City

Charles L. White, Executive Secretary

Samuel Bryant, Treasurer

George Rice Hovey, Secretary of Education

P. S.—We have noticed with pleasure that a Baptist in Brookline, Massachusetts, has remembered in her will two of our Mission Schools. Legacies may be given to the American Baptist Home Mission Society for this purpose. Let this become a Denominational Habit.

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Volume III

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No. 32

The Baptist

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VOLUME III
NO. 32

Published Every Week by the Northern Baptist Convention

God Calls

NOT often does God summon his servants with trumpet and drum. Significant endeavor and high devotion do not come forth at the acclaim of the throng or the promise of quick rewards.

In the solitude of Midian, Moses knew the call of his countrymen; Paul at Troas saw Europe's need visualized in a single man; Wendell Phillips knelt at his bedside and dedicated himself to the black millions; Judson, in the shelter of a friendly haystack, felt the heartbeat of India.

God calls in the great inarticulate needs of the human family, in the dumb suffering of little children, in the grind of poverty, in the long dreams of youth, in the sorrows and hopes of life. Deep calls to deep. God calls by the statesman's hope, by the glorified vision of what the world may become through the plentiful healing that is in Jesus Christ.

—Vernon S. Phillips

Fresh from the Field

During the vacation of Rev. N. F. Jones, pastor Hyde Park Church of Cincinnati, Rev. B. H. Payne, of Mt. Washington, supplied the pulpit.

Rev. M. E. Dodd, pastor of the First Church, Shreveport, La., has his own broadcasting station and sends out messages throughout that area. He feels that this may perhaps help to solve the shortage in ministers in the small pastorless churches.

Rev. H. C. Leland, whose fifty-third annual subscription to *The Standard* and *THE BAPTIST* has just been received, last month concluded his service as acting pastor of the First Church, Rock Island, Ill., and is ready for other service of a similar nature. He may be addressed at his home in Dixon, Ill.

Miss Mary Cressey, principal of our Woman's School, Ningpo, China, has reached home for a year's furlough. She is with relatives in Sioux Falls. Miss Viola Hill, Santa Ana, Cal., sailed August 24, for China, after a year at home and will take charge of the school at Ningpo, during Miss Cressey's absence. Miss Emma Irving, after a year's furlough, also sailed on the "Empress of Canada," Aug. 24, to resume her work in China.

Rev. J. J. Ross, pastor of the Second Church, Chicago, who received an urgent call to the First Church, San Francisco, last April, has been West and has decided not to accept. He reports that the San Francisco church is united and offers a great opportunity to the right man. He speaks in glowing terms of the work being done by Pres. C. M. Hill and Superintendents C. E. Tingley and C. W. Brin-stad.

Charles S. Macfarland, secretary of the Federal Council, is in Europe to attend the meeting at Copenhagen of the World Alliance for International Friendship and other important conferences. He will convey to the queen of Holland, the king of Belgium and the president of France invitations to attend the celebration of the three hundredth anniversary of the Walloon and Huguenot settlements, to be held in the United States next year.

Dr. Frederick E. Taylor, president of the Northern Baptist Convention, who, with Dr. Carter Helm Jones, is on an evangelistic preaching tour in Czechoslovakia under the auspices of the Foreign Mission Society, writes that Dr. Jones and he are preaching to immense audiences several times each day. The various towns in which they are preaching are having difficulty in finding halls large enough to accommodate all the people who desire admission. Scores are confessing Christ every night. During one recent week there were thirty conversions on Tuesday evening, more than forty on Wednesday evening and more than fifty on Thursday evening. Dr. Taylor writes that these decisions are genuine and sincere, for extraordinary care is taken so that the new converts understand the seriousness and meaning of their decisions.

In the absence of the pastor of the First Church, Seattle, the United States army chaplain, Frank C. Rideout, of Fort

Leavenworth, Kansas, supplied the pulpit on a recent Sunday as did also Dr. G. Clifford Cress, secretary of the Montana Convention.

The church calendar of the First Church, Oakland, Cal., states that Rev. and Mrs. Kenneth Hobart will sail September 7, on the "Empress of Russia" from Vancouver for Swatow, China. They will find their hearts and hands full on account of the great storm which has devastated that city.

Bahaism, an exalted code of living which as a religion has gained several million followers in the different parts of the world, is facing a split. The most influential followers of Bahai are probably in the United States and England. Others are in Persia, India, Afghanistan, Russia and Japan. The religion requires followers to give 19 per cent of their earn-

Royal J. Montgomery, director of religious education for the Congregational churches of Iowa. A paid registration of more than 100 is now assured.

A chart prepared from the records of Cook County, Illinois, by Peter M. Hoffman, coroner, indicates that there were 91,822 premature deaths in the county in seventeen years. The chart shows the age, sex, color, occupation and cause of death. Automobiles in 1905 caused five deaths; in 1921, 606. Alcoholism during the period caused 1,655 deaths. Sixty ministers were the victims of fatal accidents.

Rev. Frank William Lorimer, pastor of the Harlem Church, New York, and Miss Faith Moors Williams were married August 21. Rev. Addison B. Lorimer, pastor of the Central Square Baptist Church, Portland, Maine, father of the groom, performed the ceremony. Mr. Lorimer is now a member of the senior class of Union Theological Seminary.

From This Day On

*From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.*

My food I'll get in serving Thee;
Thy thoughts shall be as eyes to me.
I'll live and breathe to sing Thy praise
From this time onward all my days.
Thy feet I choose, the world resign,
For Thou, from this day on, art mine,
Brother beloved and King divine!

To Thee I offer child and wife,
My home and all my worldly life;
To Thee this body, too, I bring,
To Thee surrender everything.
My very self henceforth is Thine.
O take it, Lord, for thou art mine,
Brother beloved and King divine!

My thoughts and words are all of Thee,
Thou—Wisdom, Joy and Liberty.
Now Thee and me no rift can part,
One not in semblance but in heart.
Set free am I and for me shine
The joys of heaven, since Thou art mine,
Brother beloved and King divine!

*From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.*

(Translated from the Marathi of N. V. Tilak.)

—From the *British Weekly*.

ings to their leader for schools, orphanages, poor and other charities. The rift is caused by a dispute over succession in leadership.

A week of intensive training has been planned for the workers of the First Church of Grinnell, Iowa. Course A is the "General Principles of Teaching," for all teachers and prospective teachers. Course B is the "Duties of Church Officers," for all officers and prospective officers. Course C takes up the matter of "Story-Telling in the Modern Program of Religious Education." There is also planned a normal class for leaders of mission study groups for a school of missions later in the winter. Inspirational addresses in connection with the week of training will be given by the director of religious education of the Iowa Convention, Rev. U. N. Witter, Dr. G. W. Cassidy, executive secretary and Dr.

According to the report from the Washington office of the Federal Council of Churches, there was raised by the churches of America during the last respective fiscal years, at least half a billion dollars. Of the total raised, the combined Methodist bodies lead with \$130,730,479. The Roman Catholic Church is second with \$75,368,294. The Baptists are third with \$60,798,534. These figures cover all expenses including benevolence.

The Bethel Institute, St. Paul, Minn., announces that it will begin a Bible and missionary training course to be conducted in the English language in the Bethel Theological Seminary, Oct. 5, 1922. The purpose of this course is to deepen the spiritual life of the young people who enter the same and train them for more effective and faithful Christian work. Special emphasis will be laid upon direct Bible study and practical methods of Christian work which will fit them to become missionaries, evangelists, pastors' assistants, etc. Fuller information can be secured by addressing Pres. G. A. Hagstrom.

American delegates who attended the meeting of the International Committee of the World Alliance for International Friendship through the Churches held in Copenhagen, Aug. 5-11, were favorably impressed by the friendly spirit that prevailed throughout the conferences of representatives of twenty-five different countries. Nearly 200 delegates were present, including about a score of clergymen from the United States. Dr. Deissmann, the leading German representative and Dr. Monod of France beat out their differences of opinion courteously in open conference. Deissmann admitted that his countrymen had made great mistakes. They had not realized what war meant, but now they knew; their sufferings had taught them a great lesson and people and government alike were unanimously for world disarmament. Among the definite steps taken to minimize international ill-will was the appointment of a committee to deal with educational textbooks for the purpose of preventing the installation of racial prejudices in the minds of the rising generation. Dr. Alexander Ramsey, of England, was appointed international organizer for the World Alliance. He will start work immediately, visiting every European nation except Russia.

(Continued on page 1004)

The Baptist

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We Need the Degree and Fee

"I have the honor," says a recent writer, "to bestow upon the editor a merited degree. Step forward and receive the coveted cape. . . . You are worthy to receive the P. J. (Patience of Job) as shown in your dealings with backward subscribers like myself." He paid. Read that date label on your paper. Do not bank too much on the degree for even Job showed signs of impatience.

Killam's Kollum

Draw Your Own Conclusions

THE BAPTIST has never had such a whole-souled interest as that manifested since the convention in Indianapolis. A glance into our subscription book will tell an eloquent story. The subscription receipts for June, 1921 were \$3,194.06, for June, 1922 \$3,244.32; July 1921 \$1,751.69, and July 1922 \$2,848.86; August 1921 \$1,726.74 and for August 1922, we received \$4,107.71. This shows a most wholesome subscription situation. We have paid all our bills promptly. We have released the balance due on budget allowance for 1921-22 and have made no call upon that authorized for 1922-23. If the churches continue to show the same interest we will come to Washington as a self supporting institution. Let's!

Good News From Ireland

"Inasmuch as the Indianapolis Convention refused to sell THE BAPTIST, I came right home and got busy to increase the circulation. Inclosed is a list of new subscribers."—Mrs. H. F. Ireland, Van Wert, Ohio. There were ten new subscriptions. This spirit accounts in no small measure for the financial report which appears in this kollum.

Getting "Rested" After Vacation

A Chinaman watching a group of Americans at a pleasure resort remarked, "How hard these people work to play." Thousands of Baptist church members have been "working to rest." Our church work has been more or less interrupted by the vacation period. Our folks are now getting home and after a week or two of after-vacation "rest" will be ready once more for their church tasks. One of the important items of the fall work is a carefully planned campaign for an increased list of subscribers to THE BAPTIST and *Missions*. We have already received scores of requests for lists and sample copies for the every-family canvass in September. Better send in your order at once.

We Admit The Charge

"I want to congratulate you on the splendid recent numbers of the paper. It seems to me that you are doing real constructive work and I am especially pleased with the page headed 'The New World Movement.' I feel confident that our Baptist people will go forward now, because unity of action rather than diversity of beliefs is being emphasized and I am sure you are a factor in bringing this to pass."—Mrs. H. E. Goodman, Administrative vice-president of the Woman's American Baptist Foreign Mission Society.

American Cheer-Bearers to European Baptists

By WILLIAM B. LIPPHARD

REMARKABLE reports from Europe are now being received at the headquarters of the Foreign Mission Society regarding the evangelistic preaching tour of Dr. Frederick E. Taylor and Dr. Carter Helm Jones through Czechoslovakia, and the special fraternal mission of Dr. W. S. Abernethy and Mr. W. T. Sheppard to the capitals of Europe. Everywhere these representatives of Northern Baptists have been facing immense audiences in halls packed to capacity, have been receiving extraordinary courtesy, have been enjoying unusual hospitality and have been bringing cheer and encouragement to the Baptist cause in Europe.

In THE BAPTIST of September 2, Rev. J. A. Frey described the visit of Dr. Abernethy and Mr. Sheppard to Latvia. Similar experiences greeted these two members of the Foreign Mission Board during their visit to Poland. Rev. K. W. Strzelec of Lodz, in a report, mentions particularly the service rendered by Mr. Sheppard, a well known lawyer of Lowell, Mass., and a member of the Foreign Mission Board, who accompanied Dr. Abernethy entirely at his own expense. Mr. Strzelec writes:

"Mr. Sheppard brought to Poland some conception of uniting loyalty to Christ with a profession which the people here thought to be impossible. For the first time in Polish Baptist history a lawyer has spoken in a pulpit about faithful discipleship in the Master's cause. Everybody who heard his testimony has changed his mind about his profession. One of our preachers never saw a converted attorney. After hearing Mr. Sheppard he remarked: 'A profession does not make the man, but the man makes the profession! Mr. Sheppard inspired our laymen to a more consecrated life and work for the kingdom.'"

After stating that Polish Baptists had been preparing for weeks to receive these messengers of the Foreign Mission Society, Mr. Strzelec describes the meetings that were held in the city of Danzig, in the city of Lodz and in Warsaw, the capital of Poland.

Important Officials Here

Everywhere large audiences were present and many had to be turned away. In Warsaw, one of the largest halls was crowded to capacity and important officials of the government were in the audience. In speaking of the messages, Mr. Strzelec writes:

"Dr. Abernethy's message was a greeting from the great body of Baptists across the ocean, an exhortation to be loyal and devoted to Christ, to be persevering in the faith, to be true to the gospel in all trials and to be persistent in working for the kingdom of God. The assurance that he gave that behind the small groups of Polish Baptists there were millions of Americans devoted to Christ, praying for them in their homes and in their churches, cheered every believer in Poland and made a deep impression upon the public. We believe that God has directed our Foreign Mission Society in sending these two brethren to greet and cheer the small groups of believers here in Poland."

In Czechoslovakia, Dr. Jones and Dr. Taylor have had some remarkable experi-

ences. Their busy days have been so crowded with meetings, interviews and travel—sometimes extremely inconvenient and uncomfortable—into the more remote villages, that they have had little time for extended correspondence and reports of the results of their meetings are only now being received. Under date of July 27, from Kosice, Slovakia, Dr. Jones writes:

"In our first town we found a faithful band of Christians led by a heroic pastor, Jeno Stumpf, and his devoted family of wife, two daughters and two sons. This man, who had suffered great persecution on account of his Baptist faith, now has the confidence and respect of the whole community. In the next town we had a remarkable meeting and the opera house was packed to capacity, many standing and scores turned away. Our messages were heard with great interest, and I feel as if we were on one of Paul's missionary journeys to the Gentiles."

Under date of August 11, written at Vsetin, Moravia, Dr. Jones writes:

"In Bratislava we had an extremely busy Sunday, both of us preaching in the

WE hold a man to be really a Christian when we believe we have ample evidence that God has revealed himself to him in Jesus Christ, and that now the man's inner life is taking on a new character through his communion with the God who is thus manifest."—E. HERMANN in "Communion with God."

morning and again in the evening, while in the afternoon we had a special meeting with the new converts and seven were baptized. At the evening meeting there were twenty-seven professions of conversions. At Brno we had two immense meetings on Tuesday and Wednesday nights in a large theater, again packed to capacity. On the first evening Dr. Taylor spoke on the meaning of the Christian life, while I spoke on the relations of Baptists to civil and religious freedom. On the second evening we both preached evangelistic sermons, after which the invitation was given and more than fifty came forward, thus before that immense audience making their decisions to follow Christ. Among them were old men and women, young people and several soldiers. Before the crowded house I addressed these new converts, explaining the meaning of the decision that they had made. We repeated this experience here at Vsetin and had thirty conversions at the close of the meeting. Tonight we have the largest hall in the city and both of us will preach evangelistic sermons. Perhaps I had better send for Mrs. Jones and remain here in Czechoslovakia and continue preaching!"

Dr. Taylor's Letters

Several letters have come from Dr. Taylor, all of them written in his characteristic style of brief, vigorous, trenchant sentences. Limitations of space will permit only a few extracts from this interesting and inspiring series of letters:

"The schoolhouse was packed to suffocation and we had a good meeting. In the

afternoon sixty-one professed conversion and requested baptism. A year ago there was only one Baptist in this place, when the present pastor came and began work. Now there are sixty church members and sixty more are waiting for baptism. We saw the foundation for their new church building, which will be ready for occupancy in a few months. They have a beautiful site on a hill overlooking a dozen villages. Thus there will be at least one Baptist church here that can be seen by everybody for miles around.

"Last night at Jedlind, two hours from a railroad station, in the heart of the mountains, we had a great meeting and at least seventy-five came forward to confess Christ.

"At St. Mikirlos we had two largely attended meetings and the people were extremely grateful for our coming. The hall last night was crowded to the limit and people were standing far out on the outer steps. Many came forward asking for prayers at the close of the service. The people are pathetically kind, they will do anything for us.

A Jew Physician Interprets

"We had a great meeting in the opera house at Mukocin last night. Every inch of space was occupied. Breathless interest for two hours. The interpreter we engaged failed to arrive, and we were interpreted by a Jew physician. He got more gospel through his system than he had ever heard before.

"We had a fine meeting in the hall in Kosice last night. As people of two races—Bohemian and Magyar—were present, we had to be interpreted into both languages. The Baptists are a small company, but they are greatly encouraged and have decided to buy a lot and build a house of worship.

"It is 11:30 and I am tired out, but I must send you a line. I believe our mission has already paid big dividends and will yield results for a long time to come. The preachers have been encouraged, the churches have been quickened and hundreds of souls have professed Christ, thousands have listened to our messages, and the principles for which Baptists stand have been made known to the public as never before. This afternoon at Praha we had a very tender farewell service. Dr. Jones and I were presented with beautiful watch fobs with a medallion of John Hus, surrounded by Bohemian garnets. Each was engraved 'A Memorial of Your Visit in 1922.'"

Thus these representatives of Northern Baptists in America have brought cheer and courage to the hearts of our denominational kinsmen in Europe. Our Baptist brethren there have been aided and stimulated. Ties of fellowship and association have been formed and they have been helped, not only in their fight for religious liberty and for popular recognition, but they have been aided also in reaping a harvest from the seed which these faithful missionary pastors in Europe have been sowing in recent years in the midst of trials and persecutions. The task which Drs. Jones, Taylor and Abernethy and Mr. Sheppard have performed will prove to be of the utmost value for the future of our Baptist work in Europe.



The Baptist



Who Makes the New World Movement Move?

WHO makes The New World Movement move? The missionary in West China or on the Congo watches for the little packet-steamer or the post-runner to bring the mail. There is a letter from New York. It glows with promise. The long-hoped-for expansion of the work on the station may soon be realized. The missionary goes about his work of preaching, healing, teaching. He is keeping the New World Movement moving. He takes the impulse that comes from the home office and pushes it out among the villages under his care. But who makes it move?

A faithful clerk in the early morning in crowded New York opens a bushel of letters, sorts them over and places them on the desk of the general director of the Promotion Board. What a variety of appeals, announcements, promises, complaints, suggestions, from pastors, missionaries, college presidents, state secretaries, colporters, laymen, women and young people. And the general director distributes the mail to his co-workers, calls in his stenographer, arranges conferences, and the busy days fly on in New York—he is keeping the New World Movement moving. The wave of activity strikes his desk and he passes it along. But who makes it move?

Out in a western state an eager, energetic man rolls down his desk, pins a note on his door stating that he will return next day; boards a train and in response to a call spends an afternoon and an evening with a little group of leaders of the Average Baptist Church of Typicaltown. He is there to talk about the New World Movement. It is moving, but the beat of its heart is not strong enough. In far-away Ningyuan, in China, work has ceased because the New World Movement isn't moving there. Among the Indians, in the crowded cities, on the campuses of struggling little colleges there is dismay and discouragement because the New World Movement doesn't move. Who makes it move? The state director? He passes on the news items from the fields, he visits the churches, he pours out his heart in kingdom addresses, he suggests associational programs, he circularizes the pastors, he counsels with the godly women. The pulse beat of the New World Movement lives in his busy daily life and he passes it on around his state. He keeps it moving. But who makes it move?

The state director is now at Typicaltown. He meets the benevolence treasurer of the thriving Average Baptist Church. The treasurer is an energetic soul. He is saturated with kingdom zeal. Every month he solicits payments on the pledges. Every month he sends his remittances to the state office. He is one with the missionary on the Congo and the general director in New York and the state secretary. He is keeping the New World Movement moving. But who makes it move?

There is a missionary committee in the Average Church of Typicaltown. On the evening of the state secretary's visit this committee meets for supper. Their records are there—a large envelope full of miscellaneous papers, a little leather-bound book, and a few cards held together with a rubber band. The visitor is interested in these cards. There are thirty-four of them. They are dated May 2, 1920. Yes, every one of them. They represent splendid loyalty to Christ's kingdom. The committee chairman elaborates upon them. One is the pledge of a high-school boy whose home is a very modest one, and who works on Saturdays to meet his pledge. One is the pledge of a leading merchant who never gave one-tenth this sum to missions before he signed this card. Several are the pledges of women whose husbands are not churchmen and who discourage all missionary giving. Here is the largest pledge of all. It is signed by a man and his wife. They must be the wealthiest members of the church. No, the man is a superintendent in the factory. In 1920 they were planning to build their new home. For a year they had been working on the plans at night after the children were in bed. But the New World Movement came along and they deferred their building. They have never known Christ better than in these two years. What a glorious experience to hear the story of these cards.

At the close of the supper a happy announcement is made. The chairman of the missionary committee and the pastor have arranged to have all the supporters of the New World Movement meet the state director at eight o'clock. Soon they begin to come—the signers of these cards. Here is the high-school boy and the merchant and the superintendent and his wife and the loyal women. Here is an old, old man and here is a very little girl. After a pleasant time of introductions and getting acquainted the pastor speaks. Addressing the visitor of the occasion he says, "These are the best Christians that I have. They do their full duty. They support our Bible school. They visit the sick. They read the denominational papers, they aid in revivals, they know their Lord. From the youngest to the oldest their loyalty is undimmed."

The state director can scarcely wait for his invitation to speak. "I have made a discovery tonight," said he "For weeks I have been asking myself 'Who makes the New World Movement move?' This unique little gathering tonight has made the answer clear. It is not the missionary on the field, nor the general director in New York, nor men like myself traveling about the states, nor the missionary treasurer of the local church. We all keep it moving, yes indeed. But the individual giver in the local church, one cannot go back of him save to find there his God in whom we all live and move and have our being." Then the state director laid before the

church the suggestions of the General Board of Promotion given in their annual report at Indianapolis. The key-word of the suggestions was "Personal Responsibility" and the text for the year "Lord, what wilt thou have me to do?" And then for two hours these kingdom builders of the Average Baptist Church of Typical-town faced the facts. Here were some of them. No pledge cards had been signed since May 2, 1920, although many new members had been received since then. Many were giving to the local support of the church who were not contributors to the New World Movement. Mission study had been neglected in the Bible school, the woman's society and elsewhere in the church. Out to the ends of the earth with a strong sure beat will the New World Movement move when every member of every church with the prayer upon his lips "Lord, what wilt thou have me to do?" feels his personal responsibility which cannot be delegated, calling him to lay aside upon the first day of the week as God hath prospered him.

"Cranking Up"

WE live in an age of inventions, but up to date no one has come forward with a "self-starter" for church work. In ninety-nine out of every hundred active churches it is still necessary to hold rally days in the Sunday school, young people's society, woman's circle and the public services. Here and there a church advertises, "All services as usual" but nevertheless we know that there is an easing down in church work during the summer months. Even the stay-at-homes "want a little rest" and take it. It sometimes requires weeks and even months to get under normal headway.

It is to the credit of the churches that so many of them early in the fall make studied efforts to concentrate their working forces in order to take up with vigor the tasks for which they exist. Through preaching, publicity and prayer they may well seek to secure the largest possible percentage of the membership of the local church for definite service.

The minister is expected to "crank up" the machinery. The whole congregation may be snugly seated waiting for things to move but in the meantime Mr. Minister may be found sweating and cranking. Here is where the self-starter would come in handy. It would be safer for the minister and perhaps insure a quicker get-a-way. But as we said at the beginning no self-starter has yet been invented. It is still necessary to "crank up" the church machinery, though it is a hard and somewhat dangerous task. There is always danger of "back fire" and many a parson has found himself covered with sore spots caused by ill-advised effort along this line.

Mr. Minister, will you suffer a few words from us? You know that we who sit in the pews put first things first. First things with us are the things we want to do more than we want to do some other things. These commanding interests may lie in our business or rotary clubs, chambers of commerce, farmers' clubs or women's clubs or one or more of a thousand and one fraternities. We may find our time consumed in the good work of the

church federation, the Sunday-school union, the Red Cross or the Y. M. or Y. W. C. A. or the Christian Temperance Union. We may feel that the Boy Scouts or the Camp Fire Girls offer a greater field for service than any task in our own local church. You may occasionally find us in the church to listen with more or less interest to a sermon but you will not have our time and whatever talent we possess unless it is made plain that in the church—our church—there is work to be done as vital, as far-reaching, and as congenial as that we find in other groups.

The work of the churches is 99 per cent volunteer service. The men and women who put in their time and crowd their already over crowded lives with new tasks must feel that by taking on the extra service they are serving God and their brethren in a most genuine way.

Few of us are interested in merely seeing the wheels go round. You may start the motor but we want the whirling machinery geared to some more worthy task than simply that of keeping the church doors open, or conducting services in a kind of private chapel for the saints. We want in some way to have our eyes opened to the gigantic task of the churches of Christ in these days when civilization itself is in peril.

Mr. Lloyd George in his recent address to the leaders of the Free Churches of Britain made it clear that he conceived it to be the task of these churches to lift the people out of the selfish materialism into which they have fallen since the war. He challenges the churches to destroy the war spirit which still lives and will live so long as nations and individuals seek to live unto themselves, and for themselves. In our own country we know that the churches must help stem the tide of lawlessness which threatens the foundations of our nation. We cannot wash our hands of the responsibility for the industrial strife which is everywhere in most exaggerated forms—strikes and lockouts, picketing and injunctions, hatred and bloodshed. Our churches are not capitalistic bodies. Baptist churches, it is true, are for the most part made up of the common people. We have, however, in most churches some rich and some poor and we should more than dwell together in peace. We should promote peace based upon justice and equity.

This is not an appeal for you to preach a "Christless social gospel." There is no such gospel worthy of the name. It is a plea for you to help us see him in a light which is brighter than the noonday of our material suns so that with new purpose we shall ask, "Lord, what wilt thou have me to do?"

Many of our churches need just the leadership and inspiration the army of unrelated workers can give. In "cranking up" for the work of the fall and winter is it not possible to enlist with the old workers—the faithful few—a new body of men and women who love God and their fellowmen and who have felt that in order to render a practical service to their own day and generation they must give their time and talent to movements and organizations may of which are but loosely related to the work of the local church?

A Page of Opinion

A Baptist Theology a Progressive Theology

THROUGH the kindness of a friend, there has come to our desk a copy of an address on "Our Denominational Outlook" by Dr. Augustus H. Strong. The address was delivered at the general denominational meeting in connection with the Baptist anniversaries at Cleveland, Ohio, Thursday morning, May 19, 1904. Our readers will recall that THE BAPTIST printed serially the last course of lectures delivered by this stalwart Christian thinker. To read the address one would think that it was written with our present denominational situation in mind. "Do we Baptists still hold to the belief and practice of the fathers, or have we departed from the faith and turned aside to a science that is falsely so called? My reply must be a qualified reply. I maintain that the great Baptist body still holds to Jesus Christ its head; still stands for his deity and his atonement; still insists that the church shall be composed of regenerate persons; still claims that the constitution and ordinances of the church shall visibly picture and express the inward union of believers with their divine Lord. But I hold at the same time that there is progress in our Baptist apprehension of the truth; that it is duty to accept the new light that true science gives; that the formulas of the past need some revision in order to satisfy the demands of the present time; yes, that the impulse to this revision is itself divine, an impulse from Christ himself, whose Spirit is promised to guide us into all the truth. It is our advantage that we have no authoritative creed to define our theology once for all; and this ensures us freedom and right of development. A creed expresses one age and set of thought; the Bible is of many ages, minds, purposes. Accepting it as authority, we still affirm the duty of bringing out of that treasure things new, as well as old. A Baptist theology must continually seek the truth, must keep abreast of public intelligence, and must be a progressive theology. The guarantee that it will not ultimately run to wild extremes is furnished in the total teaching of the written word, and in the continued influence of the Holy Spirit."

Even Methodists Are Human

THE editor of the *Pacific Christian Advocate* says of Dr. A. G. Kynett: "No living man knows better either the philosophy or the history of Methodist church extension." In a communication in that journal Mr. Kynett writes as some of our own secretaries might do:

"It is evident that when the Centenary canvass was made a number of zealous promoters without any authority whatever made promises to churches that if they would subscribe so much to the Centenary they would get back so much, and a number of times the charge of bad faith is made against the board because it neither can nor does meet such unauthorized promises, which some churches interpret as binding contracts. It hap-

pens sometimes that when we ask for the names of the parties who made the promises we get very indefinite and evasive answers.

"As you know, from the beginning the executive committee instructed the various officers of the board itself to make no promises as to what the executive committee would do.

"In the portion of the work committed to my care I have had occasion several times, when threats were made that if our board did not make certain donations of a certain amount, that the Centenary subscriptions would be withheld and turned to the use of the local church, to call attention to the fact that the promises were unauthorized and ask who made them. Then, to show that the receipts of the board from the Centenary were only about 40 per cent of the amount received by the Centenary and that our board had absolutely no authority to consent that Centenary subscriptions should be turned to the local uses of the church."

Is It True Baptistically?

IN the conference recently held in Copenhagen for promoting international good-will Dr. Jowett, according to the *Christian World*, brought the delegates face to face with the spiritual principles which should guide them as Christians. "Dr. Jowett declared that behind material disarmament was the deeper, more serious and difficult matter of disarmament of the mind. To uproot the prejudices out of which misunderstandings arose would do more to make armaments unnecessary than the activities of the governments. The greatest enemies of peace were lurking fears and suspicion. Their biggest antagonists were illusions. Where did this envy, jealousy and suspicion come from? In the first place it was bred and nourished and cherished in our daily press, by its suppression of facts and perversion of facts, and by statements fashioned by the financial interests and not by moral ideals. He had spent six months recently in the south of France, and saw his fellow-countrymen through the French press and did not know them. When in the United States he saw England through the medium of the American press and did not recognize his fellow-countrymen. If his French friends were in England just now they would not know their own land as reflected in the English press. The first thing they had to do was to look beyond the press and right over the press and look at the people themselves."

We cannot refrain from asking a question or two. How much of our present denominational confusion is traceable to Baptist editors? We know that sections of the secular press foment suspicion. This is their stock in trade. They come honestly by the name—yellow journals. If we could hear from "the people" would they charge that our differences chiefly concern the ministers and would they indict the religious press for keeping mooted questions alive?

The Child and the Present Christ

An address delivered at the International Sunday School Convention.

By BISHOP EDWIN H. HUGHES

CITIZENS of Boston in recent months have engaged in a debate concerning two statues of Phillips Brooks. One statue is a plain representation of the great preacher, standing alone on a vast pedestal. The other statue, designed by St. Gaudens, is located by Trinity Church in Copley Square, where it has stood for a period of years. It presents Phillips Brooks clad in clerical robes and standing in his pulpit. Behind him is the figure of Christ, as if indeed the Master had insisted on coming to the sacred desk with his mighty servant. Many artistic critics have preferred the later and simpler statue to the St. Gaudens representation, and the discussion has not always been without warmth. But, whatever the final result, we may well hope that the spiritual meaning of the older statue may not be lost.

The man who teaches the truth of Christ can be at his best only in the presence of Christ. For, after all, in our holy faith there has ever been a strange identification of Christ with the gospel of Christ. It is not wrong to say that he is his own gospel. The Mohammedan does not say, "I live; yet not I, but Mohammed liveth in me." Yet millions of Christians say that wonderful speech about their Lord. In a poor plagiarism of our Christian hymn, Buddhists have been trying to sing:

"Buddha, lover of my soul,
Let me to thy bosom fly."

It is safe to say that this weak copying of our singing faith will not long feel at home with the religion of the Buddhists, while Christians will continue to chant the gospel of a present Lord.

"I am with you"

We are warranted, likewise, in saying that his presence is promised in a peculiar way to those who teach his truth. The faith that Christ enters the teaching desk with his own delegated teachers is older than St. Gaudens' statue of Brooks; and that same faith will outlast all stone and bronze. When Jesus said on the Bethany hill, "Go and teach all nations," he said also, "I am with you." The presence of Christ was to be with the truth of Christ. One of the poets of America has said that he never understood some of Tennyson's poems until he heard Tennyson him-

self repeat them. Then the poet laureate of England transferred the accent of his heart to the rhythm of his lines and made their meaning plain. The Word is a feeble parable for our gospel. The presented faith has a present Lord.

But if this blessed article of our Christian creed has meaning for all sincere teaching of the truth of Christ, it must have special meaning when the truth of Christ is brought to its most hopeful and fertile field—that of childhood and youth. When we were little people we often sang a hymn whose first verse was:

"I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with him then."

The longing of that hymn is a natural one. If, as we are older, we become more religious, we do not recover from childhood's desire. It

What Can A Little Chap Do?

WHAT can a little chap do
For his country and for you?
What can a little chap do?

He can play a straight game all through;
That's one thing he can do.

He can fight like a knight
For the truth and the right;
That's another good thing he can do.

He can shun all that's mean,
He can keep himself clean,
Both without and within;
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face;
That's an excellent thing he can do.

He can look to the light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight;
Those are truly great things he can do.

Though his years be but few,
If he keeps himself true
He can march in the queue
Of the good and the great,
Who battled with fate
And won through;
That's a wonderful thing he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King—
He can follow the Christ, the King.
JOHN OXENHAM.

does not depart; it is simply changed into a more spiritual prayer. There is no need of a journey back over the centuries to Judea. We say with Whittier:

"Faith has still its Olivet,
And love its Galilee."

But it is significant that this longing for Christ's nearer presence brings us into the presence of childhood. Somehow the child leads us into the presence of Christ; and somehow Christ leads us into the presence of the child. When Jesus comes to his disciples in their more reverent mood, he sets the child in their midst. When the little child comes to us in our more reverent mood, he sets Christ in our midst. It is precisely this double fact that is the hope of our world.

Christ and the Children

Some weeks ago I made a study of our Lord's life with a view of discovering the promises of his presence with us and the conditions of their fulfilment. I found many such promises. They are sprinkled liberally in the blessed records. But my mind and heart finally settled on one promise that seemed most comprehensive and definite—that word of Christ in the thirteenth chapter of Matthew: "Where two or three are gathered together in my name, there am I in the midst of them." I rather rejoiced that it was found in Matthew. Had it been found in John, some scholarly hand might more readily have waved it off into symbolism. In a way, it is rather an abrupt word. You wonder why it comes just there, and what relation it bears to the previous speech of Christ. When you go back to the beginning of this discourse you find Christ with the child; and, as you follow the discourse through, the child appears and reappears and reappears again.

It all begins with the question of the greatness of the kingdom. The answer of Christ is, "A little child." I think that those of us who are parents must often try to imagine the scene—the child with wondering eyes, now looking on Christ and now on the disciples, but mostly on Christ, returning for a cure of bashfulness, to the face and perhaps to the arms of the Lord. Then that child, with all other children, finds lasting peace in the proclamation of

the Master. What amazing things he says:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"And whoso shall receive one such little child in my name receiveth me.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father."

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

These words are the great prelude to the promise of Christ's presence. He ends it all by saying: "Where two or three are gathered together in my name, there am I in the midst of them." It sounds much like a description of a Sunday-school class. When I thought of it in this light, I caught the vision of hundreds of thousands of faithful men and women in all the world, each sitting in the midst of the children. Then in each group I saw "the form of the Fourth"; and I felt that I had the authority of the Master for giving this special interpretation to his promise.

The point, then, is that Christ is present in a special sense when eyes of spiritual love are turned toward the child in the midst. Nor is this merely a theory gained by a forced exegesis of the Gospels. It is a theory and an experience. This is not the time to give the emphasis to its wider social application; and it is certainly not the time to make any

God Steers

"Of that great change," R. L. Stevenson once wrote about some crisis in his life, "which turned me from one whose business was to shirk into one whose business was to strive and persevere—it seems as though all that had been done by someone else. I was never conscious of a struggle, nor registered a vow, nor seemingly had anything personal to do with the matter. I came about like a well-handled ship. There stood at the wheel that unknown steersman whom we call GOD."

—British Weekly.

attack upon the Supreme Court of the United States for its recent decision with reference to child labor laws. But it is a good time to say to all our parties and people that when we shut the child in mill or factory or mine, we also in some real way shut Christ out of our American life. Let me not unduly amplify your passion and mine with regard to this gentle crusade. Yet let me say with ardor unrestrained, that when the United States secures fully the love and conscience of Christ, any mill owner or any mill manager who dares to hire little children in order that by paying them cheap wages he may secure larger dividends for greedy stockholders will be absolutely denied membership in any branch of the Christian church in America. Speaking industrially, Jesus sets the child in our midst, and his word about what happens to those who make the little ones stumble has its economic bearing.

Nor does the rule fail on the intellectual side. Dealing with childhood compels us to use "the simpli-

city that is in Christ." We are not always fair to the little people. We build our church services for adults and then complain because the children do not come. A Massachusetts clergyman began to preach a seven-minute sermon to children on each Sunday. This brief sermon led him to put away all big vocabularies and all complicated theological formulas, with the result that his older hearers made request that he preach to children all the time! When he did that, he preached to that childlike spirit which is everywhere a mark of Christ's kingdom.

The Unfailing Test

This brings the matter forward to a question of character. We have all had given to us many tests for judging people. We have been told that a squinted eye means a squint in the moral nature, and we have found that it is not so. We have been told that the person whose eyes wander when he speaks with you, and who does not look into your face steadily and frankly, is fickle in his loyalties; and we have found that this is not so. All these superficial tests fail. But there is one test that I have never known to fail: when you find any man or any woman in good and normal health who does not love children, you discover in due season that this man and this woman are mean and selfish and contemptible. Such a person is far removed from both the spirit and the presence of Christ.

The examples of this reaction, on the good and positive side, are many. The people who have given themselves grandly to the spiritual service of childhood and youth grow beautifully like our Lord. Arnold in England, and Hopkins in America, become as renowned for character as they do for power of instruction. They who meet with Christ in the presence of the child, and with the child in the presence of Christ, grow in the graces of our blessed faith. We usually find a character like this in each of our colleges, a man who comes down from the mountain of God, not knowing that his face shines. And in many of our towns we have such people—teachers of youth, who are canonized by all the people, because indeed such teachers, dwelling with the child, dwell also in the presence of Christ. For, after all, we must not forget that, when God would redeem our world, he came not through the broken dome of the sky but rather through the cradle of a little child. Our gospel cannot get on without a Bethlehem.



The Madison, Ohio, Baptist Church gets its folks to attend Sunday school and church services by using motor busses which during the week transport children to centralized public schools. Attendance increased 30 to 50 over the average before using the motor busses.

The Fighting Saint

Many fight poorly equipped, but need not. Every skirmish won opens the way for another.

By HORACE T. HOUF

THE fighting saint—it is a peculiar marriage of ideas, but if it be a happy one let it stand. I first came upon the expression a few years ago as the title of a little book by one of God's saints. I have recently been recalled to it by a fresh study of Ephesians 6:10-20. Surely the expression is one that the Apostle Paul would have liked. The ideas are in accord with his way of seeing things and he himself was something of a fighting saint as any one who knows the story of his life will readily believe. Recall how he wrote to the youthful but much beloved Timothy: "I have fought a good fight, I have kept the faith, I have run my course." Recall again the recital of the many things that had befallen him in his strenuous campaigning for the cause of Christ which was dearer to him than his own life (II Cor. 2:21-33). We may receive from him some admonition on the subject of Christian warfare and be sure that we are admonished by one who knows and has earned the right to speak. In Ephesians 6 he makes some helpful suggestions as to the equipment with which one should enter upon the series of conflicts that arise in campaigning for Christ. It is profitable to look at them in detail.

The Winner Must Fight

Upon the reading of these verses addressed to the Christian community at Ephesus the first idea that stands out is the suggestion of conquest. The Christian life is one of conflict. This was true in the days in which Paul wrote. It is also true in the days in which we live. Paul was entirely clear in what he meant. He did not mean that salvation as he had preached it to the Ephesians was consequent on any fight they might make. As to that he was unequivocal. That came by faith in Jesus Christ. Their initial arightment with God was by the grace of God coming down upon them from above. It was no achievement of their own. But having taken that step they were at once in the midst of an unending conflict. There were many things hidden away in the recesses of their own souls that they must steadfastly withstand. They must forsake the dark ways of superstition and of sin. The goddess Diana must be forgot. The frivolous ways of the theater and the race-course must be left off. The unspeakable hidden life of licentiousness must be given up. Against a whole pantheon of devils and demons must be mustered the power of the living God and a host of ministering angels. Out of the darkness they must press on into the light. It meant conflict. There was no escaping it. Without hesitation therefore the apostle warns them in no uncertain way. They are happy in their new-found faith. He rejoices with them. They can win but they must fight.

In our own time we may well think on this. The Christian life is a conflict. There are streaks, cross-grains, still discernible in all the children of God, streaks put there, it may be, by an inheritance we could not control. But the flaws are there. Being reborn has shifted them but they remain. Their power is somewhat broken but still they stay. What man or woman cannot, by seeking, find them out? One

"To root out sin and the evil that is ever with us, this can only be accomplished by the divine power. It is not possible or within a man's competence to root out sin by his own power. To wrestle against it, to fight against it, to give and receive blows, is thine: to uproot is God's. If thou hadst been able to do it, what need was there of the coming of the Lord?"

—Marcarius the Egyptian.

saint finds a cross-grain that leads off in one direction and another in another. They are almost never just the same in separate lives but always they lead away from Christ. We must fight. There are foes within the citadel and we must be watchful lest at some dark hour they fling open the doors to the enemy. And there are habits we have acquired that also prolong our fight. It may be that we actually encourage them. In the desire to taste at least the slight savor of some evil thing we traverse the borderland of sin. The tang of the scented air secretly pleases us. We do not indulge, but we whet the edge of appetite and weaken our resistance. Again, those with whom we live and have to do are not always firmly set on the things of Christ. They twit and tempt us. We play into their hands. Our desire to please will not let us be unbending. We compromise and lessen our assurance of victory. We dull the edge of our influence. Or it may be that the entire ensemble of things about us is out of accord with the Christian way. Even at the risk of being considered protesters of an eccentric and stubborn sort we dare not just accept things as they are. The rules of the game may seem to be fixed. Most people are going it according to what seem to be the rules. But maybe the rules need to be changed. Maybe it is not a fair or winning fight as things now stand. Changes that are radical and thorough-going may have to be made. We may be the logical ones to say so and to help in making the change. In our day we cannot with eyes shut go dreamily along hoping that some day all will come out right. Such shallow optimism is not of the mind of Christ. There is need for fight. The saint with the mind of Christ and the will to see can discern several places where the battle must be engaged. Within and without are foes to the Christian life and the Christian enterprise and we must fight. It was ever so, and the end is not yet.

Poorly Equipped

To put on the whole armor of God, is Paul's next counsel. This implies that some to whom Paul wrote were fighting poorly equipped. Who among us would deny that is true also today? Of the multitudes who name Christ's name how few really are held firmly in the grip of the things of Christ! What a pitiable remnant are they who really do the work of the kingdom! Pitiable, but in numbers only for they are rich toward God. Where are the churches in which all are up and

doing? Even in those which set the goal of having all at work, how far short they come! Many are fighting poorly equipped. For one thing many fight half-heartedly. They have given an assent to Christ but have got no farther. The soil is shallow. The stones are many. The thorns are persistent and everywhere. Such souls are unaroused. They jog along in their routine ways but do not live. They half hope that Christ holds them safe but they can not arouse themselves to enter into his campaign with resolve and persistence. Then some fight isolatedly. They are skirmishers only. Theirs is guerilla warfare. They are and they are not. They do and don't. They mean well but they are not tied-in. They don't keep step. It is sporadic and ineffectual. It may harass the enemy but never defeats him. Such are solitary souls that may be honest and sincere but they never arrive. They are apart from the main forces of the King and they do but little good. Then in our day many seem to be fighting skeptically. They are loyal with reservations. They are scrupulously careful about the way the issue is drawn. The nerve of their enthusiasm is cut because they are not sure. They believe they believe, but the way seems dark. They fight poorly equipped.

The Whole Armor

But best of all, Paul assures us that the whole armor of God is ours for the taking. We need not campaign uncertainly. We need not fight at our own expense. God, whose we are and whom we serve, attends to that. The whole armor of God needs but to be put on. Then Paul specifies: "*Gird your loins with truth.*" Tie yourself about with the truth. Enmesh yourself in the truth and you are prepared for most anything. Perhaps here he means the truth in Christ, the Christian truth, the body of ideas and realities made fully known in Christ. Robe yourself in the body of Christian truth and you bind yourself about with the power of God. Or even the wider universal truth provided only it be the truth. For all truth is God's. And all truth will agree with itself and hold together. But fortify yourself with truth. Nothing less than that will suffice for bed-rock. Begin there. Let it be experimental truth so you can rest in it, but firmly fix yourself in the truth.

"*Put on the breastplate of righteousness.*"

Righteousness in both New Testament senses. Guard the most vital parts of your life with the righteousness which comes from God by faith in Christ. Get out of self back into God and his grace. It is the armor of God you are to wear. But this righteousness by faith will become increasingly a righteousness in fact. God's righteousness through your faith will become your righteousness more and more. Your integrity will be founded in God. Wrap yourself up in that thorough-going righteousness that makes you beyond assault morally and spiritually. A good man is impregnable. God's provision is trustworthy and complete. "*Saddle your feet with the gospel of peace.*" Rest securely and confidently in

God for your salvation. Have no fear of his keeping. But let it also be a message of peace to those about you. Become a messenger of spiritual peace and fraternal good will. Carry this message wherever you go. Protect yourself against stumbling and needless hurt by your calm peace received as a gift of God. Make it help you over rough places and become a gospel to others where you are. Be wisely on-the-go for God. *"Take the shield of faith."* Only believe, only trust, and a multitude of foes will beat unmitigated retreat. Your belief in God through Christ will parry all the darts of those who seek your undoing. Your trust in Him will make you invulnerable. The shield is adjustable. It is movable as though alive itself. Attacks from many angles may be met if only you have faith. Believe God and stand fast. Trust God and go forward. Hold firmly to your confidence in God, in his knowledge of your needs, in his love for yourself, and in his determination that no sincere soul shall fall vanquished by the way. Shield yourself with faith, with trust, even when you can not see all the way ahead. *"Receive the helmet of salvation."* Defend your otherwise defenseless head with that. God wills it. He gives it. He assures it. Christ wrought it. Just receive it. Then live it. Your salvation is a bedrock certainty. It is as sure as God. You are God's and no enemy can pluck you out of his hand. Hide beneath your salvation and do battle as from a stone wall. *"Wield the sword of God's word."* God's word is the revealing of God's will. Take his word wherever you find it. Do his will without flinching. Armed with a confident knowledge of his will, go forward, fight, dare, live. Does it counter some worldly judgment? Stand firm. It is God's will. Must the campaign be launched? If it be His will launch it! Must half-way measures be rejected? Is it his will? Reject them. God's will is a weapon with cutting edge. It is aggressive. It attacks. Be sure He wills it, then go ahead. The Christian must be able to stand. But he must not stand all the time. He must be up and at it, the King's business. With the word of God's will he goes out confidently. For God goes with him. *"The whole armor of God: girdle, breastplate, sandals, shield, helmet, sword."* Such a warrior is well equipped.

In Touch with Headquarters

But all this equipping must be bathed in a fitting spirit. *"Praying at all seasons."* Otherwise the fighting saint may not be in touch with present orders. He may mistake the will of headquarters. Some things may have changed and he knows it not. He may otherwise forget that he is campaigning for Another and not himself primarily. His pride and foolish weaknesses may betray him into trouble along the way. Let him keep connection with headquarters unbroken, all lines up and messages going and coming. The prayerful saint can fight better. Otherwise his weapons will prove cumbersome and the battle may go adversely. *"Watching with all perseverance."* Keep alert. The enemy never sleeps. Intentions are good but those who sleep may awake too late. Be on the lookout always. Seek to hold fast every advantage. Be watchful for every chance to push forward. The living God goes before but his sons must share his purposes and keep awake in their pursuit. *"For all saints and for me."* It is "all together" or not-at-all. It has ever been so. God's warring children must war not with one another but with their common foes. In the local

field of battle or all along the line, there must be one purpose and one army. Cross-firing is always disastrous. It demoralizes and defeats itself. We must go forward together. God wills it. Many fight poorly equipped but need not. The whole armor is for the taking. Many do campaign fully equipped. More could and should. Every skirmish won opens the

way into another. Every battle bravely fought ennobles those who struggle. Toward the sunset quiet will come. Some may be fallen asleep but their dreams will be of victory. The fighting will last all day. But at evening God will reign upon the mountains. And all fighting saints will have their reward.

Granville, Ohio.

Roping the Boys into Sunday School

BY CHARLES A. STARR

IT does seem a little strange, lassoing boys, to get them into a Sunday school, doesn't it? First, it took the lariat and a man who could use it; then, too, it took the boys. But in a city like New York there is never a shortage of the latter. The man with the lariat was there, too far from the Western cow country where he learned to swing it.

Frank Bruno Gigliotti—he's a Reverend now—who did the lassoing was once much that seems incongruous with pastoral work or recruiting Sunday-school classes. As a boy he lived on a ranch up along the Dakota-Montana border, learning to ride, then to take part in the round-up and "big drive" to the railroad station. He could rope a steer or a wild horse with the best of the cowboys, and ride so well that when the owner of a string of race horses saw him at a rodeo he coveted the youth as a jockey and hired him forthwith.

He became a good jockey and rode many winning races in the West and Southwest and hung up records which stand. He learned some other things during that time, among which was to handle cards deftly. Satan thought he had him, but all the while God was preparing the cowboy-jockey for greater things.

One night Gigliotti passed a street meeting in the Northwest, where he was racing. A song and a sentence or two of the speaker's message lodged in his mind and though he passed on, at the next corner he turned and went back to the meeting, leaving a companion. That night he became acquainted with Jesus Christ.

Next day he quit his job as jockey, went East, found another job, then started a mission, prospering in both. He rose to the position of shearman in a steel mill at good wages, but his success in the mission attracted the attention of preachers and Gigliotti was sent to the Biblical Seminary in New York City to study for the ministry.

His spare time was too valuable to waste and he began street work for the evangelistic committee of New York City.

*DEAR God, I am a growing child;
Each day of living brings
A hundred puzzling thoughts to me
About a hundred things.*

*Sometimes it's very hard for me
To tell what I should do.
And so I say this little prayer,
And leave it all to You.*

*So now I need not be afraid.
For Love is near to me.
A Guardian Angel holds my hand
And helps my eyes to see.*

*When I am puzzled over things,
His help is sure and true.
You are my Guardian Angel, God;
I leave my life with You.*

—JOHN MARTIN,

In "Prayers for Little Men and Women."

His specialty was boys and young men. It will be seen that it was a perfectly natural thing for him to use the lariat on a group of boys fed up on lurid literature. They were startled to find a young fellow who could do the thing they had read and dreamed of, and it caught them in more senses than one.

He found another group of boys on a vacant lot with a deck of cards, saw that they did not know how to shuffle the cards and asked if he might not show them how to do it. Marvelling at his dexterity they were ready to listen to Gigliotti as he told of things much more worth while than card playing. Before they parted they handed over the cards, saying they would have no more use for them.

Another group was playing with dice. Gigliotti proceeded to show them how to shoot craps, for they were bungling. That was his bait to catch alive the fish he was seeking and that lot of boys is in another Sunday-school class.

One day on the street he struck an acquaintance with a young Dane—Gigliotti was always doing that—and finally invited him to visit him at the school. The Dane is there now as a student for the ministry. He has been called a genius by the head of the school.

This is but one type of the work which the evangelistic committee is doing in tents, shops, on vacant lots and on street corners, touching not only English-speaking folk, but almost every nationality under the sun. Meetings are held in five or six different languages.

Of particular interest to people in other sections of the land is the work among the foreign-speaking folk. Many of these come alienated from the religion of the homeland; some of them are avowed atheists, anarchists, Bolsheviks and red radicals of other sorts. There is a church made up almost wholly of former anarchists, several of whom are either in the ministry already or are preparing for it.

But more important is the vast number who have been won for the Master who have scattered throughout the country with a new hope and a new vision, no longer menaces or problems, but assets to the communities in which they settle. And numbers of them are back in their native lands as missionaries or preachers.

Thus the work in New York City touches all the country and even missionary fields, giving an interest in it far wider than the city limits. The evangelistic committee is the concerted work of the churches in behalf of those who do not attend the church services, being classed as "taking the church to the people and bringing the people back to the church."

To August 10, an aggregate of 175,751 people were reached through 1,441 meetings, held in seventy-two centers, in English, Polish, French, Hungarian, Chinese and Russian. Six tents are now in operation.

"Sunday School" Denney

By W. H. THOMPSON

ALLOW me to present a description of Rev. S. S. Denney—"Sunday School" Denney, as he calls himself; only seventy-one years of age; fifty-one years spent in the Baptist ministry; hearty and hale, rugged and keen—as he appeared when he came back to attend the annual meeting of the Ohio Association, which was held recently with the Zoar Church. This was the church in which he held a revival meeting more than twenty years ago with 104 conversions, the first fifty of whom were married men.

Country pastors of the present generation may be interested to know some of the secrets of Brother Denney's success as a country pastor in the hills of southern Ohio.

He had as adequate educational training as the schoolteachers, physicians, and lawyers of his day. He had not only the common-school course, but he spent three years in a select school. He entered Granville College, but after a brief term returned to the work of his churches, and took up private studies with the pastor of the Baptist church at Gallipolis. Twice a week he went with a load of produce to market at Gallipolis. After the marketing was done, he took dinner with the pastor, and spent the afternoon in study—Bible study, sermonizing, etc. He is a good singer of gospel hymns, and a writer of "careless rhymes," lyrics depicting incidents familiar to country folks in the hills.

Getting Along With Folks

He has a happy faculty of getting along with folks. The young people know he is human. He loves the children and they like him. He claims he has bought more candy than any other man in Southern Ohio, and given it freely to children. He can tell interesting stories with a purpose by the hour. He never stays too long at one home, eats heartily of every kind of food except chicken (!) and goes to bed without taking the burdens of the day with him. As a member of the F. & A. M. Lodge he is found worthy and well prepared.

His sermons are short and direct. He never had a "barrel," but has always developed new sermons for new days and occasions. His old friends say one reason why they like to hear him preach is that they never know what he will say next.

He trains his Sunday-school teachers, meeting them once each week, instructing them in the details of scripture interpretation, then helps them to apply the material to the various age groups.

His evangelism is sane. "He never cracks the shell of the egg to help the chicken out."

He has held "long-term" pastorates. He was pastor of one church twenty-seven years. He has baptised members of the fourth generation in two families. He grows up with his flock, leading them in their community projects. He keeps up with the times, always able to talk intelligently of the latest invention or device for the common good.

He equipped himself with the best means of travel in his parish, having a good saddle horse which took him over the hills in all kinds of weather.

He gave himself wholeheartedly to the work. Many a time he would leave home on Saturday afternoon to be gone over

Sunday, then find his people ready for a revival meeting and not return home for six weeks.

Even now he is undaunted in spirit, a Macedonian call to a neglected mountain section in Pennsylvania has been answered and he plans soon to continue his work as a pioneer.

Current educational standards are higher, the community life is more complex, automobiles are here, and daily newspapers and radio-phones are available for country people, but they will hear him gladly if the country pastor of today will be a man "for such a time as this".

Granville, Ohio.

Baptist Missionary Chaplains

As Reported at the Indianapolis Convention

D R. L. C. BARNES spoke as follows: "To become a chaplain in these days is a great honor. With the help of the Chaplains' Aid the Northern Baptist Convention, in cooperation with the Federal Council of Churches of Christ in America, has made it exceedingly difficult to get into the chaplaincy. Only men of most approved standing and character and ability can do so. Some eight years ago one of the chaplains said that they seemed to be disconnected with the denomination they represented, and he wanted to know if there was any way by which this corps of fire-fighters could be recognized by their brethren. Now we have come to a time, after our brother chaplains organized and made their appeal jointly, when we can recognize them. There are now twenty-one chaplains in the army to whom we have given the privilege, as they requested, of becoming chaplain missionaries. Within two months two-thirds of these chaplains have seized the chance to put themselves in this relation with those whom they love in our denominational work.

"How can our Home Mission Society take on thirteen new missionaries? Because the U. S. Government pays their salaries. But we are still able to make small appropriations to them out of the war fund to assist in special ministrations in this work."

Concerning the chaplain's work, Chaplain Ballentine said: "I am sure I consider it an honor and great privilege to represent the Baptist chaplains of the North, and to speak for a moment upon our new relationship with the Home Mission Society. . . . I would like to give you a brief glance of the chaplain's work. We are glad of the action that has been taken in regard to us. And I would like to enlist your sympathetic interest in the work of the chaplains as they labor in the United States army.

"On April 1, 1922, there were 179 chap-

lains in the army. Of these 25 per cent are Catholics, 70 per cent, Protestants, and 5 per cent are not identified with any denomination. There was a denominational balance established during the war which made it possible for every denomination to be represented among the chaplains. At the present time there are twenty-eight Baptist chaplains, fifteen from the North and eleven from the South, and two colored. Every chaplain is a commissioned officer. He is advanced by service, not by favoritism. After five years he becomes a captain. Six years more makes him a major. For a period of four years, one chaplain is selected as chief of chaplains. At the present time a very fine man is in that position. Many new features have been added to the chaplain's work. The chaplain's work is very much like that of a pastor. I am an ordained Baptist minister and a commissioned officer, and now I am a home missionary, a sort of combination, three in one. I am glad to fill these three positions. We work with the officers and their families and the enlisted men and their families. We have our problems. The chaplain must make himself a friend of the enlisted men, win their confidence, remove dissatisfaction, provide religious services. We conduct preaching services, Sunday school, and so on.

"What about the new relation that has been established? We are glad that the Home Mission Society wants to look upon us as its missionaries, glad to be so considered. Now we do not feel that we are isolated from the denomination and the churches; we do not want to stand apart, and we are glad you are not going to let us. We shall be glad to send you our reports and to tell you of our work. In behalf of the Baptist chaplains, we are glad to be one of you. The salary, however, is provided by the government. The government appreciates our service according to the number of years of service given. The government provides a pension. We want your sympathetic interest in the work of the chaplains and in the religious problems of the army. How many chaplains do you know? How many in your state? How much have you done? We thought it was a fine thing for a man to go and many churches gave up their pastors during the war. The same work is going on in the time of peace. We do not believe in war any more than the doctor believes in disease. We have the boys to minister to. They are kind-hearted. They come in for a period of three years, and in connection with their military duties, learn trades.

"I want to ask you to have in your heart a real appreciation in time of peace for the men who are willing to stand for you in the time of danger."

He that is down needs fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

I am content with that I have,
Little be it or much;
And Lord, contentment still I crave,
Because thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

—John Bunyan.

Putting the "Teen Age" to Work

By MRS. WILLIAM DENT COOL

AS the summer days are over and we come to the fall months again and consider plans for our Sunday schools for the winter let us not forget that very important group known as the "intermediates" or "teen age" young people.

Looking backward we will find that our schools have lost the pupils to an alarming extent after they leave the junior department and this is the leak that must be stopped. Let us plan this year to do our best to hold the interest of this class of teen age boys and girls and make the Sunday school so attractive that it will not only hold those already in the school but bring in the young people of the community in ever-increasing numbers.

With the advent of the junior high school with its more advanced curriculum we must meet the need for a similar advancement in our religious education. The foundation laid in the children's division must be built upon and unless we have a worth-while program we cannot complain if we lose our teen age boys and girls to other schools which have such a program or worse yet to find that they have drifted away and are not receiving any religious education at all.

The ordinary program of a large majority of our schools is not one that has any appeal to the average teen age youth. They are beginning to think more of themselves and have a great desire to put their ideas into practice. We have talked a lot about organization and sometimes feel it has been worked to death, but experience has shown that organized departments, made up of organized classes in the Sunday school, have been able to show better results than the unorganized schools.

They Want Activity

In the teen age we can begin to use the young people themselves in the organization of the department, and the best results can be obtained by having the officers and committees from the members of the classes with a department superintendent and the teachers to direct and act as a necessary balance. Let the young people work out the program plans themselves and you will find that they will plan meetings that will be worshipful and educational to a surprising degree. Activity is what they want and need and we must provide it for them if we are to be successful. Lack of room and equipment are a handicap many of our schools face but this should not prevent any school from having an organized teen age department even if it is necessary to meet in one or two rooms. The teen age department may conduct the opening worship at least part of the time even if the older people do have to sit back and listen to them. Try it for a while and you will find no one would consider going back to the old order.

The classes should be organized by all means and these classes made responsible for the various details of the program, music, scripture, missionary story, special stunts, and so forth. In order to satisfy the natural desire to be doing something worth while, which we find so prominent in the adolescent youth.

The aim of the Sunday school is primarily to build character through a careful and systematic teaching of the prin-

ciples of the Bible and the life of our Lord Jesus, and the use of this teaching in practical service. We cannot be too careful in the selection of teachers for this important character building period in the life of our young people. There are so many desirable courses in teacher training to be obtained that we should be able to secure better trained teachers every year. The youth is prone to compare his Sunday-school teacher with those in the public school and such comparison is often detrimental to the former. The preparation and teaching of the lesson on Sunday is a small part of the work of a successful teen age teacher. He must be on the job during the week and assist the class in putting over social times, hikes, athletics and other through-the-week activities. Again let the members of the class make the plans and carry them out with the teacher in the background as much as possible, making such suggestions from time to time as may be necessary.

Not many of our schools are provided with places suitable for class meetings

and the teacher or parents of some member must be willing to open his home for the week day activities. Many of our public schools, even in the smaller communities, are provided with gymnasiums which can be secured for the use of the Sunday-school classes where the church has not made such provision.

With the recent merger into the International Council of Sunday Schools and Religious Education we have the strong denominational leadership and the vast army of Sunday-school workers brought together in one group, and we should be able to make rapid strides in all departments of our schools and to attain heights we have never before even dreamed of.

Let us rally to the support of our teen age young people and make their place in the Sunday school so attractive and instructive that we will not only be able to stop the leak so many of us are experiencing but will be able to reach a large number of the youth of teen age who are not now receiving any religious education. Denver, Colo.

De Molay: An Order for Boys

By U. M. MCGUIRE

(The secular press has given wide publicity to the subject of this article. We have, therefore, asked Dr. McGuire to make a study of the movement and pass on the results to our readers so that they may be informed and we trust encouraged to give more consideration to the groups of boys, which in every community will respond to wise Christian leadership. Various organizations are doing good work for the boys and the churches should not be found wanting.—Editor)

A RECENT rumor that a suggested federation of secret societies around the Ku Klux Klan as a nucleus would include the order of DeMolay aroused much popular curiosity to know something about the Order of DeMolay. The essential facts are here briefly stated.

A few years ago, Frank S. Land, a member of the Masonic Order, of Kansas City, Missouri, secured a position for an orphan boy, who was entirely alone in the world and friendless. In order to encourage and help the boy, Mr. Land called upon some other boys, sons of Masons, to help make life pleasant for the little fellow. From this small beginning the group of boys grew into a club, which by and by requested Mr. Land's assistance to form a fraternity of some sort with a "joke" ritual for the fun of the thing.

Mr. Land saw better possibilities and he suggested a serious fraternity to teach good lessons and to base its ritual upon the life of some great man or martyr. The boys would have none of it, of course; for "boys will be boys." Do you think so? Then listen to this: "The boys requested that he read to them the lives of men who he thought would be fitting for them to use as a basis for their little fraternity." Yes, "boys will be boys," but what kind of boys? He found out. He read them brief sketches of the lives of several martyrs; but when he came to the life of Jacques DeMolay he got no farther, for the boys enthusiastically decided that

their fraternity should be dedicated to Jacques DeMolay and should bear his name.

Now, this Jacques DeMolay, the student of history need not be told, was the last Grand Master of one of the greatest Orders of medieval chivalry of the time of the Crusades, the Templars. At the instigation of Pope Clement V and at the orders of King Philip the Fair of France, the Order of Knight Templars was suppressed, its wealth confiscated, and its Grand Master, Jacques DeMolay, burned at the stake. His execution took place on an island in the River Seine, May 18, 1314, while the bells of Notre Dame Cathedral tolled the evening hour of seven. With him died the most brilliant of the great knightly orders, that, since its organization in the year 1113, had thrown the glamour of romance over the Crusades and helped to preserve Europe from Mohammedan conquests. Walter Scott, in "Ivanhoe," gives an interesting sidelight on the decline of the Templars and the character of DeMolay.

The effect on that group of earnest Kansas City boys can be guessed. The Order of DeMolay they would have, and would be. And it was so. Mr. Frank A. Marshall, being invited to help in founding the Order, wrote an impressive and appropriate ritual in two degrees, and the Order was formally constituted in March, 1919.

In order not to conflict with the Boy Scouts, but rather, to follow up their work where they lay it down, the age limits for membership in DeMolay are from sixteen to twenty-one. Principles emphasized are love of parents, reverence, patriotism, purity, courtesy, comradeship and fidelity. It is emphatically not a Masonic organization nor a proselytizing agency for Masonry in any of its branches. It is organized solely to develop and improve the boy himself, and with no other purpose in view. Naturally,

(Continued on page 1000)

The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

Daily Bible Readings on the Promotional Program

The General Board of Promotion has just published a folder giving daily Bible readings for the balance of our convention year—September to April. They are based on the monthly topics suggested for the promotional program, and consist of a verse or short passage, with a suggestive thought drawn from it. The readings were prepared by Mrs. W. A. Montgomery, assisted by Mrs. Geo. W. Coleman, Miss Ina E. Burton and Mrs. Stacy R. Warburton, and will be a unique and timely help for devotion. They are free, and ought to be in use by every member of every Baptist church. Write to the director of promotion of your state, or to the literature bureau of the General Board of Promotion, at any of the following addresses: 276 Fifth Ave., New York; 700 Ford Bldg., Boston; 125 N. Wabash Ave., Chicago; 504 Columbia Bldg., Los Angeles.

Better Baptist Church School Advance

By MILTON W. MCGORRELL

The effort for the Better Baptist Church School Advance is on during September. The first concentrated effort is to be made in the "Big Baptist Church School Week." The first meeting during this week is to be the workers' conference. Other meetings are to be the booster banquet and the church prayer meeting for the Sunday School.

Plans for the booster banquet include the following:

- (1) A working committee which shall be as representative as possible and include members of organized classes. A committee of not more than five will accomplish more than a larger group. The work of this committee includes supper arrangements, program and invitations.
- (2) The banquet should be given much publicity, and much effort should be made to have present every officer and teacher of the church school, together with all other interested workers.
- (3) The menu must mean banquet and not the average church supper.
- (4) An outside speaker should be invited to give the main address.
- (5) Some clever young people should be secured to make appropriate decorations. Short three-minute speeches may be made on some such topics as the following before the main speech of the morning is delivered—extension, efficiency, equipment, evangelism, elementary work, extras with main speech on Baptists at work in religious education.

One of the effective items in this "Big Baptist Church School Week" should be the church prayer meeting, if the pastor and deacons will agree to devote it to the work of the church school. If this cannot

The Prayer Cycle for September 11-17

Special Topic for emphasis during the month: "Facing the task; Rallying the forces of the local church for the season's work."

11. The American Baptist Publication Society and the Ministers and Missionaries Benefit Board.
12. The Board of Education, including department of missionary education and our schools and colleges.
13. The state conventions and city mission societies.
14. Our denominational press.

Our Work and Workers Abroad

15. India, including Assam, Bengal-Orissa and South India.
16. Burma.
17. China.

"Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice."

be done, then the superintendent may call a special Sunday school prayer meeting. Nothing much worth while can be done without prayer. "Without me ye can do nothing."

The crowning event of this church school week is to be the big rally day on Sunday closing the week of effort. The effectiveness of this will depend upon the amount of work put into it. Superintendents and officers should lead in this effort. How many schools can realize this ideal—every teacher calling on every member of the class before rally day? Advertising in plenty should be made in newspapers, on bulletin boards, invitation cards, flying corps of autos. The program itself should be attractive and culminate in resolutions to accept for the year the program outlined by the workers' conference. Detailed suggestions for these meetings will be supplied on registration with your director of religious education or the Publication Society.

The "Big Baptist Church School Week" ought to mean much in generating inspiration and ideas for the great effort to improve the church school.

SHALL not the heart which has received so much, trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?"—RALPH WALDO EMERSON.

Fearless Faith and Fine Fidelity

By E. LEROY DAKIN
Pastor-Elect of Brooklyn Temple

The church is a divine institution with a definite, divinely designated and assigned task—the making known of the Gospel of divine grace. This must be the objective of all its ministry. This objective is realized only as folk are helped into that definite personal spiritual experience we call regeneration—that experience in and through which they come to know themselves as the redeemed children of God. Consequently, evangelism must be the soul of all the activities and programs of the church. Other organizations and institutions may carry on cultural, recreational and entertainment programs quite as well, or perhaps even better than the church; but no other organization outside the church of Jesus Christ is even attempting to work at the spiritual task of the church. The church can make use of cultural and other interests, but it succeeds best when it specializes on its specialty—the preaching of the Gospel of Jesus Christ.

The church need fear nothing but disloyalty to Christ. Education is the handmaid of the church. In the long run—and it takes a long run to show enduring spiritual values—"nothing can be done against the truth." It is ours then in fearlessness of faith and fineness of fidelity to give ourselves unreservedly to the fulfillment of the great commission of our Master. That is our perennial job.

Loyalty to Christ requires the use of all our resources in the achievement of his purposes and an unwavering confidence in his leadership and Lordship.

We are still in the early part of the rallying month: the month of "facing the task and rallying the forces of the local church (your church) for the season's work."

Dr. Tupper in the Near East

Dr. Henry Allen Tupper, of Washington, D. C., who is abroad on an official mission for the United States Government, writes to THE BAPTIST from Cherbourg under date of August 8 as follows: Dear Bro. Editor:—This afternoon I leave Cherbourg, France, for Constantinople via Paris and the Balkans. Arrangements have been made for me to make somewhat of a thorough investigation of affairs in and around the city of the Sultan; and then to visit the Trans-Caucasian region, Armenia, Syria, Palestine and countries further east. Every advantage has been afforded me, in my effort to present a report on my return to Washington, which shall be of practical and permanent value.

With fraternal esteem and regards,
Henry Allen Tupper.

Cooperation: A Prayer Meeting Meditation

"For we are laborers together with God" — 1 Cor. 3:9

By MRS. J. E. WARRINGTON

WONDERFUL opportunity! The dignity it adds to the daily task!

In any business relationship we choose for our partner that man who is wise, who is honest, who is trustworthy, who is morally clean, who is a man of large vision. And here Paul tells us we have opportunity to be laborers together with the great God who is all wisdom, all truth, all purity; who sees the end of the plan from the beginning. Can any man with a partner like that treat his fellow-man with anything but fairness, having a strong desire for his greatest good?

Then, too, this divine Partner has a desire for our good greater than any desire of our own could possibly be. Sometimes we have unutterable longing for some great good to come into our lives, but great as our desire is, it can not compare with his desire for us.

But man must do his share to make the partnership a success. When we have taken into our lives this wonderful Partner, when we have realized that he knows all about the business, we must of necessity trust his wisdom and judgment. Must not the composer of music trust the laws governing music? Suppose that the composer in originating and arranging a composition were to say, "Well, now of course there is a principle of harmony; chords resolve themselves according to a fixed law; but perhaps this principle and this law may not work for me this time. I shall bring in a saw and a hammer and a plane, and hire people to operate them in such a manner as to produce the results I am after." By any remote chance would the results be such a sound combination that people passing would say, "Listen to the music"?

Suppose a builder, instead of following the plan of the architect, were to experiment with the laws of gravitation and say, "This architect knows his business; he is the greatest in his profession. This

time, however, he seems unreliable. I'll do a little planning all my own. I'll put more sand in the mortar and cement. I'll substitute lighter posts and beams. I'll use sun-dried instead of kiln-dried bricks."

"Absurd!" you say. Yes, it is absurd but not more so than to say, "Well, of course I know there is one great Architect who knows all about this building business, but he may be wrong this time. I can not quite bring myself to trust him here. I'll bring in Mr. Experiment and see what he says. We must use a little common sense."

On every hand we meet with this experience. We say, "Yes, God cares and provides for his children"; and then we proceed to fret and worry about our raiment and our food, or we refuse to follow the path he marks out for us, because of the seeming dangers and discomforts of the way. We forget the many promises, such as this:

"For I, Jehovah thy God, will hold thy right hand saying unto thee, Fear not: I will help thee."

The electric apparatus in a building may be beautiful and perfect, but unless we cooperate enough to push the button and thus connect it with the source of light it is utterly useless. How many of us are thoroughly equipped to do a wonderful work and yet are failures because we do not push the button which connects us with the source of power.

Take the simple act of washing the hands. Suppose the left hand should refuse to cooperate with the right hand and should say, "You do your washing and I'll do mine." How far would either of them be a model for cleanliness? But on the other hand suppose the left hand should say to the right, "You help me and I'll help you and both together we will wash the face." One sees at once that by hearty cooperation a much more efficient piece of work may be done.

In Amos 3:3 we find this bit of wisdom: "Can two walk together except they be agreed?" Imagine the two feet with a difference of opinion as to where they wished to carry the owner! In the twelfth chapter of First Corinthians Paul gives a treatise on cooperation, where he speaks of the body being made up of many members—each necessary and important in the work of the whole. Then he tells us of the marvelous experience we may all have in possessing the love that fulfills all law.

Cooperation! Is there any angle of creation that it does not touch? It speaks to us through nature. Together the birds build their nests and together care for their young, each having a separate and distinct work but both necessary to the completion of the plan.

Together the bees store their honey, working in marvelous accord to accomplish their ends. Sun, wind, and rain work together to clothe the earth in vegetation. The rose is a perfect unity of color and fragrance and symmetry, each petal doing its part to produce this beautiful flower. To enjoy fully all this, man must employ in unity all of his senses.

Is it not a lack of cooperation that is the trouble with the world to-day? Nations at war with themselves and with one another; famine and nakedness prevalent in the land, when there is enough in the Father's house and to spare; pestilence and disease working destruction when there is enough wisdom and skill to destroy these evils. When men and nations and churches cease working at cross purposes; when we join forces for the uplifting and betterment of all; when the children of God have learned the simple lesson of brotherly love which makes every one a dynamic center of cooperative energy; then the kingdom of God will come and the Father's will be done on earth as it is done in heaven.

A College President's Answer

By HELEN BARRETT MONTGOMERY

SEVERAL weeks ago I had a letter from a heart-broken mother complaining that her son, a college graduate of the class of 1912, had lost his faith. She charged that Haeckel's works were used as textbooks in the college which her son attended, and quoted giving page and line from one of Haeckel's works.

I wrote to the president of the college in question asking him if the books were still in use, and whether it was representative of the textbooks in use. His reply was full and prompt. With his consent I am giving it publicity.

"I am glad you have written me so frankly. My heart goes out to any mother who finds her son does not share her Christian faith, for that faith is the most precious thing that life contains. I wish you might send me the name of the former student that I might talk, or correspond with him.

"As regards Haeckel—his book is not and never has been used as a textbook at —. Indeed the book could not be so used, as it does not contain the facts

which all students of biology must learn, but merely a distorted and grossly materialistic interpretation of the facts. I have often spoken of Haeckel, in private and in public, as the most narrow and bigoted man of science of the last fifty years. His book is not regarded as authority today by any teacher of my acquaintance. Of course it is, and should be, in every university library, and the student in question may have been led astray by it, if he failed to read other books, equally accessible, which affirm a Christian view of evolution.

"If I could meet the mother I would ask her some questions. Did the boy bring his materialism with him when he came to college? Frequently I spend hours conversing with freshmen who bring to college a mass of doubt carefully concealed from their parents.

"If her boy had not come to college at all, would he have kept the mother's faith? The bank, or the store, are far more perilous to faith than is the college. Recently I called up a senior, about to

graduate from —, selecting a Roman Catholic because I know the Catholics to be strongly conservative. I said to him, 'Has your college course in any way weakened your faith in Christianity?' 'Not in the least,' he replied. 'Why should it? I do remember I was perplexed for a few weeks in freshman year, when I heard the professor speak of the world as evolving through millions of years, for I had been taught that it was made in six days of twenty-four hours each. But when the priest showed me that "day" might mean "age," my difficulties all vanished.' I could send you many letters, if desired, showing how a college course has removed scores of religious difficulties—such as are created by reactionary speakers—and conserved true faith. But you, as a college graduate, need no proof of this.

"I believe that the proportion of young men in college who lose faith is very much smaller than the proportion among those who go into business. If you see fit to send me the name, I will correspond with the student and try to help him."

The Churches and the Tragedy of the Near East

By SAMUEL MCCREA CAVERT

IS IT conceivable that the American people will let the Armenians be massacred out of existence? Already, according to conservative estimates, nearly a million of them have been put to death since 1915.

Not only the Armenians but apparently all the Christian minorities in the Near East are in danger of extermination. Is it nothing to us? Through the Near East Relief we have given \$50,000,000 for the saving of these people. Are we to rescue them from famine only to see them die under a vengeful sword?

It is nothing less than a moral tragedy that no great enthusiasm for the cause of these persecuted peoples has arisen in public quarters. No great leader has appeared to espouse their cause. Are we so suffering from the moral let-down after the war, so callous to bloodshed and destruction, that they no longer stir our hearts?

America is probably the one country which today has sufficient power and prestige to prevent the continuance of the atrocities against the Christian minorities in the Near East. At least the nations of Europe are not likely to take effective action without the moral support of America. According to latest reports, the proposal for an official investigation by British, French, Italian and American governments into the reported atrocities has now been given up. Are we so encased in insular provincialism that we do not feel our solidarity with our fellow-men in the Near East, to say nothing of their being our own blood-brothers in Christ?

Effective Action

The chief hope for effective action on the part of the American government lies in the creation of a great tide of public opinion, and the chief hope for creating such public opinion lies in the churches. Already they have put themselves squarely on record. Official resolutions were adopted in behalf of the Armenians, by the Presbyterian General Assembly in May, by the M. E. Church South at Hot Springs May 12, by the United Presbyterian Assembly, and by the Southern Baptist Convention at Jacksonville in June. The Northern Baptist Convention at Indianapolis adopted the following resolution:

"We view with profound pity and horror the extermination of the Christian peoples—Armenian, Greek, Syrian—now in progress at the hands of the Turks. At the conference at Versailles the United States was requested by the allied nations to assume a mandate for Armenia and to protect her faithful and heroic people. The Northern Baptist Convention makes a solemn protest against the ruthless starvation and massacre of the first nation to accept the Christian faith. We hereby petition our government immediately to adopt measures to secure united action on the part of the United States and European governments looking to the deliverance and security of imperiled Christian peoples in the Near East."

Not only through their own separate denominational organizations, but also unitedly through the Federal Council of the Churches have the Christian forces made their position unequivocal. Three months ago the Federal Council sent an appeal to the Protestant pastors of the country set-

ting forth the salient facts in the situation and urging them to bring the influence of their communities to bear upon congress and the administration. A special memorial was submitted to the department of state in which the following declarations, among others, were made:

"The American public has given millions of dollars to save the remnant of this shattered race, in confidence that they will be given a protected home. This remarkable response to a nation's need will be lost if these promises are not fulfilled.

"America cannot escape her responsibility upon the ground of non-membership

in the league. Our vast relief contributions—the cause of humanity—and our own moral welfare, require more than expressions of sympathy. Action is demanded."

What has been done is good, but it is only a beginning. We must make it too clear to be ignored that the Christian people of America are looking to our nation to assume its full measure of responsibility. Insistently and incessantly the churches must be creating a public sentiment that will lead not simply to investigation but to action.

New York City.

No Compromise with Booze

By SENATOR ARTHUR CAPPER

JUST now the *Literary Digest*, polling the country, finds indications of a respectable minority element, mostly in the cities, that would tilt the prohibition lid sufficiently to admit the use of light wines and beer as common beverages; and yet would retain national prohibition!

It can't be done.

This nation cannot exist half slave and half free, said Lincoln in his time. I believe it as true now to say that it cannot exist half "wet" and half "dry."

It will have to be the one or the other.

Liquor always has been a determined and shameless violator of the law, it is the world's most depraved and vicious lawbreaker. The saloon, when we had it, defied regulation. It would not be even halfway respectable. It would not obey the simplest rules dictated by common decency. It allied itself with everything that was demoralizing, vicious or rotten, in private or public life. In politics it cajoled and bribed and threatened. It prostituted government. It permitted nothing to come between it and its mission which was to turn out as many drunkards as possible. It had actually besotted the nation before, step by step, we began to rid ourselves of this curse.

If now we should make the sale of light wines and beer legal, how long would it be before we should have these alcoholic beverages "spiked"?

Conan Doyle on Prohibition

JUST before sailing for England, Sir Arthur Conan Doyle told a representative of the New York Times that he was returning to England a convert to prohibition, and added that he will advocate the policy for England. He said:

"I go back a convert to prohibition. I am a man who takes wine but nevertheless I think this generation might do a great thing to give up its comforts if by so doing it might save the next generation from the miseries of drinking to excess. There is little drinking here today compared to what there used to be. Today if you want liquor you have to go and find it. Formerly it came looking for you."

You may depend upon it their alcoholic content would not remain stationary.

The drinker would demand more and more "kick," and not even martial law would keep the booze sellers from giving it to him. The inevitable result would be—national prohibition on the statute book and in the constitution—but booze everywhere else for all who wanted it, and as long as they could stand up and drink it and had the price.

In this struggle with the dying drink traffic, the nation is now exhibiting the customary first phase of prohibition enforcement. Every prohibition state has had to pass through just such a marked reaction. The "wet" interests, of course, will make the most of it, it is their last hope. For the time being, judging from the *Digest's* poll, the "wets" appear to have won many by their treacherous light wine and beer propaganda. To this extent the *Digest's* poll is rather a startling demonstration of the strength of the "wets." Prohibition may as well recognize that the booze business is not yet dead. We must keep up the fight, until the pendulum swings back to strictly bone-dry prohibition, which it is certain to do, and "the cat dies."

A striking example of the laxity of the moment, is the exposure of the U. S. Shipping Board. To gain a few dirty dollars selling booze, this board did not hesitate to compromise the good name of the American people, dishonor their flag and debase their government in the eyes of the world by putting it in the humiliating position of violating its own laws and constitution. In order to gain a few more dollars to bolster up its merchant marine it has turned these ships into floating saloons at the very time when, through our Department of State, we have been sanctimoniously requesting the government of Great Britain to put a stop to booze-running under the British flag between that country and this!

Thanks to the shipping board, what a spectacle we are for an upright people and nation!

While with us a great effort is now being made to override the Volstead Act and restore wine and beer, foreign lands are getting ready to take the water-cure. Central Europe will have prohibition in a few years, reports E. L. Hohenthal, just returned from five-months' investigation in

(Continued on page 1001)



The Open Forum



ARE STRIKES ORDAINED OF GOD?

The assumption that strikes are ordained of God is of the same order as the belief that war is ordained of God. In each case adjudication is sought through an instrument purely physical in character. That war is the most expensive, the least intelligent, and in every respect an unsatisfactory method for the settlement of international questions is an established conviction among all thinking people today. The time has been when war apparently was inevitable. We are rapidly approaching the time, however, when all wars of the future will be classed as outlaw in character. The world at large has been compelled to pay too dearly for the settlement of national difficulties on that basis.

We may speak in like manner concerning the strike as a method of securing economic justice for any particular class of workers. In times past it has on many occasions been the only weapon at hand to use. By its employment some specific gains have been made for the workingman. Such gains are nothing like so great, however, as sometimes represented. Carefully prepared statistics would indicate that of the 2000 strikes per year registered by the department of labor, capital and labor win approximately one-third each, the other third are draws. Strikes are exceedingly costly to capital as well as to labor. Yet such expense is but a trifle as compared with the ultimate cost to the public. It is for this reason that the public looks with increasing disfavor upon the calling of strikes. So acute has this situation become that the calling of a strike is most likely to create prejudice against the organization which calls the strike without due consideration of the real merits of the case. At the recent national convention of the American Federation of Labor, a prominent official of the construction trades frankly urged that his fact be recognized in labor tactics and that a better way to promote labor's cause be found.

God has ordained a better way. In his book we read, "for the weapons of our warfare are not of the flesh but mighty before God to the casting down of strongholds." The forces which are fighting humanity's cause most insistently and persistently are spiritual in character. Only the leaders of our great labor organizations recognize and align themselves with these forces. Occupational groups susceptible of union organization form only 7 per cent of our total population. The importance of this 7 per cent none would question. Let this group recognize, however, that their welfare is so vitally related to the great common humanity of our nation that they can not cause others to suffer without suffering in turn themselves.

We permit no nation to exercise its prerogatives today at the expense of the well-being of other nations. Neither can we permit any group within our nation to flourish at the expense of the common life of the nation.

Humanity's problems reduce themselves to a common denominator in the demand for justice and fair play to all. To this end is the Christian church committed unless it be renegade to its founder. To this end is the American government committed, unless it become disloyal to the principles of its Constitution. Have we failed to invest the Railroad Labor Board with sufficient power to compel the railroads to abide by its decree? Let us correct the evil at its root. Are governmental officials biased to such an extent that the rights of labor are ignored and the desires of capital respected? Let labor make its power known at the next election.

The greatest forces of earth are quiet and unseen. The still small voice reveals the presence of the Almighty. Upon these forces, spiritual and unseen, operating always within and not contrary to established law, must the Kingdom of God depend for its advancement. Not through physical coercion but through a social consciousness educated to the requirements of justice, brotherliness and righteousness, will the claims of humanity receive their final vindication and ultimate triumph.

HOWARD C. WHITCOMB.

Omaha, Neb.

DOES OUR BAPTISTRY LEAK?

At our recent session of the East Washington and North Idaho Baptist Convention, held with Grace Church, Spokane, one of our greatest Coast preachers said we lose a great portion of our membership in the baptistry.

This suggests the necessity of an investigation to ascertain who is to blame.

Are newly baptized converts lost to the church through the neglect of the pastor and official members of the church?

"Jesus knew what was in man and yet loved. 'Yet,' do we say? Rather, 'Because he knew—he loved.' The only love that can save us to and for the highest is a far-seeing, deep-searching love that has penetrated to the worst. It is an unsafe and unwise idealism which knows not the deepest core of realism, and the only realism that is true to life is the idealism of Jesus, the love of God in Christ."

—Sidney M. Berry.

And being thus neglected and naturally timid they fail to enter into active work of the church because of the apparent indifference of the church.

We are made to wonder how much of this failure to pursue the Christian Life is attributable to unwise methods of modern high-pressure evangelists, inducing children and others to profess conversion and join the church without an actual experience of grace.

The writer believes that children may exercise saving faith and that at a very early age; and yet believes that many are induced to connect themselves with the church by those evangelists who are adepts at enumeration.

Another way to account for a portion of this loss is in the large numbers chopped from our membership by some of our churches—sometimes reported as "back door revivals." Such reports have been quite common in our associations.

One of the largest problems on our field is the ever-increasing number of unidentified Baptists who have removed from one community to another and have either come without a certificate of membership in the home church or have such certificate stored in the depths of the trunk and thus have no organic connection with our work.

May we not suggest a united effort to discover and align these with our work? Many of these were in other days efficient workers and would be much happier if they could be induced to give their lives afresh to the cause of the Master.

Let us turn on the searchlight and see who of us is blameless.

J. V. MCCALL.
Pres. E. Wash. and North Idaho Con.

NOT A PROTESTANT MOVE

A correction please! First in *THE BAPTIST* and then in the *Watchman-Examiner* I have met the statement that the Beran Baptist Association was organized as a protest against some action of the Michigan Baptist Convention. This is totally false. Its organization does not affect the relation of the churches to the Michigan Baptist Convention nor was it occasioned by any action of that convention. Of the six churches in the new association two were formerly connected with the Jackson Baptist Association, three were connected with the Shiawassee Baptist Association and one, the one of which the writer is pastor, has for two years been unassociated. These churches are "big enough" to cooperate with all their brethren of like precious faith and they are too big to compromise the Word of God. The new association was not organized for purposes of protest; it was organized for congenial cooperative effort.

C. H. HEATON.

Lansing, Mich.



The Chimney Corner



Echoes from Summer

(A Rally Day Exercise)

BY MARGARET T. APPELGARTH

IF YOU feel that in other years your Rally Day has been rather too formal and adult in its various features, there may be suggestions in the following program which will grip the imagination of your scholars and link summer experiences with the winter work of the school. The simplicity of the setting and the apparent spontaneity of the program should exert an influence all their own.

I. The Setting

1. Almost any store selling canoes will loan or rent one at this season of the year, but if an actual canoe is not available an astonishingly good imitation may be made from long strips of shaped and curved cardboard, secured end to end with paper fasteners and covered with shiny lining material, red or green. Cane or foot stools for the seats, a few gay cushions and a paddle will form a convincing outfit, in which should be seated two girls attractively dressed in white, with bright sweaters and sports hats.

Use two rolls of sapphire blue crepe paper on the floor for water; ripple it realistically against the sides of the boat and place the canoe side view toward the audience; one girl paddling in the rear should do so on side of canoe farthest from audience; her companion should recline in the canoe, facing her, propped up by pillow; she should trail her fingers lazily in the water!

2. The "banks" at the water's edge may be easily simulated by borrowed ferns and palms, or by boughs of trees set in buckets. It is behind these that the various speakers are to appear.

II. Program: "Echoes From Summer"

After an opening hymn and prayer, the short episodes may be given as follows, unintroduced—although it is desirable that a printed program should bear the titles of the episodes and the hymn.

1. *Drifting Down The Stream of Life.* (Senior Department.) Two girls seen seated in canoe, as above directed. Each should have a magazine in her lap, in the pages of which a copy of this exercise may be inserted to aid the memory, so that they may serve as "prompters" for the speakers also. For convenience we have named these girls Ann and Mary; use real names in presenting. (Be sure to face toward audience slightly, when speaking.) Ann: "You're working so hard, Mary, don't paddle for a while—why don't we just drift?"

Mary: "Oh, but I'm afraid of drifting!"

Ann: "Afraid of drifting? What in the world is there to be afraid of?"

Mary: "My dear, if you don't watch out

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

you may get where you least want to be! I've heard of people drifting along who actually glided over high waterfalls and were dashed to pieces on the rocks below, or maybe they drifted into a whirlpool and were sucked into their doom before they knew it, or possibly they drifted in water so shallow that they were hopelessly grounded and could make no progress at all... drifting is dangerous business! You never get where you want to be!"

Ann (dreamily gazing over audience) "Drifting... drifting... why, Mary, I honestly believe most of us are just drifting through life, anyhow; we go with the current, we do what the other young folks do, and think what the other young folks think, and like what the other young folks like! Pretty shallow, isn't it, to drift idly with the crowd?"

Mary (nodding) "Shallow for a time until you get in deeper and still deeper water."

Ann: "I suppose it's because it's so easy

My Prayer

Let me not die before I've done for Thee My earthly work, whatever it may be; Call me not hence with mission unfulfilled; Let me not leave my space of ground untilld.

Impress this truth upon me—that not one Can do my portion that I leave undone: For each one in thy vineyard hath a spot To labor on for life, and weary not.

Then give me strength all faithfully to toil, Converting barren earth to fruitful soil. I long to be an instrument of thine, To gather worshippers unto thy shrine; To be the means one human soul to save From the dark terrors of a hopeless grave. Yet most I want a spirit of content To work where'er thou'lt wish my labor spent;

Whether at home, or in a stranger clime, In days of joy, or sorrow's sterner time, I want a spirit passive—to lie still,

And by thy power to do thy holy will: And when the prayer unto my lips doth rise, "Before a new home doth my soul surprise, Let me accomplish some great work for thee,"

Subdue it, Lord! Let my petition be, "O, make me useful in this world of thine, In ways according to thy will—not mine." Let me not leave my space of ground untilld;

Call me not hence with mission unfulfilled;

Let me not die before I've done for thee My earthly work, whatever it may be.

—Congregationalist.

—you don't have to exert yourself, yet inch by inch imperceptibly you drift away until it's too late to be saved."

Mary: "That's exactly what I've just read in this magazine about the two ways to spell life: How when you're young you spell it life, with the "I" very large and conspicuous—I! I! I! (points to self) "I'm here to have a good time! I'm my own boss! I should worry! I! I! I! And then, when you're grown up and find what a failure selfish persons become, then you spell life I I F E, with the 'if' in giant letters—I! I! I! If I'd only known enough to have a goal in life! If I'd only begun right! If I hadn't drifted! If! If! If!"

Ann (nodding) "Do you know, I believe that's why we have Sunday schools, so that one day in seven we can stop drifting aimlessly along and learn to avoid rapids and whirlpools and shallows. In other words, have a guide in life!"

Mary: "Like the hymn that goes this way" (hums a bar of it), "let's sing it, Ann!" Both sing one verse, audience joining in chorus:

"Saviour, lead me lest I stray (lest I stray)

Gently lead me all the way (all the way);

I am safe when by Thy side (by Thy side);

I would in thy love abide (love abide).

Chorus: Lead me, lead me, Saviour, lead me, lest I stray (lest I stray);

Gently down the stream of time (stream of time);

Lead me, Saviour, all the way (all the way).

Note: Words and tune by Frank M. Davis may be found in "Church Hymns and Gospel Songs," Y. M. C. A. edition, published by Biglow and Main, New York and Chicago.

The girls stay in canoe throughout program, girl in rear paddling occasionally both talking to those on shore, for example:

Ann (sees two children coming up platform steps) "Good morning, children, can you tell me what I can do to keep from drifting?"

2. *Digging Through to China* (Primary Department) Two small children wearing rompers and sun-hats come dancing up the steps carrying shiny tin pails and sand shovels; in reply to the question they call: "Dig! That's what we're here to do: Dig! Just you watch!"

A deep box of sandy earth should be hidden behind a low clump of ferns and boughs, and the little boy should begin at once to dig energetically.

Little girl (leaning over to watch the digging, straightens herself and says to Ann): "I guess there's lots of things to dig in besides sand. There's the Bible,

you know. I learned a little song about it in Sunday school once." (Sings to tune "Naomi"):

"Thy word is like a deep, deep mine,
And jewels, rich and rare,
Are hidden in its mighty depths
For every searcher there."

Little boy (looking up) "When I get to be a man I'm going to dig all the way through to China. Indeed I am!"

Mary: "It's none too soon to begin now, sonny!" (In aside to Ann) "He won't drift with such a goal!"

Little boy: "All right, I'll begin now" (Starts digging again.)

Little girl (clapping hands excitedly) "Oh, look! look! I really guess he's got to China already! See what he's found!"

Little boy digs up Chinese doll, which both children examine in spellbound fashion, exclaiming "See this!" "Look at that!" until they discover a scroll tied like a diploma to the doll's hands. (This scroll may be made of three or four yards of white or colored shelf paper, cut in strip about 3 inches wide. As the children unroll to its full length, facing the audience should appear in a column down the back of the scroll the 19 letters forming the words: "The New World Movement." Paint them in heavy black type in Chinese-y print, one letter above another. On the opposite side write the following, which the children read aloud:) "O honorable members of the Baptist Church, the heathen side of the world begs each of you to dig deep into your honorable pocketbooks and send us the gospel. For we are still waiting!"

Little boy (nodding wisely) "I guess some folks I know had better begin digging right away."

Little girl (importantly) "Let's go and tell them how money is just the loveliest kind of a spade to dig through to China and India and everywhere else!"

(Both of them scamper from platform and take up the Sunday school collection in their tin pails!)

3. *Keep Your Eye on the Ball.* (Junior Department)

A junior boy, in complete baseball uniform, carrying bat, now strides up on platform as if he meant business.

Mary: "Wait a minute, Champion Player! Can baseball teach any secrets to keep a person from drifting?"

Boy cocks his head on one side thoughtfully, raises his bat in position to strike, swings it once or twice, tentatively, gazing into space. Then brightens as he answers: "Keep your eye on the ball—that's the secret of baseball! It's the only way to play the game, for maybe there are other fellows on bases, see? And maybe they can't make a home run if you don't keep your eye on the ball and know which base you ought to make. For sometimes there's a man on every base, vaiting to see what you do! And you vant your side to win, don't you? You vant them all to get home, don't you? Well, just keep your eye on the ball, or you'll queer the game!"

Mary: A man on every base! Waiting o see what you do! You want them all

to make home runs, don't you? Why, that's what the New World Movement is! A red man on first base, a black man on second base, a yellow man on third base—a white man safe at the home plate! But it all depends how the next white man plays, whether those others get home or not....we Baptists won't drift if we keep our eyes on the New World Movement ball."

Mary and Ann start the hymn "We've a Story To Tell To The Nations"; entire school to join in singing first verse, while from various parts of the room should come scholars dressed as Chinese, Japanese, Hindus, Immigrants, Mexicans, Alaskans, Indians, etc. They gather at foot of platform and sit in a semicircle with their backs against it.

Life's Common Things

The things of every day are all so sweet—
The morning meadows wet with dew;
The dance of daisies in the noon; the blue
Of far-off hills where twilight shadows lie;
The night, with all its tender mystery of sound
And silence, and God's starry sky!
Oh, life—the whole of life—is far too fleet.
The things of every day are all too sweet.
The common things of life are all so dear—
The waking in the warm half-gloom
To find again the old familiar room;
The scents and sighs and sounds that never tire;
The homely work, the plans, the lit of baby's laugh;
The crackle of the open fire;
The waiting, then the footsteps coming near;
The opening door, your handclasp—and your kiss—
Is heaven not, after all, the Now and Here?
The common things of life are all so dear.
—ALICE E. ALLEN in *Universalist Leader*.

4. *The Kings' Highway.* (Intermediate Department.)

A Girl Scout, in uniform, comes on platform: "I couldn't help overhearing what you were saying about drifting, and I think there's a wonderful lesson to be learned from the hikes I've had this summer. For no matter how far I want to walk the only way to get there is to put one foot in front of the other and go forward. Standing still never gets me anywhere! But a step at a time gets me there every time, if I just keep at it. I guess it's the same plan in walking the Kings' Highway, step by step to help the people you meet there every day, whether they are blind or deaf or lame in their own Christian life. It's all in the thirty-fifth chapter of Isaiah if you will open your Bibles and read it responsively with me!"

(Conducts responsive reading: Isaiah 35.)

5. *Stored Up For Winter Use.* (Adult Department) Woman, wearing calico kitchen apron, comes on platform carrying tray with six mason jars, each bearing white label displaying one letter apiece, reading from left to right: S C H O O L,

She says: "Perhaps you are wondering what it is in the church school which will keep you from drifting, so I have brought you some worthwhile preserves! For S stands for *Sermons*: If you hear one sermon every Sunday that makes fifty-two sermons a year; so at the end of each year you ought to be fifty-two times better than you were at the beginning! But are you? A sermon is to the soul what a sail is to a ship: it helps you to get strength to steer to the proper port. Preserve the sermons you hear and feed on them!"

"C stands for *Chart*, and there is no safer chart to keep you from drifting than the Bible. Store all of it that you can in your memories. Preserve it on the walls of your heart, for the Bible is full of people exactly like yourself—Adam, who drifted away from a garden, because he was disobedient; David, who drifted away from building God's temple because he indulged himself wrongly; Peter, who drifted from loyalty to the Best Friend he had because he denied Christ; Ananias, who drifted away from generosity because he loved things more than God. You will read warnings about your own career on a dozen different pages of this wonderful chart—so study it carefully. Preserve it!"

"H stands for *Hymns*, which—next to the Bible—keep people from drifting away from God. Learn one hymn by heart every week; hum it as you work; begin every day with it until it lifts your thoughts to higher things.

"O stands for *Others*, and the whole secret of not drifting is to keep somebody else headed in the right direction. Make that little word *Others* the motto of your whole life. Don't spell Life with an I, I, I, or with an If, If, If; spell it—*Others*! Then the next O is *Opportunity*. People say opportunity knocks but once; so preserve it! For each new opportunity is like the rung of a ladder: to lead you up and up.

"L is for *Leadership*, if you are going to keep your eye on the ball, keep it on leadership. Everybody is a leader to somebody! It is a good plan to remember that the simplest daily action influences some one else for good or bad. We are all born leaders whether we know it or not, and every deed we do is preserved in some one's memory as a little product of ourselves—So be the kind of a 'you' you want others to follow.

"It is these six important things which you may learn to preserve in Sunday school. Stored up in youth against old age, preserved in time of plenty for time of want, saved up against the soul's rainy day. So come to Sunday school every week, and make this the best year of your whole life."

6. *Closing Address.* This will doubtless be given by the pastor who may care to use as a text Hebrews 2:1—"Lest happily we drift away," summing up these echoes from summer activities to show how drifting may be avoided:

- (1) Paddle your own canoe.
- (2) Dig!
- (3) Keep your eye on the ball.
- (4) Go forward.
- (5) Preserve the best.



Young People's Work



Topic for September 24

OUR ISLAND NEIGHBORS

Prov. 8: 1-11.

CONQUEST MEETING

I. Our Island Neighbors

About 1,000 miles south of New York lies our largest island neighbor, Cuba. Less than 150 miles of ocean separate her from the southern coast of Florida. Four or five hundred miles eastward lies Porto Rico. Both Cuba and Porto Rico owe their present prosperity to the United States.

Prior to the Spanish-American war, Havana was periodically scourged by yellow fever, and was considered one of the most unwholesome cities in the world. The masses of the people in both islands were oppressed economically and socially by their Spanish rulers, and intellectually and religiously by the Roman Catholic Church. American doctors and soldiers introduced sanitation that completely wiped out the yellow fever; American government introduced a "square deal," resulting in better economic and social conditions; and American schoolteachers and missionaries brought education and the gospel to all who would take them.

Porto Rico still remains a territorial possession of the United States. Cuba has been granted independence, though Uncle Sam has, upon occasion, been obliged to exercise friendly authority to keep the wheels of government in steady motion.

II. Educating Baptist Leaders

The first Baptist church in Cuba was organized in 1886, by Alberto Diaz, a Cuban who found Christ in New York. It was not until the American flag waved over Havana, in 1898, that Northern Baptists began to send missionaries to the island, though the Southern Baptists had already a flourishing work there. After twenty years of intensive work the Baptist cause was considered sufficiently strong to be left in the hands of the Cubans, and the Northern Baptist missionaries were withdrawn, with the exception of those connected with Los Colegios Internacionales.

This school was founded as a secondary school at El Cristo early in the history of the mission. It has since advanced to the grade of a junior college. In this school have been trained most of the Cuban Baptist pastors, and it is largely due to the influence of this institution that we have today the strongest body of pastors of any mission on the island. Because these pastors have shown themselves dependable and able to develop the churches entrusted to them, the society no longer needs to employ district missionaries.

Los Colegios Internacionales is con-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

ceded to be the best school in all Cuba. It has a fine campus and modern buildings. They are, however, inadequate to meet the growing demands of the school, which now has an enrollment of 300 students in the academic, normal, and theological departments.

The public-school system of Cuba is still insufficient and somewhat inefficient. Consequently it is necessary to maintain primary schools in connection with town churches as feeders of the college. Over these schools there is an American missionary teacher furnished by the women's society, but many of them are conducted by our Cuban pastors. Some of these schools are largely self-supporting, the income from the pupils being sufficient to pay the teachers' salaries and incidental expenses.

III. Some Urgent Needs

The dark side of the picture of Baptist work in Cuba is our lack of equipment. One teacher says: "We have two of our schoolrooms in the church, and the other in the parsonage. It is not very pleasant for either the pastor or myself to see the church always out of order because it is being used as a schoolroom. Then we can't make a schoolroom as we should like to have it in the auditorium of the church. The room where we have our primary department is dark and poorly ventilated. We feel that an American school should make better provision for its pupils."

People are asking us to take their children to educate, both in the day-schools in the different towns and in the secondary school at El Cristo. Many are being turned away for lack of room. If we continue to turn away large numbers of applicants it will mean that the Catholic church will educate them after their own fashion. President Robert Routledge, of El Cristo, affirms: "The spending of \$400,000 today in Cuba for educational work would more than double the efficiency of this Latin-American mission."

IV. Where Summer Smiles the Year Around

The little, almost rectangular island of Porto Rico enjoys perpetual summer, with an average temperature of 76 degrees. Its fertile valleys produce large quantities of sugar, coffee, oranges, pineapples, coconuts, grapefruits, and the inevitable tobacco. Nevertheless, because of the density of population, the ignorance of the people, and the oppressiveness of the Spanish government, the mass of Porto

Ricans have always lived in poverty. The warm climate and the generous bounty of nature have made it easy to sustain life, and the dwellers in little palm-leaf shacks aspired to no more.

Porto Rico means "rich port." The name was given by Ponce de Leon, the first Spanish governor, to the settlement he established on the present site of San Juan, in 1509. The Spanish conquerors of the island soon enslaved and almost exterminated the natives by their cruel treatment. To provide laborers in their place African slaves were imported in 1531, and thereafter from time to time, until 1873, when slavery was abolished. Of the 1,000,000 inhabitants, approximately one-half have Indian or Negro blood.

V. An Island Without Religion

Along with the Spanish conquerors came the Spanish priests, who controlled Porto Rico for 400 years. Romanism had full power to show what it could do, not only for the dominant white settlers, but for the depressed races. The Inquisition flourished in Porto Rico. Until 1815, none but Catholics were permitted to live on the island. Even after that date, until the time of the American occupation, Protestants were at a great disadvantage.

The priests kept the fee for the marriage ceremony so high that only one sixth of the entire population could afford to be legally married. When the new United States Government legalized marriages performed by civil magistrates and Protestant ministers, the missionaries were often called upon to marry couples who had grown families.

When the territory was acquired by the United States only one public school was in existence. Abject poverty and dense ignorance prevailed.

Gradually even the forms of Catholicism fell into decay. The Catholic chaplain of the American Army in Porto Rico wrote to a Catholic journal: "Porto Rico is a Catholic country without religion; that is to say, there is little practical Catholicism here, and no pretended religion whatsoever. The clergy do not seem to have any firm hold upon the people, nor do they have any lively sympathy with Porto Rico or the Porto Ricans. Religion is dead on the island."

VI. A Church in Every Town

In less than four months after Porto Rico had become an American possession the Baptists had sent their representative there to make the island not only American, but Christian. In quick succession stations were opened at San Juan on the north coast, at Rio Piedras, a few miles inland, and at Ponce on the south coast. Thus Baptist work had its beginning

opposite ends of the great military road which traverses the island.

Today, less than twenty-five years after the beginning of missionary work in Porto Rico, there is not a town without a Protestant church. The situation is strengthened by the fact that there is no confusion arising from two denominations working in the same town. In several large centers more than one denomination is at work.—Adapted from *Service*.

San Joaquin Valley B. Y. P. U. Notes

By BARON A. McLEAN

The San Joaquin Valley B. Y. P. U. Executive has made 70 visits and traveled in the neighborhood of 2,000 miles since its inception in office April 21, 1922. Last year we had but 26 at the Summer Assembly at Asilomar. This year an actual check-up on our visitation shows definite prospects of over 100.

A machine load of valley young people made the 600 mile trip to the University of Redlands and return on May 13, at the occasion of High School Day. A full and interesting program brought over 800 high school seniors and others to Redlands (mostly from Southern California). As a result of the trip, six young people from Clovis will attend our University at Redlands next year.

May 21 the Clovis B. Y. P. U. made the trip to Friant where the construction camps of the new Minarets and Western Ry. are located with a view to holding services for these men. We wound the day up with an inspiring service on a sandy nook beside the San Joaquin River.

May 28 over 50 young people from Clovis and Fresno First Baptist Churches visited the Mono Indian Mission at Table Mountain. The Sunday School, or morning service, was enjoyed by about 20 young people from Fresno. Following a picnic lunch, a regular B. Y. P. U. service was held at 2 o'clock conducted by the president of the S. J. V., Baron McLean. The meeting using as its theme "Better Friendships" was a fine illustration to our Indian friends of a young people's meeting. Practically all of the young people present participated in prayer or a discussion of the theme. Greetings were heard from the Clovis president, Perry Jackson, the Fresno president, DeArnol McLean, and many others as well as from Miss Swenson, the missionary. Last of all Captain Wilson of the Table Mountain Indian Band sang a song which he had composed entirely by himself, "I Know I Love Jesus." We hiked to near-by "Pin-Cushion Peak" and returned home the 25 miles in time for our own B. Y. P. U's.

On June 4, the Clovis B. Y. P. U. paid the Fresno First society a visit, and on June 11, the Fresno folks journeyed the 12 miles to return the call. This inter-society visitation is a fine thing for fellowship, especially during the summer.

June 25, Dr. Lackey of Hartford, Conn., visited the Fresno First Church at the invitation of the pulpit committee. After the morning service all the departments of the church work were presented as well as boosts for the Valley and Fresno

and we heard from him. Dr. Lackey would be a valuable asset to our San Joaquin Valley Baptist Young People's work, and we are anxiously awaiting the decision of the church and of Dr. Lackey.

June 23, "A Trip to Asilomar" was staged at Fresno with the Clovis, Fresno Memorial, and Fresno First YP and Hi Schl B. Y. P. U's co-operating. The station, the weary train-ride, "dinner" at the Del Monte Hotel, trips to various resorts and points of interest about Monterey, a social time at the "Social-Hall at Asilomar," and a real banquet in the "Dining Hall at Asilomar" made up the affair. About 90 enjoyed the program and toasts.

July 2, the young people had charge of the morning service at Clovis, and put on a clever Asilomar program. A debate, "Resolved that Asilomar is no place for our young people" involved Misses Jackson and Stickle in an interesting word duel. Two of the judges voted for their daughters and the third decided for Asilomar in spite of the damaging charges of getting the church out of a rut, straining their voices at the banquet, being enchanted by the romantic Monterey Bay and the silvery moonlight. Baron McLean, Valley President spoke, and the whole affair will wind up when a good delegation gets to Asilomar.

A check for \$50 from the women of Fresno First Church is warming the hearts of the young people in their effort to raise \$150 for their delegation.

At our picnic at Mooney's Grove, June 30, about 250 young people witnessed some close and exciting tugs-of-war. Dinuba won from Oroquieta, Visalia won from Kingsbury, then Dinuba won from Visalia. A baseball game in the afternoon, basket lunches by bunches, a *feasted meat*, songs, yells, and a few short speeches constituted this get-together.

Convention Impressions

This convention has brought me close to Christ. It has given me a desire to take to the young people of other lands the joy of the Christian life.—Velda Barker.

This convention has been a wonderful mountain top experience for me. I feel that my Saviour is much closer than He was before.—Warren G. McAvoy.

The convention has been a blessing to me; thank God for it.—Rev. J. G. Caton.

Words can't express the inspiration and help the convention has been to me.—Virginia Bowman.

I have never been to a national convention before, but I have sincerely enjoyed it. It has given me an inspiration and a desire to go forward more earnestly for Christ.—Bessie M. Spurl.

The convention has meant far more than one perfect sentence in the English language can convey.—George G. Blair.

A wonderful inspiration to go "Forward with Christ" every day.—Gertrude Blomquist.

Being my first convention I thank God for that spiritual inspiration received and for the companionship of such a large

band of Christian young people.—Ellen T. Benson.

I have been strengthened as never before to carry on any work I may have to do in a real Christ-like spirit.—Ruth B. Baker.

Words cannot express the feeling I have received from the convention.—J. D. Williams.

It has made night duty a pleasure for me which would otherwise have been a drudgery.—Alice Jorgenson, "Nurse."

A great help to all who seek light.—J. A. Wise.

Greatest sight I have ever seen.—J. A. Rundquist.

My first convention—a five days' series of happiness and blessings.—B. C. Martin.

I was impressed by the fact that the young people seemed to feel the presence of the spirit of God. The sight of over 400 taking a stand for life service in the wonderful meeting Sunday afternoon gave me a thrill I never before experienced.—H. I. McKeever.

Indiana

Dear Dr. White:

"We reached Evansville last night at 8:30. We spent a couple hours at the Dells and about half a day in Chicago. We sure enjoyed the drive.

"I would like to have a list of the Indiana delegates that went forward Sunday afternoon so we can get in touch with them too.

"One of the young men, Douglas Manahan, that was with me was one of the ones that I had the joy of helping to find Jesus during the past year. It certainly did my heart good to see him take his stand Sunday afternoon. He is president of one of our unions and a real leader among the young people.

"I have another young man in the early twenties that was a gambler that came to Jesus during the past year that is doing a wonderful work. He wants to go into the ministry as he feels God has called him. I would like to have you write him a personal letter and encourage him in it. He told me of a street meeting he held a few weeks ago and one soul came to Jesus and another lifted hand for prayer. He sure is showing evidence. God laid him on my heart some three or four years ago and I started talking to him about his soul. Every time I met him the Spirit seemed to lead me to say something. He now says, 'Ford, I used to hate to see you coming down the street.' But now he is praising God today for it. When he came into the B. Y. P. U. he could scarcely talk at all. That was nearly a year ago and now through the training he has received there he can get up and talk splendidly, and as stated go out and hold street meetings, etc.

"Praise God for our B. Y. U. U's. I wanted to bring him to St. Paul but I could only carry two in my roadster so brought the others which I felt needed the great convention more than he in order to get them more established in the work.

"We had a great time and I am sure the power of the convention will be felt much from those who went."

(Signed) FORD PORTER



Religious Education



The Better Baptist Church School Campaign

BY MILTON M. MCGORRILL

"Go hang yourself, brave Crillon, we fought atand you weren't there," said a French officer to one of his subordinate officers. No such words ought to be said to any Sunday school after the Better Baptist Church School Campaign is over. For a great battle is on to improve the Baptist schools. They are making an effort to claim and reclaim children, youth, and adults for the Master. Even a school in another denomination has registered in order to obtain the inspiration and information of this effort for religious education.

The state directors of religious education have written in their enthusiasm for the project:

"I was much impressed with the plans at our meeting in Indianapolis, but even more so now that I have looked them over."

"I have received the copy of 'The Big Cooperative Plan of Study and Work for Baptist Church Schools.' I like it very much."

"I shall do everything in my power to push the program along."

"The proposed advance looks good."

Since the campaign has started registrations from Washington city to Washington state have come in, thus making the diagonal of our Northern Baptists. The plan in this effort is to have each school enroll with the American Baptist Publication Society, through the state or city director of religious education. For the registration fee of \$1, the school is supplied with a booklet giving the general plans for the Sunday School Week, a guide book on "Sunday School Objectives," and leaflet helps. These assist the schools in making definite plans for their own improvement.

The first item in this campaign is the big Baptist Church School Week, which is to be the generating influence in study, prayer, inspiration and effort for the whole year. Four things are suggested for this week:

A special meeting of the workers' conference.

A church prayer meeting devoted to the Sunday school.

A booster banquet.

The biggest and best rally day ever held.

The following are recommended to the workers' conference of the Sunday school:

(1) Appoint committees to make outline surveys of the church school situation some time previous to the meeting of the conference. Reports on the following subjects should be made—organization, enrollment, equipment, lesson courses, evangelism, working forces, and summer

plans, and objectives. (Definite questions on these topics are supplied in the booklet, "The Big Baptist Church School Week".)

(2) Consider the reports in the light of these questions:

What is the present situation in our school?

What can now be done to better our work?

What is the ideal towards which our study and efforts should tend?

(3) Adopt definite objectives for the year and plan the succeeding workers' conferences to consider each objective in turn.

(Note: A considerable elaboration of the plans will be found in the material supplied on registration.)

International Sunday School Lesson for September 24

REVIEW: THE EXILE AND THE RESTORATION

Golden Text: Psalm 126:3

Lesson 1. Ezekiel, the Watchman of Israel—Ezekiel 2:1-3:27. Ezekiel receives his call and commission and assumes his grave responsibility.

Lesson 2. Daniel Interpreting Nebuchadnezzar's Dream—Daniel 2. Daniel escapes death by interpreting the king's dream and the king rewards him by making him governor of the province of Babylon and chief of the wise men.

Lesson 3. The Handwriting on the Wall—Daniel 5:1-31. Temperance lesson. Belshazzar's feast. Daniel tells the king that the handwriting on the wall is a warning to him. Belshazzar is slain and Daniel is promoted.

Lesson 4. Daniel and the Lions—Daniel 6:1-28. Through the craft of Daniel's enemies he is cast into the den of lions, but is unharmed, his God is honored and his enemies destroyed.

Lesson 5. The First Return from Exile—Jeremiah 29:10-14; Ezra 1:1-11. Ezra leads the Babylonian captives back to Jerusalem, returning the vessels of the house of Jehovah which Nebuchadnezzar had taken from Jerusalem.

Lesson 6. The Temple Rebuilt and Dedicated—Ezra 3:1-6:22. The cornerstone of the temple was laid in the spring following the return, but enemies delayed the rebuilding for many years. At last it was finished and dedicated with great joy.

Lesson 7. Esther Saves Her People—Book of Esther. The sacrificial attitude and the bravery of Esther is treated.

Lesson 8. The Second Return from Exile—Ezra 7:1-8:36. This return was made by a large company, many of them descendants of those who had not chosen to join the first return. Refusing earthly escort, in spite of the rich gifts carried,

the caravan arrived safely in Jerusalem under the leadership of Ezra.

Lesson 9. Nehemiah's Prayer—Nehemiah 1:1-11. Nehemiah receives gloomy tidings from Jerusalem and makes his prayer—a confession and a reminder of God's promises. His prayer is answered and he is sent to rebuild the walls of Jerusalem.

Lesson 10—Nehemiah Rebuilds the Walls of Jerusalem—Nehemiah 3:1-7:4. In spite of ridicule, trouble from within the ranks and without, Nehemiah persisted in the work in which he believed and the walls were rebuilt.

Lesson 11. Teaching the Law of God—Nehemiah 8:1-18. Upon the first day of the seventh month were celebrated the Feast of Trumpets, the Day of Atonement and the Feast of the Tabernacles. Ezra, the priest and scribe, read the law.

Lesson 12. The Message of Malachi—Malachi 3:1-4:3. A lesson on tithing and stewardship.

By treating briefly but emphatically the crucial point in each lesson, the plan of God in the leading of his people is clearly brought out. This is the purpose of the review work—that the history of the people may be viewed as a whole, rather than in the fragmentary fashion which is necessary with the weekly lesson. The review lesson should be treated as an opportunity for binding together all of these fragments, giving us the story of "The Exile and the Restoration."

With this lesson ends the study of the Old Testament for awhile. How many years are passed by in silence between the end of the Old Testament and the beginning of the New? How do each of the four Gospel recorders introduce the life of Christ?

Church Vacation Schools

The following are extracts from some of the very interesting reports of vacation schools which are coming in daily to the Church Vacation School Division at Headquarters in Philadelphia:

First Baptist Church of Bethlehem, Pa., Rev. Fred R. McArthur, Pastor.

"One of the best features of a Church Vacation School is the fact that it develops workers for the church."

First Baptist Church of Norwalk, Ohio, Rev. Henry E. Woodard, Pastor:

"Every boy and girl voted 'Yes' for similar school next year. No boy or girl during entire school brought before city council because of disorder. Not the least trouble with deportment."

First Baptist Church of Collingswood, N. J., Rev. W. S. Booth, Pastor:

"We are increasingly being impressed with the value of the D. V. B. S. To

(Continued on page 1001)



Our Own Folks



Baptists and the Northfield Conferences

Baptists had a prominent part in making the religious conferences at Northfield a success this summer. In enrolment they were second only to the Congregationalists and on the speaker's platform they presented two of the dominating figures of the general conference of Christian workers, Rev. Dr. Frederic Chambers Spurr of London, Eng., and Rev. Dr. Cornelius Woelfkin of New York City. Other Baptists were active in the speaking and organization work connected with the other five conferences of the Northfield season. Increased numbers were present at some of the gatherings and in the platform address, devotional services and in other ways it was evident that the work begun by Dwight L. Moody in this little New England village, when he started the conferences just eighty years ago, is still growing and enlarging, and that the heritage of the Northfield spirit which he left is something very real and vital.

Perhaps more than it has been heard in other years came the note voiced this year by many of the speakers at Northfield of desire for a united front by the entire Christian church. Very little was said along denominational lines, although it is not to be expected that much would be said in an interdenominational gathering. Speakers have a way of making their preferences known, however, by mental reservations which sometimes are almost as loud as if they had been spoken. But this year there seemed to be fewer of such reservations and there certainly were pointed, direct comments at the handicaps given the church of Christ by the jealousies and friction of internal strife. The example of China's Christians in refusing to be parties to the denominationalism of Europe and America was brought forcibly before two of the conferences by Robert E. Speer and Rev. Abram E. Cory of New York. The Chinese even dare to hope, the latter said, that the western Christian peoples will ultimately be led to unity through the one church of Christ now being established in China. It would indeed be a happy outcome of missionary endeavor if its success should be the means of making more vital and powerful the work for Christ's kingdom in the countries from which the missionaries are sent.

Dr. Spurr

Dr. Spurr, of London, who proved the most talented and forceful speaker at Northfield in recent years, is to be counted among those preaching and working for church unity. He succeeded Rev. F. B. Meyer at the Regent's Park Baptist Church and the trend of his sympathies in the matters of denominationalism may be somewhat gauged by the fact that he is present vice-president of the National Free Church Council of England. Following fourteen years service with Dr. Meyers in evangelistic work throughout the United Kingdom, Dr. Spurr in 1909 became pastor of the Collins Street Bap-

tist Church, Melbourne, Australia. His work in that pastorate was remarkable; his Sunday evening audiences were so large that his church had to hire an auditorium to accommodate from 2500 to 3000 people who were attracted by his message. Dr. Spurr has an invaluable asset in his sunny, cheerful personality which fairly radiates good will. In his preaching, one is struck by his broad-mindedness and his scholarly treatment of his subject. He is a man who, feeling the confidence of knowledge and faith, yet realizes that human beings are too frail and mortal to be either cock-sure or boastful. He has a wealth of spiritual experience from which he freely draws and a seemingly inexhaustible flow of apt illustrations for each trenchant point he makes. Those who have the Northfield habit hope to find him there next summer and many more summers.

Dr. Woelfkin Gives Addresses

Dr. Spurr in his mental habits is something of the same type as Dr. Woelfkin, whose pastorate is the big Park Avenue Baptist Church, formerly the Fifth Avenue Baptist Church, gives him a prestige to which he adequately lives up. Dr. Woelfkin made a series of three addresses in the opening week of the general conference upon "The Law of Power in the Christian Church," "The Law of Prayer" and "The Law of Immortality." Under the latter topic, he expressed a belief in a heaven in which man could work out ambitions and desires suppressed on this earth by the short period of life and the necessity of making some one or two things his life work. Heaven will be the fulfillment of much that is denied on this earth, he believes. Dr. Woelfkin is one of Northfield's old favorites.

So, too, is Rev. J. D. Jones of Bourne-mouth, Eng., often referred to as the leading Congregationalist of his country. Certainly it is a mark of distinction to have held his important post for twenty-four years and to be able to attract 400 to 500 persons to a service at 7:30 a. m. every Tuesday morning. Dr. Jones has a deep spiritual message of particular appeal to those who are seeking comfort from the Heavenly Father. He has a preference for pure Biblical preaching as opposed to the topical sermons and gave a series of six lectures on the significance of the Twenty-third Psalm without seeming to exhaust the possibilities of his text.

Another old Northfield favorite present for a few days was the Rev. Dr. J. Stuart Holden, vicar of St. Paul's, Portman, London.

New forces from abroad in addition to Dr. Spurr at the General Conference, were Rev. J. W. G. Ward, successor to Dr. G. Campbell Morgan at New Court Congregational Church, Tollington Park, London, a man gifted with unusual powers of eloquence; Rev. W. B. MacLeod of Edinburgh, pastor of the McCandlish church and a friend of Rev. Dr. Hugh Black; Rev. Charles W. Abel, a worker for more than thirty years under the London Missionary Society at Kwato and Papua, New Guinea; and Professor Al-

bert T. Clay, curator of the Babylonian collection of the Department of Archaeology at Yale University, who furnished corroborative evidence from his own discoveries of the historical accuracy of stories in the Old Testament and confirmation of the actual existence of many of the Old Testament characters. Devotional services were conducted by Homer Hammontrée of Grand Rapids, Mich. Mr. Hammontrée also sang solos with marked effectiveness frequently. The singing of the Lotus Male Quartette of Boston was also a pleasing feature of the conference.

The Conference season at Northfield closed on August 21 when the Massachusetts Christian Endeavor Institute ended. Bible lessons and lectures were given later at the Hotel Northfield, another of the successful Moody enterprises, by Rev. J. East Harrison of Mt. Hermon.

Mount Hermon and Northfield Seminary, the Moody schools for Christian boys and girls of character and promise, will reopen for the fall terms on September 12 with large enrolments.

Membership Attendance Campaign

The long-time members of the Twenty-third Avenue Baptist Church at Oakland, Calif., say that the minister, Rev. John Newton Garst, and a strong committee have undertaken the biggest program in the history of the church. Plans have been under way for many months and are now taking definite shape for a two months' intensive membership attendance campaign during October and November. At the last annual meeting the church adopted for the year the new slogan, "Every member in attendance," with the text, "I was glad when they said unto me, Let us go up unto the house of the Lord."

Dr. Garst and his family took their vacation resting and visiting friends in Southern California. And now with renewed energy and characteristic enthusiasm he is throwing all his powers into the regular work of the church and the new attendance campaign. The actual attack is being preceded by some careful educational work, and the campaign throughout is educational as well as inspirational. The whole subject is being treated from every conceivable angle by the minister and the following committee: T. S. Watson, Anna Stewart, Dane Bryan, Mrs. H. D. Jackson, Natalie Frank, F. M. Davidson, Mrs. John Rymer, M. S. Lusk, Mrs. Nannie Montgomery, T. B. Holmes, Mrs. M. S. Lusk, L. R. Case, Mrs. S. C. Roberts, H. D. Jackson, Mrs. F. M. Davidson, J. H. Wilcox, Mrs. D. Moir, James Levell.

The object of the campaign is to secure the intelligent and enthusiastic attendance of every member of the church at as many as possible of all the meetings of the church and its auxiliaries, by bringing each member to an intelligent understanding of the nature of these activities, and the member's relation to them, and to the cause of Christianity. Pastoral letters,

announcements and special advertisements will precede the eight Sundays, which will be known as, "Home-coming Day," "Sunday-school Day," "Boys' and Girls' Day," "B. Y. P. U. Day," "Church Day," "Men's Day," "Women's Day," "Family Day." On each of these Sunday mornings the pastor will preach an appropriate sermon. The evening service will be a special unique program in charge of the representatives of that department of the church activities. Also the preceding mid-week prayer meeting will be in charge of representatives of that group and upon that related topic. Each week appropriate story-articles will be sent to the newspapers and appropriate leaflets given out or mailed to all members. Some of the leaflet messages are entitled: "I-Hope-2-C-U There Next Sunday," "Reasons For NOT Going to Church," "Reasons FOR Going to Church," "Roosevelt's Reasons," "Don'ts For Stay-at-Homes," "Why I Go on Rainy Sundays," "One Reason Why Young Men and Young Women Should Go," "What a Rich Man and a Baseball Fan Say," "What the Church Contributes," "How Far Can You Swim?" "What Does My Minister Do?" "Dangerous Delays For Men."

Careful records of attendance will be kept and personal visits, letters, and phone calls will be used to help secure attendance. The campaign will be a real rallying for all the activities of the church. All are represented on the committee and all will put their best foot forward, and pray and boost, mutually striving to magnify Christ and honor and rally to his church. There will be by-products, such as a greater respect of, and a more wholesome influence in, the community.

Fannie Snow Haggard

An Appreciation by W. E. WITTER

While a true and beautiful tribute was recently given her by her bereaved husband, I cannot be satisfied, as one who, outside her immediate family circle, probably knew her best, should I not add my personal appreciation of Fannie Snow Haggard, whose visible earth life was discontinued through the will of God some few months ago at Wolfsboro, N. H.

Unselfishness and faithfulness to every known duty were as characteristic of this noble woman as breathing. As a girl in her home, in school and church she could always be depended upon to shirk no task or fail to meet eagerly and joyfully every recognized opportunity for serving others. She thus entered upon the duties and opportunities of wifehood, motherhood, and of partnership with her husband in pastoral service in a spirit of utter devotion to the responsibilities involved. To the end of life here below she gave her all to wise and proportioned ministries of love under the immediate direction of her Lord, to do the will of whom was her delight.

When the startling question came to her husband and herself as to willingness to leave a delightful pastorate in Red Oak, Iowa, to go to the ends of the earth to proclaim the good news to nude and warlike savages, it was she who said, as she listened to the Master's voice, so familiar to her, the voice which it had been so long her habit to unhesitatingly obey, "Papa, why are not we there?" "Mamma, would you go?" was the agonized reply of her husband. To which came the prompt, Spirit-emboldened reply, "Papa, I would not have asked you if I were not willing to go." Then there followed that Geth-

semane travail of spirit from which that young pastor arose to his feet in the ecstasy of a new birth, to announce himself as now, for the first time in his life, willing to take Christ as the full Master of his life for any service anywhere, even if it took him to the ends of the earth and to ministries for the most obscure and abject of hell's purchased victims. We all know how they went, but few know what pressure was brought upon the wife by parents and friends galore who plead with her because of her health, not to go. Few know that they were advised from the rooms in Boston not to go because of her first certificate of health which was considered unsatisfactory; few know that it was not until six physicians had been consulted that a satisfactory certificate was secured; and few know that on the passage to India all the troubles that had caused her friends such great anxiety left her, and that during that passage to Assam she gained twenty-four pounds in flesh and could write to her still anxious friends in America, "I never was so well in my life, and here in the Naga Hills I am keeping boarders, our fellow missionaries, the Perrines and Mr. Clark, and can you believe it, I love these wild Naga women just as much as I loved our parishioners in Red Oak and in Dubuque, Ia."

Six years of strenuous service in Assam. Then home with a story to tell that turned many hearts to the far-away fields. Then departing again gladly to resume their work in Assam, leaving their eldest boy ill in bed the night of their leaving Chicago. Then the call to turn back for secretarial service in America, cabled to them to London. Then the years of untiring service in the homeland, entertaining in their home scores of missionaries about to sail for the different fields, very many of them for the first time, and the giving of motherly advice, and following them with her prayers. Then a year in Russia, and again more years in America, always alert in church and missionary zeal; never a crank, just a whole-hearted, sensible and unusually devoted wife, mother, daughter, sister, friend, hoping that each of her three children might find God's place for them in the great world of service at home or abroad, and if it might be his will, one, at least, might spend his or her life in ministry to those who, else, in some distant land might remain ignorant of the Way, the Truth and the Life.

Surely the epitaph of this saintly servant of the King might well be, "She hath done what she could."

From the National Capital

By M. W. MILLER

During the summer vacation period, in the absence of the pastors, a number of our churches had the opportunity of hearing with pleasure and profit some men of note from other fields. Among these might be mentioned Dr. T. Claget Skinner, of Columbia, S. C., who was greeted by large audiences at Calvary, Aug. 20. This is not the first time that Dr. Skinner has occupied that pulpit. He took occasion to pay a glowing tribute to the late pastor, Dr. Samuel Green, whom he had known intimately for many years.

Dr. John J. Hunt was an acceptable supply at the Immanuel Church, August 20, in the absence of Dr. Johnson, the pastor. The same day the congregation of Second Church had the pleasure of listening, both morning and evening, to Rev. John H. Brinsted, pastor of Calvary Church, Pet-

ersburg, Va. Capt. G. T. Myers, of the Volunteers of America, gave an interesting address at the morning service at Pittsburgh Church. In the evening The United Presbyterian Church united with the Pittsburgh people in a fine service. Dr. Weston Brunner, of Raleigh, N. C., closed his vacation services with Fifth Church, of which Dr. John E. Briggs is pastor. Dr. Brunner's services have been greatly appreciated and he has made a large place for himself in the hearts of the people.

Rev. H. I. Stewart, of Richmond, Va., was an acceptable supply at Grace Church recently. Rev. J. C. Pierce, of Trenton, N. J., supplied for Dr. J. J. Muir at Temple Church, Aug. 20. The congregations at Metropolitan Church will not soon forget the inspiring messages brought by Dr. Henry W. Tiffany, of Louisville, Ky., Aug. 20. In the morning Dr. Tiffany chose for his subject "The Gospel of God" and in the evening "A Light in a Dark Place." At the Takoma Park Church, Maj. Karl F. Baldwin, of the United States army, spoke at the morning service on Aug. 20 on "Christianity and the Religions of Japan." He is well qualified to speak on this subject as he spent a number of years in Japan.

In the absence of Dr. Tupper, who has been in Armenia for some weeks at the request of the government, Rev. Franklin I. Winter supplied the pulpit of the First Church during August. Mr. Winter is a member of First Church. Before the war he was a pastor in Michigan. During the war he was chaplain of the machine gun battalions in the Thirty-fifth Division. At present he is in the employ of the government in the rehabilitation of the ex-service men in Washington.

The daily vacation school of the Bethany Church closed a successful session Friday evening, Aug. 18. Miss Elizabeth Baylor had charge of the school. About sixty children were enrolled. It was voted to conduct a similar school next summer. This is the only Baptist church in the city that has held such a school so far as I can learn.

With English Baptists

By W. T. WHITLEY

The executive committee of the Baptist World Alliance has met and advanced the arrangements for next year's week in Stockholm, from July 21. As there were many leading Americans present, it is needless to describe afresh what they will have described already. One gap was felt in that the president of the alliance, Dr. MacArthur, was not present at the meeting. He is perhaps reserving himself for Stockholm itself. As it was, the gathering was fairly international, with Australian, Dutch, German and Swede though some Czecho-Slovakians were hindered by passport difficulties.

The Baptist Union has suffered a unique loss in the loss of its president. It chooses him a year in advance, and he serves an apprenticeship as vice-president, then enters on his office with a strenuous four days of public assembly. But he is expected to devote all his spare time, and a great deal of time taken from his regular work, to general campaigning throughout the country; though the exact form of his work is a compromise between the needs of the denomination that year, and his personal attitudes. Mr. John Chown has succumbed within four months of opening his work, and the interests of the annuity fund will suffer for the rest of the year, though doubtless the ex-president

and the vice-president will endeavor to stop the most important gaps. Mr. Chown comes of a family known in Baptist circles for 270 years, though only the last three generations have commanded attention beyond their own country. Ministers, deacons, mayors have emerged; of one minister it is recounted that he earned his own living as a shoemaker, and walked eighteen miles every Sunday to preach to his flock, visiting them next day and walking back for five days at his bench. John Chown's father was a minister and made his mark in two cities, Bradford and London, and was called to the presidency of the union in the same place where the son heard of his election. John Chown himself was a man of business but gave far more attention to denominational affairs than any outside the inner circle. Not only in finance, but in the compilation of our current hymn book, in the promotion of chapel building, in mission affairs, his forceful character was felt. And he had the joy of seeing a son give himself to the ministry of the Word. There are many families which in generation after generation enrich the traditions of English Baptists.

Our associations have all held their meetings. They are on a different scale from yours, some of them having one or two hundred churches. They are accustomed not only to deal with local problems, but to pass judgment upon national questions of all kinds, though there is often a great deal of protest as compared with action. The outstanding general feature this year is that some of the largest associations have spoken very emphatically on the uselessness of the bishops expecting that Baptists will have anything to do with reunion on the lines of the Lambeth resolution. Some bishops have been surprised previously at the way they had misconceived the situation, imagining for example from the friendliness of a few Methodist leaders that Methodists as a whole were desirous of union, and being taken aback at the coolness of the conference. Many of them have been trying to gauge the general opinion of Baptists, both by local meetings and by appeals in popular assemblies. They have at last got very decisive public replies which indicate that Baptist thought moves on other lines; that while they are concerned about the qualification of officers, our concern is with the qualification for membership.

From another direction they are being educated on this point. Under a recent act of parliament, a church council has been constituted in each parish, and a corresponding body for each diocese. It was necessary to face the question: Who are eligible to vote for members; who are eligible to be members? In the end it was decided that the mere fact of having been christened, "received into Christ's holy church, and made a lively member of the same," did not qualify to take an active part in managing local affairs. Certain declarations have to be made, and an electoral roll is compiled on their basis. And thus it is being forced on the attention of Anglicans that there must be personal profession. While we English are reputed to be slow in the up-take, yet perhaps in another generation the Anglican may be led to see that he has come largely to the Baptist position, and that he had better adopt baptism as the act appropriate for a behavior to declare his adhesion.

A very serious problem confronting every denomination is the shortage of Christian workers. The Church of England cannot find sufficient recruits for her clergy, and will not provide the expense

of training those who do offer. The results are already apparent in the overwork and the breakdown of those in office. To remedy this, plans are being discussed as to part-time clergy, the revival of their order of "deacons" as a real permanent class, or the large increase of licensed lay readers. Thus an admiral, an income-tax collector, a banker, the chairman of a country council, a director of education, a squire, are being called upon very frequently for Sunday service. Among Baptists, the lay preachers are receiving renewed attention, and next winter will see a careful scheme of study under correspondence tutors brought into use. It is being modified from a plan which has worked capitally to give preliminary training for young people looking forward to the mission field. Several hundred of these are grouped under tutors, and a summer school by the seaside has brought many of them together for intensive work. The head of this is a woman whose whole time and energy are given freely to such planning and superintendence.

Wisconsin News and Notes

By ROBERT W. SHAW

A Baptist Rally

Plans are being worked out for a big rally of Baptists in Milwaukee during the first week in October. The idea is to have a simultaneous rally week for Baptists, with each church having its various rally affairs, and all of it heading up in a big gathering of the Baptists of the city at the Tabernacle Church on Friday evening, Oct. 6, when Dr. Benjamin Otto, of Chicago, will speak. This is something new for Milwaukee Baptists and the leaders are hopeful for a real advance in the autumn work by means of this method.

The Convention

The state convention will be held in Oshkosh, Oct. 9-12. The program is already completed and no doubt will be one of the best in recent years. The motto is "The Uplifted Christ." Entire sessions will be given to the consideration of the program of Baptists, local, state, national and world wide. Drs. Stillwell, Chalmers, Robbins, President Barbour, and Mrs. Eulette are to be the guests of the convention, and enough local talent is added to give the program local interest.

The Assembly

The assembly at Green Lake was a wonderful success. One of the features was the World Wide Guild house party with nearly 150 girls present besides the visitors and workers. The closing session of the assembly witnessed ten young people definitely deciding for Christian service,

and thirty others consecrating themselves for Christian service in their business life. Plan are being considered for enlarging the work of the assembly.

Ripon College

Ripon College, at Ripon, is a Congregational school, and one that is well known. Wisconsin Baptists have no school except Wayland Academy. The Baptist church at Ripon is small and has been on the decline for several years, but the Baptist students have been increasing at Ripon. A plan of cooperation is being worked out which will ultimately give Ripon College the sympathetic and prayerful support of those Wisconsin Baptists who wish to send their children to one of the smaller schools rather than to the large university. The first step in the plan is that the college has agreed to make a place for a Baptist professor who shall do some teaching and also be the pastor of the Ripon Baptist Church, and care for the religious interests of the Baptist students. This cooperation of the local church, college and state convention has resulted in the call of Rev. Harris M. Barbour, recently pastor at Lake Geneva, as an instructor in the department of philosophy, and pastor of the Baptist Church at Ripon. Prof. Barbour is an experienced teacher and preacher, and will be able to set up the work at Ripon in such a way as to give our Baptist brethren the assurance that their children at Ripon will be cared for.

Some Notes

W. C. Osborn has been at Bangor less than a year, and yet the Sunday school has increased from fifty to 116, and the primary department from thirty-four to sixty-four. How did he do it? Listen, rural pastors! He did it by sending automobiles to neighboring hamlets and gathering up the children and taking them to Sunday school and church and taking them home again. This is something that many a rural and village pastor could do.

Rev. H. E. Bowe, has resigned his work at River Falls, and has entered school.

Rev. B. Owen, of North Scott, has entered the Kansas City Seminary, in order to complete his preparation for the work of the ministry.

Rev. F. F. Parsons, who for the past ten years has been pastor at West Allis, a suburb of Milwaukee, has resigned. He has had one of the most difficult fields in the state, but has led the church in a number of wonderful achievements. The field presents some splendid opportunities to the right man. For the present he is supplying the Baptist church at Barron.

Dr. Henry Clarke, of Racine, will supply the Tabernacle Church, Milwaukee, during the month of September.

Church News by States

Atlantic Coast

NEW YORK

ON SEPT. 3, REV. HENRY W. STEVENS began the seventh year's work as pastor of the First Church, Brockport, N. Y. Mr. Stevens was called to this pastorate soon after his graduation from Rochester

Theological Seminary. The six years of his pastorate have been marked by steady constructive progress. The church celebrated the anniversary with appropriate services. Rev. Alfred E. Isaac, executive secretary of the Baptist Union of Rochester and Monroe County preached the sermon which was followed by the communion service. Another feature was that those who had been received into membership during the present pastorate attended in a body. These make up over

40 per cent of the present membership. Much effort has been made in the reorganization of the church and the church school. Four hundred were enrolled in the church school last year. A large young men's class under the leadership of the pastor and a splendid class of normal-school and high-school girls under the leadership of Mrs. Elizabeth Garnham make a strong young people's department. The men's class with Prof. H. J. Lathrop as teacher has reached high water mark in attendance. The educational and social work of the church is greatly handicapped on account of inadequate facilities, but the church is looking forward to better days. Over \$25,000 in cash and pledges has been received toward remodeling the plant. Although facing pressing local needs yet the church has loyally supported the New World Movement, and it has brought new spiritual life and vigor to the church. Four churches of the community supported a large and successful daily vacation Bible school this summer. The pastor was chairman of the committee which supervised the school and Mr. A. P. Draper, of Rochester Seminary, was the principal. During July important conferences of the workers were held to develop plans for the various departments of the church. As a result of these conferences a comprehensive and attractive autumn program has been outlined. During the pastor's vacation the pulpit was supplied for two Sundays by Rev. Randall A. Kenyon of Minneapolis.

MAINE

REV. LESTER R. NORTON OF VINELAND, N. J., formerly of Portland, has accepted a call to the First Baptist Church, Biddeford, to succeed Rev. Lester C. Holmes, now of Dover, N. H.

VERMONT

THE VERMONT CONVENTION conducts a conference and school of methods for all ministers and missionaries each year. This year the session was held at Vermont Academy, Saxtons River, Sept. 6-8. A good program had been arranged, covering the work of our denomination. As the expense of the men and women is paid there was full attendance.

VERMONT ACADEMY OPENS SEPT. 12. Already about 150 students are enrolled so it actually looks as if the dormitories would be taxed to their utmost capacity. The buildings have been renovated and put in first-class shape. An excellent corps of Christian teachers has been secured, so that, with Principal McFarland at the head, a good year is assured.

THE CHURCHES AT ADDISON, Rev. Bennett H. Curtis, pastor, and at Vergennes, Rev. B. H. Eddy, pastor, had a union service Sunday, Aug. 6, on the lake shore opposite Champlain lighthouse with more than 100 people present. After a helpful service in which both pastors took part, a baptismal service followed in which Pastor Curtis baptized three and Pastor Eddy four.

REV. W. W. WHITE, who has been pastor of the Baptist Church at Westford since June 1, 1913, and of the Federated Churches for the past three years, tendered his resignation and closed his work Sept. 1, in order to accept the unanimous call extended to him by the church at Enosburg Falls. On July 30 Pastor White baptized three candidates in the beautiful river a little way from the church, making thirty-three received into the church by baptism during Mr. White's pastorate. During the pastorate the in-

debtedness on the church building has been wiped out, a new roof put on the horse sheds, electric lights installed in the church and parsonage, and all bills paid.

THE BIBLE SCHOOL OF First Church, West Brattleboro, celebrated its fiftieth anniversary July 16 with appropriate exercises. A history of the school was read and remarks were made by Supt. John McKay and Pastor C. W. Bishop. Rev. C. R. Powers of Randolph, Mass., and the Rev. J. E. Mitchell of Lonsdale, R. I., former pastors, were present and delivered addresses. The West Brattleboro church and Sunday school are now in flourishing condition.

THE CHURCH AT SOUTH STRAFFORD, Rev. J. G. Robertson pastor, has recently been presented with a beautiful pulpit Bible by Rev. A. W. Jefferson, of Lawrence, Mass., in memory of his father and mother, Rev. B. F. Jefferson and wife. Mr. Jefferson was pastor of the church 1876-1881. The parsonage has also been painted, the congregations are unusually large and all enjoy the ministry of Mr. Robertson.

REV. JOHN A. MCCOLL, who has been pastor of the Baptist Church at Pownal and the Congregational Church at North Pownal, has closed his labors and gone to supply a church at New Bedford, Mass. Pastor McColl was an earnest and faithful worker and an unusually good preacher. Rev. E. Webber Church, one of the state workers is now laboring on those fields.

THE WILMINGTON CHURCH has secured a new pastor in the person of Rev. L. W. Champney of Fitchburg, Mass., and Mr. and Mrs. Champney are now nicely settled in the cozy parsonage.

REV. J. ALEX DONALD, formerly pastor at Readsboro, is now settled in the beautiful parsonage at Manchester Center where the Rev. Joseph S. Brown was for so many years the faithful and successful pastor. Pastor Brown has retired. The church and community gave him a farewell reception from the pastorate and a welcome to a permanent residency among them, presenting him with a purse of nearly \$300. Mr. Brown has bought a home in Manchester and will do supply work wherever needed.

REV. W. R. KUSXMIK OF MILLERTOWN, N. Y., has accepted the pastorate of the Federated Church at Panton and is now located in the parsonage and hard at work on that field.

MASSACHUSETTS

THE "PRIZE CHURCH VACATION SCHOOL OF all New England" is said to be that of the First Church of Melrose under the leadership of Hervey Mason. At the opening of the season the assurance was given that at least one-half of the enrolment would be reserved for boys and girls not affiliated with First Church. The records indicate the following division: First Church, 63; Green Street Baptist, 2; Methodist, 36; Congregational, 21; Universalist, 9; St. Mary's, 9; Hillcrest, 4; Episcopal, 3; Swedish, 1; no church, 2. The enrolment this year was 141, with an average daily attendance of 122. The school closed with all bills paid. The total cost was \$600. A feature consisted of the large amount of gifts prepared by the children to be sent to the Near East Relief. In addition to this contribution, \$25 was contributed by the children for the same cause, and \$25 for other vacation schools which are not self-supporting. An attempt will be made next year to accommodate an average attendance of 150.

Mississippi Valley

OHIO

THE FIRST CHURCH, COLUMBUS, Ohio has the distinction of being the first church in the United States to own and operate its own broadcasting radio station. A close personal friend of Daniel F. Rittenhouse has presented him with a complete radio outfit. No vacation has been taken by Dr. Rittenhouse this summer. All regular services of the church have been maintained, and the congregations this summer have outstripped all previous records. The church is looking forward to a new day in the Bible school. The services of Mr. F. C. Shaffer as director of religious education have been secured.

ILLINOIS

REV. T. B. FRARY OF TERRE HAUTE, Ind. has accepted a call to the church at Marissa.

REVIVAL MEETINGS ARE BEING HELD AT Fidelity. The pastor, Rev. Frank Hetzel, is being assisted by Rev. Robert Leitz. Much interest is being shown in the meetings.

MT. GILEAD HAS CALLED REV. FRANK HETZEL for half time service. Mr. Hetzel is a student at Shurtleff College and is doing fine work at Fidelity.

REV. T. O. McMINN, missionary for the Southern Illinois Association has been seriously ill with pneumonia. His many friends will be pleased to know that he is gradually recovering.

A FAREWELL SERVICE WAS HELD AT THE First Church, Alton, for her two outgoing home missionaries. Miss Alice Twing, daughter of the pastor of the church, goes to Brooks House, Hammond, Ind., and Miss Ruth Sloman goes to the Social Service House, Dayton, Ohio. Both young women graduated from the Missionary Training School last June and enter service thoroughly prepared for their work.

A CHURCH WAS RECENTLY ORGANIZED AT Roxana. A corner lot has been purchased and the foundation for the new building is laid. Services will be held in the basement as soon as it is completed.

Northern Theological Seminary

The Northern Baptist Theological Seminary will begin its tenth year on Wednesday, September 15. The indications already point to a large enrolment. A few faculty changes have been announced. Dr. William M. Fouts, who was instructor in Hebrew the past year, has been advanced and will give instruction not only in Hebrew I and Hebrew II, but also in Old Testament Archeology and the English Pentateuch. Prof. Milton S. Lindberg who has been teaching in a Junior College at Hibbing, Minn., will give instruction in sociology, ethics, psychology and kindred subjects. Mr. Lindberg is a graduate of Columbia University and took his Master's degree at the University of Wisconsin. He is a son-in-law of Rev. E. R. McKinney, pastor of the First Church, Eau Claire, Wis. Rev. Joseph C. Dent, who was a former instructor in the seminary and has now become pastor of the Judson Church of Chicago, will offer a course in the devotional and prayer life. Rev. Wilford Noble, who is a graduate of the class of 1917 and who has been pastor of the Logan Square Church, will offer instruction in Bible History. President Taft, Dr.

Heinrichs, Dr. Carmen, Prof. Gunderson, Dr. Abbott, Dr. Ross, with Instructors Gage, Drummound and Patterson will continue service with the seminary. The Norwegian Baptist Theological Seminary which was temporarily affiliated with the seminary has made the relation permanent. Professor Gunderson will not only be Dean of the department as heretofore, but will, as during the past year, offer two courses in the Greek New Testament. Announcements will be made later about the lecture course and the work of the Chicago Baptist Institute which is an affiliated department.

WISCONSIN

INGRAM E. BILL OF THE FIRST CHURCH, Beloit, was responsible for a successful series of Sunday evening services conducted this summer under the auspices of the Federated Churches of which he is president. A great industrial plant, the leading local theater and the college co-operated with the churches. The services were held in the Fairies' big baseball park. The Fairbanks Morse Band rendered a Sunday evening concert and led the community sing. There was a brief address by a distinguished speaker followed by a six-reel religious picture. The expense of the services was about \$100 a night, which was fully met by the offerings. The crowds completely filled the grandstand and bleachers.

REV. A. L. McMILLAN IS ENTERING HIS third year as pastor of First Church of Appleton. Each year the church has increased in membership and been strengthened financially. At the close of each year the treasuries have met all bills with a goodly sum left over. The pastor has just returned to his field from the Chicago University where he took special work in the divinity department during the summer quarter.

IOWA

REV. G. W. FOGG AND FAMILY AFTER A strenuous and progressive year of work at Corydon, spent their vacation touring through Colorado and the Rockies. The family found it quite a relief from Iowa heat to spend several weeks in the Colorado climate in the sight of perpetual snow and to camp part of the time up at the snow line.

KANSAS

RECENTLY THREE DEACONS were ordained at Chelsea Church, Kansas City, Kan. The council was composed of about a score of Kansas City preachers and deacons, Dr. J. F. Wells of Kansas City Seminary preached the sermon. The examination showed the candidates to be well qualified for their office. Chelsea is improving every day. Rev. R. O. Harris is pastor.

Rocky Mountain States

WYOMING

THIRTY-TWO YEARS AGO, L. Ella Adams, A.B. graduate of Stephens College, Columbia, Me., the "home medalist" of that year at Stephens, became the bride of Thomas S. Dulin. She returned with him to a pastorate in Colorado. Since then, they have labored together constantly in Oregon, Washington, Idaho, Montana and Wyoming. They are now in the pastorate

in Glenrock, Wyo. Since coming here eight months ago, twenty-two have been baptized. The church has sixty-six members. During the last quarter, this church with no rich members, raised for all purposes \$1047. There is a good house of worship and much reason to be encouraged.

NEVADA

IN ACCORDANCE WITH THE CALL OF THE Hiram Lewis Baptist Church, of Loyalton, Calif., delegates from a number of the Churches of the Nevada-Sierra Baptist Convention met August 23 at 2:30 p. m. in their house of worship, to consider the advisability of setting apart to the gospel ministry, the pastor, J. S. Taylor. The examination was thorough and satisfactory in every respect. The Council voted unanimously to recommend to the church to proceed with the ordination. Rev. A. G. Sawin, of Loyalton was moderator and George L. Snyder, of Sparks, was clerk. The ordination services were held in the evening. Rev. A. G. Sawin, preached the sermon, Rev. John B. Speed, of Reno, gave the charge to the candidate, Rev. George L. Snyder, of Sparks, the charge to the church, and Rev. M. L. Hostetter the prayer of ordination.

SERVICE DEPARTMENT

THE CHURCH AT LUSK, WYOMING, is a mission church and is in great need of hymnals and gospel song books to the number of fifty or more. Either new or used books will be gladly accepted. The church clerk is Mrs. Will Guyer.

CHAPEL CAR "EMMANUEL," in charge of Mrs. A. C. Blinzinger at Littleton, Colo., needs refurnishing, in the following items: 9 yards of scrim, one dozen pillow cases 22x36, one dozen small face towels, and one small set of dishes. This will supply the car for several years to come.

To Put on the Shelf

The fruit was never more abundant than this year, and sugar is reasonably priced, the shelves of the store room of the Baptist Missionary Training School are empty! Between now and winter it is the self-imposed obligation of Baptist women to stock these shelves.

Send to Miss Ellen J. Simpson, 2969 Vernon Avenue, Chicago, Ill., and she will ship to you a barrel of jars or jelly glasses. Distribute these among your church women. Then as they put up preserves or pickles, jelly or jam they will fill them. When these first-fruits are gathered and the barrels repacked send it back to Miss Simpson.

Surely whatever you send will be delicious, but it will happen that because you have shared, what you keep will have an added and a sweeter flavor.

The Day of Opportunity

PASTOR M. E. DODD, of Shreveport, La., one of the South's most fervent leaders in evangelism, proposes for the coming season a South-wide campaign which he outlines as follows:

"Evangelism is the native breath of the churches.

"Evangelism is the first business of the churches.

"From the countryside to the great city church the torch of evangelism has been held high.

"We have had city-wide, associational-wide and state-wide evangelistic campaigns.

"Has not the time arrived for a simultaneous unified, united evangelistic campaign?"

"Should not these torches held up here and there at intervals and individually now flare forth in one consuming fire?"

"Such a campaign should encompass something of the following:

"1. A religious census in cooperation with the organized class movement of the Sunday School Board.

"2. Evangelistic conferences, classes in soul-winning and organization of personal workers' bands.

"3. A meeting of days in 25,000 churches during the months of July to November, inclusive.

"4. At least 1,000 meetings in tents, tabernacles, brush arbors, rented halls and mission churches to be held by pastors, evangelists and missionaries.

"5. Each church praying for and working for one-seventh as many new members as it now has or a south-wide aim of 500,000 additions in five months."

"6. The creation and distribution of ten million tracts of fresh evangelistic and devotional literature.

"7. As no evangelistic meeting is complete until the collection is taken, so a south-wide evangelistic campaign should climax with a canvass in all the churches on the first week in December for the 75-Million Campaign, seeking to reach all new members and all unenlisted members and to get all the cash possible.

"Such a campaign should begin, where all our Baptist work starts, with the country churches; in July and August; should move during September and October through the town churches and end in November, where too much of our Baptist work ends, in the cities, with great city-wide campaigns.

"The day of opportunity is ours. Never were men's hearts so hungry for God. Never did our evangelical message have such hearty hearing. Never were the fields so white unto harvest. Never was there greater need. Never were we better prepared.

"Now is the time of all times to go forth unitedly to gather the golden grain into the garner of our God."

The Burden of France

THE devastated area is with France a condition and not a theory. The problem of reparations and treaties is not only a problem of diplomacy and politics but a problem of food and shelter and hope and security for the people of France. The National City Bank (New York) circular presents the French aspect as follows:

There is much to be said for the view that France, having borne the brunt of the war losses, and facing the necessity of making further great expenditures for housing the homeless people in the devastated districts, cannot be asked to further reduce her claims for reparations without having aid in doing so. If the reparations question is the crux of the European situation, all the world is vitally interested in its settlement. All countries will be benefited by clearing up a situation which is a continuing menace to the peace and financial stability of the world, and France may fairly claim that others should share in the sacrifices that are required.

The financial policy of France has been based upon the expectation that she would receive reimbursement at least for the actual expenditures necessary to put her people back into their workshops and homes in the war-ruined territory. It was impossible for the nation to refuse to

make these expenditures, and they have been carried on as rapidly as the work could be done and the funds provided by internal government loans.

The expenditures on this account to December 31, 1921, aggregated 74,000,000 francs, which at the gold value of the franc would be nearly \$15,000,000,000, and at the present exchange value, about \$6,500,000,000.

The Credit Lyonnaise recently has given the following figures from official sources, showing the progress made:

Of the population of the devastated districts 2,615,000 evacuated the territory, of which 2,250,000 have returned.

Of the cultivated area of land 1,900,669 hectares (a hectare is about 2½ acres) were rendered untillable, and 1,467,776 hectares have been restored.

The entire railway mileage affected has been repaired.

Of the highways 53,830 kilometers were destroyed, 18,456 kilometers have been definitely repaired and 33,043 kilometers have been provisionally repaired.

Of industrial works 4,700 were destroyed and 3,645 have been restored into working condition.

Of homesteads 711,883 were destroyed or damaged, of which 671 have been rebuilt. 329,642 have been repaired and 136,042 temporary shacks have been constructed.

The efforts of the government were first directed to restoring the industries, in order to enable the people to earn a living. The chief task remaining is that of restoring homes, and the pressure of public opinion is such that the government cannot stop this work.

Since the war ended the government has endeavored to go as far as practicable in efforts to increase the revenues, but has not been able to balance the budget, including interest, except by borrowing. The service of the public debt, including maturing life annuities, in 1913 required 1,355,000,000 francs, and in 1922 calls for 13,191,000,000 francs.

The Minister of Finance in his budget proposals presented last May, calculated the total foreign debt at 74,876,331,000 francs, at the present rates of exchange. The debt to the United States is about

\$3,700,000,000, including interest. On her side the French government has loaned 15,181,000,000 francs to other governments.

The reconstruction expenditures come on top of all the costs of the terrible war: the demoralization of industry incident to the four years' struggle, the loss of 57 per cent of the male population between the ages of 20 and 31 and many of other ages, the creation of a great pension list, and all the other burdens and embarrassments that have followed in train.

THE MINISTRY OF THE STEPLADDER

ABISHOP the other day preached to a street crowd from a stepladder straddled in the loop. The novel pulpit served the double purpose of forming a convenient elevation for the speaker and securing publicity for a commendable bit of religious enterprise.

The noon meeting inaugurated a summer campaign of out-door evangelism under the promoting auspices of the Chicago Church Federation. Scores of churches have been enlisted in this endeavor to carry the message of the gospel to the passing throng, and thousands of similar meetings will be held throughout the city while the weather remains favorable.

Of course there is nothing new about such work. It is, in fact, the original form of Christian propaganda. Jesus was a street and wayside preacher. His followers did most of their evangelizing in the open. Paul found the market place an excellent forum for the presentation of truth. The indoor meetings of the early church were largely gatherings of believers. It was not expected that the unconverted would seek out the teachers of the new faith in its places of assembly. The teachers were expected to seek out the unconverted. And this apostolic spirit—this spirit of those who felt themselves commissioned and dispatched to carry the good tidings of God's concern for human life to men and women everywhere—has always marked the periods of highest spiritual vision and energy in the history of the church.

It is not clear gain that we have today a Christian faith which finds part expression in great temples, where worship is made comfortable and attractive, where physical ease and aesthetic enjoyment are among the essential provisions. Spiritual enervation has been one result. Selfish religionism has been another. The men and women who have the message the world needs gather beneath vaulted ceilings, and, in the soft light of stained-glass windows, sing their hymns of praise, repeat their prayers, listen to the discourse and hope that some day the heedless but heart-hungry throng outside will come in and be converted.

The hope is vain. With every passing year it becomes more clearly evident that a walled-in gospel cannot save the world. The church must get back to the original methods. If a fishing-boat or the crumbling stone circle of a well was good enough rostrum for the Master, a stepladder or a soap-box should be good enough for any of his followers. "Street preaching is undignified," says the eminently respectable churchman, to whom religion is more or less of a luxury. But, if mem-

ory serves us, Paul, when he listed the fruit of the spirit, did not include dignity.

The first syllable of the word gospel is "go," "go" is the first word of the marching orders which Jesus left for his followers. Before the church can make much impression by saying "Come!" it must make a bigger impression by obeying "Go!"

And this street-preaching work is essentially work for the layman. The multitude knows the minister is paid to advocate God's way of life, and that discounts his message with many. The layman appears in a more disinterested role when he mounts the improvised pulpit. It is a good thing to have a bishop talk religion in LaSalle Street; it would be a better thing to have a banker. If religion is to be brought back again into every-day life, into the life of the street and the mart, laymen must do it.

Lawyers, financiers, merchants talked patriotism during the war; why shouldn't they talk religion? Let them talk it, not in terms of theology, but in terms of experience. Let them make its application to the problems of the week-day task, to the temptations of office and shop and street, to the questions which are concerning men and women in industry, in citizenship, in social customs. If religion cannot stand this sharp contact with life there is something wrong with it. If the individual cannot face his fellows in his own home or business neighborhood and make effective defense of his faith, there is something wrong with him.—Editorial in *Chicago Evening Post*.

De Molay

(Continued from page 985)

since it sprang up under Masonic influence, and with a view to keeping it true to its purpose, it is organized locally under the formal and effectual sponsorship of some Masonic body; but it does not use the Masonic obligations and ritual, nor impose Masonic pledges of any sort. It is open to "sons of Masons and their chums," which would seem to be anything but narrow. In actual practice no earnest boy is barred.

Among the active promoters of the Order are pastors, Y. M. C. A. secretaries, high school principals, members of college faculties, as well as men in more distinctly secular positions; and inquiry has elicited no criticism of its actual working. All reports received eulogize the contribution the Order is making towards the development of moral manhood.

The favorable impression which it has made upon responsible Masons is emphatically indicated by the rapidity of its growth. Organized a little more than three years ago, official records for November, 1921, showed between three and four hundred chapters and 100,000 members. A personal note of Ray V. Denslow, the Grand Supervisor, to me of date July 15 says that the number of chapters is now 650. The increase in membership ought to show about the same ratio. Headquarters of the Grand Council are at Kansas City, Missouri, and the Grand Scribe is Frank S. Land.

And finally, I am informed on the highest official authority that the Order of DeMolay has no connection or understanding whatever with the Ku Klux Klan or with any other organization, except that already described of friendly sponsorship on the part of the Masonic bodies.

Greencastle, Ind.

Want Ads

Matron Wanted, Girl's Dormitory, Bishop College, for Negroes. Salary \$810. Living expenses, \$3.50 per week. C. H. Maxson, President, Marshall, Tex.

Wanted: A teacher in the Bible Department in the Baptist Missionary Training School, Chicago. Must be college graduate with considerable specialized work in Bible. Only a woman need apply. Address, Mrs. Clara D. Pinkham, 2969 Vernon Ave., Chicago, Ill.

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General Business Conditions

The manner in which business becomes "used" to trouble, so that conditions that one time would be very alarming are eventually accepted almost as a matter of course, has been illustrated this summer in its attitude toward the coal and railroad strikes. Of course business cannot sit along indefinitely without coal and railroad service, but the situation is as serious for the whole community, including the strikers and their families and sympathizers, as it is for business, for the latter is nothing but supplying community wants. Business throughout the summer has manifested confidence that common sense would rule and that coal and railroad service would be forthcoming. Doubtless this view will prove correct over the long run, but the situation over the world at the moment is not such as to inspire confidence in the ascendancy of common-sense among any of the branches or classes of the human family. In Europe, from Ireland to Russia, the peoples are embroiled in bitter contentions. The faculty of composing differences and of finding common ground upon which to work or common interests, by means of which society has made a fairly orderly advance in civilization, seems to have broken down under the weight of present problems, or to be temporarily incapacitated. In this country the situation is not so desperate, it affords abundant evidence of how the people, confused by suspicion and agitation, waste their energies at cross-purposes.

Vacation Schools

(Continued from page 994)

now it is to honor it; to be a part of it to love it."

Bethel Norwegian Baptist Church of Powers Lake, N. Dakota, Miss Lottie Under, Principal of the School:

"Several boys and girls wished our school would continue for another month. Wherever you go around town you can see and hear children playing 'Bible-school,' singing the songs they learned, etc. Everybody remarks 'How could they accomplish so much in such a short time, both memory work, Bible, singing and handwork?'"

First Baptist Church of West Hoboken, N. J., Rev. C. K. Newell, Pastor:

"We had the good will and gratitude of Roman Catholic families. The hearty cooperation of the teachers. One young lady spent her two weeks vacation from work, teaching in the school, and said it was one of the happiest weeks in her life."

Every church holding a vacation school its own or working with other churches holding such a school, should send a report to the Church Vacation School Division of the Publication Society, Philadelphia. As Baptists, our slogan should be, Every Church Represented Officially in the Work of a Church Vacation School."

The Joy of Work

WE seem as a nation to be suffering from a mania for play. The huge development of pleasure-chasing automobiles merely symbolizes our universal restlessness, eagerness to be running after something, anything, that we can classify as a version. Under pressure from torment-

ing constituents our legislatures are piling up holidays. And the cry of labor everywhere is, "Cut down hours, cut down hours," until it seems as if brief, tired minutes were all that would be left for work. The obvious deduction is that work is always something to be got rid of, as if it were a curse.

Yet work is life. Proper recreation and relaxation are of course essential, even for the effective doing of work itself; and it may be that the past has been sometimes neglectful of these in due proportion. But that does not mean that men would ever thrive if they had all holidays, or even mainly holidays. Experience has shown over and over again, proclaims, cries out to us, that if the ordinary healthy man has his whole existence made of leisure he does not know what to do with it and in the end rots out in degeneration and misery.

No, work is what we live for, and work makes all the dignity of life. But everything depends on how we look at work. If we consider it as merely something that must be done because it can not be avoided, something to be dodged and scamped and slighted the minute the employer is not looking, if we regard it as hateful drudgery and nothing else, it naturally becomes a curse and a burden.

Put thought into your work, put pride into it, put yourself into it.

Youth's Companion.

Obituary

MELVIN JAMESON, D. D.

Rev. Melvin Jameson died at his home in Alton, Ill., Aug. 24, after an illness of about a year. Funeral services were held in the Upper Alton Baptist Church on Sunday, Aug. 27. The pastor, Rev. D. T. Magill, Dr. S. D. McKenny of the Cherry Street Church, President Potter of Shurtleff College and a representative of the First Church participated, Dr. Twing being away on his vacation.

Dr. Jameson was born in Lyons, N. Y., March 3, 1836. He graduated from the Rochester Theological Seminary in 1859. Dr. Augustus Strong, for many years president of the seminary and Prof. William C. Wilkinson, of the University of Chicago, were his classmates. Between the three men a friendship sprang up which continued through the long years and which was kept intimate by frequent correspondence and many visits.

In 1860, Dr. Jameson became the pastor of the First Baptist Church of Alton where he remained for nine years. In this pastorate he baptized and trained "Uncle Boston Smith" so widely and affectionately known in the work of the Publication Society and who was the originator of the chapel-car method of evangelism. Another boy whom he brought into the kingdom and its service is Mr. Carey Emerson whose work is so well known in Minnesota.

In 1869 Dr. Jameson offered himself for missionary service under the foreign board. When asked what field he had chosen, he answered: "If you have a field where no one else will go, send me there." He was sent to labor among the Burmans at Bassein, Burma, where he spent twenty years. It was said by one of his associates there who knew of his tireless and persistent labors, "The whole Bassein district was saturated with the gospel." During his only furlough, 1880-1883, he spent one year as pastor of the First Baptist Church of Ogdensburg, N. Y. After his return to America he spent three years with the Open Door Mission of Ottumwa, Iowa.

The final period of his life was spent in Alton and vicinity. He was instrumental

in the founding of the Cherry Street Baptist Church of Alton. He had a large influence in the formation of the East Alton Baptist Church and also of the Bushy Grove Baptist Church in the Wood River district before that city came into existence.

While retaining his membership in the First Church, in later years he was a regular attendant at all the service of the Upper Alton Baptist Church where he did more church work than any other individual in it. He was the efficient superintendent of the home department of the Sunday school. He took personal charge of the club of "Missions" in the church and at one time had more than 100 subscribers on the list. He was a constant and welcome visitor in many homes. The missionary interest of the First Church of Alton and of the Alton churches is more largely due to him than to any other individual. The three Alton churches gave more than \$100,000 to the New World Movement.

He was a Christian man of the truest type, respected and loved by all. He had a keen interest in the whole work of the kingdom, even though foreign missions was enshrined in the center of his being. He was always interested and pleased at any manifestation of enterprise in the work of the churches.

There remains besides his wife, three sons: Hugh, Y. M. C. A. general secretary at Cadillac, Mich.; Melvin, of Cleveland, Ohio; and Allen of Alton, Ill.

D. T. MAGILL.

No Compromise With Booze

(Continued from page 988)

those countries. The anti-liquor movement is making rapid headway in Germany, Austria, Czecho-Slovakia and even in Italy. Scotland, famous for its whisky, a land of hard drinkers, has begun voting itself dry by the local-option method. World prohibition cannot be far around the corner.

The American people have every reason to be steadfast in stamping out the drink traffic, every incentive to hold fast to prohibition. It has steadily increased their bank deposits, built more homes than were ever built before in a given time, caused more money to be spent for the necessities of life. This country's booze bill was \$2,000,000,000 less last year than in the years when we had saloons.

Two billions a year for twelve years would pay our war debt.

There is much to indicate that 17,500,000 Americans, formerly steady drinkers, are now on the water wagon. We should make it easier for them to stay there instead of harder.

So many states have proved that prohibition is effective that to say we cannot have bone-dry national prohibition is ridiculous. Just now we should be its vigorous and aggressive champions. One thing is certain. Whatever Congress may do this country will never vote for a beer and wine amendment to the Constitution. —Editorial in *Capper's Weekly*.

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Our Book Shelf

Cathedral and University and Other Sermons, by Bishop Handley C. G. Moule. New York: Doran Co. \$1.50.

The rather clumsy title covers seventeen sermons embodying the best pulpit work of the saintly and sainted Bishop Moule, who died in 1920. The new edition is a timely addition to sermonic literature for growing preachers.

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American Baptist Foreign Mission Society: New York. Rev. P. H. J. Lerrigo, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 28 East 26th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Allee M. Hudson, Treasurer, 276 Fifth Av., New York City.

Woman's American Baptist Home Mission Society: Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Av., New York City.

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Unwritten Sayings of Our Lord, by Prof. David Smith. New York: Doran Co. Second edition. \$1.50.

Eight lectures, delivered in 1913, discuss with thorough scholarship and fine insight certain reputed sayings of Jesus not preserved in the gospels. One runs as follows: "The world is merely a bridge; ye are to pass over it, and not to build your dwellings upon it."

These Three, by G. H. Knight. New York: Doran Co. \$1.00.

A reprint of a series of forty-five brief meditations, by a well-known author of books for the quiet hour. For those who have need of a stimulant to faith and devotion in the midst of a busy life, this book offers much in form for ready assimilation. The author has gathered together what he terms Bible triads, texts where a triple presentment of truth may be found, like three branches of a tree. The method serves to unify the whole and to emphasize the abundance of God's grace.

Motives and Expression in Religious Education, by Charles S. Ikenberry. New York: Geo. H. Doran Co. \$2.

The author believes that in the past the impressionist method in religious education has been overworked. He contends that teachers must not only use proper methods to secure the child's interest but must supply practical correlated expression in the religious educational program. The book is illustrated with over one hundred pictures and diagrams, such as a complete series of models of Bible objects, maps of Bible lands, illustrative material for the sand table and a great variety of articles illustrating hand work. It is a good book for the church school library.

Thy Sea Is Great; Our Boats Are Small, by Henry Van Dyke. New York: Revell Company. 50 cents.

Dr. Van Dyke has given expression in these ten hymns, to common Christian feelings and desires of the present time, "hymns that may be sung together by people who know the thought of the age, and are not afraid that any truth of science will destroy religion, or any revolution on earth overthrow the kingdom of heaven." The author invites all who desire to make free use of these verses for such occasions, after obtaining permission from the publishers. They are well worthy the attention of musical directors and others who have the planning of important public services of worship and praise.

The Art of Preaching in the Light of Its History, by Edwin C. Dargan. New York: Geo. H. Doran Co. \$1.75.

Dr. Dargan succeeded the great Broadus as professor of homiletics at the Louisville Seminary, and for fifteen years gave himself to the training of preachers, to research in the field of the history of preaching, and—as his students who followed him around on Sundays will remember—to the exemplification in his own pulpit work of the lessons history had taught him and the ideals he advocated for the Christian preacher.

The book under review is the Holland Lectures delivered at the Southwestern Baptist Seminary last year. We have here in effect a work on the history of the theory of preaching—a foot-note to Dr. Dargan's exhaustive "History of Preaching," but by no means of minor value. A careful scholar has done his most careful work, and the result is a unique contribution to the literature of homiletics, whose perusal and study will stimulate

the preacher to more conscientious and toilsome labor to develop his pulpit powers.

"It Is to Laugh"

A shopkeeper had in his employ a man so lazy as to be utterly worthless. One day, his patience exhausted, he discharged him. "Will you give me a character?" asked the lazy one. The employer sat down to write a non-committal letter. His effort resulted as follows: "The bearer of this letter has worked for me one week and I am satisfied."

—London Telegraph.

A printer in Fort Worth got slightly peeved at a letter from a doctor who wanted bids on several thousand letterheads, different sizes, different grades, and different colors, and wanted the printing form held standing. So he took his typewriter in hand and wrote:

"Am in the market for bids for one operation for appendicitis. One, two or five-inch incision—with or without ether—also with or without nurse. If appendix is found to be sound, want quotation to include putting same back and cancel order. If removed successfully, bidder is expected to hold incision open for about sixty days, as I expect to be in the market for an operation for gallstones at that time and want to save the extra cost of cutting."—Kansas City Post.

Vice President R. E. M. Cowie of American Railway Express has a long list of stories. Scotch stories are his favorites because the dialect is natural for him, but it was a straight American joke that he told at the Yale Club Friday noon during the recess of railroad executives, who sought a half hour's rest between two very serious sessions.

A certain man's wife found a card in one of his pockets with just "Lily" on it.

"Why, that's a horse I had some money on in yesterday's race," the man explained, a very clever answer, he thought.

A day or two later his wife greeted him when he returned from business with:

"Oh, dearie! You had an important 'phone call today. That race horse—Lily—wanted you."

"An Englishman and a Scot were in the same compartment of an English train," as L. A. Shand of the Palace tells the story. "The Englishman wanted to smoke, but had no matches. He asked his fellow passenger for a match, and Sandy, with true Scotch thrift, carefully took a box from his pocket and extracted a single lucifer from it. He handed the match to the Englishman who thanked him.

"Unable to find his pipe, the Englishman placed the match on the seat beside him while he made a systematic search of all his pockets and baggage. At last he remarked:

"I cawn't find my pipe. I must have left it at home, don't you know?"

"Sandy silently reached over and took up the match from the seat.

"You'll no be needin' this match then," he said as he restored it to the box."

—San Francisco Chronicle.

OUR MUSIC CORNER

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IGNORING MARKS OF EXPRESSION

To be a good reader of music, one must not only be able to follow and sing the changes in pitch and rhythm, but also those of expression. They are just as essential a part of the music as anything else. Some numbers are comparatively worthless if sung without careful regard to the manner of rendition, but are found to be very impressive if properly sung. The choir members then should be trained to watch these marks, for they are not there for the director only.

Yet there are cases where the marks of expression should not be taken too seriously. Sometimes they indicate merely one of several possible interpretations, and the leader may have a very intelligent one of his own, or one more suited to a special occasion. Then these marks must not be regarded as fetters that are meant to hamper individuality of expression, or adaptation to special conditions. Again, the marks of expression may call for a nicety of execution to which a given choir may not yet be equal. Appoggiaturas are a valuable embellishment, but they trouble many of our singers, and the result is ridiculous if attempted. To ignore them is often the only wise course to pursue. A choir leader must always feel free to exercise his good judgment in these things and attempt only that which his singers can render with efficiency.—*Choir Leader.*

MEZZA VOICE OR HALF-VOICE

Noted singers speak of mezza voce or half-voice. By this I do not mean the little, pinched, tight, throaty tone, that some call falsetto. The true mezzo voce is sung with the utmost relaxation of everything above the larynx; only the thin edges of the vocal bands acting like light strings, being used to start the vibrations, which should have free re-inforcement in the nasal cavities. It is, to my mind, the salvation of the voice, and no one who cannot use it from top to bottom of his entire range can claim to be a finished singer. It should be the basis of what is known as "training the head-voice down."

Any one can sing forte. Very few can sing a resonant pianissimo, because it takes much practice and great breath control to accomplish. It is for this reason that the messa di voce or swell, is a supreme test; for it means the ability to go from pianissimo to fortissimo and back without a break.—*The Etude.*

MUSIC REVIEW

From the Boston Music Co., Boston, Mass.

- Praise ye the Lord.....Arensky (8c)
- Prayer.....Drosdof (6c)
- O God, hear my prayer.....Gretchaninoff (25c)
- Bless the Lord.....Ippolitof-Ivanof (10c)
- O Light Divine.....Katsalsky (10c)
- Hear My Prayer.....Kopylov (10c)
- Glorious Forever.....Rachmaninoff (10c)
- Cherubim Song.....Rachmaninoff (15c)
- We praise Thee.....Shvedof (10c)
- Ave Maria.....Tschaiakowsky (10c)
- O praise ye God.....Tschaiakowsky (12c)
- The Beatitudes.....Tscherepnin (12c)

Gradually the church music of this country is getting impregnated with the masterful types called into being by the demands of the Orthodox Russian church, a style of unaccompanied choral music which has tremendous powers of expression and devotional value. A survey of the imposing list printed above will give some suggestion as to the standing of the

composers involved. Much more than in the western nations, the native Russian composers have always felt it to be the pinnacle of achievement to write music for the services of their church; the greatest composers have devoted hearty attention to this field of artistic endeavor. Very few of the above mentioned selections are usable by mixed quartet; all will sound the better for being done by chorus. Note by note, they are simple without exception—the fact that many of the parts are subdivided into two or more sub-parts should not make them any harder to do; in fact, the greater number of parts often serves to make easier some of the abrupt harmonic changes. Every up-to-date choir-leader will want to look over a sample set of this newer idiom in church music. I cannot recommend any better list than that tabulated above. All the numbers will render fine interest on the time spent in their study. Wider acquaintance with such high-grade and interesting church music will only serve to raise the standard of music appreciation within the confines of our churches.

From the H. W. Gray Co., New York.

Thyre The Fair.....Lester (\$25)
Choirs in search of American choral works for secular concert use will welcome the opportunity to examine this brief dramatic cantata or choral-ballad. The excellent text is by Frederick H. Martens, and recounts a vivid episode in old Norse legend. The publisher has issued the work in two forms, one for four-part chorus of women's voices; the other arranged for chorus of mixed voices. The solos in each case are set for baritone. The orchestral parts are obtainable, if a more ambitious performance is desired. A recent review in Musical America said, of this work:


"His (Mr. Lester's) 'Thyre the Fair' which the H. W. Gray Co. now puts forward quite surpasses anything he has done to date. It is one of the best new American choral pieces produced in a very long time.....Mr. Lester is giving us big music these days.....Choral societies will seize eagerly the opportunity of doing this work, which has deep significance."

From the A. P. Schmidt Co., Boston


- O Holy, Holy Lord.....Harris (12c)
- Souls of the Righteous.....Ambrose (12c)
- My home is over Jordan.....arr. Ambrose (12c)

The Schmidt house is one that has long been noted for the high value of its octavo publications. Its editors seemingly have their fingers on the pulse of the music-using element, and they have the courage of their convictions in the choice of material issued. The three numbers listed here are no exception to this statement. All three are usable to the utmost degree, and all three are unqualifiedly good music, good church music. To me, one of the most amusing elements of modern music-criticism is the peculiar attitude of the average professional music-critic toward music for the church service. I doubt whether any of the men who so solemnly pronounce the burial service over most of the church music published ever see the inside of a church—if the truth were told, most of them are more familiar with the exteriors of the synagogues! And it is these amateur dilettantes who set themselves up as Supreme Court judges on the subject of what music should be used in

the church services. They seemingly pay no attention to the text—it can be from the "Vedas" or "Mother Goose" so far as they know or care; and their estimate of the music is mainly biased by whether or not it is written along the lines of their pet cubist peculiarities. The three numbers under consideration are good church music—practical, easy to do, understandable, appealing alike to the uncultured and the trained ear (which is my pet test of the actual value of music), sincere and reverent in mood and setting, well-written—offending not by grammatical misstatement, nor faulty workmanship, inspired in spirit, and worshipful. They should be in every choir-library. The first two are for mixed voices; the last-named is a fine arrangement of the old Negro melody "Deep River" for three-part chorus of women's voices.



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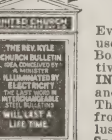
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THE ABINGDON PRESS
NEW YORK CINCINNATI

Fresh from the Field

(Continued from page 974)

Dr. Charles Jefferson says "There are five gifts a minister must possess. He must have the gift of speaking, the gift of imparting knowledge, the gift of moulding character, the gift of moral enthusiasm, and the gift of moral discernment." It was by measuring himself by this standard that he heard his call to the ministry.

In the death of Rev. William Burgess, executive secretary of the Illinois Vigilance Association since 1919, the cause of righteousness suffered a great loss. His co-workers speak of him as "a knight without fear and without reproach." Dr. Burgess was seventy-nine years old.

Prof. J. P. Treat has accepted the position of superintendent of schools at Manitou, Colo. Mr. Treat suffered a serious breakdown while president of the Colorado Woman's College, but reports that "I can now give my work some of the pep and enthusiasm that used to characterize my efforts."

500,000 Southern Baptist families take no Baptist paper, according to Frank Burkhalter, publicity agent for the 75 Million Campaign, "and are therefore very poorly informed on the program and work of the denomination." The recent conference of Southern Baptist leaders at Nashville agreed that "the denominational paper is easily the greatest single publicity asset in promoting all general interests of the kingdom," and so adopted plans for greatly increasing the circulation of the Baptist papers of the South.

The Seventh Day Adventists lead all other denominations in proportionate donations. The Adventists in the United States group number only about 135,000, nor are the members wealthy, but they lay great emphasis upon the duty of tithing. In 1920 they gave tithes to the amount of \$7,195,463, while additional gifts totaled \$4,658,941. The per capita giving during the year was \$63.92.

The Mission House at Kettering, where William Carey, Oct. 2, 1792, founded the first missionary society which is recognized as the basis of modern missionary enterprise was bought recently at a public sale on behalf of the Baptist Laymen's Missionary Movement of England. The property will not only remain an historical memorial, but probably will be used as a hostel for returned missionaries. The sale, which brought a price of \$15,000, was in consequence of the death of the owner, and marked the first time the property had become purchasable since its founding.

Inspired by Bruce Barton's recent magazine article reporting H. G. Wells' choice of the six great men of history, the *Christian Index* has polled thirty leading Southern Baptist scholars—apparently all of them ministers—for their nominations. The result is interesting, if not surprising. Paul, Moses and Aristotle head the poll, with Luther, Washington and Shakespeare following in order. Buddha had eight votes, Woodrow Wilson seven, and Lincoln only two. President Chamberlee, of Bessie Tift College, names no man later than the first century A. D. Dr. John F. Purser names one, Jefferson; Prof. J. R. Sampey one, Gen. R. E. Lee; Prof. McGlothlin one, Luther. It should be stated that the name of Jesus was ex-

pressly reserved from the lists to be submitted, for obvious reasons.

Official announcement is just made at the University of Chicago of the complete

The Limitations of Youth

YOUTH is adorable, without question; and that elder one must be dull indeed who does not cherish the memory of his own, or look with admiration (not altogether untouched by envy) upon those who, for a little, possess it. But the cult of youth in itself can become a folly unless it is wisely appreciative of limitations, as well as warmly applaudive of potentialities. Of late our magazines have reverberated with the stirring message that Youth (with a capital initial) must be served, demands the scepter—or the steering wheel, to use a more fitting figure—and will give us a new earth while we wait. Nor is this only from the young themselves; there are seniors impatient to abdicate, railing bitterly at all the other seniors, and declaring that a clean sweep must be made everywhere, to give the young their chance. (As I write, I recall that famous tale of "Soapy Sam" of Oxford. The Bishops of England were draughting a letter to the Queen in which occurred this Heepian sentence: "Conscious as we are of our own unworthiness". Several demurred; whereupon S. Oxon, suggested that it read: "Conscious as we are of one another's unworthiness!" When a middle-aged man declares that no middle-aged man's judgment is valuable, I know how, on his own declaration, to value his judgment as to that point.)

One difficulty is in determining when youth ends. If it is a matter of years, simply then, in any considerable task, the youth who plans must be prepared to give up execution before it is half-finished—which would not make for satisfactory accomplishment. But other factors enter surely. There is fruit which rots before it ripens; a blight can touch buds. Self-conscious and assertive Youth today (as one finds it articulate in art, in literature, in public affairs) is over-much inclined to sheer destructiveness, nor shows much of that radiant gladness of hopeful vision which men were wont to think of as youth's peculiar possession. It was a young man that wrote *Three Soldiers*; they are young men who demand to barter a nation's gratitude for a "bonus." The squalid crudities, festooned into sewage and garbage, do not mark the older writers of our time; the hideous ugliness of "jazz," whether in music or painting, with its renunciation of all beauty, finds its factors among the very young. Concede that much of it is experimentation, which will be outgrown; yet in fields requiring leadership, such experiments are perilous.

No, youth must serve before it can be served; and, to the end of time, it will be "old men for counsel." They are no real friends of youth today who demand boy-bishops. They are no real champions of progress who would abandon all the achieved certainties of the past, at the bidding of an inexperience so raw as to mistake repudiated follies of bygone ages for newly discovered verities. Age and youth must work together, each dependent upon the other; and even middle-age may, perhaps, have some slight contribution to offer.

EDITORIAL IN *The Living Church*.

registration for the summer quarter ending September 1. In the graduate schools of arts, literature, and science there have been registered 1,506 men and 1,120 women; in the senior and junior colleges, 756 men and 713 women. In the professional schools there have been enrolled 294 divinity students, 213 medical students, 210 law students, 1,521 in education, 273 in commerce and administration, and 43 in social service administration. Exclusive of duplications, the total number of men enrolled is 3,124 and of women 3,291, a grand total for the university of 6,415, of whom 3,037 are graduate students.

The Foreign Mission Society has just received news that Rev. F. Wiens, who served as a missionary in India, from 1909 to 1913, was accidentally shot to death in Fresno, Calif., by some firemen who were hunting a burglar. Mr. Wiens, accompanied by Rev. J. Penner, was returning to his home late at night in an automobile and while crossing a bridge, several men appeared asking him to stop his car. Mr. Wiens saw that they were armed and, thinking they were "hold ups," sent his car forward full speed. The men, members of the city fire department, began firing. A bullet hit Mr. Wiens and he died within two minutes.

A communication from Mrs. George W. Coleman, president, and Mrs. Katherine Westfall, executive secretary, states: "The board of managers of the Woman's American Baptist Home Mission Society wishes to announce that the Baptist Missionary Training School is to remain in its present building, 2969 Vernon Ave. Chicago, instead of moving to a temporary location as previously announced. Because of the difficulty of making the necessary financial adjustments and also because of civic developments, it seems desirable to make no change in the location at present. The school will open on September 18, with a strong faculty under the leadership of its able president, Mrs. Clara D. Pinkham.

The recent action of Congress reducing the enlisted personnel of the men and officers of the army calls for the separation of some 2,000 officers, including fifty chaplains, from the service prior to December 31, 1922. Of this number there are between thirty and forty Protestant chaplains who are available for the pastoral or other lines of service suitable to ministers of the gospel. These are all picked men. Some of them are former Baptist pastors with splendid records. Information concerning these men can be secured by addressing Rev. E. O. Watson, secretary, General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C.

At the recent meeting of the international association of women preachers Madeline Southard of Winfield, Kan., was elected president for the ensuing year. She spoke upon "Not a Sphere but Hemisphere." It was declared that in the past while almost twice as many women as men have shown an active interest in religious work the minority of men has had a monopoly on ecclesiastical administration and theological statement. Men have written all of the creed to the detriment of the world and the church. It was never meant, she said, that either half of the human race should rule alone in any realm of life. She evidently forgot Mrs. Eddy.

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Volume III

September 16, 1922

No. 33

The Baptist

Gift of the Library of the Board of Christian Education

Published Every Week by the Northern Baptist Convention

SEP 16 1922

“Today—God’s and Mine”

IT isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.

—Robert J. Burdette.

Fresh from the Field

Rev. E. A. Harrar has closed his work as pastor of the Homewood Church, Pittsburgh, to become the successor of Dr. Lyell as pastor of the First Church of Camden, N. J. Mr. Harrar has had but three pastorates since his graduation from Crozer in 1899.

At the new Spurgeon's College, Falkland Park, London, a reunion was held and welcome extended to ten new students. The new premises are the gift to the college of Mr. Haywalker and family. Principal McCaig gave the address, referring to the fact that as a visitor from Scotland he had been present at the dedication of the old college.

Through the bequest of Miss Constance Kemp, the English Baptist Missionary organizations have received in round numbers the following amounts: The Women's Missionary Association, \$10,000; the Baptist Missionary Society, \$7,000; the Medical Mission Auxiliary, \$5,000; and the Bible Translation Society, \$1,000.

Dr. Henry Edward Tralle, who has been connected with the American Baptist Publication Society for two years, as editor of training publications, goes from Philadelphia to New York, to devote himself to writing and speaking. He will be available for educational addresses and pulpit supply, and may be addressed at 150 Claremont Ave., New York, N. Y.

Dr. Delavan Dewolf who for so many years led the Baptists of New Jersey in their common missionary tasks, has been relieved of the responsibility of editing the church news in the *New Jersey Baptist Bulletin*. In making this announcement, the editor says, "My brother Dewolf, you have done enough for the New Jersey Baptist Convention. You have already given your life over and over again. You must not be worried these latter days by the *Bulletin* nor anything else."

A record of the work of the past year on the foreign fields has been prepared by the Woman's Foreign Mission Society. This report is called "The Progress of the Kingdom" and is to be used in connection with "Our Work in the Orient." The price is 15c per copy—with "Our Work in the Orient," 25c. Special programs based on these books have been prepared. Order from the Literature Department of the General Board of Promotion at any of the following addresses: 276 Fifth Ave., New York City; 700 Ford Bldg., Boston; 125 N. Wabash Ave., Chicago; 504 Columbia Bldg., Los Angeles.

The "Baptist Times and Freeman" of London says: "Dr. W. S. Abernethy and Mr. W. T. Sheppard are continuing their tour of the European countries in which the denominational work is assisted by the American Baptists of the Northern Convention. In Latvia they received a huge welcome. There, as in Estonia, their arrival followed immediately upon the recognition by the United States of the Republic *de jure*, and popular enthusiasm for America and President Harding was consequently at flood. The Dome at Riga, the largest building in Latvia, placed by the Lutheran authorities at the service of the Baptists and their distinguished visitors, was crowded. At Libau, a procession of military, police, firemen, business men,

trade unionists, school teachers and school children was arranged; this took an hour to pass the visitors standing on the steps of the town hall. In other centers similar enthusiasm was displayed."

David M. Eddy, a member of the church at Escondito, was 104 years old Aug. 27. He has never married, used tobacco nor made a beverage of intoxicating liquors.

Rev. Chas. E. Griffin, who recently closed his work in Huntington, W. Va., has accepted the call of the church at Homestead, Pa., and is already on the field.

Mr. George I. Wilbur, a prominent layman of the First M. E. Church of Oneonta, N. Y., who died recently, set aside by will \$100,000 for the church of which he was a member; the boards of home and foreign missions, the pension fund and Cazenovia Seminary each receive \$50,000.

Prof. David Bryn Jones of Carlton College spent his vacation in San Diego, Cal., and in the absence of the pastor W. J. Beaven supplied the pulpit Aug. 27. Rev. Dryden W. Phelps also supplied the pulpit during the vacation period.

Life or Death

WE are realizing as we never realized before that the Christianizing of men, of all men, in all their relations, is not so much a matter of interest to the church as a matter of LIFE OR DEATH for the world.—J. F. McFADYEN.

The strong old church at Marietta, Ohio, which since the withdrawal of Dr. C. H. Stull, for state work has been served in constructive Bible study and evangelism by Dr. J. W. Weddell whose term of labor was extended to ten months, on Sunday, Sept. 3, called Dr. U. S. Davis of South Bend, Ind., to the permanent pastorate. It is hoped that Dr. Davis will accept the call so as to begin his work in the early autumn. He will be welcomed on his return to Ohio, where most of his labors have been performed.

The "Detroit News" for August 9 states that Highland Park, Detroit, is to lose its Moslem mosque, the only shrine of the Islamic faith in North America. Constructed a year ago at 204 Victor Avenue, by Muhahhad Karoub, a wealthy and devout Moslem real estate man, the mosque has stood as the only outward symbol of Islam in the Western World. Dissension in the ranks of the followers of the prophet here, and lack of interest on the part of most of them in the mosque services, are the reasons assigned for the failure to draw gatherings of the faithful. Mr. Karoub proposes to raze the edifice and dispose of the real estate. His decision is based on the fact that he spent approximately \$55,000 in its construction; and since its dedication it seldom has been used for religious worship. Highland Park has placed the property on its tax assessment roll, and Mr. Karoub is compelled to pay taxes on the mosque, because the city tax officials hold that it is "vacant property, and not used for religious worship." Mr. Karoub came to Detroit several years ago, a penniless immigrant from Arabia, and by labor in an automobile factory, and judicious investments in real estate acquired sufficient property to render him independent.

It has been rumored that Dr. S. Parkes Cadman, who is now in England, would accept the call of the Westminster Congregational Church in London. A cable from Dr. Cadman says: "Don't anticipate Central Church yet." He will remain in Brooklyn where he has ministered so many years.

The Baptist Institute for Christian Workers, Philadelphia, will open Sept. 21 with an enrolment crowding the building. Dr. Allyn K. Foster delivers the opening address.

Rev. E. Wiesle, director of religious education for North Dakota, has accepted the call of the church at Danvers, Ill. He will enter the University of Chicago, where he will specialize in the work of religious education.

Rev. Clarence W. Kemper of the First Church, Lansing, Mich., spent his vacation in West Virginia where he visited his old home. He preached at the Fifth Avenue Church at Huntington and attended the Broad Run Association.

In the calendar of the City Park Church, Denver, we find the following announcement: "A complete surprise (except to very few), which will be of interest to many, was the marriage of our pastor, Dr. Schoemaker, and Miss Helen Browning, at the home of the bride's parents, on Thursday evening, August 31. President J. W. Bailey, an intimate friend of Dr. Schoemaker, performed the wedding ceremony in the presence of the relatives and a few friends. The bride has been a member of our church and a teacher in the Sunday school, also in the public schools for some years."

"In order to acquaint unprejudiced readers with the positions of the Fundamentalists, contrasted with that of Modernists, we quote herewith the full sermon of Dr. Harry Emerson Fosdick, and follow it with the full text of Dr. Riley's address." This is the introduction of a pamphlet under the signature of the secretary of the Christian Fundamentals Association. This sermon was printed in full in THE BAPTIST of June 10. The pamphlet can be secured for 10 cents by addressing Miss Ethel Blake, 1006 Hannon Pl., Minneapolis, Minn.

The Baptist Temple of Rochester, N. Y. Rev. Clinton Wunder, pastor, maintained its services throughout the summer. Among the speakers during the pastor's vacation were Dr. Joseph Taylor of West China; Dr. Samuel Grafflin, director of religious education of the West Side Y. M. C. A., New York, and Rev. T. J. Bolger, pastor of the First Presbyterian Church of Elmira, N. Y. Mr. Bolger is a graduate of Rochester Theological Seminary.

From the Sunday-school secretary for Brazil, Rev. Herbert S. Harris of Rio de Janeiro, comes the very significant statement that the Sunday school must be used more and more as an evangelizing agency by the establishment of branch schools, thus pushing the work out like the spokes of a wheel, into the surrounding districts. He states that this purpose to evangelize through the agency of the Sunday school reacts most favorably on the teacher-training work, making it absolutely necessary in order to carry on extension work. Mr. Harris is the representative in Brazil of the World's Sunday-School Association.

The Baptist

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He's On The Run

Once a subscriber justified his subscription to his denominational newspaper on the ground that he "wanted to see what the devil is doing." THE BAPTIST is doing its best to encourage the churches to study God's word and to follow its teachings in personal life. Every week we record the plans and methods of pastors and churches and tell the story of Christian achievements around the world. You will not read THE BAPTIST many weeks before it will dawn upon you that in hundreds of communities Christian men and women are resisting the devil and that he is on the run. If more Baptist church members read their denominational periodicals we would have fewer pessimists wailing among us.

Killam's Kollum

Our Denominational Newspaper—"THE BAPTIST"

For the Four-minute Men

Introduction:

Before THE BAPTIST we had regional papers, with small circulation. It was necessary for our societies and institutions to advertise in all these papers. With the larger, more worthy program we needed a more widely circulated journal. We have it in THE BAPTIST.

Every Family Should:

I. *Take the paper.* You take other papers. You have your trade paper. Your fashion paper. Your home magazine. You should have your church paper. No interest is more vital than your religious life and service. You need to take the religious newspaper in order to keep abreast the best thought and to know best methods of working.

II. *Pay for the paper.* This is not an insult. It is a suggestion. THE BAPTIST is a church paper. Account for it as you will, we have members who are strictly honorable and honest in all their dealings in the business world who are careless, to say the least, in the matters of church obligation. Excuses are advanced to the church treasurers and even to our church papers which would never enter one's mind in the matter of the butcher or the baker. So I say, "Take the paper and pay for it."

III. *Read the paper.* All that has been said thus far will be of little avail unless you read the paper. You may read sections that you especially like, why not read some things that make you mad, that stir you up, that set your mental machinery working. It won't hurt you. And

Finally, I am here to take your name and your cash.

Yes, Yes

"Not all non-readers of the *Advocates* are Methodist flunkers, but many of them are. Their church means very little to them or else they would want to know what it is doing and what the other Christian forces are accomplishing. The church paper is the only adequate means of finding out. That is why it is printed by order of the active members."—*Western Christian Advocate.*

Have You

Read the September number of *Missions*? We cannot imagine how any Baptist can feel content without this splendid missionary magazine. Remember that you can secure both THE BAPTIST and *Missions* for \$3 by sending both subscriptions to our office. This offer holds good for both new and renewal subscriptions.

The National Christian Conference of China

Part I. The Occasion

By JAMES H. FRANKLIN

ROBERT Morrison, the first evangelical missionary to China, and properly known as the father of the modern missionary movement in that country, arrived at Canton in 1807 and waited outside the gates, praying for the opportunity to enter the city and preach the gospel there. For many years the hatred of the "foreign devil" was intense, and almost insuperable difficulties were encountered on every hand. The first convert was baptized after seven years of labor, and after thirty-five years the bands of missionaries in various parts of the country knew of only six Chinese in all the land who were willing to call themselves Christians. In fifty years there were only about five hundred members of evangelical churches. Morrison had hoped that in a hundred years there would be a thousand Christians in all China.

Morrison's Prayers Answered

It was the writer's privilege a few weeks ago to sit in the National Christian Conference of China, at Shanghai, in which there were representatives of 378,000 members of evangelical churches. Robert Morrison's prayers have been answered, and now, after barely more than a century of work, results are apparent such as he and his colleagues did not dare really to expect within so brief a period. A century is a very short span in the life of old China, whose conservatism, even fifty years ago, seemed well-nigh changeless. Indeed, today results are apparent which are surprising even to those who less than a quarter of a century ago attempted to forecast developments. Who, at the time of the Boxer uprising in 1900, when so many missionaries and Chinese Christians were put to death by the howling mobs, would have ventured really to predict that within twenty-two years the membership of the evangelical churches would increase from 85,000 to 378,000, and a Christian conference would be held in China to which greetings would be sent by some of the most prominent men of the nation?

Nor is the increase in numbers the only development which surpasses the faith of those who in 1900 witnessed the martyrdom of multitudes. The awakening of the Chinese Christian forces in general and the rise of a capable and devoted Chinese Christian leadership are equally gratifying. These developments are recent. In 1907 a large meeting was held at Shanghai, known as the Morrison Conference, in celebration of the one hundredth anniversary of the beginning of evangelical missionary work in China. That interdenominational conference was considered significant, but there were few Chinese present, for the reason that few if any real Chinese Christian leaders had emerged. None were present as delegates. Moreover, the missionary agencies of that time may not have caught a great vision of native leadership, except as a rather remote ideal.

As late as 1913, in the conference held in China under the auspices of the continuation committee of the Edinburgh Conference, the Chinese were in the minority and most of those in attendance were timid. The foreign missionary still dominated the situation. In 1913 only a few

of the Chinese Christian leaders were men of broad education and wide experience. Since then, however, the Christian educational institutions have trained many leaders, and men who were leaders in 1913 are now experienced. As a result, the National Christian Conference of 1922 was Chinese in its spirit, Chinese in its leadership, Chinese in its program, and Chinese in its outlook. Many missionaries and foreign visitors were present, but they gratefully acknowledged that the Chinese were in control.

"The Chinese church" was the phrase most used in the literature and addresses in the many months of preparation for the conference. An "indigenous Christianity" in China was frankly the ideal of most of the speakers. Under the spell of such an ideal 565 Chinese leaders (men and women) had come from the churches in every section in China. Some of them had traveled perhaps six weeks in order to reach the meeting. They represented almost every evangelical group, as was true of the 488 foreign missionaries. The writer can think of no large denominational group that was not represented in the conference. That an indigenous Christianity was the dream of the delegates was clear from the opening address of Rev. Z. T. Kaung, vice-chairman of the committee on arrangements, who said in part:

"You have been longing for your own Chinese church, and the time has come. This gathering will be the birthplace of the Christian Church of China. We are at the close of the first hundred years of work of the missionaries of the West. To show our gratitude for what they have done for our country we must measure up to what our spiritual parents expect of us. We, the Chinese people, must now assume leadership of our own church."

Let no one confuse the Chinese cry for an indigenous church, or churches, in China with organic church union. In the minds of many there is a strong regret that they are "divided by the denominationalism which comes from the West", and they tell us that our denominationalism "is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese." But the cry is not necessarily for one union church. The first cry, and that with which we are most concerned, is for freedom to make their own interpretation. Baptists will not deny them that privilege. We recall the experience of the church at Jerusalem with the early Christians at Antioch. "If then God gave unto them the like gift (the Holy Spirit) as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And

when they heard these things, they held their peace, and glorified God, saying 'Then to the Gentiles also hath God granted repentance unto life.'" For guidance in such an hour we need merely to read the New Testament again.

The cry for an indigenous Christianity was voiced by Prof. Timothy Lew when he said, in speaking of the church: "Her organizations, her plans, her project in every detail shall be genuinely Chinese, so that she shall not only be able to clear herself of being a foreignized institution, but shall be able also to make a genuine contribution to the world by making the Chinese interpretation of Christ her Head and her Ruler."

Further quotations in the second part of this article will make plainer the deep yearning of many Chinese Christians regarding an indigenous Christianity. They believe that while they will require the assistance of missionaries and western churches for many years to come, they must at once take long steps in the direction of self-government and self-propagation, as well as self-support.

One of the Supreme Miracles

In all the discussions the warmest gratitude was expressed for the presence of the missionaries, and it is clear that the missionary of the right type will be required for many a day, but the boards are exhorted to see to it that only men of the proper ability and attitude are sent to China. Professor Evans of Peking, a missionary, interpreted the relation of the missions to the Chinese churches as being one of mediating the love and faith of the Christian church of the West to the Christian church of China, rather than a matter of ecclesiastical control. One of Professor Evans' most inspiring words, which represented the thought of many missionaries, was this: "We witness today one of the supreme miracles of human history; one of the oldest nations in the world is being born again. A nation that has been held for centuries under the spell of the world's most impressive classical tradition; that has been cheated of its youth for more than a thousand years is today recapturing its youth. It remains to see whether it will drink the 'cup of devils' or whether it will receive from the hand of the Chinese church the 'chalice of the grapes of God.'"

One could not sit through the sessions of the conference lasting ten days, without being deeply moved. The occasion was an inspiration. Perhaps Morrison and many others who have labored in China during the last hundred years looked down on the conference. Perhaps they heard, too, the volume of Chinese praise in such hymns as "All Hail the Power of Jesus' Name", and "Crown Him Lord of All."

The threatened division over theological questions did not occur. There was agreement in the great desire to make the Christian forces effective in reaching personally the hundreds of millions in China who have not heard the name of Christ, and in giving his teachings to the nation as a "guiding force" in the midst of its perplexities.

(To be continued)

Noble Vengeance

"The great souls never seek revenge, but live
To sweeten life, to give and to forgive;
Behold, too, how the camphor-trees impart
To the biting ax the fragrance of their heart."

—EDWIN MARKHAM.



The Baptist



Are You a Liability or an Asset?

THE generalities of our prayers are appalling. They do not even glitter. "Oh, Lord, bless our noble missionaries on the far-flung battle line of the kingdom". Yes, but how much better to say "Dear Lord, bless our noble statesman Bruce Kinney, just now on a trip to Alaska for thee and for us." "God, inspire with the passion of the Great Teacher, our Saviour, those who have recently begun their work on the enlarged staff of Linfield College." "Empower, we pray thee, our Father, our mighty Axling as he takes up again his duties as a moulder of Japanese national life."

Somewhere in every church there should be displayed two maps. They should be large and attractive and well placed where every one would see them. One should be a map of the world that Christ came to save with those areas under the care of Northern Baptists clearly indicated. The mission stations should be marked. The other map should be of our own nation and surrounding territory and islands with every interest of the home mission societies and the Publication Society and the Education Board and the Ministers' and Missionaries' Benefit Board clearly indicated.

With these maps should go a key. Here would be some tabulated data about each mission station, when it was opened, how the work is being conducted, who is in charge and when a visitor from that station will next be on his furlough home. With the second map should be a key giving the principal facts about our colleges, schools, and seminaries, a description of the varied work our societies are doing with foreigners, Negroes, Indians, frontiersmen, some data about our homes for ministers and missionaries, our philanthropies for the orphans and the aged, and statistics about our missions in Mexico, San Salvador, Porto Rico and elsewhere in the Americas.

Hosea cried "My people are destroyed for lack of knowledge." Our opportunities in these marvelous days of awakening nations and open doors and searching hearts, are being destroyed because we do not know. Let any pastor turn his Sunday morning service into a question bee and he will discover in a few moments why the gifts to missions are so small and why there is so much of pettiness in the lives of his members. Let him ask the deacon there in the front seat where Bengal-Orissa might be, or in what states of the Union we are doing our work with the American Indians, or in what cities we are training ministers to lead our rapidly growing Slavic congregations. Let him ask some earnest parents, burdened with the problems of their growing children, where the Baptist colleges are located, let him ask the travelling men of his congregation where in the local state the philanthropic institutions are maintained by the denomination. If he were as emotional a pastor as

old Hosea was he would close the meeting with a cry of anguish "My people are destroyed for lack of knowledge."

Business houses always count their young salesman a liability until he has learned his territory. How many church members fail to be an asset in the kingdom because they do not know the territory?

How shall we become intelligent stewards of the unsearchable riches of God's grace? If we are pastors we must read the Acts of the Modern Apostles as faithfully as we read the Acts of the Ancient Apostles. Our leadership must be enriched with the world-view of the common task. Our thinking must be cosmopolitan and our sympathies world wide. If we are lay people we must demand that our church equip itself in that very place where most of our churches are so pitifully weak. Most churches have a good Bible school. Most churches have a good pastor. But neither the pastor nor the Bible school can adequately care for the missionary education of the people. Some churches have mission bands for children, world-wide guilds for girls, mission study classes for women and occasionally for young people and once in a hundred times for men. All this points in the right way. *Every church should have an organized school of missions.* It should not be a spasmodic affair meeting for five weeks in October and five more weeks in February. It should be as thorough-going as the Bible school. We may leave it to our authorities in the realm of education to guide us in the matters of detail but this we all can see that it should be graded for ages, varied to meet the tastes of different people, scheduled to meet at times convenient for its members, and should be included in the church's budget every year. In small churches the pastor with one or two devoted leaders can conduct it. In larger churches it will constitute a field for varied service in the reading of stories, the production of dramatics, the making of tours and the preparation of papers. In our great wealthy churches there should be an assistant employed for just this purpose.

Among the other things that our lack of knowledge hides from us is the fact that we have at our promotion headquarters in New York a department of missionary education. Its comparative insignificance speaks volumes to explain the discouragements that attend our kingdom work. The department of missionary education should become one of the great agencies of our convention like the mission boards or the Publication Society. Some day it will be so. Then we will be a people who know, and because we know we will pray, and because we pray we will give and because we give we will seek to save our straying brethren. Then we will have reached the objective which the General Promotion

Board has set for us that every member of every church shall be (1) an informed member, (2) a praying member, (3) a giving member, (4) a soul winner—knowing his survey, and all of the accomplishments to date and the scope of the unfinished task, praying intelligently every day for the men and the women on the fields and in the schools and proving himself a builder and not a destroyer of the kingdom because he knows.

Making the Minister the Goat

A CORRESPONDENT expresses his amazement that clear-headed women and long-headed business men should find it a problem to discover ways and means for carrying forward our missionary enterprises. It is a perfectly simple matter, the writer indicates. Cut the salaries of every one from the general director to the janitor in the local church. Salaries were raised during war times now let them be reduced. The communication is in good spirit and deserves consideration.

It is true that many ministers, perhaps most ministers and general workers, received an increase in salary during the past four or five years. This is to the lasting credit of the churches. Ministers and missionaries found themselves with greatly increased costs of living and little or no reserve upon which to draw. Salaries have been raised. Have the increases equaled those in other lines of activity? How does the salary of the ministers and other denominational workers compare with those in other lines of service requiring equal preparation and carrying like responsibility? It will not be difficult for any man who wants an answer to these questions to find that answer from disinterested sources.

For the sake of the argument, however, let us grant that this proposed reduction is warranted by the facts and should be made in the interest of the missionary work of the denomination. Unless it is found that the salary increases are greater than in other professions and callings and unless the scale of salaries for ministers, missionaries and general workers is higher than in these other professions and callings, the proposed decrease or cut should not be greater than the reduction in wages of others who enjoyed increased income during and since the war. Mr. Samuel Gompers within the past fortnight had occasion to congratulate the American Federation of Labor for its loyalty and solidarity. He said that for more than a year concerted efforts had been made to reduce wages and in some cases even destroy the unions themselves but in spite of constant hammering the wages of its members had not been reduced on an average of more than 5 per cent. If this is true, and who is better able to speak for labor, then in all fairness the salaries of our ministers and other workers should not be reduced by more than that amount.

Our brother is on the wrong track. His method is not as simple as he thinks it is. The reduction would make no appreciable impression on our financial problem. On the other hand, it would at once place very many of our workers under the necessity of supplementing their income from other sources. It would tend to destroy the morale of the workers, and make it difficult or impossible for them to meet their own pledges

to the work of the denomination. The minister can be counted upon to do his part. He has sacrificed and is ready to sacrifice but the Baptist denomination will never consent to any attempt to make him the scapegoat.

Have you studied the tables which appear in THE BAPTIST each month? There is abundant food for meditation and material for exhortation. These tables show what each state has pledged to the N. W. M., what each state has paid and the balance due to date. What we need at once is an "I-Will-Pay-Up Campaign." If we will pay what we deliberately promised to pay we can maintain our missionary work, reduce our debts and have a splendid sum for brand new work. This is our present task. No church should for a moment stoop to reduce the salary of the pastor or janitor until every other way has been closed. A few members may have met with financial reverses or death. How about the tens of thousands of new members who have been received into church membership? How about those who were in straitened circumstances when the canvass was made but who are now prospering? We can, by paying up, hold our missionary work steady, pay our debts and make progress. In the name of God and dying men, let us do it.

The Pulpit Committee

WHO is there in our churches who craves membership on the pulpit committee? If there be such a person it doubtless indicates his immaturity or inexperience. And yet we must have pulpit committees unless we chance to be members of those rare organizations whose pastors are called for life. Short pastorates, however, are the rule and pulpit committees are therefore necessary.

In the church calendar of the Temple Church of Charlestown, W. Va., we find the names of the pulpit committee appointed and "charged with the sacred responsibility of discovering and recommending to the church the person of God's choice to succeed to the pastorate." The chairman announced in the calendar that it would be the policy of the committee to release no information except through the chairman, by vote of the committee; to make their recommendations upon the basis of a man's record and after personal conference, without having any person preach as a candidate; that no recommendation will be made except by unanimous vote of the committee; that the committee earnestly solicits the fullest possible suggestions from every member of the church.

This method of procedure may be a little hard on the spell binder and the man who has little to commend him except excuses for an unfruitful ministry, but it is manifestly fair to the man who has proved his worth by his works. This method should not confine any committee to ministers in certain sets or sections. There are today some big men in little churches. Men who have done and are doing big things for God and their communities. Many of these men are now due for advancement. They are prepared for the larger task. We rejoice to find that large numbers of our churches are adopting sane methods for securing pastors and at the same time recognizing the task as a "sacred responsibility."

A Page of Opinion

Christianity and Industry.

THE red-blooded Christian minister will not attempt to shut himself from the industrial strife which is everywhere. He cannot, if he would. The members of his church and congregation are involved. Mere platitudes, he knows, will not avail. He must do his best to help his people to be Christians in their attitude and acts.

A minister of this type writes, "Why so little in our Christian publications on the two controversies—the coal strike and the railroad strike? Many of us would like something said in the spirit of Jesus, making plain the true issues involved. May we not have some help?"

The minister wants to help his church and he realizes that he needs help. Such relief can only come from men who have made it their business to study economic and social conditions. Such a man is Prof. Albion W. Small who writes in the *American Journal of Sociology*: "As I have said, of late there has been no lack of Christian declaration that Christianity, whether church or unchurched, must make the cause of economic justice its own. Yet evidence is still lacking that the leading layman in the American churches are willing to throw their influence in favor of recognizing the problem of economic justice as the chief spiritual issue of our period. It remains to be seen whether the balance of power will apply the full force of organized Christianity to investigation and settlement of that problem."

"This situation is the more sinister because of the very advantage of the Christian position today over that which it has ever occupied before. Christians are more miscellaneous in the world, and of the world, than they have ever been. Christians are relatively much better able than they have ever been to know the world. Christians cannot be excused on the ground of inability to understand the tides of the world's affairs. If the Christian layman of America should in effect take the position that economic justice is no pressing business of organized Christians, that attitude would amount to another betrayal of our Lord with a kiss."

"The very fact that American Christianity today has the use of the most capable mechanism ever within human control for registering the heart beats of humanity, and for checking up the thoughts of humanity, lays upon American Christians the most authentic duty ever chartered. Our extraordinary resources are our unique commissions to recognize our responsibility in the big moral problem that distinguishes our time."

"I want to avoid stating that problem in any terms which might imply a snap judgment about the solution of the problem. On the other hand, I should be a traitor to my generation if I failed to voice my belief as clearly as I can. It seems evident to me that not only Russians but Americans are already in the process of mobilization for a more radical 'irrepressible conflict' than the impending issue for which that phrase was coined before our civil war. At one extreme of our American economic and religious thinking are the comparatively few whose social unrest can express itself in no more intelligent creed than Proudhon's barbarism, 'All property is robbery.' At the other extreme are men whose atti-

tude involves a thousandfold greater menace to present and future public welfare, men who, many of them unconsciously, are parts of a malign economic and political and social connivance to outlaw every one who believes that there is anything whatever at fault with our present property system. Between these two extremes the great majority are trying to find their way out of different degrees of partial consciousness that something is wrong with our present property system. Middle-class Americans today are rapidly reaching the conclusion that the typical good man for our time is contrasted with the bad man of our era by his will to do his part toward finding out what this property wrong is and how it may be righted."

"American Christianity is equipped as never before for decisive action in the economic drama now unfolding. Christianity cannot be a neutral. Christianity cannot be a noncombatant. In spite of itself, whether it will or no, Christianity must give aid and comfort to one or the other of the belligerents. The struggle is already on. It will never be called off until its causes are removed. The inevitable conflict in its present stage is between the men who are for and those who are against critical examination of the entire foundation and superstructure of existing property rights."

"Every mentally and morally adult American knows that the surest progress will be made toward the settlement of this conflict if it is kept within the limits of our established law and order. There is a tendency in human affairs which closely resembles the physical law that action and reaction are equal. Indeed, in human affairs violence generates a power of continuance which gives it an endurance beyond that of physical law detached from human will. So long as men depend upon violence in place of reason to establish their rights, instead of setting up a reign of right they consign themselves to a perpetual reciprocating motion of wrong, and for long periods it may be even cumulative and accelerated motion. On the other hand, the only fair prospect of confining the present conflict within the limits of established law and order will appear when we are sure that all the resources of our law and order are to be used in promotion of the democratic inquiry as to what our next type of law and order ought to be. Whoever fails to see this is blind as the czar and the kaiser and yesterday's counter-revolutionists in Berlin."

Pampered, Not Spoiled

THIS issue carries the announcement of the state setting-up conferences. It is not possible to overestimate the value of such gatherings. Pastors and laymen are asked at their own expense to attend these meetings. It will mean effort and in many cases sacrifice but our people have the work of the kingdom on their hearts and they will be there. "During the early days of the New World Movement which were also the heydays of the Interchurch World Movement, we almost spoiled our constituency by paying the traveling expenses of the people who attended the conferences," writes one of our well-known workers. Not spoiled, just pampered.

The Stewardship of Prayer

Address delivered before the Thirty-first Annual Convention, B. Y. P. U. of A.

By EMORY W. HUNT

PRAYER is the supreme opportunity and privilege of the human spirit. It belongs to us all. Everybody prays. Man has been defined as "a praying animal." We may think we have found exceptions here and there, but they are exceedingly rare. All pray "in a pinch." When the storm gets bad; when the doctor comes two or three times a day and there is little encouragement to give; when we are about to "go over the top" in the cold clammy gray of an early morning and are wondering whether we shall ever come back; then we all pray. It is the universal refuge of the children of the Father.

Yet while the possibilities of it uplift us and allure us, the problems of it puzzle and baffle us. In some mental moods we conclude that there is no need of prayer; in others, that there is no use of it.

Challenge to a Skeptic

A study of prayer is difficult. We reach our conclusions about it only by experience, and it is an experience which defies analysis. One who has had the experience does not need much exposition. One who lacks the experience does not understand the exposition. A wise French priest who was challenged by a skeptic to debate the subject of prayer replied, "Go and pray twenty years, then come and we will talk about it."

Yet we sorely need direction in the exercise of this supreme function of the soul. It was doubtless with a keen feeling of need that the disciples came to Jesus with the request "Lord, teach us to pray." We cannot do better than to follow the suggestions of his reply.

Perhaps our first question should be, What is prayer? We may find our clue to the answer in the first words of Jesus' reply to the request of his disciples. "Our Father" gives us its atmosphere. We come home and climb the stairs, and go into Father's room and look up into his face. Prayer is the establishment of real relations with God. As with any real friend, these relations may be expressed in a variety of ways. Nothing kills them more surely than formalism or conventionality of any sort. A famous Christian on closing a day of serious and earnest work closed his eyes with this simple but inclusive prayer: "Father, I thank

thee that we are on the same good terms."

It will be obvious that prayer of this sort is the peculiar right of the child who acknowledges his relationship to the Father. There is no assurance in the Bible that the prayer of any other will be heeded. If we ask who has the right to pray, we may answer, every soul, provided we begin with the prayer of the publican "God be merciful to me, the sinner." (Revised Version, margin.)

We must begin by the establishment of real and mutual relations with the Father.

It will be obvious that if we are in right relations with our Father, we shall share his purpose:

(1) For ourselves. Our Father is more concerned with what we are than with what we have. He abhors that which is evil, and especially when it threatens his children. We are having no fellowship with God unless we have a supreme desire for personal holiness and wish to be like our Father. Wanting this, we are not in the right position to pray.

(2) For the world. We are assured that this is his chief concern. For it he made his greatest gift, his only begotten Son. We have nothing in common with our Father unless we share in this interest. If our anxiety stops with our own interests and does not reach to his, we have forfeited our fellowship with him. We are not in a position to pray. We cannot be right with God unless we are right in our attitude to fellowman. "If thou bring thy gift to the altar (proposing to pray) and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way (postponing the prayer); first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23-24.)

A thoughtful reading of the seventeenth chapter of John will find in it a notable illustration of prayer as the expression of fellowship with the Father. This is the real "Lord's prayer." There is in it scarcely a single request, only that his followers should be kept from the evil, but it is a marvelous illustration of real fellowship and sharing of purposes and the full acceptance of the Father's will.

In the presence of it, any thought of prayer as simply a scheme to se-

cure the gratification of our own wish becomes impossible. We appreciate something of why we are taught to pray "in the name of Jesus." Praying in his name, we cannot be thinking simply of ourselves.

Hindrances

It will help to a practical study of prayer if we consider the hindrances which we experience. It is one of the most effective hindrances if we have little *sense of need*. The sun shines brightly, the grass and trees are green, we feel strong and are confident, our loved ones are well, our interests appear secure, no acute sense of failure or of sin is giving us pain. We have not come face to face with the facts about ourselves. Blessed hunger and thirst which declare our need and bring us back to the Father's presence.

Then, *mental puzzles* announce themselves and require to be solved before we can heartily pray. It is not so in electricity; it is not so in medical science; it is not so anywhere in physical nature; but in religion we have a habit of feeling that things which we cannot explain are therefore unreal.

We have not considered how few things we can explain. Indeed, we can answer very few of the questions which concern life. We do not understand the green of the grass nor why it produces coats of different colors on the animals who eat it. Our use of the electric light, or the benefit of medicine, do not require us to understand their processes.

We cannot follow with full explanation every step in our communication with any friend. We utter our wish out into the air. Its vibration strikes our friend's ear and is somehow translated to the auditory nerve which somehow transmits something to the great nerve center which we call the brain. Our friend begins to think along the line of our thought and his thought is presently translated into action; but we cannot any more explain the processes by which this is brought about than we can explain prayer. In these days of the wireless telephone, which may be attuned to receive the messages throbbing through the ether or may fail to get them through the receiver's own fault, the mental puzzles connected with prayer can cast no doubt upon its reality. The soul's

need is beyond question. Experience finds that the need is satisfied. As it is concerned both with life and with God, it is not strange that we cannot answer all of its questions.

One of the Oldest Hindrances

One of the oldest hindrances of prayer is that we are *cherishing wrong purposes*. Our wishes are not looking in the right direction. The Psalmist understood it: "If I regard iniquity in my heart the Lord will not hear." The prophet Isaiah represents God as warning the people: "When ye spread forth your hands I will hide mine eyes from you. Yea, when ye make many prayers I will not hear."

In one of the letters of Peter there is a passage which gives strong emphasis here. In the third chapter of his first letter he is giving an exposition of the ideal relations between husband and wife. After giving some injunctions to the wife, he turns to the husband. We can think of several reasons why it is well for a husband to be decent to his wife, but I doubt if any of us would fail to be surprised at the one to which Peter makes appeal in the seventh verse: "That your prayers be not hindered."

The church comes together and prays for the presence and power of the Holy Spirit in preparation for a series of evangelistic meetings. What is the real objective in the minds of the various members who join in the prayer? Some have been known to exhibit the fact that they were hoping that an increase in the number of members would reduce the financial burden. A spiritual X-ray apparatus might have brought forth other exhibits, all symptoms of self-interest.

Sometimes there is nothing worse about us than *indifference*, but this is quite as serious a bar to prayer. It is not that we have a wrong purpose, but that we have no purpose at all.

This lack is sometimes exhibited in the very form of public prayer. When we are dead in earnest we are not repetitious; we are not satisfied with words. When in public prayer one requests that God will "guide and direct us," there is reason to doubt whether the petitioner means either one seriously. His thought is not preceding his words. Real prayer has no prescribed pose or formula. Whatever promotes concentration of thought and real reverence of feeling is best. For one it may be standing; for another it may be kneeling. Indeed as we are walking the street

we may turn our thought to God, seeking his fellowship or appealing to him in our anxiety.

But it is not worthy prayer unless the whole being is involved in it. Thought and purpose, with energy and determination, should be characteristic of prayer. When we have entered into our closet and shut to the door, we have not only excluded the prying eyes without but we have prepared to concentrate our undivided selves, with all that we have and are. When one really prays, it

"A wholesome tongue is a tree of life," declares the wise man. And the leaves of that tree, in all the green wonder of their fragrant words, are for the healing of hurt hearts. Ah! let us see to it that this lingual tree, rooted in the soil of fair, prolific thought, is frequently shaken as we go our pilgrim ways. For fruitful words, which are indeed apples of gold in pictures of silver, cannot be hid. They may be heedlessly tossed upon the ground in wanton neglect; but the law of the final candor shall manifest their unwithering vitality; their secret, unreaching power shall be known and come to light in that far-off Spring of which all springs are the vernal prophecy."—F. W. Shannon.

is indeed an event of supreme significance. This was the announcement which the Lord made to Ananias with reference to the man whose coming to Damascus was so much dreaded. Saul had engaged in religious exercises before. He had been faithful to the temple service. He had offered sacrifices. He had said his prayers. But now the Lord announces a tremendous change: "Behold, he prayeth."

Helps

After looking frankly to our hindrances, we ought to turn to our helps. When the little child begins to reach out his hands to father and stumble toward him, he may be sure of help. And the Father does not lose interest in the appeal because it is awkward and untaught. It is encouraging to hear even such a man as Paul say, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Romans 8:26.) We may not feel that we know the syntax and grammar of heaven, but that is not essential to real prayer. As our experience in the spiritual life grows our prayer life will develop also.

It is quite natural then that we should find the experience of others an important help in the training of our prayer life. There is no more

valuable reading for us than Christian biography; and as we read the biography of a Christian there is no more important line of his development for us to follow than the development of his prayer life. It is well to kneel with Finney out in the woods as he is finding his peace with God; to kneel with George Müller as he is presenting to the Father the day's needs of his orphanages; to sit by the bedside of the crippled woman in England whose prayers Moody tells us were back of the great revivals there. As we find these spirits coming into real fellowship with the purposes, with the mind of God, we begin to have glimpses of the fact that it is only as we come into that relation to him that he *can* give things to us and do things through us.

The reverse of this fact sounds to all of our young people a most serious warning. It is that the decay of the prayer life precedes; the evil in life follows. Sometimes we have our chronology of this experience wrong. We have thought that we become involved in evil and that this affects our prayer life. Closer inquiry will reveal the fact that our prayer life had waned, had lost its interest, its earnestness of purpose, or perhaps been intermitted, before we were overcome of evil. In the presence of the Father is the place of safety.

This is indeed a great stewardship. With the possibilities of power that it holds both for ourselves and for others, it is the greatest thing we can give. A mother, whose boy had left home leaving no trace, said, "I can do nothing but pray for him now." But that was the most she could ever do. The greatest gift we can make is in prayer. The most important service we can render is in prayer. The important part of our church worship is not the sermon; it is the prayer.

In the days of royalty, if one was to be presented at court he was careful to make preparation. Costume would be prepared in accordance with requirements. Etiquette would be carefully observed.

When we are preparing to enter the throne room of the universe, we should make no less careful preparation, even though the king is our Father. We should seek the appropriate preparation both of mind and of heart. It does not require paraphernalia, but it does require that the spirit should be at home with God, in true fellowship with the Father.

Lewisburg, Pa.

Putting It Over

By ARTHUR S. PHELPS

IF I preach with the tongues of men and of angels, but have not the gift of organization, I am become but a second violin or a bass drum out of tune. And if I know all mysteries and all knowledge, but lack efficiency, my church will run down. "By ceaseless action all that is subsists." In our day, when efficiency is the key to success, and specialization in industry a requisite of production, church administration is receiving a new emphasis. There are two elements in modern church life, the element of worship and the executive element. The church of today is a plant for the manufacturing of kingdom products, a business house for carrying out God's plans for the world.

Average Church Inefficient

As we look about us at the unused material, the futile effort, the meager results, we find the average church woefully inefficient. We are met with the explanation that the heads of departments are unpaid and untrained volunteers. But that isn't so bad as it looks. If they are volunteers, it should indicate that their hearts are in it. The number of paid lay leaders is increasing. Classes for training in church efficiency, with practical modern textbooks, are springing into being on every hand. Conferences of church officials are producing excellent results. The round table has been placed beside the table of the Lord. It is an unspeakable comfort to the pastor to consult with able men who will share his load. A dead grasshopper was seen moving across the ground. The astonished pastor said: "What on earth makes that grasshopper move?" He found that an ant was pulling it. There were other ants present: they were riding on the grasshopper. The day of one-ant power must go. It has been chiefly the ant's own fault. In my first pastorate in Denver, there was a brother who used to pray for his "dear pasture;" he seemed to regard him as something to feed upon, rather than to feed the flock. At any rate he disappeared owing the pastor thirty dollars.

Inefficient men and women are thrust into important positions without studying their attributes. Nominations from the floor defeat God's plan for the individual. "Some are born great, some achieve greatness, and some only grate upon you." I have seen servants riding upon horses, and princes walking as servants upon the earth. Ignorance should not be flattered by election to an office that requires both intelligence and experience. Men are often chosen to handle the financial affairs in our churches who couldn't run a peanut stand and make it pay. Many of these are not willing to learn. Advice irritates them and makes them stubborn. They are like the man's well that was a very good well, only it froze up in the winter and dried up in summer. Love of authority is not a sufficient qualification for holding a church office. A trustee was reading aloud an account of a man whose brains were knocked out by bandits, and his little son said: "They couldn't knock any brains out of your head, could they, father?" We say such men have not the *executive gift*. But it can be acquired, by both pew and pulpit. That's what books are for.

PERHAPS the day will come when most churches are large enough, or combine, so that each shall have an inspirational, and an executive head. But the day is not yet, and every minister and layman must learn to achieve both of these very diverse gifts,—or go to the wall.

The Half-Way House

Another cause of inadequacy is being contented with too little. Premature contentment is born of a fifty-fifty admixture of cowardice and laziness. We read that "Terah died in Haran"—half way to the promised land. When we climbed Pike's Peak, we found many tourists staying at the "Half-Way House," one-third of the way up the mountain. I used to think that the promise: "They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint," was an anti-climax,—flying, running, walking. But I have learned by experience and observation that it requires a good deal more strength to walk than it does to soar. Says the Bible before a critical battle, "Take the kings away and put captains in their room."

With ignorance and contentment, we must name vanity as a cause of inefficiency in church work. The ecclesiastical boss, the disturber, or the church mutineer, as Ian Maclaren calls him (or her), is spurred by vanity. He is not so eager to have the church behind him, as he is to have himself in front of the church. The church is eager for leaders, and rejoices in their leadership, but it wants leaders whose concern is for the church rather than for their place in it. Much so called zeal for church discipline is only love of authority masquerading in disguise. If a man thinketh himself to be something when he is nothing he deceiveth himself and often others. A church can have only one Lord, one faith, one pastor. That was a wise brother who said: "Give me your example, not your criticism," advice applicable to both pulpit and pew. You say: "I don't like my pastor, I don't like my Sunday-school superintendent, I don't like my deacons!" Maybe they don't like you either: put that down! A church can't succeed where half the members want to reign and the other half to shine. Nehemiah complained that "the nobles" put not their necks to the work of their Lord. Do you say, "I get no thanks for it?" Well—? What is your aim? A little boy, walking with his father, saw a peacock for the first time, displaying his feathery aurora borealis; and he exclaimed: "O father, look at the old hen burst into bloom!" A lady in front with an Easter bonnet on turned around and said: "Mind your own business, can't you?"

The Elements of Efficiency

The prime element is quiet thought. Think it through. The man did that who passed you on the way up. Reading begets knowledge; but thinking begets wisdom; and wisdom is greater than knowl-

edge. There is such a thing as being an educated fool. The man who acts before he thinks, thinks afterwards—how he may undo his thoughtless action. The reason many a pastor fails to get the cooperation of the officers of his church is because he springs his plan on them in public, without consulting them about it one by one. Ideas have to simmer as much as tea. A railroad brakeman on a freight astonished me by coming to my study to consult me about modern books on the development of thought power. He had chosen the cream of such literature. And then he went on to say that he had become able to think a half-hour concentratedly on a single subject. He said—and it is true—that the average man is unable to hold his mind to one thought for two minutes; he could now do it for half an hour. And then he asked me for subjects to think about, every morning. I named two: "Think about your job, how to attain the very highest efficiency"; and "Think about your relation to God," for he was not yet a Christian. I should now add a third: "Think out a list of things that you ought to think about to make your work more effective."

A Lost Art

Meditation is a lost art. The church pastor should follow his morning devotions in his study by a half-hour of deep cogitation of some phase of his work: sermon-topics, advertising, music, calling, finances, Sunday-school, missions, pulpit prayer themes, his family life. The church officer or committee chairman may carry a note book in his pocket with some pages devoted to his duties, and enter there elements of efficiency for his own improvement. A half-hour's earnest reflection before a committee-meeting will yield a list of fifteen or twenty concrete suggestions to present for consideration. Honest thinking is hard work, and intellectual laziness is responsible for the rarity of it. The tramp said he loved work; and when they asked him why he didn't see it, he said: "Love is blind." Thoughts are deeds and may become history. When Pharaoh sought for a director of national affairs, he chose Joseph the dreamer.

The average church leader is 70 per cent grace, 23 per cent grit and 7 per cent gumption. Take the luck out of pluck. Face the undertaking or face the undertaker. The feet walk most surely the paths of power that have been under the table of conference. Don't be like that official group that, when they were told the church needed more wood, said: "We must put our heads together." They were members of the board.

It has been well said that life is a question of emphasis. He who puts secondary things first is a crank. The cause is larger than any man. Every man should be proud to help the cause. "If an angel were sent to earth, it would be indifferent to him whether he were commissioned to sit upon a throne or sweep a street-crossing." We echo the cry of Benjamin Franklin: "The day is short, the work great, the workmen lazy, the wages high, the master urgeth; up, then, and be doing."

"Up to Fifteen Per Cent"

The Great Teacher reckons no man owner of the things he has. If a man does not get this into his every-day thinking as well as practise he is apt to be led into some mighty cold corners of life.

By UNCLE HENRY

SOME folks who have written on "giving" made me feel sore as I used to be when as a boy I was scolded and sent to bed for my sins. As salesman of a great idea they were total failures. In my case they seemed so cock-sure and peevish with the man who does not agree with them. They made clear one thing, however, and that is that a man is never going to change his haphazard or selfish ways by a mere scolding.

Another bunch of "giving" propagandists tried to "Pollyanna" me out of the ability to hold on to my own. This scheme did not work either. There are things in my make-up, old habits and old reasonings, that nothing less than the slashing truth can uncover. I have been in the "Look-out for Number One" school too long for simple, syrupy niceness to have any effect whatever upon my system.

Uncle Sam gave me my original jolt on how I was dealing with my income. It began during the war. Up to then taxes had been a kind of necessary evil such as we used to consider ticks on my Texas steers. Then we got into death grips with Germany, and that kind of thing demands money and lots of it. Money looked mighty cheap when we measured it beside the lives of our own boys. We bought liberty bonds until it hurt, but it did not hurt very long. A bit of faith in Uncle Sam has brought a handsome return. It was then that it dawned on me that in the last roundup, as a loyal American in time of war, I was simply a steward with trust funds in my hands. Uncle Sam is our uncle and he has no money other than *our* money, just as he has no other defense in time of war than the bodies and brains of our own sons. The war was carried through on the theory that in an emergency we owe America everything we have. From all that I can gather, the hardest-headed banker in Wall Street recognized this. As to the profiteers, well, I reckon they were men without a country, even though by some slip of justice they are still allowed to vote.

Studying the Income Tax

I got my big jolt from Uncle Sam in studying up on the income tax. It said in one place, "Up to 15 per cent". Sounded like a gold brick proposition. It was hard for me to believe that Uncle Sam reckoned that a lot of hard-headed Americans would give away that percentage of their incomes each year. At first I thought I had gotten hold of the wrong income tax blank. It sounded to me like the kind to be sent exclusively to millionaires, but by inquiring around a bit, I found that "Up to 15 per cent" was on all of them. I made a study of my own giving when I found that these gifts are exempt from the tax on income.

I had always tried to give my share for the sake of the fellow out of luck or to back up the institutions that were trying to help me. In fact I felt pretty generous until I began to figure for Uncle Sam just how much I had given away, for I wanted every dollar's worth of exemption that was coming to me. I could not make it total more than 4 per cent counting church and everything. The fact is, I found most of my generosity was in good feelings. I

blamed the preacher a bit for this, for he never gave us any system for giving, but praised my wife and me as about the best givers he had. I guess it came mostly from my wife with her butter and eggs. However it came about, I dug into this giving business to find out if there were any real standards for the handling of one's money besides those I had learned in the school of hard knocks. I decided to go the Great Teacher to get the facts. I had heard and read his teachings since I was

At His Feet

DO we practice the presence of Christ when we pray? Do we think ourselves and imagine ourselves into his presence?

Speaking for myself, I have found this device very helpful in my own returnings to my Saviour in prayer. And I recommend this same device to you. Make great use of the four gospels in your efforts to return to Jesus Christ. Think that you are living in Jerusalem. Think that you are one of the Twelve. Think that you are one of those amazing people who had him in their streets, and in their homes, every day. And fall down before him as they did. Speak to him as they did. Show him your palsies and your leprosies as they did. Follow him about, telling him about your sons and daughters as they did. Tell him that you have a child nigh unto death as they did.

Work your way through the gospels, from end to end; and, all the time, with a great exercise of faith, believe that he is as much with you as he was with Simon the Leper, and with the Syro-Phoenician, and with Mary Magdalene, and with Lazarus who had been four days dead, and with the thief on the cross. Read, and believe, and pray. Fall at his feet. Look up in his face."

Alexander Whyte, in "Lord, Teach Us to Pray."

a boy but I never had dug into what they meant when you apply them to the things you have. I never read any theology so I may not get all that he meant, but this is the way his teaching looks to me.

First of all, I found that he reckoned no man as the owner of the things he has. He taught that God is the owner. Nobody has a better chance to know this from experience than a farmer. He watches things grow and most of his income comes first hand out of God's sky and earth, clean money too. It did not take much of an argument to convince me that we are not owners. Then I found out that a man is a custodian of everything he has from his body to his bank account, just as we Americans found out in time of war. The Great Teacher seemed to feel that if a man does not get this into his every day thinking as well as into his practice, he is apt to be led off into some mighty cold and lonesome corners of life.

Then I went after that 15 per cent. I do not know where Congress got that measure of what a man might give. I did find out, however, that if you are going to get this matter of giving out of the mist, you have to begin to reckon in terms of figures rather than fancies. I never thought much of the old-time Jew, but I found out that for centuries he gave away 10 per cent of all his goods. When one of these Jews, a tax collector, by the way, got friendly with the Great Teacher and had him at his house for dinner, he jumped clear beyond the 10 per cent mark and voluntarily said that he was going to give back four times the amount to everybody he had bunked, besides giving one-half of all he had to the poor. And the Great Teacher seemed to think this all right.

From all that I could gather, none of these people seem to think that giving a definite proportion of what they had took away any of the satisfaction of giving but rather added to it. So my wife and I, now bookkeeping farmers under Uncle Sam, decided we would try out the idea of being bookkeeping Christians. We have not been at it long, but it is not nearly so hard as you think. Already I am losing that feeling of poverty when the church collector comes around. We are really glad to see him and he must be gladder than he used to be to see us for he does not have to witness the squirming of two souls trying to know how little they could give when they have not yet settled how much they owe.

It Is a Gift

To be frank about it, we reckon that we owe 10 per cent of our income to the welfare of the world. We do not call it a tithe for we are Americans and not Jews. It is not collected—we give it. I never thought I would get to this when I started out but it seems to be the only attitude to take and the only conclusion to reach which is in accord with the facts. I will be ready for Uncle Sam and his income blank next year, but not yet to the tune of "Up to 15 per cent."

Other interesting things have happened already. We are getting mightily interested in where and how we give our proportion. I have not changed a bit in my keenness to make my farm go the limit in bringing in income. I found that the Great Teacher never scolded or condemned people for making money. The only thing he seemed interested in was what their money was making of them.

For a good many years I have read the book of Proverbs a lot. The chap who wrote it seemed to have his feet on the earth and it is full of good horse-sense for me. Since I went into this matter of giving, however, one of its phrases means more to me than it did before. It says: "With all your getting, get understanding." I think I am beginning to get it. To tell the truth, I have a growing notion that my wife had more to do with this business of my "getting understanding" even than Uncle Sam with his "Up to 15 per cent," for she is a real student of the Great Teacher and had already practiced some of his teachings with her butter and eggs, though she didn't talk much about it. She usually is a lap ahead of your Uncle Henry.—*Rural Manhood.*

Stewardship Nuggets

Money may be changed into immortal form. Penny collections will never effect the evangelism of the race. Stewardship is an inherent Christian principle contained in the love of God and its expression is in the love of neighbor as of self.

Stewardship

By H. S. MYERS

"Go ye into all the world and preach the Gospel."

Lord, I cannot go, my feet are stayed, my hands are tied; my brother goes."

"And does he go alone? Go thou with him with heart and gifts and prayers."
"Go ye."

Grist for the Stewardship Mill

1. A man likes to invest money in his own business. The Lord's business is your business. Are you investing in it?

2. A man likes to feel that his business pays. The Lord's business pays. Have you a share in it?

3. A man likes to earn and spend for those he loves. Do you love the Lord? Are you earning and spending for him?

4. A race track man, lively in speeding and spending, was converted. As he was about to enter the baptistry, a friend said, "Jake, you have left your purse in your pocket." "On purpose," said Jake, "I want my pocketbook baptized with me." The writer testifies that it became a consecrated pocketbook.

(The vouching in the last sentence is that of Mrs. E. A. Brink of Pomona, California. It was an incident in her father's ministry.)

Spoiled Christians

By GEORGE E. BURLINGAME

ATYPE not to be deplored but to be desired! Not to be condemned but to be cultivated! The success of the New World Movement and of the kingdom of God depends upon the multiplication of "spoiled Christians."

Spoil: the pelt of animals slain in the chase; then, the armor of a fallen foe; then, the booty which a robber takes from his victim; then, whatever is conceded or surrendered under constraint of any kind. He who is thus stripped is thereby "spoiled," that is, despoiled, of his possessions.

"Ye took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one." (Hebrews 10:34). Those early Christians, for the sake of Christ, in the cause of Christ, submitted to the loss of their material possessions, glorying in their greater and more enduring wealth in him. Indeed, they exulted in the privilege of sharing the spirit of that supreme act of self-spoilation on behalf of lost sinners wherein Christ emptied himself and went to the cross, becoming poor for our sakes that we might become rich. Held up and mastered and despoiled by that bold robber, Love ("The love of Christ constraineth us"), they gladly yielded to the divine compulsion of a spiritual passion which led them to suffer loss, impoverishment, spoliation, that through their poverty the world might be made rich in the grace of Christ.

Penny collections will never effect the evangelization of the race. Left-overs and haphazard spasms of benevolence will never provide the resources needed for the establishment of Christ's kingdom in the

world. Only when Christians take joyfully the spoiling of their possessions will the New World Movement move to victory. Here and there a Barnabas must even consent to the consecration of his capital, finding joy in devoting his farm or his fortune to the cause of Christ, in order to build institutions and found endowments and launch movements as the instruments for creating throughout the world a civilization Christian in spirit and in passion. Spoiled Christians are the hope of the New World Movement.

The Unused Motor

By ARTHUR T. PIERSON

WE mean money. Hoarded capital accumulates; invested money multiplies, but the addition or multiplication is all in kind. The Bible teaches us how not only to increase money but to transform and transmute it into something far more valuable. Money, which is material and temporal, may be changed into immaterial and immortal forms. It may be made a motor for the world-wide machinery of evangelization. Carefully and prayerfully put into service, it not only increases indefinitely, but it makes its possessor practically omnipresent and omnipotent. He is wherever his money is, and is doing whatever his money is doing. Long after he dies, he continues to live in the agencies he sets in motion by this mighty means of service to God and man.

* * *

Sarah Hosmer, a poor working woman of Lowell, Mass., earning small wages in a factory, saving her pennies, five times gave ten pounds, and so supported as many students in the Nestorian Seminary, and helped to put them in the field as native pastors in Persia. After she had passed sixty years, the appetite for doing good had only grown more insatiate; and, though herself living in an attic, she took in sewing till she saved enough to put one more Nestorian preacher in the field. Her money was no unused motor. It set in motion six missionaries of the cross, and all the subordinate wheels of Christian churches and schools, of which they in turn became the movers.

Princess Eugenie, of Sweden, sacrificed her family jewels to build a hospital upon an island off the coast, where poor cripples might be nursed and healed. Her brother, the king, thought her crazy to sell the crown jewels that had fallen to her share. But they were to her the unused motor, that, properly applied and connected with the benevolent work, might yet set in motion a thousand blessed wheels of help and healing. And Eugenie got her reward even in this life. A dying woman in that hospital one day held her hand; and, as her end drew near, wept over it tears of joy for the Christ she had found through Eugenie's personal pleading. "Bless God for sending you to this lonely island, lovely princess! But for you I should never have loved Jesus, and my soul would have been lost!" And as she spoke, she gasped and died.

Upon the princess's hand lay the tears of that dying woman like drops of dew. And Eugenie, looking up to heaven, said:

"Lord Jesus, I sold my jewels for thee, but in those glistening tears I have them back, and oh how much more beautiful than those I formerly possessed!"

Ourselves, Our Tasks, Our Gifts

By H. S. STEWART.

Matthew 22:37-39

THE great Philadelphia-Camden bridge now building is to have a span between towers of 1750 feet. To support the immense traffic between the two cities and states, the bridge will be suspended from two cables. Each cable will consist of 16,500 strands of wire and each wire will be anchored in the rock at either end. The Christian church is the bridge between the world and the kingdom of heaven, between sinful humanity and the heart of God. Over it must go the vast traffic of the kingdom. The strands that support it are the lives of Christians, and it is necessary for the strength of the bridge that each supporting life be anchored in the Rock of Ages at one end, and in a proper regard for the self at the other. It is a sound Christian principle that the proper regard for the self is the standard of one's love for his neighbor, and an expression of his love for God. We may well begin any thought of stewardship with the thought of ourselves,

I. Ourselves the Stewards

Jesus says, "What shall a man give in exchange for his life?" Pringle-Pattison says, "The man to whom his own life is a triviality is not likely to find the meaning of anything else."

1. The man who fails in duty is usually the man who has not a right regard for himself. Murder and suicide are commonly linked in newspaper reports. The man who is willing to throw away his own life is ready to take the life of another. The man who has no regard for property, who will not work for its attainment is likely to be the robber, whereas the man who has a careful regard for his own things will also regard the property rights of others. He who has no proper regards for his own place in the kingdom of God, is likely to fail to give for the work of the kingdom as he should, or to pay with scrupulous care the pledges he makes. We need a right self-estimate as a foundation for our standards of duty.

2. Christianity gives to a man a right self-estimate. Materialism, naturalism, pessimism and pantheism belittle man. Christianity dignifies man. It gives the hope of immortality; it sets on him the consciousness of God's valuation of him, in that Christ has come from God to him as his Saviour. It introduces him to an eternal relationship, making him a child of God.

3. Jesus interprets the conception of being a "child of God" in the words, "I do always the will of him that sent me."

So Christianity gives a man the right self-estimate as a start for moral relations. It makes him realize both his great dignity and in the humblest fashion, his entire indebtedness for what he is. How shall he meet his obligation? What shall he do as a child of God?

II. Our Tasks

1. Jesus teaches that the love of God is fulfilled in the love of the neighbor. The duty of loving one's neighbor is set forth in terms of kingdom service.

2. The man who appreciates the value God sets on his own life is in a position to appreciate the worth of his fellowmen and to serve them.

3. Our task will never be completed till the kingdoms of this world are the kingdom of Christ. This task is an unchanging one through the ages.

a. The conception of the kingdom has been set forth by Jesus and does not change. Hence—

b. No human actions can alter it. Putting the clock an hour ahead in no way affects sun time. Votes in conventions in no way affect the divine idea of the kingdom of God. However far we wander from the fullness of Jesus' program, we shall always come back to find it unchanged. Hence our obligations as Christian stewards are not dependent on the resolutions of moments of human enthusiasm, but rather on the fixed relation of the child of God to the kingdom of God. We must give ourselves to Christ, hence to the service of the kingdom. This brings us to the matter of our gifts.

III. Our Gifts

1. Most of us think of our gifts as gifts of money. What is money?

a. My money is myself transformed into a means of exchange. I put my time, my muscle, my thought into my work, hence I put myself into my work. For this self in my work men give me money. I have then in my money myself in a convenient form of exchange. I can now do as I please with myself, for all things are sold for money.

b. Money is myself extended. I cannot fulfil Christ's command in China through my body, but I can through my money. Hence the command to preach the gospel everywhere is a command to me, for I can fulfil it.

2. Since my money is myself in the form of a medium of exchange, I cannot give myself to Christ and withhold my money. I am of necessity a steward of my means because as a Christian I reckon myself a child of God.

Stewardship is not an arbitrary demand made by men on men, it is an inherent Christian principle contained in the love of God and its expression in the love of the neighbor as the self.

Proportionate Giving

By ROBERT E. SPEER.

SYSTEMATIC giving is only methodical giving. It does not follow that it is righteous giving—adequate giving. We might lead ourselves into an injurious situation if all that we are accomplishing now should make habitual with the church an inadequate performance of her duty. It seems to me that the church stands face to face with a very dangerous situation in this regard, and that we are bound to take it upon us now to re-examine here our undertaking and to see whether we are actually leading the churches to adopt those elements of a program which are most vital and fundamental ones. And now is the time for us to do this because it is a fact that the introduction of one new radical idea makes it easier to introduce also other ideas, when the mind of the church is jarred open and she begins to adopt plans of action that come closer to the ideal.

The question that has troubled a great many men throughout the church with regard to our present movement is, how can we combine with the general acceptance of the method of systematic giving the acceptance also of a living principle of proportionate giving. For, after all, system is only a matter of method, not essentially a matter of principle. What we wish to introduce is some living and uplifting principle. We believe that this can only be found in the acceptance of the Christian principle of stewardship; of giving not only on a methodical basis but on a basis of just proportion. But in this as in everything, general principles do not sufficiently bite. The principle needs to carry with itself some form of application by

Nine Characteristics of Giving

I Cor. 16:2; 2 Cor. 8:1-15; 2 Cor. 9:7.

(1) Personal "Each one of you." (2) Consecrated. "First gave their own selves to the Lord." Start right. (3) Proportionate. "As he may prosper." (4) Systematic. "On the first day of the week." (5) Voluntary. "A willing mind." (6) Sacrificial. "Gave out of their poverty." (7) Joyful. "Their overflowing joy." (8) Urgent. "Praying us to receive the gift." Giving is a thing not to be avoided but sought. (9) Growing. "The grace of God which is being bestowed."

"For his bounty,
There was no winter in't; an
autumn 'twas,
That grew the more by reaping"
—Shakespeare.

God so loved the world that he
gave. What are we willing to give
at this crisis?

—By Thomas J. Villers.

which it can be easily related at once to action on the part of common Christian men and women. What I want to say is in behalf of the acceptance of the principle of tithe-giving as the practical basis of proportionate giving.

Let us lay aside at the outset all legal ideas. There is no such thing as the law of the tithe. There is a principle of the tithe. Let us dismiss from our minds once and for all every legalistic and statutory idea in the kingdom of God. The wrong of committing murder does not consist in the fact that the ten commandments forbid it. The ten commandments forbid it because it is wrong. Right or wrong lie on fundamental foundations beneath statutes. They are right and wrong not because God says so, but because of God's character. This matter of tithe-giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon moral considerations that would have made tithe-giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideals; it only expresses moral ideals that lie in the will of God. If the principle of the tithe is to be operative in the present day accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe-giving operative long before it was ever expressed in any of the legal enactments of the Old Testament leg-

islation. We read in the Epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. Just so the observance of the Sabbath Day does not rest for us upon the fourth commandment; it would be just as valid and real to us today if we had never had any decalogue at all. The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living.

Sermon Outline on Stewardship

By F. W. AINSLIE

"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the foolish. So as much as in me is, I am ready to preach the gospel to you also who are at Rome."—Romans 1:14.

Introduction:

This is the language of a "bondservant."

Also of a man of "unceasing prayer"—

Are these words cheap because of this?

Loyalties or royalties, which make a man rich? Matt. 6:24; Luke 12:13-15.

Point One:

This is a personal declaration.

It is a joyously free declaration. No "sweating" to obtain it. His sense of obligation to others grew out of his sense of the gospel's great value to himself. Too great, abundant and precious to be kept. Phil. 3:7-11.

Feeling like the lepers. II Kings 7:9-10. I Cor. 9:16-23.

Point Two:

The wide distribution of these values. Compare the unequal distribution of material wealth in the United States.

Is this a sign of our estimate of the value of the gospel?

No races excluded, Greek, Barbarian, Roman.

Think of Anti-Japanese legislation, lynching.

No class distinction "wise and foolish" included. Capital and labor.

Progressive distribution of these values, "You also who are at Rome." The unoccupied territory for which Baptists are responsible, Alaska, Central America, etc.

Point Three:

The measure of Paul's consecration.

Was it 10 per cent of his income? There may be a money giving without a self-giving. I Cor. 13:3; II Cor. 8:15.

There may be a kind of self-giving without money giving. II Cor. 8:7, "this grace also."

What was the measure of Paul's consecration? 100 per cent of himself. The intrinsic value of the gospel together with its wide application constrained him to say, "as much as in me is." The love of God and the needs of men make an appeal which is irresistible.

Conclusion:

The servant attitude toward Christ made this consecration possible. When a servant holds values which he administers for his Master his sense of responsibility increases with the amount of that value.

In what manner are we revealing our sense of the value of the gospel to ourselves and to others?

Does the church find us ready with "as much as in us is?"

Is this really the measure of our value of the gospel?

Do we impress the men of the world that we put this estimate upon the gospel? We sing, "Soul and body thine to be, friends and time and earthly store—wholly thine forever more."

Do we mean it?

Twentieth Triennial Conference of German Baptist Churches of North America

By C. A. DANIEL

ST. PAUL was the place and Aug. 22-28 the date of one of the most democratic Baptist gatherings ever held. Three hundred and fifty delegates and over 500 visitors had come from all parts of the continent, the Rev. Jacob Spelcher from China, the Rev. H. Grossmann from Berlin, Germany, and Mr. Carl Fuellbrandt from Russia, to participate in the meetings and to deliberate the matters of the kingdom of God. The meetings were held in Central Presbyterian Church during the weekdays, and on Sunday the large auditorium was filled at three inspirational services.

The two German Baptist churches of St. Paul and the one church at Minneapolis had a big job to take care of all the delegates and visitors, but they did it. The mayor of St. Paul sent his representative to welcome the assembly. Rev. G. F. Stoeckmann and Rev. Wm. S. Schmitt and their congregations in St. Paul cooperated beautifully. Mr. Stoeckmann was the chairman of arrangements. Mr. Schmitt was the director of the chorus of 100 voices drawn from the two churches. The German Baptist churches are blessed with expert singers and musicians and several of these had come from a distance to grace the conference by their presence and make it a real feast of song. Animated day business sessions and great inspirational evening meetings were favored with uplifting selections by God-gifted singers such as Reuben Windsch of Philadelphia, known as "Uncle Reuben" in the East, the composer of several hymns; Prof. A. Berndt, of Chicago, baritone singer and director of the combined choruses of the German Baptist churches of Chicago; Prof. John Jaeger, of St. Paul, teacher of music and a tenor of note; the Parkston South Dakota Glee Club and several other individual singers.

Organizations

The German Baptist churches have their own organizations such as the missionary society, educational society (with its German department of the Rochester Baptist Theological Seminary for the training of young men for the ministry), publication society with publication house at Cleveland, the orphans' home society with its home at St. Joseph, Mich. There are also the ministers' pension fund, old people's home and the deaconess' home in Chicago, the old people's home at Philadelphia, and also at Portland, Ore., the young people's union home at Bradley Beach, N. J., and the girls' home at New York City. These institutions are rendering commendable service to the denomination and to their communities.

Achievements

There are about 300 German Baptist churches in North America with a membership of a little over 32,000. Over 3500 baptisms were reported. Three years ago, when the triennial conference met at the Moody Institute the denomination set out to raise \$1,000,000 for missions during the next three years and \$150,000 was subscribed on the floor. This enthusiasm was carried into the churches by a large committee and the pastors and was cultivated continually, members were trained to give

the tenth of their income, regular weekly giving was stressed and what was the result? We had a hard time in common with all the other denominations during the past two years, but we came up over the top. Our committee reported that \$1,056,000 had actually been raised. We had apportioned about \$75,000 for the suffering in Europe but had actually raised a great deal more. Fully 25 per cent of the million dollars went to the suffering and needy in Europe. Our people have learned to give generously, sacrificially, willingly! Will we measure up to the goal that has been set up for the following three years?

Budget for Three Years

The following budget was accepted by the triennial conference for the years 1922-25 namely, \$955,000 to be distributed as follows: Home missions \$325,000, foreign missions \$175,000; church edifice fund \$50,000; aged ministers \$40,000; ministers' pension fund \$60,000; suffering and needy \$75,000, making a total of \$725,000

"If this be good
It shall abide;
If not,—best gone;
Of that which stands not
In His sight,
We will have none."
—John Oxenham.

for the missionary organization. For The Rochester Baptist Theological Seminary, German department, \$50,000; the publication society \$25,000; widows and orphans \$60,000; old people's home, Chicago, \$15,000; deaconess' home, \$7,000; old people's home, Philadelphia, \$15,000; old people's home, Portland, Ore., \$5,000, and reserve fund \$45,000—a grand total of \$955,00. A finance committee of fifteen men was elected to carry out this budget system. Rev. Wm. Kuhn was re-elected general missionary secretary. He had a big share in the success of the past three years. Wm. F. Grosser was re-elected treasurer. Both of these gentlemen reside in Forest Park, Ill., the headquarters of the German Baptist Missionary Society.

Missionary Activities

This missionary organization has supported 105 missionaries in North America during the past year, among these were eighty-five missionary pastors, twelve lady missionaries, four students during the summer months, two evangelists—Rev. David Hamel, of Cleveland, and Rev. E. Umbach of Milwaukee—and two Sunday-school and young peoples secretaries, the Rev. A. P. Mihm and Rev. F. A. Bloedow.

In Europe nine men were assisted as so-called house missionaries, that is colporters in Germany, three missionary pastors in Switzerland; two in Roumania; fourteen in Bulgaria; eighteen in Poland; twelve in Siberia; two in Esthland Europe; two in South America. \$25,000 were sent in to the American Baptist Foreign Mission Society for its work in heathen lands during the last three years.

The ministers' pension fund, which was launched at the triennial conference in Detroit, 1916, reported a fund of \$97,662. Plans were adopted to enlist all the younger ministers as members of this fund. For those ministers who are too old to enter there is provision made through the treasury for aged ministers and many are already receiving regular stipends.

Ministers' Education

Some time was spent discussing the advisability of moving the School of the Prophets to some more westerly point, but it involved so much legal difficulty and also such outlay for new location and buildings, that the matter was dropped for the present. There are at present about forty-seven students at the Seminary including the twelve new men who will enter in September. More time than ever is given to equip the men to preach in both languages. The following form the faculty: A. J. Ramaker, D.D.; Lewis Kaiser, D.D.; F. W. C. Meyer; G. A. Schneider; Otto Koenig. The triennial conference voted the first two professors, who have served the denomination for a period of over thirty years each a year's leave of absence. Last year a large committee of laymen and ministers had met at the invitation of the faculty to look into the teaching of the school and to report to the denomination. This was done and a unanimous vote of approval and satisfaction was made. The triennial conference also cleared the atmosphere by a hearty vote of confidence in our theological school and its teachers. Men are needed badly in many of the pastorless churches and two addresses were given, which stressed the need of heeding the divine call and the cultivation of the proper atmosphere in the churches to make it possible for young men to follow. The Rev. S. H. Lohr of Emery, S. D., and Rev. J. G. D. Raewel, of Detroit, spoke inspiringly on this subject.

Young People's and Sunday-school work.

The denomination realizes that it must put much emphasis upon religious education and work among the children. Eighty per cent of the baptisms come from the Bible school. Much time was given to the discussion of a proper young people's and Sunday-school union and an organization was formed, which gives promise of more effective work in the future. A council was formed to guide this work. The Rev. A. P. Mihm and Rev. F. A. Bloedow, were re-elected as religious secretaries and will devote their whole time to this work. An English paper is to be published bi-monthly and an editor to be selected to devote his whole time to this organ, which is to meet the demand of our people who are able to read only English.

The Publication Work

Rev. Gottlob Fetzer was re-elected to the editorship of the *Sendbote* and the many periodicals of the society; Mr. H. P. Donner was re-elected business manager of the publication society. Though our entire church membership is less than 33,000 we have a subscription list of 7,363 to the weekly paper called *Sendbote* (Messen-
(Continued on page 1036)

The Swatow Typhoon

By RANDALL T. CAPAN

The letter accompanying this article from Randall T. Capen reads: "Enclosed find our appeal for help. I wanted to get it before our constituency in the quickest possible way and therefore send it to you. I shall start this to you on the mail today—the first since the catastrophe. We have not been able to get a cable to board of the Foreign Society because the wires are all down. We are stunned but are working like beavers to make the best of the disastrous situation. Some of us had very narrow escapes but all missionaries and families are safe, so far as we know." This letter was dated at Swatow, Aug. 3.

THE whole house lay on top of them. Two stalwart students of our academy, shovelling, hoeing, and lifting the debris in the drenching, tearing rain, shouted to me that they could get no one to help rescue. Carl and I had dared to venture forth in the hurricane which, at six o'clock this fearful morning, was still twisting off the limbs and hurling them like splinters from a smithy's emery wheel in every direction. I dashed home for my two hoes and spade. Several passers at last joined our squad. And horrors! The old grandfather had smothered, pinned like a vice between the crash of the attic boards and the adamant floor. The young mother and her three lay fixed against the wall. But whines and a cry! A bedraggled black puppy and a white one crawled out half dead. Then the only human alive, the tiny baby, backed out its plump, little, bare legs close from under the mother's breast. Ah, these mothers who take the death force of life's crash and, every time, give life's last for their beloved!

No roof on the whole compound left; pines, banyans, cotton trees and bamboos choking every path; these tell the story of the nerve-wrecking, all-night fight. At midnight the roar of mounting gales and slamming blinds pulled us out of deepest, dazed sleep to jump for the typhoon bars. We reinforced the windows not a minute too soon, for the trees were going and our chimney smashed through the roof. We moved Helen from near there to the parlor only a few minutes before the ceiling plas-

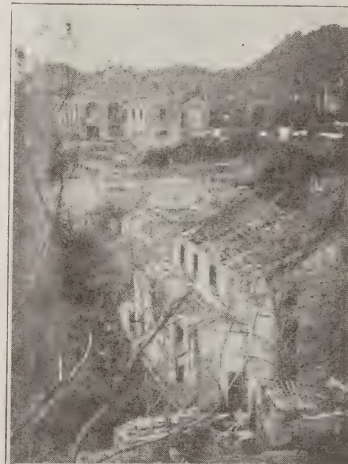


LOOKING DOWN ON THE GIRLS' SCHOOL AFTER TYPHOON

ter banged down. The east blind in the sun-room tore off. Amidst cracking glass and swirling tiles we braced the doors against the monstrous puffs with trunks, tables and bookcases. At times the floors heaved like the chest of a huge giant and fell away like waves. Water came through everywhere. It seemed as though we were about to be blown from these hill tops into the bay. We thought ourselves of all men most miserable.

But indeed we weren't! After standing by the old grandmother digging out her dead, we knew. A whole side of Pastor Tsu's house blew out clean, so that one looks in on his family upstairs and down as many a Susie looks into the upstairs and down of her doll house. The old boarding-school buildings lie open to the sky and the splendid women's school almost the same. Mr. Page and Mr. Carman have had to abandon their

homes to live at Miss Fleming's far less leaky domicile. Even the new Water's house hasn't a room with a roof. The Bjelke family have fled from there to the Sherwin bungalow. And the academy! Ah me! All 350 students are due back from their summer vacation in six weeks, with fifty prospective new ones in addition. Yet not a roof remains to cover their heads. The theological seminary and the girls' school roofs are gone, too. It is a nightmare. The typhoon attacked us first from the north. Then, after a fateful lull—that ominous, sickening kind of a calm that comes only at such times when calls of distress pierce from all directions with weird shouts of fire or calls for help sounding out from the near blackness, yet no one knows from where—then came the complete surprise attack from the south. The whole kitchen end of the Ashmore house was bowled down the valley. Proctor Dealey Fu was sleeping on the third floor of our new stone dormitory in a section of the hall set off by wooden partitions. Five minutes after he had left that untenable



THE PAGE HOUSE ABOVE; BOYS' GRAMMAR SCHOOL BELOW

spot this whole apartment—clothes, boxes, and all—went through the roof.

The Chinese tell us how the only thing that saved our public-spirited chief of police from a like fate was his faithfulness to duty. He ordered his full force out into the black night leading them himself. They labored, rescued, and labored for so many that, at the time of the worst of the fitful gales, one hundred or more had been welcomed to his small headquarters. Now typhoons have a characteristic way of trying their best to lift the floor and thus blow the roof upwards from its stays. In other houses of the neighborhood the storm had succeeded by this method of madness; but here its giant shoulders were overmatched. The united weight of the men, women, and children whom he had succored, and who lay resting safely on his floor, was too great for the fierce ogre's strength. Thus his house alone still stands with roof intact. You see, our Chinese have their heroes.

(Continued on page 1032)



ASHMORE THEOLOGICAL SEMINARY AFTER THE TYPHOON

The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

Setting-Up Conferences

I. Purpose of Conferences

1. To give information regarding the promotional program for the year.
2. To assist the state conventions in instructing and training a group of leaders who are to be used in setting up the campaign in the associations.
3. To give special instruction regarding the intensive stewardship campaign for October.
4. To give new inspiration and vision.

II. Who Should Attend the Conferences?

1. Officers of State Convention.
2. Members of the State Convention and State Promotion Boards.
3. Officers and members of the national and district boards residing within the state.
4. Associational promotional committees, or, from each association, a representative of the laymen, a representative of the women's organization, a representative of the young people, and a pastor.

III. General Features of the Program for State Setting-Up Conferences

1. Inspirational missionary addresses.
2. Addresses by the pastors who have just returned from touring Europe as representatives of the Foreign Mission Society.
3. Consideration of the aspects of the promotional program for the year.
4. The discussion of stewardship.
5. A conference on plans and methods.
6. A big laymen's supper.
7. A big women's supper.

IV. Tentative Schedule of Dates and Places for Conferences. Given at this time for information. Please do not announce any of these dates until they have been confirmed.

Maine, Waterville, Sept. 18-19; New Hampshire, Exeter, Oct. 3-4; Massachusetts, Worcester, Sept. 21-22; Rhode Island, Providence, Sept. 19-20; Connecticut, New Haven, Sept. 21-22; North Dakota, Fargo, Sept. 18-19; Minnesota, Minneapolis, Sept. 19-20; South Dakota, Sioux Falls, Sept. 21-22; Nebraska, Lincoln, Oct. 12; Pennsylvania, Philadelphia, Sept. 18; Pennsylvania, Pittsburgh, Sept. 19-20; West Virginia, Parkersburg, Sept. 20-21; Ohio, Columbus, Sept. 21-22; Wisconsin, Milwaukee, Sept. 25-26; Indiana, Indianapolis, Sept. 26-27; Illinois, Chicago, Sept. 27-28; Michigan, Jackson, Sept. 28-29.

A Stewardship Program

THE accompanying program is issued by the National Continuation Campaign Committee for the use of women's societies in October (stewardship month) if they so desire.

COUNTING THE COST

1. Rich Young Man Who Counted the Cost—Luke 14:25-35

(The leader will find Dr. Poteat's leaflet, "The Camel Question," very helpful.) Short prayer, followed by the congregation singing prayerfully the following: (If the tune is not familiar it may be read in concert.)

*Open my eyes that I may see
Glimpses of Truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.*

*Silently now I wait for Thee,
Ready my God, Thy will to see;
Open my eyes, illumine me,
Spirit Divine.*

2. "A Stewardship Catechism." (The leader should read the questions, the audience the answers.)
3. Reading: "A Nickel for the Lord."
4. Talk: Some churches who counted the cost and found it worth while. (Five-minute talk.)

Helpful leaflets: "Evangelism First, but Not Forgetting Malachi 3:10"; "The Experience of Three Baptist Churches."

5. Solo: "There Is a Green Hill Far Away."
6. The Mission Fields. They didn't count the cost but still found it worth while.

Extracts: (Assign each incident to a different person)

From "The Kingdom's Progress."

"Feminism in Madira"—page 26.

"Garb School Girls"—page 16.

"She Hath Done What She Could"—page 29.

"Witnessing Under Difficulties"—page 17.

From "From Ocean to Ocean"

"How Shall They Go Except They Be Sent?"—Miss White's letter—page 6.

"The Judgment of a New American"—Miss Cooper's letter—page 38.

"Carrying On at Rankin"—Miss Adams' letter—page 65.

"In Spite of Difficulties"—Miss Blackmore's letter—page 108.

"Aunt Zanie's Prayer"—leaflet.

7. **Leader:** The earth is the Lord's, and the fulness thereof; the world and they that dwell therein.

Congregation: Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?

Leader: In tithes and in offering. Ye are cursed with a curse for ye have robbed me, even this whole nation.

Congregation: Bring ye all the tithes in the storehouse, that there may be meat in mine house and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

Leader: Jesus said, Lay not up for yourselves treasures upon earth where moth and rust consume and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through nor steal; for where thy treasure is there will thy heart be also.

Congregation: Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and the Holy Ghost.

Leader: Whosoever shall call on the name of the Lord shall be saved.

Congregation: How then shall they call on him whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

Leader: Upon the first day of the week let each one of you lay by him in store, as he may prosper.

All: For the love of God constraineth us.

8. **Prayer**
Song: "I Gave My Life For Thee" (to be sung softly).

A Cycle of Prayer

September—Facing the task: Rallying the forces of the local church for the season's work.

19th day—The Philippines.

20th day—Africa.

21st day—Europe

Our Work and Workers at Home

22nd day—Negroes.

23rd day—Indians.

24th day—Orientals.

25th day—Alaskans and Mormons.

Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice.

Dr. Carter Helm Jones, of Philadelphia, and Dr. Frederick E. Taylor, of Indianapolis, arrived in New York on the steamship "Manchuria" Sept. 5, having spent the summer in an evangelistic preaching tour of Czechoslovakia under the auspices of the Foreign Mission Society. Although weary from their strenuous itinerary which had been arranged for them, they were nevertheless in high spirits and referred to their experience as rare privileges for bringing Gospel messages and greetings from American Baptists to the people of Czechoslovakia. They are scheduled to speak at several state conventions where our people will have an opportunity of hearing them tell the thrilling story of their experiences.



The Open Forum



"TITHING AND SPIRITUALITY"

It is astounding to some of us that Brother Alborn of Wauwatosa, Wis., concedes in his article in your July 1 issue, that tithing produces more money for the kingdom, and yet hints that non-tithing produces more spirituality.

He unwisely jumps to the conclusion that all the shortcomings of Adventism, Doweism, and Mormonism are due to tithing. So discerning a man as he long ago should have seen that those churches make it a test of fellowship, and in order to remain in good standing they must devote the tithe to their religious body.

Baptists, and other great evangelical churches with larger liberality, do not compel the tithe or any amount; but there are many Baptist churches, and an ever-growing number of individual Baptists whose spirituality has been heightened, and whose vision broadened as never before, by consecrating at least one-tenth of their income to the Lord as a holy and reasonable minimum obligation.

I can furnish Brother Alborn the names of hundreds of individuals thus blessed, who now are making free-will offerings over and above their tithe, and whose tongues have been loosed in prayer and testimony; whose abilities have suddenly leaped forth for personal evangelism, who before tithing were dormant Christians, if that is a possibility. Inactive before tithing, intensely useful after.

On the other hand, in nearly every association, Baptist and others, you can find individual Christians shriveling up, some churches dying and others dead, who would be spiritually alive and splendidly active for the kingdom of Christ, had the members of the church been spiritual enough to tithe their incomes. Yea, they will awake from the dead and be an example to the world if 50 to 75 per cent of the membership of any of them, will devote the tithe to the kingdom of Christ.

If Brother Alborn's dearest friend would make a statement of fact to him, all the world might deny it and Brother Alborn would still believe that friend, and that dearest friend need only make the statement once.

How many times should our Divine Friend re-enact the blessed obligation of tithing to lead us all to practice it? No one can stigmatize any statement of Jesus as dangerous to spirituality; rather they are all superlatively conducive of spirituality. Twice, at least, he who runs, may read that Jesus re-affirms the religious obligation of tithing. You can interpret Matt. 23:23 backward or forward and it emphasizes tithing thus: "These ought ye to have done and not to leave the other undone." Matthew 23:1-3 teaches tithing to the "multitudes" and to his "disciples": "Whatsoever they (the scribes and phari-

sees) bid you observe, that observe and do." That unquestionably included tithing.

If the religions Brother Alborn mentioned, and other false doctrines, require the tithe, shall any Christian, with the brighter light and higher truth refuse to devote the tithe, excusing himself on the ground that it may militate against his spirituality? Never!

Quincy, Ill.

ROBERT V. MEIGS

OLD-TIME FUNDAMENTALS

All of our twentieth century talk about the "fundamentals" is nothing so very new; and when, in excessive criticism, it is maintained that some of our ministers should be asked to step down and out because they are wrong as to the same "fundamentals", we have but to do much the same as our grandparents did, more than two centuries ago.

There was the case of Jonathon Edwards, for example. None could be more notable than that of the clergyman who was the most prominent and eminent in this country, in his time. For twenty-three years he held the affection, confidence and admiration of his church at Northampton, Mass., then the largest and wealthiest outside of Boston. He carried the church through the two great revivals of 1734-35, and 1740-42, and in addition was an effectual spiritual force throughout New England. During the excitement of the two revivals the people of his church accepted his high demands for the old Puritanical standards of conduct and of creed. But there came a reaction, and the "great awakening" was followed by a period of laxity.

The trouble began with the pastor finding fault with the young people for reading books which he characterized as immoral, and as tending to foster lascivious and obscene conversation. It started with his preaching a sermon from Hebrews 12:15 and 16; and after the service he communicated to the church the statement that he had evidence in hand on which action was needed. A committee of inquiry was appointed to assist him in examination of the matter, and at its meeting he laid before it the names of those who were under his suspicion for reading and circulating such books as he deprecated. In the list were the names of large numbers of youth of the leading families. At once the town was all ablaze. The committee would not proceed with the investigation, as the young people summoned before it, for the most part, refused to come, and those who did so were insolent. Edwards never thereafter succeeded in establishing his authority, and although he had added over 450 to his church membership thus far, after this it was a long time before he had a single candidate appear for admission.

This incident occurred four years later: The candidate who appeared was a "likely" young person, but upon his application Edwards sought to impose that which was called a "test of qualification according to the fundamentals." That is, he required that the candidate, and all other candidates thereafter, should give evidence of being converted and should make a public profession of godliness. This ran counter to the usage of the churches, and that hitherto followed by himself. Persons might be admitted to the church on the terms of the "half-way covenant", partaking of the communion without conversion, in the hope that the rite might prove a converting ordinance.

The people demurred. They objected to a candidate showing himself to be sav- ingly converted, and to the minister insisting on a particular relation of conversion as requisite to admission into the church. A controversy ensued, which lasted two years. Edwards insisted on his point, and the people refused to consider his views. Finally, June 22, 1750, a council convened, and by a vote of 10 to 9, recommended a dissolution of pastoral relations. The church then voted, (that is, the male members) 200 to 20 against the pastor. Thereupon he left the pastorate.

What was his "test of qualification according to the fundamentals"?

It is of interest that he put this in writing, and when the council met, it had before it the forms "for a public profession of religion" which he "stood ready to accept of from candidates." These he had made use of in his flock, and they had been "received with intense indignation." There were two "drafts", between which the candidate had choice. They were as follows:

"I hope I truly find in my heart a willingness to comply with all the commandments of God, which requires me to give up myself wholly to him, and to serve him with my body and my spirit. And do accordingly now promise to walk in a way of obedience to all the commandments of God, as long as I live."

Or,

"I hope I do truly find a heart to give up myself wholly to God, according to the tenor of that covenant of grace, which was sealed in my baptism; and to walk in a way of that obedience to all the commandments of God, which the covenant of grace requires, as long as I live."

Edwards declared that he "did not choose to be tied up to a certain form of words", but had to insist that although the language might be varied, the experience of the candidate should suit these sentiments, and should be "a just and free expression of that which one finds in his heart."

Well!

W. H. MORSE, M. D.
Hartford, Conn.



The Chimney Corner



Who Only Stand and Wait

August 2.

Precious Peter,

Surely you spent a pin-prickly yesterday wondering why you did not hear from me, but the truth of the matter is I was speech-making! Yes, sir! Speech-preparing all morning, speech-rehearsing all afternoon, and speech-making all evening. Do you wonder that today finds me speechless? I felt like the funny old lady at the fashionable tea: "Lands sakes, do this be I?" And it was!

But to return to our muttuns, sir. The truth and nothing but the truth is what you shall have, and if I do say it as shouldn't, I'm the most exciting thing in this hotel. When I walk by, people nudge one another and whisper: "That's the one! Frail little bit of a thing to have been through so much!" "Young, too. Why, I thought the boy was in his teens. She seems about twenty." "She's the kind that keeps her age, those brunettes weather well." (The old cat!! There's no weather to me, Peterkin—I'm all climate, dear. Blow 'ot one day, and blow cold the next, as ye well ken.)

Howsoever, looks aside, I could see that folks were getting curiousest and curiousest about poor me, and the famous Mr. Li was to be seen talking to a group of people here and another group of people there until says I to myself: "There's more in this than meets the eye!" And sure enough, the management pays me a polite visit and says would I be kind enough to give a little speech about my adventures, in the drawing-room, please. No, says I, I will not be kind enough! I hired out as a waitress and not as a professional entertainer, sir. But, darling, the management had his smile along; and Mr. Li came bowing in the door with his smile turned on. "She is not timid," he said, "she has the heart of a lion and the voice of a nightingale," he smiled, "I have seen her turn a mob into a tea-party."

"Ah ha!" chuckled the management; so there was nothing for me to do but to think up how to tell my past history. It's all so awfully long ago, anyhow, and while it was exciting enough for me at the time I can't picture the Cods-and-Beans in such a *melée*. However, I screwed up my back hair and put on my one-and-only (old-fashioned? *Rather!* Prehistoric), and my courage oozed out at the last moment, until it occurred to me how grandly your father would have risen to such an emergency. How he would have been sure to think that the Lord had opened this opportunity for a special purpose; so I forgot my hateful old gown, and *prayed*. You know what happens then. It was the easiest nicest thing I ever did, and these people are the most cordial dears on earth. Colonel Cod-and-Beans shook

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

hands with the warmest kind of a Plymouth Rock grip, and I thought to myself that if I weren't a Dane, I'd be a Mayflowerette myself. So now everybody knows all about me, and the first thing I knew a thumping big purse had been collected, and....

Hold your breath, beloved, for the secret is coming—I've been saving it up until this special drop of ink could spill it: the money in that purse is to carry me back

The Thief

I did not—
No, I say I did not.
Don't look at me and say I lie.
You've tracked and followed me from day to day;
I've seen your sneaking face among the crowds.

And now you've got me—
Yes, I deny I took it—
You've seen the books?
And they betray my guilt?
You Lie!
Curse you, I say you lie!
I did not take the money—
You will arrest me?
There, take that!

Good God, he's *dead*,
What shall I do?
Where shall I hide?
Oh, Christ—to kill him!
I never meant—
But I must run,
And run, and run, and run forever.

Out of my way!
Get out!
I've done no wrong,
I've done no wrong!
I've done no wrong!
Let go—
I did not kill him—
It was in self-defense—
He said I lied—
I tell you let me go—
Good God—My Mother—
How came she here?
She must not see me—
Now loose me—Lift your hand—I * * *

Ah, Mother, was it you
Who woke me with a kiss?
I tremble? I am pale?
Why—Why—Yes, I—
I had a dream—Ugh—
No, just a dream.
May I have breakfast soon?
I want to reach the bank a little early.
You'll call me when it's ready? * * * *

That money must go back today.

—Sayres Coe, in *Princeton Verse* 1916,
Princeton University Press.

to New York tomorrow night to be with you forever more, and I'm not to worry about night nurses or day nurses or casts or doctor's bills or hospital charges. I feel like such a fairy story person as never was! "*Do this be I!*" So by the time you read this in bed tomorrow you need only tick off a few hours on your fingers saying to yourself when you reach finger number seven: "The next time the door opens it's likely to be that thin, fussy old body who'll want to kiss me in all the tickly places. And, please God, it will be! So I'm your watchfully-waiting Parent.

August 2.

My dear Fitz Simmons, old man!

The oddest thing has happened here in this fashionable bedlam where I've brought my mother for a month—Harry Truex's widow has turned up! You remember Truex, don't you, in the Peking days, and about his tragic death? Well, his wife is here as a waitress. Moreover, *my* waitress! It shows I have some insight into human nature, for from the beginning I have been admiring her hands—plenty of character in those hands, and nice wrists. Then when I glanced up to see if her face matched her hands, it did. And that's that. One doesn't sentimentalize about waitresses, especially with Dallas Drake as a table companion. I've been vamped before, perhaps, but she knows a few extra tricks. If it hadn't been that mother has been unable to leave her rooms since coming here, and that I have had to spend a good deal of time with her, you might not have a bachelor friend much longer.

Even as it is, the joys of single blessedness are not as joyful as they were a week ago, but D. D. has nothing to do with that. It's the waitress! Sim, she's coming to New York tomorrow, and I want you to look her up. She's got Truex's son in a hospital there, and as luck would have it it's the hospital where your brother-in-law performs his majors and minors. Tell him the whole story of Truex as we both know it from Peking days, and then add a bit of this latest news.

For it seems that this trump of a girl married Truex the night after the uprising; she was companion to the English ambassador's wife, and had admired Truex from afar; he, of course, was his usual unobservant self, and she actually did her own proposing. People knew he could not live—the bullet went through his side, you will recall, yet for two days he was singularly clear-headed. So this serene little Miss Magnihild from Denmark told him how she'd always admired him, and how it was she who had suddenly remembered the baby, undoubtedly still sleeping in the burning mission. She rushed in and got the little bundle of whimpering cries.

"I've always loved your baby, too," was another thing she admitted to Truex, the day after, "so if you marry me then I can be happy forever afterward bringing him up just as you want him to be brought up. It isn't as if you had a *family* of any sort."

Needless to say, he married her, endowed her with all his worldly goods (to wit: the baby) and died the following Sunday. The English ambassador's wife unfortunately died soon afterwards, too, and in the general shifting of people and positions young Mrs. Truex became nobody's especial care, of course. Some of the English missionary people wanted her to go to England, but she chose America and has been living by hook and by crook ever since.

It seems that the baby was dropped by a nurse on the night of the uprising, and a curious spinal trouble has resulted. Several years ago she spent all her money going back to China to do volunteer work until Peter grew old enough to take his father's position! But the boy grew worse again, and she managed to come back, but had to take this waitress job as her securest hope of money this summer.

Yet in spite of anxiety and burdens, she is a very humorous, wide-eyed, broad-spirited young woman. She adores the boy, and resents anything that would seem to keep him from her. The guests here wanted her to speak last night, and tell them her experiences. It was the most modest of speeches, but the beautiful part

of it was that young Li who came up here for a conference with me is simply devoted to her, and doubly so because she has always scrupled to let his father aid her financially. Therefore he has spent all his odd moments telling the guests in his exquisite English how Madame Truex was the rare heroine of Green Jade Hill, the little town where reside the Li generations, how she bearded the lion-hearted Mandarin Li in his den and did the unspeakable thing of "talking back" at him, when he made his decree about the missionaries.

It seems that the English ambassador had been summering in that town for several months, so old gentleman Li knew the young lady by sight, and her delightfully rare spunk saved the day as far as public opinion went. Also, she mailed the old gentleman a Bible and said that as soon as possible she would be back to explain it to him, and that her son would be a missionary in that town as soon as he grew up sufficiently! Well, the Li family read that Bible. I don't need to tell you how Christian a tribe they have become.

Meanwhile, dear old Sim, do all in your power to smooth her way, for if all goes well I want to see a great deal more of her before I go back to legation duty. In fact, I might as well admit what you've read between the lines: I'm not aiming to go back to China alone. Speak a good word for me when you can, and I will be

Gratefully yours,
JEFFERSON IRVING WRIGHT.

Uncle Tim says he does dislike to hear people overwork one word. Nice, for instance: "That will be *nice*," when what they really mean is—"that will be *fun*," or "that will be a *treat*," or "that will be *interesting*." So ever since then, I've watched out for words, and loved all their quaint little hidden meanings. And I know I *spell* fairly well; so I left Bill in disgust, and asked mother what it is that I do that nobody else does.

"What makes you ask?" she said, puzzling up her pretty face in that darling way she has when she puts on her thinking-cap.

So I told her about the old lady in my dream who seemed to be looking for something and found it the minute she saw me: The Child-Who-Did-What-Nobody-Else-Did.

"Of course, a dream is a dream," mother replied, "but there's one fine little thing in your dream that can't be overlooked.

"The tear in my middy blouse?" I sighed.

"Not at all! The fact that when you saw the old lady looking for something you were *interested enough to volunteer to help*."

"But that's nothing, mother! You're always reminding me to do that kind of thing. 'There's Mrs. Smith,' you say, 'don't you want to carry her bundles for her!' You know you're always suggesting and suggesting and suggesting, mother! until I've got the *habit* of noticing old ladies. Don't you remember once you let me dress up in granny's queer old-fashioned clothes, and you made me *be* granny all day long! Half-blind, so that I couldn't see very well; half-deaf, so that I couldn't hear half that was said; and the longer I was granny the more I felt as if I was living on a desert island all alone, with nobody nearby; and I hated it. So then you said that surely I would always remember to do things for old ladies. That's why I asked even a *dream* old lady!"

"Peggy dear," said mother very gently, "I really think that it's the thing nobody else does. No *child*, I mean. All over the world there are ladies losing things, hunting, searching, in a tired bewildered way, and the boys and girls skip by unnoticed."

"All but the Boy Scouts," I said, "they're supposed to do one helpful thing a day, you know."

"And they do it! I've seen them. But all boys aren't Boy Scouts, and all girls haven't dressed up as grannies for a day. Yet if every one of them remembered to be thoughtful and helpful to older people, wouldn't it make a new world for some folks?"

So then I decided I'd tell *you* my dream. For Young Reserves are young, and they're learning how to be good Baptists. Surely one of the best ways to learn is to practice helpfulness on everybody you meet. The way to do it is to do the thing nobody else does! Just try it, and see!

The First Church in Woodstown, N. J. recently celebrated its one hundredth anniversary. During this time it has been served by thirty-two pastors. Rev. C. H. Thompson was in charge of the centennial celebration.

The Young Reserves

The Thing Nobody Else Does

By PEGGY

NOT so very long ago I had the funniest dream in the world; I didn't know it was a dream, of course, because I felt perfectly *real* and was wearing my torn middy blouse which really had been torn the day before. So how was I to know that the little old lady was a dream person? She came walking toward me with a hobby step, and she seemed to be looking for something, so I said: "I'm splendid at finding things that are lost, so maybe I could help you."

"Found!" she exclaimed, clapping her hands, "Found! Found! My dear, you're *it*!"

"Mercy on us!" I cried, and hoped the tear in my dress wasn't too conspicuous. "What h-have y-you f-found?"

"I've found the Child-That-Does-The-Thing-Nobody-Else-Does!" she chuckled, and just as I was going to ask her what that thing was which nobody else does, I woke up! So I never knew, of course. But it set me to thinking. And I asked Bill:

"What is it that I do that nobody else does?"

Brothers are bad people to look to for pleasant answers, and Bill is no exception to that rule! "Let me see, Peg! Well, I think you're slower in the morning than most girls, and I think you're a poorer speller—"

"I am *not*!" I cried, and walked away. For spelling is one subject in which I can generally get an "A." I just love words. I love all the funny little differences about them; and once Uncle Tim told us a story about how words were jewels and we should collect them, all we could, not to *hoard*—like misers, but to use every day.

Put Off Town

DID you ever go to Put-Off Town, Where the houses are old and tumble-down,

And everything tarries and everything drags,

With dirty streets and people in rags?

On the street called Slow lives old man Wait,

And his two little boys named Linger and Late,

With unclean hands and tousled hair And a naughty sister named Don't Care.

Did you ever go to Put-Off Town To play with the little girls, Fret and Frown?

Or go to the home of old man Wait And whistle for his boys to come to the gate?

To play ball all day on Tarry Street, Leaving your errands for other feet, To stop, or shirk, or linger, or frown, Is the nearest way to this Put-Off Town.

Anonymous.



Young People's Work



Topic for October 1

BETTER WORK
Rally Day Suggested. Romans 12:9-11.
By EDWIN PHELPS

WORK! Just a minute! Meditate on that word. Work! It is the nub of life. Stop work, and the world stops, at least so far as you are concerned. Work, and the world moves on for you and the rest of us. In fact, we might parody a well-known phrase by saying, "Work and the world works with you—Loaf and you loaf alone." A word that involves so much, merits study of how we can do better.

The mechanic or engineer defines work as "energy applied to the accomplishment of a task." Lightning is energy, but as we view it in our every-day life, it accomplishes nothing—except to frighten some of us. Harness the force which makes it and the world's tasks are done. Just make a list of the things done electrically today, and you will see the blessings that applied energy brings to humanity.

The efficiency of work is determined by how much of the "input" results in an "output." A busily humming electric motor or a noisily working steam engine unconnected to a machine has no "output." Efficiency zero! Connect them up to some machine and 75 per cent or 80 per cent or 85 per cent of the "input" becomes "output." Then you have efficiency.

Better Work! The term implies that some work is being done. To be sure, but how well is our energy applied to our tasks? Is our energy lightning or electricity? Let's consider for a moment. Here's the great task of living day by day so that the kingdom of God is advanced. We are working at it together, but can we not do better? There are the problems of our B. Y. P. U. Here is the Sunday school. Here is the church in general. Is there any room for better work? The tasks are there waiting for a greater "input."

Ask your B. Y. P. U. president to suggest some of the things you might do (or some of the others might do), at the next social—at the next cabinet meeting—at the next devotional meeting—during the month of October—during the winter—to improve the work of the union. With these in mind, do a little better than you've done before. A little more "input"!

Ask your Sunday-school superintendent if he has a place where you can help, or if he can suggest how you can be more helpful in the task already assigned. He is looking for better work. He will have a suggestion. It will mean a little more "input" but there will be a bigger "output."

Ask your pastor if you have neglected any responsibilities during the past year. Tell him your motto for the year is "better work."

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Oh! yes, and about that job—downtown. Do you want more out of it? Just a little more "input" will do it. Study your task and find out why you are doing it. There will be a reward for better work.

How to Get Better Work

A little more thought. Oh, how we fail to think! We would not say such unkindly words; we would not do such useless things, if we stopped to think.

A little more prayer. It will naturally follow from a little more thinking. God would be taken into consideration and we would try to know his will for us.

A little more Bible. Disconnect the trolley and the car stops. Cut off the steam and the engine is idle. Keep the Bible shut and our soul starves. What we need is to read more about what the "Master of life" says about the way of joy, and we will try better to fit ourselves into his scheme of life.

A little more planning. If you want to do better, take a little more time to figure out what needs to be done—the various ways of doing it—the people best fitted to undertake it, then put a little more effort into getting the best person to do it in the best way.

A little more initiative. Don't be bound by precedent. Oh! yes, they have always done it that way but—there's another way of doing it. You've got brains! Use them to think up something new. *Initiative*, that's what it's called. It always gets better work.

Now that our vacations are all over and we face another year's tasks—some of them great big ones, almost staggering—suppose we think harder, pray more, open the Bible oftener, plan earlier and be different. Better work will be our reward.

Do you want a better — ? Fill in the blank yourself with whatever it is you desire most. Here's the answer—BETTER WORK.

*"Let your love be a real thing * * * never let your zeal fag, * * * serve the Lord."* Romans 12:9-11.

A genius is one who does something that looks hard to everybody else. It is usually the result of 10 per cent inspiration and 90 per cent perspiration. Work? Yes, but work *better*.

"I can accept no other Master except Jesus Christ, because in him alone optimism is without frivolity and seriousness without despair."
—Auguste Sabatier.

Stewardship Program

GOD—THE OWNER

Hymns: "All Hail the Power of Jesus' Name"; "Something for Thee."
Scripture: Psalm 95:24.

Prayer.

Hymn: "I am Thine, O Lord."

Topic Presentation

I. *God owns all that I have and am.* We cannot call anything which we possess our own.

"No truth is more firmly entrenched in the Word of God and corroborated by facts of experience. It is the imperial truth for all ages," namely, God is the "sovereign owner of all things."

This includes everything. The psalmist says, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." (Ps. 24:1.)

In Hagai 2:8 we read: "The silver is mine, and the gold is mine, saith the Lord of hosts."

Again we read in Psalm 50:9-12: "I will take no bullock out of thy house nor he goats out of thy fold. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee, for the world is mine and the fulness thereof."

If we apply this truth we must recognize that this world with all its wealth belongs to God, for "in the beginning God created the heavens and the earth" (Gen 1:1). "All things were made by him and without him was not anything made that hath been made" (John 1:13).

All the factories, all industries, all the markets, all goods bought and sold, all stocks and bonds, all silver and gold in the banks of men and in the banks of God beneath the mountains, all the railroads and means of transportation the world over, all the jewels and gems of this universe—all—all—are his, for God is the sovereign owner of the world.

"Everything which one possesses is either a bestowment having its source outside the recipient, or it is an achievement through the use of forces of material which the user did not originate. However large the personal investment, nothing which any one has is his own independent creation. Whatever his possessions or accumulations, no man has originated a new force, or created a new element."—John F. Goucher.

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill are the wheat, and the shower,
And the sun, and the Father's will.
—Maltbie D. Babcock.

II. *Even we ourselves belong to God.* The apostle Paul says, "Ye are not your

own; ye are bought with a price" (1 Cor. 6:21).

1. *This means our wills*, first of all. As Paul, writing of the Macedonians, says: "For according to their power they gave of their own accord; and this, not as we had hoped, but first they gave their own selves to the Lord" (2 Cor. 8:3, 5).

Thou seemest human and divine;

The highest, holiest manhood, thou!

Our wills are ours, we know not how;

Our wills are ours to make them thine.

—Tennyson.

2. *It includes our time*. If I belong to God, it follows that my time is also his. That will mean that a proportionate share of each day or of the week should be spent in doing specific Christian service—acts of helpfulness, acts of worship, teaching, or other service in the church, and so on.

3. *It includes our ability*. Whatever special ability we may have should be dedicated to Christ. A filing clerk gave herself to Christ, and offered her expert filing skill to the Lord. She is keeping the Sunday school records of that church in wonderful fashion. An advertising expert uses his skill to design church billboards, programs, and advertising copy for the newspapers.

God wants and can use every bit of ability we have. He calls to his service not only the singers and speakers and teachers and givers, but all who will offer him whatever they have.

4. *It includes our influence*. Each one is somebody's hero or heroine. Some person is greatly influenced by what I am and say and do. The principle of stewardship recognizes that influence is a mighty force for God.

Livingstone, missionary, explorer, and hero, may be taken as a noble example when he said: "My Jesus, my King, my Life, my All; I again dedicate my whole being to thee. I will place no value on anything I have or possess except in relation to the kingdom. If anything I have will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it I promote the glory of him to whom I owe all my hopes in time and eternity."

"To every man there openeth
A way, and ways, and a way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And every man decideth
The Way his soul shall go."

Questions for Discussion

If we earn our possessions by hard work, why should not use them as we choose?

Can we find any instance even now in which we admit that what we have does not belong to us as individuals for our sole or selfish use?

Is there a difference between ownership and possession?

Why should we want to acknowledge this ownership?

State the stewardship principle of ownership and possession.

Give opportunity for each member to express himself relative to this principle of stewardship.

Have several prayers voicing the thought of our willingness to recognize God as the sovereign owner of all things.

Hymn: "When I Survey the Wondrous Cross."

Reading References

Books: "The New Christian," pages 35-51, R. S. Cushman, price 50 cents. "The Stewardship of Life," pages 12-34, F. A. Agar, price 75 cents.

SPECIAL

Send to B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., for sufficient number of copies of the leaflet "Does a Tenth Belong to God" to supply one for each member of your society.

Just One Minute Please!

Are you listening? Well, the topic for October is "Better Work." On request, Mr. Edwin Phelps prepared the article appearing this week. "Better Work" should be the slogan for all the fall and winter activities. See that Mr. Phelps' message is brought to the attention of the entire membership of your society.

II.

By vote of the Northern Baptist Convention, October has been designated as "Stewardship Month." Plans are under way to enlist our entire Baptist forces in this great program of educational advance. Our young people will be found in the front ranks. If you are interested in pushing tithing in your society, drop a line to the B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., for a sample package of literature.

III.

In addition to the regular weekly topic, we will present a suggested stewardship program. Either one may be used. "Forward with Christ, together" should be the slogan of Baptist young people everywhere. This educational program in the interest of stewardship, is

OPPORTUNITY NUMBER ONE

Let's Go!
JAMES ASA WHITE,
General Secretary

Convention Impressions

This convention has been the biggest event in my life.—Louise Seem.

This convention has been one of the greatest inspirations in my life.—Clifford Hideen.

This is the first convention of this sort that I ever attended. It makes me feel that I will go home and put all the pep possible into our society and make it a real Christian society.

A blessing that shall remain in my life as long as I live.—C. E. Dahlquist.

I have received more knowledge of Christ from this great convention than I have from any other church organization.—Claribel Gager.

The convention gave me a closer relationship with God.—Harry Graham.

I had never felt the presence of God more since the day I became a Christian. Ralph Trout.

It has been of the greatest interest to us.—Mrs. Sten, Miss M. Sten.

The convention has been a wonderful spiritual uplift and inspiration.—Mrs. J. S. Worthington.

The convention—a nugget of gold towards the wealth of Christian experience that may be ours for the seekings.—Ethel Broholm Beard.

It has been the best ever, and I am going again.—Wm. Frandsen.

Religion is the greatest thing in the world.—Elsie Anderson.

This was the first convention I attended and my desire is to make my life count big for the Master.—Thekla Swenson.

The inspiration of fellowship with Christian young people and the thought of the unknown good for advancement of God's kingdom has been my greatest impression.—Glenn Reed.

The convention at St. Paul has made me think more, pray more, and want to do more.—Ruth Whittington.

I believe that this convention will prove to be a great help and spiritual uplift to the Baptist denomination throughout America.—Victor Harrell.

It has been an inspiration to me to see such a great army of young people with a definite purpose in life.—Myrtle Morris.

This convention has meant a great deal to me in that with God's help I shall go "forward with Christ" and win others for him.—Mabel Hanson.

I felt that I got closer to God in this convention through the brotherly feeling of the various delegates. I begin now to realize the importance of the B. Y. P. U. of A. and the duty before them to men.—Ralph Burgdorf.

It has made me feel the want of Christ's spirit in my church enough to plead with them to take a new start and line up with the program outlined by the convention.—Ruth Johnson.

Words fail to express what I have received. Can work better and cleverer for having been here.—Mrs. L. N. Cadieing.

This convention has meant to me that I have given my life to the Lord to do whatever he wishes to do with it.—Lucille Tuller.

This convention has helped me in many ways. It has drawn me closer to Him who died for me.—Florence Ferguson.

A wonderful inspiration to see so many young people willing to consecrate their lives to Christian work.—Mrs. W. H. Gow.

To see thousands of Christian young people united in the purpose of advancing God's kingdom was the greatest inspiration to me.—Edward Even.

Filled me with a peace and love for fellow Christians as never before. I realize the privilege of being a Christian.—Elsie M. Erickson.

The B. Y. P. U. Convention has revealed to me what a power the Baptist Young People of America are and can be for our great denomination, and I am praying God for the leadership that is coming to the denomination as a result of the wonderful decision meeting.—Rev. J. B. Gleason.



Religious Education



The Burrall Bible Class

What has made the Burrall Bible class a success may make other Bible classes a success.

The Burrall Bible class is founded on the principle that university and college students are interested in the real things of life. Contrary to magazine reports, they are not "jazz-mad, flipper-flappers," but normal human beings seeking to live normal physical, mental, social and spiritual lives.

With this idea in view, the lessons at the Burrall class feature the deeply spiritual always. The business of the class is to put the teachings of Christ into the lives and hearts of its members. One of the Sundays which was most largely attended during the whole of last year was the one on which Miss Burrall had chosen the topic, "Prayer." Several Sundays were devoted to a discussion of "Christian Personality," and others to "Christian Leadership."

It is not an unusual thing for fifteen or twenty members of the class to rise and offer sentence prayers during the opening exercises. Scripture lessons, opening prayers and songs are led by students from the university or college.

Two students at the University of Missouri tell why, as university students, they are interested in this Bible class.

Carl E. Bolte, '23, says: "As a university man interested in the things of the campus, I am attracted to the Burrall class for three reasons:

1. The class is the biggest single activity on the campus.
 2. It is the most representative body in Columbia.
 3. Because it really accomplishes its task.
- "To consider the first reason, there is no other activity on the campus that is so far reaching and big as this class. Every Sunday morning, a thousand students gather in the Stephens College auditorium, six or seven hundred of whom are university men and women. No other voluntary university organization is so all inclusive, I believe.

"If I could have you visit a meeting of our executive committee I could show you representatives from every class. There are engineers, agriculture students, journalists, lawyers, all of them are there. Not because they have nothing else to do but because they realize the bigness of the work and the help it is to them. All of them are outstanding men and women on the campus.

"The class in its short life has been able to accomplish some remarkable things. The agriculture and engineer's Sunday are days every old student of M. U. remembers. Any organization which is large enough to demand the services of the biggest men and women on the campus, which

is interesting enough to hold an average attendance of one thousand and give them something real, certainly is far reaching in the results it may accomplish."

Mildred Northrop, '22, expresses herself thus: "One of the greatest needs on a university campus today is the student who thinks for himself clearly, honestly, and fearlessly. And especially do we need clear thinking along religious lines for it is easy to give up what has served us as religion when we first meet Science—and in that stage we always spell science with a capital 'S.'" It is this need that the Burrall Bible class meets. Miss Burrall senses the question in the minds of students today and gives them the best of her own clear thought. But more than that she forces us to think for ourselves and strange to say we do not find it unpleasant or impossible.

"Although a part of a Baptist college, the class extends an invitation to all students 'who do not regularly attend another Sunday school.' It deals with fundamental questions and above all else, gives the college student what he demands, which is the truth. The success of the class lies, I think, in just that—that it is real, vital and seeks to answer the questions in the minds of all of us.

"One cannot doubt the bigness of the work that is being done when she sees, Sunday after Sunday, the hundreds of students who throng the Stephens College auditorium. Nor can one doubt that its influence will be lasting on the university campus."

International Uniform Sunday School Lesson for October 1

THE BIRTH OF JOHN THE BAPTIST

Lesson: Luke 1 Golden Text: Luke 1:15

Setting

The scene of today's lesson is in the temple at Jerusalem. This temple should have special significance since the story of its downfall and rebuilding was studied last quarter.

A third temple was built by Herod, who had determined thus to gain the favor of the Jews. Their consent was not readily gained, and when it was, the promise was required of Herod that he would not pull down the old temple until ready to build the new and that then no profane hand should touch the Holy of Holies. In Luke we have a most careful historian who obtained his information from eye witnesses of the recorded events, and who recorded these chronologically.

The house of Zacharias was south of Jerusalem in the hill country.

Lesson

Zacharias was a godly priest of priestly origin during the days of Herod the Great,

who reigned in Judea 37 to 4 B. C. Elizabeth, wife of Zacharias, was also of priestly descent. It was the custom for the officiating group of priests to cast lots to determine which one should offer incense. This was a duty much coveted, for it was the highest mediatorial act. The priest so privileged was ever afterward called "rich." On this occasion it fell to Zacharias. The altar of incense stood in the Holy Place in front of the curtain of the Holy of Holies. As Zacharias entered the Holy Place alone, the multitude of people prayed without. "And there appeared an angel of the Lord standing on the right side of the altar of incense." (Many angels appear in the recordings of Luke.) Zacharias was troubled, then fear fell from him, for his supplication was heard and the promise given that a son should be born to himself and his wife Elizabeth and the son's name should be called John. The prophecies concerning the coming child were: "Many shall rejoice at his birth"; "he shall be great in the sight of the Lord"; "he shall drink no wine or strong drink"; "he shall be filled with the Holy Spirit even from his mother's womb." Then comes Zacharias' doubt: "Whereby shall I know this? For I am an old man and my wife well stricken in years." "I am Gabriel," said the angel, "that stand in the presence of God. And behold thou shalt be silent until that day that these things shall come to pass, because thou believest not my words." Zacharias reappeared before the assembled multitude dumb, unable to pronounce the customary benediction and they saw that he had had a vision. He finished the week of his officiating and then retired to his home.

Leading Thoughts

1. How much greater would have been the joy of Zacharias in the approaching birth of his son, had he accepted the word of the angel with a simple faith. 2. Dumbness or a cloud of some sort always follows in the wake of doubt. 3. "If our lives were but more simple we would take him at his word." 4. "God sends the angels; thou must bring the eyes."—Langbridge.

Building Good Citizenship

While separation of church and state is one of the inviolable principles of democracy, the activities of each, when constructively applied within their respective fields, are morally interrelated and exceedingly advantageous to both.

The state guarantees liberty of conscience and freedom of worship—a right purchased by centuries of struggle and bloodshed. The church proclaims personal and civic righteousness upon which alone the state can endure. Personal righteousness has always been stressed,

(Continued on page 1033)



Our Own Folks



Ohio Letter

By J. W. WEDDELL

A Country Association

Have you ever attended a rural association in Southeastern Ohio? Poor, ordinary city pastors, I pity you. The country folks all there, young and old. Chicken piled as high as your hat—help yourself. Song inside and song outside. Baptist doctrine put clear and strong—you should have heard them declare their faith, fellowship and cheer everywhere. Oh, there is nothing like it. The Marietta Association held its ninety-seventh session at Lawrence this year, and Marietta people went over six autos strong, mud roads and all. We knew what was coming. It will be a hundred years since we started before long. Here Baptists began in Ohio in the good old "Ohio Purchase" days; the old-fashioned brand of Baptists, their feet on the rock, taking the whole Bible and taking it as it reads. God be praised!

The Shut-In Places

We're a little off the broad thoroughfares hereabouts, but we can see far and we propose to have a part in everything that is going on. Some things are not so satisfactory, but it is the way of this old world, and we've got to take things as they come. You thought to have a joke on your humble servant, Mr. Editor, when we spoke of the absence of auto thefts down this way, since we came. But that was in the rainy season when the roads were soft—they couldn't get away with it. But now the highways are in comparatively good condition, and the Amelekites are back on the job. We have a battle to fight, and the better the days, the worse sometimes, for such is life. But the roads are opening up, come and see us. Ah, these hills and valleys how they shine. Some time the great traveling public will wake up to discover how much they have missed in passing by the Muskingum and the Miami country.

God's Providence

It is wonderful what comes from these so-called out of the way places. Right out my window as I write in this Marietta parsonage I see a little cottage on the corner where one day some years ago two young preachers agreed upon a double wedding and carried off two of good Elder Pearce's granddaughters. It is a fine piece of Sabine work. Those two noble adventurers are both college presidents today—Dr. Leonard Riley of McMinnville and Dr. F. S. Boughton of Sioux Falls. And young pastors, there are still other good prospects in this vicinity. Ask Villers or Burlingame or Carman. They came from here. The latter came back and spent nine years here as shepherd of the flock—great days!

Other Heroes Besides

Across the street is the Mound Cemetery, hoary with age—a kind of American Westminster Abbey. More generals and admirals and revolutionary worthies buried there, they say, than in any bit of "God's Acre" that might be readily mentioned in the land.

A Mother Church

I love such, their very walls. I loved the "Old Tenth" in Philadelphia and hated to see it go. But I had a new experience, here, the other day. It was mine to lift the Gospel note in the old brick of the Little Muskingum among the hills, long closed. It was the first of our ancient houses of worship in this region. Our Baptist fathers both here and at Cincinnati built in the country. The first Baptist of Marietta, that handsome pile, is simply the Little Muskingum come to town, that is what I call it. We cleaned up the floors, swept away the cobwebs, opened up the organ and dusted the preacher's desk and the pews. Then the people gathered. J. N. Riley was one of them and his sister, whose father preached here fifty years in succession. In later days came Agnew, E. B. L. Moore, and Neff and McCall. "Shiloh Revisited" was the theme, and the songs were the grand hymns of fifty years ago, "Amazing grace, how sweet the sound," "When I can read my title clear,"—the old tunes. And there were tears on our faces but joy in our hearts. God bless the old meeting houses.

Back Again

And I'm just back again from a vacation visit to former scenes in the West—Morgan Park where I had my first student pastorate, a kind of headquarters still, Chicago where at the North Shore I met old friends that helped to throw the net years before at Dearborn Chapel on the South Side—to that work I was ordained at the First Church and Davenport where they called me in the nineties, "sight unseen"—they used to venture thus, and the saints are still there, and a great work to be done. They have had a chance to hear some excellent preachers here while the writer has been on the wing. If they will call one of these good men, as they should, you may see us home again soon, which means Chicago, always dear.

Arizona Assembly

By J. D. SPRINGSTON

Arizona Baptists have succeeded in writing another chapter in the history of their progress, in that the first Baptist summer assembly closed its ten-day session, August 1-10.

In a beautiful camp, "Pine Dells," about two miles west of Prescott and about 5500 feet above sea-level, this assembly was held. Groups of Baptists from many sections of the state, arriving in automobiles and by train, found a lovely camping spot in the tents among the pines. There were 116 registrations from sixteen churches. The attendance upon the classes was especially regular and prompt, beginning at eight o'clock in the morning and continuing up until twelve thirty, noon. The afternoons were given over to hikes and sight-seeing trips, bathing, etc., and the evenings to illustrated missionary lectures and inspirational addresses, so that there was universal expression of a happy time, as well as a profitable session of study and meditation. For several years

the matter of a summer assembly had been under consideration, and some attempts had been made to start an assembly in former years, but not until this season did it seem practical to begin this type of work. The general secretary, Mr. Morton, together with those who so enthusiastically assisted in pushing this to success, are to be congratulated on the remarkable success of this first assembly. This promises to be a strong feature of the work of Arizona Baptists for the future, and if the enthusiasm of the people who attended does not wane before their return to their home churches, there will certainly be a large interest created for the next meeting of the assembly. We hope that another session may find at least twice as many churches represented, with the attendance fully double what it was this year. One of the things most vital to the welfare of the assembly is the matter of a suitable place of meeting, accessible to the largest possible number of the Baptist constituency of the state. This is one of the tasks for the committee to work out during the coming year, which we hope may be solved quite early, so that during the year the people may have their minds fixed on the high mountain spot to which they will be looking forward for next summer.

The variety and character of the program this season was such as to commend itself to the people and commanded most attentive interest of all who were in attendance at the camp. The Bible study periods, conducted by Pastors Gott and Shanks, were especially helpful and inspiring. Rev. F. P. Manley conducted a study each day on India, which was most profitable and largely attended. Pastor Hawes conducted a class in personal work and evangelism, in which very much interest was manifested, as indicated in the large attendance each day. Miss Myrtle Love conducted a class in Sunday school methods and Dr. Frizelle of Philadelphia, a class in the study of methods in young people's work. These two especially endeared themselves in the hearts of the folks by their excellent ministry in teaching and also by their happy good-time spirit in camp life and in the recreation features of the assembly. The assembly was also favored in having Dr. W. B. Lippard of New York and President V. L. Duke of Redlands, Calif., each of whom gave two strong addresses on the "Baptist Progress in Europe" and "Christian Education," respectively. Special mention should be made of the splendid work done by Miss May Coggins in her leadership for girls and of Mr. Reeves, who had charge of a group of boys every day. This report would be incomplete without reference to the splendid spirit and kindly courtesy of the camp management and also without special mention of the people of the Prescott church and community, who did so much in the way of personal effort to make this assembly a success and to make those in attendance comfortable. Special mention should be made of Mr. Sandler and Mr. and Mrs. Kittridge, who were always on tap with their automobiles, ready to carry us back and forth to town and out over the highways, country-wide, even down

to "Granite Dells" for an occasional plunge. The Baptists of Arizona do well to remember that after all has been said, to no one are we indebted to the success of the first assembly more than to the untiring, indomitable general secretary, Mr. Morton, who never fails to appear just at the right time and in the right mood to solve all our difficulties and meet the necessary requirements of unexpected emergencies.

Boston Letter

By CHARLES H. WATSON

Scouting in the Summer

We are giving new meanings, or perhaps more meanings, to that word "Scout." It has been lifted in scale and much amplified. It describes an attitude and life for our young people altogether wholesome and desirable. It has transformed the summer from lassitude and demoralization into opportunity for discipline and character. Girls and boys love it, and teachers and parents are delighted to approve and abet it, because already the results are so extraordinary. One of the outstanding symptoms of the new pedagogy is that immediate as well as permanent effects reward even superficial experiments.

It has been a long time in coming. It is the poetry of teaching, and the hearts and minds of unspoiled children learn as if by magic. Froebel called to us long ago "Come, let us live with our children!" Montaigne implored us "not to submit our children to frantic and melancholy pedagogues." Even our costly public schools with their mass of foreign elements, must depend upon homes and neighborhoods to harvest the efforts of their drill-masters.

Scouting Indoors

The present summer has brought us many sodden days of rain and dampness. There has been a deal of scouting on broad, screened verandas. Under the direction of mothers, friends, and guests, children have been guided into the sort of play that is worth-while. Play that is saturated with history, yielding its most precious "dates," giving peeps into the courts of Castile and Aragon in the days when Columbus discovered us, and into Holland and England in the later day when the Pilgrim fathers undertook this rocky and inhospitable coast. This teaching is done with the accompaniments of semi-pageantry. The children, or "scouts," dress up in imitation of the kings, courtiers, knights, troubadours, and tournaments, that they are told about. History and its high characters are thus made realistic with the help of scissors, highly colored papers, and cunning fingers. Periods of history are clearly grasped as their characters and events are related. Why should not such wholesome play make study fascinating instead of dreadful? The children may understand the tragedies of the generations without their horrible details, and be saved from costly emotional excitements as they learn.

The Coming Voters

All of these children of ours will vote some day. Thus must we build up in them an historical consciousness. We may begin early and continue wisely, then only can we expect to have voters fitted to save and to justify our democracy. It is astonishing how early boys and girls can appreciate the strength of federation and the weakness and doom of schism. They may know why the Civil War saved us,

and what it brought us of strength and unity. And why the imperial cities of Greece and the gorgeous states of the renaissance, refusing to learn the lesson, wasted their genius and their resources in hatred and war. No scholar insisted with such simplicity and earnestness as did John Fiske upon the fundamental idea for citizens of a republic: Unity, loyalty to a central government, and freedom in state and municipality. It took centuries to understand it.

We are in a time of riot, revolution, and factional venom. Strikers and demagogues are confusing the public consciousness. It is a time to think clearly, and beget convictions that will help us to pull together. Even in politics and religion we catch the prevailing centrifugal impulse and fly apart. How many political and religious quacks are quacking! It is a good time to hear such words as Robert Cecil's: "We shall always be at the mercy of parliamentary charlatans until from history we have learned the fundamentals of democratic government." Our children may weave it all into their plays both

out of doors and indoors, and, with but a few wise suggestions, may become "good scouts" for the republic.

Some of the Charms of September

September is a sort of youthful month. Talk about the resilience of the spring—what about the bounce of September! The streets are full of men, women, and children made new, and ready to spring into a hard job. It is all perfectly natural. Given an active people abounding in motive and interests, why after steeping in rest and change should they not have spring in their purpose as they face their tasks again?

Thus do the churches get the benefit. And the ministers become new ministers. Perhaps it is better to accept the new summer not as religious prostration, as some do fear, but as a new preparation out of which shall filter into both church and minister something that promises to make them fruitful. If there is not something in this, why all this zest and zip that we discover in us in September?

In the Caldron

Politically we are now sizzling. Invisible witches must be stirring the broth for there surely is "double trouble, toil and bubble." By the time this letter gets to print all will be over, *except the election*, and the cooling politicians, marveling at their heat, will get ready for still higher temperatures. The temperature of the people remains so normal nowadays that the spellbinders, like the prophets of Baal, have to cut and lash themselves to attract attention. They do it. But the people coolly observe and cogitate, then comes the delightful quietness and privacy of the Australian ballot, when the real sovereigns settle everything. The politician has to be pretty slick now-a-days always to "get by."

The papers are as a rule surprisingly fair. Even the "organs" give us all the political tunes. We need not waste ourselves at "rallies" in order to hear the music. The daily "broadcast" suffices. High standards have been set for the new officials. We shall have worthy men who instinctively will want to stretch up to expectations. So the prospect is good. There is noticeable one curiously disquieting element—a deep and bitter distrust of Senator Lodge among what might be called republican intellectuals. It will not defeat him, but is so unmistakable as to compel attention and whet the political curiosity.

Mrs. A. C. Dixon

By HER PASTOR, W. B. RILEY

Mrs. A. C. Dixon succumbed to spinal meningitis August 8, in Kuling, China. She was the wife of Dr. A. C. Dixon, one of the most widely known ministers living. Dr. Dixon has enjoyed an honor not likely to fall to any other man of his or future times, namely that of succeeding Dwight L. Moody in America and Charles Spurgeon in England. He is known the world over as a brilliant orator, and just as widely recognized as a defender of "the faith once delivered." He is six feet, three inches tall, and looms intellectually even as he does physically.

Dr. and Mrs. Dixon shared in service since the days of their decided youth, as they were married early in life. As a minister's wife it would be difficult to imagine Mrs. Dixon's superior. Devoted to her husband, efficient in Christian service, dutiful and delightful as a mother,

In Memoriam

REV. EDWARD R. POPE, D.D.

TWO lofty spires, the sunset, and a star,
And darkling shadows, coming from afar,

While from the larger tower the evening bell

Is chiming forth its peace, and all is well.

A call is heard across the harvest fields,
To which the weary reaper gladly yields;
The home is dearest at the close of day,
If hours were filled with toil, or long the way.

But I who tarry 'neath these spreading elms

Have ear for nothing, since me overwhelms
The message of the passing of a friend,
And I alone this twilight hour would spend.

'Tis wholesome sadness when the memory
Of one, like thee, glides from the mystery
Of life and death, with good of many years,—

It brings a star-gleam to the falling tears.

It has the harmony of evening chimes,
It lifts the soul above our restless times
To things, we feel and throw somewhere
abide,

Beyond the changes of life's ebb and tide.

The service humbly given, and in trust
That truth is still supreme to make us just,—

The kingdom's triumph, though still far away,

These would I link with thee, and hear
thee say:

"The Christ-like life and spirit, more than creed,

That is the thing we most sincerely need,"
And thou didst image forth this splendid grace,

I found it in thy words, thy deeds, thy face.

The darkness hides the world, but in the west,

The star grows brighter, and man goes to rest,

And 'mid the mystery, enshrouding all,
I hear the echo of the homing call.

—GUSTAV MELBY

she made an ideal companion for so great a soul. She shared with all the devotion of her nature in the work of her husband, and was, in a larger way his aid and inspiration than many, not knowing this modest woman, might imagine. At the time of her death she was, with her husband, a member of First Church, Minneapolis. She will be mourned by a large circle of friends in both America and

England. Both she and Dr. Dixon were southerners by birth and education, and their closest relationships by blood and by the ties of service were to the Southern people. She leaves a son and three daughters to mourn her going. She was buried in China. Dr. Dixon is now journeying home. So far as sympathy can lighten sorrow, friends will count it a privilege to help him bear his load.

Church News by States

Atlantic Coast

NEW HAMPSHIRE

THE AUGUST SUPPLIES at First Church, Manchester, have all been helpful and well received, but none were more acceptable than former pastor, Rev. M. R. Foshay, who occupied the pulpit Aug. 27. Some 600 of the former friends and parishioners were present at the morning service.

THE CHURCH AT DEERFIELD has prospered greatly under the pastorate of Rev. Christina MacKenzie. Miss MacKenzie became pastor in June, 1921. The Baptist church had been closed ten years, the Baptists in the town worshipping with the Congregationalists. Now the arrangement is reversed and Congregationalists worship at the Baptist church. There is no formal federation. Congregations have been uniformly large throughout the year. Prayer meetings are held weekly, and a young people's society has been organized and is active. During the year past eleven persons have been baptized, four of these on August 27. The additions to this church are of such a character as to add much to its strength.

REV. C. B. DANSE had the pleasure recently, on the occasion of his first anniversary as pastor at Rumney, of baptizing five and on the following Sunday gave the hand of fellowship to eleven. A Christian Endeavor society has been reorganized and is giving most helpful service.

THE SECOND CHURCH, Sanbornton, will celebrate its one hundredth anniversary, Sept. 9-10.

REV. G. F. SIBLEY, pastor at New Ipswich, has resigned and will begin his new pastorate at Amherst, Sept. 15. Mr. Sibley has been serving the Congregational church at Temple in conjunction with New Ipswich. Mr. Sibley is held in high esteem at New Ipswich and Temple and his departure is much regretted.

BAPTISMS IN THE CHURCHES of the convention for the year ending April 3 were 541. With one exception this is the largest number reported for any one year since 1876. The churches reporting the largest number of baptisms are Manchester First, 80; Nashua First, 62; Derry, 29; Lebanon, 25; Manchester People's, 25; Rochester, 21.

NEW YORK

AT THE COMMUNION SERVICE on Sept. 3, Rev. C. C. Winter, pastor at Cazenovia, extended the hand of fellowship to five adults, two married couples, and a married woman, three of whom he had the pleasure of baptizing on the fourth Sunday evening in July.

AMONG THOSE WHO HAVE supplied the Lake Ave. Church, Rochester, during the summer is Dr. John M. Moore of the Marcey Ave. Church, Brooklyn.

THE MEMBERS OF THE BROOKLYN Baptist Temple are spending much time in prayer and preparation for the coming of their pastor elect, Egbert Le Roy Dakin, on Sunday, Oct. 1. For weeks past the committee has been formulating plans for making this Sunday a memorable one in the history of the Temple. The recognition service and reception will be held on Oct. 12. The great Temple choir of 150 voices and many of our denominational leaders and ministers will assist in making this a notable event. During September every organization in the church will hold a "setting-up rally" for prayer and the consideration of ways and means of assisting Dr. Dakin in the work of the church. The officers are enthusiastic over the plans Dr. Dakin has for his first year, they are practical and will give the Temple an efficient organization and enable it to do larger and better things for the Master. It was first thought a special effort would be necessary to liquidate the deficit which had been accumulating during the past year or two, but the Temple folk rallied to such an extent after Dr. Dakin was called that the deficit was cleaned up without special effort and the financial returns for July were the largest of any July in the ninety-nine years of the church. Dr. Dakin was in Brooklyn recently and succeeded in securing a beautiful house in the Flatbush section, with spacious grounds, a large porch and a double garage.

WEST VIRGINIA

IN THE ISSUE OF SEPT. 2 we called attention to the work of Rev. C. E. Griffin and the Twentieth Street Church of Huntington. We said that fourteen had been baptized. We should have said 114.

Mississippi Valley

MICHIGAN

THE FIRST CHURCH OF BIG RAPIDS on Aug. 29 called a council to consider the ordination of Gilbert Miles. Rev. W. E. Orton was elected moderator and Hugh Jamison, clerk. Mr. Miles is a graduate of the Moody Bible Institute and the Northern Baptist Seminary.

OHIO

REV. LEO BROWN of Steubenville has accepted the call of the church at Wooster and is already on the field. He is the third Brown to hold the pastorate of the Wooster Church.

REV. W. F. JONES has resigned the pastorate of the Hyde Park Baptist Church, Cincinnati, effective Sept. 1.

REV. A. A. NELLIS, of Warren, was called to the church at Bradford, Pa., last May, but declined the call. In August the Bradford church again extended him a call, under conditions considerably different from the first, and he has accepted. When Mr. Nellis came to Warren, seven years ago Sept. 1, that church had 381 members. He has received 431 into membership, the current expenses have more than doubled, the contributions to missions have multiplied more than seven times. A fine mission has been erected for the Roumanians and a new church organized in the East End, which now has a regular pastor, Rev. J. W. Ely. The First Church has completed a thorough renovation, re-lighting and redecorating of its building, making it one of the most attractive auditoriums in the city, many say the most attractive. Mr. Nellis begins his work in Bradford Oct. 1.

ILLINOIS

REV. EDGAR FORD, who has been pastor at Hudson for three years, has closed his pastorate and removed to El Paso where he has purchased a home. Hudson has a good meeting house and parsonage and a fine membership. A good field for a pastor.

THE WATERTOWN CHURCH, of which Mrs. J. Powell is pastor, is in an encouraging condition. It recently put \$400 worth of repairs on the basement. Aug. 27 there were 127 present in the Sunday school.

THE SILVIS CHURCH, of which Rev. N. J. Keithley is pastor, is doing fine work. There was a large number of additions last year, and the meeting house is not large enough to accommodate the Sunday school.

THE EAST MOLINE CHURCH is doing well. Rev. John M. Jones has been pastor a year and a half. The only vacation Bible school held in the city was by the Baptist church. Fourteen nationalities attended. It increased the influence of the Baptist church among all classes of people.

THE MOLINE CHURCH, of which Rev. Roy W. Babcock is pastor, is making great progress. Recently, during the pastor's absence, the church voted an increase in the salary of \$500.

THE ROCK ISLAND ASSOCIATION met in Orion Aug. 29-31. More than 200 delegates registered. The interest of the meetings was good during the entire three days. The reports from the churches were encouraging. The young people's session, with a banquet at the Methodist Church, was largely attended. The church entertained the association in a splendid manner. The Orion Church of which Rev. Fred. F. Shields is pastor, is in a good working condition.

THE TWIN CITIES, Champaign-Urbana, are the home of the state university. Besides the University Church four other churches care for the Baptist folk of the two cities. Recently a contest between the young people's classes of the two First churches resulted in a large attendance during the hot months and new life to each church. The Champaign young people won the contest and the Urbana young people responded with a fine social evening. The indications are good that both classes are in shape for a greatly increased attendance the coming fall.

MANY DAILY VACATION BIBLE SCHOOLS have been held in Illinois down state this summer, one of them at Cornell, where Rev. F. T. Klotzche is in his third year of successful service. This school was a community school, the two churches of the town cooperating in its promotion, conduct and financial support. There was an average attendance of seventy-five. Patrons and pupils express their wish to have the school another year. All other departments of this strong village church are in healthy condition.

SIX MONTHS HAVE PASSED since the Benson Church sought the services of Rev. B. F. Irving as stated supply and acting pastor. In many ways this arrangement has been a source of real blessing to the church. Therefore it was with happy hearts that a large group of the church people gathered at the parsonage Sept. 4 to "pound" the parson and his wife. What might have been "blue" Monday was transformed into a night of fun, hilarity, jolly games and friendly get-together visiting in groups upon the spacious lawn. A pound of this and a pound of that soon made many pounds to be left as a reminder of the kind esteem and respect felt toward the parson and family. A pound o'money in a bag, and a pound o'good wishes on paper, were among the pounds in this "pounding."

Summer Services

Springfield has found what is believed to be an effective solution of the summer Sunday evening church problem, in a series of open-air union services. The services were held in the heart of the downtown district, on the Court House grounds, with eighteen churches and religious organizations participating.

With but one exception the preaching was by pastors of local churches. Sunday evening, August 13, Bishop Charles Edward Locke, of the Methodist Episcopal church, stationed in the Philippine Islands, gave a notable address on the subject, "A Great Adventure in the Philippine Islands."

Donald M. Swarthout, of James Millikin University, Decatur, was engaged for the entire season to lead a chorus of more than 100 voices. The Watch Factory Band, led by Louis Lehman, was engaged for the entire season to render special numbers and to accompany the chorus and the audience. At the closing service of the series the chorus and band gave a program of selections from the oratorio the "Messiah," by Handel, following the sermon.

Two thousand canvas seats were provided for the audience and a large platform was provided for the pastors, chorus and band. A large Magnivox Telemegaphone was provided, which enabled the preacher to reach a vast open air audience with perfect ease. At least 2,000 persons were present at each service and on three occasions audiences numbering 2,500 persons were present.

The total cost of the eight services this year will be about \$2,600. A large portion of this amount was raised by a direct appeal by letter and telephone to more than 4,600 persons, asking for \$1 and \$2 subscriptions. The Sunday evening collections yielded about \$800. The treasurer will have a neat balance left after paying all the bills.

The services were held under the auspices of the summer union service committee, composed of the pastor and one layman from each of the churches participating. The following are the officers: Chairman, Rev. Abram G. Bergen, pastor,

Fifth Presbyterian church; vice-chairman, Rev. Wilbert Dowson, pastor, Kumlér church; secy., Elmer J. Kneale; treas., William E. Lehne.

A special open-air service was held Wednesday evening, August 9, with twenty-eight Protestant churches of the city taking part. On this occasion Bishop Thomas Nicholson, resident bishop in Chicago, of the Methodist Episcopal church, and president of the anti-saloon league of America, gave an address on "Safeguarding American Ideals." He made a remarkable appeal for the upholding of the prohibition laws. An audience of 2,000 persons was present.

KANSAS

TWENTY-FOUR MEMBERS of the Ku Klux Klan entered the Sixth Street Church, Galena, just before the sermon Sunday night and advancing to the front of the church presented the pastor, Rev. W. E. Stilson, with \$25 and then quietly listened to the singing of "America" by the church choir and audience, after which the leader gave a short talk outlining the principles of the Klan. He stated that the Klan stood for clean homes, clean government and good citizenship. After the talk the members of the church gave the Chautauqua salute and the Klansmen quietly left the building and drove away in the motor cars in which they came.

THE CHURCH AT TAFT was organized about two years ago with nineteen members, and no building or property of any kind. For a time meetings were held in the city hall and in lodge rooms. People would be waiting for the service to close so they could get the room to hold a dance or a card party. The church called a pastor, Rev. Mead M. Bledsoe, who took up the work eighteen months ago. During that time there have been baptized into the church over fifty and the membership is now 112; two good corner lots have been bought and paid for; a building has been erected and all of it is paid for. The church is located in the best part of the fast-growing city. During this time the church has grown from a mission church to a self-supporting church and is fast growing into self-sacrificing missionary church. What the church needs most is some pews; if any of the churches want to do a service that will mean much for a church that has lifted hard for the last two years they can help this church secure the pews. Rev. W. F. Harper, 313 West Third St., Los Angeles, can furnish any desired information about the Taft work and pastor.

NORTH DAKOTA

Rev. J. E. NAYLOR of Chautauqua, N. Y., began his work as state evangelist September 1. He is now engaged in a series of special meetings with the First Church of Lisbon. Mr. Naylor will make his headquarters at Grand Forks. During the past year he has been under appointment by the department of evangelism of the Home Mission Society of which Dr. H. F. Stilwell of Cleveland, is secretary. Mr. Naylor has had a wide experience in religious work and travel, having twice circled the globe.

Rev. J. MAURICE HUPP, who for a number of years was the successful pastor of the First Church of Lead, has accepted a unanimous call to the First Church of Jamestown. He will begin his pastorate October 1. Mr. Hupp has been spending the summer at Schenectady, N. Y., where he has been acting as the supply of the First Church.

Rev. ERLING MONNES of Seattle, Wash., who was for nine and one-half years pastor of the Norwegian Baptist Church of Powers Lake, has accepted the call of the church to return for a second pastorate. Mr. Monnes has been in Seattle during the past year. His many friends throughout the state will be glad to welcome him back to North Dakota.

Rev. A. E. BIGELOW, one of our missionaries to the Philippine Islands, who is at present home on furlough, will visit North Dakota churches and associations Sept. 15-Oct. 15.

DURING THE SUMMER two new churches have been organized in the state, one at Van Hook, and a Negro Baptist Church at Devils Lake. Two new church buildings are also under construction, one at Park River, the other at Roseglen.

THE NORTH DAKOTA setting-up missionary conference will be held in First Church, Fargo, Sept. 18-19. A team of five national workers will conduct the conference. The Fargo churches will provide lodging and breakfast for all delegates. It is hoped that the churches adjacent to Fargo will be represented by large delegations. The conference will give special attention to the plans for the observance of stewardship month during October.

NEBRASKA

Grand Island College

As soon as the college closed in June the summer school opened. This was the first time the college had conducted a summer school. Between sixty and seventy students were in attendance, and the work done was of very high character. It is expected that the summer school will be continued next year.

At the close of the summer school the Baptist Young People's Assembly for Nebraska was held on the college grounds. Over two hundred were in attendance, coming from the different parts of the state. It was one of the most successful assemblies ever held in this part of the country. The work done by the classes was of a high order. Some of the speakers who were present were: Dr. M. D. Eubank, of China; Dr. A. C. Hanna, of India; Judge Bayard H. Paine, of Grand Island; Rev. Wilson Mills, of Kansas City; Dr. W. I. Fowle, Mr. A. B. Newell, and Prof. R. B. Stevens, of Grand Island; Rev. F. M. Young, Fremont; Dr. W. B. Lippard, New York. Dr. W. E. Chalmers of Philadelphia who was to have given the closing address each morning was unable to be present and President J. M. Wells gave in his place a series of addresses on "The Living Messages of the Bible."

When the assembly closed work was begun on some of the buildings. The three laboratories have been enlarged and new equipment added. The boys' dormitory has been painted and a vegetable cellar is being built.

President J. M. Wells has given a number of addresses during the summer weeks. He gave a few addresses at the Wyoming Baptist Young Peoples Assembly, at Paint Rocks Lakes, Wyoming, and since returning from Wyoming has given addresses at the North Central Association, at the grand Island Association, at the Southeastern Association and the Southern Union Association, and has a number of other engagements extending through the month of September.

Dean Charles Firth of the college is spending several weeks in Europe. He visited the Passion Play at Oberammergau,

he visited the battle-fields in France, and is visiting other historical places. He will return in time for the opening of the college and will share his trip with his friends at the college.

The alumni and former students are busy in raising funds with which to build a home for the president. This new house will be called the Sutherland House in honor of the services which were performed for the institution by President Emeritus George Sutherland.

Prof. Ross E. Conelley of Waterloo, Iowa, will direct the athletics of Grand Island College for the coming school year. Prof. Conelley has been very successful in his coaching in other schools, and with the material which will be available, the Orange and Blue ought to show up well at the end of the season. Professor Conelley expects to be in Grand Island about two weeks before school opens.

Rocky Mountain States

MONTANA

REV. WILLARD OSBORN and Rev. J. A. Hoffman held a series of evangelistic meetings near Sand Creek. A church was organized with five members and ten were at once received for baptism. A Sunday school is maintained. How many churches with 100 or more members have had less than ten baptisms during the past year?

REV. T. E. MACK and Rev. W. R. Millam have each a large territory to which they minister. They have both secured stereopticons for use in their work.

COLORADO

BETHEL CHURCH, DENVER, held its annual meeting on August 30 with a large attendance. Vacancies on the board of deacons and trustees made during the year were filled. Reports of the various departments of the church showed progress. Fifty-five new members have been received into the church during the year. Dr. E. L. Krumreig, pastor of the church entered upon his fourth year of ministry to this church. The church voted an increase of \$200 on the pastor's salary. At the September communion two new members were received while five others were to have received the hand of church fellowship but were unable to be present at the service. It is said by some of the older members that this has been one of the best years in the history of the church. The church is active and the future is bright.

Pacific Coast

NORTHERN CALIFORNIA

JAMES MADISON PRUETT, M.D., well-known and highly respected in Oregon and California, died at his home in Oakland, Calif., August 21, at the age of 73. The funeral services were conducted by Rev. George Phillips, pastor of Tenth Avenue Church of Oakland, of which Dr. Pruett had been a member for many years, assisted by Dr. Claiborne M. Hill, a friend of many years standing. Mr. Pruett leaves to mourn his death, his wife, Mrs. Precious Pruett, and three sons, Ralph, Clifford and George. Dr. Pruett was born in Oregon,

the son of sturdy pioneers of 1848. Largely by his own efforts he obtained an education and graduated from the Ohio Medical College in 1875. In that same year he began the practice of medicine in Pendleton, Ore., where he lived and served in his profession and in many other ways for over twenty years. Owing to failing health he gave up his practice and moved to Oakland in 1898 where he lived until his death. Dr. Pruett was a devoted Christian, gentle in manner and speech, firm in his convictions, willing in service. He was a sacrificial and generous giver to his church, the cause of missions and education. He was deeply interested in the Berkeley Baptist Divinity School, served for many years as trustee, and was among the largest givers to its endowment. The Baptist cause has lost, through Dr. Pruett's death, one of its staunchest friends.

SOUTHERN CALIFORNIA

Los Angeles Association Assembly

The Baptists of Southern California have waited patiently for an assembly and the Los Angeles Association has at least partially solved the problem. The assembly idea was incorporated into the program of the association, giving one full week to Bible study, religious education and missions. The makers of the program were fortunate in securing the services of James A. Francis of the First Church, Los Angeles and W. H. Geistweit of St. Louis. These men belong to class A in assembly work. The Bible study hour was largely attended and highly instructive. The class work by G. Ellingwood Joy, Alice Jacobs, W. F. Harper, J. D. Springston and Mr. and Mrs. A. W. Rider was one of the best features of the assembly. Over 300 registered and paid the admission fee. Christian education in class work is coming to the front in first-class assemblies as never before. The people appreciated the change from the old-time association. They have something of practical value to take home with them. The old-time association was a good thing in its way but like many other organizations needs new life to meet the new demands of Christian service in this day and generation. The First Church, Long Beach, with its new annex makes it a fine place for assembly work. The pastor, Rev. D. Knights, and his beloved people made every one welcome. The moderator, Chas. Barker, and the secretary, J. F. Elwell, deserve the highest praise for the days and nights of toil in making the association assembly a fine success. The association voted to meet with the Long Beach Church next August and to have assembly features the same as this year.

The following officers were elected for the coming year: Moderator, F. H. Thomas; vice-moderator, Mrs. O. T. Ellis; Sec., David P. Ward; Treas., W. A. Robertson; Directors—J. F. Elwell, C. H. Barker, W. R. Litzenberg, Mrs. W. G. Burgess, Willis A. Sanford.

The clerk's report indicates that Los Angeles Association has sixty-six churches with a membership of 21,046. There were 1,099 baptisms during the past year.

"To The Limit"

THE power of the loving witness! What was the power of the early church? It was not the greatness of its preachers. The time was too early for great preachers. It was not the great Bible students. Our New Testament was still an unwritten book. The first evangelists had no

book such as we have. They carried no Old Testament scriptures with them. These could be found in the synagogues. Learning was not their strength. It is true that a Paul had been converted but we read of slaves too in the churches. Jesus admitted that the poor were the ones he had the most power with. Paul flat-footedly said that not many of the leaders of the earth had been called. The power of the early church was in the loving witness of those who had felt the touch of the heart of Christ in the salvation of their souls. They told others and the others told others until the gospel had gone to the ends of the earth.

Jesus saw his work with the eyes of eternity yet we discover no program except "go ye and make disciples," "Go home and tell what great things the Lord hath done for you." Paul too was called of God to meet the need of a special crisis. He laid out no program save that of witnessing for the Lord.

What is the weakness of the work of the kingdom today? There are those who are willing to give money and time. God has opened the hearts of many. The need today is the loving witness which nearly 8,000,000 Baptists can give daily for the Lord. Yes, we need men and women, boys and girls who will go home and tell what great things the Lord hath done for them. We need unashamed Christians in all churches; we need unashamed Baptists in our churches who can say: "I'm for my Christ to the limit, you can bet your bottom dollar," and then go out and hold him up in the quiet daily testimony.—C. M. THOMPSON, JR., in *Western Recorder*.

Collecting Hen Feathers

A farmer's wife had spread a slanderous story about her pastor through the village and soon the whole countryside had heard it. After half a year the woman became sick and then confessed that the story was untrue and after her recovery came to the parsonage to ask for pardon. The old pastor said: "Of course, I will gladly pardon you, if you will comply with a wish of mine." "Gladly," replied the woman. "Go home. Kill a coal black hen, pluck the feathers and put them into a basket and bring them here." In half an hour she was back. "Now," said the pastor, "go through the village and at each street corner scatter a few of these feathers, the remaining ones take to the top of the bell tower and scatter them to the winds, then return." She did so. "Now go through the village and gather the feathers again, but so that not one is missing." The woman looked at the pastor with astonishment in her face and said, "Why, that is impossible! The wind has scattered them over the fields and everywhere!" "And so," said he, "while I forgive you gladly, do not forget that you can never undo the damage your untrue words have done!"—*Christian World*.

Prize for Posters

Every local church will want a poster on stewardship. The committee suggests that local churches have posters made by people in the church. At the close of the stewardship month if the churches will send these posters to Harry S. Myers, 276 Fifth Ave., New York City, a copy of Dr. McConaughy's book, "Money the Acid Test," will be sent to the person submitting the best poster.

A Wanderer Abroad

II. The Lure of London—Again

By ARTHUR T. FOWLER

SOME one has said that cities reflect the soul of the country. Perhaps this may be so, but one would hardly say without qualification that New York, Boston, Philadelphia or Chicago reflect the full spirit of our own land. Yet it must be said that one learns much of the life of a country by a study of its cities. London vast, complex, cosmopolitan, alluring, is no exception to this rule. Here one can feel the currents of thought that are pulsating through the country—and beyond! The opposite may also be true, a city may also reflect what a country does not think. For instance, the American papers lately have had much to say about the cancellation of debts incurred in the war; this has not been taken seriously over here. The pronouncement made some weeks ago in government circles, so I have been informed by a friend in the House of Commons, was largely for political purposes. The fact is, France alone owes Great Britain approximately, 500,000,000 pounds upon which she has not paid a penny of interest, and apparently has given no indication of doing so; therefore the suggestion of cancellation, and the antipathy of American opinion at present toward it, might serve as a "tip" to France. The fact is, that Great Britain is paying her debts. Taxation is heavy, and I am told

there must soon come some readjustment. Still in the minds of impartial and careful observers, there is the conviction that the leading nations, including America, must get together for a new understanding as to the debts before there can be anything like economic prosperity.

In the matter of Ireland, the people here are viewing it with composure. There is a feeling that Ireland now has her chance, and that she must right herself. The assassination of General Wilson, and the killing of Michael Collins, the leader of the Free State, created a mixed feeling of profound dismay and regret for the Irish cause, yet both tragedies are looked upon as typical. Ireland is now in the hands of Irishmen, and while they may have much to answer for it would seem that a nemesis was following in her wake. When she seemed on the eve of fulfillment of her national hopes, some unforeseen catastrophe has intervened. Of course "there is a reason." The other day I was told the story of two Irishmen. It was after the passing of the home rule bill, and in accordance with its terms, the British soldiers were being withdrawn from Ireland. Two Irishmen were on the dock as the last regiment went on to the vessel. Mike said to his friend, "Patrick, do you see them? There they go, that is the last of them troops, thank God, now we can fight in peace!"

There is a strong feeling here, even in this "imperial" country, that the cult of nationalism without the saving grace of internationalism is a tragic futility. A sense of universal oneness alone can prevent future wars and save democracy. It certainly is a theme for cynics, that in less than four years after the worst convulsion that civilization has ever known, men and women should have to go about arguing and "demonstrating" that there shall be no more war! The House of Commons has been much like our own congress. Little or no constructive work has been done. Mr. Lloyd George has had no little difficulty, and need of a great deal of dexterity, to keep his restless followers in line. The other day, abandoning his free trade principles, he told his liberal supporters that they owed it to their Tory colleagues to vote for the taxation of imported fabric gloves. He is a "past master" in addressing his free church brethren. Recently at a large gathering of Free Church ministers, he eloquently declared against any more war. Some days later he addressed a large group of military men, strongly endorsing an appropriation of twelve million pounds for war craft. Recently one of the London papers charged him with being a Unitarian, but another paper corrected it by

saying that he was not a Unitarian but a "momentarian"! Is this the penalty a man has to pay for being notorious, or famous, or both?
London.

Sunday School Material on Stewardship

By H. S. MYERS

THE International Sunday School Lesson Committee has selected thirteen lessons on Christian stewardship, selected the Scripture passages to accompany them and released them to the publishing houses. The American Baptist Publication Society invited Dr. Edward B. Pollard to prepare the lesson material and these lessons are just being issued in time for the special period of stewardship in October.

The lessons are bound in a form similar to that of the Graded lessons, contain 72 pages and are entitled "Christian Stewardship." Keystone elective course for young people and adults. Each lesson contains the title, the biblical basis, an introduction, such divisions as are necessary to properly discuss the subject, and concludes with questions, and helpful books.

Any church that wants help in studying stewardship will find this course well adapted to the Sunday-school class, and the material such as will help in any wise study of this subject. Orders should be placed immediately so that the class may begin October 1 and continue until the end of the year.

The Swatow Typhoon

(Continued from page 1019)

Thank God! When the great cotton-wood tree near our tennis court snapped clean off in the middle, the top spiked straight into the ground between the two houses of our academy Chinese principal and of the acting principal. Had it fallen ten feet to the east, it would have pierced Mr. Daniel Fu in his bed; had it swerved ten feet to the west it would have killed the wife and children of Principal Lin, who is now touring Annam and other southern countries loyally raising up friends among the Chinese dispersion to erect new school buildings here.

But of Swatow! What will they tell us when the boats begin to cross the harbor tomorrow. Rumor already has it that 6000 have been done to death. Chief Lim says officially that the number now reported have reached 1500. Storehouses down; the electric light plant flat; no floating wharves to be found; and the harbor junks piled high inland! The leaf-stripped trees look as if the timber-line of the country had suddenly been lowered to the sea level. The oldest inhabitants say that in sixty years they have not seen such destruction.

Our repairs will cost at least as much as in 1918 earthquake days. Chaoyang and Kityang certainly fell to the gale. What will they report? Was the typhoon only local? Or are all our South China stations in sore distress? These questions surge through my mind as I speed these lines to you. During the last school year we have received more students into the church than ever before. Where's the money for putting our buildings in such shape that we can open them again this fall for the most promising term of our history? It's coming only six weeks off. With the kingdom at hand what shall we do?

Swatow, China.

Want Ads

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Dr. W. S. Abernethy of Washington, President of the Foreign Mission Society, and Mr. W. T. Sheppard, of Lowell, Mass., a member of the board of managers, have returned to the United States from their tour of the various capitals of Europe where they had the privilege of addressing immense audiences and holding numerous conferences with groups of European Baptists. They reached New York, Sept. 5 and spoke most enthusiastically of their wonderful experiences.

Disciples Turn from the Theological to the Practical

By O. F. JORDON

AFTER several years of theological controversy in their national conventions the Disciples of Christ this year at the gathering at Winona Lake, Aug. 28-Sept. 3, moved forward to a consideration of the practical tasks of the kingdom of God. The conservatives of the denomination were not present in large numbers, as they are planning to hold a "congress" in St. Louis in October. However, enough of them were at Winona Lake so that their point of view had proper representation.

Rev. John T. Brown went to China the past year to secure reports of irregular practices on the part of the missionaries. He seemed rather dispirited in his address which clearly fixed upon the missionaries a charge, which they themselves admitted in the convention reports, of receiving unimmersed people as members and inducting them into teaching positions in the mission. Henceforth these will be kept on a separate list as "guest" members, and will be listed as belonging to their various denominations.

The question of creedal action on the part of the board of managers at its meeting last winter was threshed out in the convention. The board in a letter to Rev. E. K. Higdon explicitly disclaims any desire to meddle with the private opinions of the missionaries, but asks of them only that board policies shall be carried out. Though many charge a grave inconsistency between the alleged creedal resolution and the interpretation put upon it in the Higdon letter, the convention, weary of the whole matter, buried it by adopting the offending resolution with its inconsistent interpretation.

It is largely in the field of religious promotion that the recent convention finds its meaning. Though the Disciples are not ready to be committed to any possible objectives since the failure of the Inter-church and the payment of \$600,000 underwritings, they have appointed a commission to study the world field and to bring in a report at the next convention on three objectives. These are the development of the local church by evangelism and religious education, the raising of funds for buildings and endowments, and the increase of the regular missionary budgets to a point where the annually occurring deficits may be avoided. The women of the convention launched in this convention their Golden Jubilee campaign which involves raising \$1,000,000 with which to erect fifty buildings on home and foreign fields, the securing of 50,000 new members of local missionary societies and the enlistment of 50,000 new subscribers for *World Call*, a monthly magazine presenting Disciples activities. The department of evangelism is in the midst of a five-year campaign to add 1,000,000 members to the churches. The church erection department is moving forward to secure an increase of its fund from \$1,900,000 to \$2,500,000. This money is loaned to churches building. The foreign department hopes to secure \$100,000 as a memorial to Dr. A. L. Shelton, a missionary murdered by bandits on the border of Tibet this year. Five colleges of the Disciples are in endowment campaigns, seeking a total of \$3,000,000. These and other great projects are lifting the Disciples out of the fog of doctrinal controversy.

The achievements of the past year are creditable, the United Christian Missionary Society securing a total of \$2,702,730.76 for foreign missions, home missions, church erection, ministerial relief and benevolence. The foreign department is utilizing every modern invention in its program beyond the sea. On the Congo in equatorial Africa an electric light and power station is being installed, certain industrial operations will be run with the power, and a wireless service will unite missionaries that are hundreds of miles apart.

A stronger emphasis on spiritual exercise was a feature this year. The morning prayer meetings, the daily sermon at eleven o'clock, and the mass communion service on the last day of the convention, all bore testimony to the desire of Disciples leaders to bring unity to the movement through a renewal of loyalty to the Head of the church.

Leaders Who Know

The time has come for a great campaign for teaching the doctrines of grace; the people are longing to hear the great things of divine revelation preached from our pulpits; they are tired of the equivocal statements on the one hand and the discursive harangue on the other. The masses want to know what God thinks of them and how they can get to him; they long to hear that God can forgive in righteousness; that Jesus Christ is the Daysman betwixt us, and that we have redemption through his blood. The eighteenth century was born and cradled in those truths. We must have some of the old grit and positivism of Calvinism in our pulpits; but before that can be the preachers must believe and be sure themselves. Oh, for leaders who know and are sure, who are not always talking about passing through a transitional period and counting heads as to who has the majority. God is wanting men who will strike a very definite blow for him, and the weapon he has given to strike with is his Word; but if we would strike, we must not doubt the weapon.

H. TYDEMAN CHILVERS.
Metropolitan Tabernacle, London.

Building Good Citizenship

(Continued from page 1026)

but civic righteousness as a religious virtue is an idea of modern acceptance.

The public is apprised of numerous instances of such work within the course of any year. At the present time, for example, 40,000 boys and girls under 15 years of age assemble daily in churches or social settlements in Chicago to attend vacation schools conducted under the auspices of the Chicago Church federation. There hours that otherwise would give them no useful instruction are devoted to manual training or are given over to tales of American history or to talks on good habits. Many summer camps also are conducted where love of outdoor life is engendered and where, in the fellowship fostered by the free

environment, sound ideas on many subjects are instilled.

Another kind of contribution by the church to the cause of good citizenship is illustrated in the protest to be presented to the Episcopal general convention in September against moral laxity, against attacks on marriage and parenthood and against the breaking up of home influences.

Such contributions to the moral up-building of the nation, made continually by religious organizations—Catholics, protestants and Jews alike—not only aid the cause of citizenship but perform a service of definite spiritual value to the people.

—EDITORIAL in *Chicago Daily News*.

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And When You Make Your Own

The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention; New York. W. C. Bittling, D. D., Corresponding Secretary, 5109 Waterman Av., St. Louis, Mo.

American Baptist Foreign Mission Society; New York. Rev. P. H. J. Leavitt, M. D., Home Secretary, 276 Fifth Av., New York City.

The American Baptist Home Mission Society; New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Av., New York City.

Woman's American Baptist Home Mission Society; Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Av., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Av., New York City.

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Trading on Our Fears

IT IS interesting to remember that Christ, who knows what is in man, never trades upon their fears in making his appeals to men. Christ is utterly unlike the kind of evangelism which is sometimes carried on in his name, which works upon the fear of sin's detection and of sin's material consequences, draws lurid pictures of the future punishment of sin, and seeks to drive men into the kingdom just as a shepherd may drive sheep, by a barking dog at their heels, into the fold of safety. I want to say that in my judgment there is nothing whatever in common between that kind of evangelism and the

spirit with which Jesus deals with men. He never trades upon their fears. He deals with fear as one of the great factors, I have said, in the moral fight which every man has to wage, but he never trades upon it in order to secure some acquiescence on their part with his declarations of eternal truth. The Lord help us ministers and evangelists and Christian workers to work yet more harmoniously with the spirit and method of our Lord Jesus Christ!—J. STUART HOLDEN, in *Record of Christian Work*.

Our Book Shelf

Revival Gems. American Baptist Publication Society. 10 cents per copy plus carriage.

An excellent and economical little book for special evangelistic campaigns.

Evangelistic Talks, by Gipsy Smith. New York: Doran Co. \$1.25.

The Gipsy held a series of meetings in Nashville last winter and a feature of the campaign was the noon-day meetings at Ryman Auditorium. A local minister gave a ten-minute talk, and was at once followed by an impromptu address on the same text and theme by the evangelist, who did not know beforehand the nature of the message. The book is helpful for its suggestiveness in evangelistic and devotional themes.

Outline Introduction to New Testament. By George S. Duncan. Washington, D. C. Y. M. C. A. 25 cents.

A sixty-page pamphlet prepared for use in Y. M. C. A. Bible Classes, and now made available for wider use. Brief introductions and analyses for all New Testament writings, following in the main the traditional views as to authorship and origin. The author is very sure of the dates of all these writings, giving the exact year in every case. The work should be very helpful for study classes in N. T. Introduction.

A Manual Greek Lexicon of the New Testament, by G. Abbott-Smith, D. D., of Montreal Diocesan Theological College. New York: Charles Scribner's Sons. \$6.00.

This compact, close-printed book of 500 pages, weighing two pounds, completely fulfills the promise of its title as far as convenience goes. Indeed the pages are so closely set as to tax the eye.

All lovers of New Testament Greek will find in the work an important aid to the study of the Word. The author has given especial attention to the researches made during the past quarter century covering the non-literary papyri: "It is now abundantly clear that the diction of the apostolic writers is not a peculiarly isolated idiom, characteristic of Jewish Hellenists, but simply the common speech of the Greek-speaking world at the time when the New Testament books were written."

It is open to question whether the author has not minimized the distinctive quality of the New Testament Greek as being influenced by its Hebrew background and LXX antecedents; although references to the LXX text are copious.

It is perhaps inevitable that a normal lexicon should be brief; but definitions which merely translate a word are hardly satisfying, and for a discussion of the development and modification of the meaning one must still depend on Cremer or a similar work.

Week-Day Sermons, by R. W. Dale. New York: Doran Co. \$1.50.

A reprint of twelve practical discourses by Dale of Birmingham, who being dead yet speaketh. The book is printed from old plates with small type, but conveys large ideas and ideals.

The Indiana Survey of Religious Education—Summary and Recommendations, by Walter S. Athearn, published by the Committee on Social and Religious Surveys, 111 Fifth Avenue, New York City. Price 25c.

This 40-page pamphlet contains in substance Chapter 2 of Vol. I of the three-volume report of the Indiana Survey soon to be published by Doran for the Committee on Surveys. As a try-square for testing out the church school and revealing its defects, this treatise by Prof. Athearn is invaluable. It deals with principles, facts, figures and actual conditions; and any school will be better for being tried out and shaped up by this standard.

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Unfeeling friend—Received payment.

Mistress: Mary, have you cemented the handle on the water-jug, which you dropped yesterday?

Mary: I started to, mum, but I dropped the cement bottle.—*London Morning Post*.

Conductor: This train is making forty miles an hour, madam.

Old Lady: Now don't try to fool me, young man. We've only been gone twenty minutes.—*Life*.

"Don't talk to me about colleges!" scoffed the self-made man. "Look at me! Do you suppose I would have been any more successful than I am if I'd had a college education?"

"No," admitted the professor, "but you might have been less inclined to brag about it."—*Judge*.

"I had an awful scare this morning about two o'clock," said Mrs. Rapp. "I heard a noise downstairs, and I got up and turned on the light, and I saw a man's legs sticking out from under the bed."

"The burglar's legs?" asked Mrs. Tapp. "No, my husband's legs," replied Mrs. Rapp. "He heard the noise before it woke me."

An Englishman went to a baseball game, and both sides made one run each during the first inning. The Englishman watched the scoreboard intently, as each team failed to make a run in the following innings. The game had gone sixteen innings, and the figure 1 and the zeros following had left their impression on the mind of the Englishman. Going down the street after the game a small boy stopped him and asked what the score was. "Oh," said the Englishman, "I lost all track of the game; it's way up in the millions."—*San Francisco Argonaut*.

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CHOOSING A CAREER

A number of musicians were overheard discussing the merits of music as a profession. About nine out of ten of them declared that on no account would they permit their children to become musicians.

The only reason a musician can have for choosing some other calling for his children is that he does not know the drawbacks of other professions as well as he knows the troubles of a musical career. They talk about the great fees a lawyer gets, as if all lawyers got great fees. They can hardly believe that the legal profession is crowded from top to bottom and that the percentage of lawyers who get as large fees as a successful tenor is exceedingly small.

They hear about the money a famous surgeon receives for operating on a millionaire and they compare it with the meager income of a local church organist or a theater conductor, forgetting that an equally famous pianist or violinist is as royally paid. There are hundreds of little doctors in all parts of the world who have the greatest difficulty in making ends meet. They read with envy of the gold that rolled in when Liszt undertook to raise money. They would forsake materia medica, pharmacopoeia, lotions, pills and ointments in the twinkling of an eye for the endless resources Sullivan found in the coffers of the Savoy Theater.

Musicians talk about the money that is to be made in business, as if there were not thousands upon thousands of small groceries, shoe shops, cigar and candy stores in every back street. Very few of the boys who go into business ever do any business that is worth while. Most of them remain assistants and clerks, working long hours during the best parts of every day for pay which the average musician would consider small.

We have heard lawyers, doctors, business men, repeatedly express the wish that they could become musicians so that they might earn their living more easily. They know only the troubles of their own calling and not those of the musical profession. Ninety years ago a writer in the London *Sunday Times* for March 18, 1832, wrote a paragraph which indicates that he thought a famous musician earned his money easily. This is the paragraph:

It was observed by a rigid timekeeper that in Paganini's concert last week at Winchester, his own performance, for which he received £200, only occupied twenty-eight minutes.

Ninety years ago £200 was actually worth much more than \$1,000 today, yet that sum represented a vastly longer time than twenty-eight minutes. It is the obscure time of preparation which is overlooked by those who have not prepared for a given profession. It looks easy to do the doctor's work of feeling pulses and jotting down a jargon of Latin and Arabic on a piece of paper. It seems simple enough to sit in a court and talk about the prisoner's guilt and innocence. It appears to be a holiday trip to walk back and forth on the bridge of a huge ocean liner and guide it from New York to Liverpool. It is evidently nothing but sport to play a concerto with orchestra and then come back to the platform and bow until the public stops applauding.

A very shrewd Latin poet—Horace, in fact—about 2,000 years ago wrote that every man thought the other man's work was better than his own. If he could have heard those musicians who said their children were not to be musicians he would doubtless have remarked: "I told you so."

The proper course for a parent to pursue is to discover, if possible, what talent the child has. It would have been a calamity for the world if the parents of J. S. Bach had decided that their children were to be kept out of the musical profession. Other musical parents have tried in vain to make their children musical. It is rumored that the sons of clergymen are frequently deficient in the theological urge and cannot be brought up as eminent divines. But we have never heard of a clergyman who refused to permit his son to enter the church. Musicians ought to have more sense than to fight a child's natural talent, if it has any. If it has none, it might as well go into politics or ballooning as music. The failure will be due to the man and not to the profession. —*Musical Courier*.

MUSIC REVIEW

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Of song-making and song-publishing there seems no end! But if all the lyrics issued were as pleasing and attractive as the four listed above, all we could say would be, "the more the better!" These samples of modern American songs are without exception, pleasing, singable and individual. To the active singer in search of program novelties, interesting alike to singer and listener, and to the teacher looking for songs of teaching value, these four numbers are cordially recommended. All are published in two keys, the vocal ranges called for are not extreme, the composers have kept in close contact with the sense of the practical, but have been guided by the feeling for the beautiful which must underlie all serious art effort. Both publisher and singers should look for great success with these songs.

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Conference of German Baptist Churches

(Continued from page 1018)

ger). Two young people's organs were published, one in English and one in German. The *Yokefellow* had 2,339 subscribers and the *Jugendfreund* had 1,383. Both are to be merged in the above mentioned English paper. The *Wegweiser* is a monthly paper for general distribution and has 7,321 subscribers. The *Cheerful Sower* is a Sunday-school paper appearing monthly and has 6,922 numbers, while the *Quarterly Lesson Magazine* has a monthly output of 20,815.

The society published the following new books and pamphlets: "The Life of Prof. J. S. Gubelmann, D.D.," and a few selected sermons compiled by Prof. Otto Koenig; third edition of the church hymnal called "Die Glaubensharfe"; "The Value of the Bible" by Prof. Lewis Kaiser; "The Leadership of the Holy Spirit" by Rev. E. Umbach; an English tract of eight pages entitled: "The Local Church" by the Rev. C. A. Daniel; the annual Christian Volkskalender; the annual conference minutes, a valuable little annual note book with information about the denomination and all its enterprises. Two other publications are in the process of printing. The publication society has cooperated with the missionary committee in supporting two colporters.

Widows and Orphans

The denomination has a beautiful orphans' and children's home in St. Joseph, Mich., in which during the last three years there were 25, 35 and 33 children cared for. Thirty children have been placed in Christian homes. The home celebrated its fiftieth anniversary, June, 1921, and on that occasion it was learned that 375 orphans and half-orphans had been taken care of.

In 1898 a new society was formed to take care of children with their mothers at their own homes. Eighty-eight widows and 345 half-orphans or fatherless children were assisted and comforted during that period. At present there are thirty-seven widows and 143 children on our list for help. "Because I delivered the poor that cried, the fatherless also, that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." For nearly nine years Rev. F. S. Goergens has had charge of the Orphans' Home at St. Joseph. He and his wife have endeared themselves to the denomination but they feel impelled to relinquish the work and the board has already taken steps to fill the place. Rev. C. A. Daniel is the corresponding secretary of this home and society.

Outstanding Features and Resolutions

A seven years' course for the students who enter the German department of the Rochester Baptist Theological Seminary. This will give them four years in the preparatory department and three years in the Seminary.

A strong young people's and Sunday-school union, which will strengthen and deepen the work among the children and the young people in the line of Christian education.

The launching of a new English paper on an equal basis with the *Sendbote*, to be published bi-monthly and to have an editor who will devote his whole time to its interests.

The prospect of a new incorporation for charities, which shall look forward to-

ward the amalgamation of all the charitable institutions and hold their real estate for the denomination.

An efficient finance committee to carry out effectively the budget system, which has been adopted.

Imperative measures to meet the immediate physical and spiritual needs in Russia.

The perfecting of the existing ministers' pension fund.

Earnest prayers and evangelistic efforts for the winning of souls to Christ.

An unanimous resolution against war. We pledge ourselves to pray and to work to make the slogan "No more war" effective.

Prof. Lewis Kaiser, who had presided over the triennial conference for nine consecutive terms with wisdom and with an unusual poise and Christian spirit desired to be relieved from this responsibility. He was given a hearty and unanimous vote of thanks. Prof. Herman von Berge was elected as the next moderator. The next triennial conference is to be held at Pittsburgh, Pa., in 1925.

Bigger and Better Baptist Church School Advance

The Baptist Church School Advance is attracting attention even outside Baptist circles. Recent mail has brought applica-

tion of a Southern Baptist pastor, registration of a Reformed Sunday school, the request for use of the material by a county association and commendations by the International Sunday School Council of Religious Education, and State Sunday School Association. Registrations have come from Indiana, Washington, Ohio, Northern and Southern California, West Virginia, Pennsylvania, Arizona, Iowa, New York, North Dakota, District of Columbia. Many registrations are still in state directors' offices. The spirit of improvement,—the motivating principle of this advance,—is growing throughout the Northern Baptist Convention.

For the following states, Northern and Southern California, Oregon, Washington, Idaho, Nevada, Arizona, Utah, all registrations should go to the state director of religious education and all material will be shipped from his office to the local schools so that service will be prompt and efficient. The branch houses of the American Baptist Publication Society will have on display all material available for this church school advance. Book sets may be obtained from the branch houses.

The unique thing about this advance is that every school of any degree of efficiency may join to improve its own status. Every school may register in this movement to raise the level of all our Baptist church schools.

An Early Start

Never before have Northern Baptists been summoned so early to face the tasks of the year. The comfortable month of September instead of the shivering month of January has been chosen for the beginning of promotional activities.

The first scheduled event is a series of conferences at strategic places throughout the country. Their purposes are

1. To face the facts in our present denominational situation.
2. To consider the denominational program for the year.
3. To train leaders in associational districts.
4. To prepare for the stewardship campaign in October.
5. To receive new inspiration and vision.

You Should Attend One of These Conferences

The dates range from September 18 to October 12, and the places selected include points in practically every State from Maine to the far West. Definite information about dates and places will be announced later.

The primary aim of the program will be to furnish opportunity for a full and frank discussion of all phases of our immediate denominational task and a consideration of plans and methods for its successful achievement. The usual inspirational features will also be included.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 30, 1922. Two million dollars in new pledges on the Continuation Campaign.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

J. Y. Aitchison, General Director.
276 Fifth Avenue, New York City.

6.05
9 P
Volume III

September 23, 1922

UNIVERSITY No. 34

The Baptist

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Published Every Week by the Northern Baptist Convention

A Prayer for Our Schools

O GOD, thou art the source of all wisdom. If we knew thee aright we would know all things. All truth is a part of thy revelation of thyself. We thank thee for our schools in which our boys and girls may learn to think some of thy thoughts after thee. We pray for those who teach them. Inspire them with the great thought of their opportunity and sober them with the great conviction of their responsibility. Help them to realize that they are not only teaching subjects, but that they are making citizens, forming lives, building characters, and shaping the destiny of immortal souls. We are trusting to them our children who are our most precious possession. May they help our children to be all that we would have them to be. May they help them to become men and women who will enlarge the borders of thy kingdom, who will increase the understanding of thy wisdom, and who will strengthen the cause of thy righteousness in all the world. Help us in our homes and our places of business to do our part to strengthen the hands of those who labor in our behalf in the schools. And, God, bless our boys and girls. Guide their feet into the paths of right. Strengthen their hands for service. Keep their hearts clean and may their lips always honor thee. In the name of our greatest Teacher, Jesus Christ, we pray. Amen.

—J. Sherman Wallace.

Fresh from the Field

Dr. Gilbert N. Brink of the Publication Society is seriously ill at his home in Philadelphia. Dr. Brink has been a tireless worker, carrying not only the heavy burdens of the society but also serving on many important denominational committees. We fear that he has worked away beyond his strength.

In 1799, says Rev. W. Camp in the *Canadian Baptist*, the first church was organized in Sackville, and today the Baptist churches in the Province of New Brunswick, in what are known as the eastern, western and southern associations, have a membership of 28,220.

A noted Austrian astronomer has recently discovered a new planet which he has named "Hooveria" in honor of Mr. Herbert Hoover. We understand that the Austrian Academic Senate has endorsed this name.

The debate between Lincoln and Douglas was recently celebrated in Freeport, Ill., and three women citizens attended the exercises in the same gowns they wore when they heard the great orators over fifty years ago.

On September 7 Brazil inaugurated the celebration of the one-hundredth anniversary of her independence. The United States received an invitation to participate, as did the other civilized nations of the world. Uncle Sam's answer to the invitation was an appropriation of \$1,000,000.

Upon the recent death of the president of the Michigan Sunday School Council of Religious Education, Rev. Clarence W. Kemper, pastor of First Baptist Church of Lansing, as first vice-president becomes head of this important organization. At the coming state convention to be held in Lansing, Nov. 1-3, it is expected that 3,500 delegates will attend. Mr. Kemper is at the same time president of the Lansing Sunday School Council of Religious Education.

Dr. H. B. Benninghoff of Waseda University in Tokyo, Japan, is in the United States on furlough. As a missionary of the Foreign Mission Society he has been rendering remarkable service at this great institution where he is admired and beloved by both students and faculty. He has prepared the way for additional Christian workers, and now two other Baptist young men are assisting him in the teaching and in bringing the Christian message before the students in this large government university.

On September 17 the corner-stone of the new building for the greater Immanuel Church, Chicago, Rev. Johnston Myers, pastor, was laid with befitting ceremonies. This church will be a permanent institution near the center of the city, doing practical religious and educational work the year around, offering ever an open door for troubled and sinning humanity. The building will cost \$225,000.

A celebration of the twenty-fifth year of service of Rev. M. P. Boynton as pastor of the Woodlawn Baptist Church, Chicago, was observed Wednesday evening, Sept. 13 at the church. This coincided with Dr. Boynton's thirtieth wedding anniversary and with his thirtieth year in the ministry. Among the speakers were: Dr. Benjamin

Otto, Dr. Howard Agnew Johnson, Dr. G. W. Taft, Rev. A. E. Peterson, Dr. Francis Stifler, Rev. J. W. Rees and Mr. Arthur Burrage Farwell. The membership of the church took this occasion to present the Boynton family with a 112-piece set of exclusively designed gold-band china.

Dr. George F. Holt, who closed his service with the Western Washington Convention as director of promotion July 31, has accepted a call to the pastorate of the Baptist church of Lindsay, Calif., and will begin his work there Oct. 1.

"The home is the citadel of Hinduism" writes Rev. W. A. Stanton of South India. "In this sacred shrine will be fought out the final conflict between Christianity and Hinduism. This inner fortress of Hinduism, with its doors barred and bolted by the hundreds of wives and mothers, must be taken if India is to be won for Christ."

The Baptists of Detroit have suffered a serious loss in the sudden death of W. Sherman Lister. Mr. Lister was for years engaged in educational work. During the time of his service he was largely responsible for the establishment in the schools of what was then regarded as the radical courses of manual training, domestic science, school gardening and school savings. He moved to Detroit in 1912 and has rendered most valuable service to the Baptist cause in that city.

"It is made possible to us to be benefactors in the highest kind, to give to this man and that a God."
—Marcus Dods.

One of the features of the congressional race in the Michigan primaries was the lead held by Grant M. Hudson of Lansing, the director of promotion of the Michigan Baptist Convention, over W. W. Blackney, of Flint, who had the endorsement of the association against the prohibition amendment. Mr. Hudson was for several years the superintendent of the Anti-Saloon League in Michigan. We expect to visit Grant in Washington.

The First Church, Providence, R. I., wishes to minister in every possible way to Baptist students entering Brown University and also to get in touch with their families. In the case of freshmen it is particularly desirable that early connections with the church be established. Baptist parents are therefore asked to send at once to the pastor, Rev. Arthur W. Cleaves, the names and probable addresses of such students, and any other information which may prove helpful.

The Foreign Mission Society recently received an official communication from the mayor of the city of Braunau in Czechoslovakia, stamped with the municipal seal and countersigned by the headquarters of the police department, conveying the grateful appreciation of the city on behalf of the people to whom were distributed the clothing, shoes and other relief supplies which were part of the shipment sent to Europe in the "Ship of Fellowship" last November. The communication emphasizes that this distribution preserved the health of many a child who might have succumbed to the severity of the winter because of the lack of fuel in the homes. A detailed list was enclosed showing the distribution in the municipal schools and in the poorhouse, and voicing the gratitude of all who were recipients

of these gifts. An accompanying letter from Rev. Walter Hoffmann, pastor of the Baptist church in Braunau, indicates that he, as pastor, recently had the privilege of baptizing eleven people on confession of their faith.

Dr. Geo. W. Truett has completed twenty-five years of service with the First Church of Dallas, Texas. Congratulations came from all parts of the country. Dr. Truett in the words of Editor E. C. Routh "has been the uncompromising foe of sin in every form but the friend of every sinner." This doubtless accounts in part for this long and fruitful ministry.

The Swedish Baptists of America according to reports made at the general conference which is being held in Chicago now have 345 churches with a membership of 32,000 and church property valued at \$4,000,000. The amount given for beneficence last year amounted to nearly \$1,000,000. The first Swedish Baptist church in America was organized in Rock Island, Ill., September, 1852.

Mr. Wm. Dockery, a prominent business man of Memphis who made the largest subscription reported to the 75-Million Campaign in the sum of \$400,000, contributed the funds for the erection of the Hughla Dockery Home for nurses, which was recently opened at the Baptist Memorial Hospital at Memphis, as a memorial to his wife.

Rev. Leopold R. Hass was ordained as pastor of the Baptist Church, Marblehead, Mass., Thursday, Sept. 7. Rev. Ralph P. Sherwood, pastor of First Church, Salem, was moderator of the council, Rev. E. H. Prescott, pastor of the Newburyport Church, clerk. At the evening exercises, Mr. Sherwood presided and Mr. Prescott presented the records of the council. The devotional service was conducted by Rev. Morton S. Enslin, Arlington. Prof. F. L. Anderson of Newton, preached.

Lieut. Belvin W. Maynard, known as the "flying parson" was killed Sept. 7, while flying at Rutland, Vt. When the world war broke out Mr. Maynard was preaching at the Wake Union Missionary Baptist Church of North Carolina. He went to work in a rifle factory, but later joined the aviation corps and went to France in October, 1917, where he won the name of the "flying parson." He was an airplane tester, his duty being to try out the newly arrived aircraft. He tested 1,700 machines in the seventeen months he was overseas.

So rapidly are the Baptists of America growing that in the three years from 1918 to 1921, inclusive, their number increased by 1,000,000, according to a survey that has just been completed by Dr. E. P. Alldredge, secretary of survey, statistics and information of the Baptist Sunday-school board at Nashville. It required 220 years, or from 1639 to 1859, for Baptists in the United States and Canada to gain their first million members, the survey reveals, but the second million was gained in the twenty years from 1859 to 1879, a period that included the Civil War and the Reconstruction Days, while the third million was gained in the succeeding ten years. The fourth million came in eight years, the fifth million in nine, the sixth in seven, the seventh in five and the eighth in three years, the total number of regular missionary Baptists in the United States and Canada for 1921 being 8,115,445. Were the several varieties of other types of Baptists included the total would be swelled by a few hundred thousand, perhaps.

The Baptist

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CLARENCE A. BARBOUR HUGH A. HEATH

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Hard Knots

There are a lot of problems which have not yet been solved to the satisfaction of THE BAPTIST. Here are just a few of them: Why are so many ministers called to preach who can't preach? Why do so many men aspire to the office of deacon who simply won't "deak"? Why do so many members of the young people's society have gray hair? Why do so many folks change their voices when they testify in meeting? Why do the people who never read their denominational newspapers and have only the faintest conception of the vastness of our extension work—why we ask do these folks speak with such an air of finality about the way our missionary work, our educational work and even our newspaper should be carried on? We will welcome light from any source.

Killam's Kollum

A Burrallism

"I am proud of THE BAPTIST. I picked up the other day five magazines and periodicals in which I found our paper quoted. I believe it is the most widely quoted denominational newspaper in the country."—Miss Jessie Burrall before the Administrative Committee, New York, September 13.

A Good Committee

It is the duty of the Administrative Committee to appoint a sub-committee on THE BAPTIST. The personnel of the Administrative Committee is so changed that the new committee does not have upon it a single member who has served heretofore. It is, however, a good committee. Dr. Emory W. Hunt is chairman, and Dr. C. A. Barbour and Dr. Hugh A. Heath are the other members. It is a good thing that these men are not superstitious, for they are serving on the thirteenth committee which has had to do with THE BAPTIST, and held their first meeting on the thirteenth day of September.

Not Literature

"Where does THE BAPTIST come in on this splendid program of activities which has been prepared and circulated?" we asked a member of the Board of Promotion. "It must come in under literature," was his generous reply. We object. No one who takes the paper and reads it has ever had the thought even in his subconscious mind that THE BAPTIST was literature. Literature reminds one of an alcove in a memorial library. THE BAPTIST is not literature manufactured to endure throughout countless generations. It is made to give you a glimpse here and there of what Christian people are thinking, planning and performing. Since THE BAPTIST is not literature, what is it? Watch for a startling announcement!

A Sure Sign

We predict that there will be very few changes in pastorates this fall. We base our judgment upon the surprising lack of glowing reports of great accomplishments which usually appear a few months before the actual change takes place. The minister must not be charged with sole responsibility for these symptomatic effusions. The church itself is usually a party to them for does it not want a change, and does it not want to make a favorable impression upon the next martyr to be? Here THE BAPTIST, as usual, serves both the pastor and the church.

The National Christian Conference of China

Part II. Its Message

By JAMES H. FRANKLIN

IT was evident that the speakers and commissions, appointed far in advance of the meeting at Shanghai, had made careful preparation. Their deliverances, therefore, reflected the reasoned opinions of the Chinese Christian leaders, and not merely the enthusiasm and emotions induced by the extraordinary occasion. Those opinions, held by many Chinese Christians, may surprise some who have been unaware of the rising tides of national consciousness and the consequent growth of the spirit of self-determination now manifesting itself in every realm of life, the world around.

Frequent Phrases

There were many speakers, and six commissions were ready with extensive printed reports on "The State of the Church", "The Task of the Church", "The Message of the Church", "The Leadership of the Chinese Church" and "Organization and Cooperation." Throughout these addresses and printed reports ran the phrases, "the Chinese church" and "an indigenous Christianity", and although attention was given to many very practical themes, those phrases seemed to furnish the text of the utterances which may be said to constitute the message of the National Christian Conference of China. The burden of that message can best be interpreted, not by quoting single sentences from numerous deliverances, but by quoting rather freely from the address of the chairman of the conference and from the report of the commission on "The Message of the Church."

The permanent chairman of the conference, who presided with skill and dignity, was Dr. C. Y. Cheng, of Peking, a student for several years at the University of Edinburgh, long the pastor of a church in Peking which was established by the London Missionary Society, and more recently a secretary of the China Continuation Committee. The portions of Dr. Cheng's long address, which are quoted here, do not cover the field as he reviewed it, but they do suggest the questions that are uppermost in the minds of Chinese Christian leaders. Dr. Cheng said in part:

Too Many Things for Granted

"We are here to try to concentrate our attention on the future development of the Chinese church and on the adjustment of its work to that of the missions. Circumstances in the past have led the church in China to follow unconsciously the pathway of dependence upon the missions both for their material and spiritual requirements. The most serious aspect of this problem is not the dependence of the Chinese church upon the liberality of Christians in other lands. Its dependence upon the thoughts, ideas, institutions and methods of work of others is an even more difficult problem. The church has thus far taken too many things for granted in an unquestioned way and has not developed sufficiently in independent thinking and in forming its own judgments. How can a church hope to grow in strength and in wisdom under such circumstances?"

"We cannot but regard as something less than the best the mere blind following of what others say or do; the wholesale acceptance of customs, traditions, terms, institutions and methods. Nay, we would go even further and say that to accept even

the interpretations of religious truth without searching the original sources and thinking through their implications for one's self is something less than the best. Christianity in China is seriously handicapped at the present time by being regarded as a foreign religion. This handicap should be removed and Christianity which is a universal religion and is capable of adapting itself to the needs of every land in every age, should become naturalized in China.

"The Chinese church must not rest satisfied with anything less than getting completely under the load. In doing so, however, she cannot guarantee that the work will be carried on in precisely the same manner, or by the use of the same methods as has been the case during the period of predominant foreign direction in the past.

"Let no one think for a moment that by the foregoing remarks we even suggest for a moment the preaching of a new Gospel, or presenting of a Christ different from him revealed to us in the Holy Scriptures.

Harvest

"You may have forgotten an interview that we had," so said a stranger once to an old Christian. "It was twenty years ago. At the time I did not thank you for what you said; but I must tell you now that, under God, I owe you my soul."

"The foundation," so said St. Paul, "is already laid and no man can lay another." The church of Christ in China is a part of the Church Universal. It is being built upon the foundation of Christ and on him alone. Truth knows no change, "Jesus Christ is the same yesterday, today and forever." The whole world needs Christ as much today as men of old, and China is no exception.

"The work of Christ in China has merely been begun, even after 115 years since the arrival of the first Protestant missionaries. The presence of the missionary is not only desirable but necessary. The work demands our united efforts and the joint action if China is ever to be evangelized. What we do desire to see, however, is that the quality of the missionaries who intend to come to China should be very carefully considered by the responsible representatives of the churches in other lands. Especially is it important to find out what is their attitude and spirit toward the Chinese people."

It is significant that the commission on "The Message of the Church", whose work was done so carefully, was composed entirely of Chinese. In the preamble to the report were these words: "During recent years there has been throughout China a growing conviction that the Chinese church has reached a time when she ought to voice her own opinions and when she must state her religious experiences in her own terms." "Since the central theme of the conference is to be the 'Chinese Church', therefore the 'Message of the Church' must be indigenous in character, and the organization of the commission must be wholly Chinese." It is significant too that in the preamble were these words: "We are not aiming to make a statement of

doctrines, but a statement of our religious experiences. Most important of all, we recognize that the very heart of the Christian message is Jesus Christ himself."

From this most interesting report of about 15,000 words it is possible to quote here brief extracts only from each subdivision of the topic.

TO CHRISTIANS

A. The United Church

We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the church. Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency.

B. The Indigenous Church

We notice that the Chinese church is becoming conscious of her own unique mission and duty today. The history of China, the characteristics of the people, the nature of the work, the results of our past experience, and the rapidly changing conditions of the country all demand an indigenous church which will present an indigenous Christianity, a Christianity which does not sever its continuity with the historical churches but at the same time takes cognizance of the spiritual inheritance of the Chinese race.

C. The Deeper Consecration of the Church

We recognize that the personal conduct of individual Christians and the behaviour of the church as a body is the living testimony to the Gospel of Christ. We recognize that the task of evangelization cannot be efficiently done without a genuine Christ-like life.

D. More Diligent Study of the Word of God.

We Chinese Christians accept the Bible as the inspired Word of God and the supreme guide of faith and practice. We believe that since the Bible is the Word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the study of the Holy Scriptures.

E. Social Regeneration

We believe that sin is not only fundamentally an individual problem, but that it is also social. We believe that an unjust economic order, an unrighteous political regime, unfair treatment of any human being, or of any group, is unacceptable to the righteous and loving God. We hereby call upon the whole church to proclaim justice as part of the love of God, and to apply Christ's teaching of justice in our social life.

F. International Brotherhood

We firmly believe that the teaching and life of Christ has taught us beyond any doubt the possibility and the necessity of international world-brotherhood. With him nothing is impossible.

(Continued on page 1068)



The Baptist



The Dynamic of Intelligent Prayer

ANYTHING worth while is worth studying. We all believe that prayer is worth while. But we give it little study. Like farming and rearing children, it is one of the great occupations of life which somehow we suppose will take care of itself. In every church there are people who always lead in prayer when opportunity is given. All too often the prayer is a repetition of former prayers. The same phrases are used and the same objects lift us to God's throne. Pastors are guilty here as well as deacons and others. There is need of more study in our prayer life.

How long would any of us remain at a summer resort where the same meals were served every day? And how must the Lord feel when day by day he hears the same old prayers? We have been in boarding houses where the menu rotates every week. We know that there will be chicken on Sunday and ham on Monday and croquettes on Tuesday and baked beans on Saturday, and we can endure this for a month or two. It is a vast improvement on the other. But it, too, is far from the ideal.

In our homes where the wife and mother cares most scrupulously for our diet she gears the menu to the round of the month. Chicken once a month, Washington pie once a month, corn beef and cabbage once a month, beef tenderloin once a month. And we never grow tired of any of them. The calories are balanced and the vitamins are rightly proportioned. This is the ideal.

What is the difference between the average keeper of the boarding-house and the devoted housewife? One puts more study on her menu than the other. Not that one is endowed with more intelligence than the other; but one has more love for those she serves than has the other. If we really love our God we will put more study on our offerings of prayer to him. We will not say the same thing every time—we will not even follow a cycle of a week. We will adopt the suggestion of the General Board of Promotion appended to the Indianapolis Report and make our cycle of prayer a monthly rotation.

The first week we will pray for our church. We always do that anyway. But we will do it with more definiteness. We will pray that its people may live lives of such joy and rectitude in the community that people will feel the cleansing touch of God upon their hearts when they pass the building. We will pray for the pastor that he may carry the burden of his difficult responsibilities in these critical days so that all who run may read in his life the way of salvation. We will pray for the officers of the church that they may regard their trust in kingdom leadership as they do their responsibility for wife and child. We shall pray for our Bible school and our young people's work that their influence may be greatly extended and that no avenues for the training of the young may be neglected. We should pray for the women

of the church. This is the era of woman's progress. She might mean so much more. We should pray for the needy in the church, calling them by name, pouring out our hearts so that on their sick beds, in their grief, amid their doubts, or under their discouragements they may feel the power of our prayers. Here is a cycle for each day of the first week—a cycle of prayers for the church.

Our cycle for the second week might be studied prayer for the organizations of our conventions. We know all about our church, the names of the officers, and the condition of the needy, but we must study during the second week before our prayers may be made. Who comprises the General Board of Promotion, who is its director, who are on its administration committee, who are on its advisory council—what are its tasks and its discouragements? Let us learn these things and then pray for the General Board of Promotion. And so of the American Baptist Foreign Mission Society and the Woman's Foreign Board on another day and the home boards on another day, and the Publication Society and the Ministers and Missionaries Benefit Board on another day. Has our pastor a pension? No, because it will cost him \$150 more or less, for the first premium. Could not the church pay this? Let us pray about it. On another day we might pray for our schools and colleges and for the valiant work we are doing at the great religionless state institutions. All this will take study before we pray. Again we must pray for our own state convention and for the great work of the city mission societies. Has some little struggling church near us no hymnals? We have some we can spare. Intelligent prayer will always yield this sort of fruit. And finally in this second week we may pray for the denominational press. It has long been the object of our criticisms. Make it now the earnest object of our prayers. And so we will have made the round of our denominational organizations.

In the third week we may pray for our workers abroad on all our foreign mission fields, in the fourth week for our workers at home with Negroes, Indians, Orientals, Mormons, Alaskans and all other; in the fifth week for our country, for our Baptist president and Baptist secretary of state, for our state and local governments and for our international relationship, just now so full of kingdom possibilities.

This monthly cycle of intelligent prayer might be made the function of the family altar or where there is no family of the daily private devotions of the individual. Secure a copy of the "Cycle of Prayer," make a five-minute study of the daily object of prayer, repeat the names of officers of boards, missionaries on the field and then lift all to the throne of God. How mightily would the cause move on under such a force of intelligent prayer. Out in the farthest Africa there would be a warming of the heart of the lone staunchest bearer of the Cross. Down in

the rush and hurry of the offices of New York, out among the Indians in the reservation would go the wave of spiritual strength. The effectual fervent prayer of a righteous man availeth much. Let us make our prayers effectual because behind them lies a concise study of the objects for which we pray.

The Baptist World Alliance—A Great Baptist Opportunity

IT is none too soon for American Baptists to be thinking seriously of securing a proper representation at the next meeting of the Baptist World Alliance at Stockholm, Sweden, July 21-27, 1923. The meetings of the alliance in London in 1907, and in Philadelphia in 1911 were occasions of large inspirational value, and they did much to promote a better acquaintance on the part of groups of Baptists in different sections of the world. Moreover, practical plans were made with reference to Baptist work in Europe, which were in process of realization when the outbreak of war prevented their completion. However, on account of conditions in the world at large, the meeting in 1923 promises to be more useful than any of its predecessors.

While bodies of Baptists in different parts of the world have certain distinguishing characteristics, all of them hold in general to certain common historic principles. Sometimes a spirit of independence has led them to forget their interdependence, and until the organization of the Baptist World Alliance in 1911 there seems to have been no serious effort to promote the solidarity of Baptists the world around and to lead them into closer acquaintance and cooperation. Other denominations have held meetings since the war which represented their world-wide constituencies. It is time the Baptists held such a meeting, and it is desirable that the meeting be held on the continent of Europe.

It is exceedingly appropriate that the meeting of the Baptist World Alliance should be held at Stockholm. In 1923 Baptists of Sweden will celebrate the seventy-fifth anniversary of the establishment of the first Baptist church in that country. In seventy-five years they have made extraordinary progress, and today they compose one of the strongest and best organized groups of dissenters to be found anywhere in Europe. And against the formalism of state churches in Europe there is need for dissent. It is inspiring to know that a group of Baptists in Europe who themselves received a measure of assistance a few years ago are now preparing to entertain Baptist representatives from all parts of the world.

It will mean much to the struggling Baptists in European countries to be represented in the meeting at Stockholm, and, through their delegates, feel the heart-throb of millions of Baptists in other parts of the world. It will mean much also to Baptist churches in Asia, Africa and Latin America to establish direct relationship with their co-religionists the world around. It will mean much, as well, to strong Baptist groups in Great Britain, the United States and Canada to have fellowship with those who have been making the same fight that our own fathers made many years ago. Strange as it may seem to us, the fight for complete religious lib-

erty, from the Baptist viewpoint, has not yet been won in all lands. Our help is needed in several directions.

The meeting of the Baptist World Alliance may be made to serve all humanity at an hour when our historic principles, if rightly understood, are sure to be widely accepted, and cannot fail to have a helpful influence in a solution of many grave problems. As a result of the conference and fellowship, there should be greater enthusiasm in enlisting all our forces, in all lands, in the advancement of Christ's kingdom.

THE BAPTIST rejoices at the prospect of a notably useful meeting at Stockholm in 1923, and desires to do everything possible to insure its highest success. From time to time we shall have more to say regarding the meeting, and in a few weeks information will be available as to the cost of the trip from America. Just now it is sufficient to call attention to the extraordinary importance of the occasion and to urge that many of our people prepare to take advantage of it.

How Long, O Lord, How Long?

THE savagery of the Turks as set forth in press dispatches paralyzes the imagination. Former American ambassador to Turkey says, "Mark my words, Turkey will be a graveyard in which both Christians and Turks will sleep side by side before the Kemalists have finished." The Turkish troops cannot be controlled and there is the same danger of tragedy and destruction at Constantinople as at Smyrna.

It is impossible to get even an accurate estimate of the loss of life in Smyrna and vicinity. It is said that the scenes recall the butcheries of Constantinople in the year 1453 when that city was taken by the Turks under Mohammed II. The Russians, dispatches read, are going to the help of the Turks while the British fleet is to defend Constantinople. We shall watch with great interest the report of Dr. Henry Allen Tupper of the First Church, Washington, D. C., who is making an independent investigation of conditions in the Near East.

Native Sons

IT IS said that there are sections of the country where it is an asset to be a "native son." It is equivalent to being a "blue blood," a Daughter of the American Revolution, in direct line of descent from some passenger on the "Mayflower," or in apostolic succession. There seems to be virtue in the fact that one happens to be born in a certain part of the world, of certain ancestry and heir to certain endowments and privileges. All of which is, of course, interesting. We have a lurking fear, however, that there is danger in any measure of dependence upon these grounds. We cannot forget our Lord's warning to men who claimed Abraham as their father but were faithless, godless and useless. If we have good blood in our veins it is our duty to pass it on untainted; if we are born in some favored spot we should make the most of it. On the other hand if there is taint in our blood and a handicap in our surroundings we need not be cast down for by God's grace we can become as "native sons."

A Page of Opinion

I Will Pay-Up Campaign

CONFRONTED by the alternative of retreat on every missionary front at home and abroad or the raising of \$2,000,000 for an emergency fund, the bishops of the Methodist Episcopal church have drafted Bishop Fred B. Fisher of Calcutta, India, and Bishop Edwin H. Hughes of Boston to inaugurate a \$2,000,000 "I Will Maintain Fund." Bishop Fisher says: "In foreign countries our bishops and missionaries find themselves in a situation nothing less than tragic. In every land they are faced with unparalleled opportunities and daily meet groups of devoted and self-sacrificing Christians who confidently expect our American Christians to make good their announced promises. These nationals have paid their sacrificial gifts. Our board of foreign missions has recently announced that the present falling income makes it necessary to stop at once all further building enterprises, to keep furloughed missionaries in America, and to withhold eager young men and women under appointment from foreign service. This retrenchment policy has already been put into effect and the board will have to make a drastic cut in appropriations for next year."

Every word of the foregoing applies just as accurately to our own situation. We have not inaugurated a special campaign for an emergency fund. What our people need first of all is an "I-Will-Pay-Up Campaign" which will enable us to maintain our work, reduce our debts, and look ourselves in the face.

Why Not All Property?

ATTORNEY General Daugherty has ruled that "In the final analysis title to church property is vested in God" and on this ground he approved the return of certain property belonging to the Reformed Church of Hungary, which had been seized during the war. We do not care to question the ruling of the attorney general but ask if the same method would not lead to the decision that the title to all property "in the final analysis" rests with God.

The Middle Road

IN its leading editorial of August 24, *The Continent* brings a message which cannot fail to be helpful to many of our own people. It says: "The middle road then is a bad road to travel when it skirts the edge of the King's domain."

"But when you find the path that goes right up through the middle of the King's own ground, follow that. It's the best road of all."

"Not altogether a peaceable road yet, it must be confessed. As you go along you will pass between disputatious parties on either side accusing one another, across the path, of having betrayed the gospel. Not the old debates of a hundred and two hundred years ago indeed, but new contentions hardly less fierce."

"Doubtless the noisiest of these contentions today is between those who charge the critics of the Bible with

destroying faith in its inspiration and those who accuse literalists of having construed the Scriptures in terms that the modern mind can't endure."

"Through the midst of these two parties the good 'via media' draws a path of contented faith that neither can destroy the word of God."

"So the pilgrim who 'holds to the middle of the road' need not stay to take sides with either, but may bid both come on together to the place where the truth of both coalesce."

The Great Physician

THE Triennial Convention of the Protestant Episcopal Church which is meeting in Portland, Ore., will pass upon many interesting questions. The matter of divine healing has awakened wide interest. Dr. J. Wilbur Gresham, of San Francisco, offered a resolution which was at once referred to a committee without debate. We have not to date received the committee report. The resolution follows:

"That all healing, whether of body, mind or spirit, is divine in its character and is the resultant of the life-giving spirit of God."

"That distinctively Christian healing is the manifestation of that life through Christ, who hath life abiding in him. That this life may operate indirectly through the healing agencies revealed to men in the science of material medicine and surgery or directly in response to prayer and faith."

The wording of this resolution is innocent enough. It will not be a difficult matter for most Christians to accept its statements. It is to be regretted that the practice of certain individuals and sects has been carried to such length that the teaching concerning divine healing, like that of holiness and sanctification, has fallen into disuse in many churches.

Bernard Shaw on the Churches

BERNARD SHAW has just had an interview which was printed in a recent number of a parish magazine of a Central London Church. The interview is eminently Shawian, but has some sentences to make us think. Mr. Shaw believes that the churches have "failed infamously," but he also thinks that it would be a "national calamity" if they were abolished. People simply cannot live without churches, and presently "there would be more churches than ever, and fuller ones." Mr. Shaw says a very good thing about the church adopting the world's methods in order to win the world: "At present the church has to make itself cheap in all sorts of ways, to induce people to attend its services, and the cheaper it makes itself, the less the people attend." It's good to see ourselves as outsiders see us.

The Deacon Is Right

A DEACON in one of our churches writes, "Singing about prayer, talking about prayer, reading about prayer are all good in their place, but no one of them is prayer or a substitute for it."

Stewardship of Life

Address delivered before the Thirty-first Anniversary Convention of the Baptist Young People's Union of America

By CARL D. CASE

WE are nearing the end of our convention. We have been on the mountain top with Jesus, and have seen him transfigured and glorified before us. Now we are ready to go down into the valley of human need, down there, where suffering is to be alleviated, where demons are to be cast out, where souls are to be saved. How shall we serve down there? Really, it is not so important that we have learned something here—something of young people's work, of Bible fact, of missionary achievement—nor is it so important how many emotions have swept through our hearts. The main thing of importance is, what have we decided to do down there in the valley?

To Defy Providence

This is a life enlistment service. But, frankly, I am not concerned primarily today that you decide to be a minister or a missionary, a nurse or a doctor on a foreign field, a pastor's assistant or a director of religious education. But I am concerned that you shall choose that vocation where God wants you to be and where you can do and be your best. To enlist for special religious work when God wants you elsewhere would be to defy Providence. Before you are even ready to make a choice, there are certain previous convictions for you to adopt. No doubt there are some of you here today that are uncertain and undecided about your life's work, who might perhaps long ago have come to your decision with freedom and joy if you had already established these previous convictions in your mind.

And what are these convictions?

I. *You must be willing to do anything that God wants you to do before you can select with assurance the special field of your service.* When Elijah threw his mantle over Elisha's shoulders, Elisha asked no questions. He did not ask what he was to do or where he was to serve. He erected no conditions. He simply left all and followed Elijah. When Isaiah saw the Lord high and lifted up in the temple, he heard a voice saying, "Whom shall I send and who will go for us?" At once, without quibbling, without hesitation, Isaiah answered, "Here am I, send me."

Where he should go, what he should do, he did not ask. Perhaps if he had been told at first that he should preach until the country be wasted and the cities destroyed, he would have quailed before his task. But trusting God's guidance, he only replied, "Here am I." Are we, too, ready to let the Lord choose for us our vocation, or are we afraid he might choose what we ourselves would reject?

Jesus said, "If any man will to do his will, he shall know." Will to do what God wants you to do, and then you shall know what he wants you to do. You should not demand that knowledge in advance of your willingness to follow Jesus anywhere. When Jesus was baptized, it was the expression of his allegiance to the coming kingdom, as it was with all others. But what place he was to take in that kingdom he had not been officially informed. One man was baptized, and he went home to his plow; another, and he continued to be a tax-gatherer without extortion; and still another, and a voice declared, "Thou art my beloved Son." Let us first, before we decide anything further, say,

*"I'll go where you want me to go,
dear Lord,
I'll say what you want me to say."*

II. *The second conviction you must have is that any vocation into which God calls you is sacred.* It is not a question today with you between a sacred and a secular calling. What mistakes we have made because we have regarded a part of our life religious and a part non-religious or irreligious! The old ritualistic and sacramental idea that some kinds of

Christian living were more pleasing to God than others has deterred many from becoming ministers or missionaries, because their souls rebelled against what seemed to be an abnormal and unreal life.

We have divided our money into two parts. The one part we have called God's and the other part our own. And there has been a continual tendency to encroach on God's part; and on the other side, not to be quite true to God either in the earning or spending of our part. But we are learning now that all money belongs to God and that the nine-tenths we spend on ourselves must be spent as conscientiously as the one-tenth we spend on the church and missions.

In like manner we have called one day the Lord's day, and the other six days have been too often in the world the devil's days. The cause of Sunday desecration is Monday desecration. He who spends Monday and Saturday for God is not going to misuse Sunday.

Declared "Reverend"

In much the same way we have placed ordaining hands on some and declared them "reverend." The rest of us we have regarded as belonging to the world. But if God appointed you to be a lawyer, is that not a sacred calling to you? If you choose medicine, because God calls you into it, shall God penalize you by making your life's work secular and mine sacred? Was not Jesus' carpenter work hallowed? Your pulpit? Is it not that place from which you present Jesus Christ? It may be the law desk, or the store counter, or the typewriter table, or the kitchen sink. "What God has cleansed, call thou not common!"

III. *The third conviction is that you should choose that vocation where you can serve best.* Your main business, whatever you do, is to present and represent Christ. William Carey said his business was to preach Christ, but that he cobbled shoes to pay his expenses. Paul preached Christ and him crucified, but he made a living by making tents. You are to seek first the kingdom of God, trusting that the necessary things for support shall be added unto you. Not that business where you can be served best, but

BREAK Thou the bread of life
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!

Bless thou the truth, dear Lord,
To me—to me—
As thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All-in-All.

where you can serve best, is God's place for you.

All over this country there has come a new conception of business. One great business organization has for its motto, "He profits most who serves best." The teaching and medical professions are now being joined by business in the emphasis placed on service. The cross means service. There are two beams to the cross. The upright one, stretching up to heaven, signifies the will of God. "Not my will but thine be done." The cross-beam signifies service to man. "Even the Son of man came not to be ministered unto but to minister and to give his life a ransom for many." And the two beams are fastened together. No one can do God's will without serving mankind, and none can truly serve mankind without doing God's will. Your question must be: "Where can I serve best?"

Among all these possible vocations, all sacred if God calls, all positions of service, where can you give the *best* service? This is to be determined in the same way, whether you choose the law or the ministry, by prayer, by Bible study and by earnest consideration of the evidences of God's guidance. There are, in fact, just three considerations here:

"Obey Your Polarity"

(1) *To what am I best adapted?*

For, in general, where I am best able to serve, will be the place where I can give the best service. Longfellow said, "Study wherein kind nature meant you to excell." Emerson said, more uniquely, "Obey your polarity." God has endowed you with certain mental and personal characteristics which express themselves chiefly in a liking for certain kinds of work. Only, let me warn you: you must not be so conscious of your defects that you are not ready to listen to God's voice, if he calls you into religious work. Our excuses are numerous. Remember how Moses, even after God had appeared to him and empowered him to work a miracle with his rod, said to God, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant," thus even affirming that God's very presence had not loosened his tongue. And yet God chose him to be the leader of his people. "Who made man's tongue? Is it not the Lord?" "The things which are impossible with man are possible with God." "I can do all things through Christ who strengtheneth me."

Consider then, whether with such powers as you have, fully consecrated

to God, you can serve best in special religious work. In every high school of the land, specialists make frequent visits, describing the advantages of their particular profession or business. The ministry of course is never presented except in denominational schools. Rarely are we brought face to face with the question: "Can I

Unity vs. Uniformity

By EDWIN M. POTEAT

In essentials unity; in non-essentials, diversity; in all things charity.

Infinite variety is the order throughout the natural creation. Nature abhors sameness. The leaves of a tree look alike; they are different. Closer inspection discloses multitudinous variations. In fundamental structure and needs and in the way their needs are met, the plants of a given species exhibit a complete unity. But no botanist can cramp their variety into his schedule of characteristics.

All normal human beings have hands, but the thumb prints of no two of them are alike. The attempt to make them alike would involve inconceivable complications; and if it succeeded it would substitute a rigid uniformity for the variety in unity which God ordained.

Thus botany and physiology cry out against uniformity. And psychology joins in to make the demand for uniformity in experience and in idea preposterous. To keep up that demand is to outrage nature, is to despise God's way with his world. What a stupid world it would be if some demiurge with a uniformity bee in his bonnet had made it!

The light waves that reach my eye are not the light waves that reach my neighbor's eye; and while we stand together looking as we say, at the same landscape, we see it differently. Heaven defend us from those who insist that we must see and feel and think what they see and feel and think. Heaven help those who help us to see our unity in essentials, our diversity in non-essentials, and who help us to keep in all things charity.

Shanghai College.

serve God best in religious work?" Unless our talents are utterly inadequate, we ought not lightly to say, we are not capable of doing this special work.

(2) *But the second consideration to help us to see what God wants us to do is the need and the opportunity.* Here I want to show you that the world's greatest need is religion and that here is the greatest call for workers. Other professions are running over with recruits. For every place there are a dozen applicants. But for religious work the ranks are never full.

The world needs the gospel of Jesus Christ, and somebody must

preach and teach it. Nowhere is the call greater than in the mission fields. China, Japan and Africa call. India, with Burma and Assam, appeals. Nor is there any less need at home. Study what is the greatest need of business, and Roger Babson will tell you: Religion! Read the addresses of educators at every educational convention, and they will tell you that the American youth need training in religion. What is the greatest offset to the country's wave of crime and lawlessness? The answer is the same: Religion! Is there any other field that is more in need of recruits? Can you show the same tremendous need for service in any other field of human endeavor?

Need and Vocation

The Methodists at the beginning of their denominational campaign announced that 13,000 young people would be needed in the next five years. At the same time, the life enlistment department of the Inter-church World Movement announced that in five years 100,000 recruits would be needed by the evangelical denominations. If the need gives you your vocation, hundreds of you must decide for special work in the kingdom.

(3) *But beyond and back of both of these considerations of your adaptation and of the world's need, is that deep conviction of God's call.* You have a right to it wherever you go. When Elijah was in Horeb, God passed by, and there came a wind and an earthquake and a fire. But God was not in them. Not by anything so external is God's message given. And then there came, so you read in the margin, "the sound of gentle stillness"—the still small voice. But who ever heard of the sound of stillness? And yet there in the inner recesses of the heart, there in the holy of holies of the temple of your life, God will speak and will say, "This is the way, walk ye in it."

You—and by "you" I mean you individually and not in the mass,—you should now ask yourself, "Have I enough talent which God can use, do I feel that the world's need is my call, and do I have down in my heart a growing conviction that God's voice calls me?"

And what holds me back? Is it my unwillingness to deny myself and follow Christ? When Dr. H. C. Mabie in 1891 was at Hangkow, Dr. Griffith John pointed out to him a young Chinese mandarin who had recently joined the church at the risk of his life. Upon his baptism he had presented to the missionary a fine fan on

which he had penned the words of Jesus, "If any man will come after me, let him deny himself and take up his cross and follow me."

Deny Thyself

Here the cross means our mission—God's will and our service to man. But preceding that is self-denial. This self-denial is not the cutting off of some sin. It is the negation of self that one may find self in Christ. The word in this passage is not the usual word deny, but is an exceedingly strong term used only on three occasions in the gospel: once in regard to Peter's denial of his Lord, once by Christ when Jesus said that he would deny before his Father the one who denied him before men, and third, on the occasion preceding his transfiguration when he foretold his crucifixion which he declared must be duplicated by followers. Delegates of this convention, have you thus denied self, so that you may be ready to take the cross?

Perhaps there is something else that holds you back. It is the consciousness of past failures. Some stain of sin, some consciousness of defeat, make us feel unworthy to accept God's call. If only, so we say,

I could change one past event, how gladly I would give myself today to God's service. Do you remember that symbol used by Jeremiah, when he went to the potter's field? The wheel is spinning around and the skillful hand of the potter molds the soft clay into a beautiful vessel. But alas, it is not perfect. A flaw is there. So almost ruthlessly the potter's hand crushes down the clay, and then builds it up again. The clay is now harder, the molded vessel is less beautiful, but it serves its purpose. It holds the cool water to refresh the traveler. So you may say today, "If only I were what I could have been, how gladly I would answer God's call." But my friend, God can use a second-best vessel and you too may draw water from the well of salvation to give to the weary. God gives you a second chance today. Heed his call.

What a time for a decision! Here old friendships have been renewed and new ones formed. Here our emotions have been hallowed and we have felt the thrill of noble ideals. This is what Tennyson calls "the halcyon hour." What are you going to be—a mere machine grinding out the daily product of life, or God's

child cooperating with the Father in his work? Do you wish just to be great somewhere, in some profession or business; or have you the purpose to let your light shine for God somewhere in this world of sin?

Preacher or Messenger?

When G. Campbell Morgan was in his earlier ministry at Rugeley in England, success had already come to him, crowds attended his preaching and conversions were frequent. Every Sunday night he was accustomed to go to his study and think over the day. On this Sunday night, he recalled with pleasure the crowds, their rapt attention, the success of his ministry, when suddenly there came ringing into his heart this question, "Are you going to be a great preacher or my messenger?" It was such a simple question, but it could not be answered at once. The more he thought of it, the harder it seemed to answer it. The hours passed by and it still was unanswered. At last when the morning light came creeping through the windows, he was able to kneel down by his chair and say "Lord, I want to be your messenger!"

Do you want to be just the Lord's messenger?



CHINESE FIRST BAPTIST CHURCH, NUMBER 1, WAVERLY PLACE, SAN FRANCISCO, CALIFORNIA

The Church Program on Stewardship

We have a tougher knot to split than we thought. Twenty-five millions of people have become confirmed in habits of careless use of their trusts.

By W. W. SCUDDER

A Review

REFORMS go by waves. When the time is ripe the movement sweeps the country, prompted and impelled by the psychological forces of the hour. Such a period opened a few years ago, when under the stimulus of certain developments in our common Protestantism, the impulse to the deeper consecration required for the larger tasks of Christendom turned the thought of denominational leaders to the subject of Christian Stewardship.

Widespread Neglect

The situation was desperate. Vast needs loomed up, but the members of the churches were indifferent. There had been a steady decline in per capita giving, with an enormous increase in per capita wealth. Urgent appeals for advance fell on deaf ears. Apportionments were half raised. Efforts to realize and increase them were resented. We seemed to be steadily petrifying in apathy. The sense of world responsibility was lacking in most, and dim in all. Few joined the church for definite service. Widespread ignorance of the principle of stewardship and neglect of its practice were prevalent. Probably not 3 per cent of professing Christians were proportionate givers. While systematic giving had received large attention among the churches, for nearly half a century proportionate giving had been ignored with disastrous results.

Period of Experimentation

It was clear that those who sought to build great advance movements must find more substantial foundations of responsibility. Instinctively it was felt that these must be based on stewardship. For some years now we have been feeling our way through a mass of somewhat chaotic ideas.

What are the principles of stewardship? How should they be stated? How should we phrase our covenants so that they shall be neither legalistic or indefinite? What methods should we employ? Which are spasmodic? Which will endure? Of the flood of literature, how much should we conserve?

Then followed numerous experiments. Drives for the education of pastors, officers and churches. Drives for enrolment of members, usually with indifferent success.

Results

Gradually light is increasing and our course is becoming clear. We see now we have a much tougher knot to split than we thought at first. Popular ignorance and misconceptions are vast and almost universal. They furnish fruitful soil for limidity and silent opposition. With the majority of our membership there is needed patient teaching of first principles by kindergarten methods. Not even the surface has been scratched by missionary education where we need a deep-soil plow. Can we yet say that one-half our pastors have clear convictions of the fundamental importance of the stewardship principle as the true basis of all Christ-like living? They are thinking about it, but have they thought it through? The war-are yet seems to consist of isolated and

feeble guerrilla attacks rather than of advancing columns of well-trained troops, and our programs are often uncertain, ragged, and indifferently pushed. In spite of its acknowledged supremacy, we often see the stewardship campaign pushed aside for temporary and shallower projects. This has been the impression left on my mind from a review of the various campaign programs. A few are clear-cut and definite. But most of them appear to lack this feature and some communions have outlined no program at all, depending on miscellaneous distribution of helps to promote local action.

A Program

From this review what suggestions can we gather for the construction of a church program on stewardship? Plainly the main object must be to leaven the church membership with the stewardship spirit. This, we should remember, cannot be done in a year. Twenty-five millions of people—even though they are the best in the world—who are the products of decades of neglect of definite instruction and training in this great principle and have become confirmed in established habits of careless use of their trusts, with consequent narrow and dim views of their responsibilities, cannot quickly leap out of their mental, moral and spiritual grooves. We must remember that to many who are pastorless there is no causeway of approach, and many others are carefully buttressed by pastors who form the chief obstacles to the acceptance by their people

of any such program. Now how can the spirit of stewardship permeate our churches? Never, in any real sense, if stewardship is treated as a separate department of the Christian life. It is not a single organ with its distinctive function in the body. It is rather the intricate system of nerves and blood vessels that permeates every part and on which the whole life depends. Stewardship embodies the "I ought" of the Christian—the "I owe" of the gospel. Whatever sense of obligation exists in divine or human nature—the urge that impels to self-giving for others—self-devotion to society—is expressed in that term. Consequently, it must infuse and control and direct all real life. And it should be so taught. No man can be a brother, a father, a teacher, a citizen, a patriot, or anything else that is useful, except as this quality of stewardship governs the discharge of his sacred, God-given obligations in any such sphere. Stewardship is not the financial department of the church, though it controls that department as it does every other. Stewardship—in the Christian sense, of course and always prompted by love—is the center from which we should view all life and from which should radiate all life's varied impulses. This then is the first essential in a church program of stewardship: Give the principle its rightful place and scope. When men see it thus—when they recognize the quality of stewardship as the prime ingredient in all noble living, they will cease to fear it as a shrewd financial scheme, they will respect it as the principle that should control all their possessions as well as all their processes of thought and life, and begin to reshape their practices in accordance with its suggestions.

The Stewardship of Money

After the universal sweep of stewardship has been thoroughly recognized, it will be perfectly safe for us to discuss that most practical and important department of it that we call the stewardship of money, and to suggest a program for its promotion.

A Minimum Program

Such a program should contain these factors at least:

1. There should be a review of the local situation so that the church can see just where it stands in its stewardship of money. Here estimates of wealth of benevolence and of need set forth by chart and diagram, will be stimulating. The "stewardship referendum" and "inventory Sunday" will be found invaluable. Penitential prayer and purposes of consecration might well be provided for, as records are reviewed.

2. The people should be given a clear and broad vision of stewardship in its wider relations to all life as urged above, for this larger view will soon put out of sight most of the trivial objections and misconceptions usually encountered. This would best be done by the pulpit.

3. There should be careful fertilization of the field through some simple, clearly printed statement of principles, parts, program and practices of stewardship, so

The Salt of the Earth

AN article in the editorial column of the "New York Evening Mail" says that a dozen men were discussing in the Pullman smoking-car compartment the downfall of a minister when a quiet man put his finger on a news item and said: "Hear this. It is in the same daily news as the account of the minister's downfall. A hardy bishop of Alaska (Bishop Rowe) reports that he has covered thousands of miles on snowshoes with only an Indian guide. Mercury 70 degrees below zero often—generally 50 degrees below. This clergyman is physician to the sick Indians; he is dentist; he is adviser; he marries them and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provisions to the starving miner in his solitary hut."

"That's the kind that evens up!" broke in one young man.

The heroic story, on the same page of the day's history with noisome treason to all virtue, is like the "salt of the earth." It cures putrescence.

—Tarbell's Teachers' Guide.

that all could be intelligent as to the main facts and processes involved. Simple systems of budgeting and accounting could be helpfully explained here.

4. Organization should be simple. (a) It should begin by gathering a nucleus within the church of advocates of stewardship. Reforms must start from within. They can never be established by outside agencies; a new committee, if no existing one is adaptable, should be put in charge of the local campaign. (b) Some intimate touch with the district fellowship forces should be secured for guidance and inspiration through institutes and conferences arranged by trained teams of associational leaders. State and national contacts may supplement but not supplant these local ties. (c) Some definite time should be set apart for focussing the

attention of the parish on the program—presumably within the period suggested by the denomination for the united consideration of the subject. The application of these principles should then in some way be pressed — through enrolment of proportionate givers, by an every-member canvass or in the enthusiasm of a church service, or by personal work of a committee. An experimental week of tithing has been tried with striking success in illustrating the principle and demonstrating the practice and advantages of stewardship.

Into such a program, as the discussion will doubtless reveal, can be introduced almost every variety of method and plan.

Towards some such minimum program the varied experiences of our churches seem to be pointing.

through him the world should be saved. Beware of the absorption of mind on temporal pleasures and interests. 'Now is the day of salvation.' Guard ever most zealously against all that in any way would hinder your attention to things of eternity such as a more convenient season or any future period which may never arrive. Remember the shortness, changeableness and uncertainty of life. 'Seek the Lord while he may be found and call upon him while he is near.' Begin immediately to live the life of the righteous that you may die the death of the righteous and that your last end may be like his.

"Now unto him that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy and to the only wise God our Saviour be glory and majesty, dominion and power both now and evermore." I am, by the grace of God,

Your loving brother,

A. L. BAIN"

If You Were About to Die

Sublime faith in the eternal verities writes this message.

IF you knew positively that you were to die within twenty-four hours, would you be in a proper mood to write a farewell message to your friends to be read at your own funeral service? It would require sublime faith in the eternal verities of Christianity to write such a message. One of the most unusual documents ever received by a representative of the Foreign Mission Society came recently from Mrs. A. L. Bain, widow of Missionary A. L. Bain who died at Valley, Neb., on June 9, 1922. He had recently returned from Africa where he had spent twenty-nine years in consecrated missionary service. Afflicted with a peculiar disease, he sought aid from the best medical and surgical specialists that America could furnish, often spending weeks in hospital institutions of international fame. But his case was hopeless. Sympathetically the doctors informed him that he had not long to live and that the end was not far off. Although painful almost beyond endurance and although it was impossible to take nourishment, the disease nevertheless left his mind unimpaired, so that up to the very hour of his departure he could experience the joy and anticipation of soon being with his Lord.

Two days before his death when he knew that the end was only a matter of a few more hours of suffering, he wrote a message to his friends with the express wish that it be read at his funeral service. Mrs. Bain has sent this message to the society. In view of the revelation which it gives of Mr. Bain's Christian character and the inspiring faith which sustained him during his illness and throughout his entire missionary career, his final message is herewith given to the readers of THE BAPTIST:

"I write this final greeting not because I posed as a saint on earth but because I am only a poor sinner saved by grace. To the redeemed who have gathered in Valley, Nebraska, in order that they may bid farewell to my earthly tabernacle, may you thank God you are gathered together in mutual fellowship through the death, resurrection and exalted life of our Lord Jesus Christ.

"Today I am absent from the body and present with the Lord. While on earth Scripture assured me that I would have another building not made with hands. So I will have gone from the home of the soul on earth to the home of the soul with the Lord in Heaven. What a blood-bought privilege it is that I may still continue to

add to my knowledge of the mystery of God's eternal evangel! What a blessed place where the soul will serve and adore the risen Lord in unmingled bliss forever and ever! Thank God there the weary are at rest, there the imperfect are made perfect. Bless God for his loving character in Jesus Christ and the blessed privilege of seeing the glorified Redeemer. May the Lord direct your hearts into the love of God and into the patience of Christ. Dear friends, till our gathering together unto him, God grant that you may continue to enjoy freedom and victory in Jesus Christ. Fritter not your fleeting life away. Fight the good fight of faith. Walk worthy of our vocation. Be patient, long suffering and forbearing, to engage continually in prayer and supplication, to live blamelessly before men and holily before God. From age to age he controls the long, long procession of events. In my case, as events have transpired, an all-wise and kind Providence has willed that I sojourn with you in Valley; yet during my sojourn the heart has often yearned for the Asalongoes in faraway Africa.

"Many, many a time I have not understood God's ways. I have tried not to forget that the house built on sand and the one built on the rocks were equally exposed to the descending rains and the floods that came and the winds that blew. At times during isolation and depression I have been somewhat perplexed by adversity. Then again I have been most grateful and felt triumphant remembering that all things work together for good. Life is a testing of our spiritual fidelity. God has been most sympathetic with us who suffered on the way. He has taught me to believe his heart cared and suffered even with me in my own suffering. During all my long illness God has been to me a very great reality. During my long affliction with its all too dreary and solitary hours it was also my good fortune to have had you as my friends. I thank you for your brotherliness expressed in many loving ways in things seen and things unseen, and for your abiding fellowship.

"Now just a final word with some of my friends who are present at my funeral service and with whom I talked while in my body at various times concerning the way of life. Men are religious naturally, they are Christians supernaturally. He taught us: 'Ye must be born again.' Have you been? Your eternity depends upon the answer. God sent his Son that

Voting By Mail

By HELEN B. MONTGOMERY

AN attractive pamphlet under the above caption is getting a wide circulation. It proposes to substitute for our present cumbersome method of indicating our choice of a candidate for office the simple expedient of mailing a ballot through the postoffice. The barest outline of the process is as follows: Every citizen of voting age receives through the mail a ballot. He marks this by puncturing with a hard pencil. The postoffice gathers up the ballots and wholly by machinery unwraps, sorts, counts and registers the vote. You may learn all the ingenious mechanism for accomplishing this.

The advantages of the plan are thus set forth in the pamphlet:

1. "Wide selection and sound election."
 2. An inexpensive, swift and practical modus for the popular referendum on all major measures and policies of federal and state legislation. By this instrument our legislators could keep in close touch with the electorate and receive its constant advice. The results in prompt and precise statutes would have a wonderfully good effect on the country's business, foreign relations and public morals.
 3. The purest form of "direct" government to discipline the wabbly representative form.
 4. A responsive balloting system to revivify all other meritorious political and electoral reforms.
 5. A beautiful form of direct primaries for all purposes.
 6. A presidential primary in connection with the party convention to the end of more liberal selection.
 7. Elections at half the present cost, with the advantage accruing to the taxpayer.
 8. A wide-awake and wide-encompassing electorate, that of itself would prove the most unifying force in America and for Americanism, a popular fascisti, a real bulwark against dangerous radicalism.
 9. Woman's great political opportunity. Twenty million more disinterested women marking and mailing the ballot would mean an evening up of the political voice and that woman's would be heard as distinctly as man's in public affairs.
 10. Effectual government—that is, technically and ethically perfect government.
- Any one desiring to study this question further should apply to the More Democracy Press, 104 West Monroe St., Chicago, Illinois.

Stewardship Nuggets

The primary need is consecration that puts money into the Lord's treasury. The dedication of life and substance is the road to immortal fame.

Principles and Precepts of Stewardship

Luke 16:2

By G. W. CASSIDY

I. Six Principles

1. In this world man possesses many things, but owns nothing. This is illustrated by the foolish rich man, Luke 12:13, and the Laodicean church, Rev. 3:17.

2. God is owner of all things by unquestioned title. Ps. 24; I Cor. 3:23.

3. What man possesses is a trust from God. God gives him power to get it, Deut. 8:18; holds him responsible for it, Matt. 25:14.

4. As a faithful steward, he has to use his possessions for God. Again, see the parable of the talents and note the inclusiveness of the trusteeship, as to time, talents and treasure.

5. He asks for a return of a share of this trust for the issues of his kingdom, not for himself, Ps. 50, but the kingdom, Luke 10:14. Failure to make this return is robbery, Mal. 3:8.

6. He requires that this share be laid upon his altar systematically, I Cor. 16:2; and faithfully, I Cor. 4:2; I Cor. 15:58.

II. Out of These Six Principles Come Six Precepts

1. Stewardship makes God's trust to man the basis of man's return to God. I Cor. 16:2; Matt. 10:8; II Cor. 9:6.

2. Stewardship makes the tithe the minimum of the steward's accounting to God. The basis of the tithe is in the very constitution of things. Its expression is in the law. It was endorsed by the Master, Matt. 23:23. Under grace man should do no less than under the law.

3. Stewardship makes the offering an act of worship toward God. My offering is an expression of devotion, I Cor. 8:8-9.

4. Stewardship makes giving one of the joys of the Christian life. II Cor. 9:7.

5. Stewardship makes possible the occupation of the world field for Christ. (a) It removes the biggest barrier to the progress of the kingdom, the financial barrier. (b) It secures the divine blessing, Mal. 3:10; Prov. 3:9 and 10. (c) It insures human activity, II Kings 12:7 and II Chron. 31:10.

6. Stewardship makes certain a final accounting with the Lord. The text and lesson.

Des Moines, Iowa.

The Message of Malachi

By FLOYD L. CARR

"Bring ye all the tithes into the storehouse."—Mal. 3:10.

I. The Curse (v. 9). "Ye are cursed with a curse."

Malachi's stern indictment. (a) They had repudiated their moral allegiance (v. 7). (b) They had repudiated their stewardship allegiance (v. 8).

Roger Babson says: "The tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turnover in this country amounts to over \$500,000,000,000. It is estimated that of this amount four-fifths pass through the hands

IT needs to be written as plainly as if written across the heavens in living letters of fire, that the past standards of giving to missions by our Baptist people will be inexcusable and inadequate and unworthy for the future. We must advance, and advance greatly, and advance now, or we shall gravely sin in the face of the most strategic and commanding calls that have ever challenged our Baptist people, from the first Baptists till now.—George W. Truett.

of the church people. One per cent of this amount would mean \$5,000,000,000 a year. Assuming that there is a profit of 10 per cent on this turnover, it would mean that there is coming each year to the church people of this country an income amounting to \$40,000,000,000. If the tithing process were in operation, this would give the church in tithes about \$4,000,000,000 a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than 1 per cent of their income to church and missionary work. If this were increased to 10 per cent the church would become the most powerful organization, and the wonderful results which have been indicated in this book could eventually come to pass. Then the church could come to its own in a great big way that heretofore it has been able only to talk about."

II. The Challenge (v. 10). "Bring ye all the tithes into the storehouse and prove me now herewith."

The law of spiritual blessing was fulfilled at Pentecost, and is fulfilled in Burma, and Korea and America today.

III. The Coronation (v. 16-17). "Then they that feared the Lord—and a book of remembrance was written."

The dedication of life and substance is the royal road to immortal fame. Note the Pilgrims—Bradford, Brewster, Standish, Robinson. Consider the supremacy of such names as Carey, Judson, Morrison and Livingstone.

Wilkesburg, Pa.

"Will A Man Rob God?"

By GILBERT N. BRINK

Dr. A. J. Gordon has said "Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any of you up to the determination to do generous things, you would run down again before next Sunday. That is what a solemn pledge to pay money to God amounts to—a ratchet to hold us up to the pitch we have reached."

Robert E. Speer says "We need some practical abiding principle like this [He is referring to the payment of the tithe] to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception."

It is the easiest thing in the world for

a man who does not deal with God in the matter of obligation as he does with his fellows, to find that he has not been giving to God that which is His.

Putting your stewardship relations with God on a business basis safeguards the joy of that relationship; for it means that you are not going to be neglectful of the needs of his kingdom. Honest acknowledgment of ownership never kills friendship. It strengthens its bonds. Disregard of property rights always brings trouble. To be any less sincere, or just, or business-like toward God than we are toward men is to fail as his steward.

Just now God's people have no more urgent duty than to face this truth.

The "separated portion" is business-like. It brings the same system and carefulness into our dealings with God that are required in the business world.

It tends to secure for God's great business at least the consideration that we give to other affairs.

The "separated portion" will provide the means for carrying out Christ's program. All other means for financing the kingdom program have failed. "Trifling means for raising money are a shame to the church in the eyes of the world." The reason for the shame and discredit, the failure and the irritation lies in the fact that these have been attempts to meet the financial needs of God's kingdom without acknowledging that we are His stewards. *The primary need however, is not money but the consecration that puts money into the Lord's treasury.*

Outline of Work Done In First Church, Bridgeport, Conn., Since Last January

By DONALD B. MACQUEEN, Pastor

By the plan adopted we worked along three lines:

1. A stewardship reading contest.
2. A stewardship institute.
3. A Sunday morning sermon series on stewardship.

We initiated and carried out the stewardship reading contest by means of our church family groups. Our whole constituency is divided into sixteen groups or districts with a leader and committee in each one. We purchased enough copies of "The New Christian" and the "Victory of Mary Christopher" to furnish one of each for every district leader. The leaders were required to circulate these books among the members in their districts, having each reader put his or her name inside the cover of the book. A number of copies of "Thanksgiving Ann" were also furnished to each leader. The contest was continued through two months. Monthly reports were made by the leaders as to the number of readers secured and a prize was offered to the district making the best record. At the end of the second month, it developed that ninety-eight people had read "The New Christian," eighty-four had read the "Victory of Mary Christopher," and 147 had read "Thanksgiving Ann."

The institute began on January 11 and was held on Wednesday evening for eight weeks. We had supper every Wednesday evening and one of the devices used to

create interest was the placing on the tables of half quotations from various works on stewardship. The diners were asked to put these half quotations together after the meal and the winner was the one who secured the largest number of complete quotations. Each quotation was read aloud by the person who completed it. Afterwards there were two classes: one for the teen age group and the other for adults, based on "The New Christian."

A brief devotional service closed the evening. The average attendance for the eight weeks was sixty-three.

During the latter part of this same period, the pastor preached four sermons on successive Sunday mornings on the general theme of stewardship.

To conserve the results of the reading, teaching and preaching, a league of Christian stewards was formed, which was joined by forty-seven people. Specific work has been outlined for this league.

An interesting circumstance following the whole campaign was seen in the fact that when the final every-member canvass was made toward the end of March, thirty-five people voluntarily increased their subscription. A large part of this increase is no doubt to be attributed to the campaign on stewardship just preceding.

My Money Creed

I Believe:

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting on this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite portion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I be able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church work that I may give wisely. I should give systematically. I should pray with my giving.

Obedience to this creed will lead us into the blessedness of giving. In 2 Corinthians 9:6-15, Paul gives a long list of the blessings that come to the liberal giver.

A Stewardship Catechism

1. What is a steward?

A steward is a man trusted with the management of estates or affairs not his own.

2. What is a Christian steward?

A Christian steward is one who acknowledges his accountability to God for the faithful administration of possessions.

3. What is the purpose of the Christian stewardship movement?

To bring people to the full acknowledgment of relations with God as his stewards.

"Will A Man Rob God?"

By GILBERT N. BRINK

ONCE upon a time, many years ago, there was a man who planted a beautiful vineyard. Then he planted a hedge round about it and dugged a winepress within it and he built a watch tower to protect the same from robbers. Then when everything was ready he rented out his vineyard to husbandmen, who agreed to take care of it and at the end of the year after the crop had been gathered, to pay him a definite portion as rental for the use of his property.

The owner went away into a far country and when the time for the payment of the rental came round he sent his servants empty handed. Then the owner sent other servants but they treated them the same way. Finally he sent his own son to collect the rent for, said he, "Surely they will respect my son and pay the rent to him." But the renters, when they saw that it was the owner's son who had come said "Let us kill him. Then there will be no heir to receive the property and we can get it for ourselves." So because they coveted that which was not theirs they killed the owner's son. But later they paid with their lives for their wickedness.

Can any one read this ancient story and fail to catch in it the lesson of God's ownership and man's stewardship and the price that must be paid by him who is not faithful? Malachi's challenge still rings out, "Will a man rob God?"

4. What is the ultimate authority for stewardship of possessions?

The teaching of the Scriptures; required by law in the Old Testament; in the New Testament the expression of a loving loyalty.

5. Is there any difference between the recognition and the acknowledgment of God's ownership in all things?

Yes. Most people recognize God's ownership, even to the point of saying, "All that I have is the Lord's," but the Christian is taught in the Scriptures to make acknowledgment by the setting apart of a definite portion of his income.

6. Where does the stewardship of possessions begin?

It begins in the setting apart of a definite portion of income, known in the Scriptures as "the first-fruits."

7. What is the tithe?

The tithe is the acknowledgment of God's ownership and man's stewardship by the giving of a tenth of the income to the Lord's work.

8. Why is the tithe or tenth adopted as the minimum standard of giving?

(a) Because it is the only standard indicated in the Scriptures as the minimum acknowledgment of stewardship.

(b) Because experience proves that tithing produces adequate funds for carrying forward the work of God's kingdom.

9. Is the principle of the tithe operative today?

Yes. But this acknowledgment of God's sovereignty is made now in loving loyalty rather than because of legal obligations.

10. Are tithing and Christian stewardship the same?

No. Tithing is but a part, while stewardship involves the whole of life.

11. Should the tithe be expected from the man of limited means?

"Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee." Every one is entitled to all the blessings that flow from a proper recognition of God in the life. God will honor his faithfulness.

12. What should be tithed?

The net income from whatever source; this is easily found by deducting from the entire amount received the actual expense of doing business. Living expenses are not a part of the expense of doing business.

13. What are some of the results?

Southern Presbyterians and Methodists have enthusiastically taken up the plan. Some smaller bodies, for example the Adventists, have practiced it for years with large results. Overflowing treasuries and large fields of activities have generally followed.

14. What are some of the results that must be expected by the unfaithful steward?

Covetousness in heart and life. This sin of covetousness is undoubtedly the greatest barrier to the coming of the kingdom. "There is that withholdeth more than is meet, but it tendeth only to want."

15. What are some of the rewards that may be expected of a faithful steward?

The fulfilment of Scripture: "Give and it shall be given unto you." "There is that scattereth and increaseth yet more." "The liberal soul shall be made fat." "He that soweth bountifully shall reap also bountifully." And the resulting enlargement of soul which invariably follows co-operation with God.

16. How does a congregation become interested in stewardship?

The most efficient method so far tried is a well-planned organization that will secure at least three things:

(a) It must secure to every member an opportunity to worship by giving.

(b) It must safeguard the personal liberty of the givers in the administration of tithes and offerings.

(c) It must recognize the value of teamwork in carrying out the kingdom program.

Gleanings from New York State

By BENJAMIN STARR

The First Church of Oneonta organized a storehouse tithers' league that began to function June 1, 1921. The membership during the first twelve months averaged forty-four. During this period all pledges of its members to the church and New World Movement were paid up to date, \$17.50 per month paid into the community chest, \$1,000 set aside for a building fund and a surplus remained at the end of the

(Continued on page 1065)

The Missionary Library

Answers to the questions: "How is your missionary library kept up to date?" and "What system do you follow in the purchase of new books?"

IN the issue of August 5 of THE BAPTIST Mrs. Helen Barrett Montgomery in an article "Some New Books for the Church Library" offered a prize for the best answer to the questions, "How is your missionary library kept up to date? What system do you follow in the purchase of new books?" There were many responses, and it was impossible to decide between the two letters which appear herewith. We therefore print them both in full.

Ladies Reading With Real Enthusiasm

Cincinnati, Ohio, Aug. 25, 1922.

My dear Mrs. Montgomery:

Under the heading "Some New Books for the Church Library," in a recent number of THE BAPTIST, you offer a book to the one sending you the best answers to the two questions; one being, "How is your missionary library kept up to date?" and the other, "What system do you follow in the purchase of new books?"

I am glad to have this opportunity to tell you what we are doing in Hyde Park.

Last year our society voted to purchase the study books listed on the reading contest leaflet, and circulated them among our members. A number of the "other books" were in the public library, and we made good use of them. The conditions of the contest last year were such that many did not read, but this year our ladies are entering into the reading with real enthusiasm.

The reading contest leaflets were greatly delayed in reaching us, but by sending to Chicago for them we were able to secure them, and we have already purchased six of the books on the special list and expect to buy six or more soon. We agreed at our last meeting that each of us would buy a book, read it, and pass it on to others of our circle and friends.

Public Library Aids

There is a fund at the disposal of our Cincinnati librarian, Mr. Hodges, which provides for the purchase of religious books. We lost no time in presenting our leaflet and at least a dozen books have been bought and are waiting to be catalogued and put upon the library shelves. In this way, while we cannot possess all of them, we have access to and can read almost all of the books recommended on the leaflet. Our ladies buy the 50 cent books which wear very well with careful handling, and the more expensive ones, as, for example, "The Americanization of Edward Bok," and "The Soul of an Immigrant," we get from the library. There are nineteen copies of the former in the various branches of our library and several copies of Mr. Pauunzio's book, which is especially fine. In replying to the question of a friend as to just how his viewpoints had changed after coming to America, Mr. Pauunzio acknowledges his debt to Browning for his splendid optimism, and to Tennyson who taught him to disregard custom where it was a choice between right and wrong. And the "big brother," what a friend he was to the poor Italian lad! What wonderful big brothers we could all be if only we would but see the need!

In regard to keeping our books up-to-

date, we are kept so busy reading the new study books that we have no time for our old ones. We want to be strictly up to the minute in missionary affairs. The more we read the more we realize the bigness of the enterprise, the beauty of it and the great need.

Very sincerely yours,
MRS. CHARLES ROSEGATE.

An Appreciated Opportunity

Dayton, Ohio, Aug. 9, 1922.

My dear Mrs. Montgomery:

I notice that in THE BAPTIST of August 5, you are asking two questions which have been my problem since last December. The second question is so easily answered that I shall dispose of it at once. The Literature Department of the General Board of Promotion has such a good list of classified books that it was not difficult to make a selection even though there had not been the reading contest list to guide one. And then there were the splendid book reviews for which you were responsible, and not having money for the purchase of all that you recommended in THE BAPTIST and in *Missions*, I read the

reviews many times and decided which books were best suited to our own needs.

Many years ago our Sunday school (Linden Avenue) was given a case full of books. They were the usual type of books for that purpose but were popular among the children at that time. Later, a group of young people, fresh from college, renovated the shelves and added a better choice of fiction. After a while there was established in our community, a branch of the public library and our own small collection fell into disrepute. For years it has been locked up and idle.

Last winter the missionary committee of the church met for the discussion of its problems and for the planning of a more far-reaching missionary education. Happily some one suggested a missionary library using our old books as a sort of bait. The idea pleased those who were present and immediately a librarian and an assistant were appointed. The old books were brought to light and it was found that many of them were in excellent condition and really good literature. These were rearranged and enough of the undesirables discarded to make room for new missionary books. It was decided to make the library a church affair and the new departure was advertised in all departments with the result that our women's missionary circle made a large gift for the purchase of the first additions. Several organized classes followed with smaller gifts and there were several personal gifts of money and a number of books were taken from private shelves or bought by individuals. Of course the librarian has tried to suggest titles and to see to it that only perfectly safe books have been received. We have welcomed not only books dealing directly with missions, but also inspirational books, books on church organization, and indeed any sort of wholesome book for men, women and children. We open our library not only at the Sunday school sessions but during prayer services and missionary meetings.

One Hundred Three-Month Books

Just recently we have found that we may borrow from the public library and at present we have a hundred books, our own selection, which we may keep for three months. Our own books we lend for two weeks with the privilege of renewal and a fine of 5 cents per week if not returned when due. Our borrowed books we lend for one week, with the same privilege of renewal and the same fine. Our fines have paid nearly all of the small running expenses, such as rubber stamps, gummed numbers, etc.

Our literature secretary is becoming intense about the new reading contest and we are needing to add to our shelves some of the new books. It is the purpose of the librarian to advertise this fact among some of the departments and classes which have not shown a great deal of interest up to the present time. And besides, she intends to keep looking over the pages of *Missions* and *THE BAPTIST* for any possible chance to obtain books as prizes.

Thanking you for this opportunity to try for another book,

Yours sincerely,
SUSAN C. MENDENHALL

The Way of a Boy With a Sermon

By C. R. SWAIN

COMPOSES himself with a deep sigh; listens attentively for three minutes, in unimpeachable form.

Cautiously reaches hymn book from rack; drops it; recovers it; reads hymns for five minutes.

Explores trousers pocket and examines with deep interest one magnet, two nails, three pencil stubs and several bits of unclassified junk. Drops something, and hunts under seat until discovered and as-you-were-d.

Sighs heavily; inspects all the stained-glass windows, and the overhead architecture and decorations.

Puts sole of left foot against back of pew in front, at level of knee, and is highly surprised when foot drops noisily. Repeats same exercise with right foot, with same result.

Sits still and gratefully sucks peppermint offered by merciful aunt.

Sighs heavily. Experiments to see what will happen if he presses on his Adam's apple while head is extended forward; strange choking sound ensues, immediately suppressed by domestic authorities.

Takes a recount of articles in book rack; finds old paper fan, and discovers that it will make a cracking noise if flipped in a certain manner. Flips it in a certain manner until reproved.

Explores coat pocket for solace; looks happier; a mysterious hissing sound, like escaping steam, leads to probe, revealing old camera bulb; confiscated.

Sighs heavily; listens for five minutes. Dissects and reassembles flashlight;

finds piece of string in pocket, and practices Scout knots for a peaceful interval.

Stands up with a sigh of relief; thank goodness, it's time for the last hymn.

The New World Movement

The Year's Text: "And I, if I be lifted up, will draw all men unto me."

The Year's Key Word: Personal Responsibility.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

"Forward-Step Sunday"

Superior, Neb., Rev. B. H. Ward, pastor, so named Sunday, Sept. 10 and observed it accordingly. At the Sunday evening service the pastor was present, but took no part in it. Instead, about a dozen men from all walks of life—trainmen, building laborers, factory men, and so on—were on the platform and each told briefly but with telling effect what Jesus Christ was to him.

The following card was given for signature:

Believing That With Christ I Should Go Forward, By His Grace—

- I will attend regularly the services of the church a. m. . . . p. m. . . . prayer meeting.
- I will attend and participate in the work of the Bible school. . . . B. Y. P. U. . . . Mission circle. . . . Helping Hand Circle. . . .
- I will invite and try to bring to a church service at least one person each week.
- I will serve where needed and to the best of my ability.
- I will try to inform myself in the doctrine and work of the church.
- I will teach a Sunday-school class.
- I will act as a substitute teacher when needed.
- I will pray and work to bring one soul to Christ before Christmas.
- I will greet strangers at the church.
- I will contribute regularly to church expenses.
- I will contribute to missions through the church.
- I will subscribe for THE BAPTIST.
- I will remember in daily prayer my church and pastor.
- I will establish the habit of having grace said at table.
- I will establish the habit of family prayers and reading of the Bible.
- I will give a tenth of my income for the work of Christ.
- I will as rapidly as possible pay all that I am in arrears on my pledge to Missions. . . . Building Fund. . . . Current expenses. . . .

(Signed)

Laymen's Work in Northern California

The laymen's councils of the Northern California Baptist Convention have drafted the following as their standard for their respective churches under the title of church objectives, printed on sheets 19x25 for posting on the wall. They purpose before each associational meeting to send out a questionnaire covering the various activities outlined to the pastors and local councilors and to tabulate the answers upon the large printed form upon the wall so as to check up during the association the work of their church for the year in comparison with that of the other churches of that association, including the

financial report. The plan was submitted to the pastors during their conference at the last state convention and endorsed unanimously. In many of the churches, after checking up with the church objectives a new effort to "mend the fences" where needed is being made. Best methods for carrying out the various points in the standard will be discussed at the councils and already an increased demand for stewardship, missionary and other literature is resulting.

Church Objectives

1. Evangelization
 - a. A definite annual evangelistic program.
 - b. Two organized home visitations among members each year.
 - c. Definite study for personal work.
 - d. The entire church to make one Sunday each year a day of visitation to the homes of all the members.
2. Attendance
 - a. Congregation averaging equal to 80 per cent membership at each Sunday service.
 - b. Prayer meeting averaging 30 per cent membership.
 - c. Communion service averaging 66-2/3 per cent membership.
3. Missions
 - a. Equal importance with local work.
 - b. Definite consideration in all organizations.
 - c. Presentation from pulpit at least once each quarter.
 - d. Funds forwarded each month.
4. Finances
 - a. Tithing League.
 - b. Annual canvass of every member not in tithing league.
 - c. Use of duplex envelopes (both sides).
 - d. Pledge from new members immediately following admission into church.

A Cycle of Prayer

Special Topic for Emphasis during September: Facing the task: Rallying the forces of the local church for the season's work.

Our Work and Workers at Home

- 25th day—Alaskans and Mormons.
- 26th day—Latin Americans.
- 27th day—Europeans.
- 28th day—Rural and Mining Communities.

Our Country

- 29th day—National Government.
 - 30th day—State and City Governments.
 - 31st day—International Relations.
- "Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice."

5. Denomination Relationship

- a. Full representation at associational meetings, including women's, laymen's, B. Y. P. U., and Sunday-school organizations.
 - b. Full representation at convention including women's, laymen's, B. Y. P. U., and Sunday-school organizations.
 - c. All transfers of membership reported to pastors of church interested.
 - d. Church letters granted and pledges involved reported to pastor of church interested.
 - e. Report of pledges other than for local work sent to state headquarters.
 - f. Fifty per cent of families, subscribing to denominational paper.
 - g. Number of young people attending denominational colleges.
- ## 6. Sunday School
- Equalling our denominational S. S. Standard.
- ## 7. B. Y. P. U.
- Equalling our denominational young people's standard.
- ## 8. A Women's Society
- ## 9. A Laymen's Organization

Work In First Church, Wichita, Kansas

By JOHN B. SMITH, Pastor

This church is carrying on a constant campaign for Christian stewards and has been successful in enlisting a good many people.

We had Dr. Agar here last spring. We revised our entire list of stewards and discovered some forty who had back-slidden or moved away. We have at the present time 267 tithers.

On the Sunday Dr. Agar was here we reached 166 new ones, which I thought was a great achievement. One of our deacons has been chosen to organize and lead the Christian stewards. We hope to make this a clearing house where many questions may be answered as to "What is stewardship?" "How shall we tithe?" and "How shall we distribute?" Personally I can say, after a long experience, there is nothing in the church life which so concentrates and consecrates the whole Christian life in the cause of our Master like faithful, conscientious stewardship, in personality, prayer and purse. If Christians would become faithful stewards in these three fields of Christian endeavor, our perplexing problems of modern church life would be solved."

One of the deacons of the First Church, Parkersburg, W. Va., made the following statement one night at prayer meeting: "I confess that I have always been stingy in giving money and it hurt me to give it to the church, but January, year ago, I started to tithe and now it is a delight to give and I have never enjoyed my Christian life or my church work as much as now. I advise you to try it."



The Open Forum



STEWARDSHIP LEAGUES OR STEWARD-SHIP CHURCHES—WHICH?

During fifteen years' experience as a pastor I have observed that churches have generally permitted organized groups within the church to take the place of the organization of the church itself. The greatest problem of a pastor is to unify and coordinate church organizations and get the church to function as such.

I am opposed to the "stewardship league" as a group within the church. It is wrong because it is based upon the assumption that the majority can be church members without being stewards. It is wrong because it places the ideals of stewardship before a small group and not before the whole church. Rather than to attempt to form a group of stewards within the church, I have undertaken the larger task of getting the entire church membership to assume the stewardship obligation. My efforts in two different churches have been successful.

Last spring we preceded our every-member canvass with a six-weeks' campaign of education and training along stewardship lines. At the beginning there were no tithers in the congregation and the total weekly income of the church was approximately \$50 per week, coming chiefly from sales and entertainments conducted by the women's societies. When I accepted the call to the pastorate of the church last December, it was understood that all "money raising schemes" would be given up and the church would be financed by the tithing plan. I assumed that the entire membership was in sympathy with the plan and would cooperate. At the close of the fourth week of our educational campaign, I sent out income report cards to the entire membership, requesting them to report the amount of their weekly income in order that our committee might forecast an operating budget for a year's work. The reports came in promptly and we found that the weekly income of the congregation was \$2,400. The tithe of this amounts to \$240 per week. We therefore drew up a budget of \$12,480 for a year, taking it for granted that every member would pay his full tithe or more. We trained seven teams of canvassers and took the every-member canvass, asking each member for a minimum pledge of the tithe.

The results show that our plan is not a mere theory. It works and we commend it to other churches. From a resident membership of 228 we secured 214 pledges, representing 273 individuals (in some instances husband and wife pledged together). The membership was practically unanimous in its response to the tithing plan. The total amount pledged was \$12,664.78 for the year, or \$243.16 per week.

One third of the budget year is now past, two of the months being July and August. Our treasurer's report shows that bills amounting to \$3917.01 have been paid during this period. This is only slightly less than one-third of the total budget. The best months of the year are still before us, and from present indications receipts will exceed the total amount of the budget before the close of the year.

The visible results are not all financial and material. The practice of stewardship has deepened the spiritual life of our people and has thrust forth laborers into the harvest. Sixty new members have been added, thirty-five by baptism. Our prayer meetings have increased in attendance and interest. The spiritual life of the church has been greatly revived.

We could not report a stewardship league to our state committee and therefore have not met the denominational requirements in stewardship; but we challenge any church in the denomination to show a larger percentage of tithers, or a membership more fully committed to the principle of Christian stewardship. Our

records are open to the stewardship committees of other churches, state and nation; and we respectfully invite them to investigate and study our plan for the establishment of stewardship churches throughout the Northern Baptist Convention.

FRED R. McARTHUR

Bethlehem, Pa.

THE NEW TESTAMENT

The article in THE BAPTIST of August 12 entitled as above is weighted with a great suggestion which can well be the beginning of a great blessing not only to Baptists but to all Christians. Why not have a "renaissance of interest in the New Testament." No doubt it would mean as much to the modern religious world as the Greek renaissance did to the world of letters before the Reformation.

There is a very hazy notion in the minds of most of us about what the New Testament teaches. Our information is altogether too second-hand and fragmentary. Why not "study to show ourselves approved unto God; workmen that need not to be ashamed, rightly dividing the word of truth."

The New Testament contains the teaching of the Great Teacher. Would it not be well to spend a whole year in studying "What Jesus Says" in our mid-week prayer meetings? Let the Baptists lead out in weekly New Testament readings along this line.

The writer and his church a couple of years ago read the New Testament through from October to June, a chapter a day, and the pulpit and prayer meeting study of the year follow on. It was quite a change.

The Pocket New Testament League might be a great help. The spirit of Charles H. Alexander would hover over Christendom as it read daily from this "all-sufficient ground" of our faith and practice.

If I understand my church history aright, it was the New Testament or the material out of which the New Testament shortly came that Jude referred to when he wrote the exhortation "to contend earnestly for the faith which was once for all delivered unto the saints." If we are to indulge in a theological cleavage let us first of all become a discipleship of the New Testament. New Testament theology without too much of the marginal interpretation of the ages is what is wanted.

Then too a study of the New Testament might reveal that it is chiefly a book of religion and ethics revealing the thoughts of the Great Teacher under the greatest of Old Testament passages, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might" and "Thou shalt love thy neighbor as thyself." Why not? Let the Baptists lead out.

JOHN W. MERRILL.

The Fact and Responsibility of Privilege

But glory and peace, to the soul of every man that worketh good, to the Jew first, and also to the Gentile.

By ARTHUR T. FOWLER

IF there were no sense of privilege life would lack interest. The most picturesque country is one broken up into hills and valleys. The Bible contains the greatest story of privilege of any form of literature the world has ever known. God chose a nation to make them his special people, surrounding them with privileges. Look at the number of passages in the Scriptures calling the Hebrew people the elect of God. The Jews of Paul's time and before him are a type of the privilege that fills the world today. That privilege that God bestowed on the people of Israel was for a purpose, that through the Jews there might come the light to the Gentiles. They were privileged that they might bless, and that same law holds today. Wherever God gives a man privilege, it is for a purpose. It will answer many of the problems in your life, the struggle, the pain and the conflict. In friendship, the measure or privilege determines the measure of responsibility. The greater the friendship the greater the standard of responsibility. In the making of money, the test of a man's life is not the power to make money, but what he does with that money when he has made it. It is the responsibility of using that privilege for the blessing of others that is the test of one's life.



Young People's Work



Topic for October 8

THE FOLLY OF PROCRASTINATION
Eccl. 9:10.

By Dr. HERBERT HINES

Procrastination consists in postponing some task we should do now; the folly, in that the delay adds to the burden of the task and subtracts from our ability to perform it. You have a business letter which requires a brief, immediate and simple answer. You might write it directly after dinner, but no, you read the newspaper, make a few phone calls, and putter around till bedtime and conclude: "I'm tired now, I'll write it in the morning." Next a. m. work to do—can't find time all day—worry about it. A few days pass; in desperation you dash off a few lines and send it special delivery. The wait added the weight of fear, dread, worry, plus 10 cents, all representing the folly of procrastination. Procrastination is a sucker of vitality.

Two youngsters were building a snow fort, rolling snowballs a half yard in diameter and piling them up. One became interested in rolling a ball till it got so big he could not lift it to the wall. That, too, is the folly of procrastination. You do not do the task when it should be achieved and it gets too big for you. So many folks say, "I'm so busy," when they are only busy worrying about the work they ought to be getting at. They are only waiting to start to commence to begin to go to work!

We get accustomed to letting things slide, never doing today what we can put off till tomorrow, with the result that inactivity and the habit of delay fasten themselves upon us. The fellow who tremblingly fears to propose to his girl tonight will have a horrid day tomorrow, be more trembly tomorrow evening, and what's more, the other fellow may get ahead of him! Delays lose battles, too. In 1 Kings 20 we learn that Benhadad, the Syrian, was drinking himself drunk in the pavilion he and thirty-two kings that helped him, while Ahab, the Israelite, was pressing the battle. The result was that, "The Syrians fled and Israel pursued them." They lost money, also. Three men bought an option on a piece of property, intending to sell it to an institution. They left the matter of insurance to one of their number, who happened to be in touch with that business. He neglected to see to the matter, though questioned about it by the others two or three times. One day his phone rang and one of the trio said: "Have you insured that house yet?" "By George, no, I've put it off, I'll go tend to it right away." "Never mind now," came the words over the wire, "it is burning down."

The folly of postponement is seen in the way some people put off accepting Christ, advancing the decision day from time to time till they procrastinate away

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

the day of grace. It is seen in young people's societies when leaders and presidents put off starting the meeting, waiting habitually ten or fifteen minutes, thus creating an atmosphere of dragginess. It is seen when young people intend to speak in meeting, but put it off minute after minute, week after week. It is seen in preparation for meetings: leaders knowing their responsibility weeks ahead, put off preparation till the Sunday afternoon of the meeting. Lack of preparation is due not to lack of time or lack of ability, but to procrastination.

*"Tomorrow, tomorrow, not today,
Hear the lazy people say."*

There is also a social side to procrastination—the inconvenience you cause others by your delay. So many sorrows in the world are due to others postponing action! How many hours have prompt and punctual people spent waiting for procrastinators. Dante hit it off right when he wrote in his "Inferno,"

*"It is always those who are ready,
Who suffer most in delays."*

A good jack to lift your wheels out of the mud of procrastination is Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might;" which translated into our own language is,

DO IT NOW!

Stewardship Program

YOUTH, THE STEWARD

Hymns: "Jesus Calls Us, O'er the Tumult"; "Christ for the World We Sing."

Scripture: Matthew 25:14-30; Psalm 8.

Prayer.

Hymn: "True-hearted, Whole-hearted, Faithful, and Loyal."

Discussion of the Topic

I. That God trusts us with his riches, is the fundamental idea of this great parable. God has delegated the administration of his world to us as stewards because he believes in us. Time and talents and every kind of human gifts and opportunities are placed in our hands as part of the wealth of God invested in us as faithful stewards of the manifold grace of God.

"It is required in stewards that a man be found faithful" (I. Cor. 4:1,2).

II. In the parable we read, "Good and faithful servant." Here are the elements of a great life. Christ does not say a great

life is splendid. He does not say a great life is illustrious. He does not say a great life is heroic. A great life is all these and more, but Christ does not say so. He simply says "good and faithful"—faithful to the trust of God.

"What is it to be faithful? It is to be full of faith. It is trusting God down to the end of the journey, through storm and sunshine, through adversity and prosperity, through good report and evil report, saying ever with the last breath, 'Though he slay me, yet will I trust him.'"

"It is fidelity. It is being trustworthy as well as trustful. It is trusting God until men can trust me. It is being loyal to duty; so devoted to truth, so steadfast to principle that no lure of quick success can tempt me to be faithless. It means that I should rather be defeated than lie; that I should rather fail in business than succeed through dishonesty; that I should rather be broken in fortune and ruined in reputation than compromise my honor. And it is all this, not for a day or a year or a decade, but for life; not merely when it pays, but when it costs; not only when it is applauded, but when it is hissed; it is unto death." —J. I. Vance.

In stewardship the greatness of God is manifested in that he asks so little and gives so much. He gives much because he believes in our faithfulness; let us not betray the trust, but rather be faithful unto death that we may receive the crown of life.

"To every living soul that same he saith, 'Be faithful'; whatsoever else we be, Let us be faithful challenging his faith."

The young people of today can play a tremendous part in the advance of the kingdom through our denomination. At the present time an emergency confronts Northern Baptists.

A Crisis In the Work

God has wonderfully blessed all of the great societies at work within the Northern Baptist Convention. The reports submitted at the Indianapolis Convention were inspiring. But, on account of general financial conditions and decreased receipts, all organizations were asked to retrench. This means that practically no new work can be undertaken; very few new missionaries sent out; a number of our noble missionaries kept at home; church buildings halted; decreased work by the colleges. Not only that, but the societies have big debts which must be paid. These are our debts. This is our work. Receipts for the summer have been exceedingly light. There is one way out. We must pray and give our way through! Inquire about New World Movement pledges. Urge people to pay up.

God is counting on us as young people to do our utmost. We must not fail him in this hour of need.

Questions for Discussion

What is the chief requisite in a steward? Apply it in home life, school life, church, other activities.

What change in your view of your life and possessions does this principle of stewardship make?

In what way can the Lord count on me in the present denominational crisis?

Hymn: "The Son of God Goes Forth to War."

Benediction.

Reading References

"The Stewardship of Life", Agar, 75 cents. "The New Christian", Cushman, 50 cents.

Special Offer

Send to B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., for sufficient number of copies of the pamphlet "Mine and Thine" to supply one for each member of your society.

First Church, Hamilton, Ohio B. Y. P. U.

The annual meeting and banquet of the B. Y. P. U. of First Church, Hamilton, Ohio, was held in the church parlors Aug. 9, 1922. After a bountiful repast we had the annual election of officers with the following results: Pres., D. A. Henninger; vice pres., Raymond Baker; sec., Robert Anderson; treas., Miss Elsie Schroder; chairman social committee, Miss Irene Lordy; corres. sec., Miss Loraine Baker; librarian, Marion Wright; pianist, Mrs. D. A. Henninger; chm. devotional committee, Miss Alice Witters; supt. junior society, Miss Inez Grimes; supt. intermediate society, Miss Fay Randall.

Miss Edith L. Place, our new state president, was the principal speaker of the evening, giving an interesting and inspiring talk on our B. Y. P. U. We are expecting great things from Miss Place this coming year and the Hamilton B. Y. P. U. has very reason to believe that she will not disappoint us.

Our slogan for this coming year is "Forward with Christ Together—Something more for Christ."

Secretary's Annual Report to Church

The past year has been one of the reatest years that the Hamilton B. Y. P. U. has experienced during its thirty years of existence. Many of our young people have risen to the pinnacle of Christian service, as well as the fact that many young people have accepted Jesus Christ as their personal Saviour, mostly through the medium of our B. Y. P. U.

Through the efforts of our outgoing president, Robert Anderson, the society has been rescued from the hole into which it had fallen. We regret to see him go, but rejoice in the fact that he is seeking higher Christian service.

The group plan was used again this year, and with great success, each group going to outdo the other in getting up interesting meetings.

A Hallowe'en party was held at the home of Mr. and Mrs. Pieper, and every one had a merry time. A hotter time is

promised for the next Hallowe'en sociable. Miss Vera M. Rice, vice-president of the B. Y. P. U. of A. was the speaker at the Miami Associational B. Y. P. U. Rally which was held at our church in February. Great enthusiasm was demonstrated.

We came out second in the associational contest, winning thereby an Ohio Assembly ticket. The first winner, Lincoln Park Church, received a St. Paul Convention ticket.

The average attendance for the year was 85 per cent; the largest number present 166; the lowest fifty. Our offering was divided as follows: current expenses 50 per cent; scholarship fund 15 per cent; convention fund 15 per cent; Gordon Ave.

Hello! This Is Headquarters Speaking!

Just want to call your attention to recommendation No. 1 as passed by the 31st anniversary convention of the B. Y. P. U. of America:

"That the tithing and stewardship campaign be carried on with increased vigor during 1922-1923 and that the effort to secure one million tithers be continued indefinitely."

During October we are giving special attention to this subject and we most earnestly plead for your heartiest cooperation.

ALSO

Let me call your attention to the fact that the 32nd Anniversary Convention of the B. Y. P. U. of America, will be held in historic Boston, July 5-8, 1923. Young people's societies should begin planning now to send delegates.

JUST A SECOND

I meant to remind you to order at once some of the stewardship leaflets as mentioned in connection with the topic.

JAMES ASA WHITE,
General Secretary.

Mission 10 per cent. We stressed the convention fund to the extent that we were able to send two delegates to St. Paul Convention and two to the assembly at Granville, the total amount given to the four delegates being \$170. We feel that too much stress cannot be laid upon the conventions, and are planning to send twice the number next year.

We have been furnishing the church, free of charge, a weekly bulletin since last February. Time and space do not permit of our mentioning other accomplishments. We do not claim to have lived up to our possibilities, either as a society or as individuals, but we hope and believe that we have made considerable progress and we want to do even greater and better work this coming year than we have in the past.

Let us make our B. Y. P. U. mean "Be Young—Be Pleasant—Be Useful."

May we go forward with Christ in all things, and may our motto for this coming year be "SOMETHING MORE FOR GOD."

RAYMOND G. BAKER, Sec.

All Aboard for Burton

On a certain Tuesday evening in August, a crowd of merry young folk gathered on a dock at Tacoma, Wash. Soon two trim little launches chugged up. It wasn't long before every member of the jolly company was stowed safely away on board.

Who are they? Why the Tacoma bunch: Or in other words, a crowd of Tacoma District B. Y. P. U'ers.

Where were they going? To the Baptist assembly at Burton, Wash., for it was Tacoma night at the assembly!

What good times coming and going! There were games and singing and fun galore. Arriving, there was time for only a peep at the new tabernacle, a squint at a beach party or two, and then the breathless race back to the waiting boat. But all agreed that—

"It's a good thing to go to Burton!

It's the best thing I know.

It's a good thing to go to Burton

Where they have some pep and go.

Then goodbye to sin and Satan,

Farewell, all things bad.

It's a good, good thing to go to Burton

And it makes my heart glad."

(Tune, "Tipperary")

Straight From the Shoulder

Be it resolved that the members of the Baptist Young People's Union of America now urge the Baptists of the United States to support and aid in the enforcement of the eighteenth amendment of the constitution of the United States, and that we urge the Baptists of Canada to support the efforts to bring about Dominion-wide prohibition of the liquor traffic, and that a copy of this resolution be sent to the president of the United States and to the premier of Canada.

Our Baptist young people intelligently enjoying their priceless heritage of political and religious liberty, for which their forefathers unhesitatingly suffered and laid down their lives, keenly rejoice in the new blood-bought liberties of the people of Central Europe, and we believe, and affirm, that the time has come to demand in the spirit of the sacrificial past and the conviction of eternal justice this same liberty for the stricken peoples of Armenia and Syria who have suffered centuries of unspeakable cruelties at the hands of the brutal Turks.

This convention representing over 3,000,000 American and Canadian Baptist young people requests that the leading allied governments of France, Italy and Great Britain, and especially the United States, make immediate efforts to save this martyred race and to guarantee them the right of complete self-determination.

We call upon all young people's organizations and especially upon the heroic veterans of the United States and Canada of the late world war, to join us in this

(Continued on page 1057)



The Chimney Corner



Programitis

PROGRAMITIS is a disease which attacks good Baptists in the month of September. If allowed to run its course it proves delightfully catching, contagious, and infectious; and in the end reduces its new patients to a state of incurable interest. Programitis symptoms develop in the head, but spread rapidly to the heart; if good circulation is induced, it energizes even the feeblest into accomplishing undreamed-of deeds with their hands and pocketbooks. Entirely fashionable, so catch it! Spread it!

Programitis Germs

You will not have progressed far before you discover that the American Negro is the national mission study subject to be treated in your fall meetings. For a unique program try the title, "Stitched with Black." We suggest souvenir programs for this occasion, made from squares of white cardboard overcast with black wool; a sensible plan would be to leave enough of the wool hanging to form a chain to which a pencil may be tied, so that the audience may have every encouragement to jot down notes explaining the six topics listed, as follows:

Stitched With Black

1. A Stitch in Time Saves Nine.
2. Gathered at the Waste Line.
3. Cut to Fit the Cloth.
4. All Wool and a Yard Wide.
5. Garments in the Way.
6. Through the Eye of a Needle.

Our country is literally *stitched with black* since every tenth person in the United States is a Negro! The Baptist Literature Department (276 Fifth Ave., New York) has prepared splendid new leaflets which may be used to develop the above topics, for example: 1. What stitch in time so vital as "Schools for Negroes in the Southland"? (5 cents); also "Spelman Seminary" (5 cents); "A Golden Jubilee" (Mather, 3 cents); "Now and Then at Hartshorn" (2 cents).

2. The *waste line* is in all our northern cities where the exodus of Negroes from the South has brought overwhelming congestion. It is our Christian Centers which *gather* them at the waste line. Use the splendid leaflets: "Olivet—A Negro Center" (5 cents); "Our Northern Negro" (5 cents.)

3. Simple needs for simple folks is the meaning of "cut to fit the cloth," and for this our Fireside Schools and the little publication called *Hope* give the Baptist response to the need. Leaflet: "The Fireside School" (5 cents), and "Joanna P. Moore" (3 cents.)

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

4. To be "all wool and a yard wide" is the unstinted praise which belong to those notable Negro men and women who are filling distinguished and difficult positions. "Two Who Serve Their Race" (3 cents) will give you inspiring stories of Mrs. Moore, of Pittsburgh, and President Booker of Arkansas Baptist College. The young people's textbook, "The Vanguard of a Race" (50 cents) has twelve remarkable Negro biographies, among them our own Nannie Burroughs, of Washington, and Mrs. Walker, of Richmond. "Race Grit" by Coe Hayne (\$1.25) is brimful of these shining examples.

5. Last year, in the issue of THE BAPTIST for Sept. 17 an attic dream was given in the Chimney Corner pages called "Garments In the Way." If you have saved your back numbers you will be able to re-vamp the end of that dream as a sugges-

tion for sending a box to Mather, our barrel school, where a fascinating work is done at their sale-house with garments new and old.

6. This sixth topic suggests stories, stories, stories! Plenty have already been suggested, but our Baptist Department of Missionary Education (276 Fifth Ave., New York) has just issued three booklets, of nine Negro stories each, for use in Sunday school this fall: "Black Shepherds of Kingdom Come," "Written in Black and White," "Negro Life in the Southland" (10 cents each). A set of four Negro charts may be ordered for 25 cents. So much for *Negro Programitis* in the fall.

For winter programs the subject is to be *India*, and for one meeting we suggest:

Brown-Bred and White-Bred

1. Say It With Flours.
2. Wise Men of the (Y)East.
3. Dough Our Mothers Raised.
4. Kneads!
5. The Ten-Cent Loaf.

Souvenir programs should be decorated with advertisements of bread, of course. The topics may be developed as follows:

1. The pathos of heathendom which wreathes its idols with garlands of flowers is seen in "Beauties of Hinduism" (2 cents); "Brahmanism or Hinduism" (2 cents).
2. Wise men are mentioned in "Since India Went Over The Top" (2 cents) and "India, The Land of Contrasts" (3 cents).
3. "Bridal Pictures" (3 cents) and "Woman's Rights in India" (2 cents).
4. See pages 14—22 of *Survey* for the needs of our Baptist work in India.
5. This "loafer" may be either the Ten-Cent Baptist in America who halts our work by small gifts; or, you may use it to refer to the robber tribes who prefer loafing to earning, see "The Gospel and the Criminal Tribes of India" (5 cents).

A somewhat different set of programs would be:

Investments In India

1. Compound Interest.
2. Principal and Interest.
3. Spell It With Capital.
4. The Balance Sheet.
5. Extra Dividends? Or Mortgages?

1. Since a "compound" in India means a mission station, the number of our missionaries, the influence of their home life, mass movements, etc., may easily be culled from a reading of "Our Year In The Orient." (15 cents)

2. This, of course, will be about Baptist schools—see "Our Work In The Orient";

P'or Lil Brack Sheep

*P*OR lil brack sheep, done strayed away,
Done los' in de win' an' de rain;
An' de Shepherd, he say: "O hirelin',
Go fin' my sheep again!"
But de hirelin' frown—"O Shepherd,
Dat sheep am brack and bad."
But de Shepherd, he smile, like dat
lil' brack sheep

Was the onliest lamb he had.

An' he say: "O hirelin', hasten,
For de win' and de rain am coF;
An' dat lil' brack sheep am lonesome,
Out dar so far from de fol."
But de hirelin' frown: "O Shepherd,
Dat sheep am ol' and gray."
But he Shepherd, he smile, like de
lil' brack sheep

Was as fair as de break of day.

An' he say: "O hirelin', hasten,
Lo, here am de ninety-and-nine,
But dar, way off from de sheep-fol'
Am dat lil' brack sheep ob mine."
An' de hirelin' frown: "O Shepherd,
De res' ob de sheep am here."
But de Shepherd, he smile, like de
lil' brack sheep

He hol' it de mostest dear.

An' de Shepherd go out in de darkness,
Where de night war cool' and bleak;
An' de lil' brack sheep, he find it,
An' lay it against his cheek.
An' de hirelin' frown: "O Shepherd,
Don't bring dat sheep to me."
But de Shepherd, he smile, and he
hol' it close,
An,—dat lil' brack sheep wuz—me!

also "Kindergartens in India" (5 cents).

3. Spell It with Capital—money. See pages 14-22 of *Survey* for needs.

4. The balance sheet refers to "Our Hospital Work in South India" (5 cents). Also see "Our Work in the Orient." For invitations you will find the special packet of twelve hand-colored postcards of India (15 cents) very attractive.

Books breed programitis more quickly than anything else, and every up-to-date Baptist church is having at least one reading contest. But books need a proper inculcation in order to "take", so we suggest that at an early meeting in the fall you introduce either "Animated Bookmarks" or "Big Print for Baptist Eyes."

I. *Animated Bookmarks* are persons in appropriate costumes sitting on the front seat of the meeting, attached by colored tapes of considerable length to the reading contest books which stand in a neat row (backs to the audience) on a table in front. A reader seats herself at this table, picks up and opens a book, wonders what it is about, pulls lustily on the tape bookmarker and draws its animated end up to the table to give a bright little review of the book. Souvenir programs may be slender bookmarks "headed" and "tailed" by attractive Negro and India pictures bearing the list of books your circle is to read.

II. *Big Print To Open Baptist Eyes*. This will be a somewhat more graphic elaboration of the same animated book reviewers by means of a little play. Clever programs may be prepared in the shape of white cardboard spectacles: two ovals with a curved bridge between, black-edged. Fold these in the middle of the bridge, lognette style, so that when they are handed to the audience only one-half of the spectacles shows; print on this upper glass: "Big Print To Open Baptist Eyes." Then, when the spectacles are opened, on the left inside glass should appear the list of Negro books to be read, on the right glass the list of India books. Our Baptist Department of Missionary Education (276 Fifth Avenue) has reading contest lists

prepared for all ages. Generally speaking, the list for young women is the most attractive for the usual women's circle.

The little play introducing these books should consist of a Baptist lady seen consulting an oculist: "I find great difficulty in reading mission books," she wails, "don't I need glasses?" "Madam, you do!" says he, and proceeds to fit her with spectacles of different types. At each fitting, immense books come walking toward her, she reads title aloud, gleefully crying: "I see! I see!" whereupon a costumed character steps out from the covers and tells about the rest of the book in as fascinating a style as possible.

These giant books are easily made from the largest size of wrapping paper. A paper store, or a furniture dealer, can provide the makings! They should be high enough for the speaker to be concealed between the covers, which are to be folded, book-form,—properly titled, and decorated in a design similar to the real book. *Always have piles of these actual books on hand for the costumed characters to sell at the close of the meeting!* (i. e., "Strike while the iron is hot.")

Since subscriptions to missionary magazines will eventually increase the active ministry of our churches a hundredfold, we suggest that your prayer meeting is the legitimate place to secure subscribers. Now that so many congregations gather for church-nights with varied features following supper, it is fortunate that there are two short plays, "ready-to-serve," which may be used. A "Tableau Vivant" introducing missions will be found on page 484—486 of September *Missions* (order from 276 Fifth Avenue) and a dramatic sketch called "Alice in Everyland" to introduce this boys' and girls' magazine. *Everyland* may be ordered, free from Miss M. H. Leavis, West Medford, Mass. *Everyland* is published by our own Mrs. Peabody, and for \$1.50 a year furnishes delightful stories and plans for any one between the ages of seven and fifteen. It is \$1.25 in clubs of five or more.

they can meet and study and worship). These are simply suggestions for your article; *write exactly what you really think*; and before you begin, read Acts 17:26; Colossians 3:23-25, to decide how God feels towards black men and white men.

There will be a prize for the best boy's article, also a prize for the best girl's article. The rules are:

1. Stories due November 1, 1922.
2. Do not write more than 500 words.
3. Give your age, name and address.
4. Mail to me in care of THE BAPTIST, 117 South Dearborn St., Chicago, Ill.

Now I hope that Genoa, Nebraska and Northwood, New Hampshire and Newburyport, Massachusetts and all the other places where our most interested contestants live, will remember to dip their pens in ink and address their loving friend, Margaret T. Applegarth.

Young People's Work

(Continued from page 1055)

attempt to save a race from destruction by petitioning our own and the allied governments for quick action. We ask that the officers of this convention take steps at once to put this resolution into effect.

Convention Impressions

This convention has given me a firmer determination to "brighten the corner" where I am.—Maysel Bowman.

It has been a blessing to me.—Mrs. E. R. Clarke.

I have been inspired in such a manner as never before. It has been one that will leave an everlasting impression on me.

It is one of the most beneficial and inspiring meetings I have ever attended.—Grace Harris.

I now realize what a wonderful organization the B. Y. P. U. of A. is.—Zella Rush.

This convention has helped me much. It has helped me to understand more about B. Y. P. U. work.—Helen Smith.

The most inspiring convention I ever attended.—Martha Anderson.

My impression of the B. Y. P. U. of A. is that the motto "Forward with Christ" has been carried out.—Forrest Bishop.

The convention at St. Paul was the best I have ever attended. The good it has rendered is unlimited.—Ainslee Hickerson.

Every convention I attend makes the future of the Baptist denomination look brighter to me because of the sort of young people we have.—H. J. Howard.

The convention is the most wonderful, inspiring meeting which I have had the privilege of attending in my life.—Verla Withars.

The most inspiring meetings I have ever attended.—B. Allman.

Nellie L. Mitchell of Detroit, Mich., is the author of the hymn, "The Love Tithe," which is published by the Woman's Foreign Missionary Society of the Methodist Episcopal church. It is a stewardship song. It is a new song and may help our own women to make their meetings interesting.

The Young Reserves

New Contest: If I Were Black

Dear Young Reserves,

Do you remember what a perfectly splendid India contest we had this summer when a lot of you turned yourselves into Hindus for a day and wrote me letters about "When I Was Hungry"? Well, the time has surely come for another contest; and of course, since all the grown-up Baptists are spending the fall months reading and studying the Negroes, let every Young Reserve put on his and her thoughtfulest thinking-cap and write the best possible article on the subject: "*If I Were Black*."

The way to do it is to pretend that you are black; then ask yourself whether you simply ache to be white-all-over, or whether you are content to be black-all-over. You will want to see whether you *like* the white folks, or *envy* the white folks, or *hate* the white folks. You will have to decide how you feel about being called "coon"

and "nigger" and "danky." Probably you will want to choose a place to live,—would you rather *stay* way down South in Dixie in a little log cabin with no school to attend, or *move* up North to live in some wretched old neighborhood where enormous rents are charged for even a ramshackle "Home, Sweet Home"? No doubt you will think about the Baptists who build *schools* down South (so that the poorest Negro can work his or her way through) and build *Christian Centers* up North (so that the poorest Negro can have one big friendly gathering-place where

*Take my life and let it be
Consecrated, Lord, to Thee.*

What a wonderful old hymn! But we so often omit the stanza which begins:

*Take my silver and my gold;
Not a mite would I withhold.*



Religious Education



International Uniform Sunday School Lesson for Oct. 8

THE BIRTH AND CHILDHOOD OF JESUS
Lesson: Luke 2 Golden Text: Luke 2:52

Setting

The Bethlehem where Jesus was born is six miles south of Jerusalem, Nazareth, the childhood home of Jesus, is a hill-encircled town about eighty miles from Jerusalem. Four days was the usual time required for the journey, but in the case of Mary and Joseph it is probable that it took at least six days. The lesson of today is the only recorded event of the childhood of Jesus.

Lesson

The first thirty-nine verses of Luke 2 are devoted to the story of the birth of Jesus, the presentation in the temple, the meeting with Simeon and the aged prophetess Anna. Verse 40, which introduces the printed lesson for today takes Jesus at a period beyond babyhood. "And the child grew and waxed strong, filled with wisdom; and the grace of God was upon him." What a gracious picture of childhood! Thus he is introduced in the lesson, and in the last verse he is described as "advancing in wisdom and stature, and in favor with God and man." Between these two significant verses lies the total that we have recorded of Jesus' childhood—yet it is much. The feast of the Passover was the chief Jewish feast of the year. This began April 14. As he was now twelve years old, "a son of the law" according to Jewish custom, it was binding upon Jesus that he also attend the feast. There was no obligation placed upon women, though they often attended. It was obligatory to attend for two days, but it required seven days to observe the three great festivals occurring at this time—the feast of the Pentecost and of the Tabernacle following the Passover. It may have been that Jesus thought his parents were to stay the seven days. They had gone a day's journey before they missed him—not unnatural since there were many returning in the same caravan and the boy might easily have been with other kinsfolk or acquaintances. So "they returned to Jerusalem, seeking him . . . after three days they found him in the temple, sitting in the midst of teachers, both hearing them and asking questions; and they were amazed at his understanding and his answers." His mother's mild question of reproval the boy met with "How is it that ye sought me? Knew ye not that I must be in my Father's house? And they understood not . . ." But he went down with them to Nazareth and was "subject unto them."

Leading Thoughts

Every child has something he may teach to his parents if they but have the wisdom

to listen. 2. The picture of the ideal child—he "grew, and waxed strong, filled with wisdom; and the grace of God was upon him"—is one which every mother should covet for her own children. 3. "Success is growing to your full spiritual stature under God's sky."—Carlyle.

Like Other Boys

*HE was a boy like other boys,
And played and sported with the
rest.
He had his troubles and his joys,
And strove for mastery with the best.
He was great-hearted, tender, true,
And brave as any boy could be,
And very gentle, for he knew
That Love is God's own Calvary.
And one thing I am sure about—
He never tumbled into sin,
But kept himself, within, without,
As God had made him, sweet and clean.
—John Oxenham.*

"Different" Sundays

(May not some of these suggestions from one of the most successful Bible classes in the country, reaching and embracing the highest types of manhood and womanhood, be the very thing your class needs to give it a wider influence?)

Every Sunday at the Burrall Bible class, Stephens College, Columbia, Mo., is different from every other Sunday, largely due to the work of the two university committees made up of some of the most prominent men and women on the campus.

When the "Tigers" met the "Sooners," all "Homecomers" were invited to attend the Burrall class. The engineers opened their St. Pat's celebrations by attending the Burrall class en masse. Farmers fair opened with a grand march of 400 "ag" students to the Stephens auditorium.

Some folks skeptically asserted that university men would never come to Sunday school. One Sunday was declared fraternity Sunday, and on that day nine fraternities and men's boarding houses reported 100 per cent of their membership in Sunday school. The sororities, on their day, reported four houses with a 100 per cent Sunday school attendance.

Occasionally, Miss Burrall announced a "date Sunday," and the following Sunday folks streamed into the college auditorium in pairs. "Twin Sunday" was a day on which each member brought another, a "twin" to class. On Valentine Day, the "twin" became a "living Valentine."

On "Poppy Sunday," a five minute sale of flowers netted \$263 for French war orphans. The Sunday before Thanksgiving admission to class was a potato, an apple or a coin, but students came to class laden with pecks of apples and potatoes, cans of fruit and huge sacks of flour. So much food was brought that the entire platform

was covered with gifts for those in need.

One Sunday afternoon, a member of the Burrall class returned to his room to find one of his "buddies" lying on his back on the bed with the Bible open on his knees. The "buddie" was evidencing keen enjoyment over the verses he was reading.

To the Burrall member, he called, "Say, boy, you ought to read this book. It's the keenest philosophy I've ever heard of. Beats Aristotle a mile," and he handed the newcomer the Bible opened to the Book of Job.

When asked to join the "gang" for an afternoon hike, the "buddie" absolutely refused to lay down the fascinating book.

Many university students are discovering the rich stores that await them in the Book of all books, the Bible.

Bow Wah—and Some Others

By E. E. BOYD

Twenty-two years ago Bow Wah entered the Chinese Mission School, which now is located at 106 South Oxford Street, Brooklyn. He attended the school regularly for twelve years, meanwhile going through the public schools. He then went back to China to finish his medical education at the Boone Medical School, in the Canton district. He has since been a practicing physician in his native city.

During these years he has exerted a strong Christian influence. He has forced the company to which he belongs to close the entire building in which his office is located on Sunday, and he goes always to church and Sunday school. Dr. Bow has now brought his son, Bow Fong, to Brooklyn and placed him in charge of his old teacher, Mrs. Boyd, to be educated under the influence of the mission.

Five of the former students have, this year, brought their sons to have them educated in the school as they were. It was an inspiring sight to see this group of fathers, standing on Sunday not very long ago to present their sons to their old teacher, craving for them the same help which had shaped their own characters.

The men in this school raised the money and built the church at Hokshaw, and the mission house at Nowtung. The pastor of the Hokshaw church, three of the deacons and the Sunday school superintendent, were former pupils in the South Oxford Street Mission.

Do our city missions pay?

Indicative of the increasing number of Southern Baptist laymen who are making a larger contribution of their funds to religious causes, it is announced that Mr. D. Rich, a prosperous business man of Winston-Salem, N. C., has contributed a library to Buie's Creek Academy at Buie's Creek, N. C., as a memorial to his wife.



Our Own Folks



Philadelphia Letter

By ARTHUR C. BALDWIN.

A just judge has been stirring the city tremendously by a far-reaching campaign against the illicit selling of drugs. Hundreds of weeping unfortunates have been gathered in. Scores of vendors who have been busy handling the coke were brought in also. Then some of the "higher-ups," the master minds who were enriching themselves, the "ring" which proved to be men of the lowest strata, were laid hold on. Now that all this is done, the judge would reach farther. He states that the great, respectable manufacturing companies, the pharmaceutical agencies are producing more of these deadly drugs in a day than our physicians and society at large can use for legitimate purposes in a year. Again it is the demand for an enlarged application of the Christian conscience. The line of connection from the rich, prosperous, respectable companies and stockholders to the distraught, desperate, criminally minded dopestier is unbroken.

The summer has seen plans for the sesqui-centennial in 1923 approved by congress and gathered into the hands of the able Colonel D'Olier as president of the board. Against them are frankly ranged some captains of industry who fear an inflation of the labor market and other values with a subsequent, serious reaction. It is too late, however for the opposition. Our friends can begin with confidence to prepare for a visit to this great city. We do not know as yet how much it will cost us or them. The mayor asks for \$40,000,000. We know it will be plenty at any rate and see the undertaking as one of the dominating influences that the churches must face for the next four years.

The Baptist Ministers' Conference had its first meeting on September 11 with an able sermon by J. Francis Behrens as its program. Among the prominent members who will be much missed is the Rev. Joseph Bennett who was very recently called home. An able preacher and much in demand as a pastor at large, Dr. Bennett has filled the latter years with great activity hereabouts and was loved by all.

Dr. Carter Helm Jones is among us

again after a wonderful summer in Czecho-slovakia. His friends are glad to see that his health seems fully restored, that the strenuous trip was evidently a great benefit. The First Church and the city will benefit this winter as Dr. Jones gives out the detail of what he has seen and felt while abroad.

Your correspondent started to make a bird's-eye review of the way the conference spent the summer, possibly with a view to finding in the symposium an answer to the question as to the best way for a minister to spend his vacation. It was easy to get information. Mayberry camped; Agate went to the Adirondacks; Main tried to do two men's jobs; Maxwell motored; Igler had a pastorate on Mt. Desert in Maine. Dr. Conwell was on the farm,—but what's the use? One man's meat is another's poison. Enough that we are back, satisfied to be where we are, and eager to realize our plans.

Among the new pastors we welcome Rev. John Day from Yonkers, who begins his pastorate at the fine Memorial Church, succeeding W. H. Main. S. L. Brace has begun his ministry at Lehigh Avenue. Rev. E. A. Harrar has come to the First Church, Camden, succeeding the beloved and sainted Lyell.

The resignation of Rev. S. R. Williams at Nicetown is announced.

Many friends of Rev. Harry W. Barras, director of the Sunday-school literature service department of the Publication Society and indefatigable correspondent of the *Watchman-Examiner*, will be pleased to hear that at the commencement exercises in June, Temple University conferred upon him the degree of doctor of divinity.

Many pastors have good reason to boast of their young people but Rev. John W. Elliot of Wayne Central has particular reason in that he found when he returned from his vacation, on their own initiative, his young people during the summer had raised the last \$1,000 and paid off the indebtedness for the Miller Memorial Mission, the place where his people work among the Italians.

On Nov. 2, in the Logan Church, the Pennsylvania fundamentalists will set up a conference. Among the speakers will be Dr. B. C. Taylor, formerly of Crozer, M. P. Boynton of Chicago, probably Nathan

Wood of Boston, and Cary S. Thomas of this city. There will be an open forum discussion with speakers pro and con of the question: Do Baptists need a statement of principles? Some of us would like to feel that the question was settled at Indianapolis but evidently there is still the desire for discussion and light. May it be light and not heat that any of us give to the matter.

Our city mission work among the Italians continues to grow and to demand investment of funds and strength. The latest step is the purchase of property next to the church with an outlay that will amount to \$12,000. This will be adapted and used for a dispensary. Already from three to five thousand cases are treated annually in the mission. It will also be used for a part of the Sunday school that is overflowing the church. There are now seven paid workers on the staff of this mission of the Baptist Union.

Gloucester Memorial Church

By CHARLES H. WATSON

The imposing and appropriate edifice for the church at East Gloucester which is to take the place of the meeting-house which was destroyed by fire about a year ago, has already been commenced. Pastor John B. Wilson has inspired his people to build for the future and for the whole community of the East and of the old Provincial city. Gloucester is emphatically a colonial city, with all of the flavors of the Puritanical commonwealth. Befittingly there the new house is colonial. It will stand in a strategical location, and have all the practical features of a modern church: workshop, and will have a minister solid, sincere, Biblical, and modern to the core.

Verily happily the dedication of the new meeting house will come at the time of the celebration of the three-hundredth anniversary of the founding of Gloucester, and the pastor's thought was that instead of the Chapel Street Church, which name was attached to the old house, it ought to be called the "Gloucester Memorial Church" because of its interesting association with the city's approaching celebration, and so it will be. All the details of the new house are wisely planned for gospel industry, and the plant will serve the community well for many years. The parsonage standing at the left of the wing of the meeting-house is what it should be. Already the minister's family is in it, anticipating the widening work which the new equipment will make possible.

It will take \$60,000 to complete everything. They will finish the wing at once, paying as they go—hoping to dedicate in August, 1923. As a people they are far more willing than wealthy. They will economize and sacrifice and pull together, that is certain. And they will win. But the achievement will be more swift and sure if the prosperous among their brethren will bear a helping hand. Pastor Wilson is always cheerfully busy, and he and his flock are mighty good people to help.



THE NEW GLOUCESTER MEMORIAL CHURCH BUILDING

St. Louis

By W. E. DARROW

When the \$175,000,000 campaign was put on in Missouri, it was hoped that the \$3,000,000 asked for would be easily raised. Of this amount, \$1,500,000 was to be devoted to missions, and the other half for the six schools and the four philanthropic institutions the Baptists have in Missouri. The week from Nov. 30 to Dec. 7, 1919, was called "Victory Week Campaign," in which subscriptions for these schools and philanthropic institutions were secured, the subscriptions to be collectible in five installments, the first payment coming Jan. 1, 1920. The fund for missions was to be raised in the churches through the regular apportionments and every-member canvass and the duplex envelopes, exactly as the missionary money had previously been raised. Missouri received great inspiration from the campaign and a substantial amount has been secured for both objects. However, our state has not realized its quota, only \$981,756 having been subscribed during Victory Week for our schools and philanthropic institutions, and not a few of our Missouri churches having no definite plan or method with respect to the raising of money, under the five-year plan, for missions. About 40,000 new members have come into Missouri Baptist churches since the campaign started, and these must be enlisted for its success, as also the other Baptists of the state who neglected their opportunity to give for these objects. Therefore, the \$75,000,000 re-inforcement campaign.

The aim in Missouri will be to make good all arrearages in offerings and push forward to completion the canvass. More than this, to project a great evangelistic effort, whereby the unsaved in Missouri may be reached and saved for Jesus Christ. Dr. J. C. Owen of Fulton, has been released from his duties as pastor that he may give himself for the next few months to this campaign. Dr. R. B. Whiteside of this city will be the general director for our association. Associated with these brethren are others to advise and help. Dr. S. E. Ewing is the publicity director for St. Louis. The campaign will do much, it is believed, to unify and strengthen Baptist work in the state.

Our St. Louis Baptist Brotherhood met in the Water Tower Church on Sunday afternoon, Sept. 10. Dr. James Hardin Smith, pastor of the North Presbyterian Church, delivered an address on his trip through Palestine in 1914. The next Sunday afternoon meeting will be on Oct. 8 in the West Park Church. A meeting for election of officers and general sociability will be held soon after. Brother W. E. Been of the Third Church is chairman of a committee on arrangements for the meeting. Brethren G. M. Chilcotte, E. Matter and B. Short are a committee on nomination of officers for the new year.

The city B. Y. P. U. will hold a training school for B. Y. P. U. workers during the week beginning Nov. 12. A good program is being arranged. There will be a rally in one of the churches of the city on Sunday afternoon, Nov. 12; class work each evening from Monday to Friday, inclusive. The executive committee of the city union is the committee to arrange for the training school, with the writer as chairman. He will also be director of the school. Among the special features this year will be the flashlights, a demonstration each evening by one of the un-

ions of some part of B. Y. P. U. work, also the "pepper-box"—brief talks by the young people on "B. Y. P. U. Spirit and Purpose." Dr. R. B. Whiteside will speak at the Sunday afternoon rally. The faculty has been secured. We are expecting to have the best training school for B. Y. P. U. work ever held in our city.

There is difficulty among the Italian Baptists of our city. Their pastor, Rev. Amedeo Pascuita, was asked either to resign or to give himself entirely to his work as pastor, and he tendered his resignation, effective Sept. 1. For the past three years he has been preparing himself through medical study for the practice of medicine, and he has still about a year for the completing of his study. It was felt by the mission board and the Home Mission Society that he was taking too much of his time for this study and that he could not give sufficient attention to his church if he intended to practice medicine. He intended, he says, to devote his entire time to the study of medicine, but when his congregation discovered he was leaving, they insisted, so he avers, upon going with him, and starting an independent church, to be known as the Independent Italian Baptist Church of St. Louis. Brother Pascuita accepted the offer, but the movement will be probably short-lived. The membership of the church is only about thirty. Work at the Italian center will be continued. The mission board maintains a day nursery and does welfare work in the Italian district. Brother Pascuita has been pastor of the First Italian Baptist Church for six years.

The Ministers' Conference met again, after the summer vacation, on Monday, Sept. 10. Brother H. C. Combs presided. Our meetings are in the Third Church. After a brief time for telling of vacation experiences, Drs. O. L. Wood and J. C. Owen spoke on the re-inforcement campaign. Topic of meeting, Sept. 18, was "Rallying our Forces for the Fall and Winter Campaign." Sept. 25, church federation meeting at the Y. W. C. A. Oct. 2, field reports, election of officers, discussion: "My Church and its Task." Led by the program committee. Oct. 9, Book reviews; paper, "Should the Emphasis in our Preaching be Changed?" by Brother L. B. Arvin. Further program to be arranged after election of new president. The present program committee, consisting of the writer, Dr. R. B. Whiteside and Brother W. L. Nash, continues until the end of 1922.

Detroit Baptist Doings

By ALBERT H. FINN

September finds our Detroit Baptist brotherhood refreshed and invigorated for an aggressive kingdom campaign. Detroit, the dynamic is back in its old-time stride and pushing determinedly toward the second million mark, which careful surveys made by public service corporations show will be accomplished by 1935. It required over 200 years to gain the first million but the second is confidently expected to be gained in fifteen years. Such is the trend toward the great industrial centers! This mighty migration makes the evangelization of our larger cities the overshadowing problem of our day and generation.

The Detroit Baptist Union has recently closed its fiscal year, the greatest and best year in every way in its history. The churches reported the largest number of accessions, the educational work reached

its highest achievement, our work among the foreign speaking groups and among the rapidly increasing Negro group, has been splendidly effective, and the treasurer's report shows a total of \$262,052.14. The annual report now in print is being circulated among the churches. It is an inspiring document.

Nine new Baptist building projects are now on, or soon will be, counting both our white and Negro groups. The Royal Oak edifice will be dedicated in October. The Northwestern (formerly the Hudson Avenue) will follow soon after, and then the Redford Church. These three are all splendid and worthy structures, auditoriums only as yet, but to be followed soon with Sunday-school and church-house units. Completed, these will aggregate a value of \$375,000. The other buildings are all greatly needed but for smaller congregations if we except one of the Negro churches—the Macedonian Plans for the St. Clair Heights Church are ready for bids and the same will be well under way before snow flies. All this has called for real heroic giving and faith but our Lord commends these virtues and Detroit Baptists have prospered in practicing them.

The Roumanian Baptist Conference held its annual meeting in the Second Roumanian Church, Sept. 2-5. It was largely attended and the reports both from the United States and European fields were most inspiring. Dr. C. A. Brooks of New York, Dr. Frank L. Anderson, president of the International Seminary of East Orange, N. J., and Dr. H. C. Gleiss, general superintendent of the Detroit Baptist Union gave addresses. Detroit has three Roumanian Baptist churches and all in flourishing condition. Several of the ablest leaders in Roumania went from Detroit. The reflex influence of the missionary work done in Detroit is seen in the progress of our Baptist work in Roumania and other European countries.

Rev. Frank Kaiser succeeds Rev. C. A. Daniel as pastor of the First German Church. Rev. T. J. Edwards becomes pastor of the Birmingham Church, Rev. J. C. Hill has accepted the pastorate of the Ferndale Church and Rev. E. B. Jacobsen is the new pastor of the Wyandotte Church. We are glad to welcome these splendid leaders to the large tasks afforded by the metropolitan area.

The Baptist Ministers' Conference which meets Monday mornings in the Woodward Avenue Church has its printed program out and a very worthy one it is. There is a splendid spirit of cooperation manifest.

Sunday, Sept. 10, was a great day at the Woodward Avenue Church. Dr. Hoag had returned from his vacation. It was communion Sunday and the auditorium was not large enough to seat those in attendance. In the Bible school immediately following, the church auditorium was thronged. Dr. Hoag was on the platform with Judge Marsh, teacher of the great Baraca class on one side, and Corporation Counsel Wilcox on the other. In marched the Baracas, who are now compelled to meet in a building across the street, and marching upon the platform each presented the pastor with a scarlet aster until his arms were filled. Then the various classes marched up until the platform was filled with floral offerings. Deacon Fred Wilcox gave an address of welcome and in turn was followed by Dr. H. C. Gleiss who responded for the Baptists of Detroit, telling briefly what Woodward Avenue and

its pastor means to our Baptist work in the metropolitan area. It was indeed an inspiring occasion. Never has this great church faced the fall more hopefully.

Dr. C. M. Carter has just returned from his European trip and preached for the First Church, Sept. 10, where Dr. and Mrs. Carter are members. In the morning his sermon was a stirring appeal "Go forward." In the evening he discussed "Is Europe Dying?" Dr. Carter has traversed Europe so often he is peculiarly fitted to discuss its political, financial, and moral conditions. The First Church comes to the fall months with bright prospects. The Sunday school is enjoying an attendance much larger than one year ago. The edifice has been redecorated and a vigorous campaign is in preparation. Dr. Frank L. Anderson was a recent preacher, and Sept. 17, President Hoben of Kalamazoo College was the preacher. Dr. Hoben was a former pastor of the First Church.

Monday, Sept. 25, at the First Church will be an evangelistic conference for pastors, workers, church officers, and Baptists generally in the metropolitan area. There will be an all-day program closing with inspirational addresses by Mrs. Elmore of Lincoln, Nebraska, and Rev. Jacob Speicher, the great missionary statesman of China.

Thursday evening, Sept. 28, the Baptist Young People's Union of the Detroit area will have a great rally to honor International President Sanborn of Minneapolis, who will be the guest of honor and the principal speaker.

The influx of Negroes from the South has set in again, several thousand having come to Detroit this summer. As a large percentage are Baptist, their coming adds much to the problems that confront us in adequately ministering to these brethren. Another education conference is being planned for our Negro Baptists the last week in October. The one held last year was largely attended and rich in constructive results.

Opening Services for Galilee Church

By G. G. LAUGHLIN

Sunday, Sept. 10, was a splendid day for Denver Baptists. The most important feature was the opening services in the new Galilee Church. It was the culmination of over thirty-one years of faithful service of the pastor, Rev. Joshua Gravett. The church has been in need of a better equipment for several years and the opening of this new house

of worship was an event which brought many expressions of thanksgiving from the members and friends of Galilee.

The total cost, including parsonage, was about \$47,000. The parsonage was already built and the church building was remodeled and enlarged. The property was formerly owned by the Hyde Park Presbyterians. The whole plant as it now stands is worth \$80,000. The church began building a year ago with a little over \$20,000 on hand. During the year \$16,000 more have been paid in by the free-will offerings of the people. The Sunday school has given nearly \$12,000 of the total amount raised. There remains unprovided for about \$8,000; as soon as this is provided for the church will be dedicated, which will possibly be around Nov. 1.

Many words of commendation were spoken Sunday about Galilee Church and Pastor Gravett. He is now in his thirty-second year as pastor of the church. All Denver and Colorado Baptists look up to him. God has greatly blessed his ministry in this city and state.

Sunday was a red-letter day for Galilee. The Sunday school met for the first service at 9:45 a. m. The officers and teachers who had prayed a long time for a better building, were profoundly thankful that their prayers had been answered. Brother Gravett presided at the eleven o'clock service. The keys were presented by Col. J. E. Huchingson, chairman of the building committee, in some well chosen words, to Mr. Ervin F. Smith, chairman of the board of trustees. Rev. F. W. Hart, a long-time friend of Galilee Church, preached the morning sermon to an appreciative audience. The afternoon service was for Denver Baptists. Rev. Farnum St. John presided. Mr. Walter S. Smith and the choir rendered some splendid musical selections, assisted by a male quartet. Dr. W. J. Bingham read the Scripture and offered prayer. Rev. Aaron Schlessman, president of the Denver Ministers' Conference, offered the greetings from Denver Baptists. The afternoon sermon was preached by Rev. F. W. Starring and the message was one great inspiration. Greetings were then made by Dr. A. H. C. Morse, Dr. Horace W. Cole and Judge Freeman. Dr. Morse spoke as the next oldest pastor, from the standpoint of service, having been pastor of the First Church for ten years. Dr. Cole spoke as the youngest pastor in Denver, having recently come as pastor of the Calvary Church. Judge Fred W. Freeman, while representing state and Northern Baptists, brought in his unique way a very impressive, personal message.

He gave his approval of the building enterprise and added that he thought it would be a good way to treat all Presbyterian churches—make Baptist churches out of them and put such men as Pastor Gravett in charge of them. Brother Gravett preached a splendid sermon to a full house at the evening service. Three adults were received for baptism. Galilee has a great opportunity for service, and its many friends are expecting good things of it.

The Clermont (Ohio) Association

By WILSON A. SMITH

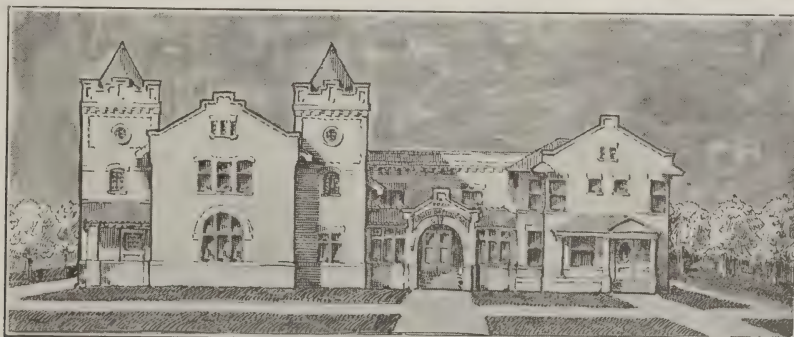
The one hundred and sixth anniversary of the Clermont Association was held with the Withamsville Church Sept. 8-9. It was one of the best meetings ever held in this old Association, especially from the spiritual side. It did not have any motto such as "The Uplifted Christ," which the Northern Baptist Convention had at Indianapolis yet like a red strand there ran through its program the power of the gospel and of the Master.

When Moderator Fitzpatrick called the first session to order it was learned that nearly every church had all its delegates present. The moderator took charge of the devotional exercises and then Rev. George Wiggin, the strong pastor of the entertaining church, delivered the introductory sermon, which proved to be the key-note of the association's work. He took for his text, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," emphasizing the power of God and pleading for us to take hold of the promises and, trusting in Jehovah, to look up to the cross of Calvary.

Dinner was served by the ladies of the Withamsville church. Unless you have sat down to one of these dinners which the women of the southern Ohio counties know how to get up, why, man, you know nothing of a gastronomic feast! That's all.

Rev. J. W. Arnold gave the doctrinal sermon in the afternoon, taking for his subject "The Church." His presentation of the work of the church in the labor of carrying the message of the Saviour to the world was a classic.

The evening services opened with a song period led by Dr. W. A. Smith, pastor of the New Richmond church. This was followed by an address by Mrs. F. P. Lippert, president of the Ohio Woman's Missionary Society. Mrs. Lippert led her audience to Olivet and had them listen to the Master's voice to go into all the world. Rev. A. W. Denlinger then preached the evening ser-



GALILEE BAPTIST CHURCH, DENVER, COLORADO

mon which followed along the lines Mrs. Lippert had laid out. Brother Denlinger comes from the Miami Association but he will always have many who will be glad to hear him should he come again.

Friday morning Dr. Smith led in the devotional service and then the women took charge under the leadership of Mrs. Olivia H. Smith. The splendid work these women have accomplished under trying circumstances led us to know that God's promises were made to be kept. He filled their granaries full. Miss Nellie Dunham, one of the state workers gave instruction as to methods of winning the young folks and interesting them in Christian work and leading them to Jesus. Brother Albert N. Coombs gave the report of the work of the various Sunday schools in the association. He had visited every school in the association and the report of his stewardship as president of that branch of the work was the best ever presented at any association. Brother Kilgore made a report of the activities of the young people.

Rev. N. H. Poole, a former pastor of Bethel then gave the missionary sermon. He declared that only as a church gave was it blessed with power. It is the reflected glory of the cross of Jesus Christ which causes us to shine as we "Go into all the world," remembering that he is with us all the way. It was a fitting finale to the work of the convention.

The officers for the next year are: Moderator, J. M. Fitzpatrick; vice-moderator, Rev. G. H. Wiggin; clerk, R. L. Kilgore; treas., Jas. H. Burke; B. Y. P. U. sec., Mrs. Bessie Shaw.

Brother Wm. Coombs, the dean of members, has been the faithful secretary for so long that none present could recall the time when he was not secretary. He was not a candidate for the office this year. Brother Coombs told of his sixty years of service in the association and that he had not missed a meeting in all these three decades save one when he was in the trenches, wearing the uniform of his country while guarding Cincinnati from a threatened invasion by raiders from the south. A rising vote of thanks and appreciation for such faithful service was given the old soldier of the cross. Sixty years! O, for more such consecrated servants. As Brother Coombs stood there telling of the experiences of the many years, the silver hair which crowned his head seemed like a foregleam of that "golden crown" which awaits the "overcomer" in that city not made with hands.

"God be with you, till we meet again," was sung accompanied with handshaking, God-speed you and tears. The next meeting will be held in September, 1923, with the Amelia Church. As the sun was sinking behind the green tufted hills of old Clermont we went to our homes to gird our loins for the fight that lies before us. It was with happy hearts, mingled with sadness that we parted for we know that some of us shall not join our voices in song again until in God's own time we shall sing with angel choir the "song of Moses and the Lamb."

Joel B. Slocum

A Personal Tribute

It is hard to realize that I shall not see my friend again on earth, for at the Indianapolis Convention he seemed in the full vigor of hearty manhood. I first met him when he became my pastor in the First Church of Dayton, Ohio. Common religious and educational interests quickly knit ties of friendship between our fami-

lies, and in a few months those ties seemed as though they had been formed for years.

I shall long remember his earnest preaching of the gospel, his abounding zeal, in pastoral service and his loyal devotion to the work of the kingdom outside his own parish. But even more shall I recall and cherish the memory of his genial nature and warm-hearted friendship. And what he was to me he was also to thousands of others from Coast to Coast, into whose lives he brought the ever welcome ministrations of "a cheerful heart" that "causeth good healing".

If in the better land we follow the lines of our Spirit-directed activities here I can think of no service more welcome to him than to—

"Build a house by the side of the road
And be a friend to man."

Granville, Ohio.

F. G. CRESSEY.

Dr. W. A. Granger

By H. B. GROSE

For fourteen years Dr. W. A. Granger was president of the New York State Convention, and in that capacity rendered a service which gave him a large place in the denominational life, while it endeared him especially to the churches of the state, all of which he had visited and hundreds of which he had cheered and helped. For fourteen years prior to that he was the beloved pastor of the Mount Vernon Baptist Church, in which he retained his membership and there he came to the sudden close of his useful life. It was a most dramatic close.

Although for some time in enfeebled condition, following a partial apoplectic stroke, by urgent request he undertook to give the hand of fellowship to Rev. Harold C. Phillips, the young pastor who

was to begin his service on Sunday morning, Sept. 10. Nothing else would have seemed so fitting—the veteran welcoming the beginner to the familiar pulpit. Dr. Granger was in most happy mood as he rose to speak. He told how, twenty-eight years before, he had been called to the pastorate without having been seen or heard by the church; then described the hot July Sunday on which he and his wife had later visited the church, and had a day of welcome and receptions of such exhaustive character that, as he said, "when it came Monday morning I was in a state of collapse"—and as that word was uttered he threw up his hands as if in gesture and sank to the floor lifeless. He had often expressed the desire to die in the harness, and thus, while rendering the last service to the church, he was translated. A very deep impression was made upon church and community by this tragic but beautiful ending of a long service.

Dr. Granger was seventy-two years of age. A graduate of Colgate and of Union Seminary, he had several pastorates before he was called to the state mission work in which he spent most fruitful years. He was an evangelistic preacher, a sincere, kindly, helpful man. At the funeral service at the church, attended by a large delegation of ministers and by representatives of all the churches, attesting the universal esteem and honor in which Dr. Granger was held, the highest eulogy was paid in the expression of a lifelong friend, who said, "He was a good man, with hand always stretched out to help." Only last spring he resigned his position and laid down the heavy burden. His work was finished, and he "fell on sleep." A wide circle of friends will join in sympathy with the bereaved wife and family.

Church News by States

Atlantic Coast

MAINE

THE FIRST BAPTIST CHURCH of Sanford, the second oldest church in the state, observes the one hundred-and-fiftieth anniversary of its organization this month. Special services were held on Sunday, Sept. 17, Thursday evening, Sept. 21, and will also be held Sunday, Sept. 24. Among the speakers for the occasion are former pastors Rev. E. S. Philbrook of Randolph, Mass., and Rev. H. L. Tilden, D.D., of Kennebunkport; Rev. I. B. Mower, D.D., general secretary of the Maine United Baptist Convention, Prof. Frederick L. Anderson, of Newton Theological Institution, and Rev. George R. Stair, of Chicago.

NEW HAMPSHIRE

MRS. PAMELIA SMILEY TRUE died in North Sutton, Sept. 1. She was the widow of the late Dr. Benjamin O. True, professor of church history in the Rochester Theological Seminary. Professor True died in 1902. Mrs. True made her home the last few years in North Sutton. She has been in failing health for some time. She was a lady of genuine Christian character and of marked culture and refinement. The funeral service was held at

North Sutton, Sept. 4, with interment in the family lot in Meriden, N. H.

THE FIRST CHURCH OF NASHUA, Rev. A. J. Archibald, pastor, re-opened the finely renovated church on Sept. 10. During July and August an expenditure of \$17,000 was made. The lower basement has been made into a banquet hall, easily seating 450 at tables. This hall can be divided by folding partitions into five class-rooms for the organized adult classes. An entirely new heating plant has been installed, the auditorium and vestibule re-decorated, a new asbestos roof put on, the whole building re-wired and new electric switches and fixtures supplied, and the tower clock and organ put in fine shape. The church has now 700 members and a Sunday school with an average of over 400. All last winter the prayer meeting was over the 200 mark. The problem of a great Sunday evening service seems to have been solved. A program is now being arranged for celebration of the centennial in October.

MASSACHUSETTS

THE RESIGNATION OF REV. ARTHUR S. Burrows from the Bethany Church, Roxbury, merits more than passing mention. For ten years Mr. Burrows' ministry has been heroic. He has battled with most serious physical limitations, meanwhile both in preaching, pastoral service and

authorship, has been continuous and surprising. The predominating spiritual quality of it all has been so evident, that the people loved him and accepted him as a privilege. His pastorate at Bethany has had to be too brief for the church, and all hearts cherish him tenderly and gratefully in his enforced retirement.

DR. R. S. MACARTHUR closed his remarkable summer pastorate at Tremont Temple on Sept. 3. The doctor has had distinct recognition and appreciation from large congregations, and has given them discourses of freshness and power upon strictly Bible themes. Now Dr. Massee takes up the great work.

THE OCEAN PARK CONFERENCE was a great success. Five days of rain out of the seven could not swamp the more than 500 young Baptist "sports." Three times a day they left their tents, ploughed through the mud, and laughed at the tempest, while Director Peterson's big program was proceeding. The Newton summer school rode through the crowd and commotion, but will best thrive next year, perhaps, amid the quiet glories of the seminary hill-top.

WE HAVE HAD A LITTLE FLURRY about the merger of the Andover Theological Seminary and the Harvard Divinity School. In the first test of its legality in the courts the merger wins. Perhaps it should, for Unitarians are less radical than they were, and progressive Congregationalists a little more so than formerly; thus without difficulty, they will live together in some great agreements, without exaggerating their differences.

THE ANTI-SALOON LEAGUE held a regional conference for New England in Pilgrim Hall, Boston, Sept. 18-19. They had their top man here from Washington, D. C., Mr. Wayne B. Wheeler, and with other earnest and capable leaders gave an informing and inspiring day. The different ministers' conferences adjourned their meetings and helped to strengthen things. In the sleepless battle of the "traffic" against the law, things are not going by default. The anti-saloon leaders are remarkably watchful and vigorous, and will have the backing of the ministers and churches.

SUNDAY, SEPT. 3, was a red-letter day at First Church, Holliston, when the retiring superintendent of the Sunday school, Mr. Morse L. Merritt, was given a farewell reception. Mr. Merritt was presented a copy of the Scofield Reference Bible, the presentation being made by Mr. A. C. Comey, the adult superintendent. In addition to the Bible he received a purse of gold, traveling bag, gold ring and a fountain pen from other of the organizations of the church. Mr. Merritt who is nineteen years of age was licensed to preach two years ago, and has supplied in Milford, Bellingham, and his home church on several occasions. He left Holliston Sept. 9, to enter Montpelier Seminary, Montpelier, Vt., where he will study for the ministry. He has the best wishes of a host of friends.

NEW JERSEY

MEMBERS OF THE HEADQUARTERS STAFF and their associates and assistants of the General Board of Promotion and the two Home Mission Societies, were entertained at the home of Mr. and Mrs. Mornay Williams, Englewood, N. J., Saturday, Sept. 9. A "good fellowship" tournament was succeeded by a recital by Englewood's beloved poet, Mrs. Amelia Burr Elmore. Supper was served on the lawn

by Mrs. Williams, the eight tournament winners assisting.

EASTERN PENNSYLVANIA

REV. HENRY JOHN BAKER has resigned the pastorate of the Peckville Church, after a successful and satisfactory pastorate. His resignation was reluctantly accepted by the church. It will become effective Sunday, Sept. 24. For nearly four years Mr. Baker has had pastoral oversight with the Mt. Bethel Church. Last fall fifteen new members united with that church, twelve of them by baptism. Over 100 people united with the Peckville Church, most of them by baptism. At the communion service, Sunday evening, Sept. 3, the church granted a license to preach to Mr. Gordon Ham. Mr. Ham has proved himself to be a strong spiritual leader among the young people. A successful Bible conference was held recently with the Mt. Bethel Church. The young people under the leadership of Mr. Ham rendered splendid work. Pastor Baker will be available for pulpit supply work after Sept. 24. Prior to the Peckville ministry he has had pastorates at South Clinton, Walden First and First Church, Nanticoke, Pa.

WESTERN PENNSYLVANIA

THURSDAY, SEPT. 7, the First Church of Kane held its annual business meeting. One important measure taken by the church is action changing the time for the annual reports and business to the spring of the year, making the reports coincide with those to the state and General Board of Promotion. In order to do that, the statistics in the letter to the association this month will be for a period of the eight months ending April 30, 1922. The reports of the church rendered for the period just named, indicate that the church has made a net gain in membership of fifty-three; that more than \$2,400 was expended in the local expenses of the church and that more than \$1,000 was raised for the benevolences of the church. Remembering that this is for only two-thirds of a year and that until last April this was a mission church receiving aid from the state board, the membership present felt inspired to sing the doxology with new earnestness and devotion.

Mississippi Valley

INDIANA

SEPT. 3 WAS THE FIRST anniversary of the pastorate of the Rev. C. P. Kirby with the First Church of Elkhart. It has been a year of unifying the church. Some disciplinary work was necessary. The Bible school averaged about 250 in attendance. The teacher-training course was followed with a good class; a junior church organized with weekly services; a very successful vacation Bible school conducted. The church sent its Bible-school superintendent to the International S. S. Convention at Kansas City; five of the young people to the Indiana Summer Assembly at Franklin, and a teacher to the Winona Bible Conference, paying all their expenses. The church has added to its number thirty-four by baptism and experience, and sixteen by letter. About \$1,000 was paid on an old debt, current expenses met, and a goodly amount paid on the New World Movement. A definite program for the year to come is prepared for the church's adoption at an early meeting.

MICHIGAN

THIS HAS BEEN a great summer for the churches of Traverse City. More tourists have been in this region than ever before, and many of them visit the services. And just as the tourist season comes to an end the annual pilgrimage of hay-fever victims sets in, so folks from as far west as Kansas and as far south as Kentucky are still being greeted. Following a suggestion found in THE BAPTIST a few months ago, about ministers talking too much time in the prayer meetings Rev. George Woolcock has put the mid-week service in the hands of the laymen. When he proposed the change sentiment was divided, some saying that it would kill the meeting and others saying that it would be a good thing to give the laymen more to do. That was six weeks ago, and the experiment is meeting with such success that it will be continued indefinitely. The pastor opens the meeting with singing and prayer and then turns it over to the chosen leader who has had a week to prepare his program. Women as well as men are leading, and all are doing splendidly. At the annual meeting of the Traverse City Church, held Aug. 31, the reports from the various departments were most encouraging. All bills were reported paid, with snug balances in the treasuries. Mr. Geo. Weeks, superintendent of the Grand Traverse County S. S. Association, was reelected superintendent of the Sunday School. Mr. E. Wilhelm, Traverse City postmaster was elected a deacon in recognition of his excellent Christian character. Miss Irene Straub, a recent graduate of the University School of Music, of Ann Arbor, has been secured as chorister and has already entered enthusiastically upon her work.

CALVARY CHURCH, HARBOR BEACH, E. Shepard Bramble minister, closed its church year Sept. 5. After the reports from all the departments had been read, it was unanimously agreed that the past year was the best that local church had ever passed through. Gains were reported from every department, all bills are paid, and the outlook for the new church year is most encouraging. The present pastor has been here fifteen months and during that time the church has become one of the strongest small town churches in the entire state.

ON SATURDAY, SEPT. 2, occurred the marriage of Miss Helen Ruth Crissman, of Washington, to Mr. Calvin M. Thompson, Jr., of Wyoming. The bride had spent four years at Kalamazoo College and a year in the Baptist Missionary Training School at Chicago. For the past eight years she has been field secretary of the World Wide Guild of the N. B. C. The groom, a graduate of Georgetown College and Newton Theological Seminary, was a chaplain with the forces overseas. At present he is pastor of the First Baptist Church, Casper, Wyo., one of the strong western churches. After two weeks among relatives, Mr. and Mrs. Thompson will leave for their home in Wyoming. The parsonage is being completely renovated for them.

ILLINOIS

REV. J. B. MARTIN began his pastorate at the Rozetta Church, Little York, on Sept. 1. His previous pastorate was at Havana, Ill.

REV. GEORGE R. STAIR, until recently pastor of the Englewood Church, Chicago, and previous to that pastorate, with the Dudley Street Baptist Church, Boston,

plans to reenter evangelistic work to commence with the Albany Park Baptist Church, Chicago, Oct. 1. Evangelist Stair was associated with Dr. J. Wilbur Chapman for several seasons. He may be ad-

Want Ads

I can recommend leaders or helpers for evangelistic meetings. Parley E. Zartmann, Winona Lake, Ind.

Wanted: A teacher in the Bible Department in the Baptist Missionary Training School, Chicago. Must be college graduate with considerable specialized work in Bible. Only a woman need apply. Address: Mrs. Clara D. Pinkham, 2969 Vernon Ave., Chicago, Ill.

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The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention: New York. W. C. Ritting, D. D., Corresponding Secretary, 5109 Waterman Ave., St. Louis, Mo.

American Baptist Foreign Mission Society: New York. Rev. P. H. G. Lerrigo, M. D., Home Secretary, 276 Fifth Ave., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

Woman's American Baptist Home Mission Society: Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

The Ministers and Missionaries Benefit Fund: The Northern Baptist Convention; New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Ave., New York City.

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The Baptist reports:

"Dr. T. M. Hofmeister, pastor, First Baptist Church, Greenfield, preached the introductory sermon at the Clinton Association, Manchester. His theme 'Strange Things,' was a fountain of inspiration to the many who heard this masterful address."

Dr. T. M. Hofmeister
PASTOR EVANGELIST
GREENFIELD, OHIO

dressed regarding available dates at his summer home, Pine Lodge, Emery Mills, Maine, or at 6404 Parnell Ave., Chicago, after Oct. 1.

KANSAS

REV. H. W. COLE GOES from a seven years' pastorate at Hutchinson to Calvary Church, Denver, Colo.

REV. W. G. CAREY, WHO HAS SERVED for three years as pastor at St. John, goes to Altamont.

ONE HUNDRED AND FIFTY delegates attended the Arkansas Valley Association at Hanston, Aug. 21-23. Rev. L. B. Parker, of Pratt, was elected moderator. This is one of the largest associations in Kansas. The meeting next year will be held in the spring at Lyons.

MINNESOTA

DR. E. R. POPE'S FUNERAL WAS a simple service, but one of the most impressive events in the history of Minnesota Baptists. The mass of floral tributes and the many representatives from the churches of all nationalities from every part of the state were wonderful tributes to the memory of the man who for nearly thirty years held the position of executive secretary of the state convention. The only speakers were Dr. Frank Peterson and Dr. N. B. Henderson, who is pastor of the University Baptist Church, Minneapolis, of which Dr. Pope was a member. Interment was at Lakewood Cemetery, Minneapolis. The first session of our state convention, Monday evening, Oct. 9, will be observed as a memorial service.

REV. E. H. RASMUSSEN has been elected to serve as executive secretary and director of promotion for the period of Dr. Pope's unexpired term, until Nov. 1, 1922.

THE MINNESOTA CONVENTION meets at Owatonna, Oct. 9-12. Dr. A. T. Fowler, C. A. Barbour, Dr. J. C. Robbins, and Mrs. George W. Coleman are among the special speakers. Missionaries S. E. Moon from Africa and Lavinia Mead from Japan will deliver addresses. The convention banquet will be held in Jefts Hall on Pillsbury Academy campus Wednesday evening, and the young people are planning a great banquet on Tuesday evening.

THE UNIVERSITY CHURCH BUILDING, Minneapolis, is progressing well. The wing, which will be used for student, Sunday-school, and social work, will be dedicated Oct. 29 and the roof is now being put on the auditorium wing.

FIRST CHURCH, MINNEAPOLIS, is forging ahead with the erection of its new building, which will be in addition to the stately old First Church structure.

AT LITTLEFORK WORK has begun on the new building and Laporte hopes to build one unit this fall.

MINNESOTA WAS HAPPY to welcome the General German Conference of North America, which recently convened in St. Paul.

BETHEL INSTITUTE SUPPLIES a long-felt want by offering a new Bible training course this fall.

REV. C. H. DAVIES has closed his work at Canby and accepted a call to Breckenridge.

SUCCESSFUL EVANGELISTIC meetings have recently been held in Clark's Grove, Albert Lea, Danish, Fosston, Clinton Falls, and other places. Evangelist I. D. Alvord is now at Little Falls. From here he goes to Delavan and Hastings.

REV. JESSE RICKEL becomes pastor at Lake City, S. D. This good brother who has done such faithful work at Lincoln will be missed.

REV. A. C. EARLEY, THE WELL-KNOWN and beloved pastor at West Concord has accepted a call to California.

REV. H. G. JORGENSEN at Artichoke has closed his pastorate and goes to Chicago for study. Rev. J. A. Moe becomes his successor.

REV. J. C. BOTHIC has resigned at Calvary Church, Duluth.

NINE WERE RECENTLY BAPTIZED at Parkers Prairie, making forty-nine during the summer. Pastor Dewey baptized two at Briceyn.

MRS. A. H. ALLEN BEGINS her fourth year of successful service at Delavan.

SINCE THE RETURN from vacation, Aug. 9, Brother W. G. Clark, hospital missionary at Rochester has made \$76 calls, of which 229 were upon Baptists. This shows the importance of the work there.

REV. E. W. ANNABLE AND FAMILY of Worthington, miraculously escaped death when the automobile in which they were driving turned completely over. Mrs. Annable's arm was broken and Brother Annable's right hand broken.

THE YOUNG PEOPLE of the state recently organized a state-wide organization known as the Department of Young People of the Minnesota Baptist Convention. Richard Hoiland of Minneapolis was elected president; Dora Mitchell of Duluth, recording secretary; Miss Mildred de Laittre, stenographer at Baptist headquarters, corresponding secretary; Stanley Jacobson, of St. Paul, treasurer.

THE VACATION BIBLE SCHOOL in connection with the Bohemian mission at New Prague was very successful and resulted in securing the cooperation of many people in the town. The Sunday school, conducted in English by our Bohemian brethren, is the only Protestant Sunday school in the town of nearly 2,000 population.

THE STATE LIFE SERVICE LEAGUE now numbers 300.

A VERY SUCCESSFUL young people's rally was recently held at Westbrook.

REV. R. N. CRAWFORD, who had charge of religious work on the assembly grounds, Mound, during the summer, has now gone to Chicago to do post-graduate work.

REV. HERBERT MOULE has become pastor of the Oakdale Chapel, St. Paul, and Rev. Walter S. Wood, director of religious education of First Church, St. Paul.

Rocky Mountain States

UTAH

ONE OF THE MOST CONSPICUOUS events in Baptist history of Utah was the coming of the Rev. Russell Brougher to the pulpit of the Immanuel Church of Salt Lake City. The large audiences which greeted Mr. Brougher at his initial services were deeply moved as a great wave of irrepressible emotion swept over them. It was the power of the gospel presented in an attractive and gripping way. Already

the word is going around—"If you want to hear the gospel go to hear Brougher." The effect of Mr. Brongher's ministry at Immanuel Church will be felt by all Baptist churches in Salt Lake City. The contagion of his enthusiasm and spirit will spread to those who are holding the lines where the fight is hardest. It will put new courage and hope in them. Verily a new day has dawned in Utah.

REV. H. LYON BAYNES at Bethel Church has been preaching to large audiences on the theme "Why I Am Not a Mormon!" Taking up each Sunday evening, some phase of Mormon teaching, he has pointed out its conflict with the teachings of the Bible. The Mormon elders who have attended the meetings, have tried to reply, but Mr. Baynes has carefully avoided controversy, thus giving no occasion for strife.

DEACON FRED C. BAWDIN, at the Taylor Ave. Church, has been conducting a promising Sunday school. This work has a future and is commended to the interest and prayers of our people.

RIO GRANDE AND BURLINGTON churches are under the care of Rev. Henry Jacobs. These are mission churches located in territory the population of which is largely Mormon.

THE FIRST CHURCH OF OGDEN under the leadership of Dr. L. A. Garrison continues its aggressive work in the Junction City. This church has a strong men's brotherhood which contributes in a large measure to the success of this most important field. It is hoped that work on the new house of worship will soon begin, which when completed will be a valuable contribution to Baptist work in Utah.

REV. HENRY SECOR continues to serve faithfully the little flock at Magna. Amid trials and discouragements Bro. Secor has "fainted not" "holding fast to that which he hath."

REV. HENDRICKS, at Tremonton, has resigned and is expected to leave soon for other fields of labor.

REV. WILSON, THE NEW COLPORTER under the Home Mission Society has been working at Eureka endeavoring to reorganize our scattered forces there.

THE MURRAY, SOLDIER SUMMIT, and Moab fields are without regular workers. State Secy. M. L. Rickman has been supplying these places as often as possible thus keeping up the interest and courage of the people. The greatness of Mr. Rickman's task may be imagined when the fact is known that Soldier Summit is seventy-five miles from Murray, while Moab is 175 miles from Soldier Summit.

Pacific Coast

OREGON

REV. DANIEL BRYANT has accepted a call to the Baptist Church at Corvallis and began his work there Sept. 3.

REV. W. H. COX HAS RESIGNED the Newberg pastorate and will locate at Prosser, Wash.

REV. G. L. HALL assisted the church at Aloha in raising \$2,800 for a new church building.

REV. W. A. BENNETT OF VANCOUVER, B. C., new pastor of the Third Baptist Church, Portland, began his work there Sunday, Sept. 3.

REV. T. S. MOSHER HAS RESIGNED the pastorate at Riddle and accepted the call to Junction City.

MISS HELEN GIBSON, of Missouri, is to assist Rev. Eugene Fantetti in the Italian mission work in Portland.

SERVICE DEPARTMENT

EVANGELIST J. L. MEADS is now engaged in a successful tent meeting in Littleton. He has located in Chicago and is ready to book engagements for single church or union revival meetings. His new address is 849 Lill Ave., Apt. F, Chicago, Ill.

Gleanings from New York

(Continued from page 1050)

year of over \$600. The total amount contributed was \$4,262.65 or \$96.87 per member. In financial ability the pastor and treasurer state this group is not above the average of the church membership.

The Parsells Avenue Church, Rochester, has a strong storehouse tithers' league. For the year ending April 30, 1922, 170 tithers paid \$9,921.66 while 375 other contributors paid \$9,500. The pastor, Rev. F. G. Reynolds writes, "The storehouse tithers' organization was providentially formed a year ago, thus enabling us to weather in fine shape a time of unemployment and reduction in wages which would otherwise have been serious for our church."

Nearly six years ago Second Church, Auburn, Rev. E. L. James, pastor, organized a tithing band with about fifty members. There has been a steady growth of the stewardship movement with a corresponding increase in both pastor's salary and benevolences. The pastor's salary has been increased every year until it is now twice what it was at that time, while benevolences have increased from \$784 to about \$4,500.

One year ago they reorganized and now have 143 on the storehouse plan. In addition to keeping up all obligations in other lines they are now setting aside quite a sum each month for a building fund.

Tithing stewards do not stop with the tithe. The Johnson City Church and the Calvary Church of Binghamton, have had campaigns the past year to pay off debts on the property. They both have a band of tithers who are bringing the whole tithe into the church and were already designating a certain percentage of it to the building fund. It was agreed that they should not be asked for anything more, but pastor L. E. Ford of Johnson City says, "It is wonderful how our tithers went over the top. Deacon — \$400 over his tithe. Brother A. and Brother B. each \$300 over, and nearly all went way over the tithe. The tithers have saved the day for this church as sure as anything can be." Rev. H. M. Pease of the Calvary Church writes, "We have just secured pledges for \$4,500 to be paid in 1922 toward the \$9,000 debt on the church building. Four or five tithers pledged \$200 each in addition to their tithe. Others pledged \$100, \$50 and \$25. Seems to feel good to give when one gets used to it."

The organized tithing league brings in a steady income without any drives or campaigns. The Parsells Avenue Church of Rochester and the Conklin Avenue Church of Binghamton both raised building funds a few years ago on the five-year payment plan. At the end of the five years both were still left with a debt and no income

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to apply on it except from the tithers. Rev. F. G. Reynolds of the Rochester Church writes, "As our building fund pledges expired in December, 1920, we would have had no income for this purpose last year if the tithers had not paid a designated percentage, amounting to \$2,308.85.

Rev. F. N. Darling of the Conklin Avenue Church writes, "We have a small mortgage, incurred a few years ago. The pledges are all past due, and yet there is a small amount unpaid, but the storehouse tithers' league is paying into that fund 25 per cent of its income every week and the mortgage is steadily diminishing."

A bequest made in the will of Mrs. Elbridge Torrey of Boston brings to the Moody Bible Institute \$25,000 and to the Hampton Normal Agricultural Institute \$10,000. The American Board of Commissioners of Foreign Missions also receives a like amount.

A special campaign for \$2,000,000 over and above the amounts provided in the Centenary was approved by the Michigan Conference of the Methodist Episcopal Church. The greater part of the amount will be used for endowment of Albion College and for the student work at the University of Michigan and other state schools. The campaign begins at once under the direction of Dr. J. W. Hancher.

Our Book Shelf

Unused Powers, by Russell H. Conwell.
New York: Fleming H. Revell Co. \$1.25.

Former book buyers who have lost the habit during the period of high prices, should not fail to note the return to a lower range, of prices on the books published this season. Here, for instance, are to be had at a "bit" apiece, ten of the choicest sermons recently preached by Dr. Conwell, in large type and delightfully readable. Besides the title sermon are "Man and His Burning Bush," "Disguised Victories," and "Power to Rise Again." The "human interest" bulks large in these sermons; their author loves folks and that's why.

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Highly endorsed by Bishops Mitchell, Nicholson, McConnell and Lines; and by George A. Coe, S. Z. Batten, S. Parkes Cadman, Chas. Foster Kent, etc. And by these University professors: Giddings of Columbia, Small of Chicago, Ross of Wisconsin, Cooley of Michigan, Hocking of Harvard, Stanley Hall of Clark, etc.

The Church in America

By William Adams Brown

The big book of the last ten years on the Church. \$3.00

What Is There in Religion?

By Henry Sloane Coffin

Author of "A More Christian Industrial Order." "Dr. Coffin has kept close to those aspects of Christian truth which can be demonstrated in the laboratory of everyday life." \$1.25

The Ministry as a Life Work

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The suffering of our age is the result of the divorce of thought from feeling, of fact from value, of science from mysticism. On the preacher rests the burden of getting them reunited. A great book on preaching because it is a great book on religion. \$2.50

The Christian Crusade for a Warless World

By Sidney L. Gulick

"If you desire to do something toward forming a public opinion that will force the settlement of international disputes without resort to war send for a copy of this manual and we predict the formation of a discussion group for its use in your Church. Cloth 75 cents. Paper 60 cents. \$1.25

The Country Faith

By Frederick F. Shannon

Author of "The Infinite Artist," etc. "His addresses cannot be measured by the ordinary yard-stick; they can hardly be criticized; it is better to enjoy them."—The Biblical World. \$1.25

The Thoughts of Youth

By Samuel S. Drury

Headmaster of St. Paul's School. A book for boys (and their sisters) and their parents.

"I trust that along with any satisfaction that the boys may take in the way I have presented their point of view to their parents, they will accept in good part the home thrusts meant for their private ears." \$1.25

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How To Make the Church Go, by Rev. William H. Leach. New York: George H. Doran Co. \$1.50.

A handy manual for the modern minister. Its suggested plans have all been tried out in the pastorate and are well suited to any parish. It deals with all phases of the business side of the minister's life. Since practically all of the work of the church is done by volunteer workers it gives considerable space to a study of the forces which move men. It emphasizes the value of publicity through the local press and discusses the preparation of copy.

The Safest Mind Cure, and Other Sermons, by W. E. Orchard. New York: Geo. H. Doran Co. \$1.35.

"The mind of God is peace, and this is his gift to the mind of man." Such is the theme of the sermon which gives title to a collection of twelve discourses on a variety of subjects: The Social Interpretation of the Cross; The Desire to Realize Christ; Mystical Vision and Social Passion; The Jealousy of God. This book will stir dormant passions and beget new purposes in the preacher or mature teacher who will take time to think with this vigorous thinker on Christian themes.

The Rising Temper of the East, by Frazier Hunt. Indianapolis: Bobbs-Merrill Co. \$2.50.

This book sounds the human note in the world-wide cry for land and liberty. It tells the story of common people and their leaders pushing toward light that becomes brighter each year. The "Unchanging East" has become the scene of the most rapid changes, political, social and religious. The writer mingled with the peoples of whom he writes, and talked with their leaders, and tells his story in a forceful way.

The Finality of Christ and Other Sermons, by W. E. Orchard. New York: Geo. H. Doran Co. \$1.35.

Dr. Orchard's "The Outlook for Religion" was placed on the index in this country during the war, because of its passionate protest against war as a means of promoting the kingdom of God. The versatile preacher at the King's Weigh House Church, London, is a curious combination of the mystic, the sacramentarian, the radical and the champion of orthodoxy. He insists on the finality of Christ: "If Christ be not absolute, he cannot help us now," he wrote while Germany was driving her wedge into northern France. "Christ may exhaust this world," he writes in this new volume; "this world will never exhaust Christ." There are twelve sermons in this series. Some of them will startle Baptist readers by their unaccountable insistence upon sacramental notions of the grace of God: as when in a sermon

on John 6:37 he says, "the high sacramental teaching of this chapter is now acknowledged by most scholars, they even admitting that it justifies the doctrine of transubstantiation." With all that, Dr. Orchard is worthy the attention of preachers who want to grow.

The Breaking Point, by Mary Roberts Rinehart. New York: Doran Co. \$2 net.

People who want a well-written, closely-woven tale built on the style of the old-fashioned novel will be delighted with "The Breaking Point." Although the setting is in a "smiling, tree-shaded suburb which 'talked,'" nevertheless the story is not a small-town story. Nor is the theme of by-gone days. Mrs. Rinehart treats a problem touching upon the new knowledge of psycho-analysis and Dr. Dick Livingstone is the subject. A background of mystery and tragedy is limned for the hero as the story proceeds. There is nothing prosy about the book or it would not be one of Mrs. Rinehart's. The hectic heroine who is so common in the fiction of today is absent. The modest, simple girl who takes her place in refreshing by contrast.

Pulling Together, by John T. Broderick. Schenectady, N. Y.: Robson & Adea.

"A bargain implies an advantage gained by someone at the expense of someone else, whereas . . . mutual advantage . . . must be the bedrock of industrial efficiency." That is the keynote of this report of a supposed conversation with the president of an employing corporation on a railroad train. The supposed magnate develops his idea of factory representation and shows how he has worked it out in his chain of factories employing 30,000 men and women. Of course the plan succeeded, as the thesis required. The discussion is elementary and the argument plausible, but the solution it narrates of some of the problems in the case is too easy. On the whole it gives the impression that shop representation is a promising experiment deserving a fair trial.

"It Is to Laugh"

The Bible has its limitations, as even its best friends may agree. Dr. John A. Hutton says, for example: "The Bible is no authority on fainting. But," he adds without delay, "it is a great authority on 'not fainting.'"

A countryman with a local reputation as a vocalist attended a dinner, and was asked to sing. Although he had no music with him, and was as hoarse as a frog he consented to try, but broke down.

"Never thee mind, lad," said an elderly guest, trying to cheer him up; "never mind the breakdown, for thee's done thy best but th' fellow as asked thee t' sing ought to be shot."

Out in Wyoming a train ran over the cow of a Swede farmer named Ole Olsen. The claim adjuster went out to the home of Ole to adjust the claim likely to be made by Ole for the loss of his cow. "Well, Mr. Olsen," said the claim adjuster, "I came out to see you about your cow being killed on our track. What are you expecting to do about it?" "Vell," said Ole, stolidly, "I ban a poor man, an I cannot do much because I ban so poor but I will try to pay you five dollars."—Judge.

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Since the great war the world of music has been swept by a series of waves of propaganda, some of it directed by personal motives, much no doubt sincere in purpose and method. To read the musical journals is to face the "America-first" announcement of this "foundation", the "Sing-in-English" essay of that, the various manifestations of our new nationalistic art-consciousness. One thing after another is solemnly put forth of the means of our musical salvation—the establishment of funds to send composers abroad for study and solace; other funds to keep them free from the contamination of foreign influences—one says Paris or Rome; the other pleads for Peterborough, N. H. And we have fervent societies organized to produce opera in English, others to coax native writers to produce stage-works in English set to music that is of our race and time. And I could go on indefinitely with lists of efforts along these and kindred lines—the fine results gained by Mrs. Coolidge in her successful chamber-music festivals at Pittsfield, Mass., the interesting work of the Society of American Musicians, the achievements of the society for the publication of New American works, and (of paramount importance) the varied activities of the women's clubs along musical lines.

A Sign of Health and Progress

This activity in the field of music is all a sign of health and progress. We must have interest to spur the composer to produce, appreciation to value what is heard and intelligent valuation as the basis of reward, both artistic and financial, for the creator. A nation becomes increasingly musical as we make good music better known, more widely disseminated. In the realm of finance we have the law that bad money always drives out good money when there is a contest in circulation. The reverse is true in the musical world. Unvaryingly, when good music becomes familiar, the interest in poor, cheap, mediocre concoctions lessens. Distaste for "classical music" is always a sign that the ear and brain have been fed upon second-rate material. The best antidote is to hear enough of the best.

And it is here that we put our finger on the basic trouble of our musical situation. We have been too much interested in material things in the building of our business empire, in the achieving of physical success to pay much attention to the finer things of the spirit. Music has been looked upon as a minor entertainment for spare moments, an effeminate pastime for the weaker sex. We have looked with amused tolerance upon the foreigner in our midst who sacrifices from his earnings to attend the gallery and drink in "Troatore" or "Tosca", who forms a large part of the attendants at the symphony concerts, who is the mainstay of the chamber-music series, who goes night after night to his little group-chorus, there to sing with his fellows the music which to them embodies aspiration and sentiment. But in the main we have left the development of our children's musical taste to chance; and we have paid dearly for this carelessness. Look over the batch

of cheap songs which adorns the piano in most American homes; give consideration to the suggestive titles, and the cheap texts; listen to the crude clashing of badly-written jazz-spasms. And then take a few moments to consider whether this is the sort of stuff that will create in you and yours an aspiration for the finer things of this life, an active interest in the better things. Do you expect to create a taste for Thackeray and Spenser with Harold Bell Wright, Elinor Glyn and Ella Wheeler Wilcox? Rest assured you will never gain a comprehension and appreciation of Schubert and Elgar—or MacDowell and Griffes, for that matter—from Irving Berlin and his ilk. Thank heaven, the public schools are making the children acquainted with the better things in music, the memory contests are aiding in the good work, all the varied and various agencies of propaganda are helping things along, and improvement is sure to come.

Which brings me to the point of this article: The church in its relationship to musical progress. It is not very profitable for me here in a great city, to prate of opera, symphony orchestra, Apollo Club, and so on. These great agencies of musical culture can be enjoyed by the majority only as special treats. They have their valuable place—and they get plenty of appreciation and praise. The average small town—and that is the sphere of the most of us—has to depend upon three factors for its musical food: The local teachers of music, the imported concert-artists, and the local churches. In some few small communities the local "movie" music could be legitimately added, but in all too few cases is this factor an asset of any positive value. With the stimulus of the concert series we have nothing to do here; simply to recognize its value. The activities of the local teachers, in the communistic "music-club", and in their individual efforts through pupils and self-service, these activities are the basic foundation of our musical civilization. And this group of teachers and pupils largely determines the status of the church music in the individual community. The condition of much of the music of the church services is woefully ungratifying. Many of our churches put up with a grade of music which would never be tolerated elsewhere. Better a little good music than much affliction of the ear! Certainly God deserves better devotion from us than cracked singing and stumbling playing. And too often that is the honest description of the musical setting for the Sabbath devotions. Too much of the church music is borne as a necessary affliction by the long-suffering congregation; and the tragedy is in the fact that this condition should not be difficult to remedy!

A Course in Hymn Playing

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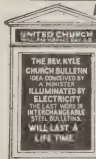
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CINCINNATI

chant that "playing the organ hurts piano technic" can be decently buried never to rise again. The organs today—and as built for the past decade—are easier as to action than a piano; as a matter of fact, I would heartily recommend a course in organ-playing to any ambitious aspirant for pianistic honors. He will learn more of the art of clean touch, of color values, of vital phrasing and clarity of utterance than he ever will at the piano alone. I am convinced that such a course as is tentatively outlined above would do more for the furtherance of musical appreciation, and the uplifting of the dignity and beauty of divine worship than almost anything else which could be suggested. Our progress in music depends upon the grade of music we are to hear day after day and week after week. In music familiarity does not breed contempt for good music; it is only the cheap which palls and cloyes after a few hearings. We have untold wealth in anthems, solos and organ pieces designed for the worship of God and the uplifting of man. The rich mine is there to be drilled in; the treasures await the coming of the consecrated souls who have the true vision of beauty and service. Give us the trained singers and players and the hearty support and encouragement of the hearers, and a new day will dawn for music in this country. It is up to us.

Christian Conference of China

(Continued from page 1040)

G. Evangelism

We hereby call upon all the followers of Jesus Christ to go forth with renewed zeal and consecrated hearts, with persistent efforts, and through united and definite programs to evangelize every part of China.

We hereby declare that in our evangelistic efforts we stand solidly on the evangelical faith of the Christian church, the faith which has given us our genuine religious experience and which has led us into intimate relationship with God our Father through Jesus Christ our Lord.

The second chapter of the report on "The Message of the Church" was addressed to non-Christians. It is possible here to mention merely the headings of paragraphs in the second chapter, which in themselves are sufficient to reveal the nature of the appeal.

Preamble:

- "The Latent Possibilities of China."
- "The Present Danger of China."
- "How Can China Be Saved from Her Present Peril?"

A. China's Need of Christ

1. "Christ is the Revealer of God."
2. "Christ is the Savior of Men."
3. "Christ is the Lord of Men."
4. "Christ is the Example of Men."
5. "Christ is God Incarnate."
6. "Christ is Man's Best Friend."

B. Results of Following Christ

1. "Christ Regenerates Men."
2. "Christ gives Men New Strength."
3. "Christ Increases Men's Zeal in Serving Others."
4. "Christ Produces Courage to Oppose Sin."
5. "Christ leads Men to Communion with God."
6. "Christ Makes Men Eager to Spread the Good News."
7. "Christ Strengthens Men's Hope."

C. The Gospel of Salvation

1. "For the Individual."
2. "For Society."

YOU ARE INVITED

A remarkable series of conferences has been scheduled throughout the field of the Northern Baptist Convention for late September and early October.

Those in attendance will include officers and members of state conventions and state promotion boards, members of boards of the national organizations, associational promotional committees and representatives of the laymen, women, young people and pastors of each association. It depends entirely upon yourself whether or not you also will be present to enjoy the fellowship and inspiration of one of these conferences.

The program will be both instructive and inspiring. It will include a series on present conditions in Europe, Asia and Africa by men who have recently returned from tours of observation and study in those lands, and will also present opportunity for frank discussion of present denominational policies, plans, methods and unachieved tasks.

Stewardship is a feature of church activities in October and will receive special attention.

The schedule of places and dates is as follows:

New England States

Maine	Waterville, September 18-19.
New Hampshire	Exeter, October 3-4.
Massachusetts	Worcester, September 20-21.
Rhode Island	Providence, September 19-20.
Connecticut	New Britain, October 16-18.

Atlantic States

Eastern Pennsylvania	Philadelphia, September 18.
Western Pennsylvania	Pittsburgh, September 19-20.
West Virginia	Beckley, October 12.
Ohio	Columbus, September 21-22.

Middle Western States

South Dakota	Dell Rapids, October 7.
North Dakota	Fargo, September 19-20.
Minnesota	Minneapolis, September 19-20.
Kansas	Hayes, October 11-12.
Nebraska	Lincoln, October 12.
Colorado	Colorado Springs, October 17.
Indiana	Indianapolis, September 26-27.
Illinois	Chicago, September 27-28.
Wisconsin	Milwaukee, September 25-26.

Pacific States

Arizona	Phoenix, September 18-19.
Southern California	Los Angeles, September 19-20.
Northern California	San Francisco, September 20-21.
Oregon	Portland, September 25-26.
West Washington	Seattle, September 26-27.
East Washington	Spokane, September 27-28.
Montana	Butte, September 28-29.
Idaho	Pocatello, October 2-3.
Utah	Salt Lake City, October 3-4.

Plan immediately to attend the conference nearest your home. You are needed for what you can contribute to the discussion, and your church needs your attendance for the inspiration you may be able to bring back.

The Year's Objectives: Every member of every church informed, praying, giving, winning souls, and embodying Christ's teaching in community life. Ten million dollars cash paid in by April 30, 1923. Full payment of all pledges made before April 20, 1922. Two million dollars in new pledges on the Continuation Campaign.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

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D. Suggested Helps to Those Interested in the Christian Way

1. "Search the Scriptures."
2. "Communion with the Unseen."
3. "Draw Close to the Church."

Conclusion

"Listen, brethren. God wants his will to be done on earth as it is in heaven, but he expects us to work with him for the salvation of our fellow-men. But to do this we must ourselves first be freed from sin, be brought into right relationship with God, and be intimate friends and co-workers with Jesus Christ. Then, and then only, can we attain to the loftiest personality, exhibit the spirit which laughs at danger, and so finish the work of bringing salvation to men. Hark, brethren, to the loving voice of God calling for determination to follow the way of Truth and of Life. Come and investigate the religious experience of his people and make a prac-

tical experiment. Work together with God and his believers for the speedy realization of the heavenly kingdom here in China and in the whole world."

(To be continued)

The Protestant churches of greater Boston are planning to put on an institute of Sunday-school methods, Oct. 3-8. The sessions will open at 3:30 p. m. and close about 9 p. m. The first five days will be taken up with addresses on various phases of Sunday-school work, group conferences and departmental conferences. The last day, Sunday, Oct. 8, will be devoted to denominational rallies. The mass meetings will be held in the Church of the New Jerusalem, which will be the headquarters. It is planned to make this institute which is being conducted under the jurisdiction of the Massachusetts Sunday School Association, the largest yet attempted in the state.

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Volume III

September 30, 1922

No. 35

The Baptist

Published Every Week by the Northern Baptist

Convention

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1922

The Widow's Gift

HAVING taken a seat opposite the treasury, He observed how the people were dropping money into the treasury, and that many of the wealthy threw in large sums. But there came one poor widow and dropped in two farthings, equal in value to a halfpenny. So He called His disciples to Him and said:

"In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the treasury; for they have all contributed out of what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on."

—Weymouth's Version of Mark 12:41.

Fresh from the Field

Among the preachers for the autumn quarter at the University of Chicago will be Rev. M. Ashby Jones of the Ponce de Leon church, Atlanta, Georgia.

Mrs. Mary Belding, an honored member of First Church, St. Paul, Minn., celebrated her one hundredth birthday anniversary August 31.

The church at Stafford, Conn. has made extensive repairs upon its building during the summer. Dr. A. B. Coats of Hartford spoke at the reopening services. Rev. F. W. Tholen is pastor.

A pastor is wanted for a large rural field in a richly irrigated section of Arizona. There is a big opportunity for the man who can make a success in rural work. Full particulars may be secured by addressing Director H. Q. Morton, Baptist headquarters, Phoenix.

Dr. Henry Allen Tupper, pastor of the First Church, Washington, D. C. returned to America Sept. 12. He has visited Turkey, Syria, Palestine and Egypt under a commission as special immigration agent of the labor department of the government.

The Lake Avenue Church of Rochester, in its rally-day program set its attendance goal at 1,400. Each class in the school was given its quota of this number. The plan enabled each class to know exactly what is expected of it in reaching the desired goal.

The Garfield Park Church, Chicago, has called to its pastorate Rev. E. A. Shulls of Madison, Ind. Mr. Shulls has accepted the pastorate and will begin his work at once. The church at Madison speaks in the highest terms of his ministry both in the pulpit and in the community at large.

Samuel B. Lingle, for many years a resident of Chicago, actively engaged in advancing its material growth and an ardent supporter of social and moral reforms, also a loyal member and staunch supporter of the First Church, was suddenly called to his reward on Sept. 9, at the age of 75. He was a man of few words but of deep convictions, and faithful to his convictions in the full performance of his Christian duties.

The First Church of Rock Hill, S. C., has extended a call to Rev. Walter R. Alexander of the Mantua church of Philadelphia. His decision is not announced. The Rock Hill church is considered a most important field because of the large number of Baptist girls at Winthrop College which has an enrollment of more than 1,200. The church has a membership of 600 and the Sunday school an enrollment of 1,000. The church recently completed a building at the cost of \$150,000.

The telephone conversations which take place every day over the wires of the Bell system require in the aggregate an amount of time equivalent to 200 years. In the states east of the Mississippi River there are more telephones than there are in all the world outside of the United States. Over 4,500,000 telephone calls are made in New York City daily. The average number of telephone calls in all the cities and towns of Great Britain is only 2,550,000 daily.

Rev. A. E. Clem, after a pastorate of nearly four years, has resigned at Camden, Ind., to take effect Sept. 30.

The church at Greencastle, Ind., of which Rev. U. M. McGuire is pastor, will celebrate its hundredth anniversary Oct. 1.

The Temple church of Indianapolis, laid the corner-stone of its new community house, Sept. 10. The new building will cost approximately \$23,000, when completed and equipped. Rev. Joseph Belcher is pastor.

At a recent conference held at the Hartford Theological Seminary, Hartford, Conn., Dr. Cornelius Woelfkin, pastor of the Park Avenue Church, New York, was leader. The theme was "Laws of the Christian Life and Experience." The sessions were held morning, afternoon and evening.

The Baptist Minister's Conference of Chicago in its regular meeting September 18, passed suitable resolutions expressing its appreciation of Dr. M. P. Boynton. He was congratulated for demonstrating that

Service

*I SHALL not count my life as vain
If only in some quiet way
I find my chance to serve my Lord,
My debt of love for him to pay.
An unnamed man supplied the beast
Whereon the lovely Saviour passed
Along the way triumphantly,
Acclaimed the promised king at last.
An unnamed man supplied the room
Where once the Saviour broke the bread
And gave the wine—his flesh and blood—
His life—by which our lives are fed.
And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A sacrifice, feared not to die,
O grant me, Lord, the grace I pray,
If I the quiet paths must lead,
To give my humble gift to thee,
And know I, too, have met thy need.*
—PHILIP H. RALPH
in *The Congregationalist*

a long pastorate is possible in a great city in spite of the restlessness and constant shifting of population. He was commended for the active part he had taken in civic affairs.

The Second annual Bible and Christian Life Conference was held at the First Church, Eau Claire, Wis., the first week in September. The pastor, E. R. MacKinney, says "The results have far exceeded our fondest anticipations." Among the speakers were J. E. Conant, Daniel McTavish of Sparta, Wis., F. A. Stephens, London, Can., Paul MacKinney, H. H. Savage and Supt. A. LeGrand.

The "Louisville Post" of Louisville, Ky., has as a feature a weekly sermon printed every Monday on its editorial page. A sermon by Dr. E. Y. Mullins appears in the issue of September 11. In an editorial we find "Dr. Mullins is just home from a trip to Europe. In this sermon he gives some of his impressions as they appear to a Christian minister, to a skilled educator and an American citizen." The subject of the sermon is the "Moral Side of America's World Position."

Rev. S. A. Sherman, for the past five years pastor of the First Church of Howell, Mich., has accepted the call of the First Church of New Lexington, Ohio, to begin his pastorate Oct. 1. Mr. Sherman has been out of his native state for twelve years and appreciates old scenes and friends. Before going to Howell he was pastor in Detroit.

Dr. Arthur S. Phelps is delivering courses of lectures at the Berkeley Baptist Divinity School, California, on "Public Speaking" and "The Christian Message of the World's Popular Statuary." These are given in the Seminary chapel, and the sculpture course is open to the public.

A conference of the allied Christian societies engaged in community work will be held in the New York Avenue Presbyterian church, Washington, D. C., October 17-18. The theme is "United Service for Community, State, Nation, World."

A city-wide movement in Elgin, Ill., in which all the churches of the city cooperated was given wide publicity through full page advertisements in the Saturday daily newspapers. Its slogan was, "We automobilize for church-to-morrow." You will find an interesting piece of publicity in our Religious Education Department.

Rev. and Mrs. A. T. Robinson, whose work as titling evangelists throughout the country is well known, gave a series of travelogue lectures at First church, Oakland, Calif., September 24-29. Dr. John Snape, the pastor, has returned from his vacation and the fall work of the church is well under way.

Rev. and Mrs. David Downie of Nellore, South India, will celebrate their golden wedding anniversary on November 21. They are among the oldest veterans in the service of the Foreign Mission Society, having sailed for India for the first time in 1873. This means that next year they will be able to celebrate a half century of foreign missionary service.

Prof. and Mrs. G. H. Waters of Swatow, South China, have arrived in the United States on furlough and will live in Granville, Ohio, during the fall and winter. Professor Waters is on the faculty of the Ashtore Theological Seminary and has had an unusual opportunity in extending the Christian message in South China. He called at the office of the Foreign Mission Society last week and was deeply distressed to learn of the immense damage which had been done by the typhoon at Swatow, reports of which have recently been received from the missionaries in China.

Before the present "quota law" went into effect, over 60 per cent of those passing through Ellis Island were Catholics; but the present law favors immigration from the northern Protestant countries of Europe. From July 1, 1921, when the law went into effect, until March 31, 1922, 21,000 English people came in, 10,000 Scotch and 11,000 Scandinavians, making a total of 42,000. The astonishing thing about it all is, according to Senator Colt of the Senate Immigration Committee, that the net increase in population for the United States of immigration over emigration from northern Europe during the same period was 36,000, while for southern Europe it was only 6,000. This shows that for the present, people from Protestant countries of Europe come and stay. Therefore the greater need for following them up.

(Continued on page 1100)

The Baptist

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Let Us Be Big These Days

Rev. J. A. Maxwell, pastor of the First Church, Chester, Pa., and a well-known leader among the Fundamentalists writes under date of September 3, "Allow me to take this occasion to thank you for the fairer spirit you are showing towards the Fundamentalists, who are a part of your constituency and hence find representation in THE BAPTIST. Let us all be big in these days of differences and accord to each other honesty in convictions. I appreciate your work." THE BAPTIST is human and makes mistakes but it is its purpose to deal fairly with all groups while refusing to become the mouth-piece of any group in the denomination. We believe that our common devotion to Christ and his work is more important than all the definitions in which we differ.

Killam's Kollum

An Appreciated Appreciation

Dr. David P. Ward of the Bible and Field Department of the Publication Society, Pasadena, Cal., writes under date of September 12, "My first recollection of a newspaper was the *Christian Times*. I have been a lifelong reader and subscriber to *The Standard*, now THE BAPTIST. The last three or four numbers of the paper have been to my mind the best ever issued. I give to you my cordial words of greeting and state that you are often remembered in prayer in our home." We wonder how many of our readers can say what Dr. Ward says in his last sentence.

Borrowed and Converted

The *Michigan Christian Advocate* is an enterprising newspaper. It has furnished us with some live material which we were glad to use just as it appeared in that journal. The paper evidently wanted to reciprocate. It quoted in full a recent editorial from THE BAPTIST but to our dismay it was under the caption "Borrowed and Converted."

It Is Not So Bad

"It must be a nerve-racking job to be editor of the denominational newspaper" writes one of our solicitous friends. Well, we do have the annoyance of having some of our wisest sayings questioned. We do find here and there a man who thinks that an editor ought to think just as he thinks if he is to represent truly the Baptists of America or any part of them. We do have some few people who write to us and ask that their names be put on the subscription list and a bill rendered, who overlook the bill and finally reply that they "never subscribed" and therefore cannot be expected to pay. (How we pity them, for their minds are going wrong.) But then, it is not so bad. As a pastor we had to deal with the same kind of folks and they were right there on the spot and said their say. Some of them are good speakers but find it difficult to express themselves with pen and ink. Yes, we have something to be thankful for. By the way, if you "never subscribed" for THE BAPTIST and do not want it and do not intend to pay for it, pretty please, just drop us a postcard to that effect.

Query

If the members of the B. Y. P. U. of Texas can set a goal of 5,000 new subscribers to their state paper, the *Baptist Standard*, and secure every one of them, how many new subscribers should the members of the B. Y. P. U. of the entire Northern Baptist Convention secure for THE BAPTIST? You are a long way below this record. Get busy, please!

The National Christian Conference of China

Part III. Its Significance.

By JAMES H. FRANKLIN

IT WOULD be easy to make too much of the National Christian Conference of China and to infer that the victory is already won. It would be a mistake to draw any such inference. On the other hand, it would be possible to make too little of the meaning of the great gathering and thereby fail to discern the requirements of the hour. Any such failure or lack of discernment at this strategic moment would be tragic to the last degree. We must endeavor to appraise the situation correctly, rejoicing at the signs of real progress, but avoiding the peril of unwarranted optimism and satisfaction.

Large Growth

First of all, the conference marked large growth on the part of the Christian forces of China. If Robert Morrison, Peter Parker, Hudson Taylor, Ashmore, Graves and others looked upon the scene their souls must have been satisfied at seeing 565 Chinese leaders sitting in conference, representing nearly 400,000 church members, and in control of their own great gathering.

In the second place, the Christian forces of China appeared to recognize their spiritual unity in Christ Jesus. "We believe that there is an essential unity among all the Chinese Christians," was their bold statement. And in that connection they were particularly insistent that the divisions in western lands, whose historical significance they affirm they do not share, should not be thrust upon them with a resultant disturbance to their unity of spirit.

Again, the consciousness of a real unity of spirit and purpose had led to a widespread desire for cooperation, without compromise of conviction, in many practical measures, and in their task as a whole, which is expressed in the slogan, "China for Christ." The entire conference breathed the spirit of cooperation, that found expression in the creation of a permanent council of one hundred members, composed chiefly of Chinese, but representing the missionary forces as well. This permanent council will endeavor to study the entire task of the Christian forces in China and to advise as to how all bodies may serve most effectively in the light of conditions that prevail. So far as the writer is aware, the formation of such a council is favored not only by the Chinese in general but by nearly all the missions. The general purpose of the council is stated as follows:

"It is understood that matters of doctrine and ecclesiastical policy lie outside the province of the National Christian Council. In regard to other matters the functions of the council shall be advisory, but it is intended that the council should act on behalf of the cooperating churches and missions in matters which concern their common interest when it has been ascertained that the action taken will be in accordance with the wishes of the cooperating bodies."

The duties of the council, whose members are chosen by the denominational and other groups in a thoroughly democratic manner, are very practical and will

tend to heighten the usefulness of Christian bodies in China who wish to cooperate in various ways.

One of the Chinese speakers referred to the conference as the birthplace of the Chinese church. A missionary said, "The Chinese church comes of age." Perhaps both were thinking of the awakening of the scattered churches and the Christian forces in general into self-consciousness and of the growing sense of solidarity. Certain it is that a new self-consciousness has been aroused.

From the viewpoint of the writer of this article, nothing was of greater significance than the recent development of Chinese leadership. Ten years ago there were a few men, and an occasional woman among the Chinese Christians who were regarded as able, independent leaders. Today there are many such men, and women too. Not a few of them have secured the best education obtainable in

LEAVE God to order all thy ways,
And hope in him whate'er betide;
Thou'lt find him in the evil days
Thy all-sufficient strength and guide:
Who trusts in God's unchanging love
Builds on the rock that naught can move!

China and then have studied in American or European universities. Many have proved their ability, and their devotion has sometimes been tested by great tribulation. Their addresses in the conference indicated both wisdom and power. Speeches were made and exhaustive reports were written by Chinese leaders, which were worthy of any religious gathering in the world. Under such conditions it is inevitable that there should be a sensitiveness at all attempts by organizations in foreign lands to control the program of the Christian movement in China. The quotations in a preceding chapter give evidence on that point. And here emerges the question of changes in the administration of the work. Happy the boards and the missionaries who voluntarily have placed large responsibility on Chinese shoulders for the actual administration of the work in their own land. All this leads up to the Chinese cry for an indigenous Christianity. They have seen Buddhism and Mohammedanism become indigenous in China, while Christianity remains a "foreign religion" in the eyes of the people. This hindrance must be removed. So said the National Christian Conference.

That many leaders are qualified to make a program for their own work and to interpret the Scriptures for themselves can hardly be doubted by any one who reads the addresses delivered at the conference and the reports of the several commissions. The printed proceedings of the conference should be read by every one who is interested in what is happening in China. It will be evident that Chinese Christian leaders have been on a mount of vision

and that the program they have written down was what they saw on the mount. That program is both social and evangelistic, and national and international in its outlook.

Missionaries Still Needed

But let us not make too much of the significance of the National Christian Conference of China. Such a mistake, which is easily possible, would prove calamitous. It is a great moment in the Christian movement in old Cathay, but we are very far from the goal. It would be an almost fatal error to assume that the Chinese Christian army is now so strong and so well officered that it can from this moment bear the entire responsibility in the campaign. There are grave problems still involved, and there are elements of weakness which must not be overlooked. It must be remembered, too, that there is yet only one member of an evangelical church for every one thousand of the population. There are many sections of China already occupied by missionaries where the Chinese leadership is deplorably weak, and where that which has been written here will seem like a dream. And there are vast reaches where the Gospel has never been preached. In the National Conference one saw the flower of all the Christian forces in China. Still the moment is comparable to that in an offensive, when a post of the greatest strategic value has been taken, and when efforts must be redoubled in order to take advantage of what has been gained. We need to have fellowship with the Christian forces of China as never before. Rejoicing that we have lived to see Christianity achieving such a triumph, our sense of the urgency of the hour should prompt us to a much larger measure of cooperation with the Chinese Christian forces of China. Now that there is vision and program and able leadership on the part of the Chinese, it is safe for us to make larger investment. Moreover, missionaries of noblest type are still needed there for cooperation with the Chinese. However, the missionaries should be men and women with well-stored minds, professional excellence, a richness of Christian experience and a passion for winning disciples to Christ. The Chinese leaders say they shall be like Elisha following the missionary Elijah from place to place, praying that when he is taken a double portion of his spirit may fall on them. There is great need still for great missionaries to China, but only missionaries of the right type can help at this hour. Men who desire to dominate rather than serve are likely to irritate the Chinese. In some sections it is already true that the missionary must be prepared to take second place and to serve *with* not for the Chinese churches and leaders. And what is happening in China is happening in other lands. We must change our methods to meet the changed conditions. These are facts of tremendous significance and we must reckon with them.

This is a crucial moment in the history of the Christian movement in China. Are

(Continued on page 1097)



The Baptist



God's Schedule

BACK in the woods somewhere under a tree sits a man. He is dressed in old khaki clothes, he has a new growth of beard, his hair is long and shaggy. No, he is not a bum. He is a preacher. In his hand is a book, by his side on the ground are three more books. There is a pencil over his ear and a pad of paper on his lap. He is on his vacation. He has emptied his life, for a month, of telephone calls and doorbells and meetings and personal interviews. But he is filling it with God. God is speaking to him through those books, and through the fragrance and music of the forest. God has a gift for him. It is the gift of a new church year commencing with the opening of the schools and stretching on to the beginning of another vacation period. And he is getting ready to receive that gift.

A hundred other people, young and old, scattered all over the world, are at work with the pastor. Just now one of them is sitting in a little boat against which the ripples are lapping. He is taking a fish off the hook. Another is riding a burro to the top of a mountain, another is bracing himself against the gale that sweeps across a steamer's deck. Another is chatting with old friends at the family home a thousand miles away. Some of the young folks are working. One is waiting table at a resort, another is crossing the Atlantic on a tanker, another is roughing it on a ranch. What a picture it is of the membership of the church in August. They are all getting ready to receive the gift that God is about to give them—a new church year, brimful of possibilities and bristling with opportunities.

On the pastor's desk on Labor Day lies a little bunch of papers pinned together. There is the scent of the forest about them. With them lie a half dozen letters that have come in recent days from members of the church. They have been thinking of the best ways to receive this new gift of a year of opportunity and they have written the pastor their thoughts. He assembles all their suggestions with the notes he made under the tree and he thanks God that he is not alone on the reception committee for the new year.

Every month has been thought of in the light of all the other months. There is no printed list of sermons to be preached throughout the year, nothing as rigid as that. But the months have their sentiment and their special meaning which they offer for the service of the kingdom. This should be the background of all the plans, for this is of God.

September is all ready to make its entrance. It is the month that finds the members full of vigor and refreshment of spirit. It is the month for perfecting the plans

for the other months. It is still summer time. The officers of the church spend a day together in some quiet place. The pastor has his notes and his file of letters there. They sit around the calendar. First they check off all the regular dates for meetings provided in the by-laws of the church—board meetings, quarterly business meetings and the like. Then they note the anniversaries and other dates that have a meaning for their church. They locate Thanksgiving and Christmas and Easter and Mother's Day and Children's Day. Shall they talk about the Sunday-school picnic next June? By all means, settle on a date now. And who are the boys and girls who will graduate this year from grammar school and who are those who will graduate from high school. Let us know these things now.

Rally Day is set and plans are discussed. It is primarily a day of getting started. It needs wide advertising. Posters will help and items in the paper and telephone calls—but personal invitations alone do the task right. So the Sunday before Rally Day is made a day of personal calls upon the people. There are new people. There are people whose interest has flagged. There are people who cannot come unless they are assured that someone will bring them in a car. This is September, the month of school bells and asters and equinoctial storms and scores of personal calls, and rallying to the task.

October is the month for organizing. It is the month of consecration to Christ. It is the month for the enlistment of workers. The return of cool weather brings to its highest the vigor gained in the summer's rest. Every task in the church should be manned and new tasks set and assigned. This is the month for setting the stage for the rest of the year. Budget deficiencies should be provided for and every obstacle to the successful reaching the year's goal removed.

November, December, January, February, March with Easter as a climax is the productive period of the church year. Here we should expect to see the flowers appear in the garden of the Lord. These are the months in which church people should give themselves without stint to their Christian stewardship of talent, time and money. There should be a rising emphasis that stresses at first the training of soul-winners, then the winning of souls and finally the commitment of lives to Christian service. November lends itself naturally to training. The Christmas season is as fruitful in meaning for conversion as Easter. And the spring is the time for the commitment of life. Every church should expect that each year shall yield at least one young life given to Christ in its entirety. This expectation should be

voiced in the pulpit, freely discussed in the homes, held always before the Bible school and frankly faced in the young people's society.

Many churches plan well from Rally Day until Easter, and there the plans terminate. Easter falls early this year—on April 1. There are after that at least four great months before the heart of the vacation season. They may be made the most fruitful months of all. The close of the denominational year falls on April 30. About this fact may be profitably built the emphasis of the world task of the church. This very emphasis may in turn give new vigor to the unending evangelistic work—especially for boys and girls which so profitably culminates with Children's Day.

Most of our churches do not make enough of the summertime. We are too ready to say that everybody is away. A careful count will reveal that most of us are here. The difficulty is that we do not adapt our activities to the summer season. Many churches could profitably, in this day of the automobile, motor to some quiet outdoor spot for an occasional service. Outdoor evangelism is just in its infancy. Many more can follow it. There should be just as many baptisms in July as in January.

And so the year presents itself, each month freighted with significance, each season offering its special gift—all flowing on in a harmony of promise for the church that meditates and plans and works with forethought and vigor according to the schedule of God.

Elements of Hope

IN our efforts to awaken our people to the vastness of the task which faces us as a denomination, we are in constant danger of overlooking elements of encouragement in our present situation. We face a hard task, but not an impossible one. We face a critical situation but not a hopeless one. At the meeting of the Administrative Committee in New York, September 13, certain facts were set forth which are full of hope.

A digest of letters and reports from all sections of the convention brought vividly before our minds the invaluable asset we have in our Baptist folks. One of the glories of our denomination is its wide diversity. There are numbered with us some of the very rich and some of the very poor; some of the wisest and some of the most simple, but the great body of our membership is what Edgar Guest would call "just folks." We belong to a wonderful brotherhood. We love freedom and cherish our independence. We have our human foibles, but in the vast majority of our people there is a Christian heart and the power of a Christian purpose.

We have great encouragement in the fruits of our work during the past year. Thousands have been and will be stirred by the reports of our representatives who have recently returned from Europe, Asia and Africa. No year has ever been more fruitful in evangelistic results than that just closed. You will find a summary of evangelistic results on our foreign field. These fruits are God's endorsement upon our efforts.

Then, too, we have cause for encouragement in our finance. During May, June, July and August an amount equal to 88 per cent of the receipts for the same months one year ago has been received and eliminating a special item the sum is still above 80 per cent of those receipts. The general financial situation is improving. Our people are almost all employed and we have every reason to expect an increased income as our people set themselves to the task of paying the vows that they have vowed unto the Lord and his work.

Why a Month of Stewardship?

WHY is a whole month devoted to stewardship and why is that month October, the first month in which we really get down to work and in many respects the best of the year?

Of course, everybody understands that stewardship month is only the suggestion of the Northern Baptist Convention. No one is required to observe it. It is an entirely voluntary movement within the denomination. A pastor or a church may take the whole suggestion or a part of it, or none of it. And yet we hope thousands of churches will fall in with the general plan. There is a great inspiration and value in all moving together.

A whole month is suggested because stewardship is a many-sided subject. One of the great mistakes, which we ought to get out of our heads, is that stewardship has to do *only* with money. It is a fundamental principle of the Christian life and applies to our time, our energy, our talents, the blessings of salvation, our prayer, our children, our money, and everything we receive from God. It needs a month to set it forth largely and effectively. We should begin with the basic propositions on which it rests, and go on to its many-sided applications. If stewardship is only a new method for extracting money from the churches, it has no spiritual worth and will soon be thrown into the discard, but if it is one of the very elemental factors of the Christian life, it will come to its own, and bring forth the fruits of simplicity, devotion, self-sacrifice, emancipation and joy.

The first month of the working year is the right time for it, for stewardship involves reconsecration, the new and more complete surrender with which we must begin every new effort for Christ and his kingdom. The New Testament rings the changes on the value of real reconsecration of ourselves to God's service, and this month of stewardship is needed to explain the reasons for our self-devotion, to deepen our motives and feelings with reference to it and to broaden our ideas of what it involves. Lastly, a whole month is suggested because the object is a practical one, viz: to get as large a part of the church membership as possible to make this reconsecration of themselves and all they are and all they have; and to bring about an association of such awakened Christians for the purpose of mutual help in their new experience. To do this on any large scale needs *time* as well as careful teaching and loving persuasion. It is a great endeavor, blessed of God in hundreds of churches. Let us devote a month and two months, if need be, to it.

A Page of Opinion

The Two New Testaments—Where Are They?

THE BAPTIST receives each week manuscripts offered for publication, far in excess of its capacity; and one of the duties of the editors is to select from these offerings such articles for immediate or for later publication as seem most timely and available. In this process of selection the authorship of the article under consideration is far from being the only factor. The theme and content of the manuscript, its relation to the current program of the paper and of the denomination, the amount of space already given to the general topic of which it treats—all these elements enter into the decision.

Naturally the contributor is unable to determine the question from the editor's angle; for he has not the editor's point of view: and it therefore follows that when his article is refused publication he draws inferences which tend to become proved facts in his mind.

We say it is natural for the contributor to draw inferences. We also say it is unnatural for another editor to support those subjective inferences and then to publish them as facts. It would seem that his editorial self-respect would restrain him from impugning the official integrity and the Christian character of his brother who found it advisable or necessary to decline the proffered article.

The *Western Recorder* publishes an article by Rev. J. E. Conant which the editors of THE BAPTIST considered unavailable in view of the present task and purposes of THE BAPTIST in connection with the New World Movement. Furthermore, much of the substance of the article had already appeared in other newspapers, and THE BAPTIST dislikes to use in its contributed articles overmuch material which has been used elsewhere.

We pass by the caustic words which the editor of the *Western Recorder* applies to us in connection with our inability to use Dr. Conant's article. We desire to appeal to the good faith of the editor, and of the writer, in connection with a statement repeatedly made in the article in question.

The editor states in his introductory note: "Two parties in the Convention (the Northern Baptist Convention) have two New Testaments." This statement is also made by Dr. Conant in his article—indeed is the text of his article.

We ask the editor, or the author, to produce these two New Testaments. It is difficult to believe that the author could have written the article, or the editor have published it, without having been able to verify their explicit statement that "there are two Bibles among us, and therefore two New Testaments." Surely they must have seen them, handled them, pondered them; for they quote from them, unfold their contents, define their doctrines. Where may these two New Testaments be found? Who publishes them? Who sells them or gives them away? In what language are they written? Where is the unequivocal certification of their respective sources as defined by the author of the article in question?

Has the editor seen these "two New Testaments"? Has the author seen these "two New Testaments"? Will the editor inform us in his columns where these "two New Testaments"—both of them—may be seen? Are they in print, in any language? Has the editor actually seen them—both of them—with his own eyes? Does he know on his editorial, ministerial, Christian honor, that these "two New Testaments" are in existence in fact? Or are they fanciful, hypothetical, argumentative, imaginary New Testaments—such stuff as dreams are made of, the creation of the pure reason of the author and of the editor? If they actually exist and if the author has actually seen them, and if the editor knows that there are "two New Testaments" and has seen them—tell us where to find them. If not, then frankly admit that the article is a *tour de force* built on a pure assumption for polemic aims, and saturated with fallacy. With the arraignment of certain scholars included in the article we are not now concerned: our one concern is to see those "two New Testaments" for whose actual existence both Dr. Conant and the editor of the *Western Recorder* vouch. Where are they?

Stop and Consider

IN *The Continent* for September 7, a former pastor who has engaged in business recounts his experiences. He plans to return to the pastorate and gives his reasons for this step. He says:

"I am prospering. I make by far more money than I ever made in the pastorate. My family can have more pleasures than it did before. There is a contagion about business life that is alluring. Things are expeditiously done, and results are apparent immediately. There is the constant meeting with different people on free and easy terms, varying work to be done, and a certain feeling of material security. That is one side—but here is the other:

"I cannot rid myself of the haunting feeling that I have not been faithful to my Lord and Saviour. In the midst of business conferences, while dictating letters, while planning campaigns, or rushing through the street to fill appointments—anywhere and everywhere the thoughts come rushing in, not to be downed."

He sees in his imagination his Sunday morning congregation, his Sunday school, the sick and the shut-ins, and he is not there to give them encouragement and spiritual strength. The business house sends its sales agents, its circulars, its letters, the theater amuses, but only the church sends the minister to give that help for which earth can offer no substitute. After his years in the business world he declares that "it requires more patience, more tact, more self-sacrifice, more forbearance to do the work of the church, but the harvest is infinitely greater." He has heard anew the call which came to him in his youth, the call "of a world that has met only failure in attempting to solve its problems without divine guidance, of races that are sick and weary of strife and reprisal, of hosts of boys and girls growing up to juvenile delinquency and crime because of a lack of a sense of moral responsibility and spiritual obligation."

Holding Out on God

By GEORGE E. BURLINGAME

ANANIAS the First (not to be confused with his honorable namesake of Damascus) has a deserved reputation for lying—a reputation considerably enhanced by the bad eminence into which he was elevated during the Roosevelt régime and the fiat creation of the Ananias Club.

Ananias was, however, more than a liar. He was an embezzler. His falsehood was conspicuous and notorious; yet it was but the superstructure elevated on a more obscure but an even graver sin which led the way to the other.

The Christian church at Jerusalem in those wonderful days of its infancy was trying to find itself, as all forms of infant life seek to do. The disciples of Jesus were face to face with a practical social problem for which even our boasted brilliant modern Christian civilization has found no adequate solution: namely, the problem of poverty.

The Fruit of the Spirit of Jesus

Loving one another, as all Christians are taught to do, and seeking not first their own things but the things of others, as Jesus had inspired them to do, they counted not the ownership of farms and houses and shops and warehouses a thing to be selfishly retained. They knew the grace of our Lord Jesus Christ, that, though he was rich, yet for their sakes he had become poor, that they through his poverty might become rich. They remembered still his assurance that a disciple is not above his teacher, nor a servant above his lord; and that it were enough for the disciple that he be as his teacher, and the servant as his lord.

The sequel was natural, indeed, inevitable. A spirit of tender sympathy and practical regard for their poorer brethren manifested itself as the fruit of the Spirit of Jesus in their renewed hearts. The peculiar manner in which that spirit asserted itself is to be accepted, not necessarily as a political or economic program for the community or for the race; but as a heroic adventure in Christian brotherhood which sought to solve in the name of Jesus the haunting and harassing problem of poverty. With the economic significance of the adventure we are not now chiefly concerned. With the spirit and principle involved in

TAKE me a captive, Lord,
And then I shall be free;
Force me to render up my
sword,
And I shall conqueror be:
I sink in life's alarms
When by myself I stand;
Imprison me within Thine
arms,
And strong shall be my hand.
—George Matheson.

the adventure we are mightily concerned, for herein is a dramatic portrayal of a primary element of Christian discipleship and fellowship.

The familiar story is given us in Luke's fine narrative of the early history of Christianity: "The multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common . . . Neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as anyone had need."

The sale of property for the common good was not compulsory, but voluntary; nor was the surrender of the entire amount received compulsory, but at the volition of the donor. Their action was no formal service in conformity with rigid rule of law, but the indulgence of their loving Christian souls in the splendid luxury of such entire consecration of themselves and their possessions to the cause of Christ that they veritably entered into the fellowship of his self-emptying when for their sakes he had become poor that they might be rich.

Upon the rich and splendid background of such a spirit of unreserved consecration is revealed the hideous poverty of soul and meanness of spirit which have secured to two members of that early Christian church the infamous distinction of being encysted with dishonor in the imperishable story of the beginnings of Christian life and service in the world.

"A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back a part of the price, his wife also being privy to

it, and brought a certain part, and laid it at the apostles' feet." They were caught in the rising rushing tide of devotion and self-sacrifice. They desired for themselves the satisfactions, the distinctions, the eminence, which attached to this fine act of Christian love. They coveted the red badge of crusaders who "took the cross" and won recognition as whole-hearted followers of Christ. They would stand with that noble company who were stepping into line with their Lord in the glory of self-emptying in order to the relief and redemption of others.

Ananias' Transaction

Thus moved, Ananias, with his wife's full consent, placed his piece of land on the market, and with the completion of the sale took his place in the goodly fellowship of those who refused longer to say that the things they possessed were theirs to keep and use as they wished for selfish ends. As far as outward action and open profession went, the consecration of Ananias and Sapphira was complete. Their devotion to their Lord and his cause could not be impeached. They publicly brought (so it appeared) the proceeds of their sacrificial sale and laid it on the altar of God for Christian uses in solemn dedication to their Redeemer—

But, *they kept back a part of the price, and brought a certain part.* While they professed to give all, they withheld a portion. Their profession was absolute; their consecration was relative. They publicly pledged all; they privately gave a part and kept for themselves a part. In the blunt phrase of the West, they held out on God.

The chief and singular sin of these professed Christians was not their falsehood, shameful and inexcusable though that was. Their eminent sin was the sin of robbing God. They were common thieves—no, not common thieves; for no common thief will be mean enough to steal from a generous and loving master. They were embezzlers, perpetrating deliberate fraud against him whom ostensibly they loved with unreserved affection and served with utter singleness of heart.

Paul writes in his letter to Titus a stirring admonition to servants who have become Christians, warning them against the peculiar tempta-

tions which beset servants, and charging them that by Christian integrity they adorn the doctrine of God our Saviour in all things: "Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things . . . not purloining, but showing all good fidelity." (Tit. 2:10.) That is to say, a good servant will not steal from his master, but will use his confidential relations and peculiar opportunities as an occasion for manifesting his fidelity as a good steward of his master's grace.

He Embezzled

"Not purloining"—or as Weymouth renders it, not pilfering: and the word which Paul uses here is exactly the word which Luke uses in the story of Ananias and Sapphira. Moffatt faithfully translates the latter passage (Acts 5:2): "He embezzled some of the purchase money . . . he only brought a part of it." Ananias was a professed servant of the Lord Jesus Christ. He had named him as Master. He had publicly espoused him in the baptismal confession. He had solemnly remembered him in his death in the holy supper. He had sought and obtained a place in the fellowship of the church, and was numbered with men and women who bore the name of Christ: but with all this he was purloining from his Master; he was keeping back part of what he had ostensibly given to his Lord; he was holding out on God.

The contemptible thievery of this pretentious pair of pilferers is the more shameful by contrast with the splendid integrity and sincerity of their brothers and sisters, notably Barnabas, who is named as typical of the common spirit of entire consecration which inspired and characterized the church. "Barnabas, having a field, sold it, and brought the money and laid it at the apostles' feet . . . but Ananias . . . kept back part . . . and brought a certain part and laid it at the apostles' feet." Barnabas professed to give all, and he gave all; but Ananias held out on God.

There is a veritable apostolic succession in Christian life which finds its source and fountain head in these two contrasted men and their diverse characters. Barnabas is the prince and file-leader of a noble company of professors who pay 100 per cent on their pledges of devotion and fidelity. Ananias is the archetype of a numerous and ignoble multitude who call Jesus Lord but do not do either what he said

or what he did, who hold a form of godliness but have denied the power thereof, walking after their lusts while their mouths speak great swelling words; they profess that they know God, but by their works they deny him. Like Ananias, they proclaim themselves consecrated to Christ, while they keep back a part, and so hold out on the God who bought them by giving all for their ransom.

Take, for instance, that group at the supper at Bethany shortly before the Passion of our Lord. The conspicuous figures in the scene, next after Jesus himself, are Mary and Judas: Mary, who like Barnabas, brought all she had and laid it in utter consecration at the feet of Jesus; and Judas, who, professed disciple and recognized apostle of Jesus, and nominated treasurer of the apostolic band, was yet like Ananias, a pilferer who held out on his Lord. H. R. Glover has a fine comment on the devotion of Mary, who brought her precious nard and

poured it lavishly on the feet of her Master as the tangible and expressive symbol of her complete consecration of herself to her Saviour, provoking the cynical rebukes of Judas for such wanton waste of what might have been sold for the benefit of the apostolic company. Noting the account in the gospel of Mary's love-offering, Professor Glover says: "A little of it would have been a great gift. But perhaps the lid of the box jammed, and she realized in a moment that it was to be all or nothing. She drew off her sandal and smashed the box to pieces. However she broke it, and whatever her reasons, Mark's words mean that it was thoroughly and finally shattered . . . Something had happened which made this woman the pioneer of the Christian habit of giving all for Jesus."

But Judas, her critic and self-appointed exemplar, posing as himself the more exceedingly careful of the interests of his Master, was a pilferer from his Master; he held out on God: for John tells us that his vociferous solicitude concerning the wasted ointment was inspired by the fact that he was treasurer, and stole from the funds placed therein. He was a member in full fellowship of the Ananias club.

Prototype and Progeny

It is an ancient business this, of betrayal of trust by the professed people of God. Ananias had his prototypes, even as he has in so abundant measure his evil and shameful progeny. There was Achan, a soldier in the army of the Lord, a veteran warrior of Israel: and he held out on God. The spoil of Jericho was declared to be "devoted" to Jehovah—devoted without the possibility of being redeemed. "All the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: They shall come into the treasury of Jehovah." (Joshua 6:19.) "But the children of Israel committed a trespass in the devoted thing: for Achan . . . took of the devoted thing." (In the Greek version here the verb is that used by Luke in Acts 5:2 and by Paul in Titus 2:10;—"He pilfered from that which was devoted.") Achan marched around Jericho with the rest; he rushed over the crumbling walls with the rest; he shouted in triumph with the rest; he went up to Ai with the rest. His profession was unassailable: but he held out on God. At this bold professor was directed the indictment by Israel's God: "Israel hath sinned, yea they have even trans-

The Master of My Boat

I OWNED a little boat a while ago
And sailed a Morning Sea without a
fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat, and mine the air,
And mine the Sea, not mine a care.

My boat became my place of nightly toil.
I sailed at sunset to the fishing ground.
At morn my boat was freighted with the
spoil
That my all-conquering work and skill
had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent
shore,
While I my net was casting in the sea,
A man who spoke as never man before;
I followed Him,—new life began in me.

Mine was the boat, but His, the voice,
And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the lake!
And all my skill availed not at the helm,
Till Him asleep, I waken, crying, "Take,
Take Thou command, lest waters over-
whelm!"

His was the boat, and His the Sea,
And His the Peace o'er all and me.

Once from His boat He taught the curious
throne,
Then bade me let down nets out in the
Sea;

I murmured, but obeyed, nor was it long
Before the catch amazed and humbled
me.

His was the boat, and His the skill,
And His the catch, and His my will.

—Joseph Addison Richards.

gressed my covenant which I commanded them: yea, they have even taken of the devoted thing, and have also stolen, and dissembled also, and they have even put it among their own stuff." (Josh. 7:11.) And that was where at last it was found! When that interminable night had been flushed with the dawn, and the slow-moving sun had flashed on the tents of Israel, and the tedious lot had finally separated Achan from all his fellow-soldiers, he told the story of his pilfering and his treason: "When I saw among the spoils a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

False to God

Oh how terrible are these moments of revelation and of judgment, when the inconsistencies and the infidelities and the infamies to which we have accustomed our selfish and worldly souls are revealed in all their hideousness and monstrousness, and we writhe under the arraignment which our own blindness and folly have made not only possible but inevitable! "All the silver and gold . . . shall come into the treasury of the Jehovah" . . . "I coveted them, and took them, and they are hid in my tent." And the awful drama of exposure which followed: "So Joshua sent messengers, and they ran unto the tent; and behold it was hid in his tent, and the silver under it. And they took them from the midst of the tent and brought them unto Joshua, and unto all the children of Israel, and laid them down before Jehovah." O Achan, why hath Satan filled thy heart to keep back part? How is it that thou hast conceived this thing? Thou hast been false to God!

Master Solsgate, the fanatical Puritan preacher of Scott's "Peveril of the Peak," is by no means a lovable character or a worthy exponent of the spirit of Christ: and yet he uttered solemn and weighty words in his noble affirmation of the claims of God upon his professed children: "God will not have from us an imperfect obedience. We must not, like Ananias and Sapphira, reserve behind some darling lust, some favorite sin, while we pretend to make sacrifice of our worldly affections. What avails it to say that we have but secreted a little matter, if the slightest remnant of the accursed thing hidden is in our tent?"

In its essential definition, the Christian life is a life which in all its elements and experiences is possessed and dominated by Jesus Christ our Saviour. Jude (v. 4) defines ungodly men as those guilty of "denying our only Despot (for this is exactly the word he uses, found also in Acts 5:24) and Lord, Jesus Christ." The Christian life consists in the soul's trustful submission to a benevolent despotism wherein the sovereignty of the Lord Jesus is absolute and unremitting. Any other or lesser definition of that life is both defective and deceptive, not to say disappointing: for in his service is perfect freedom; and only in the entire surrender of all we have and are to him do we find our joy made full. Ananias provides the clue to the reason for much of the unrest and discontent which attaches to Christian life. We have held out on God; we have kept back a part; we have some of the consecrated treasure hid in our own tent; we have been unwilling to pay 100 per cent on our profession of discipleship: and because we would not pay the price of perfect peace, perfect peace has not come to us. We would let drippings fall from the flask of precious ointment, but to shiver it utterly in absolute devotion to Christ was too much for us. We would march with Christ's army and bear his arms and shout at his victories: but to admit his kingship over all our goods and lands and money—to that utter and sweeping experience of Christian stewardship we have never attained. There are treasures hid in our tent which should be in his treasury. We would not hesitate to come with Ananias and lay our gifts on the altar—but *we would hesitate long before we come with Barnabas and lay all our gifts on the altar* in such glad and unreserved allegiance to Christ as to vindicate the purity and the finality of our fitness for stewardship in his kingdom and over his goods.

A gifted young business woman of splendid character had withstood the prayers of her Christian mother and the pleadings of her minister until she was well along in her twenties. In a powerful revival she was finally led to trust Christ and became a very happy Christian. The friend who had witnessed her confession said to her, "Minnie, please tell me why you so long resisted the call of Jesus to give yourself up to him?" She quickly replied, "I did not want to be conquered"—and then with a smile she added, "but it is sweet to be conquered by Christ." Barnabas

knew, in the moments of his entire consecration, what Ananias never knew, how sweet it is to be conquered by Christ. His compelling and consuming mastery of us is the intervention of love come to save us from tyranny of selfishness, from the barrenness of a divided allegiance, from the tragedy of an adulterous alliance with the world which so soon passeth away.

The Power of Love

Lionel Strachey in his brilliant work on Queen Victoria, recounts an episode in the life of that noble lady, which is here given without meticulous concern for quotation marks. In the early days of her career as queen, Victoria was very powerfully influenced by the cold and worldly Lord Melbourne, many years her senior, and her most influential advisor. It was inevitable that such a companionship should have produced eventually an effect. The change was visible even in her public demeanor. Her expression, once ingenuous and serene, now appeared to a shrewd observer to be bold and discontented. She had learned something of the pleasures of power and the pains of it. Was it possible that she was beginning to listen to siren voices? That the secret impulses of self-expression, of self-indulgence even, were mastering her life? For a moment the child of the new age looked back, and wavered towards the eighteenth century. It was the most critical moment of her career. Had those influences lasted, the development of her character, the history of her life, would have been completely changed . . . On the evening of October 10, 1839, Albert of Saxe Coburg Gotha arrived at Windsor, and the whole structure of her existence crumbled into nothingness like a pack of cards. "He was beautiful," she gasped. Then, in a flash, a thousand mysteries were revealed to her; the past, the present, rushed upon her with a new significance. The delusions of years were abolished, and an extraordinary, an irresistible certitude leapt into being in the light of those blue eyes, the smile of that lovely mouth.

The advent of the lover and the birth of love which Strachey so brilliantly relates, transformed the wavering maiden, and forever redeemed her from the menace of Melbourne's materialism and policy to a career of nobleness and of loving service to her people. While Albert lived she adored him, and through all the years after his death she worshipped his memory and sought only to ful-

fill his wishes and continue his policies and perpetuate his memory throughout the wide expanse of the empire on whose flag the sun never sets. Albert's love and companionship transformed and glorified her life: and yet only six months before he came to Windsor she had said to Lord Melbourne, "At present my feeling is quite against ever marrying."

So in our coldness and blindness we thrust from us the intimation that any Love, any Life, may be trusted absolutely and without reserve: that any Person is to be received as the Despot of our souls: that any Redeemer is to be so far relied on as to leave us destitute of any other reliance anywhere in earth

or heaven. And so we trail along in company with that pretentious couple of old, contenting our souls with a partial confidence in Christ and a partial surrender to him: keeping back a part of the life for which he paid blood that he might deliver it from endless ruin: bringing to him a part, only to find that such unlawful division brings satisfaction neither to him nor to ourselves: fearing to shiver every confining fetter lest we be wasting life by giving it all to him: taking a part of what he claims, and hiding it under our own tent, and thereby burying his treasure in the tattered napkin of our own unbelief and selfishness: saying to our proud souls: "At pres-

ent my feeling is quite against ever making a complete surrender of my life to Christ."

And yet, if at last he comes to you with such compelling revelation of his love as will close your reckless lips and open your blinded eyes and quicken your cold heart, you also may whisper, "I did not want to be conquered—but it is sweet to be conquered by Christ."

"Is there a thing beneath the sun
That strives with thee my heart to share?

Ah, tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,

When it hath found repose in thee."

A Christian and His Money

By GEORGE C. ALBORN

IN our subject we are using the word "money" loosely, to cover property, possessions, riches, wealth of any sort. The subject might be more briefly stated as "stewardship", were it not for the fact that to some this word is synonymous with tithing, while a complete definition of stewardship must embrace time, talents, life-service, and we propose to deal with only one phase of that wide subject.

At once let us remove a possible misapprehension by stating emphatically that the interest of the church in promoting a right understanding of the relationship of the Christian to money is not primarily a financial one. The pastor does not discuss this subject merely in order to secure large offerings to church work. God could abundantly finance the work of his kingdom without any help from men. He has hidden millions of gold, countless treasures of precious gems which men know nothing about. And Sir W. Robertson Nicoll is undoubtedly correct in saying, "Christ's cause has never yet stood still from sheer lack of funds." The history of the church reveals great progress in times when its financial resources were almost *nil*.

Yet even a cursory reading of the Bible reveals the fact that God is greatly concerned that men shall give liberally to religious work. Much attention, much space is given to this phase of the subject. Only one explanation is possible. God and his church desire not so much the money that is given as the character that is (in part) developed by

the giving. As Paul says, "We seek not yours, but you." The whole problem is a spiritual one. The church's interest in it is spiritual.

This subject is of importance to the Christian because we live in a world in which money is accorded such a preeminent place. Prof. Wm. James says, "The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers." Then, too, the Christian must sustain some sort of relation to money. As life is lived today, he must handle money in larger or smaller sums. He must have money to provide honestly his own living. Paul wrote, "He that will not work, neither shall he eat." The Christian is under special obligation to provide for those that are dependent upon him. "If any provide not for his own, and specially his own household, he hath denied the faith and is worse than an unbeliever." (I Tim. 5:8.) The Christian must have money to enable him to minister to the needs of others. Suppose the Good Samaritan had possessed no beast, no wine and oil, no money!

Then, too, the possession and administration of money broaden the Christian's sphere of influence and increase his ability to "go about doing good." Harry Emerson Fosdick well says, "It is one of the miracles of science, mastered by the spirit of service, that a man busy at his daily tasks at home can yet be preaching the Gospel in Alaska, healing the sick in Korea, teaching in the schools of Persia, feeding the hungry in In-

dia, and building a new civilization at the headwaters of the Nile." But if he has no money, he is shut out from this broadened participation in the kingdom work.

Paul and Jesus both teach that money may be made to contribute tremendously to the spiritual upbuilding both of ourselves and others, while a modern apostle has truly said that Christ must come between you and your money, or your money will come between you and Christ.

In any study of this subject there are certain fundamentals which apply to all men, whether Christians or not. There are three factors in the creation of property values, which all must recognize and take into account.

(1) The individual. He gives to the creation of property values, his time, ability, and labor. He has a just claim on the values produced. This is conceded always.

(2) Society. Society supplies the market, the demand, and protects the property and the individual in his possession of it. We are coming more and more to admit society's claim on the wealth that society's protection has enabled men to accumulate.

(3) God. He created the raw materials. He created the individual. He gives the power to get wealth. He contributes most. He has the highest claim.

The Christian, however, stands in a more advanced relation to this whole subject. He realizes that he owes himself and his all to Christ,

not merely because of creation, but also because of redemption. His life-motive is gratitude and love to Christ. His life-purpose is to follow Christ, to do his will, to be like him in all things. It is the Christian's joy to carry this life-purpose and life-motive into all the experiences and relations of life. Naturally, then, he will rejoice to bring his relations to money under this sway. To him the great question will be: What is Christ's will, example and teaching concerning money and my relation to it?

Christ's personal attitude toward money was one of indifference. So many other things were of greater importance to him that money mattered little. "A man's life consisteth not in the abundance of the things which he possesseth." But he was a keen observer of the power of money in other lives. He taught that if we exalt riches to the chief place in our lives we thereby turn away from God and become practical atheists. "Ye cannot serve God and mammon". He showed his disciples that trust in riches endangers one's chances of entrance into the kingdom. "How hard it is for them that trust in riches to enter into the kingdom of God". Through his apostle he taught us that "the love of money is a root of all kinds of evil".

Positive Principles

The foregoing are negative, but Christ's religion is not negative. It is always positive. He gives us certain great positive principles to live by. Among them are these: "Thou shalt love the Lord, thy God, with all thy heart. Thou shalt love thy neighbor as thyself. Go ye into all the world and preach the gospel unto every creature." And that which we have called the Golden Rule, "Whatsoever ye would that men should do unto you, do ye even so to them".

And the Christian must apply these principles to the making (or earning) of money. He must not procure it in a way that will dishonor God, or injure his neighbor; but in such a way that God will be honored, his neighbor benefitted, the kingdom of Christ promoted. He will earn for Christ, not for self.

He must apply these principles to the saving of money. It is a curious fact that Christ did not think very highly of saving money. He nowhere commends it. He saw great dangers in it. He urged men to seek other treasure more worth while. His parable of the man whose large crops led him to build larger barns

(to save) is illuminating. The man got his money honestly. He was thrifty. Most men would commend him. Christ said, "Thou fool". What was the matter? His whole concept of life was "I—I—my—my". No love for his neighbor, no thought of using his money to do good, no love for God.

The principles of Christ must be applied to the spending of money. We are to "do all to the glory of God". No money is to be spent in ways that will dishonor him; nor in ways that injure one's neighbor. A magazine article written by a man with an income of \$30,000 per year, stated that he was spending \$9,000 per year on his three children. Is that all right? Is it best for the children? Is it best to set such a standard that other children may long after it? And how about other

What Have We Done Today?

WE shall do so much in the years to come,

But what have we done today?

We shall give our gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall speak a hope in the place of fear,

We shall speak the words of love and cheer;

But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?

We shall bring to each lonely life a smile,

But what have we brought today?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth;

But whom have we fed today?

We shall reap such joys in the by and by,

But what have we sown today?

We shall build us mansions in the sky,

But what have we built today?

'Tis sweet in idle dreams to bask,
But here and now do we do our task?

Yes, this is the thing our souls must ask:

"What have we done today?"

children? So far as revealed in the article he was spending nothing for any one outside of his own family. And children by the thousands starving in Armenia!

Let us not get the idea that in order to administer money to the glory of God we must be niggardly, purchasing only the barest necessities of life. God isn't that kind of a Father. He wants us to have all that is fit and best for us. He wants us to enjoy life. But we must make our money serve higher ends than style, show, self-indulgence. Christ taught that money might be so used as to purchase "true riches".

Giving May Dishonor God

Finally we come to the giving of money. This is not an easy task, since here, too, we must apply Christ's life-principles. It is quite possible to give money in such a way as to dishonor God, to work harm to other men. Money may be given to unworthy causes, or it may be given to worthy causes with an unworthy motive. Simon Magus would have given much money to the early church, but his motive was unworthy, and Peter said, "Thy money perish with thee".

Mere money can never bring about the coming of the kingdom. Mere money can never relieve the distress of the world. One must give something besides, something with, his money.

How would Christ have us give? This in itself is a great theme, and we have space here for only a few hints:

(1) Without ostentation. (Matt. 6:3).

(2) Cheerfully and readily. (II Cor. 9:7).

(3) Liberally. (Prov. 11:25. Matt. 10:8).

(4) Sacrificially. (II Sam. 24:24. II Cor. 8:1-4).

(5) Systematically and proportionately (I Cor. 16:2)

Christ never set a definite, universal standard, or proportion. He commended Zaccheus for giving half of his goods, and especially the poor widow who gave all. He commended Mary when she lavished upon him the treasures of the alabaster box. He said "freely ye have received, freely give". He seemed to feel that for the heart that truly loved him no legislation was necessary. The loving heart could be trusted to apply his life-principles to the whole relation to money—earning, saving, spending, giving; doing it all "to the glory of God".

Wanted—A General Manager

The question is not, "What proportion shall I give to God?" but "Shall I give myself to God?" If we are spending God's money without aiding God's business we are misappropriating funds.

By CARL D. CASE

IT ISN'T easy to make a just division between what we spend on ourselves and on kingdom needs. We feel quite sure that the physical, educational and moral welfare of our own family is really a part of our kingdom service. Certainly this looms large before our imagination, and the other kingdom needs seem always to be in danger of being minimized.

Who knows, after all, what should be given of our income to outside kingdom needs,—the church, missions, general philanthropy? A tenth? So say many, some from what they consider a direct Biblical requirement, and others from the standard of privilege. Many sane Christians believe that under modern conditions, the great majority cannot give a tenth. Some are sure that with large incomes, more than a tenth should be given—by certain other people. The views are various, but the tendency is uniform to reduce constantly the higher standard to the lower. One thing chiefly stands in the way of such a depression of giving, the Christian habit which has become reasonably fixed to give regularly a definite proportion of our income to the church.

This is just like the problem of wages. Wages will never be fixed permanently under our present industrial system. Where is that delicate unseen line between dividends and wages? What judicial authority will determine for us what is the really just proportion of profits that should go to the investor and what to the workman? But one thing is sure, the constant tendency on the whole of the laborer to secure larger wages and of the employer and capitalist to secure larger returns.

In the kingdom, there is only one solution of our problem of division between ourselves and world missions which includes our own church, and that is to turn over our whole productive business to God and to seek employment from him as his general manager. In fact, this is the only inevitable result of accepting Christ as our Master. The primary question with us is not, "What proportion shall I give to God?" but, "Shall I give myself to God?"

What Is The Gift of Self?

At once with the gift of self is the inclusion of both what we have and our business of living. The slave was not fully owned by his master, if the slave owned independently his property. "Who-soever ye be that renounceth not all that he hath cannot be my disciple." Paul laid down the order: the Macedonian Christians who gave according to their power, yea, and beyond their power, first gave their own selves to the Lord and to Paul by the will of God.

The
"Take my silver and my gold,
Not a mite would I withhold,"
comes very naturally after

"Take my life and let it be
Consecrated, Lord, to thee."

We really have started at the wrong end in discussing our philanthropic contributions. The question is not, What of my income shall I give to the church and mis-

sions? But, What of my income shall I spend on myself and family? And even the amount spent on self and family must be strictly limited by the question of efficiency. Just so much and no more must be spent on self and our family as will make our service the largest and most effective to the kingdom, no more, no less. The underestimate and overestimate are equally bad. This is God's business of which we have charge, and we must make it profitable, not to ourselves but to him.

Considering ourselves general managers of God's business in our own particular field of endeavor will at once eradicate many knotty problems without even the necessity of solving them. For example, the conception of Lent, or seasons of special denial. There is no time left now for us to do anything else but to observe Lent. If we, at any time, are denying self to the detriment of our service, we are poor managers of God's business. If we, at any time, are spending God's money without aiding God's business, we are misappropriating funds. Vacations are needed by all, but not from being Christians. No time, no money, is ever left to be used for other than kingdom purposes. Ice-cream sodas when increasing fellowship and refreshing the body are entirely justifiable, not as a momentary luxury, a slight let-down in our standard, but as the best way to spend the money for the kingdom.

Such a conception of God's business also puts us in the right attitude toward God

The Upper Room

By BERTHA C. THORNE

*THERE'S a room where the windows
Open wide
To a rustling leaf-world, just outside.
There's a stream below, and a star above,
And the flute of a thrush in a call of love.
Within a little group is gathering there
For the mid-week hour of song and prayer.*

*O wondrous power of sacred song!
The souls of the singers are swept along
Beyond and above the world's alarms,
As they feel the Everlasting Arms.
The pastor speaks—leads each one there
To mountain summits of thought and
prayer;
And from these, life's pathway, winding
far,
Shines with the light of the Bethlehem
Star;
And a glimpse of that glory, seen again,
Gives strength for struggle; peace for
pain.*

*There is prayer and praise in that upper
room,
While without, gleam the stars, through
the gathering gloom.
There are friendly greetings, and hand-
clasps warm,
And faith renewed for the stress and
storm;
For they've caught the vision—earth's
fret and jars
Give place to the peace of the quiet stars.*

as recipients of his blessings and grateful for them. We are partly converted to this idea, for we do thank God for the \$3 meal our family is just about to eat. But we buy a \$50 suit of clothes and even a \$5,000 house and forget either to consult or thank Him. Such a large part of our income must be spent on ourselves, that a careful watch is needed here to reduce the expenses of carrying on God's business.

Monday Desecration Means Sunday Desecration

And plainly this conception so concentrates our attention on the kingdom as such, that it not only adequately furnishes money for the church and missions, but puts religion and morality into both the getting and spending of money. They tell us that Sunday desecration is increasing, and are urging strenuously strict laws for the observance of the so-called Sabbath. But what is the trouble with Sunday desecration? Why, Monday desecration. Let any man keep Monday and Tuesday and Wednesday, Thursday, Friday and Saturday holy to God, and Sunday will take care of itself. What is the trouble with the tithe? Why is there so much difficulty in securing what we have called the "Lord's money"? Because, we have not learned that the nine-tenths is the Lord's money too. He who earns his ten-tenths as God's manager, and spends his nine-tenths conscientiously, will spend his one-tenth all right. In fact, his constant desire will be to decrease the amount that he spends for the expenses of the business and increase the amount that he spends on God's work in general. As long as God is to countersign every order on the exchequer, it will cause no special twinge when God directs what shall be spent for missions.

Then maybe, by this conception, we shall elevate our motive of giving. No doubt, other things being equal, the Christian will prosper more largely by giving his tenth. But there is always the danger of driving a sharp bargain with the Lord. If a man believes he can get a greater income during the year by spending one-tenth on the Lord than by not doing it, it is not particularly to his credit that he speculates on the Lord's promise. But it does not produce that disinterested Christian service that it should.

Being God's general manager is the best way of developing character. The big thing produced in God's factory that we are running is Christlikeness both for ourselves and others. Jesus said it. He knew. No one else could have discovered and revealed the method as he did. He that is faithful in a very little, temporary values which are indeed very little, is faithful also in much, the spiritual values. He that hath not been faithful in the unrighteous mammon, cannot have committed to his trust the true riches. If any has not been faithful in that which is another's, that is money, property, who will give to him that which is his own, character, salvation?

Reverse our former problem! It is not how much can we save to give to God, but how much out of our savings God assigns to us.

The General Board of Promotion of the Northern Baptist Convention

Statement of State Quotas and Receipts for period May 1 to September 1, 1922.

Name of State	State Quota in \$10,000,000	Amount due to Sept. 1, 1922	Total Coll. reported to Sept. 1, 1922	Per cent Coll. reported to Sept. 1, 1922
Missouri	\$ 66,340.46	\$ 22,113.49	\$ 11,056.39	.5000
Delaware	12,468.58	4,156.19	2,007.37	.4830
Idaho	26,555.22	8,851.74	4,185.26	.4728
N. Y. -Met.	1,004,518.68	334,839.56	154,969.23	.4628
New Hampshire ..	117,737.66	39,245.89	16,680.65	.4250
Wisconsin	122,782.20	40,927.40	16,292.71	.3981
Michigan	333,510.72	111,170.24	40,130.57	.3610
Montana	20,844.42	6,948.14	2,446.00	.3520
Nebraska	123,353.28	41,117.76	14,228.64	.3460
Pennsylvania	986,826.24	328,942.11	112,669.95	.3425
New York State ..	1,044,124.00	348,041.53	116,886.95	.3358
Maine	185,696.18	61,898.73	20,716.98	.3347
Connecticut	298,198.94	99,399.65	32,948.31	.3315
Kansas	238,045.18	79,348.39	25,750.37	.3245
New Jersey	646,462.56	215,487.52	69,526.14	.3226
Vermont	106,982.32	35,660.77	11,436.55	.3207
Illinois	615,243.52	205,081.17	62,206.62	.3033
West Washington ..	89,278.84	29,759.61	8,852.73	.2975
Iowa	259,270.32	86,423.44	24,581.15	.2844
East Washington ..	78,352.66	26,117.55	7,341.49	.2811
*Nevada	4,854.18	1,618.06	451.12	.2788
Massachusetts	929,147.16	309,715.72	85,907.97	.2774
West Virginia	225,576.60	75,192.20	20,648.29	.2746
Ohio	678,347.86	226,115.95	58,934.17	.2606
Colorado	128,493.00	42,831.00	10,095.83	.2357
*Rhode Island	180,080.56	60,026.85	13,527.24	.2254
*Arizona	25,317.88	8,439.29	1,865.89	.2211
*Oregon	94,704.10	31,568.03	6,882.52	.2180
South Dakota	58,916.42	19,638.80	4,186.43	.2132
*Wyoming	12,944.48	4,314.82	805.14	.1866
*Minnesota	228,717.54	76,239.18	13,853.12	.1817
*South California ..	474,281.94	158,093.98	28,170.29	.1782
North Dakota	34,835.88	11,611.96	1,821.67	.1569
*North California ..	164,566.22	54,855.41	8,354.48	.1523
Indiana	346,169.66	115,389.89	13,389.79	.1160
Utah	3,902.38	1,300.79	134.37	.1033
**District of Columbia	32,551.56	10850.52	160.72	.0148
Miscellaneous			11,305.06	
Total	\$10,000,000.00	3,333,333.33	1,035,408.16	.3106

*August Collections not included

**June, July and August collections not included.

Fair Dealing With God

By LUCIUS E. FORD

If it is God's money, where does he want it placed? The Jew knew that it was not enough to have a Lord's pocket or box, or to have part of his bank account marked "Corban." It was the failure to bring in the tithes and offerings into the "storehouse," which brought the famine and the terrible accusation of "robbers" (Mal. 3:10). No wonder we squirm as we read such statements, and try to brush them all aside as "Jewish," but are we ready to do away with the Sabbath and all that was Jewish? If so, what would be left of Christianity? "The tithe is the Lord's," and was so reckoned before the law was given through Moses, nor was ever changed by Christ or his disciples. It was commended by him in Matt. 23:23; "this ought ye to have done" shows up his approval, if not his command, as to tithing. "The earth and all it contains" still belong to God, and includes all we have and are; but it is the one-tenth brought to him for special use which acknowledges his ownership and our stewardship. God has never failed to "open the windows of heaven and shower blessings" upon his people as

they brought in the tithes and offerings. They had to learn, in sorrow many times, that robbing God was robbing themselves of temporal and spiritual blessings. Is it not time that we learned the same lesson? Rabbi Wise is reported as saying, "If either Jews or Christians had

been living up to their teaching, the awful World War would not have been possible." Is not the church the bank to which we are to bring our personalities, talents and money, so that God can have the use of his own at any time? All too long we have been singing "All to Christ I owe" and then kept "all" under our own individual control.

If we owed our landlord we would never think of saying to him, "We have your rent set aside in a safe place, and will bring it to you as we think you have need." We would soon move if we did. Yet is that not the way we pay God what we acknowledge as his in a special way and for a special purpose, i. e., his spiritual work, salvation of the whole world?

Why not deal with our God as fairly as with our fellowmen, and bring what we owe and put it to his account in our church treasury?

Some ought to give more than a tenth, of course. Some could well afford to give nine-tenths. Others could give all of their income, as some are now doing—income of business while they live on their capital. But why not start at one-tenth and then increase "as God prospers," as he always does those who "seek first his kingdom and his righteousness" (Matt. 6:33).

A Cycle of Prayer

Special topic for emphasis during October: Stewardship, of talents, time, mind, money.

Our Church

1st day—The church as a force for righteousness in the community.

2nd day—The pastor.

3rd day—The deacons and trustees.

4th day—The Sunday school and young people's societies.

5th day—The women's societies.

6th day—The laymen.

7th day—The individual in relation to the church.

"Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice."

Distinguished American Guests in Czecho-Slovakia

By H. PROCHAZKA

CZECH-SLOVAK Baptists have always been greatly pleased and thankful for every visit paid them by their English and American brethren because such visits always brought blessing and help. Our first guest from America after the war, remains still in our loving memory—Dr. Charles A. Brooks. He visited the brethren in Prague, Brunn, Vsetin and in the Carpathians. Some months later came Dr. J. H. Rushbrooke to report about the situation in Central Europe to the conference of the Baptist World Alliance in London in July, 1920. Since then Dr. Rushbrooke, as the Baptist commissioner for Europe, has come to Prague several times bringing always tokens of love and most useful counsel for our work. His conference will never be forgotten by our executive committee. With the executive committee of our Union, he laid the foundations of our present Baptist work in Czecho-slovakia. Once he held a conference with the committee that closed at five o'clock in the morning, having lasted eighteen hours. And Dr. Rushbrooke did not seem tired. His work for Czecho-slovak Baptists will have its outstanding place in their history. Last year Mrs. and Dr. Harlan and Dr. S. Z. Batten paid their visit to several places in Czecho-slovakia.

Arrivals Bring Joy

In the spring of this year we were happy to receive a letter from Secretary Franklin telling us that the American Baptist Foreign Mission Society was about to send Dr. C. H. Jones and Dr. F. E. Taylor to our country to spend the summer in bringing gospel messages to our churches. Dr. Franklin told us also that Dr. W. S. Abernethy, the pastor of the president of the United States, with Mr. W. T. Sheppard would come to Prague. After hearing this news there was a great joy amongst the brethren all over the country. The joy was still greater when Dr. Franklin and the president of the Northern Baptist Convention, Dr. Taylor, and the poet minister, Dr. Jones, alighted from the train at Prague station.

The beautiful morning of the next day was spent by arranging some important matters and by going about through the city of John Hus. In the afternoon our honored guests had a look at the First Baptist Chapel, after which they met the committee of the Czecho-slovak Baptist Union. The members of the committee gave a survey of the work, discussing some important problems. The brethren listened to these reports about different branches of the mission with sympathy and interest. At three o'clock in the afternoon a great congregation gathered together to hear the message of our honored guests. After a cordial reception given them by the pastor, Mr. Tolar, Dr. Jones spoke with his gentle wooing voice from I Tim. 1:15 about Jesus Christ who is worthy of all acceptance to every one. Then Dr. Franklin spoke. His somehow dreamy eyes and unspeakably loving face seconded what his mouth said from the fullness of his heart. He spoke about Baptist success on different mission fields throughout the whole world where Christ's banner is flying high. He assured the congregation that Baptists of the world are indebted to the land of John

Hus for many blessings, and he laid stress upon the fact that the Baptists have a message to preach to the world and so to the people of Czecho-slovakia too. At last Dr. Taylor in his strong way appealed that there is no salvation for individuals or nations except in Jesus Christ. It need not be said that the congregation was filled with enthusiasm and holy zeal.

Before seven o'clock on the next morning our brethren were at the station. Drs. Jones and Taylor had to travel to the east of Slovakia to begin their evangelistic campaign. Touching friendship and love of our American friends to each other impressed me strongly. We departed, committed into the hands of God. And I had the privilege of being in company with two of the best American Baptists, indeed with two best men of the world.

Our program was to visit at least twenty different places where our brethren would preach the gospel. The aim thereof was to show them the Baptist work, the thirst of people after the Word of God, the outstanding opportunity of preaching the Gospel and the spirit of the people of different nationalities. The brethren witnessed all of this. They wondered at the beauties of the Carpathians, at the fertile land in the valleys; they experienced the spirit of Czech, Slovak, Magyars and Germans; they gained an impression of the political condition and its possibilities. They visited cities, towns and country places, and so they crossed the whole country in a way such as no other American citizen has done.

We started in the East and then shortly moved to West. Mukacevo is a town with Jewish majority. But our work led by Mr. Stumpf in the Magyar language is successful. During this year there have been over fifty baptisms. Our meeting was held in the town theatre which was

packed. The interpreter into Magyar was a young Hungarian Jewish physician. Both our brethren spoke and then I spoke to the Slovaks and Czechs in their own language. There was immediate success. The newspapers wrote about this visit and the position of the Baptists has been strengthened.

A Spiritual Banquet

Then the brethren preached for two evenings in Kosice in the second largest city in Slovakia. A good, fine and eager audience gathered together. As we wanted to preach to Slovaks as well as to Hungarians it was needed to translate from English into Czech and then into Hungarian language. God blessed the meetings in many ways. From Kosice we moved to Kezmarok in the Carpathians. Here again the gospel was preached in English, Czech and German to some 500 men. On the following Sunday and Tuesday the brethren preached the gospel in the new chapel at Svaty Nukulas and on Monday in the village called Vavrisovo. The ride in a primitive carriage to Vavrisovo and Pribylina was difficult and connected with some bodily exercise, but it was forgotten when we could rest on a beautiful spot under the mountains at the spring of fine mineral water. But this day of discomfort and tasting beauties of God's nature was crowned by the moving of his spirit in the evening meeting. "We had a spiritual banquet," wrote Mr. Stupka afterwards, "and we shall never forget it."

I was sorry to leave my brethren, whose great hearts I had learned to know very closely. So Mr. Tolar, the pastor of the Prague church, accompanied them to Luceneo and Jelsava. Jelsava is a stronghold of Magyarona, that is, those of Slovak Magyars and Magyarized Slovaks who make propaganda against and undermine foundations of the state in all possible ways and with all possible arms. They tried to hinder the large meeting that was held in a public hall by disconnecting the electric lights. But Dr. Jones spoke in the darkness. After three days in the capital of Slovakia, Bratislava, where Mr. Vaculik is the pastor, the brethren hurried to Brunn. They spoke two nights before full houses in the greatest hall in that place. Then after another journey they had a blessed meeting at Vsetin. And then again they moved westward to see a new Baptist community at Lipova. The story of the work there is wonderful. It is an exceedingly poor place. The people are straw-weavers, who, working from sunrise to sunset, earn just enough to live on water and bread. Their stony little fields are poor. The place was known as a village of whiskey drinkers. Mr. Dvorak began to work there one year ago. Drinking has been stopped, peace has come upon the village. There is now a church of seventy members, and a further seventy are ready to be baptized. There Dr. Taylor and Dr. Jones preached the gospel to the poor and their message and impression were mighty.

During the fourth week of the brethren's stay in Czecho-slovakia they visited Jedlina where the personality of Mr. Kavka, a teacher, appealed to the brethren.

My Schoolboy

MY little lad is a schoolboy today.
Take up his playthings and put them away.
Close to my feet on the toy-littered floor
With engine and blocks I shall see him no more.
At the call of the school bell he passed from my side,
With the step of a man and his eyes showing pride.
My six-year-old soldier, they've marched you away!
My baby's a schoolboy today.

Good Teacher, I've sent you my treasure of gold;
Carefully, prayerfully willingly hold
And polish one gem I have placed in your hand;
For the making or marring is yours to command.
But the house is so still—only pussy comes mewing;
I sit idly dreaming, my work waits the doing.
My strong little man has gone forth to the fray—
My baby's a schoolboy today.
—Katherine R. Marsh, in "Pittsburgh Christian Advocate."

ren. In order to visit all the other places we had in view, Dr. Jones and Dr. Taylor separated here. Dr. Jones went to Pardubia and then to Roudnice, while Dr. Taylor visited the German church of Mr. Hoffman and then Turnov. After this we met again in Prague. After their arrival Dr. Jones and Dr. Taylor had to preach many times in large public halls. One of the most beautiful and spiritual meetings was that in the Representative House on August 18. Dr. Jones stirred in a most tender way the feelings of the whole congregation, recalling to their memory unforgettable scenes in Liberty Hall and Liberty Square in Philadelphia in Oct., 1918, when the Proclamation of Independence was signed by twenty liberated nations of Central Europe. And after that the president of the Northern Baptist Convention spoke of the sacrifice of life that must be lost to be saved.

There was a large meeting on Sunday afternoon in the Baptist chapel. A great congregation was gathered together to listen to the last sermons of the brethren that have become dear to them. It was again the president of the Northern Baptist Convention who spoke mightily about the conditions of growing church. And he let Dr. Jones speak of the impressions they had gathered during their journey in Czechoslovakia. The hearts of the congregation burned when they listened to the frank, sincere and kind words of Dr. Jones that came out from the heart

and touched the hearts. And then the congregation stood up and when Mr. Tolar expressed thanks on behalf of the Prague church and the secretary of the Czechoslovak Baptist Union on behalf of the union for everything the brethren have done in the country, many eyes were filled with tears.

And so they went away, after they had done a great work, had sacrificed much more than we would have dreamed of. And we are immensely grateful for their labor in our Lord's field. Its harvest will appear in the days to come as we eagerly and in strong faith look forward to them. Their days of sacrifice, discomfort and hardships of journeying must disappear before the results. They have done an excellent work which will not be forgotten either before the throne of mercy or with the Baptists and other people of this republic. We are immensely grateful to all our guests, and to the board of American Baptist Mission Society and especially to Dr. Franklin, who was the author of the excellent idea that these representatives should pay a visit to this country. We also thank the representatives of the Czechoslovak ambassador in Washington, and Mr. Spacek, a member of the Czechoslovak legation in Washington, who with exceeding kindness rendered many very useful services to our American visitors. May God bless and reward our brethren-apostles, who "came, saw and have triumphed."

Facts of World Evangelism

Missions

TEN missions are now maintained: in Burma, Assam, South India, Bengal-Orissa, South China, East China, West China, Japan, Belgian Congo and the Philippines. In these fields are 126 stations and 3,400 outstations. Aid is also given to the Baptists in Europe.

Missionaries

Eight hundred and thirty-six men and women represent Northern Baptists as missionaries in this great world service. These include ordained ministers, physicians, teachers, industrial and agricultural experts, business managers, printers and several builders. They are assisted by 7,370 native workers. There are also 2,796 workers in Europe. More than 200 missionaries are definitely supported by churches or individuals, who thereby consider them as their own foreign representatives.

Evangelism

Last year was a record year in evangelism. On all fields 12,174 converts were baptized. In non-Christian lands 203,586 members are enrolled in 1,889 Baptist churches, of which 1,114 or 59 per cent are self-supporting. You can have a large part in these evangelistic achievements through the support of a missionary or a native preacher.

Industry

Along with the necessity of leading the men and women to Christ exists the need of providing means of self-support. Several industrial schools teach brick-making, building, tailoring, farming, book-binding, carpentering, iron-work, engineering and surveying.

Education

There are 2,898 schools, including 4 colleges, 29 seminaries and training schools, with a total enrolment of over 103,000 pu-

pils. Sunday schools number 2,371, with 98,613 pupils. Missionaries have translated the Bible into over thirty dialects and languages. Three printing plants publish Bibles, periodicals and other literature.

Medicine

Twenty-eight hospitals and fifty-five dispensaries are maintained and are in charge of fifty-one medical missionaries, assisted by 255 American and native nurses. More than 200,000 patients received treatment during the past year.

Property

A work as large and as varied as this needs considerable material equipment to make it effective and to guarantee permanent results. Missionaries must have homes; schools require buildings, equipment and libraries; congregations need preaching halls and chapels; doctors require dispensaries and hospitals. For evangelistic touring there must be provided outfits, consisting of horses, tents, wagons, motorcycles, etc.—all needed for carrying the message to the people in cities and villages, mountains and jungles.

Faith

If on this night of still, white cold,
I can remember May,
New green of tree and underbrush,
A hillside orchard's mounting blush,
The scent of earth and noon's blue hush,
A robin's jaunty way;

If on this night of bitter frost,
I know such things can be,
That lovely May is true—ah, well,
I shall believe the tales men tell,
Wonders of bliss and asphodel,
And immortality.

—HORTENSE FLEXNER in *Clouds and Cobblestones*.

Expansive Christianity

By FREDERICK B. GREUL

EXPANSIVENESS is a modern term for an old biblical idea. The glory of the human mind is its expansiveness.

To be non-expansive is to live an imprisoned life. Such a life is a calamity. When this non-expansiveness appears in religion, it promises all sorts of ill. Of this, church history gives abundant testimony. Expansiveness is not necessarily out of place in a stiff denominational church. Sifted to the bottom, expansiveness is simply a continuation of the personality of the founder in the life of the church.

We cannot conceive of the perpetual residence of the Lord Jesus in a human life, or a church, without a continuous expansion of vision and service. This quality can neither be ignored, nor substituted by anything else. When operative this feature prevents corrosion. Such a church cannot become a social company of luxurious non-producing adherents.

"Productivity is an outstanding characteristic of the expansive church. It possesses a mother spirit that expresses itself in continuous propagation. Such a church is a wonder-working factor in the community. It manifests a delightful adequacy for making friends for our Lord Jesus Christ. It is out of sympathy with cock-sure attitudes and cannot be confused with hard and fast doctrinaire fossils. It vibrates. It is viril. It has a manly broad-gauge sympathy, in pulpit and pew, for all the current conditions to which the great head of the church calls it. It cannot be traditionalized. It advocates an intelligent and vigorous interpretation of God to men.

Divine being, life incarnate, it draws life to itself. Live men want to cooperate with it. It indicates a modern well-set-up Christianity. It stands for intellectual expansion, and an expansion of experience. Jesus was the greatest expansionist known. He wishes his church to be like himself. We may say Jesus is the most continuously expanding personality in the history of the race. He has broken every mold ever made for him. As embodied in his church he is adequate to produce his likeness in all who willingly associate themselves with him in his world purpose. His purpose is the completion of his kingdom. His purpose will be victoriously realized.

Expansiveness in men and churches is the quality best calculated to bring the realization into being. Its operation prevents excessive emotionalism and enriches experience. It avoids staleness by its perennial vitality. The expansive church is advertiseable. It delivers the goods as advertised. Men of virility believe in it, and want to be identified with it. It reflects the Christ, and is easily understood as a Christian church, pure and simple. It is ceaselessly attractive. It will never stop expanding. It never alters the divine message or mission. This is the world's great need today. Just here lies the power to do for the world what diplomats and politicians try to do, and always fail in. It will never fail because it has the ever-resident Christ at the helm.

In a message to his church Pastor John B. Lawrence of the First church, Shawnee, Okla., says, "Vacations are over. We have had an enjoyable rest. Everyone is refreshed, invigorated, 'pepped' up, 'spizirinkticated' and ready for work." He says that the church must have 1,000 in attendance in Sunday school by Oct. 1.

Stewardship Nuggets.

A deacon discards his own way of handling his property and adopts the Lord's way as set forth in the Bible as becoming a Christian steward. A church adopts the objective: "All workers and no shirkers." Why not try carrying our burden with his yoke?

A Five-Year Personal Program

The following is by Capt. K. W. Brown, senior deacon of First Church, Ames, Iowa, and commercial traveler and banker for a generation:

"For Baptist men, vulgarly called 'tightwads,' who have a comfortable income and competency, but are always willing that others, who are more liberal givers, should do the mission and benevolent work of the church.

"Every Baptist church has a goodly number who were received into the membership under a pledge to do certain things financially mentioned in the church covenant, which pledges they never attempt to fulfill.

"The writer has been, in a small way, a successful business man for nearly fifty years, and has accumulated a little more each year, as the years have gone by; I will accumulate no more—as long as I live, but will set an example for my brethren by devoting my time, my strength, my energy, my income and my means to gospel work, as set forth in the following five-year personal program for Baptist 'tightwads' in the Northern Baptist Convention:

"First—Discard my own way of handling my property and adopt the Lord's way, as set forth in the Bible as becoming a Christian steward.

"Second—Set aside one-tenth of my income for gospel work, regularly (weekly if possible) monthly or yearly if it is necessary.

"Third—Wake up to the fact that the above is no gift or free-will offering, but payment of a just debt. 'The tithe is the Lord's' and add 15 per cent of my income (25 per cent all told) to gospel work.

"Fourth—Resolve to devote all of my accumulations, over and above absolute necessities, to gospel work as long as I live.

"Fifth—Make my will, and set aside a portion of each piece of property, both personal and real, when it is sold, to gospel work, and designate the branches of work so indicated, and carefully instruct my executor just how to carry out the conditions of this will. I have done and am doing the above."

Results of Stewardship Sermons

By GEORGE WOOLCOCK, PASTOR

At Traverse City, Mich., following a month's preaching on the general subject of Christian stewardship, thirty-three signed enrolment blanks indicating their purpose to tithe their income and to recognize their stewardship also of time and talents. Prospects are good for increasing the membership of our Baptist League of Christian Stewards to fifty within the next few weeks.

At a recent meeting the biggest yearly program ever put up to the church was heartily adopted. The objectives call for an increase of 100 new members within a year, and a club of twenty-five new subscribers to THE BAPTIST within the same period. For the latter objective the month of December is designated for a complete canvass of every resident family in the

interest of our denominational literature. Another objective is the organization of a stewardship league of fifty members. (That was adopted before our Sunday morning attempt that netted the thirty-three signers.)

Still another objective that we briefly call "All workers and no shirkers" calls for the enlistment of every resident member in some form of Christian work.

We will have two "pay-up" Sundays for our New World Movement pledgers,

development and the divine sanction of stewardship; to create a wider appreciation of the fields to which stewardship applies; to stimulate the highest type of giving; and to point out the best means by which the church as a whole may advance this idea.

The subtopics given under each lesson are meant to suggest lines of thought which may be followed in studying and teaching the lessons.

I. The Purpose of Life.

Reading: Ephesians 2:8-10; 2 Timothy 3:14-17; Titus 2:11-14.

1. Adequate self-expression in
2. The life of the kingdom of God.
3. The purpose of individual life determined by the ideal of Christian brotherhood.
4. Brotherhood an inclusive ideal—every area of privilege and possession subject to its claims.

II. The Meaning of Stewardship.

Reading: Acts 20:24; 1 Corinthians 9:16-27.

1. Conscious relationship of man to God and to his fellows.
2. Fullest self-realization for the common good.
3. Privilege of cooperating with God in world redemption, by the use of personality, powers, time, possessions, etc.

III. The Basis of Stewardship.

Reading: Luke 19:1-10; Romans 15:2; 1 Corinthians 10:31-33.

1. Grounded in the social basis of personality and conscience.
2. Inspired by a sense of gratitude—to God, past generations, society, etc.
3. Promoted by a sense of loyalty to a high ideal of personal and social life.

IV. The Legal Ideal of Stewardship.

Reading: Leviticus 27:16-33; Deuteronomy 14:28, 29; Malachi 3:10.

1. Obligation to render something to Deity a universal religious idea.
2. Old Testament legal expressions of the idea of sharing the substance with God.
3. Advantages and dangers of the legal conception of stewardship (tithe).

V. The Prophetic Ideal of Stewardship.

Reading: Isaiah 1:10-17; Hosea 6:6; Amos 5:24; Micah 6:6-8.

1. The prophetic emphasis on human values.
2. The service acceptable to God—life rather than gifts.
3. Social implications of the prophetic emphasis.

VI. Stewardship in the Life and Teaching of Jesus.

Reading: Matthew 20:20-28; 23:23; Luke 16:9-13; 18:18-30.

1. The basis: The family relationship between God and men.
2. The primary of spiritual values ("Seek ye first the kingdom of God").
3. The use of material means for the advancement of spiritual ends.

The Lure of the World

By ARTHUR T. FOWLER

"Demas hath forsaken me, having loved the present world."

PAUL did not tell us the particular form of worldliness for which Demas forsook him, but it was for the present, as against the the unresent world. He was willing to exchange the seen for the unseen and eternal. He loved the present world as if it were the permanent thing. If our Master did anything, it was to found a society whose standard was to be character, and whose qualities were to be spiritual, and where truth and beauty, gentleness and graciousness, were to be the chief good. It is a long distance from Paul's day to our own, but this does not mean that we do not live in a world that is anti-Christian, and that we do not need to watch and pray. It only means the conflict has changed its form. What constitutes worldliness in every age is devotion to the material instead of to the spiritual things of life. If you value gold more than character, and popularity more than self-respect, or if you value the opinion of others more than the reign of righteousness, in short, the things which are temporal more than the things which are eternal, you see the power of the world, and a worldly man.

In October and April, two big "get-together socials" in February and May, a fifteen days' evangelistic campaign in October under the leadership of Evangelists Littrell and Moody, and the month of March will be devoted to teachings on life service and soul winning. In fact every month has its special objects to emphasize. In this way we hope to accomplish a great deal more for the kingdom than we otherwise might.

Christianity in Action in Stewardship

PREPARED BY THE INTERNATIONAL SUNDAY-SCHOOL LESSON COMMITTEE

The aim of this course is to develop a conviction of real and conscientious trusteeship in regard to possessions of all kinds, whether of personal capacity, of time or of wealth, to survey the historical

4. The sacrificial element in stewardship.

VII. Stewardship as Taught by the Apostles

Reading: Acts 4:32-37; 1 Corinthians 16:1, 2; 2 Corinthians 8:1-15.

1. Need of stewardship for (1) maintenance of the church, and (2) works of benevolence.
2. Consecration of personality as well as property.
3. Sincerity and fidelity in stewardship.
4. United and systematic endeavor.

VIII. Stewardship in Time and Talent.

Reading: Romans 12:1-21.

1. Personality—at its best.
2. Powers—physical, mental, spiritual.
3. Time—devoted to service of others.
4. Possessions—all for the kingdom.

IX. Stewardship in Personal Expenditure.

Reading: Luke 16:1-13.

1. The Christian motive in personal expenditure.
2. What constitutes legitimate expenditure?
3. What constitutes illegitimate expenditure?
4. Principles of budget-making and proportionate expenditure.

X. Stewardship in Investment.

Reading: Matthew 25:14-30.

1. The Christian motive in acquiring property and making investments.
2. Principles determining the choice of investments.
3. Responsibility of investor for the conduct of the business.

XI. Stewardship in Giving.

Reading: Luke 21:1-4; John 12:1-8.

1. The Christian appeal.
2. The Christian standard (limitations of tithing).
3. Systematic, proportionate, and sacrificial giving.
4. Extraordinary gifts and bequests.

XII. Results of the Practice of Stewardship.

Reading: Malachi 3:7-12; Corinthians 9:1-15.

1. Reflex influence—on the character of the giving individual and the giving church.
2. Results in the effectiveness and expansion of the work of the church.
3. Results in social and philanthropic enterprises.

XIII. Methods of Promoting Stewardship.

Reading: Deuteronomy 6:4-9; Matthew 28:19, 20; Galatians 6:6-10.

1. In cultivating a sense of trusteeship.
2. In creating a sense of social obligation and responsibility.
3. In analyzing and presenting the world's need.
4. In the training of children.

Some Results of the Storehouse Plan

BY LUCIUS E. FORD

Rev. J. H. Snow organized the Haskell Avenue Baptist Church of Dallas, Texas, on the storehouse plan fourteen years ago. The church was made up of poor working people, only four or five families owning their homes. But they averaged \$64.44 per member yearly, and at the end of four years had 200 members with an annual church income of \$9,665.43. At the rate they gave to missions the 2,500,000 Baptists of the South would give \$50,000,000 each year with no extra

appeals or drives. This was the church that gave the light needed to the church at Ocmulga, Okla., Rev. Grand Chambers, pastor, to help it out of its seemingly hopeless indebtedness. It worked there so well that the pastor caught the "heavenly vision" and became an apostle of tithing. He went up and down that state starting tithers' associations, and later on doing the same in Kansas while he was pastor at Parsons, Kansas.

Anyone who studies the plan can see that, as Dr. Poteat said to the writer, "If this plan had been adopted years ago the cry 'budgets, budgets' now heard on every hand would be changed to 'What can we do with the money in hand?'"

Letter from Mrs. Helen B. Montgomery

Is this a just criticism on our convention?

I HAVE been much interested in reading the comments on the Northern Baptist Convention, in the various weeklies and dailies. The amount of such comment has been amazing. A deep interest in what Baptists did and said at Indianapolis is manifested by every section of our nation. In the *Northwestern Christian Advocate* I came across a comment, the other day, which deeply interested me, and I am wondering if *THE BAPTIST* will not publish it in the interests of our common information. I would like to know how many of our Baptist people consider this a just criticism on our convention. Personally, it seems to me that it is, and that one of the deepest reasons for our keeping our minds off theological disputes is that such disputes tend to take our minds away from our real job, and to center them on points that are all foreign to the main issue.

Christianity is today on trial before the world. The verdict will not be given favorably because of our correctness of theological views, no matter how correct our views may be. The test which Jesus himself applied is the one we must meet. When John's disciples came to him, asking the credentials of his mission, he said, "Go back and tell John the things that you have seen and heard; that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." The peo-

ple are not going to ask, "Are the Baptists the most orthodox people in the world?" They are not going to care much whether we are or not. But they will be impressed if we do in the world the work which our Master did when he was on earth.

A few years ago, at a time of world crisis, one of the conventions of a certain great church spent its time wrangling over the correct color of the bookmarks and decorations to be used at certain seasons of the Christian year. The whole world laughed at this, but were not the Baptists in danger of making the same mistake when we gave the major part of our convention to questions of theological interpretation, rather than to the vital interests which our critic tells us we all but ignored? Here follows the criticism. What do you make of it?

"Vital Interests All but Ignored"

"To one who has attended other great denominational gatherings and is familiar with the crisis now on in missions and in the maintenance of the Volstead law, the purification of the movies and other far-reaching reforms, the distressing feature of the doctrinal struggle was the absorption of interest in questions of creed and the almost ignoring of these living issues. To be sure, resolutions upholding the Volstead law were passed, but there were no outbursts of enthusiasm and no speeches. All other social questions received perfunctory consideration. The board of promotion announced a 25 per cent cut in missionary appropriations. The leaders felt keenly over it but whatever was said in closer councils the missionary enthusiasm, notwithstanding the impressive introduction of new missionaries and some stirring addresses from the foreign field, did not reach the passion we have seen elsewhere. This, we believe, was wholly owing to the absorption in doctrinal discussion and not to a lack of conviction on the part of the Baptists who have a record in missions and reform second to none. We witnessed the same dissension with the same results in the Presbyterian General Assembly a few years ago at Atlanta, Ga. This year, however, at Des Moines the Presbyterians put up a bold and united front against all forms of evil and manifested a profound missionary passion. There was almost no doctrinal discussion and very little division except on practical questions of policy which will always provoke some discussion in every assembly of thinking people. We can only trust that the Baptists will come to some conclusions that will permit a like evolution out of dissension into unity of action."

All For Me

The world grows green on a thousand hills—

By a thousand willows the bees are humming,

And a million birds by a million rills,
Sing of the golden season coming;

But, gazing out on the sun-kissed lea,
And hearing a thrush and a bluebird singing,

I feel that the summer is all for me,
And all for me the joys it is bringing.

All for me the bumble-bee

Drones his song in the perfect weather;
And, just on purpose to sing to me,
Thrush and blue-bird come here together.

Just for me, in red and white,
Bloom and blossom the fields of clover;
And all for me and my delight

The wild wind follows and plays the lover.

—ELLA WHEELER WILCOX.



Religious Education



International Sunday School Lesson for October 15

THE MINISTRY OF JOHN THE BAPTIST
Lesson: Luke 3. Golden Text: Matt. 3:2.

Setting

According to Luke it was the fifteenth year of the reign of Tiberius Caesar, or about 26 A. D., that John came preaching and baptizing in the region around the Lower Jordan—the hiding place many years before of Elijah the prophet. John's appearance followed a period—how long is not known—spent among the hills of Judea in solitude, living on locusts and wild honey and garbed in a camel's skin. That this time of preparation for the delivery of his message was well spent is evidenced by the fact that the priests and the people alike recognized him as a man of God, many wondering if he were not the Christ. So disturbed was the Sanhedrin at Jerusalem that they sent a special committee to him to secure his denial that he was the Christ.

Lesson

In today's lesson we see the baby whose birth was foretold to Zacharias in the temple by the angel Gabriel, as the forerunner of the Messiah. John's message was given fearlessly and in no uncertain words—it was a call to repentance and to show the practical fruits of the new life based upon the repentance. He denounced those who flocked to be baptized as the offspring of vipers because he did not believe they were repentant, but merely sought to escape from the wrath to come, as the vipers of the field fled before the flames when fire was set to the grass.

Their boast was "We have Abraham to our father," for they believed that they would be saved because they were descendants of Abraham. But John's message was that each man must bear his own burden—"God is able of these stones to raise up children unto Abraham. . . . Every tree therefore that bringeth not good fruit is hewn down and cast into the fire." His preaching reached the hearts of the multitude to the extent that they asked, "What must we do?" Then came John's practical reply that they should share possessions with those who had none; they should extort from no man, nor accuse any one wrongfully. The question which was greatly concerning the people as to whether John were the Christ he settled at once: "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire."

Leading Thoughts

1. A sure repentance must impell the whole life to a higher plane. 2. "What

then must we do?" is always the question that follows a sincere turning away from the old walks of life. 3. It is the man who has been in solitude with God who has power to stir men in the practical walks of life.

A New Application of the Parable of the Good Samaritan

In the news column, attention is called to a city wide movement in the interest of church attendance. The use of the automobile to this end was featured. Below you will find a bit of publicity, written by Benjamin M. Will, president of the Elgin Ministerial Association, which appeared on the first page of an Elgin daily.

There was a certain Non-church Goer in the city of Elgin, whom the church lost, when he dropped out of the Sunday-school class in his high school days. While enjoying the benefits made possible by the

it has worn to the lakes. He surely isn't creating the morals that will capture a fellow like me. It is the life a man lives that is the best test of the sincerity of his religious belief."

The same night Lukewarm was also busy polishing his seven passenger. Now, Lukewarm was considered by most folks a pretty good church member, but there was this against him, that he lacked the push to get behind a big program for his church. His motto was, "Let George do it." In the course of the conversation that followed, Lukewarm hinted that he would go to church as usual the following day. He meant himself and his wife on the front seat, and five vacant seats behind, for he had not cultivated the habit of building up the congregation to which he belonged, and was as much responsible for the empty pews as the man who didn't go.

Non-church Goer walked toward his home thinking of a motto that had caught his attention only a few days before. "For when the One Great Scorer comes to write against your name, he writes not that you won or lost, but how you played the game." He thought to himself, "Lukewarm surely isn't playing the game fair, neither with God, himself, his pastor, or with a fellow like me. To be honest, however, I haven't any excuse for not going to church, even if I have to go uninvited and on foot, but you know the call of the church would mean much more to me if one of those church members thought enough of what he got at church to ask somebody else to enjoy it."

As he entered the house in this frame of mind, the phone rang. Putting the receiver to his ear, he heard the glad voice of a genuine Booster, "I suppose you know that it is Auto-go-to-church Sunday, tomorrow. The road to church will be the most popular auto route in Elgin. I knew you had no car, so we want you and your wife to come with us, and if you know of any shut-in that could go, let us know."

"Well, that's mighty kind of you," said Non-church Goer, "The church after all must have a lot of good folks or it couldn't do the business that it is doing."

"It's the least that we can do," said the Booster, "We've got to put this program over. The ministers have done their share. It's up to us laymen to make good. In fact, 'We automobilize for church every Sunday.'"

"If you mean it, Booster, count on us to be with you. Nobody ever talked to us like that before."

Who was the best neighbor to the fellow who didn't go to church?

The Booster, who automobilized for church Sunday.

"Go and do thou likewise."

God's Way

I LOVE to think that God appoints
My portion day by day;
Events of life are in his hand,
And I would only say:
"Appoint them in thine own good
time,
And in thine own best way!"
—A. L. Waring.

churches of his city, he did nothing to conserve them as a tremendous asset to his community.

It happened, however, that the forward-facing churches of his city designated Sept. 17, for Auto-go-to-church Sunday and sent forth a stirring challenge, "We automobilize for church Sunday." The event attracted wide attention.

The immediate neighbors of our friend were Undependable and Lukewarm, both of them members of the church, and owners of cars. While Undependable's name was on the church records, the lure of the Sunday auto trip was stronger than his loyalty to the church. On Saturday night, preceding the seventeenth, he was busy getting his car in readiness for the usual Sunday trip. Non-church Goer ventured to speak to Undependable. "I see you are all set for the big Auto-go-to-Church Sunday." "No," answered Undependable, "they'll not miss me tomorrow. I'm going to take the family for the usual outing to the lakes."

Non-church Goer did not say very much, but he was thinking seriously. He said to himself, "It will take some strong will power behind the steering wheel to get Undependable's car out of the old rut that



The Chimney Corner



You Got a Delectable Castle of Dreams

(All you white folks, 'deed, you have)

RECKON maybe you knows a flapper or two flappin' boarding-school-wards this very second, or freshies and sophs tackin' pennants on campus walls, or prim professors polishin' their spectacles—but don't you go supposin' only *white* girls gets these thrills? 'Deed no, honey! For all evenin' I been sittin' here by the fire browsin' over this lil five-cent yaller Baptist leaflet and I declare to goodness, reckon if I was a lil black girl I'd give my mammy no peace nor comfort till she packed me out of our log cabin door, tootin' my extry calicos in a bundle, on my way to Spelman Seminary!

I'd be powerful set on *gettin'* there, 'deed I would! And I 'spect I'd be plumb full of respect for all you nice Baptist ladies and gent'men up Norf who done put up such a delectable castle of dreams all on account of lil black lassies like me. 'Deed I would!

So 'twont take no 'suasion at all for me to put a few embellishments round that lil word "Spelman," so all you Baptist white folks can puff up with pride at what you done down South in Atlanta, Georgia.

Honey, that school am approached by a "curving driveway, the wide gate between the tall brick pillars gives a first impression of breadth, sunshine, dignified architecture, and an ordered neatness—" In the very words of that yaller leaflet, writ by Lyda W. Miller! A lil further on she embellish the beauty of the nice green lawns by observin' that perhaps the mockin' birds am singin' but youse too busy to notice, on account of bein' toted by a guide from buildin' to buildin' till youse most-ready to drop. F' instance, that big red brick building am plumb full of activities—*recitations*, honey! Recitations in mathematics, English and history. Then a grand normal department (reckon you knows what-all a normal department ought to be? Well, add ten, and that's Spelman!) For they got a splendid practice school connected up with it, and critic teachers, and all the things they ought to have. Fifty cunnin' lil black orphans attend this here practice school; and, honey, I reads as plain as day, how those nice lil orphans goes to chapel every single day. 'Deed they does.

Then there's dressmakin', and cookin', and launderin', chicken raisin', gardenin'; and I give you my word, honey, this lady saw four amb'lances rolling up on Spelman campus all within two hours. Reckon she was right surprised. Leastways she let on to be, and first thing she knew

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

they explain to her how Spelman has a "Mac Vicar Hospital," Yes, honey, *forty-two beds!* Reckon youse right flabbergasted your own self. But a lady named Tapley (Miss President) embellishes that point real plain: "In a city with a population of about 200,000, our hospital is the only place where Negro patients are received except in a ward of our overcrowded city hospital." A right smart lot of cheerful black nurses make those patients well as quick as any white nurse

A Prayer for the First Night At College

HEAR US, we pray thee, our Father, as we remember the girl who, with thousands of others, has this week left home, companions, dear familiar faces, streets over which since a little child she has traveled to church, to school, to play, that she may enter her castle of dreams—college.

When on this first night of strangeness and great loneliness the rosy dream seems gray and the longing to go back, even for a moment, to all that is dear sweeps over her soul, comfort her, thou Christ, who wast young and lonely and can understand. Strengthen her will; help her even in her homesickness to remember the high purpose which has led her to college; keep her ideal unveiled before her; show her the large place of service and happiness that awaits her. Even in this moment of weakness let the knowledge that the only way by which she can comfort herself is to forget herself, send her out to seek another girl as lonely as she and whisper to her that tomorrow all will be different. Give her the courage to sit down and write a word of gratitude and cheer to the father who misses her though proud that she has gone, and the mother who wishes her back yet would not have her come.

If when the lights are out and the great hall is still she cannot keep back the tears, help her to speak to thee, to ask thy blessing upon all whom she loves. Turn her thoughts, we pray thee, to the days to come, to the friends to be, the good times in store, the great things to be lived and learned. Thou who art Creator of a universe and the heart of a girl, give her sleep and peace. Through Jesus Christ, our Lord. Amen.

—MARGARET SLATTERY in "A Girl's Book of Prayers," Pilgrim Press.

you ever laid eyes on, and Spelman graduate nurses—say, honey, they's gobbled up by the government, and by medical school examiners and for district nursing. Reckon the more black nurses you Baptists provides, the more folks needs them, down Souf.

Then Spelman thought out a lil embellishment all by herself, 'deed she did! "Extension work," she call it. Reckon you know all about *that*. Out in the country where the windowless log cabins am full of black mammies and pappies what don't know nothing, right there the Spelman rural teacher totes her "magic bag." Don't those lil ignoramuses stick to her like flies round a molasses barrel? Well, I reckon! For out of that magic bag she hoist up needles, thread, scissors, nails, screws, hinges, pieces of cloth, old Christmas cards; and the first thing you knows, honey, those lil ignoramuses am sewing aprons! And one lil boy sewed himself a night shirt, 'deed he did! Reckon he was aimin' to be a tailor, some day. The nails make chairs from old barrels; oh honey, that rural teacher learnt those black folks every blessed practical thing you ever heard tell of. And jess as if sewin', hammerin', cookin', ain't enough, she starts corn clubs, pig clubs and cannin' clubs.

Well, honey, 'spect Ise told you enough to let you see what a grand and glorious feelin' 'tis to have this castle of dreams. Reckon now you won't be picturin' only *white* girls spendin' their first nights away from home at school; reckon you'll cogitate considerable about those lil *green* black girls arriving at Spelman, so green they's scart stiff of bathrooms. My land! *Water runnin' from silver pipes*—all the same as in palaces! And *food to be toted from the plate to your mouf wid a fork!* My land, ain't it awful? What's a fellow got *fingers* for, anyhow? Well, you white folks, ain't you gwine to pray for them nice lil ign'runt black chillens all the same as you prays for them nice lil edicated white chillens up Norf? For God, he aint no respecter of persons, and I reckon he's gwine make a heap of use of those lil black chillens some day. So you jess pray for Spelman, honey! Pray hard! And maybe when you've prayed, youse gwine to wrastle with the clasp of your pocketbook. Maybe! I dunno! I reckon the Lord's gwine dictate to you about *that*, honey. All Ise got to say is—send for that five-cent yaller leaflet and see for yourself what a castle of dreams you got at Spelman. That Tapley lady who am the president wouldn't think much of a ign'runt pusson like lil me, for every blessed time that lady get a chance she say: "We do not mean to graduate a girl—not one—who is not trained for Christian service." Reckon

you-all likes that right well don't you?

And jess to gib you an inklin' of anudder easy thing you can do, supposin' you reads this here Young Reserve story called "Them Barrels"! Reckon you'se

gwine to mail a nice lil box *tomorrow mornin'*, likely, to "Mather Sale House, Beaufort, South Carolina," for this here Baptist school helps support herself by barrels, 'deed she does!

way to the mouth of a faithful girl, too. The fruit would be used in the spring when the appetite began to flag, in the hot weather and the hard work of reviews, in the schoolroom and outside as well.

"Wasn't I glad I came!" exclaimed the sugar barrel.

"I too," added the other, "especially after I heard something of the results of the sale-house.

A poor woman came in for a "black preacher's coat." Her husband was busy in the field, but his wife could be spared to walk the long distance to see if the coat had come. How glad she was to find one the right size. She could pay the sale-house price, but could never have bought one at the store. Now her husband would be more like a preacher as he stood before his poor Negro people, far out in their little unfinished country church. She laughed in delight. Her "ole man" had a good heart but not much "book learning"; but oh, how that coat would help!

Another came. She had brought sweet potatoes to barter for clothing and meant to cheat on the price. The saleswoman was puzzled over this case and sent for the teacher. The poor creature was a little abashed as she was kindly asked why she wished to cheat? Finally she said:

"Why, Missis, I has a whole heap o' chillern to keer fo'."

"So have I," answered the teacher, "and we can pay you only the market price." Then followed a kindly talk and the moral of the Mather Sale House was emphasized. But the teacher said as she left the room, "You may put some extra little pieces in the parcel; we should like to help the poor woman in the care of the children."

There was a woman who desired to get her daughter ready to enter school. She was like another who said: "Heaps of us has machines but we don't know how to cut." This mother knows she can find a gown ready made and of better material than she could afford to purchase. Her bale of cotton has paid her rent and settled the grocer's bills. Now, with a happy heart, she can fit out her daughter for the boarding department of Mather if the teacher will allow the girl to work for half her board. How the sugar barrel and the flour barrel listen for that "yes!" and wish they could take the trip over again if they could help educate another girl just like this one.—SARAH E. OWEN, in *Woman's Home Mission Society Leaflet*.

Dear Young Reserves,

Don't you think it would be the loveliest plan for you and some of your friends to fix up a little box of things like these to send to Mather Sale House, Beaufort, South Carolina? You see, it's *our* school! And even little things like old buttons and new needles and pins help a lot! Do it soon, and if you do it write me a little letter to tell about it,—you will see the letter printed here in this column. Your loving friend,

Margaret T. Applegarth,

The Young Reserves

Those Barrels

THERE were two of them, a flour barrel and a sugar barrel. They were standing side by side in the attic of a sale house, a little Baptist home mission store in the Southland. They have had a history which may interest their friends. Very busy had they been from the moment they left the factory till there came a period of rest in the basement of a grocery store.

One morning a brisk little woman stepped into the room and, pointing out the two barrels, said to the grocer, "Those are just the barrels we need. I am sure we can fill two." Away the two barrels were tumbled to the church vestry, wondering with what they were to be filled. Not long were they left in doubt. On the floor lay a large pile of shoes, big ones, little ones, old and new. "Oh, yes; we always put shoes in the bottom," said an energetic woman. "We are sure of them then, and I understand they help so much." So the sugar barrel, which had always been so sweet, grimly submitted and was partly filled with a bushel or more of shoes. "Although," said the barrel, "I was pleased to carry all they trusted me with when I learned later where I was going."

Then followed clothing of all kinds and sizes—children's dresses and aprons, quantities of boy's garments, and men's and women's clothing. "Oh," said the barrel, "they pushed and crammed and then a lively little fat woman jumped in and stamped the things down. It fairly made me groan when they rolled me out of the way."

The flour barrel was then brought within the center of action. Oh, the towels for toilet and kitchen, the sheets, pillow-slips, and napkins, and even the loveliest table-cloth, somewhat worn to be sure, but so dainty—all these found their way to the flour barrel. Then came the sweetest box of candy and jars of fruit, well-wrapped in soft, old pieces of clothing that might serve so well as scrubbing cloths. The barrel gave a droll little chuckle, as it quietly said: "Those jars and candy should have gone in the sugar barrel." Some patch-work, comforters, and outside wraps followed. The fat little woman did not jump on that barrel.

After the barrels were headed, stout cards were tacked on, one on each head and one on a side. "And there were two names on each card," said the sugar barrel, "for I heard the minister's wife say: 'Be sure to put the name of our society on the card when you address it, that the teachers may know who sends the barrels.'"

"I was pleased," the barrel went on, "for I understand that is a fine thing to be well informed."

"Best of all, we did not lose our heads," said the flour barrel.

"We might," responded the sugar barrel, "if the minister had not nailed them on so well. I've heard that it takes ministers to drive nails."

When the barrels reached their destination you should have heard the "Ohs!" the "Ahs!" and the "Goody, goodies!" I have not told you all that came in those barrels: toys, handkerchiefs and ribbons for Christmas time; thread and needles made the sewing teacher smile and look to see if some good-sized thimbles accompanied them. Oh, the buttons! How they were needed! and the hooks and eyes! and the scissors! Now the teachers would not have to lend their own. That dear table cloth was taken to the linen drawers where company furnishings were kept. The box of candy—how it would sweeten the Sunday dinner! A bite of it would find its

Americanization

*CALL him a dago, a hunkie, a wop;
Treat him as someone insane and inferior;*

Turn up your nose at his house and his shop;

*Show yourself thus his decided superior.
Sneer at his gestures and laugh at his speech;*

Always applaud when your funny man guys him;

Then when you've widened and deepened the breach,

Weep that you cannot Americanize him!

*Has he a houseful of children? O, my!
What an example of gross impropriety!*

*Doesn't he know some Americans cry
Out on a menace like this to society?*

*How can we hope to enlighten his mind?
What can we do if the prudent despise him?*

Where for such families a home can we find?

How can we hope to Americanize him?

What of his background and what of his race?

What of his culture inherent or national?

*Questions like this enter into the case;
Relevant they to a matter so rational.*

*Let us get down to the rock-bottom fact—
Oft 'tis our prejudice only that tries him;*

Treat him with knowledge and justice and tact—

That is the way to Americanize him.

—Dennis A. McCarthy, in *Life*.



Young People's Work



Topic for October 15

"TRUE PATRIOTISM: WHAT IT IS AND WHAT IT DOES"

Isaiah 1:16-20

By A. G. FERGEE

True patriotism implies an attitude of unselfishness, sacrifice and service toward one's country. It is harder to manifest this spirit in times of peace than it is in times of war.

The use of fine patriotic phrases in Fourth of July orations does not always indicate that the speaker is dominated by the spirit of true patriotism. Political men may give such speeches during a campaign and appear to have the right spirit but after having sworn to do their duty in public office they may be classified among those public officials described by Isaiah thus: "Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." Such men are condemned by God and right thinking men because they lack quality which may be termed true patriotism.

True patriotism concerns itself about the condition of those who have not the power to defend themselves or to provide for their physical necessities. Officers of the government are charged with the responsibility of relieving the oppressed and of seeking justice for the weak. If they are true men they will do their duty but if they are of the type described by Isaiah and with which we are familiar, they are anything but patriotic.

The politicians supported by the "wets" who are advocating the return of pre-prohibition conditions are not dominated by any ideals of true patriotism. Their unpatriotic, unchristian, heathenish attitude was expressed by one orator at the wet rally recently held at the Coliseum in Chicago. This man, a public official, after saying that there was "only 3 per cent of the population of this country who were drunkards," asked: "Why should we—the 97 per cent of the population of this country—be punished because of the weakness of the 3 per cent and be deprived of our light wines and beer?"

Compare the words of this official with the words that Isaiah has for men of this type and all other men: "Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Christianity develops the highest type of true patriotism—of unselfish service. There is a line of the patriotic song by Miss Anna A. Goodman which reads: "He best serves his country who best serves his God."

True patriotism will move a man and woman to go to the polls on registration and election days and vote for the men

and measures that will insure justice to the weak and oppressed of the community. Men and women who in times of war are willing to make the supreme sacrifice are poor patriots if in times of peace they do not vote at the primary and general elections. It takes more planning to live as a quiet hero in times of peace than to die a hero in time of war.

Tax-dodgers, jury dodgers, automobile speeders, purchasers and sellers of intoxicating beverages are not true patriots.

True patriotism leads men and women to be true to their God, to their families, to their towns or cities, to their state and to their country—and true to the constitution of the United States which is the foundation and framework of our government.

Stewardship Program

GOD'S TRUST IN YOUTH

Hymns: "O Master, Let Me Walk With Thee"; "O God Who Workest Hitherto."

Scripture: I Corinthians 3:1-17.

Prayer

Hymn: "O Master When Thou Callest."

Discussion of Topic

I. *If all that we have and earn and are is God's, given in trust to us, then we must administer rightly the trust given to us as his stewards.* "Christ and the world are waiting to see what can be done by a generation of young Christians trained and consecrated from their youth to put first God's kingdom and his righteousness."

To dispose of a portion of God's possessions in his work must be the first task of a Christian steward. "Giving is God's remedy for selfishness and Christian stewardship is one of his approved methods of developing Godliness—likeness to God, who so loved that he gave." The Scripture says, "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

"Freely ye have received, freely give" (Matt. 10:8).

My Money Creed

I Believe

1. My MONEY is mine only in trust. It belongs to God, just as I do.

2. This MONEY is not filthy lucre. It is not devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting on this money for his work. It is to build his churches and

preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite portion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse without system does not accord with the importance of this work.

6. THE PROPORTION to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I be able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church work that I may give wisely. I should give systematically. I should pray with my giving.

II. *Obedience to this creed will lead us into the blessedness of giving.* In II Corinthians 9:6-15, Paul gives a long list of the blessings that come to the liberal giver. Read the passage, and notice the following:

Verse 6. God provides enough for all our needs.

Verse 7. God's approval rests on us.

Verse 8. God gives us ability to help in many ways, and not alone in giving.

Verse 10. God bestows a great increase in right living in all the relations of life.

Verse 11. Our giving brings praise to God from others.

Verse 12. Our giving brings joy to others, and they thank God both for his goodness and our generosity.

Verse 13. Our giving proves our spirit of willing obedience to Christ.

Verse 14. Those who are helped by our gifts love us greatly for our generosity.

Verse 15. We ourselves are given a grateful heart for God's unspeakable gift to us.

Questions for Discussion

Discuss the fairness and right of the seven points in the "Money Creed."

How do you determine the proportion to give? To spend? To save?

Hymn: "Take My Life and Let It Be."

Reading References

Books: "The New Christian," Cushman, 50 cents.

"Stewardship of Life," Agar, 75 cents.

Special

Send to B. Y. P. U. of America, 125 North Wabash Avenue, Chicago, Illinois, for a sufficient number of the pamphlet "Is the Tithe a Debt?" to supply one for each member of your society.

American Education Week

Mr. A. M. Owsley, director of National Americanization Commission of the American Legion writes:

"The American Legion, The National Education Association and The United States Bureau of Education have joined together to hold the second annual American Education Week throughout the United States Dec. 3-9 inclusive.

"The unlying purpose of American Education Week is to arouse all the nation to a truer sense of our educational needs along broad constructive patriotic lines. By bringing our people to concentrate upon the training of the masses of uneducated, we shall go far toward eliminating illiteracy in our land and take a forward step in the solution of our national problems. An educated patriotic citizenship is the best investment to insure the safety and perpetuity of the republic. Nothing can save us if we are a nation of weaklings and illiterates.

"The American Legion extends to the Baptist Young Peoples' Union of America a cordial and urgent invitation to cooperate with it to make successful this great undertaking. Your acceptance will be our pleasure and authority to use your name on the official program and in national publicity."

Resolutions Against War

The Young People's Christian Union of the Universalist Church in annual session at Worcester, Mass., July 19-23, 1922, adopted strong resolutions against war as follows:

"Whereas, we the young people of the Universalist church, recognize that the late war was precipitated by the so-called Christian nations of the world, through the fact that they had not lived up to the simple truths of Christianity; and

"Whereas, we know that future wars can be averted in but one way,—in believing that Jesus Christ knew what he said when he told us that all things are possible through faith in God;

"Therefore, be it Resolved:

"That we take our stand before God and man that in the future we shall use all possible means to keep our nation from entering into war and so becoming partner with those who, in opposition to God, would keep his kingdom from the earth.

"Feeling that this stand must be taken by the young of the earth and through their education, be it further Resolved:

"That we enter into communication with the young people's organizations of every Christian communion and pray them to take the same stand."

On to Boston

July 5-8, 1923

At the recent meeting of the executive committee of the B. Y. P. U. of America held in Chicago, Sept. 15-16, plans were initiated looking forward to a great meeting in Boston. "The Attractive Christ" was chosen as the key-note for the convention. The Scripture passage will be John 20:28, "My Lord and my God." The program will center around such key-note, presenting the attractiveness of

Headquarters Message

Item 4 of the committee on resolutions, B. Y. P. U. of America Convention, reads as follows:

"Be it resolved that the members of the Baptist Young People's Union of America now urge the Baptists of the United States to support and aid in the enforcement of the eighteenth amendment of the constitution of the United States, and that we urge the Baptists of Canada to support the efforts to bring about dominion-wide prohibition of the liquor traffic, and that a copy of this resolution be sent to the president of the United States and to the premier of Canada."

Everybody knows of the great effort on the part of the liquor interests to defeat or nullify prohibition legislation.

The topic for today "True Patriotism: What it is and Does." This is "Citizenship Day." Do a good turn for your country by giving every assistance possible for the enforcement of law and order.

Recommendation 5

"That we bring to the attention of our young people our Baptist educational institutions with the suggestion that members of senior societies interest themselves in the attendance of young men and women upon our denominational educational institutions; that every effort be made to raise the educational standards of our Baptist young people throughout the entire territory."

The Baptist Young People's Union of America is squarely behind the American Legion or any other agency that is seeking to raise the educational standards of the people. We hope, therefore, that American Education Week will be widely observed.

Christ in soul-winning or evangelism; Christ's attractive educational ideals; his stewardship principles, and his commanding appeal for service.

There will be two great conference divisions: 1. Organization and administration: (1.) The local society—junior, intermediate, and senior; (2.) city union and associational; (3.) state and provincial. 2. Educational: (1.) Missionary; (2.) stewardship; (3.) worship; (4.) life service; (5.) evangelism; (6.) social service.

Among the speakers will be the leading Baptist men and women of the United

States and Canada. It is not too early to begin planning for Boston. For information regarding the convention city, write to Rev. F. F. Peterson, Ford Bldg., Boston, Mass.

South Dakota B. Y. P. U.

The annual meeting of the S. D. B. Y. P. U. will be held at Dell Rapids, S. D. Oct. 7, 1922, in connection with the forty-first anniversary of the S. D. Baptist Convention, which convenes from Oct. 4-8. At this meeting there will be presented amendment to the by-laws, effecting a change in the time of the annual meeting. This change will bring the official annual Y. P. meeting during the summer months in connection with the S. D. Baptist Assembly, and will provide for a meeting to be held in connection with the annual state convention. It is felt that by placing the official annual meeting at the time of the state Assembly more young people will be able to attend, and a greater development in Young People's work made possible. Let us have a representation from every organization in the state that any change might be an indication of the wishes of the entire state rather than of a few organizations.

L. L. ENO, PRESIDENT.

"The Junior Society In Action"

The above is the title of a junior society manual edited by General Secretary White. The various subjects discussed in this new book are: 1. The Juniors Themselves. 2. Habit. 3. Junior Organization. 4. Junior Program. 5. Memory Work. 6. Bible Drills and Games. 7. Handwork. 8. Music, Dramatization and Story Telling. 9. Stewardship for Juniors. 10. Social Activities for Juniors. 11. Correlation of Junior work with other Church activities for Juniors. 12. Winning the Junior to Christ. 13. Standards of work for Juniors. 14. Junior Materials.

The writer has had in mind throughout the entire preparation of this book the high-school girl, or devoted leader in the small church, with a burning desire to do some service among the boys and girls, ages nine to twelve. Technicalities have been laid aside as much as possible. Practical plans are presented with the hope that such leaders may secure at once the necessary help and at the same time be encouraged to go forward in their preparation for larger usefulness in their local churches. The price of the book is 75 cents and may be secured from The Christian Culture Press, 125 Wabash Ave., Chicago, Illinois.

Miss Martha Wenske, writing from Poland, speaks of the visit of Dr. W. S. Abernethy and Mr. W. T. Sheppard: "I was very much encouraged to see so much interest in the visit of our dear American guests, Dr. W. S. Abernethy and Mr. W. T. Sheppard. It was a great day when Dr. Abernethy preached twice on Sunday here in Lodz. The church was crowded and many people, among them Catholics and Jews, who came to see the Americans, had the opportunity to hear an earnest gospel message."



Our Own Folks



An Appreciation of Dr. H. P. Fitch

By W. F. HARPER

In the sudden death of Dr. H. P. Fitch, Aug. 26, the Baptist ministry has lost one of its most distinguished and useful ministers. Dr. and Mrs. Fitch were returning from a trip to Alaska, and while stopping at Pacific Grove, Cal., the doctor was struck by a railroad train and killed instantly. Funeral services were conducted in Los Angeles, Aug. 31, by Pastor G. C. Wright of the Atherton Church, (of which Dr. and Mrs. Fitch were members) assisted by Rev. W. F. Harper, executive secretary of the Southern California Convention, and Rev. J. Harvey Deere, of Pomona. Memorial services were also held on Sunday, Sept. 3, at the Atherton Church, attended by representatives of many of the churches of Los Angeles and Southern California. The following pastors took part and each paid an earnest tribute to Dr. Fitch and his remarkable life work: Rev. C. L. Kirk, Rev. E. E. Ford, Rev. B. B. Jacques, Rev. Frank Durham, Rev. J. Harvey Deere, Rev. S. W. Gage, Rev. Geo. C. Wright and Rev. W. F. Harper.

Dr. Fitch was born in Ontario, Can., May 25, 1835. His father was a pioneer Baptist minister when Ontario was a wilderness. He entered the ministry at the age of twenty-two. He afterwards took a full college course at Woodstock, graduating in 1865. He was a college mate of Dr. Robert S. MacArthur. He lived a strenuous life as pastor and evangelist, both in Canada and the United States, serving in Nebraska, Missouri, Tennessee, Georgia, South Carolina and California. It was his privilege to baptize more than 3,000 converts. Many others were converted in his evangelistic meetings. Dr. Fitch was the author of "The Pathway of Fire," a short history of early Baptists; "At the Temple Gate," a plea for the right of women to preach the gospel; "Saved by his Wife," a temperance story which passed through several editions, and many pamphlets and poems. For several years, in addition to his ministerial work, Dr. Fitch was a practicing physician. He came to California in 1916, and immediately took his place among the leading ministers of the state.

At the meeting of the Southern California Convention last May, Dr. Fitch's eighty-seventh birthday was commemorated and tributes were paid him by his brother ministers. He preached the Gospel for sixty-five years.

Dr. Stephen Smith

By CORNELIUS WOELFKIN

Dr. Stephen Smith, who died several weeks ago, was one of the outstanding men in the medical profession. The fact that he was within five and a half months of being 100 years old has a tendency to lay the emphasis upon his longevity rather than upon his ability. But he is easily worthy of a place in the Hall of

Fame for his distinctive services in his chosen art.

Dr. Smith was one of the pioneers in questions of public health and hygiene. He founded the New York Health Society more than fifty years ago, became its first president and made the address upon the occasion of its fiftieth anniversary last November. He was appointed commissioner of health by several governors of the state and also mayors of the city of New York. He was a commissioner under the appointment of President Cleveland to the international conference which regulated the sanitary conditions under which pilgrims could visit their sacred shrines in Oriental countries. It was that congress with its regulations which abated the spread of cholera and other contagious diseases.

Dr. Smith introduced several new forms of surgical operation which, after a number of years of testing, are still performed and known as the "Smith operation."

He has lived through the most critical century of all human history. When one remembers that he began his medical studies in the middle of the forties before Morton discovered ether, or Simpson introduced the use of chloroform; before Pasteur or Lister had done their great work which brought in the use of antiseptics, one realizes through what a revolutionary period in medicine this great surgeon established his career.

He was in the prime of life when the doctrine of evolution, long forecast by thinkers scattered through the centuries, was enunciated by Charles Darwin. Very naturally the medical profession being interested in biology became earnest students of this new science. Dr. Smith appreciated the upheaval which the new thesis made in the religious thought of his day. Toward the past he was a master, holding fast the things which had been gained; toward the future he was childlike and teachable. He never foreclosed any issue but steadily inquired what is truth. The four cardinal principles which guided one of his noble colleagues, Dr. Osler, were also characteristic of Dr. Smith. He loved no darkness, he nursed no illusions, he sophisticated no truth and he allowed no fear.

His religious faith and experience were as distinctive as his medical career. He inherited good traditions but did not allow them to become static either in mind or practice. He lived through the great day when materialism occupied the center of the stage and ventured to explain all the phenomena of things in life. But he did not drift on the uncertain seas of agnosticism and doubt. He carried on experiments of faith and verified in his own life the reality of God and the redemptive powers of divine grace. He was in the best sense of the word a modernist, but held to the faith which brought him in communion with the faithful of all ages who learn to know God. He once said to me, "my intellectual conceptions of God and Christ may differ from those of other men and my experience cannot be proof or law for others, but I must interpret Christ according to the reason, imagina-

tion, emotions and experiences which God has given me. They only can be the anchors of my faith and the ground of my hopes."

Wisconsin News and Notes

By ROBERT W. SHAW

Walworth Young People

The young people of the Walworth Association held a two days rally, Sept. 2-3, at Delavan. There was a good attendance, nearly sixty being present at the banquet on Saturday evening. Besides the social activities and games there were many helpful addresses and conferences. Among the speakers and workers were Pastor Kelly, of Delavan, Alton Wichman of East Delavan. Mr. Roy Sowers, State Hi-Y director, and a number of local members who were given places of leadership. Several of the state B. Y. P. U. officers were present. Reports were given of the summer assembly and the St. Paul Convention. Another meeting is planned for some future date at Honey Creek.

Some Notes

The Waukesha Church is erecting a parsonage at a cost of \$12,500 and spending \$1,000 in renovating the organ. The parsonage will have a garage in connection with it, besides having nine living rooms.

The Grace Baptist Church, Milwaukee, had its annual meeting Sept. 27. Pastor Phelps has been on the field for five years and has had a splendid work. This church is in a choice residence district and is composed of many fine people. "A good year in every way" is the report of the pastor.

Rev. F. F. Parsons has accepted the pastorate of the church at Barron. This is a great country and village field and presents many opportunities. Mr. Parsons spent ten years at West Allis, and seven years at Sheboygan Falls. We hope his pastorate at Barron will be as lengthy and as productive of results.

The church at Darien has called Rev. J. H. Bruggink to the pastorate. He expects to take up the work soon.

Rev. R. H. Crawford has accepted the work at Merton and Pewaukee.

Rally Days

These are the days when our churches are preparing for the rallying of the forces. There are too many to make mention of them in the news items, but Milwaukee Baptists are planning a simultaneous rally week beginning Oct. 1, and ending in a big mass meeting on Oct. 6. Superintendent Hulbert, of the Baptist Union, is planning for an attendance of 1,000.

New Jersey Leader Goes to Massachusetts

Rev. J. Earle Edwards, superintendent of promotion of the New Jersey Convention, has accepted the call of the Winthrop

Street Church, of Taunton, Mass., to take effect November 1. For some time past the Taunton Church has been urging Superintendent Edwards to consider the field afforded by this historic church of more than 800 members. When in July Mr. Edwards visited the church as a supply he acknowledged that "the longing to be with folk and help them as pastor" came back strongly and finally conquered. The church is enthusiastic for its new leader and so wired him Thursday night, Sept. 14, when it was learned that the acceptance was on its way to the church.

The executive committee of the New Jersey Convention did not take kindly to the idea that the superintendent of promotion sever his connection with the convention. After his resignation was presented it was decided to lay the matter on the table and to interview Mr. Edwards looking to his reconsideration.

Since Dr. Holloway's death, the pastor elect has edited the monthly state paper and has merited commendation for the newness and helpfulness of this sheet.

The Massachusetts church is one of the strongest Baptist churches in New England. The new pastor comes of a line of Baptist ministers of whom Dr. Charles C. Earle of Boston is one. J "Earle" is the thirteenth in the family line. He will have opportunity at Taunton to use his various gifts which made the former pastorates at Greenville and Connelville, Pa., so successful, along lines of personal work, religious education and community helpfulness.

Mr. Edwards is a graduate of Delaware University, B. S., Bucknell University, M. A., and Crozer Theological Seminary, B. D. He spent two years in postgraduate work at the University of Pennsylvania. Mrs. Edwards is a graduate of the Baptist Institute of Christian Workers of Philadelphia. There are three children: J. Earle, Jr., Eleanor Florence and A. Judson.

Resolution

The General Convention of the Baptist Churches of Sweden

To the Board of Managers of the American Baptist Foreign Mission Society

Dear and honored brethren:

There was a man sent by God among us whose name was Knut Oscar Broady. His noble Christian character, his consistent walk in the paths of righteousness and peace and love, his faith, his prayers, his zeal for the Lord, his marked talents as a teacher and a preacher, his bright mind, his generous heart and his amiable conversation were known by all. He was the president of the Bethel Seminary in 1866, and for sixteen years more he continued the work of his choice as a teacher. Through his preaching in the power and manifestation of the Holy Spirit he won hundreds of souls for Christ, and offered inspiring edification to the throngs of believers who always listened to him with eager attention. He was truly one of those men to whom Daniel, the prophet, refers when he says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Now the Lord has taken away his faithful servant from our midst at the ripe age of ninety years and we miss him greatly. The good faithful work he achieved, the devoted Christian life he lived, and the benignant personal influence he exercised we shall always remember

with deepfelt gratitude, and his honored memory will abide forever.

Dr. Broady came to Sweden in 1866, as a missionary of the American Baptist Missionary Union—now the American Baptist Foreign Mission Society—and retained this relation to the society till the day of his death. Therefore we cannot think of him and his long service among us without remembering with grateful acknowledgment the noble mission society which sent him and continued to support him all the time. But not only has your society paid Dr. Broady's salary; it has also generously given additional support to our seminary and Baptist work in general in our land. Thus substantial aid has helped to further and stabilize the work very much. It is but natural, therefore, that on this occasion we should feel



J. EARLE EDWARDS

prompted to give expression to our deepfelt appreciation of the help given and the interest in our mission manifested by the American Baptist Foreign Mission Society. Please accept our thanks and let us assure you, honored brethren, that we feel linked with you and your great society through bonds of Christian fellowship, love and gratitude.

Adopted unanimously by a rising vote of the convention in session on the tenth day of June in the year nineteen hundred and twenty-two.

On behalf of the convention.

(Signed) J. Bystrom, Pres., C. E. Benander, first vice-pres., Ohnalf Wedberg, second vice-pres.

Vermont Conference and School of Methods

The Vermont annual conference and school of methods was held again this year at Saxton's Rivers, the hundred and more pastors, pastors' wives and state workers being entertained with unstinted hospitality by the state convention in the Vermont Academy buildings.

Five sessions were held during the conference (Sept. 6-8) and the devotional services with which each opened were marked by spiritual uplift and inspiration. Reverends Peck, Ford, Greengrass,

Brownell and Towart leading in the order named. Prof. John M. English of the Newton Theological Institution gave remarkable interpretations of three conversations of Jesus: "Jesus and the First Disciples," "Jesus and Nicodemus" and "Jesus and the Woman at Jacob's Well." His interpretations were rich in insight into the personality of Jesus, deep in the exposition of truth, subtle in appreciation of the delicacy of each situation, and splendid in the delineation of psychological action involved.

Dr. Selden L. Roberts, of Philadelphia, outlined the aims and advantages of the New Baptist program for "bigger and better Bible schools." This was followed by a helpful conference on ways and means of achieving the ends in view, with special emphasis upon the adapting of the plan to meet the needs of the local school. In the evening Dr. Roberts addressed the conference on, "Winning the Youth to Christ," stressing the points that "unless you win you lose."

Dr. Peter C. Wright brought a message timely and strong. His grasp of the world situation, knowledge of what has already been accomplished and his vision of what may yet be achieved, was heartening to every listener.

An impassioned address was given by Rev. A. C. Berrie, the new pastor at St. Albans. Coming from a field where he has increased the membership more than fourfold, he is continuing his record in his Vermont field. Speaking largely from his own experience he showed the necessity of accepting Christ's methods as suggested by the terms "go" "seek" "fish" and "compel" as against the method of today which sets up a place of worship and then invites people to come.

Interesting and timely was the report brought by Rev. G. W. Peck, Jr., of the Rutland church, of his work in the pastor's class for youthful seekers in the way of life. For ten consecutive weeks these classes were held and the young people were instructed in the primary truths of God, Christ, Christ's relations to mankind, and the church and its duties and place in the kingdom. This method had brought rich results in baptisms.

Dr. Hugh Heath, of Massachusetts, addressed the conference twice. Speaking on the subject "The Pastor as Leader" he said that the pastor might have just the kind of a church he desired if he would stay on the job and work and employ the right methods. Among things needful to fill the place of leadership were evangelism, the proclamation and teaching of stewardship of life, time, money and prayer; getting behind and leading in movements for civic and social righteousness; enthusiasm for kingdom extension; while the supreme need, he affirmed, was the rededication of the individual in prayer.

At the close of the conference the following recommendations were adopted:

- That definite forward programs be adopted by each church and school.
- That every school as far as possible adopt the suggestions given in the leaflet entitled "church school objectives."
- That every pastor preach, teach and practice Stewardship.
- That some definite mission study be taken up in each school and church and that members be urged to subscribe to *Missions*.
- That special stress be laid upon evangelism.
- That the pastors endorse the promotional program as outlined by Northern Baptist Convention.

Church News by States

Atlantic Coast

MAINE

THE SUDDEN DEATH of Rev. J. H. Trites, pastor of the church at Caribou, brings sadness and a sense of loss to the entire state. He held successful pastorates at Parkman, where he was ordained, at Norridgewock, at Washburn, and at Caribou. He had gone to Moncton, N. B., to spend a part of his vacation with his mother and family, when he was suddenly stricken and died in the hospital, Sept. 3. He leaves a widow, one daughter, mother and several brothers and sisters. Dr. Mower, executive secretary of the Baptist convention, who had known his work from the beginning, went to Moncton to conduct the funeral services. At the same hour memorial services were held in his church at Caribou, in which all the pastors of the North Arrostook Association participated. Mr. Trites, though dying in comparative youth, has done a great work.

THOUGH MRS. JOHN F. HILTON died in Massachusetts, she belonged to Maine. A descendent of Rev. William Allen, first pastor of the church in Jefferson, she was for many years a leading member of the church in Damriscoota. Becoming matron of the girls' cottage at Good Will Farm, she did a remarkable work for the girls who were under her care. After the death of her daughter she found tender care in the home of Mrs. J. C. Champney, of Holliston, Mass., where she died. With remarkable devotion she loved her Lord, and to her utmost ability sustained his work. Her only sister is Mrs. M. J. Kelly of Delavan, Wis., widow of Chaplin M. J. Kelly of the U. S. Army, and mother of Rev. Robert Lincoln Kelly, pastor at Delavan.

THE MILLINOCKET CHURCH has grown 59 per cent in resident membership in the last twelve months. This is the result of the Holy Spirit using the local church resources without any outside worker. The population is 40 per cent Roman Catholic, and even five of these were baptized without proselyting, but drawn by our worship. The popular appeal of the church was appreciated by the Great Northern Paper Co. who gave the price of the new foundation work, amounting to over \$2,095. The practically new structure is nearing completion. Rev. R. W. Cooper is pastor.

Quarterly Meetings

THE PENOBSCOT ASSOCIATION held a successful quarterly meeting at Howland, Sept. 12. Pastor Farrar and his good people gave hearty welcome and bountiful entertainment. The attendance and the spirit of the meeting were of the best. Among those who had part were Revs. McKillop, Bagley, Schurman, Trafton, Terrill, and Drs. Ramsdell and Whittemore. A feature of the afternoon program was a richly spiritual and earnest missionary prayer meeting. This seemed to be the only fitting thing after an address on "The World Needs." Rev. Roy M. Trafton of the Essex St. Church, Bangor, was the moderator.

THE FARMINGTON ASSOCIATION is notable for the excellence of its quarterly gatherings. The last was held at Moose Hill, in Livermore, where Rev. F. P. Freeman, of the Livermore Falls Church preaches on Sunday afternoon. The church was filled. Rev. R. T. Andem was moderator, and his contagious Christian joyfulness kept the meeting in good spirits. Dr. Geo. H. Hamlen, who is beginning his service as pastor-evangelist with every assurance of success, was present and preached. Rev. F. M. Lamb of Canton, sang the Gospel with uplifting power; the world work was presented by State Director Whittemore. Pastors Freeman, Andem, and others discussed practical matters in the church program.

NORTH YORK ASSOCIATION. Pastor Koch was much at home at Shapleigh Corner, where he preaches every Sunday afternoon, and is moderator of the association whenever it visits Shapleigh. Tradition tells of the teams that used to line the fences around the meeting houses, but in this case, the five horses that were present retired to the barn, and the forty automobiles were left about the church. The church was full. Pastors of the association discussed their church work, the program of the year was presented by the Director of Promotion Whittemore. A powerful associational sermon was preached by Rev. Mossman of the Alfred church, and Rev. Geo. F. Stair of Chicago was heard with appreciation and benefit.

MASSACHUSETTS

THE MEMBERS OF THE Winter Hill Church were out in force at the prayer service last Friday evening, and again on Sunday, to welcome home their pastor, Rev. H. Douglas Pierce, after an absence abroad of three months. Decorating and repairs on the church building are completed, and the beautiful auditorium was opened for service Sept. 17. A splendid spirit of anticipation toward the coming fall and winter work is apparent, and the outlook is bright.

The Barnstable Association

A man well-acquainted with the history of the Barnstable Association pronounced the ninety-first anniversary meetings held with the West Harwich church, Sept. 13-14, the best ever. The moderator, Deacon Chester Wright of Pocasset, frequently spoke his appreciation of the unusually fine spirit, choice music, hopeful and reassuring tone of the letters from the churches, and excellent quality of the addresses. The attendance was good. One small church twenty-five miles from the place of meeting reported an attendance of twenty-five.

The forenoon of the first day was spent in devotional exercises, registering, and making and renewing acquaintances. In the afternoon, following the introduction of three pastors new to the Association, Rev. Carey W. Chamberlin of Beverly, spoke on "Impressions of the Orient." Following him Mrs. Eva M. Tedford, pastor at Pocasset, spoke of "The Big Business of the Country Churches." State Secretary, Dr. Hugh A. Heath, gave his informing, inspiring and heartening address on our denominational enterprises. In the evening the importance of work among young people received special

attention, and the closing address was delivered by Rev. Benj. T. Livingstone, recently from Rhode Island, now general secretary of the New England Evangelistic Association. He spoke on evangelism.

On the second day the reading of the letters from the churches had a large place in the forenoon session. It seemed specially appropriate, following the letters and the reports of committees, to listen again to Dr. Heath as he gave details of our state work. In the afternoon we listened to Miss Hartley on some of her definite ideas as to definite work with a definite program including graded lessons in the Sunday school. Mr. Henry L. Bell of the senior class of the Newton Theological Institution gave an interesting address contrasting the "passion of living a life" with the "panic of making a living."

Rev. R. W. Van Kirk gave the closing address on, "We Would See Jesus."

The officers elected for the coming year are: Chester Wright of Pocasset, moderator; A. T. Ringold of Hyannis, clerk; Rev. J. D. Matthews of Brewster, treasurer; G. R. Thacher of Brewster, auditor; Mrs. George LaFlash of Mashpee, Sunday-school director.

WESTERN PENNSYLVANIA

THE BEAVER ASSOCIATION met with the Ellwood City Church for its one hundred and thirteenth annual session. Ellwood City Church has redecorated the church, and welcomed the association with these improvements. The church letters indicated generally conscientious efforts to advance the cause of Christ. In some instances notable records were made in baptisms and good showing in financial expenditures, taking into account the industrial depression. Brothers Russell and Strickland of the state work were present and spoke. A fine report of the larger denominational work was given by Brother De Lancey of Sharon and an interesting discussion held on the New World Movement under the leadership of the chairman of the associational promotion board, Brother Lewis. Brother Lynch, of New Castle, preached the introductory sermon, and Brother Thomas, also of New Castle, preached the doctrinal sermon. The women had Miss Ballard of India for their speaker. The climax of the program was the last afternoon and evening, given over to the young people. Talks by various young people on the work of the W. W. G., the B. Y. P. U., and the organized class, and the possibilities of the Sunday school along the lines of soul winning, character building and training leaders, were followed by a social period at the supper table. The evening session was an impressive one with a devotional period in charge of the young people, a pageant by the Ellwood City young people and a friendship circle of all those present clasping hands, and after a period of prayer in which local and world-wide interests were brought before the throne, the singing of "Blest Be the Tie that Binds."

VERMONT

THE SEVEN ASSOCIATIONS in Vermont will hold their meetings during the first of October as follows: Lamoille Assn., Georgia Plain, Oct. 3; Addison Assn., East Charlotte, Oct. 4; Vermont Central Assn., Montpelier, Oct. 5; Danville Assn., St. Johnsbury, Oct. 6; Shaftsbury Assn., Rutland, Oct. 10; Woodstock Assn., Saxtons River, Oct. 11 and the Windham Assn. at South Newfane, Oct. 12. The sessions are one day beginning at 9 o'clock

a. m. and closing after the evening session. The program is packed with good things, with addresses by Miss Margaret Suman of the Philippine Islands, Dr. Selden L. Roberts on Sunday school work, and Dr. Joseph Taylor of China, besides speakers within the state.

REV. C. D. PIPER, who has been pastor of the church at Montpelier for about four years, doing excellent work in every way, has tendered his resignation to take effect after Oct. 15. Rev. A. C. Berris, who has been pastor at St. Albans a little over a year and who had a splendid grip on church and community, has tendered his resignation to take effect Oct. 8, in order to accept a call to Bangor, Maine. Rev. Elisha Sanderson has closed his work at Fairfax and removed to Sutton where he is pastor. Rev. W. W. White has accepted a call to Enosburg Falls and removed from Westford. These four churches are now in need of pastors. The church at Windsor is also pastorless, as are the churches at South Newfane and West Dummerston, which are under one shepherd.

REV. W. G. COOPER, formerly pastor at Websterville, is comfortably settled in the parsonage at Ira. Mr. Cooper is the only pastor in the entire township.

THE GEORGIA PLAIN CHURCH, Miss Grace M. Brooks, pastor, recently received eighteen by baptism; others await the ordinance.

REV. A. J. HOPKINS, pastor of the church at Perkinsville, recently completed fifty years of faithful and efficient service in the gospel ministry. He supplied the Perkinsville Church for one month during the summer of 1872, preaching his first sermon in the pulpit where he is now pastor. Mr. Hopkins has had other and successful pastorates, but began his work, and it is hoped will remain and eventually close his work with the church in Perkinsville.

THE PLAYLET, "HANGING A SIGN," given by the young ladies of the East Dover Church at an evening service attracted a large audience and proved to be an entertaining and effective presentation of the medical missionary work.

IN THE DEATH OF Mrs. Cornelia Claxton, the East Charlotte Church has sustained a severe loss. While her presence will be greatly missed, her life had made an impress which will remain.

Mississippi Valley

OHIO

A MEMORIAL SERVICE WAS HELD for Dr. Joel B. Slocum at First Church, Dayton, on Sept. 6.

REV. W. B. JARMAN has begun his work with the Immanuel Church, Cleveland, and the work is opening favorably. Mr. Jarman comes from Bay City, Mich.

THE CEDAR AVENUE CHURCH of Cleveland, has called Rev. J. C. Macaulay, of Toronto, Can., who will begin his pastorate Oct. 1. He will hold two weeks evangelistic services at the beginning, assisted by Rev. J. R. Turnbull, recently of St. Thomas, Ont.

FIRST CHURCH OF HAMILTON is again pastorless. After three years of service Rev. B. F. Caudill tendered his resignation, Sept. 13, to accept the unanimous

call to the Twentieth Street Church, Huntington, W. Va. Dr. Caudill will close his pastorate Oct. 8, and go immediately to his new work. Dr. Caudill is not new to the Huntington church, having served them as pastor from 1904 to 1911. In his three years at Hamilton the church has received into its membership 417, 204 of this number by baptism.

REV. G. R. ROBBINS, of Memorial Church, Columbus, has returned from a six weeks' vacation. With Mrs. Robbins and daughter, he motored from Columbus to Ashbury Park, N. J. During his vacation he preached in the First Baptist Church of Williamsport, Pa.; Clinton Ave., Trenton, N. J.; First Church, Ashbury Park and Peddie Memorial, Newark, N. J. Report was made some weeks ago of the collapse of the ceiling of the Memorial building just after re-roofing, rewiring and decorating had been completed. When Dr. Robbins entered the church after his vacation, he found everything in better shape than before the old ceiling gave way and only about \$200 need to complete payment.

ILLINOIS

MATTHEW MULLER, PASTOR OF THE church at Erie, was ordained upon recommendation of a council called to advise in the matter. Pres. Geo. W. Taft, of the Northern Baptist Theological Seminary, preached the ordination sermon. Rev. R. W. Babcock, of Moline, was moderator and Thomas M. Porter, of Rock Island, clerk.

The Bloomfield Association

The Bloomfield Association closed its eighty-sixth session Friday Sept. 15, with the Arthur Baptist Church. The verdict was pronounced by old association "goers" that this was the best district association ever attended. The spirit was superb, attendance large, reports encouraging, plans for the future excellent. This is one of the largest associations in the state outside of Chicago. Its committees will endeavor this year to make the work of the association felt. Rev. C. C. Long, of Urbana, gave over the gavel after three years of service to his successor, Atty. Marion Watson of Arthur, Illinois. Mr. Watson is man of wide experience and possesses a deep interest in the Baptist cause. He will be strongly supported by the ministry of the association and also by many strong laymen. Already he has called for a meeting of the committee responsible for the plans of the year to institute the work at once.

In connection with ministers and laymen's meeting of the association Rev. B. H. Hutto and Mrs. B. H. Hutto were examined as candidates for the ministry. A large council representing approximately thirty-seven churches was present to take part in the examination. This was satisfactory in every detail and they were unanimously recommended for ordination. They are serving the Mahomet Baptist Church where they are making themselves felt in a most vital way among the people of the community. Mr. Hutto is completing his work in the Northern Baptist Theological Seminary this year. During his absence from the field Mrs. Hutto looks after the flock and takes care of the interest of the cause. She has had a very large and varied experience as a Christian worker besides having had a course in the Presbyterian Training School, Chicago. The church has arranged for their service of ordination to take place on Oct. 8. Mr. and Mrs. Hutto give

fine promise of Christian workers. They have been on the field at Mahomet since January and have since that time showed their metal as genuine apostles of the faith. Dr. Taft of Chicago will have a part in the ordination service.

Annual Meeting Woman's Baptist Mission Society

The annual meeting of the Woman's Baptist Mission Society of Illinois will be held in the Christian Church, Centralia, Monday evening, Oct. 16, and Tuesday morning, Oct. 17. Having an evening and morning session instead of one full day is an innovation—it means that every woman will plan to leave her home early Monday morning so that she will be at the "Acquaintance Hour" at five o'clock Monday afternoon. The general topic for both sessions and for the year is "Our Goals—My Opportunity." This thought will be developed by state leaders. On Monday evening Mrs. Luella Adams will speak on "Americans in the Making" and Mrs. Wallace St. John will tell of "My Life in Burma," the session closing with a pageant.

National officers who will be with us to speak before the general convention and at our Woman's and World Wide Guild Banquet (Tuesday 5 p. m.) are Mrs. George W. Coleman, president Woman's Home Mission Society; Mrs. Andrew MacLeish, honorary vice-president, Woman's Foreign Mission Society; Miss Alma J. Noble, World Wide Guild secretary; Miss Alice Brimmon, Americanization secretary. Baptist women of Illinois, the call comes to you. We want hundreds of our Baptist women at Centralia. If you wish to be informed of our own Baptist family—if you wish to know more of the needs of the world—if you wish to have three days full of cheer, of spiritual uplift, of loving comradeship attend the sessions of the Woman's Baptist Mission Society of Illinois and the Illinois State Convention, October 16-19. Please notify Mrs. John Wilson, 423 North Poplar Street, Centralia, when you expect to arrive.

MRS. W. P. TOPPING

MINNESOTA

REV. J. McFARLANE, HAS RETURNED from a trip to the British Isles. On the first Sunday after his arrival he was welcomed back to his pulpit by congregations that crowded the church. On Sept. 1, Mr. McFarlane commenced the sixth year of his pastorate in Austin. A spirit of unity and optimism prevails, and the pastor and people are making plans for progressive work in the coming year.

REV. A. C. EARLEY HAS RESIGNED as pastor of the West Concord Church, his resignation taking effect Sept. 25. Mr. Earley has accepted the pastorate of the La Habra Church, California, in the hope that both his own health and that of Mrs. Earley will be improved by the change in climate. As yet West Concord has no one in view as pastor and will be glad to hear from any Baptist minister who desires to make a change.

KANSAS

THE METHODISTS AND BAPTISTS of Clay Center, held union meetings in August, holding them one Sunday in the Methodist church and the next in the Baptist church, with large attendances. J. M. Smart, 84 years of age, was baptized into the church, Aug. 20. The teachers and officers of the Baptist Sunday school held their regular meeting in the basement of the church, Monday, Aug. 21. After the

supper a business session was held, with a discussion for the Rally Day. The Campfire Girls have been organized in the Baptist church. They have adopted the name of the Pawvira Campfire Girls with Mrs. Clyde B. Morris as their Guardian. The smaller girls have organized a Blue Bird club. The sisterhood and different circles have resumed their meetings after the summer vacation, with good attendance.

Want Ads

New 1000-watt Stereopticon for sale. \$50 cash. Stereopticon Division, General Board of Promotion, 276 Fifth Ave., New York City.

Wanted: A teacher in the Bible Department in the Baptist Missionary Training School, Chicago. Must be college graduate with considerable specialized work in Bible. Only a woman need apply. Address, Mrs. Clara D. Pinkham, 2969 Vernon Ave., Chicago, Ill.

Wanted: By a young and active minister, a pastoral field offering opportunity for real work. The party in question has made good in one of Michigan's most difficult fields, and now seeks for a larger pastorate where opportunity for advancement is greater. References of highest caliber will be furnished on request. For further information regarding this man write to Rev. Earl Mann, Kinde, Mich.

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The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

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Rocky Mountain States

UTAH

The Land of Neglected Evangelization

Iron, coal and copper are in Utah in almost inexhaustible quantities. In the Pinto Iron Springs District, within 100 feet of the surface, there is measurable now 13,058,900 tons of iron ore. A report by Dickman for the late E. H. Harriman gave in excess of 400,000,000 tons of iron in the Iron County Field. The supply of coal in Utah is inexhaustible and the industry is only in its infancy. In the Carbon Emery field alone the government estimates over 80,000,000,000 tons of coal available. At Bingham, Utah, in one of the greatest copper enterprises in the world, the top of an entire mountain is being removed. At Marysvale in Southern Utah, are said to be the greatest alunite or potash deposits in the world. Much grazing, dry farming and even some irrigated land is yet available in Utah under the homestead, the desert and other acts with special concessions to ex-service men.

Yet, Utah is the land of neglected evangelization. There are entire counties in Utah without a single Protestant Christian worker. Some of these counties are as large as the entire state of New Jersey. A worker under the Presbyterian home board, recently visited a town in western Utah that was forty years old, yet in all that time there had never been a religious organization of any kind.

At no time in the history of Baptist missions in Utah has the opportunity so challenged our missionary forces. Never before has the opportunity for a great service been so large. Yet, Baptist missions in Utah are facing today the greatest crisis in their history. The conditions are parallel to those which existed in the Telugu Mission in the dark days of its early history. In the year 1853, a year ever memorable in the history of that famous mission, the question came up "Should the mission be reinforced or discontinued?" The progress made had been very small and the field could be cared for by other societies laboring among the Telugus. When the question came up for public discussion, one of the speakers, in the course of his address referred to the mission as "The Lone Star Mission," there being but the one station. That night Rev. S. F. Smith, author of our national hymn, caught the words "Lone Star" and before he slept wrote the following lines:

Shine on, "Lone Star!" Thy radiance
bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.
Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" The day draws
near
Where none shall shine more fair than
thou;
Thou, born and nursed in doubt and fear
Will glitter on Immanuel's brow.
Shine on, "Lone Star!" Till earth re-
deemed,
In dust shall bid its idols fall;

And thousands, where thy radiance
beamed
Shall "crown the Savior, Lord of all."

The next morning Dr. Smith handed to his friend, Judge Harris, a slip of paper with the remark, "those are my opinions of the Telugu Mission." The judge read the little poem but instead of returning it as Dr. Smith expected he carried it to the meeting and read the verses. Many wept and sobbed during the reading, and whatever of doubt remained as to continuing the mission was now removed. It was unanimously voted to reinforce the mission. The subsequent history of the Telugu Mission demonstrated the wisdom of this decision. The great in-gathering of 1878 when 2,222 souls were baptized in one day stands unparalleled in the annals of modern missions.

The Utah Baptist State Convention stands today where the missionary union stood at that critical period in the history of the "Lone Star Mission." During the past few years there has been small progress made. Fields, which were occupied years ago have been abandoned. Of the remaining fields now occupied, half are without pastors. With the exceptions of buildings at Moab and Soldier Summit, there is not another respectable house of worship in any Baptist Mission Field in Utah. Earnestly the Utah Convention has considered the question: "Shall Utah missions be reinforced or discontinued?" Viewed in the light of our Lord's commission there is nothing which warrants a retreat. The Utah Convention has unanimously decided that Utah Baptist missions should be reinforced.

Occupying strategic points in our Baptist Home Mission work are the Burlington and the Rio Grande churches of Salt Lake City. Located in the western part of Salt Lake City where the population is largely Mormon, these two churches are on the very firing line of missionary effort. If these two churches are to do their full part in helping meet the need of the hour, they must have the equipment, especially new church buildings. Therefore to supply new houses of worship for these two churches is the initial task of the denomination. But why the task of the denomination? Because Baptist mission churches in Utah have a right to the interest and support of all Baptists. So Utah Baptists tell of their work and their opportunities and make their appeal.

REV. HENRY JACOBS.

Pacific Coast

WESTERN WASHINGTON

REV. W. E. HENRY, after an eight years' happy and successful pastorate of the First Baptist Church of Everett, has resigned and accepted a call from the First Church of Yakima.

REV. F. W. WIGHTMAN, after a notable pastorate of nine years with the Sixth Avenue Church of Tacoma, becomes pastor of the First Baptist Church of Olympia.

REV. DAN W. THURSTON has resigned from the South Tacoma Church and will possibly locate in Northern California or Nevada.

REV. ERLING MONNES, after a short pastorate of the First Norwegian-Danish Church, Seattle, returns to Powers Lake, N. D., where he was formerly pastor.

REV. A. M. MEHUS, pastor of the Norwegian-Danish Church of Bellingham, has been invited to become pastor of the Norwegian-Danish Church, Seattle, and will possibly accept, beginning his services Nov. 1.

REV. F. G. WEST, after three years' successful pastorate with the Columbia Church, Seattle, has closed his services and is temporarily supplying for the Bellevue Church.

REV. JOHN E. KANARR, who has served the Western Washington Baptist Convention as a district missionary for the past three years and a half, closes his work Nov. 1.

REV. ROY E. MCGRAW, of Kansas City, Mo., has accepted a position with the Western Washington Convention as field secretary.

REV. HARRY O. ANDERSON, of California, will come to Western Washington Oct. 1, for a three months' evangelistic campaign.

THE BAPTIST CHURCHES of Western Washington have been woefully deficient in buildings and equipment. During the past two years a new building era has developed. Several new buildings have already been erected and a larger number have been repaired and enlarged. A number of others are nearing completion. During the month of October the following buildings are to be dedicated: Japanese, Seattle, church and community Christian center building, cost \$40,000. Chinese, Seattle, church and community Christian center building, cost \$37,000; Centralia, First church building, cost \$25,000.

SOUTHERN CALIFORNIA

ALTHOUGH A MAJORITY of the members of the congregation of the Covina Church took a vacation this summer, plans were formulated and preparations made for the work of the church and all its departments for the coming year. The pastor, Rev. C. D. Eddy, and his wife enjoyed their vacation in the month of July, spending part of the time camping among the Big Trees. The last week they were with the young people at their annual encampment in the mountains, where Mr. Eddy had charge of one of the morning study periods. The W. W. G. was well represented at the summer school of missions at Santa Monica the first week of July. The women of the mission circle are determined to help the South Pacific District capture the prize this year, as they did last, in the National Reading Contest. They are procuring the books as rapidly as possible and are reading them and already have many points to their credit. They have also formulated plans for other phases of their work and are working for the prize given by Missions in the Question Box. The Sabbath school, although depleted in numbers succeeded in keeping alive an active and interesting spirit. During the pastor's vacation, as has been the custom for several years, the Presbyterians, worshiped with the Baptists, the Presbyterian pastor filling the pulpit. In August when the Presbyterian pastor was on his vacation the Baptists worshiped within the Presbyterian church. The Baptists of Covina are saddened by the "caking home" of two of their most promising young men members, within two weeks of each other.

Christian Conference of China

(Continued from page 1072)

we in possession of the spiritual resources with which to help meet it? Will our fellowship with the Christian forces in China minister to the development of a sacrificial spirit in them which will insure the triumph of Christ and his cross in their country?

Perhaps no one has spoken more fittingly of the conference than a Chinese, Mr. T. C. Chao, who said: "No Christian ought to entertain wild expectations and hope to receive more than he contributes. A great 'spiritual adventure' has been launched and every Christian will be held accountable for its success or failure. It is a time of testing."

The writer of this article naturally asks what is the accountability of Northern Baptists at such a moment? With other Christians we share responsibility for fellowship with the Christians of China, but the "spiritual adventures" of our fathers should qualify us for a peculiar sympathy for those who pray for "unfettered freedom." At such a moment let us open again the New Testament and read once more: "If then God gave unto them the like gift (the Holy Spirit) as he did also unto us, when we believe on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, 'Then to the Gentiles also hath God granted repentance unto life.'"

Promoting Evangelism

That really is the purpose of the Inter-denominational Evangelistic Association, headquarters at Winona Lake, Ind., and this was emphasized in the last annual meeting. The desire of the association is to have pastors and churches unite in putting on a program of evangelism which will mean not only a single meeting, but work which throughout the entire church year will bring the message and purpose of the gospel to the attention of the unsaved people in the church and community, and if possible bring them to a decision for Christ. In such a program there is opportunity for every kind of effort, sustaining or brief, regular or exceptional, personal or vocational; local conditions must decide what is best to be done. The secretary of the association, Rev. Parley E. Zartmann, Winona Lake, Ind., will be glad to correspond with churches or union committees desiring information regarding leaders.

The following are the officers of the association for the ensuing year: Pres., O. A. Newlin; vice-presidents, Wm. A. Sunday, Chas. R. Scoville, Bob Jones, M. B. Williams; board of directors, John S. Hamilton, I. E. Honeywell, E. DeWitt Johnston, Elmer P. Loose, G. H. Meinardi, Earle Naftzger, Chas. F. Raach, Geo. T. Stephens, H. E. Storrs, Thos. P. Ullom, Chas. F. Weigle, R. Hayes Willis; gen. sec. and treas., Parley E. Zartmann; office sec., M. Grace Stevenson.

Both child and community are losers by a policy which allows children under the age of sixteen years to be gainfully employed, according to a report on the working children of Boston just issued by the U. S. Department of Labor through the children's bureau. They have not received an education of the sort to make them adaptable to changing industrial conditions or to give them an understand-

ing of the duties of citizenship. The study dealt with conditions which attended the entrance into working life of all children in Boston, Cambridge, Somerville, and Chelsea, Mass., who passed their fourteenth birthday in a given year and who entered employment within two years thereafter, a total of 5,692, or approximately one-third of the children of their ages in these cities. The reason most frequently given by the children for going to work was that of economic need, but retardation and lack of adjustment to school life appeared to be important factors also. Of 3,399 who had entered full-time employment,—all of whom were at least 14 and a large proportion 15 years of age—50.4 per cent had not completed the eighth grade before entering industry. Many of those interviewed gave as their reason for leaving that they disliked school or were dissatisfied with their progress. These facts show the pressing need, the report declares, for the study and application of methods of training adolescent boys and girls which shall make the most of whatever capacity each may possess.

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In Many Pulpits with Dr. C. I. Scofield.
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In these days of rigid economy and painful parsimony in book-making, it does rejoice the heart to get hold of so beautiful a work as this volume of twenty-seven sermons from the pen and heart of the famous Bible teacher. The typography and paging are worthy of the fine traditions of the house which publish this book. The selection of sermons is made from a large number delivered in an extensive itinerant ministry in America and Europe. This book is especially suitable for a gift, and a multitude of Dr. Scofield's disciples and friends over the country will welcome such a gift.

Every-Member Evangelism, by J. E. Conant, D.D., Evangelist. Philadelphia: Sunday School Times Publishing Co. \$1.50.

As evangelism in its technical sense is becoming more and more incorporated into the activities of the church such a volume as this is a great help to leaders in such spiritual activities. It is the fruit of a large experience. We are impressed that the introduction and the hortatory and didactic portions could be abbreviated without a serious loss, for they are already in the heart of a Christian worker. The appendix, which is an instruction on how to organize evangelistic efforts, is exceedingly valuable. Its scheme may not be followed in every particular, but as a working plan it will be found very helpful.

Why Europe Leaves Home, by Kenneth L. Roberts. Indianapolis: Bobbs-Merrill Co. \$3.

Whether you want an interesting travel-book, or a study of post-war conditions in Europe, a treatise on the immigration problem up to date, or an indictment of booze, you will want this book. The title-page tells us it is "a true account of the reasons which cause Central Europeans to overrun America; which lead Russians to rush to Constantinople and other fascinating and unpleasant places; which coax Greek royalty and commoners into strange by-ways and Ledges; and which induce Englishmen and Scotchmen to go out at night. From accurate and de-propagandized information gathered in England, Scotland, France, Belgium, Holland, Germany, Danzig, Poland, Czechoslovakia, Italy, Turkey and Greece in the years 1920 and 1921."

Mr. Roberts presents the existing con-

ditions relative to European immigration so clearly as to leave no doubt as to the imperative need of laws restricting and selecting the flow of immigrants to America. Every state and national legislator should read it—and heed it.

Men Who Conquered, by John T. Faris. New York: Fleming H. Revell Co. \$1.25.

Here is the sort of a book that ought to find its place quickly into the hands of schoolteachers, teachers of boys' classes in the Sunday school, and business men who have under them growing youth. Dr. Faris has told in a gripping way the life stories of fifteen men, all of whom "achieved splendid things, in the face of difficulties and discouragements almost without number." Most of the men are Americans, and all of them are of the modern world: Jacob Riis, and Isaac Pitman, Charles Eastman of the "Kodak" film, and George Westinghouse of the air brake, George Bancroft and John Muir—inventors and explorers and presidents and millionaires. Make a note of this book against the coming Christmas; your boys will like it.

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Father (not paying much attention to the question, as he is busy reading the evening paper)—"Oh, nothing."

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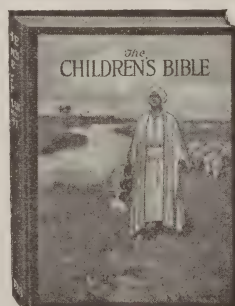
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CHURCH ACOUSTICS

One of the bothersome elements to be considered in the building of churches and auditoriums is the matter of acoustics. So few architects seem to give the matter due consideration; and as a result we find many church-rooms beautiful in outline and symmetrical in proportion but at fault when it comes to giving clearness and resonance to tones. No argument is required to prove the misfortune of this situation—for it badly handicaps both the minister and the choir. To judge from the letters along this line which reach me at this office, only too many churches are awake to the necessity of doing something to alleviate such conditions in their own properties.

A letter of last week asks some pointed questions as to the efficiency of wires strung across the room, and as to whether the kind of metal has anything to do with the remedial properties of the wires. This church is planning to install a new organ; but is anxious to remedy an annoying echo first. I have never known of a case where this scheme of wiring has done much good, even when the network of wires installed looked like a Western Union main office. To my notion the smear of open wires seriously detracts from the beauty of the hall, and is not efficient to counterbalance the ugliness. A much better scheme is that followed by a large Chicago church—the Hyde Park Methodist. Since my wife was soloist in this church for ten years and directed the large chorus-choir there, two services each Sunday; and I have given many organ programs in this same church, we can speak from experience as to the particular problems involved.

The auditorium of this house of worship is beautiful to the eye but is sadly marred, acoustically by numerous projections and little niches in the roof, complicated by a fair-sized dome—all forming fine reflecting and, what is worse, refracting surfaces to the sound waves. As a result the voice of the minister was scattered to the four points of the compass, his words were mangled and distorted; only a favored few in the middle of the church had any definite idea what the sermon was about. The same weight was on the music; the soloist and the choir had to make superhuman efforts to make themselves understood and heard to advantage. That the situation was due to the faulty proportions of the hall was proved when the choir or speaker would be heard in other surroundings. My wife has always prided herself on her ability to sing the English language as a thing of beauty and distinctness, and has had many press notices stressing this fact. But no one would be likely to hear any such clarity in this church hall; both minister and singer suffered from this unfortunate condition.

During the past years many attempts have been made to solve the difficulty—stringing wires included. But nothing

seemed to have any definite value. A final and successful attempt was made this summer. The committee responsible called in the expert advice of Professor Watson, of the University of Illinois, a nationally recognized authority on the subject of sound problems. After a thorough analysis of the situation and his expert diagnosis, the problem was placed in the hands of the Johns-Mansville Company for solution. This consisted in erecting sound-absorbers of thick felt at the refractory angles. A particular kind of canvas was built out in front of them so that they were hidden from view, but could still act as sponges for offensive sound eddies. The canvas shields were painted to match the auditorium when the decorating was done last month, so that they are not in any way noticeable. The important thing is that the annoying echoes and "dead-spots" have disappeared—the sounding qualities of the auditorium have been improved immeasurably. Of course the complication of the dome and the small pockets in the roof still exist, and can be remedied only by rebuilding, or closing off the cavities. But, luckily, this interference is but slight—and is counterbalanced by the great improvement consummated by the felt pads. The resiliency and sharpness of the acoustics now are a source of satisfaction to everybody. For, as one of the choir members said the other night—"Even the choir can now hear what the minister is talking about!" As is evident, the value of the services in this church will be magnified a hundred-fold by this improvement. The point is recommended to any other congregation with like troubles. The results are worth the effort and cost. This page is open to any information along this line from the readers. Write in and tell of your experience in dealing with this serious problem.

MUSIC REVIEW

From The Willis Co., Cincinnati.

O, true love is a bonny flower.....Grant-Schaefer
Four and twenty snowflakes.....Stickles
Old GardensPalm

Three attractive songs are listed above. All are of an easy grade, tuneful and likeable; they will make fine numbers for teaching purposes or for home-music. The first is issued in two keys; the other two are for medium voice.

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Love can dieGlen
Folks need a lot of loving.....Glen

Three "taking" songs, easy to play and sing and clever in sentiment and expression. For teaching purposes or for relief use on concert programs, they should find wide approval. Though not in any way representative of American song-writing on the progressive wing, harmonically and in style they hark back to the days of early Nevin—they have a straight forward melody and broad harmonizations to recommend them; and they are singable to an unusual degree (a not too prevalent virtue just now, judging from much of the recent output).

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NEW YORK CINCINNATI

Fresh from the Field

(Continued from page 1070)

Rev. F. F. Parsons who recently resigned his pastorate of almost ten years at the West Allis Church, Wis., is acting pastor of the church at Barron the same state.

After forty-five years in the pastorate, Rev. Frank C. Colby has resigned to retire from active ministry. For the past sixteen years he has served the church at Hatboro, Pa.

Rev. J. E. Martin, who recently observed the fourteenth anniversary of his pastorate of First Church, Jellico, Tenn., has received, during the past year, more than 200 new members into his church, and has enrolled 126 titheholders.

At the beginning of the new term of the Mabie Memorial School at Yokohama 130 boys were admitted. This is only half the number who applied for admission, the others being rejected because of lack of accommodations. With an enrollment of 450, the big building is taxed to capacity.

Rev. O. R. O. Farrell, pastor of First Church, Storm Lake, Iowa, died at his home in that city, Sept. 3. He was a graduate of Denison and served with acceptance churches in Ohio and Iowa.

Miss Louise Foreman has been appointed traveling student secretary by the interboard commission on student religious activity of the Southern Baptist Convention. Her headquarters are at Memphis, Tennessee.

While in Brazil, Secretary Hughes attended services in the American Union church in Rio de Janeiro where Dr. W. E. Browning, educational secretary of the committee on cooperation in Latin America, spoke on the spiritual significance of Pan-Americanism. Secretary Hughes received another touch of the influence of the evangelical cause in Brazil when he attended in the afternoon a reception given him by the well-known journalist, Jose Carlos Rodriguez. Dr. Rodriguez formerly the proprietor of the largest daily paper in Rio de Janeiro, has been giving the last few years to the preparation of an introduction to the Bible. He is a strong believer in the evangelical cause and the power of the Bible in solving Brazil's problems.

Under date of Sept. 1, the Foreign Mission Society received this brief message from Dr. W. O. Lewis, its special representative in Europe: "I am on the train from London to Dover on my way to Russia. Rushbrooke and I are together." The denomination will be glad to know that Dr. Lewis, who has made such a favorable beginning of his service in Europe, was able to secure permission to enter Russia. Under present conditions, it is exceedingly difficult to secure permission to cross the Russian frontier. Doubtless, in a few weeks Dr. Rushbrooke and Dr. Lewis will advise the Foreign Mission Society as to what further steps should be taken in relief work in Russia. Probably they will be able, too, to give authentic information as to the condition and progress of the Baptist work in Russia. It is certain that Baptists in Russia have grown in numbers very largely during the last few years. One of the recent reports, which seems to be authentic, is to the effect that in a single day in one

Fundamental Principles

Everything in Life—a house, a successful business, a denominational program, a man's faith—must have an adequate foundation. Fundamental principles are as necessary as food and air. So there are also fundamental principles in stewardship.

1. God is the owner of all.
2. Man is a steward and should treat all that he has as a sacred trust, for which he is accountable to God.
3. God's ownership and man's stewardship should be acknowledged by the contribution of a definite portion of his time, energy, and possessions to the special service of God.
4. Faithfulness in our stewardship is the only adequate expression of gratitude and loyalty to Jesus Christ, our Saviour and Lord.

The month of October has been suggested for the promotion of a stewardship program in every local Baptist church. Copies of the pamphlets "Suggested Stewardship Program for Local Churches" and "Suggested Stewardship Topics for October" and all material needed will be furnished on application to any State Convention office.

"I will place no value on anything I have, or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity".—David Livingstone.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

276 Fifth Avenue

New York City

city more people were baptized than on the day of Pentecost. Our people will be glad to know that the Foreign Mission Society, through Commissioner Rushbrooke and its own special representative, Dr. Lewis, will study the situation as carefully as possible.

The Home Missions Council and the Council of Women for Home Missions has just published a directory of oriental missions compiled under the auspices of the Oriental Missions Council on the Pacific Coast. The directory confines itself to statistics of Christian work being done for Chinese, Japanese, Koreans and Hindus on the Pacific Coast and in the intermountain districts. Population statistics indicate a decrease of Chinese population in these areas from 89,863 in 1900 to 61,639 in 1920 and an increase of the Japanese in these areas from 24,326 to 111,010 in the same period of time. The data indicates a wide scattering of the Japanese people into the states of Oregon, Washington, Idaho, Utah and Colorado. Only 71,952 Japanese are in the great state of California. Of this number 19,911 are in Los Angeles County. In 1920 the number of Hindus was 2,507, of Koreans 1,224. Among the Chinese there is a total church membership of 3,072 and 5,390 among the Japanese. Sixteen mission boards have a total property value of \$808,150 in Chinese

work and a total annual expenditure through 163 paid workers of \$149,352 of which \$47,559 is contributed by the Chinese themselves. Eighteen mission boards are at work among the Japanese. Their property valuation is \$948,175 and the total annual cost through 168 workers \$236,190. Of this amount the Japanese themselves contribute \$119,173.

Oct. 4-8 is being observed by the Baptist Union of Rochester and Monroe County, N. Y., as Baptist week. A committee consisting of Dr. C. S. Savage, Prof. H. B. Robins and Clinton Wunder has been making preparations for a big time. Wednesday evening, all the churches will stress fundamental Baptist principles, with a wide distribution of the article in the last U. S. Religious Census on Baptists. Thursday, the women will have a big meeting at Lake Avenue with Mrs. W. A. Montgomery and Miss Nellie Prescott as speakers. Thursday evening, a big supper meeting for laymen and women. Friday evening a Life Work Supper Conference for young people will be held followed by a mass meeting to be addressed by Dr. Fred E. Taylor of Indianapolis, president of the Northern Baptist Convention. The following Sunday the pastors will speak on Baptists and their opportunity and a drive for 1,000 subscribers to THE BAPTIST will be made.

6.05
AP
Volume III

October 7, 1922

No. 36

The Baptist

Published Every Week by the Northern Baptist Convention

A Prayer

OUR Father, who art in Heaven, we, thy children that have been redeemed by thy grace in Christ Jesus, our Lord, are just beginning our year's work for thee. As we come to the task, we want to thank thee for the rest and inspiration of the vacation season but we want to thank thee even more for this sacred and blessed privilege of service that thou hast given us. Help us to realize, oh Gracious Father, that the rest and service are both thy gifts to us.

And now, as we begin the service, equip us for it. Purify our hearts, that we may see that which thou wouldst have us do, and consecrate our lives, that we may do faithfully that which we undertake; and quicken us by thy Holy Spirit, that our service shall be to the glory of thy son, our Saviour, in whose name we ask it all.

Fresh from the Field

Dr. N. S. McKechnie, vice-principal of Woodstock College, Woodstock, Ont., died suddenly at the home of a son at Dorval, Quebec, September 13. For forty-one years he served as professor of English in the College.

In the death of Sir Thomas Glen Coats, chairman of the J & P Coats thread firm, Paisley, Scotland, Scottish Baptists lose a most valued member. Outside of his church interests he gave largely of his time and means in combating tuberculosis.

The Baptist Temple, Rochester, N.Y., as a piece of community service has installed a drinking fountain for the thirsty passerby. The Temple building is located on a busy thoroughfare in the downtown section.

Rev. George M. Parks has just begun his services as a special worker among the young people of the First church, San Diego, Cal. Rev. Frank O. Belden is the pastor.

Rev. Charles D. Eldridge, who has been the pastor of First Church, Coffeyville, Kan., has closed his work in that important field. Mr. Eldridge plans for a period of travel and rest before assuming other official responsibilities, and will spend the winter in California.

Dr. Selden W. Cummings closed his work at the Ruggles Street Church, Boston, on Sept. 12. He will be followed by the good wishes and prayers of a united people. The church is rejoicing in the coming of Dr. Robert Stuart MacArthur, president of the Baptist World Alliance, as preacher and leader for the month of October.

September 24 was celebrated in the Lake Avenue church, Rochester, N. Y., as "Bawden Sunday." It was the last Sunday Rev. S. D. Bawden of Kavar, India, a missionary of the church would be present at its service on account of his return to his field. The church has taken steps to secure a Ford car for use in his work in India.

The five Sunday evenings of October in the First church, Melrose, Mass., Rev. P. H. McDowell, pastor, will be musical services of worship. In days of old the people went to the churches to see the finest in art and to hear the best of music. Under the leadership of Mr. Paul Shirley, with members of the Boston Symphony Orchestra and musicians of like ability, the pastor and music committee have planned to unite the finest in music with the highest in worship.

The Year Book of the Churches brings out the different methods of computing membership in the Roman Catholic and most of the Protestant bodies. The Roman Catholic church includes in its membership "Catholic population," while all but a few small bodies of the Protestant churches count only communicant members. It has been somewhat difficult to get the proper ratio between communicant membership and constituency but Dr. Walter Laidlow has demonstrated through various tests that communicant membership multiplied by two and eight-tenths will give "church population." On this basis the Methodist and Baptist churches have a greater constituency than

the Roman Catholic church. The Methodist constituency would be 22,171,959; Baptist, 21,938,700; Roman Catholic, 17,885,646.

Evangelist Geo. W. Griffin, of Baltimore, is holding a meeting with South-west Church, St. Louis. This makes his fifth meeting in Missouri since July 20.

The 85,000 employees of the Ford Motor Company have been notified that any violation of the prohibition law on their part will cost them their position with the company.

There was no special effort at money raising at the laying of the corner stone of the Immanuel Church, Chicago, on Sunday, Sept. 17, but about \$3,500 was contributed by friends. It will be recalled that a few weeks ago the church received two visits from members of the Ku Klux Klan at which time they contributed about \$1,000.

Rev. G. A. Clark, pastor of the First Church, Edmonton, Alberta, has been preaching a series of sermons on "Is the World Growing Better or Worse." The series has awakened considerable interest and while the building seats 950, people have been turned away from the services on account of a crowded building.

The Board of Promotion of the Calvary church, Minneapolis, Minn., has outlined its work for the fall, beginning with a church rally at the mid-week service, Sept. 28. Oct. 1 will be observed as annual every-member-home-coming communion service. Oct. 5 the parish dinners begin at which time various groups plan their activities. Oct. 8 will be the fellowship canvass of the entire church. Oct. 13 all Calvary church social under the auspices of the women's organization, followed on Oct. 15 by a pay-up Sunday for current expense pledges and especially for the New World Movement.

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The Baptist

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We Have Done What We Couldn't

In this day of slogans we suggest that many churches can truthfully adopt the above as their slogan. They could not meet the allotment of the N. W. M. but they have done what they couldn't. They could not pay the amount after it was pledged but they are making their payments promptly month by month. It was simply impossible to get the people to take THE BAPTIST and Missions but they have somehow secured every family as subscribers to these journals. If your church is among this number, by way of reminder post on your bulletin board this slogan: "We have done what we couldn't." If you are falling down in your resolve to do what can't be done.

Killam's Kollum

Undervaluation of Denominational Papers

None who rightly esteem the kingdom of God would accord the proposition to suspend publication of our denominational papers any sort of hospitality. In fact those who love the kingdom with the greatest devotion would be the quickest to oppose such a suggestion. Those who sacrifice the most for kingdom causes try the hardest to sustain the denominational press.

Economical Publicity

There is no publicity half so cheap as is the method of maintaining the denominational paper and widening its circulation. The same amount of dissemination of denominational information through secular press advertisements, or by means of tracts and circulars through the mails would be almost a financial impossibility.

Widest Publicity

Any other method of reaching as many persons as are reached, and could be reached by a little more effort on our part by our denominational papers would be practically out of the question. A circular is the voice of one. A tract is a communication of a single person. In the denominational paper many voices call to intelligent activity in kingdom causes.

Invaluable to Kingdom Interests

What cause that moves upward is not indebted to these custodians of its fortune far more than it is able to estimate. Denominational enterprises would be on motionless seas without winds in their sails if these weekly messengers of mercy and merit did not come to fan the interest of our people into hearty movement. They instruct, stimulate, inspire and engage our people in the activities which become those who love our Lord Jesus Christ in sincerity.

Making an Atmosphere

Few will fail to accord to the denominational paper the function of making an atmosphere which is conducive to the right reception of other denominational claims.

When any who seek the promotion of any interest of the denomination come into the presence of those who read the denominational papers they come into an atmosphere of intelligence, friendliness and personal concern.

Subscribers Great Contributors

The upholder of these papers by subscribing for them, and also by inducing others to subscribe, is indirectly, but in a great way giving aid to every enterprise fostered by his denomination. He has a part in every message these papers carry to any human mind and in every good aspiration they stir in any human heart. He can claim a joy in every benefit such a paper bestows on any person, or on any good thing. He is part and parcel of every gracious influence disseminated by these heralds of blessings, spreading their pages before the eyes of men and women in the interest of every human good.—B. D. Gray, Corres. Sec'y, Southern Baptist Convention.

News from the Baptists of Russia

THE announcement by the Foreign Mission Society that Dr. J. H. Rushbrooke, of London, Baptist Commissioner for Europe, has just completed his investigations in Russia and is sailing at once for America, will be read with unusual interest. Together with the well-authenticated stories of widespread suffering in Russia have come reports, now and then, of very remarkable religious movements, especially with reference to the Baptists. For instance, we were told recently that on a single day more people were baptized in one of the cities of Russia than on the Day of Pentecost. Baptists in Russia, whose strength in 1914 was estimated at about 100,000, are now said to number at least a million, and some say two millions. Now Dr. Rushbrooke will be able to give reliable information, not only as to their numerical increase, but as to their progress in general and as to their plans for the future. Doubtless, too, he will be prepared to advise our foreign mission agencies as to how they can cooperate most helpfully at this time with their brethren in Russia. Although his recent visits to that country have been primarily to ascertain what further help should be given to the suffering Russian people by the Baptists of Great Britain, North America and Scandinavia, he must also have acquired much information regarding the Baptists which will be welcomed.

It will be recalled that Dr. Rushbrooke was elected Baptist Commissioner for Europe at the first international Baptist conference following the war. This conference, held in London in the summer of 1920, had been preceded by a survey of European countries in which Dr. Rushbrooke was associated with Dr. Charles A. Brooks. These men were largely responsible for the success of the London conference. Since his election to the office of Baptist Commissioner for Europe, Dr. Rushbrooke has rendered a service of great value to the Baptists of the world. He has had the direction of the large relief work in Europe which has been supported by Baptists of several countries. At the same time, he has given much of his attention to problems connected with Baptist work in the various countries which he has visited. It is evident that his close fellowship with Baptist bodies in Europe has given them new courage, and it is well known that he has made a hard fight, especially in Roumania, for religious liberty for our own brethren and for other religious minorities. His visit to the Northern Baptist Convention in 1921 will be remembered by many. THE BAPTIST gives him a hearty welcome as he comes once more to America, and it is to be hoped that he will be able to remain here long enough to visit many sections of our country.

A Communication from Greece

The following letter from Dr. Bitting, with the accompanying appeal from Greece speak for themselves.

St. Louis, Mo.
Sept. 27, 1922.

The Editor of THE BAPTIST,

My dear Brother:

I am sending you copies of two letters received in this morning's mail. Here is an appeal that I think it would be wise for you to print at once. I am sending

copies of these letters also to our American Baptist Foreign Mission Society, and have no doubt that the foreign secretary of that organization, Rev. J. H. Franklin, D.D., will be glad to receive and transmit any funds which our churches or individuals may care to give for the relief of these distressed people. * * *

These letters were sent to me as the Corresponding Secretary of the Northern Baptist Convention by the Greek Legation. I am sure that Rev. Frederick E. Taylor, president of the Northern Baptist Convention will approve of my sending these communications to you.

Yours sincerely,

W. C. Bitting
Corres. Sec., N. B. C.

Légation Royale De Grèce A Washington
September 23, 1922.

The Greek Legation presents its compliments to the Reverend W. C. Bitting, Executive Secretary of the Northern Baptist Convention, and, at the request of the Greek Clergy Association, Athens, Greece, begs to transmit to him the enclosed text of their telegraphic communication.

Calumny

A WHISPER woke the air,
A soft, light tone, and low,
Yet barbed with shame and woe.
Ah! might it only perish there,
Nor farther go!

But no! a quick and eager ear
Caught up the little, meaning sound;
Another voice has breathed it clear;
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart
That throbbed from all the world
apart,
And that—it broke!

Text of Communication Received from the Head of the Greek Church

In the name of our Saviour Jesus Christ, we, the undersigned, plunged in profoundest grief on account of unspeakable crimes perpetrated against peaceful and defenseless Christian populations of Smyrna and throughout Asia Minor by Kemalist hordes athirst for Christian blood, beseech you to assist us in saving those of the Faithful, who, so far, have escaped the Kemalist scourge.

Smyrna, one of the largest cities in the Near East, has ceased to exist. Foreign eye witnesses—European and American—report that the Turkish populace and the infuriated Kemalist soldiers, soon after they made their entrance into the city, set it on fire and burnt it to the ground.

Those unfortunate Christians who were spared by the flames, when coming out of their dwellings, frantic with fear, met death in the streets where their enraged slayers waited for them and killed them without discrimination of sex or age.

All the churches, including the Roman Catholic Cathedral, have been devoured by the flames. The Greek Archbishop, Greek and Armenian priests were slaughtered. These acts were witnessed by foreigners who had taken refuge in Athens, and took place under the very eyes of the European men-of-war which remained passive observers of butcheries, plunder and incendiarism.

Hundreds of thousands of Christians, without shelter or food, are left on the ruins of Smyrna in dire distress and panic stricken. You are their last hope and salvation. They implore you to take immediate action on behalf of 8,000 members of the Greek Clergy Association.

Signed

Damaskinos Papandreou, Archbishop, Papikononou, Priest & Secretary, Holy Synod of the Greek Church.

Greek Legation.

Washington, D. C.

September 23, 1922.

Dr. Rushbrooke Sailing For America

The Foreign Mission Society has been advised by cable that Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, has returned to London, after visiting Russia again, and that he is starting for America immediately. Doubtless he desires conference at once with the Baptist foreign mission agencies, whose headquarters are in Toronto, Richmond and New York. In his visit to Russia, Commissioner Rushbrooke was accompanied by Dr. W. O. Lewis, representative of the American Baptist Foreign Mission Society, and Dr. Everett W. Gill, representing the Foreign Mission Board of the Southern Baptist Convention, who joined him in the following cablegram: "Strongly urge all possible steps to send clothing Russia. Need very great."

Doubtless Dr. Rushbrooke secured authentic information, not only in regard to the need for further relief work in Russia, but he must at the same time, have learned accurately the story of the progress of Baptists in that country, about which we have heard so much in recent months. He is due to reach New York by Oct. 10, and it is hoped that his ship will arrive in time for him to meet with the Board of Managers of the Foreign Mission Society, which is expected to be in session that day. His story will be given to the denominational papers as soon as possible.—James H. Franklin, Foreign Sec.

Delegates who expect to attend the Illinois Baptist State Convention at Centralia, Oct. 16-19, will please send their names to one of the following persons: Mrs. J. S. Wilson, 423 N. Poplar St., or H. T. Cunningham, 324 N. Poplar St., Centralia, Ill.

Those who expect to stop at hotels independent of the committee are advised to make reservations ahead. The hotels are the Hotel Pittinger and the Langensfeld Hotel. Rooms in either are \$1.25 up. The rooms in the Y. M. C. A. are 50c and \$1. All European plan.

H. T. CUNNINGHAM, Chairman of Committee.

The Negro Baptists have lost recently two of their distinguished leaders, Dr. E. C. Morris of Little Rock, Ark., and Dr. R. H. Boyd of Nashville, Tenn. The former was president of the National Baptist Convention and had been pastor of one church forty-three years. He was a member of the executive committee of the Baptist World Alliance. Dr. Boyd had been unusually successful in building up a publishing business for his people.



The Baptist



A Continental Realignment of Baptists

NORTHERN Baptists are becoming accustomed to the frequent promulgation of signed manifestoes, of creeds proposed for immediate and wholesale adoption, of blank applications for membership in new "movements" and "fellowships," of candid requests for offerings to facilitate the circulation of printed propaganda to all the churches and all the members of our constituency.

We are acceding to the request of a group of brethren to give free publicity to the latest of these proposed movements having for its aim a new alignment of the Baptist churches of the United States and Canada and their foreign mission staffs. We are also publishing in this issue a resume of a notable article by Dr. L. R. Scarborough of Texas on the program announced by the Los Angeles Fundamentalist Conference. These two articles are published as news stories having to do with the life and fellowship and development of our denomination; and we have no question as to our duty and right to publish them for the information of our readers and in fulfilment of our mission as a national Baptist paper.

The Baptist Bible Union of America, it appears from the "Call and Manifesto," is already in existence, with officers qualified to receive and disburse funds, and with a full-fledged creedal "statement of such truths as, in the present circumstances, it is important that Baptists should rehearse and emphasize." No clue to the authorship of the "Doctrinal Basis" is given, and we are left to guess among several possible sources: the 132 American signers to the "Call," or the three members of the committee; or any one of the three; or (as we incline to believe) the three English brethren who sign as officers of the Baptist Bible Union of England.

Whatever may be the source of this "Doctrinal Basis," it is a rather novel procedure in Baptist history for a small group of ministers and laymen, without solicitation or appointment by the constituency which they propose to serve, to formulate a "statement of such truths as . . . it is important that Baptists should rehearse and emphasize," and of essential and clearly revealed doctrines" which are declared to be "fundamental and vital," and then to offer this "Doctrinal Basis" for the hearty subscription of "all Baptist churches and Baptist church members in the United States and Canada"—when these churches and church members have had no part whatever in the discussion and formulation of this document—a document which is to be the touchstone and standard by which their doctrinal views and their message are to be judged. This unusual, not to say presumptuous procedure seems flatly to controvert and contradict the very principle stated among the "Aims" of the "Baptist Bible Union of America" as

included in the "Call and Manifesto": "6. The maintenance of the right of each local Baptist church to manage its own affairs, under the sole authority and rule of the Lord Jesus Christ, and apart from any outside demands." This principle, if conceded, reduces to comparative indifference and inconsequence the privilege of membership in this new organization which requires hearty conformity with a ready-made, man-made creed as a condition of the enjoyment of that privilege.

A significant feature of the new movement is its specific committal to the premillennial view of the Second Advent. The "Doctrinal Statement" with its article concerning "His Glorious Second Advent—Premillennial, Personal and Visible," implies a breach in the ranks of the fundamentalists and a realignment of the adherents of that movement in support of "essential and clearly revealed doctrines," among which is that of the premillennial coming of Christ. As we have noted elsewhere, according to Mr. Charles R. Brock, an eminent spokesman for fundamentalism, it is not true "that premillennialism is accepted by the fundamentalists as definite truth." Apparently this admitted liberty among the fundamentalists has forced certain of the group into the new proposed organization which denies such liberty and affirms that premillennialism is among the "fundamental and vital truths" of the Christian revelation. If our inference is sound, this group represents a protest against the fundamentalist movement which these men themselves inaugurated, and at least partly in advocacy of the premillennial doctrine which the fundamentalists do not accept as "definite truth."

The new organization announces its purpose "to promote such missionary, evangelistic and educational work as the union may feel led to undertake or desire to encourage." We have remarked elsewhere that this attempt to align American Baptist churches in a new and exclusive organization makes no avowal of its loyalty to the New World Movement and pledges no cooperation in the world-embracing enterprises of our historic and fruitful missionary societies. On the contrary it is clearly implied that the "Baptist Bible Union of America" aspires to become a new denominational body with a stereotyped written creed and with its own distinctive program and propaganda. The committee announces that "a call for a national convention will be sent forth in due season." "The Call and Manifesto" provides for a "council" and for state and sectional unions. We are witnessing therefore the attempted formation of a new denomination, to be effected by the excision or absorption from the existing Baptist denominational bodies of such churches and individuals as can be persuaded to sunder their present relationships and obligations, or to discount them

by enrolling as members of the "Baptist Bible Union of America." The movement is a movement avowedly of dissident and disseverance, whose ultimate effect, if completely successful, would be the disintegration of the Northern and Southern Baptist Conventions as now organized and administered, and the collapse of the movements for world redemption to which these bodies are committed.

We have sought in this article accurately to state and honestly to interpret this new adventure in Baptist realignment, as we understand it and appraise it. Our own clear conviction is that in the present condition of the world and under the burden of our imperative denominational tasks and opportunities, peace and not confusion, unity and not division, confidence and not controversy, patience and not petulance, love and not logomachy, should control our churches and characterize our activities. Incessant and increasing preoccupation over formal statements of doctrine, and unremitting interest in a cumulative propaganda which offers gratuitously to 8,000,000 Baptists a man-made creed and a new basis for fellowship, tend to the most deplorable distraction from the task which our Lord has committed to his people. If the church is his body, and if the New Testament is the revelation of his grace as Saviour of sinners, and if his Spirit is promised to abide with us and to guide us: what need we of other mentor to test and correct our faith, what want we of any lesser and more partial security against error and untruth? "Therefore, brethren, since we are not children of a slave-girl, but of the free woman—Christ having made us gloriously free—stand fast and do not again be hampered with the yoke of slavery." (Gal. 4:31f.)

Islam

"**I**T is the will of God!" Pillage of stores and houses; devastation of schools and orphanages; deportation of families; violation of maidens; spoliation of cities; extermination of nations; *is this the will of God for any portion of the race* whose chief offense is that they confess the Cross and worship the Crucified? Islam: it is the will of God! Is it the will of God that outraged Armenia suffer yet longer at the hands of her blood-thirsty rulers whose sovereignty is validated by the "Great Christian Powers"? Is it the will of God that the monstrous infamy of Turkish misrule in the Balkans be obliterated from memory by a new treaty which welcomes the banished Ottoman back to Europe? War indeed is frightful—but it is no more frightful in October, 1922, than it was in August, 1914. War is an intolerable evil—but there are worse evils than war; else this nation stultified itself when it took up arms against Germany. What forgiveness can the Great Powers expect at the hands of God when they have forfeited their divine commission as the avengers of oppressed peoples and helpless nations, by their interminable squabbling among themselves over the spoil of battle? O for a Gladstone to stir the heart of the British Empire once more with its fiery plea for tortured Armenia! O for another Bernard to set France on fire with holy passion to enlist in another Crusade for the relief of oppressed and enslaved Christian peoples from the brutal Moslems! O for a modern Peter the Hermit, at Paris, or in Downing

Street, or at Washington, to cry "God wills it!" to the sleeping conscience of Christendom in behalf of a movement to deliver the suffering remnant in the Near East!

Make It Concrete

IN an editorial in THE BAPTIST of September 16 under the title of "Are you a Liability or an Asset?" attention was called to the almost invaluable service of maps and charts. It is very difficult for most people to become enthusiastic over a world, a denomination or education in general. The subjects are too large and their fields too extended. There is grave danger in being interested in everything in general and nothing in particular. Most of us need helps in order to make the task concrete. The purpose of the editorial in question was to call attention to the fact that men and women, our own brethren in Christ, are at work at definite tasks here and there all around the world. For instance, we are all thinking of Swatow now. Our attention has been called to its devastation. Our eyes have looked upon the pictures of the scene of destruction. We have heard, as we hear again in this issue, from those who passed through the typhoon. Due in no small measure to publicity, there will be a wide response to the special appeal authorized by the Administrative Committee. This illustrates the wisdom of making more definite and concrete all of our appeals. It should not be forgotten that our General Board of Promotion has prepared a set of eight missionary maps showing the location of every missionary of all our societies, general and woman's. If your church does not have the maps which will help you in your study classes, it would be well for you to secure full information from any one of the branches of the Literature Department of the Board.

Stop, Look, Listen

INSPECTORS of the Pennsylvania railroad recently made a check of 30,378 automobile drivers at Highway crossings in five Eastern states. A summary of these checks showed that 97 per cent drove over the railroad tracks in a careful manner, but 3 per cent failed to exercise the ordinary precautions necessary for the protection of life. There are more than 10,000,000 automobiles in use in the United States. Three per cent represents 300,000. This number of carelessly driven machines distributed on the streets and highways of our country constitutes a serious menace to the safety of all the people and an unwarranted reflection upon the careful drivers who make up 97 per cent of the total.

This is, we believe, a fair illustration of the general attitude of our people toward law and order. The reckless drivers are in evidence because of their wild driving and its disastrous results. Makers of home brew and violators of the prohibition laws are a minority—a small minority in most sections of the population. They are much in evidence. They hold demonstrations and sign petitions and constitute a menace to law and order. They are, however, like the reckless drivers, a dangerous minority.

A Page of Opinion

Mandates

ONE by one the magnificent ideals and splendid visions included in the Versailles Treaty fade into obscurity, and there is thrown into sharp relief the age-long tragedy of human selfishness and the brutal prowess of the strong over the weak.

The policy of committing weak and undeveloped peoples to the protection and humane care of powerful civilized nations was one of the outstanding features of the treaty. "Mandates" promised to make forever impossible a recurrence of the murderous career of Leopold in the Congo and Spain in Cuba.

The third assembly session of the league of nations is being held at Geneva, and a Haytian delegate, M. Bellegarde, has hurled a bombshell into the camp of these guardians of modern civilization by revealing the shocking story of the massacre of more than one hundred Hottentots in southwest Africa last June at the hands of the British expeditionary force. The story is given as follows by a foreign news service correspondent of the *Chicago Tribune*:

"The Hottentots were unable to pay £1 a year dog tax, increasing to £10 a year for five years, which the British government levied on them, although they tried to sell cattle to raise the funds.

"The British, it seems, do not want the Hottentots to have dogs, because with dogs the natives can hunt and obtain food to live on. Without dogs, and lacking firearms and other weapons, they are obliged to work for the white settlers to obtain food.

"The Hottentots complain that when they do work for the whites they do not receive the meager wages promised them, nor the ragged clothing they are expected to get. Anyway, the British try to keep the Hottentots working for them, and so tax dogs so the natives can't have the animals.

"Mountain artillery, machine guns, airplanes and bombs and other modern implements of war were used by the force of 350 who were sent to punish the Hottentot tribe, numbering about 300, of which only eighty-six were men, the rest women and children.

"The report on the matter describes in detail how the punitive force tracked down the natives, pursuing them and capturing their cattle, until finally the Hottentots were reduced to one donkey, which they killed and ate. Then the expeditionary force attacked and the airplane dropped bombs, which killed about 100 natives. Afterward the victorious forces cleaned up the ground. They found the Hottentots did not have a hundred rifles, and what they had were old and rusty."

With this sort of thing going on under flags which claim to represent our noblest Christian civilization; with the story of the Herrin slaughter flashing around the world; with the French exploitation of Syria under her mandate for that distressed region: how can we of the "great nations" of the world look the Turk in the face and in the name of God tell him to get off the earth?

The law of Christ as defined by Paul is the only

worthy principle by which mandates may be fulfilled: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves"; and until strong and self-sufficient nations cease to regard primitive and undeveloped tribes as incidental factors in the profitable exploitation of natural and human resources, those nations have no right to assume in God's name the lordship of the world.

The Versailles Dream was the vision of a world in which the spirit of Jesus Christ controlled those who controlled the dominant forces of organized human society: government, commerce, science, finance. The grim reality is a world whose governments, commerce, science, finance, are paralyzed or manipulated by selfish ambition and self-seeking intrigue. The Versailles Dream will never have realization until rulers and parliaments and legislatures and boards of trade have been born from above. The new world which the Versailles Treaty sought to secure by covenants and leagues and stipulations and commissions, can come into being only through the regenerative power of him who maketh all things new. The evangel of redemption and life through Christ, the message of our New World Movement to all nations and to all governments and to all institutions, is the only adequate solvent for the universal malady which enthralles mankind.

A Spiritual Clinic

WHAT percentage of the total membership of your church attends the mid-week meeting? In many churches such gatherings are sparsely attended. Numbers of churches have discontinued the mid-week prayer meeting as such. Other churches have made this gathering a church night in which committees, study classes and social groups hold their several meetings. Much can be said in behalf of this plan. There is, however, in most churches a genuine need for a real prayer meeting. In the calendar of the First Church, St. Paul, we read, "It is now time to revive the attendance at the mid-week spiritual clinic. 'Here bring your wounded hearts, here tell your anguish, earth hath no sorrow that heaven cannot heal.' Let us keep our communication with heaven unbroken. We have problems to solve, diseases to be healed, sins to be cleansed and forgiven, ideals to realize, and plans to carry out. Let us make the mid-week meeting rich with prayer, with praise, with fellowship in Christ."

If the mid-week meeting of the church can be made to minister to the deepest needs of men, the problem of attendance will be easily solved. That many of our week-night church meetings do not serve as spiritual clinics is due in large measure to the tendency to emphasize the teaching that every man shall bear his own burden. We are apt to forget that we are exhorted to bear one another's burden. Burden sharing is possible only where there is frankness upon the part of those who are living under the shadow of physical, intellectual or spiritual distress.

How Science Helps Our Faith

BY SHAILER MATHEWS.

SCIENCE always has been making its contribution to religious thought. Every religion has had its view of the universe. One can see this in its literature. True, such views do not constitute the most valuable element in religion. For example: the writers of the Old Testament speak of the earth as flat and of a solid firmament resting like an inverted bowl above it. They speak of Sheol, a great pit under the earth where the spirits of the dead went, and of water beneath and around the flat earth. Underneath the firmament were the sun and the moon and the stars. In order to believe the religious teaching of the Bible one does not need to accept such views of the physical universe as these. The really important thing is that *man believed that God was a creator and a preserver of the universe as they knew it.* As far as their knowledge went, they found God. He was in the uttermost parts of the earth. He was in Sheol.

The Copernican Theory

The early Christians did not feel the need of scientific study in order to believe in Jesus Christ. They accepted the scientific views which were set forth by the teachers of the day. In the course of time these views were, as it were, taken up into theology and received the approval of the church. When a new theory of the universe like that of Copernicus was broached, or when Galileo declared that the earth rotated on its axis, the conflict over such views was not exactly between science and religion, but between those views of science which the church held and other views of science which the church did not hold. It was a feud between scientists as truly as between scientists and ecclesiastics. Yet it was not long before the Copernican theory was accepted as true and built into theology. A new content was thus given to religious thinking.

Today there is the same conflict between views of nature which have been approved by the church and new facts and explanations which science has discovered. There is no doubt as to what the outcome will be. Truth always fits into truth. Theology no longer thinks of the earth as flat or denies that it circles around the sun. Our religious thought has been broadened by the substitution of the one view for the

From time to time "THE BAPTIST" has published articles in which the authors have warned of the dangers which lurk in science—perhaps science falsely so called. In this article, which is one of a series of "Science and Religion" leaflets just published by the American Institute of Sacred Literature, the well-known religious teacher shows us the other side—"How Science Helps our Faith."

other. But we are only at the beginning of such enlargement of our religious thinking. Science can make contributions to our religious thinking today just as truly as in the past. As our knowledge of the universe extends, so can our faith extend. Unless we can believe in a God coextensive with reality, there will be some place where we must believe God does not exist or work. Such a belief would destroy Christianity.

Few religious teachers have seriously undertaken to utilize the results of recent science. Many of them unfortunately have opposed scientific conclusions on the basis of theology. Both attitudes are unfortunate, for modern science has much to give us in the support of our religious faith.

Especially is this true as regards our belief in God. It is a familiar fact, that philosophy is very dubious about certain of the arguments used by the defenders of Christianity in the eighteenth century. In late years, new doubt has arisen as men have become more psychological, and the *idea* of God has been said to be the real God. Some have socialized as well as psychologized God out of existence.

But it does not require any particular gift of prophecy to see that unless the word "God" stands for something more than an idea, we soon will not believe in any God whatever. Unless we can find arguments for his existence in the great universe in which we live, we are not likely to feel any desire to pray. *The greatest need of our civilization is an absorbing conviction as to the existence of God.* Can we be sure that he is? Has civilization lost its reason for faith in his existence, for reliance upon him, for obedience to his laws?

These are fundamental questions, in comparison to which everything else seems trivial. If there is not a real God in existence, we shall never get any help from religion.

But our modern scientific thought is giving us a new basis for our faith in the existence of an infinite God—the very God revealed to us by Jesus Christ. It is giving us new material for our theology.

1. *Chemical and physical sciences have made it certain that there is no such thing as dead matter, but that there is universal activity.* A few years ago men thought of atoms as little pellets of dead matter which in some way or other joined to make molecules. But today the atom is itself analyzed into a nucleus of positive discharge, around which circle one or more electrons of negative discharge. What looks like solid, dead matter we now know is really active.

This is true of all the universe, so far as the most accurate instruments can search out reality. Everywhere are force and action.

A Conception of Infinity

2. *Science is giving us a conception of infinity.* This universe that is pulsating with activity is no abstract infinity reached by speculation. Our minds are of course incapable of defining infinity except negatively, but it is possible to expand our thought so as to bring us to the place where boundaries have practically disappeared. This is what our astronomers are doing. They tell us of single stars so far away that it takes thousands of years for their light, traveling six million million miles per year to reach us; of what look like single stars which are in reality clusters of thousands of stars, billions of millions of miles in diameter. They tell us the number of stars of what they call our galaxy is probably one billion five hundred million; and then they tell us of a galaxy of such galaxies.

One's mind grows dizzy as it tries to grasp such facts, and yet that is the universe in which we actually live! And by means of scientific instruments of all but miraculous accuracy we are able to see that the same forces are active, the same elements are present through it all. It is a universe of infinite activity and force.

3. *Science is showing us that this infinite activity in all its variety is reducible to formulas or laws.* No intelligent person would now say that a natural law does anything. A law, in science, is a formula describing how things take place. The ac-

tivities of all this universe can be expressed by mathematics. Our mathematicians figure out when the comets are to appear, as accurately as they figure the phases of the moon. The same laws describe the movements of electrons as they circle around the nucleus within the atom, which describe how planets circle around the sun. Everywhere is what we are forced to call *sanity* and *reason*; and so immanent is this rationality within these forces that it is possible to make it an assumption for further investigation. All science rests upon this conviction.

A formula based upon what we already know, used as a means of finding out that which we hope to know, is called an hypothesis. It has been said that an hypothesis is only a theory or guess; that one man's guess is as good as another's. Whoever talks thus is either uninformed, or dishonorably clouding vital issues and weakening faith. Even the tyro in science knows what hypotheses have accomplished. By their means we have found a new planet as well as new elements of matter; we have developed means for utilizing electricity and radio-activity; we understand better the meaning of life, and the cure of various diseases. No scientific man will organize an hypothesis which is not already made probable from the study of facts. A scientific hypothesis is a reading of cosmic forces.

But if the activity within this infinite universe is thus capable of rational ordering, it is impossible to believe that it does not have within itself that which must be called rational. And thus we gain a new and grander belief in a cosmic Intelligence.

A Universe of Purpose

4. *Science is also showing us processes and tendencies within the field of that which can be known.* Ultimate origins and destinies are beyond our knowledge, but within the limited area of experiment it is possible to see tendency and process. Just as the universe is not like the action of an insane man, it is like the action of a man with purpose and design. As one studies this wonderful continuous succession of changes where everything has its cause, called process, or development, or evolution, one supreme conviction is thrust upon us: the only thinkable explanation of this wonderful fact is that of purpose. We have thus added to our conception of activity, infinity, and rationality, that of purpose.

Thus we come inductively to a belief in an Infinite God.

5. This is not all. *Science is also making plain that this process, in so far as we have been able to explore it, culminates in personality; that is to say, we human beings are its outcome.* But if there is that within this rational and purposeful activity which in the course of evolution results in personal life, then *there must be that within the activity itself which is at least as personal as we.* It is logically impossible to think that an impersonal universe should produce personality. It is imperative to think that where personalities like ours actually exist, there must be similar elements within the universe. That though the universe is not God, God is in the universe. For by these facts the great conviction is forced upon us that *just as we men and women have personality within that mass of chemical and physical activity which we call our body, so in this infinite universe is there a Person whose existence and character account for its rationality and its purpose.* And thus one comes to the conception of a personal God. It is the same line of thought followed by men who knew less of the universe than we do, but it culminates in a faith which is coextensive with a universe we have come to know more actively. Nowhere is there a no-God land. *Wherever there is activity, there is God.*

6. But even this is not all. *Our scientists are making it plain that an organism that has resulted from life in a certain environment must live in accordance with that environment if it is to continue.* This is the great

law of the personal life in the universe where personality has been found. We must live in this universe personally, because only thus can we come into right relations with an environment which has made personality in us possible, and is itself full of personal activity. So to live is to be religious.

Thus we reach a conclusion which is of the utmost value. Our religion is not mere survival of imperfect ancestors, neither is it mere custom or the maintenance of artificialities. It is the law of life itself. He who does not live in accordance with the laws of his own being, in sympathetic, helpful relationship with the environment upon which he depends, suffers. We are thus not merely using conventional terms when we say that a man can lose his soul. He *can lose his life* in the same way that a plant that does not live in the sunlight loses its color and vigor. He who would save his life must live with the infinite God immanent in this infinite universe of activity. Sin is seen to be more than a mistake. It is a violation of the very laws of being.

Confidence Strengthened

Reflection will make it plain that on such a magnificent conception of God suggested by our increased knowledge of our universe, can be raised a *new understanding and faith in Jesus as a revealer of the infinite personality.* Confidence in the gospel is strengthened rather than weakened by our knowledge of the forces in the midst of which we live. It is idle to be concerned over origins. They can never be changed. Religion is interested in destinies, and these we may control. *The gospel is in harmony with evolution,* for both are revelations of God's will.

He who understands the Bible in accordance with actual facts has no difficulty in realizing the truth of its teaching that God is in the processes which have produced and sustain mankind. It is only those who are ignorant, both of the origin and nature of the Bible and of the facts in our universe, who are terrified lest science should make them lose their faith. To all others, knowledge is light rather than darkness. Just as we live in a universe of light, and make our own night as the earth gets between us and our sun, so do we walk in religious darkness only when our prejudices and our ignorance get between us and reality. *The faith which Jesus evokes is a faith in the Father who made the heavens and the earth.* The Christian's God of Love is the scientist's God of Law.

He Stooped To Conquer

When the famous sculptor Sir John Steel was depicting the great Duke of Wellington, he tried every way to get the duke to look warlike, but in vain. Finally Sir John lost patience somewhat, and this scene followed:

"As I am going to make the statue of your grace, can you not tell me what you were doing before, say, the battle of Salamanca? Were you not galloping about the fields, cheering on your men to deeds of valor by word and action?"

"Bah!" said the duke, in evident scorn, "if you really want to model me as I was on the morning of Salamanca, then do me crawling along a ditch on my stomach, with a telescope in my hand."

The great Duke of Wellington found it necessary to stoop to conquer, and so must we all if we would win out in life and enter the kingdom of heaven at last as a little child.

The Baptist Bible Union of America

A new movement for doctrinal formularies, inspired by English Baptists.

TWENTY thousand copies of a "Call and Manifesto" have been sent to the Baptist churches of the United States and Canada, inviting them as churches and individuals to become subscribing and sustaining members of the "Baptist Bible Union of America" which has been organized with a "Doctrinal Basis" and a statement of "Aims."

THE BAPTIST has received a letter from Elyria, Ohio, signed by three of our Baptist brethren, R. E. Neighbor, W. L. Pettingill, and O. W. Van Osdel, enclosing a copy of the "Call and Manifesto" and requesting us to publish the larger portion thereof. Although there is no indication that the movement is designed either to promote the New World Movement or to extend the circulation of THE BAPTIST, we readily accede to the courteous request of our brethren above named, and give ample space to the announcement of their program for a new segregation and realignment of the Baptist churches of the North American continent.

The Signers

The "Call and Manifesto" is signed by 135 men (as far as we can determine there are no women in the list), eleven of whom are laymen, and "the others are pastors, evangelists, and Bible teachers." Of the total who sign, twenty-three are from Michigan and twenty-four from Ohio. A patient study of the list of signers fails to reveal the names of any considerable number of men who have been conspicuous in their advocacy of the world-embracing program of the Northern Baptist Convention as defined in the New World Movement.

Eight of the signers of the "Call and Manifesto" were also signers of the call for the Buffalo Fundamentalist Conference: W. S. Bradshaw, of West Virginia; F. W. Farr (?), (in the "Call and Manifesto" Mr. Farr's name appears as P. W. Farr; the identity is therefore not certain), of California; C. H. Heaton, of Michigan; Lawrence A. Meade, of Michigan; W. L. Pettingill, of Pennsylvania; H. Steward Tillis, of Pennsylvania; W. Leon Tucker, of New York; and George M. Vercoe, of Michigan.

The "Call" is printed verbatim herewith:

"Whereas, There has arisen within the bounds of Baptist denominationalism an ecclesiasticism, dominated by modernism, which has turned away from the Integrity, Finality and Sole-Sufficiency of the Bible as the Inspired Word of God and from the simplicity of Apostolic Evangelism—the message and method of our Fathers; and

"Whereas Within the bounds of Baptist denominationalism this ecclesiasticism, dominated by modernism, has forced the Orthodox into an unholy and God-forbidden alliance with the Heterodox; and

"Whereas, There has arisen from every side, both from churches and individual members, a call loud and long for a new fellowship in Christ Jesus wherein those who hold to the Integrity, Finality and Sole-Sufficiency of the Bible as the Word of God, and who hold to the simplicities of Apostolic Evangelism, may meet in communion, apart from unholy collusions which gender strife;

"Therefore, We, the undersigned Baptist ministers and laymen, send forth the enclosed statement of the Baptist Bible

Union of America, requesting that all those who stand with us in the Doctrinal Basis and Aims of the Union, and who desire membership therein shall sign the attached membership application as per instructions on another page."

Limitation of space prevents the publication of the entire list of signers, which includes, in addition to the eleven already given: Mr. Elsworth Brown, of Dayton, O.; Joseph Cohn, of Brooklyn; Mr. E. S. Carman, of Cleveland; Rev. H. C. Fulton, of Grand Rapids, Mich.; Rev. Charles F. Fields, of Chicago; Rev. C. E. La Reau, of Detroit; Rev. D. D. Munro, of Kansas City; Rev. J. Frank Norris, of Fort Worth, Tex.; Dr. W. B. Percival, of Pasadena, Cal.; Rev. J. A. Sutherland, of San Jose, Cal.; and Rev. H. R. Whitlock, of Manchester, N. H.

The "Manifesto" provides for a national or general body and also for state or sectional unions. It is announced that "a call for a national convention will be sent forth in due season." The more essential articles of the "Manifesto" are as follows:

Definition: The Baptist Bible Union of America is a fellowship of Baptist churches and Baptist believers accepting its Doctrinal Basis and Aims.

Membership: 1. All Baptist churches, Baptist ministers or Baptist church members who endorse the Aims and Doctrinal Basis of the Union, as set forth herein, shall be eligible for membership. 2. Churches or individual believers, becoming members of the Baptist Bible Union, may follow their own pleasure as to maintaining other Baptist denominational affiliations.

An executive committee and a council provide the machinery for "carrying forward the policy of the Union, . . . but always in line with and never contrary to the expressed will of the Union."

The "Aims" of the Union are set forth in the following statement which is printed verbatim:

Aims: 1. To 'Contend earnestly for the faith which was once for all delivered unto the saints,' and the presentation of a united witness to the Bible as not only containing and conveying, but as being in itself the Word of God. 2. The maintenance of the Evangelical Faith; and especially of those essential and clearly revealed doctrines which, at the present time, are being assailed, questioned or ignored in certain circles. 3. To promote a deeper fellowship and a closer cooperation amongst Baptist churches and Baptist believers who hold a like precious

faith, and who walk together in their conception of the mission of the church. 4. To oppose any federation of Baptist churches or believers upon any basis which involves the sacrifice of principle, or which discredits the Bible and dishonors the Lord Jesus Christ. 5. To promote such missionary, evangelistic and educational work as the Union may feel led to undertake or desire to encourage. 6. The maintenance of the right of each local Baptist church to manage its own affairs, under the sole authority and rule of the Lord Jesus Christ, and apart from any outside demands."

The "Doctrinal Basis"

The "Doctrinal Basis," full and hearty subscription to which is a condition of membership in the Union, is as follows:

"Doctrinal Basis: The following does not profess to be a comprehensive Creed, but is merely a Statement of such truths as, in the present circumstances, it is important that Baptists should rehearse, and emphasize, in view of their historic witness and of the flagrant ambiguities and omissions of fundamental and vital truths in the Doctrinal Basis of the Modernists. We emphasize, in particular:

"I. The Divine Inspiration, and the Integrity, Finality, and Sole-Sufficiency of the Bible as the Word of God. II. The Holy Trinity of Father, Son and Holy Spirit—Three Persons in one Substance. Power and Eternity in the unity of the Godhead. 1. The Love and Grace of the Father. 2. The Redemption by the Son: a. His Incarnation, Virgin Birth, Sinless Nature and Life, and His Infallibility as Teacher; b. His Substitutionary and Atoning Death; c. His Bodily Resurrection, actual and real; His Ascension into Heaven, invested with all authority; His Mediatorial Intercession, High Priest over the household of God; and His Glorious Second Advent—premillennial, personal and visible. 3. The Regeneration, or New Birth, by the Holy Spirit. III. The Depravity and Sinfulness of Mankind, in consequence of the Fall. IV. Justification and Adoption by grace, through faith in the propitiatory Sacrifice of the Lord Jesus Christ. V. The Baptism of believers by Immersion, and the Memorial Ordinance of the Lord's Supper. VI. Sanctification by the Holy Spirit through faith and the Word, leading to the growth in Spiritual life of God's people. VII. The Resurrection of the body, both of the just and the unjust, but each in his own order, and the final Judgment of the wicked by our Lord Jesus Christ."

The "Call and Manifesto" includes an application for membership and a request for funds to make possible the circulation of the document among the churches of the United States and Canada and all the foreign missionaries supported by these churches. Such applications and funds are to be sent to O. G. Nichols, assistant pastor of the First Baptist Church of Elyria, Ohio.

It is of interest to note that this most recent movement for a realignment of the Baptist churches of North America is positively and exclusively premillenarian. Mr. Charles R. Brock in his notable and authoritative statement of fundamental views widely published last summer,

(Continued on page 1132)

The Goal for the Efficient Church

THE efficient church will approximate the following goal:

Every member worshipping God.
Every member living the prayer life.

Every member studying God's word.

Every member giving of his means.

An efficient church enlists its whole membership in whole-hearted service for the whole world.

Southern Baptists Concerned About Fundamentalist Invasion

Dr. L. R. Scarborough, President of the Southwestern Theological Seminary, discusses the movement.

SOUTHERN Baptists have never been so much enamored of intimate and entangling alliances with other Christian bodies. In their practical relations and activities they have been much like the cat and dog who got along finely until they were tied together. The Southern Baptist Convention has declined membership in the Federal Council of the Churches of Christ in America. It steadfastly refused to become involved in the ill-fated Interchurch World Movement. Its attitude in problems of comity and cooperation in foreign mission fields is extremely conservative. In the words of one of their most eminent leaders, "Our Southern Baptists have regarded such union with interdenominational movements as a violation of our conception of New Testament truth and of church polity and organization. With our consciences we cannot consistently join in such movements."

Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary at Fort Worth, and leader of the \$75,000,000 movement of Southern Baptists, has published a significant article in the Southern Baptist papers, in which he voices the response of our southern churches to the program promulgated by the fundamentalist conference held at Los Angeles last summer. He sees in that program a coalition of Baptist and pedobaptist forces which proposes to invade the field of the Southern Baptist Convention with a propaganda and appeal whose result, if successful, would be the subversion of the existing organized fellowship and work of the convention, and the supplanting of it by an interdenominational organization which Dr. Scarborough believes to be dishonoring to Christ and in violation of the teaching of the New Testament.

A New Sunday School Literature

Dr. Scarborough calls attention to the avowed purpose of the fundamentalists to prepare and circulate a Sunday-school literature, non-Baptist in character, which would be substituted for the literature issued by the Baptist Sunday School Board for Southern Baptist churches; to the announced intention of the fundamentalists to organize and maintain missionary enterprises of their own, and to seek to divert offerings from the Southern boards to the support of these new enterprises; and to the promise given by the fundamentalists to provide support to churches which may desire it.

Dr. Scarborough specifies the following proposals as among those adopted by the Los Angeles Fundamentalist Conference: 1. They have set up an organization covering the United States and Canada. This territory is divided into seven districts, of which two are in the South, with headquarters at Chattanooga, and at Fort Worth, the latter in charge of J. Frank Norris. (Dr. Norris is also one of the signers of the "Call and Manifesto" of the "Baptist Bible Union of America" announced on the opposite page.)

2. According to the published resolutions, "We declare our purpose to create our own Sunday-school Bible course by Jan. 1, 1923, and advise the adoption of

the same by every church that remains loyal to the Lord and his work." On this proposal Dr. Scarborough comments as follows: "This would look like an interdenominational organization which proposes to furnish an interdenominational Sunday-school literature and makes its appeal to 'every church that remains loyal to the Lord and his Word.' This would include Southern Baptist churches, and of course wherever this Sunday-school literature is adopted it would replace and do away with the literature of our Sunday-school board."

3. The Los Angeles program also recommends "the organization of a layman's movement in connection with the Christian Fundamentals Association."

4. "In order also to make possible equally sound teachings in our schools and colleges, we recommend to those of our members who are adequately equipped for the work of writing the Sunday school literature and textbooks for our theological seminary, university and second-grade school work, and we pledge to these, our members, our cooperative endeavor to secure the adoption of such textbooks in all possible schools." Dr. Scarborough sees in this paragraph a proposal to launch an extensive enterprise for the publication of textbooks in the entire field of human knowledge, secular and sacred.

5. The Los Angeles resolutions recommend that "every church and minister holding to the fundamentals of our faith increase their loyalty to the Lord and his Word, and we promise to all such to provide them through this organization Christian fellowship and in every instance where possible such assistance and counsel as may be better aid in the work of both pastor and church." "This resolution," declares Dr. Scarborough, "can but be considered as a direct attack upon the \$75,000,000 campaign and its organization," since it definitely pledges the conference "to offer Christian fellowship and every possible assistance and counsel to the pastors and churches against this denominational drive in the South."

6. The advice given in the Los Angeles resolutions to the effect that churches designate their mission offerings for use only in connection with such stations "as have remained loyal to the Lord and his work," Dr. Scarborough weighs in the following pregnant words: "Here comes an interdenominational organization, with two headquarters in the South, calling on our churches who have already on certain agreed bases made their pledges and contributions to the various causes and

these are now asked to designate their funds, based on the test of orthodoxy submitted to Baptist missionaries by Episcopalians, Presbyterians, Methodists, and as Dr. Norris says, 'all evangelical denominations'."

The concluding paragraphs in Dr. Scarborough's article we quote at length, for the information of our readers:

"These are some of the things proposed by this new organization of interdenominationalists. The Interchurch World Movement proposed to take over the machinery of Southern Baptists and raise their money for them, and now here is another interdenominational movement with seven sections on the American continent, two of them in the South, and with such headquarters and organizations and 'secretarial service as each section may provide under the committeeman's leadership,' and this organization proposes to pass upon the orthodoxy of Southern Baptists and to take over their doctrinal teachings. It is wondered which Southern Baptists would rather have: An interdenominational group to take over their machinery or an interdenominational group to take over their orthodoxy and furnish literature for their Sunday schools and textbooks for their seminaries and denominational schools. It is my deliberate judgment that Southern Baptists will not take advantage of a ride on this unbridled horse.

Deep Convictions

"Let it be understood that, so far as I am concerned, and I believe so far as cooperating Southern Baptists almost unanimously are concerned, there is no doubt about our loyalty and deep conviction on the great fundamentals of the faith. There is not in my veins one drop of modernist blood, if by modernism we mean a denial of the deity of Christ, the complete and full inspiration of the Word of God, its integrity and authority over the souls of men, the efficacy of Christ's blood in saving the souls of men, his bodily resurrection, his second coming and all the other teachings dear and precious to Southern Baptists. I am full length against Darwinian evolution and theistic evolution, and I believe the overwhelming majority, even almost the unanimous conviction of Southern Baptists, is to the same. I do not want one atom of modernism taught in the public schools nor in our denominational schools. I want our missionaries to be sound in the faith and true and loyal to the Word of God. I go full length on all these great doctrines with the fundamentalists, of whatever faith. As a simple Baptist, willing to cooperate with God's people in other denominations, on all these great matters of general and country-wide interest and vitality, on prohibition and the preservation of our Sabbath, the enforcement of law and order, the development of true Americanism, I will go my length on these; but I, as a simple lover of the truth of Christ, as I see it, cannot join in with an interdenominational organization which proposes to teach fundamentals to Baptist churches. I think this ought to be left to Baptist preachers and not to interdenominational leaders.

Slumbering Souls

THERE are times when Jesus seems asleep. We are tempted to cry, "Awake, Awake, O arm of the Lord," as though he slumbered. It is not Christ who sleeps, but our souls. Christ is in the midst of us, not asleep but alert, not impotent but mighty to save. If our faith were stronger we should discern him —F. B. Meyer.

"In this paper I represent myself only, but I believe that the great heart of Southern Baptists stands with me in loyalty to our 75,000,000 campaign, in loyalty behind the Sunday school board and its literature and all the other movements that Southern Baptists are fostering, and I believe they will say that they are unwilling for an interdenominational group, howsoever good men they are, and howsoever loyal they are on some of the fundamentals of our faith, to set up an organization which proposes to take over the orthodoxy of Southern Baptists.

"Southern Baptists will not likely ride

this interdenominational horse under the name of 'fundamentalism.' These interdenominational movements may take care of some of the doctrines of theology, but in the meantime, what will become of the great doctrines of ecclesiology? Some of Dr. Gambrell's last words to me were, 'I regard all these interdenominational movements, emasculating the fundamentals of ecclesiology, the greatest peril to the truth of God today.' The brethren everywhere among our Southern churches need to understand the wide scope and full meaning of this, another unbridled, interdenominational horse."

Dr. White and the Columbia Conference

By the President of the Southern Baptist Convention

To the Editor,

THE BAPTIST:—

My attention has been called to the article by Dr. John E. White which you republished from the *Biblical Recorder*, entitled "Why Southern Baptists Overturned the Columbia State."

Lest your readers get a wrong impression from the title of Dr. White's article, without giving very careful attention to the article itself, I wish to make a few comments. The title of Dr. White's article does not correspond with the body of the article in some important particulars.

The reasons which Dr. White assigns for the action of Southern Baptists are reasons which were advanced by individual members of his committee in the committee meeting, but not before the convention itself. The members of Dr. White's committee held various views regarding the matter, but agreed on the whole to report adversely to the adoption of the Columbia recommendations.

The point I wish to emphasize is that the reasons which Dr. White assigns in his article are not reasons which were brought to bear to influence the Southern Baptist Convention in its action; for none of these reasons were presented to the convention. They were merely reasons which actuated the committee in reporting adversely. The merits of the question did not come before the convention at all. I do not believe that the "reasons" which Dr. White assigns for the views held by some members of his committee would have been adopted by the convention itself, had the matter been discussed on its merits in the convention.

Dr. White says "There is a Baptist deadline of creeds in the mass conscience of Southern Baptists, and it lies somewhere this side of the big organization we call the Southern Baptist Convention." Of course, we gladly concede to Dr. White his own opinion as to what the "mass conscience" of Southern Baptists would do. There are many other equally able and distinguished members of the Southern Baptist Convention who maintain that Southern Baptists would put forth articles of faith in any situation where the need was imperative.

If, for example, there was wide divergence of doctrinal opinion, and if such a divergence was seriously affecting the unity of Baptists in their general organized work, or if any other exigency of a serious nature were to arise imperiling the efficiency and unity of our people along lines of doctrinal teaching, I have no hesitancy in expressing the opinion that Southern Baptists would in some way record their fundamen-

tal doctrinal views for the information of everybody. This is my opinion of course, but I happen to know that there are many others who agree with me in this. I do not claim to have any inside information concerning the "mass conscience" of Southern Baptists. I do know that there are a few brethren among us who are opposed to any kind of doctrinal statements by general religious bodies; but there is no "deadline" which Baptists have ever established in this regard. Their history proves clearly that they put forth doctrinal statements when necessity arises in the local church or in other larger bodies. Baptist history runs clearly and steadily in this direction, as it is easy to demonstrate. Baptists have put forth many doctrinal expressions in their history, and in my opinion they will put them forth in the future if the need is great enough. They are, of course, very conservative and cautious in the matter, and they would, in my opinion, never put forth a doctrinal statement with any claims to ecclesiastical authority. Baptists, in putting forth doctrinal statements, have always done so with the full understanding that no one is bound by them except the people who put them forth.

Please let your readers understand that there was no discussion whatever of the Columbia proposals. The reason that there was no discussion is easy to state. It is exactly in line with what I said in my brief talk to the Northern Baptist Convention in Indianapolis. There were a number of delicate and difficult matters which threatened the unity of the Southern Baptist Convention. They were not, however, doctrinal matters. Everybody went to Jacksonville with the fear that there would be division and strife over certain matters. Those who were interested in the Columbia Conference clearly saw that there would be some division in the convention if it were attempted to adopt the recommendations of the Columbia Conference. It is the very firm opinion of very competent judges that the recommendations would have been passed by a decisive majority if they had been brought to a vote of the convention. This is my personal judgment in the matter. But we were deeply convinced that the important thing was for us to go ahead with our work and not even run the risk of division over this matter.

The initiative in the request for such a statement did not come from members of the Southern Baptist Convention at the Columbia Conference. It came from representatives of the Northern Convention. Naturally, there was a disadvantage from the standpoint of the Southern Baptist

Convention in taking the initiative in something which was in the interest of peace and harmony in the Northern Convention. No doubt, this would have influenced the minds of some. On the whole, therefore, those who were willing to see the recommendations adopted felt that the wise thing was not to press the matter under all the circumstances. A number of the strongest leaders in the convention were committed to the Columbia proposals. Personally, I would have strongly advocated them if they had come to a debate.

The ideal which we pursued in Jacksonville was peace and harmony. Let no one in the Northern Convention, therefore, draw any wrong conclusion from the vote that was taken. Southern Baptists have no hesitancy, when the need arises, in setting forth their views concerning the fundamental doctrines of Christianity. Personally, I am in hearty agreement with the idea that such statements are rarely needed; but I am equally convinced that when they are needed it is our duty to make them.

In conclusion, let me say, then, that the Southern Baptist Convention did not turn down the Columbia recommendations on the merits of the issues which are outlined in Dr. White's article, because those issues were never discussed in the convention. The whole matter was side-tracked simply because we did not wish to provoke division among our own forces.

Cordially and sincerely yours,

E. Y. MULLINS.

Drashpil of the International Baptist Seminary

Professor V. Drashpil was born in the town of Starokonstantinov, Province of Volhynia, Russia, near the Austrian border. His father was the postmaster of the town. He entered a military school, studied to be an officer and for more than twenty years served in the Russian army, becoming captain in the cavalry. Before the war he was stationed in Poland on the border of Germany and was later transferred to Archangel on the White Sea where he remained on duty until the revolution. After the revolution the Bolsheviks held Archangel for a time. Then the American and English soldiers drove the Bolsheviks into the interior. When the allied troops left Archangel and the Bolsheviks returned, he feared for his family, and lost no time in sending his wife and four sons to America, Captain Clifford, an American, aiding him.

Captain Drashpil could not leave with his family because no one who had served with the army dared to leave Russia. He put off his uniform and dressed as a civilian and when the Bolsheviks again took over Archangel, he was a teacher in a college in Archangel.

At length Professor Drashpil got permission to go about as an artist to get sketches and in this disguise left Archangel and went to other parts of Russia. It took him a month and a half to get to Norway, traveling in fishing boats and other small boats. From Christiania he sailed for America.

In the International Baptist Seminary, East Orange, N. J., Professor Drashpil is teaching the Russian language, general history and Russian literature. His oldest son, Vadim, was graduated from a military school in Russia and went into the imperial army. That was in 1918, and he has not been heard from by his family since.

An Intimate View of the Swatow Typhoon

There are villages of ten or twelve thousand with scarcely more than two or three houses still erect. Entire families are wiped out. Some of the schools cannot be opened this fall.

By ABBIE G. SANDERSON

THE great Swatow earthquake of February, 1918, took place just before I left America, and although I have heard many people say that they would not have missed it for anything, yet I have never understood how anyone could feel that way, nor have I ever wished for one minute that I had been here. I can understand better now, though, for the marauding typhoon which swept this district, August 2 and 3, has been a strange experience for me and one that is teaching me many things. Perhaps it will help to make me a better woman and a more consecrated missionary.

An Interrupted "Sing"

Until about nine o'clock Wednesday night Mary Ogg and I were enjoying the most cheerful "sing," and our songs were the most peaceful of lyrics and lullabies. Emily Miller and I had our beds brought into the living room, for we knew that we should never be able to stay in our beds out on the veranda, where we have been sleeping, in the high wind that had come up during the evening. About ten o'clock the two bamboo mats that we have used for awnings were torn loose and made a great racket, whipping against the pillars and the veranda roof until they were wrenched off completely. The storm came on so quickly that we could not get all of the shutters closed. We did the best we could, then lay in bed and waited, while the house shook, trembled, stopped, then started violently again. This kept up until about midnight, when the storm suddenly shifted from the north, and the west window directly beside our beds blew in, with a mighty crash and fall of glass, and the horrible rasping shriek,—like a giant madman's—of wind and rain whistling into the house. That awful howl still rings in my ears.

Our bedding was soaked before we could get it downstairs, and the rain was already pouring down from the upstairs room, but we dragged our army cots into the hallway and got the Chinese women and children settled there with us. We thought that the storm was abating and that we might get a nap, but no—another shift in the wind and we were on our feet to brace the front door against the raging tempest. The cook came and helped us hold the door and the Chinese women helped get our trunks, boxes and clothes into the hall. One thing that puzzled and frightened us all was a rolling and pounding as of huge ten-pin balls. We could not determine the direction of the sound, but the walls drunkenly quivered and shuddered as the shocks came thick and fast. We held the door for over an hour. Suddenly the water began to rush in at the door cracks in knee-high swirls. Emily and I looked at each other and then she said, "Abbie, that is the ocean."

Just then one of the women, apparently struck with the same idea, leaned over and tasted. The water was salt!

You see the two houses of the Chaoyang mission compound sit side by side about sixty feet back from the front of a shallow lagoon of about forty acres in extent. The lagoon is walled in from the sea on three sides by a dike four feet high. On

the top of the bank on the land side runs the public road, just beyond a compound wall which was eight feet high. The Groesbeck's yard is a little higher than ours, but our house is built on a five-foot basement. This makes our lower floor nearly three feet higher than theirs. When we found it was sea-water that was swishing insistently around our feet, we hurriedly piled a few things on tables and chairs and rushed up the stairway, through the pelting of rain, plastering and bits of flying glass from the skylight above. Louise Campbell had long since

Straining every muscle, one of the women pushed, by mistake, on the glass and out came the lower pane, letting in a furious blast. A wink Emily had stuffed a pillow into the hole, and it held! Finally we got the door nailed shut in several places. It seemed then as though that was what saved the day; I suppose it was then that the storm really began to slacken. We all dropped down, on bed, chair, or floor, to get what rest we could the remaining hour or so before dawn. At five o'clock we were able to go into Louise's room and look out toward the front. Never in my life can I forget that sight!

The only thing visible was a wall of sea which appeared to be volleying full speed into our front yard. Talk about surf, and breakers—there they were, at our very door! I have no words to tell the thrill of horror and yet of fascination that gripped me as I stood watching that surge of water beating towards us. In reality it was much lower than it had been in the night; nevertheless the impression was that of an onrushing flood which must swallow us the next moment. As the day grew lighter, we could see that the compound wall had blown down. As the waves broke upon it we felt the spray on our cheeks. We could see the Groesbeck's verandas stripped of tiles, and their tall date palms, custard apple trees and others bent almost to the ground. The terrific tidal wave had rolled on past us up into the fields back of the house, carrying broken shutters, parts of boats that washed ashore, and all the planks and crossbeams of our lower veranda! This explains the noise of pounding ten-pins,—the veranda was simply torn loose, knocked to pieces, and driven along. Our upper veranda was ripped in a good many places, and the roof all gone but the frame. We have a hole through to the sky in the living room.

An Indelible Impression

We went downstairs fearfully; but the water had not come much higher than when we left the hall, nor had the door blown in as we expected! The most of our things were high and dry; Emily's hats were all wet and I had not a single dry shoe. I found my camera, with three exposures still in it, soaking on the floor. With the camera were the books containing all my pictures of the great Swatow earthquake. We peeled them off, washed them, dried them, and now I am planning to put them in the same book with any pictures I may get of this catastrophe. I am not sure that I shall want many pictures, though; I need none to help me remember it!

The fine big chapel here has but two walls left standing; the prow of an enormous junk cleft the whole building and brought the roof down. This building was used for a hospital, and several patients were drowned and buried in the debris.

This all seems gruesome enough, doesn't it? But when we hear reports from elsewhere we are grateful to be still alive. Over 3,100 bodies have been dug out of the ruins in Swatow City alone, and the dreadful work is not nearly finished; the

You and Today

WITH every rising of the sun,
Think of your life as just begun.

The past has shriveled, and buried deep,
All yesterdays; there let them sleep.

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but today.
Woo it, and teach it to obey.

Your will and wish. Since time began,
Today has been the friend of man.

But in his blindness and his sorrow,
He looks to yesterday and tomorrow.

You, and today! a soul sublime,
And the great pregnant hour of time.

With God himself to bind the twain
Go forth, I say, Attain, Attain!

been driven into Fannie Northcott's room. Her shutters had blown off, and the window broken in; a part of the roof was off and the rain was coming through the ceiling in great streams, just as in the living room which Emily and I had left a short time before.

In Fannie's room the girls were frantically holding their door as we had held the one downstairs. Then the gust switched a bit to the east and we took turns holding first the door and then the window. Emily and Fannie grabbed their courage in both hands, dashed out on the east veranda, and closed the shutter there while we fastened it on the inside. Then we concentrated on the south door. It was a matter of some moment to keep that door shut, for, with the exception of one tiny and quite inaccessible room under the kitchen, the room we were in was the only one in the house that was dry even in spots. We had no other shelter. More than once just as we thought the door could not hold a moment longer, a little respite came, which generally meant that the next gale would be fiercer yet.

stench is unspeakable. Our mission compound is a wreck as far as roofs are concerned. Many Chinese houses are flat and many more people are homeless than at the time of the big earthquake. Miss Mabelle Culley has sixteen Chinese people with her now in our house at Kakchieh, and she is using some of the rooms as an annex to the hospital.

Many of the river launches were smashed to bits; we found the red and blue cabin door of one in our front yard. There is no way to get to Swatow except by small boat or all the way by chair, and either way at an exorbitant price. For the first two days we could get no chairmen because they were all busy cleaning up their own houses or carrying coffins. Two villages near here suffered severe losses and we have heard the wailing at all hours of day and night. The shores are lined with wrecks of large and small boats. Several were caught on the lagoon dike and probably thus kept from

doing our houses serious damage. Our boys helped to rescue a number of men who were washed up clinging to planks. The coolie we hired for the summer lost his little girl as he and his family of seven were seeking shelter after their tiny home had blown away.

There are villages of ten or twelve thousand with scarcely more than two or three houses still erect. Entire families are wiped out. Some people swam to the high new institution church building in Swatow and were saved. Our chapel in Kakchieh was not badly hurt but some of the schools cannot possibly be reopened this fall. The mat shed that I had put up last summer is all gone. This means that we shall have to turn away many girls who are eager to come and study.

More I cannot write; the details are sickening. Will you pray that this trial of faith may only make us the stronger? Chaoyang, China.
August 6, 1922.

Word from Other Missionaries in the Typhoon District

Extract of Letter from Rev. B. L. Baker, of Chaowowfu, South China, Dated Aug. 13, 1922.

"The Swatow region has been visited by the worst typhoon in its history. We had word while we were in the hills that the damage here was not very severe but I came down to see the condition of things. When I arrived at our hilltop, I was aghast and now I seem to be writing in a dream. When I really got to my senses my first feeling was one of gratitude that we all were away when it happened. I can't begin to describe it all but it is ten times worse than I expected.

"The evidence of the violence of the wind is everywhere. I noted indications from Phu Kng (where we left the boat this morning to walk over to the city) that the storm seemed to have been worse the nearer we got to the city. The last part of the trip we came up the dike and it was a sight all along,—walls down, roofs off, trees torn to pieces and uprooted. The first evidence of the destruction here was the strange look the place had from across the river. The medical room was flat, the roof of the house looked strange and the whole hillside appeared uncanny. And so it is. Beams, various parts of roof, tiles, parts of walls are scattered all over our yard on every side of the house. The tiles are gone from our entire roof. There is not a room that affords protection from the rain if it comes hard. Both closed-in ends of the front veranda are gone,—glass, woodwork and all. The three doors to the kitchen and pantry are torn up as by a giant. Shutters are gone, in some windows not a pane of glass is left, the medical room is a complete wreck and hardly a tree is left on the place. Some of the fruit trees were taken up bodily and all of the papaya trees were smashed. The whole hilltop is covered with debris. The boat was blown down in front of Miss Boss' door. The young pines were blown flat. That is the thing in brief. But I haven't told how it looks and seems. I can't. I can't tell it; I just feel it. It is terrible."

Extract of Letter from Rev. A. H. Page, of Swatow, China, Dated August 7, 1922

"Our beautiful compound looks like what it is,—the path of a tornado. Great pines are snapped off and thrown down

and other trees are uprooted. Only four houses are livable and these have all suffered. The academy buildings being exposed to the terrible second half of the storm are all practically without roofs. Chinese on the compound were killed and injured by falling buildings.

"Over 3,000 bodies have been taken up at Swatow and the number will probably reach 4,000; at Gua Sua probably 20,000; at Tsung Liu 4,000 or 5,000; at Tang Leng several hundred or perhaps thousand; at Chie-Chiu 1,700; at Chaoyang several hundred and at many villages thousands and hundreds and tens till I fear the total will be 40,000 or 50,000—about fifty times as many as in the great earthquake. The damage to mission property may not be greater than that of the earthquake for while roofs are in very much worse condition, walls are mostly standing. The Chaoyang chapel was battered down by a junk. Without the flood this typhoon was worse than the earthquake but the flood that came with the wind from the sea made it fifty times as bad. The water rose about ten feet in Swatow."

Letter from Dr. A. F. Groesbeck, of Chaoyanghsien, China, Dated August 8, 1922

"You have heard from the field by cable and probably from individual letters and know something of the terrible catastrophe that has befallen us. I shall not attempt to describe in detail what has

In his covering letter Mr. Baker of Chaowowfu says: "It has been a most awful and destructive storm and we are severely hit. I can't begin yet to estimate damage accurately. Materials and labor have gone up out of sight. Ordinary labor is asking \$1 a day and materials are not to be had. All this with the financial situation at home makes it almost impossible to carry on. We are grateful that we have all been spared when some 50,000 Chinese have perished, many of them in most pitiable circumstances. The sea came in to an unprecedented height during the storm and whole villages on the coast have been wiped out. It is awful beyond description."

occurred but will give you in a general way enough for you to see the awfulness of it.

"In extent, the typhoon covered the coast from Ungkung to Chaoyang, the center of it being the same as the center of the earthquake a few years ago. The violence of the storm I think did not extend very far inland although I have not yet heard from Kityang, Hopo and Kaying. I only know that on my own fields the catastrophe was confined to the coast and did not extend far inland although I have heard that one chapel twelve miles away is down flat.

"The wind was the most violent of any typhoon I have experienced and with it came a sort of tidal wave several feet high that lifted steam launches and junks right out of the sea and left them on what an hour or so later was dry land. Three large steamers were driven out of Swatow harbor on the mud flats where one can walk around them at ordinary tide. Still another steamer was driven ashore just above the mouth of Swatow harbor. These I have seen with my own eyes; how many more there may be I do not know. Our launches to Chaoyang have been destroyed. I think three of the six Kityang launches are still in commission. Railroads and all other roads along the shore have been torn up so communications between places are only beginning to be established.

Destruction of Property Great

"The destruction of property is very large. I think it will take \$10,000 to put Chaoyang in shape. Our large chapel, except the east wall and the foundations, is gone. The school building is unroofed. The compound walls of the two residences are down flat and it will require \$500 or \$600 to patch the roofs.

"In Swatow the new institutional church building was somewhat flooded but I think no material damage was done. Double Island was practically swept clean of houses of all description. The veranda and roof of our mission property there were destroyed although the walls in the main I think are still standing. At Kakchieh I believe all the main buildings are not down but the roofs of all of them are injured, ranging from almost entire destruction to injuries more or less serious. I have not seen these with my own eyes but I know that the few people living there this summer are finding it difficult to find a roof to cover their heads.

"As regards the loss of life. That is so terrible that I dislike to mention it even after a week has passed. The storm began in the evening and continued till day-break, an unprecedented length of time for a typhoon. The tidal wave came after midnight and after most people thought the violence of the storm was over. Coming down from Ungkung, I passed places where villages had been. There is absolutely nothing left now. In many places even the ground on which the villages stood is gone. Literally hundreds of bodies are floating about on the sea or lie on the shore unburied. The loss of life at Swatow has been great also, from drowning and falling buildings. One village of some 20,000 inhabitants on the Ungkung field lost in those few hours one out of every ten people. These rather incoherent statements will give you some idea of how terrible the loss of life was.

"We are glad to say that none of the missionaries or other foreigners lost their lives. How they came through it all
(Continued on page 1129)

Committees of Northern Baptist Convention

I. Committees provided for in the by-laws

1. Baptist Bodies Using Foreign Languages.

Term expires 1925.

Ashworth, Rev. R. A. Yonkers, N. Y.
Igrisan, Rev. Christian, Detroit, Mich.
Kaiser, Prof. Lewis, Rochester, N. Y.
Lawdahl, Prof. N. S., Des Moines, Iowa.

Pope, Rev. E. R., Minneapolis, Minn.
Slabey, Rev. W. H., Jr., East Orange, N. J.

2. City Missions

Term expires 1925

Brooks, Mrs. C. A., New York City.
Chappell, Rev. W. C. Pittsburgh, Pa.
Dutton, Rev. E. H., Buffalo, N. Y.
Fox, Rev. J. B., Los Angeles, Calif.
Steward, Rev. O. T., Philadelphia.

3. Denominational Day.

Term expires 1923.

Bailey, Rev. A. M., Seattle, Wash.
Chamberlain, C. I., Geneva, Ohio.
Cleaves, Rev. A. W., Providence, R. I.

Term expires 1924.

Abernethy, Rev. W. S., Washington, D. C.

Jones, Rev. C. H., Philadelphia.

Thatcher, Rev. W. D., Trenton, N. J.

Term expires 1925.

Anderson, Prof. F. L., Newton Center, Mass.

Brown, Rev. G. L., Jamestown, N. Y.

Woodbury, Rev. W. E., Minneapolis, Minn.

4. Finance.

Term expires 1925.

Caperton, W. A., Indianapolis, Ind.

Hazen, Rev. J. C., Peoria, Ill.

Shank, C. S., Seattle, Wash.

5. Law.

Term expires 1925.

Remy, C. F., Indianapolis, Ind.

Sagebeer, J. E., Philadelphia, Pa.

6. Social Service.

Term expires 1925.

Dealey, Prof. J. L., Providence, R. I.

Gray, Pres. C. D., Lewiston, Me.

Raffety, Rev. W. E., Philadelphia.

Stillman, C. C., Grand Rapids, Mich.

7. General Board of Promotion.

The President of the Northern Baptist Convention

Rev. Frederick E. Taylor, Indianapolis, Ind.

Representing the Executive Committee:

Earl, Rev. J. A., St. Paul, Minn.

Field, Fred T., Boston.

Rough, Mrs. J. D., Norwich, Conn.

Swasey, Ambrose, Cleveland, Ohio.

The General Director of the General Board of Promotion:

Rev. J. Y. Aitchison, New York City.

Representing the Cooperating Organizations:

American Baptist Foreign Mission Society

Anderson, Prof. F. L., Newton Center, Mass.

Fillebrown, H. M., Pawtucket, R. I.

Lerrigo, Sec. P. H. J., New York City.

Milliken, C. E. Augusta, Me.

Woman's American Baptist Foreign Mission Society

Eulette, Mrs. C. D., Chicago.

Goodman, Mrs. H. E., Chicago.

Montgomery, Mrs. W. A., Rochester, N. Y.

Wood, Mrs. N. R., Arlington, Mass.

American Baptist Home Mission Society

Fowler, Rev. A. T., Brooklyn, N. Y.

Schimpf, Max, Brooklyn, N. Y.

Traver, Rev. R. M., East Orange, N. J.

White, Secy. C. L., New York City.

Woman's American Baptist Home Mission Society

A Cycle of Prayer

Special topic for emphasis during October: Stewardship, of talents, time, mind, money.

Our Denominational Organizations

8th day—The Northern Baptist Convention and the General Board of Promotion.

9th day—The American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society.

10th day—The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society.

11th day—The American Baptist Publication Society and the Ministers and Missionaries Benefit Board.

12th day—The Board of Education, including the Department of Missionary Education and our Schools and Colleges.

13th day—The State Conventions and City Mission Societies.

14th day—Our Denominational Press.

"Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice."

Coleman, Mrs. G. W., Boston.

Moore, Mrs. G. C., New York City

Nuveen, Mrs. John, Chicago.

Westfall, Sec. K. S., New York City.

American Baptist Publication Society

Brink, Secy. G. N., Philadelphia.

Rosselle, Rev. W. Q., Malden, Mass.

Sagebeer, J. E., Philadelphia.

Young, S. G., Lansing, Mich.

Representing the Boards of the Convention:

Ministers and Missionaries Benefit Board

Harris, A. M., New York City.

Haskell, E. H., Boston.

Prescott, C. H., Cleveland, Ohio.

Shaw, Rev. A. A., Brooklyn, N. Y.

Board of Education

Barbour, Pres. C. A., Rochester, N. Y.

Hunt, Pres. E. W., Lewisburg, Pa.

Padelford, Sec. F. W., New York City.

Stifer, Rev. J. M., Evanston, Ill.

Representing the State Conventions:

Class I. Term expires 1923.

Arizona: Morton, Rev. H. Q., Phoenix; Shanks, Rev. E. H., Phoenix.

Northern California: Brinstad, Rev. C. W., San Francisco; Holmes, T. B., Oakland.

Southern California: Harper, Rev. W. F., Los Angeles; Sykes, I. J. H., Pasadena.

Colorado: Palmer, Rev. F. B., Denver; Ripley, Rev. W. F., Denver.

Connecticut: Coats, Rev. A. B., Hartford; McGee, Rev. James, New Haven.

Delaware: Allison, Rev. G. D., Wilmington; Irwin, Rev. J. Y., Wilmington.

District of Columbia: Jackson, E. H., Washington; Langhorne, Rev. F. P., Washington.

Idaho: Shanks, Rev. W. A., Boise; Witty, W. H., Pocatello.

Illinois: Boynton, Rev. M. P., Chicago; Peterson, Rev. A. E., Chicago.

Indiana: Dinsmore, Rev. C. M., Indianapolis; Spear, Rev. H. N., Shelbyville.

Iowa: Mitchell, Rev. G. P., Des Moines; Peterson, Henry, Council Bluffs.

Kansas: Crawford, Rev. J. T., Topeka; Mathews, Rev. C. F., Topeka.

Class II. Term expires 1924.

United Baptist Convention of Maine: Mower, Rev. I. B., Waterville; Ranger, Rev. J. B., Presque Isle.

Massachusetts: Heath, Rev. H. A., Boston; Scott, A. L., Boston.

Michigan: Hudson, G. M., Lansing; Prescott, G. A., Tawas City.

Minnesota: Hagstrom, Pres. G. A., St. Paul; *Pope, Rev. E. R., Minneapolis.

Montana: Cress, Rev. G. C., Lewiston; Curry, Rev. E. R., Bozeman.

Nebraska: Foree, J. R., Tekamah; Fowle, Rev. W. L., Grand Island.

Nevada-Sierra: Adams, Rev. Brewster, Reno, Nev.; Speed, Rev. J. B., Reno, Nev.

New Hampshire: Clough, C. E., Lebanon; Jenks, Rev. D. S., Manchester.

New Jersey: Ayer, F. W., Camden.

New York Baptist Missionary Convention: Norton, Prof. A. H., Keuka Park; Richmond, Rev. E. B., Syracuse.

North Dakota: Hobbs, Rev. R. W. Fargo; Stockton, Rev. F. E., Grand Forks.
Ohio: Chambers, Rev. T. F., Granville; Rhoades, E. J., Jr., Toledo.

Class III. Term Expires 1925.

Oregon: Trawin, Rev. C. L., McMinnville; Wright, Rev. O. C., Portland.
Pennsylvania: Robinson, F. H., Pittsburgh; Russell, Rev. W. G., Philadelphia.
Porto Rico Baptist Association: Bernier, Rev. E. M., Ponce's Baptist Church, P. R. Story, Rev. A. L., Rio Piedras, P. R.
Rhode Island: Gallup, Rev. C. M., Providence; Livingston, Rev. B. T., Providence.
South Dakota: Godfrey, A. E., Sioux Falls; Shaw, Rev. S. P., Sioux Falls.
Utah: Garrison, Rev. L. A., Ogden; Richman, Rev. M. L., Salt Lake City.
Vermont: Bond, Henry, Brattleboro; Davison, Rev. W. A., Burlington.
East Washington and North Idaho Baptist: Bailey, Rev. A. H., Spokane, Wash.; Sawyer, Rev. L. J., Yakima, Wash.
Western Washington: Henry, Rev. W. E., Everett; Watson, Rev. J. F., Seattle.
West Virginia Baptist General Association: Kelley, Rev. A. S., Parkersburg; Neal, G. I., Huntington.
Wisconsin: LeGrand, Rev. A., Milwaukee; Pierson, Rev. R. G., Janesville.
Wyoming: Blodgett, Rev. J. E., Casper; Gibson, G. T., Gillette.

Representing the Standard City Mission Societies:

Class I. Term expires 1923

Chappell, Rev. W. C., Pittsburgh, Pa.; Ewing, Rev. S. E., St. Louis, Mo.; Sears, Rev. C. H., New York City; Steward, Rev. O. T., Philadelphia, Pa.; Taylor, A. O., Boston, Mass.

Class II. Term expires 1924

Dutton, Rev. E. H., Buffalo, N. Y.; Moore, Rev. J. M., Brooklyn, N. Y.; Otto, Rev. Benjamin, Chicago; Tingley, Rev. C. E., San Francisco, Cal.; Valiant, Rev. E. A., St. Paul, Minn.

Class III. Term expires 1925

Fox, Rev. J. B., Los Angeles, Cal.; Gleiss, Rev. H. C., Detroit, Mich.; Isaac, Rev. A. E., Rochester, N. Y.; Jones, Rev. C. P., Kansas City, Mo.; McDonald, Rev. A. M., Cleveland, Ohio; Runyan, Rev. J. J., Minneapolis, Minn.

MEMBERS AT LARGE

Class I. Term expires 1923

Applegarth, Miss M. T., Rochester, N. Y.; Ballard, E. L., New York City; Bowser, S. E., Fort Wayne, Ind.; Branch, E. F., Buffalo, N. Y.; Dearborn, C. S., Indianapolis, Ind.; Dietrich, F. S., Boise, Idaho; Finn, A. H., Detroit, Mich.; Freeman, F. W., Denver, Colo.; Johnson, Mrs. T. C., Charleston, W. Va.; Knights, Rev. G. D., Long Beach, Cal.; Kuhn, Rev. William, Oak Park, Ill.; Ramsay, Mrs. R. W., Atchison, Kans.

Class II. Term expires 1924

Bolger, Thomas, Chicago; Brown, Rev. J. W., Sacramento, Cal.; Chamberlain, W. D., Dayton, Ohio; Chapman, Dwight,

Hartford, Conn.; Hedeon, Rev. O., Chicago; Jenks, Mrs. A. E., Minneapolis, Minn.; MacLeish, Mrs. Andrew, Glencoe; Mathews, Dean Shailer, Chicago; Miner, Mrs. F. L., Des Moines, Iowa; Moody, Mrs. Minnie, Milwaukee, Wis.; Skevington, Rev. S. J., Hollywood, Cal.; Stephens, Rev. C. B., Bozeman, Mont.

Class III. Term expires 1925.

Abernethy, Mrs. W. S., Washington, D. C.; Burrall, Miss Jessie, Columbia, Mo.; Burton, Prof. E. D., Chicago; Elmore, Mrs. W. T., Lincoln, Neb.; Hoag, Rev. J. W., Detroit, Mich.; McKercher, W. M., Sioux City, Iowa; Prescott, Mrs. C. H., Cleveland, Ohio; Ross, Rev. J. J., Chicago; Shank, C. S., Seattle, Wash.; Smith, Mrs. F. I., Denver, Colo.; Stickney, W. W., Ludlow, Vt.

Officers:

Chairman, Scott, A. L., Boston, Mass.
First Vice-chairman, Shank, C. S., Seattle, Wash.
Second Vice-chairman, Goodman, Mrs. H. E., Chicago.
Third Vice-chairman, Ross, Rev. J. J., Chicago.

The Family Altar

AS goes the home so goes the world. Everything that is good in church or society is first planted and nurtured in good homes. The church must look for its spring and source in the spiritual life of the Christian home. Why shall we not expect the Christian home, as in former days, to be the nursery of true piety, where religious principle shall root itself deeply in the hearts of parents and children alike?

Two young people recently pledged their love for each other in the following beautiful prayer. Is it not a model for the beginning of the family altar? It is headed "A Covenant of Two Lovers," and is as follows:

"Gracious Lord and Saviour, we are thy children, and we fervently thank thee for the plain blessed home life in which we have been reared and for the soul-staying power of the sweet confidences of our many friends who believe in us and trust us. We bless thee for that unerring providence which has kept us to this happy hour. May the benediction of thy grace overshadow us as we enter into this holy covenant, pledging our mutual love for time and eternity. Help us to make it a true home which shall be the shadow of a great rock in this weary land to neighbor, friend and stranger passing by. Inspire us to live and love and serve as thou didst in dear Galilee.

"And when dark days come and fretting cares annoy or storms break upon us, shelter us, O Lord, in thine infinite bosom of love. And when the shadows of evening thicken about us in the dark valley lead us safely to dwell with thee in changeless love forever."

—From Euclid Avenue (Cleveland, Ohio) Church Calendar.

Recording Secretary, Lippard, Sec. W. B., New York City.
Treasurer, Colgate, J. C., New York City.
General Director, Aitchison, Sec. J. Y., New York City.

Members of the Administrative Committee Representing:

American Baptist Foreign Mission Society
Anderson, Prof. F. L., Newton Center, Mass.
American Baptist Home Mission Society
Schimpf, Max, Brooklyn, N. Y.
Woman's American Baptist Foreign Mission Society
Goodman, Mrs. H. E., Chicago
Woman's American Baptist Home Mission Society
Coleman, Mrs. G. W., Boston.
American Baptist Publication Society
Sagebeer, J. E., Philadelphia.
Board of Education
Barbour, Pres. C. A., Rochester, N. Y.
The Ministers and Missionaries Benefit Board
Harris, A. M., New York City.
State Conventions
Moore, Rev. J. M., Brooklyn, N. Y.
Rhoades, E. H., Jr., Toledo, Ohio.
City Mission Societies
Branch, E. F., Buffalo, N. Y.
Schools and Colleges
Hunt, Pres. E. W., Lewisburg, Pa.
Members at Large
Ballard, E. L., New York City
Burrall, Miss Jessie, Columbia, Mo.
Earl, Rev. J. A., St. Paul, Minn.
Fillebrown, H. M., Pawtucket, R. I.
Ross, Rev. J. J., Chicago.
Rough, Mrs. J. D., Norwich, Conn.
Ex-Officio
Colgate, J. C., New York City.
Scott, A. L., Boston.
Members of the Budget Committee
Eulette, Mrs. C. D., Chicago.
Harris, A. M., New York City.
Robinson, F. H., Pittsburgh, Pa.
Sears, Rev. C. H., New York City.
Scott, A. L., Boston.

II. Committees constituted by Resolution. These remain the same as in 1921 Annual, except as follows to fill vacancies:

1. Chaplains.
Barnes, Sec. L. C., New York City.
Batten, Sec. S. Z., Philadelphia.
Hare, Rev. J. M., Scotch Plains, N. J.
Herget, Rev. J. F., Cincinnati, Ohio.
Langhorne, Rev. Paul Washington, D. C.
Rideout, Rev. F. C., Fort Grant, Ill.
Stevenson, Rev. G. E. T., U. S. N.
Underhill, Rev. C. J., Lynn, Mass.
2. Conference with Other Religious Bodies.
3. Delegates to the Federal Council of the Churches of Christ in America.
Gordon, Rev. A. H., Buffalo, N. Y.
Million, Pres. J. W., Des Moines, Iowa.
Rhees, Pres. Rush, Rochester, N. Y.
4. Joint Commission on Interests of Negro Citizens.
5. Roger Williams Memorial.
6. Future Denominational Program.
Brink, Secy. G. N., Philadelphia.
Coleman, Mrs. G. W., Boston.
Colgate, J. C., New York City.
Chappell, Rev. W. C., Pittsburgh, Pa.

(Continued on page 1118)

Opening of the Schools

Colgate University

The one hundred and fourth year opened Sept. 21, with the largest attendance in the history of the institution. Applications for admission to the entering class numbered approximately 425. Of this number 210 men were admitted. No larger number could be enrolled without overcrowding the class-room and housing accommodations. The total registration in the university approximates 700 men. Work on the new dormitory is progressing rapidly, one new fraternity house is nearing completion and a second fraternity house will soon be begun. The dormitory, made possible by the legacy of Richard M. Colgate, will house eighty-three men, and the new fraternity house will provide room for fifty more students.

At the convocation exercises, held in the Colgate Memorial Chapel, Pres. Geo. B. Cutten delivered the address, which was interesting and helpful preaching, and offered a prayer for the guidance of the Heavenly Father in the lives of the students and teachers and in the affairs of the university. A reception to the new men was held by the University Y. M. C. A. in the gymnasium on Saturday evening, which attracted the attendance of nearly the entire student body as well as many of the professors. Bible study classes have been organized in the churches of the village for the university students, and in the Baptist church, of which Rev. F. D. Elmer is pastor, a plan for affiliated membership has been established by which a large proportion of the young men will be closely related to the activities of the church during their period of study at Colgate.

In the Theological Seminary the opening exercises were held Sept. 26, and the address was given by Dr. John B. Anderson, whose subject was "The Mind of the Master." The registration in the seminary totals fifty-seven men.

The inauguration of Dr. Cutten as president of Colgate University occurs on the morning of Oct. 7. Representatives from approximately seventy-five colleges and universities will be present as well as a large number of friends and alumni of the institution. The program is as follows:

Scripture reading and prayer, Dr. Clarence A. Barbour, of Rochester Theological Seminary.

Presentation of charter and key of the University by James C. Colgate, Esq., '94, president, University board of trustees.

Acceptance by President Cutten.

Congratulatory addresses:

In behalf of the faculty, Dr. Albert P. Brigham, '79;

In behalf of the alumni, Mr. George W. Cobb, '94, president of the Alumni Corporation;

In behalf of other colleges and universities, Livingston Farrand, M. D., LL. D., president of Cornell University;

In behalf of the University of the State of New York, Hon. Frank P. Graves, commissioner of education.

Address by Hon. Edgar N. Rhodes P. C., D. C. L., ex-speaker, Canadian house of commons.

Inaugural address by President Cutten. Conferring of honorary degrees.

Benediction.

Informal reception and luncheon for invited guests and alumni. Gymnasium. 12:30 P. M.

Football game. Allegheny-Colgate, Athletic Field. 2:30 P. M.

The Baptist Training School

The Baptist Missionary Training school had its formal opening Tuesday night, Sept. 19. Dr. Carl D. Case, of Oak Park, gave the address of the evening. Following the service a very pleasant reception was held in the beautiful Harris Library. This is the beginning of the forty-second academic year of the school, and both faculty and students are looking forward to a splendid year of work. A cordial invitation is extended to all Baptists to visit the school at any time and see what is being done to prepare young women for Christian service.

Keuka College

Keuka College for Women opened for the second year with a capacity registration. The registration for the two classes is approximately seventy. The faculty has been increased by two, and work in all departments is being thoroughly covered.

During the summer, the Baptist Pastors' Summer Conference and the World Wide Guild House Party held their sessions at Keuka College. Both were largely attended and profitable.

The college is assisting in the Yates County Community School of Religious Education, of which the president is director and the vice-president, Dr. Homer C. Lyman, is dean.

The prospects for the college are all that could be desired, and the registration clearly proves that there is real demand for Keuka College in New York state.

Colby College

Colby College opened its one hundred and fifth year of instruction on Sept. 21. The entering class numbers 180, of whom 114 are in the Men's College and sixty-six in the Women's College. The total registration in all classes is not far from 500.

Several changes in the faculty are to be mentioned. Frank Lester Weeks, A. M., returns to his position as assistant professor of chemistry after two years of graduate study, and Carl Jefferson Weber, A. B., comes back as assistant professor of English after two years on the faculty of the U. S. Naval Academy. Rev. Herbert Lee Newman, A. B., B. D., a graduate of Colby in the class of 1918, and of Newton in the class of 1922, is the head of the new department of religious education. Miss Florence Elizabeth Duan, A. B., is instructor in English and Miss Corrinne B. Van Norman is instructor in hygiene, both in the Women's College. Other additions to the faculty are George Kenneth Burgum, A. B., instructor in English composition; Harold Calvert Tingey, A. B., instructor in chemistry; and Everett Fiske Strong, A. B., instructor in romance languages. Professor Henry W. Brown, M. S., of the English Department, has been granted a leave of absence on account of ill health. It is hoped that he will be able to resume his duties at the beginning of the second semester.

In accordance with the custom inaugurated last year, Sunday, Sept. 24, was observed as "Go-to-church" Sunday. Faculty and students met on the campus at ten o'clock and marched in a body to the center of the city, where they separated to the various churches of their preference. The Baptist contingent filled one-half of the auditorium of the First Church, occupying seats especially reserved for them.

He Could Not Return

BY A. F. UFFORD

In the early hours of a beautiful Sunday morning my foot-boat was pushing on toward Theomen, one of the outstations of the Shaohsing evangelistic field. Busily engaged in reading, I did not notice that anything had gone wrong until I was aroused by the boatman's cry, "A man overboard." Upon looking out I saw that an accident had happened about a third of a mile away.

We at once made all speed to reach the place. Upon arriving, we found many boats already gathered from all quarters. A man had fallen from one of the crowded passenger boats into the canal. He was a peddler, who, in his eagerness to reach the city as early as possible, had attempted to help row the boat. Not being an expert boatman he had fallen overboard. After a delay that seemed endless he was finally raised from the water and taken to the shore. There every effort known to the Chinese and the missionary was made to resuscitate him, but without success. Although brought up on the canal he did not know how to swim and so had been lost.

As my boat once more sped on its way toward Theomen, the frantic cries of the dead man's friends still rang out across the waters, "Paokong wae, Paokong wae"

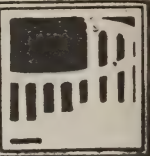
("Come back Paokong, Come back Paokong"). But Paokong would not come back. Young, ambitious, eager to get on in the world, he had slipped from the seen to the unseen.

Was he a Christian? Had he ever heard the gospel? Did he know Jesus? No, not so far as we know. There is no chapel in his village. All about him the people believe that he was pulled beneath the waters by an evil spirit, known as the drowning devil. Soon the villagers, at the instigation of the Buddhist priests, will raise money to place a stone marker on the bank of the canal at the spot where he went down. On this stone there will be a Buddhist inscription, the belief being that this stone will keep the drowning devil from pulling others down.

The Buddhist priest acts at once. What is the Christian church going to do for this and hundreds of similar villages, as well as at least a dozen large market towns, in the Shaohsing plain where the gospel message has not yet been carried? After half a century of foundation work in this district we have a moral obligation to finish the task. This is not the time to mark time, but to press the battle. Who will "speak unto the children of Israel that they go forward"?



The Open Forum



THREE IN ONE

The Open Forum of THE BAPTIST contains from week to week many articles of interest. One cannot fail to be impressed with the kindness of the discussions, so different from the controversies often found in the columns of the secular press. I have been especially interested in the articles for and against tithing which have been written by Brethren Meigs and Albarn. Whether tithing produces, or fails to produce, spirituality I shall make no argument; though my own views are against a general church rule for tithing. I believe that we are now under grace and not under law; and that the command for us is to give as the Lord has prospered us. My main objection to tithing is that while it may raise by this method more funds, for a time, than now are raised, it would be an injustice to the poorer members of our churches; and thereby our well-to-do and rich members would escape their share of religious expenditures. As I stated in a previous article under that system the man with \$4,000 income would have \$3,000 to live upon, while the man with \$1,000 income would have only \$900 to live upon.

The Seventh Day Adventists and other tithing denominations are very largely composed of members of equal financial incomes. Should the system of tithing strictly prevail among the larger Protestant denominations of our country we would be, I fear, as religious people putting ourselves, consciously or unconsciously in line with those powerful plutocratic and liquor elements in the nation who are now as never before striving by all possible means to become supreme; and apparently to reduce the poor to the condition of serfs as in the middle ages, or as certain lower castes now in India.

We may be thankful that the number of altruistic men in our nation, such as Wanamaker, and others, is constantly and quite rapidly increasing. It is almost alarming to note how quickly after the Supreme Court decided the child labor law to be unconstitutional the cotton mills of the south began again to employ little children in their establishments.

A few years ago as we were travelling through Utah, a finely dressed gentlemen who proved to be a stockholder in a mine, told me in a Pullman dining-car when I had been commenting favorably on Frances Willard's efforts for temperance among workmen in the mines and lumber camps that he didn't care how much the workmen drank and spent their money, "for" he said, "unless they get broke they would not go again into the mines to work. We want dividends."

The editor of THE BAPTIST well says: "The red-blooded Christian minister will not attempt to shut himself from the industrial strife which is everywhere."

He also does well to quote and take pointers from Prof. Albion W. Small. It seems to me that every Christian layman should also interest himself or herself in this strife.

San Diego, Cal.

JAMES P. CADMAN

LOST BAPTISTS

Is there any agency in our denomination by which we can keep track of the people who move from city to city? A considerable number of the members of the church of which I am clerk, move out of town from year to year. As very few of these take letters to other churches, many of them must be lost to any church.

We have the addresses of some of our friends who have gone away and would be glad to refer them to the local church if we knew to whom to write.

Possibly this could be handled best by

a "central exchange" to whom all of our churches could refer the names and new addresses of people who have left their home church. The "exchange" could in turn refer these names to the nearest church of our denomination, or in cases where there is no local Baptist church, to the nearest evangelical church, at the same time asking for a report as to what has been done and whether the person eventually becomes connected with the church.

There are many Baptists in the country who never see the inside of a Baptist church because, having left their home church many years ago, they have never formed connections with any other. Is there no way in which we can follow up these people that we may some day say with Christ, we "have kept those whom thou has given us"?

Bridgeport, Conn.

MARGUERITE H. HALL

Committees of Northern Baptist Convention

(Continued from page 1116)

Dinsmore, Rev. C. M., Indianapolis, Ind.

Fulton, Rev. C. A., Colorado Springs, Colo.

Meilliken, C. E., Augusta, Me.

Lerrigo, Sec. P. H. J., New York City.

MacLeish, Mrs. Andrew, Chicago.

Woelfkin, Mrs. Cornelius, New York City.

Padelford, Sec. F. W., New York City.

Ross, Rev. J. J., Chicago.

Tomlinson, Sec. E. T., New York City.

Vichert, Dean J. F., Hamilton, N. Y., Chairman.

White, Sec. C. L., New York City.

7. International Justice and Good-will.

Boynton, Rev. M. P., Chicago.

Coleman, Mrs. G. W., Boston.

Dean, Rev. J. M., Pasadena, Cal.

Fosdick, R. B., New York City.

Jackson, E. H., Washington, D. C.

Moore, J. C., Indianapolis, Ind.

Moore, Rev. J. M., Brooklyn, N. Y., Chairman.

Peabody, Mrs. H. W., Beverly, Mass.

Phillips, Rev. V. S., Columbus, Ohio.

8. Near East Advisory Committee.

Bachelor, Rev. F. B., Kalamazoo, Mich.

Batten, Sec. S. Z., Philadelphia, Pa.

Barbour, Pres. C. A., Rochester, N. Y.

Francis, Rev. J. A., Los Angeles, Cal.

Goodchild, Rev. F. M., New York City.

LaFlamme, Rev. H. F., New York City.

Laws, Rev. C. L., New York City.

Montgomery, Mrs. W. A., Rochester, N. Y.

Raffety, Sec. W. E., Philadelphia.

Taylor, Rev. F. E., Indianapolis, Ind.

White, Rev. J. A., Chicago.

Woelfkin, Rev. Cornelius, New York City.

Representing the American Baptist Foreign Mission Society

Abernethy, Rev. W. S., Washington, D. C.

Franklin, Sec. J. H., New York City.

Lipphard, Sec. W. B., New York City.

Also the persons constituting the Committee on International Justice and Good-will.

Convener, Rev. J. M. Moore, Brooklyn, N. Y.

9. To Prepare Statement on Baptist Services to the World.

Edmands, Mrs. M. G., Pasadena, Cal.

Laws, Rev. C. L., New York City.

Moehlman, Rev. C. H., Rochester, N. Y.

Rowe, Prof. H. K., Newton Center, Mass., Chairman.

Smith, Rev. J. E., Spokane, Wash.

Stevenson, Rev. H. T., Washington, D. C.

Taft, Pres. G. W., Chicago.

The names of these committees will be found in the Annual of the Northern Baptist Convention for 1922, soon to be issued by the American Baptist Publication Society.

*Deceased.



Religious Education



International Sunday School Lesson for October 22

JESUS TEMPTED
Lesson: Luke 4:1-30. Golden Text:
Hebrews 2:18.

Setting

When he was thirty years old, Jesus went from his home in Nazareth down to the Jordan, probably opposite Jericho, a walk of over fifteen miles, there he was baptized by John. The wilderness to which he withdrew following his baptism is the hilly desolate region west of and at the north end of the Dead Sea.

Lesson

Following the lead of the Holy Spirit, who had come to him in a special way following his baptism, Jesus chose to retire into the uninhabited regions that he might give himself up undisturbed to a consideration of the work his Father had for him to do. For forty days he was in the wilderness, fasting and praying. "And when they were completed, he hungered." Then the devil said to him, attacking him at what seemed to be the weakest point at the moment: "If thou art the Son of God, command this stone that it become bread." To which Jesus replied with a quotation from Deuteronomy: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Divine answer to a temptation that must have appealed to his physical nature. Never did Jesus use his power to work a miracle to his own advantage. The second temptation was a promise of earthly power if Jesus would bow down to the tempter. And Jesus answered: "It is written, thou shalt worship the Lord, thy God, and him only shalt thou serve." The third temptation was the most wily because it was so worded that it might appeal to Jesus on the strength that here was an opportunity for winning at the very beginning of his ministry the faith of the people in himself as the Messiah. "If thou art the son of God, cast thyself down from hence," says the tempter after he has led Jesus up to Jerusalem and set him on the pinnacle of the temple, "for it is written, He shall give his angels charge over thee and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." But Jesus chose the slow and painful and foreordained way of the cross, and his answer was "Thou shalt not make trial of the Lord thy God." "And when the devil had completed every temptation he departed from him for a season."

Leading Thoughts

1. Every temptation is another opportunity for victory. 2. If those who sell their souls for the satisfaction of appetite, and for power, would daily read

the words of the temptation of Jesus, what would be the result? 3. "Tempted and tried in all points like as we are yet without sin—" what a Fellowman to love, what a Master to bow down to!

How to Increase Sunday School Attendance

BY ALBERT H. GAGE

(Mr. Gage is the director of religious education for the Chicago Baptist Association. He has been unusually successful in the work of the vacation Bible schools and in Sunday-school evangelism. Our readers will have the privilege of a series of articles by Mr. Gage on various phases of Sunday-school work.)

The first objective in the "bigger-better Baptist-Sunday-schools" campaign of the Northern Baptist Convention is "increasing attendance."

Any church can increase its Sunday-school attendance if it wants to. It all depends upon *how much it wants to* and how much work it is willing to do to translate a desire into a reality.

There are certain general plans, which, if a local church will adopt and faithfully carry out, will surely bring success in building up its school.

The autumn months are the natural months in which to stress increased attendance. Public schools are opening and there is a general interest in education of all kinds. The church could well avail itself of this general desire for education to interest its community in religious education.

Our Baptist denomination has entered upon a great campaign to secure larger and better Sunday schools. The Publication Society has undertaken the promotion of this work. Special literature has been prepared. In each state and in many cities there are Baptist directors of religious education who are giving special attention to the enrollment of every local Baptist church in their territory in this campaign. During the year seven great objectives will be presented. The objectives are: (1) Increased attendance; (2) trained leadership; (3) church school evangelism; (4) equipment; (5) the child in the church; (6) vacation schools; (7) summer assemblies. It will greatly help the local church in increasing its attendance to adopt these objectives and to join with other Baptist churches in a worthwhile program of advance.

The first step for any school is to arrange for a meeting of the teachers and workers. This meeting should appoint a regular monthly meeting of the Sunday school workers. At this first meeting the school should vote to enroll with the Publication Society, paying an enrollment fee of \$1 to cover the cost of the literature

which has been prepared for the campaign. Month by month the various objectives will be considered and worked out.

Any church that will follow the following simple directions can increase its attendance.

1. *A survey.* Every school should make a careful survey of its own resources to discover the weak places which need to be strengthened, the improvements which need to be made and the advanced step which could be taken. In addition to this, there needs to be taken a survey of the neighborhood. This can often be accomplished in cooperation with other churches in the community. But the Baptist church will get the information which it needs and get far greater results if it will survey every home within its own territory. This will always discover new families and many prospects for the school.

2. *Stop the leaks.* Why do scholars drop out of your school? What classes are sustaining these losses? Do you know the names and addresses of all who have dropped out or who are irregular? What is the use of getting in new scholars, if, at the same time old scholars are allowed to drop out?

The most frequent causes for the loss of scholars are:

- (1) Lack of a teacher. No group of boys or girls will continue week after week without a teacher.
- (2) Irregular teachers. If the teacher does not care enough to be present on time every Sunday, the scholars soon lose interest.
- (3) Poor or misfit teachers. A teacher may not fit a given class. A poor teacher can never hold a class of wide-awake boys or girls.
- (4) Disorder and irreverence. A noisy school which does not have a good service of worship cannot hold its scholars.
- (5) Lack of spirit. Some schools have a spirit which makes people happy, sets them to work and brings them back again. A church which has lost its morale will lose its scholars.
- (6) Internal quarrels. The penalty a church pays for indulging in a church fuss or quarrel, is the loss of its youth. Every time there is a church fuss, a generation of young people are lost to that church.
- (7) Failure to win for Christ. If a boy is not won to Christ early in his youth he is pretty apt to drop out of Sunday school.

3. *Strengthen the weak places.* If a class needs a teacher get one without delay. If a teacher is a misfit make a change. If the school does not have the right literature, get it no matter what it

(Continued on page 1129)



The Chimney Corner



Indelible

ONCE upon a
Time

There were people who were
Black as ink,
And once upon that same time,
People who were
White as paper.

And White-As-Paper said
Complacently:
"How white and fair and lovely
We be!
Superior
To Black-As-Ink
Who can do
Nothing
But make black marks on us."

But the Lord God who
Made all men
Of one blood
Looked down from heaven
And
He liked right well the marks
Which
Black-As-Ink had made on
White-As-Paper.

Consider, for instance,
The marks written
By
That poor little black child of slaves
Who
Wore a prickly flax shirt
And wooden boots
And worked in salt mines
From before the rising of the sun
To the going down thereof.
Yet
Who so desired book-larnin'
That
He toiled by night,
Primitive-fashion, with
Tables, and
Alphabets, and
Primers, and
Maps.
Then, in a few years,
Tramped
Five hundred miles on foot
To
Hampton Institute—
Sleeping
Wherever he could:
Once
Under a wooden sidewalk in
Richmond, Virginia,
With White-as-Paper citizens.
Tramping
Over him all night,
Unconscious of what
One, small, green, black boy
Could become!
He arrived
Dirty.
So much so that the teacher
Had doubts,

*This department is conducted by Miss
Margaret T. Applegarth. Communica-
tions to her may be addressed in care of
THE BAPTIST.*

And tried to turn him
Away.
But he would not
Turn!
That is the kind he was!
So she set him a stunt:
"The recitation room needs
Cleaning,"
Said she,
To prove him.
He swept that room
Once.
He swept that room
Twice.
He swept that room
Three times.
He dusted it
Once.
He dusted it
Twice.
He dusted it
Three times.
And lo, it was very
Clean!
More so than in the whole
History of Hampton.
So this
Boy-Who-Swept-The-Corners-Clean
Was admitted.

He studied.
He mastered lessons.
He mastered manners.
He mastered the mystery of knives,
And forks,
And spoons,
And bathtubs,
And sheets.
Especially sheets: but it took time—
First he slept on *top* of the two of them,
Then he slept *under* the two of them,
Until finally he mastered the
Mystery
Of sliding *between*.
Sheets are a very little
Thing,
But they are a step up
For Black-As-Ink.
Contented formerly to
Sleep on straw.
Thus Booker T. Washington—
Five hundred miles from his little log
cabin home—
Made good.
And, going forth from Hampton,
Founded Tuskegee:
An institute as fine
Eventually
As his own Alma Mater.
Without ceasing he yearned over
Black-As-Ink boys and girls
In Tuskegee,

That they should go forth to make
Marks
Readable
By White-As-Paper.
He succeeded.
And when men noted the exceeding
Success of it, they said:
"Tell us the secret of your
Influence,
Black man!"
And he who had once
Thought bitterly of White-As-Paper,
Answered gently: "I
Took my hate to Jesus Christ,—
That is the secret!"

So when he died
Men mourned his humble greatness,
saying:

"Tuskegee will die, too."
But indelible marks are still
Conspicuous in Tuskegee, for
Robert R. Moton
Is president—
Modest,
Executive,
Zealous,
Winning:
Honored by White-As-Paper.
Honored by Black-As-Ink.
In July 1922, he crossed a
New York street
And saw
A woman in peril of being
Run over
By an oncoming truck and streetcar.
He plunged into the traffic,
Valiantly,
Heroically,
And carried her to safety.
Crowds cheered.
A policeman, making note of it,
Asked his name to report at head-
quarters.
With gentle reluctance he merely
Murmured:
"Just say a *black man*
Did it!"
Indelible?
Yes! ! !

And time fails to speak
Of 500 black authors
Of 1279 black actors
Of 2,000 black lawyers, judges, justices,
Of 4,000 physicians and surgeons,
Of 2,500 trained nurses,
Of ministers, of teachers.....
Men of grit and purpose, busy right
now
Indelibly writing the
History
Which is
His-story of America:
Have you read
"The Vanguard Of a Race?"
(The new study book)
To prove to yourself the

Gifts which Black-As-Ink
Has dedicated to the
Upward progress
Of those of their own race who have not
Yet learned
This new writing?
Read the book, and
Rejoice besides
That 1,000 Negro inventors have been
Granted patents;
That 22,440 Negroes are in
Uncle Sam's employ;
That Negro landowners own land
Equal in area to Ireland;
That they own 500,000 houses, seventy
banks
And publish 400 newspapers.
Rejoice
In our fifteen Baptist schools
Down South
Where Black-As-Ink can learn
The glory of color,
The glory of writing that color
Into the pages which
White-As-Paper furnishes:
"That they, without us,
May not be made perfect."
And if you harbor a
Sneaking inclination to

Be prejudiced,
Read Romans 2:11—
"For there is no respect of persons
With God:
"But glory, honor and peace
To every man that worketh good."
And pray:—
"Oh Creator of all men everywhere,
Forgive
The disdain
The superiority
The prejudice
With which I have been
Regarding part of
Thy family!
Henceforth may it be
Enough for me
That black is a color pleasing in
Thy sight:
That thou didst delight to make it.
Teach me to prize the
Indelible chapter which
These splendid Black-As-Ink brothers
Of mine
Are writing all around me.
May I supplement their efforts
By dedicating to thee, *through them*,
My White-As-Paper blessings.
Amen."

The Young Reserves

The Towel's Party

THE clouds had given no rain for months.
The tree was very thirsty.
"I am pining for water," it said.
"Cheer up," called the rootlets, "We'll get you some."
And down they went, farther and farther into the earth.
Far below was water.
Said the water, "Let's go and help the tree."
Up, up, up it crept through the earth, until it reached the rootlets.

"I don't know about that story," said Beth, "water can't go up!"

The room was quiet and warm and Beth was sleepy. Her eyes closed and her head began to nod, when, suddenly! What was that? Surely the towel on the back of the chair winked at her! Yes, winked.

Beth started and slowly before her face and eyes a fold of the towel changed into a smiling mouth, then out came a nose, then a pair of twinkling eyes.

"What in the world is the matter with that towel?" thought Beth.

The smiling mouth opened and the towel spoke: "You're a smart child," it said. "Can't see how water gets through the earth? I'm going to have a party. You may come to it. Then you'll know."

"You're going to have a party!" repeated Beth. "I never heard of a towel having a party."

"No matter," said the towel, "I'm going to have one. It's a capillary attraction party."

"A what?" cried Beth.

"A capillary attraction party. Now be quiet, for I hear some one coming."

Beth listened and a kind of sliding sound reached her ears. The next moment in slid her mother's best lamp, while behind it rolled and rattled the burner and wick.

"We've come to the capillary attraction party, little girl," said the lamp, as it slid to the middle of the floor, the burner and wick hurrying after.

Then came a queer little voice from the

Lonely Song

BY HILDA CONKLING

(This poem was printed in "The Bookman," and was written by a little girl who will be twelve years old this October! She has already printed a book of verses, "Poems by a Little Girl," and her second book, "Shoes of The Wind," will soon be printed.)

BEND low, blue sky,
Touch my forehead:
You look cool . . . bend down . . .

Flow about me in your blueness and coolness,
Be thistledown, be flowers,
Be all the songs I have not yet sung.

Laugh at me, sky!
Put a cap of cloud on my head . . .
Blow it off with your blue winds;
Give me a feeling of your laughter
Beyond cloud and wind!
I need to have you laugh at me
As though you liked me a little.

sugarbowl on the table and a rattling against the lid. "Let me out, let me out," said the voice. "I want to go to the capillary attraction party."

Beth lifted the lid and out hopped a beautiful lump of sugar.

At the edge of the table it stopped, as if afraid, when up came a saucer, holding a little tea and slyly pushed it off.

"Shall I help you down, too?" said Beth to the saucer.

"Oh yes, if you please, miss."

Beth did so and away went the saucer after the sugar.

"What next, I wonder," thought Beth. "Oh, you're coming, are you?" she added, as an ink-bottle with large wings of blotting paper came flying in.

Beth was busy watching the ink-bottle when something large and soft hit her head. Turning, she saw a sponge.

"Here I am," said the sponge, cheerfully, and sat down.

All this time a basin of water on the floor was coaxing: "I want to go to the capillary attraction party. Why can't I go? Please let me go!"

"Be still," said the towel. "You're at the party now, you stupid."

"Now, my friends," cried the towel, "here's a little girl who doesn't see how water gets through the earth. Shall we show her?"

"Yes, indeed," said the oil.

"To be sure," said the water.

"That we will," said the ink.

"Then show her," ordered the towel.

In a twinkling the burner jumped to its place on the lamp; the wick dropped into the oil; the sugar into the saucer; the blotting paper wings into the ink, and the sponge into the water. The towel dipped its fringe into the basin, too.

"See here, little girl," said the oil as it crept up the wick.

"And here, little girl," said the tea as it crept into the sugar.

"Look at me, little girl," said the ink as it crept into the blotting paper.

"Look at me, little girl," said the water as it crept up into the sponge and towel.

"I've seen all that dozens of times," cried Beth. "I don't—"

She was stopped by a hand that gave her a good shake and a voice that said: "Come, come! wake up! Supper's ready." Beth rubbed her eyes and looked around.

Was it all a dream then?

On the table was the very lamp she had seen at the party.

"Mother," said Beth, "what's capillary attraction?"

"What does the child mean?" said her mother.

"Oh!" cried Tom, "she heard the teacher say that today!"

"I didn't," said Beth. "I heard it in my sleep."

"You did," answered impolite Tom.

"I didn't," said Beth.

"You did," said Tom.

It was lucky the milk toast got into their mouths just then and stopped the quarrel.

(Copyright by Mary H. Howlston, from "Cat-Tails And Other Tales.")



Young People's Work



Topic for October 22

REVERENCE AND WORSHIP

By J. J. Ross

God is greatly to be praised in the assembly of his saints, and to be had in reverence of all them that are about him. Psalms 89:7.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? Psalms 15:1.

I. Reverence

In the Old Testament the term "reverence" is used as the translation of two words. The primary idea of the first word is "fear." It is employed to describe the attitude of respect or honor toward God himself, his day, his sanctuary, and his law. In this group of ideas, there is "fear," "awe," "respect," and "reverence." The root idea of the second word is "falling down" as the prostration of the body. This word is always used to express the bearing of one, or more, toward another who is considered superior. The group of ideas here, therefore, is "honor," "obeisance," "high regard."

In the New Testament, "reverence" occurs as the translation of three distinct words. In the first the primary idea is "modesty"; in the second, "fear," and in the third, the idea is that of the "self valuation of inferiority," and so sets forth an attitude toward another of doing him high honor.

According to the significance of these terms in true reverence for God, his day, his sanctuary, his kingdom, and his son, there are several elements. The first element is knowledge. God must be known both intellectually and experimentally in his personality, power, wisdom, mercy, and faithfulness, before due honor can be rendered to him. The character and degree of our knowledge of God determines the character and degree of our reverence for him. Growing out of our knowledge there must be supreme love for God. The human heart cannot revere that which it does not love with a filial fear. In reverence also, there is the element of trust which signifies to lean on, to stay upon, or to take refuge in. Without trust of God and in God, there can be no true reverence for God. But in reverence also there is the element of humble obedience. Disobedience of God, whether negative or positive, is rebellion against him. Where there is reverence, then, there is knowledge of God, love for God, trust in God, and obedience to God.

2. Worship

This leads to the second thought of our subject, namely, "worship." Many of the ideas contained in reverence are found in the term "worship" as it is used throughout the Bible. Where there is true

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

reverence for God, there will always be true worship of God. We have not the space to study the various uses of the word "worship" as employed in the Bible, and so we will content ourselves with thinking about some of the qualifications for delightful and successful worship. A number of these qualifications are found in the fifteenth and the twenty-fourth Psalms where David asks, in little difference of form, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" He is asking about the qualifications for worship. In the answer given, we may discover the nature of true worship which God requires of his people. In the reply made, there are no forms or ceremonies, no incense or attitudes, no robes or postures laid down, or even alluded to. We conclude from this that our worship of God must be spiritual even as Christ said, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

In the fifteenth Psalm, three things are spoken positively about the true worshiper—his walk, his work, and his speech. His "walk" is to be "upright," that is one of integrity and absolute honesty tending to nothing which he did not possess. The true worshiper also "worketh righteousness" or has all of his practice, or conduct, in life according to the perfect standard of righteousness as meant in the idea of God, and expressed in the Word of God. The "speech" of the true worshiper must correspond to the heart which utters it, carefully guarding every word, lest we say more than we mean and believe. There is a natural tendency in us all to color the truth, and to exaggerate the truth. These things go deep, they stir up the conscience, and humble us.

In the twenty-fourth Psalm, several things are demanded for successful worship of God. (1) "Clean hands"—obviously outward correctness of conduct which no man can question. (2) "A pure heart," behind and within, which enables the worshiper to have a glorious vision of God—"Blessed are the pure in heart, for they shall see God." (3) A soul, or personality, not set "on vanity," not on empty meaningless things, the passing show, the earthly good. (4) The true worshiper also is one who regards an oath or pledge with sanctity and has no dealings with deceit.

God would have us all hold him in reverence and worship before him, for

thereby, we show our clean hands, pure heart, and despise all of that which is vanity; yes, and thereby, we manifest our honor of him, our love for him, our faith in him, and our obedience to him. Let us all as young people ascend into the hill of the Lord. Let us take up our dwelling place in his holy tabernacle in all the public services of his church.

*"Fear not to enter his courts in the slenderness
Of the poor wealth thou wouldst reckon as thine
Truth in its beauty, and love in its tenderness
These are the offerings to lay on his shrine.
O worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience, and incense of lowliness
Kneel and adore him, the Lord is his name."*

Stewardship Program

THE COVENANT OF YOUTH

Hymns: "I Love Thy Kingdom, Lord";
"Love Divine, All Love Excelling."
Scripture: Psalm 103.
Prayer, closing with Lord's Prayer.
Hymn, "Come, Thou Almighty King."

Discussion of Topic

All things belong to God. Read Psalm 50:10-12.

We belong to God. Read I Cor. 6:19b, 20a.

God has set us a wonderful example of giving. Read John 3:16.

Our Master gave his best for us. Read II Cor. 8:9; Phil. 2:5-8.

God wants us to give our best to him. II Cor. 8:5.

God expects us to give of our means to him. Read I Cor. 16:2; Mal. 3:10.

God is challenging us to prove our sincerity. Here is a pledge which gives us the opportunity to show our loyalty to Christ.

The Covenant of Youth

"Recognizing God's ownership of all that I have and am in Christ, I covenant with him to give as God prospers me and to devote at least one-tenth of my income toward the maintenance and extension of his kingdom on earth."

We have seen through our previous studies that God is the owner of all that we are and have; that he has faith in us as his children, that he has entrusted to us his possessions, making us thereby his stewards. Some of us have failed to measure up to his expectations. Instead of devoting at least a tenth of our income

toward the maintenance and extension of his kingdom on earth, we have sought to provide for his kingdom by means of socials, sales, bazaars, and all sorts of money-making devices. In some cases we secured the money, but lost the blessing; but more often through failure to achieve our purposes we lost the blessing and crippled all possible advance of the kingdom of God. God never meant that his kingdom should advance by such methods. "The need of the hour is money for the kingdom, but greater than this is the need for that consecration which systematically, as a matter of worship, places money on the altar. Pledge your tithe as your declaration of loyalty in God's world warfare."

"What shall I render unto Jehovah for all his benefits? I will pay my vows unto Jehovah, in the courts of Jehovah's house, Yea, in the presence of all his people."

"Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved One,
Thine to the dreadful Cross, that I might live;
Stir me to give myself so back to thee,
That thou canst give thyself again through me."

What the covenant will mean to our church:
1. A deepened spiritual life.
2. A deepened interest in the kingdom.
3. More life service volunteers.
4. A willingness to follow Christ's leadership.

Have a period of prayer to bring each individual face to face with his responsibility to God for the progress of the kingdom.

Pass the pledges; urge all to sign.
Have the pastor offer a closing prayer of dedication.
Hymn: "Praise God, from whom all blessings flow."
Benediction.

Reading References

Books: "Stewardship of Life," Agar, 75 cents. "The New Christian," Cushman, 50 cents. "The Victory of Mary Christopher," Calkins, 50 cents.

Special

Send to B. Y. P. U. of America, 125 North Wabash Ave., Chicago, Ill., for a sufficient number of leaflets, "Thanksgiving Ann" and "A Tithing Catechism" to supply copies for each member of your society.

For Juniors

Stewardship material for juniors will be found in the new junior manual, "The

Junior Society in Action," published by The Christian Culture Press, 125 North Wabash Ave., Chicago, Ill., price 75 cts.

Suggestions for Stewardship Reading Contest

BY BENJAMIN STARR

The reading contest can be made one of the most helpful features of a stewardship campaign. These suggestions offer nothing new. They are simply a few that have been successfully used.

First—Form competing groups. They can be Sunday school classes, societies,

Headquarters Station Broadcasting

Recommendation 8 as passed by the Thirty-first Anniversary Convention of the B. Y. P. U. of America reads as follows:

"That special consideration be given during the year to the worship services of the church and the need for the attendance and prayerful support of these services by our young people."

The topic for today is "Reverence and Worship" and the article is written by Dr. J. J. Ross, pastor of the Second Baptist Church, Chicago. Dr. Ross is a great pastor and his message will be read with much interest.

Recommendation 12

"That we pledge our utmost loyalty to our great Baptist denomination in all of its great forward movements for the extension of the kingdom of God throughout the whole earth."

October is stewardship month. This means that we will do all in our power to put the program over. Second, it means that we will pay up our pledges to the New World Movement. Third, it means that if we have not made a pledge, we will do so and that the size of it will be determined by the great need, and our individual responsibility, and ability.

neighborhoods, or any convenient grouping in the church.

Second—Set a definite time for the contest to begin and close. It will be most effective if conducted as part of the stewardship campaign of the church.

Third—Appoint a general director for the contest. Also a live leader for each group. The group leader will have charge of distributing the literature, compiling the reports and will do everything possible to keep up the interest of the group.

Fourth—Make a careful selection of books and leaflets and allow a certain number of credits for each one read. If several meet together and one reads aloud, count each listener as a separate reader. This plan encourages helpful discussion. Also encourage personal work by allowing each group credit for reading they get people outside any group to do.

Fifth—Each leader keeps a record of

what is read and who reads it, and reports the standing of the group to the general director each week. The standing is secured by dividing the number of credits secured by the number in the group to secure the average number per member. This makes a fair competition between groups of different sizes. Have these standings announced every Sunday, and do everything possible to keep up a lively interest in the contest.

Sixth—Let every member who will, carry a few tithing cards and improve every opportunity to enroll tithing stewards. Send names, address, and church of which they are members to headquarters. They will be enrolled in the Baptist Tithers' League and receive a neat certificate of membership. Offer special credits for each tither secured.

Seventh—Interest might be increased by offering a prize for the best essay on stewardship to be presented before the end of the contest.

Eighth—Let the contest close with a dinner at which the winning group will be guests of honor.

Stewardship Plans

The First Baptist Church, Oakland, Cal., Dr. John Snape, pastor, uses a "ballot" as follows:

Name
Address
Date

Please mark with a cross (x) the section below, which you are willing to fulfill:

- 1. I have practiced the giving of one-tenth for—years.
- 2. I will give to God at least one-tenth of my income.
- 3. I will adopt for a three months' trial the plan of giving one-tenth.
- 4. I will give henceforth a fixed proportion, though less than the tenth. (For those not using any of the above.)
- 5. I will begin at once to keep careful account of all I give away.

Dr. Snape's secretary writes: "We have used the ballots very successfully in our campaigns here for stewardship and find that some people who sign Nos. 3, 4, and 5, finally move farther up the line and begin to sign No. 2. We transfer the names on No. 2 to the regular tither's blank afterwards."

No man or country can ignore the responsibility of his privileges. The world is a place of continual and progressive judgment. As privilege increases in degree and value, so judgment rises in dignity. We should not ignore our greatest blessing—the responsibility of privilege. Privilege not properly used will ultimately disappear. It may be slow but it is sure. Christ's life was a wonderful example of privilege, not of money or rank but a life for the sake of others. Do we use our privileges to bless others? It is the basis of all Christian endeavor. The men who are anxious for privileges are the ones never worthy of them. No false levelling of men or of privilege will solve the world's difficulties. The redemption of the world lies in those whose privileges and powers are used for others.—ARTHUR T. FOWLER.



Our Own Folks



A New Association Plan

By J. F. ELWELL

California "boosters" often make the claim that "California leads the world," and we California Baptists have been trying for several years to set the pace for our brethren. One of the problems we have been working on was that of the association. Many of our people felt it had become a "fifth wheel," and that its effectiveness had diminished till it was of very little practical value, being only an "imitation state convention." Our Los Angeles Association officers have studied this question from many angles. We believed the association had its place, if it could only be made of practical value. At the 1921 session a special committee (as well as the executive committee, and also the resolutions committee) brought in a report recommending that hereafter the association take the form of a joint association and assembly. In other words, we would eliminate the "platform" features and in their place put study courses of practical value to our churches. After a full discussion this report was adopted, with only one dissenting vote.

This year the plan was put into execution, and the executive committee has received from all sides words of commendation for their efforts. The association was held at Long Beach, our famous beach resort, for one week, Monday to Saturday, August 21-26. Sessions were held each morning from 9:30 to 12:15, each evening at 7:30, and two afternoons only, the other afternoons being open for recreation. At 9:30 we had a fifteen minute assembly hour for devotions and announcements. At 9:45 the first study period was called. The association then divided into three sections, one class being conducted on problems of administration, another on intermediate work, another on missions—"popularizing missionary education in church and school," being the topic. At 10:30 the gong was sounded and the classes assumed another alignment, under new teachers, to problems of the local church and the denomination, and on "The Making of a Teacher." The last three days one of the classes of the second period was on the study of "Educational Dramatics and Pageantry." At 11:15 the association was again assembled in the main auditorium for a Bible study hour, Dr. James A. Francis giving us two addresses on the book of Ephesians, and Dr. W. H. Geistweitz, of the Third Church, St. Louis, captivating every one with four soul-stirring addresses on "Journeys in John." Before the address each morning a song or two was sung, a solo number was given and a collection taken. The evening sessions were of a semi-popular character for the masses. Lectures and musical entertainment of an unusually high order were presented, also a pageant on missionary night. One afternoon was given over to Sunday-school work, and one afternoon to strictly association business and a roll-call of the churches, this latter taking the place of the old-time church letter.

The above is the plan in outline. The

details may not be of so much interest. The association voted to continue the plan for another year, there seeming to be great enthusiasm over the results accomplished. We had a registration fee of 50 cents for the study classes. There was no charge for registering the delegates who came only for the Bible hour and the purely association sessions. There were a few over 300 who registered and paid their fee for the study classes, and the teachers were a unit in their enthusiasm over the response of their students. The Bible hour attendance averaged a little over 1000 per morning, with full houses every evening.

Some of the subjects discussed follow: Problems of Administration, Building of a Program of Christian Education for the Modern Church, The Problem of the Young People, Elementary Sunday School Work, Story Telling, Popularizing Missionary Education in Church and School, The Making of a Teacher, A Study in Childhood, A Study of Youth, Qualifying as a Leader, Organization and Activities of the Local Church, The Denomination, The Correlation of Church and Denominational Societies, Educational Dramatics and Pageantry, The Book of the Ephesians, Journeys in John, Teaching and Inspiration of the Scriptures in the Church School, Our Country, Duty and Destiny, The Baptists of Southern California, Syria, The Story of Harmony, The World's Opportunities for Baptists, The Bible School's Greatest Magnet, The Master's Challenge to Men, The Challenge of Publicity, How to Deal With the Church School pupil of High School age in his Problems with the Bible and Science.

The following are some of the instructors and lecturers: George Ellingwood Joy, Miss Alice Jacobs, Dr. and Mrs. A. W. Rider, Dr. J. D. Springston, Hazel Thomas Wayne, Dr. James A. Francis, Dr. W. H. Geistweitz, Dr. W. F. Harper, Mrs. W. G. Burgess, Judge J. H. Merriam, Dr. F. G. Davies, Princess Rahme Haider, Mrs. M. Grant Edmonds, Miss Mary E. Greene, Rev. Frank Durham, Dr. J. Harvey Deere, Daniel H. Jones, Prof. J. H. Montgomery, Carl A. Bundy, Rhyner J. Ohlund, Willis Sanford, Gladys Skevington, Ruth Murphy, Mrs. Clara Walberg, Merrill Brininstool, Verner Olsen.

The outstanding feature of the association was the work of Dr. W. H. Geistweitz, of the Third Church, St. Louis. Dr. Geistweitz is greatly beloved on this Coast, and it was indeed a real privilege to have him as our speaker. Great credit should also be given for the success of the association to the dean of the institute work (the study periods), Mr. George Ellingwood Joy, director of religious education of Temple Church, Los Angeles.

Central Conference of German Baptist Churches

By THOMAS STOERI

The recent forty-second Central Conference of the German Baptist Churches of Illinois, Ohio and Michigan enjoyed the well known hospitality of the Oak Park German Baptist Church. An en-

thusiastic gathering of delegates and visitors heartily agreed with the main thought of the opening sermon delivered by Brother O. R. Schroeder of Cleveland, that the power of the Holy Ghost is the paramount need of the church and the children of God today.

The reports of the churches as a whole were encouraging. For different reasons statistics did not show the usual increase, though there had been over 200 baptisms reported. The present membership of the conference is 5576. The financial report was encouraging. For local purposes the sum of \$110,494.93 and for all benevolences \$72,510.17, a total of \$183,005.10, had been contributed averaging \$32.82 per member.

Br. J. G. Draewel of Detroit served as chairman, O. R. Schroeder as vice-chairman, H. Steiger as corresponding secretary and G. E. Kliese as statistical secretary. The reports of the different branches of our general work were gratefully received. Br. H. P. Donner, manager of our Publication society presented an encouraging report, and Prof. R. J. Ramaker gave us also welcome news of our seminary in Rochester.

We also were favored with visitors from foreign lands. Rev. J. Speicher from Swatow, China, spoke of the work so near to his heart among the Chinese. We were indeed distressed to hear of the calamity that had overtaken Swatow through the recent typhoon. Through Br. Carl Fuellbrandt, son of the veteran pioneer preacher, a business man of distracted Russia gave us a soul-stirring account of conditions and experiences in that country. He also showed the wonderful opportunity of evangelizing that country because of the great awakening and spiritual hunger of the masses of Russia. Many of our own faith and tongue are now starving and dying. Brother Fuellbrandt has visited as many of our churches in this country as possible and testified to a very hearty response.

The program of the conference was well balanced and well received. Special attention was given to the work among the young people.

Saturday evening the united choirs of the German Baptist churches of Chicago furnished a musical treat. Under the leadership of Prof. G. W. Berendt, with W. J. Krogman, organist, a fine program was enjoyed. Two numbers of this program were rendered by a young artist, William Carver Williams, cellist, accompanied by Betsy Knowlton Williams.

Work at the University of Wisconsin

By JOSEPH BAIRD GLEASON

It is an opportune time to tell of Baptist Young People's Work at First Church and the Baptist Student Headquarters of Madison, Wis. We are at the seat of one of the world's greatest universities and each year over 300 Baptist young people from all over the United States are enrolled as students in this institution. J. Sherman Wallace, pastor of the First Church, and J. B. Gleason, university pastor, consider it a

privilege and opportunity to work with these young people and help them with their personal problems and hold them to the ideals and purposes of Jesus Christ.

A young people's cabinet heads up the work of the Baptist students who make the First Church their church home. This cabinet correlates the work of four Bible classes, two for young men and two for young women, the life service group, and the Christian Endeavor Society. It serves to prevent duplication of effort and it acts as a sort of supreme court of activities. The president for this year is J. Arlington Potts, a senior in the College of Electrical Engineering. Mr. Potts is an able executive, has the highest ideals, and is a splendid Christian. He is the fourth president since the cabinet was organized three years ago. F. W. Parker, Clarence Andree, Kathryn Mykel, all university students have been presidents. The president is elected by the young people at large. He is always chosen because of his outstanding leadership.

The work of the cabinet is divided into various departments. By the unit system calls are made on all the new Baptist students at the beginning of the school year. During the year a telephone list of all the young people is secured and in a systematic manner all are notified of various social and religious events. The Americanization chairman secures helpers in the work of teaching English to the Italians of Madison. The chairman of the choir assists the musical director in forming a young people's chorus choir, which sings at both morning and evening church services. The chairman of the devotional committee with her committee organizes the programs of the Christian Endeavor meetings. Most of the topics are original and the meetings are always inspiring and helpful. This committee is one of the hardest working committees of the cabinet. The foreign-student chairman tries to meet personally most of the foreign students and an endeavor is made to get a large number of our Baptist students personally interested in the youth from other nations. An attempt is also made to have the Baptist homes opened up and the boys are invited to Sunday dinners. Each year a banquet is given for these students and the bond of friendship is cemented between the American and foreign students, and Christian ideals are held up before them by inspiring addresses from our Christian young men. The finance chairman makes out a budget for all the organizations and pledges are taken instead of dues. This past year over \$700 was pledged and distributed to the New World Movement, other missionary channels, music, social service, and

other activities. The gospel team chairman makes out the program of the gospel teams in cooperation with the university pastor. The first gospel teams, composed of both men and women, ever sent out from the university were sent out two years ago. The teams made three-day trips to Verona, Delavan, West Allis, Darlington, and one-day trips to various other churches, during the past year. Two young women and three young men usually make up the team. All these young people are consecrated Christians and leaders upon the campus. "Gibby" Harold Gibson, varsity quarter-back, led the team at Delavan last year and as a result twelve young people made decisions for the Christian life. The publicity manager handles the advertising in the various papers and puts up attractive posters on the campus. The social chairman puts on the fall student reception, annual religious conference banquet, and correlates the social activities of all the groups. The cabinet cooperates with the Campus Religious Council of Wisconsin, an organization composed of all churches connected with the university, and the Y. M. C. A. and Y. W. C. A. Our chairman works with representatives of other churches to conduct the annual religious conference at the university. Last year Rev. Charles Gilkey of Chicago was the speaker at the conference. The life service group was composed of thirty young men and women. Students for the ministry, social service, and missionary field, made up the group. They meet once a month for discussion of Christian service at home and abroad.

The young men's Bible class, called the Mixers, is composed almost entirely of university students and is taught by the university pastor. The young women's Bible classes, called Senior Philathea and Junior Philathea are taught by Mrs. J. Sherman Wallace and Mrs. W. L. Roach. All these classes meet on Sunday morning with the Sunday school of the church.

The Christian Endeavor society has a membership of about 200. It meets from five to seven-thirty every Sunday evening for home hour, luncheon, and devotional service. The Christian Endeavor also handles hikes for all groups. During the year the young people go to a number of beautiful spots around Lake Mendota and Lake Monona, where real old-fashioned weenie-roasts are enjoyed. Last year thirty-one social events including hikes and socials were sponsored by the cabinet.

All Baptists Students who are sick during the year at the university infirmary are called upon and flowers are sent to them.

The cabinet meets the first Friday of

every month at the Baptist Student Headquarters. The wife of the university pastor serves a thirty-five cent supper and the cabinet enjoys a social and devotional, as well as business meeting. Written reports are received from each chairman each month and at the end of the year an election banquet is held and yearly reports given.

Just a word about the Baptist Student Headquarters. This home for the students was bought by the Francis Wayland Foundation of Wisconsin last year. From the opening day, Feb. 28, 1922, until June 26, 1922, 143 groups of students and young people used the house for their meetings. The total number of young people in these groups was 1420. In addition to these group meetings the house was in constant use by the Baptist students for reading, resting, consultation with the university pastor or his wife, and as a general meeting place for students. The house is composed of two flats. The upper floor is rented to a private family. On the lower floor is the university pastor's office, a large student headquarters room, and the apartments which are the home of the university pastor and his family.

Roumanian Baptist Convention

By V. W. JONES

Roumanian Baptists held their annual convention Sept. 1-5. Delegates from practically all the churches of America attended this convention at the Second Roumanian Baptist Church of Detroit. An excellent program had been prepared so that interesting subjects and problems were discussed systematically. This phase of work shows that the Roumanian Baptists of America are well organized and much interested in the advancement of the kingdom of God.

An interesting feature of this Assembly was the session of women's organizations. Each organization was represented in the convention, and reports were given, as to the success of their Christian work.

At different periods inspirational addresses were given by Dr. C. A. Brooks, of New York; Dr. C. H. Gleiss, president of the Baptist Union of Detroit; Rev. W. J. Appel, a missionary from Africa and Dr. F. L. Anderson, president of the Baptist International Seminary of East Orange, N. J.

The presence of a group of Roumanian Baptist students from different colleges and seminaries added much to the spirit and success of the convention.

Dr. W. A. Granger

Dr. Grose, though not a Colgate man, gave an excellent biography of my classmate. Our class, '74 Colgate, numbered twenty-two. Of these fifteen were Baptist ministers. Most of them have done faithful work in small fields. Three form a group by themselves. Dr. W. T. Henry was our intellectual leader. His one pastorate of over forty years and call to the presidency of Colgate justify our predictions. On the other hand Dr. G. R. Robins was the preacher to the poor as his twenty-five-year pastorate at Cincinnati proves. Dr. Granger had a larger circle of influence, yet none knew him but to love him. While the news of his passing brings a sense of sorrow, yet how fitting was the entire setting of the scene that Sabbath morning, as to place, time and those present. I was the youngest member of the class and am a layman,



LIFE SERVICE GROUP

yet I feel sure that every member of the class, while having different estimates of one another, would have the opinion

which I have given as to Dr. Granger. May God give us more such men!
—T. M. BLAKESLEE, Ames, Iowa.

Church News by States

Atlantic Coast

MAINE

DR. J. W. BROWN resigns the pastorate of the Princeton church, and accepts the call to the church in Cherryfield. His brief pastorate at Princeton has been marked by a considerable progress on the part of the church and he will begin his work with the important church at Cherryfield under favorable auspices.

THE FIRST OF THE state promotion conferences, arranged by the general board of promotion, was held in Waterville, Sept. 18-19, and if the old slogan be true, "as Maine goes, so goes the Union," then these conferences will mean great good to the denomination, and great increase to its missionary purpose. The attendance included leading pastors and laymen from every section of the State. The team consisted of Dr. Lerrigo, Mrs. Goodman, Dr. Fowler, and Dr. Hill. Uplifting

inspirational addresses were given, and the program was set forth so as to make it seem, not only possible, but reasonable, necessary, and imperative.

CUMBERLAND ASSOCIATION held a quarterly Meeting at Gray, Sept. 21. It might be called a promotional meeting. The basis of all Christian life, thought, work, hope and joy were strongly set forth in a sermon by Dr. Hudson. The program of the year in face of the world situation was presented by Director Whittemore, and the promotional committee of the association, Rev. J. B. Bryant, chairman, and Mrs. Geo. H. Ellis, secretary, made provision for carrying the missionary message to the smallest churches in the association. Dr. Lorimer, the moderator, gave a helpful exposition of the Letter to the Galatians, and Mr. Marriner, formerly of Hebron, gave an address on the Sunday school. Pastor-evangelist Evans, by sermons and address, turned the attention of the association to a vital theme.

LINCOLN ASSOCIATION held a quarterly Meeting at beautiful Port Clyde, Sept. 20. Pastor Howes included in his good work a royal welcome to the delegates, and his junior choir sang. Pastors Young, Griffith, Remick, and others participated in the service that will be of great value.

THE FIRST CHURCH, Sanford, observed the one hundred and fiftieth anniversary of its organization with appropriate services beginning Sunday, Sept. 17. The historical sermon was given by former pastor, Rev. E. S. Philbrook, of Randolph, Mass. Dr. I. B. Mower, executive secretary of the Main United Baptist Convention, offered the anniversary prayer and brought greetings from the state. In the evening another former pastor, Rev. H. L. Tilden, of Kennebunkport, spoke on the origin and mission of the church. The fellowship service on Thursday evening was an enjoyable occasion, the other churches of the town uniting. On the following Sunday Prof. F. L. Anderson, of Newton, spoke on "The Present Challenge," furnishing a vital and timely program for the church to follow in the next twenty-five years. In the evening Rev. George R. Stair, of Chicago, gave an inspiring message on "Getting a New Grip." The church was organized September 16, 1772. It has the distinction of being the oldest Baptist church in the state except the North Berwick Baptist church which is four years older. The first pastor was Rev. Pelatiah Tingley, born in Attleboro, Mass., and graduated from Yale College in 1761. He was afterward appointed delegate from Waterboro, Maine, to the famous convention held in Boston, January 10, 1788, for the purpose of ratifying the Federal Constitution. A long line of faithful men followed who laid foundations broad and deep for others to build upon. The present pastorate began in February, 1916. There has been a steady, wholesome growth and a deepening of interest. Financially and otherwise the church is in a prosperous condition. Missionary in spirit, it exceeded its apportionment in

the New World Movement and is in close touch with the work of the denomination at home and abroad. A beautiful spirit pervades the entire life of the church.

CONNECTICUT

THE NEW LONDON ASSOCIATION met with the First Church, Montville, Sept. 13-14. The entire work of the denomination was presented at the association. The annual sermon by Rev. D. A. Pitt on "The Gospel of Love and Power," and the missionary sermon by Rev. C. H. Howe, were most helpful messages. Miss Jennie Crawford, of West China, and Rev. A. S. Adams, of Swatow, China, brought messages from afar. Rev. Harry S. Myers, of the New York office, gave the address on "Stewardship."

THE ONE HUNDRED THIRTY-THIRD annual meeting of the Hartford Association was held with the Calvary Church, Torrington, Sept. 20. The usual routine of matters connected with the denominational program were presented. Rev. D. A. Pitt preached the annual sermon, Christian Americanization was presented by Miss Marion W. Lathrop, an address on "The American Negro" was made by Mrs. Mary E. Bloomer of the Home Mission Society. Rev. D. B. MacQueen spoke on "Pentecost and Property." A drama, entitled, "Internal Revenue" was presented by seven girls from the Winsted Baptist Church.

THE SUFFIELD SCHOOL, the only Baptist School in Connecticut, opened on Tuesday morning, Sept. 19, most auspiciously. The indications are that the entire capacity of the school will be taxed. Dr. Allen K. Foster, of the Education Society, was present at the first chapel service, and spent three days with the school. Dr. Foster, with his virile message, and his knowledge of the problems boys and girls have to face, is an ideal man for the business in which he is engaged.

DR. CORNELIUS WOELFKIN, of New York, conducted the Retreat at the Hartford Theological Seminary, Sept. 18-19, for the ministers of Connecticut. Those who heard him have returned to their task with a stronger faith and a deeper love for God and humanity.

THE CONNECTICUT CONVENTION will convene Oct. 16-18, with the First Church, New Britain. Connecticut is co-ordinating the program of the Setting-up-Conference with the program of the state convention. This arrangement necessitates an extra session Wednesday evening, Oct. 18.

VERMONT

ORDINATION: Champney, Lewis W.—At First Church, Wilmington, Sept. 22. Moderator, Rev. W. A. Davison, state secretary; clerk, Henry H. Allen, of Wilmington. Sermon by Rev. Clark T. Brownell, of Brattleboro; other parts by Rev. C. T. Bishop, West Brattleboro, John M. Maxwell, Bellows Falls, C. O. Dunham, East Dover and Mr. Sharpe of Brookline.

MASSACHUSETTS

REV. CHARLES D. PIPER has accepted a call to the Fifth Street Church, Lowell, and is expected to assume the position Nov. 1.

REV. J. C. WILSON closes his pastorate at Norwood, after serving there two years. This is a good field, plenty of people, a fine well-located meeting house, twelve miles from Boston. As an opportunity, it ought to tempt a strong man.

Want Ads

I can recommend leaders or helpers for evangelistic meetings. Parley E. Zartmann, Winona Lake, Ind.

Wanted: A teacher in the Bible Department in the Baptist Missionary Training School, Chicago. Must be college graduate with considerable specialized work in Bible. Only a woman need apply. Address, Mrs. Clara D. Pinkham, 2969 Vernon Ave., Chicago, Ill.

Wanted: By a young and active minister, a pastoral field offering opportunity for real work. The party in question has made good in one of Michigan's most difficult fields, and now seeks for a larger pastorate where opportunity for advancement is greater. References of highest caliber will be furnished on request. For further information regarding this man write to Rev. Earl Mann, Kinde, Mich.

For Sale: "The Chief," annual publication Bacone College. Contains history of school, Indian legends, and pictures. Price \$2.25. Address, Bacone College, Bacone, Okla.

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WINTHROP STREET CHURCH, Taunton, has secured a sturdy leader in Rev. J. Earle Edwards, who was formerly superintendent of promotion for the New Jersey Baptist Convention. This seems like a wise and promising combination; for the Taunton church has long been a solid and outstanding institution in that section, and Pastor Edwards comes with strength and experience to work the field and wield its force.

WE ARE ALREADY HEARING notes of preparation for the great convention next year of the B. Y. P. U. A. Boston will make it a notable convention, and will draw a record attendance.

THE OCTOBER MEETING of the Social Union announces something new—"Physicians Night," with Dr. Howard A. Kelly of John Hopkins University speaking on "The Physician and Religion." Our Doctor-President Wilcox makes an unexpected though a befitting stroke, and we expect many physicians and considerable general health in mind and spirit.

THE CHURCH AT GROTON is finishing with a student supply, and perhaps will now settle a pastor. Groton is a fine specimen of the old-fashioned New England village—solid, thrifty, and beautiful, with marks of age and substance in its old trees, its spacious homes and its fine schools. Hard work would lift up that old church where it belongs.

BY A SHIFT IN THE management of our Publication Society's bookstore in Boston, we have been welcoming Manager Adair who comes to us from the store of the society in Toronto. We had much enjoyed the genial administration of the former manager, W. A. Kinzie. It is an important center of Baptist interest and information and affords an opportunity for large helpfulness

NEW YORK

Cattaraugus Association

The eighty-seventh annual meeting of the Cattaraugus Association was held at the Farmersville Station Church, Sept. 19-20. The attendance was large and the delegates entered into the work of the association with enthusiasm. The addresses were inspiring and helpful. Dr. H. C. Lyman, representing Kenka College told of the progress of the Girls' College—a grade A college and so recognized by the state of New York. Dr. E. B. Richmond of the state convention told of the new organization and the great hope of the future. He desires a representative in this association. The annual sermon was preached by Dr. Houser, the new pastor of the Olean church.

Rev. J. M. Harris gave an address on Sunday-school work and Dr. Stanley McKay gave an account of a visit he made to a Sunday school of his boyhood days and the splendid work they were doing there. Tuesday evening was young people's night and was in charge of Mrs. Howard Craig of Olean. Dr. David A. Mac Murray of First Baptist Church, Ashbury Park, N. J., gave an address on "Signs of The Times." It was a spiritual message of power.

Professor Robins on Wednesday morning spoke on Christian education. He spoke also at the woman's hour, giving his experiences during a recent trip to Eastern countries. Mr. Mac George, of Salamanca, gave an address on the subject: "What Can Christ Do for You?" Rev. Charles Briggs, from the Sunday-school department, brought the new plans

of the denomination in regard to Sunday-school work and asked every school to enroll. Wednesday evening the evangelistic sermon for the benefit of the home church was given by Mr. Entwistle of Hinsdale.

The church letters were encouraging. They were optimistic and hopeful. Many have improved their property during the year. The Farmersville Station people know how to entertain.

Mississippi Valley

WISCONSIN

IN RESPONSE TO A CALL issued by the First Church of Omro, a council convened Sept. 19, for the purpose of ordaining the pastor, Samuel R. Dunlop. There were present twenty-three messengers representing ten churches. Rev. U. E. Gibson of Neenah was elected moderator and Rev. F. L. Holden of Antigo clerk. The ordination sermon was preached by Dr. LaGrand of the State Convention. Mr. Dunlop received his training at the Moody Bible Institute and has been in the ministry in Wisconsin about eight years.

THE BAPTIST TEMPLE, OSHKOSH, rededicated its building, Sept. 24 after extensive repairs that entailed an expenditure of over \$7,000. The building has been redecorated throughout, with new hardwood floors and new carpet. The pipe organ has been rebuilt. Large congregations joined in the reopening services. Rev.

Eugene G. Mintz and his people have reason to be proud of the results of their summer's work.

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ILLINOIS

THE REV. W. C. RUTHERFORD came to Waukegan five years ago as pastor of First Church, and the event was celebrated with a special service at the church, the first Sunday in September. During this time 316 members have been received.

REV. J. H. CARSTENS who recently closed his work as religious work director of the Y. M. C. A., Grand Rapids, Mich., has been secured as acting pastor of the Austin church, Chicago. Dr. Judson B. Thomas who served the church for several years is the acting pastor of the Englewood church in the same city.

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Necessity of Christ, John McDowell;
Pharisee and Publican, Floyd W. Tomkins;
For Love's Sake (Philemon), and
Historical Background of Certain Psalms, and
The Soul of St. Paul, Frederic C. Spurr;
Fishing, Len G. Broughton;
Paul's Idea of Preaching, W. B. McLeod;
For Christ in Papua, Charles W. Abel;
False Limits, J. Stuart Holden;
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THE NEW JUDSON CHURCH located at Berkshire (Potomac) St. and Austin Bvd., Oak Park, Rev. J. C. Dent, pastor, will be formally recognized Thursday evening, Oct. 12 by the Chicago Association. The occasion is one of public interest and an interesting program has been prepared with prominent speakers, among whom are Mr. Edwin Phelps, moderator Chicago Association; Rev. S. Nelson, Rev. Carl D. Case, Rev. J. B. Thomas, and Rev. Benjamin Otto, superintendent of the Baptist Executive Council of Chicago.

FIRST CHURCH OF WHITE HALL, Rev. L. E. Ellison, pastor, is a growing organization. During remodeling of our building all Sunday services are held in the Princess Theatre building, except elementary Sunday school which meets in the high-school gymnasium. We have the largest Sunday-school and church attendance in the city, but we will not be satisfied till we can reach many more. The brick work is already started on the walls of the new addition to the church building.

THE ANNUAL MEETING OF THE BAPTIST Old People's Home will be held at the home, Maywood, Tuesday, Oct. 10, 1922, at 8:00 o'clock P. M. Dinner will be served in the dining room at 7 o'clock sharp, at 75 cents per plate.

OHIO

Golden Anniversary of Linden Avenue

On Sunday morning, Sept. 17, the auditorium of the Linden Ave. Church, Dayton was filled to its capacity with members and friends, who came to celebrate the fiftieth anniversary of the organization of this body, the first of a series of six services. Of the fifty-seven constituent members, there remain upon the church roll, the names of six, all of whom were able to be present: Mr. and Mrs. James H. Stevens, Mrs. Nancy A. Kiefaber, Mrs. Ella Weldy, Mr. Frank T. Huffman, and Mr. Torrence Huffman. In the evening, the anniversary sermon was delivered by Dr. E. W. Lounsbury of Aurora, Ill., pastor from 1883 to 1895, with a record of having held the pastorate longest of the nine men who have been here. Historical night was on Monday. The Bible school and the B. Y. P. U. were given special recognition on Tuesday evening, when there was a roll call of past superintendents. The church was formally organized on Sept. 20, 1872, and so Wednesday was the time of the final celebration. In the afternoon, the women gave an unusual program. The address of the afternoon was made by Mrs. Lounsbury, whose life meant so much to the women of church while she dwelt among them. The guests of special honor were Mrs. Kiefaber and James Stevens. Supper was served and then the evening was spent most happily in listening to the stories told by Dr. Lounsbury and the greetings brought by pastors representing the Baptists, other churches of the city.

This has been for Linden Avenue Church, a jubilee—a time of rejoicing. The past is rich in accomplishment. But no thinking person could go through these services without feeling the challenge to the present membership. For three years the church has been under the faithful ministry of Brother George W. Johnson, who has given the Gospel no uncertain sound, nor has he spared himself in his task. Linden Avenue grew out of the old family church into the neighborhood of community meeting place, but again it has changed to the

city church with widely scattered membership. Its problems of today are not those of fifty years ago.

NEBRASKA

THE CHURCH at OXFORD has called to its pastorate Rev. F. C. Barrett of Kearney. Mr. Barrett has accepted the call and is already on the field.

Omaha Association

THE FIFTY-SIXTH annual meeting of the Omaha Baptist Association closed on Tuesday, Sept. 19. Rev. Fred Young of Fremont was elected moderator and Rev. Charles F. Holler of Omaha, clerk.

Resolutions protesting against race track gambling in connection with Ak-Sar-Ben races; expressing alarm at increasing Sabbath desecration; urging Baptists to vote only for "dry" candidates in the coming election; reaffirming loyalty to the Scriptures and Old and New Testaments as the Word of God; and recommending that differences between capital and labor be adjusted according to the principles of Jesus and the Golden Rule, were passed.

Reports indicated 382 new members in the last year, bringing the total to 4,192. Money raised in Baptist churches in the district, including Omaha, Fremont, Blair, Tekamah, Hermon and Silver Creek, totaled \$27,717.85. Next year's meeting will be held in Herman.

Mrs. A. L. Bain of Valley, Neb., who spent 20 years as a pioneer missionary in Muaimvika was the principal speaker at the women's sessions.

KANSAS

THE STATE CONVENTION will hold its seventy-second annual meeting in Hays, Oct. 10-12. An unusually good program is announced and a fine attendance is anticipated. The report on state missions will show the largest year in the history of the convention.

JAMES FISHER, GRADUATE of Ottawa University and of Rochester Theological Seminary, has entered upon his labors as pastor of the Wellington Church. This is one of the prosperous cities and the people have recently built a beautiful and commodious church home.

OTTAWA UNIVERSITY opened the school year with an increase of 10 per cent in attendance over that of the previous year. President S. E. Price believes the outlook for the school was never brighter than now. The faculty is strengthened and a spirit of unity and earnest purpose prevails.

MINNESOTA

THE STATE CONVENTION at Owatonna begins Monday evening, Oct. 9, closing Thursday afternoon.

RECEIPTS FOR BENEVOLENCES are \$1,000 in excess of last month.

STEWARDSHIP CONFERENCES are going on this week in St. Paul, Minneapolis, and Duluth.

THE WOODLAND PARK CHURCH, St. Paul, has started the fall campaign with a full program. The Bible school has doubled the past three years, with two young people's classes numbering 175 and several large classes in the teen age, besides the Boy and Girl Scouts. Not only has the capacity of the church building been taxed, but the time and energy of the pastor, teachers and leaders. To assist along the entire line, the church has secured the services of Mr. Richard Holland, now
(Continued on page 1130)

The Swatow Typhoon
(Continued from page 1114)

without less is one of the miracles of divine Providence. How many of the Christians lost their lives it is too soon to say. My principal evangelist was killed in his home by falling walls and his whole family went with him. The chapel in that place is down and in a nearly place the preacher escaped with part of his family when the chapel fell. The headmaster of the school here at Chaoyang, upon whom I had depended so much in the past and whom I had expected to put in charge during my furlough, has his home in the same village as the aforementioned evangelist. His home is an entire wreck and with it went seven out of the family of eleven. The headmaster and one son were here at Chaoyang, his brother was at Swatow and one child was rescued from the ruins. All the rest are gone. When he got the news of course he was entirely crushed by the blow. I am hoping he will recover and still be able to take charge of the field but this is all in the future. So you will see that of all places, Chaoyang is hit the hardest. The loss of property and life in many cases was caused by the junks being driven into the villages against buildings. Three heavy junks are responsible for the loss of our chapel here. If one of these had struck a dwelling house it would have been crushed.

"As to the future, we are already arranging to open the school at the regular time. We shall cover that part of the building for which we have the materials and will put up mat sheds sufficient to accommodate the rest of the pupils. Owing to the loss of boats, it is impossible to get sufficient building material, lime and tiles, to put our buildings in shape. We will have to build simply as these things become available. Prices of building materials have doubled and in some cases quadrupled. We had just begun the foundations for the new hospital building here. With the cost of building materials so high, it will be impossible to go ahead with it at the present time."

To Increase Attendance
(Continued from page 1119)

costs. If an officer or departmental head is needed, get one. If the school does not have a monthly workers' conference, start one.

4. Put in a good system of records. Keep accurate records. Have an educational system of records so as to grade a scholar on something besides attendance. Here is a sample of an excellent educational record card for juniors and intermediates. At the end of the quarter send to the parents a report card covering these points:

Department	Class
Name	
Date	
Present	.....10
On time	.....10
Bible	.....10
Offering	.....10
Lesson studied	.....15
Hand work	.....10
Top record	.....10
Church attendance	25
Total	.....

Follow up all absentees. Never let a scholar be absent a Sunday without some form of adequate follow-up. Each teacher should look up the absentees in his or her class or arrange for some one to do

5. Put in New Classes or Departments. If the school has no cradle-roll start one. A large cradle-roll means a large beginners department. If the beginners and primary are meeting together, put them in separate departments in separate rooms. If the juniors have been meeting with the main school, put them in a room by themselves with their own superintendent. If there is no class for young men, young married people, men or adults, start one.

6. Set a numerical goal. Make it big enough to challenge the people and set them to work but not so high that it cannot be reached. Keep this goal before the school. Secure cooperation from all the teachers, officers and department heads. Create a happy, joyous, expectant spirit. Arouse interest and a desire to attain. But, above all, secure the cooperation of the scholars in securing new members.

Good trained teachers will hold the new scholars and win them to Christ and his way of living.

Any school can increase its attendance if it wants to. Does your school want to? "A diamond in the rough"

Is a diamond sure enough. For before it ever sparkled It was made of diamond stuff.

"Of course someone must find it. Or it never will be found; And then someone must grind it. Or it never will be ground."

"But when 'tis found, and when 'tis ground, And when 'tis burnished bright; That diamond's everlasting Just flashing out its light!"

Obituary
AN APPRECIATION

August 8, 1922, at Belpre, Kan., Rev. Samuel Judson Ruff passed joyfully to his reward at the age of more than score years and ten. Converted at the age of twelve he early felt called to the gospel ministry and entered Central College at Pella, Iowa, following this with theological studies in Chicago. His health broke down and he went to Kansas in 1873, where he gradually improved until he was able to become active in Christian work. He was ordained at Beloit, Kansas in 1875 and has been active in every good word and work throughout the rest of his life. He was married in 1874 to Mary J. Rairden and she and three sons survive him.

He was one of the most conscientious and devoted Christians. His life was an open book. His faith was simple and his zeal for Christ and his church never flagged. During his long and arduous life, as during his whole life, his ambition was to see his Lord honored and his kingdom advanced. Last year when our benevolent interests seemed to close so heavily on us and his wife made a journey of a good farm worth \$5,000 to be out in that trying time.

His funeral services were held in the Belpre Baptist Church which he and his wife were instrumental in founding, by Rev. G. B. Haggard of Kansas City, a former pastor. Mr. Ruff had selected for the text of his memorial sermon the words of Paul, "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God". All the world is poorer, but heaven is richer by his "home going."

N. B. RAIRDEN

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American Baptist Foreign Mission Society: New York. Rev. P. H. G. Leirigo, M. D., Home Secretary, 276 Fifth Ave., New York City.
The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 93 East 70th St., New York City.
The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.
Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.
Woman's American Baptist Home Mission Society: Illinois. Mrs. Mary E. Roemer, Treasurer, 276 Fifth Ave., New York City.
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(Continued from page 1128)
 president of the young people's work of the state. At present, he is a student at Bethel Academy and will be director of the young people's activities in the Woodland Park Church. Last year the church enjoyed the large Central High-School gymnasium one night in the week. The same privilege is contemplated this year.

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Wednesday night is church night when the members gather at the church for supper at six o'clock, after which there is the period of Bible study and missionary program, followed by committee meetings. During the past two years the church has increased in membership over one-third. Growth in Biblical knowledge and spiritual realities is the present emphasis.

REV. W. E. WOODBURY, PASTOR of Trinity Church, Minneapolis, has been preaching at the Bohemian Mission, New Prague, once a month for some time. As this is the only English evangelical service in the town, the citizens appreciate his coming.

REV. J. A. CARLSON, of the Swedish Bethel Church, Duluth, has accepted a call to Oakland, Neb. Congratulations to Nebraska.

THE CONGREGATION AT BLUE EARTH is worshipping in the opera house while the church is being redecorated. The attendance at service is said to be the largest in the history of the church. The pastor gives week-day religious instruction in connection with the city schools.

REV. AUGUST BROHOLM, of Storden, has accepted a call to become general missionary in Denmark, and expects to leave his present field as soon as a new pastor is secured.

HARVEY PETERSON, a member of the Clarks Grove Church and now pastor in Michigan, was recently ordained at Clarks Grove. Pastor A. A. Warren was moderator, and A. J. Hoag, clerk.

EVANGELIST MEYERS BEGAN special meetings at Westbrook on Sept. 24.

PASTOR MARSTON at Laporte conducted well-attended and successful open air meetings during the summer months.

MINNESOTA FEELS HONORED in having Rev. Eric Carlson, pastor of the First Swedish Church of Minneapolis, elected president of the Swedish Baptist General Conference of America.

Rocky Mountain States

COLORADO

THE FIFTY-SEVENTH ANNUAL MEETING of the Rocky Mountain Baptist Association was held Sept. 21, in First Church, Denver, with Rev. L. B. Crosby, moderator and Rev. H. W. Wilson, clerk and treasurer.

A NOTABLE OCCASION was the reception in honor of Dr. A. H. C. Morse, on the evening of Sept. 21, in First Church, Denver, commemorating the tenth anniversary of his coming to this church. Addresses were given by Governor Shoup, Mayor Bailey and others who voiced their appreciation of the man and his work. Dr. Morse is one of Denver's ablest preachers. The decade since the date of his settlement as pastor has been a constructive period. The membership of First Church ten years ago was 931; the present membership is 2,039. The average attendance in Sunday school in 1912 was 254; this year it has been 412. The total sum raised in 1912 was \$15,273; this year, \$50,000. Sums for missions and other benevolences in 1912, amounted to

(Continued on page 1132)

Our Book Shelf

New Tasks for Old Churches, by Roger Babson. New York: Fleming H. Revell Co. \$1.00.

A book that all laymen of the Church should read. It is full of interesting facts concerning the present industrial situation and the churches' relationship to this situation. The author is courageous in his suggestion concerning education and church organization. After suggesting many tasks for the church to do, if it is to survive, he finally says that the great task of the church is to convert men and women to acknowledge God and their dependence upon him and to think of others.

The Children's Bible, translated and arranged by Henry A. Sherman and Charles Foster Kent. New York: Charles Scribner's Sons. \$3.50.

This book is written in the text of the Bible but in the language of a child, so that it may be read to younger children and by older. It consists of many selections, from both the Old and the New Testaments, made as a result of more than twenty-five years' observance and study. Stories from the Bible are put out in many volumes by many publishers, but this book in no way conforms to the ordinary type of books of Bible stories. It consists of more than 300 pages, 9x7 inches, is printed in the large, easy-to-read type that delights children, and its illustrations are literally works of art. There are fourteen full-page illustrations in full color by W. L. Taylor and Herbert Moore, and sixteen full-page illustrations in duotone. The child who is made the possessor of this book is fortunate, for not only will he spend countless happy hours over it, but his child life and, consequently, his entire future life, will be enriched by it.

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November 26th, 1922 (or either adjacent Sunday)

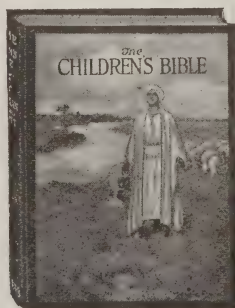
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OUR MUSIC CORNER

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NEWS FROM BURMA

Some weeks ago a most interesting letter came to this department from Doctor Nichols at the Sgaw Karen High School in Bassein in faraway Burma. The precise occasion for the letter was a request for aid in securing appropriate choral music. Of more general interest was the information about the work of the school in a musical way which was hinted at modestly in the letter itself. In this distant school has been built up an institute of over 1,000 pupils, on a self-supporting basis, offering a course of study which will stand comparison with any of our American schools and a school spirit which would rank with any of them! As usual I took more particular interest in the musical details given—and they were surprising in the scope and achievements shown. We have Mendelssohn's oratorio of "Elijah" given in its entirety; a school orchestra playing a good class of music in fine style, an enthusiastic chorus eager for the better things in music—this is proved by the type of choral music asked for; and, last, but not least, a lover of music and an efficient organizer at the head, Doctor Nichols.

Enclosed in the letter was a printed program of a reception tendered some months ago to the members of the Burma Reforms Committee. After an eloquent opening speech by Dr. Nichols, a musical program was given, consisting of piano pieces, songs, violin solos and choral music, all of a surprisingly good grade and variety. At the conclusion of this hastily grouped program came the introduction of the president of the Indian Legislative Assembly, the Hon. Mr. A. F. Whyte, and his address. I shall quote verbatim from the little program-booklet for parts of this:

"Dr. San C. Po, M. D., M. L. C., then formally introduced Mr. Whyte who, addressing the gathering, said that he wished to give thanks on behalf of the Burma Reforms Committee to those who had organized that beautiful welcome for them that night—a welcome which had been very different from that organized by some other persons in Burma! He assured them all the members of the Reforms Committee appreciated very highly both the thought which had prompted the Karens to organize such a welcome for them, and the remarkable musical talent which had been displayed that evening. The thought had come into his mind, as he was listening to the various items on the program, that he hoped there was some among them who would not be satisfied with merely the beauties of music, but who would so master the technique that they might some day be able to carry the Karen message to the western part of the civilized world, and show that the debt was not all one way.

"The debt of the Karen community to the American Baptist Mission was, as they were all aware, not a debt which was easy to measure. It was a fortunate day indeed, when the East India Company refused Dr. Judson leave to land in what was now the Indian Empire, and he came here, planting the seed which had grown into the great tree of the American Baptist Mission, whose branches had reached out into every part of the country. He doubted

if there was any single agency for the betterment of human welfare in any part of the world that had achieved greater results; and he wished, if he might,—speaking simply as a citizen of the British Empire to the citizen of a friendly and generous power,—to convey his grateful thanks to Dr. Nichols and his compatriots for the sterling work they had accomplished for the people of Burma, and particularly for the Karens.

"It was, as he had mentioned before, a happy moment when the East India Company had refused Dr. Judson leave a hundred years before, to set foot in India and the work that had been accomplished because of that throughout the province in Burma was a work—if he might say so—which was only now beginning, splendid as had been the achievements already brought about. One thing he would like to say,—he did not think any citizen of the British Empire, listening to Dr. Nichols' opening words, could have failed to be touched by the tribute paid to the sincerity of his majesty's government in the attempt to marshal all people under the sway of the British Crown along the road of political freedom. It was no small thing for an American citizen,—perhaps that citizen, of all in any part of the world, who was best able to judge what was British political liberty and what was its mission, a person who could judge political liberty from his own history,—for an American citizen to come forward and speak of the sincerity of the mission of the British government was a thing which any citizen of the British Empire should be proud of. On that ground also he wished to thank him very heartily indeed for his words."

MUSIC REVIEW

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Above we make record of a series of splendid pieces for violincello and piano (or organ). The repertoire of such combinations, of mood and style appropriate to use in church, is not a very wide one. Therefore such material as we list above is that much the more welcome. The occasional change from an organ prelude or offertory to one involving the use of a solo instrument is often a wise move in the added interest gained for the service. The only trouble is that the repertoire of pieces suitable for such a purpose is not marked by plenty! So much of otherwise attractive material is fitted with piano parts that are so much in the piano idiom that they will not effectively transcribe for organ; or else the mood of the piece is not such as adds to the reverence of divine worship. All of the above named selections will be found of practical value,

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The Bible Baptist Union of America

(Continued from page 1110)

declared: "There is an impression abroad that premillennialism is accepted by the fundamentalists as definite truth. This is not true." The "Doctrinal Basis" of the "Baptist Bible Union of America" includes "His glorious second advent-premillennial personal and visible," as one of the "essential and clearly revealed doctrines" the hearty avowal of which is prerequisite to membership in the Union.

The new movement is also confined exclusively to Baptist churches, and includes in its "Doctrinal Basis" as a fundamental and vital truth "The baptism of believers by immersion." This feature of the movement is of interest in the light of the facts set forth in the article on the opposite page, and in view also of the fact that one of the most eminent advocates of the Los Angeles fundamentalist interdenominational program which Dr. Scarborough reviews, is also one of the most eminent among the signers of the "Call and Manifesto" of the "Baptist Bible Union of America," namely Dr. J. Frank Norris of Texas.

In connection with this response of ours to the request from the committee to give publicity to their "Call and Manifesto," it will be of interest to call attention to the fact that among the signers to the "Call" are three English Baptist brethren: "W. J. Ervine, Esq., London, president; James Mountain, D. D. London, secretary; John Thomas, M. A., London, vice-president; representing the Baptist Bible Union of England."

Although the "Call and Manifesto" reveals no special reason for the inclusion of these three English brethren in a call for the formation of "The Baptist Bible Union of America," we are able to supply from other trustworthy sources information which will account for their manifest interest in the new American movement. Last winter the *Western Recorder* published an article from Dr. A. C. Dixon of Baltimore, distinguished as the successor of Dwight L. Moody in America and of Charles Haddon Spurgeon in England. The article, which was entitled "Some English Baptists and Modernism," was reprinted in *Christian Fundamentals* edited by Dr. W. B. Riley (Jan-Mar., 1922, page 40).

Dr. Dixon evaluated, with a marked degree of moderation in encomiums, a number of eminent English Baptists; and then turned to another group whom he pronounced more trustworthy. Among these latter he named Dr. James Mountain, whom he described as standing "like a mass of granite against all winds and waves of apostasy," and as having been the organizer of "The Baptist Bible Union." Dr. Dixon went on to say: "This 'Baptist Bible Union,' in which are some of the rising young pastors, is what the Baptist fundamentalists in America, North and South, ought to support in every possible way. Its three-fold purpose is: (1) To 'Contend earnestly for the Faith which was once for all delivered unto the saints.' (2) 'To promote a deeper fellowship and a close cooperation amongst evangelical, biblical Christians of all denominations.' (3) 'To oppose the federation of the free churches, and any kind of organic reunion, upon a basis which would involve the sacrifice of principle, or would discredit the Bible and the Christ of the Bible.'" It is evident from this statement and counsel of Dr. Dixon, that the "Baptist

Bible Union of America" is the American branch of the "Baptist Bible Union" organized by Dr. Mountain in England. The similarity of text in the statement of "Aims" extends even to the repetition of the peculiar English spelling in the American version. Doubtless the committee would readily grant that the relationship indicated accounts for the inclusion of the three English names among the signatures to the "Call and Manifesto."

The committee requests us to announce that "copies of the 'Manifesto' will be furnished by our secretary to those who make application for same." The address has been given above.

Church News

(Continued from page 1130)

\$3,100; in the present year, \$21,000. Dr. Morse has baptised 750, eighty-five of them being members of the Mexican Mission.

Pacific Coast

NORTHERN CALIFORNIA

LAKE CHURCH, Salinas. This community has had the good fortune to have a

ten days' revival service conducted by Evangelist H. O. Anderson of Berkeley, Sept. 3-13. Brother Anderson had just returned from the East where for some months he had been holding meetings continuously, the last two at Albert Lea, Minn., and Council Bluffs, Iowa. This is a country community where the church was disbanded some years ago, the members going to the Watsonville Church ten miles away. Upon request, Homer Newberry began ministering to the people eighteen months ago with a young people's society which has been well attended. The coming of Brother Anderson awakened a new impulse. Several publicly confessed Christ and believers were greatly strengthened and a blessed spirit of unity has resulted.

John Henry Bremer, organist of the Richmond Hill Baptist Church of New York, is now in charge of the organ and octavo department of the G. Schirmer, Inc., order department, and all orders receive his personal expert attention. This fact is of interest not only to Mr. Bremer's many friends, acquired during a connection of forty years with the house of Schirmer, but to others also who will be benefited through having the help of a trained organist in their selection of new music.

The Meaning of Stewardship

Stewardship is no passing fad nor temporary expedient nor unusual method. It is based on deep spiritual principles, takes into account the strongest instincts of human nature and has the Bible as its authority.

When we gave ourselves to Christ we made a complete surrender. Stewardship aims to make this complete surrender practical and carry it into every sphere of life.

We gave ourselves and all that we had and hoped to be to the Saviour. We are not our own. We are His. Our time is His. Our strength is His. Our Ability is His. Our money is His. Our children are His. **This is the meaning of stewardship.**

This is our remedy to strengthen the church that has become weak; to make stronger a church that is already strong; to revive enthusiasm in a church that has lost its spiritual passion. Nothing will so help to build up a church or more greatly redound to the glory of Christ in all the world! Hundreds of pastors who have sincerely tried this plan of stewardship would testify that this is true.

The month of October has been suggested for the promotion of a stewardship program in every local Baptist church. Copies of literature and all material needed will be furnished on application to any State Convention office.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

276 Fifth Avenue

New York City

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Volume III

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The Baptist

Published Every Week by the Northern Baptist Convention



Fotograms, N. Y.

THE above group of prominent Baptist ministers called upon President Harding, Monday, October 2, giving him a protest passed by the Northern Baptist Convention held in Indianapolis, which urged the President to take action against the massacre of Christians by the Turks.

Left to right: J. Foster Wilcox, New York City; Frederick E. Taylor, Indianapolis; Frank M. Goodchild, New York City; Samuel Z. Batten, Philadelphia. Rear row: William S. Abernethy, pastor of the Baptist Calvary Church, the President's church; John M. Moore of Brooklyn, N. Y. and Carter Helm Jones of Philadelphia.

Fresh from the Field

Rev. R. A. Kenyon of the Temple Church, Minneapolis, has resigned. We have not learned his plans for the future.

Rev. J. L. Meads, for the past ten years pastor of the First Church, Benton, Ill., has moved to Chicago and will again engage in evangelistic work. He may be addressed at 849 Lill Ave.

As announced in "The Baptist" recently, the First Church of Marietta, Ohio, extended a unanimous call to Rev. U. S. Davis, pastor of the First Church, South Bend, Ind. The members of the South Bend church made such vigorous protest, that Dr. Davis has decided to remain in South Bend, where he begins his fifth year of service.

Fleming H. Revell, of New York, head of the religious publishing house bearing his name, with his wife celebrated their golden wedding anniversary Sept. 12 at their summer home, Riverdale-on-the-Hudson. The late Mrs. Dwight L. Moody was a sister of Mrs. Revell, and her children, Will Moody, Rev. Paul Moody and Mrs. A. P. Fitt, were present.

The First Church of Bradford, Pa., called a council of the churches of the Oil Creek Association at Bradford recently to consider the propriety of setting apart to the work of the gospel ministry Miss Laverne Minniss. Rev. S. J. Arthur was moderator and Rev. D. L. Woods, clerk, Miss Minniss was a former missionary of the W. A. B. F. M. Society.

Rev. J. G. Little, pastor of the church at Carlinville, Ill., was so successful as director of the tuberculosis health campaign in Macoupin county last year that the state board requested him to become director of twenty-five counties this year. Mr. Little after consideration decided not to accept the directorship on account of the interference with his work as pastor.

The Fiftieth Anniversary of the first formal meeting of the eminent American scholars who constituted the American revision committee and whose persistent labors during the ensuing thirty years resulted in the issuance of the American Standard Bible, was celebrated Oct. 4. It will be recalled that Dr. Philip Schaff was the head of the revision committee.

Dr. Carter Helm Jones is preaching a series of Sunday evening sermons at the First Church, Philadelphia, growing out of his experiences in Europe. The general title is "Impressions of a Little Journey in Changing Europe." He will speak on "England and Her Mighty Memories," "France Rising from her Ruins," "Czechoslovakia—the Epic Poem of Providence," "Preaching in the Romantic Republic" and the "Evangel in the Land of Hus."

A new national movement, the American Bond, having as its aim a campaign for a deeper and more genuine Americanism was formally opened at Norwich, Conn., October 1. The new organization is intended to foster in the heart of both the native-born and foreign-born in this country the highest and noblest traditional American ideals. Rev. Howard H. Russell, founder of the Anti-Saloon League has associated with himself in this enterprise Rev. Louis Albert Banks, Rev. Robert P. Carson, Rev. Henry M. Faulconer and Rev. Geo. E. Burlingame.

Dr. Donald B. MacQueen, pastor of the First Church, Bridgeport, Conn., has been called to the pastorate of the First Church, Rochester, N. Y. Before going to Bridgeport, Dr. MacQueen was pastor for nine years at Batavia, N. Y.

Rev. Jesse S. Boyden for sixty-three years a Baptist minister well known throughout the state died at his home in Kalamazoo at an advanced age. Dr. H. L. Stefson and Dr. E. L. Powell spoke at a memorial service.

A resolution for the removal of the Meadville Theological School from Mead-

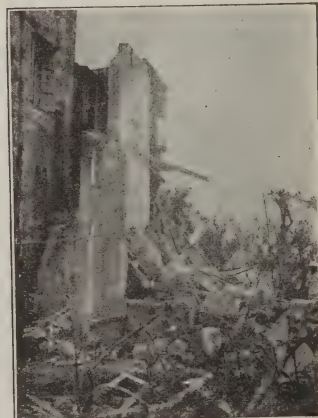
ville, Pa., to some university city was adopted at the annual meeting of the trustees. The matter has been under consideration for about ten years. There is a possibility of the school being located in Chicago.

The daily press reports that the old Third Church of Christ, Scientist, in 125th Street near Fifth Avenue, New York, has been sold and it is said will be used as a Baptist church. The purchase price is given as \$185,000. We have received no information as to the identity of the church making the purchase.

"THE TERROR BY NIGHT"

Only one night of raging madness—months will be required to repair damage.

Mission churches flooded; school buildings unroofed; walls of missionary homes collapsed; ceilings crashed through floors into cellars; porches blown into kindling wood; chimneys masses of flying bricks; furniture and clothing destroyed.



Will you help repair a ceiling; clear wreckage from a cellar; replace a door; buy new furniture; rebuild a porch? At least \$50,000 will be needed to repair the damage done by the Swatow typhoon. Big checks—little checks—all will help.

Send your gift now to your State Promotion Director, or to

American Baptist Foreign Mission Society

George B. Huntington, Treasurer

276 Fifth Avenue, New York City

or to

Woman's American Baptist Foreign Mission Society

Miss Alice M. Hudson, Treasurer

276 Fifth Avenue, New York City

Designate all gifts "Swatow Typhoon." Gifts are over and above regular contributions to the New World Movement, for this disaster could not possibly have been anticipated and no provision was made in the expenditures for the year.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

We like the word "household." In preparing material for THE BAPTIST each week, we keep in mind the family. Brethren, please note this layman finds some devotional material in THE BAPTIST.

Shall We Desert the Armenians?

By SAMUEL Z. BATTEN

THE plight of the Armenians in Asia must appeal to every right thinking person. During the past decades these people have suffered unspeakable wrongs at the hands of the Turks. During the world war they were massacred by wholesale; and probably two millions have perished. In addition, thousands of Armenian women have been buried for life in Turkish harems; while thousands of girls have suffered untold horrors at the hands of Turkish soldiers.

Recent events in Asia Minor are full of evil omen for the Christian peoples of that section. From all accounts coming to us, many thousands have already been slaughtered, and at any moment another slaughter may begin that shall surpass in horrors, if that were possible, anything that has occurred. One item records the kidnapping of 1,300 Christian girls, students of the American College Institute at Smyrna. This is only one incident in a long chapter of horrors.

It is easy for us to lay the blame for all this upon the Great Powers that have been directly concerned in Asia. It is easy also to lay much of the blame upon Great Britain, and Britain is most blameworthy. The jealousies and greed of these powers have kept the Turkish government alive for the past century. Four times at least during that time Turkey was threatened; three times Britain intervened and upheld the Turk. This time it was the ambition and schemes of France, Britain, Italy and Greece that gave the Turks a breathing spell and enabled them to come back. Behind the shifting diplomacy of these Powers lie the schemes of bankers who hold Turkish bonds, the greed of concession hunters who want to exploit the resources of Asia, and the imperialistic ambitions of Western powers. European diplomacy in relation to the Near East is without a trace of morality or a tinge of idealism. Professor Gilbert Murray recently characterized European diplomacy of the past decades as "an outlaw's market."

But if we stopped here, as it would be easy to do, we should stop short of the whole truth. The United States must bear a large share of responsibility for this situation. In the decades we have recognized our obligations to the world and have protested against the atrocities of the Turks. Then during the World War we realized as never before, that we were a part of the world and owed some obligations to humanity. We entered the war to make the world safe for democracy. We fought that subject peoples might be free. We were all inspired by the hope of a better world after the war.

Then came the Peace Conference. Many problems confronted the diplomats there, and chief of these was the future of Armenia. For generations America has shown an interest in the Armenians; again and again we have made large relief contributions. On the other hand we were in a position to exercise a friendly watch-care over the Armenians. The Turks had confidence in our fairness and would have respected our authority. We were free from selfish ambitions in the Near East and could have rendered an unselfish help.

The mandate for Armenia was offered to us. We were given an opportunity to

heal this open sore of the world. What followed? We all remember only too well the pitiful story. The question of Armenia, along with many others, was made a mere political issue. The people were misled by the politicians and did not see the questions at stake. At any rate we refused to protect the Armenians; we tried to wash our hands of all responsibility for world affairs. For the past three years we have been at work discrediting everything we did during the World War. We have said that America is for America and humanity is nothing to us. We have played the part of the priest and Levite and have passed by on the other side. We have allowed humanity to be crucified by the politicians.

Again and again our government has been urged to use its good offices in ensuring the safety of the Christian peoples in Turkish lands. The Northern Baptist Convention at its recent meeting, adopted strong resolutions asking our government to protest against the murder of Armenians and urging us to "adopt measures to secure united action on the part of the United States and European governments looking to the deliverance and security of imperiled Christian peoples in the Near East. The Federal Council of the Churches of Christ held a recent mass meeting in New York City and adopted resolutions entreating "the United States government, the allies, the league of nations, and especially France, that measures be taken at once to prevent future atrocities and afford adequate guaranty and protection to the minority populations left under the rule of the Turk."

Our course is clear. We must make the people of our land realize their world wide obligations. We are a part of humanity and must bear our share of the world's sorrow.

To do our part we should write at once to the president, to the secretary of state and to our state senators. We should ask churches and all bodies to adopt resolutions along this line and send them to the president.

We may well hear and heed this word from the Scriptures:

"Deliver them that are carried away unto death,

And those that are ready to be slain forbear thou not to deliver.

Shepherding Our Thoughts

Our thoughts are sheep and we are their shepherds. Armed with rod and staff, we must lead our mystic thought-flocks up into the green pastures of nourishing reality. Threading the higher ranges of being, we shall constantly hear the still waters of peace murmuring all around us. When some wolf of untruth, some roaring lion of impurity springs out of the hidden lair, He who shepherds our changes—that Great Shepherd of the sheep—shall lend us strength to smite our enemy down, as we guard our white and precious fold from polluting taint.

Where is there a lovelier, finer vision than that of the fair company of mental good shepherds, who have led their flocks of thoughts forth to graze upon the shining pasturelands of truth, and to feed upon the gleaming hilltops, of the spiritual?

—DR. FREDERICK F. SHANNON.

If thou sayest, Behold we knew not this; Doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his work? (Prov. 24:11-12.)

Instead of a Church Centennial

Sept. 21 occurred the one hundredth anniversary of the organization of the First Baptist Church of Indianapolis. Very naturally the church expected to have a celebration worthy of such an anniversary and nearly a year ago a centennial committee was appointed to arrange a program. When the program was outlined it was found that to celebrate in a manner worthy of the church it would cost a great deal of money.

The past year had been one of financial depression and the church's quota of the New World Movement fund had not been reached. So the question arose: Have we any right to spend thousands of dollars upon ourselves in a celebration that will last a week and then possibly end with only a fragrant memory that we tried to honor the men and women of the past?

The consensus of opinion was that the First Church of Indianapolis with its splendid history could not afford to pass by such an event without doing something big to honor the heroic, unselfish men and women who built their lives in the work of the church in the earlier years of its history, and, at the same time, endeavor to meet present conditions. So Sunday morning, Sept. 17, the pastor, Rev. Frederick E. Taylor, at the close of his sermon proposed a centennial observance that would last six months beginning with October and ending with Easter Sunday. He proposed a celebration consisting of service and sacrifice and suggested the following goals to be attained:

The Centennial Year

First, the church to be permeated with the spirit of evangelism and at least 100 souls to be won to Christ and baptized into the fellowship of the church by Easter Sunday.

Second, that the average attendance at the prayer meeting service be increased to 250.

Third, that 250 new members be added to the church roll.

Fourth, that the average attendance at the Bible school be raised to 750.

Fifth, that at least 500 of the membership be enrolled as titheers.

Sixth, that the average attendance at the B. Y. P. U. meeting be made 150.

Seventh, that the church raise \$100,000 this year for the work of the organizations in the New World Movement and at least \$30,000 for current expenses.

The program as outlined was unanimously and heartily adopted by the great congregation present and a committee of 100 is being formed to carry its proposals into effect. The program will take the place of a centennial.

The members of the board of the Woman's Baptist Society have laid extensive plans for Woman's Day at the State convention at Centralia, October 16-17. Among the speakers are Mrs. Andrew MacLeish, Mrs. George Coleman and Mrs. E. S. Osgood. The key thought for the day and year is "Our Goals—My Opportunity."



The Baptist



The Recognition of Missions by Our College and Seminary Curriculums

ONE of the encouraging features of the religious life of our American colleges, universities, and theological seminaries is the establishment in recent years of courses or entire departments on missions. It is not yet twenty years since the first university chair of missions in this country, the one at Yale filled so ably by Professor Harlan P. Beach, was founded. Since that time there has been a remarkable spread of the idea. Christian educators have seen that missions have an important part in our modern life and that they are worthy of formal recognition on our curriculums. They have also seen that the task of the foreign missionary is so vital and so distinctive that special preparation for it is necessary and that it has the right to recognition on the programs of our institutions of higher learning. Thus the Yale department has a separate and well-equipped building, the largest missions library in any university in the world, two men giving full time on the teaching staff, a librarian giving part time and an assistant librarian giving full time to the great collection of books and magazines. At Drew there is a separate school of missions, and there is also one at Hartford in connection with the seminary, the Kennedy School of Missions. Union Theological Seminary has two men giving full time and others giving part time. There is a chair at the school of theology of Boston University, another at Cambridge Episcopal Theological School, and at the University of Chicago a man has recently been added to the faculty to organize the department. In at least one of the great Bible training schools, the Moody Bible Institute, there is a separate chair of missions, and at the Y. M. C. A. college at Springfield one man is giving his time to that and related fields. With two exceptions our Baptist seminaries are not so well off as some of these others, neither in teaching staff nor in equipment, but in the great majority of them special courses on missions are offered. It is to be hoped that the time will soon come when funds will be made available to set aside in each of our seminaries at least one man to give his full time to this field, and to supply adequate library facilities.

These above chairs are all of them for the teaching either of professional or graduate students. In providing courses for undergraduates, Ohio Wesleyan led the way some years ago in appointing a professor of missions, and after some years of experience, has not only a member of the teaching staff giving full time to the department, but a very excellent library and ample funds for research. Northwestern University has an extremely able man who is building up a department of missions and comparative religion and after only two or three years of service on the campus he has succeeded to a

remarkable degree in popularizing his subject. Mount Union College has had for some time a chair with a similar aim. When one remembers the importance of the subject with which these men have to deal and its growing significance in these days of increasing international consciousness one is thankful that so many of our colleges are making such excellent provision for it on their curriculums. Such courses can have great influence not only in preparing more adequately men and women for the work of the foreign missionary and in arousing an interest in the subject on the part of those who are relatively indifferent at the time they begin their undergraduate courses, but they can also have a large part in promoting an interest in world affairs and in helping to make more Christian the branches of scholarship that deal with international relations and so in leavening with the Christian gospel the contacts between countries and races. A number of our Baptist colleges already have curriculum courses on missions, and for these they are to be congratulated. Our colleges have not begun, however, to set aside men to give their full time to the task. This has often, perhaps usually, been more from a lack of funds than from a lack of vision, but it is to be hoped that as the years pass more colleges will introduce courses on missions and that some will establish chairs in the subject. Certainly if we as a denomination are to measure up to our privilege and duty in helping to carry the Gospel to the world, we must have in each of our institutions men whose charge it is to be a center of missionary interest, to provide a sound basis for it in carefully planned, interesting, and scholarly courses, and to help prepare laymen and missionaries to take an intelligent and active part in this great work of the church.

Chasing the Bugaboo of Special Days

ONE of our pastors has figured out that whereas there are but fifty-two Sundays in the year there are sixty-eight "special days" to be celebrated on Sunday. In addition to all the scripture-sanctioned and time-honored festivals of the church, which no one would avoid, there is a great list of days, the list changing from year to year—all of them in celebration of good causes—Peace Day, Red Cross Sunday, Near Easter Sunday, Boy's Week Sunday, and all the rest. Some day a genius will be born who will lead us out of the flood of all these worthy demands to a point of vantage where we may serve them, but even then our churches will still be facing what has proved to many of them a baffling problem—to present adequately the messages of the great Christian festivals.

There are at least four big days celebrated principally in our Sunday schools that are too full of meaning to be overlooked—Rally Day, Christmas Sunday, Easter and Children's Day. But who shall be responsible for the programs on these days? Sometimes a pastor is gifted in pageantry, dramatics, chorus work and mass display; but pastors have a way of changing their fields of labor. The programs of special days should be left to pastors only as a last resort.

How many times has the Sunday-school teachers' meeting been disturbed by an unrewarded search for some one to care for one of these special days? It means work—hard work. It requires originality. It is piled on top of other regular and unending duties. Who shall do it?

The General Board of Promotion is counting on these special days, specifically Children's Day, Rally Day, Thanksgiving Day, Christmas Day, Educational Day and Easter Day as times when the call of the World Task shall be made clear and definite. Therefore every church that would make itself strong in the kingdom enterprise should put forth its best effort to make these days attractive and rewarding.

There are two general suggestions that come with the endorsement of many achieving churches that should spell success for many who hitherto have failed. The first suggestion is this: That in the organizing of the Sunday school there be appointed some one person, adapted for such work whose only duty shall be to provide for the programs of these special days. The task is big enough to engage the best thought and all the time of one of the ablest workers in the church. As soon as one event is over, let him commence his study of the next, secure suggestions, organize his helpers and plan his advertising. This person should be called an assistant superintendent of the school. He should be watching for talent every Sunday and developing it unceasingly toward his ends.

Where such a leader cannot be found there is one other recourse to be had. At the first meeting of the Sunday-school workers, following Children's Day, let a committee be chosen for Rally Day. Immediately after Rally Day let one be chosen for Christmas and so on through the year. Let there always be a committee at work although the leadership must change.

These six special days should be utilized definitely to promote the interests of the New World Movement in every church. They serve to give each church a time for the presentation of the various denominational interests. To this end they may be made informational and inspirational and may stimulate the making of extra gifts to the various boards and agencies.

Children's Day has been set as the day for the advancement of the work of the Publication Society. This noble agency of our churches has been the pioneer in the establishing and equipping of Sunday schools for three-quarters of a century. No man can number the children whose lives have been redeemed and sweetened by the output and the effect of the Publication Society. The history of the society, if one will study it, offers many dramatic settings for Children's Day programs. The special offering on Children's Day thus becomes a meaningful gift in the interest of the neglected childhood of our land.

Thanksgiving Day is a day of which we have made all too little in our programs. We are now asked to make our prayers and our offerings on that day specifically for the work of the Ministers' and Missionaries' Benefit Board. There is nothing that could be more fitting. Most of the Christian joys we know we owe to these leaders of the past, many of whom are still living but superannuated, who were instrumental in the conversion of our parents and the erecting of our church buildings and the creating of the atmosphere wherein we find our Christ so readily.

Our Christmas gifts are to go, most appropriately, for the work of our Home Mission Society. In a nation like our own which is nominally Christian, our whole task may be stated in terms of home. Christmas is the home day. More people are in their own homes on Christmas Day than any other of the year. Hospitals are at low ebb, sanitariums are empty, resorts are closed. Homes are bright and filled with people and with joy. Our Home Mission Society is interested in building Christian homes in the homeland among people of all races who are seeking a larger life under our flag. Our Christmas gifts will go directly to this end.

Educational Day is new to many of us. The very observance of the day is thereby made the easier, for no plan is old and overused. We are to advertise our colleges, academies, institutes and seminaries. Democracy is doomed without education. Our own denomination will lag and fail without the leadership that education affords. There are some young folks in our churches who are undecided whether they shall seek a higher education or not. The observance of the day will help. The special gifts of the day were never more sorely needed than this year.

Easter is the day of universal praise. On it we can think of nothing less than the whole round world. Christ rose to be the Saviour of all mankind. Before us pass the races and the nations, in their search for God, honoring their idols, practicing their false sacrifices, misguiding their lives by their mistaken philosophies. Our Easter message and program and gifts are to be made in the interests of our Foreign Mission Societies.

From the headquarters of each state will be sent suggestions and supplies for each of these great days of opportunity. No church can show finer loyalty to the New World Movement than to plan at once to make use to the full of the meaning and significance of the Great Days of the Year.

Supply and Demand

SOME men seem perfectly happy under the old economy of supply and demand. If the price of coal goes up to hitherto unknown heights it is explained that this is due to the limited supply and the pressing demand. These terms are used as if they had the same sanctity and permanence as the Decalogue. It is becoming clearer every day that a law of supply and demand which enriches one man or group of men and starves a thousand is not a divine law. The questions which we have been in the habit of calling purely economic are becoming essentially moral questions. Considerations other than the law of supply and demand will be found essential to their real solution.

A Page of Opinion

Then What?

AFTER the Centenary, after the New Era Movement after the \$75,000,000 campaign of Southern Baptists, after the Triennial program of the Reformed Episcopal Church, after the New World Movement—then what?

It is a most interesting study to follow the several denominations as they attempt to shape an answer to this question. In Portland, Oregon a feature of the first week of the General Convention of the Episcopal church, was the presentation of the proposed program of the church for the next triennium. Briefly stated, this program involves a budget which provides for the established work of the several agencies of the denomination upon the present level with provision for a slight increase. The plan then calls for a series of "extra-budget items" more than 800 in number in a fixed order of priority. In the words of the *Living Church* "In place of lumping work, hopes, wishes and dreams together in a general total as was done three years ago, we are now told that substantially the first \$4,000,000 of each year will be used to continue work now being done through the national administration of the church and its cooperating agencies, and whatever is raised beyond that will go to the 'priorities' in the order in which they have been arranged in the published program."

The total objective of the program is placed at six, seven and eight million dollars respectively for the three-year period. That any cause is included in this extra-budget list does not mean necessarily that its needs will be met. Provision is made whereby individuals or churches may designate amounts expressly for items in the list of "priorities." In other words the plan for the extension work of the Episcopal Church provides in the budget, first, for the needs of the enterprises carried on through the several agencies of the denomination. The first fruits of the gifts of the churches shall go to further this regularly established work. Second provision is made for wiping out the deficit and, third, a slight advance is provided for. What we in our terminology call "specifics" will be listed and kept before the people with the distinct understanding that these so-called "extra-budget" items take second place to items in the budget. Having cared for the needs of the regular work of the several societies, the specifics will be used to stimulate unusual gifts. Using again the language of the *Living Church*, "We have laid out a system of specific opportunities for expansion to be carried into the budget as rapidly as funds will permit, making a work basis instead of a money basis, and we have made real inroads into the accumulated deficit the remaining portion of which is divided into three parts and is placed in the budgets for each of the years of the coming triennium." Those familiar with the efforts of our own denomination will note the great

similarity in the two plans. To talk "work" instead of "money" will be a decided gain. There is a difference in calling attention to needs requiring a hospital which will cost \$50,000 and asking for \$50,000 to build a hospital. We can well afford to make more of the work basis in our appeals to the churches.

"Wherefore is the Southern Baptist Boast?"

UNDER this title Editor Gwaltney of the *Alabama Baptist* speaks editorially of a tendency he has discerned in some of his brethren. The *Alabama Baptist* has shown a disposition to look facts in the face and its conclusions are uniformly fair. We have in the North some brethren who assume that certain sections of our country breed better Baptists than some other sections. In a state convention meeting in one of our central states the writer heard at least a half dozen new pastors who were being introduced say, "I come from where they raise real Baptists," or words to the same effect. We do have our problems. Some of them are peculiarly our own but in the main the problems of Baptists are common problems and can best be worked out in an atmosphere of mutual trust and forbearance. We thank the *Alabama Baptist* for its message, which we print in full:

"The writer of these lines is a Virginian by birth, an Alabamian by choice and a Southerner by blood, instinct, training and tradition.

"And he yields second place to none in loyalty to the Southern Baptist Convention and to the tenets of the Baptists in the Southern states. Selah!

"But when the two conventions of American Baptists—the Northern and the Southern—are mentioned in contrast, we would like to ask, on account of what is the Southern Baptist boast? That there is a wee air of superiority in favor of the Southern Convention is seen from the public utterances of numerous writers and speakers among Southern men.

"There is no ground for this from the standpoint of evangelism, since statistics show that last year in ratio to their number there was *one baptism in the South to every twelve of our members, and one in the North to eleven of theirs*. Boasting seems further precluded when the fact is Northern Baptists gave more per capita than the Southern did to all of our benevolent objects. To boast of a doctrinal superiority is always suggestive to some of a certain Pharisee who thanked God that he was not like other men, and who unfortunately was not as good as he had supposed.

"If our brethren in the North have their peculiar problems, may we not in becoming modesty allow them to settle their difficulties for themselves? A number of their strong men have respectfully hinted that they might be permitted to do this, and for our part we are willing to grant their request."

The Charm of Luke's Gospel

Luke's Gospel has been pronounced the most beautiful book ever written. It is a Gospel of worship, a Gospel of sympathy and compassion, a Gospel of universality.

By C. A. DANIEL

LUKE is called by Paul "the beloved physician" (Col. 4:14). He is the only one of the four Gospel writers who was not a Jew. Paul expressly excludes him from those of the circumcision (Col. 4:10-14). He was undoubtedly a native Greek, perhaps at first a proselyte to the Jewish faith. His Gospel was very carefully compiled from material, which he had collated with extreme painstaking service and the result was one of the most charming and attractive narratives of the life of Christ. From a purely literary point of view Luke's Gospel has been pronounced, even by Renan, to be the most beautiful book ever written. Listen to this man's testimony: "The Gospel of Luke is the most literary of all the Gospels. Everywhere there is revealed a spirit large and sweet, wise, temperate, sober, and reasonable in the irrational. Its exaggerations, its inconsistencies, its improbabilities are true to the very nature of parable, and constitute its charm. Matthew rounds a little the rough lines of Mark. Luke does better: he writes. He displays a genuine skill in composition. His book is a beautiful narrative, well contrived, at once Hebraic and Hellenic, uniting the emotion of the drama with the serenity of the idyl."

"A spirit of holy infancy, of joy, of fervor, the gospel feeling in its primitive freshness, diffuse all over the legend an incomparably sweet coloring."

The Best Writer of Greek

Luke is the best writer of Greek among the evangelists. He uses over 700 words which occur nowhere else in the New Testament. He was a layman with nothing ecclesiastic about him. There is a freedom of movement here not exhibited in any of the other Gospels. The fact of his being a physician is seen frequently in his use of words and style. His writings exhibit the modesty of true greatness, for he nowhere introduces his own name, or records an act performed or a word spoken by himself. He hides himself in the Acts under the pronouns "we" and "us." (Acts 16:10.) Paul mentions his name with great affection. (Col. 4:14.)

We have been reminded that Matthew's Gospel was the Gospel to

the Hebrews. It is the Gospel of the kingdom, of the heart, Christ regnant over human affection. He was wont to look back to see the fulfillment of the prophetic longings of the soul; it might be called the Gospel of the past. Mark's is the Gospel of the will, of energy, of action, of triumph—the Gospel of the all-conquering Roman, or the Gospel of the present. Luke's Gospel is that of reason, full of presentiment of coming good, who sees the harvest of God's purposes in what Jesus "began both to do and to teach;" it may be styled the Gospel of the future. John soaring above all the limits of time forehints and anticipates the everlasting issues, his is the gospel of eternity or eternal life.

Dean Farrar calls Matthew the preacher, because he records the great discourses of Jesus; Mark "the chronicler," for he gives a plain, straightforward tale; Luke "the historian," for he shows the development of events, and John "the philosopher and divine," for he gives the spiritual meaning of Christ's life and teachings.

1. *Luke's is a Gospel of worship.* He gives prominence to praise and prayer and thanksgiving. There are five great songs recorded, which form some very exquisite poetry lofty in thought and deeply religious: 1. The song of the angel's salutation of the virgin Mary called Ave Maria (1:28-33). 2. The song of Mary called the Magnificat (1:46-55). 3. The song of Zachariah called the Benedictus (1:68-79). 4. The song of the angels called Glory in Excelsis (2:14). 5. The song of Simeon called Nunc Dimittis (2:29-32).

These glorious lyrics, in which the holiest of Israel have hymned the nativity of the Son of God have been

given to us by the Gentile evangelist Luke.

Luke is careful to note the religious life of the people and of Christ. The spirituality of Christ is depicted by him for he tells us of the boy Jesus, who with his parents went up to the temple in Jerusalem to the religious feast and how he was afterward found among the doctors or most eminent Rabbis of his time "hearing them and asking them questions." To him we are indebted for that significant utterance of Jesus: "Wist ye not, that I must be about my Father's business?" Luke gives us many glimpses into the prayer life of Jesus. At least seven crises of prayer are alluded to by him:

The Crises of Prayer

1. "It came to pass, that Jesus also being baptized and *praying*, the heaven was opened." (Luke 3:21.)

2. After having cleansed a leper and manifested his power—"He withdrew himself into the wilderness and *prayed*." (5:16.)

3. Before the calling of the twelve disciples "He went out into the mountain to *pray* and continued all night in *prayer to God*."

4. While Jesus was *praying*, his inquiries as to what men were thinking of the Son of man were met with that noble confession of Peter. (9:18.)

5. Luke only tells us, that the Transfiguration occurred while Jesus was *praying*. (9:28-29.)

6. Luke only gives us that compassionate prayer of Jesus on the cross: "Father forgive them, for they know not what they do," (23:34) and

7. he only records the utterance of prayer, which came from Jesus' lips as the last breath "Father, into thy hands I commend my spirit" (23:46).

We note also from the narrative of Luke several discourses on prayer—besides the so-called "Lord's prayer," which Matthew also gives. Luke tells us of the Friend at midnight (11:1-13), of the parable of unceasing prayer typified by the widow before an unjust judge (18:1-8), of the Pharisee and publican, who went up into the Temple to pray (18:9-14).

As gratitude is a part of worship, we include here seven allusions by

Gracious Service

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?"

SERVICE may be flung to people as coins are flung to beggars. Moses was doing a gracious deed, but he was not doing it graciously. A good deal of intended usefulness is spoiled by this flunkeyism of benevolence.—Harry Emerson Fosdick.

Luke only, to the glorifying of God:

1. Of the shepherds returning and glorifying and praising God for all the things that they had heard and seen . . ." (2:20).

2. Of the healed sick man of the palsy, who arose—"departed to his house glorifying God" (5:25).

3. Of the people, who were filled with fear and glorified God as Jesus raised the young man from the dead at Nain (7:16).

4. Of the woman, whom Christ had healed of eighteen years of infirmity, who glorified God (13:13).

5. One of the ten lepers, who had been healed returned, gave thanks and glorified God (17:15).

6. Bartimeus upon receiving his sight followed Jesus glorifying God (18:43).

7. The centurion under the cross is overwhelmed by the humility, patience and majesty of the suffering Christ and glorifies God, saying: "Certainly this was a righteous man."

2. *Luke's is the Gospel of sympathy and compassion.* The keynote of Luke's Gospel is found (19:10) in Christ's own words: "For the Son of man came to seek and to save that which was lost." How vividly does Luke depict the humanity of Jesus,

his tender mercy, his sympathy, his compassion and love! Jesus was in touch with humanity at every point and with Deity at all points. This is the Gospel of compassion and tenderness. This is seen and felt when Jesus meets the mourning widow, whose only son had died; it is deeply felt, when he looks upon the woman bent and stooped by eighteen years of infirmity. "Ought not this woman being a daughter of Abraham to be loosed from her infirmity on the Sabbath?" It is present, when Jesus perceived that power had gone forth from him to heal the poor woman, who had touched the hem of his garment; or when Jairus is comforted by the words of Jesus: "Fear not, only believe and she shall be made whole." This compassion and love, which regards and saves the despised Samaritan, the outcast namely: the harlot, the publican, the prodigal, the dying robber is characteristic of Luke. It is to Luke, that we turn for illustrations of love and tenderness to all. He is the poor man's friend.

3. *It is also a Gospel of contrasts.* It is significant to note the doubting Zachariah and the trusting Mary; the churlish Simon and the loving sinful woman; the bustling Martha and the quiet adoring Mary, the proud Pharisee and the humble publican; the grateful Samaritan and

the unthankful nine, the selfish rich man and the poor man Lazarus; the penitent and the impenitent robber; the obstinate, stubborn elder brother and his younger brother steeped in sin and shame; the beatitudes for the poor and the woes for the rich; the good Samaritan and the pious, self-possessed Levite and priest; the tears and the hosannas. These incidents give a peculiar charm to Luke's Gospel.

4. *It is the Gospel of Universality.* In Luke towards every age, towards either sex he is considerate and tolerant, for from his Gospel we find the esteem for infancy and childhood and the ennoblement and transformation of womanhood enhanced. Christ is the Saviour of all. "Towards all nations and professions, towards men of every opinion and every shade of character our blessed Lord appears in Luke's Gospel as the Christus Consulator, the Good Physician of bodies and souls; the Gossellor of the poor, the Brother who loves all the brethren in the great family of man, the unwearied healer and ennobler of the sick and suffering humanity, the "Desire of all Nations," "the Saviour of the world," "who went about doing good." (Acts 10, 38.) Such are some of the characteristics of that most beautiful of books: The Gospel according to Luke. Chicago, Ill.

The Silent God

By WILLIAM M. BAKER

O'ER all the world the church spire rocks,
As swing the bells and strike the clocks
To peal the passing of the year!
On God's great clock tower in the skies,
Profoundest midnight silence lies;
No clangor from its bells arise;
No faintest sound we hear.

Our coarse contrivances alike
Mark time with noisy tick and strife,
Loud peal or solemn toll.
But noiseless on its axis turns
The earth. The sun how silent burns
Through heaven! A silent God, who learns
His lessons to the soul.

No cry rings, therefore, from His lips,
When time is marked by sun's eclipse
On Heaven's illumined dial plate!
No sounds the seasons make as they
Succeed each other. None as day
Falls full on earth. Nor soars its spray
When night's dark deluge doth abate.

O still, small voice! Thy whisper wakes
More surely than though thunder breaks
To tell the year has fled!
By Thee, from death aroused, I cry,
Give now my after life, that I
May serve Thee now as when, on high,
Unmarked the years shall live and die,
And time, with death, be dead.

Missionary Education

By WILLIAM A. HILL, Secretary of Missionary Education

MISSIONS furnishes the moral equivalent for war." To take the world for Jesus Christ means an organized effort to bear the Christian message to the ends of the earth. The missionary motive is inherent and dominant within the New Testament which cannot otherwise be rightly understood. The New Testament is never itself when it is not missionary.

Missionary education holds a peculiar relationship to our denominational work. It is expected to do three things: to conserve from the past the materials and methods which have proved of value; to provide such materials as may suit the denominational program needs of the hour; and it is expected to see far enough into the future to project a program which will be of value to the oncoming generation. By its very nature it must continue. Whatever changes may occur in denominational procedure, whatever new agencies are constituted and old ones annulled, missionary education must continue if the missionary enterprise continues.

Through the long and splendid history of our missionary societies, much fine educational work has been done. For periods the individual societies have promoted their own missionary education. For other periods, cooperative efforts have been made for a joint promotion of educational method and materials. When we consider that by far the largest amount of money requested and given by our people is for missionary objects, it is indeed strange that so little comparatively has been spent in missionary education or cultivation. It is an anomalous situation difficult either to understand or to justify. It would seem to be a logical process that if we promote a world program of great financial objectives, we should also support a large educational program somewhat commensurate with those objectives. As a denomination we have shown a tendency to place our missionary education upon a promotional basis; in short, to suit our missionary education to the needs of the hour. We are convinced that on the part of churches and individuals, their gifts to our missionary enterprises are commensurate with their programs of missionary education.

An illustration may be in point to indicate our past procedure as a denomination in this important matter. In the earlier days of our country's expansion, when railroads, towns and cities had to be built, with growing industries and multiplying business enterprises, our fathers turned to the virgin forests which provided unlimited supplies of timber. The story of that onslaught is a sad one, for in cutting down trees to get resources for immediate needs, they neglected to plant new forests, until reforestation projects are now urgently held before our people as vital to our nation's physical existence. Present-day criticism of those days is severe because of the neglect of our fathers.

We have shown a tendency to promote such plans as would bring immediate results, using high pressure agencies to meet immediate situations. While this was necessary, yet we did not sufficiently care for our missionary reforestation. The most important thing after all was

to equip our youth for the discharge of these same recurring and enlarging obligations. "Give to our boys and girls a friendly acquaintance with the peoples of the world, whom they will recognize as God's great family and it will prove in later years a foundation for the great superstructure of world peace and Christian missions."

The department of missionary education, reorganized three years ago, is seeking the missionary cultivation of the churches according to the following definition of its task:

1. The general cultivation of the sense of the importance of missionary education.
2. The personal cultivation, through correspondence with individuals and churches, of the ideals and aims of missionary education.
3. Initiation and pursuit of cooperative efforts to stimulate attention to missionary education in other societies.
4. To correlate existing plans into an effective unity of program.
5. To produce and promote such materials as present programs and activities require—a near objective.
6. To lay foundations for a larger acquaintance with the materials of missionary education for the oncoming generation—a far objective.
7. To develop and cultivate the leadership necessary to carry out these objectives.

What Constitutes A Missionary Church?

A missionary conference at Grand Island, Nebr., conducted by Secy. W. A. Hill, gave the following answers:

1. It should have a program of missionary education.
2. It should have a missionary committee or department.
3. It should be interested in the entire kingdom.
4. It should have a missionary pastor.
5. It should practice the habit of praying for missionaries.
6. It should encourage visits of missionaries.
7. It should have a missionary budget.
8. It should have missionary education in the Sunday school.
9. It should have missionary education in the young people's society.
10. It should have missionary education for boys and girls.
11. It should have study classes for all church departments.
12. It should have missionary reading courses for all grades.
13. It should have a missionary library.
14. It should have a missionary magazine table.
15. It should have missionary programs.
16. It should have a *Missions* magazine club.
17. It should use missionary dramatics.
18. It should give a stereopticon missionary lecture.
19. It should have a missionary room.
20. It should send delegates to summer conferences or assemblies.
21. It should hold life service meetings.

It is very important that we shall see to it that our people are made so sympathetic with the New World Movement aims and objectives that they will wish to give to the utmost, that His cause may not suffer. Every educational and promotional device should be employed to achieve these results. In the doing of this, shall we not also have in mind the task which our denomination shall face at the expiration of the New World Movement period? Must we not now set ourselves to the task of making a new denominational constituency? The boys and girls, young men and women, rightly interested and directed now, will not fail to support our great missionary enterprises tomorrow.

Acting upon the realization that missionary education must be wrought into the life of the denomination more securely and recognizing the twofold task of serving the present needs and building for the future, the department, after careful study of its course, has built its program accordingly. Missionary facts must be learned and absorbed by the same method employed in the acquisition of any other facts—they must be studied.

The success of other denominations operating great missionary enterprises, strengthens our conviction that the reading and study of missionary literature is the surest and safest route to take to reach our desired haven. We do not minimize the value of and necessity for the inspirational message and the machinery for financial promotion. We do wish to emphasize the necessity for a painstaking process of missionary cultivation and education, which will make people not only willing but anxious to discharge their full stewardship. It is unfortunate that among Baptists we seem ever to need two campaigns, one to make men Christian, and after that, another to make them missionary.

The materials and methods of missionary education are elsewhere dealt with in this issue. We would like to call attention to the fact that the program and the materials have been built from the point of view of the needs of the local church. The program is a correlated one and calls upon us for a new acquaintance with our splendid, almost inexhaustible missionary literature. It emphasizes the need of missionary education in the Sunday school and has provided excellent materials. It sets this forth in the national missionary reading courses and model missionary libraries. It asks us to build mission study classes and church schools of missions in the local church. It suggests teacher training institutes for the training of teachers to teach study classes, believing that we need a trained leadership more than we need anything else. Successful models are available. It outlines a program of missionary education for the young people's societies, both B. Y. P. U., and Christian Endeavor. It has constructed this correlated program about the current study class themes, the "American Negro" and "India." It has issued special materials for all these programs and has edited supplementary books as an aid to the presentation of these great themes to Baptist people.

The secretarial staff of the department
(Continued on page 1148)

Successful Church Schools of Missions-1921-22

Methods That Stimulated Interest

Dr. J. N. Lackey, pastor of the South Baptist Church, Hartford, Conn., also president of the Connecticut Convention, has recently closed a most successful mission study campaign of six weeks. The parish was divided into eight districts, and eight group meetings were held in which intercession was emphasized, and the necessity was impressed of giving a definite period of time to intensive study along the three lines of stewardship, missions and evangelism.

After considerable publicity, the first classes were held on Jan. 27. The church met for supper at 6:15 p. m., and went into the various classes at seven o'clock. The class in "Stewardship and Missions" was conducted by Rev. H. B. Sloat, who used his own syllabus based on "Stewardship and Missions" by Cook, "The New Christian" by Cushman, and "The Acid Test," by McConaughy. The class began with fifty-five present and increased each week, closing with an attendance of 120. Two classes in mission study followed. Mrs. H. B. Sloat conducting the women's class and Dr. Lackey the class for men.

In the women's class, Mrs. Sloat used the Bible-school classes of girls, one class each night, to prepare a surprise box which was opened at the close of the lesson. This greatly stimulated interest and increased the attendance. She also dramatized certain parts of the book, using the girls in the Bible school, dressed in the costumes for that purpose. She even got the choir women interested in the study by having the soloists take part in the program, and Mr. Sloat gave a stereopticon lecture. She began with eighty-two and with a continual increase, closed the sixth and last night with 158.

Dr. Lackey adopted other means. He brought in outside talent by way of soloists and missionary speakers from the Kennedy School of Missions, using natives from the Philippines and India. He began with a class of twenty-nine, which increased each week, until eighty-four were present on the last night.

Following the mission study classes the men and women merged once more for the study of evangelism. The attendance of this class was large, although some left because of the hour. The total number of women participating was 580, of men 290. There was a little wholesome rivalry between the men and women which greatly stimulated interest in the program. The men challenged the women to secure twice as many women for the study as the men could secure; and the women made good on the challenge.

The interest was so great that the people asked that the program be continued indefinitely, but after careful consideration, it was decided to close the campaign at "high tide," and as a means of continuing the interest of as many as possible the pastor will continue his talks on evangelism, taking for his topic, "How Jesus Trained His Disciples."

Results That Speak

The First Baptist Church of Redlands, Cal., has held such a school for four seasons. The first and second sessions used the regular study text-book, while the third used "The Survey." The first school had five classes; the men averaging

The Church School of Missions

What Is It?

The church school of missions is the new idea of great promise in mission study. It is the whole church membership organized into graded classes, studying simultaneously for a period of from six to ten weeks, the whole world field.

It is not a theory. It is a clearly conceived and successfully operated plan of missionary education which seeks to include the entire church in its classes. It has passed beyond the experimental stage, and is being commended on every hand.

It has been tried by many churches large and small, city, suburban and rural, in our own and other denominations throughout the United States, and all are enthusiastic about it.

It is adaptable to local conditions. It works, as the following results show.

thirty-five, women forty-four, senior B. Y. P. U., forty-five, high-school B. Y. P. U., twenty-three, junior twenty-three. In the second school there were eight classes, and the total attendance each week ran 268, 275, 263, 276, 287, 294. The third session of five weeks with seven classes averaged 196. Results noted were: Reading of missionary literature was increased; the men organized for mission study; a desire to do as well as study Americanization brought a group of Japanese children into the Bible school. The fourth session closed recently. The largest attendance was 321, and the lowest 252. The allotment of this church for the New World Movement was \$67,250. The church subscribed \$68,185, added 187 members during the year, and reports at present a total membership of 663.

A Winter's Night College

The First Baptist Church of Indianapolis conducted a church school of missions which it advertised as "A Winter's Night College," and had seven classes studying the "Baptist Survey" for nine weeks, with the following record of attendance: Enrollment: Men seventy-nine, women one hundred and forty-two, senior girls twenty-seven, senior boys twenty-five, junior girls, forty, junior boys, thirty-two, primary, forty-eight, a total of 393, with average attendance of 266. Classes were attended by official boards. The enterprise was directed by the young men of the church. The New World Movement allotment was \$290,000, amount subscribed \$301,782.

Effect Upon Prayer Meetings

The First Baptist Church, Lynn, Mass., had a most successful school, using "The Survey" as their basis of study. They met at 5:30 when a cafeteria supper was served. At 6:30 they went into their classes which were followed by the prayer service. The testimony of the pastor was that they had never had such prayer meetings as following these sessions study-

ing the needs of the field. This church more than made its quota in the New World Movement.

Leads to Life Service

First Baptist Church of San Bernardino, Calif., held three sessions of school of missions, meeting Sunday evenings at 6:30, the attendance ranging from 100 to 164, with a large proportion young people. The last evening each class put on a special demonstration of the work covered in the course and four young men made a confession of Christ and united with the church the following week. Five young people offered themselves for Christian life service and led in very generous pledges of money toward the New World Movement.

This school also has one worth while missionary play each winter, and is now planning to give "The Heroine of Ava" as appropriate to follow the study of "The Bible and Missions."

Getting the Missionary Task Before the People

The First Church of Everett, Wash. held its third school of missions during October and November. The school ran for seven weeks with an average attendance of 183. There were eight classes in all, one for men, one for women, one for young people of senior age, one for those of intermediate age, two for juniors, and one for children of primary age. One class for juniors met at eleven o'clock, all the others at 6:15 in the evening. After a study period of forty-five minutes the evening classes assembled for a closing period of fifteen minutes. This was the largest and best school the church has had, and we are still more firmly convinced that the church school of missions is by far the most effective method of getting the missionary task and achievements of the church before the people.

Did Not Want to Close

A successful school of missions at Seattle, Wash., closed early in February with a feeling on the part of many that they would like to go on for another six weeks. The total attendance was 129—adult, seventy; senior young people, thirty-nine; junior sixteen; intermediate, four.

The classes met at 6:15. The B. Y. P. U. which had not been functioning as well as usual of late, has taken on new life and is planning more aggressive work. They hesitated about having the school of missions at that hour, but are unanimous in declaring it a great success, and were much interested in the study.

The text books are all fine books. There are seventy-four of the contest books in the missionary library of the church, and they are being used.

Men Interested In Missions

The Baptist Church of Wilkesburg, Pa., celebrated the conclusion of a most successful school of missions with a missionary banquet on Wednesday evening, March 1. Dr. Harvey Bartle served as toastmaster and six men and six women represented their respective classes with informal responses. Representatives of the junior class assisted in serving the guests.

The school was held on Wednesday nights, the classes meeting for three-quarters of an hour before prayer meeting in their respective groups and then uniting for the devotional service. The average attendance was eighty-five and the prayer meeting was splendidly reinforced.

Miss Luella Adams, superintendent of the Rankin Mission, conducted the course for boys and girls, using as a basis the book, "A Noble Army." Mrs. Florence L. Carr, the pastor's wife, led the women's class, basing the lessons on the textbook, "The Kingdom and the Nations." The resources of the Pittsburgh Carnegie Library were drawn upon for reference books and mounted pictures of the various countries. Interesting curios were also secured from the Board of Promotion. About twenty men joined the pastor in the study of "From Survey to Service," and became deeply interested in the various aspects of the home mission task.

The Wilksburg Church is contributing \$10,000 annually to the New World Movement. The denominational quota of members for the Stewardship League has been nearly reached—one-fifth of the membership.

First Baptist Church, Creston, Iowa

There were five classes—for men, women, young women, older boys and girls, and Crusaders, between eight and twelve. Classes were held on Sunday evenings at 6:30 o'clock, the hour before evening service. The B. Y. P. U. voted to give up its regular meetings and form a class. Class leaders were trained in a course of study conducted by the pastor. The missionary committee of the church was in charge.

The classes used maps, pictures cut from *Missions*, posters, mottoes, bulletins. These formed an exhibit.

Average attendance for course was 102. Smallest attendance eighty-seven, largest one hundred and twenty five. A general closing assembly was held, where class reports were made.

Children In the Church School of Missions

Rev. J. Hamilton Woodsum, of Creston, Iowa, writes the following concerning the results of their church school of missions held earlier in the year:

"Our church is now in the midst of a quiet revival. Twenty have been recently baptized and five more will probably be baptized next Sunday. Five others have come into the church by experience. Still others are interested and we look for them to confess the Saviour soon.

"The revival interest that now prevails has been credited by some directly to the influence of our church school of missions. It would be more correct to say that our present interest is due to the fact that early last fall our church adopted a program for the year adapted from the one recommended by the Northern Baptist Convention. Since the new year, we have been strenuously carrying forward our plans that included the church school of missions, the stewardship campaign in February, a pastoral evangelistic campaign beginning March 1, and functioning largely through the B. Y. P. U. and Sunday school, and also the denominational continuation campaign.

"As a direct result of the church school of missions, we have two organizations—a junior B. Y. P. U. and a junior W. W.

G. I have conducted a Saturday afternoon children's class, preparatory to baptism and church membership, and I have been greatly interested by the missionary character of the prayers that the children have offered."

A Church-Elected Cabinet Carries Out the Venture

The First Baptist Church of Jacksonville, Illinois, makes report of its first school of missions. At the suggestion of the pastor, Rev. A. P. Howells, the church elected a cabinet for the carrying out of this venture, with one representative from each of the church organizations. The school opened on the first Sunday night of the year and continued for six successive Sunday evenings. Each night there were two sessions, consisting of the study hour from 6:30 to 7:30, and the lecture period, which was the hour immediately following. Four classes were held nightly. The adult class, taught by Mrs. C. O. Swift, completed the mission book, "Why and How of Foreign Missions." Miss Caroline Abbott taught the book, "World Friendship, Inc.," to the World Wide Guild. "Making Life Count" was the text book of the intermediates, with Miss Carrie Spires as instructor. In the senior B. Y. P. U. session the pastor taught the interesting mission volume entitled, "Playing Square with Tomorrow." All classes met for an opening exercise of fifteen minutes in the lecture room.

During the lecture period, which was the time of the regular evening service, the following novel missionary features were introduced: A stereopticon service entitled, "Where Did My New World Movement Money Go?" a song service called, "A Song Story of a City Mission"; a missionary play, "Aunt Polly Joins the Mission Circle," by the Women's Missionary Society; another missionary play, "An Afternoon in a Chinese Hospital," by the World Wide Guild; a World Wide Guild stereopticon service, one slide of which was a flashlight picture of the local W. G. composed of thirty-eight Jacksonville girls; and the closing event which was "A Missionary Mock Trial," given by the Baptist Young People's Union. Miss Elizabeth Long, the school secretary, reports that the attendance at the study classes reached 454, while the number of persons attending the lecture period was tabulated at 891, making a total attendance for the six weeks school of missions of 1,375. The results that are to be seen are a new interest in mission study, dedication of young people for life service, enlistment of old and young in tithing, a broader view of world needs, and a spirit of prayer for the coming of the kingdom.

First Baptist-Peddie Memorial Church, Newark, N. J.

Feb. 16-March 23, 1922

Purpose: To enroll a large number of our church and community for an intensive study of missions.

The school will meet six consecutive Thursday evenings. Supper will be served for members of the classes.

Supper 6:15 to 6:45

Study Period 7:00 to 7:45

Prayer Meeting 8:00 to 9:00

At each prayer meeting of this period there will be short talks by the pastor on Baptist history and principles. The Study Books to be used are as follows:

Women: "The Kingdom and the Nations," North. Mrs. W. H. Farmer, member of the board of education of the Northern Baptist Convention, teacher.

Young women: "Playing Square with Tomorrow," Eastman. Mrs. P. A. Beck, Eastern N. Y. director of the W. W. G. teacher.

Men and young men: "The Bible and Missions," Montgomery. Deacon E. A. Sherwood, teacher.

Results: Average attendance for six nights: Men, thirty-one; women, fifty-four; young women, fifty-five. Out of this school has grown a men's missionary society with charter membership of thirty-two. This society is meeting monthly for the study of missionary books. It has studied "The Bible and Missions" by Montgomery, and "The Call of the World" by Doughty. The class is conducted by Deacon E. A. Sherwood. The organization is to be permanent.

Peddie Memorial is planning two new church schools of missions for 1922-23—one in October, using the home mission study books, and one in the later half year, using the foreign study books.

A Church School of Missions on Sunday Evening

From Port Allegany, Pa., Pastor W. A. Billings writes: "Our first attempt at a church school of missions has been a great success. Ours is a church of 207 members all told. We had an enrolment of seventy-three, average attendance of sixty-six. We met for eight weeks on Sunday nights at 6:30 sharp. The boys and girls studied 'Stay at Home Journeys' and engaged in handwork to illustrate. The young people studied 'Playing Square with Tomorrow.' They wish for another class. The men and women studied 'From Survey to Service,' and the interest was well sustained to the end. We seemed to have no trouble to get all to buy the study books and we did not spend a cent for advertising the school. The school also helped the evening congregation, for the greater part stayed. For the next session we shall take up the foreign studies in all three departments, and manage the school on about the same lines. What our church has done, it seems to me could be done by any church if the whole plan could be understood by the people and they were made to think it worth while."

First Baptist Church, Bradford, Pa.

Rev. Frederick R. McArthur, reports: "Our school of missions came to a close last evening. The total enrolment was 114, with an average attendance of eighty for the six nights. The largest attendance was ninety-nine and the smallest, sixty-eight. We maintained ten classes throughout the school and had three general sessions in the church auditorium following the class hour. At one of these sessions I gave the stereopticon lecture, 'The Golden Jubilee.' At another Dr. William G. Russell gave an address on the New World Movement, and at the third Rev. C. P. Collet, of Bengal-Orissa, spoke on India. The attendance at these general meetings was approximately 100 each night."

(Write for the special information, Department of Missionary Education, Baptist Board of Education, 276 Fifth Ave., New York City, William A. Hill, Secretary.)

The Church in Europe

As seen in the summer of 1922 by one of a group of college students traveling under the care of the European Student Relief Department of the foreign work of the International Committee of the Y. M. C. A.

By L. H. MAYES

THE Passion Play was drawing towards its close. Those wonderful people of that little Bavarian town of Oberammergau were trying in their charming way to reveal to us the soul of Christ and how his heart went out to the people of his day. The scene opened with Christ and his disciples walking among the rocks above the city of Jerusalem which lay stretched far below them. Then Christ opened his lips and spoke those sorrowful words as recorded in the twenty-third chapter of Matthew, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" And if we only knew, I believe that we might well see Christ looking down from the heavenly mountains and weeping over Europe today and saying, "O, Europe, Europe, thou that killest thine own sons and hast starved thine own fathers and mothers, how often would I have gathered all thy nations under the fold of my understanding, but ye would not!" We people of today delight in speaking of the grave problems of Europe and saying that we want to see them "solved." Our economists want the economic problems of Europe to be solved; our statesmen do well to hope for an early solution of the political problems of Europe; our sociologists eagerly look for the day when racial hatreds will die out between these countries. That is well, but Europe today has a larger problem facing

her than these economic and political and sociological problems, and that is her spiritual problem. Europe is numb from the war; she will tell you so. Her people are dazed and do not know what way to turn. Mistrust, hate, envy, nationalism are found on all sides. These are the real problems of Europe and there is not an economist, or a sociologist, or a statesman, as such, who is big enough or powerful enough to lift Europe out of its present state.

We were a group of forty college students from every part of the United States, spending the entire vacation of this past summer in Europe and especially among the Central European countries. Our travels took us through Holland, Germany, Poland, Czecho-Slovakia, Austria, Hungary, Switzerland, France and England. Traveling under the care of the European Student Relief Department of the foreign work of the International Committee of the Y. M. C. A., we were given the most cordial welcome in all of the countries visited. The governments were especially anxious that we should get the opportunity to see the true conditions and for this reason we had the rare privilege of meeting such men as Chancellor Wirth in Berlin, as well as Simon, their former Minister of Foreign Affairs; Chancellor Seipel in Vienna; Count Apponyi and Regent Horthy of Hungary; as well as the American ambassadors, ministers of education and cabinet members of the various countries. Out of these exceedingly rich experiences we were able to get some first hand impressions

as to the religious conditions of the people and what relations these bore to the general conditions of the countries.

One of the striking impressions which one receives in going to Europe today is the old culture to be found among these people whom we have been prone to call "bunkies," "polocks" or some other such epithet. The churches themselves are one of the finest examples of this old culture. We visited Westminster Abbey, and St. Paul's in London. Nor did we overlook Spurgeon's Tabernacle, where Dr. Jowett was preaching that Sunday morning. At Cologne we saw the marvelous old cathedral, towering far up toward the heavens. In Vienna we visited St. Stephen's Cathedral with its beautiful gargoyles and the Empress' Eagle built into the roof. In Warsaw we saw the churches surrounded with so many beggars. We visited Huss' chapel in Prague and Calvin's and Knox' old churches in Geneva. Everywhere we were told of the historic or artistic importance of the structures. But it was seldom that we saw many people worshipping and never did we see a large work carried on for young people in these churches on the continent.

Somehow the people have allowed their religious life and every-day life to get into separate compartments. In Haarlem, Holland, those cultured Dutch students carefully arranged a special organ recital for us but they had no religious service. When asked as to the condition of their church they said that it had little grip on the heart and soul of the people as it should. In Vienna an economic professor in the university was speaking of the terrible straits in which Austria finds herself. We asked him if the people realized that in their religion they should be able to solve a great many of their problems. Again we received the time-worn reply, that the people do not realize that there is any connection between their religion and the economic and political problems. What little connection there has been is the unfortunate one of having the working man leave the church because it takes sides with the capitalist.

Renaissance In the Church

The renaissance movement or the breaking away from the Roman Catholic Church is one of the most significant movements going on in Europe today. It is also encouraging to notice that these movements are strongest in those countries which are progressing most and taking off the cloaks of Nationalism to put on the new garb of World Fellowship.

In Czecho-Slovakia is possibly found the best example of this breaking away from the old faith of the fathers. There is springing up a new state Catholic church which will be entirely separate from the Roman Catholic church, and will be much more democratic. The Baptists of Czecho-Slovakia are also reaping a rich harvest during this period. The ranks of the Baptist church there have increased about 300 per cent during the past three years.



American Student Party at "Belvidere" Queen Anne's old Summer Home in Prague, Czecho-Slovakia. This is now owned by Masaryk, President of Czecho-Slovakia, and it was here that he received the party at tea.

One of the most impressive sights that we saw in Europe was the baptismal and communion service in the Prague Baptist Church that Sunday afternoon. Dr. Franklin, of our foreign board, Dr. Carter Helm Jones, Dr. Frederick E. Taylor, were all there and addressed the fine people in that church where Mr. Novotny built up the work and which Mr. Tolar is carrying on. There were three sermons besides the ordinances, so the service lasted three and three-quarters hours. Those Bohemian people were hungry for the Word and never thought for one minute of getting tired. Their membership is about 800 and is being added to daily. It was very typical of the new movement in Czecho-Slovakia that the forty who were baptised were adults and most had been Roman Catholics.

America's Attitude

What is to be the attitude of the churches of America toward this marvelous revival which is sweeping over Europe? Already in Russia the Methodists and Southern Baptists are laying deep the foundations for their work. And the Methodists and Baptists are working hard in Czecho-Slovakia. There seems to be no doubt that the Protestant churches of Europe need that stimulus which can come only from the churches of America. There is some criticism of the fact that too much denominationalism is creeping into the work there. These critics say that we should work through the old churches. But to many of us this seems useless for the real need seems to be a complete new foundation upon which to build their faith rather than a remodeling of the old.

Religious Solution Necessary

Every well-read American knows something at least of the present problems of Central Europe. The mark and crown have fallen below the lowest point we could conceive. England has her terrible

unemployment question; France fears her financial problem and Germany on her border; Germany in turn hates France with the bitterest hatred; Poland hates Russia with all her heart; England is getting "fed-up" on France as she says; Austria and Hungary are bitter because they have been deprived of so much of their old territory; Czecho-Slovakia is trying in a noble way to carry on amidst all of this strife.

Economists and statesmen are admitting that they by themselves cannot solve these problems. The church and the Christian people of America are the only forces today which can give these people the incentive and spirit in which to carry on. One of the most heart-rending phases of the summer's experience was to be addressed by such men as Stephane in Prague, or Count Apponyi, that grand old man of Hungary, who would each present the need of his country and then would end with a stirring appeal for aid from America. Above all, they ask for the spiritual force which America can give and which alone seems able to wipe out the awful hates between these peoples.

Frank A. Vanderlip, that great international banker, and so well known as the former president of the National City Bank of New York City addressed us a few hours before we left Switzerland. After speaking at length about the fall of the mark and the condition of Germany and Austria and Hungary as well as France and England he made this most significant statement, "Although I am an economist I have come to believe that the fundamental trouble of Europe is underneath the financial, economic and political. It is a spiritual one, a lack of brotherhood." There is nothing that could challenge us Christians of America more than this. Great powers have been placed in our hands and we must not fail Him.

If I Were Pastor

An address by a layman at a meeting celebrating an anniversary of the pastor's service

By D. H. OTIS

A PASTOR who has the necessary training and is endowed with the knack of leadership is dependent for his success upon the hearty and intelligent cooperation of all the membership of the church.

If I were pastor and properly qualified for the job there are a number of things that I would expect from the church. Among them are the following:

I should expect a loyal church membership. No church has the right to call a pastor unless it expects to stand back of him and cooperate with him in advancing the interests of the church. I should expect this loyal support to continue as long as I remained pastor.

I should expect a business-like church, one that prepares a budget large enough to meet the reasonable requirements of the church and which would be in proportion to the ability of the church to raise. I should expect the entire budget to be raised before any expenditures are made. I should expect those in charge of the financial affairs of the church to see every new member as soon as received, acquaint them with the financial prob-

lems of the church and give them sufficient facts to enable them to judge what would be their fair contribution to the expenses of the church and its benevolent obligations.

As pastor, I should expect a church with a membership willing and anxious to work and I should not be entirely satisfied until every member was not only contributing to the financial support but was also giving time and energy to the spiritual development and growth of the church. Two years ago the First Baptist Church of Madison prepared a time budget. The officers of the different depart-

ments were asked to indicate the number of workers needed to have the departments run at 100 per cent efficiency. The church has a membership of 600. The result showed jobs for 556 persons, averaging a little over two hours per week. This is equivalent to 148 days per week or 6,852 days per year of eight hours each. What a power for good would be such a corps of workers under proper organization and intelligent leadership, and the average time per person would be only about two hours per week! Is this more than a pastor should reasonably expect?

I should expect a spiritually-minded church. I should expect the members to give prayerful consideration to the development of the spiritual life of the church and the community. I should not give undue concern to their pious professions on Sundays but I should be vitally concerned in the manner in which they practiced Christianity during the week. I should expect them to stand unflinchingly for the development and recognition of men and women of character both in and out of the church.

No pastor can meet with complete success without a substantial group of alert, enthusiastic, and spiritually minded young people. It is hard to change the habits and the ways of thinking of old people but there is no way of measuring the good that will come from enlisting the active support of the young people. They are the source of great power in any church. The young people should realize that they are an indispensable and important factor in the success of any pastor. This is particularly true in a college or university town. The bulk of the members of the church join the church as young people. Young people are the most effective instruments in reaching young people of the same age. It is hard to overestimate the importance of the work of the young people in measuring the success of any pastor.

If I were pastor I should want a church imbued with the spirit, applying religion to the problems of life. A pastor who preaches as he should will put a large amount of energy into the preparations of his sermons. He does this not to entertain but to bring home a message from God's truth that we can apply to our own lives. It is not enough to tell the pastor that he preached a good sermon. We should be able to show him how we applied that sermon to our own lives and how we used the message to help better our fellowmen and our community. "Faith without works is dead." As a pastor I should want a church membership who would think for themselves. I would not ask them always to agree with me but I should want them to weigh the message and be frank and honest in their disagreements. Whenever they are convinced of a right course to pursue then I should want action, in the application of the truth to the problems of life.

In viewing this subject as a layman it seems to me that it would be the height of a pastor's ambition to have always a loyal church, a church whose business is conducted on business principles, a working church, a spiritually-minded church, a church with active and spiritually-minded young people, and a church whose membership is imbued with the spirit of applying religion to the problems of life. It would seem like approaching heaven itself, and yet it is nothing more than any church ought to be.

—JOHN READE

*OCTOBER'S woods are bright and gay,
a thousand colors vie*

*To win the golden smiles the sun sends
gleaming through the sky;*

*And though the flowers are dead and
gone, one garden seems the earth,*

*For in God's world, as one charm dies,
another starts to birth.*

Missionary Materials

Necessary helps in pursuing missionary studies and where to get them.

Sunday Schools

Graded missionary stories and four picture charts on the theme, "The American Negro." Prepared for primary, junior, intermediate and senior grades. For use in October, November and December, 1922. Stories per set, 35 cents. Charts per set, 25 cents. One thousand new Sunday schools used the graded stories last year. Christmas service to be ready Nov. 1, 1922. Christmas pageant, "A Dramatic Pageant of the Birth of Christ"—ready now; price 10 cents.

Young People's Societies

B. Y. P. U. conquest course topics, missionary topics for Christian Endeavor Societies, reading courses, young people's library. Leaders helps for study books. Missionary education in the young people's society.

World Wide Guild

Organizational and educational materials. Reading contest and theme contest. Programs on the study books, "Obstacle Races." Helps for study class leaders, missionary plans and pageants. Suggestions for White Cross work, Christian Americanization plans.

Children's World Crusade

Organizational and educational materials. Programs, reading courses, libraries, special interests, junior study book helps.

Women's Groups

Reading contest and courses. Programs on home and foreign study books. Study class enrolment card. Certificate. Missionary libraries. Mission study class standards. Leader's helps for study classes. Maps.

Men's Groups

Reading contest and courses. Libraries. Leader's helps for study classes. Enrolment card. Certificate. Mission study class standards. Maps.

Special and General Material

Church school of missions, mission study and teacher training institute programs, summer conferences and assemblies, dramatic material, including plays and pageants, costumes and flags of mission lands, objectives of the department of missionary education, suggestions for missionary magazine table, model missionary libraries.

Survey Materials

The "Survey," handbooks on how to use the "Survey," "Survey" institute program.

Correlated Program of Missionary Education

All of the above materials are being brought into a "Correlated Program of Missionary Education for the Local Church," which is available on request.

Dramatic Sketches of Mission Fields

The department of missionary education announces a series of thirteen pamphlets under the title: "Dramatic Sketches of Mission Fields." These have been written by Miss Helen Wilcox, and are intended to help meet the growing demand for dramatic expression in missionary education. No. 1 of the series is an introduction, which deals with the whole subject of dramatics in missions, and is of special value for those using the sketches.

The series includes the following:

1. Introduction; 2. The Auspicious Day, China; 3. The Feast Day, Burma; 4. In Congo Land, Africa; 5. Prince and Peasant, Russia; 6. The Peasant's Choice, Russia; 7. The Cross in the Sky, Italy; 8. The Home-Coming, France; 9. Brothers, France; 10. The Need of Central America, Central America; 11. The Hut in the Great North Woods, U. S.; 12. School Days in Oklahoma, U. S.; 13. In Washington Square, U. S.

To defray the cost of production, a nominal charge is affixed, as follows: Single copy, 15 cents; per dozen, \$1.20; Complete set of 13, \$1.30; quantity prices on application.

These sketches are now ready and may be ordered through the General Board of Promotion and its branches, also from the Department of Missionary Education.

Costumes of the Mission Fields

The department of missionary education recognizes the dramatic element in missionary materials, and undertakes to cooperate with those desiring to secure full benefits from its use. The visual presentation of missionary fact and story often gives life, color and reality to the missionary message. The department has an equipment of over 500 costumes and 200 flags of mission lands, from which selections may be made. This is the most complete outfit of missionary costumes in the city of New York, and is being used by all denominations.

The costumes may be used for pageants, plays, episodes, entertainments, dialogues, choruses, speakers and missionary meetings.

A Church Incurably Missionary

There is a small church in a rural community in Massachusetts which has demonstrated to a remarkable degree the fruits of missionary cultivation. According to all human calculations, this church should have died long ago, but a missionary church does not die.

This church is at West Royalston. It was founded in 1768, and is in a scattered rural community eight miles removed from the railroad. Its people are entirely dependent upon lumbering and agriculture. Its resident membership last year numbered twelve individuals, while its Sunday school had a total of seventeen pupils. The church has never had more than fifty members at any one time during a period of fifty years.

Yet this church, because it was a missionary church, has the following record which many larger churches might justly covet:

It gave to Country: Nine soldiers in the War of the Revolution; sixteen soldiers in the War of 1812; thirty-one soldiers in the Civil War; three soldiers in the World War—all returned.

It gave to Education: 168 school teachers.

It gave to Religion: Twenty-six ministers of the gospel; six ministers' wives.

It overgave its quota in the Victory Campaign.

It overpledged its allotment of \$1,874 in the New World Movement campaign, and according to the Massachusetts Annual for 1921, recording the figures to April 30, it gave \$455 as its yearly quota.

ings. They may be rented to churches on a nominal charge.

A Good Selection of Missionary Biography

"Fifty Missionary Heroes Every Boy and Girl Should Know," Johnston; "Livingstone, the Path-Finder," Matthews; "Frank Higgins, Trail-Blazer," Whittles; "The Story of John G. Paton, Paton; "Ann of Aya," Hubbard; "Mary Reed," Jackson; "Captain Bickel of the Inland Sea," Harrington; "Mary Slessor of Calabar," Livingston; "Judson the Pioneer," Hull; "The Gospel and the Plow," Higginbotham; "The Moffatts," Hubbard; "Ministers of Mercy," Franklin; "Comrades in Service," Burton; "Up From Slavery," Washington.

The Missionary Magazine Table

The following list of magazines will be found of special value in the intensive study of missionary questions. These should be in every town and village as well as city and library. Ask your local librarian to make them accessible to your people: *Missions; Missionary Review of the World; International Review of Missions; Student Volunteer Bulletin; Moslem World; National Geographic Magazine; Everyland.*

Christmas Pageant

A Christmas pageant, "The Birth of Christ," has been prepared for the closing exercise of the home mission period in the Bible schools. The scene is laid in and around Bethlehem on the first Christmas Eve. Unwilling pilgrims, resentful and bitter against the tyranny of a foreign power, are going up to "the city of David" to be taxed. The birth of Jesus, heralded by angels and marked by a star, comes as a divine response to their longing hearts. The shepherds visit the manger and then arouse the village. The people come, behold and wonder. The Wise Men of the East are led hither by the star. At last, the most reluctant yield allegiance to the new-born King.

The author is Dr. Charles N. Arbuckle, who prepared the pageant used for Easter a year ago. Dr. Arbuckle has given the Christmas pageant in his own church in Newton Centre, with marked success, and the department of missionary education considers itself fortunate in being able to secure it for general use in the denomination. The pageant may be secured for 10 cents.

Enroll Your Study Class

The department of missionary education has issued a "Baptist Mission Study Class Enrolment Card," and will be glad to supply free helps to the leaders of study classes who enroll their classes. Special packets of valuable materials have been assembled for the use of such leaders and teachers and the department is prepared to give special attention to requests for special assistance in planning study class programs.

Mission study class standards have also been determined and for the reaching of the required number of points, the local church is entitled to a certificate of attainment.

For general and specific information concerning all of the helps and materials, write the Department of Missionary Education, 276 Fifth Avenue, New York City.

Missionary Education Briefs

An Epidemic of Reading in Vermont

A carefully planned program of reading of missionary books was planned last year by the state secretary, and the following results reported:

60 churches entered the reading contests; 900 individuals participated; 4,000 missionary books were read; one church with forty-one readers reported 145 books read. Another church in a small rural town ten miles from a railroad, with forty-seven resident members, reported one hundred seventy-seven books read.

The Reading Habit In Oregon

At Enterprise, Ore., is a small church which had forty readers who read 325 books, attaining in points a total of 2,174.

The young people gained an entirely new vision. The public librarian was delighted. One man got so excited over the "Life of Paton," he took it to a millman, not a Christian, who was so impressed that he asked for more books like it. The demand for books began to exceed the supply. This reading laid the foundation for a woman's society. They never have had a woman's society.

Reading Results in Waterbury, Connecticut

The First Church of Waterbury, Conn., won the state contest. Two competing teams were at work, known as the blue team and the pink team.

103 women of one team read 343 books;

84 women of the other team read 302 books; that is,

187 women read 645 books.

Encouraging Results

The department of missionary education reports the following results of its activities for the past year:

There were 5,567 mission study classes, exclusive of those in the young people's society, not reported. This represents an increase of 1,128 classes of the year. Six hundred ninety-eight were among the World Wide Guild groups.

In addition to the above, there were 1,725 adult groups and 400 junior groups which used the study books as a basis for program meetings, making a total of 8,820 groups studying and reading the mission study books.

There were 332 church schools of missions reported, representing an increase over a year ago of 69 per cent.

Influence of Good Reading

Judson read "Star in the East," and it sent him to Burma.

Lincoln read the Life of Washington, and it directed his course.

William Wilberforce read "The Dairyman's Daughter." It changed his life, and he in turn awakened Thomas Chalmers, who founded the Free Church of Scotland.

"Nearly all the enquirers in Moslem lands have first been led to Christ by means of a book or tract."—DR. S. M. ZWEMER.

The Missionary Impulse

"The missionary impulse is the response of the Christian's heart to the truth of God as seen in these three aspects:

1. What the Gospel is to God who gave it.

2. What it is to us who have received it.

3. What it is to those who have not yet received it."

My offering for the Kingdom must be:

A loving gift to carry the love of Christ. An intelligent gift, for my prayers must go with it.

A generous gift since God has given to me so generously.

A personal gift to Christ since he asks me to do it for him.

A willing gift since no other is acceptable to him.

A disinterested gift since heathen women and children can make no return.

A joyful gift since it carries good tidings of great joy.

A speedy gift, for the time is short and the need pressing.

A gift through which I go myself to tell of redemption for the world.

—From "Missionary Manual" by FRANK M. SWAFFIELD.

Appropriate Scripture Lessons on Missions

An Old Testament Hymn—Psalm 2.
God's Onward March—Psalm 68.
Christ's Triumphs Foretold—Psalm 72.
God's Expanded Kingdom—Psalm 97.
The Ingathering of the Nations—Psalm 102.

Encouragement for Sowers—Psalm 121 and 126.

The World's Messiah—Isa. 53.
The Great Invitation—Isa. 55.

In the World to Save the World—John 17.

Marching Orders of the Church—Mark 16:14-20.

How God saved a Missionary—Acts 27:21-44.

The Message of the Missionary—Acts 17:16-31.

The Cry from Macedonia—Acts 16:6-15.

—From "Missionary Manual" by FRANK M. SWAFFIELD.

Missionary Education

(Continued from page 1142)

of missionary education includes the following, in addition to the writer: Miss May Huston, assistant secretary; Miss Alma J. Noble, executive secretary, World Wide Guild; Miss Mary L. Noble, executive secretary Children's World Crusade; Miss Helen E. Hobart, newly elected field secretary of the Guild and Crusade.

Missionary education secretaries have been appointed in thirty-one states, working in closest conjunction with the woman's state and district organizations and the state conventions. Many associational secretaries are also at work and by means of conferences, state, associational and local, the plans and materials are being consistently promoted.

The department of missionary education is enjoying excellent cooperation with the missionary education movement, and is largely represented on its board of managers and educational and executive committees.

The department has continued its cooperative work with the American Baptist Publication Society both in the creation of new educational materials and in the promotion of the same. Effective cooperative work is being done in summer assemblies, schools of religious education, young people's area and the Sunday school. Agreements have been reached tending to regulate and coordinate the promotion of missionary and religious education with the states.

The department in its varied activities has enjoyed the most cordial relationship with the missionary societies, to whose counsels it is greatly indebted. Brief reports of missionary education activities have been submitted on request to three of the missionary societies for incorporation into their annual reports. The department is also much indebted to *Missions* for the generous use of its space and the fine attention which has been given to its work.

That churches in increasingly large numbers are paying new attention to this prerequisite of giving, is cause for grati-

fication, and we look forward with hope and expectation to a Baptist constituency more largely and genuinely concerned with its missionary and spiritual cultivation, which eventuates in normal and hearty financial support, than in devices and expedients and high-pressure methods, which, however excellent as such, react to make more difficult the very object which we seek to achieve.

A growing volume of correspondence reaching from coast to coast is the silent but convincing witness to the fact that churches all over the land are realizing that missionary cultivation is necessary for the carrying out of a large denominational program. Much of this correspondence has also confessedly shown how utterly inadequate have been the plans and devices employed in many local churches for conveying missionary information. The department is much gratified for this changing attitude about missionary education on the part of hundreds of churches; but is also increasingly impressed with the importance of the task yet to be accomplished.

In the light of the fact that the young people of the denomination as represented in such organizations as the Baptist Young People's Union, the Christian Endeavor Society, the World Wide Guild and the Children's World Crusade, have so quickly and enthusiastically responded to the missionary appeal of the denomination, both in respect to its educational and its financial features, we should not fail to utilize to the utmost every educational means to minister to that growing part of our constituency which must carry the responsibilities of our missionary societies, and from which must come our denominational leadership and support.

It is the conviction and purpose of the department of missionary education to regard its program for the young people as fundamental to the building of a new Baptist constituency.



Religious Education



International Sunday School Lesson for October 29

WORLD WIDE PROHIBITION
(WORLD'S TEMPERANCE SUNDAY)

Lesson: Isaiah 61: 1-9: Golden Text:
Prov. 14:34

Introductory

The twenty-eighth chapter of Isaiah has so often been used as the text for a temperance lesson, that it is rather unexpected to find this later passage used. But it is fitting for the idea of the progress of prohibition. Just what this progress has been to date would form an interesting part of the World-Wide Prohibition lesson. What is the attitude of other countries toward the progress of the temperance cause in the United States? How has that attitude changed in the last several years? Are steps being taken in other countries to enforce prohibition?

Lesson

Isalah gives the vision of the work which he felt he had been called to do and in which the spirit of the Lord rested upon him: What a mission! "To preach good tidings unto the meek; to bind up the broken-hearted; to proclaim liberty to the captives; and the opening of the prison to them that are bound; to comfort all that mourn; to give unto them the oil of joy for mourning, the garment of praise for heaviness."—It was these first verses that Jesus read when he took the book in the synagogue, ceasing his reading before the clause pertaining to the "vengeance of our God," and laying aside the book with the words; "Today hath this scripture been fulfilled in your ears." Following the description of his mission under God to men, Isalah gives the pictures of the restored Zion, the result of the carrying out of the mission—the waste places built up, men of other nations performing the unpleasant tasks, the wealth of the nations at their disposal, a wronged people recompensed and under an everlasting covenant with Jehovah.

Leading Thoughts

1. So long as there exists an opponent to prohibition, the fight is still on. 2. Eternal vigilance is less exciting than a fixed battle, but it is more important. 3. Sanity of life is based upon temperance in all things.

Illustrating the Lesson

It would be an excellent plan for every teacher in the Sunday school to study something along the line of simple psychology. All successful teachers have this knowledge, often because it is innate and they would work along psychological lines whether or not they had ever seen

a book on the subject, for the facts of psychology existed long before there was any textbook on the subject.

Two simple psychological facts that every teacher should bear in mind are that some children will understand better through a visual presentation of a subject; others through an auditory. The majority are of the former class, they learn more quickly through the eye. In all cases the use of both methods will help to clinch facts. For this reason pictures and object lessons mean so much to children. They can see something before them; an abstraction is made concrete. The story of Christ and the children will be carried home to them more sweetly and surely if they see the picture of Christ blessing little children. This emphasizes the use of pictures in the primary room, the class room, the adult assembly room. A lesson may be carried home in that way which will be given in no other.

Especially with a class of primary and intermediate boys and girls is the object lesson of use. The teacher who every Sunday carries something to class with him to make the lesson concrete will not

have a dull or disinterested class. His children will be on the alert to learn what is the special object of interest for that day. But the "concretizing" of the lesson must not be carried to such an extreme that the beauty of the scripture text is lost sight of. That should be dwelt closely upon, and objects of illustration should be used only so that they may serve to emphasize the scriptural lessons. The Great Teacher makes frequent use of the commonest and homeliest details of life as illustrations to the lessons he taught.

Baptist Church Schools On the March

There was a very well known but unpopular word current during the war. It denoted those who could march but preferred a sitting posture. There are few "slackers" among the Baptist church schools; most of them are on the march in these busy fall days.

Enlistments are pouring in upon headquarters. State directors write "Our schools are eager for just such definite program as this. They relish the idea of a great Baptist advance, participated in by every school, yet elastic and free enough to suit the most independent of our leading churches." Others say, "You have struck just the idea. Each church is given the task of ascertaining its own peculiar needs without outside dictation or any financial tax beyond the dollar for the literature of the advance program. Yet all our churches moving toward the same definite goals at the same time brings a feeling of comradeship and wholesome rivalry throughout the state."

One church complains "Our people return from vacations too late to begin the advance with the rest of the country. Are we therefore barred?" Another pastor writes, "Our rally day came early in September before the 'Bigger and Better Baptist Church School Advance' material was in our hands. Could we enter now?"

Rally day was only an incident, a chance to give publicity to the advance. Any school can enlist with the state director of religious education or with headquarters, hold the workers' conference, the booster banquet, and swing away with the rest of the schools toward the goals of 1922 and 1923 advance.

The East and the West are running a close race on enlistments. The North Central states were a little slow in getting under way, but are racing toward the front. The order now stands:

Pennsylvania, New Jersey, Ohio, Indiana, Iowa, New York, South Dakota, West Virginia, Washington, Nebraska, Illinois, Vermont, Wisconsin, Rhode Island, Arizona, Michigan, North Carolina, Maine, Wyoming, Idaho, North Dakota, Kansas, Washington, D. C., Montana.

The Hills of God

"I will lift up mine eyes unto the hills,
from whence cometh my help."
—Psalm 121:1.

THE Hills of God stand firm and strong
Above the vales of sin and wrong;
Majestic, peaceful, noble, grand,
Age after age they, moveless, stand.

When pressed by cares, we lift our eyes
Unto the hills; whence fresh supplies
Of grace come down, our souls to bless,
From him who rules in tenderness.

When Peace departs, we gaze afar,
Where reigned a peace sin cannot mar;
And, like a gently flowing stream,
Flows down a peace earth cannot dream.

When joy takes flight, and hope seems
dead,

And lifts no more her cheery head,
We view the "Everlasting Hills,"
And hope with new life throbs and thrills.

When strength gives way, and life ebbs
low,

And fevered is the pulse, and slow,
Our help, it cometh from the Lord,
Because we rest on his sure Word.

Symbolic are these mighty steepes
Of him who slumbers not, nor sleeps;
Whose might can make the mountains
fall;

Whose love is brooding over all.

Bear on your message, Noble Hills,
Till every soul with courage thrills!
Breathe on each storm-tossed, troubled
breast

God's precious gifts—his peace, and rest.

—JENNIE WILSON-HOWELL
in Boston Transcript.



Young People's Work



Topic for October 29

THE HEATHEN INVASION

Isaiah 60:1-22

(CONQUEST MEETING)

Available Literature

"Two Bibles; By-Products of Mormonism," Free; "Hogan Among the Moabites," Free; "Ten Reasons Why Christians Cannot Fellowship the Mormon Church," 7 cents; "From Within One Heart," 2 cents; "Dangerous Mormon Teaching," 2 cents. Order from The Literature Bureau, General Board of Promotion, 276 Fifth Ave., New York; Ford Bldg., Boston; 125 N. Wabash Ave., Chicago; 313 W. Third St., Los Angeles. Send cash with order.

The heathen invasion deals with foreign cults or religions now making advance upon American soil.

I. Bahaism

Can Americans worship a Persian polygamist as God? A few months ago the then head of the Bahaist movement died. He did not hesitate to claim absolute deity, and was worshipped as such by his followers in the East and in America. He was the successor of a Mohammedan who introduced the cult in 1844.

"Bahaism is a very different thing in its own home in the Near East than when masquerading in Western garb. Its cardinal doctrine is that truth is progressively revealed, and that each age or cycle must have a new revelation, and this can be had only by a fresh 'manifestation' or incarnation of God. . . The greatest obligation of men is to recognize that 'manifestation' as he appears."

There are several congregations of Bahaists in America.

II. Mohammedanism in the United States

Islam is the religion of many millions of people, covering much of Africa, India and the Near East, and extending into China and the islands of the Pacific. The Koran is its holy book, and Mohammed its great prophet and founder. It is one of the most fanatical of all religions, "unbelievers" being despised and regarded as legitimate prey for "believers." From time to time Mohammedan leaders have proclaimed a "jihad" or "holy war" against "unbelievers," resulting in terrible massacres. It is commonly reported that an effort was made to precipitate such a war in Moslem lands in an endeavor to break the foreign power of Great Britain and the other allies in Egypt and the East, but the attempt was unsuccessful.

Mohammedanism teaches the supremacy of Allah, but it lacks the moral code of Christianity. It teaches the inferiority of women, encourages polygamy, and holds forth the hope of a paradise of sensual enjoyments.

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Islam began its spread by the sword. Conquered peoples were compelled to chose between the creed and death. Whether or not the warlike spirit of the religion is changing, or whether attempts at such propagation are no longer attempted because of military weakness is a question.

There is, however, one sect that seeks to convert the world through preaching. A year ago a missionary of that sect came to America with the avowed purpose of converting America to the faith.

There are already many Moslems in America, mostly immigrants from North Africa, India, Persia, Arabia, Turkey, and Albania. They have settled chiefly in the large cities, especially Chicago, but are also found scattered through Pennsylvania, Massachusetts, Connecticut, and Wisconsin. Their number is not accurately known. Where they have settled in communities they have their places of worship and societies for mutual help.

III. Mormonism, the Islam of America

Mormonism bears many striking resemblances to Islam. It grew out of a "revelation" said to have been made to an obscure young man of questionable character. It grew with surprising rapidity, and it rules its adherents with a rod of iron. It is startling to know that there exists in the United States an empire whose citizens owe first allegiance not to our country, but to the vast, powerful, and relentless organization of the Mormon church. Dr. Josiah Strong wrote: "The Mormon church is probably the most complete organization in the world . . . and so highly centralized is its power that all these threads of authority are gathered into one hand, that of the president."

Practically every male member in good standing is a member of the priesthood, and thereby holds office in the church. In 1902 the number of such officers was given as 62,445.

Every Mormon is required to pay tithes to the church, thus creating a vast fund, which is used by the president as he pleases.

"He receives between two and three million dollars a year in tithes, gives no accounting of them, and has no responsibility for them except to God and his own conscience. He is able to use this sum, in bulk, at any given point, with a weight of financial pressure that would overbalance any other such single power in the community. As 'trustee in trust'

for the church, he has an added income from stocks and previous investments; and he has practical control of the wealth of all the leading men of the church to assist him, if he should call upon them for assistance. He uses his financial dictatorship to support monopoly against the assault of Gentile opposition, and he compels the Gentile to pay tribute as the Mormon does."

The Advancement of Mormonism

Every Mormon boy attends Sunday school as soon as he is old enough to lisp his song of adoration to Joseph (Smith), the kingly prophet, and to the Saviour with whom Joseph (Smith) is early associated in his mind. At fourteen or even earlier, he stands in the fast-day meeting and repeats the Mormon confession of faith.

"At fourteen he becomes a deacon of the church. Between that age and twenty he becomes an elder. Very soon thereafter he becomes 'a Seventy,' and perhaps a high priest. He takes upon himself 'covenants in holy places.' He becomes 'a priest unto the Most High God'—frequently before his eighteenth year. Usually before he is twenty he is sent on a mission to proclaim his gospel, the only one he has ever heard in his life, to 'an unenlightened nation' and 'a wicked world.' For, in addition to being taught that the Mormons are the best, most virtuous, most temperate, most industrious, and most God-fearing of all people, a thing that is dinned into his ears from the pulpit every Sunday in the year, he has been convinced by equal iteration that the rest of the world is a festering mass of corruption."

What Can We Do About It?

The American Baptist Home Mission Society supports ten missionaries in Utah. There are also strong Baptist churches in Salt Lake City and Ogden, and also churches at several other points.

Baptist young people can help stem "the heathen invasion," first of all, by a renewed personal consecration, a sincere endeavor to put first things first. A truly alive young people's society will attract and hold other young people who have not yet found the stability and joy of service. It is one of the tasks of the society to get hold of the casual churchgoers, and to help them see by personal experience the realities of a Christian life of service—Adapted from *Service*.

SPECIAL

The Thirty-Second Anniversary Convention of the B. Y. P. U. of America will be held in Boston, July 5-8, 1923. Every young people's organization should send delegates.

A Letter from a Traveler

Paris,
Aug. 19, 1922.

My dear Friends:

Such a task as to attempt to describe all the many wonderful sights I am seeing daily would be impossible, so I shall give you a few impressions which occur to my mind as outstanding.

By way of explanation, I might say that our trip is primarily a tour of Baptist mission fields, but as most of these that we shall visit lie in the Orient my letters for several months will contain nothing about them.

One of the greatest contributions to the world along religious lines is the cathedrals. Since we have seen a number of these it has seemed to me that a letter telling something of these churches might be of interest.

Notre Dame

Our first cathedral visit was to Notre Dame church at Montreal, Can., our port of embarkation. Ornate in architecture and with evidences on every hand of superstition dominating its worshipers, the impression which it made upon me was not altogether favorable.

A contrast to this was the Shrine of St. Joseph which we ran across by accident on the same day. This chapel, the foundation of a cathedral to be, is situated on a slightly elevation in a remote district of the city. Here pilgrims from all parts of North America come to receive healing. The crutches and canes of those who have believed themselves cured of infirmity line the walls of the chapel by the thousands. The sight of the kindly Father going about his mission of healing and the long line of pilgrims ascending on their knees in prayer the great flight of steps leading up to the shrine was indeed impressive. Though we may disagree with the superstition of their religion yet there is much to be learned from the earnestness of their devotion.

Chester

Of all the churches I have visited in England, save that of Canterbury, Chester Cathedral has more than any other filled me with a feeling of deep reverence and spiritual inspiration. Its greeting to the visitor ran something like this:

"No man entering a house ignores him who dwells in it. This is the house of God and he is here. Pray then to him who loves you and bids you welcome and awaits your greeting. Praise God for his gifts of beauty in painting and architecture, handcraft and music. Give thanks for those who in past ages built this place to his glory, and ask that we who now live may build the fabric of the nation in Truth, Beauty and Goodness, and as we draw near to One Father through our Lord and Saviour Jesus Christ we may draw nearer to one another in perfect brotherhood."

Such was the atmosphere which Chester Cathedral radiated, and one cannot help but receive an uplift from such an environment. The cathedral dates back to 1093 A. D. when it was used as a monastery and was later turned into a cathe-

dral of the Anglican church by King Henry VIII. Its richly carved choir is adorned with hundreds of figures no two of which are alike. Quaint Chester, the town in which the church is located, is the oldest remaining walled city which was used at one time as a Roman garrison.

Durham

Another outstanding cathedral is that of Durham, which occupies a most beautiful position on the banks of the River Wear—the view of it is unsurpassed in all England. Adjoining the church is a castle, and from a distance one sees the face of the high cliff atop which rise the castle walls and the towers of the great church. Rich masses of greenwood cluster below and at the foot the River Wear winds in a broad stream between its steep and verdant banks. In truth, the picture fixes itself indelibly upon one's memory. The building is a grand specimen of Norman architecture, while several of its additions manifest exquisite early English construction. The fine old

Special

Mr. Horace J. Nickels, a member of the Life Service League of the B. Y. P. U. of America, left Minneapolis, with his father and mother, just before the St. Paul convention, for a trip around the world. The editor of this page asked him to write an occasional letter to the young people at home. His first letter appears in this issue. His description of the cathedrals is most interesting.

library contains a number of MSS. of the Gospels made by the monks with infinite care and illustrated in rich colors and pure gold. Durham like most of the cathedrals in England was Roman Catholic before the Reformation. One has a feeling in this church that its simple beauty and grandeur leave nothing to be desired.

There are many interesting tales related of these various places but space will not allow me to relate them.

York Minster

York Minster is another superb house of worship. Each cathedral is distinguished in its own special way. For instance, York, which was built in 1100 A. D., is noted for its stained glass. There is more in this cathedral of the really old glass than in all the other churches of England put together. Most of it dates from the fourteenth century, and the gorgeous display of the great east window, 76 feet high, and 32 feet wide, is over-awing. The mellow shades of coloring give forth a richness which is totally lacking in modern stained glass. The interior of York Minster is more attractive than the exterior. It is 525 feet long, 250 feet across, and 200 feet in height—a marvelous work of Gothic style.

St. Paul's and Westminster

St. Paul's Cathedral and Westminster Abbey in London are, of course, the most outstanding churches in England. Each is a marvelous place, though to me Westminster was the most impressive. Perhaps this is due to its historic associations for indeed the service at St. Paul's was fine. The afternoon service which we attended at the Abbey was witnessed by four or five thousand persons. The great grey walls, the ancient monuments, the splendid altar, the tomb of the unknown soldier, the worshipful atmosphere, presented the scene of a life-time.

Canterbury

The cathedral at Canterbury appealed to me more than any other church I saw in England. Over thirteen centuries ago the first church was founded upon the present site, but the cathedral has had many vicissitudes. During the reformation a great deal of its decoration was destroyed, and through the years it has suffered much from restoration. Yet today it stands a stately, beautiful house of worship. Here for many years stood the shrine of Thomas Becket and pilgrims by the thousands climbed the steps ascending to it on their knees. The crypt of the church was the scene of the scourging and fasting of Henry II for his part in the murder of this saint. Here also the persecuted Huguenots sought refuge and were allowed to set up their looms and conduct their services. A small chapel is still used by their descendants whose services are held in French.

The interior of Canterbury Cathedral is 516 feet long, the choir itself 191 feet. We happened to arrive at the cathedral in time for service. It was just the usual evening prayer, but the notes of the organ, the most magnificent we heard in England, swelled through the great building at the touch of an organist whose very soul was in the music. The choir of forty well-trained voices added to the beauty of the service, and we left the cathedral refreshed and inspired.

I should like to describe some of the fine monastic ruins that I saw in the heart of Britain which displayed glory of former days. I should like to tell you of the Notre Dame and Magdalen churches in Paris with their splendor and of Saint Chapelle with its marvel of stained glass. But I am sure that you will be most interested in hearing about the little Baptist church in this great French city.

Our French Baptist Church

Through some error in the newspaper notice we were misled as to the time of the service there, so unfortunately missed it. But we had a nice visit with the young pastor, M. Caudron. He told us of the history of this little mission church situated in a remote district of Paris. How his father-in-law, M. Vincent, had begun the work twenty-five years ago which has since grown and grown till, in the midst of this atheistic and Romanist environment, the little church of 300 members is now thriving and self-supporting. There is a Sunday school and Bible

(Continued on page 1161)



The Chimney Corner



Fiddle D. D.

'GUSTUS had risen to the glory of being a waiter. A waiter in the Tortonelli restaurant, where a sign over the door announced: "Parties, Teas, Dances. Regular Table D'Hote Dinners Daily." You who do not know 'Gustus can never appreciate what seven-league boots must have brought him all the weary miles from 'way down south in Dixie up north to Pennsylvania to this restaurant-de-luxe, where one's footfalls sank noiselessly into soft-piled carpets and where crystal chandeliers and small rose-shaded lamps made the table silver gleam like fairyland. It was a heaven in 'Gustus's eyes, where the most marvelous thing of all was his wearing a swallow-tail coat by day and by night, with a great white polished shirt front and a stiff starched collar. How should you ever comprehend the full glory of being such a waiter, you who have never run around barefooted 'way down south in Dixie? The only trouble with poor 'Gustus was that he was not yet a regular waiter, he merely filled in on rush occasions like Saturdays or when other waiters failed to come—which meant only part pay, of course just when he was longing with all his negro heart for handfuls of greenbacks in order to bring the rest of his family up north.

"'Pears like I'se gwine to be powerful slow shobbeling them dollars bills into my pot o' gold," sighed 'Gustus, "'pears like that there pot jest natcherly am nebber gwine to grow hebbly!"

And at night he dreamed grand dreams of sidewalks paved with greenbacks, which he picked and picked and picked; but you know yourself how unsatisfactory such money is to spend the following morning! So, when Miss Angelica Forsyth Van Rensaeller came to Tortonelli's, 'Gustus was ready to do almost anything to lay his hand on genuine daytime money.

Personally, I have nothing against Miss Angelica Forsythe Van Rensaeller, for she was all that her name implies; she belonged to the very best family in town, and wore the very best clothes in town, and had all the very best beaus in town, too! And, say what you will, beaus are not to be listened to with deaf ears, especially such a chief high favorite as the one with whom she was to lunch at Tortonelli's.

"Angelica," said he, "you are carrying too much money in that silly little gold mesh purse. My dad's a banker, and he says nobody has any business putting such temptation in other people's way; anyhow, not if you yourself pray daily, 'Lead us not into temptation, but deliver us from evil.' Come, now, own up, do you

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

know for a fact how much money you've got?"

"No, you Man of Wrath, I don't!" sighed Angelica bewitchingly, "how should I know how much money I carry? It just comes and it goes, as far as I'm concerned."

Her escort frowned disapprovingly: "No man in his senses ought to have anything further to do with you, madam. Nevertheless, let's order something to eat!"

And, of course, it took time to settle on their menu; so while they debated about oysters and salads and ices, there stood 'Gustus with envious black eyes fastened on that small gold purse stuffed full of money, money that the young lady acknowledged she had never counted. And you may be sure he wished all the wishes that there were about that money! But there it lay on the table hopelessly not for him.

But twenty minutes later, when he came back from a trip to the kitchen, there under Miss Van Rensaeller's chair lay the purse, half-opened; presumably knocked off the table by her elbow, and unmissed. 'Gustus softly knelt to pick it up and returned it to her with a graceful flourish. She thanked him with an absent-minded smile and thought no more about it. But 'Gustus thought about it. And something thrilled him everytime he remembered what was lying deep down in his trousers pocket—something he must wait to look at until he should have returned to the secrecy of his own small room that evening.

But when at last he had turned the key in the lock and lighted the gas and pulled down the window shade, then he fished that something up from his pocket, and—hardly breathing—spread open its greenness and cried in sheer delight to see a letter V in each corner: "*Five dollars!*" he exclaimed, "O praise de good Lord!" But no sooner were the words out of his mouth than the air was full of the sound of strange, soft music, playing—

*"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through.
Ask the Saviour to help you,
Comfort, strengthen and keep you,
He is willing to aid you,
He will carry you through."*

'Gustus dropped that five-dollar bill as if he had been shot, and gasped brokenly; "Oh, Lord, shorely you knows as how I only took that money 'cause why I needs it so dreffully for my poor old mammy and pappy. Shorely you knows I ain't no thief, leastways not a reggalar one. Oh, Lord, why for you send that angel music on me so quick when you ain't nebber caught me doing this-a-thing before? And that lady was so powerful rich, Lord; why, she don't eben know how rich she am, Lord. And 'Gustus am such a poor ducky, Lord. Not even a reggalar waiter yet, Lord, jess one of them ebry-onct-in-a-while waiters."

'Gustus stopped praying, if this could be called a prayer, and through the stillness of the night sounded once more the voice of the wailing angel. "Oh, Lord you'se shore got me this time," groaned 'Gustus, pushing the five-dollar bill far away from him as he listened to the music which preached so directly to his guilty heart, "Lord, tomorrow morning you'se gwine to see 'Gustus gib this money to the proprietor at Tortonelli's, 'deed you am! 'Gustus won't touch one penny of it, Lord, 'deed he won't!" Then, just as he was sobbing, there came the scraping of violin strings and the sound of merry voices which were anything but angelic. Just plain, everyday boy voices, laughing.

'Gustus tiptoed to the window and raised the shade. And there, across the narrow alley, he faced an open window, which framed three negro boys, one of whom was tuning up a fiddle.

"You don't need to practice no more," one boy was saying appreciatively. "I reckon you'se far and away the best player in the orchestra, anyhow."

"Oh, go 'long!" demurred the boy with the fiddle, modestly, "last Sunday I done spoil ebry hymn I played, 'deed I did. So the director gib me this here hymn to practice for tomorrow; I reckon I got it right good at last."

"I reckon you has," said his friends.

"I reckon he got me right good, anyhow," echoed 'Gustus, groaning as he gazed guiltily at the money he had pushed away with a stricken conscience when he had thought the Lord was speaking to him. "I reckon that fiddle done preach me a reggalar sermon; I reckon that fiddle done make stolen money seem stolen." And with very mixed feelings 'Gustus crawled into bed!

The next morning was Sunday and he felt decidedly curious about that fiddle, wondering in what orchestra it was to play. So he posted himself in the alley to wait for its owner's appearance, then silently he shadowed this unknown youth through several streets to the door of an inviting building into which were filing

many Negro men and women, boys and girls.

"I reckon I'll jess step in and hear my fiddle play in a reggular orchestry," said 'Gustus to himself, as he ventured to enter this building with the others.

I have no words to tell you of the thing that happened to him there. But if Dixie is a lonely way from Pennsylvania, then you may guess the joy it was to have somebody clap him on the shoulder with a hearty welcome, he who had been welcomed nowhere else—not even at Tortoneilli's restaurant, where the other waiters sneered at such a greenhorn straight from Dixie. But here there was a welcome, warm and kind and friendly, so he sat with other young fellows of his own age and heard the orchestra tune up for Sunday school. His heart beat uncomfortably fast as a strangely familiar tune was played; he listened to the hearty, mellow voices nearby singing all the verses of

*"Yield not to temptation
For yielding is sin,"*

and after every verse he echoed the refrain:

The Young Reserves

Molly Cotton Tales

THE Little White Prince was sick. Sick in bed; which is perfectly horrid for birthdays, when the King had to go to his counting-house down on Main Street and the Queen had to be in the Kitchen of Mrs. Smith Jones baking bread and honey. If it had not been for Molly (and the handkerchief!) the poor Prince wouldn't have had any sort of a birthday or liked his present suitably.

"I abominate it!" he growled in a really terrible voice.

"I don't see anything the matter with it," said Molly, pleasantly, "it looks like a very nice sensible handkerchief. Anybody with a nose ought to be delighted to receive it. And anybody with a cold in his nose ought to be de-ee-lighted to receive it!"

The Little White Prince gave a disgusted sniff: "I never said I didn't have a nose. And I guess most everybody has heard what a perfectly dreadful cold I've got. But a birthday comes only once a year and a handkerchief is a perfectly abominable present for a boy. Indeed it is!"

Molly picked it up. Something would certainly have to be done about this handkerchief business . . . this was no way to feel about a present when any moment the King might come home from his counting-house and expect to be properly thanked.

"Mercy on us!" Molly cried, "if it isn't the Handkerchief-That-Grew-on-a-Bush!"

"Huh?" grunted the Prince, startled.

"Yes, my dear, indeed it did. It's a magic hanky, and there's a regular story back of it. No wonder your daddy, the

*"Ask the Saviour to help you,
Strengthen, comfort and keep you;
He is willing to aid you, L
He will carry you through."*

When the hymn was over he turned to the young man beside him and said: "I reckon this must be a powerful fine church."

"It's more than just a church for Sundays," the youth replied, "it's a Negro Baptist Community Center, built so we all can spend our lonely evenings here, with classes of all sorts, and good times, and concerts. It's ours, you know, and I reckon fun and music is as good as many a sermon to keep a colored fellow going straight, up north here."

"A-men!" said 'Gustus fervently, with his eyes on the fiddle that had saved him the night before. "I reckon I'd jess natcherly like to join, if you'd be so 'bliging as to point out the way."

So the man "pointed." And 'Gustus "joined." And I'm wondering when we ever did a better job than in planting such a center in that town for men and boys like 'Gustus! For all he needed was that one, first, intimate touch to start him straight—up north.

"It makes them sound very clean and white, anyway."

"Doesn't it? Although as a matter of fact they were black as ink. Very clean, you know,—but black."

"Oh—Negroes?"

"Exactly. Half the time it's Negroes who pick cotton off the bushes, Prince. They get up early in the morning, and go out to the cottonfields. Even Baby Borax has a little bag to be filled with cotton, for there's really nothing to it, Prince; you just pick off the fluffy cotton and poke it in your bag; pick and poke, pick and poke, pick and poke. The sun beats down on your back, you crawl along from plant to plant, dragging your bag after you. Little Borax can pick from six to eight pounds a day if you keep waking him up often enough; but the sun is so hot—he keeps dropping off to sleep. Sapolio is only five years old, and she is dreadfully apt to get sleepy, too, but they keep shouting to her: "Wake up, 'Polio, wake up, honey," and then, if she falls asleep too often they say: 'Get a move on, 'Pollo, ain't you shamed, you lazy li'l gal, you dressef li'l sleepy-head! Hustle now, hustle.' So even Sapolio picks thirty pounds of cotton; but Leander, who is ten, picks one hundred pounds."

"I am ten years old today, myself," said the Prince, gravely, "do you think I could ever pick a hundred pounds of cotton in one day?"

"I'm afraid you'd have to," Molly sighed, "if you were black and your mammy made you! But think how many monotonous bendings and stuffings must be made to bag one hundred pounds of a fluffy mass like cotton! Think of the emptiness of your mind if you were busy gathering nothingness from blistering August to bitter December. For of course you couldn't go to school much, so you would grow up ignorant and stoop-shouldered, and sullen. So you see, Prince, then when your father gave you your handkerchief he had to engage a great many people to pick it off the bushes for you, and I think you ought to feel properly grateful, and also . . . listen, Prince, wouldn't you like to make a law forbidding little Sapolio and Borax from picking cotton until they have had a real childhood? And been to school? And learned enough to help them grow up into earnest happy Negro citizens? Prince, let this handkerchief be a document pleading the cause of the little Negro children in this country! Let this handkerchief remind you that until every child that works has the same privileges as yourself this country can never be the country God wants it to be. Do you promise to remember?"

The Prince reached out his hand and took his handkerchief solemnly between his fingers: "I promise!" he said.

So that when the Queen came home from baking bread in Mrs. Smith-Jones' kitchen and when the King came home from his counting-house on Main Street, the Little White Prince thanked them properly for the birthday handkerchief!"

"I tell you what I think," he said, "I

(Continued on page 1161)



Our Own Folks



Maritime Baptist Convention

By A. C. CHUTE

Recently this convention held its annual sessions in Wolfville, the seat of Acadia University, where it is to meet for the most part in the years to follow. The delegates were well entertained at the college, seminary and academy residences. There was held for a week, prior to convention opening, a summer school for pastors, at which courses of lectures were given by Dr. George E. Horr, of Newton; Dr. H. C. Vedder, of Crozer; Dr. E. M. Keirstead, of McMaster; Rev. W. C. Machum, of the Maritime Provinces, and the writer as a representative of Acadia. Public evening lectures were delivered by Doctors Cutter, Horr, Vedder and F. W. Patterson of Winnipeg. This school, according to the testimony of the body of men in attendance, was a great success, and a forecast of a still larger attendance and an equally good program a year hence.

Rev. C. W. Rose, of Amherst, N. S., was chosen president of the convention in the place of Rev. Z. L. Fash who retired. The number of delegates was large, and an excellent spirit characterized the gathering throughout. The convention sermon was preached by Rev. N. A. McNeil, of Marysville, N. B. There was a special interest in the convention this year because of the fact that the important matter of the proposed amalgamation of Maritime Colleges into one central university was before the body for consideration. Addresses on the subject were delivered at a mass meeting by our retiring college president, Dr. George B. Cutten, Dr. DeWolfe, of Acadia Seminary, and Dr. A. Cohoon, long our college treasurer. These all recommended that instead of reaching a decision on the question at once, we wait for another year until we understand more definitely what are the proposals of the Carnegie Corporation. The sentiment of our people in general is decidedly opposed to any such union as is suggested, but in the judgment of these speakers it would be preferable, instead of coming immediately to a complete settlement of the case, to refer it back to the governing board so that action might be taken a year later in view of the fullest information. This was the course that for the present was settled upon.

While the convention was still in session, Dr. Cutten bade adieu to the Baptist people in these parts, and went from us to take up his new duties as president of Colgate University. The convention adjourned in a body and attended him to the railway station thus making a farewell for him, after his twelve and a half years oversight of the Wolfville institutions, that was quite notable in its character and one not to be forgotten. The warmest good wishes attend him and his family in their new sphere.

The missionary meetings, both home and foreign, were of more than ordinary interest and abounded in inspiration for the year to follow. At the evening service in the interests of foreign missions

there were on the platform Rev. H. Y. Corey, who has just returned from India, Rev. S. C. Freeman and wife who are just going back there, Miss Mabel Archibald and Dr. Zella Clark whose furlough is now closing, and two sisters who go abroad for the first time, Miss Evelyn Eaton to India and Miss Evelyn Slack to Bolivia. This service was in charge of Rev. H. E. Stillwell of Toronto, general secretary of the F. M. Board, who gave a pictorial lecture dealing with our stations in Bolivia which he has visited. The Grande Ligue Mission was presented in interesting fashion by Rev. G. R. McFaul. Contributions from the Maritime Provinces for this work were between eight and nine thousand dollars.

On one occasion at the summer school for ministers, Dr. F. W. Patterson gave an address, and on two occasions he afterwards appeared before the convention, the last time on Sunday evening when he had a great audience. And it began soon to be whispered about that he seemed to have in him qualities desirable in a college president. Then speedily it got abroad that he was to succeed Dr. Cutten. But this was a trifle premature. However, it was not long before we were reliably informed that he was actually coming to the headship of our university. Dr. Patterson has been general secretary of the Baptist Union of Western Canada and editor of the *Baptist Outlook* with headquarters at Winnipeg. He went from New Brunswick to the West in 1900, so that he is now about to return to where he belongs. He is an excellent speaker and a man of experience in executive work. He made a fine impression when lately among us, so that our people are glad over his decision. His work here will not begin until the opening of the second term of the college year, that is about the first of February. Meanwhile college affairs will be in the hands of a special committee of the faculty. May the administration of President Patterson be altogether worthy of Acadia's past history. That is the hope, the prayer, the expectation among the constituency.

Nebraska Letter

By R. R. COON

Grand Island College

The school opened Sept. 10, with a good attendance, almost keeping up to the increase expected. President Wells has been in Wyoming on two speaking tours endeavoring to awaken new interest in this institution. All of the professors continue with the exception of the athletic coach; that position is filled by Prof. Ross E. Connelly, Waterloo, Iowa.

Ordination

Rev. R. P. Hamlyn was ordained at Chambers, August 18. Rev. T. M. Pyle of Columbus was moderator, Dr. Wilson Mills preached the sermon, Mr. Pyle gave the charge to the church, Rev. E. E. Brock gave the right hand of fellowship and Rev. J. L. Blakely offered the ordaining prayer, the last two from

Springview. It is said "the service was one of inspiration." The item of greatest interest, if not of greatest importance, the examination of the candidate was made elsewhere. If a minister passes a creditable examination for ordination the congregation of which he is pastor should have the privilege and benefit of it.

Pastors Coming and Going

Rev. F. C. Barrett has just resigned as pastor of the Eudell churches, thus leaving a large country field without a leader. Bro. Barrett well commends himself by his work. Rev. J. F. Taylor goes from Battle Creek to be pastor at Ragan and Brainbridge, with good prospects of advanced work. Oxford is waiting for some pastor to occupy the new parsonage. Wilsonville is flourishing, doing real community work with a new community house in sight and their pastor, Rev. J. W. San De Fur, a community leader. Rev. H. F. Smith has resigned at Ansley. This church with 300 members should not be pastorless many months. The two churches at Holdrege have entered into a plan for union work which should be of great advantage in that thriving city. Rev. Harry Wolcott, so long pastor at Sumner is pressing a good work at Smithfield and the country around. Rev. C. F. Dueholm has resigned as pastor of the Grace church, Omaha, a missionary field of strong foreign population. The church has had a steady growth during its existence. At Obert, by the help of Director Benjamin, a new house of worship has been built. Rev. L. A. Mantle has become pastor. Rev. H. F. Gilbert is just well settled at Norfolk, a very important field. The Negro church at Norfolk has recently dedicated its house of worship, finished by the help of its missionary, Rev. M. H. Wilkinson. Rev. H. C. Planck has moved from Palmyra to Union, and Rev. Sam Miller has moved from Union to Prairie Union, where he was pastor formerly. Rev. J. B. Taylor resigned at Nebraska City and moved to Seattle, Wash. Rev. E. E. Barkey, student supply at Sumner, has gone to Upper Alton, Ill., a student in Shurtleff. Rev. E. M. Owings closed his work as pastor-at-large and becomes pastor at Wayne. Rev. G. L. Sharp resigned as assistant state secretary and becomes pastor at Benson. Dr. W. I. Fowle, state secretary accepts the call of the church at Greeley, Colo. While conducting Sabbath services at that church he continues his work in Nebraska for the present. Rev. C. E. Kirkwood has resigned at Stella and goes to Guide Rock. Rev. A. D. Smalley will become pastor at Blair. Rev. W. O. Samuelson resigns at Chapman and goes as pastor to Valley.

Resignations

Some explanation should be given because of the number mentioned in the above list; but we can't give it. We venture two suggestions, which, if followed, might stop this awful waste. The church official board could urgently confer with its resigning pastor, the church agreeing, and thus avoid a separation. We know

of one case where demanding advice availed, and the man remained five years longer! Or the state or national convention might formulate some program by which representatives from nearby churches, ministers and others should meet and help to start out the new pastorate and also meet to consider closing of that pastorate, if thought desirable. Our conventions could do that without going beyond the jurisdiction they now exercise. If neither of these may avail we move that a new office be created, filled by one of our best men, preferably a layman, and that we honor him with the title P. L. P. B. M., Promoter of Long Pastorates among Baptist Ministers. Here as elsewhere as a rule, "Permanence is a virtue."

The Italian Baptist Convention

BY ANTONIO MANGANO

For twenty-four successive years the Italian workers of the United States have met in the various cities of our country, in an annual convention, to discuss the problems of Italian evangelization and to inspire each other with a holy zeal for the great task which the Baptist denomination has placed upon them. The last gathering was held in Buffalo Sept. 12-15. While the invitation was extended by the Rev. G. Basile, pastor of the Second Italian Church of Buffalo, who worked unceasingly to make the convention a success, the host was in reality the Baptist Union. Chief among those who worked side by side with Mr. Basile, were Dr. Dutton, secretary of the Buffalo Baptist Union, Rev. G. Castellini, pastor of the First Italian Church and a host of devoted ladies who saw to it that the fifty or more delegates were well cared for. Special mention should be made of the generous hospitality shown the convention by the Prospect Avenue, the Hudson Street, the First Church and the two Italian churches.

It was the unanimous verdict of all those attending the convention that the Baptists of Buffalo are a generous body of people who are really interested in the foreign born and who know how to take strangers in and make them feel at home. No wonder the Baptists of Buffalo are doing the finest piece of missionary work of any denomination within the area of that city. There is a reason. It may be of interest to the readers to know that Buffalo has the unique distinction of having the First Italian Baptist Church to be organized in this country. This was brought to pass in 1896, through the energetic efforts of the Rev. A. B. Beltondi, while he was still a student in the Rochester Theological Seminary. But this splendid accomplishment would have been impossible had it not been for the loving and loyal cooperation of the Baptist Union.

Our denomination is now doing work in seventy-five different centers, maintaining fifty-five men and as many women. The total membership of our churches is near 3,000, with over 4,000 children in our Sunday schools. The thirty-six churches reporting show 325 additions by baptism and contributions to the amount of \$25,000. But even these encouraging figures do not tell the whole story. Wherever our workers go they do a two-fold work. On the one hand they work intensively, leading people to accept Jesus Christ as their personal Saviour; on the other hand they establish points of contact with hundreds of people who do not

unite with our churches but whose point of view relative to religion, and to America is radically changed. These are results which cannot be tabulated, but which are of very great value to the future of Protestantism and therefore to America.

The following are some of the important subjects discussed by our pastors at the last convention: The Gospel for the new times; denominational loyalty; Italian work, in our southern states; training the new generation for service; objectives and purposes of Christian Centers; progress toward our goals; training the women of our churches; Roman Catholic propaganda.

There was one outstanding impression which the writer personally received as he attended every session of the convention, and that was that as a denomination we have in the Italian pastors a devoted and loyal group of men and women who feel a deep sense of responsibility for the development and extension of our work among the people to whom they are sent.

Detroit Baptist Doings

BY ALBERT H. FINN

September was designated by our denominational program as rally month—facing the task and organizing the forces for the season's work. This has been very much in evidence in the metropolitan area. Churches and Bible schools have shown resourcefulness and enthusiasm, seldom if ever equalled. The Workers' Conference at the First Church Sept. 25, was the most successful of any similar gathering ever attempted. The ministers gathered at 10:30 for their Monday morning conference and every active pastor in the area was present. Dr. J. W. Hoag gave a stirring address on "The Minister's Passion" which was followed by a revealing heart-to-heart talk by Rev. Jacob Speicher, who has spent twenty-seven years in South China during which time he developed scores of local churches and became a great Christian statesman, translator and editor.

After lunch the afternoon program opened by two addresses on "Woman's Work in the Home and the Church" by Mrs. C. A. Hill, wife and associate pastor of the Ferndale Church, and Mrs. Phelps, pastor of the church at Wayne. Following came a Sunday-school symposium in which John R. Glading assistant superintendent of the Jefferson Ave. school, Allen B. Crow, superintendent of the First Church school, and S. H. Myers, the associate pastor at the Woodward Avenue Church, took part. These splendid talks were followed by an illuminating talk by Rev. A. F. Phelps, home from his field in Burma.

At six o'clock came a delicious dinner in the great dining-room, followed by three short talks under the presiding genius of Pres. Wm. S. Power of the Detroit Baptist Union: "The B. Y. P. U. as an Auxiliary to the Church" by President Comrie of the City B. Y. P. U.; "Spiritualizing the Sunday School" by Assistant Superintendent George Sauerwein of the Temple School; "The How and Why for Reaching Men" by Judge Marsh, teacher of the great men's class at the Woodward Avenue Church. This was indeed a happy, helpful feature.

Repairing to the auditorium of the First Church, the mass meeting was addressed by Mrs. W. T. Elmore of Lincoln, Neb., who, with Dr. Elmore, spent

fifteen years in India. Her theme was "The Call to the Impossible," followed by an address by Rev. Jacob Speicher of China on "The Spiritual Basis of Success." Rev. Robert White of the Hudson Avenue Church presided. This was the climax of a great day.

Thursday Evening, Sept. 28 at the Woodward Ave. Baptist Church, the Baptist Young People's Union of the Detroit area gathered in mass meeting to meet and hear their honored international president, Rev. Mark T. Sanborn, of Minneapolis, who was the guest of honor and the speaker of the evening. Those of you who have seen Detroit Baptist Young People in action know that it was a great and enthusiastic gathering and one worthy of the occasion.

For Thursday evening, Oct. 26, the Baptist Forum has arranged an outstanding event: Ladies' Night at Temple Church, with Rev. Ray Petty of Judson Memorial Church, New York City, as guest of honor and chief speaker. These fall social gatherings have become an institution with Detroit Baptists. This year will be no exception.

We have been greatly honored by our distinguished guests of late: Dr. P. J. Lerrigo, home secretary of the American Baptist Foreign Mission Society, dropped in upon us on short notice Sunday, Sept. 24. In the morning he preached at Temple Church, Rev. L. Brown, pastor; at noon he was with Dr. Hoag at the Woodward Avenue Church and before the great Sunday school; in the evening he preached for Pastor Bowyer at the Warren Avenue Church with important conferences in between. It's great to be a secretary.

Then the Woman's Interdenominational Mission Study Institute had secured our own inimitable Mrs. Elmore to instruct them at their institute at the Y. M. C. A. all the week of Sept. 24. Sunday afternoon she spoke at a mass meeting at the Woodward Avenue Church and before the young people of the First Church at 6:30. On Monday she spoke again before the Baptist Workers' Conference at the First Church at eight o'clock. She has been greatly appreciated.

Last but not least, Rev. Jacob Speicher, who for twenty-seven years has done a wonderful work in South China, preached at the First Church on Sunday morning, at the First German American Church in the evening, Sept. 24, and on Monday spoke twice before the Baptist Workers' Conference at the First Church. He made a profound impression. We have richly enjoyed the presence of these God-chosen leaders.

The Washington Assemblies

The East Washington Assembly was one of the best ever held in that convention field, though the attendance this year was not as large as in former years. The assembly closed with a fine spirit and without a deficit. The program was unusually strong. The Bible study was conducted by Rev. W. E. Mondeck, pastor of the Baptist Church at Pullman, Wash. B. Y. P. U. work was directed by General Secretary James Asa White of Chicago; Sunday-school work, by Rev. S. L. Roberts of Philadelphia and Mrs. W. A. Kemp of Spokane. The course in missions, using the home mission text book, "The Trend of the Races," was given by Dr. J. L. Peacock, of Shaw University, Raleigh, N. C. Other special lecturers were Rev. John R. George, field missionary, Rev. A. F. Colver and Mr. W. A. Kemp, all of Spokane. Prof. G. R.

Schlauch of Linfield College McMinnville, Oregon, Rev. W. P. Lipphard, associate secretary of the Foreign Mission Society, who gave two stirring addresses on his experience with, "Fill the Ship with Fellowship."

The problem confronting the young people of East Washington is the purchase of a permanent location for their summer assembly work.

Western Washington

The Western Washington Summer Assembly was held at Burton, Aug. 8-18, with an attendance, which, including registered visitors, totaled over five hundred. A strong program was given as follows: Bible study Dr. W. B. Hinson, of Portland, Ore.; young people's work, Secretary James Asa White of Chicago; missions, Dr. J. L. Peacock, of Raleigh, N. C. and Rev. Charles Rutherford, South India, while Rev. Sumner R. Vinton gave two of his famous stereopticon missionary lectures; Sunday-school work, Rev. S. L. Roberts, of Philadelphia and Mrs. Frieda C. Davidson of Seattle.

Mrs. Edker Burton of Centralia, gave a special course for intermediate girls. Mr. Roberts gave one for intermediate boys. Junior boys and girls were taught by Mrs. W. W. DeForest of Seattle. The primary boys and girls by Mrs. F. B. Matthews of Seattle. The director of music was Lawrence Arlander of Seattle. Special addresses and sermons were preached by Rev. Duncan McPhil of Bellingham, Rev. F. E. Dark of Seattle and Secretary White. A pageant was presented one night by the Seattle District W. Y. P. U. The last message of the assembly was given by Dr. Hinson and in response to his appeal sixty-five young people went forward and dedicated their lives for definite Christian service.

At the close of the service the Life Service League of the Western Washington Baptist Assembly was organized. Miss Helen Pettit was elected president and Miss Antoinette Black secretary. One of the pleasing features of the assembly program was the reading by the director, of letters of greeting to the assembly from President Harding and Secretary of Labor Davis, while Secretary C. E. Hughes expressed greetings in a telegram.

Progress is being made from year to year in the beautifying of the Assembly grounds. This year a large and attractive auditorium was erected. The success of the Western Washington Assembly in the past three years is due in a large measure to the faithful services of Mr. Carl B. Forland president. He declined to serve further and Mr. Clarence P. Sanders, of Seattle, was unanimously elected as president for the coming year.

Michigan Associational Meetings

Marquette

Marquette Association was held with the Escanaba Church, and the most interesting feature was the "Forward Look." There seemed to be little glorying in the past and no boasting about the present, but in every church report there seemed to be a determination to face the future with courage and faith.

The second impression made was the hunger for fellowship on the part of the ministers and Christian workers. With churches hundreds of miles apart it is a

rare treat to meet the brethren. Arising out of this were two suggestions, (1) The holding of a summer institute for the U. P. (a strong committee was appointed to consider this), and (2) the lengthening out of the associational meeting from one day to two.

The chief ground for hope was in the presence of large delegations of young people. The meeting was full of enthusiasm because of their presence, and to further encourage this feature, the Soo B. Y. P. U. has offered a "banner" for the B. Y. P. U. having the largest delegation according to mileage next year.

There seemed to have been an ebbing of missionary vision and giving, but everybody felt that the flow had again set in. The same presentation of denominational outlook and loyalty by Dr. Bachelor and the strong messages of Dr. Collett helped this.

Grand River

Grand River Association was held at Lyons Church, Sept. 14-15, opening devotionals being conducted by the moderator, Rev. W. A. Biss of Belding. Pastor Webb gave the welcome address. A discussion was led by V. C. Webb, and others followed on the topic: "Can the Associational Organization be Revitalized?" Should it be? The thought brought out was that the churches ought to be of greater help to one another throughout the year. Rev. G. W. Lawrence brought a message on the theme, "Playing Fair with God." Rev. J. H. Perry of Greenville led in the discussion of "What shall we do with the midweek service of the church?" The annual sermon was preached by Rev. Lyle H. Hatfield.

The church letters carried messages of encouragement and progress. New pastors were welcomed by the moderator: W. T. Woodhouse of Ionia, J. H. Perry of Greenville and H. P. Hoskins, stated supply pastor at Portland. Dr. F. B. Bachelor urged the support of Kalamazoo College by all Baptist families. Dr. Grant M. Hudson, general promotional director, brought a message on denominational outlook and loyalty, stressing the program of the Board of Promotion and the goals to be attained.

The Women's Hour was presided over by Mrs. M. L. Osterhout of Belding. Mrs. W. H. Dorrance of Detroit gave the address on the subject, "The Kingdom of Heaven to extend to all parts of the earth."

Rev. M. L. Williams spoke concerning Religious Education and said the biggest business of the church is nourishing Christians (teaching). The B. Y. P. U. took charge of the evening service.

Osceola

Osceola Association met at Reed City where the Chase Baptist Church entertained. The attendance was good. The singing was conducted by Rev. A. J. Graham of Big Rapids. Mr. Hugh Jameson of Cadillac was elected moderator but was unable to be present and Rev. W. E. Orton of Evart was chosen as moderator pro tem. Rev. H. S. Grandholm of Cadillac preached the annual sermon, and Rev. F. MacGirr, of Boon, the doctrinal sermon. Speakers from outside the association were Mrs. Dorrance of Detroit, Rev. Morgan Williams of Lansing, Rev. Grant M. Hudson, Rev. Geo. Lawrence and Rev. F. L. Currey, all of Lansing. Dr. Bachelor told of the work at Kalamazoo College. Rev. A. H. Harnley of Saginaw was unable to be present to fill his place

on the program except in the closing address. The years' work of the church has resulted in 63 baptisms.

The contributions to the New World Movement have been considerably smaller this year than last. This is due we believe not to indifference to the cause of missions, but to the depressed business conditions of the year ended. The association will meet next year at Evart.

Saginaw Valley

The Saginaw Valley Association met with the Alma Church, Sept. 12-13. The attendance was not large, a number of churches being without representation, except by letter. The letters indicated a fairly active and fruitful year. A number of the churches reported substantial accessions by baptism.

The financial showing on the whole, was gratifying. The sessions were all interesting. The conference on Sunday School methods conducted by Morgan Williams was especially helpful. The outstanding messages were the annual sermon on loyalty to the Bible, by Rev. Fred Davis of Saginaw, an address on virile spirituality by Rev. Fred Allen of Bay City, and the doctrinal sermon by Dr. Morgan of Mt. Pleasant.

Southern California Ministers' Retreat

By A. W. RIDER

Such deep and lasting influences had resulted from two annual retreats, previously held, that the attendance this year was larger than ever. Over ninety Baptist preachers spent nearly three days—Sept. 11-13—in conference at Camp Baldy, which is between four and five thousand feet up the side of Mt. Baldy. The isolation from the great city's life and activity was conducive to an uninterrupted time for prayer, self-examination and fellowship. No formal program was followed. A topic was briefly opened and some message from the Word, bearing upon it, studied. Then in a free conference heart experiences were bared and requests for prayer presented which drove all to a period of intercession. Out of it all came a fresh realization that the Bible is a great storehouse of truth, sufficient to our every need; God, a present helper, with all power to meet successfully all our problems, and prayer an efficient channel by which this power reaches our hearts and solves our problems. The result was that, with all barriers down, there was a mutual understanding of each other's problems and longings which formed the basis of the finest fellowship we have ever had. No theological differences were allowed to divide us, but a loving comradeship—in a loving, living Lord, united us.

We did not talk so much of the tasks of the year ahead, as we sought to have the preparation of heart and life to fit us for whatever awaited us at the foot of this,—our mountain of privilege. It gave the finest kind of a preparation for the opening of a year's work in evangelism, stewardship, education and intercession through refreshing "the inner man of the heart."

In days when more organization and more machinery are seemingly needed, we do well to turn aside and seek the added power by which this machinery is to be operated.

Church News by States

Atlantic Coast

MAINE

Rev. J. B. Coy has accepted the pastorate of the Federated churches at Stonington, Maine. The Congregationalist, Methodist and Baptist churches have united in his support. He began his work Oct. 1. A large industry in Stonington is showing new activity which will affect the churches and other interests favorably.

NEW HAMPSHIRE

THE FRANCONIA CHURCH entertained the White Mountains Association Wed. Sept. 27. The principal addresses were by State Secy. D. S. Jenks on "The Coming Kingdom," and by Miss Linnie M. Holbrook of Tura Assam, on the mission work in that field. The three sessions of the day were opened with devotional periods conducted by Rev. Linnie B. Treadwell, who spoke on "Consecration to Prayer, Bible Study, and Christian Service." Discussions of timely topics were opened by Dr. Gertrude Walker, Rev. E. M. Fuller and Judge Bowker. The meeting closed with the annual sermon by Rev. A. N. Chandler, who spoke on "The King's Secret." The moderator and clerk of the session were, respectively, Rev. E. M. Fuller and Rev. A. N. Chandler, who were elected for the coming year. Berlin was chosen as the place of next meeting and Rev. E. M. Fuller to preach the annual sermon.

THE ONE HUNDREDDTH ANNIVERSARY of the Second Church, Sanbornston, was celebrated Sept. 9-10. Members and friends came from far and near. Rev. Elijah Newell had charge of the music which was excellent. The address of welcome was by Rev. H. H. White, pastor of the Laconia Church who ministers to this people in the afternoon each Sabbath. Deacon Walter D. Woodman gave the historical address, which was full of interest. During the century 338 persons have belonged to this church; over twenty pastors. There are less than forty resident members now. Rev. E. C. Goodwin, pastor 1895-1908 delivered a most helpful address followed by Rev. T. J. Cate, a child of this church. Sunday morning Rev. Elijah Newell, pastor 1915-1919 preached a strong sermon. Sunday evening, Rev. D. S. Jenks, secretary of the state convention, spoke most helpfully on "Spiritual Values." Rev. W. J. Sanborn, also a child of this church, of Bradenton, Fla., spoke on "The Value of the Church in the Community." The entire anniversary exercises were characterized by earnestness and all felt that they wanted to do better. The banquet on Saturday evening was bounteous. This church is located on the most beautiful spot in New England. Like many of the New Hampshire rural churches it has suffered from the abandoned-farm movement, but the people are determined to carry on. A fifteen-acre farm, a good parsonage, a most excellent people ought to be an "open door" for some pastor.

THE WOMAN'S MISSIONARY SOCIETY of the First Church, Manchester, held a most

successful opening fall meeting Sept. 21. Nearly 100 were present. A sketch entitled "The Clinic" prepared by Mrs. C. P. MacGregor, proved effective in presenting the mission study books for the year. A Japanese tea was served by a group of college girls in Japanese costume.

Rev. C. L. CHAMBERLAIN closes his pastorate at Lebanon, Oct. 15.

Rev. F. J. LILJEGREN, pastor of the Swedish churches in Concord and Manchester, closes his pastorate Sept. 30 and at once takes up the work of pastor with the Harlem Street Swedish Baptist church, Worcester, Mass.

THE TEN ASSOCIATIONS of the state held their annual meetings during September. The state anniversaries met with Exeter Church, Oct. 2-4.

NEW YORK

THE CHAUTAUQUA ASSOCIATION meeting was one of peculiar interest as it was in observance of the one hundredth anniversary. It was held in the beautiful auditorium of First Church, Jamestown, where Dr. Guy L. Brown and his people proved most hospitable hosts.

FIRST CHURCH, SCHENECTADY, observed its one hundredth anniversary, Oct. 1-8. Dr. R. E. Farrier preached morning and evening Sunday, Oct. 1. This church also entertained the Hudson River North Association Oct. 3-4. Dr. G. H. Baker has proved that the church can accomplish great things for God.

THE ONTARIO ASSOCIATION was held Tuesday and Wednesday, Sept. 26-27, in the Clifton Springs Church. This church has just called Rev. R. S. Chalmers who has done efficient and constructive work in the Phoenix Church. Mr. Chalmers will begin on the new field in October.

THE GENEVA CHURCH HAS extended a hearty call to the Rev. J. C. Hendrickson of Cortland First. Mr. Hendrickson has taken the matter under prayerful consideration, but has reached no definite conclusion.

THE REV. W. S. P. YEAPLE is entering heartily into the work of his new field in Groton and the people are heartily co-operating with the new pastor.

Rev. J. ROY WEAKLAND who has been assisting Dr. H. Wyse Jones in state evangelism, has begun his work as pastor of the Harseheads Church.

THE RANDOLPH CHURCH was left pastorless. The parsonage had a debt of \$1,700 which seemed a heavy burden for the few members. Rev. G. Frank Johnson, associational missionary, led the people in a joyous victory of meeting this indebtedness.

THE NEW YORK STATE Council of Churches became a reality, Sept. 21, 1922, at Utica, N. Y., and will become a working reality by June, 1923, if the hopes of the Utica meeting of delegates are realized. The organizing secretary is Dr. O. J. Price of Rochester.

NEW JERSEY

MT. PLEASANT CHURCH, Newark, reports good attendance through the summer, and very good supplies during the pastor's absence. Among those supplying were Rev. Daniel H. Clare, of North Adams, Mass.; Rev. J. Francis Behrens, of Philadelphia; Rev. R. D. Craig, of Des Moines. On the first Tuesday after Mr. Powell's return, following the prayer meeting, an informal reception was tendered. The pastor was taken to his study, which had been entirely renovated during his absence; new rugs, floors newly varnished, new pictures, and his desk covered with beautiful flowers. This was the work of the Women's Guild of the church. The following Tuesday evening, Pastor and Mrs. Powell received the members of church and congregation in the study and refreshments were served. Sunday Sept. 17, at the evening service, the new crimson cross was dedicated. The cross is of white enamel, about three feet in height, and contains seventeen crimson electric lights. It has been placed over the pulpit and will be used in connection with the evening services, particularly in the closing exercises; after the sermon when an instrumental selection is rendered and the choir closes the service with a vespers hymn, followed by silent prayer and benediction.

Rev. EDWARD W. MILLER, Flemington, has just celebrated his first anniversary with his people. The anniversary program bears the pastor's message to the people: "We have been wonderfully blessed during the past year, as pastor and people, in all lines of work. There have been forty-nine additions to the church, twenty by baptism and twenty-nine by letter. To our Hungarian brethren, we extend an especial welcome. Their Sunday-school and preaching services in the junior department rooms each Sunday afternoon have been well attended. Rev. Liptak and his wife have been faithful in giving themselves to this work. The current expenses of the church have been paid up regularly, and we have given over \$4,000 to the General Board of Promotion, upholding our motto: 'In business for a new world.'" Mr. Miller graduated last year from Crozer.

THE ANNUAL RALLY DAY services of North Baptist Church and school, Camden, were held Sunday, Sept. 24. Pastor Morrison started the ball rolling with an inspiring message at the morning service on "The Gathering of the Clans," urging the forces of the Christian Church to rally to fight the new paganism as evidenced in the tendencies of the present day in the love of pleasure above all other things and the utter disregard of law. The services of the Bible school were presided over by Mr. F. W. Ayer, superintendent. Admiral Louis M. Nulton, commandant of the Philadelphia navy yard was the guest of honor and brought a word of testimony as to the value of Christian training in the development of right thinking citizens of the nation. Special music was provided by a cornet soloist and the school orchestra of twenty-one pieces. The processional and pageant of banners was one of the features of the program. The Rally Day services were brought to a close with a musical program at the evening service. Mr. Rollo Maitland, Fellow American Guild of Organists, rendered the program assisted by the church chorists.

One Hundred Seventy-Fifth Anniversary Founding Scotch Plains Baptist Church

AUG. 4, 1747, fifteen persons, members of the now Stalton Baptist church, New Jersey, organized the Scotch Plains Baptist church. The church will celebrate the one hundred seventy-fifth anniversary October 15-22, closing on Dr. James Manning's birthday. Dr. Manning who was baptized, licensed to preach and ordained at Scotch Plains was the first president of Brown University. There will be three services Oct. 15, and three Oct. 22, when addresses will be made by Dr. Devan of Plainfield, Dr. Sweatland of Peddie Institute, Dr. Emory Hunt of Bucknell and Dr. Helen Barrett Montgomery of Rochester, N. Y. Monday, Oct. 16, Dr. Faunce of Brown will speak. Wednesday, Dr. Joseph Taylor of West China will be the speaker. Friday evening, Oct. 22 will be social and community night. All former members of church, Bible school and congregation are urged to attend or send greetings. There have been seventeen pastors. Chaplain J. Madison Hare, now in his ninth year is present pastor. The first three pastorates were as follows: Benjamin Miller thirty-four years, William Vanhorn twenty-two years and Thomas Brown twenty years, a total of seventy-six years.

WESTERN PENNSYLVANIA

MRS. G. M. WALKER, wife of the pastor at Meadville has written a pageant, "Building with India," which was given before a large congregation under the auspices of the missionary federation of that city.

Mississippi Valley

OHIO

FIRST CHURCH OF PIQUA, has enjoyed a year of prosperity under the direction of the pastor Rev. Franklin Fenner who will celebrate the first year of his pastorate Oct. 15. The Bible school is the largest in the history of the church. Nearly eighty new members have been received during the year. The church has begun its plans for special meetings to be conducted by Rev. J. W. Porter, former editor of the

Want Ads

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THE ABINGDON PRESS
NEW YORK CINCINNATI

Western Recorder and now pastor of the Third Ave. Church, Louisville. This meeting is arranged for the first two weeks in January.

TWO STRONG RECRUITS have recently been added to the ministerial ranks in Cleveland. At the beginning of September Rev. E. W. Bloomquist began his pastorate with Calvary Church. He is rapidly winning his way to the hearts of the people.

REV. J. C. McCauley, a young Canadian, is the new pastor of the Cedar Ave. Church. He opened his pastorate with two weeks of special services beginning Sunday, Oct. 1. Although the Cedar Avenue Church has been pastorless for about a year, the congregation has held together remarkably well. For the first time in many years, all of the Baptist churches in Cleveland have pastors and all of our missions have missionaries.

SUNDAY, SEPT. 24, was a happy day for the members of Lakewood Church. At four o'clock on that afternoon, the cornerstone of the new edifice was laid in the presence of a large gathering. Rev. I. N. Depuy and his people have been handicapped in their work for years and the prospect of a more adequate accommodation has already given stimulus to their efforts. Within a few years, Lakewood should be one of the strongest churches in the denomination.

ON SUNDAY, SEPT. 10, the Cleveland Baptist Association had the joy of seeing the new Chapel for Romanians opened with three dedicatory services which crowded the new auditorium. In many respects this church is a model for neatness and convenience. There are 5,000 Romanian people in the city and this is the one Protestant effort being made among them.

SEPT. 17, REV. D. L. SCHULTZ, labor evangelist for the Home Mission Society, closed a successful month in tent meetings, in which about fifty people, many of them adults who have previously attended no church services, professed conversion. So successful has been this series of meetings, that the association plans an extensive tent evangelistic campaign for the summer of 1923.

EVANGELISM is to be the key note of the combined effort of the Cleveland Baptists for this fall and winter. Twenty churches are cooperating in a simultaneous effort to culminate in a series of meetings to be held in twenty churches Feb. 27-March 11.

THE CLEVELAND Baptist Association has recently purchased lots in the suburb known as West Park. The missionary pastor, Mr. Enterline, is conducting services in that district. A new church will be organized within a few weeks and it is hoped that it will be possible to erect a temporary building that will furnish them adequate accommodations for a few years.

MICHIGAN

REV. A. K. SCOTT has resigned at Nashville and accepted the call of the Petoskey Church. Mr. Scott is known to many of the readers of THE BAPTIST due to his aggressive work at Des Moines and Indianapolis where he took hundreds of subscriptions to the paper.

DURING THE LAST WEEK of September, Rev. E. S. Bramble, pastor of the Calvary Church, Harbor Beach, called to-

gether the pastors of the Huron Association. Practically every pastor responded. State director of evangelism F. L. Currey outlined plans for simultaneous evangelistic effort throughout the association. The pastors spent two days together considering the plans which were heartily adopted. This "retreat" was for the pastors a rich experience.

REV. WILLIAM RITZMAN, pastor of the First German American Church of Lansing has resigned in order to give his full time to the work in Bay City. During his three years in Lansing the mission has been organized into a regular Baptist church. Twenty persons have been baptized, ten received by letter and the membership increased to over sixty. The church has called Rev. H. Glaske of Lebanon, Wis.

DR. H. M. FORD preached his farewell sermon to the Hillsdale College Church, Sept. 24. There is general regret that Mr. Ford is leaving the church and the city where he was born and has lived nearly all his life. He recently received fourteen into the church, among them President and Mrs. Wm. Spencer of the college, Missionary Collett and wife and three sons, a prominent W. C. T. U. worker and two teachers, making 141 received into membership during his pastorate of three years. The church is in fine working condition, is prosperous and has the largest membership in its history of sixty-seven years.

Kent-Muskegon Association

The annual meeting of the Kent-Muskegon Baptist association met at the Muskegon Heights Church, of which Rev. A. W. Lyons is pastor, Sept 18-19; Rev. J. R. Estes, moderator, and Rev. John H. Stewart, clerk. In spite of bad weather, the attendance was good. The list of speakers consisted of: Dr. H. P. Klyver, Rev. John H. Stewart, Rev. J. R. Stevens, Mrs. H. Cross, Mrs. W. H. Dorrance, Rev. Grant M. Hudson, Rev. Morgan L. Williams and Dr. H. Severn, who supplied the place of Dr. A. Hoben who was unable to be present. From the reading of the church letters, nearly every church showed a gain in membership, and notwithstanding the hard times, regular contributions and benevolent gifts were very encouraging. One church was added to the list of churches forming the Kent-Muskegon association. The Spring Lake Baptist church, which recently withdrew from the Grand River Valley Association, made application for and was granted admission into the association. Officers elected to serve the association were: Moderator, Rev. J. R. Estes; vice-mod., Rev. A. M. Conklin; clerk, Rev. John H. Stewart; treas., Mr. H. Skutt; preacher of annual sermon, Mr. Denver Pease; alternate, Rev. C. E. Chumney; doctrinal sermon, Rev. A. W. Lyons; alternate, Rev. A. M. Conklin. Board of Promotion: Rev. A. M. Conklin, Mr. C. M. Cramblet, Mr. R. Nyburg. Ordination committee: Rev. R. McNemer, Rev. J. R. Stevens, Rev. A. M. Conklin, Mr. H. Ramon. Director of young people's work: Mr. Geo. S. Christman.

The prevailing thought of the association was expressed in a set of resolutions which were presented and adopted:

"1. That as an association we reaffirm our belief in the headship of Jesus Christ. That he is our authority in all things pertaining to Christian life and service.

"2. We reaffirm our belief and conviction that each individual Christian is competent, assisted by the Holy Spirit, to

interpret the Holy Bible, and formulate their own declaration of faith.

"3. We adopt for ourselves the canon of conduct that Jesus laid down in his statement to John as recorded in Mark 9:38-42. It may be possible for some to do Christian work, who do not think and act as we do, so in charity we remember what Christ said, 'For he that is not against us is on our part.' The Lord judges men and women. Charity is divine.

"4. We would urge our people to take a denominational paper, to keep in touch with the work of the denomination. THE BAPTIST is calling attention to the thought and work of our denomination, and we recommend the circulation of THE BAPTIST in the homes of our people. We also recommend the magazine called *Missions* which is acknowledged to be by far the best missionary magazine in existence, and also the *Michigan Baptist* which gives an account of the doings of Michigan Baptists.

"5. We reaffirm our faith in the historic doctrines for which Baptists have everywhere stood throughout the centuries, and pledge our unstinted support to our state and national conventions.

"6. By rising vote we thank the entertaining church for the royal entertainment they have given us."

A special resolution was presented and adopted by rising vote:

"In view of the fact that our general director, Grant M. Hudson, has been nominated at the primaries by a large majority, as a member for congress, and as it seems likely that he will be elected in November where in the national capital he will carry on the work in the interests of temperance, and on the evening of his election, will sever his connection with the General Board of Promotion, We as member of the Kent-Muskegon association here assembled, desire to express our appreciation of the splendid service he has rendered as general director of Baptist work in Michigan, and while we are sorry to lose him, yet the time has come, when we need such as he in Washington, and we wish him success, and God-speed."

The association closed with the Tuesday evening service. Every one present expressed themselves as having had a pleasant and profitable time attending this first meeting of the united associations, the Kent-Muskegon Association.

ILLINOIS

DR. WM. P. PEARCE of Cairo, has returned from Europe and is taking up his work with renewed vigor. During his absence Rev. Herman Sorg of the Northern Theological Seminary took charge of the work. He became popular and left a warm place in the hearts of the Cairoites. While in Rome, Italy, Dr. Pearce lost his grip with tickets, passports, and money, through the carelessness of one of his party, which he was conducting. The loss however was gained in experience as he was thrown in the company of consuls and men of prominence. In spite of the mishap he lost only one day in his itinerary. He is writing a series of articles on "Stranded in Rome," proving that "truth is stranger than fiction."

REV. E. K. MASTERSON, owing to a nervous break-down, resigned his pastorate of the First Baptist Church of Savanna, to take effect Oct. 9. One year ago Mr. Masterson took charge of this church when it was in a disorganized condition.

Under his leadership it has been placed on a firmer basis in every way, and it is with genuine regret that the church and community part with him. His enthusiasm for missions has led the church to give more to that cause than it has in any previous year.

Rock River Association

THE ROCK RIVER Association met with the First Church of Belvidere, Sept. 26-27. The reports from the churches showed that the entire association had suffered heavily this year on account of the removal by death of a number of the influential members in various churches. There was, however, a good increase in the membership of the churches as a whole. The prospects for the coming year are pleasing.



FIRST CHURCH OF BELVIDERE

The entire organization of the forces is the goal of the officers and leaders in the entire territory. The new moderator has already called a meeting of the officers and leaders and plans are being perfected whereby the work will be enlarged. Two hundred dollars is the minimum for associational work. A number of rallies and educational meetings are being planned and the local board of promotion is earnestly and prayerfully meeting its responsibilities.

The doctrinal sermon was preached by Mr. Pratt of the Mt. Carrol church. The Bible study periods were conducted by Rev. W. R. Yard of De Kalb. It was unanimously voted to substitute Bible study next year for the annual sermon. The moderator is planning for groups in the association to study and specialize in their own particular work. Chicago gave her share to the program in the persons of Rev. Albert Gage and Charles L. Major; both of these men were given a good hearing and they were very much appreciated. The association met in the home church of Dr. Henry C. Mable. This is also the church that gave the first missionary in this country to the Negroes of the South. It is a matter of history that when the Societies could not see their way clear to send Joanna P. Moore to the Negroes



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that the First Church of Belvidere believing in her, financed her efforts and she really opened up the way for the evangelizing and the Christianizing of the southern Negro.

The Bible school and the church under the leadership of the pastor and the faithful workers are planning for larger work in the local church. It was good to hear people say that this was the most largely attended of any meeting of the New Rock River Association since the new territorial arrangement of the northern part of the state.

MINNESOTA

THE FIRST BAPTIST Church and Pillsbury Academy united, in a most cordial and urgent invitation to the State Convention which met at Owatonna Oct. 9-12.

THE "SETTING UP" conferences in Minnesota were very helpful. On Tuesday the sessions were held in First Church, St.

Paul; Wednesday in University Church, Minneapolis; Thursday and Friday in Duluth. Dr. J. J. Ross, Mrs. C. A. Brooks, Mr. Harry Meyers and Missionary Longwell, were the leaders.

ON SEPT. 25, A POST-CONVENTION Life Service Conference was participated in by nearly 200 from the Twin Cities. The meeting was held at the Y. M. C. A., Minneapolis, beginning at 5:30 with a conference on "How can we harness the spiritual powers released by the St. Paul Convention to our local church work?" "How can we assist our young people to secure adequate training?" "How can we encourage the devotional life?" After a banquet addresses were delivered by Rev. M. F. Sanborn and Dr. Carl Case, following which the assembly divided into four conferences on "The Ministry," "Foreign Missions," "Home Missions" and "Local Church Opportunities," led by Dr. J. A. Earl, Missionary S. E. Moon, Dr. G. A. Hagstrom, Rev. R. Butler.

PROF. DAVID BRYN-JONES of Carleton College, supplies the pulpit at Temple Church, Minneapolis, during October. Pillsbury Academy opened with a good attendance, considerably better than last year. Graston Church celebrates its fortieth anniversary Oct. 13-15. Rev. John Nordel begins his pastorate at Karlstad, Oct. 1, and Rev. Henry Bergland at Falbo. The church at Anoka has a specially built gospel car which enables the pastor and young people to visit surrounding communities and conduct evangelistic meetings.

BEGINNING WITH SUNDAY, Oct. 1, the Sunday-schools of First Church, St. Paul, and the Judson Memorial Church, Minneapolis, will begin a contest for stimulating attendance, punctuality and enthusiasm in the two schools. The contest will be known as the Radio Contest. In each school the reports will be flashed by radio to the opposite school.

THE CORNERSTONE OF THE new building of the First Church, Minneapolis, was laid Oct. 1, at which time slabs bearing the names of the three dormitories of the Northwestern Bible and Missionary Training School were unveiled. Twenty-five years ago when Dr. W. B. Riley became pastor, the building was regarded as more than adequate. The church and school now own six buildings which represent an investment of approximately \$1,250,000. The church has a membership of 2,500.



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WISCONSIN

THE EIGHTY-FOURTH ANNUAL MEETING of the First Church, Delavan, was held Sept. 29. Rev. Robert L. Kelley has served for five years as pastor of the church, during which time 165 members have been received. The church has expended for all purposes \$41,569, \$17,380 of which was for beneficence and \$24,189 was for current expenses.

THE PASTOR, S. W. PHELPS, is just beginning his sixth year of service in Grace Church, Milwaukee. They have been years of gradual growth. The sixteenth annual meeting has just been held. It was largely attended and all the reports were optimistic. Over \$13,000 was raised last year, the church giving more for benevolences than for home expenses. In the new budget the church added \$500 to the pastor's salary. The outlook is most hopeful.

SOUTH DAKOTA

REV. WALTER INGRAM, pastor of the White Temple, Mitchell, enters this week upon his sixth year with the church. The last year's work has resulted in a numerical increase above the average, and the congregation is always ready to take its place of leadership in the affairs of the city. Mr. Ingram has been elected for the second year to be president of the state Anti-Saloon League, and is also heading up the City Council of Religious Education, having direction of the week day study of the Bible for high-school credit. For two years Mr. Ingram has been president of the S. D. Federated Council of the Churches of Christ.

Rocky Mountain States

ARIZONA

THE REV. T. E. ELGIN of Crab Orchard, Tenn., became pastor, Sept. 1, of the church at Winslow. The church is very happy in his ministry.

MR. CARL ERICS, the convention church builder, is in Winslow beginning the construction of the new church building. The house is badly needed, and the plans are drawn by the denominational architect department for a splendid working plant.

If Some One Should Ask You About a Will

And When You Make Your Own

The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention: New York. W. C. Bitting, D. D., Corresponding Secretary, 5109 Watman Ave., St. Louis, Mo.

American Baptist Foreign Mission Society: New York. Rev. P. H. G. Lerrigo, M. D., Home Secretary, 276 Fifth Ave., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, B. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

Woman's American Baptist Home Mission Society: Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention: New York. E. T. Tomlinson, D. D., Secretary, 276 Fifth Ave., New York City.

Where your heart is, there should your treasure go.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent. a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent. a year, interest payable semi-annually.

Samples of these SINGLE and DOUBLE CONTRACTS will be sent to you on request.

EVANGELIST CARL BASSETT has been busily engaged in evangelism in the state during the past year. Mr. Bassett has done most excellent work. As a result of his meetings he has witnessed some five hundred professions of faith. During the summer he has held meetings in various sections of the state with excellent results, proving that summer evangelism is possible in Arizona. Oct. 1, Mr. Bassett began a meeting in Yuma.

PASTOR CECIL T. GARNETT of Bisbee has so far recovered from his recent illness that he is able to take up his work again, to the delight of the church.

TWO OF OUR MEXICAN pastors have recently resigned and left the state; Rev. Carey B. Tooms, to become evangelist on an auto chapel car to work in California and Arizona; Arturo Vargas, Glendale, who returns to work on his native heath in Mexico.

(Continued on page 1164)

Our Schools

Keystone Academy

KEYSTONE ACADEMY opened Sept. 20 with a larger enrolment of students, with repaired and redecorated buildings, and with a strong teaching force. All friends of the school are enthusiastic. The new principal, son of the late Principal Curtis P. Coe, aims to maintain a scholastic standard second to none and yet to keep it within reach of the boy of moderate means. Keystone is a home as well as a school. A splendid gymnasium under competent direction and a matron, who is also a trained nurse guarantees care of the body. A faculty, all of whom are active Christians, assures religious guidance and companionship. The splendid results this year at Keystone are due wholly to the encouragement and foresight and energy of those who projected and directed the New World Movement.

Brown University

Registrations in the first week indicate a total of about 1,300 students. Brown has begun its 159th year's work. President W. H. P. Faunce, Prof. Richard M. Field, Prof. Walter G. Everett and Prof. Raymond C. Archibald have returned from Europe where they have spent the summer.

Bates College

Bates College at the very beginning of its year's work is celebrating its victory over Oxford University in the first international debate ever held in America. The question was "Should the United States Join the League of Nations at Once?" The Bates men on the negative side of the question won the decision of the judges two to one and the vote of the audience was 1,301 to 115 in their favor. Edward Marjoribanks was the leader of the Oxford team. He was supported by Morris C. Hollis and Maqbool Mahmood, a native of India and a graduate of Oxford University. Bates was represented by Arthur W. Pollister, William E. Young and Erwin D. Canham. Last year the Bates team crossed the Atlantic and engaged a debating team representing the Oxford Union. At that time the decision was given in the English manner by the audience. Those in the affirmative walking out through one exit and those in favor of the negative side in another.

Crozer Seminary

The seminary began its fifty-fifth year

Sept. 27 with students from twelve states and three foreign countries, representing twelve colleges and universities. A most gratifying feature is the increased number that take graduate work.

Prof. F. O. Norton, Ph.D., until recently professor of New Testament language and literature, and dean of the college at Drake University, Des Moines, Iowa, succeeds the late Prof. E. E. Ayres as professor of New Testament literature and exegesis. Professor Norton has had long experience in teaching classical Greek and the history and literature of the Graeco-Roman world; and was one of the leading directors of education among the troops in France during the World War.

Prof. James B. Webster, Ph.D., spends this year of furlough from service as professor in Shanghai College, China, with the faculty at Crozer. Dr. Webster graduated from Crozer in 1908 and volunteered for work in China under the Southern Baptist Convention. He is professor of education and religious pedagogy in Shanghai College, China. Professor Webster offers courses in "Principles of Religious Education" and "Expansion of Christianity in the Modern World."

Broaddus

President Hulley writes in the most glowing terms concerning the work of Dr. Allyn K. Foster who has brought to the teachers, students and townsfolk a series of uplifting messages at the opening of the school year.

Hillsdale College

President William Gear Spencer in addressing the students and faculty at the opening of the school year talked directly to the freshmen among whom he included himself and other members of the faculty who this year for the first time entered the service of the college. We hope to use his address in a later issue.

A Letter from a Traveler

(Continued from page 1151)

training school connected with the church.

M. Caudron is only twenty-six years of age, and the story of his five years' war experience is thrilling. Serving in the French intelligence service, he was captured with Edith Cavel. Three days later he, with several of the prisoners, made a marvelous escape. After joining the service again he was severely wounded and recaptured. He remained a prisoner for two months when he escaped once more. He is deeply moved at the mention of the war since his mother was ruthlessly killed by the Germans.

M. Caudron is very earnest and devout, and when we told him we would think of him and pray for him he said, "I need it so much for the task is very difficult."

As one sees the throng of gay, thoughtless Parisians one sympathizes with the tremendous challenge to this small church—a hopeless outlook without divine strength and guidance. But with his help this church and the three other

Baptist missions in Paris may accomplish great results for the kingdom.

HORACE J. NICKELS.

Molly Cotton Tales

(Continued from page 1153)

think it's a pretty big responsibility I've got."

"It is!" said the King.

"Very true!" sighed the Queen.

So in case you own a cotton handkerchief yourself (and probably you do) or a cotton dress or a cotton stocking or a cotton towel or cotton underwear, then won't you please consider it a special document to remind you of the Negro child who very likely helped pick it off the cotton plant for you—picking and poking, picking and poking all day in the sun? For some day, quite soon, you and I must stop that sort of thing!! Children were made to play, and to study, and to grow up straight and happy and good!

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Good Religious Reading

The Church in America
By Professor William Adams Brown

Chicago Theological Seminary
The men can be counted on the fingers of one hand who are as peculiarly qualified as Dr. Brown by interdenominational experience and breadth of general training to deal in a statesmanlike way with present conditions and chart the immediate future course of the Church in America.
The big book on the Church for which we have all been waiting. \$3.00

The Idea of God
By Professor Clarence A. Beckwith

Chicago Theological Seminary
The legitimate demand of the mind that the idea of God be made the subject of thought can not be ignored. Experience, reason, tradition, psychology, metaphysics, the Scriptures, and the mind of Jesus, the scientific world view, history—indeed, every principle of interpretation has been laid under contribution and each brings its gifts of enrichment to this greatest of all ideas. \$2.50

The Religion of Science
By William H. Wood, Ph.D.

Dartmouth College
Department of Biblical Literature
Against the claims of the religion of science which has arisen in our day, Dr. Wood contends that to identify religion with science is to lose religion; that philosophy or theology not rooted in passion, fact, and institutional life misrepresents religion; that religion is rightly rationalized only when referred to sources of its own kind, not when reduced to something else. \$1.50

The Freedom of the Preacher
The Lyman Beecher Lectures for 1922

By William Pierson Merrill
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Our Book Shelf

Education for Successful Living, by James E. Clarke. Philadelphia: Westminster Press. Cloth \$1; paper 75 cents.

Dr. Clarke, editor of the *Presbyterian Advance*, makes a plea for Christian education. He affirms that "our system of public education is becoming wholly secularized." His appeal is both to Christian parents and to Christian youth. Workers with young folks will find here helpful material for personal counsel and for teaching and preaching.

The King of Love, by J. D. Jones. New York: Fleming H. Revell Co. \$1.25.

The author was one of the Northfield Conference speakers this summer, and the book contains the addresses there delivered. "Jones of Bournemouth" is considered by many the greatest living preacher among English Congregationalists. These intensely personal and devotional meditations on the Shepherd Psalm are full of comfort and assurance; although one is led to wonder a bit that such a preacher could write a book at such a time in the world's history, so exclusively individualistic as this is in its emphasis.

Gardens of Green, by George McPherson Hunter. New York: George H. Doran Co. \$1.25 net.

Schemed as a series of sermonettes for children with a scope and schedule covering every Sunday of the year, this little volume will prove of great value to ministers, teachers, and, most important of all, to the children. The individual numbers are charming in conception and language, notably adapted to the comprehension and appreciation of the adolescent mind, and charged with the urge for beauty and high ethical values. A wide range of subject matter is covered, and the vital points made, while never becoming marred by too evident didacticism, cannot fail to impress the minds of all who come in contact with them. The child who falls beneath the sway of this book is to be envied.

A Modern Dreamer, by Edmund March Vitium. Boston: The Pilgrim Press. \$1.50.

The score of "brief imaginary interpretations of incidents in Bible story or present-day religious experience" in this volume are notable for a certain freshness of viewpoint and spontaneity of expression that will strike sparks from the reader's mind whether he wholly agree with the author or not. One of the chapters—"The Call of the Wide" is a poem-sermon on foreign missions particularly worth reading; and the book is lighted with such shining sentences as this: "I am . . . a child of God; and . . . his eye is watching me, is guarding me with tender, ceaseless care, as though I were my Father's only child."

The Enchanted Garden, by Alexander R. Gordon. New York: George H. Doran Co. \$1.50 net.

In this book the distinguished authority on Old Testament literature and exegesis, Doctor Gordon, has retold the stories in Genesis in language understandable by a child, and with a fine sense of the literary points appealing to the young. Nowhere is there any sense of strained simplicity, nor that affected naiveness so detested by the average healthy-minded youngster. The never-fading wonder of this inspired record of man's beginnings is woven into a sheaf of dramatic and poetic tales that

will be sure to fascinate the young reader, and will be cordially welcomed by the teacher, parent, or minister in search of story-telling material which appeals by its inherent interest and uplifts by its ethical ideal.

The Wayfarer, by J. E. Ward. New York: Macmillan Company.

A little volume of prose poetry by a Canadian writer with a magic pen. It glorifies the commonplace things of life, and is an uplift to the spirit. A book to be read many times.

"It Is to Laugh"

Mistress.—See here, this chair is covered with dust.

Maid.—Yessum. I guess there ain't nobody been sittin' in it lately.

"Tse got ter leave you, Miss Martha," said the dusky maid.

"What's the matter, Dilsie?" asked her mistress. "Don't we treat you right; don't we pay you enough?"

"Yassum, dat's all right; but dey is too much shiftn' of de dishes for de fewness of de vittles."

A successful Chautauqua lecturer, who is also a lawyer, was presented to his audience as follows: "I am very glad to introduce to you, ladies and gentlemen, Mr. B., who will give his lecture, 'The Trial of Jesus from a Lawyer's Standpoint.'"

"I can imagine only one lecture which might prove more interesting to this audience than the one announced. That would be 'The Trial of a Lawyer from Jesus' Standpoint.'"—*Everybody's Magazine*.

Following are some quotations from Baltimore school examination papers:

A blizzard is the inside of a hen.
A circle is a round, straight line with a hole in the middle.

George Washington married Mary Custis and in due time became the father of his country.

Sixty gallons make one hedgehog.
Georgia was founded by people who had been executed.

A mountain range is a large cook stove.
Achilles was dipped in the river Styx to make him normal.

Pompeii was destroyed by an eruption of saliva from the Vatican.

Typhoid fever is prevented by fascination.

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THE SONG SERVICE

By H. VON BERGE

Let us not think of song services as an effort to solve the problem of the Sunday evening service. They will contribute toward that end, no doubt, but only in so far as they are a part of a larger plan to meet that problem. Neither let us think of a song service as a mere novelty, an effort, as it were, to get out of the beaten track for a while. If they are only that they will never amount to much. No mere novelties ever do. If song services are not an honest effort and an efficient means of ministering to the spiritual needs of our people, we had better not have them. Entertainment is not their purpose. Their purpose is the same serious one that characterizes any other church service, morning or evening.

In the nature of the case, a song service will always be the exceptional service. Ordinarily, singing will be only one of the coordinate parts of our church services. Let us emphasize that. It is a coordinate part, not by any means one subsidiary to the other parts, but standing with equal rights and importance at their side. There is no justification for calling certain of our services "preaching services," as if the preaching were the one big thing there and everything else the mere trimmings. We wish to say nothing derogatory of preaching. It is a big thing. But so is singing in the worship of God, just as big.

One of the reasons why we do not have more song services is undoubtedly found in the fact that they are outside of the usual order of things. We are all of us inclined to follow the path of least resistance. The customary thing is the easier thing to do. The exceptional calls for greater initiative and harder thinking. It is easier for a minister to work out a good sermon than to plan out a good song service. Much of the material necessary for the latter may not be in his own library, and so matter must be hunted up elsewhere, and that "elsewhere" is not always easily accessible. Then it also happens that one does not really know just what sort of material to hunt for. The possibilities of a song service have never revealed themselves to many of our splendid men in the pulpit. More or less consciously so many of them relegate music and singing in their services to the realm of secondary consideration.

Under the category of song service we should probably also put those in which the congregation itself takes no part in the singing, that being left entirely to the choir. It has become quite customary, especially for the great days of the church year, such as Christmas and Easter, to let the church choir take over an entire service for the rendition of a sacred cantata. There are so many splendid ones of all grades of difficulty now on the market that few choirs need forego the pleasure and privilege of rendering such a service to their church. In the case of choirs that have in the course of time, collected a goodly supply of music, something similar to a cantata can often be compiled out of the choir's repertoire, as has now and then been cleverly and successfully done. In that manner a choir can adapt itself without any very

elaborate preparation to any special program that the pastor may plan for.

But when we speak of song services, we usually take that term in a more restricted sense, and rather mean those services of song in which the congregation has a large or even the major part. For whatever plan may be followed in the conduct of the song service—and there are many possible ones—the great essential is that the people participate to the largest possible extent in the singing of the songs. In that all real song services should be alike, the different plans concerning them providing only different methods of approach to the understanding of that which is to be sung. In such a service the choir and its soloists will have their full share. Appropriate choir anthems should be provided, also appropriate solos. But aside from that the singing of the hymns is the main object and the method of their singing should be very carefully planned. Some numbers can best be rendered by a solo voice, others should be taken by the choir alone. Sometimes the choir might take the verses, while the congregation joins in the chorus. Sometimes the whole hymn should be sung by everybody. There are endless variations, only they must be called for intelligently and not haphazardly just for the sake of variety. The careful study of the text will usually determine the best manner of singing a given number. For instance, Mr. Neale's beautiful "Art Thou Weary" should be sung antiphonally all the way through, the first two lines in each verse being taken by the choir, the last two by the congregation; or the first lines by a half choir, the last by the antiphonal other half; or in some such way. In the well known "I Need Thee Ev'ry Hour" the verses could best be taken by a solo, all singing the chorus. In "Onward, Christian Soldiers" there is no room anywhere for a solo; it must be sung by everybody in the house.

Much also depends upon the tune that is being used. "A Soldier of the Cross" by I. Watts is an altogether different song when used to the tune "Arlington" than when used to the gospel hymn tune with the virile chorus as written by Ira D. Sankey. If but four verses of this song are to be sung and the tune "Arlington" used, then it would be best to have everybody sing all the four verses. If, however, Mr. Sankey's tune is used, then the choir should sing the first three verses, the congregation joining in the chorus after each, while the last verse should be sung by choir and congregation together, for the last verse is the answer to the other verses and with that musical setting calls for the enthusiastic volume possible only with the participation of all.

Thought should also be given to the proper sequence of song as to text and music. There must be wise contrasts. To sing too many of the tender and sad numbers in succession may easily repeat the experience of the disciples of old when they were found "sleeping for sorrow." It is usually good policy to open any kind of song service with a bright number or two, and then follow them up with a more tender one. Circumstances differ, however, and so each situation must be considered by itself.—*The Choir Leader.*

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Old Black Bass

By A. B. CUNNINGHAM

The author tells of Old Black Bass as he has seen him on dusky evenings when the whippoorwill calls. Old Black Bass was the leader of his school.

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Church News

(Continued from page 1161)

THE STATE WORKERS Conference was held in Phoenix First Church, Sept. 18-19. The denominational representatives were: Rev. Peter C. Wright, Dr. M. D. Eubank, Rev. Jas. A. Francis, Mrs. Orrin R. Judd and Miss May Huston. They presented the whole denominational program, and led in conferences on the various features of the work for the year. This conference was conceded to be one of the best ever had in the state. It will mean much to work in the state and to the denomination at large.

THE ARIZONA BAPTIST Summer Assembly has come to be a fact. The first session of the assembly was held in Prescott, Aug. 1-10. The unanimous opinion of the 116 registered delegates was to the effect that the assembly should become a permanent feature of Baptist work in Arizona. Such speakers and leaders as the Rev. T. B. Frizelle, J. D. Springston, W. B. Lippard, Pres. V. L. Duke of Redlands, Miss Myrtle Love, Missionary F. P. Manley of India, including local pastors and workers, made a marked impression on all present. One of the practical things done during the assembly was the pledging of about \$500 toward the use of an auto for Mr. Manley for his work in India.

COLORADO

Rocky Mountain Association

THE FIFTY-SEVENTH annual meeting of the Rocky Mountain Association was held with the Beth Eden church, Denver, Rev. F. W. Starring, pastor, Sept. 19-21; Rev. L. B. Crosby, of Fort Collins, moderator.

The topic for the association was "Fellowship with Christ" and all sermons and addresses delivered during the sessions were based upon that motto. The opening service was led by Dr. W. J. Bingham, of the Bethany church. The inspirational message on Wednesday morning was brought by Rev. Joshua Gravett, of the Galilee church. The annual sermon was preached by Rev. F. E. Eden, of the Broadway Church. Dr. A. H. C. Morse, of the First Church, spoke on "The Imperialism of Jesus." President J. W. Bailey, spoke in the interests of the "Colorado Women's College." Rev. J. H. Davis, State Missionary, delivered the closing sermon.

It was said by those who for many years have attended the Association that this was the best yet, in that the sermons, addresses, inspirational and expository messages were exceptionally strong and uplifting.

The reports showed that this has also been the best year in the history of the association. Eight hundred and sixty-six baptisms reported, and 790 received by letter during the year. The benevolences this year amounted to \$110,000, \$50,000 for missions and education, and nearly \$100,000 for church buildings.

The Beth Eden church proved itself master of the situation and in a splendid manner took care of the almost 300 delegates. Not having accommodation in any department of the church edifice to provide meals for such a host of delegates besides the local people, a tent was pitched in the church yard and here were served the noon and evening meals to the satisfaction of all.

The new officers are: Rev. Frank E. Eden, moderator; Rev. F. W. Starring, vice-moderator; Rev. E. L. Krumreig,

Secy.-Treas., and Rev. A. H. C. Morse, chairman of the Standing Committee.

Pacific Coast

NORTHERN CALIFORNIA

F. CARL TRUEX, pastor of First Church, Selma was so depressed over the fact that ten missionaries were to be denied the privilege of returning to their respective fields, due to the 25 per cent retrenchment in denominational work, that he returned to his church, after consultation with Dr. Robbins at Indianapolis, and asked his membership to raise \$1,500 over and above their already heavy budget, in order that they might maintain Dr. John Newcomb as their foreign pastor in India. Despite the fact that plans are about perfected to build a new \$100,000 church building, all but \$300 of the amount asked for was raised. At this point three men and one woman agreed to guarantee the balance. This makes possible the return of one missionary out of that ten. Another of his membership, Mr. and Mrs. J. R. Crossley, have assumed the support of a native pastor known as Pastor Samuel Cumlum, India) and will send his wife to a

training school to prepare her for definite Christian work with her husband. Selma First Church has made wonderful strides in the Master's service since Mr. Truex became pastor six years ago. The membership has grown from 350 to 746 and missionary giving has increased about five times. The pastor's salary has been advanced three times and recently an assistant has been given him. The Lord has honored their giving and sacrifice by blessing the church with the largest number of baptisms of any church in the Northern California Convention with but one exception and with that same exception, it has had the largest net gain in membership.

SOUTHERN CALIFORNIA

HOOVER STREET CHURCH, Los Angeles, has secured as a pastor Rev. J. A. V. Pieters, for five years the pastor of the Bethany Church of Long Beach. Although one of the baby churches of the Southern California Convention, Hoover Street has made great progress, and being situated in one of the most rapidly growing sections of Los Angeles, has an unlimited opportunity for service for the Master. Both pastor and people have a vision of the great work ahead and are united in the confidence that God is going to richly bless them.

THE PERSONAL APPLICATION OF STEWARDSHIP

There can be no true Christian stewardship that does not recognize God as sovereign owner of all we possess.

Christian stewardship is based not upon a kindly and half Christian purpose to be generous with what belongs to us, but upon a purpose to administer for God the things that belong to God and are entrusted into our keeping as His steward.

We acknowledge God's ownership by setting apart a portion of our income for the work of His Kingdom. We administer the remainder of our income also as stewards. Thus we complete acknowledgment of God's ownership.

The coming of the Kingdom waits for this concrete demonstration of genuine consecration on the part of God's people.

Christian stewardship means that all we have is held at the disposal of our Lord and Master.

The month of October has been suggested for the promotion of a stewardship program in every local Baptist church. Copies of the pamphlets "Suggested Stewardship Program for Local Churches" and "Suggested Stewardship Topics for October" and all material needed will be furnished on application to any State Convention office.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

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The Baptist

Published Every Week by the Northern Baptist Convention

The Joy of Service

FOR the things which need to be borne, for the great, courageous things which need to be done, our souls need that glorious spirit which will not suffer any experience to pass until all the fullness of its meaning has been learned, and all the width of its opportunity made use of. "Life," said Dr. Grenfell, "is to me very beautiful. Life is a thousand times worth while." He wrote this while the little hospital ship upon which he went on his far errands of mercy lay in the shadow of the terrific cliffs of Laborador, and the gathering storm shut in from the sea. He wrote it with facts of suffering and poverty vivid in his knowledge—desperate battling of fisher fleets with the sea, hunger and cold and shipwreck on that forbidding coast, and always the ominous prospect of want and starvation in the winter for those with whom the season's fishing was a failure, and for the families of the men who went down on sunken ships. Yet, in the midst of that, he found life splendid because it could be filled with the joy of service—of fearless struggle, of sacrifice, of love.

—Walter Russell Bowie in "The Road of the Star,"
published by Fleming H. Revell Company

Fresh from the Field

Dr. A. J. Vining, financial secretary of Franklin College, closed his work Oct. 1. He has been tireless in his efforts to bring the college before the Baptists of Indiana. He has returned to his home in Toronto, Canada.

Mr. D. M. Eddy, Escondido, Cal., whom we announced as our oldest subscriber, died September 16 at the age of 104 years. He was a subscriber to *The Standard* from its very beginning. We were mistaken in one statement in our former mention. Mr. Eddy was married and has great-grandchildren.

A national conference on church publicity, held under the auspices of the Chicago Church Federation and the Advertising Council of the Association of Commerce, will be held at the Hotel Morrison, Chicago, Oct. 31. The conference has a two-fold theme—advance in church publicity during the last decade and selling the church to the community.

The W. C. T. U. is engaged in a campaign for 1,000,000 members. It is the purpose of the organization to mobilize 1,000,000 women who will work for the observance, enforcement and retention of the Volstead code and the eighteenth amendment. The organization has prepared a series of new leaflets which can be secured by addressing the publishing house at Evanston, Ill.

There has just been completed in Hull Court at the University of Chicago a stone bridge designed in harmony with the Gothic architecture of the Hull Biological Laboratories. The bridge, designed in the office of Coolidge and Hodgdon, architects, is the gift to the university of the class of 1922, and cost \$900. It spans the famous "Botany Pond" and bears at either end the university's coat-of-arms and on the middle arch the inscription, "Presented by the Class of Nineteen Twenty-Two."

A committee of the Home Missions Council has voted to approve two objectives of work with immigrants at Ellis Island and the follow-up of Protestant immigrants at their destination. It is proposed to render immigrants friendly aid while entering the country traveling to their destination and adjusting themselves to their new American environment. They will also help the newcomer to get into touch with his own church. This effort will require a clearing house for receiving and referring names of immigrants to local Protestant forces. Directories of churches are being prepared by the co-operating bodies.

The Baptist Minister's Conference of Chicago at its meeting Oct. 23, will be addressed by Dr. W. L. Bailey, professor of sociology in Northwestern University, on "Christ in Recent Art." This address will be illustrated by a stereopticon. The last meeting of the month will be held on Tuesday all day. At this time a national conference on church publicity will be held at the Hotel Morrison. Dr. A. H. Newman, Baptist historian, will address the meeting Nov. 6. This meeting will be held with the Northern Baptist Theological Seminary. Dr. W. E. Barton,

moderator of the National Council of Congregational Churches, will speak Nov. 13. Dr. G. L. Tenney will speak on "Music and the Church" Nov. 20. Nov. 27, is the meeting of the Church Federation, and Dec. 4, Dr. Newton G. Thomas, dean of the dental faculty of the University of Illinois will address the conference on "Evolution and the Layman."

The Rev. P. H. Seise, executive secretary of the Baptist Union of Kansas City, Kan., spent a recent Sunday with Chaplain Frank C. Rideout at Fort Leaven-

worth, Kan. Mr. Seise was the preacher at the United States Army Post Chapel of the General Service Schools War College on this occasion and was very much enjoyed by the officers and their families.

The prayer for equipment and consecration for service which appeared on the cover page of *THE BAPTIST* for October 7, was taken from the church calendar of the First Church, San Diego, Cal. In some way we failed to give credit to its pastor, Rev. Frank O. Belden.

(Continued on page 1196)

CHINESE EVANGELIST TRAPPED

Missionary A. F. Groesbeck of Swatow reports that his Chinese evangelist and his entire family were killed by falling walls in the Swatow Typhoon.

Property damage is immense. The Swatow Baptist Mission Compound has long been recognized as one of the most beautiful mission properties in the Orient. It is now a region of unroofed demolished homes; heaps of wreckage and piles of kindling wood that have formerly been porches, roofs and walls. Not a roof remains to cover the heads of 350 students in the Mission Academy.



WILL YOU HELP?

Latest estimates indicate that at least \$40,000 will be required. Everything is needed from a rice bowl to a roof. Big checks—little checks—all will help.

Send your gift now to your State Promotion Director, or to

American Baptist Foreign Mission Society

George B. Huntington, Treasurer, 276 Fifth Avenue, New York City
or to

Woman's American Baptist Foreign Mission Society

Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City

Designate all gifts "Swatow Typhoon." Gifts are over and above regular contributions to the New World Movement, for this disaster could not possibly have been anticipated and no provision was made in the expenditures for the year.

The General Board of Promotion of the Northern Baptist Convention

The Baptist

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THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

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EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or if paper is not desired for the coming year, should send in a discontinuance order. ADVERTISING: Rate per agate line, 30 cents; full page (420 agate lines) \$125.00. No time or space discounts.

CORRESPONDENCE relating to subscriptions should be addressed to THE BAPTIST, Subscription Department, 417 South Dearborn Street, Chicago, Ill.

BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.

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Don't Say Anything About It

During the months of May, June, July, August and September, 1921, the subscription receipts of THE BAPTIST were \$8,208.67. For May, June, July, August and September this year the subscription receipts were \$13,428.72. We released unconditionally the balance of the budget allowance for last year amounting to almost \$8,000, and we have not called for a cent of the amount voted at Indianapolis. She-e-e-e! Don't say anything about it!

Killam's Kollum

Why Not?

A little tableau on page 484 of the September *Missions* ought to be given in every church and at every state convention. By adding a few covers of THE BAPTIST to the costume, Mrs. Missions can speak for both papers and then the canvassers can take joint subscriptions for the two.

And It Is Real Missionary Work

"Good old BAPTIST. Gets better every month. Part of my missionary campaign this fall will be an effort to put THE BAPTIST into every Baptist home in the 'Soo.'—Rev. Thomas B. March, Sault Ste Marie, Mich."

Only One In Eight

A newsy little eight-page sheet comes to our desk periodically. It has one page which bears this title: "Our Dry Page." This is a new type of honesty. How fortunate to have but one in eight! Even THE BAPTIST cannot make this score.

Good For the Soul

"I really enjoy THE BAPTIST very much. I take *Good Housekeeping* for styles, *The American* for accomplishment of big things in the secular world but I need THE BAPTIST for my soul. The articles for instance on prayer are so essential and so much benefit can be derived if we will only take the time to study them."—Mrs. R. W. Doolittle, Marshalltown, Iowa.

Treated As A Real Friend

"Dear BAPTIST: We appreciate so much your visits to us that we wish to sound your praises as wide as possible. Several religious and secular papers and magazines come to us but when the big bunch is before us THE BAPTIST is the first one opened and we read it all including K. K. So from across the Pacific we as missionaries send most hearty greetings. You beat them every time.—J. H. Scott, Osaka, Japan."

The Lesser Evil

Benjamin Starr of the Baptist Missionary Convention of the State of New York writes: "Replying to your recent communication I would say that if you should call at my home one of these fine days and knock at my door and say in the words of Holy Writ 'Pay me that thou owest' I would meekly dig down in my jeans and produce the \$3. If it were simply a question of going to jail for a few days' rest I might argue the case with you, but when it comes to going without THE BAPTIST and *Missions*, NEVER!"

British-American Baptist Cooperation in Jamaica

By CHARLES S. DETWEILER

THE Baptist Missionary Society of Great Britain in association with the American Baptist Home Mission Society announces the appointment of Rev. Thomas I. Stockley as executive secretary of the new Baptist Forward Movement in Jamaica and superintendent of the Sustentation Scheme. Mr. Stockley has held the pastorate of some of the best churches in England, including the West Croydon Tabernacle. As a representative both of the Kewick Convention and the Baptist Missionary Society he has visited the churches of Jamaica, and is beloved of them for his spiritual ministrations. This brief item of information is deeply significant as a new step in the cooperative relationships of American Baptists. To understand it requires a review of the present situation in Jamaica and of the causes producing it.

The early history of the Baptist Mission in Jamaica is closely involved with the agitation against slavery. Knibb, Burchall and Phillips were three great men of God who made the cause of the bondmen their own, and who suffered at the hands of the ruling planter caste for their defense of the oppressed. Any uprising among the blacks was laid to the charge of the missionaries.

The abolition of slavery came in 1838. Four years later, on the very anniversary of that great event, the Baptists of Jamaica in their annual meeting at Kingston voted to forego all financial help from the Baptist Missionary Society of Great Britain. This most unusual action was taken by people who had known the bitterness of bondage and in whose hearts lay a deep sense of gratitude for deliverance. Their noble purpose was to release missionary funds in Great Britain for the beginning of a new work in West Africa, and in the enthusiasm of their new freedom they were willing to make any sacrifice.

An Unwise Step

To us at this late date it seems to have been an unwise step. Many things were hid from their eyes that are clear to ours. They could not foresee the adoption of free trade by their mother country in 1846, which ruined the sugar industry in the British West Indies by taking off the heavy preferential duty on non-British sugar. Neither could they realize the long hard course on which they had entered of training a growing population in the ways of thrift and godliness. Increasing amounts of money would be needed to furnish school equipment and extension of their work to all parts of the island. It was enough to them that the cry of West Africa had reached them and awakened a response.

The British society continued a small annual grant for the maintenance of Calabar College at Kingston for the training of ministers, and in times of disaster from earthquake or hurricane British Baptists generously responded with special gifts, but the development of the work was left to the few English missionary-pastors, supported by the Jamaican churches they served. In course of time Negro pastors were trained, but never in sufficient numbers properly to care for their adherents. At the present time (1922) there are fifty-five Baptist pastors on the island, of whom fifteen are Eng-

lish-born, including four on the faculty of Calabar College. As there are 200 Baptist churches, it is necessary that two or more churches unite in calling a pastor, in order to provide a sufficient stipend, and this plan tends to become a vicious circle, for the more churches are united in one sphere, or circuit, the less pastoral care is given to each one, and the less it is able to contribute. There was one case of a pastor, who in his desire to add to his income had assumed responsibility for seven churches, with the result that both he and the churches were barely existing.

In the support of their ministers Jamaican Baptists have a sad record. When the generation had passed away, who had known the joy of redemption from slavery, there was lacking the same high enthusiasm that had enabled them to attain self-support. The people had not been raised far enough above their former manner of life to appreciate the necessity of high standards for their pastors. They sometimes begrudged the stipend needed to maintain their homes on a

Pretentious Faith versus Practical Faith

AN official belief is very much akin to infidelity. Some persons never question a doctrine; that is not their line of temptation; they accept the gospel as true, but then they never expect to see its promises practically carried out; it is a proper thing to believe, but by no means a prominent, practical factor in actual life. It is true but it is mysterious, misty, mythical, far removed from the realm of practical common sense.

—C. H. SPURGEON.

proper social level. Of some of the poorer ministers it is said that "their houses, personalia, buggies, horses, and harness are a disgrace to the Baptist name." The result of this niggardly support has been that educated young men are unwilling to become pastors and none of the present pastors have sons in the ministry or preparing for the ministry.

And yet the Jamaican Baptists are capable of sacrificial giving, as witness the splendid stone chapels built by their unaided labor, and their missionary society supporting work in Cuba, Haiti, and the Congo, with an income of \$15,000 per year.

Growing in part out of the insufficient leadership is the failure of the Jamaican churches to affect the life of the community. Although a Protestant island, the percentage of illegitimate births is approximately the same as in Cuba. Anything of the nature of special work for boys and girls, mothers' meetings, and efforts toward community betterment is little known. Church life is largely a matter of Sunday services and a mid-week prayer meeting. For most pastors burdened with the care of three or four churches, and scarcely maintaining their own home life on a meager stipend, there is time and strength for little more than the routine of religious services.

And yet there is a wonderful opportunity for Baptists, for among the denominations they rank second, being surpassed in membership only by the Anglican, or state church. They number some 30,000 and count as adherents as many as 200,000. Because they were leaders in securing emancipation, they enjoy a lasting prestige among the common people—the blacks as distinguished from the colored or lighter-skinned people. The Baptist churches, therefore, are composed mainly of the poorest of the population, and of those lowest in the social scale.

Outside Help Needed

Early in 1921, the American Baptist Home Mission Society, at the request of the Baptist Missionary Society of Great Britain, sent a deputation to Jamaica to make a careful study of the missionary situation as it affected the denomination, and to suggest means by which American Baptists could cooperate in the rehabilitation of this field, which British Baptists by reason of the drain caused by the war were unable to undertake. It was felt that some outside help must be provided, if the Baptist cause in Jamaica was not to go backward. As a result of the study made by the deputation the following plan was adopted by the board of managers of the American Baptist Home Mission Society:

1. First it was decided that the Jamaica Baptist Union should be encouraged to elect an executive secretary to give his whole time to the work; to visit the churches and stimulate systematic and proportionate giving; to recommend pastors to churches; to recommend grants from missionary funds to churches when necessary; and to promote pastors' and Christian workers' institutes. To make possible the appointment of such a secretary, the American Baptist Home Mission Society will cooperate with the Baptist Missionary Society of Great Britain to the extent of \$800 annually toward one-half of his salary and expenses.

2. To enable each pastor to have fewer churches under his care and thus to give more time and care to each church, it was decided that the salaries of the pastors of weaker churches should be supplemented by special grants. To this end the British Baptists will cooperate with the Jamaican Baptists in establishing a sustentation fund, and The American Baptist Home Mission Society will supplement the income from this sustentation fund by an annual grant of \$1,200, with which aid can be given to churches for the support of their pastors on conditions that will stimulate their own giving.

3. The American Baptist Home Mission Society will make an annual grant of \$3000 for Christian education in connection with Calabar College and high school, helping to provide an additional teacher and scholarships for additional students preparing for Christian service. This last item is fundamental in the rehabilitation of the Baptist churches of Jamaica. Calabar College heretofore has never had accommodations for more than eight theological students, and consequently never supplied the churches with sufficient pastors. It is believed that effective steps can now be taken to

(Continued on page 1193)



The Baptist



Does God Guide Today?

WE are persuaded that God guided men and nations in the faraway yesterdays of the race. Take Abraham for example. "He went forth not knowing whither he went," in the belief that God's hand would direct him. Abraham was confident of it, and planned his life on that basis. When he sent Eleazar back to the old home to choose a wife for Isaac he believed that God would concern himself with the enterprise, purely personal and domestic though it appeared to be. "He will send his angel before thee!" The result of the mission seemed to the servant of Abraham to confirm his master's confidence: "I being in the way the Lord led me!" Or take Joseph. Looking back over his chequered career in which was much that was mysterious and difficult he seemed to discern the providential hand of God. "God," he said, "did send me before you to preserve life." It is a great contribution that these Hebrew folk of Old Testament times made to the race. We read it all the way through the book—confidence in the guiding presence of God in the life of men and of nations.

In the New Testament it is the same. The people of God were called, the apostles were set apart, events were ordered, and the church was under the continual guidance of its Lord. Paul did not carve out a career: he followed directions.

Do we expect God to guide today? What should we think of the man who would follow Abraham's principles now? Should we look a little askance at him as impractical and imprudent? Have we abandoned the New Testament principle and lost the sense of the divine leading and fallen back upon what measure of human wisdom and foresight we can summon to the great tasks that confront us? If so, how can we recover it?

Do we want God to guide? Or are we in too great a hurry to wait for him. Or have we some plans of our own that suit us very well so that we do not feel the need of the divine leadership?

The Christian conscience asserts with the utmost assurance that God is willing to guide all who are willing to be led. To disbelieve that would be to deny the inmost reality of our religion. We are not left to make our way through the world by the light of the wisdom with which we have been endowed, or which we may have been able to acquire. "Amid all the uncertainties by which we are surrounded," said Herbert Spencer, "nothing is more certain than that we are ever in the presence of an infinite and eternal Energy from which all things proceed." Change "which" to "whom" and we shall have a very acceptable statement of Christian doctrine. This Energy is that Providence that accompanies our lives and leads such as are content to be led by it.

Why is it that this Providence is often so hard to recognize and realize? Perhaps because it is so constant and so pervasive. The fishes that swim in deep

waters and never come to the surface, are they conscious of the medium in which they exist? Do they know that they are in the water? "In him we live and move and have our being." Perception is dependent upon contrast.

If this guidance is a privilege of the Christian how may we secure it? We may have it for the asking. Only if we ask for it it must be without reservations. It calls for complete surrender, and for all the faith that the soul can command. The direction of the divine leading may not always approve itself to us. It may well be that Abraham was not without misgivings at times. Where was the land promised as an inheritance? Within it he remained a sojourner to the end, as "in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise." So it must often be. But God was moving on the wider circle and working out the larger plan. If we would have the divine guidance we must ask for it and we must have Abraham's trust.

If we may have this guidance for the asking, how shall we dare to undertake God's work in the world without securing it? Take the New World Movement. This is not a merely human enterprise, something that has commended itself to our judgment as a good thing to do. It represents our effort to participate in the unfolding purpose of God. It is the pledge of the sincerity of our prayer that God's kingdom may come, as in heaven, so on earth. For most of us it is true that the measure of our devotion to the cause of God's kingdom is the degree of our cooperation in the New World Movement. Viewed thus, the New World Movement becomes, in its various elements, the formulation of our conception of what God wants in his world.

If that be true, then, we repeat, how dare we undertake to do God's work in the world without seeking the divine guidance? However sure we may be that God wants a thing done in his world we have no business to set about it without asking him how he wants it done. Because after all, it is his world and his plan. If you should come home some day and find workmen in your home papering the walls and painting the woodwork without having consulted you, you would be displeased. It might be that the walls needed papering and the woodwork painting, and the intent of the workmen might be beyond reproach. It might be that they had no thought in their mind but to gratify you, and that they are putting themselves to much trouble and toil and expense to do so. But, after all, it is your home, and you have your own ideas as to how it should be disposed, and naturally you would like to be consulted and to be permitted to guide the labors of all the work within it. How dare we undertake to do God's work in God's world without seeking the divine guidance? To succeed, the New World Movement must be bathed in an atmosphere of constant prayer.

"I Was Hungry"

THE number and condition of the refugees in the Near East cannot be adequately set forth in words. Representatives of the principal organizations interested in relief work for Greek refugees agree that there are today no less than 487,000 persons who have been driven from their homes and are in the direst need. Mitylene is harboring 150,000; Chios and Samos, 50,000; other Aegean islands, 10,000; Marmora, 17,000; Salonica, 75,000; Athens, 30,000; Rodosta and interior, 125,000 and the Macedonian coast 30,000.

The decision concerning Thrace will increase the number to at least 800,000. The movement of the refugees from this territory will be precipitated from Eastern Thrace to Western Thrace and Macedonia, thus greatly augmenting the number of homeless Greek refugees. Perhaps no more serious condition exists at the present time than on the island of Samos where the greater portion of the 30,000 refugees are seriously ill. There is one hospital in Samos with a total capacity of 120 beds, but there are now over 1000 cases of fever under treatment in addition to many wounded soldiers and civilians who are waiting transfer to Greece.

Reports show that the relief organizations are now working smoothly at all important points and that the government is cooperating fully through the "department for the location of refugees." One of the most pathetic groups is that of a thousand mothers with small children in Athens. One of the very serious problems which the relief workers face is that of proper sanitation in the refugee camps, and with the coming of winter, in spite of the best efforts of the government and all of the relief agencies at work, untold suffering and loss by death will come.

We are glad to note that our churches facing as they do the crying needs of our own world-wide work, are finding it possible to do something to help save the lives of those in the stricken territory of the Near East.

Uncle Sam-Bootlegger

WE were shocked to see the statement. We thought Uncle Sam was leading the world in his prohibition activities and here we find that he is charged with "bootlegging" on the side. The foundation for the charge was found in the fact that Chairman A. D. Lasker, of the United States shipping board, had permitted the ships belonging to Uncle Sam to carry liquors for their patrons after they had passed the three-mile limit.

The attorney general in a recent decision has ruled that no ship, American or foreign, may enter United States territorial waters with liquor, open or sealed. The action applies to all privately owned ships flying the stars and stripes and to all foreign ships which may not bring their "wet" cargoes within the three-mile limit. Uncle Sam proposes to go out of the "bootlegging" business in every realm where he rules.

The order was to go into effect Oct. 15, but a temporary injunction has been granted to the International Mercantile Marine Corporation and the hearings will be held Oct. 17. The old cry of increased taxation in the form of increased transportation charges is being made and some of our good citizens threaten to go to Canadian ports to take passage. These threatened dangers will not

have a very wide effect. When the eighteenth amendment was passed some folks threatened to go to Europe to live. Perhaps they did change their abode but the country has not come to grief on that account. We believe our people will approve the action of the president and his advisers and give them most hearty backing in their efforts to make the dry laws effective.

"Now Reverend—"

WE sometimes almost wish that we had never been ordained. These wicked thoughts come to us when our telephone rings and a pleasing voice says, "Is this Reverend K? I called for I have an unusual opportunity, Reverend, to present to you this morning. The Great Consolidated, etc., etc. will certainly soon be among the greatest dividend payers. We have just a few shares left and can let you in on the ground floor, etc." "Why," we answer, "we have no money to buy stocks—oil, lead, silver, or even gold. Our account at the bank is at the vanishing point." "I understand" says the voice, "but that is just why I am interested in your case. I know what a struggle you have, Reverend, and in a few months we can place you on easy street." The rest of the story can be imagined. What persistence! In addition to the telephone calls come circulars and letters with offers of a bonus, and the church paper is used if space in its columns can be secured. The whole proposition makes us sick at heart. What do they think we are? Why do they repeat over and over the "Reverend"? To no other mortal man would they give the same line of talk. Do we belong to the Royal Order of Gullibles? Because of our sacred calling are we considered the prey of financial vultures? To be honest, a confession is in order. Some of the things which we have said to these financial missionaries to ministers would not sound like a prayer-meeting talk. Is it not time, my "Reverend" brethren, that we assert ourselves and show to the men of the world that we have business sense enough at least to seek the advice of our local banker before falling for the alluring arguments of salesmen whose specialty is selling gold bricks to the men of the cloth?

A Great Sermon in Few Words

FRANK A. VANDERLIP, known everywhere because of his connection with financial and business interests, has, like many another layman, turned preacher. In a recent statement after a first-hand study of conditions abroad he said: "We like to call ourselves 100 per cent Americans, and forget that this may mean 100 per cent provincialism. The very thing that we blame Europeans for, an exaggerated national ego which is playing such a large part in their disorganization, is a trait which we ourselves have highly developed. We regard it as the purest form of patriotism to raise the standard, 'America First.' We do not mean by that that America should be first in leadership, in helpfulness, in breadth of understanding, but rather that we should be first in selfishness. National selfishness is the root of deteriorating growth which is threatening the civilization of Europe." It is the work of the churches to help America to be first in helpfulness and service. Christian America is the true America.

A Page of Opinion

"Why Not Be Fair With Fosdick?"

THIS is the title of an editorial in *The Continent* for Oct. 5. The editorial will be of interest to many of our readers, for, while Dr. Fosdick is preaching in a Presbyterian church and teaching in a Union Theological Seminary, he is still a member of a Baptist church and is a Baptist minister. Yes, why not be fair with Fosdick and other Baptist men and women who do not think just as we think they ought think? The editorial says:

"An impartial referee would have called 'Foul!' several times already in the attacks which the militant conservatives are making on Dr. Harry Emerson Fosdick for his widely published sermon, 'Shall the Fundamentalists Win?' It is averred—and perhaps this rather unfortunate title lends an opening to such representation—that (in the language of one of his critics) 'the intention back of the preaching of the sermon and in its circulation is the propaganda of the liberal views of which Mr. Fosdick is champion.' Another says: 'He has set out to make Unitarians and rationalists out of this generation.' But anybody who reads the discourse with an unclouded desire to be fair will see that the object of the preacher is not to propagate his own or anybody else's doctrine but to propagate in the church a spirit of tolerance and fellowship toward varying views of Christian fact and faith. He is laboring to establish friendly recognition of the equal right of all men to find a place in the church who take Jesus for Lord and Master and desire to preach for him and live for him as the only Saviour of a sinning world.

"That is to say, Dr. Fosdick is not challenging 'fundamentalists' on their doctrine at all, but on their determination, which he thinks many of them make most evident, to drive out of the church all who do not agree with them on the interpretation of Scripture and on the dogmas of systematic theology. That the church must agree on the incarnation of God in Jesus Christ Dr. Fosdick is as fully persuaded as any man can be. There can be no unity of Christianity except a unity in the proclamation of Jesus as the Divine Messiah. But Dr. Fosdick understands that the 'fundamentalists' demand a more precise and particular unity on points subordinate to this great central faith, and hope to expel from the church everybody of a mind different from their own. His appeal, therefore, is against permitting the 'fundamentalists' to 'win' in regard to such expulsion. Against this stand of his it is perfectly relevant to argue that a minutely standardized theology uniform to the final detail, is necessary to keep the church pure and true to its Master. Such discussion is honorable. But saying that Dr. Fosdick has 'attacked the Person of Christ' or that he 'poohpoohs the resurrection' is veritable false witness and as argument thoroughly vicious."

A Statement Qualified

SOME weeks ago we criticized editorially the sweeping denunciation of Protestant Christianity in the *American Israelite*. We find in the current issue of that

journal an editorial which modifies the earlier statement by identifying the cause for its arraignment. The qualified statement follows:

"THE BAPTIST of Chicago, the leading paper of its class, devotes a page of its September 2 issue to criticizing the *Israelite's* editorial entitled, 'Protestant Christianity's Failure.' THE BAPTIST states that other forms of Christianity were not exempted from the sweeping judgment, but the world hoped more from Protestant than from the other divisions of Christianity. To this the *Israelite* would add that the liberal wing of the Baptist church on all public questions, especially those referring to religious liberty and absolute separation of church and state, stands exactly on the same platform as the liberal Jews. The *Israelite's* criticism was mainly caused by the failure of the dominant religion to prevent the World War, with its utter disregard of the dictates of humanity, the failure to respect the laws of nations, the plundering of private property, the carrying of conquered peoples practically into slavery, the utter disregard of the rules of 'civilized warfare,' to say nothing of the recrudescence of crime, which today is more violent and wider spread than ever before in the history of man."

In a word, Christianity has failed because it did not prevent the world war. By the same method of reasoning, education, government and every other agency of modern civilization has failed. The case then for Protestant Christianity is not so bad, as it at first appeared.

Fears and Hopes

"AN American looks at his world" is the title of a comment on the times in which we live by Glen Frank, editor of *Century Magazine*. These comments have been continued in each issue since the early summer and have awakened considerable discussion. The writer points out that Western civilization seems to have come under the spell of five fears. The first is a biological fear—the fear expressed in numberless articles, pamphlets and more permanent documents to the effect that the best blood of the world has turned to water. The second fear is psychological fear—"the fear that the crowd-man and the crowd-processes of thinking will push to the wall that saving insurgency of the individual man that has hitherto furnished the world with its creative ideas." Another type of literature is filled with economic fear—a feeling that our industrial civilization is approaching a collapse. Then there is administrative fear—a fear that leadership sufficiently strong may not be available for the growing complexity of the modern world. And last of all, Mr. Frank calls attention to a moral fear which finds its expression in the whole range of literature about the younger generation. While in no way attempting to belittle the dangers which beset our modern civilization the editor seeks to direct attention to a literature of hope. This literature has not been as widely heralded, is not as plainly labeled, but its idealism and spiritual value should help us to face the future with a calmer spirit.

The Christian Reconstruction of Industry

Better for a nation that its industries were cast into the depths of the sea than that it should build its prosperity upon the underpaid labor of women and children or should increase commodities at the cost of worn-out workers and impoverished homes

By SAMUEL ZANE BATTEN

The Nature of Industry

WHAT are we here for? What is the meaning and mission of man's life? What is the great purpose that God is working out in our world? These are among the chief questions of life; and upon the answer depend a hundred other questions. These questions were never more insistent and vital than now, when so many partial views are contending for first place. In the words of a recent editorial in *The Literary Review*: "The plain truth is that as a civilization we are less sure of where we are going, where we want to go, how and for what we wish to live, than at any intelligent period of which we have full record."

The purpose of God in our world as that purpose is revealed in the processes of life and defined in the revelation he has made, is that of training conscious beings in the divine art of living together. Men according to the Scriptures are made for fellowship; and men according to the sociologist are made by fellowship. Men according to the Scriptures are set the task of subduing the earth and making its resources serve the common life; all this is a task which can be fulfilled only in and through cooperation. Men are charged first to seek first the kingdom of God and its righteousness; and that means, for one thing, that they are to organize human relations according to the will of God. In the last analysis these two things are but aspects of the one purpose.

The Purpose

There are many ways of interpreting the meaning and function of the various institutions of society. But in the last analysis it is found that they are all so many experiments in the divine art of living together. They are all so many efforts to achieve the conquest of the earth and the fulfillment of man's true life. These institutions one and all exist that they may express and promote cooperation and fellowship. They are here that they may be realms in which the life of the kingdom is revealed and that they may be means through which the kingdom is realized. These two ends are the final test of the success or failure of every

life and of any institution. Whenever any method or process of any organization or institution works against fellowship and breaks men into hostile groups, we must say that it misses the mark and is proved defective. In so far as any institution in its organization, methods and processes makes for righteousness and promotes fellowship, can we say that it serves the kingdom and finds its true end. In season and out of season we must keep these ends before ourselves. Ever and forever we must bring all institutions to the test of this standard that we may know how far they are serving man and seeking the kingdom of God. In the last analysis these institutions are all under the same law and have the same mission. They are to carry forward that purpose which moved Jesus up Calvary.

The Acute Question

In our time the industrial question has become very acute and disturbing. It is in the industrial world that we find much of the unrest in our time; it is here that there is most confusion and strife. It is essential, therefore, that we consider the meaning and function of industry, that we note any maladjustments and defects. It is necessary further, that we understand the principles of a satisfactory and Christian industrial order and have a sense of direction in thought and effort. It is here among these questions that the greatest confusion exists. It is in dealing with these questions that Christianity faces its strongest challenge and wins or loses the day for the kingdom of God. The church which is here to interpret the purpose of God and to train men in kingdom service, has a vital obligation in this field.

I. *The Needs of Man.* Man as we know him has certain constant and imperious needs. This is so of all men whether savage or civilized. The needs of primitive man may be few and low in the scale; but they must be met. He must have food, clothing and shelter. But as man advances and society becomes more complex, other needs make their insistent demand. These needs may be more spiritual and intangible than the

primitive and physical needs; but they are no less essential to civilized man. In fact it may be said that the degree of progress of a person or a people is measured by the number and variety of these needs. The more life the more needs.

Our Daily Bread

In the Lord's prayer men are taught to pray that God's name may be hallowed, God's kingdom may come, and his will may be done,—on earth as in heaven. Then implied and involved in this are certain requests which have reference to man and to society. The first of these deals with the primary needs of man: "Give us day by day our daily bread." It is therefore God's will that his children shall have sufficient food for their lives. "Seek ye first the kingdom and its righteousness"; he charges men; the advance of the kingdom carries the assurance of all other things that are necessary. It is God's will that men shall have all things that are to maintain life at the kingdom level.

God's Method

But God follows a law and method in this work of supplying the needs of his children. According to the Scriptures man is placed in this world to subdue nature and acquire dominion over its forces. He is placed in a garden to plant and till it that he may have bread to eat. Nothing is given to man ready made; nothing worth having comes to him without labor. He must till the ground and reap the grain; he must bake the bread and set the table. Not only so; but commodities must be carried from the place where they are produced, to the place where they are needed. As society progresses there must be division of labor; and some men will till the ground, others will mine coal, still others will transport commodities and distribute them to the people. In this process many persons and factors are involved. Thus we have the merchant and the retail dealer. Beyond this we must include all of those factors which train workers, create conditions favorable to trade, and promote the smooth working of industry.

Increasing Wants

Man, as we know, has not been willing to live on a primitive plane and satisfy the most elementary needs of food and shelter. He is spirit, and so he has wants of the soul. His wants increase as he rises in the scale. Civilization may mean the satisfaction of wants; but in a true sense it means an increase of wants. But man has not been content to meet his needs in the most primitive and haphazard way. He has set his wits to work and has invented all kinds of tools. He has not been content to create commodities by hand, but has invented all kinds of machinery and for all purposes. He has then geared up his machinery to the cosmic energies of the universe and has made those energies carry his message and run his motor.

One other fact may be noted, showing how this process has developed and become more complex. The time was when men were content to meet and to barter. But as society becomes more complex and as man's needs multiply, this process is found to be inadequate. By a natural process well described by students of economic history, the whole complicated system of modern commerce and finance has developed.

This in brief outline is the method of God in meeting the needs of his children. He never feeds his children by dropping the loaves from heaven served on a china plate, all baked and ready to eat. He requires men to cultivate the ground, prepare the food, build their houses, weave their clothing. He supplies the needs of his people by furnishing the soil and seed, the sunshine and rain, then sending people to cultivate the ground and prepare the food. At one end of the process is the loving Father; all along the line are men who cooperate with God and give food to their fellows. God ordains the end in daily bread for all, and he ordains also the means in labor and trade.

The Industrial Order

This enables us to understand the place of the industrial factor and its relation to the will of God. In a general way the industrial order includes all of the factors that enter into the production and manufacture, the sale and distribution of commodities. As sometimes used the term signifies simply the manufacturing system of modern times. But the term can hardly be used in this restricted sense: rather it describes the complex system of production and distribution and thus includes

many factors and processes. It includes the services of the farmer and miller, the miner and mechanic; it includes also the services of the railroad worker and the storekeeper, the errand boy and the teacher. In fine, it includes all of the factors that enter into the production and distribution of commodities.

This suggests the place of industry in the life of man. It is necessary for us to note the meaning and method of industry.

II. *The Nature of Industry.* Four aspects of this may be noted. With these before us we shall have a full rounded conception of this most important factor.

GOD never feeds his children by dropping the loaves from heaven served on a china plate, all baked and ready to eat. He requires men to cultivate the ground, prepare the food, build their houses, weave their clothing. He supplies the needs of his people by furnishing the soil and seed, the sunshine and rain, then sending people to cultivate the ground and prepare the food. At one end of the process is the loving Father; all along the line are men who cooperate with God and give food to their fellows. God ordains the end in daily bread for all, and he ordains also the means in labor and trade.

(a) *Industry is a collective effort, a cooperative enterprise.* In every industry of any size we find a number of persons and processes united in one organization and cooperating toward one end. In the past, before the invention of the steam engine and the development of the factory system, industry was conducted on a small scale. There might be a number of individual owners and workers collected in one place; but each particular establishment was limited. In our modern system, with large scale production and hundreds of workers, the process is much more complex and the division of labor is carried to the extreme. It is evident that there must be cooperation on the part of all parties if industry is to be productive. It is evident that the quiet and effective working of industry must depend upon the hearty cooperation and coordination of every worker and of every process. Each person is necessary, and we can hardly say that one is more necessary than the other. In a factory there

must be firemen and loom fixers, and there must be superintendents and bookkeepers. Managers and workmen must work together, neither can get along without the other. Trouble at any one point means trouble all along the line. A strike of boilermen or pattern makers may mean the stoppage of a whole industry. In a sense each industry is a world within itself, a society within a social whole. It is an experiment in cooperation. It is a collective effort, a cooperative enterprise.

Interdependence of All

What was true in the case of a single industry—that it is a collective effort, a cooperative enterprise—is even more true in the case of industry as a whole. The quiet and satisfactory working of all the various industries in the industrial world depends upon the cooperation of all these. In the most real sense modern industry has become a collective effort that depends at every step of the way upon the complete coordination of all partial industries. Each depends upon all and all depend upon each. Trouble and stoppage at one point means loss and disaster all along the line. A disagreement of coal miners and operators may mean stoppage and loss in a thousand industries and hunger and cold in millions of homes. There is thus no isolated business. Every single industry is a part of the whole industrial process.

Industry a Partnership

Three things are evident; no one man or group can live unto itself and make its own interests supreme. As it is a part of the whole process it must cooperate with all others and find its good in the good of all. It is necessary that all parties in industry have the spirit of cooperation and learn to think in collective terms. Industry, we may say, is a partnership, and the partnership idea and the partnership spirit must actuate all parties. Industry finds its true meaning and makes its largest contribution to society as fast and as far as the cooperative spirit and method are dominant. As every one knows, we are far from this cooperative and socialized industry today; and this lies at the bottom of much of the social confusion. Too often each little group within an industry considers its own interests and has little regard for the common interest. Too often, also, each industry wants to make its own laws and carry on its operations without reference to other industries or the welfare of the public. We have made great gains in

socialization; otherwise society would be chaos and nothing could grow. But much yet remains to be done in order that industry may be fully socialized and may realize its true meaning.

This enables us to state one part of the meaning of industry. It is fellowship of people working together. Its method is association. Its spirit is cooperation.

(b) *Service the function of industry.* Man has essential human needs; and industry includes the factors whereby those needs are met. The function of industry is service. Industry is the divine means in achieving divine ends. It exists for the sake of man and not merely for its own sake. It must have regard for human life in its methods, its processes and results. Three aspects of this may be briefly noted here.

Not Selfish Gain

Much of our trouble today is due to a false conception of industry. Men have forgotten or they have never seen the true meaning of industry; and so they have made it a means of selfish gain. This is due in part to the natural selfishness of men; to their love of wealth, their desire to obtain some kind of distinction. But in part it is due to some of the erroneous teaching of the past. The older science of economics concerned itself with the laws having to do with the production and exchange of wealth. This science was staked off by itself and men were told that it must be independent of all others. Thus we are told that economics has nothing to do with ethics. Its laws deal with the production of commodities and ethics must keep away. Another, himself a teacher of economics, writes: "Political economy has to do with no other subject than wealth. The economist may be also a social philosopher, a moralist or a statesman; but not on that account should the several subjects be confounded. The more strictly the several branches of inquiry are kept apart, the better it will be for each and all. It is not strange that industry should be regarded as an end in itself and that wealth should be the one end for which it exists. Wealth has been the beginning, the motive, the end of the whole process. Men were regarded as means to this end and were rated simply by their money value. It ought to be evident that this is an utter inversion of standards and turns moral standards upside down."

Common Advantage

For a second thing, industry is a

means of common advantage rather than of personal gain. Industry, we have seen, is a partnership, and this demands that all parties should share as partners. The whole conception of industry is perverted when any party makes it a means of purely selfish gain and takes a disproportionate share of the product. Industry exists that it may serve the common good, and it misses its end when it is conducted for the advantage of a few.

Well-Being of All

The third thing is this: Industry must be so conducted as to serve the well-being of all parties. This means many more things than we can note here. But it means that industry must serve man in all of its methods and processes. Industry must take into account the human costs of production. We must know whether the industrial process grinds up men and women simply for the sake of commodities and dividends. We must know whether industries deprive children of education and opportunity and whether they wear out women and send them to untimely graves. We must know whether the wheels of industry are reddened with blood because it costs a little to install safety devices. Better for a nation that its industries were cast into the depths of the sea, than that it should build its prosperity upon the underpaid labor of women and children or should increase commodities at the cost of worn-out workers and impoverished homes.

This enables us to state the second part of the meaning of industry; its function is service. Service must determine the motive, the methods, the processes and the results of industry. Men lay profane hands on a sacred institution when they make it a means of selfish gain.

So Little and So Much

IN that I have so greatly failed thee,
Lord,
Have grace!
And in thy outer courts deny me not
A place!

So little of fair work for thee have I
To show;
So much of what I might have done, I did
Not do.

Yet thou hast seen in me at times the will
For good,
Although so oft I did not do all that
I would.

Thou knowest me through and through,
and yet thou canst,
Forgive.
Only in hope of thy redeeming grace
I live.

—John Oxenham.

(c) *Industry is a means through which men achieve divine ends.* We can simply suggest some of the things that are implied in this. It is God's will that his people shall have daily bread. He has ordained that men shall labor in order that they may eat. The industrial order includes all of the factors that enter into the production and distribution of commodities. What does all this mean? It means this, for one thing; that every man is to have some congenial and useful work; it means that he shall have sufficient income from his labor to give him all things needful; it means that no one shall have less than his share of the product; and it certainly means that no one shall have more than he has fairly earned by his own labor.

Bread For All

It is the Father's will that all of his children shall have daily bread; it is therefore the duty of all men who believe in the will of God, to create such a social and industrial order as will enable every person to earn and eat his daily bread without scantiness and without anxiety. This applies to people in our own land and to people in other lands. We can ensure men daily bread by creating industrial conditions which give men work and adequate income. We can feed the hungry of China and India by teaching people how to reforest the hills, build irrigation ditches, enrich the soil and conduct business. They who are engaged in this work are engaged in a truly Christian and spiritual work.

Living Without Anxiety

It is God's will that his people should be freed from needless temptations and be delivered from evil. The Master charges men to be not anxious about the morrow; sufficient unto each day are its own evils. But in our present order it is practically impossible for millions of people to live without anxiety. Employment is uncertain, and the mill may shut down tomorrow. The wages of millions are so small and the margin so narrow, that any unemployment means serious loss. It would be inhuman for people to be unconcerned under these circumstances.

The moment we catch the Master's point of view all becomes plain. We are to seek God's kingdom and his justice. We are to understand the meaning of industry and keep it true to its function. If industry were kept true to its function and conducted for the welfare of all, each person would have sufficient and no one would need to be anxious.

(d) *Industry exists that it may express and promote fellowship.* Industry as we have said, includes all of the factors that enter into the production and distribution of commodities. It exists that it may serve essential human needs. These things must ever be kept in line; and it must be our first concern to see that industry produces commodities. Any system that is inefficient and nonproductive, by that very fact defeats the purpose of industry. The time may come when mankind may come into a surplus economy, and when less attention can be given to production and distribution. But we are very far indeed from this condition, so far as the race as a whole is concerned. In even the most advanced countries the amount of goods on hand is quite small; a few weeks' idleness all around would bring the people to famine and starvation. For a long time to come attention must be given to this aspect of industry and everything possible must be done to increase the amount of available wealth and then to secure a more equitable and satisfactory distribution.

Commodities And Fellowship

But if we stopped here we should stop short of the real meaning and higher function of industry. The purpose of God in our world is that of training human beings in the divine art of living together. The needs of men, the complex relations of life, the dependence of man on man and group upon group, all have relation to this ultimate purpose. The production of commodities is a part of the meaning and function of industry. But there is a deeper meaning and function than this. Industry exists that it may express and promote fellowship. The production of commodities is the outward and visible form of this deeper social reality.

This gives us the clue to many things in life. This enables us to read the meaning of these various relations of our being. The institutions of society all exist that they may promote fellowship. The family, the church, the state and industry, are all so many experiments in the art of living together. They are all so many means of bringing people together and teaching them how to cooperate in common ends. They all exist that they may promote unity, cooperation and fellowship; they must all be judged by the way they fulfil or defeat these great ends. In the last analysis fellowship is the meaning and end of industry no less than of the church. People are

brought together as workers, managers, customers, merchants, teachers, pupils, bankers, traders, that life may touch life, that the strong may help the weak, that they may learn friendliness and practice fellowship.

The World-Conquering Christ

"Be of good cheer, I have overcome the world."

THE life of Christ is the type of all victorious life. He fought in the same arena in which we struggle. If you are going to live like a Christian should, you will meet the old antagonism which the world ever cherishes toward those who are not of it. You will be looked upon as "impracticable," "pharisaical," "bigoted," and "hypocritical," and all the other things designated by these pretty words! Never was an attempt made to live like Jesus Christ, but there was opposition near at hand. Never mind! "In the world ye have tribulation." Paul once said: "I bear in my body the marks of the Lord Jesus." The branding iron tells to whom the slave belongs, and if the initials we bear are His, what does it matter? There need be no shame in trial unless unfaithful to the Master. The Christian man's peace is like the deep calm of the sea; there may be superficial unrest on the surface, while there is calm below. The true Christian will find himself in opposition to much of the tendency of the present day. Beware, my friend, if you find no opposition in your Christian profession today! Our hope and our strength lies in the captain of our salvation who has fought our fight for us. It was no imaginary experience which drew this psalm of victory from His lips! The world can only overcome us when it draws us away from God; when it makes us its slave; when it fills our energies; when it absorbs our desires, and when it blinds us to the things unseen but real and eternal. It is within the power of every Christian to conquer the world, to crush it down, to shake off its bonds, and to compel it to become an instrument by which he may be helped nearer to God. Friend, Christ's victory is ours. He is more to us than a mere pattern of courageous warfare. He is the Son of God, who gave himself for us, and gives himself to us, and dwells in us as our strength and righteousness. He puts his conquering power into our weakness, and fills us with his victorious spirit. This is our share and the confidence we have in him. You need be weak no longer. The man who is in Christ need not be the victim of circumstances or the slave of sin, but can live anywhere God has set him!

—ARTHUR T. FOWLER

These contacts, services, fellowships, are the very sum of life and the substance of religion.

More Fellowship Greater Production

Industry we have seen is an association of persons working together. It is a very complex process and brings many people into more or less close or distant relations. Every contact is a means of association. Every association recognizes a relationship. Every relationship demands personal fellowship. Every relation of life should both express fellowship and strengthen fellowship. In industry we have all kinds of persons associated in all kinds of ways. It is not enough for persons to come into contact and be associated in various ways. It is necessary that these contacts be human and personal and that the associations be just and brotherly. Men are associated in industry as workers and managers that they may know one another and may practice fellowship. Industry includes so many different people, so many different kinds, that it may teach them how to take thought for one another and thereby promote brotherhood. A mill exists not that a lot of people may be given work and some men may grow rich. A mill exists that it may bring different people together and train them in cooperation. Industry has missed its meaning when it fails to be a fellowship. Industry is wrong in its methods and organization when these break fellowship and set man against man. Fellowship is the primary meaning of industry; and though it may be productive in goods, yet if it breaks fellowship it has really failed. As a matter of fact industry will never be most successful in producing commodities till it has become a real fellowship. Industry is not more than 30 per cent efficient today, according to the engineers; and the reason is that industry lacks fellowship and does not know how to be efficient.

Industry Defined

We are now in a position to gather up the threads and give a definition of industry. Industry is a fellowship of people working together to serve essential human needs. (a) It is a fellowship in which men unite in a common task. (b) It demands the cooperation of all in a common end. (c) It exists that it may serve basic and essential needs and may contribute to the common welfare. (d) It is a means for the expression of the spirit of cooperation, service and brotherhood. Its method is association. Its function is service. Its processes must be human. Its end must be the welfare of all.

Baptists in Action

By ALBERT L. SCOTT, Chairman of the General Board of Promotion

WHEN an army goes into action, there has gone before, careful drill and preparation; the strategy involved has been thoughtfully matured; and, in-so-far as possible, every contingency has been considered. Action means that there is something specific to do—an enemy must be turned back, a siege lifted, a fortress captured or a line of communication held.

Once more we Baptists are called into action; an action so great, with lines so far flung and issues so tremendous, that every Baptist called to this service thrills to the opportunity.

More than two years of drill, of preparation, of prayer—yes, even of mistakes have gone before this present action, in developing that great dream of faith—the New World Movement. Our strategy has become perfected by experience, but its beginning occurred at Denver in 1919 when the denomination first received that great historic report known as "The Survey," and learned for the first time as Baptists of the need of a world. The adoption of that report and the launching of the program to meet its requirements marked us Baptists as people of vision and courage and makes us all proud of the name we bear. We rose to our opportunity and prepared to preach Christ to the world, as we had never done before.

That program, startling in its daring, wonderful in its cooperation, warming our hearts to a new faith in our Master and each other, has now been before us for nearly three years. Under its stimulus great things have been attempted, more have been brought to a new vision of opportunity and we Baptists have felt an elbow to elbow solidarity we never before experienced. In addition more has been done for foreign missions, for home missions, for city missions, for the state conventions, for our schools and for our churches, than we ever dreamed of in the "good old days."

The story of the blessings of God poured out on us since the New World Movement began is like the story of the blessings of apostolic days. Missionaries have gone forth and converts have come to the feet of the Master by thousands, hospitals have been strengthened, and God's grace exemplified by the ministry of healing. Schools have been supported and Christian men and women have been sent forth in increasing numbers to preach Christ in their own tongue to their own people. The work of our great Home Mission Society has been blessed among Indians, Negroes, and the strangers here at home. State conventions, city mission societies and our schools have undertaken work more varied, more far-reaching and more vital than ever before. Our board of education has put university pastors in many of our great universities, and we have reached students with the Christian message in greater numbers and more effectively than ever before. And men have responded to the call of the ministry from state university and denominational college in numbers and in quality. There is no doubt about it, God is behind the New World Movement. We recall his promise with our hearts aglow:

"Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith

A Cycle of Prayer

Special topic for emphasis during October: Stewardship of talents, time, mind, money.

Our Work and Workers at Home

22nd day—Negroes.
23rd day—Indians.
24th day—Orientals.
25th day—Alaskans and Mormons.
26th day—Latin Americans.
27th day—Europeans.
28th day—Rural and Mining Communities.

"Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice."

the Lord of Hosts, if I will not open you the window of heaven and pour you out a blessing that there shall not be room enough to receive it."

We have not brought all the tithes into the storehouse, either of time or money or thought, but God has more than kept his part of the promise and from all over our wide territory come reports of blessings from his hands.

But now comes the call again to advance. Half way through! Missionaries must return to their fields; our great enterprises at home must go on. The battle line for Christianity is in America. If we do our part the world may be won for Christ. Shall we falter now? Let us go forward into action.

Every great military campaign must have its basic conditions right. For one thing there must be no suspicion in a great army. Each regiment must have confidence in the other regiments. All must cooperate and suffer and die, if need be, for each other. So with us. We must believe in each other. We must remember that we have all been bought by the same price, that we are the bond-servants of the same Master. Therefore, we must not stop to criticize or find fault. Let us search our own hearts first and then let us believe that brethren far removed from us are true to the faith and are doing their part as well as we. It is a long way in miles from Maine to California, or from Minnesota to West Virginia; but we Baptists can bridge the distance and must bridge it by a divine gleam of sympathy and understanding with each other. Brethren, let us have faith in ourselves and one another.

Napoleon said that an army travels on its stomach. It must be well fed. So must we. We must be fed on the facts of our great enterprise. We must know where our great advances are being made in the foreign field and of our successes and failures at home. We need spiritual food to sustain us, food like that which our Saviour had at Samaria, the refreshing which comes from service. As a denomination we have done and are attempting great things for God. As individuals in the denomination we think too much of our local church and know very little about what is being done elsewhere. Let us study and pray and learn, let us push

back our spiritual horizon and let us see visions of what we can do in action together.

Cromwell's Ironsides, the greatest fighting unit in history, spent much time in prayer before a battle, and then fought like demons. The spirit of the Ironsides is what we need. Baptists have a special need for the clear thinking which comes from prayer. Let us take time to think about the great principles for which we stand; the freedom of the local church, the competency of each person to approach his Maker; and our personal loyalty to our Saviour and Redeemer; and then, having thought and prayed our way through, let us fight a good fight, to make the truth as we see it prevail. Society needs the message of us Baptists. In a world where many people confuse ecclesiasticism, or church-going, with religion, piano players and victrolas for music, and memorizing the catechism for a change of heart, clear-thinking Baptists, who emphasize spiritual verities, are needed.

So let us advance into action—full of confidence in each other, energized by a knowledge of our past and of our destiny, and fresh from our knees, that God may continue to honor our work. Let us go forward together in his name to fight the good fight of faith and to bring the knowledge of the love of God to men. And may all Baptists be "Baptists in action," in this great cooperative enterprise to which we have dedicated ourselves.

The Girls of India

By W. H. DUFF

If we are ever to reach the Indians of Burma, we must train the Indian girls who are to be the future mothers of the land. In order to do so we must have a girls' school, for the Indian will not permit his daughter to be in the presence of any male person other than a near relative after she has left early childhood. Therefore we must have lady teachers and a school entirely separate from that of the boys if we are to reach any great percentage of the Indian girls.

There are many things to point to the fact that Indian parents are seeing the light in regard to the fact that their daughters as well as their sons must be given a worthy education. About three months ago as superintendent of the Union Hall School, I had a letter from an Indian lady who is the president of the Indian Women's Association, which is made up of a few educated Indian women (Christian and non-Christian). She urged me to open the high-school department of the girls' department of our school (until this year we have had only a seventh standard school for girls) and assured me that if we would do so we would have the support of the entire Indian community in the matter of sending their daughters.

Rangoon is an Indian city, 65 per cent of the entire population being Indian. There are nearly three times as many Indians in Rangoon as there are Burmese, yet for years we have had a splendidly equipped school for Burmese girls. Surely the need is great—even unsurpassed—for Rangoon is fast becoming a great modern city.

A Wanderer Abroad

III. Oxford in 1922

By ARTHUR T. FOWLER

"The Spires of Oxford"

WHAT is next to Oxford on a clear, still evening in June, except it be one in July this year! The serpentine and silvery reaches of Isis and Cherwell were never more beautiful. The copious rainfall had clothed all nature in living green. The "meadows" with moon daisies, beds of heliotrope, delphiniums and roses were never more gay in summer dress. The trill of unseen birds in the trees, and the fragrance of new-mown hay steal over one as a mystic influence at the close of a summer day.

As the readers of THE BAPTIST are aware Oxford is one of the two intellectual shrines (An Oxonian would tell you the *only* and the *oldest!*) over here. As someone has said it is the home of "oldest creeds and newest fads" no doubt in this lies its fascination—mystic yet pragmatic, ancient yet modern. Perhaps nothing describes Oxford better than the famous lines of Matthew Arnold, "Beautiful city, so venerable, so lovely, so unravaged by the fierce intellectual life of this century, so serene, yet steeped in sentiment as she lies, spreading her gardens to the moonlight, and whispering from her towers, the last enchantment of the Middle Age; who will deny that Oxford, by her ineffable charm, keeps ever calling us nearer to the true goal of all of us—to the ideal, to perfection, to beauty, which is only truth seen from another side." Apart from all the beauty of phrase of this oft-quoted eulogy, never was the spirit of Oxford more finely caught, or the place itself more happily epitomized. In spite of what many say, concerning its enervating and sleepy influence, every stone in the gray walls of its colleges and every blade in the incomparable green sward of its "gardens" is charged with the stimulus of hope, encouragement and life. There is an added charm in seeing the old city out of term time. When there are no caps and gowns, no races and social festivities, it is then one realizes how real the place is and how fragrant it is with the memories of the past. Not only, however, is this seen in stone darkened by age, but in Wolsey's elms strong and verdant; in window arched and quaint, with its window box filled with flaming scarlet geraniums, edged with the contrasting blue of the lobelia.

After visiting Oxford, our own Hawthorne once said that the world has no other place like it, it is a despair to see such a spot and ever to leave it, for it would take a lifetime, and more than one, to comprehend and to enjoy it satisfactorily.

On the surface Oxford stands much as in the past—the colleges, the Bodleian, the Magdalen Tower, St. Marys and Christ churches. Last night "Great Tom" tolled out the hour of nine o'clock, as it has done for centuries now, intimating that the colleges must close their gates. It always sends a thrill to hear the "boom" of the one hundred and one strokes on the still air of a summer evening. But underneath, Oxford is different. She has gone through a great experience. The war has left its scar. At the upper end of old St. Giles is the memorial cross in early Gothic. It reminds us of those who sealed their devotion with their

*I SAW the spires of fair Oxford, as I was passing by,
The hoary spires of lov'd Oxford, against a pearl-grey sky:
My heart was with the Oxford men who went abroad to die!
The years go fast in old Oxford,—the happy years and gay;
The hoary colleges look down on careless boys at play.
But, when the bugle sounded war, they put their games away!
They left the peaceful river, the cricket-field, the "quad";
The shaven laicns of Oxford, to seek a bloody sod.
They gave their merry youth away for country and for God.
God rest you, merry gentlemen, who laid your brave lives down;
Who chose the kha'ki and the gun instead of cap and gown!
God bring you to a fairer place than even Oxford town!*

lives, many of whom were the finest flower of British life and traditions. I do not know whether there was purpose in it. I presume not, but it is at least suggestive that at the opposite end of St. Giles is the Martyrs Memorial—Ridley, Latimer, and Cranmer, who gave their lives that the candle of liberty—the English Bible—might never be put out!

Of course one could go on indefinitely concerning the things to be seen, but that is not my purpose, the guide books do

that. Among the myriad of sights that appeal to me are two—the great hall of Christ church approached by its fine and beautiful staircase, whose delicate fan of the glories of the college. Then there roof, springing from a single pillar is one is Magdalen College with its glorious tower facing us on High Street, a lofty structure of exquisite proportions, one of the most graceful perpendicular towers in all England. Yes, there is one other! Under the southeast wall and outside of the chancel of Christ Church Chapel and Cathedral is a small cemetery with a wall enclosure. It is entered through a small door from inside the cathedral. This is not shown to tourists. It is a beautiful spot. The fragrance of roses and other flowers pervade the air. Here are the graves, among others of E. B. Pusey, S. R. Driver, and Sanday, for it is the burial place of the deans and professors of the cathedral and college. On one side two stories up is the leaded window of Dr. Sanday's study. Through it he could look down upon the grave of his wife who preceded him into the larger life. He now lies in the same grave with her. Today, the sun shining sent a shaft of light upon this hallowed spot and it seemed filled with the glory of the Eternal!

"Beautiful Oxford whispering from her towers the last enchantment of the Middle Age," in this Matthew Arnold has not said a word too much. She has enchanted every beholder down through the centuries as one of the most beautiful of English cities.

Oxford.

A New Dormitory at Sendai, Japan

GIRLS begging to learn American ways, to sing, to speak English; girls studying until dark after a long school day, and again with tutors in the evening in order to pass the entrance examinations; girls insisting on living packed four or five in a windowless room rather than be turned away—hundreds of these finest girls of Northern Japan have to be bitterly disappointed because there is not dormitory room to care for them in our Mission School at Sendai.

Mrs. E. M. White visited the school at Sendai, and the memory of these girls turning broken-heartedly away, and of Miss Mary Jesse almost worn out by the strain of having to say, "No," with long conferences to convince each one that there really was no room—would not let her sleep nights until she had done something about it.

Mrs. White's understanding generosity has made it possible, through the Woman's American Baptist Foreign Mission Society to start building a dormitory—this long-prayed for dormitory which has been the only thing holding back a wonderful expansion of this school recognized by the Japanese government as a leader, and visited by them as a model—this dormitory which, as Miss Jesse, the principal,

says, is the biggest evangelistic asset the school has, as it is the dormitory girls who first become Christians. Every girl in the last class to graduate was a baptized Christian.

Mrs. Mary G. Safford—for twenty-five years the greatly loved foreign secretary, first of the Woman's Baptist Foreign Mission Society, with headquarters at Boston, and later of the Woman's American Baptist Foreign Mission Society, after the union of the two societies, East and West,—is to be honored by having the dormitory bear her name.

Friends of Mrs. Safford who have heard of Mrs. White's gift, have asked to help in the erection of this building which is to make Mrs. Safford's name a word lovingly spoken by the eager girlhood of Northern Japan, meaning to them the best that America has to give them, and the best that the world has to give them in the teachings of Christ.

Mrs. White's gift was enthusiastically accepted at the last meeting of the executive and finance committee of the Woman's American Baptist Foreign Mission Society and the news cabled to Japan so that there might be great rejoicing at the celebration in November of the thirtieth anniversary of the founding of the school.

Prohibition Again

By HELEN BARRETT MONTGOMERY

ONLY the first engagement in the fight to end drink has been fought. The most difficult part of the battle is yet to be won. Hence it behooves all lovers of their fellowmen to be awake, alert, ready to meet propaganda with facts, and firm to uphold the right, both in private life, and as a citizen at the polls.

The main question is, Will it really work? If we can once show that, the opposition will gradually die down. Evidence accumulates that in spite of half-hearted enforcement and much evasion of the law, prohibition is actually working—conferring wonderful benefits.

Let us call physicians to the witness stand. Dr. Woods Hutchinson gives it as his own estimate that the actual amount of liquor consumed by the whole community has been cut down from 50 to 65 per cent. But he also says that the estimates given by other physicians in attendance upon the meetings of the National Medical Association, was from 80 to 95 per cent.

The remarkable decline in the death rate of the whole country that has occurred since prohibition went into effect is attributed in no small degree to the decrease in the consumption of alcoholic liquor. In three years, from 1917 to 1920, it fell from 142 to 123 per thousand, an annual saving of over 200,000 lives.

Dr. W. J. V. Deacon, of the Michigan Health Bureau, shows that in 1917, there were 255 deaths from alcoholism, in 1921, only 94. "Michigan," he says, "would never have been able to reduce its tuberculosis death rate from 931 per 150,000 in 1917, to 716 in 1921, if the Eighteenth Amendment had not been enacted."

The former health commissioner of Chicago is not less explicit in his testimony. He says "There is medical evidence in the files of the American Medical Association that cirrhosis of the liver, heat strokes, and certain types of accidents have been lessened by prohibition—the deaths from heat strokes in Chicago were only 26 in 1921, as compared with 535 in 1916, though comparing the summer of 1921, with that of 1916, we find that the former was much hotter."

In Wisconsin the statistics gathered by the state board of health show in 1916, that 15 per cent of all the male patients in the state hospitals for the insane were suffering from alcoholic insanity. In 1918, this dropped to 115 per cent, in 1919, to 7 per cent, and 1921, to 2.7 per cent.

If we turn from the field of medicine to finance we find an equally strong showing. In spite of the financial depression the savings bank deposits have shown remarkable increase since prohibition went into effect. Mr. Bird V. Spencer, president of the People's Bank and Trust Company of Passaic, N. J., says: "I know it to be a fact that a great deal of the money that was spent in saloons is now deposited in savings accounts. I know this also to be a fact, that the savings deposits in this city last year increased by \$1,500,000."

Says F. N. Briggs, president of the Interstate Trust Co. of Denver, Colo.: "Savings deposits have increased more than 33 1/3 per cent. Families are better cared for, homes better taken care of, women and children are better dressed, men are saving their money and becoming better citizens."

Many have the impression that crime is rampant under prohibition. This is because the newspapers try to give that impression by featuring every occasion of law-breaking. The cold light of facts, as shown by the records of arrests, tell another story. This shows that the total arrests for crime have been decreased in every section of the country. Judge Gemmill of the Municipal Court of Chicago has been for twenty years collecting the statistics of crime. He shows that in 1917, there were in the Bridewell prison of Chicago 17,748 prisoners. In 1921, there were only 9,653 commitments—a decrease of 8,095. In Salt Lake City, the state prison has only 129 prisoners as against 297 in 1916. In Seattle they have a jail population of only 95 at present as against 300 in 1916. In Pittsburgh, Pa., there are 840 cells, and in the days before prohibition there were sometimes as many as 940 prisoners. Today 315 cells are empty. Ninety per cent of the jails in the United States have been empty since prohibition, and in 80 per

cent of them the number of prisoners has been reduced from 15 to 80 per cent.

The big retail stores of the country are a pretty good barometer in the matter of social and economic conditions. Their testimony is well nigh unanimous regarding the effect of prohibition. Mr. S. S. Kresge, head of the chain of ten-cent stores, says: "After seeing prohibition tried for a number of years in some of our states, and now for two years under national law, I am convinced that it is the only practical solution of the problem of intemperance."

R. B. Patterson, one of the great merchants of Spokane, testifies that the good effects of prohibition began to be evident almost immediately after the enactment of the law.

Col. Leslie Huffman of Denver, Colorado, a real estate man, says that if prohibition were put to vote today 90 per cent of the men in his line of business would vote in favor. Men are buying homes with the money that used to go for booze.

Light, Not Lightning

By FRANK RECTOR

CHRIST'S prediction of the overthrow of Judaism, the fall of the temple and the end of the age, contains this statement: "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." This has been taken to mean that our Lord's manifestation will be sudden, unexpected, startling and cataclysmic. That will be a day of violence, tragic fears and consternation to a wayward world.

But it has not occurred to many of us that thunderstorms in the Holy Land, with their accompanying lightnings, do not come from the east but from the west. Why, then, did Christ misstate a fact con-

cerning storms in Palestine? The Bible is surprisingly accurate and trustworthy in its references to geographical points, the heavenly bodies and the phenomena of nature. It is a safe guide for the traveler, the student of floral life and the historian. But our translation of the first gospel seems to involve our Master in error. The solution of this difficulty is easy. The word here rendered "lightning" is the same term which Luke uses to describe the bright shining of a lamp. It thus appears that the Greek word may signify either lightning or light.

Remember also that the Scriptures describe the storms of that country as coming from the west. Elijah's servant looked out over the Mediterranean and saw a cloud like a man's hand rising in the west. Jesus told the Jews that when a cloud rises out of the west there cometh a shower. With this agree the books on Palestine. While in that land last March I asked a half dozen men in that country from which direction came their thunderstorms, and their uniform answer was that their thunder and lightning came from the west.

Now we are ready for the significance of our Lord's words in which he described the manner of his manifestation. Not as a flash of lightning, sudden, blinding, alarming and destructive, limited and not lasting, but like the coming of the shining of the light of the morning would be his coming. That in every land is the quarter of the heavens where mornings appear. The sun rises in the east. It spreads without noise or consternation across the zones and along the parallels at the rate of a thousand miles an hour. Its advent is irresistible. The light awakens a sleeping world, scatters the gloom of night, paints the flowers and matures our harvests. Likewise comes the kingdom of our Lord. As the day has its birth in the east and sweeps around the world, so the manifestation of the Saviour is to spread around the whole earth.

Pawtucket, R. I.

Fill A Ship of Fellowship Number Two

The board of managers of the American Baptist Foreign Mission Society in view of urgent and imperative appeals for clothing relief for Russia this winter has authorized another appeal to the denomination to FILL A SHIP OF FELLOWSHIP Number Two. It seems to us as we look back that the whole-hearted, spontaneous, abounding response to the call last year was one of the bright spots in the year's work. Its reaction upon the churches was altogether out of proportion to the amount of money or its equivalent raised. The bonds of human and Christian fellowship were strengthened and good will promoted. The cold and desolate were made glad. The time is short. Read the announcement on page 1191. Before any further word can reach you from the headquarters let the churches begin at once to secure the goods which will fill to its capacity the Ship of Fellowship Number Two.

Spiritual Effeminacy

"The effeminate . . . shall not inherit the kingdom of God"—I Corinthians 6:9.

By J. D. JONES

THERE may be in this word which our English Authorized Version translates "effeminate" a hint of those deeper and darker vices that stained the ancient Greek civilization. There are some sins of which it is a shame even to speak, but those unspeakably shameful sins were freely practiced in ancient Greece; and it may be, as some of the commentators suggest, that Paul has those nameless sins in his mind here. But the word literally means "soft"—just that and nothing more, and personally I am inclined to agree with those commentators who think that the people Paul refers to here are the people given to soft, easy and luxurious living, the people who refuse to endure hardship and decline to bear a cross, who always want to lie on feathers. Of these people the apostle says this terrible thing, "The soft shall not inherit the kingdom of God."

We are not accustomed to regard softness as being such a dreadful thing. The easy, self-indulgent, comfort-loving people are oftentimes quite nice and amiable. We should never dream of classing them with drunkards and revilers and thieves and the rest. And yet the doom of the soft is the same as that of the drunkard and the adulterer,—he shall not inherit the kingdom of God. I am not at all sure that softness is not the besetting sin of our own age and time. People are guarded against these other and more flagrant sins which are mentioned round about my text by the very fact that they are so shameful, but there is no brand of shame attached to this sin of softness, and therefore multitudes go in deadly danger of it. The New Testament implies from beginning to end that a man needs a certain resoluteness and strength and courage to be a Christian. All the calls of the gospel are calls to hardship, to sacrifice, to battle. That was the call that Christ continually issued. "If any man will come after me, let him deny himself daily, take up his cross and follow me."

The Soft Fall Away

It needed men of a certain resoluteness of character to follow Christ in those days. The soft invariably fell away: the course was too trying, the pace was too hot, the life was too hard. "Upon this many of his disciples went back and followed no more after him." "Demas hath forsaken me, having loved this present world." The soft did not then inherit the kingdom of God.

And the Christian call runs no differently in this twentieth century than it did in the first. It is still a call to self-denial and to cross-bearing. The Christian life is still a gymnastic and a wrestle and a race. Whoso would live it must doff the cloak and gird on the sword. It still demands courage and steadfastness and resolution. To this day, my brethren, it remains true that the soft shall not inherit the kingdom of God.

And not only do we need this strength of character, but we need a certain decision and definiteness of thought as well. There is a softness and pliability of mind which is as perilous as softness of character. The Christian life is not possible to the man who has not certain clear and strong and definite moral convictions. The Christian life is not possible to a man to

whom everything is an open question. It is a good thing to have an open mind,—but not at both ends,—but to have a soft mind, subject to every impression, receiving shape and fashion say from the latest novel or magazine article, to have a limp, soft mind of that kind is a very bad thing.

If it is real greatness we are after, if it is a holy life we are after, if it is Christian character we are after, there must be some things upon which our mind is not soft and impressionable, but hard as adamant. It must be set hard upon certain great and simple and fundamental things like these: that sin is sin always and everywhere and that nothing excuses it; that God is God; that right is right, and wrong is wrong, always and everywhere; that because God is God, the wages of sin is death always and everywhere. To have a soft mind about things like those is to imperil the whole moral life. These things are not open to question, they are not subject for debate. They must be the fixed and unchallengeable convictions of the soul, the fixed stars in our moral firmament; and it is only those who are clear and hard and uncompromising upon elementary things like those who can ever rise to noble heights of character.

A soft church shall not inherit the kingdom of God. It shall exercise no power, it shall wield no authority, it shall fail to conquer the world. What is the Christian church? The company of the lovers of the Lord. But what I am asking now really is this: What does that church exist for? Why did Christ form the church? What is the business of the church? Hugh Price Hughes used to say that the business of the church is not primarily to coddle the saints. It is not the business of the saints to have a happy time, to meet together twice on a Sunday. The business of the church is to win people for Jesus Christ. It is a sort of fighting force that the Lord has. But you can see for yourselves that a soft and easy and luxurious and comfort-loving church can never do that. The church today needs to learn that lesson.

I think sometimes that one of the great testing times of the church is upon us. The world has come to a crisis. The old civilization and social order are giving place before our very eyes, though the new one has not yet appeared. We are between two worlds, the one dead, the other waiting to be born, and what men will think of the church of Christ depends very much upon how she acts in an hour like this. If the church plays for safety,—and

she may,—if she shows herself soft and easy and comfort-loving, she will earn the scorn and contempt of men; but if she shows herself a brave and heroic church she will command the devotion and enthusiastic allegiance of men. And not only will the soft church earn the scorn and contempt of men, but it will be absolutely useless for the purposes of the kingdom.

The cause of righteousness is never going to be promoted by making compromises and coming to terms with the enemy. The church that puts comfort before duty will do nothing to build the city of God. Really the call we are faced with is this: whether we Christian folk of today are willing to go without the camp bearing Christ's reproach. It is only the brave and heroic church that is going to fight the battles of the coming days. What we have really got to do is to reestablish the entire social order that has broken down, and to build it upon the lines and principles which our Lord has laid down in his holy Word. We have got to begin from the beginning to lay the foundations of a new civilization in the faith and fear of God; and the church that is willing to do that and take the risks involved in it, and that will cast away all that is of ease and comfort, will do something, it will do much, to establish Christ's rule upon the earth. But the soft church shall never inherit the kingdom of God.

A Soft Church Makes No Impression

The church that has no mighty faith, no deep, strong faith, is going to make no sort of impression upon the outside world. You must have a conviction that holds you before you can produce conviction in anyone else. A church that is soft about the deity of our Lord, of what use is it for the advancement of the kingdom? If we are soft about our Lord's deity, not quite sure about it, why should we send missionaries to the ends of the earth? We send them because we believe—and it is the only rational ground for sending them,—that Jesus Christ is not one amongst several, but he is the only, he is the absolute One. There is none other name whereby men shall be saved. He is God in the flesh. He is the only one who has made a sacrifice for sin. A church that is soft about that is absolutely useless for the purposes of the kingdom. It will never send out a missionary; as a matter of fact it doesn't. It is only a church with a mighty faith that is of any use for aggressive purposes, that will fight and struggle to make Christ king.

I am no bigot, nor do I think that I need plead guilty to the charge of narrowness, but I tell you, my brethren, I long to see the Christian church emerge from this state of genial sentimentalism and easy tolerance which has characterized it all too long, and I want to see it lay hold afresh with a great grip of the mighty apostolic gospel. Or let me put it the other way around: I want to see that mighty and apostolic gospel laying hold once again of the Christian church. I am old-fashioned enough to believe that a church with apostolic faith would in this day wield apostolic power. But the soft church shall never inherit the kingdom of God.—Northfield Conference Address, reported in the Record of Christian Work.

A Gloaming Call

SOMETIMES at close of day
As children leave their play
And dusk dips into dark;
When winds sweet-scented blow
Up from the past, for voices dear I hark;
Then this comes soft and low;
"Come in, child; for quenched is day's last spark."
Once more my feet those dewy fields do roam,
And through the gloaming shines the light of Home!

—ALEXANDER L. FRASER

Literature and Outline Helps for Missionary Education

There is no literature more helpful for the outworking of a new international brotherhood than the life-stories of Christian missionaries

Model Missionary Libraries

ONE of the conspicuous needs of our day is a greater knowledge of missionary literature. There is no literature more influential for the outworking of a new international brotherhood than the life-stories and activities of that great host of men and women who have gone out to the ends of the earth as Christian missionaries. Acquaintance with these men and women will quicken the interest that must underlie every forward movement which is worth while. It will stir afresh the impulses of our young people to give themselves intelligently to Christian callings. It will tend to produce a new sense of Christian stewardship of money and of life.

In order to make this literature accessible to our people, the department of missionary education has made a careful study of the whole question, and after seeking the best judgment of more than a score of missionary education experts, announces a series of model missionary libraries arranged according to groups and intended to meet the needs of every department of our church life.

The libraries include from ten to fifteen books, and the Publication Society has placed a special price on each library when purchased as such.

The department of missionary education is now revising these libraries in order to make suitable substitutes for books having gone out of print, and to add the more recent books to the lists. The folder announcing these libraries has already run through three editions, and a fourth edition will shortly be issued. The libraries are listed as follows:

- No. 1. The Boys' Missionary Bookshelf, for younger boys.
- No. 2. The Boys' Missionary Bookshelf, for older boys.
- No. 3. The Girls' Missionary Bookshelf, for younger girls.
- No. 4. The Girls' Missionary Bookshelf, for older girls.
- No. 5. The Young People's Missionary Bookshelf.
- No. 6. The Women's Missionary Bookshelf. Selection "A."
- No. 7. The Women's Missionary Bookshelf. Selection "B."
- No. 8. The Men's Missionary Bookshelf. Selection "A."
- No. 9. The Men's Missionary Bookshelf. Selection "B."
- No. 10. The Sunday School Missionary Ladder. Selection "A."
- No. 11. The Sunday School Missionary Ladder. Selection "B."
- No. 12. The Pastor's Missionary Library.

A new Fireside Library will be added to the above list in the new issue.

Books in the "Model Missionary Libraries" count three points each in the National Missionary Reading Contests. Ask for the folder.

Missionary Books Edited By The Department of Missionary Education

It has been the policy of the department since its organization three years ago, to provide for our Baptist constitu-

ency special and high grade supplementary materials for general reading and especially for use by teachers and leaders in connection with the current mission study text books. By the splendid cooperation of our missionary societies, their invaluable human resources were placed at our disposal and we have been able to give to the denomination such books as "The Triumph of the Missionary Motive," a series of high grade articles by missionary secretaries and others; "Old Trails and New," by Coe Hayne, and "By-Paths to Forgotten Folks" by the same author. "The Withered Fig Tree," a stewardship book, by E. M. Poter, was also edited by the department.

Three books of special importance and value are edited by the department this year: "Race Grit," a book of exclusively Baptist material on the American Negro, by Coe Hayne; "Rock-Breakers Kingdom Building in Kongo Land," by P. H. J. Lerrigo. Since the American Negro emigrated from the Congo country, this book supplies a thorough and satisfactory background for the study of the American Negro. Another book which the department is editing is a book on India by Secretary J. C. Robbins, entitled, "Following the Pioneers"—the story of Baptist missions in Burma and India. This book presents fresh and accurate information for Baptists studying India. It will be off the press in October or November. The Judson Press is the publisher of the above books.

A Program of Missionary Education Objectives

A program of missionary education objectives was presented two years ago at the Northern Baptist Convention meetings, after having been adopted by the board of education and endorsed by the General Board of Promotion. This program called upon the churches to reach by 1924 the following goals:

As many study classes in adult groups as there are churches in the convention. As many adult reading groups as there are churches. A church school of missions and a missionary teacher training institute for every association in each state. A mission study class for every young people's society. A reading group (additional) for every young people's society. A missionary library in each young people's society. A mission study class for every World Wide Guild. A reading group (additional) for every World Wide Guild. A summer conference for each state convention.

In the carrying out of these objectives, several individual states have already determined their state missionary education goals and are consistently at work upon them. Pennsylvania has for two years set her goals and has attained splendid success to date.

Pennsylvania's Record in Mission Study

	Goals 1920-1921	Results 1920-1921	Goals 1921-1922
Adult Classes	500	485	600
World Wide Guild			
Classes	100	98	150
Young People's Classes	100	...	100
Schools of Missions...	25	15	50
Missionary Institutes.	10	2	10
Summer Assemblies...	3	3	3

Bible Schools using			
graded Missionary			
Material	500	282	500
Adult Reading Courses	200	115	200
World Wide Guild			
Reading Courses ...	100	90	150
Young People's Read-			
ing Courses	100	...	100
Young People's Libra-			
ries	100	...	100

Outline for Missionary Conferences

1. Fundamental Importance of Missionary Education

- (a) The missionary motive is inherent and dominant within the New Testament, which cannot otherwise be rightly understood. Missions is in the plan of God revealed in Jesus Christ, his life and his teachings.
 - (b) The world needs the benefits which Christ brings through Christian missionaries.
 - (c) The church needs the dynamic which the missionary motive furnishes. "Missions furnishes the moral equivalent of war." See book, "The Triumph of the Missionary Motive," for valuable Baptist material.
- "The missionary impulse is the response of the Christian's heart to the truth of God as seen in these three aspects:
- 1. What the Gospel is to God who gave it.
 - 2. What it is to us who have received it.
 - 3. What it is to those who have not yet received it."

2. Each Church Should Have Some Program of Missionary Education

- (a) It will furnish enthusiasm for all the work of the church.
- (b) It will help many young people to settle the question of life service.
- (c) It will help to make giving a privilege instead of a compulsion. Many churches have solved their financial difficulties with the missionary motive and materials.
- (d) The department of missionary education is prepared to help churches in making their own programs of missionary education.

3. A Program of Missionary Education Should Include:

- (a) The new missionary reading courses. See—"National Missionary Reading Contests," "Model Missionary Libraries."
 - (b) Graded missionary stories for Baptist Sunday schools.
 - (c) "The Mission Study Class" and "The Church School of Missions." The foreign study theme is "India." Books for all grades. The home study theme is "The American Negro."—Books for all grades.
- We believe that this year will witness the greatest breaking down of racial prejudice in the history of American Christianity.
- (d) Missionary plans and programs for young people. Materials supplied on request.

Does Missionary Education Pay?

May it not be that the denomination "is moving forward on the feet of little children"?

Children's World Crusade

MAY IT not be true that not only the race, but our denomination "is moving forward on the feet of little children"? Certainly the Children's World Crusade has enlisted thousands of eager learners of the progress of the kingdom of God on earth. If only those who have the power of leadership were as eager as the children! They have two fascinating books this year for their program meetings: "The Magic Box," a charming story of a Negro boy; and "The Wonderland of India," equally delightful. Both of these books lend themselves to fascinating handwork which the children love and which is valuable as an educational feature. This year they are to have an award in connection with the reading they do through their traveling libraries. Each state is to have its own traveling library of four missionary books, and a beautiful picture will be given to the crusader company that has the highest number of points to its credit.

The puzzles which appear in the Children's World Crusade Department of *Missions* each month are educational, and answers pour in, evidence of their fascination for the children. The memorizing of Bible passages and choice hymns is filling their minds with rich stores from which they must inevitably draw in later years.

The Children's World Crusade surprised all by the astounding amount it contributed to the Continuation Campaign last year—over \$11,000, which was nearly twice its quota for the full three-year period. This year it will try to raise \$2,000 through an educational and irresistible container called "The Crusade up Dollar Hill." November *Missions* will give a cut of the prancing steeds and crusaders on their way up the Dollar Hill, with full and definite instructions. The place the Children's World Crusade holds in the mind and heart of its constituents may be stated in this true statement of a boy about twelve years old: "The Children's World Crusade has got dancing and baseball beat a mile."

World Wide Guild

THE World Wide Guild enters upon its seventh year with 3,800 chapters and between 45,000 and 50,000 girls enrolled, enthusiastic over the educational features of its program. Miss Applegarth, has given a fine program based on the study books "Lighted to Lighten" and "In the Vanguard of a Race." The program is called "Obstacle Races" and includes poster, invitation, and dramatic suggestions. Mission study classes are growing in popularity, while the interest in the reading contest is unabated. Last year, 110 chapters qualified for the award, two of these having done so for five years; and the conditions are not easy—individual reading of five missionary books by every member of the chapter.

This year the subject for the theme contest is, "What Does Christian Education Mean to a Girl in India?" and we expect more and better themes than were submitted last year in "Race Prejudice." We are featuring story telling as part of our program meetings. "All the world

loves a story" and no finer material for the romantic or heroic appeal can be found than in our missionary literature. September *Missions* gives some good suggestions along this line.

Plays and pageants, and simple impersonations and sketches, have done much to arouse and deepen interest in world-wide missions, and this year the study topics, India and the Negroes, afford endless opportunities for dramatic presentation.

In addition to the educational activities is the White Cross Work which affords an outlet of expression; and the Guild's share in the Continuation Campaign this second year is \$16,666.

We are very happy in the appointment of Miss Helen Hobart, of California, who is to be field secretary for World Wide Guild and Children's World Crusade. Just now state rallies and week-end house parties are generating fire for the winter's work. Connecticut, Rhode Island, Eastern Pennsylvania, New Jersey, Illinois, and New York are all under way, and in many other states the World Wide Guild has a place in the state convention program.

A Convincing Answer

A NOTABLE example of the fruits of missionary education is a church in Massachusetts which enjoyed the long and

successful shepherding of a minister and his wife who proclaimed the missionary message of the Bible.

Here Is the Record

Three young men went into the ministry; one young woman and two young men became foreign missionaries; one young woman became a home missionary in the South; two young women became teachers in Christian schools in the South. These were all college graduates and they went into life service as the result of a patient and persistent plan of missionary cultivation on the part of this pastor and his wife.

How It Was Done

They were first trained in a mission band.

They studied missions in the Sunday school.

They were accustomed to see missionary charts and pictures and to hear missionary speakers.

They were baptized into the church by this same pastor.

They were enrolled in mission study classes.

They were sent by the church to summer conferences at Northfield and Silver Bay.

The missionary motive was kept uppermost in the entire church.

Was it worth while?

Missionary Education Questionnaire

Message

1. Is the missionary message primary or secondary?
2. Should missionary activities be deferred until a money drive is necessary?
3. What is the value of a missionary program for the local church?
4. Does the missionary pageant bring a real message?

Material

5. What is the present-day value of missionary biography and autobiography?
6. What are the names of some of the best books of biography?
7. What are the Mission Study Books for this year? (See leaflet, "Mission Study Books.")
8. Why should my Sunday school use our graded missionary stories and charts?
9. What is "Missionary Ammunition" and why published?
10. What costumes and flags of mission fields can be secured and where? (See leaflet, "The Spirit of the Mission Fields.")
11. What educational materials are provided for young people?
12. What educational materials are furnished for women's group?
13. What materials are furnished by the missionary education movement and the central committee? What by the department of missionary education of the Northern Baptist Convention? How do these two organizations cooperate?
14. What is the value of missionary stereopticon lectures? (For lists see leaflet, "Stereopticon Lecture Catalog.")

Method

15. How can our young people best become interested in the missionary enterprise? What specific value in the Children's World Crusade and the World Wide Guild?
16. Are there any summer conferences for mission study in this state, and where?
17. How may my church give publicity to the needs of the missionary cause?
18. What special task may our young people's society perform just now?
19. How organize a church school of missions. (See leaflet, "Church School of Missions.")
20. How can a church qualify for a certificate of missionary education? (See leaflet "Mission Study Class Standards.")
21. What are the methods for conducting the national reading contests? (See leaflet, "National Missionary Reading Contests.")

Means

22. Missionary intelligence—How may it best be secured in the church?
23. How may a missionary speaker for my church be secured?
24. How are missionary education plans being promoted?
25. How many candidates for missionary fields are the churches of this conference producing?
26. What is the churches' greatest task at this hour?

(This questionnaire is being used in state and associated conferences now being held, and answers to the questions will be furnished on request. Write the Department of Missionary Education.)



The Open Forum



"The Two New Testaments—Where Are They?"

Your editorial comment on my article, "Which New Testament?" declined by you and published by the *Western Recorder* of Sept. 21, and also your question, "Where may these two New Testaments be found?" calls for reply.

First, the fact that you declined my article was perfectly agreeable to me, and your explanation as to why it was declined. I accept your apologies! Permit me to recall also that the reason for declining the article given me in your office, was that it would open anew a controversy you had decided should close with the last preceding issue of *THE BAPTIST*, and that it wouldn't raise a dollar for missions nor help more missionaries to go, and anyway, the article didn't touch the real issue before us, for the fundamental issue was Christ and our personal relations to him. These reasons I accepted as abundant.

But I still believed that the main issue among us, as I had tried to outline it in my article, should be put before Baptists in some way, and so sent it to the *Western Recorder*, stating that it had been declined by *THE BAPTIST*, and that in connection therewith it had been said that it did not define the real issue. The editor of the *Western Recorder* seemed to believe that the article did define the real issue, and that may account for the acceptance of it.

In the second place, I evidently did not make my meaning in the article plain enough to be seen in one reading. Please accept my apologies! Since your readers did not read the article, it becomes necessary to say to them that the whole article dealt with two *subjective attitudes* rather than two objective New Testaments, but that it was phrased as you quoted it simply to bring out as forcefully as possible the vital issue created by these two mutually exclusive attitudes toward the New Testament. And yet, even so, there are two New Testaments among us, one of which has been put before us in the rationalists' "Shorter Bible," edited by Charles Foster Kent, from which has been carefully extracted every fundamental of the faith, and which is therefore not out of harmony with the attitude of some Baptists (?) toward the New Testament.

But by the two New Testaments among Baptists spoken of in my article was meant the two attitudes held toward the New Testament by two very clearly defined groups among us, one of which, according to Dr. E. D. Burton, accept the whole Bible as "the Word of God, inspired, authoritative, inerrant," and the other of which, also according to Dr. Burton, regard it as "not infallible in

history or in matters of science, and not consistent and therefore not ultimately and as a whole inerrant in the field of morals and religion." In other words, one group of Baptists accept the Bible as inerrant, and another group regard it as not inerrant. It is commonly understood, of course, that this refers to the original manuscripts, which are accepted by one group as without error as they originally came from God, accompanied by the confidence that he who gave them in the first place, has preserved them to us essentially as they were given, even though the original manuscripts have been lost; while the other group does not so regard them. That is, every Baptist has one or the other of these attitudes toward the Bible. You who read these lines have one of these attitudes.

Now, brother editor, let me turn Yankee and ask you some questions, for that will help to answer those you ask me. Isn't the New Testament of the man who believes it has errors an *entirely different New Testament*, for both doctrinal and practical purposes, from that of the man who believes it is inerrant? Doesn't the man who takes the New Testament as the inerrant Word of God get one kind of doctrine and practice out of it, and doesn't the one who regards it as the fallible history of the religious evolution of the race get the very opposite kind of doctrine and practice out of it? And doesn't that give these men what are to them two different New Testaments? And isn't it a fact that there are two mutually exclusive programs of missionary, evangelistic and educational endeavor bidding for dominance in denominational life, due precisely to these two irreconcilable attitudes toward the New Testament? And isn't this and nothing else the cause of the present confusion among us, and of our partial defeat in our missionary work? Doesn't all this and much more trace back to what are practically two New Testaments?

This was the fundamental thing I was driving at in my article. Was I right? Or is my statement, confirmed by Dr. Burton, that some of us have an inerrant New Testament, while others have one marred by errors, "built on a pure assumption for polemic aims, and saturated with fallacy?" And if these two attitudes are a fact and not a fallacy, then which New Testament did the Indianapolis action commit us to as sufficient for faith and practice; the one that has errors, or the

one that has not? Indeed, a lot of Baptists would like to know which attitude *THE BAPTIST* holds. Not, "Do you believe the New Testament is inspired?" but, "Do you believe it is inerrant?" For there are some who say it is inspired, who yet say it has errors.

In the last place, brother editor, I do not believe you want to side-step the real issue, but if Christ and our relation to him is the fundamental issue, and not an inerrant Bible, as was said to me in your office, then I want to ask immediately, what Christ? In the nature of things, he must be the Christ of some one's testimony, for he cannot be an issue with me, nor the Christ of my experience, until he is first the Christ I hear about. So the Christ of what testimony? Of that of the New Testament? If so, then of a New Testament marred by errors, or of one that is inerrant? Of man's fallible, or of God's infallible, testimony? For it makes a difference as wide apart as heaven and hell.

This pushes us back to the Bible, and makes it, any way we can fix it, the fundamental issue among us, and the one that therefore must be settled before we can get rid of our confused and unsettled condition, and before we can bring victory out of partial defeat in our missionary work. Yes, and the settlement of this issue right *will* raise more money for missions and get more missionaries to the field.

J. E. CONANT.

HE IS AGAINST SCHISM

It is not necessary for me to tell you that I am a fundamentalist in belief. You are no doubt aware of that from my previous correspondence with you. But while I am a fundamentalist (and proud of it) I am not in sympathy with the new Baptist Bible Union of America fathered by Dr. Neighbor and Dr. Van Osdel.

With all due respect to these two good pastors, this new movement looks to me like a deliberate plot to split the Baptist denomination and eventually organize a new sect or a new Northern convention.

In my humble opinion the New Baptist Bible Union is unnecessary. The Baptist denomination is one big Bible Union, and we do not need a special organization to foster devotion to God's word, whose aim is not Christian loyalty to God's word but a narrow, intolerant, bigoted sectarian loyalty.

There is enough division in the denomination now, without causing any more and personally I shall fight with my last ounce of strength to preserve intact the great Baptist denomination.

Rochester, Mich.

HAROLD J. HAMILTON

TAKE the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth
"Here am I, send me, send me."

—Daniel March.



Religious Education



International Sunday School Lesson for November 5

JESUS, THE GREAT PHYSICIAN

Lesson: Luke 4:31—5:39.

Golden Text: Matt. 8:17.

Introductory

The scene of this lesson is in Capernaum, on the northwest shore of the Sea of Galilee. This city became henceforth the headquarters of Jesus. Jesus not coming as the wonder worker or as a great political ruler whom the people had expected as their Messiah, the people did not recognize him, in the physician who healed of spiritual and bodily ills, who chose as his followers the simple fishermen of Galilee. His first reported sermon was in his home town of Nazareth, and the people were amazed at the Son of the carpenter Joseph claiming to fulfil the Scriptures. Finally, enraged, they cast him out of the city.

Lesson

The first part of the lesson, preceding the printed text in the quarterlies, gives the account of the casting out of the unclean spirit from the man in the synagogue, the healing of Simon's wife's mother of fever, the healing of many divers diseases, the miraculous draught of fishes, the healing of the leper, following which he "withdrew himself in the deserts, and prayed." Then "It came to pass on one of those days that he was teaching; and there were Pharisees and doctors of the law sitting by who were come out of every village of Galilee and Judea and Jerusalem (these may have gathered for the express purpose of seeing and condemning the miracle-worker whose fame had gone abroad). And the power of the Lord was with him to heal. Then came four men bearing upon a mattress, a man sick of the palsy. But because of the crowd, they could not approach Jesus, so they went up to the housetop by way of an outer stairway and let the sick man down through the roof. And Jesus, seeing their faith said, "Man, thy sins are forgiven thee." This then was the opportunity for the gathered critics: "Who is this that blasphemeth? Who can forgive sins but God alone?" asked the Pharisee. Jesus answered: "Is it easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins I say unto thee, Arise and take up thy couch and go unto thy house. And he arose up before them and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying we have seen stranger things today."

Leading Thoughts

1. Jesus saw the beauty in the commonest lives. 2. No one is whole or well who is sin-smitten. 3. Prayer in the desert gave Jesus power in the multitude.

*THE world's great heart is aching,
fiercely aching in the night;
And God alone can heal it, and God alone
give light;
And the men to bear that message, and
to speak the living word,
Are you and I, my brothers, and the
millions that have heard.*

FREDERICK GEORGE SCOTT

The Difficult Age

By M. J. THOMAS

The "teen" age in boys and girls alike, is undoubtedly the most difficult age to teach in either the Bible or the secular school. It is one of the hard tasks of the Sunday-school superintendent to get teachers for these classes, except in the cases where the same teacher has stayed with her pupils through from the primary and persists in remaining with them in spite of the difficulties that present themselves as the children reach the verge of maturity. Often even a teacher who has had the class for four or five years gives it up when her boys or girls reach the teen age because she begins to feel that they have grown beyond her. Sometimes these teachers resign with a sense of failure, maintaining that they are not "cut out" for teaching, and refusing thereafter to engage in Sunday school work, although it is the work to which their heart turns.

It may be the wisest thing for such a teacher to give up the class. It may be better for the pupils and better for herself. But because she can no longer hold the interest of these boys and girls does not mean that her work in the Sunday school has come to an ignominious end. Not for a minute! If her heart calls her to the Sunday school work, there she should work. Possibly she can obtain best results with younger children. Perhaps, in spite of the sentiment which may make her long to cling to the children whose instructor and guide she has been from the week they left the primary department—perhaps she should not consider keeping a class beyond a period of two or three years. It is possible that she is one of those who work along a single line until it becomes monotonous to those under her and their interest flags. It is possible that her field is only with younger children. Then again it may be that if she would put the necessary thought and study into the problem before her, she could meet the demands

of the class with a glorious victory for her work.

The very vital fact for every teacher of teen age pupils to bear in mind is that with the physical change in boys and girls there comes also a mental change, which may manifest itself in various ways. Just as every parent has to meet—or should meet—this new phase of the boy or girl on the verge of the beginning of maturity, so must the teacher who would have success. It is the most critical age. If the boy or girl can be held through this period, the probability is that he is saved to the church for life. And these can be held in most instances if they have the right teacher. Therefore, if the teen boys and girls are dropping away, look for the cause.

These truths must be held in mind: *At the beginning of the teen age, the child awakes to a new consciousness of self.* This shows itself in various ways. A formerly talkative child may become shy and retiring; a formerly reticent child may become talkative and forward; some will manifest a tendency to "show off"; nervousness may be exhibited by giggling, inattention, even impertinence. To bear with all of this graciously the teacher must indeed have a genuine love for these young people, and a thorough understanding of their present difficulties.

This is the restless age, an awkward, hobbledehoy and often unlovely age. Nothing is accomplished by reproving the boy or girl for the exhibition of any of these traits. Rather, they must be made to be so interested in other things (in this case the work of the class) that they forget themselves. Most awkwardness is the result of self-consciousness.

This is the age of activity, the reaching-out age after ever-new sensations. A prosy lesson will no longer satisfy. There must be something in the work of the class to arouse curiosity, to give outlet to those new sensations surging within the adolescent pupil.

This is inclined to be a "know-it-all" age and the teacher must indeed be wise who can handle the boys and girls who know so much more than they ever again will no matter to what age they live or what their experiences may be.

All of these changes in the children under her instruction and guidance must be taken into account by the teacher who wishes to hold her pupils through the teen age. If she can guide them safely through it with a sane faith in the best things in life, what a laurel wreath is hers! It will require study of each individual in her charge; she may need to summon to her aid the advice of the best educators; she may need to spend much time in planning her lessons so that they will charm, but it will be all worth while.



The Chimney Corner



The Kitchen Kaleidoscope

IT cost a quarter! But it was worth it. Mrs. Busyasabee tells us she will never be without one again, and of course the word of such an up-to-date housekeeper is not to be ignored. Some people may not know the difference between a skillet and a scuttle, but Mrs. Busyasabee knows every invention that ever was made to lighten work, and nothing, *nothing* has ever given her the comfort and that happy sense of freedom-while-doing-chores that this twenty-five-cent kaleidoscope offers.

"Not that I don't appreciate this proper-height sink," she said enthusiastically, "for I do. It's a *back-saver* that I value daily, and as for this kitchen cabinet, my! what a *step-saver* it is! And there never was a *fuel-saver* like this fireless cooker—my bills for gas are halved. I don't need to tell you that the day I installed a washing-machine, a *labor-saver* came into the house, and a *time-saver*, too. But in spite of saving back and feet and hands, there were my head and heart meandering around in the same old inefficient fashion until this kaleidoscope came along!"

We asked the usual first question of a person plotting to buy one for themselves: "Who invented it, anyhow?"

"Mrs. Montgomery!" smiled Mrs. Busyasabee, triumphantly, "so now you know why it appeals to the heart of a Baptist woman, and sets a dozen new thoughts parading daily before her mind's eye."

"Lead us to this kaleidoscope," said we, with purpose in our eye.

So she led us kitchenward; and there, propped on the window-ledge over the sink, we saw it. A book! We picked it up and saw that it was dated throughout—November 23 was the date she pointed at:

"This just gives you an example," she said, "read it." So we read:

"Miss Lavinda C. Coombs ('83) Bengal-Orissa. (WF.)

"Mrs. C. E. Bonsfield ('93) So. China. (F)

"Rev. H. W. Kirby, M.D. ('02) Assam (F.)

"D. Raffone, Italians. (H.)

"K. Outahara, Japanese. (H.)

"O. M. Lind, Swedes. (H.)

"What does that mean to you?" she asked.

We said it meant people to us. People scattered here and there over the face of the whole earth.

"Exactly," she smiled, even more triumphantly than before. "Now let's suppose that the morning of November 23 has arrived, and I am washing the breakfast dishes. This kaleidoscope is propped open before me on a level with my eyes. 'Ah, I say to myself, 'it's the birthday of Miss Coombs in Bengal-Orissa.' Now, as a matter of fact, I really know nothing more to start with than *you* do about who this Miss Coombs is and what she looks like, yet because it's her birthday I fall

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

to wondering how she is spending it way over there in Bengal-Orissa, bless her heart! These two provinces are in India, you know, up at the top of the Bay of Bengal; I look them up in my copy of "The Survey" to see about our mission, and find that Baptists are absolutely the only denomination doing any Christian work there. It says there are 4,730,000 people in that field, twelve missionary families and nine single women missionaries. She is one of the nine, of course. Suddenly I begin dividing 4,000,000 people by that handful of missionaries and it dawns on me that Miss Coombs is too busy! She must be spending her birthday in one grand rush, trying to make herself fit around over all the hundred thousands falling to her lot. 'Dear Father in heaven, be with her this day,' I pray, and I find myself going into little details in that prayer. I am suddenly tremendously interested in Miss Coombs. I don't want her to get tired out. Well, by and by I go down to the next on the list and find Mrs. Bonsfield of South China, and Dr. Kirby of Assam. I picture them: First, I see blue-gowned Chinese; I see plump little kindergarten tots in blue

trousers and pigtailed; I see wheelbarrows and sedan chairs and green-gabled pagodas. 'I am glad Mrs. Bonsfield is there,' I say, and I pray for her. Then I see brown bodies in pain, I see baffled relatives doing absurdly awful things as treatment—beating drums, shaking the patient, burning with irons. 'O, thou Great Physician,' I pray, 'bless Dr. Kirby in Assam as he follows in thy footsteps healing the sick and opening the eyes of the blind.' I wonder what he gives them for headaches, and whether he has an auto or must be jolted in a bullock-cart. I am glad he is in Assam where doctors are few and far between. Then I come to D. Raffone, Italians, (H.); and H. means America—our Home Mission Society. Mr. Raffone sounds like an Italian, himself; I have a quick visioning of him, leading lovely dark-eyed children to the Saviour; climbing tenement stairs. I know that what the Catholics never touch, *he* can touch! I pray for him—for tact and patience.

"And K. Outahara, Japanese? I remember all the thousands of Orientals in this country, I wonder into how many homes K. Outahara goes where there are idols on a godshelf. I wonder if the families wear kimonos, if they eat with chop sticks, if they like America, if they will accept the invitation to church. I pray for Mr. Outahara in his work with these homesick disillusioned people. And then I come to Mr. Lind, A Swedish name! Blonde giants, pink-cheeked children troop before my mind's eye. I seem to hear their lusty wholesome voices singing—I pray for Mr. Lind. And my day is richer because, on the birthday of these six good Baptists, I have circled the globe to watch them at work. Their problems are, after all, my problem. We are all Baptists! They have been able to go, and I have stayed behind. I must hold the ropes. So I pray. And when I go to market I order a little less, saving the difference for my *Might Box*. You have one, haven't you?"

You may think the above paragraph too long! It is long. Long enough to reach around the world and up to heaven, too. So we ask what the real name of this kitchen kaleidoscope is, and find it is called "The Book of Remembrance." We realize that no kitchen can be complete without one! That kitchens are ideal places to find "the mind at leisure with itself"; that something pictorial is needed to people the bare walls with images of others. So as for us, we have ordered our "Book of Remembrance" for 1923, for, aside from the birthday dates, it is a gold mine of Bible readings, topical suggestions and rich treasure-trove for those who would have a colorful viewpoint while immured inside kitchen walls. Order one for yourself, and see!

A Prayer for the Kitchen Wall

By NANCY BYRD TURNER

MAY labor make me glad!

May I have eyes to see

Beauty in this plain room

Where I am called to be:

The scent of clean blue smoke,

The old pans polished bright,

The kettle's chuckling joke,

The red flames' lovely light.

May I have wit to take

The joy that round me lies.

Whether I brew or bake,

May labor make me wise!

May labor leave me sweet!

When twilight folds the earth

May I have grace to smile

And count the day's good worth.

An old song in my soul

And quiet in my breast,

To welcome tranquilly

The night's old gift of rest,

And gather strength to face

Tomorrow's busy strife.

Here in this humble place,

May labor bless my life!

Kitchen Kindness

THE *laundress* is a person. While she washes and rubs and boils and irons she is thinking something. What is she thinking? What are you giving her to think about? Is coming to your house like coming to The House Beautiful—a place of light and love and friendliness? Does she go back to her own more modest home with a higher ideal? We are set in the world to be lights: Even to laundresses.

The *laundress* is a person. She is, for at least one meal a week, your guest. Guests have preferences in food. The kind hostess remembers those preferences—it gives her a glow of hospitality, it gives the guest an inescapable sense of pleasure in returning. The *laundress* is a guest. She is also a woman, therefore imitative: the meal that is daintily served to this guest, on a doily, may be a gentle wedge in Americanization.

The *laundress* is a person. She is naturally curious about you. Her occupation keeps her from attending week-day meetings at the church. Envelopes of "Extension Literature" might be a welcome take-home suggestion. (276 Fifth Ave. N. Y. Literature Dept.)

The *delivery boy* is a person. He is naturally curious about you. He may spend half a minute a day in your kitchen. Half a minute a day is three minutes a week, or twelve minutes a month. The cumulative effect of entering your kitchen daily is—what?

The *delivery boy* is a problem to somebody: his parents, the school authorities,

the store, or society in general. He may live in unfair surroundings, minus advantages, minus a chance to gain ideals save in the hasty glimpses of kitchen kindness. Even wordless, that half minute may speak volumes as he leaves, thinking: "Funny! She's always singing as she works." "She smiles nice." "Real friendly place, that kitchen." Wouldn't it be wonderful to be one of those to-see-her-is-to-love-her persons?

The *maid-of-all-work* is a person. The Lord is as interested in her career as in yours. He may be more anxious about her than about you, since she has her own peculiar temptations and must meet them without the safeguard of family backing.

The *maid-of-all-work* knows a thing or two! She is curious. She hopes to have a home of her own some day. She has only material ideals in regard to life, yet. But she is curious. She sees everything. She will remember. What an opportunity she is! Where is the woman who has no time to teach a Sunday school class or to write a paper for the missionary meeting? Her audience is in her own kitchen, hired at anything from five to fifteen dollars a week to imbibe Christian ideals, first-hand.

"Charity begins at home"—in the kitchen! Not cold charity, handing out bread which might as well be a stone, but charity in the Greek derivation of the word: Love. Housewives whose pantry-shelves are well-stocked for winter might do well to see if there is also a good supply of "fruits of the spirit"—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

Arrange carefully in a semi-circle exactly similar to that of Pater Familias, and you will have a delicious pop-over again!

"Whate'er may be said, man's measure is dinner,
He may love like a saint, but he eats like a sinner!"

An Excellent Recipe for Apple Pie

(EASY FOR GIRLS JUST HOME FROM SCHOOL.)

- 2 ears (of corn).
 - 2 eyes (borrow from a potato, if near-sighted).
 - Plenty of mussels fresh from the sea (see).
 - 10 lady fingers.
 - 1 broom stick.
 - 1 beet.
- Set the ears within reach of mother saying that she is really too tired to finish the cleaning. Place the eyes so they can eye-spy an opportunity to help. Apply the mussels so they will cause the ten lady fingers to grip the broom stick. The beet will then take care of itself, putting everything in apple pie order. (Guaranteed to serve a family of any size.)

"It isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun."

Autumn

(These verses were written by one of our own Young Reserves, Lila Albarn of Kettle Falls, Wash. They are very good, aren't they? She said: "I am sending a poem I made up the other day while irrigating in the garden.")

THE pumpkin's ripe,
The corn is shocked;
The apples red are falling.
The autumn breezes
Everywhere
Farewell to summer calling.
A yellow gleam,
A splash of red,
From out the woodland showing.
Tall goldenrod
And asters bright
Along the roadside glowing.
The breeze from distant
Mountain dim
A spicy fragrance bringing,
And robin in
His bright red vest
His "Cheer-up" song is singing.
Farewell, farewell,
Glad summer days,
So full of memories dear.
Farewell, farewell,
To summertime,
For autumn days are here.

The First Church, Norristown, Pa., has set "goals for a golden year." Ninety baptisms, 90 tithers, 90 net increase in Sunday school, 90 per cent of the church members in Sunday school, 90 per cent of the Sunday school in the church services and twice the average attendance in the prayer meeting. Rev. W. H. Houghton is pastor.

The Young Reserves

Kitchen Knick-knacks

THE answers are all utensils or objects found in a kitchen. The correct list will be given next week:

1. My first means marked ability,
My second means to rent,
My whole is a small metal pot with a long handle used in cooking.
2. My first is an author who wrote the "Gold Bug,"
My second is a dog,
My whole keeps the fire stirred up.
3. My first is a vegetable with eyes,
My second is a conceited dude,
My whole makes a snowy mound of vegetables.
4. My whole is a long ridge of mountains, with fire inside!
5. My whole is a terrible flirt but of useful assistance in getting food from the plate to the mouth.
6. My whole is a member of a baseball nine; can hold cream safely. Also milk or chocolate sauce!
7. My whole is what happens to something that drops; a place where dishes need to be careful!
8. My whole is white-faced; a friend of Jack and Jill.

9. My whole is what curious people try to do; found just outside country kitchens.
10. My first is inclined to give pert replies;
My second is the place to set bread dough or pies;
My whole is a receptacle in which to cook vegetables.
11. My whole is a football ground.
12. My first is a letter that sounds like an insect that stings;
My second is what you are in;
My whole sweeps a room.

"Now God be with this household
And bless it every day;
On loaf and cup and fireside,
And on its folk alway,
Pour down his peace, and evermore
Be guard and strength and stay."

A Good Recipe for Pop-Over
(BOYS, TRY THIS!)

- 2 apples to be placed in the cheeks.
- 2 cherries to form the lips.
- 2 ginger-snaps for the eyes.
- 2 ears (of corn).
- 1 little neck (clam).
- Hares, parted in the middle!



Young People's Work



Topic for November 5

BETTER THINKING
Phil. 4:4-8.

(CONSECRATION MEETING)

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The epistle to the Philippians is very largely a letter of friendship. In writing to these Christians, Paul styles himself as a servant whose entire life is devoted to the service of Christ. The letter is quite personal and individual.

1. *Paul's exhortation to rejoice.* The writer returns to his main theme in verse four: "Rejoice in the Lord alway: and again I say, rejoice." This should be the normal condition of the young Christian, and usually is, unless something is wrong within.

Nothing quite so disturbs the equilibrium of the Christian like anxious solicitude. The great apostle shows how this can be overcome. In brief, the solution of this problem lies in the direction of prayer and constant fellowship with God. But he reminds them that prayer must be coupled up with thanksgiving for past blessings. In this way the Christian finds peace.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

2. *Inward conformity to outward profession.* "If this religious basis of all Christian life is preserved, nothing yet remains, except an admonition to the true moral conduct."

"As a Man Thinketh in His Heart"

In these days young people are primarily concerned with that which will produce right conduct. They are having to live their lives in the midst of all sorts of temptations and glaring inconsistencies on the part of professing Christians. They see the minister preaching to a handful of people when the pews ought to be filled. They know that not more than 50 per cent of the members of the church are contributing to home expenses and for carrying the Good News to the ends of the earth. Such conditions must not be used as a means for doubt and despair, but as a constant challenge to our finest abilities.

Think! What a hard thing to do, and to think rightly. In the key verse to our topic, the writer gives a number of things on which to exercise our minds: truth, honesty, justice, purity, things lovely, things of good report. "Think on these things!" How unfortunate is it to fill one's mind with the baser thoughts. Straight thinking! Clean living! Hard

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

work! Conscientious service to God and man! These are necessary elements in the program of a happy Christian.

The story is told of a young man who was not a Christian. His father was a devout servant of the Lord. When he realized that he must leave his boy, he called him to his bedside to make only one request of the boy, namely, that each day he would go into the father's study, sit in his big arm chair and for just fifteen minutes, think about his relation to God. The boy faithfully kept his promise and in a few short weeks humbly acknowledged Christ as Saviour and Lord of his life.

Think on these things!

Senior Topics for 1923

(Not to be reprinted without permission)

January

7. Lessons from the Psalms. 1. The Guideboard Psalm. Ps. 1:1-6. (Consecration Meeting)
14. Why Do You Think the Bible is the Word of God? II Tim. 3:14-17.
21. Standard-Bearers of Humanity: Missionary Greathearts of India. Mark. 16:15-19. (Missionary Meeting)
28. What Are the Rightful Claims of Our Church Upon Us? Heb. 10:19-25 (Denominational Day)

February

4. What is the Chief Value of a Baptist Young People's Union? I. Tim. 6:11-16. (B. Y. P. U. Day)
11. Lessons from the Psalms. 2. The Testimony Psalm. Ps. 145:1-21. (Consecration Meeting)
18. Stewardship of Substance. Gen. 4:9, Mal. 3:10.
25. Torch-Lighters of a Dark Race: Negro Men and Women of Achievement. Heb. 12:1-2. (Missionary Meeting)

March

4. Lessons from the Psalms. 3. The Refuge Psalm. Ps. 91:1-16. (Consecration Meeting)
11. Stewardship of Service. Matt. 25:14-30, I. Peter 4:10.
18. Factors for Making the World Better: How Can We Help? Matt. 5:13-16.
25. Standard-Bearers of Humanity: Tales of Indian Christians. I Cor. 4:10-13. (Missionary Meeting)

April

1. Lessons from the Psalms. 4. The Easter Psalm. Ps. 16:1-11, Acts 2:22-27. (Consecration Meeting)

8. What are Wise and Unwise Uses of the Lord's Day? Isa. 58:8-14, Ps. 118:24.
15. Stewardship of Self. I Cor. 6:19, 20, Rom. 14:12.
22. Trained for Leadership. Exodus 3:7-12, 4:10-12.
29. Torch-Lighters of a Dark Race: A Study in Race Relations. Acts 10:3-5. (Missionary Meeting)

May

6. Lessons from the Psalms. 5. A Prayer Psalm. Ps. 86:1-17. (Consecration Meeting)
13. Why Do We Believe That Jesus Christ Is the Son of God? John 20:24-31.
20. Stewardship of Supplication. John 14:1-15, Luke 18:1-14.
27. Standard-Bearers of Humanity: The Hope of India—Education for Her Girls. Prov. 3:13-18. (Missionary Meeting)

June

3. Lessons from the Psalms. 6. The Shepherd Psalm. Ps. 23:1-6. (Consecration Meeting)
10. How Can We Become Truly Educated? Prov. 4:1-9.
17. What Are Some Reforms That Call For Our Help? Luke 3:7-14.
24. Torch-Lighters of a Dark Race: The Negro in the North. John 14:5-7. (Missionary Meeting)

July

1. Lessons from the Psalms. 7. A History Psalm. Ps. 44:1-8. (Consecration Meeting)
8. What Does Christian Brotherhood Mean? I John 3:10-24. (A Peace Meeting)
15. The Inner and the Outer. II Cor. 4:16-18, I Sam. 16:6-13.
22. What in Present-Day Social Life Would Christ Approve? What Would He Disapprove? I Cor. 10:23, 24, 31-33, 11:1.
29. Standard-Bearers of Humanity: Carrying Christ to Cherry Blossom Land. Isa. 42:9-10.

August

5. Lessons from the Psalms. 8. A Nature Psalm. Ps. 104:1-35. (Outdoor Consecration Meeting)
12. What Can Be Done Toward Abolishing Poverty? Luke 16:19-30.
19. How to Get On in Life. Deut. 8:1-18.
26. The Challenge to Young People in America: The Call of the Immigrant. Deut. 10:17-19. (Missionary Meeting)

September

2. Lessons from the Psalms. 9. A Singing Psalm. Ps. 96:1-13. (Consecration Meeting)
9. Different Forms of Gambling, and the Evil of It. Prov. 16:8, Jer. 17:9-11.

16. How Apply Religion to Manners? Prov. 1:8, Luke 14:7-11.
23. Gems from Books We Have Read. Prov. 25:11, I Tim. 4:13.
30. Standard-Bearers of Humanity: School Days in Cherry Blossom Land. Prov. 4:5-7. (Missionary Meeting)

October

7. Lessons from the Psalms. 10. The Word of God Psalm. Ps. 119:9-16, 105. (Rally and Consecration Meeting)
14. What My Denomination is Planning for the Future. Luke 4:16-21, Jer. 23:29.
21. What Is Christian Citizenship? Isa. 62:1-7. (Citizenship Day)
28. The Challenge to Young People in America: The Call of the City. Matt. 25:35-40. (Missionary Meeting)

November

4. Lessons from the Psalms. 11. The Church Psalm. Ps. 84:1-12. (Consecration Meeting)
11. Courage Needed Today: For What? Joshua 1:1-19. (Armistice Day)
18. Standard-Bearers of Humanity: A New Day Dawns for Cherry Blossom Land. Isa. 60:1-3.
25. What We Thank God For. Ps. 146:1-10. (Thanksgiving Meeting)

December

2. Lessons from the Psalms. 12. The Life-Obedience Psalm. Ps. 103:1-22. (Consecration Meeting)
9. The Challenge to Young People in America: The Call of the Wilds. Isa. 55:12-13.
16. Bible passages We Should Memorize and Why? (Each member memorize one passage.)
23. Advent Lessons from Bethlehem. Matt. 2:1-12. (Christmas Meeting)
30. Wishes for the New Year. Phil. 3:12-16.

Note

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How Tacoma Does It

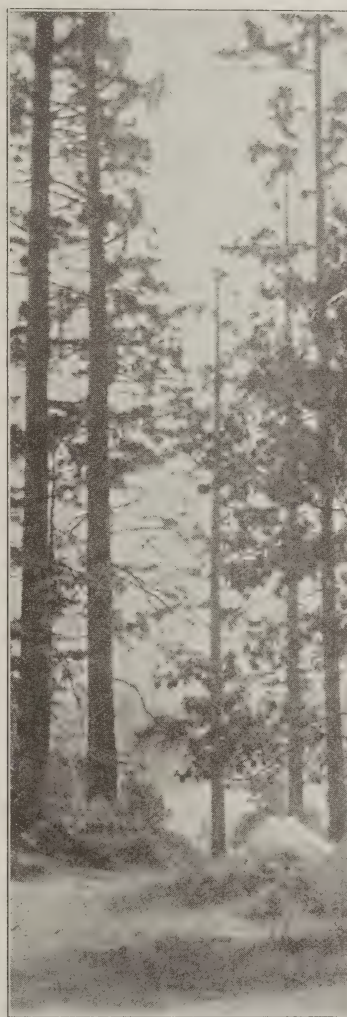
Summer time was not quitting time for the Tacoma, Wash. District B. Y. P. U. The monthly board meetings were not discontinued, but were merely transformed into picnic board meetings. At 7 p. m. on the second Tuesday of the month they gathered on the bulkhead at beautiful Point Defiance Park on Puget Sound. The social committee went out early and prepared an appetizing picnic supper for the hungry ones.

After the "eats" were disposed of, the members gathered around the camp fire for the devotional and business sessions. This has been found an ideal arrangement, combining business and pleasure in a most delightful way. It also afforded an excellent opportunity to boost for the summer assembly as freelight, and starlight, and lapping water made all long to taste once again, or perhaps for the first time, the joys of Burton.

West Washington

The West Washington Baptist Summer Assembly met as usual at Burton on Vashon Island. Something of the beauty of the assembly grounds is shown in the accompanying picture. Wonderful Madrona and fir trees add to the attractiveness of the place.

The assembly controls about thirteen acres with a shore line on Puget Sound of about 1100 feet. The attendance was not so large this year as in former years.



The class work done, however, was of a much higher educational grade. The following served as members of the faculty: W. B. Hinson, James Asa White, Joseph L. Peacock, Sumner R. Vinton, Charles Rutherford, Seldon L. Roberts, Lawrence Arlander, Mrs. Frieda Davidson. Mrs. Edker Burton, Mrs. Elise Mathews. Rev. T. H. Hagen served as dean of the Assembly and Rev. F. W. Wightman as manager of assembly grounds. The new auditorium recently erected is one of the finest in the country.

"The Attractive Christ"

John 20:28: "My Lord and my God!"
Concept of Program, Boston Convention

After careful consideration, "The Attractive Christ," has been chosen as the key-note for the thirty-second Anniversary Convention of the Baptist Young People's Union of America, which meets in Boston, July 4-8, 1923.

Wednesday, July 4, will be given over to registration and sightseeing. A speaker of outstanding ability and reputation has been invited to deliver an address on Wednesday evening.

The convention proper will open July 5, but all delegations are urged to reach Boston on the fourth so as to get "settled." Young people arriving in Boston the fourth will want to visit many of the historic places on that day.

"The Attractive Christ" will be presented on the first day in a consideration of evangelism—his attractiveness to youth as Saviour and Lord. On the second day, we will consider his educational ideals; on the third day, his stewardship principles; on the fourth or last day, his appealing command for service.

Conferences

The conferences are to be of an unusually high order and will come under two great divisions:

I. Organization and Administration.

1. Local
 - (1) Junior
 - (2) Intermediate
 - (3) Senior
2. City and associational
3. State and provincial

II. Educational

1. Missions
2. Stewardship
3. Worship
4. Evangelism
5. Social Service
6. Life Service

Leaders for these conferences will be chosen from among the leading workers in the United States and Canada.

Inspirational Addresses

The following have been invited to deliver addresses before the convention: Dr. W. S. Abernethy, pastor Calvary Baptist Church, Washington, D. C.; Rev. C. N. Arbuckle, pastor First Baptist Church, Newton Center, Mass.; Dr. George W. Truett, pastor First Baptist Church, Dallas, Tex.; Dr. James A. Francis, pastor First Baptist Church, Los Angeles, Calif.; Dr. John MacNeill, pastor Walmer Road Baptist Church, Toronto, Ont.; Dr. Russell H. Conwell, pastor Temple Baptist Church, Philadelphia, Pa.; Dr. Frank W. Padelford, Secretary of the Board of Education of the Northern Baptist Convention; Rev. Bernard C. Clausen, pastor First Baptist Church, Syracuse, N. Y.

In General

The registration fee for the convention will be \$1. This will entitle delegate to program and badge.

Regarding entertainment and other matters pertaining to Boston, write to Rev. F. F. Peterson, Ford Bldg., Boston, Mass. For program information, write to General Secretary White, 125 N. Wabash Ave., Chicago, Ill.



Our Own Folks



Boston Letter

BY CHARLES H. WATSON

Sam Adams

Boston has just had a renaissance of old colonial patriotism. It was provoked by the bi-centennial of the birth of Samuel Adams the "The Father of the Revolution." Nobody knows just why men always called him "Sam." Probably it was because it sounded rather four-square like himself, eliminated those interfering proprieties that hamper a man when he is fired up for action, and described a born leader of men in a time of great commotion, and achievement.

To the writer in a Bostonian experience of over forty years, Sam Adams has always been a palpable presence. But never before has the sturdy patriot provoked a celebration, with a program. It was high time to have it; and when the two hundredth anniversary was anticipated and announced, instantly was there an electric thrill of response. The brave and determined revolutionist proved to be a sort of modern dynamic. His indomitable spirit entirely animated the celebration and took possession of it. The day was vibrant with realistic recollections. Of course the three real meetings were gathered in the three forums where Adams baited and defied the British, and where he dominated and fired up the patriots for their mighty resistance and ultimate triumph: Faneuil Hall, the Old South Church, and the Old Colonial State House.

An Adams Town Meeting

Naturally enough, the program called for a mock "town meeting" in Faneuil Hall. Sam was always king in the town meeting. The committee forgot to count on his disturbing spirit, but it was there, and the mock became real, men got hot under the collar, raised their voices, blazed with conviction and defiance, and we had a touch of revolution. It was a regular Sam Adams town meeting—the best kind of a celebration. The "Cradle of Liberty" began to rock. In Mayor Curley's fiery speech, he expressed the conviction that every one felt: "More than anything else does our country need a Sam Adams now!" The legend on Adams' monument in old "Dock Square" is significant:

"A STATESMAN FEARLESS AND INCORRUPTIBLE."

In the Newton Chapel

The official opening of the seminary came Sept. 28, in the Colby Chapel. A perfect day, and the solid body of students was fringed by many of the trustees and friends. Intelligent Baptists sitting in that beautiful chapel, have sweet communion with the past as well as with the present. They face bronze tablets in memory of Irah Chase, Henry J. Ripley, Barnas Sears, Horatio B. Hackett, Alvah Hovey, Oakman S. Stearns, Samuel S. Caldwell, Heman Lincoln, and Albert N. Arnold. Illustrious company—and their works do follow them! The succeeding teachers are of like quality.

The "Old Hill" is a glory spot in all the seasons. In simpler days, its attractive surroundings afforded delightful rambles for the famous appreciative scholars and poets of Cambridge. The writer came upon this charming touch in Thomas W. Higginson's "Cheerful Yesterdays": "Above the lake there was a detached boulder where I used to climb, and sometimes a homeward-faring robin, or crow, would perch and rest there as I was resting, or the sweet bell of the Newton Theological Seminary, on its isolated hill, would peal out what seemed like an Angelus."

What wonder that Baptist Worthies and their sons have loved the old hill? They hear and see more there than even the appreciative Rambler could discover.

The Address

Quite in line with the high traditions and memories of Newton Seminary, was the opening address of Dr. Henry K. Rowe, professor of church history and sociology. It was a clear-cut, comprehensive, and scholarly presentation of "The Significance of America in Church History." In thoroughly traversing the materials of his subject, he showed the inevitable types of frontier religion, as well as the succeeding building period of home mission development. Then came into review the later guidance of the young people in Christian service, the Sunday-school advance, the social service emphasis, the emergence and leadership in religious education. In these contributions to America on the spiritual side, Baptists have borne their full part. In religious expansion always it is the freest church that can do the most. It was good for students in their preparation to preach to have set before them such a standard for written work as was reached so easily and fully in Professor Rowe's address.

Following the chapel service, Mrs. Horr opened the president's home to the many guests for pleasant social contact and acquaintance with faculty and students. Newton opens strongly. Thirty college men enter. Eight college women come for the course for instructors in religious education. All professors fresh and ready for duty. What could be more satisfactory and promising?

High Spots in Baptist Boston

Dr. Horr's address to the ministers was one of them. In discussing "Baptist Responsibility in the Present World Conditions," he uttered some great conceptions and moved upon a high level. He proved himself at home among large historical and current questions. This was a great opening meeting of the conference, and the Newton president set a high mark for his successors.

At the next meeting, Rev. Carey W. Chamberlin of Beverly, recently returned from a visitation to our missions in Japan and China, gave report of his trip. It was done with immense satisfaction to the ministers. He gave just the impressions that we wanted to get, making them vivid, faithful, and fair, and crowded a

deal of information into his swift recital.

At the last meeting, Oct. 2, William T. Sheppard, Esq., the former president of the Social Union, and one of the recently returned messengers of our denomination to the Baptists in the war countries of Central Europe, was the speaker. He gave close and intimate impressions of present conditions there, and spoke delightfully of the warm welcome prepared for them, by the "Ship of Fellowship" which the grateful recipients of our bounty in those countries called the "American Avalanche of Love."

Physicians' Night

It was a new wrinkle to have a night at the Social Union for the doctors. And it proved to be a hit—a palpable hit. To get so many doctors in touch with so many ministers, and to have that great body of laymen with them, and all of them under the spell of one of the leading Christian specialists in the world, Dr. Howard Kelly of Johns Hopkins medical faculty in Baltimore, was nothing short of a triumph for our Physician-president Wilcox.

Dr. Kelly makes a sweet and strong impression—a sort of an ideal conservative. In speaking of the physician and religion he was the soul of reasonableness and reverence as bravely he faced the physician's duties and difficulties. Evolution lay in the track of his discourse, and he handled it with perfect Christian temper. Not a leer nor a jibe, nor a laugh—he was too serious. He saw the great gaps in the evolutionary process that every one conceded had not yet been bridged, and seemed to be in a state of healthy suspense upon the whole subject, meanwhile firmly holding his faith in God and the Bible, and practically working it to better things. We had no horseplay about the monkey ancestors. Everything was calm, sane, fair, and Christian. By the way, if some of the bitter Protestants against the monkey origin would refrain from publicly making monkeys of themselves, their protest might be more convincing.

The Weber Quartette gave immense satisfaction. President Wilcox abounded as usual in his wit and humor. Had he a carrying voice, so that many of the quips might not escape us, the hilarity would be unconfined.

Bits

President Horr has been a busy man of late. Long journeys and many addresses. Speeches both to the Baptist and Methodist Ministers of Boston. An opening address of marked practicalness and wisdom to the Newton students, and sermons and counsels to churches either in difficulty or discouragement. All these things, and more, fill his life. His compactness must make for endurance, he seems so easily to carry his heavy burdens.

The great Baptist Associations of the Boston district are now meeting—four of them. The Boston South scored an uncommon success, by everybody's report—the best meeting for years. Pastor Freda, of Clarendon Street Church, gave

them a most timely and faithful sermon that they are all talking about. Dr. and Mrs. Geo. W. Coleman were both inspirational in addresses. The Boston North and West are in session as we write, and the lively Boston East comes next week. Necessarily, about the average association meeting there is much of the conventional. When by spirit and program it breaks out into practical inspiration and life, there is glad response, and a determination to go next year also.

Milwaukee Doings
By ROBERT W. SHAW

The Rallies
This year the Baptist churches of the city held a week of simultaneous rallies. Most of the churches cooperated to make the entire week beginning October 1 a rally week. Sunday school, young people and church rallies were held on Sunday with good attendance, and then throughout the week the churches had rallies of the departments with a city-wide Baptist rally on Friday night, Oct. 6th, at the Tabernacle Church. This last affair was one of the most enthusiastic meetings ever held by Milwaukee Baptists. The program was kept within two hours and the church was filled to capacity. Dr. Benjamin Otto, of Chicago, a former minister in this city, amply filled the bill as a special speaker. Things were never brighter, nor in a better shape for an onward movement of Milwaukee Baptists, than right now.

Mission Work
At present all the mission work is carried on through the Baptist Union, with Dr. D. W. Hulbert as secretary. The work of the Christ Polish Church is moving forward. Some recent developments in that section of the city seem to indicate that there may be almost a mass movement of Polish Protestants to our Baptist church. We have the plant and the leadership, but we have more than that. We have the polity and practice that appeals to the liberty loving Polish people.

Dr. E. W. Moore, of the Home Mission Society, recently spent the week-end with our Negro Baptists. He made a great impression upon them, and inspired them in a marked way. They have invited him back to help them in their financial campaign to provide funds for their new building, which the state convention is helping them to purchase, and also to set up a program that will meet the needs of the growing Negro population in Milwaukee.

With The Churches

Dr. Henry Clarke, of Racine, is still the stated supply at the Tabernacle Church, while they are searching for a minister. They are seeking the man, and have no candidates.

Grace Church recently held its annual meeting. This is one of our best churches in the city. It had a struggle for a number of years, but is reaping now in membership from the rapidly growing section in which it is located. The outstanding feature is the splendid cooperation, and the men's organization which puts things across. The receipts for the year were in excess of \$13,000, which included the purchase of a pipe organ, and a larger amount given to benevolences than to the local expenses. The salary of Pastor Phelps has been increased \$500. He is now on his sixth year with the church.

The writer, who is pastor of South Church, began his fourth year of ministry Sunday Oct. 1. The three years have been among the best in the history of the church. More than \$31,000 has passed through the hands of the treasurer. The first unit of the new building costing about \$30,000 will soon be ready for occupancy. This was one accomplishment that many folks thought could not be done. The old church is to be turned into a Christian Center and that work is already under way. There have been received into the fellowship of the church during the three years, fifty-five by baptism and thirty-five otherwise, or a total of ninety. Not so many as in other churches, but the baptisms were one-seventh of the total received by the

twelve churches during the period, and one-fourth of those received by the English-speaking churches. Besides this, every department shows progress. This in the face of the fact that the church was at the lowest ebb in its history and very much divided at the beginning of this ministry. The pastor is to preach the convention sermon at Oshkosh.

Immanuel Church, the largest of our churches has had an eventful and prosperous year. Pastor Hauser has his membership scattered over two counties including Milwaukee county.

Pastor H. C. Carnell, of Bay View Church, recently received an increase of \$300 in his salary. His work moves forward in a fine way. He has a great church and a large field to challenge him to his best efforts.

The minister's organization held its first meeting of the fall recently. There is a fine fellowship among the ministers, and it is proposed to strengthen it by having several social occasions during the year, when the wives will be present. Pastor Holzer is president, and Pastor Kamm, secretary-treasurer.

**First Church, Billings, Mont.,
Lays Corner-Stone**

The First Church, Billings, Montana, has recently laid the corner-stone of their new church building. The plans were drawn by a local firm with George B. Merrill of New York as consulting architect. The first unit will probably be ready for occupancy by the first of the year. It will consist of a complete and modern Sunday-school equipment with provision for education and social phases of church work. The contract for the first unit was let at a price of \$45,000. It is expected that the entire building when completed will cost \$100,000. The First Church of Billings owes its inception to three women—Mrs. Lydia Trask, Mrs. Clara Wilhite and Mrs. J. S. Simmeo who, in January 1898, formed an organization known as the "Earnest Workers' Society." The earnest efforts of



FIRST CHURCH, BILLINGS, MONTANA

these women with the help of Rev. L. G. Clarke, missionary to Montana resulted in the organization of the church in October of the same year. The first meetings were held in the old courthouse and the first building was completed in 1903. It was enlarged in 1906. The present pastor, Rev. W. D. Whan began his work in July, 1919.

The United Baptist Convention of New Hampshire

The New Hampshire Baptists held their anniversaries at Exeter Oct. 2-4. This village is in the region where the Baptist faith just took root in New Hampshire. It also served for a time as the political capital of New Hampshire in the early history of the state. The well-known Phillips-Exeter Academy has long had a national reputation.

The speaker at the opening banquet was Rev. W. C. Myers of Concord who discussed "Making a Minister," emphasizing the minister's personality, his motive and his message. At the conference of Baptist ministers, Tuesday morning, Rev. C. P. MacGregor, of Manchester, told of "Some Secrets of Ministerial Power." The minister's function is priestly, prophetic, apostolic, evangelistic, educative and pastoral. He must interpret the gospel for himself, must possess reality in word and deed, must be natural, sympathetic, broad and cultured. Among the elements of power are experience of the truth, consciousness of a personal call, growth of mind, vision, character, optimism.

Rev. J. H. Robbins, the Grand Old Man of New Hampshire Baptists, spoke of the work of the Anti-Saloon League with his usual vigor. The report of the necrologist, Rev. W. G. Hubbard, showed that the following former pastors in the state had died during the year: F. H. Cooper, D. Donovan, F. S. Hartley, S. G. Hastings, H. M. Hopkinson, A. Locks, E. M. Shaw, H. T. Slocum, J. B. Slocum, C. C. Spears, W. P. Stanley and B. M. Webster.

At the regular sessions of the convention Hon. C. M. Collins of Danville presided and he with a majority of the other officers was reelected for the coming year. Rev. Daniel S. Jenks, the secretary was detained at home by serious illness. A telegram of sympathy was sent to him by vote of the convention. It is understood that he is recovering.

Resolutions were adopted concerning Eastern atrocities, concerning the eighteenth constitutional amendment, the Sabbath, the Board of Promotion, evangelism, and the following which we quote entire: "The Baptists of New Hampshire approve the re-affirmation by the Northern Baptist Convention that the New Testament is the all-sufficient ground of our faith and practice, and we need no other statement; and we call upon our pastors and people to give themselves to a fresh study of the New Testament under the guidance of the Holy Spirit, that we may know just what it does and does not teach, and may be ready as Baptists to give to others a reason for the hope that is within us."

The annual sermon was by Rev. W. A. Paige of Claremont, text Ps. 142:4. Brother Paige is one of the men that came to us at the union of the Baptists and Free Baptists in organized work, and we shall never cease to be grateful for the gift. An important address was that of Brother F. L. Anderson of Newton Center. His topics were: "The Revival

of the Baptist Spirit," "The Theological Controversy," "The New World Movement," "The Spiritual Condition of the Churches." In all these he found the outlook favorable.

Other visitors who addressed the convention were President C. D. Gray of Bates College, Dr. W. S. Athearn of Boston University, Mr. Wm. E. Blodgett a trustee of Newton, Dr. E. T. Tomlinson of New York, Dr. Stilwell of Cleveland, Mrs. E. M. Flinn of Philadelphia, Rev. R. B. Longwell and Miss L. M. Holbrook, both of Assam. It is impossible to speak

of these addresses as fully as we could wish. Among the delegates was Dr. George Holbrook of Manchester, now ninety-two years of age, who has served the convention in many ways with rare fidelity for more than half a century and has been five times its president. His natural force is not abated and being invited to speak, he did so with appropriateness and vigor. The report of the board shows an unusually large number of baptisms and a net gain in membership of 251, the total membership now being 14,424.

Church News by States

Atlantic Coast

MAINE

FARMINGTON: Pastor Andem and his church are using to the full the new equipment recently provided in their enlarged buildings for the service of the community and the State Normal School. The church is practically filled at all services. Last Sunday there was a baptismal service, which included four students of the school. Mr. W. Raymond Davis, choir leader, has developed a fine quartet, a chorus choir, and a very fine orchestra. In the Sunday school the pastor is teaching a high-school course for state credits. The pastor's ideal for service is shared by his church, hence a very broad and successful work is constantly in progress.

NORTH KENNEBEC ASSOCIATION: The church at Burnham is not large, but it gave a large and liberal welcome to the North Kennebec Association recently. Pastor Longley had well prepared the way. The ladies showed that the grace of hospitality is still abundant in that community. Like most of the association meetings, the theme under discussion was the program of the year. Mr. A. S. Adams of the South China Mission, brought a vivid picture of life in that great land. State Director Henderson brought to the attention of the association his greatest evangelistic opportunity, namely, in the Sunday school and the young people's societies.

NORTH VASSALBORO: Rev. D. W. Kimball is beginning his pastorate at this church. The church and that at the center, which will be served by him, afford a large opportunity. Mr. Kimball is a man of high character and purpose, with successful experience in important pastorates.

HON. EDWIN M. HAMLIN of Milo, is not only the Maine head of Willimantic Thread Co., with large operations in mill and forest, and president of the United Baptist Convention of Maine, but he finds time for many important public services. During the war he served in many capacities under the government, and now is a member of the very important committee on New England railways.

ORDINATION: A council called by the church in New Limerick, Wednesday, Oct. 4, recommended the ordination of the pastor of the church, Mr. C. R. Cogle. Rev.

F. C. Hartley was moderator of the council and Rev. W. P. Richardson, clerk. Rev. Benjamin Beatty, pastor evangelist, preached the sermon.

NORRIDGEWOCK: Rev. L. D. Tibbetts has been called from his long and successful pastorate at Steep Falls to become pastor of this important church. He accepts the call and will begin his labors before Nov. 1.

BOWDOINHAM ASSOCIATION: Every church in this association was represented and every pastor but one was present at the meeting in Woolwich, Oct. 4. This little church showed courage and efficiency in entertaining the congregation that wholly filled the house. Rev. I. B. Hardy, of Sanford, gave a remarkable address. Rev. A. S. Adams, of the South China Mission, presented the work in that important field, and the state director discussed the program of the year. The meeting was one of purpose and push. A special committee consisting of Pastors Fogg, Bishop, and Holman was appointed to carry the missionary message to the smaller churches. A strong evangelistic sermon by Pastor Holman brought to a close what was considered by many the best meeting the Bowdoinham Association held in years.

MASSACHUSETTS

THE ANNUAL MEETING OF THE Boston South Baptist Association, was held with the Stoughton Street Church at Upham's Corner, Dorchester, Wednesday Sept. 27. Rev. W. Harry Freda, of Clarendon Street Church, was moderator. Rev. A. Bernard Webber, of Mattapan, conducted the devotional service for the three sessions. The moderator preached the annual sermon on "The Christian's Credentials." Rev. Joseph Walther, of Wollaston Church reported on "The State of Religion" and Rev. Otis W. Foye of Dorchester Temple, reported for the association board of promotion. Among the speakers were Rev. Robert L. Webb, First, Dorchester, on "Northern Baptist Education-Kingdom Leaders"; Mrs. Geo. W. Coleman, president Woman's Baptist Home Mission Society, on "Our Women and the Kingdom"; Prof. J. P. Berkley on "Realizing the Kingdom through Religious Education"; Dr. Geo. W. Coleman, of Ford Hall Forum, on "Realizing the Kingdom Principles in Business"; Rev. Hugh A. Heath, general secretary of convention, on "Realizing the Kingdom in Massachusetts"; Rev. Frederick L. Anderson, of administrative committee of foreign missions, on "Our Baptist King-

dom Responsibilities"; Rev. F. W. Padel-ford, secretary board of education, on "Realized—the Kingdom in China," and Rev. Samuel Lindsay, of Brookline, with closing address, "In the Land of Begin-ning Again." At the close of the after-noon session the Lord's Supper was administered, pastor Willard L. Pratt officiating. The theme for the day was "Realizing the Kingdom of God," and a deeply spiritual atmosphere pervaded all sessions and all addresses were uplift-ing to the soul.

CONNECTICUT

THE NINETY-SEVENTH anniversary of the New Haven Association was held in the Baptist Church, Deep River, Oct. 4. The annual sermon was delivered by Rev. W. C. Sampson, pastor of First Church, Ansonia. Dr. A. B. Coats, repre-sented the state work, discussing the opportunities for missionary work in the state. Rev. Chester H. Howe, First Church, New London, made the address on "Christian Stewardship"; while the Deep River young people, from another angle, presented the same subject by dramatizing "Internal Revenue." Rev. W. T. Thayer, outlined the program of the Bible school and young people's societies. At the woman's session, Miss Ina Burton, New York, spoke on "The Task at Home"; while Miss Clara Con-verse, of Japan, told of "The Task Abroad." The devotional periods were taken by Revs. A. E. Pero, W. P. Covert, and George H. Gardner. Rev. J. N. Lackey, D. D., of Hartford, delivered the closing sermon at the evening session.

THE FOREIGN MISSIONS COUNCIL of North America has arranged a program for missionary conferences to be held in Hartford, and vicinity, Oct. 21-23. The Baptist representatives on the team are: Dr. Joseph C. Robbins, foreign mission secretary; Mrs. Helen Barrett Montgom-ery, president of the Woman's Foreign Mission Society; Rev. Sumner R. Vinton, of New York; Rev. A. C. Hanna, of Burma; Rev. E. G. Haring, Japan; Rev. A. S. Adams, China; Rev. R. B. Long-well, Assam.

REV. DONALD B. MACQUEEN, for two years, the energetic and efficient pastor of First Church, Bridgeport, has been called to the pastorate of the First Church, Rochester. Mr. MacQueen expects to begin the work on his new field about Nov. 1. He came to Bridgeport from Batavia, New York. While there is deep and genuine regret, statewide, because of his going, yet there is gratitude for the splendid service rendered in Connecticut by himself and Mrs. MacQueen.

Mississippi Valley

ILLINOIS

Chicago Baptist Institute

The fall term of the Chicago Baptist Institute will open Monday evening, Oct. 23, at 7:15. Classes will be held on Mon-day and Tuesday evenings for a period of seven weeks. Courses in systematic Bible study will be offered by Dr. Jacob Heinrichs, Dr. J. W. Weddell, and Rev. Swaney Nelson; in Baptist history by Dr. A. S. Carman; in Bible history and in Baptist doctrines by Rev. Wilfred Noble; in mission study, "Building with India" and "The Trend of a Race," pre-

paring teachers for the mission study classes held in the various churches late in the season, by Mrs. Geo. W. Taft; in Bible illustrating by Rev. Chas. M. Kessler; in Biblical archaeology by Dr. Wm. M. Fouts; and in English by Mr. J. W. Patterson. On Tuesday evenings after the classes, there will be lectures by rep-

resentative ministers and laymen of the Chicago district. The courses on Sun-day school and B. Y. P. U. methods will be offered in the institute next spring. The institute is established primarily for layworkers and any Baptist worker is admitted to the classes. Tuition has been supplied by a generous layman and

"ANOTHER SHIP OF FELLOWSHIP"

Another "Ship of Fellowship"—the great achievement in clothing relief a year ago is to be repeated! It was hoped that it would be unnecessary but the urgent, imperative appeals, particularly from Russia, are heard above the demands of our present financial situation.

Multitudes of people in Russia, during the famine, bartered their clothing for food. Unless we help, they cannot survive the approaching winter.



"RUSH A SHIP TO RUSSIA"

WANTED

Overcoats, suits, underwear, shawls, stockings, socks, sweaters, towels, warm garments for men, women and children. All articles must be clean, serviceable and in good condition.

You who had a part in the "Ship of Fellowship" a year ago will welcome another chance to come to the help of suffering humanity in Europe. You who had no part last year—do not neglect this second opportunity.

Inasmuch as the autumn months constitute the Home Mis-sion period, it is earnestly desired that any response to this appeal shall occasion no diminution of interest in the work or support of either of the Home Mission Societies or the regular activities of the White Cross Circles.

Shipping instructions, information regarding sailing date, shipping tags and other particulars will be published next week.

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

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THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

"FILL A SHIP IN FELLOWSHIP"

only a nominal registration fee is charged. The institute is conducted as an extension department of the Northern Baptist Theological Seminary and holds its classes at the seminary buildings, 3040 Washington Blvd., Chicago. Further information can be supplied by the president of the seminary, Dr. Geo. W. Taft, or by the registrar of the Institute, Mr. Herman D. Sorg.

MICHIGAN

AFTER A PASTORATE of three years, Rev. W. C. Roof has resigned at Fowlerville and accepted the call to Vernon. The church during his pastorate has improved its property and increased its membership.

OHIO

AN ALL-DAY MEETING in an open country church is an occasion worth while. At such a meeting in the Welsh Hills church, near Granville, recently, there were 175 who fared sumptuously at the basket dinner. In the morning, after the Sunday-school session, Rev. C. M. Eddy, secretary of Denison University, preached a

Want Ads

Pews for Sale: Twenty pews, of hard wood, dark finish, in first class condition. Sacrificing at \$250.—A. P. Hill, Yorkville, Illinois.

I can recommend leaders or helpers for evangelistic meetings. Parley E. Zartmann, Winona Lake, Ind.

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strong sermon. Dr. Ira Price, of Chicago University, Rev. H. T. Houf and Rev. Emanuel Breeze were on the afternoon program. The church makes the rally day a community reunion affair.

NORTH DAKOTA

THE NORTH DAKOTA Setting-up Conference was held at Fargo Sept. 18-19 in the First Church. Dr. J. J. Ross of Chicago, Mrs. C. A. Brooks of New York, Rev. R. B. Longwell of Assam, and Dr. Harry S. Myers of New York, made up the conference team. Two banquets were served the second evening. The attendance at the men's banquet was about sixty, and at the women's banquet nearly 100. The conference proved to be a real help in an understanding of the year's program.

Rocky Mountain States

ARIZONA

REV. N. A. COSLEY has resigned in Casa Grande and located in Colorado.

TUCSON FIRST CHURCH has called the Rev. Chas. L. Kau to be assistant pastor.

WYOMING

SUNDAY, SEPT. 24, was a great day in First Church Casper. The pastor and his bride had just returned in time for the fall reception Friday evening. About 300 were in attendance. Sunday was dedication for the new gymnasium. Dr. Bruce Kinney preached the dedicatory sermon at the morning hour. The main service was in the afternoon. Judge Fred W. Freeman gave an address of statesmanlike scope and power at this service. F. I. Blanchard spoke. In the evening Dr. Kinney spoke the second time on his trip to Alaska before a crowd which filled the gymnasium. At the evening service a white-robed figure, presumably a member of the Ku Klux Klan, gave an envelope to the pastor containing \$100, "in appreciation of the work which he and the church has been doing for the welfare of Casper." The First Church has completed the second mission organization for the year. Already a comfortable building is ready for the Evansville Mission. The West Casper Mission, not yet a year old, will soon have a building and property worth in the neighborhood of \$6,000. Seven persons were baptized by the pastor at the night service. Others came by letter. All lines of church activity are thriving.

Pacific Coast

WESTERN WASHINGTON

THE THIRD QUARTERLY statement of the First Church, Seattle, shows that the receipts for July, August and September

were \$8,142 and for the first nine months of the year \$38,589. During the quarter twelve new members were received, five of the number by baptism.

OREGON

DID YOU EVER hear of the man who sent his own children to the neighbors that he might take in roomers? The McMinnville Church is doing that. On the last Sunday before the opening of Linfield College it was necessary to open the adjoining rooms to accommodate the congregation. The following Sunday with an enrolment of 250 in the college the church was crowded and many had to attend other churches or return home. The prayer meetings fill the main auditorium. The Bible school is overflowing into private homes, the city hall and the public library. Plans for a new building under the direction of Architect Merrill of the Home Mission Society are nearing completion. The only serious handicap is a lack of funds. If there is a generous Eastern Baptist with the mind and the money it would be a great thing to place a memorial pipe organ in this new building for the use of both church and college. The local people are facing a tremendous task in erecting the building and deserve encouragement.

THURSDAY EVENING, Sept. 28, the Highland Church, of Portland, held its annual business meeting. The clerk's record showed 101 additions during the year, fifty-three of whom came on confession of faith. These were received in the regular worship, no special evangelistic meetings being held. On Sept. 1, Mrs. C. C. Potter, the past year in charge of the music at Keystone Academy, Pennsylvania, and for took up her work with this church as ment in Linfield College, McMinnville, several years dean of the music department director and pastor's assistant.

NORTHERN CALIFORNIA

THE ANNUAL DINNER and business meeting of the First Church of Berkeley, was held on the evening of Sept. 27. More than 400 of the members of the church attended the dinner that had been prepared by the women of the church and the pleasing feature was that nearly all of them remained for the business session which lasted through the evening. Music was furnished by the Sunday-school orchestra. Rev. E. A. Hanley, D. D. presided. He has been pastor of the church for almost a year and during the evening appreciative references were made to him and Mrs. Hanley. The progress of the church during the year has been satisfactory. Eighty-five percent of the pledges to the New World Movement have been paid and the total of moneys raised was \$24,971. Of this amount \$10,102 was for benevolences. The outstanding improvement to the church plan was the installation of a \$20,000 Skinner organ. The work of the women's league has been noteworthy both in the amount of service rendered along social lines and in the raising of money, their treasurer reporting the raising of \$2,880. There are three flourishing Christian Endeavor societies in the church, junior, intermediate, and senior. The senior has an enrolment, and often an attendance, of more than 100. The Sunday school under the leadership of J. E. Neighbor and M. A. Peck, has an enrolment of more than 400. The two large classes of the school are the men's class, taught by Dr. Hanley, and the university class taught by Rev. Henry W. Davis, the university pastor.

Baptisms at Kakchieh, South China

By ABBIE SANDERSON

Out in the open air, in the big court and on the banks around the stone baptismal pool in our little valley here in Kakchieh, eight or nine hundred people—possibly a third of them Christians—were gathered to witness the solemn rite of baptism. Potted flowers bloomed around the edge of the basin, and the picture was completed by the score or so of baby faces which peered wonderingly through the blossoms close to the rim of the pool.

The childish treble of the primary girls, as they sang about spring, faltered a bit but was none the less lovable. The music which followed, however, was of the kind we are just beginning to enjoy out here. It is no easy task, yet quite possible, to raise Chinese voices; and those of us who know best what that means felt our hearts bubbling over when the group of boys and girls from the high schools sang, in four parts, Stainer's beautiful "Who are These?" In Chinese they sang it, bursting forth joyfully with the "Hallelujah!" "Hallelu-jah!"—then on more quietly, "These are they which came out of great tribulation and have washed their robes . . . in the blood of the Lamb"; and softening to subdued tenderness in the closing refrain, "And God shall wipe away all tears—all tears—from their eyes—all tears from their eyes—all tears from their eyes."

After Mr. Waters' fitting talk about baptism, the candidates came forward; and we had the happiness of seeing fifty-nine young men and women, boys and girls, confess before the world their determination to follow Christ as master and Lord. Only one or two of the fifty-nine have reached even middle age; the others have the best part of a lifetime before them to honor God here in this country where he is so sorely needed.

Eight of the number are from our own girls' school. I must tell you about one of them. Ever since she came to us three years ago from an absolutely heathen home we have watched her with the greatest interest and hope. About a month ago when Dr. Poteat was here holding special meetings, Cheng eng stood quietly in her place and signified her desire to become a Christian.

Her father is a manager of the theatrical performances which are almost always given in connection with idol worship, but he is willing, it seems, for his worthless little girl to accept Christianity. Will you help us to pray that he too may come soon in spite of the many difficulties?

South China.

The Baptist Church School Advance

If you were asked to hazard a guess regarding the city in the United States which holds the leadership in the great race called "The Bigger and Better Baptist Church School Advance," which would you choose?

There is a certain city unfavorably mentioned sometimes because of its horrid girls, its millionaires and its smoke, but it has lifted itself above all these handicaps, and Pittsburgh's "name reads all the rest"—in the number of churches enlisting in this great Baptist movement.

Philadelphia holds second place; New York and Brooklyn tie on third; Minneapolis and St. Paul, true to form, run neck and neck in fourth position while Toledo occupies fifth place. Los Angeles, Spokane and other western cities are getting into the race.

Next week may bring a reversal of this comparative standing, as letters come now from everywhere with the word, "We did not hear about it before Rally Day, but want to enter now."

The Baptist Italian Convention of the United States has officially adopted the entire program of objectives for 1922 and 1923 and will bring every Italian church in line.

As Dr. Gage of Chicago writes, "The wonderful thing about our program for this year is this: that it is adapted to any and every Sunday school, white or colored or foreign-speaking, whether in the city, village or country."

Every Baptist school ought to send in at once to their state director of religious education, or 1701 Chestnut Street, Philadelphia, Pa., the small registration fee for the fine and definite literature provided and thus enter this inspiring, practical movement of the denomination.

British-American Baptist Cooperation in Jamaica

(Continued from page 1168)

increase the output of trained pastors from the seminary, and also of trained laymen from the high school.

Ultimately there will have to be developed for our brethren in Jamaica a system of education along agricultural and industrial lines. A strong self-supporting church is an impossibility without a sound economic basis, and the training of the hands to work will go far toward curing idleness and solving the chronic problem of unemployment.

The importance of Jamaica to the rest of our missions is seen in the annual migration of hundreds of its laborers seeking work in other parts. Baptist churches composed mainly of Jamaicans have sprung up in Cuba and all along the Atlantic Coast of Central America. But there are still many outside of these churches without a pastor's care. It will be worth not a little in our whole scheme of evangelization in Latin North America thoroughly to Christianize the impact of these Protestants upon their Latin neighbors.

A new church with forty members has sprung into life in Waragunda, South India, where a year ago there was not a single Christian. This news has come to Miss Frances Tencate, a missionary of the W. A. B. F. M. S. who is home on furlough.

NOTICE IS HEREBY GIVEN that there will be a special meeting of the New England

Baptist Conference in Kingsley Hall, Ford Bldg., 15 Ashburton Place, Boston, at 2 p. m., on Tuesday, Oct. 31, 1922. HUGH A. HEATH, president, GEORGE H. HAMLEN, clerk.

Dated Lewiston, Me., Oct. 7, 1922.

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The American Baptist Home Mission Society: New York Charles L. White, D. D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society: Pennsylvania, Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

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Our Book Shelf

The Drama of Life, by Thomas H. Mitchell, M. A., B. D. New York: Fleming H. Revell Co. \$1.25.

A little volume of seven sermons about man's seven ages. These sermons were preached during the war to large congregations in Western Canada. They are full of fine illustrations and suggestions for all who are facing the difficult problem of life.

An Introduction to the Study of the Mind, by Walter Scott Athearn. Philadelphia: Presbyterian Board of Publication. 30 cents postpaid.

Section III of "Teaching the Teacher." The author is director of the School of Religious Education and Social Service of the Boston University. While the book is planned primarily for teachers, it would seem indispensable to the parent or any interested in the training of others or in self-development.

When Winter Comes to Main Street, by Grant Overton. New York: George H. Doran Co.

A series of lively, intimate personal pictures of a number of the leading writers of the day. Representative extracts from their latest books are given. The book makes the reader feel quite at home with Arnold Bennett, Mary Roberts Rinehart, Hugh Walpole, Frank Swinnerton, Phyllis Bottome and a number of other prominent people whose writings have been published by the Doran firm. The book is attractive in form and will appeal to any person who is interested in "writers themselves."

Radiant Hopefulness, by Joseph Judson Taylor, D. D. New York: Fleming H. Revell Company. \$1.00.

A series of sermons preached in war times for the special comfort of those who were walking in the "midst of the passing storm." Mark a few of the subjects: "Grief turned into gladness," "Life and Immortality," "Departed Friend," "The Sweet By and By." Each sermon is followed by a prayer couched in choice devotional expressions and is an uplift toward God. The sermons are like streams of refreshing waters following the reader in his desert pilgrimage. They touch doctrines, history and life with an aptness that is impressive.

Reasonable Religion by Prof. George Jackson. Boston: Pilgrim Press. \$2.25.

Professor Jackson, of Edinburgh, has long been known on both sides the Atlantic as a forceful writer on religious and social topics. This volume is a compilation of papers which appeared fortnightly in the *Manchester Guardian*. They deal in a simple and searching way with preachers and preaching, modern questions and concerning the Bible, worship, the Sunday school and brief studies of famous Scots. The subjects, the style and the substance of these short chapters grip one and set in motion the mental machinery. The writer accepts frankly the results of modern criticism and seeks to show that Christian faith is thereby enriched.

Swords, by Sidney Howard. New York: George H. Doran Co. \$1.50 net.

The author has gone back to the tremendous turmoil and travail of Medieval Italy for the locale of this surging tapestry of romance and action. It is a poetic drama in four acts, beautifully phrased as to its language, rich in imagi-

native power and gripping in the dramatic sequences. The exquisite literary style and language make it a most enjoyable art-work. But do not start to read it if your time is limited: once started, the tremendous thrill and sweep of the drama will so enthrall you that it must be finished at one sitting.

Emancipation of Youth, by Arthur Edwin Roberts. New York: Fleming H. Revell Co. \$1.00.

The book grows out of a rich experience in dealing with boys. It shows a sympathy with boyhood which has been a key to unlock its mysteries. The book will prove helpful not only to pastors and workers with boys in the church and Sunday school but to parents as well. The chapter on the church and the boy should be read before the trustees or the local church committee which determines the use of the building. It is a good book using simple terms which any one can understand.

"It Is to Laugh"

The sergeant and the lieutenant were conversing about the new recruit.

"E's thin as a ramrod and 'e don't even look strong enough to 'elp in the store," complained the sergeant.

"Let him clean the rifles," suggested the lieutenant.

"And 'oo's agoin' to pull 'im thru?" barked the sergeant defiantly.

"On my last voyage," a young sailor remarked, "I saw waves forty feet high."

"Get out!" cried an old sailor. "I was at sea for fifty years, and I never saw them that high."

"Well," the young sailor retorted, "things are higher now than they used to be."

Her mother was entertaining in the drawing room when Jenny clattered noisily down from the nursery.

"Go upstairs again and come down quietly," said Mrs. Jones.

A short pause ensued and Jenny reappeared, saying: "You didn't hear me this time, did you, mother?"

"No, Jenny; you came down without a sound, just as a lady should."

"H'm! yes," returned her daughter; "I slid down the banisters."—*London Tit-Bits*.

Two old salts who had spent most of their lives on fishing smacks, were arguing about mathematics. Finally, the captain of the ship proposed a problem. "If you sold 126 pounds of codfish at 6 cents a pound," he said, "how much would you make?"

Both men worked awhile with pencils and paper, but neither seemed to get very far. At last old Bill turned to the captain. "Is it codfish they caught?" he demanded.

"Yep," replied the captain.

"No wonder I couldn't get an answer!" exclaimed Bill in disgust. "I've been figuring on shad all the time."

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CHORAL ATTACK IN CONGREGATIONAL SINGING

So many students and church organists have appealed to us from time to time for our opinion upon this vexed question that it seemed to us quite in accordance with what Henry Fielding once called "the rule of right and the eternal fitness of things" to devote a little space to the consideration of this highly controversial topic. In a hymn every stanza demands a fresh attack; and as there is no conductor, and manual signs from the organist would be extremely objectionable even if (owing to the position of the organ itself) they were perceptible, only three methods of securing choral attack are possible. These are the striking of the initial chord in full, the sounding of the bass note of that chord, or the anticipation of some note in one of the upper parts, almost always the treble. Of these three processes the first must be regarded as

A Counsel of Perfection

only to be adopted in the case of highly trained choirs. Mr. Balfour, the organist to the Royal Choral Society, London, says that in his own church the choir stands immediately the organ commences to give out the tune. Directly that is finished the choir and organist breathe, and then commence exactly together. This sounds simple enough, but would prove in actual practice to be as delightful in dealing with highly trained choristers as it would be disastrous when applied to choirs and congregations of only average musical ability or perception. What would occur in such a case would be something which produces in effect setting at defiance every rule for the securing of good rhythm.

A Counsel of Despair

The second method, that of sounding in advance the bass note of the initial chord—colloquially and disrespectfully known as "the pedal grunt," and termed in cathedral parlance "striking the rest"—is one which is sanctioned by such an eminent authority as Sir Frederick Bridge, who says, concerning responses: "The organist, to insure a prompt and accurate entry of the choir, should put down and hold the first bass note for a moment before adding the rest of the harmony. This preparatory note should be of the shortest possible length, being intended only to enable the different voices to take their proper intervals and to enter with precision." With Sir Frederick agrees Dudley Buck, who recommends the "pedal grunt" as "a sort of signal enabling choir and congregation to begin more promptly together." Here our author is speaking of psalmody and not concerning responses. But to this method there are many objections. First, it anticipates the harmony of the accented beat, in almost unpardonable weakness in practical composition. This, of course, presuming that the hymn-tune commences on an accent. Then, in the second place, it does not give the congregation the octave below the melody note they are supposed to commence upon, when that note is a third, or fifth, or some rarer interval from the bass. Lastly, if the bass of the initial chord of the tune be some note other than the tonic, such a bass note lacks connection with the tonic upon which the "giving out" or preceding stanza has just concluded.

Consequently, if the first method be a counsel of perfection, we maintain that the second is one of despair—something to be done because you know of nothing better.

A Counsel of Expediency

The third method, that of anticipating some note of the initial chord other than the bass, generally the melody, has received more gratuitous abuse than almost any other system. In the case of responses by the choir we agree with Sir Frederick Bridge that "the foundation note is clearly the natural and proper note to be given." But in hymns we are dealing with congregations who need the anticipation of their own part, that is, the melody. This anticipation of the melody note we believe, after more than a quarter of a century's experience in leading all sorts and conditions of congregations, to be the greatest possible incentive to good choral attack. Further, it is not objectionable rhythmically, it being of the nature of a syncopation when the initial chord falls upon an accented beat, and an accented prompting note when the initial chord is unaccented. And it does away entirely with the anticipation of the harmony of the accented beat.

But, of course, the anticipated note must not be obtrusive and must be of limited duration. The late Dr. C. J. Frost wisely remarks: "To indicate slightly to the congregation their starting note before the complete harmony of the first chord is given has the effect of starting them at once, a point they will be a little behind-hand in when the complete first chord is at once played." When the initial melody note is not a part of the final chord of the tune, we would suggest the anticipation of one of the upper notes of the initial chord, more or less closely related to the final chord. Thus, if a tune ended upon a chord of F and began with the first inversion of the dominant seventh in that key, with the subdominant in the melody, we would suggest the dominant as an anticipatory note, taking it in the tenor octave. Such cases rarely occur, but it is well to be prepared for what Mr. Asquith once termed "a remote and improbable contingency." Of course, the anticipatory note must not be preceded by any distressing acciaccatura such as rejoiced the good souls of many organists of a century ago. Nor must the initial chord ever be spread or sprinkled, but, as Mr. J. Matthews says in his "Handbook of the Organ," "pressed down with decision on manuals and pedals simultaneously," or, as Sir Frederick Bridge says negatively, "on no account in arpeggio." We stand, therefore, for the anticipation of the bass note in chants and choral responses, and then at the commencement only; but for the melody note, or a note of the initial chord, in hymn tunes, this anticipatory note to precede the commencement of each stanza. By this latter method we believe we can best help the congregation to a united start in what is, after all, their own peculiar and proper part in our worship music. —*The Musical Observer.*

A new Estey organ has been installed in the Antioch Baptist Church of Muskogee, Okla. An organ of the same make will soon be received by the First Baptist Church of McAlester, Okla.

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Fresh from the Field

(Continued from page 1166)

Miss Emma Woodbury, dean of the Colorado Women's College died Sept. 28. She was a graduate of the University of Chicago and Radcliff.

The Publication Society is releasing its editor-in-chief of Sunday-school publications. Dr. W. Edward Raffety, Friday and Saturday of each week during the school year, October to June, in order that he may give two courses of lectures in religious education at Yale University.

It may be that some pastor of a small church or of a mission would like a good desk copy of the Bible, well printed and well bound. If so they can have it by applying to Mrs. Wm. A. Montgomery, 144 Dartmouth Street, Rochester, N. Y., and paying the postage. "First come, first served."

Many inquiries concerning the health of Dr. Brink come to this office. The latest word we have is to the effect that he is a little stronger physically and quite cheerful. His condition is still very serious. Thousands of the readers of THE BAPTIST will pray for his speedy recovery.

The Board of Deacons of the City Park Church, Denver, appropriated \$50 from our fellowship fund to aid the thousands of homeless destitute sufferers at Swatow, China, where a destructive typhoon leveled to the ground nearly all the homes and seriously damaged our mission buildings. The same week at the missionary meeting the amount usually spent for refreshments together with the offering was set aside for the Near East Relief. The gift amounted to \$25.

Francis W. Parker, a prominent Baptist layman of Chicago, died Oct. 9, at his home in Evanston. He was a graduate of Shurtleff College, admitted to the bar in 1880, was twice elected to the legislature. He suffered a breakdown in his health due to the heavy responsibilities he bore in France, where he organized the "Y" activities for the Rainbow Division. He never fully recovered his strength following this strenuous experience.

Bible Sunday is one of the many special days which have come to be regularly observed in many churches of the country. The American Bible Society has for many years suggested that the churches set aside a Sunday in November as a time when the Bible shall be the special theme. The society has prepared special literature which will be available to all who are interested in the observance of the day. A special dramatic service has been prepared and a leaflet in colors for general distribution may be had by writing the society at Bible House, New York.

A pretty good indication of the value of the *Literary Digest's* (in)famous wet and dry poll is found in the nomination of Grant M. Hudson of Michigan on a dry platform. This district was shown to be overwhelmingly wet, one factory voting 3,403 wet against 270 dry. Mr. Hudson received more votes than the other two candidates combined, and one of the defeated candidates was supposed to be running on a dry platform also. Either only wets voted in the straw vote or else large number of votes were changed when it came to the question of sending a representative to Washington.

Rev. James Many of the East Washington Heights Church, Washington, D. C., without the knowledge of his friends, observed quietly Oct. 8, the twenty-fifth anniversary of his pastorate with the church. He came to Washington from Colgate Seminary and has had but the one pastorate.

The church at Media, Pa., has just celebrated its jubilee with special meetings throughout a whole week. Among the speakers were Dr. C. A. Soares, Dr. B. F. G. McGee and Dr. W. D. Thatcher besides local people. Rev. Benjamin P. Hope is the pastor.

STEWARDSHIP AFTER DEATH:

It sounds strange; yet it is true. Stewardship does not stop with the end of life. You are responsible for what happens to your possessions after your departure.

"Ownership of property carries with it a moral obligation not only to properly administer God's bounties during life, but also to prepare for their wise distribution after death."

Your will is your last message to the world; your last opportunity to discharge your obligation of stewardship. This last message should express your love for all mankind.

The national, state and city organizations are the recognized agents through which Baptists are conducting evangelistic, medical, industrial and educational work at home and abroad. Legacies, provide one of their most important sources of income.

Forms of Bequest

I give and bequeath to the (here name the organization), having its principal office at....., the sum of..... dollars.

I also give and devise to the said (here name the organization) the following real estate (here describe the premises with exactness).

I also give and bequeath to the said (here name the organization) the following securities (here describe the bonds, stocks or other securities with exactness).

I also give and bequeath to the said (here name the organization) (state percentage) of the residue of my estate after the payment of the bequests set forth in this my will.

The various organizations are incorporated by acts of State Legislatures. Be sure to inquire as to the corporate names to be used before your will is drawn.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION
276 Fifth Ave., New York City

The Baptist

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The Unfinished Task

"Ye were running well; who hindered you?" Gal. 5: 7 R. V.

The General Board of Promotion of the Northern Baptist Convention
Statement of State Quotas and Receipts for period May 1 to Oct. 1, 1922.

Name of State	State Quota in \$10,000,000	Amount due to Oct. 1, 1922	Total Coll. reported to Oct. 1, 1922	Per cent Coll. reported to Oct. 1, 1922
Missouri	\$ 66,340.46	\$ 27,641.85	\$ 14,520.14	.5253
Rhode Island	180,080.56	75,033.55	34,062.99	.4540
Delaware	12,468.58	5,195.21	2,164.41	.4166
New Hampshire	117,737.66	49,057.35	20,127.69	.4103
Vermont	106,982.32	44,575.95	18,118.66	.4065
N. Y. Metro.	1,004,518.68	418,549.45	168,901.13	.4033
Connecticut	298,198.94	124,249.55	49,874.07	.4014
Nebraska	123,353.28	51,397.20	20,602.85	.4009
Oregon	100,000.00	41,666.67	16,451.66	.3948
Arizona	25,317.88	10,549.10	4,140.78	.3925
Wisconsin	122,782.20	51,159.25	20,027.80	.3915
*Idaho	26,555.22	11,064.70	4,207.26	.3802
California, No.	150,000.00	62,500.00	23,042.63	.3687
Indiana	346,169.06	144,237.35	52,649.73	.3650
Michigan	333,510.72	138,962.80	50,294.28	.3619
Montana	20,844.42	8,685.20	3,113.49	.3585
*Nevada	4,854.18	2,022.60	708.68	.3504
Pennsylvania	986,826.24	411,177.60	139,321.72	.3388
N. Y. State	1,044,124.60	435,051.90	145,049.35	.3334
Kansas	238,045.18	99,185.50	32,547.57	.3281
New Jersey	646,462.56	269,359.40	85,305.61	.3167
Ohio	678,347.86	282,644.95	88,540.51	.3133
Maine	185,696.18	77,373.40	24,177.04	.3125
Illinois	615,243.52	256,351.45	79,186.73	.3089
Washington, West	89,278.84	37,199.50	11,270.14	.3030
Washington, East	78,352.66	32,646.95	9,791.00	.2999
Iowa	259,270.32	108,029.30	31,723.32	.2937
Massachusetts	929,147.16	387,144.65	112,319.30	.2901
West Virginia	225,576.60	93,990.25	26,603.63	.2830
Minnesota	228,717.54	95,299.00	26,299.48	.2760
*California, So.	474,281.94	197,617.50	52,948.01	.2679
So. Dakota	58,916.42	24,548.50	6,432.14	.2620
Colorado	128,493.00	53,538.75	13,049.17	.2437
Wyoming	12,944.48	5,393.55	1,285.43	.2383
No. Dakota	34,835.88	14,514.95	2,623.73	.1808
Utah	3,902.38	1,626.00	178.37	.1097
Dist. of Columbia	32,551.56	13,563.15	1,322.65	.0975
Miscellaneous	9,270.32	3,862.63	14,005.60	
Totals	\$10,000,000.00	\$4,166,666.66	\$1,406,988.75	\$.3377

*September Collections not included

Fresh from the Field

Rev. George F. Holt, who has served until recently as director of promotion in Western Washington, has accepted the call of the First Church, Lindsay, Cal.

Dr. W. H. Geistweit of St. Louis and Dr. J. J. Ross of Chicago were fraternal delegates to the Baptist Convention of Ontario and Quebec which met with the Walmer Road Church, Toronto, October 20-26.

The Temple Church, Chicago, laid the cornerstone of its new building Oct. 15. The present church represents the combined membership of the Lorimer Memorial and the Pilgrim Temple. The new building when completed will represent an investment of over \$100,000. Rev. Wesley F. Disette, formerly of Michigan, is the pastor.

Benjamin Brawley, a Negro, writing in *The Bookman* for October, on "The Negro in American Literature" advocates an honest interpretation of literature and appraisal of its value regardless of the color of the writer. "Let it portray life realistically—just as it is; idealistically—just as it ought to be, but let it cease to exploit outworn theories or be the vehicle merely of burlesque."

Rev. George G. Whipple, a graduate of Newton Theological Institution, 1920, has entered upon his second year as head of the theological department of Bishop College, Marshall, Tex. Mrs. Whipple is the director of expression in the college. Bishop College is one of the Negro schools supported by the Home Mission Society. Its attendance this year is about 275 of whom twenty are ministerial students.

Rev. Louis Entzminger is spending the month of October with the Euclid Avenue Church, Cleveland. He is directing a campaign to increase the enrolment and attendance of the Sunday school. The church is determined to make its school not only one of the largest, but also one of the best in the country. The last two weeks will be given to a soul-winning campaign on the part of the church and the Sunday school.

The trustees of the American University of Beirut, Syria announce the election of the Rev. Bayard Dodge to the presidency to succeed the late Howard S. Bliss. Mr. Dodge's acceptance of the appointment has called forth the greatest enthusiasm on the part of every one interested in the university both in this country and in Syria. After graduating from Princeton in 1909, Mr. Dodge spent considerable time abroad. What he saw at Beirut helped him to decide to identify himself with the institution. He is the son-in-law of the late president.

In the "Atlantic Monthly" for October, Ralph P. Boas of the English high school of Springfield, Mass., discusses the question, "Who shall go to college?" He presents current standards among the colleges, the prevalence of social as against scholastic requirements. He discusses at length Jewish restriction and states frankly the reasons therefor. The article presents a depressing picture "of bigotry, superstition, racial intolerance and inverted nationalism within the colleges, and concludes that there is little hope of changing the prevailing point of view." We do not believe that his rather harsh judgments are true of our Baptist schools.

William Avery McClure was recently ordained by the First Church, Tucson, Ariz. C. T. Garnett was moderator and H. L. Fickett, clerk.

The University Baptist Church State College, Pennsylvania, was recently recognized as a regular Baptist Church and welcomed into the Center Association. Dr. Clarence A. Adams is acting pastor. The church proposes to erect a house of worship in the near future.

The First Church, Dayton, Washington, the oldest living church in the East Washington and North Idaho Convention celebrated its fiftieth anniversary Sept. 22-24. Rev. J. A. Ford is pastor. A number of outside speakers were present including A. H. Bailey, and J. R. George of Spokane.

Rev. D. C. Williams, pastor at Santa Rosa, Cal., celebrated the twenty-fifth anniversary of his ordination. The service was of unusual interest. Dr. C. E. Tingley superintendent of the Bay Cities' Union "recharged" the candidate and Rev. Roy H. Barrett of Petaluma offered the ordina-

Two Churches

THERE was a church in our town
Which thought 'twas wondrous
wise.

It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to
smash.

There was a church in our town,
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did
pay,
It seemed so very plain,
Forthwith 'twould have no other
way,
Not ever once again.

tion prayer. The "candidate" spoke in the morning on "Changes and Tendencies in Theological Thinking During the Past Quarter of a Century," and in the evening his subject was "Changes which the Past Twenty-five Years have Wrought in the Attitude of the Church on Social and Educational Questions."

The congregation of the Tabernacle Church, Milwaukee, of which Rev. W. T. Dorward has been pastor for several years, recently passed a somewhat unusual resolution. It had been rumored that the former pastor entertained the thought of entering fields of usefulness other than the pastorate. In summing up the resolution the church stated "we feel that his greatest usefulness to the denomination and the expression of his highest ambition can best be accomplished by again accepting a pastorate."

We have received a cut of an architect's drawing for a proposed new temple on the present site of the Baptist Temple, Rochester, N. Y. Its estimated cost is over \$1,000,000. If the plans are carried out there will be over 300 officers, a modern Sunday-school equipment, a church auditorium seating 2,000 people, a restaurant, recreation rooms, gymnasium, shower baths and many other modern facilities. The building will be churchly in its ap-

pearance and architecture and the last word in office building and church construction. It is expected that within the next thirty days the congregation will meet to pass upon the proposed plans. Rev. Clinton Wunder is the pastor.

Rev. E. L. Humphreys, after fourteen years of service in Porto Rico and four in Central America, is making his home in Rochester, N. Y. During the years of service in Porto Rico he baptized over 700 believers, organized sixteen Baptist churches and directed the construction of nine churches and chapels.

Members of the Calvary Church, Minneapolis, were greatly shocked to learn of an auto accident at Oakland, Cal., in which Mrs. Frank F. Smith and her son Merrill C. Smith lost their lives. Mr. and Mrs. Frank F. Smith, Jr. were seriously injured in the same accident.

A cablegram just received by the Foreign Mission Society announces that E. W. Kelly, for forty years a missionary of the American Baptist Foreign Mission Society in Burma, died very suddenly on Oct. 11. The cause of his death has not been indicated but the cablegram states that full particulars are being forwarded by mail.

One of the most important meetings of the foreign mission board is to be held Nov. 14-15, at Northfield, Mass. Joint sessions are to be held with the woman's board in order to consider matters of mutual interest, such as the general financial situation, the policy concerning government grants to mission schools in India, the next meeting of the Baptist World Alliance and the Swatow typhoon disaster.

The latest reports from the Swatow typhoon disaster estimate that approximately \$40,000 will be needed to repair the enormous property damage. Fortunately no lives of missionaries were lost, although there was an appalling loss among the Chinese. The Chinese evangelist under the direction of A. F. Groesbeck, was killed together with his wife and all his children. This constitutes a serious loss to the personnel of the mission.

In Northern California the laymen's councils are beginning to function at the beginning rather than at the close of the fiscal year. There were ninety-six men present at four regional councils. In the list we find "Present-day Evangelism," Chapman; "Building a Congregation, by Kreath"; "Training World Christians," by Loveland; "Modern Money Methods in the Church, Agar"; "Manual of Church Methods," Agar; "New Program of Religious Education," Betts; "Help those Women," Agar; "The Efficient Layman," Cope.

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, arrived in New York on the S. S. Berengaria on Wednesday, Oct. 11. He had originally expected to reach the United States on Oct. 9. Several days of fog, stormy seas, and the breaking of one of the steamship's four propellers, caused a delay of two full days. He will be in America for a few weeks for conference with the Southern Baptist Foreign Mission Board, The Canadian Baptist Foreign Mission Board and the board of managers of our own foreign mission society. A limited number of speaking appointments have been arranged and it is deeply regretted that the limitation of time makes it impossible to accept the many invitations that are being received.

(Continued on page 1200)

The Baptist

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Managing Editor: Edgar L. Killam
Committee on THE BAPTIST:
EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR

HUGH A. HEATH

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SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or, if paper is not desired for the coming year, should send in a discontinuance order. ADVERTISING: Rate per agate line, 30 cents; full page (420 agate lines), \$125.00. No time or space discounts.

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We Thought It Was an Obituary

We received last week a document which we read with great interest. As we proceeded the tears began to fill our eyes. We thought a good friend had passed over the river. The epistle sounded so like a funeral oration. "His soundness in gospel doctrines, his excellent analysis, the broad sweep of his thought, the excellent and impressive elocution and delivery, the powerful appeal to the mind and heart and conscience, the spiritual atmosphere and fervor. It was good to have been under the spell of this preacher" etc., etc. Our tears were all in vain it was just an evangelist's press agent advertising this particular evangelist under the guise of "news." We claim such material ought to be paid for at double the regular advertising rates.

Killam's Kollum

Safe and Sane

"We like your safe and sane stand regarding the controversies. If some folks would start in helping to work out Christ's program instead of trying to hold him to their program, the world would grow better faster." These are the words of a prominent layman, Mr. William H. Dorrance of the First Church, Detroit.

Real Competition

A good friend of THE BAPTIST who has sent in many a subscription simply for the good of the order writes that a new brand of competition has appeared on his field. He found that the pastor was planning a campaign for another paper. When pressed for the reason it was learned that in consideration of giving the agent the right of way the pastor was to have his picture and that of his church inserted in the paper. That is surely real competition. THE BAPTIST cannot meet it. Our pages would look like the entrance to a photographer's shop if we were to thus honor all our good pastors who pray and plan and push for its increased circulation. Do not despair, brother pastor. You can get your picture in the secular press from coast to coast by any slight indiscretion.

What Is Your Goal?

There will be more "kick" in your campaign for THE BAPTIST and *Missions* if you set a subscription goal—a worthy goal—and then stick to the game until you make that goal. We will send sample copies and cooperate with you in every way possible. What is your goal? Let us hear from you.

The Ideal and the Real

THE BAPTIST has two departments. In the business department, the manager deals with subscription matters, carloads of paper, printers, post-offices and landlords. There is all the usual confusion of a business office in the loop. There is also the editorial department. The editor is supposed to be a very learned man who lives above the clang and clamor of such earthly things as mentioned heretofore. He is supposed to be a man of leisure, free to travel, write and philosophize. This is what we supposed would be our occupation when we came into this position. Alas! it is only another mirage on the editorial desert. As a matter of fact, we sit for hours in the business office, we scrap with the printer, we call down Uncle Sam for his poor postal service, we answer a thousand questions from the office and over the phone. We then wave the magic wand and sit for a while above the clouds (of dust and smoke) and exercise the leisure and freedom of an editor. It surely is a great life for one who does not weaken.

Rush a Ship to Russia

Do the people in Russia need help? Their distress is beyond conception.

THERE is to be another "Ship of Fellowship." The great relief achievement of a year ago is to be repeated. Imperative appeals for clothing, particularly from Russia, have been coming during recent weeks, and in response to these appeals the board of managers of the Foreign Mission Society has decided to ask the denomination to forward another shipment of relief supplies to Europe. The Woman's Society has heartily endorsed the idea and is already urging the women in our churches to respond with that same enthusiastic cooperation with which they helped to fill the ship a year ago.

Do the people in Russia need help? Their distress is beyond conception. Owing to the disastrous famine of last year, millions of people perished. Those who survived are now so undernourished and without adequate clothing—for in their misery they bartered every possible garment in return for food—that they cannot survive the rigors of another Russian winter unless America comes to their assistance. Relief workers and others who have visited Russia recently, including our own Dr. J. H. Rushbrooke, Baptist commissioner for Europe, who arrived in America, Oct. 11, are unanimous in the opinion that clothing conditions are far more terrible and destitute than in any previous year since the great war. Last year nine countries were included in the distribution of supplies from the "Ship of Fellowship" and Russia received only her proportionate share. This year Russia is to have the largest part of all that our people contribute.

Transportation from New York Free

The American Relief Administration, of which Mr. Herbert Hoover is chairman, has kindly consented to transport from New York, without expense of ocean freight, all supplies that our churches may contribute. All packages should be sent to the warehouse by express or parcel post prepaid. Baptist Relief Committees will be used in distributing but the distribution, as last year, will be made to all who have need of help irrespective of racial, political or religious affiliations.

The following supplies are needed:

Warm garments of every description; suits and overcoats; sweaters of all sizes; blankets of all sizes; shawls and mufflers; skirts and warm dresses; stockings and socks of all sizes; underwear of all sizes; unbleached cotton cloth with needles, thread and buttons, for the making of underwear suits in Russia. Do not forget the children! Mr. Hoover's remarkable organization fed millions of children during the past famine year in Russia, but like their parents they are today sorely in need of warm clothing.

The two foreign mission societies, therefore, earnestly appeal to Baptists to participate in this second "Ship of Fellowship." We are sure that the satisfaction which so many of our churches derived last year and the blessing which they received from their participation will prompt them to respond enthusiastically and quickly to this second appeal.

The time is short and quick action is necessary. Instead of several month's time, as was afforded last year, it is hoped to have the entire achievement out of the way within a few weeks.

Shipping Instructions

1. Address American Baptist European Relief Warehouse, in care of Abercrombie Corporation, 108-126 Dobbin St., Brooklyn, N. Y.

2. All articles must be clean, serviceable and in good condition. Anything not in good condition will be discarded. *The high quality of goods sent last year occasioned favorable comment.* A similar quality is desired this year.

3. Ship prepaid by parcel post or express. Owing to freight congestion in the railroads, it is not advisable to ship by freight.

4. Pack garments in well secured burlap or cloth bags, properly sewed. A heavy box or barrel adds considerably to the expense of postage or express.

5. *All packages must be delivered to post office or express company not later than Nov. 10.* Anything shipped after that date may reach the warehouse too late.

In the interest of keeping expenses at the minimum, it might be advisable for people living in the extreme far West to ship mostly children's garments and light weight garments. People in the Middle West might ship some of the heavier weight garments. Those living in the eastern states might be expected to forward heavy blankets, overcoats and other articles. In this way the postage and express charges would be more evenly distributed.

Inasmuch as the autumn months are known throughout our Sunday schools as the home mission period culminating with the Christmas offering, it is earnestly desired that any response to this appeal on behalf of Russia shall not occasion a diminution of interest in the work and support of either of the home mission societies or in the regular activities of the White Cross circles. In meeting the needs abroad, we must not neglect the needs at home. It has been customary in previous years to forward packages of clothing and other supplies to home mission schools. It is hoped that our churches, in addition to meeting the needs in Europe, will continue to remember these institutions at home.

People Go Barefoot to Save Shoes

Once more Baptists are called upon to express their sympathy and fellowship with the suffering people of Europe. The achievement last year accomplished a measure of good far beyond all anticipation. Thousands of people received clothing and were kept warm and comfortable during the past winter. Some of the most interesting episodes in the reports of Dr. Carter Helm Jones and Dr. Frederick E. Taylor, who made an evangelistic tour in Czecho-Slovakia last summer, and in the reports of Dr. W. S. Abernethy and Mr. W. T. Sheppard, who toured the capitals of Europe, were their stories of seeing multitudes of people at the close of their various services who pointed to the garments they were wearing as having come on the "Ship of Fellowship." These fraternal visitors reported that many people were going barefoot during the summer months in order that the stockings and the shoes they received last year could be conserved for use during another winter.

The greatest good was of course spiritual. Baptists were encouraged in realizing

that they were part of the great Baptist world brotherhood. Indeed, it may truly be said that the evangelistic awakening and the large number of converts reported from Europe during the past year were occasioned by the influence of this relief achievement.

Let us do it again. Those of you who had a part last year will gladly respond in order to fill the second ship. Those who did not participate for various reasons are now urged not to neglect this second opportunity. "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."

Fresh from the Field

(Continued from page 1198)

Miss Anna Hagquist, a member of the Station Staff of our Congo Mission, during a visit to Ikoko examined over 500 people for sleeping sickness. Many others came to her for the treatment of other diseases.

A new catalog with list of stereopticon lectures, classified by field, hymn sets, hymn slides, moving pictures and the list of stereopticon depositories has just come from the printer. Ask for a copy at any depository, at any literature bureau, at any state office or from H. S. Myers, 276 Fifth Ave., New York City.

Prohibition has increased the sales of ice-cream sodas and soft drinks. The total last year was \$834,000,000. Baptists did their share and it amounted to about \$9,500,000. Almost the sum spent by Baptists for the New World Movement. A careful stewardship would hardly have come out that way.

Mr. Emil Winberg of the First Church, Toledo, has been in attendance at Sunday school every Sunday for the past thirty years. He is librarian and deacon of the church. Mr. Winberg was recently honored by the Sunday school. Is there another subscriber to THE BAPTIST with a better record?

George L. Cutton of Rochester, New York, a graduate of Amherst College and Rochester Theological Seminary and now executive secretary of the Sunday-school Association of Monroe County was ordained at Parsells Avenue Church, Sept. 29. C. S. Savage was moderator and A. E. Isaac, clerk. Pres. Clarence A. Barbour preached the sermon.

The Baptists of Sweden are making great preparations for the entertainment of the Baptist World Alliance which has been scheduled to meet at Stockholm, Sweden, July 21-27, 1923. At least 500 delegates from the territory of the Northern Baptist Convention ought to plan to attend this great gathering. It is suggested that churches begin now to raise special funds in order to pay the expenses of their pastors who otherwise would be unable to make the journey. Attendance at this World Convention of Baptists will furnish an opportunity of rare denominational fellowship. The meetings will be of spiritual power and world significance. Churches who send their pastors are sure to reap the benefits from such attendance in a broader vision and wider horizon which the Stockholm meeting will provide.



The Baptist



The Unfinished Task

ON the cover page is a table of figures, dull figures to the uninterested. This front cover has been for weeks dedicated to the service of good cheer. The material thereon has been inspiring both in its message and expression. It has breathed the spirit of faith and hope. In so placing the table showing the relative standing of the several state conventions based upon the percentage of payments made upon the pledges to the New World Movement we have not departed from our purpose to inspire courage and hopefulness. Beauty of expression, it is true, is wanting.

A comparison of the table with those of other months will show several striking changes in the standing of some of the states. Missouri still stays at the top of the list. Rhode Island has changed from the eleventh place in August and the twenty-fifth in September to the second in October. Delaware has changed from the sixth place in August and second in September to the third in October. New Hampshire was third in August, fifth in September and fourth in October. Vermont held the sixteenth place in August and September and is now fifth. The Metropolitan Board of New York was thirty-fifth in August, fourth in September and is now in the sixth place.

First of all these figures awaken a feeling of grave concern. Can it be that the comparatively small amount paid to date indicates the actual financial condition of our membership? This may be true in isolated cases, but taking the country at large we do not believe that there is any good reason for such a conclusion.

That full payment has not been made is due to a number of circumstances:

These pledges were taken at the close of the most intensive campaign ever put on by the denomination. Facts concerning the all-inclusive program of Baptist activities were gotten to the people to an extent never before realized.

We were still under the urge of the spirit of generosity born of war conditions. We must not shrink from the fact that the ardor of many givers has cooled. We have not succeeded in keeping a stream of interest-creating facts going out to the whole constituency.

Pledges were taken for a five-year period, payment extending over a period of four full years. Our people have not been accustomed to sustained cooperative effort over long periods of time. In our work of conservation, we have not given this fact sufficient consideration.

Local church boards of promotion or committees on benevolence are human institutions. They are not, in the majority of cases, everlastingly on the job. This is loudly true of the five-months' period covered by these figures.

We, the pledgers, also possess human traits. There are a thousand and one calls for our money. The more insistent calls have first attention. These are some of the elements which enter into our partial payment problem.

We need once and for all to dispel the notion that we are not able as a denomination to meet every dollar of the pledges made to our work. We could without impoverishment multiply the sum several fold. It is not a question of ability, but rather of disposition.

Let us not forget that the facts concerning our work at home and abroad will make the same powerful appeal to the Christian heart today as they did three years ago. A large part of our problem may be traced to the failure in securing wide circulation for *THE BAPTIST* and *Missions*.

Finally, we may well be cheered by the knowledge that our people are an honorable body of men and women. The obligations of Baptist individuals at the bank are met promptly. The grocer, butcher, tailor and automobile agent are paid in full and we believe with all our heart that the obligations to the work of the kingdom of these same men and women will be paid one hundred cents on the dollar. Wise publicity, conscientious work upon the part of the pastor and his workers will soon transform the figures on the cover page.

Lloyd George—Fighter

THE political maneuvers in Great Britain are so different from our own that it is hard for a Yankee to understand just what is taking place in England today. The majority of the ministry refused to support the policies of David Lloyd George. He in turn handed his resignation to the king, with the suggestion that Bonar Law be requested to form a temporary government until a general election can be held. The king has made the request of Mr. Law and the doughty little Welshman has rolled up his sleeves and plunged into a whirlwind campaign with the purpose of forming a new party which will support him in his policies.

The ministry which has just resigned after ruling the empire for six of the most critical years of its history was a coalition government. The crisis which the empire faced led to a blending of political parties for the sake of effectiveness. In recent months there has been a growing restlessness upon the part of the conservative party and for a much longer period the extreme elements of the liberal party have dogged the steps of the premier. Lloyd George leaves office without any party back of him. He believes that a majority of the conservative party leaders and of the liberal party will endorse his principles for dealing with mooted questions

at home and abroad. He proposes to make a new "party of the center." It will be of the greatest interest to watch the outcome which will be manifest in a few weeks. In the meantime we understand that the premier went down to defeat smiling. In a speech in London Mrs. George is reported to have said of her husband, "He loves a fight, and his spirit goes up and his health improves when there is a fight going on. I am always pleased when there is a fight for he gives me far less trouble. A fight is like a tonic to him." This might have been said by Mrs. Theodore Roosevelt. It is a safe guess that David Lloyd George, if he lives, will continue to be the most outstanding figure in British public life for some years to come.

The Breadth of the Baptist Principle

AS Baptists we claim to stand by the Word, staunch and true, but just as inveterately, if we be true Baptists, we stand with each other as brethren broadly, and generously, holding the truth in love. The roots are deep and strong, but the line is gone out into all the world and amongst all kinds and conditions of men, and we have taken them all in to be humble followers of the Lamb and seekers after the faith in a very large sense. The doctrine and fellowship of the Baptists, in a protestant way, is the biggest ecclesiastical tabernacle under the sun, and covers a larger variety of faith and fealty than any other evangelical denomination. Make your confession as you will, or make no confession at all, save in your life—but stay by the Book in its strong, clear declarations. You are a brother Baptist.

This is our pride, and this is our peril. We have a great Bible, and we have a great liberty. We take it "as it reads," but as it reads to us, as individual souls, always using reason and judgment and standing by the faith once delivered. That is the reason there are so many of us, because indeed there are so many kinds of us—and we are all Baptists holding to the Book we profess our sufficient authority and following the Christ we love. The more we love the Christ the more we love the brethren however variant our minds and ways; so only we dispute not the essential verities of his Word.

Let a man alone with his Bible, and as Dr. Gambrell in the South used genially to say, "his conscience working right," he will come out all right—our brother in the faith. Only don't hinder or hamper him. Let him come his own way, and give him the glad hand when we meet. That is the way Baptists grow and that is the way Baptists came to be. It is the way, we believe, those two great contingents of the simple faith that are just now emerging from the confused welter of things in Russia, the Baptist evangelicals and the Christian evangelicals are going to get together. In simple fealty to the truth and in generous fraternity to each other, they will meet—God grant it soon—and there will be a new broad-sweeping testimony to New Testament faith and practice, that will be one of the solacing marvels of these vexed days of world transition.

It behooves Baptists to be calm today, and stand true. "He that believeth shall not make haste." God's hand is upon us. Let him work out his sovereign will. Only be loyal to the Word, the whole Word and love the brethren.

The Air of Finality

"NOW this is final," was a statement made emphatic by threefold repetition in a communication which was read recently before a denominational committee. A gentleman commenting upon the letter said, "This letter seems to have an air of finality." Most men who have lived past their first score of years have learned, however, that life, notwithstanding the air of finality, is for the most part a matter of adaptation and adjustment—a matter of give and take.

In the great railroad shopmen's strike there was an air of finality about the statements issued by the contending parties. Representatives of the railroad officials stated once and for all that "seniority rights" would not be restored in the case of employes who did not return to work on or before a certain date. Spokesmen for the shopmen were just as emphatic in their declaration that the strike would never be settled until the seniority rights and former wages were restored. Both the form and words used in these official statements made it appear that the last word had been spoken. The result was a deadlock which continued for many weeks. As the strike was in the process of settlement, the conditions of settlement as published clearly indicated a compromise. The words "seniority rights" were studiously avoided but the benefits signified were vouchsafed the men whose wages were reduced. This is a fair illustration of what takes place every day in the business world, where life is constantly a matter of give and take.

In the family everything is not settled for life when assent is given to the questions of the marriage ceremony. Even when the wife promises to "obey" and the man promises to "endow," most women continue to have their way and find it necessary to get along with "pin money." Broken homes, to our shame as a nation, are increasing in number and the cause can often be traced to the failure to give and take, passed off under the guise of incompatibility. S-e-l-f-s-u-r-r-e-n-d-e-r spells happy home. The air of finality upon the part of any member makes for discord.

Even more marked in the church is the evil wrought by those who possess the air of finality. Some persons among us insist, as if wisdom came into the world with them and would perish at their going, that in theology nothing is fixed. Everything is in a fluid state. On the other hand another group, with equal confidence, asserts that everything is fixed. With the members of this group to contend earnestly for the faith once for all delivered to the saints means to contend for a definite body of doctrine. They would formulate this doctrine and make it the measuring stick of orthodoxy. The other group stresses faith as the "divinely wrought, loving and hearty reliance upon God and his promise of salvation through Christ." Is one group right and the other wrong? Is it a case of either this or that? We think not. We believe that there is a doctrinal foundation for our faith and we also believe that in the last analysis the religion of Christ is a way of life rather than a system of theology. A man may have convictions without being dogmatic. The note of authority need not be the air of finality.

A Page of Opinion

No More War!

THE Christian world is discussing everywhere a thrilling challenge to the churches issued by Dr. Jowett through the columns of *The British Weekly*. After describing in vivid fashion the restless condition of Europe today he pleads with the Christian churches to exercise their prophetic function. Here are some striking sentences that give the gist of his appeal. "The most commanding social necessity of our time is for the church of Christ to organize her powers against the forces which are working for international bitterness and alienation." "Can any one doubt that the baser passions are burning again, engendering suspicion and misunderstanding and driving governments into mistrust and alienation?" "The politicians have failed in establishing a righteous peace and everywhere men are feeling the need of some power which shall lift all political relationships out of the rut and the mire in which they are fallen and create the possibility of national and international fraternity." "But fraternity must have a moral core. It is not a matter of just feeling nice to one another. It is the high necessity of establishing the will of God, as revealed in Jesus Christ, in all the relationships of mankind." "I am therefore eager that the church should play her part in the fateful hours of our own day." "On some appointed day let the believers in Jesus Christ go to their churches, as they went in the early days of the war, and in some simultaneous act of dedication and audible declaration, let them proclaim their desire and purpose for a sacred peace and their belief in the common brotherhood of mankind." "I would go further than this. In every nation I would have representative leaders of the Christian church meeting together, not in councils of war, but in councils of peace, to express the luminous principles of our Lord on some of the grave matters which are now plunging the world into confusion and strife."

What should be the answer of the churches in America to such a challenge? Europe appears to be drifting rapidly to a new war. The civilized nations of Europe and Asia are more impotent to dispel the war clouds than they were in 1914, and their attitude toward one another serves to fan the flames of suspicion, hatred, animosity and conflict of interest. No constructive leadership seems to be emerging to give direction to the blind impulses that are struggling aimlessly toward the light. If war results in Europe upon a scale of any breadth, experience has proved how impossible it will be for the United States to stand aloof. From every side are heard the voices of statesmen declaring that in the extremity of statesmanship only the practice of the principles of the Christian religion can suffice to ward off calamity. Says the *New Republic*, "If a nominally Christian civilization is destroyed or is definitely retarded as a consequence of a flagrant ignoring of Christian ethics, the church whose office it is to perpetuate the gospel of Jesus on earth will become an object of contempt."

Gladly would we welcome a great gathering of Christian leaders in this country called to consider the supreme necessity of peace on earth and the principles and practices which alone can make peace possible. Let differences of name and creed and claim be for once forgotten and buried beneath a great consuming passion for humanity and Christ! Difficulties there are doubtless, but love can find a way! Let Christian intelligence and conscience awake, and speak with a united voice in tones that all rulers everywhere must hear and heed! Let them say without equivocation that there must be no more war!

"When Winter Comes"

FOR our own souls' sake we dare not become calloused to the cries of suffering and misery from over the sea. The *New York Times* under the above title gives us a picture of the dread with which millions face the coming of winter:

"In the thoughts of millions in Russia and Turkey this is not the title of a popular novel. It is their shuddering cry at the approach of a dreaded fact. For us in America, now that the mines are pouring forth their coal again, winter has no great terror. It brings to children and youth and to most of the mature a certain zest of life in its challenges of frost and ice and snow with the Christmas season at its heart. But it will be a very different season for hundreds of thousands of refugees, mostly women and children, on the shores of the Aegean this year, shelterless and without sufficient food or clothing, having gone forth as Hecuba from that same coast of Asia Minor all of whose ways were 'filled with fire,' and seeing, as that ancient queen of Troy, nothing in the hand of God save the 'rod of their affliction' and 'the eternal hate.'"

"According to our correspondent's dispatch from Moscow, there are millions who will be facing starvation when winter comes in Russia. In July the reports were hopeful. Not only was there enough food for all Russia in prospect if it could be distributed, but the Soviet government estimated that it would have by way of revenue in kind, through progressive food taxes, \$100,000,000. But the harvest is ended, and there's another story. An editorial in *Izvestia* says 'famine won't finish this year.' Winter, which is summer's heir, finds that it has but a meager heritage in Russia, not enough to go around, by five or seven millions. Locusts and local droughts, shortage of cattle and weakness of the laborers have come as cumulative causes upon the heels of communism. And yet Trotzky is talking of a more powerful army! Will ever national common-sense or international good-will come to make glorious summer of this winter of discontent and misery that is creeping upon the earth in these autumn days? What America does will more than anything else determine."

Our Ship of Fellowship is destined to meet the needs of some of those who shiver with the cold without sufficient clothing and without suitable food.

Preach Christ Crucified

Acts 18: 1-11; II Corinthians 1: 14-17; 2:2.

A sermon preached in Hampstead Garden Suburb Free Church, London, England, on September 29, 1922

By DR. T. REAVELEY GLOVER

PAUL was brought into Europe by a vision, a dream, and it seemed to be a dream, this idea that he could make an impression on the ancient world of European Greece and of Italy and of the regions beyond. He speaks in one place and another: he is put in prison, he is beaten, he is persecuted, he has to fly. He goes to Athens and is given a hearing, until he reached the center of his story, and then the assembly broke up in laughter. The politer people said they would hear him again, and we know what that means.

And then he came to Corinth. I want you to think for a little of that ancient city, restored by Julius Caesar about a hundred years before. A great port, a great center of the shipping and mercantile life of the Mediterranean world, with all the mixture of races that you get in such a place—the flavour of New York and Calcutta and London and other places like them. All the races of all the world, with all their ways of thinking, which were not often very deep, and all their ways of living, which were generally superficial: the satisfaction of the moment, the zest of business. "Live today," said the Epicurean, and they lived when they were in Corinth. It was a proverb that it was not every man's luck to go to Corinth, and I need not elaborate the meaning of the proverb. It was a foul city, a city of shame, squalor, and slavery—a horrible place. Jews, Greeks, Romans, Syrians, Armenians, Egyptians—all sorts and kinds of people, living in this present world, living in the superficial, living in the phenomenal, in the pleasure of the moment and the business of the day. A society, one might almost say, of dissolution, nearer dissolution than it realized.

No Improvement in Five Hundred Years

A great Cambridge scholar has lately brought out that the whole agricultural system of the ancient world was breaking down. Industry and agriculture alike were based on slavery and the supply of slaves. The wars were over and there was no opportunity of enslaving mankind. Industry was unsound; slavery was still rampant, with all that

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it means in the degradation of man and the degradation of woman and the stagnation of industry. In five hundred years or more there was no improvement in the tone of that world. The population declined. Slavery militates against marriage, against the family. There were the rich and there were the vulgar and the people connected with the great financial interests of Rome; and at the bottom there was another area of society, squalid beyond what we can guess.

A Dark Picture

And what of the higher life of the city? There surely must be something that is right in a city like that; surely I am blackening the picture too much. Go, you say, north of Corinth, look at the beautiful life that scarcely a generation later Plutarch pictures in Boetia, a country depopulated, agricultural, with small towns. But we are talking about Corinth—what of the higher life of Corinth? Were there no philosophers, no public teachers? Was there no religion? There were these things, but, unhappily, philosophy had begun to repeat the words of the ancients in new combinations. Safety in numbers, safety in eclecticism, safety in compromise. Nothing new, except a new blending of things that ought to be incompatible if you thought them out—but by not thinking very deeply you can make all sorts of things agree. It is a British characteristic, so we ought to understand it. Were there no popular preachers? I think of one a little later than this, there may have been others like him; a man of great learning and great rhetorical gifts. He went through a conversion, a conversion from the quest for praise to a sense of mission, so that he had to go round the

world and teach men and women to live a higher life. Chrysostom did his best and there may have been men like him in Corinth. And religion? The great temple was the temple of Aphrodite. It was consecrated to shame—like temples I have been in in India. And people talk about the contribution that Hinduism is to make to Christianity! You will forgive me if I think of those temples and what I have seen and known there. That was what religion was doing in this place.

Now what was Paul to do? What was the Gospel with which he was in charge? What can you say to a community like that? Have you ever thought? Well, I have had to think. I have stood in an Indian town in the South and seen the masses of the people going by, dark-skinned—you see dark skin in the South, and the long hair of the Hindu; masses of people, as you see them at Liverpool Street Station in the evening—dark skinned and with another language. Think of the conditions—ingrained beliefs. Do you know what it is to stand in a crowd like that and wonder what impression for Jesus Christ can ever be made on these people, on these masses, and with all that lies behind them? Paul stood in the middle of these people, and the passage that we have read tells us that he had the same experience; he was "pressed in the spirit."

A Neglected Paul

I want you to realize that Paul has been neglected for the last twenty years in our pulpits and in our thoughts. I think there have been more silly things, sillier things, said about St. Paul than about any other part of the Scriptures in the last twenty years, and that is saying a good deal. I want you to realize that Paul grew up in a Gentile town, that he played with Gentile boys, that he watched Gentile sports, that he learned in school with Gentiles and that he loved Gentiles. And I want you to realize how idolatry pressed on that spirit. Do you know what it means? Do you know what idolatry means? I have gone over temples in Southern India, as I said, and at the end felt a sympathy that perhaps you would not call Christian—I do not know what

you call Christian today, I do not mind much by now; you may not call it Christian, but it was a sympathy with the Mohammedan who swept over and through the mountains into that country and destroyed those temples with their carvings of shame wherever he could and broke those obscene idols and stamped the whole pollution under foot as far as in him lay. Well, that is not the way that India is going to be won for Christ.

Paul's Method

But that is the burden of idolatry; and Paul, with the love of men in his heart and the flaming Jewish monotheist hatred of idolatry, is in the middle of that town, and what is he to do? Oh, approach them on their best side and see what is good in the other religions! Very well; he tried it. He tried it at Athens. He quoted from Aratus. That is the way to approach some people. Compromise again; and he would not compromise. What was he to bring? He had sacraments—baptism. Oh, they had baptisms, much more striking and effectual baptisms than the Christian—I need not pause to describe them; the description is well known—and much more impressive, with a longer tradition, with a rich association of spiritual ideas—at any rate, religious ideas I mean; older baptisms than Paul knew. It is very interesting that Paul never refers to his own baptism in his extant letters. He thanks God that he baptised none of these people, except about three or four. And then there is the Lord's Supper; some of you know quite well how lately an attempt has been made to make that the center of the early Christian message, to show that Christianity was neither of those so-called mystery religions. It was not so that Paul looked at it. Do remember in all these speculations that Paul was a Jew, of the race to whom had been entrusted the oracles of God, who could not confound God with the vile abominations of the heathen. You may not sympathize with the Jew, but if you wish to understand Paul you must take that in.

Paul was courting disaster in going straight across all the religious associations of the people: the minimum of sacrament, no compromise with their religious ideas, no compromise with their philosophic outlook; and preaching the story that men had laughed at in Athens. "I determined to know nothing among you save Jesus Christ"—that is bad enough—"and him crucified"—that

puts the acme of the ridiculous on the whole thing. Yet the Christian church was made by that. I am convinced more and more that that is the only message that the Christian church has that is worth giving.

We live in an age, it seems to me, very like that age of decline. As you know, there are those—who are perhaps laughed at at times in the daily press but who perhaps know more than those who laugh at them about the subject under discussion—who ask whether we are not very much in the position today of the people who saw the ancient civilization break down and die and give place to an age of barbarism. A man came and talked to the students of Cambridge in the first term of the war and said the war was going to mean the spiritual regeneration of this country. Inside a year the Y. M. C. A. sent me to work in a venereal disease camp where there were 1400 patients, and they came in thirty and forty a day. It was a curious comment on that talk. And some of you know what some of the streets of London were like—I don't think many of you do. I don't think that you English people can know how London impressed the colonial and how it impresses the colonial at the best of times.

Where is the moral fiber in this country today? In the government? In the Christian church? Do you think that if the Christian church made a protest against war or against anything that there is any mass of public opinion that would pay the least attention to it? I wonder. What would the practical people say? They would want to

know how the Christian Church was going to vote at the next election. As I look at the story of our native land, and I have given some attention to it, I wonder if we were ever so short of principle or anything that could pass for principle, since William the Fourth died. What do we propose? Chiefly compromise on every question that rises; and simultaneously, as is pointed out by others, the old paganisms are rising from their graves. The Witch of Endor is not very far away; you can see her whenever you like, and she can bring you into communication with Samuel, I suppose, and anybody else. Why, even today a man whom once we called a man of science thinks it worth while to discuss whether there is whisky and soda in the next world! That is what spiritual things have come to—compromise with paganism, reaction, everything cloaked by the word mysticism, which, as Dean Inge has said, is the most ambiguous of words, as ambiguous as socialism.

Not Tired of Jesus Christ

What is the Christian church going to say or do? Now the longer I live and the more I see of things, the more I am convinced that the Christian church must take the stand of Paul in Corinth. It must preach Jesus Christ. I have been about a good deal, and I find that wherever anybody will speak with any degree of seriousness about Jesus Christ, people will listen—I find I do myself. You hear splendid sermons about all sorts of things, and you forget them, but if in the course of the sermon something has been said that seems to shed a gleam of light upon that life and upon that character, you remember that. That is my experience; it is what gives value to the whole story. Men and women are not tired of Jesus Christ.

The thing that comes to me is this: That you and I in the Christian church have been afraid of our message and afraid of our Master. And I will say this: I do not care what you preach about Jesus Christ as long as it is real. Any kind of preaching of Jesus that is real—if you do not like to call him real God call him real man, mere man, if you like—anything that will bring him into the hearts of men as real is going to help men and women. And we all need help as we never did before. I wonder how many of you have any hope for the future. When I came back from the colonies I did not like the way the English people talked about them; no, on one side or the other. These things mean

The Decision

*I HAVE a life in Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?*

*Nay, rather, while the sea of doubt
Is raging wildly round about,
Questing of life and death and sin,
Let me creep within
Thy fold, O Christ, and at thy feet
Take but the lowest seat.
And hear thine awful voice repeat
In gentlest accents, heavenly sweet,
"Come unto me, and rest:
Believe me, and be blest."*

—JOHN CAMPBELL SHAIER

so much to you. What is the hope for the British Empire? What is the hope for a civilization? As I think of these things the words of the old hymn—I don't suppose you often have it—come back to me:

"Plunged in a gulf of dark despair,
We ruined sinners lay."

Except that we do not say we are sinners, the rest is true; and I know no hope for a rational person apart from Jesus Christ today. Philanthropy without him is no good—why in the wide world should you be philanthropic? is the question. Ethics are no good. Amelioration? We want something more. We want somebody who believes in man and believes in God; and by now Jesus Christ is the only teacher who answers to that description.

Then I want you to think of him crucified. Men and women, what lies before you and me? Once I was in Russia; and what has happened to the educated people there, to the cultured, to the business people? Four million of them have been killed, I hear. Don't you think that to some Russians there is a new meaning in the "Jesus who was crucified"? Don't you think that there is meaning for people today in the story of the Saviour who came and went through the kind of world that we know today and came to the dreadful end, went through serenely, believing in God, and knowing that by bearing the cross he was going to win men for God? I want you to study history, I want you to look back, to realize that it was the crucified Jesus that did save the world, that did take away the sin of the world.

You say I have drawn a dark picture, and now I talk of the sin of the world being taken away. Yes, it is a darker picture than I ever dreamed could be drawn of Europe, and it is true, but not yet is it as dark as that world; and to you in

despair about the world, in despair about something else, you who have set out to get the world better, to get the world saved, to stand between your children and the world, the flesh, and the devil—and there are very few people who will stand between them and those things today if you do not—can you do it? I do not know how you can with hope, unless Jesus Christ and he crucified has something to say; and if he says it you will trust the children and you will trust the Saviour, you will be able to look forward and you will realize that you have got a message. After all, that is why we feel such poor fools today, because with all this you and I are like "the pious Aeneas" of Virgil, preparing and hesitating to say many things; in the meantime, has not the unhappy Dido gone to her death? When we believe Jesus Christ we have something to say. As we know him better, we shall have more to say, and as we live with him we shall have more still to say; as we live deeper and deeper into his life and realize what he can do in saving us from sin and saving our dear ones and helping us to build up a crumbled world we shall have more and more to say.

One of the great discoveries I think is to realize how little we know about Jesus Christ and to realize that if eternity is as long as people say we shall still be learning the meaning and the value. There are many things, many questions, that occupy a man who is serious about the spiritual life, but after all to me it has come more and more to be summed up in the chorus of that Keswick hymn:

"Jesus, I am resting, resting in the
joy of what thou art,

I am finding out the greatness of thy
loving heart."

We know that it is a loving heart, because he was crucified for us.

Now do you believe that a message like that will really appeal to the sin and sorrow of London or Corinth or Chicago or any other place? As I was coming here a passage came to me from the diary of David Livingstone. He tells us how when he was travelling—writing the diary while he was doing it—in South Africa, with savages, filthy in body, in conduct, and in conversation, foul as the savage is, and he alone, a white man, sick and in danger among them—he writes in his diary, "I love to preach to them about the passion of the great Mediator." Fancy speaking to people like that about the sufferings of Jesus Christ! He goes on "It warms my own heart." It told. These men realized the great man; savages as they were, they realized that, and the message was part of what they realized. Do you and I believe that people will respond? They are so slow. That is what all we teachers say about our pupils; their fathers and mothers who believe in them more than we do say that if they had better teachers perhaps they would not be so slow. Shall we consecrate ourselves to be better teachers of Jesus Christ? Shall we give ourselves to know him, to think oftener about him, to ask ourselves oftener what is the meaning of the cross? I think some of these things ought to be preached about in season and out of season. I do not think it matters very much whether you quite understand them or not. I do not think we shall understand them for a long time; but to go face to face with a great thing like the cross of Christ and honestly realize how far above us and how far beyond us it is, is a means of grace. May I urge you to think of Paul in Corinth, of Livingstone in South Africa, and to recall oftener to yourselves and for those about you the life of the Great Mediator, Jesus Christ and him crucified?

Father, Keep Us

DOWN on the hills gently falling,
Comes the mantle of closing day,
And our souls on thee, Lord, calling,
Thus to thee humbly pray.
For only on thee relying,
We offer our evening prayer,
And we pray thee, Lord, for Jesus' sake
To have us within thy care,
Ever keep us within thy care.

Thus while we are helpless sleeping,
And thine angels do watch our rest.
Grant thy care to our absent loved ones
May they heed thine saving behest,
And ever our Father save them
From Sin and from error's night,
And save them at last we humbly pray
Within thy home of light.

The Place of the Layman in the Life of the Church

By E. M. BOWKER

IN the subject for discussion, there can be no misunderstanding or serious dispute. The church should play an important part in the life of every man. It should be a factor in his business and in his home. To make the most of life, he should have a love of Christ in his heart. We agree to this extent.

We must, however, first, lay hold of the layman and secure his membership in the church; this is the work of every member. I know that this problem has been close to the heart of every minister present. It *must have been* the subject of his thought during wakeful moments, and one that he has pondered over more than I have.

From the layman's standpoint, the Protestant church has been a failure in regard to securing and holding the membership of the men in the church. It has done somewhat better with the women. Now I am not saying that the church is a failure. Far from it. It has battled for the right for the poor, for the oppressed, all down through the ages. Moral standards have greatly improved within the memory of those present. Business and professional standards have improved and the ethics of the particular trade or profession are discussed at almost every meeting held in the interest of the different trade and professional associations. Only a few years ago, the managers of large private business corporations apparently believed that if their conduct was within the strict and technical rules of law, it was immune from private and public attack; that if no public law was violated, the corporation should be permitted to earn unlimited profits and treat its customers and employees with indifference to moral principles. Weaker competitors were forced out of business. Competition was the death of trade, not the life of it. And perfection is not yet. The profiteer in the sale of the necessities of life and comfort, and the laborer who asks for extortionate wages, as well as the professional and expert who ask for unreasonable fees are still with us.

Youth Know Right Standards

The church has certainly not been a failure in the moral education of youth during the last few generations, which has been indelibly impressed upon the minds of the active men and women of his day. They know the right standards of conduct, even if they do not always follow those standards. This is not the work of man, but of woman. Man contributed financially, indirectly, but the active work of the church and Sunday school for the last few generations has been largely performed by the women.

In ministering to man, the church is not doing the work that it should. Over one-half of the American people are outside the church. Not one man in one hundred goes to church with any regularity. Less than half the boys go to Sunday school and they all graduate at sixteen. Those who go every Sunday secure only twenty-six hours of instruction during the year.

The church is securing fair financial backing. The ministers are being paid a little better than they were ten years ago. Some progress has been made with the over-church problem and the different denominations are working together with

This address was given before the White Mountain Association, Franconia, N. H., September 27, by the Honorable Edgar M. Bowker, Judge of Probate Court, Coos County, New Hampshire.

somewhat more love each for the other. The Sunday schools are being organized and managed more carefully and the average attendance has been increased somewhat during the last few years.

But coming back to our subject again, we must admit that the men are not even going to church, to say nothing of their becoming members. The church is not appealing to them. They have not been made to feel that there was something in the church for them to do, but rather that the church was for the women and children to attend and manage. They insist upon their children going to church, but set no example themselves.

A "Joining" Age

The instinct for social stability and group attachments is in us all. This is a "joining" age. The men are joining the secret organizations by the thousands and paying large initiatory fees for the privilege. Evidently, the greater number consider organized religion as dull and barren. I do not believe that the secret society promises anything that the church cannot and should not give. Sociability, friendships, position, charity, social work, the study of public morals and business ethics, citizenship, Americanization. These can all be as well given to man by the church and should be promised to him, and held out as an inducement to secure and retain his membership, and promised with some expectation of accomplishing something in the immediate betterment of his own community.

The layman does not want merely to be preached to. He says to himself, "I am honest and upright; I am kind to my wife and children; I am providing them with every comfort that is within my means; I stay at home and do not quarrel with my neighbors; I do my part in every public charity; I support the church. Why should I attend? I do not need any reforming. What is there for me to do that the women are not doing?"

Why does he stay away from church? Simply because there is nothing for him to do. He wants to work, not necessarily to hold office. He wants something Big to do, something tangible, something constructive, and he wants to hit hard.

There are a large number of things that can be done to change this condition. The opportunity for doing good in our own community is unlimited. The poor we have with us always. The mentally defec-

tive and the delinquent are in every town. Problems between the rich and poor, capital and labor, unemployment, child labor, ignorance, disease, crime, are some of the things that the church has very little to do with, although it stands for betterment and improvement all along the line. This work, however, is being done by the selectmen, the overseer of the poor, the Red Cross, the Children's Aid Society, Parent-Teachers Association, secret societies, Americanization bureau, and other social agencies, and not by the church.

The reason why this work is being done through other agencies than the church is somewhat more difficult to explain. My personal opinion is that they will not work for an organization of which they are not a part. A large number of the best workers in different lines of social work are not members of the church. Naturally they want to share in the glory and enthusiasm of success. They profess to be Christians; they are living in Christian communities. Morally there is no reason why 95 per cent of the men should not be accepted as members.

I certainly would not want the church to lower any of its standards for admission to membership. You certainly would not make any drastic change, if I should recommend it. This is, however, the place where we come ashore. A belief in God and a willingness to take Christ as a leader should be sufficient to entitle any one to membership. To stand up in church and make a confession of faith is repellent to most men. They know that they have made mistakes, that others know it, and they will not play the hypocrite.

Of the whole number baptized by the churches represented by this association last year, how many were men? I will venture the statement that not one was over twenty-one years of age.

Baptizing the Child

I understand something of the unwillingness of the Baptist to force acceptance of Christ upon an irresponsible child, who does not know who he was or what he taught. You are not baptizing the men, and you cannot, because of your belief, baptize the infant. Your only field of work to secure male members is during a few years in the early adolescent period or earlier still, from ten to twelve. This being true, is there any reason why you should not baptize every child when he becomes, let us say, ten years of age? Certainly before that time, he knows something about Christ and why he lived and suffered. If he has attended Sunday school with some degree of regularity for a year, he has formed some idea of what the church stands for and no embarrassing questions should be asked.

I have been a Sunday-school teacher of a small boys' class for seven or eight years. I have boys of my own. There is a time in the life of the boy when he is willing to join anything and everything, and without any reflection upon the church, I say, that that is the Golden Age for male membership. Baptize him and receive him into membership. He may go wrong after that, but the church will exert a splendid influence in his life for good and a part, at least, of the problem of the layman and the church will have been solved.

Whitefield, N. H.

IF you want power in your house, in your Bible class, in your social circle, in your nation, or in the church of Christ, then come into contact with Jesus, and you will be able by faith to influence your family, by faith to overcome the world, by faith to bless others, by faith to live a life to the glory of God.—Andrew Murray.

Gandhi's Gospel: An Open Letter for American Readers

Reprinted from "Indian Witness" for May 31, 1922

By BRENTON THOBURN BADLEY

REFERENCES in American papers, religious as well as secular make it appear that America is getting a wrong "slant" on Gandhi's standing and significance in this land. His supporters in the United States have shrewdly succeeded in putting forth just those aspects of his life and teachings that are calculated to captivate American thinking. They purposely do not draw a full length portrait. The man has never had the support of the best Indian intellect. It has evidently been kept from America that he has as many and bitter opponents among the conservatives and liberals of the Indian camp, as among any who hail from Britain or America.

It apparently has not been brought to light for the general reader in America that a large and influential section of Hindus feel that Gandhi has played all along into the hands of the Mohammedans who have their own ulterior motives to serve. The fact is that Islam has been back of this non-cooperation movement with all its strength. Indeed, without them the movement could probably never have gone as far as it has. It is not too much to say that Mohammedan fibre has stiffened the entire fabric. The Moslem-Hindu unity may be regarded as a purely political weapon, and to outsiders it seems unthinkable that these two utterly dissimilar elements would hold together if Britain withdrew.

Watching China

Thinking India has been watching China and knows that an independent democracy could no more be set up here than a modern republic has been established there. Elements are not wanting in our population that would welcome chaos such as China is experiencing; but they are the classes who would prefer to live in anarchy, for they subsist by plunder. If 90 per cent of America's male citizens could not read or write, and 98 per cent of the women were wholly illiterate, and American statesmen believed that we could still have a safe and enlightened republic there, they might be invited over by Gandhi's followers to help run his show over here!

Gandhi's movement really failed before the end of 1920, when he invited Indian lawyers to give up their practice in British courts of justice and they refused; when he urged Indian educators to break up the educational system established by the British, and they went on with the work of the schools and colleges; when he appealed to Indian students to quit the government-aided institutions, and they would not be persuaded; when he besought Indian members elected to the new legislative councils to withdraw from those assemblies, and they ignored his pleas; when he remonstrated with Indian merchants in the matter of handling foreign goods, and they persisted in doing so.

Gandhi thus wholly failed to win the educated classes for his fantastic theories; and that was the time for him to see that he was wrong and to retire. What did he do? He turned to the masses; he deliberately chose to try to educate the rabble in his political schemes. This was fatal,—alike to him and the country. One cannot educate a rabble in anything! He did succeed in a marvellous way in imbuing them

with a hatred for the existing government and a contempt for all established authority. Riots, murder and massacres became the order of the day, and Gandhi did not deny that they were the direct outcome of his teachings. Instead, he did penance and fasted, and talked spiritual piffle on the occasion of each new violent outbreak. His followers were not yet sufficiently "purified" to be expected to act as they should. He saw that he could not guide or control the masses whom he aroused; but he would not desist from teaching them to hate and oppose what he termed the "satanic" government of Britain in India. Law-abiding sections of the community, through great and influential journals all over the land, urged him to reconsider his methods, but in vain,—he had received the ultimate enlightenment! Multitudes of intelligent and respectable Indians despised his methods, yet did not come out openly against him: some from fear of the consequences; most of them because of the profound respect his personal life has inspired throughout India.

No student of Indian affairs can doubt that Gandhi is a visionary, an idealist unable to face the facts of national life, unwilling to admit that the impossible cannot be the expedient. Who but a blind devotee to a theory could have announced to India in the summer of 1920, that by December 31 of that year India would have home-rule, a new government independent of the British? And on what conditions

did he offer this boon? On condition that every Indian household would take to the hand-spinning-wheel, discarding foreign cloth of all kinds; that a fund of 10,000,000 rupees (\$3,000,000) was raised for the new cause; and on condition that there should be a boycott of all British-Indian institutions, together with a purification of self by sacrifice. It was the declaration of a mind so obsessed with its own theories as to be unable to think in terms of actual life. When December had gone and nothing had happened to fulfil his prophecy, Gandhi changed the date to the following March, and after that date he pushed the hope still further into the future. Now no dates are announced!

Could America read calmly that the non-cooperators had announced mass civil disobedience as one weapon to be used; that the loyalty of the Indian army was openly tampered with; that the refusal to pay taxes was to be instituted? What could all this effect, but lawlessness and bloodshed? The British government, tolerant to an amazing and dangerous degree, finally was compelled to call a halt to such an infamous procedure. This surely was not India on the true road to self-government!

Political Camp Filled with Squabblers

And so Gandhi is in jail, convicted on his own admission of sedition and treason to the government. India is apparently relieved! Perhaps no one breathes more easily than Gandhi himself, who thus manages to get away from a situation he had created and was not able to control. There is general regret that so saintly a man should be behind the bars; but even a saint must not insist on working with his eyes shut, in a busy and hurrying world, or insist on multitudes following him in his dangerous course! Meantime, his political camp is filled with squabblers. There is no leader for his movement. The "charkha" (spinning wheel) claims have not materialized. Subscriptions to the seditious "Swaraj" fund do not seem to have solved anything. Wearing "khaddar" (homespun cotton) seems useless, as the mills have been turning out quantities of it (why not, since there was a demand?); and one cannot tell whether it is made by the sacred charkha or the diabolical mills! The railways are as popular as ever; the postal and telegraphic system continues its "baneful" work; while modern science and inventions thrive, despite the anathemas heaped upon them by the great politico-philosopher of Hindustan.

Why should America think that all India is so foolish and shortsighted as to prefer the negations held out to them by Gandhi, to the constructive, far reaching reforms introduced by the British-Indian government; granting as large a measure of independence as the country is now prepared to assume, and guaranteeing ultimate home rule within the greatest empire the world has ever known? How could it better the situation that Gandhi was a man in personal life above reproach, himself spiritually minded and living a life of self-sacrifice? If he were fitted to be a philosopher, he might well have taken a chair in some neo-Hindu seminary; but why mount a political platform and attempt to dictate anarchistic and revolutionary theories, coupled to impracticable

The Challenge

*HUNGER and Want are abroad in the land,
And behind them is stalking Disaster.
Children aweary are crying for bread,
And receiving a stone as their answer.*

*Many and great are the bodily needs—
Sunshine and shelter and nurture.
Greater by far are the needs of the mind
For the poise and control of the body.*

*Greatest of all are the needs of the soul
For the light and love of the gospel
Countless the lives that are twisted with sin,
Stunted and broken and famished.*

*In the heavy-sweet scent of the Orient
dusk
Or the hard, garish light of our cities,
Benumbed and bewildered they hopelessly wait
The long-delayed message of comfort.*

*Ours is the terrible failure and want,
The want of a Christ-given vision,
Poverty bred in the self-centred soul
Is the saddest of all life's disasters.*

*Let us wake then, oh women of visionless ease,
Lest our own souls be shriveled and starving
In pity and love let us answer their cry
And go forth, bearing bread for God's children.*

—RACHEL G. SMITH.

and absurd conditions, in a land where by nature and training they are doomed to failure? Remarkably enough, he was doing this before he had any assurance or even plan as to what government was to succeed the one he sought to overthrow! Chance or luck or God,—at any rate something would, in some way, raise up a government to take the place of the present "satanic" one!

Could sane India swallow such drive? Could American missionaries, trained to practical politics and accustomed to use their reason in all things, be expected to look favorably upon such a cause, even though Gandhi propagandists in America had succeeded in tingeing the American press with sentiments favorable to this seditious movement and even comparing it on equal terms with the American Revolution?

It should not be supposed that a large body of American men and women coming to this land for missionary service will lose their natural instincts, forget their American principles, and forsake their American point of view, thus becoming un-American. Individual variations and eccentricities may always be expected; but, fundamentally, a body of Americans in India will substantially interpret a situation out here in the same way that would another lot of Americans, who might be imported to study the situation, especially when the latter had had time to understand fully what they heard and saw. If, on a question that affects India, the American press takes a view different from that generally held by representative missionaries from America on this field, the chances are all that the American press

has been misinformed, or is too far away to get at all the facts. This is what seems to have happened with regard to the Gandhi Movement.

Let one fact always be remembered:—American missionaries who have not seen eye to eye with Gandhi, did not differ because he advocated home rule. Home rule has been, and always will be, an American ideal. The quarrel between the moderates and liberals under the guidance of most of India's intelligent leaders, and the extremists under Gandhi's influence, is not as to whether home rule is desirable or not, but as to *how* it may be attained. The British government must not be supposed to be opposed to home rule in India; on the contrary, it has repeatedly declared just this to be its ideal and plan for this land. *How* and *when* are the words that have split India on this issue; and so far as the general body of American missionaries in India is concerned, the conviction is that Gandhi has been wrong, both as to the *how* and the *when*.

If space permitted mention would here be made of several other points, more especially of the marvellous way in which Mr. Gandhi has succeeded in stirring India, in arousing her from a lethargy of thought and action that no true friend of this land has ever regarded as good for her. This had to come before any real progress or self-dependence could be achieved on a wide scale. Mr. Gandhi's service to India in this respect is without a parallel. Had he had the political wisdom of the Rt. Hon. Mr. Shastri, he might have become India's true leader into the new age.

Calcutta.

finished, I knew I couldn't be the leader of those women—I don't know anything about missions. Something was said about a school of missions. That must be meant for poor souls like me. I'll call the minister and ask him about it. (*Goes to 'phone'*) Red 35. Is this the Pastor? I heard you were to have a night school where one could learn all about the 'How and Why of Foreign Missions'—Oh, good, it is for every one! How splendid!—Classes for every one from the nursery to the oldest man or woman. Thank you, I will surely come. Goodbye.—There I have promised and yet I hate to show my ignorance before those men and women. I think I'll take another dose and join a younger class and also that World Wide Guild. I would rather be really young. Besides the minister is a bachelor."

(*Exit.*)

(*Enter young woman*):

"It certainly has wrought a miracle on me. Here I am young and I hope attractive, but no wiser. Is there no short road to knowledge? I went to the World Wide Guild and again advertised my ignorance. They had a fine time but the place for me is in that school of missions. I wish it would start. But I would need to join the baby class. Then I'll have to take another capsule and there might not be any I. What shall I do? I'll try half a dose. Then I'll join the Children's World Crusade. I surely will know as much as they do." (*Takes half a dose. Exit.*)

(*Enter child*):

"Oh, I just feel like shouting and dancing and crying all together. Playing because I'm a child again and crying because I made a fool of myself at that C. W. C. meeting. They were talking about a couple of people named Carey and Livingstone and I had to up and ask, 'Are they new people here,' and those children laughed. I never had such a good time as those children seemed to have, but I am not young enough. Yes, there is the school of missions. I hate to go alone and I don't know anyone my age. Oh, it is awful! I didn't get a good start in life. I am going to take the rest of this—I don't care what happens. I am going to start right."

(*Rings bell, maid enters.*)

"Ann, you know better than anyone what a selfish creature I am and how I want to make up for my wasted life and you know about the Elixir. Because you are such a good Christian girl and go to all the missionary meetings and the school of missions, I am going to trust myself in your hands. Yes, I am going to take almost all there is left and you are going to start me right. Please Ann, when you find a baby in my place tomorrow, take it—me—and enroll me at once as a Jewel. And then, Ann, don't let me miss a session in the school of missions. Here goes the last of this and I must be started right." (*Swallows capsules.*) (*Exit.*)

(*Enter Maid and Baby*):

"Here is all there is left of my old mistress. She shall be raised as a little missionary. I'll take her right now to the Jewel lady and she can go in the baby class in the school of missions, Sunday—bless her." (*Exit.*)

(*The above may be obtained in leaflet form.*)

The Elixir of Life or The Essence of Missions

By MRS. MILTON FISH

Characters:—Four young women made up to represent one very old woman, one middle aged woman, one young woman, and a twelve year old girl. One maid. One baby.

(*The four parts should be taken by one person or by people of the same type.*)

Announce that 24 hours elapses between scenes.

(*Platform arranged as a living room. Enter aged woman and sits by table.*)

"Today is my seventy-fifth birthday and I am an old, old woman without friends or dear ones—old because I have never had any interests outside of myself. I have led a gay and irresponsible life. My husband was always indulgent and I had no children to bother with, and as for the church, I never gave either time, money, or service to it. I always thought the biggest fools of all were the foreign missionaries. As I have never done anything for anyone, no one cares for me now in my old age. Mine has been a wasted life. Oh, that I might live it over again! I would never think of my own comfort first, but give my life wholly to the service of others."

(*Maid knocks and enters, immediately hands a box and letter to the old lady. She opens the letter and reads aloud.*)

"Dear Friend of my Childhood: It is years since I have seen you. You had got then found the secret of true living and I am wondering if you are satisfied with your life. (I should say not.) My

son has made a wonderful discovery called 'The Elixir of Life' or 'The Essence of Missions.' It is guaranteed to renew one's youth. This will give the opportunity to you to live again those wasted years. Each capsule will make you twenty-five years younger. May you enjoy this second chance. Your old friend, Janet."

(*She opens box with trembling fingers.*)

"Wouldn't it be wonderful to be a vigorous woman again? I understand the Baptist Mission Circle is looking for a president, perhaps I could serve them and so do something worth while. I'll certainly try it." (*She reads*) "Take one capsule before retiring. In the morning look in the glass and behold the transformation."

(*Exit shaking with excitement and repeating over and over, "Will it work? Will it work?"*)

(*Enter middle-aged woman*):

"The rejuvenator worked all right. Just look at me; but, oh dear, I was so humiliated this afternoon when I went to the Mission Circle. They needed a president all right and I was just about to offer my services when the leader said, 'We will now hear something about the Jubilee,' and I said right out, 'The only Jubilee I know anything about was Queen Victoria's, and I thought that was years and years ago.' Why couldn't I have kept still? Then she explained all about the forming of the Woman's Baptist Missionary Society fifty years ago. When she

The Bivalve Christian and the World Awakening

The average man has a post-war expansion of intelligence. There is awakening in many lands. Sunshine irradiates Congoland. Free youth must be fed and sped.

By P. H. J. LERRIGO, Home Secretary American Baptist Foreign Mission Society

THE average man has suffered a post-war expansion of intelligence. Being unused to the process he reacts painfully to it and would close in upon himself like an irritated bivalve. But the daily press and an avalanche of significant world incidents prevent him from doing so and there is hope that he may yet become habituated to the experience and grow to find it agreeable. Should this result happily come about he will find himself emerging from the stage of bivalve mentality and to his delight becoming a reasoning being with world appreciating capacity. In other words, he will cease to be an oyster and become a world citizen.

Such a fortunate soul will soon appreciate that world events today present a preeminent spiritual significance. Post-war advocacy of the rights of subjects and feeble peoples bases itself upon the Christian principle of the value of a human soul. The obligation to protect Christian minorities grows out of the compassion of Christ. Rising national consciousness is rooted in the realization of personal gifts capable of contributing to the world's good. True internationalism—not the false Marxian kind found in the third international—is the logical product of the principle of world-brotherhood in Christ Jesus.

Turned the World Upside Down

A combination of the above factors striving in the presence of wide-spread reactionism and organized selfishness, has resulted in turbulence, turmoil and apparent world confusion. It was to be expected. Not unintelligently were the early Christians dubbed "those who have turned the world upside down."

Bursting through the dark clouds of disturbance and unrest breaks a blaze of spiritual light from many lands. The evangelical movement is at flood tide in Europe. Pastor Shilov of Petrograd writes: "Death gets a prey of tens of thousands daily in our country" and immediately adds "It is a time of great blessing here. Fifty years ago we had in all Russia only a few Baptists and now at our convention in Moscow we had delegates from 3650 Baptist churches." Pastor Vince of Eastern Siberia writes: "There is so much blessing in the service that the people after spending four and five hours in the meeting would not leave their seats and protest against such an early closing to the meeting."

In India, Gandhi leads the people in a great movement of protest which while unwisely directed and productive of great difficulty and damage throughout the land still has in it an element of spiritual advance. Revolt and non-cooperation have not checked the Christian movement. Judson College has a student body 80 per cent Christian and the students themselves support a missionary working in the Shan States. The power of Christian faith seeps out beyond the bounds of the Christian church and modifies thought and teaching.

In China the awakening native church leaps to a glad self-consciousness. Among the 1100 delegates to the great Shanghai Conference last May half were native

leaders. A ringing challenge to the Chinese people was issued by the commission headed by Rev. C. Y. Cheng under the title of "The Message of the Church." The pronouncement therein given is significant of Chinese Christian conviction. The quotation of a paragraph or two will show the tenor of this remarkable document.

"We hereby call upon all followers of Jesus Christ to go forth with renewed zeal and consecrated hearts, with persistent efforts, and through united and definite programs to evangelize every part of China."

"We hereby declare that in our evangelistic efforts we stand solidly on the evangelical faith of the Christian church, the faith which has given us our genuine religious experience and which has led us into intimate relationship with God our Father through Jesus Christ our Lord."

Japan was profoundly affected by the Washington Conference. Following upon it there has been a growing sentiment in favor of disarmament. Among the many ways in which we are able to help to direct this softened sentiment toward Christ is through our Mabie Memorial Boys' School with its 600 students. The recent entering class included 130 boys and young men who gathered in the new assembly room with their parents at the opening of the year, many of them to hear of Christ and the New Testament for the first time.

In a recent conversation Rev. W. O. Valentine spoke of the manner in which our dormitories for boys and girls are affecting for the better the whole life of the government schools at Bacolod in the Philippines. He spoke of the Christian Endeavor meetings attended by 150 to 200 young people, of a special day of prayer when eighty confessed Christ and of the recent convention at which Mr. Jose Aguilar now a student at Denison University in Ohio, had spoken on life service. The ringing words of this young Christian

leader: "If we are going to have a nation worth while in the future we must have men to lead the forces of righteousness" led fifteen to decide for a definite Christian service.

Sunshine still irradiates dark Congoland. Mr. MacDiarmid's last letter says: "We are just back from Nsele. One hundred sixty were baptized. God has been working in the hearts of the people in a wonderful way. The work here is assuming such enormous proportions that it is almost impossible to do justice to it with such a small force of missionaries." Dr. Leslie writes: "I have opened two new outposts in the wild Bamputu country. One is in the village where the boys expected we would be eaten a few years ago and one just beyond that."

The American conscience newly awakened to world horizons will find an awakening world at the dawn. In these post-war days we know infinitely more of the present tormented world than we knew of the placid world of the pre-war period. The message of Christ has had its part in producing the turmoil. It *does* turn the world upside down. We respond to the new stimuli with our eyes wide open and our response is with the offering of life if we are young enough and free. With the crystallized products of life if we are otherwise, for free youth must be sped and fed and this means outfits, steamship tickets, houses, tools, schools, churches. We have them all; they lie sleeping in our banks and pocketbooks. Let the imagination dwell upon the bank book and the bond until they change before our eyes into the means, vital and material, which will convey Christ to peoples who greet the dawn with the question: "What is it that has awakened us?"

A Photograph

All of the teachers and missionaries appointed by the Woman's American Baptist Home Mission Society to the Chinese field in San Francisco wax enthusiastic over the possibilities of this work. A letter just received from Miss Marguerette A. Calder, a newly appointed teacher in the Chinese Baptist Mission school describes vividly her experiences with a class of older boys who have just come over from China. One boy in particular, Miss Calder mentions. He has been in America only a month but has already learned quite a little English with Miss Calder's help. He decided one day to leave California and go to work with a friend in Phoenix, Ariz. Before he left, however, he brought his teacher a slip of paper on which was written the single word, "photograph." She pronounced the word thinking that was what he wished. When he could not make her understand what he desired he finally left the room returning with a friend who could serve as interpreter. The mystery was solved quickly. The young man wanted to have his picture taken with Miss Calder—teacher and pupil—as a remembrance! Needless to say she went with him to a photographer's and the young Chinese student carried the picture proudly off to Arizona.

A Cycle of Prayer

November—Evangelism, including training classes for soul winners.

Our Country

29th day—National Government.

30th day—State and City Governments.

31st day—International Relations.

Our Church

1st day—The church as a force for righteousness in the community.

2nd day—The Pastor.

3rd day—The Deacons and Trustees.

4th day—The Sunday School and Young People's Societies.

"Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice."

The New Chapel Auto—"Crawford Memorial"

This will visit hundreds of Mexican cities. It will sow the good seed in construction camps; among the cotton pickers; wherever Mexicans are gathered at work.

By SAMUEL G. NEIL

THE American Baptist Publication Society has just purchased from the White Company, of Cleveland, a new type model—50 chassis, with a special transcontinental home touring body, to be used in missionary work among the Mexicans in California and Arizona. This initial car is the first of a large number of such models which will be set apart for evangelistic work along the highways of the country.

It has been disclosed in an exhaustive study that the new chapel car auto will reach the out-of-the-way hamlets and small towns, often many miles removed from transportation facilities, and it is felt the specially constructed, long-wheel base truck of well known quality will fill a long-felt necessity. This chapel car auto has several of the most important features essential to such conditions as may arise in the performance of many miles of various road conditions. It has a 50 h. p. unit power plant, a wheel base of 198, extra-long and flexible springs, a low center of gravity, a stream line in bonnet and body. The long wheel base enables the mounting without excessive overhanging of a body designed to look correctly proportioned, and the long and flexible springs, the low center of gravity, and the long wheel base combine to make riding easy.

To give the maximum of service and so as to avoid all worries of tire trouble, Overman cushion tires have been used throughout and are adapted for urban or interurban work. The car is also equipped with a 12-volt leece Neville starting and lighting system, and the interior is lighted with a six 4-candle-power lights from the battery.

The body, specially designed by the Brown Body Corporation of Cleveland, is the last word in furnishings and equipment. A missionary and his wife have everything at their convenience to make life comfortable and their work effective as they travel from place to place. It is waterproof in that it has a specially constructed roof and pullman-

tight windows. On the outside of the body are the names of the two societies cooperating in the work—"The American Baptist Publication Society" and "The American Baptist Home Mission Society." There is a Scripture passage in English "The seed is the word of God." On the central panel of the car are the words in Spanish "Carro Capillo Mexicano" and a scripture verse in Spanish "By grace are ye saved through faith and that not of yourself. It is the gift of God." On the opposite side of the car there is another verse in Spanish—"The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."

The interior equipment and furnishings consist of a driver's seat for two people, a 50-gallon fresh water tank and waste, a wardrobe and bookcase built right into the frame, a couch heavily trimmed (convertible at night into a double bed) and covered with imitation leather, drawers for linen, etc., an awning over the rear platform, which is used for preaching purposes, a washroom and toilet, also, a three-burner gas stove, and a folding table. The rear section is so constructed as to be convertible from a bedroom during the night to a reception room during the day, and is furnished with wicker chairs and furniture.

A specially constructed tent is a part of the auto equipment, the tent being so arranged that the rear of the chapel car auto, with its pulpit platform, can be backed into the end of the tent and become the pulpit platform inside the tent. The tent itself is 16x30 feet and will accommodate a congregation of about 100 people. It is equipped with an Estey pulpit organ (the gift of the Estey Organ Company, Brattleboro, Vt), collapsible chairs, a Coleman lantern lighting system (the gift of the W. C. Coleman Lighting Co., Wichita, Kan.), and every modern and up-to-date convenience for the work of evangelism in isolated and needed places. A trailer is a part of the auto equip-

ment. This will be used for carrying the tent, chairs, and so on.

The car will be known as "Chapel Car Auto Number 1—Crawford Memorial." The funds for its construction, as well as for its upkeep and the maintenance of the work, were given by Mrs. Effie M. Crawford of Santa Ana, as a memorial to her deceased husband—Mr. Will C. Crawford. The car, with its complete equipment, costs about \$9,000.

The missionary in charge of the car is the Rev. Pablo J. Villanueva, of Phoenix, Ariz. Mr. Villanueva is a Mexican and is well versed in the Spanish language. He knows the Mexican people intimately. He has demonstrated his ability to reach the Mexicans in a large way through his ministry as a Bible worker and a colporteur missionary. His appointment to this important task is in the way of a promotion and a recommendation of faithful and efficient service. He has had good educational advantages and is well-equipped for the evangelistic and missionary work to which he has been called. An assistant will travel with him. They will visit the hundreds of Mexican communities in and about the cities and villages of California and Arizona. They will, also, sow the "good seed" in construction camps, among the cotton pickers, and in scores of other communities where the Mexicans are gathered for employment in connection with our industries.

The car will be dedicated on Sunday, Nov. 5, in Los Angeles. The dedication services will be in charge of the Rev. George L. White, joint division secretary for the Publication Society and the Home Mission Society in the Pacific Coast States. Mr. White has been a very hearty and enthusiastic collaborator with Dr. S. G. Neil, Bible and field secretary, in inaugurating this new phase of chapel car work, and much of the credit of the successful launching of this work is due to his untiring efforts.

All For Me!

"My shepherd"—It is a personal and individual relationship. The emphasis of the Bible is ever on the individual. The modern tendency (perhaps, indeed, it always has been the tendency) is to lose sight of the unit in the crowd; to merge the individual in the mass. It is only a few highly placed or greatly gifted individuals who seems worth counting separately. But the Bible individualizes. It personalizes. God loves not masses, but men, individual men. God has an eye for the unit, for the humblest and most modest unit. "This poor man cried; the Lord heard him." His care is a personal love. "He calleth his own sheep by name." Do you remember how St Paul, contemplating Christ's cross, takes that mighty sacrifice all to himself and cries, "The Son of God loved me and gave himself for me?" Calvary was all for him, he says. And he implies that if he had been the only lost sinner in the world Christ would have thought it worth his while to bear that cross in order to redeem him.—J. D. JONES, "The King of Love."



State Conventions Gather in Annual Session

Distinct progress shown during past twelve months. A closer fellowship and union for future work is felt. The fact is emphasized that there is "something for each of us NOW to do."

Fifty-Fifth Annual Meeting of Nebraska Baptists

By F. W. AINSLIE

THE fifty-fifth annual meeting of the Nebraska Baptists, held at First Church, Lincoln, Oct. 7-12, came to a close Thursday evening Oct. 12. About 500 delegates registered. To this must be added many who did not register. The interest was well sustained to the very last meeting.

Auxiliary Organizations

The sessions of the state young people's organization occupied the time from Saturday afternoon to Monday noon. Monday afternoon the ladies held their meeting in the First Church while the ministers met in a nearby Swedish church. The good progress which Negro Baptists are making in Nebraska was evidenced by the laying of the corner-stone of the Mount Zion church Sunday afternoon. The Student Council, of which Dr. C. J. Pope is the moving spirit, held its semi-annual meeting Tuesday. Grand Island College alumni and friends also had a meeting on Tuesday.

Spirit of Cooperation

The spirit of good fellowship in a great task characterized the whole convention. No one was asked whether he was a "pre" or a "pro." There was neither Swede nor German; Negro nor Anglo-Saxon; male nor female. All were one in Christ. The great question of the convention was "What about the task, how goes the work?"

A Story of Achievement

It was a convention of "good news." Dr. Lerrigo thrilled the delegates with his story of the spiritual awakening in Central Europe and other fields. Dr. Bowler gave some facts about our finances which seem to promise well for the future. Mrs. Coleman referred to the spirit of prayer in the churches. Dr. Fowle's report revealed the fact that one-fourth of the baptisms of the year were in the fields occupied by the missionary pastors. Another fact brought out by his report was that the year of greatest missionary giving was also the year when baptisms were largest in recent years and third largest in the history of the state. The finances of the state convention are in good condition. Rev. Ezra Duncan reported that the Omaha churches are in the midst of a church building program aggregating an outlay of over \$500,000. A very successful summer assembly at Grand Island College was reported by Rev. J. D. Collins. Two hundred and six were enrolled. Under the leadership of President Wells Grand Island college is making steady progress. The indebtedness has been reduced, extensive improvements made on buildings and the student body is larger this year than it was last. The Swedish conference reported a per capita giving to missions of \$40 a year. This conference also voted to make English the official language of its organization. The work for Baptist students at the university is on a firm footing and last year was the best in its history. These are some of the many items which made this convention notable for its "good news."

The Social Challenge

Running through the meetings there was a feeling of responsibility for the great kingdom enterprises at home and abroad. The rural work of the state as presented by Rev. F. W. Benjamin, "The New Home Mission Task" as seen through the eyes of Dr. Brooks; the story of India's child widows told by Mrs. W. T. Elmore; the call to stewardship given by Dr. Cassidy; "The Message of Amos" from the lips of Dr. Wells; and the Near East relief presented by the resolutions committee; all emphasized the fact that there still is

"A work for me and a work for you
Something for each of us now to do."
The sense of the extent and difficulty of the task led to repeated emphasis upon the need of prayer. Twelve young people offered themselves for definite Christian service.

Changing Leadership

THE BAPTIST has already published the changes in the secretarial staff of the convention. There is a wide-spread feeling of regret over the resignation of Dr. Fowle. It was not possible to announce his successor during the convention. There was not so much change in the lay officers of the organization. A. B. Newell is to be the president. Most of the board members whose terms expired were returned to office. Mrs. J. D. Collins was selected as president of the ladies' society. Rev. Geo. Van Winkle of Omaha was selected as head of the pastors' conference. J. M. Sorenson succeeds himself as president of the young people's convention. The Calvary church, of Omaha, is to entertain the convention next year.

South Dakota Baptists Active

By STEWART G. COLE

THE Baptists of South Dakota have just concluded their forty-first convention at Dell Rapids. Under the genial leadership of the state superintendent, Dr. S. P. Shaw, the 300 delegates in attendance were convinced of the distinct progress we have made during the past twelve months and the splendid harmony that prevails as we enter the new year. The status of the convention program has been noticeably raised and the objectives for 1922-23 set forth in challenging order.

Superintendent Shaw's annual report emphasized the salient points in our state enterprise. There are approximately 10,000 Baptists scattered over the broad state of South Dakota, served by ninety-two ordained ministers of whom forty-eight reside on missionary stations. During the year eight men have come into the state to assume charge of Baptist fields, one of whom is President Fred G. Boughton of Sioux Falls College. For benevolences the churches raised \$53,279.13, the women supplementing this amount with an offering of \$8,075.55. Nine hundred and eighty-eight additions were made to our church membership by letter or baptism.

The people of Dell Rapids entertained the delegates at the recent convention in commendable manner. Hon. John Sutherland opened the session with a presidential address in which he bared some of the questions provoking unrest or friction in our religious thinking today and treated

them in such a Christian spirit that he evoked support to our Baptist cause from all our people. The convention voted to circulate this address among all the Baptists in the state.

Drs. C. L. White, Frank Peterson, and J. C. Robbins and Mrs. G. W. Coleman and Miss Mary Noble, as visiting speakers, brought us stirring messages from their respective fields of endeavor. It was a disappointment to the delegates that Dr. Edgar L. Killam could not be present. Dr. C. L. White, after nine years' absence from the state, presented a series of informational and inspirational addresses which provoked in us confidence and courage for our progressive program of Baptist missions. Miss Mary Cressey of Ningpo, China, one of South Dakota's daughters, set forth the immediate problems of the people she represents. Dr. George Earl of St. Paul proved a jovial toastmaster at our convention banquet.

Commendable Features

Two features of the convention program that called out considerable favorable criticism were the series of expositions of Minor Prophets and conferences on such topics as "Pastoral Problems," "Christian Citizenship," "Church Publicity," and "Our Denominational Program a Cooperative Task." The success of these innovations warrant a repetition of similar ones in the future. The former lent Biblical instruction to the occasion and the latter gave the men an opportunity to raise their problems and contribute the benefits of their experience to each other.

Pioneer Missionaries

Perhaps the most beneficial service to the convention was made by our state pioneer missionaries themselves, as one after another, nearly two score, reported in brief the character, the urgency and the joy of their task. At least one of these men has ministered a quarter of a century to scattered settlers "across the river" in the Rosebud or Black Hills regions. One faithful servant rides a pony, "Roger Williams," in his long itinerary among cross-country stations in the White Owl district. The Ford has become a favorite means of conveyance for these men. Nothing other than a firm faith in a saving Christ and a heroic optimism in the cause of the kingdom carries these loyal workers through the privations they share in common with the people to whom they minister.

Rev. W. H. Bayles, as director of religious education, is doing fine work among the churches by way of raising the standards and efficiency of the young people's organizations and the church schools. His report proved that the youth in our churches are receiving more just consideration in the Baptist program than heretofore. The summer assembly at Sioux Falls College promises to become an effective agency in training our young people for Christian leadership.

Resolutions were adopted voicing our gratitude for the recovery from illness of our beloved superintendent and Mrs. S. P. Shaw, speaking our hearty support of the faculty and work of Sioux Falls College, approving of the maintenance of the state sheriff law and Sunday observance law as presented in the approaching primary

section, urging the teaching of Bible in our public schools, supporting the program of our Northern Baptist Convention, and exhorting to full responsibility in the matter of Christian citizenship.

Among the objectives raised for the ensuing year, the following are deserving of special mention: South Dakota's unstinted cooperation in the program of the New World Movement, assuming responsibility for her quota of \$58,000 for 1922-1923; "Bigger and Better Baptist Church Schools" throughout this constituency; more thorough missionary education among the churches by employing workers from the foreign fields; the organization of a circulating library for departmental leaders, the books to be stored in the college; and the boosting of Sioux Falls College now under the leadership of President Boughton.

The officers of the South Dakota Convention were elected as follows: President, Mr. Joseph Swenson; vice-pres., Mr. J. M. Coon; clerk, Rev. A. B. Claypoole; reas., Mr. E. A. Loomer; historian, Professor Martini.

The convention voted to meet in 1923 at Vermillion, the university city of South Dakota.

Kansas Baptists Meet

By J. T. CRAWFORD

THE sixty-second annual meeting of the Kansas Convention was held in Hays, Oct. 10-12, preceded by the all-day sessions of the Ministers' Association and the Women's Missionary Union. Hays is on the Union Pacific Railway in the "short grass" section of the state, 140 miles from the Colorado line. It is the site of the Fort Hays Normal, an important department of the state normal schools. The Chamber of Commerce of Hays and the management of the school joined with our local church in extending the invitation and took active part in showing us splendid hospitality.

The register of delegates and visitors reached 403, indicating a total attendance of more than 500. Probably three-fourths of the entire company came by autos, many driving as much as 400 miles in the round-trip. The proportion of lay members was far above the average of years.

The Program

By mutual agreement the denominational program of the year was projected helpfully during the three busy days at Hays. At the ministers' conference a theme for discussion was "The Pastor and the Denominational Program." During the women's session, Mrs. H. E. Goodman of Chicago, presented "Our Women and the Denominational Program." During the convention proper four topics were considered, as follows: 1. "A Praying People"; 2. "A Soul-Winning People"; 3. "A Tithe-Bringing People"; 4. "A Christ-Exemplifying People." Each topic occupied a full hour and was presented by a pastor and a layman.

The out-of-state speakers during the convention were: Pastor W. H. Rogers of Muscatine, Iowa, who brought two exceptionally helpful messages before the Ministers' Association and delivered an inspiring address on Wednesday night on "Comrades of the Cross." Dr. Chas. A. Brooks, associate secretary of the Home Mission Society, gripped us in a remarkable way in his recital of tasks and achievements on the home field. His theme was "The New Home Missions." Dr. P. H. J. Lerrigo of the Foreign Mission Society, brought the closing message of

the convention. It was a thrilling review of recent revivals in Europe and on many foreign mission fields.

Among our own speakers we mention the sermon before the Ministers' Association by Pastor Alpha Ingle, of Salina, and the annual convention sermon by Dr. Louis S. Bowerman, of Kansas City. Each was a masterpiece and Dr. Bowerman was requested to submit his message for publication by the denominational press. An interesting feature of the meeting was discovered in the fact that about two-thirds of the persons who presented topics had never taken part on our convention program before.

High Tides

A paragraph taken from the report of the board of directors giving a summary of its missionary work for twelve months is as follows: "The 121 workers served 4111 weeks or a total of more than seventy-eight years. They preached 10,919 sermons, attended 6392 prayer meetings; made 29,110 religious visits; baptized 1042 converts and welcomed 836 other persons into membership of our churches. So far as we seem able to discover these figures represent a fruitage at least 20 per cent larger than any preceding year in the history of our convention. Sixteen of the churches aided were under the load of building or improving properties or of purchasing parsonages."

The character of the meeting will be remembered by all who were present. A spirit of devotion, of harmony, and of intense purpose prevailed. At the close of the topic "A Soul-Winning People," Pres. H. M. Culter good-naturedly expressed the feeling of all when he said, "Brothers and sisters, I feel that we are not far from a revival of religion."

The financial situation brought its serious mood. The convention year closes with a deficit of approximately \$6000. This fact was faced by the board of directors in forecasting the work of coming months. After careful survey of all conditions, however, recommendation was made that Kansas accept its full part of the \$10,000,000 goal for the year and put forth united effort to secure these funds in support of our missionary, educational and philanthropic enterprises. This recommendation was adopted by unanimous vote of the convention.

Constructive Work

The entire convention meeting seemed to be bringing us into closer fellowship and uniting us for further advance. Among formal actions taken was one creating an advisory committee of the convention to sit with the trustees and the executive committee of Ottawa University in their regular meetings. This committee will report back to the convention annually. We all regard this step as a constructive piece of work that will help establish and maintain hearty cooperation between the convention and the school. Helpful plans were projected for the church edifice department, the Sunday-school and young people's work and the denominational program in the state during coming months.

The New Officers

Prof. H. M. Culter, a member of the faculty of the State Normal at Emporia, was chosen president of the convention. Pastor Wm. Little of Horton was elected president of the State Ministers' Association. Mrs. J. N. Atkinson of Topeka, is president of the Women's Missionary Union. The board of directors re-elected J. T. Crawford as general secretary and director of promotion.

Indiana Baptists Convene

By U. M. McGUIRE

FOR high spiritual fervor, for evangelistic zeal, for perfect harmony, for breadth of outlook and for platform power, the meeting of 1922 has been rarely, if ever, surpassed in the history of Indiana Baptists.

Evansville is in the remotest corner of the state to the southwest, an ambitious and growing city of 90,000 people, on the Ohio River. Ninety per cent of the Baptist population of the city came from Kentucky, and they are Baptists of the strictest sort. But they are as loyal to the work of the denomination as they are jealous of its doctrines.

The First Church has had a long, hard pull throughout its history. Since the coming of Rev. J. F. Rakę to its pastorate some years ago, it has entered upon a new era of growth, which culminated in the dedication last year of a new, large and beautiful house for work and worship.

There are three other "Missionary" Baptist churches in the city, Calvary, Rev. J. W. Jenkins, pastor, withdrew its co-operation from the Northern Baptist Convention two or three years ago and joined the Illinois Association, but some of its members support the New World Movement. Immanuel and Fairview are smaller churches under the care of Rev. H. B. Farrell.

It was expected that, owing to the location of the city, attendance from the state at large would be comparatively small, and, comparatively, it was so. But all parts of the state were well represented and the crowd filled the house.

Interest was sustained from first to last, with no sag anywhere. All of the spots were high spots; and this is no cheap buncombe; looking back over the program after it is all over and "the captains and the kings depart" one does not recall a boresome moment. Dr. John R. Sampey, of the Southern Baptist Theological Seminary, gave a series of daily addresses on "Bible Evangelism," with the power of an old-fashioned revival. Rev. Hugh R. MacMillan, of Franklin, preached before the ministers' conference with Scotch incisiveness, breadth and boldness, on "God's Fellow Workers." Brig. Gen. W. G. Everson, of Muncie, in the convention sermon presented an impassioned appeal for consecration of life. Rev. P. C. Wright "sold" the ministers' pension plan to the convention. Dr. Samuel Z. Batten flamed like a prophet of the kingdom of God, and produced a profound impression of duty to the social order. Miss Nellie Prescott gave a thrilling outlook upon the dawn of a new day in foreign missions. Dr. Harry B. Benninghoff, of Waseda University, Tokio, luminously portrayed the social and religious dissolution now taking place in Japan. Dr. Frank M. Goodchild, with fine tact and much power, set forth the chief contribution which the Baptists have made to the world's best life. Dr. Frederick E. Taylor sketched a racy narrative of his recent tour in Europe.

President W. P. Dearing, of Oakland City College, the most distinguished and scholarly leader of the General Baptists, delivered one of the principal addresses, and was heard, as always, with delight. This section is the very heart of the General Baptist people, in which they outnumber "missionary" Baptists five to one. They have a distinct denominational organization, but a genuinely Baptist culture; and since the negotiations of eight

(Continued on page 1225)



Young People's Work



Topic for November 12

THE MEANING OF CHURCH MEMBERSHIP

Matt. 28:18-20; Eph. 2:19-22; I Tim. 3:15-16.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

"The great majority of the New Testament passages use the word church to indicate a local body composed of believers in Jesus Christ who are associated together for the cultivation of the Christian life, the maintenance of the ordinances and discipline, and for the propagation of the Gospel."—Mullins.

These two quotations indicate something of the meaning of church membership:

1. There is a recognition of the principle known among Baptists as a "regenerate membership"—the acceptance of Jesus as Saviour before baptism and church membership. This is one of the great principles of our faith. It stands out boldly against the teaching of other bodies. For Baptists, there is no such thing as ceremonial or institutional salvation.

2. There is a clear recognition of the responsibility involved when one becomes a member of a Baptist church. Note some of these responsibilities:

(1) *Each one is expected to be a soul-winner.* "Go" is the imperial command. The individual cannot escape his responsibility by saying that it is a foreign missionary command. For convenience and administrative purposes, we have developed a terminology such as home, foreign, state, district and city missions. In reality, there is no division. "Go" reaches all the way from the individual to wherever there is human need, be that next door or in China.

(2) *Individual stewardship responsibility.* Certainly, there are tasks to be done in the local church and the one who refuses to assume his share of this responsibility should be ashamed of himself and should ask for his name to be taken off the church roster. If he doesn't mean to be true to his confession and to live up to his responsibility, he should insist that the church have a back-door revival and that he be allowed to escape via that route.

Membership in the local church means that one must give of his money for the support of the church. The minimum should be one-tenth. To neglect or to refuse to meet this responsibility means a dwarfed spirituality. There is no escape from this result.

(3) *A world-wide responsibility.* To become a member of a Baptist church means that one obey his Lord's command, "Go . . .

teach all nations." What an unusual opportunity! The lowliest individual in the smallest Baptist church in the whole world can share in the Master's program for world redemption.

(4) *A teaching responsibility.* At last we are measurably recognizing the fact that the church must not only win men to Christ, but we must teach them. Education is the handmaid of evangelism. The body of believers which neglects to educate its people will ultimately lose out. "Consecrated ignorance" will not get us very far in these days of educational advancement. This teaching responsibility is not only in the local church. It extends on up through our higher institutions of learning. The plea made by some in these days that we should let our colleges go their way will fall on deaf ears. We love our educational institutions. We believe in them. We are going to support them with our money. We are going to send our boys and girls to them for training.

The young people who try conscientiously to live up to their responsibilities, will hear the Master say to them

"Lo I am with you alway."

On To Boston

July 4-8, 1923

Judging from the experience of hundreds of other conventions, it is unquestionably true that a convention held in Boston attracts a maximum attendance. There are many reasons for the large attendance at Boston conventions.

Most of the South and West was settled by New England stock and consequently there are millions of Americans who would love to come back and visit the homeland of their ancestors. The early beginnings of American history and of most American institutions were in and around Boston, and the historical associations, the countless monuments and markers possess an intensive interest not only to the student of history, but to the citizen who has any pride in his homeland.

I. Conventional

From a purely convention standpoint, Boston is well situated. The great buildings which will house such a convention as ours under one roof are conveniently located. At least a dozen large hotels could for the most part accommodate all the visitors and delegates to this convention. The Back Bay district is conveniently located to the shopping districts and undoubtedly excursions will be arranged through the funny little crooked streets of Boston, where statesmen and poets and famous early Americans have trod for ten generations.

II. Recreational

From a recreational standpoint, Boston is probably the most favored city on the

western continent. Its northern gate begins the famous North Shore region, which has been described as stern and rock-bound, and is exquisitely beautiful in its wild, rugged setting. Just south of Boston begins another entirely different seacoast line, stretching down into the sand dunes of Cape Cod, which, as its people boast, faces four seas. Steamboats ply between Boston and Gloucester on the north shore, and from Boston to Plymouth and to Provincetown on the Cape. Many other steamboat trips are taken at different seasons of the year to the beautiful islands in the ocean to recreational beaches such as Nantasket, and these places are for the most part also connected by railway, trolley and automobile roads with Boston.

The summertime is fast coming to be the favorite vacation period in New England because of the rich and gorgeous foliage of its trees and the excellence of its roadways. Undoubtedly, many delegates to the Boston convention will take advantage of the opportunity either before the convention opens or after it closes to tour for a week or two in the mountain and lake region or along the seacoast of New England. The notches in the White and Green Mountains will be open and they are declared to possess the most beautiful views and attractive panoramas to be found on the American continent. Those who come in their automobiles to the Boston convention will be amply repaid by a drive through the Berkshire Hills or over any of the roadways leading to or from Boston.

III. Industrial

From an industrial point of view, Boston possesses many attractions which will appeal with striking force to the delegates to the B. Y. P. U. Convention.

Begin Now

July is a long way off, but so is Boston to a great many of our Baptist young people. It is not too early to begin laying aside a little money for the trip. All Baptist young people's organizations of whatever name should plan to send delegates. The registration fee for the convention will be \$1. This will entitle delegate to all privileges of the convention.

January 28, 1923

The above date will be Denominational Day for all Baptist young people. The general theme will be "Religious Liberty." The B. Y. P. U. of America is preparing in leaflet form the great address on this subject by Hon. Charles E. Hughes. All state and city young people's secretaries or directors will have sufficient copies to supply one to every society. All Baptist educational institutions throughout the United States and Canada have been invited to join with all young people's societies in the observance of the day.

Asilomar

By BARON McLEAN

Asilomar means to Northern California and Nevada Baptist young people the biggest and best summer assembly we have ever had, 320 being registered during the ten-day period, July 21-31. Asilomar means the most ideally equipped and located conference grounds on the Pacific Coast. And it means in the lives of hundreds of young people vital religion, born of communion with God and bred by sound educational principles.

Nestled comfortably among the pines, at a stroll's distance from the old Pacific, stand the three main buildings. The administration building first greets the newcomer with its cozy log fireplace and afterwards meets his needs with a postoffice, ticket office, bank, business desk, bookstore, assembly headquarters and social hall. The dining hall seems to be the rendezvous is the evening bell sounds and old friends meet and new friends greet. With a huge fireplace at either end of this spacious room crackling out a welcome, we soon get into the atmosphere. After our first sunset service, the chapel begins to be filled with young people who feel its reverent atmosphere, look out its huge windows upon scraggly pine, white sand dune, and fading light, or look up at the words of the Psalmist inscribed upon its walls.

Then following "night caps," our good-night frolic, we turn in to downy beds in tent houses on the hill; tent houses as commodious and well equipped as palaces, yet possessing that vacation land lure.

Next morning before breakfast a score or more of early risers start the day by a quiet devotional service. Meeting in a natural cathedral of rocks upon Asilomar's sandy shore, we see the sand dunes pure and white, the pine trees strong and true; we hear the booming of the surf on the shore, and feel God's purpose for our lives as sure as the breaking of the waves on the rocks, his love as endless as the movements of the sea.

The morning hours are filled to overflowing in class work under an all-star faculty. The thirteen classes enrolled 182 students. Real college-grade work was done; papers were handed in daily, were graded by the faculty, and returned for future use. Twenty-four credit cards (ten

or more units), ninety-one certificates (twenty or more units), and nine diplomas (completed three year—sixty unit course) were awarded at the commencement exercises the last Sunday evening.

"Jimmy" White and "Johnny" Snape were perhaps the outstanding favorites of the faculty.

Dr. John Snape, pastor of Oakland First Church, loved by all, cleared our minds and challenged our lives as he presented the great doctrines of the Bible every morning to a crowded chapel.

Dr. James Asa White, general secretary of the B. Y. P. U. of A., drew 125 into his class on young people's methods. Crowding a double classroom, sitting on the floor and windowsills, we listened, and his personality as much as his subject, was a message to us.

Junior B. Y. P. U., elementary Sunday school, Sunday-school organization and administration, "Building with India," "India on the March," "The Trend of the Races" (the Negro problem), personal evangelism, stewardship studies, denominational democracy developing—all were ably covered. Each member of the faculty made a unique contribution. Mrs. Sallie Lee Burgess (junior personality), Mrs. A. Watson Brown (elementary Sunday-school plans by demonstration method), Miss Myrtle M. Love, American Baptist Publication Society (some "Doctor"), Dr. C. E. Shepherd, "Building with India" (being a returned missionary from the Orient gave us the Oriental attitude), Miss Helen E. Hobart "India on the March" (gave us the vision), Mrs. Carrie A. Robinson (met the Negro problem squarely), Dr. Arthur V. Willey, state evangelist (the cream of the assembly in a large class the last hour before dinner), Dr. Gilbert N. Brink, general secretary of American Baptist Publication Society (interesting stewardship studies—a class of leaders), Dr. C. W. Brinestad, executive secretary of Northern California Baptist Convention (strong Biblical exposition of denominational work based on Luke 9—look it up).

Mr. Ralph M. Rowe deserves much credit for the splendid music of the assembly. Hugh W. Thomas is an expert at young people's methods, but at "Night Caps" he made a place in our hearts that will not soon be crowded out. Dr. Millard L. Thomas, dean of the faculty, led this, his eighth successful assembly through in a remarkable way. The Northern California

B. Y. P. U. executive committee were a valiant crew. We think they can't be beat.

Meal times find our pent-up enthusiasm bursting all bounds. Only an afternoon's recreation could work it off. Baseball games, hikes along the points, to the dahlia gardens, and Pacific Grove Submarine gardens, trips to Del Monte Hotel grounds, the plunge and surf, and historic Monterey, and drives along the seventeen-mile-drive, occupied our afternoons. No words can describe the forest met ocean, the blue sea, dark mountains, and incomparable land and seascapes of the seventeen-mile-drive.

The sunset services are an inspiration indeed. As we sit on the ocean side of a sand dune amidst the pines, and look out to the descending ball of flames, or see the sun as a Japanese lantern touching the East, our hearts raise themselves to God in a prayer for a vision as wide as the universe and as definite as Christ's command, "Go ye."

Stunt Nite with a bonfire on the beach; Chinese motion pictures by Dr. C. R. Shepherd; the "Ship of Fellowship" shown by William C. Lippard, associate secretary American Baptist Foreign Mission Society, who went with it; the report of the St. Paul Convention by our president, M. L. Askin; the flapper debate, the musical, the program, the banquet,—all deserve more words than can be given them.

To see "Jimmy" White with a big rodeo hat, red kerchief, yellow vest, and high boots; or "Willey" dressed as a male flapper, powder, paint, rouge, wrist watch, vanity case, and all; or to hear "Johnny" Snape, was worth going to Asilomar. And when these three notables contended that a flapper should flirt opposing three assembly delegates, the effect was disastrous to one's dignity.

The big banquet seated 285 to big eats, much yelling, and rival and ensemble singing and a good program of toasts. It was a six-cylinder banquet for six-cylinder Baptists from six-cylinder B. Y. P. U.'s. The six cylinders were: 1. Evangelism; 2. Daily Devotions; 3. Stewardship; 4. Life Service; 5. Education; 6. Denominational Cooperation. The toasts were: 1. "Manufacturer," Miss Harriet Tingley, Berkeley; 2. "Gasoline," Miss Marion Jackson, Clovis; 3. "Oil," Irving Ford, Oakland; 4. "Electricity," Miss Ruth Stucky, Sparks, Nev.; 5. (a) "Steering Wheel," Warren Shoemaker, San Jose; 5. (b) "Chauffeur," Miss Margaret Shaw, Sacramento; 6. "Roads and Maps," Lawrence Sawles, Oakland, and "Fellowship with Christ as We Go Forward"—the destination of our Baptist Young People's program machine, toastmaster, Baron McLean, Fresno, president San Joaquin Valley B. Y. P. U.

On the last Sunday morning following the model Sunday school, came the spiritual climax of the assembly, Dr. White's life-service sermon. At that sermon's close 25 joined those who had already made a decision for full-time Christian service and swelled the ranks of the California-Nevada Volunteers attending the assembly to sixty-one. The tears of joy were hard to keep back. It was not an emotional call but it gripped our hearts. It came as a fitting climax to Christ's walk with us at the assembly. We asked him to abide and he yet does.



THE CEDARS OF LEBANON, NEAR ASILOMAR.



The Chimney Corner



Ode (Owed?) to A Cook-Book!

*TO the girls who wish to be
All that masculinity
Would require of you to make a perfect
wife:*

*Do not use too many hours
To develop brainy powers,
In the hope that these will hold him
through his life.*

*Nor much reliance place
On just a pretty face,
Though 'tis wise to be as pretty as you can,
For 'tis mostly how you cook,
More than how you talk or look,
That appeals unto the heart of mighty man.*

*You will not need to flirt
If from soup to the dessert
You can prove to him that you can really
cook, cook, cook.*

HELEN HICKS BATES

A League of Rations

UNDER this clever title, a delightful little new book of "recipes garnered from Europe and Asia in America" has just been issued, and if you are weary of cooking the same old things in the same old ways you will surely welcome this booklet in your kitchen, for old world cooking is just enough different from ours to add piquancy if your palate is jaded by every-day stews, hashes and pot roasts. There is also the quaint appetizer of new names, for example:

"What are we going to have for supper, mother?"

"Dolma!" you remark, quietly.

"What?" clamor the voices of the family, spellbound by the novel sound. On page six you will find two delicious Armenian recipes (Dolma and Sarma) for stuffed tomatoes and stuffed peppers cooked in one pot.

"Buchty" is a Bohemian cheese cake that fairly cries aloud to cottage cheese, raisins, flour and eggs for a chance to assemble "in a moderate oven" (page 8), while "Buhkty" which may sound a bit like it, is a Czecho-Slovakian recipe for sweet buns that makes your mouth water—especially when stuffed with pot cheese or jelly (page 10).

Then what fun to announce "Poupies" for dinner! Are they puppies or hot dogs? You are all wrong, sir! They are Finnish beef olives described on page 13. And what about "Dolmothes"? Cabbage stuffed with appetizing things according to a recipe from Salonika, Greece (page 17). Also Greek are "Seker Ketesi," or stuffed cookies, and only one egg is needed, ye economical cooks! (page 18). "Hungarian Goulash" speaks for itself on page 20, while half a dozen pages farther on we come to "Borsch" and "Burakowa Zupa," two different ways to make Polish beet

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

soups. "Ponczki" are Polish doughnuts, and on page 28 you will find "Picadillo," a Spanish hash that will cause you to order one pound of fresh chopped beef from your butcher instantler.

As for pages 30 and 31 you will envy the Syrians their dish of "Yabrk"—even if you can't pronounce it the first time, you won't have any trouble devouring it, and the family will like "Koose Muhshy" (Syrian stuffed squash); "Koube Mamdoody" has a very quaint sound and as quaint a taste; while Turkish preserved quince under the name of "Ghlyco-Kedonya" will be a sweet morsel.

These are only a few of the many new recipes which abound in this little book with its red, white and black check dish-

towely cover, and the best part of it is that you can afford it! *Ten cents!* Moreover, interlarded with the hundred or more recipes are some rare tidbits to give food for thought. You will of course want a copy for yourself, and I think you will be inspired to see what a unique Christmas card this will make instead of that flat and well-remembered ten-center: "I am thinking of you today because it is . . . and will think of you tomorrow because it will be . . ." Here is something newly suggestive for the 365 days ahead of your friends. Indeed we are so confident that you will send for dozens of copies that we almost feel like saying with the magazine gentlemen: Please mention the Chimney Corner when ordering—so confident are we that you will deluge the Woman's Home Mission Society! And when you order, get them to send you a copy of their "Almanac," it is free—and splendid!

The Kitchenette And—

By ARTHUR H. FOLWELL

*A kitchenette is where we cook
Our meals from day to day;
In bedroomette, a tiny nook,
We sleep the nights away.*

*A picturette adorns our walls,
A carpetette, our floor;
A bathroomette is off our hall,
Exactly three by four.*

*Within, our bathtubette behold,
With showerette on high,
We've waterette, both hot and cold,
Our flesh to purify.*

*When winter makes its icy threat
And round our window drums,
We seek our radiatorette,
And up the heatette comes.*

*Abbreviated lives we live;
But time is passing fast:
We have this promise positive—
A roomy tomb at last.*

—Lestie's Weekly.

Too Many Cooks

that we know would see no burlesque in the humorously pathetic last words of the old woman who was

*"Going
Where washing ain't done, nor churning,
nor sewing,
And everything else will be just to my
wishes;
For where they don't eat there's no wash-
ing of dishes!
Don't mourn for me now, nor mourn for
me never,
For I'm going to do nothing forever and
ever."*

The Old Kitchen Griddle

*O H, dear to my heart is the old kitchen
griddle
That fond recollection presents to my view,
Whose fumes never failed to untangle the
riddle
Of what for our morning repast would
accrue.*

*How gently it simmered when cascades of
batter
Were shed on its black oleaginous disc,
And sputtered anon when to make the
thing fatter
The greaser o'erspread it with impetus
brisk—
The old kitchen griddle, the fat-frying
griddle,
The griddle whose fruit was at epicure's
risk.*

*How well I remember this griddle's
profusion
Of "buckwheats" and kindred confections
galore,
And likewise the subsequent paunch's
protrusion
That scattered vest buttons all over the
floor.
How well it revives, too, the sweet sorghum
wallow
Wherein plunged the cakes in our gorging
pursuit.
And ah! the dyspepsia so certain to follow
Our jousts with the old griddle's various
fruit—
The soot-smuttled griddle, the lard-
lathered griddle,
The griddle that caused for me pangs most
acute.*

—Democrat and Chronicle.

The Young Reserves

The Blue-Beards of the Family

LONDON is an enormous city, as you doubtless know. So you can understand how it came about that after they had shown him the miles upon miles of streets, crowded with omnibuses and carriages in endless traffic, and after they had also shown him the spacious palaces, the mighty cathedrals, the magnificent houses of parliament, and the great stores, and after they had taken him down into the subway to show him the vast underground railroads—that then the pagan ambassador from Africa began to realize that if this was London, one city, then what, oh, what must the rest of England be like?

So when they ushered him into the presence of Queen Victoria he displayed a keen interest in her country, and finally asked—with bated breath—a question which has become world famous because of her unhesitating answer.

"Your Majesty," this pagan ambassador begged, "tell me, what is the secret of England's greatness?"

Whereupon the wise queen did not point out the strength of England's navy, nor the valor of English soldiers, nor the power of British finance; she merely held up a copy of the English Bible and quietly replied: "This is the secret of England's greatness!"

And the pagan ambassador realized for the first time that there must have been an age, long, long ago, when England was as heathen as his own land, but that on the foundation of a Book its present greatness was evolved.

Perhaps you hardly realized this yourself; since history is a get-it-over-with-quick study, without much personal romance attached! Yet ancestors certainly are ancestors, although there is this to be said: many of them would have been mighty risky persons to live with! Especially the Blue-beards of the family—provided you went far enough back in history to meet them face to face.

"Horrors!" you would shudder, with eyes like saucers, "is . . . that . . . unspeakable . . . painted . . . barbarian . . . one of my ancestors? Mine? Can he belong to me—nice, gentle, educated little me?" And the bravest football hero on the team would begin to quake and quail!

For it's all very well to have statues in museums draped only in skins torn from wild animals, but to have a veritable flesh-and-blood ancestor brandishing fiendish spears and tossing his tawny locks at you would be decidedly uncomfortable. Moreover, his beard would be a gorgeous blue, stained to make him more ferocious; and when thirsty, your blood would run cold to see him quench his thirst from water scooped up in the polished skull of some unfortunate enemy. Is he hungry? Watch him chase a frightened sheep, and savagely rip its limbs apart. Ugh!!

There have been times at Christmas and on birthdays when the best of us have wanted to keep on the good side of a grandfather; but surely we would do our

very utmost to have that Blue-beard great-great-great-grandfather let us severely alone! There is no favor that we wish of Blue-beard, except that he will kindly stay one thousand years back in history.

Sprung from such ferocious and unpleasant ancestors, surely we must feel a spark of curiosity wondering when the members of our family began taming down! There was, of course, the little matter of a war with Julius Caesar. Those of us who have gallantly waded through the dreary Latin prose of Caesar's Gallic Wars will be remembering how his legions crossed over into Britain, and had a bloody mix-up with the savages there. After Caesar, other Romans fought those blue-stained pagans—but four hundred long years later a Roman army is heard complaining to its general: "The savages drive us to the sea, and the sea casts us back upon the savages." Showing how our ancestors continued to be fierce and stalwart fighters.

Yet that green island, girdled and buttressed by white cliffs, had exercised a gripping fascination over other men than soldiers; for several times in the early part of the second century after Christ some one brought Christianity to those shores, stiff with icy cold. No one but God himself knows the names of those earliest heroes who ventured to approach your Blue-beard ancestors and mine. But paint in your imagination a little picture of a wooden boat crossing the choppy English Channel, laden with brave men so full of Christ that even chilly waves and wintry blasts could not crush out their hopes. Watch that boat bouncing on the sapphire sea; watch our blue-stained ancestors begin to rush toward the beach to meet these newcomers.

"Ha! Ha!" cried my own great-great-great-grandfather with a horrible growl, rubbing his hairy hands together in high glee, "I'll take the coat from that fellow in the bow!" "And I'll take his hat!" roared your excited Blue-beard greedily. Indeed, unable to wait for the beaching of the little boat, they probably dashed out into the icy waves and began their cruel welcoming of strangers. Yet somehow those strangers must have cast a magic spell upon the Blue-beards—can't you see them on the yellow sands lifting up their voices above the boom of breaking surf to speak their message from the God of heaven? Add other pictures of long wintry evenings when they crouched by driftwood fires and told stories of the Saviour. Coming from some land more civilized, they had a taming influence on those wild barbaric hosts of theirs—yet no one knows their names, so we cannot say a thank-you to those heroes who started us as Christians in that far, dim, distant past.

Then in other wooden boats came a horde of conquering warriors from Germany—Engles, Jutes, and Saxons, with Hengist and Horsa as their leaders, driving Christianity out with one fell swoop! Yet it still lived on in Wales and Ireland, from whence it spread to Scotland. But

the southern part of Britain was as pagan as before.

Then one day in sunny Italy, in that beautiful city of Rome, a good priest named Gregory saw some fair-haired boys being sold as slaves, and curiously inquired where they were taken captive. Being told that they were Angles from the pagan island of Britain, Gregory made his famous pun: "Ah, not Angles, but angels,"—and from that moment the idea lodged in his heart that missionaries ought to be sent to Christianize the fair-haired men in Britain.

Some years later he was made pope, and selected a company of forty monks, with Augustine at their head, to undertake this adventuresome mission. Watch them tramping up over the Alps, into Gaul, across green meadows until they reach the shores of France. Then see them tremble as tales of the uncouth islanders to whom they were going chilled their enthusiasm. Some of their number were so insistent about turning back that Augustine was forced to go to Rome to notify Pope Gregory. But Gregory would not allow such cowardice, and to his set determination to see the Angles Christianized you and I owe an enormous share of all our modern civilization.

Fortunately for the timid ones, Augustine's party of monks had no unpleasant encounters on that memorable day of their landing in the year 597. Oh, to have been there ourselves—to have seen Ethelbert, king of the Saxons, come marching out with his host of wild soldiers to meet Augustine, a giant in size, towering head and shoulders above his forty monks, all of whom were tonsured and bareheaded, wearing hooded brown garments, walking two by two, chanting Bible songs in Latin, and carrying a huge silver cross.

And since for every king there is a queen, you will be glad to know that Ethelbert's wife, Queen Bertha, had been a Frankish princess and was already a Christian, so Ethelbert let Augustine live peaceably among them, and was soon baptized himself, and all his subjects. So that in the city of Canterbury the first little Christian church was built in England.

There have been ups and downs to Christianity in England since that day, but our Blue-beard ancestors had tamed down to calm and normal individuals. Yet you can see for yourself that even as Queen Victoria said to that pagan ambassador, the secret of England's greatness has certainly been the Bible, for without the exploits of those early book-lovers you and I, sitting here so intelligently today, might still be savagely lurking in windy caves, smeared with barbaric paint, lying in wait for our enemies.

*"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"*

Answers to "Kitchen Knick-Knacks"

(Given last week.)

1. Skillet; 2. poe-cur; 3. potato-masher; 4. range; 5. spoon; 6. pitcher; 7. sink; 8. pail (pale); 9. pump; 10. sauce-pan; 11. gridiron; 12. B-room.



Religious Education



An "Impossible" Class

By JANET THOMAS

Specific examples of difficulties with classes and how they have been overcome will doubtless be helpful to some.

Miss S. was a young woman, keen of mind and interested in children, particularly those of the intermediate age. There was turned over to her a class which had passed through the hands of a succession of teachers, each giving it up as impossible. Three boys who were considered incorrigible in the public schools and by the town in general were in this class. There had been talk of forbidding these to come to Sunday school, as their sole purpose in coming seemed to be on a par with every act of their life—that of creating a disturbance. But Miss S. spoke most decidedly against any such course. "If anybody is forbidden the class work," she said, "let it be Clarence, or Clinton or Deane—any except these three boys, because all of the others have Christian influences at home. If they were cut off from the Sunday school they would still be in contact with Christian teachings. Of course these boys from Christian homes are *not* going to be cut off from Sunday school, but I merely say that if any are told to stay at home they should be the ones. Joe and George and Curly are the ones of all others we want where we can reach them. The lesson must be made so interesting that the worst boy in the class will be reached, not the best. If the worst is interested, you may be assured the best and all the others will be."

Miss S. took charge of the class. For the first time in months that corner of the room was quiet. The boys were *interested*, even and *especially* Joe and George and Curly. Yet Miss S. seemed to be doing nothing except quietly teaching the lesson. Certainly there was no sensational method being used. Every one was anxious to know how she had won the class which the superintendent had once designated as the "sore spot" of the Sunday school.

"Wait awhile," she said. "This is only the first Sunday."

But the following Sundays were the same and at last she was persuaded by a few friends to tell them the method she had used.

"It really is so simple, so exactly what should be done with every class that I hesitate about telling it—as though it were anything for which I deserved credit. This is the way I look at teaching the Sunday-school lesson, to any age or sex: The Bible is the most gripping book in the world; the person who does not enjoy a good story, and especially if it is a true one—a recounting of something that has actually happened, is the exception. Young people especially love stories. Therefore, if they are not interested in the Bible

lessons presented to them on Sunday morning it is because they have not been made to grasp the significance of them. Just now we are studying the life of Jesus. How that story in all of its majesty and beauty and humanness can fail to reach the heart of every person in the world is beyond me. Perhaps it is because I feel it so intensely myself that I have the power to make it real to others, but every Christian can feel it intensely if he so desires. To be specific this is the method I took that first day:

"Joe, have you a grandfather living?" I asked.

"Bet!" he answered.

"The other boys giggled but I paid no attention to them.

"Did he ever tell you about men he knew years ago?"

"Joe's dark face lighted. 'Say, he saw Abraham Lincoln once!' he said proudly. 'And his grandpa saw George Washington!'

"I had heard that this was Joe's boast at school and I used it for my own ends. 'And I suppose your father's grandfather knew or saw some great man, too, and if we kept on going back and back to those the grandfathers of grandfathers knew, after awhile we would come to some who had seen Jesus or at least who knew others who had seen Jesus,' I said.

"Was Jesus real like Abraham Lincoln?" demanded Joe.

"I took that first Sunday to explaining how real Jesus was and is. They saw with me the Son of a carpenter in the little town of Nazareth. I think they all feel as though they had been in Nazareth and had seen the boy Jesus helping his father about the shop and watching his mother sweep the room, set the bread and do all those other common tasks from which later in life Jesus drew some of the great lessons he gave to men. That's all there has been to it. Jesus has been made a real person to them. They are listening each Sunday to the actual doings of a real man who lived upon this earth just as their nearer-in-time heroes have, but with a difference all in his favor. They not only listen to me, but they come and tell me things—there isn't a Sunday that Curly and Joe and George do not come

with their own contribution to the lesson."

Miss S. meant no condemnation upon much of the present method of teaching in the Sunday school, but she had unwittingly given it.

International Sunday School Lesson for November 12

JESUS THE GREAT TEACHER

Lesson: Luke 6:1-49. Golden Text: Luke 6:31.

Introductory

In last Sunday's lesson we considered Jesus the Great Physician; in today's we consider him as the Great Teacher. Although more briefly recorded, Luke 6:20-49 is probably the same address of Jesus which Matthew gives in chapters 5, 6 and 7—"The Sermon on the Mount," as Augustine named it. The "mountain" was one of the hills around the sea of Galilee. The words were spoken directly to the disciples of Jesus—his chosen ones—although there were crowds of people nearby.

The Lesson

Just preceding the printed text of the lesson Jesus has been pronouncing woes upon the worldly man and from this he turns to his own and expounds to them the great principles of loving one's enemy—"Do good to them that hate you, bless those that curse you, pray for them that despitefully use you." He asks what merit there is in loving those that love us, in doing good to them, in lending to them—for do not sinners do the same? This leads at once to the thought if then it is so natural to love those who love us and to do good to those who love us, will not the enemy whom the disciple of Jesus loves find it easy in turn to love that disciple (erstwhile enemy), to do good to him? In verse 31 we have the so-called Golden Rule. It has been said often by enemies of Christianity that Confucius too had his Golden Rule, but his was a negative one—"The thing that ye would not have done unto you, do ye not unto others." How much stronger is the word which says "Do unto others" rather than the negative form "Do ye not!" Living this life of love, the disciples of Jesus shall be sons of the Most High who is "kind toward the unthankful and evil." "Even as your Father is merciful, be ye merciful"—that indeed is the high measure of the Christian. And, finally, the reward of the generous and loving attitude of mind: "Judge not—ye shall not be judged; condemn not—ye shall not be condemned; give—it shall be given unto you, in measure running over, for with what measure ye mete, it shall be measured again."

Leading Thoughts

1. "Love never faileth." 2. The ideal is high, the reward is great. 3. God expects great things from those who bear the name of his Son—Christians.

The Worth of Mission Study

The Student Volunteer Movement has sent from American and Canadian institutions of learning 8,140 representatives to the nations of the earth.

In Denver, 1919, the question was asked, "How do you explain the success of this movement?" The answer was, "It began a mission study department in 1894, and stressed it as fundamental. In 1918 it had enrolled 47,666 students in nearly 3,000 classes, studying under trained leadership.

Does it Pay?



The Open Forum



THE PRAYER HABIT

The title "If I were Pastor," to an address published in your issue of Oct. 14, prompts me to suggest this:

We Baptists have recently declared afresh our loyalty to the New Testament as our sufficient guide to faith and practice. Everything desirable in the way of results of individual or combined work for God is promised positively in his word in response to prayer. Therefore, it would seem to be a pastor's first work to develop in his members the prayer habit, and to make the most possible of the church prayer-meetings. That appears, from the New Testament, to be the direct route to a successful pastorate. Is any other conclusion reasonable?

OEBD

"LOST BAPTISTS"

The article in the "Open Forum" headed "Lost Baptists" suggests a problem of vital importance to the future of our denomination and the work of the kingdom. There is no doubt that many of those who move from the smaller places to our great cities fail to form church connections in the latter. Doubtless here in Philadelphia there are many who are thus situated. Memorial Church, of which the writer is pastor, has a constituency that is city-wide and we are this year giving special attention to following up those who move to the City of Brotherly Love and extending to them a welcome. We would be very glad if pastors, clerks or others who may know of Baptists moving to this city would write us about them giving names and Philadelphia addresses.

132 W. Apsley St.,
Philadelphia.

JOHN HENRY DAY

SOME FUNDAMENTAL PRINCIPLES OF BIBLE INTERPRETATION

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

1. The Bible teaches what it teaches last.

2. The Bible teaches what it teaches as a whole.

3. The message of the Bible is first of all a message to the people of the times in which it was written. To get that message we must, as far as we can determine the date, the circumstances of the times, enter into the consciousness of the people addressed (Heb. 1:1-2), the limitations of knowledge, the understanding of God, plus, as far as we can, the mind of the Father, and the mind of Christ. Thus we shall find the message of the Bible the message of God for all time.

4. The Bible was given us to serve the Gospel, and not the Gospel to serve the Bible.

5. A recognition of the Bible's inspira-

tion and infallibility as these relate themselves to God's historic action in Jesus Christ and his cross, to atonement, redemption, the way of life and salvation in Jesus Christ the Son of God, and the God-man Jesus Christ, the ultimate triumph of the will and purpose of God as set forth in the Gospel of his redeeming grace, the answer at last to the age-long prayer "Thy kingdom come, thy will be done on earth as in heaven."

6. If we are rightly to divide the word of truth we must as best we can distinguish between that which is literal and that which is figurative. We must distinguish between such literary forms as poetry and prose, history and drama, lyric and dogma. Moreover we need to distinguish between that which represents God and that which represents man; between Judaistic legalism and that which is spiritual and Christian; between that which makes for salvation, and sectarianism; between that which makes for denominational unity, cooperation and fellowship, and denominational schism, division, warring factions; denominational and evangelistic failure, and denominational and evangelistic success.

7. To make these distinctions aright is the task of the devout student of the Word. It is the task of consecrated scholarship to lead to the church its best aid in arriving at the truth as it is in Jesus. This requires study. This requires prayer. This requires the Holy Spirit, and that

Missionary Education Institute In Pennsylvania

An intensive piece of missionary education work was done in Western Pennsylvania under the auspices of the Pennsylvania missionary education department. The institute was held in the First Baptist Church, Pittsburgh.

Object: To train and inspire leaders for all missionary departments of the church.

Plan: Two days of intense preparation under qualified leaders. Exhibit of study books, maps, charts, pageants, handwork and demonstration of teaching and storytelling.

Attendance: Delegates from eleven associations. 264 representatives from sixty-eight churches.

Result: Two life dedications.

A program for: Increased number of study classes; extensive participation in reading contests; adoption graded stories in Bible schools; "Schools of Missions" made part of church program; multiplication of regional institutes.

This plan reaches the largest church areas by the shortest route. It is hoped that many churches will undertake such institutes through the fall and winter.

assistance and insight that he and he alone can give. This leads us to be humble, and to take the attitude that where good and devout men sometimes differ in their interpretations we cannot always afford to be too dogmatic.

Dover-Foxcroft, Me.

H. F. HUSE

MANDATES

Our denominational paper THE BAPTIST is usually a live, wide awake and interesting paper. We are all feeling very proud of its management and fairness in a most trying situation, and we have every confidence that in the days to come it will even more efficiently serve the denomination. We are therefore jealous of its reputation and feel chagrined when it makes blunders as it did in an editorial under the above caption. If this were the only occasion it might be overlooked, but several articles breathing the same spirit have appeared since the paper came under the new management. This causes us to fear that there is something wrong in the attitude of the editorial department toward international questions. The "Mandates" and other articles show a very unsympathetic and total want of appreciation of the difficulties of the situation confronting the European powers and a seeming willingness to believe the worst concerning them.

A whole nation (British) and a policy (Mandates)—arrived at by the united intelligence of the representatives of the majority of the nations of the earth—is sweepingly adjudged and condemned. The charge is that the British—with the connivance of the powers in the league of nations—are guilty of a most bloody and cruel massacre perpetrated on peoples over whom they were given a mandate.

This indictment is based on the unconfirmed report of a *Chicago Tribune* correspondent.

The editorial writer does not wait for further inquiry but seems eager to have an opportunity of venting his biased judgment on Britain, the league of nations and governments in general.

His want of appreciative understanding of world conditions is clearly shown in the following quotation from his article on "Mandates."

He says: "The grim reality is a world whose governments, commerce, science, finance, are paralyzed or manipulated by selfish ambition and self-seeking intrigue."

Sweeping, is it not? Maybe after all the anarchist is right and the only thing to do is to blow civilization to pieces.

Still, we are hopeful that the editors of THE BAPTIST will yet see world conditions from a different angle, and exercise a little more faith in the good intent of governments.

HENRY L. DUFF

Flora, Ill.



Our Own Folks



Ohio Letter

By J. W. WEDDELL

A Final Epistle

My "on-the-wing" address hereafter will be Morgan Park, Chicago. These have been good days down in Southeastern Ohio. There is productive Baptist soil all over the state, none better anywhere. "Papa, are we Americans or Baptists?" said my little girl across the table one day. "Both," I said. They go together and nowhere better than in the wholesome, normal Buckeye State. I have tasted it in boyhood days in Canton and Wooster and Dayton where the fathers wrought unwearyed by divergences of faith. I have tested it in blessed service in Cincinnati and Cleveland and Oberlin. Brethren, it is good fighting all along the line. Down here at Marietta, these latter days, I may say most of all. The work grows harder, perhaps, but the faith grows stronger, and the love sweeter as the days go by. The one thing Baptists find most healthful and helpful in latter days as well as former is to preach the truth, the whole truth, and live it and love the brethren. I never knew a day when we needed more the full doctrine of the old Book and I never knew a day when there was more need of our keeping generously together, holding the truth in love. In these days of earth with our partial sight we can afford to wait for each other to lay hold or be laid hold of by the whole truth. Tomorrow we shall, if we be His, see eye to eye. But take the light as fast as it comes from the precious page, and look for more. This is the way we try to live hereabouts.

Hebrew and Greek

In the good providence of the Lord on the way, expounding the Word and hearing it, I have been permitted to look in upon sundry of our colleges, seminaries and Bible schools. These latter in some fair way we must recognize. With all their brevities and simplicities, they are, by God's good hand, here and they are here to stay. Make the most of them and give credit for what they do. But what impresses the student of the Word most, and grievously so in all our schools, is the neglect being given to the divine original, the Hebrew of the Old and the Greek of the New. In one college, I found but two in the Greek class—one a wide-awake young woman. In one divinity school there was not a Greek Testament in sight; they were not teaching it this term. It was an optional study. I recalled those days under Dr. Harper and Dr. Boise at Morgan Park, where the Bible text was in the forefront, the main daily study, and our classes were being taught under the alert Harper to read the Hebrew at sight—it can be done—and under the scholarly Boise to go straight through the Greek New Testament from Matthew to Revelation—every word as it stands. A young theologian informed me that in our seminaries today that is left for experts; he and his so-called classmates were giving themselves to social applications of the text. That, I was free

to say, they can leave to God's guidance in the future. What we go to school for, now, or ought to, is to get at the Word of truth in its derivation and deep signification. With all my heart I believe there ought to be a return to these true cultural and withal practical studies in the original. Some Bible schools, indeed, are enlarging their course to take it up.

John's Nunc Dimittis

In our Sunday-school lessons of the quarter John the Baptist now disappears: Jesus only stands out before the eye. This is as it should be, as the mighty man of the wilderness himself said, "He must increase, but I must decrease."

But in John's lowly decrease what a lesson he leaves! He has done his work—Behold the Christ! Too much has been said gratuitously by some regarding John's momentary relapse from the faith, so called. That is, that his fears led him to appeal to Jesus, "Art thou he that should come?" On the contrary, was he not issuing the closing manifesto of his mission, and by getting the confirming voice of the Messiah, sealing the faith of his disciples in the Christ that was to come?

Jesus responds at once, "The blind see, the lame walk," as the assuring signs of his deity. It is enough. Immediately John retires, his work done. He has, by God's providence, introduced the Christ. "Now testest thou thy servant depart in peace." It is in reality John's *nunc dimittis*.

John the Baptist had one distinct errand. It was to prepare the way and point the way for "The Lamb of God that taketh away the sin of the world." His one word was, "Turn from sin: turn to Jesus." Having faithfully prepared the way and presented the soul's Redeemer, he dutifully retires from view. In this he sets an example for every teacher and preacher, every Christian. Point and retire—Christ alone is our salvation and the one object of our worship—*Exeunt omnes!*

The Hungarian Baptist Convention

By STEPHEN FAZEKAS

The annual convention of the Hungarian Baptists was held at Homestead, Pa., this year, the very place that gave it birth fifteen years ago. At that time the conference scarcely embraced a half dozen struggling churches; this year the number has increased to twenty-eight. We have a ladies' aid society, a B. Y. P. U. and a Sunday school association, all three of which are functioning effectively even though they are young. The yearly meetings of these organizations are held in connection with the convention. Our ladies' aid society functions helpfully in Europe and America. It renders aid to the poor, maintains missionaries in Hungary and the occupied territories. A few of our local societies are so vigorous that they maintain their own missionaries in the homeland besides meeting their obligations to the central organization.

Three publications are maintained, one a fortnightly religious paper, at once our official organ, a tract published weekly and a Sunday-school quarterly. The A. B. P. S., grants us generous aid in meeting the expense of the latter, which is a publication of great importance, inasmuch as the major part of our Sunday-school teachers are unable to read in any other language. Some distinctive features of the convention were the foreign missionary scenes and the pageant presented by our young people and the open-air demonstration calculated to arrest the attention of our people in Homestead. Music was furnished on all these occasions by the excellent band of the New Castle, Pa., church and the local brass band. Our convention rejoices over the progress made the past year and looks into the future with hope despite the fact that we are meeting with all the obstacles which every wide-awake Christian organization encounters in the modern world. Delegates and guests numbered 150, a token of profound interest in the work of the convention. The accommodations and courtesy of the Homestead brethren were unsurpassed. The live pastor of this live church is Rev. A. Stumpf. Next year we shall meet at Cleveland, Ohio. The officers of the convention are: Rev. S. Gazsi, president; Rev. S. Orosz, vice president; Rev. S. Fazekas, secy.; Rev. M. Fabian, treas.

Buffalo Association Holds Institute

A registration of 340, representing eleven denominations and seventy-five churches—forty-six of which were Baptist—is the report of a missionary institute held by the women of the Buffalo Association at the Delaware Avenue Church Sept. 28-29.

The combination of Dr. Helen Barrett Montgomery and Dr. C. A. Brooks as instructors, an intense interest, and glorious autumn weather, could only result in the unanimous verdict—"The best meetings of the kind I ever attended." From the opening devotional, led by Mrs. Volney P. Kinne at ten o'clock Thursday morning, to the closing conference Friday afternoon, there was no abatement either in attendance or interest.

"Building with India," the foreign study book for this year, was the text used by Mrs. Montgomery. Dr. Brooks divided his time between the Negro and immigration problems, referring to the home study book, "The Trend of the Races" in discussion of the former topic, and "Through the Second Gate," in stirring addresses on the immigrant. The mass meeting Thursday evening was characterized by the large number of men present and the stillness of the audience as they listened to the addresses of Mrs. Montgomery and Dr. Brooks. The generous offering that followed was a practical manifestation of their vital interest.

The institute closed with a dinner at the Mandarin Cafe in honor of Mrs. Montgomery, Dr. Brooks, and three members

of the Promotion Board Team—Mrs. Nathan Wood, vice president of the Women's Foreign Mission Society, Dr. W. H. Bowler of the promotion board, and Missionary Longwell, of Assam. A happy incident of this dinner was a gift of flowers to Mrs. Montgomery from the boys of the Chinese Bible Class of Buffalo. Mr. Moon Wong, president of this class, made the presentation in a few well-chosen words, ending with—"The Chinese people are grateful for what you have done for them, and China never forgets." Out into Western New York has gone from this institute an impetus of incalculable value in the missionary work of the year—the new point of view, the deepened interest, and the \$159.58 spent in mission study books taken back into those seventy-five churches.

A Recognition Service

No happier event ever transpired in Brooklyn Baptist Temple than the recognition service for Rev. E. LeRoy Dakin held on the evening of Oct. 12. The church was well filled with members and their friends, some coming from out of town for the event. An interesting feature was the reading of letters from Governor Miller of New York state, Governor Morgan of West Virginia, Mayor Hylan of New York City, Mayor Hall of Charleston, W. Va. and a number of the denominational leaders. The singing of the great Temple choir was inspiring.

Mr. G. Howard Estey, chairman of the pulpit committee presided. Rev. Walter I. Southerton, moderator of the Long Island Association, welcomed Dr. Dakin into the fellowship of that association. Rev. Avery A. Shaw spoke of the happiness the Baptist preachers felt in having Dr. Dakin join them. Rev. John F. Carson, D. D. in his address of welcome spoke of the great opportunity so important a platform as the Baptist Temple gave its pastor. He referred to the Temple as one of the three greatest preaching stations in America and welcomed Dr. Dakin as a man too broad minded to tolerate fads and "isms" in religion. Col. F. P. Sellers, religious editor of the *Brooklyn Eagle* told of some of the Brooklyn preachers of bygone days. He said a man filling the pulpit of the Baptist Temple, "must play ball or sit on the bench." Rev. John Y. Aitchison, Director of the Board of Promotion, said the eyes of the entire denomination were upon Dr. Dakin and the Baptist Temple and expected great things from this church in the future as in the past. Mrs. Dakin was called to the platform and Miss Jessie Thomas Dorman, chairman of the women's work of the church in a charming manner presented her with a bouquet of roses from the women of the Temple.

When Dr. Dakin arose to speak he was greeted with great applause showing he had won a large place in the affections of his people, though on the local field only three weeks. After the recognition service a reception for Dr. and Mrs. Dakin was held in the lower Temple.

Our Schools

Linfield College

Linfield College, McMinnville, Ore., opened Sept. 19, under auspicious circumstances. The faculty has been increased by three new members, all of whom enter upon their work with excellent preparation and successful experience. Improvements on the campus during the summer months add to its attractiveness. The addition of new equipment in the labora-

tories and class rooms enhance the efficiency of the various departments. The development of a more adequate library fund has made possible the addition of many new volumes to the library.

The enrollment is in advance of any former year and bears testimony to the approval of the institution on the part of its constituency in the Northwest. With a large percentage of the older students returning and with the largest freshman class ever enrolled the student body has entered enthusiastically upon the work of the year both in the class room and in other student activities.

The opening exercises of the year were held in the college gymnasium, Sept. 20. After words of welcome from the president of the board of trustees and the mayor of the city the new members of the faculty were introduced by President Riley. Dr. William J. Sly, our new professor of religious education and sacred literature, gave an address on "Pearls of Great Price," mentioning Christian education, Christian enthusiasm, Christian character, Christian service and Christian citizenship as pearls which should be coveted by every college man and woman. Professor George R. Varney, D. D., who comes to the department of public speaking, also gave an address, in which he emphasized the qualifications of the man for the needs of the present age.

At the first prayer meeting of the college year a large representation from the college was in attendance and helped make it one of the best services in the memory of the membership of the church.

Colgate University

The inauguration exercises of Dr. George Barton Cutten as president of Colgate University were held in the University chapel on the morning of Oct. 7. Representatives from about one hundred colleges and universities were present,

and the attendance of alumni and friends of Colgate was the largest since the time of the centennial celebration in 1919, when 30 per cent of the alumni were on the campus.

The program included a prayer by Dr. C. A. Barbour, president of Rochester Theological Seminary; presentation of the key and charter by Dr. James C. Colgate, '84, president of the university board of trustees; and congratulatory addresses by Hon. Frank P. Graves, president of the University of the State of New York; Dr. Livingston Farrand, president of Cornell University; Dr. A. P. Brigham, '79, for the faculty of the university; George W. Cobb, '94, representing the alumni, and Arthur B. Suchy, representing the student body.

Honorary degrees were conferred upon President Barbour, who received the degree of Doctor of Divinity; President Farrand, Doctor of Laws, and President Graves, Doctor of Humane Letters.

After the inauguration there was a reception in the gymnasium for the guests of the university and the alumni, followed by a football game on the athletic field between Allegheny College and Colgate, which was won by Colgate by the score of 19-0.

President Cutten had as the subject of his address "The Reconstruction of Democracy."

Frances Shimer

The Frances Shimer School, Mt. Carroll, Ill., opened Sept. 20 with 179 girls in attendance and a faculty of twenty-one. Of the pupils seventeen are college sophomores, fifty-one college freshmen, twenty-two are specials taking only music, art or expression, and eighty-nine are doing regular academic work. The house pupils number 143, enough to fill all the buildings, including the new one soon to be completed. The surplus ones are being housed in town temporarily.

Church News by States

Atlantic Coast

MASSACHUSETTS

A RECENT MARRIAGE in Cambridge will be of interest to Baptists throughout the country: That of Miss Gertrude A. Montague, to Fred T. Field, a prominent Boston lawyer, graduate and trustee of Brown, trustee of Newton Theological Seminary, ex-president of the Boston Baptist Social Union. Miss Montague is a daughter of the late Rev. Dr. Richard Montague, former pastor at Lawrence, Providence, Colorado Springs, and Newton Center. She has been a high-school teacher in Cambridge, and with her husband, is a member and interested worker in the First Baptist Church of that city. Congratulations to bride and groom are many, and are emphatic with joy and sincerity.

THE GREAT WEST SOMERVILLE Baptist Sunday School has been jubilantly celebrating its fiftieth anniversary. Organized in 1872, two years later it had grown into the church which now is one of the largest in the commonwealth. The

school has a membership of 1,875, and constantly increases. It is thoroughly up-to-date in its organization and methods, and has a men's class with an enrolment of 500. Pastor F. M. Swaffield is the teacher of this class, and the spirited and resourceful leader of a large and growing enterprise. Our State Convention is meeting at this church.

THE FIRST BAPTIST Church of Boston, into which was merged the Warren Avenue Church two years ago, has by the sale of two properties held by the latter church, greatly increased its endowment fund. The first sale was of the lot on Huntington Avenue which was purchased a few years ago by the proceeds of the disposal of the old Bowdoin Square property, when those two churches joined, and during the successful pastorate of Dr. Herbert S. Johnson contemplated a large Baptist Tabernacle. The other sale was of the Warren Avenue meeting-house to the Seventh Day Adventist Society. These fortunate transfers will give the Commonwealth Avenue church an endowment of nearly \$150,000. All of the activities of the united churches will now center in the imposing home of the First Church. These developments hearten Dr. De Blois and his people, and

they expect that the marked recent quickening and growth will be consolidated.

AT THE BOSTON BAPTIST Ministers Meeting Oct. 9, Dr. F. B. Greul gave a masterly address on "The Significance of the Title 'Son of Man' as applied to Jesus." The paper evoked unanimous commendation as a thorough study of the subject, and general agreement with its closely Biblical positions. Dr. Greul is a safe theologian.

CALIFORNIA SHOULD gratefully salute Massachusetts for sending her such a man as Rev. Herbert Handel, formerly assistant pastor at Tremont Temple, who resigned to take a similar position in the First Church, Pasadena, with Dr. John Marvin Dean. One appreciative brother exclaimed—"Handel for thirteen years was the jewel of the Temple!" It is so close to the truth that it ought to be repeated. Hard it will be to fill his place. In his tender leaving he was loved, appreciated, and supplied with money to buy a home. And he was worthy of it all.

REV. FRANKLIN HUTCHINSON surprised the members of the congregation by reading his resignation as pastor of the church in Framingham, Mass. No wonder they were shocked for they have not been accustomed to such procedure. For forty years the pastor has served this church coming to it from the seminary as a young man. Last May the church and community celebrated the event. The resignation is to take effect Jan. 1, but the family will move to Wellesley at once where they will make their future home with a daughter.

FIRST CHURCH PITTSFIELD, was organized in 1772. Its one hundred fiftieth anniversary was observed Oct. 15-22 by a series of services featured by the presence and messages of former pastors and greetings from those unable to be present. The observance began with morning worship on Sunday, Oct. 15, at which the preacher was Rev. H. S. Johnson, pastor of the church 1893-1899, who was given leave of absence from the War College, at Washington, to participate in this service. In the evening Rev. Maurice A. Levy, the present pastor, gave the historical sermon. Monday, Oct. 16, was community night, with greetings by representative pastors in the city. Tuesday, was young people's night with an address by Rev. C. P. MacGregor, of Manchester, N. H., pastor of the church 1909-1918. Wednesday was observed as reunion and reminiscence night. Supplementing Rev. A. B. Whipple's history of the church his daughter, Miss Phylla M. Whipple presented chapters of "Recent History." Former pastors are Rev. O. P. Gifford, Pasadena, Cal. (1877-1879); Rev. Orville Coats, of Berkeley, Cal., (1887-1893) and Rev. F. W. Lockwood, of Watertown, Mass. (1902-1908). This church was the first pastoral charge of Rev. Wayland Hoyt. The address was made by Rev. G. G. Johnson, of Washington, D. C., pastor of the church 1900-1902. Thursday, was Sunday-school night with an address by Rev. Edward Holyoke, of Providence, R. I., pastor of the church, 1884-1887. Friday, October 20 was denominational night with addresses by Rev. H. A. Heath, secretary of the Massachusetts Convention, and Rev. Austen K. De Blois, of Boston. On Sunday, Oct. 22, the pastor spoke in the morning on "Facing the Future" and in the evening Rev. James Grant, a former associate pastor and first pastor of the Morningside Baptist Church, Pittsfield, preached. In connection with the

observance an anniversary Scrap Book was prepared by Miss Nellie L. Whipple.

CONNECTICUT

BAPTISTS COOPERATED in the missionary institute held under the auspices of the Kennedy School of Missions, Hartford Seminary Foundation, Oct. 11-12. Mrs. Julia Dixon Swift, of New Jersey, taught the adult book on "Home Missions"; Mrs. Daisy Dean Futch, of Hamden, taught the intermediate book "India on the March."

THE FAIRFIELD ASSOCIATION met with First Church, of Bridgeport, in its eighty-fourth annual session, Wednesday, Sept. 27, Rev. D. B. MacQueen, pastor. Rev. Walter Gay preached the annual sermon. Rev. A. B. Coats, represented the work of the state convention. Rev. H. B. Benninghoff spoke at the afternoon session on "Kingdom Building in Japan," and in the evening on "The Hope of the Orient." The speakers at the woman's session were: Miss Marion Lathrop, on "Christian Americanization," and Miss Ina Burton, representing the W. A. B. H. M. S. Mrs. T. S. Gray, of Stamford, presided. The W. W. G. girls presented most effectively the drama, "Internal Revenue." Rev. Ellis Gilbert, pastor of First Church, Danbury, conducted a Round Table on young people's work. Officers elected for the ensuing year: Moderator, Rev. J. H. Schoeppler; vice-moderator, T. T. Phillips; clerk and treasurer, Rev. F. S. Clark.

NEW YORK

THE CHURCH at PRESTON HOLLOW, on Sept. 29 called a council of the churches of the district to consider the ordination of their pastor Stanley B. Smith. The ordination sermon was preached by Dr. J. F. Vichert of Colgate Seminary and the charge to the candidate by his father, Rev. C. B. Smith. B. L. Elsbree was the clerk of the council.

Baptist Week in Rochester

The Baptist hosts of Rochester and Monroe County made much of Baptist Week, Oct. 5-8. On Thursday evening about 350 people representing all but two or three of the thirty-six churches in Monroe County sat down to dinner together at the Lake Avenue Church, with Walter S. Hubbell, leader of the famous men's Bible class of First Church, presiding. After a delightful time of fellowship and the presentation of some phases of our local work, Dr. H. B. Benninghoff delivered a charming address on his unique work at Waseda University among 10,000 students. This was followed by a gripping speech by Dr. James H. Franklin on the present European situation and the opportunity for Baptists. He stressed the great importance attaching to the meeting of the Baptist World Alliance in 1923, at Stockholm, Sweden, and reminded Rochester Baptists that two of our people are to have important parts in the program, Mrs. W. A. Montgomery and Dr. Clarence A. Barbour. The whole evening was one of joyous Baptist fellowship.

Friday evening was young people's night. About 200 young people from Rochester and Monroe county sat down to dinner at the Baptist Temple. The church at Walker, twenty-five miles from Rochester, won the banner for the largest percentage of attendance, the young people present equalling 20 per cent of the entire membership of the church.

Dr. A. W. Beaven, of Lake Avenue, and Dr. Frederick E. Taylor, of Indianapolis,

president of the Northern Baptist Convention, were the speakers. At eight o'clock the auditorium of the Baptist Temple was well filled to hear Dr. Taylor as he spoke on "The Call of Christ to the Young People of Today."

On Sunday morning the pastors spoke in their own churches on "Baptists in the World of Today," and a special campaign was conducted for subscriptions to *Missions* and *THE BAPTIST*. A thousand subscribers is the goal.

Mississippi Valley

OHIO

FIRST CHURCH OF WILMINGTON under the leadership of Rev. F. L. Vernon is entering upon what promises to be the greatest period of real service in its history. A woman's league, a combination of the missionary and aid societies has been formed. The men of the church have organized a Baptist brotherhood with the idea of greatest possible service. The pastor is preaching a series of ten sermons on "The Making of the Bible."

Dayton Association

Pastors of the Dayton Baptist Association held their October meeting at First Church, Dayton, Oct. 3, Pastor J. M. Cosby presiding. Pastor Brandt led the devotions. Pastor Brandt finds his people rallying for the fall work. A number of his young people have organized into a gospel team. They are ready for service.

The First Church is happy in that it has been able to secure Dr. Kurtly as acting pastor, until a successor to Dr. J. B. Slocum has been found.

Pastor Scruby is doing excellent work at Haynes Street. There has been large percentage of increase in all departments. The untiring efforts of pastor and wife are bearing fruit. They are evangelistic. Pastor Staley is going to assist them in meetings.

Pastor Bagby has resigned and closed his work with the Colorado Ave. Church. This leaves an important field without pastor. Mr. Bagby has done excellent work.

Pastor Swigart has just returned from his vacation. He is rallying the forces at Greenville. This field is one of many difficulties for the Baptists. Mr. Swigart has shown great fidelity to his task.

Pastor Staley at Central conducted a successful summer meeting. There were fifteen additions. The Sunday school is growing.

Pastor Otto Roth, the new pastor of the Fourth Street Church was introduced. He is getting a hold of the work.

Pastor Hall is keeping the missionary spirit aglow on his field. There are three study classes each Sunday evening. The evening sermon is devoted to missionary activities illustrated by slides. Four persons received by letter.

The North Dayton Church will dedicate its new house this month. One baptized and one received by letter.

Pastor Miller, of Degraff, finds the forces rallying. Prayer meetings excellent. Bible school work growing.

Pastor Copeland at Clifton Street, Springfield, is making improvements in the building. He has a Bible class which studies each Friday night. About fifty are interested in the class. This class gave into the church treasury \$58.

Pastor Vuker at Sinking Creek has been away filling engagements for Bible conferences. Pastor Vuker's people are glad to share some of the good things he gives them. They manage to take care of the local work while he is away.

Pastor MacFarlane at Memorial is doing a splendid constructive work. All former records were exceeded in attendance on Rally day. A number await baptism.

Pastor Sloman of Third Street has an enthusiastic staff of workers around him. Nearly 100 gathered for a supper and to plan the winter's work. The vacation Bible school is a great asset in their field.

Pastor J. M. Cosby has some things to encourage his heart at Tippecanoe City. His people joined with two other churches last summer to conduct a vacation Bible school which had an enrolment of more than 350.

Pastor Charles Walsh, of Sidney, is planning to start special meetings soon. The auditorium is being decorated.

The meeting was addressed by Dr. Kurtly. It was a masterful and logical presentation of Baptist objectives.

NORTH DAKOTA

THE BAPTIST WORK IN FARGO seems opening up promisingly this fall. Dr. R. W. Hobbs after his well-earned vacation is back and hard at it at the First Church. On Oct. 1 the Sunday school of the First Church almost reached 500 present, and fine audiences greeted the pastor. The first prayer meeting after Dr. Hobbs' return presented a most encouraging spectacle, sixty persons being in their places. The annual meeting of the church held Oct. 4, was largely attended and took steps which must spell progress.

THE IMMANUEL CHURCH DURING the last two months, C. W. Finwall, pastor, enjoys growing audiences and a Sunday school which tries to keep pace with the good-sized evening audiences. During the two months since the coming of the new

pastor, the church has adopted a new constitution, has bought a new large church sign, a new individual communion set, has installed a new furnace, and has made other improvements—all paid for. At its last communion service nine new members were given the hand of fellowship—two had been baptized two weeks previous.

AT THE SWEDISH BAPTIST Church new life is thrilling since the coming of the well-endowed young pastor, G. W. Holmberg, recently from St. Paul, Minnesota, where he has completed with honor a full course at the Bethel Academy and the theological seminary. Here too the congregations are growing and larger things looked for.

THE RED RIVER VALLEY Association met with the Grafton church, Sept. 25-26. The attendance was larger than the two previous years. Rev. A. E. Bigelow of the Philippine Islands brought the missionary messages. At the close of the service the second evening one person accepted Christ as a personal Saviour. The association will meet next year with First church of Grand Forks. William McIntosh, of Crystal, was elected moderator, and Mrs. B. E. Groom, of Langdon, clerk.

THE NORTHWESTERN ASSOCIATION met with the Sawyer Baptist church. About sixty visitors and delegates were in attendance. J. H. Burkhart of Berthold was chosen moderator, and Rev. W. A. Daniel of Minot, clerk. The association will meet next year with the Roseleg church in its new building located in the country twenty miles south of Ryder.

REV. J. E. NAYLOR, state evangelist began a series of revival meetings with the First Church of Bismarck, Oct. 10.

REV. WILFRED G. HOLMBERG, pastor of the Fargo Swedish Baptist Church was married to Miss Ruth E. Carlson, Minneapolis, Sept. 12, by Rev. R. A. Arlander of the Elin Swedish Baptist church of Minneapolis.

THE NORTH DAKOTA Association met with the Lisbon Church. Mr. Murray and his wife, former members of the church, drove 150 miles to be present at this meeting. Rev. R. W. Hobbs, of Fargo, preached the annual sermon. S. W. D. Folger, of Fargo, was elected moderator; Mrs. H. H. Hirschy, clerk. The association will meet next year with the Page church.

ILLINOIS

AT A REGULARLY CONVENED council, consisting of pastors and delegates from the various churches of the Salem Baptist Association, at Littleton, Sept. 15, Brother O. H. Gerstenkorn passed a satisfactory examination, and upon the vote of the Littleton Baptist church, of which the candidate is a member, the council proceeded to set him apart to the work of the gospel ministry in the Baptist denomination. L. M. Westrate, moderator; J. B. Martin, clerk; Rev. H. F. Jones, evangelist preached the sermon.

CHICAGO BAPTISTS have been called upon to give up another of their workers to the general missionary cause. Rev. Vincent Wacek, who came here early in the year from Detroit and worked with gratifying success among the Serbians of the city, has been commissioned by the Foreign Missionary Society to Serbia and Croatia to organize the Baptist work there. The Serbian Baptist church in Detroit is the first and only Protestant church among that people. The one in Chicago is the second. Work was started in fourteen centers in Croatia and Serbia by Baptists from Czecho-Slovakia. Mr. Wacek is to look after this work and see that it is carried forward.

THE SECOND SERIES, 1922, OF LECTURES upon the William Cleaver Wilkinson Foundation will be delivered in the chapel of the Northern Baptist Theological Seminary, 3040 Washington Blvd., Chicago, by Prof. Albert Henry Newman, D. D., LL. D., of Mercer University, formerly of McMaster and Baylor, as follows: "A High Critic of Our Own Time: William Cleaver



BAPTIST GROUP, SUMMER ASSEMBLY, JAMESTOWN, NORTH DAKOTA, JULY 10-16, 1922

Wilkinson as a Religious Writer and Sermon-Critic," Monday, Nov. 6, 11 a. m.; "A 'Higher Critic' of the Second Century: Marcion of Sinope," Tuesday, Nov. 7, 3:30 p. m.; "An Orthodox Heretic of the Fourth Century: Nestorius of Antioch," Wednesday, Nov. 8, 3:30 p. m.; "An Anti-Pedobaptist Holy Catholic Apostolic Church: The Paulicians of Armenia," Thursday, Nov. 9, 3:30 p. m.; "A Christian Stoic of the Sixteenth Century: John Calvin," Friday, Nov. 10, 3:30 p. m. The Chicago Baptist Ministers' Conference will be the guests of the seminary on Monday, Nov. 6, at 11 a. m. All friends of the seminary, however, are invited to any or all of the lectures. The committee in charge of the lectures announces President L. R. Scarborough, D. D., LL. D., of the Southwestern Theological Seminary, Fort Worth, Tex., as the speaker for 1923.

THE WOMAN'S BAPTIST MISSION UNION (Chicago Association) held its first meet-

ing of the year with the Berwyn Church, Oct. 10. A large and responsive audience was presided over by Mrs. R. P. Fales. The music, furnished by the entertaining church, was especially noteworthy. Mrs. Milton Shirk, foreign vice-president of Central District Board, gave an illuminating talk on missionary work in the Philippines, with especial stress on those of Central District, and closed with a brief report on some of the outstanding speeches of the All-Christian Conference held in Shanghai, China, last May, at which Mrs. Shirk was a delegate. "The Call of Youth" by Miss Bess Stickney, for the World Wide Guild, and Mrs. E. S. Osgood for the Children's World Crusade, was "Answered" by Mrs. Milton Lamoreaux. The climax of the program was an address by Dr. Carl D. Case, of the Oak Park Church, on "The Church and Internationalism."

Chicago Social Union Program

The Board of Directors of the Chicago Baptist Social Union consider themselves fortunate in being able to announce the programs for the three meetings of the season, and it is hoped that this action may result in an enthusiastic and sustained interest which will make this one of the most satisfactory years in the life of the organization. All meetings will be held at the Hamilton Club. The three programs follow:

"Baptist Night," Friday, Nov. 3. Speaker: Dr. Frederick E. Taylor, president, Northern Baptist Convention. No man in our denomination is better able to speak in an authoritative way on matters denominational than is Dr. Taylor. He has just returned from abroad where he visited the stricken fields of Europe on a commission from the foreign mission society. Music by the imperial quartette.

"Civil Night" February meeting, definite date later. Speaker: Hon. Henry J. Allen, governor of Kansas. As a public speaker of national reputation, a statesman and leader in matters of national import, Governor Allen needs no introduction.

"International Night," April 24. Speaker: Prof. Abraham Lincoln McCrimmon, M.A., Ph.D., LL.D., president, Baptist convention of Ontario and Quebec. Chancellor of MacMaster University, Toronto, Ont.

KANSAS

THE QUARTERLY SUPPER OF CLAY Center Church was served Wednesday evening, Sept. 20 to about 150. Rally Day was observed in the Sunday school on Sept. 24, with a large attendance and a good program. A reception was held Oct. 3 for high school students and faculty, also church members and friends. About 200 young people attended.

IOWA

REV. W. H. ROGERS, OF MUSCATINE, gave three addresses before the Kansas State Convention at Hays Oct. 9-12.

Dr. WM. A. WALDO, WELL KNOWN in the denomination as having held prominent pastorates, is now in the midst of a union revival campaign in Muscatine, with twelve churches cooperating. He came here direct from Europe where he had been holding an evangelistic campaign in the Great Assembly Hall, East London. The meeting is well organized with a chorus choir of 100 voices and is progressing with unusual interest. A considerable number have already indicated their desire to accept Christ as Savior.

Rocky Mountain States

ARIZONA

THE LONE STAR Church, Prescott, has called the Rev. W. F. Bristow of Redlands, Cal., to become its pastor. The Prescott church is one of great possibility, and Brother Bristow comes splendidly prepared for an aggressive work.

IDAHO

THE TWENTY-EIGHTH ANNUAL session of the East Idaho Association was held with the Pocatello Church Oct. 2-4. A team consisting of Mrs. P. C. Wright, M. D. Eubanks, Mrs. O. R. Judd and Miss May Huston presented the denominational program in an effective manner. Dr. James A. Francis, of Los Angeles, gave a searching address on "Stewardship." The closing session was given over to the young people who held a rally. Rev. E. L. Burkett, home on furlough from China, gave a stereopticon lecture. At the close he called for volunteers for life service and some responded. Many felt that there was a spiritual atmosphere throughout the whole session. Pastor Waldo E. Maring, of Idaho Falls, was elected moderator, and Kittie C. Carter of Pocatello, clerk.

Pacific Coast

SOUTHERN CALIFORNIA

THE BIBLE SCHOOL OF REDLANDS First Church had an attendance of 651 on Rally Day. Mr. F. K. Arthur is the new superintendent. The fall work of the church began auspiciously. Large numbers are being received at every communion service. The school of missions opened Oct. 22. Many letters have come to Pastor S. Fraser Langford from parents and pastors of university students asking his special interest. The women of the church issued 150 invitations to a dinner for the freshman class for Oct. 15.

NORTHERN CALIFORNIA

MRS. MELISSA CARR, WHITAKER, wife of Rev. William Carey Whitaker, pastor of Oak Park Church of Sacramento, entered into rest September 26. Mrs. Whitaker was best known for many years as Melissa Carr, missionary to Burma. She went to Burma in 1890 and became a pioneer missionary in Sandoway, Arakan. Her life as a missionary encompassed twenty years of the prime of her womanhood. In 1910, while at home on furlough, she was married to Rev. William Carey Whitaker, then pastor at Willits, Cal. Six years they labored together in that field, and then in obedience to a call from the Oak Park Church of Sacramento they moved to that city. Almost another six years of blessed ministry had been rounded out when sickness laid her low, and after five weeks of intense suffering she went away to be at home with God. Rev. C. H. Hobart, an old friend of the family, conducted the funeral services, assisted by Rev. Bryant Wilson of First Church, and Rev. A. Watson Brown, pastor of Calvary Church. Two of her stepsons, Rev. Robert B. Whitaker, and Mr. Leslie C. Whitaker are now on the foreign field, and another son, William Carey Whitaker, Jr., is under appointment and hopes to be sent out next year.

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State Conventions

(Continued from page 1213)

years ago, the line cleavage between them and the "missionary" Baptists has become an imaginary one.

Convention work in its several departments was exhibited in reports, addresses and on the screen. They showed a fine summer assembly held with an enrolment of 505; a large gain in the enrolment of students in Franklin College; two new church buildings dedicated; seventeen financial campaigns with churches, raising \$176,926; forty churches aided in the support of missionary pastors; three district superintendents, one state evangelist, one elementary worker, one literature secretary, one district secretary for women's work, one elementary worker, one state superintendent of religious education and a general superintendent.

The amount of money raised for missions was \$348,963; for pastors' salaries, \$365,923.68; for other current expenses, \$307,746.91; for buildings and repairs, \$282,062.32; for Sunday school supplies, \$74,550.65; for other objects, \$34,217.83; total, \$1,363,464.39. Rev. S. G. Huntington showed that the average giving of resident Indiana Baptists has now reached approximately the standard of the tithe—their number being about 53,000.

Much interest was aroused over the program proposed to follow-up the New World Movement. It included the careful formulation of a budget six months in advance of the annual meeting of the convention, the apportionment by associations to be passed on by associational board, then by local churches. The program was unanimously adopted.

A notable advance was made in the revision for social service. A regular department of social service was created, coordinately with the departments of religious education, women's work, men's work and evangelism. Another proposed advance is in the line of evangelism. At the suggestion of the general superintendent, C. M. Dinsmore, the members of the ministers' conference unanimously, and with deep feeling, endorsed a proposal to put evangelism at the forefront of the coming year's work, to carry the gospel into neglected places, and to attempt state-wide propaganda with a view to pressing the gospel message upon the state as a whole.

A third project, entered upon with much enthusiasm, is a state-wide campaign, to be handled by the young people, to put the state paper, the *Baptist Observer*, in every Baptist home in Indiana, to be completed by April 1, 1923.

Resolutions called for the enforcement of law, and specially of the eighteenth amendment, for efforts to settle industrial and international peace, for intervention in some form to bring to an end the atrocities in the Near East, and for another Ship of Fellowship.

Rev. O. A. Cook of Bedford was elected president; Mr. J. G. Allen of Washington, vice president; Rev. I. C. Overman of Greensburg, secretary; Mr. W. R. Adams of Indianapolis, treasurer. Vacancies in the board of promotion for the term expiring in 1923 were filled by the election of Rev. A. A. Cohn of Sullivan and Mrs. V. Thompson of Dana. Vacancies for the 1924 term are taken by H. N. Spear, D. of Bluffton, Rev. Shelby Lee of Annamaker and Mrs. William Wise of New Albany. Members for the full term expiring in 1925 are Mrs. Mae Hougland, Cottsburg; Mrs. T. A. Freeman, South

Bend; Mrs. W. W. Fry, Vevay; U. M. McGuire, Greencastle; Rev. S. D. Huff, Peru; Hon. C. F. Remy, Indianapolis; Rev. H. C. Odell, Elwood; J. P. Sandidge, Vincennes; C. M. Beincamp, Aurora; Rev. J. F. Rake, Evansville; Jay C. Smith, Seymour; W. B. Cartwright, Covington.

The chairman of the department of religious education is Rev. U. S. Clutton of Indianapolis; of women's work, Miss Della Dearborn, Indianapolis; of men's work, C. S. Dearborn, Indianapolis; of evangelism, Rev. Roy B. Deer, Terre Haute; of social service, Rev. U. M. McGuire, Greencastle.

Rev. U. S. Clutton will preach the next convention sermon, with Rev. J. M. Osborn of Bicknell as alternate. The next annual meeting will be held at Lebanon.

The Minnesota Meeting

By MRS. A. F. GALE

BEAUTIFUL October weather; a splendid town, the seat of Pillsbury Academy, and easy of access by train and auto; the abounding hospitality of the town's people and the academy; in the meetings a minimum of business and absence of controversy; practical discussions and inspiring addresses by magnificent speakers, combined to make the sixty-third anniversary of the Minnesota Convention the best ever held, in attendance and enjoyableness. There were 213 delegates registered and 100 visitors, besides many others in attendance.

The only minor strain was the feeling of sadness as we missed the familiar face and voice of the late Dr. E. R. Pope, who for twenty-nine years, had been the efficient and beloved secretary of the convention. The first session Monday evening was a memorial service. The chapel is to be the Pope Memorial. Dr. Henderson, his pastor, said, "His soul's desire was to be a good minister of Jesus Christ."

A noticeable feature of the convention was the fact that almost the whole audience remained through, whether woman's or general work was being considered, in marked contrast to the shifting audiences of the past. This indicates how a feeling of oneness and cooperation in the whole task is growing under the leadership of the General Board of Promotion.

The women gathered Monday afternoon for a pre-convention conference, well attended and helpful in its discussion of plans and methods. In the general sessions were talks on missions in the Sunday school and in study classes, and reading contests, emphasizing the value of training in youth and urging the use of missionary stories. The reading contest banner was awarded the Lake Harriet Church, Minneapolis, and the "North Star" banner was awarded to the First Church, Albert Lea. Mrs. Earl gave report of the White Cross work and stated that we still had \$1,500 at interest in the bank as a result of our White Cross Bazaar. The W. W. G. Work was reported by the secretary, Mrs. Berry, and new plans were so live, definite and concrete as to be full of promise for the new year. Mrs. Thorsen's report of the Americanization work was

(Continued on page 1228)

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The American Baptist Home Mission Society: New York. Charles L. White, D. D., Executive Secretary, 23 East 95th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D. D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society: Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

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Our Book Shelf

The New Social Order, by Harry F. Ward. New York: Macmillan Co. \$1.50.

The Macmillan Company has just reprinted "The New Social Order," at the reduced price of \$1.50.

Vandemark's Folly, by Herbert Quick. Illustrated by N. C. Wyeth. Indianapolis: Bobbs-Merrill Co. \$2.

A story of pioneer times in Iowa, when that state "lived in the future." The reader, as well as the hero of the tale, feels now and then "the suck of the forests" and catches a breath of the prairie winds. A swiftly-moving, absorbing story. Approaching greatness in its simplicity, directness and accuracy to locality and the spirit of the times, it is likely to be more than a book of the moment.

"Apostolic Optimism", by Rev. J. H. Jowett. New York: George H. Doran Company. \$1.50.

What is the use of reviewing a book by Dr. Jowett? Everyone knows his ability as a preacher of the gospel. There are in this volume twenty sermons, including the great address delivered before the Free Church Congress at Cardiff on "The Art of Effective Preaching." This chapter is worth the price of the book to any minister. The volume is one of inspiring and suggestive worth.

Carnac's Folly, by Sir Gilbert Parker. Philadelphia: J. B. Lippencott Company. \$2.00.

It is difficult to believe that the author of "The Weavers" is responsible for this French-Canadian melodrama, sketchily written, and without any particular distinction. It is what might be called "a rattling good story" for pastime reading; but it involves some rather preposterous situations on which the story turns, and is after all just another light novel, with a series of love affairs, licit and illicit, but with a happy ending. There are altogether too many typographical errors in the book.

"The Social Trend", by Edward Alsworth Ross. New York: Century Co.

Whew! It is like a fresh gust of wind from the prairie. It is not outlaw radicalism; it is trenchant criticism and clear interpretation of the present order of society, and it points out where we are going if we don't watch out, as well as where we may go if we do watch out. This eminent teacher in the University of Wisconsin, always brave and scientific, is here at his best. In a series of short essays he tells what has become of our old-time liberty and why, what is to be done to prevent a future murderous clash of races, why private charity "with strings to it" cannot take the place of social reform, how prohibition saved the Russian revolution, why a "good" lawyer is likely not to be a good citizen, why social service requires people with "spunk," why the public must know the secrets of business, and why the league of nations (or something of the kind) is a necessity. It is readable, quotable and practical.

The Divine Initiative, by H. R. Mackintosh. New York: Geo. H. Doran Co. \$1.25.

Four lectures originally delivered in London at a school for missionaries on furlough, are reprinted by the Student Christian Movement. In the preface the author says that "the title is intended to mark the fact that stress is everywhere laid on one cardinal point, which may be

put thus: all that Christians are they owe to the spontaneous love of God." College and university students will find the Gospel stated here in an appealing way.

The Master Key, by Frederic C. Spurr. New York: Fleming H. Revell Co. \$1.35.

The sub-title, "A Study in World Problems", suggests the outlook and purpose of the writer, who in a few years since his return to London from Melbourne has made for himself a conspicuous place in the Christian ministry in England. He succeeded Dr. F. B. Meyer, his long-time friend and counsellor, at Regent's Park, London, and when that congregation was forced this year to disband, Mr. Spurr was called to Hampstead Road Church, Birmingham. He is among the foremost Baptist leaders in Great Britain, combining fearless and independent thinking with the utmost of devotion to the living Lord. "The Master Key" is, as the author says, "an attempt to set forth the Gospel in relation to the present travail of the world." He finds that master key indicated in Eph. 1:10: "The world unity men have ever sought, and still seek, is centered in a living person, Jesus Christ. All things are to be 'summed up in Christ.'" Here is a book which represents hard thinking and conscientious toil and an earnest quest for light. It is one of the strong books of the season.

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Below I will list the titles of the books, together with a brief resumé of the object and virtues of each in turn:

"The Technique and Art of Organ Playing," by Clarence Dickinson. This important work, unique in its system of instruction, is by a virtuoso who reveals the secrets which lead to great achievements and the perfect mastery of the organ.

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The work is in one volume, music folio size, containing fifty pages of text with eighty musical illustrations, and 200 pages of graduated exercises and musical compositions. Handsomely bound in cloth boards. \$5 net. Cloth gilt \$6.

"The Art of Transcribing for the Organ," complete textbook for the organist in arranging choral and instrumental music, by Herbert F. Ellingford, Organist to the city of Liverpool at St. George's Hall, the first and only book published on this important topic by a practical master of the subject. Every organist is nowadays compelled to transcribe all sorts of compositions for his instrument for church or concert use. This book gives him the actual technique which enables him to do so. For he choral and orchestral work there is given a full page score, its pianoforte equivalent, and the method by which it is transferred to the organ. The scheme includes small orchestra, string orchestra, hammer and pianoforte music and songs. With this book the whole world of music becomes available at the organ bench.

There are 216 musical illustrations in the book, of which 137 are transcriptions, and seventy-nine full-scores by such composers as Haydn, Mozart, Beethoven, Mendelssohn, Brahms, Schubert, Schumann, Weber, Wagner, Tchaikowski, Grieg, Liszt, Chopin, Sullivan and Rachmaninoff. Board, \$5 net. Cloth, \$6 net.

"Organ Stops and Their Artistic Registration," by George Ashdown Audsley. There has always been a desire on the part of organists and lovers of the organ for a work that shall be more than mere glossary of the names of organ-tops, accompanied by a brief outline of their usual external forms.

The organ student and young organist must know what is the true and full effect every useful stop holds in the economy of the organ as a musical instrument; what its tonality is or should be; what its powers are in scientific combination, and, above all, in artistic registration. On the

other hand, those interested in the history of organ development along tonal lines desire to know, as fully as possible, the special tonality and the peculiarities of form and construction—which have led to the production of such tonality—of the old stops which have had their day; have fallen into desuetude; are now lost to sight and hearing; and are, for the most part, relegated to a place among the curiosities of the organ-builders' art. It is with the desire and earnest endeavor to place in the hands of the student and organist such a work as will assist them to a knowledge of what is necessary and desirable that they should learn respecting all the stops or voices of the organ they will have to employ in artistic registrations for the compositions they will perform during their professional careers, that the author of the present work has taken up his pen, after a study of the subject during half a century. The work is in one volume, measuring nine by six inches, and comprising about 300 pages of text. It is illustrated with five plates containing eighteen drawings of complete organ-pipes, and with fifty-four separate drawings in the text. It is handsomely bound in cloth and titled in gold, \$2.50 net.

"Choral Orchestration," by Cecil Forsyth. The number of anthems and other choral works written each year by English and American composers is enormous. Most of these are rarely performed with orchestral accompaniment. But the proportion is increasing. Organists constantly inquire for a short handy book which will give them a technical grounding in the scoring of their compositions. And it is for their use that this slim volume has been written. It makes no pretense of taking them into the high sun-smitten pastures of modern orchestration. But it does claim to lead them to the foothills thereunder, and to deal practically with the routine problems which face them on every page of their compositions.

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State Conventions

(Continued from page 1225)

encouraging. Mrs. Young launched the plans for the women's part of the Continuation Campaign in a way that made them seem workable. Tuesday noon the women met for luncheon. Around the tables the annual business meeting was held, with the election of officers. Short addresses were given by Miss Lavinia Mead, of Japan and Mrs. Geo. W. Coleman of Boston. A brief account was given of the celebration in Miss Mead's honor on the completion of her thirty years' work in Japan, by former pupils, missionaries and government officials. A purse of \$250 was presented, and a long testimonial from the government in appreciation of her services to the Japanese.

Rev. A. J. Hansen, state director of religious education and young people's work, gave the best report of this work ever given in our convention. He reported advance in attendance and baptisms in Sunday school, increase in Vacation Bible Schools, and in Teacher Training.

The young people, led by their state president, Mr. Richard Holland, held their business meeting and presented goals and programs. The B. Y. P. U. banquet had a capacity attendance.

Dr. J. A. Earl of St. Paul, said that THE BAPTIST was the most quoted by other papers of any religious paper, and that *Missions* was conceded to be the best missionary magazine. Aside from their value because they are both the property of the denomination, he urged their loyal support. The editor of the *North Star*, our state bulletin, conducted a lively discussion as to its value, what its contents should be, how we might contribute to it, and increase its subscriptions. It was voted unanimously to continue it and support it.

It is always an interesting session when new preachers, foreign-speaking preachers, and special workers are introduced. Four new preachers and two returned, spoke briefly and hopefully. Mr. Herban reported his Slovak church growing in members and said the power behind the throne in Czecho-Slovakia is a Baptist. The Bohemian church at New Prague reported eleven baptisms. It is growing into an English work. Others spoke for the Swedes, Norwegians, Danes, and Finns.

The church at Laporte, meaning "open door" is true to its name. It has held meetings in barns, and a potato warehouse. It has increased from forty-five to seventy-five members. A new church is needed, and with the best crop a failure, many have pledged two weeks of work and lumber for it. As the reduced budget for state missions, necessitates the reduction of working force, the work of the Rev. G. M. Caldwell, missionary pastor, is to be discontinued in Southern Minnesota. Rev. R. E. Cody, missionary for Northern Minnesota says it is a great open field for missionary work. Rev. W. G. Clark painted an impressive picture of his work in the hospitals of Rochester, Minn.

Rev. E. H. Rasmussen was elected secretary of the convention for one year in place of Dr. Pope. Mr. F. K. Pratt was elected president for the eleventh time.

The committee on resolutions recognized the courtesy of the Owatonna Press in their unusually full reports of the meetings. The committee of visitors to schools emphasized the spiritual atmosphere and work in Pillsbury Academy, Carleton College and Bethel Institute. Dr. Norman B. Henderson gave an interesting account of the work being done by University

Church for the students, future plans, and made a plea for further plans for financing the church.

The missionary cause was ably represented. Rev. S. E. Moon of Kempele, Congo, made an earnest plea that the missionary and his theology be judged by his efficiency and sacrifice. Miss Mead of Osaka, Japan, spoke of the Woman's Bible Training School of which she has so long been principal. Mrs. Geo. Coleman of Boston, president of the W. A. B. H. M. S. and representing the Foreign Society and the Board of Promotion gave a strong address on women and the denomination.

One of the mountain peaks of the convention was the clarion call of Dr. J. C. Robbins that America accept and live up to the world responsibility which has been thrust upon her by a series of historical events, beginning with the Spanish War. It is a challenge to our denomination to think in terms of the whole world, to have a new loyalty to the Christian Church and a new dedication to Christ.

Among the inspirational speakers were Prof. David Bryn-Jones of Carleton College and Rev. R. A. Jensen of Mankato who gave stirring messages. Rev. Mari Sanborn, of Minneapolis, president of the B. Y. P. U. of A., in the annual sermon, appealed to the ministers to make a vision of Christ their preeminent theme.

Dr. A. T. Fowler, of New York, for half hour each morning led in a devotional service, tender and uplifting.

Dr. C. A. Barbour of Rochester gave two great addresses. He spoke on the consequences of the Lordship of Christ in the function of the church. The supreme function of the church is "Ye shall be my witnesses."

On Wednesday evening the convention banquet was held in Jeffs dining-hall, of Pillsbury Academy. Two hundred and forty-two sat down to such a repast a Mrs. Price knows how to serve, and were waited upon by the ladies of the faculty.

"Rush a Ship to Russia"

Another "Ship of Fellowship" is scheduled to sail from New York for Europe, late in November. The following supplies are most urgently needed:

Suits and overcoats
Socks, sweaters, stockings
Blankets, shawls, mufflers
Skirts and warm dresses
Underwear of all sizes
Quantities of unbleached cotton cloth with needles, thread and buttons for making underwear in Russia.

The time is short and quick action is necessary. You who had a part in the "Ship of Fellowship" last year will be glad to respond again. You who had no part last year—do not neglect this second opportunity.

SHIPPING INSTRUCTIONS

File these for reference when your package is ready.

1. Address, American Baptist European Relief Warehouse, care of Abercrombie Corporation, 108 Dobbin Street, Brooklyn, N. Y.
2. All articles must be clean, serviceable and in good condition. Anything in bad condition will be discarded. The high quality of goods sent last year occasioned favorable comment. A similar quality is desired this year.
3. Ship prepaid by parcel post or express. Owing to freight congestion on the railroads it is not advisable to ship by freight.
4. Pack garments in well secured burlap or cloth bags securely sewed. A heavy box or barrel adds considerably to the expense of postage or express.
5. All packages must be mailed or delivered to express company not later than November 10. Anything shipped after that date may reach the warehouse too late.
6. A shipping tag has been mailed to every pastor. Additional tags may be obtained from state convention offices.

Inasmuch as the autumn months are known as the Home Mission Period in our Sunday schools culminating with the Christmas offering it is earnestly desired that any response to this appeal on behalf of Russia, shall not occasion a diminution of interest in the work and support of either of the Home Mission Societies or in the regular activities of the White Cross Circles.

American Baptist Foreign Mission Society

Woman's American Baptist Foreign Mission Society

276 Fifth Avenue

New York City

"ANOTHER SHIP OF FELLOWSHIP"

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

Published Every Week by the Northern Baptist Convention

The Glory of The Trenches

WE were too proud to live for years
When our poor death could dry those
tears

Of little children yet unborn
It scarcely mattered that at morn,
When manhood's hope was at its height,
We stopped a bullet in mid-flight.
It did not trouble us to lie
Forgotten 'neath the forgetting sky.
So long Sleep was our only cure
That when Death piped of rest made sure
We cast our fleshly crutches down,
Laughing like boys in Hamelin Town,
And this we did while loving life,
Yet loving more than home or wife
The kindness of a world set free
For countless children yet to be.

—Coningsby Dawson.

Fresh from the Field

Rev. W. D. Holt, passed the tenth anniversary of his ministry at the Emmanuel Church, Chicago, Oct. 1.

The "Baptist Record" of Iowa published a special Iowa Baptist Convention number fully illustrated and attractive in form and material. Prof. J. A. Lapham is giving the Baptists of Iowa a good state paper.

Exclusive of duplications, the total enrollment of the University of Chicago for the present term is 3372 men, 2960 women, a grand total of 6332, a gain of 346 over the corresponding date a year ago. Of the whole number enrolled 1594 are graduate students.

Dr. J. T. Henderson, Secretary of the Laymen's Missionary Movement of the Southern Baptist Convention, states that there is an increasing number of business and professional men and farmers as well who are bequeathing at least a tenth of their estates to religious causes. We believe, although we have no facts in hand, that this practical recognition of stewardship is becoming general.

The American Labor Party which was formed at a convention held in New York City in midsummer, is being developed along the lines of the British labor party. In the November elections the new party will function only in New York state and city. In its present form the party brings about a fusion of a number of the labor groups in the state. It is the purpose to extend the party following the British tactics. It elected labor representatives to form a distinct labor group or bloc.

The Chicago Juvenile Court, the oldest and one of the largest courts of its kind in the United States has dealt with almost 80,000 boys and girls during the twenty-one years of its existence. These wards of the court have been dealt with not as criminals but as children in need of protection and care. Before the enactment of the Illinois Juvenile Court Law, children who had violated laws were dealt with exactly as adult persons charged with crime with respect to arrest, detention and trial. There are ninety members of the court's staff appointed by the judge on the basis of competitive examination. The children are given a rigid physical and, if necessary, psychological examination.

The Federal Council of the Churches of Christ in America, acting in behalf of the thirty constituent bodies held a great mass meeting in New York Sunday afternoon, September 24. The speakers were Dr. Robert E. Speer, Rev. Harry Emerson Fosdick, and Rev. James L. Barton. Dr. Speer in announcing the purpose of the meeting said: "We are not here to feed the fires of hatred against the Turk, nor to propose war, nor to urge our government to take sides on disputed political issues. But we are here to declare our conviction that religious minorities are entitled to protection, to appeal to our nation to accept its inescapable duty in aiding and establishing a righteous peace in the Near East, and to insist that the Armenian people are entitled to some home of their own where they can be safe and able to take care of themselves." Strong resolutions were unanimously adopted and forwarded to the president,

the secretary of state and the chairman of the foreign relations committee of the senate.

Dr. John Clifford observed his eighty-sixth birthday anniversary Oct. 16. The western group of churches of the London Baptist Association joined in a celebration of the event in a meeting in the church at Westbourne Park.

The Baptists of Germany have suffered a serious loss in the death of Rev. Gustav Gieselbach, principal of the Baptist College at Hamburg, at the age of fifty-one. He was one of the leaders of work of German Baptists. He became principal in 1914.

Pastor George C. Fetter of the First Church, Ottawa, Ill. is thoroughly convinced that the drama should be restored to the church where it originated. The church is presenting a series of religious pageants and dramas. In order to produce the best effect several hundreds of dollars have been spent in erecting a stage, installing special lighting and in the purchase of scenery and costumes and a beautiful velvet curtain. Last Christmas more than 100 persons took part in the pageant "Peace on Earth" written by the pastor. On Easter "The Resurrection" by Rosamond Kimball was given and at the rally day of the Sunday school they presented "The Rights of the Child" by H. A. Smith. Mr. Fetter feels that

Jesus' Idea of Success

A CHRISTIAN life must tell. By its very nature it must go beyond itself. It must have influence. It must testify and supplement the fact of its existence by making other existences something they could not be without it. The Christian gives more than he asks. Instead of being a mere consumer, he is a contributor. The standard of measurement is not wealth, but service. The fullest Christian experience is simply the fullest life and the brightest light in the world. It inheres in the very nature and genius of the Christian life to be a part of a great cosmic outlook, influence and sympathy. This is clearly set forth in the great typical life of Jesus. The world's idea of success is getting and the desire of the soul is forced from its true course. God is shut out from the soul's satisfaction. As a result there is often social unrest, sorrow, bitterness and disappointment. Jesus' idea of success was giving. "He that loveth his life shall lose it, but he that loseth his life for my sake shall find it." When we live that way, we shall approach social equilibrium. This defines our relation to others. The world lives on the principle of exclusiveness, but class consciousness works havoc with the social fabric. Christ says: "Ye are the light of the world," for he created modern democracy. The Christian spirit in democracy is the spirit of obligation transcending the desire to claim our rights. This world is no longer an aggregation of nations. It is one living interrelated body. A Christian is a world citizen. The Christian is the most cosmopolitan being on this planet. Christ has the program for the new humanity in his hand. He seeks each one as his co-worker. He is calling us as a "light in the world."

ARTHUR T. FOWLER.

through these exercises religious truth can be taught and spiritual emotion awakened in a way often more effective than a sermon. The dramatic club also carries its work to the rural communities and towns within reach of Ottawa. More elaborate program has been prepared for the present season.

The gift of a set of chimes to be placed in the tower of Russell Sage Memorial Chapel at Northfield, Minn., is announced by President W. R. Moody. The donor wishes his name withheld. The bells will be set up this fall, it is expected, and will be the only chimes within a radius of thirty or forty miles of Northfield.

The church covenant arranged as a responsive reading is used as a part of the communion service in the First Church, Seattle. The weekly calendar carries a prayer meeting thermometer showing the attendance each week. Another feature is the carefully analyzed statement of the financial needs of the church together with its receipts. Every member of the church can know exactly what its financial obligations are.

When the Women's Foreign Mission Society celebrated the fiftieth anniversary, Miss Prescott prepared a stereopticon lecture to show the origin, growth and present work of the Women's Foreign Society. This lecture is now well adapted to the foreign part of the work (the continuation campaign). There is a charge for rental. Sixty-five colored slides. Order from your nearest depository.

The calendar of the First Church, Rangoon, Burma, carries this interesting note: "The pastor is glad that the Rangoon Turf Club respects our moral principles and devotion to the Gospel. Jesus Christ so much, that they have not even offered us a place! We do need money very badly but not their money! The money of gamblers is stolen from needy wives and suffering children, stolen from foolish husbands and supporters of race track gambling. One who gets something for nothing is a thief! The gambler produces nothing for society except poverty. Therefore, the gambler is a thief!"

The First Church, Nashua, N. H., has completed 100 years of service to its community. For the first eleven years after organization the church had no settled pastor. From 1833 to 1855 Rev. D. Pratt served the church. The pastorate of Rev. W. H. Eaton, which followed covered the period up to 1870. During 100 years the church has had but 16 pastors. Among the more recent have been Rev. J. A. Johnston, Rev. O. White, Rev. Charles L. White, Rev. Melard F. Johnston, Rev. J. B. Gilman and the present pastor, Rev. A. J. Archibald.

Reports of activities were considered and the program for the forthcoming year discussed at a three-day meeting of the committee on social and religious survey held at Lake Mohonk, Oct. 6-8. John Mock, chairman of the committee, presided. Other members of the committee all of whom were present, are Raymond B. Fosdick, treasurer; Ernest D. Burton, recording secretary; James L. Barton, secretary of the American Board of Foreign Missions and W. H. P. Faunce, president of Brown University. A number of new publications have come from the press and others are in the process of preparation.

(Continued on page 1232)

The Baptist

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CLARENCE A. BARBOUR HUGH A. HEATH

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Could They Make A Better Investment?

The public library in Seattle, through its librarian has expressed a desire to have THE BAPTIST on its rack another year. "It is widely read" by frequenters of the library we were told. We have no fund to provide public libraries with copies of the denominational weekly so we forwarded the appeal to Dr. A. M. Bailey, the pastor of the First Church. He did the rest—that is he did the next thing—he referred the matter to the young married men's class in the Bible school. They provided the public library with a subscription for one year.

Killam's Kollum

Saved From A Certain Woe

We have been receiving so many letters of praise and commendation that we began to fear the fate of the man of whom all men speak well. Even the *Western Recorder* and the *Word and Way* had for some time been unusually gentle in their treatment of us. One of them this week dispels all fear of the particular woe in question. We cover ourselves with dust, no it is smoke, I believe. At any rate we feel safer since we read that editorial.

Editorial Ghouls

Near our old home lived a woman who for long years suffered with an incurable malady. When she died her body was buried just outside the house where it might be protected from grave robbers. There seems however to be no haven for the godly men and women who have been pioneers in the fields of Christian social service. We boil over with indignation at the insidious attacks made upon the dead. We have more respect for ordinary ghouls, than for these editorial grave robbers.

A Perfectly Natural Mistake

"I wrote you that ——— of the ——— church never 'worried' and you changed it to 'married' and left out the state." Thus writes one of our good correspondents. What he says is true. In the first place "worried" and "married" as written by our correspondent looked like one and the same thing. In trying to decide which was the correct interpretation we argued with ourselves thus—If this man was married he would be worried. Since he was not worried he could not have been married. We did leave out the state, and this is our editorial alibi.

Now In Danger of Anti-drug Act

"I like Killam's Kollum. It acts as an opiate after the evening sermon on Sunday night. I go home restless and nervous from the evening services, have my family devotions, tie a string to the electric light in my bedroom, climb into bed, read the Kollum and presto! I have enough wakefulness left to pull the string and then I'm asleep."—Rev. J. T. Finnan, Mt. Sterling, Ill. In this world things so often go by opposites. For some of us the Sunday night sermon has the same effect as the after-sermon influence of the Kollum. The layman has this disadvantage. He cannot pull the string and sleep on. Going out into the fresh air tends thoroughly to awake him. Well, it is refreshing to know that both pastor and people get needed rest.

Baptist Progress in Esthonia

BY MARTIN SCHMIDT

DURING more than nine hundred years, Russians, Germans, Danes, Swedes, Poles, and Lithuanians, quarreling with one another, have been anxious to possess the beautiful Baltic countries: Finland, Esthonia, Livonia and Courland. These countries have recently been separated from Russia and are formed into three Republics: Finland, Esthonia and Latvia. Finns, Esthonians and Letts have inhabited the Baltic shores probably over two thousand years. Baptists began a wonderful mission work among these people sixty years ago. The membership of New Testament churches is now about 20,000.

Esthonia, situated between Finland and Latvia, with the prominent port of Reval, is known in the commercial world especially by the transit trade with Russia. Esthonian citizens enjoy full political and religious freedom. There is no privileged or state church. Persecutions by the Orthodox and sometimes by the Lutheran church have ceased. Our Baptist churches have now possibilities of preaching the story of Jesus Christ and of organizing New Testament churches over all the country.

During the last ten months the Lord has sent Esthonia a mighty revival. More than one thousand persons have been converted and baptized. Especially in the island of Dago, the Holy Spirit has caused a glorious work. Hundreds of village schoolboys and girls with their tutors, young men and women, old fishermen who in former times lived a terribly sinful life, have become humble and true followers of Jesus Christ. In villages, where in past days were drunkenness, immorality and other evils, the people are hearing with eagerness the message of everlasting life and singing the songs of their Redeemer and his love. In all churches is burning a new heavenly fire and enthusiasm.

After receiving national and political freedom the population of Esthonia is seeking now a free faith. The people tell at our meetings that the state religion did not satisfy the deepest desires of their souls, because the churches, being in close connection with the political and national ideas of their oppressors, have been largely political and ceremonial institutions. Now our pastors and evangelists offer to the Esthonians the non-political religion of Jesus Christ, the real religion of the kingdom of God. The hearers are exceedingly happy and thankful to get the pure New Testament faith.

Our churches have to overcome many difficulties. The newly converted and baptized members have to go through persecutions by their relatives and in society. Besides, there are very few church buildings and the existing buildings are too small and primitive. Because the majority of church members are poor they cannot pay their pastors and evangelists sufficient salary. Through Dr. J. H. Rushbrooke's indefatigable efforts as Baptist commissioner for Europe, the churches have received some means to raise the salary of the pastors. For this generous help Christ's churches in this country will forever thank their fellow-Christians in England, Canada and America.

Another requirement is a well-educated ministry. Through the newly opened

theological seminary at Kegel near Reval, we hope to have in a few years a group of well-trained leaders and pastors. The opening of this institute is the most prominent fact in the whole history of New Testament churches in this country. God knows our ardent and hearty thanks for this turning-point in our mission history. Our churches will never forget to thank the Baptists, especially in the above-named nations, for the great and happy idea of supporting in Esthonia a seminary for Baptist pastors and evangelists. The seminary began its work on February 1, of this year with sixteen students.

Looking back on these blessed months our hearts are moved by deep thankfulness to God and to our noble brotherhood in England and America. On June 1, there were examinations and a closing festival accompanied by speeches, songs and music. During the vacations the students were spread over all the country doing the Lord's work in towns and villages. In August we came together again, to tell great things of God's blessing during the summer days, with strengthened health and new experiences.

As a second important means of extending Christ's kingdom, we hope to arrange a publication house for the printing of religious books, periodicals, tracts, and so on. This country, as all countries of the world, is overflowed by a corrupting literature. Sin is raising its head in more insolent forms than ever before. Therefore we are exceedingly anxious to send over the country a flood of religious literature hoping to check the degrading influences.

May God help us and our dear English, Canadian and American friends to achieve all these aims to the glory of his holy name!

Special Temporary Provision for Ministers Receiving Minimum Salaries

Several months ago a gift was made to The Ministers and Missionaries Benefit Board for the purpose of providing a reduction in the dues for the first year of membership in the Retiring Pension Fund of ministers whose salaries were \$1,500 or less. The quick response soon exhausted this gift.

Now it is possible for the board to make another temporary offer. For the purpose of assisting ministers who are receiving less than \$1,500 per year to pay their dues for the first year of membership (amounting to 6 per cent of the annual salary) a limited sum of money is available from which grants can be made for this purpose until Jan. 31, 1923, unless the amount available is exhausted prior to that date. The conditions of this grant are as follows:

Annual salary below \$1050, the board will provide 65 per cent of the first year's dues; \$1050 to \$1100, 60 per cent; \$1100 to \$1150, 55 per cent; \$1150 to \$1200, 50 per cent; \$1200 to \$1250, 45 per cent; \$1250 to \$1500, 40 per cent.

For example: A minister whose salary is \$1225 annually and who normally would have to pay for his first year's dues 6 per cent, namely \$73.50, may, if he applies for a grant, receive a credit of 45 per cent of \$73.50 or \$33.07 toward

his first year's dues, provided he remits the balance, viz. \$40.43 with his application.

All applications for membership in the Retiring Pension Fund in order to receive the advantage of this offer must be received by the board prior to Jan. 31, 1923, and must in each case be accompanied by a remittance for the balance of the entire first year's dues, less the percentage indicated in the above table.

All applications will be considered in the order in which they are received.

The fund is limited. The offer closes on Jan. 31, 1923, in any event.

Your application should be filed at once. All applications should be forwarded to E. T. Tomlinson, executive secretary, 276 Fifth Avenue, New York City, N. Y.

(Editor's Note—Here is an opportunity for the church to assume its pastor's share. Last year many churches paid their pastor's dues as a Christmas present.)

Mark Sanborn Called to First Church, Detroit

Rev. Mark F. Sanborn, pastor of the Judson Memorial Church of Minneapolis has accepted the call of the First Church, Detroit, and will begin his ministry in that city Nov. 12. During his six years in Minneapolis, 465 new members have been added to the church and a very strong and well organized Sunday school has been developed. The First Church in Detroit offers an unusual opportunity. There is a membership of nearly 1,500 and its present building is located in one of the most substantial sections of that rapidly growing city. Mr. and Mrs. Sanborn were Michigan born. Mr. Sanborn is a graduate of Kalamazoo College. At St. Paul he was elected president of the B. Y. P. U. of A.

Fresh from the Field

(Continued from page 1230)

Evangelist C. E. Hillis is holding series of evangelistic meetings with the church at Fairfield, Iowa. Rev. W. C. Monroe, pastor. His next campaign will be at First Church, Clinton, Ill.

Dr. H. O. Rowlands of Oak Park, Ill. has closed nearly a year's ministry with the First Church, Carbondale. The last week Evangelist McMinn assisted in revival meetings which were rich in results. Over sixty united with the church.

On Oct. 22 occurred the death of Dr. Lyman Abbott, editor-in-chief of *Outlook*, with which he had been associated nearly forty years, clergyman, lawyer, author and successor to Henry War Beecher as pastor of Plymouth Church, Brooklyn, from 1890 until 1899. Dr. Abbott would have been 87 years the coming December. Four sons and two daughters were with him when the end came. Memorial services were held October 31.

During the annual business sessions of the Will Carleton Memorial Association held on Saturday, Oct. 21, in Alpha Kappa Phi literary society hall, Hillsdale College fittingly observed the birthday of the well-known poet, who graduated from the college in 1869, by a special chapel service. Miss Enid Eichhorn, head of the department of speech arts, read "Over the Hill to the Poor House," and two of her dramatic art students dramatized the poem "Betsy and I Are Out."

(Continued on page 1260)



The Baptist



America Will Not Forget

AMERICA has not forgotten. Four years ago the world was in a frenzy of rejoicing over the news of the signing of the Armistice. It has been a long and sorrowful four years for the world. A large portion of the earth has found it impossible to regain its balance so that it can walk alone. Millions have died of starvation and few scenes of the war period surpassed in suffering, brutality and horror those accompanying the sacking and burning of Smyrna. The world is still a war-cursed world; still other millions of innocent sufferers must die before help can come. America will not forget her present opportunity.

The purpose, however, in writing this page is to call attention to quite another matter. We find ourselves turning to the question of America's care for those of her soldier dead who fell in France. There has been frequent criticism of the government in the matter of the care of the American cemeteries in France. The fact that many thousands of dead have been returned to this country for burial and that other thousands still remain on foreign soil has led to a feeling of uncertainty about the whole situation.

In view of this unrest the Federal Council of Churches of Christ in America sent a special commission to visit the burial places of American soldiers and their report has been received. The commission was made up of Chas. F. McFarland, general secretary of the council, Chas. E. Jefferson, pastor of the Broadway Tabernacle, New York, and Chauncey W. Goodrich. These men visited the cemeteries at Belleau Wood, Fere-en-Tardenois, Suresnes, St. Mihiel and Bony and another representative of the council visited Romangne.

Their report is in striking contrast to the sporadic criticism which has caused concern to the friends of the dead. The commission desires to express the warmest commendation of the work of the American graves registration service in Paris and of Col. H. F. Ethers and his associates in charge of it. It is evident that the relatives and friends of our boys who fell in France are receiving courteous and painstaking attention and that they are provided with adequate facilities for visiting the graves of their loved ones. The cemeteries, it is reported, are all beautifully located and in most cases are situated on an eminence which makes them visible at a long distance. Extensive plans for the development and beautifying of the grounds are being carried out. Why not allow the bodies of these boys to lie together in the soil they died to save? Having fought together, why should they not be together in the chambers of death with the American flag upon a staff in the center of each cemetery flying over their graves? The commission heartily recommends that Americans be associated in the permanent care of the cemeteries as representing both the churches and the

nation, and that the Federal Council arrange with its representatives in France to have Memorial Day services under the auspices of the council in behalf of the American churches and people held in all these cemeteries or as many as possible. It also proposes to arrange for the churches at home to join in this special remembrance on each Memorial Day.

America and the world will not forget what these boys, and millions like them, did for the world. It is most fitting that their resting places should receive every attention at the hands of the government, but our most telling expression of gratitude will be found in continued service and sacrifice in behalf of the living who still need our help.

Direct Drive Transmission

THERE is little new about machinery. We should be very careful how we boastfully speak about this marvelous age of mechanical devices. God has been using his machinery for thousands and thousands of years and it is so far superior to ours that we forget that it is built on the principles of stress and strain, velocity, balance, centrifugal force and the coefficient of expansion just like our clumsy devices. God's machinery is so perfect that it runs on noiselessly and with no fear of a breakdown. We have heard a great printing press at work—the rattle is terrific as it turns out the leaves of a book. How quiet the machinery of an oak tree is as it makes the leaves for the adornment of the forest. Let us not despise machinery then. God has always depended upon his great law of mechanics and dynamics, and hydraulics—some few of which we have discovered and are feebly utilizing to manifest his power and love. And he expects us to do the same in our churches. It is true that our machinery is as noisy with differing opinions and unmet obligations and neglected responsibilities as is the printing-press, but with all its rattle of humanity our machinery is necessary. In the careful organization of our churches we are following God's plan. Let us not despise machinery.

A woman, a layman, a young person and a pastor, these four, and no more, with a vision of the world's need and a respect for kingdom organization can make any church a telling force in the denominational program. We do not counsel autocracy for a moment, we are speaking simply of minimums. There are parts of every engine that are indispensable, the fly-wheel, the governor, the safety valve and the piston. No church organization will function rewardingly with the larger engineering of the Board of Promotion without these four essential units of consecrated humanity—a woman, a layman, a young person and a pastor.

And what have they to do? They have to see that the stewardship of their church is built upon a scriptural

basis and that when money is spoken of in the pulpit it has the sordid ring of barter and trade removed from it. They have to see that an annual every-member canvass is made in their church in such a way that it is educative, inspiring and thorough-going. They have to help people strike a balance in their own mind as to the ratio of their gifts to the support of the local church and the advancement of the kingdom. They have to demonstrate the wisdom of the double treasurership and in all these processes build within the church a great engine of givers, treasurers, secretaries, and committees—functioning by campaigns, duplex envelopes, regular statements, treasurers' reports and unceasing prayer.

Such an engine does not run for its own sake. No engine ever does. It is belted on to a task. It is geared with a purpose. First of all, if the plans of the General Board of Promotion are to carry this year, each local church must be geared on to the promotion machinery of the association. There is no power resident in the association except what it gets from the local church. A strong church belted on to its association is a strong church most effectively helping its weak neighbors. In the missionary plans of every church there should be provision for strong representation in the local association. And in each association there should be chosen a woman, a layman, a young person and a pastor who should represent that association in the still larger interests of the kingdom.

For the drive of the local church should be strong enough to transmit power from the association to the state convention. There, too, the familiar machinery geared into the work of the women, the laymen, and the young people under trained pastoral leadership, should be in operation.

The state conventions are belted directly to our General Board of Promotion. The Administrative Committee of that board this year will appoint a committee of four—composed of a woman who shall be named by the Continuation Campaign Committee of the two women's boards, a representative of the general laymen's committee, a representative of the young people's organization and a pastor to be selected by the Administrative Committee itself. The work of this committee will be to correlate the plans and secure administrative action of the four groups in which the power resides in every church.

To reduce the friction to a minimum, to secure the added power of a direct drive, let every church, great and small, rich and poor, in the Northern Convention, then build its promotion machinery, the machinery that shall educate, inspire, organize and develop the stewardship of its people—let it build about a woman interested in the great Continuation Campaign, and about a man, vitally identified with the Laymen's Council, and about a young person, full of the undimmed vision and resistless enthusiasm of youth, and about its pastor, who like his Master is burdened with the needs of all the world. Call these four if you will the missionary committee of the church—or call them the stewardship group, or the promotion board. Let them study to build their church into a great missionary force. Let them probe deep. If they recommend changing the by-laws in order to reach their goals, give them heed. If they

counsel the abandonment of traditions that seem sacred, do not brush them hastily aside. They are designing Machinery for God.

Boy Scouts and the Churches

OF all the recent movements in the interest of boys of the early teens the Boy Scout movement has been the most popular. The scout principles are worthy. The out-of-door activities have been one of its most helpful and attractive features. That our churches as well as other community institutions are interested is evidenced by the fact that for years at the meetings of the Northern Baptist Convention the scouts leaders have been recognized on the program or in the conferences of our annual gathering.

There has, however, been some serious misgiving concerning certain tendencies in the movement. The week-end and Sunday hikes have seriously interfered with the church and Sunday-school attendance of many of the boys. Of course the length to which these diversions have been carried has depended very largely upon the type of leadership in charge in the local communities.

Pastors and church workers will be more than interested in the resolution which was adopted by the twelfth annual meeting of the national council of the Boy Scouts of America. "Be it resolved—That the National Council record its disapproval of programs for week-end hikes or camps which preclude the attendance of scouts from religious services, or which cause loss of credits for the individual or patrol or troop, if the scout elects to remain at home to attend church."

This action will go a long way toward disarming criticism in certain quarters and will make it possible for the churches to avail themselves of the genuine help which the movement can give.

Luke's Portrait of the Christ

OUR Sunday schools are studying a book today that Renan himself calls the most beautiful book ever written, and in some respects the most engaging. Luke gives us the full-face figure of Jesus, looking manward. It is a beautiful story and beautifully told; it should have effects in the lives of those to whom it is told.

It ought to be a good day for the poor and for the broken-hearted, and are they not in our midst? For the aspect of Jesus presented here is, as intimated in Luke 4:18, "He hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted."

It is this human and we may say humane side that appeals to us in the flesh. "I drew them," says Hosea "with the cords of a man." Hence those glimpses peculiar to Luke. The gentle, human lines thrown about the man fallen among thieves, the prodigal in the far country, the poor publican and the rich Zacchaeus, both humbly and savingly penitent—and the dying thief. Truly in these months of New Testament Bible study the loving, tender Son of man is walking in our way of earth, seeking "to save that which is lost." It ought to be a time effective everywhere in helping and in soul winning. May we not look for great evangelism and great gatherings into our churches? Dr. A. J. Gordon puts it well: "Jesus became the Son of man that we might become the sons of God."

A Page of Opinion

Some Frank Words With Texas Baptists

DR. GEORGE W. TRUETT in the issue of the *Baptist Standard* for Oct. 19 writes at length on the problems and perplexities of Texas Baptists. The opening paragraph follows:

"Texas Baptists need to look frankly and earnestly at the situation now confronting them.

"What is that situation? The situation is that it is important beyond all words that their present campaign, called the 'Catch-Up Campaign,' shall be carried to a triumphant culmination. And the situation further is that, shocking as is the very thought, yet it must be apparent to every observant and well-informed Baptist in Texas that sinister and strenuous efforts are now being made to divert the attention of our Baptist people from the main things of the campaign, and, if possible, to obstruct and defeat the success of the campaign. The urgent and immeasurable importance of the campaign on the one hand and the palpable efforts that are being made to chill and cheapen and obstruct the campaign on the other hand are the two facts that stand out plainly in the situation now confronting Texas Baptists."

Why not delete the word Texas and let this great Baptist leader speak to all of us? One must do more than cross an imaginary line to change either the nature or problems of Baptists.

So Hungry They Can't Think Straight

THE people of Europe can't think straight. They are starving. That is what is wrong with the world. It is sheer hard-heartedness to criticize a starving man because he is not calmly rational.

"The problems of Europe are fundamentally economic. Before political, physical and even moral conditions can improve they must be solved. They can be worked out only with the help of America. While America remains undecided conditions are rapidly growing worse. Europe will crash unless America acts soon."

This statement was made by Dr. Charles S. MacFarland, general secretary of the Federal Council of Churches, upon returning from an extended tour of Europe, in answer to the questions: "How do the European peoples feel towards us?" and "What can America do?" Answering the second question first, he said:

"America should do one of two things:

"First, offer to sit down with the European nations and formulate a plan for economic reconstruction, or

"Second, make its own proposal.

"If the American people were informed by other than dischievous propaganda they would arise and direct our government to act with good will towards the nations overseas, and light would break on darkened Europe.

"How do the European peoples feel towards us?" is the question asked. Their feeling is one of mingled disappointment that has not reached disillusionment, and hope and faith that still persist.

"They feel that we have left the field of battle without stopping to bury the dead or to help repair the devastation made by our own artillery. Recognition for our private, philanthropic help is not overlooked and still gives impulses to prayers of gratitude. No rancor is manifested, just disappointment, sometimes, however, almost to despair.

"The peoples of Europe are doing the best they can, toiling to rebuild even when they have to seek the straw to make their bricks. One has only to visit Ypres, Dixmude, St. Quentin, Rheims and multitudes of other cities to bear witness to the marvelous recuperative power of our brethren in Europe. One has only to witness the efforts of our Austrian brothers, to have his heart stirred to the depths, or deal in German money to have his sympathies aroused for those men and women in the nation who are sincerely seeking to regain for that people a moral standing in the world.

"There are expressions of sectional and racial bitterness, there are violent discussions between representatives of governments, but these are not the fundamental difficulties. The problem is fundamentally economic."

Prohibition on the High Seas

IT is of unusual interest to study the reactions of our European friends to the recent ruling of the attorney general of the United States in the matter of prohibition in territorial waters. In the *Baptist Times and Freeman* of London for Oct. 13 we find the following editorial bearing upon the question:

"When Dr. Landrum came over to this country in July to attend the meeting of the executive committee of the Baptist World Alliance, he called public attention in the American Baptist press to the fact that prohibition ceased to be effective on American liners as soon as they crossed the three-mile limit. Directly they reached the open seas, he said, the bar was opened and continued open all the way across the Atlantic and until the vessels re-entered American territorial waters on their return. Urged by public opinion voiced by the dry members of the legislature, President Harding has taken swift and drastic action to put an end to this evasion of the law. He has instructed the secretary of the treasury that it is illegal for any vessels, whether American or foreign, not merely to sell, but even to possess liquor within American waters. This means that all ships on reaching the three-mile limit will be searched by American officials, and any liquor found on board will be confiscated and destroyed.

"This ruling creates an extraordinary situation. The 'right of search' is an old subject of contention between America and ourselves, and on one historic occasion led to war between us. It is not likely to lead to any such difficulties now, for it is clearly within the right of the American government to enforce obedience to its own laws in its own territories. It may, however, have a curious effect on the shipping trade by diverting the great trade route from New York to Canadian ports."

An Armistice Day Message

Thinking people expected a sad aftermath from the World War, but where is the prophet who ever dreamed of the tangled, tragic situation now confronting us?

By JAMES A. FRANCIS

WE have certainly come to a serious and awful hour in world history. Thinking people everywhere expected a sad aftermath from the World War, but where is the prophet who ever dreamed of the tangled, tragic situation now confronting us? The suffering in these years has exceeded in bitterness the suffering during the war period. Then, there was at least the sustaining power of a great heroism. Now, it is a slow crucifixion. Then, men stood up expecting a sudden blow. Now, it is like the long drawn agony of being impaled on a barbed wire fence.

I should like to take with you, my friends, one steady look at three things. First, the world situation. Second, our own great missionary enterprises. Third, our own life at the home base.

United Hates of Europe

The average American is serenely unconscious, or nearly so, of the fearful conditions obtaining across the sea. We came out of the war stronger than ever. Few of us ever went without a meal on its account. Whereas a recent American traveler, an able and faithful man, who crossed Europe from the west coast of Ireland to Russia, including a detour through Hungary, said he could only call it the "United hates of Europe." The same traveler was the first American, after the war, to cross Asia Minor from Mesopotamia to Constantinople. He said he travelled for weeks "through homeless misery and mental hate" where the subject peoples had but one gleam of hope and that, the mercy of the United States.

Russia, to the north, huge and chaotic, has replaced czarism with an impossible form of government forced on millions with fire and sword. Austria is reduced to straits of misery indescribable. Germany is avoiding the payment of reparations by purposely depreciating the value of her own mark. France is afraid to withdraw her armies from the Rhine. India is seething like a pot. In the midst of all this, we are treated to the spectacle of the Turk practically dictating terms to the late allies of Western Europe, and this because of their lack of

union. Whole Christian populations have been mercilessly slaughtered, sometimes in most obscene fashion, with arms supplied to the Turk by France and Italy. The Near East part of the Treaty of Versailles has been battered to pieces. The Turk comes back into Europe and even the British Lion stands hesitant, lest trouble at the Dardanelles might echo among the seventy million Moslems of India. The wail of 1920 has turned in 1922 into a bitter curse, and with many peoples "Hope for a season bids the world farewell."

Ashes Do Not Burn

Indeed, about all that prevents Europe from bursting again into war is that ashes do not burn readily. Much as they hate each other, they are still more sick of war.

There is one big piece of international machinery in existence for the prevention of future wars and for the creation of a right understanding between nations, and this is the league of nations. Four-fifths of the human race have signed up in this great association. It is a going concern. It has to its credit in two years and a half the prevention of

four possible and seemingly imminent wars. Its secretariat, composed of 300 experts, has gathered a body of information concerning nations and their relations, such as was never gotten together before, and all this is at the disposal of all the nations of the world, irrespective of whether they are in the league or not. In laying the foundations of understanding which leads to permanent peace, it has done more in thirty months than was done in a century before. The saddest reflection for us is that America is still outside, and that the average American imagines that the league is a negligible factor in world history.

We have as our company on the outside, in Asia, Afghanistan and Turkey; in Africa, Abyssinia; in Europe, Russia, Germany, Hungary and Iceland, and in the western world, Ecuador and Mexico. Do we really like our company? The burning question before America is not whether our former president should or should not have gone to Paris; not whether he was or was not a good picker of men; not whether the peace with Germany should or should not have been bound up with the covenant of the league. These things are history. The issue is a living, present one—Should America be in the league? The American people, properly informed, would answer unhesitatingly, "Yes, and God speed the day."

Our holding aloof has been, to a great degree, responsible for the tragedy of Armenia. Like the priest and Levite, we have "passed by on the other side" while the oldest Christian nation in the world has been slaughtered, with a fury that would surpass the ferocity of the dark ages.

The Sin of the Nation

It is true that by our doles we have kept alive many who would otherwise have perished. This was the action of the individual American, but the nation as a nation has been guilty of the ghastliest sin of omission of modern times. A strong stand on the part of the United States would probably, without the firing of a single shot, have saved between one and two million people in the Near East. Does God

The Poppies

By MARION MALETTE THORNTON

NEAR Flanders fields where poppies grew,

The brave young widows wear their rue;

With tragic eyes and patient smile
They fashion poppies all the while.

Ah, yes, they mean much over there,
The poppies that today we wear!
A world abloom with poppies red—
It means the children's daily bread.

The blood our boys in Flanders shed
Was free and bright and poppy red,
Like poppies red their courage gay;
They laughed—and gave their lives away.

And we today cannot forget
Those poppy fields with crosses set.
Forever on our hearts we wear
The sacred memories gathered there.

bring nations to his bar as well as individuals? If so, what will the long processes of history have to say of great, free, strong, rich America for all this? Is there no way yet of arousing the conscience of America so that enough pressure will be brought to bear upon Washington to secure action? If we allow the balance of the Armenian race to be wiped out, as seems inevitable at present, how can we even have the face to send missionaries to the heathen world?

*'Some great cause God's new Messiah
Brings to each the bloom or blight;
Parts the goats upon the left hand
And the sheep upon the right.
And the choice goes on forever,
Between that darkness and that light.'*

America's hour of opportunity is going, but it is not yet gone. There is still time, not to retrieve the past, but to save the present and the future. When we hesitated on the brink of duty concerning the war, our own Mr. Choate, almost with his last breath, cried, "America, wake up!" Today, a mightier voice is calling to the Christian chivalry of America on behalf of those who can not defend themselves.

The Reasons for Interference

The reasons for interference on behalf of Belgium the day we entered the war were not as strong as the reasons for interference now. We discovered then that in the tragedy of a world war, America could not be exempt. We are discovering now, that so slowly, that in the tragedy of a world collapse in peace, America can not be exempt. The lesson of the solidarity of the human race is being written into the consciousness of men as with letters of fire. Upon the upward pathway, no nation can leave its weaker fellow behind. Our race is one—one in origin; one in the redeeming purpose of Christ, one in development; one in destiny.

Europe owes us eleven billions of dollars. Shall we collect? There are two answers. The first is, the war was our war from the beginning though we were a long time mending it out. This money advanced to those who afterwards became our allies was largely our part in the war before we entered the war. It was money advanced while these nations fought our fight and waited for us to come in. . . . The second, the collection of this amount from some of these nations is

an impossibility and great, rich America standing over her prostrate and well-nigh bankrupt allies and demanding her "pound of flesh" is a sight to edify the world. Why not take up the suggestion made by Doctor John H. Finley, that the debt be funded at a low rate of interest, say 5 per cent, that the interest be paid regularly and instead of being sent to America, be used for the education of the future citizens of those

The Silent March

By MARGARET E. SANGSTER

*WHEN the march begins in the morning
And the heart and the foot are light,
When the flags are all a-flutter
And the world is gay and bright,*

*When the bugles lead the column
And the drums are proud in the van,
It's shoulder to shoulder, forward, march!
Ah! let him lag who can!*

*For it's easy to march to music
With your comrades all in line,
And you don't get tired, you feel inspired,
And life is a draught divine.*

*When the march drags on at evening,
And the color-bearer's gone,
When the merry strains are silent
That piped so brave in the dawn,*

*When you miss the dear old fellows
Who started out with you,
When it's stubborn and sturdy, forward, march!
Though the ragged lines are few;*

*Then it's hard to march in silence,
And the road has lonesome grown,
And life is a bitter cup to drink;
But the soldier must not moan.*

*And this is the task before us,
A task we may never shirk;
In the gay time and the sorrowful time
We must march and do our work.*

*We must march when the music cheers us,
March when the strains are dumb,
Plucky and valiant forward, march!
And smile, whatever may come.*

*For, whether life's hard or easy,
The strong man keeps the pace,
For the desolate march and the silent,
The strong soul finds the grace.*

lands, with the understanding that the principal sum will never be asked. This would be to repeat, on a world scale, the diplomacy we practiced with China after the Boxer uprising, which single piece of dealing did more to create good feeling around the Pacific than all the navies that ever floated on its bosom. Europe would not forget such a piece of dealing in a thousand years. It would set a new pace in the diplomacy of the western world. Shall we recognize the hour of our visitation?

The Story of the Year

A glance, now, at our own denominational missionary enterprises throughout the world. The last year has told a strange story. Our missionary treasuries, from certain well-known causes, have sagged very low, but during this same year in our spiritual work in all lands, God has "opened the windows of heaven" without waiting for us to "bring all the tithes into the storehouse." He has challenged us by his grace to meet him on the higher levels. With appropriations cut, with missionaries at home that can not be sent for lack of funds, with promised equipment delayed, we have welcomed this year 12,400 newly baptized converts. Where is the Baptist who can not interpret such a message from God himself?

We need in our work the three things for which the Master prayed on the last night of his life, and so far as I can see, these are our sole needs. First, unity; second, purity; third, consecration like that which he manifested when he came to be our Savior.

Turning for a moment from these issues which reach across the world to ourselves, we naturally ask, what kind of people ought we to be to fit our times? God has matched us with a tremendous hour, tremendous both in its difficulty and opportunity. "What manner of person ought we to be?" There is but one kind of man or woman (our denomination is just made up of individuals) who is fit to match such an hour and that is a 100 per cent Christian. The call of God through the history of our time is calm, silent, solemn, inexorable, inescapable, like God himself. We are confronted with the awful majesty of his grace. It calls for the deepest kind of self-sacrifice and the highest and most sustained effort to "Win for the Lamb that was slain the reward of his sufferings." Shall we disappoint God?

Los Angeles.

A Graduate in a Rural District

By W. J. HUNTER, JR., A Student in Benedict College

IN THE upper section of the state of South Carolina, in Darlington County, there is a little district known as Cherry Grove, which had a considerable amount of trouble both in getting money and a teacher for a school.

Wanted—A Teacher

Soon after the farmers had come to the full sense of their duty to their race and to their children in the matter of education, the first problem to come to their minds was, where could they find a teacher? Now that they had arranged for enough money to finance the school for two months only, they wondered who could teach during two months.

Their anxiety, however, was very early overcome by the application for the position by a former slave girl. She had been favored by her mistress who had given her lessons in reading and writing, and perhaps a little spelling and arithmetic. She was considered by her associates to be very highly educated.

The news of such an instructor spread like wildfire when the wind is raging. It was to the villagers and the children as a sip of cool spring water would be to a thirsty vaul on his weary journey across some vast, barren desert.

The next Monday morning was declared to be a holiday—a day to celebrate in honor of the one whom they were fortunate enough to secure as teacher, and also the future possibilities of their children, who had sprung from a race dwarfed mentally by slavery. It was a joyous day; and as the children skipped to and fro playing various games, happiness beamed from their radiant faces.

The Teacher "Taught Out"

The day, however, was soon gone, and the next day all the pupils returned to begin their new task of hard study. The school work apparently went on nicely. The pupils applied themselves diligently to their books, but at the end of the first month a great calamity befell the joyous community. The eager-minded boys and girls, and the trustee board were very seriously handicapped, for the teacher had reached her limit! She had exhausted her every bit of knowledge to teach the first month, and lo! she could teach no more. Therefore she very readily resigned.

Fortune, however, favored the district temporarily, and within a few days another teacher was secured. Then boys and girls formerly attentive now became ungovernable, inattentive, rough, rude, and thought that they knew it all. They nearly drove the teacher crazy trying to preserve order. The next day came and brought with it trouble lurking in every corner of the old schoolroom. As he had resolved the previous night, the teacher arose from his seat, and declared that the next one who meowed like a cat, or barked like a dog, or made any peculiar noise would receive a severe lashing. No sooner, however, had he made these declarations than the same noises began again. The teacher gritted his teeth and seized his whip. But—there was a problem before him. He was a small man, while each of his boys was over six feet tall. Each dared him to strike. He stared madly

and soon his passion overcame him. Uttering a few profane words, he hurriedly left the school and the town without even notifying the trustees, and swore that he would never return.

Again Teacherless

Again the school was without an instructor and the board of trustees now faced a most serious crisis. The old building where they had been holding school was falling down, money was running low, in fact the whole affair seemed to be collapsing. The question now was, what were they to do? Was the school lost forever? If not, how was it to be restored, and put on a good running basis? The next year came; there was no school. Everything appeared misty and

The Way

By FREDERICK B. GREUL

BY A divine law, as certain as the day's return, Christianity embodies the elements of cause and effect. In this domain, probably as in no other, we can safely move up from the things seen to the things unseen, and be sure of our footing. It is coming to be believed that God moves in minds not associated with the church. Christ is carrying on his world conquest by using all the available forces in the social make-up of our world. In a sense the way of the righteous is about the only way there is. It is as scientific as it is religious. "All things are yours" hints a scope of universal dimension, thrilling in its promises. The way of the righteous cannot be limited to a description of a godly man's conduct. It is a way, great as the heart longings of the Christ. So far as conduct is concerned it is straight and narrow. So far as it is Christ himself who is the Way limitations are decidedly out of consideration. The time has at last come when Christianity is being considered as a power that is resident in man. What is Christianity but the Christ embodied in man? It cannot be called a creed. It is a power. It is "the way" of life. Is it not more than a corrective system? Does it not have and exhibit more than a collection of "thou shalt" and "thou shalt not"? Is it not an aggressive power—an appropriating power, an organizing power? This "way" means fruit that will not spoil, enjoyment that will not unhappily react, character that does not need continual repairing. It is the way.

The unbelieving cannot enjoy it. The ungodly cannot stand in it. The scornful do not feel at home in it. It is the way to impress a man that he is worth something, and for that reason God wants him, so he can with God "take a hand" in saving the world. There is supreme effect in bending over a man, pointing out to him as a lost sinner the way to be saved, telling him, "My friend, God wants to save your soul, and commission you as one of his helpers to fight hell and fill heaven."

Brookline, Mass.

gloomy. The fowls even seemed to have sad countenances, and all the animals seemed to share in the district's distress. But lo! in the town of Darlington there was the Romulus of that school in the person of the Rev. Mr. Howard. The summer following his graduation from Benedict, while conversing with a farmer from this district concerning his desired vocation in life, he learned of the dire distress and misfortune that an unkind fate had permitted to befall the underserving, broken-hearted people of this district.

The Vision

Immediately this young minister saw the great possibilities. He pictured to himself a grand school building, and a group of capable teachers administering knowledge to those who desired it. He knew that with the aid of God, a people so determined to be set free from the tyrant ignorance, would overcome. He had learned at his alma mater, Benedict College, that God helps those who ask, believe, and help themselves.

Thereupon he offered his services in an attempt to re-establish the school as well as to build a church. The following Sunday he held an open field meeting, and led twenty-five boys and girls to Christ. He instilled into all of his hearers the principles of Jesus, and taught them that nothing of value was gained easily. His sermon to their souls was like fuel to a dying fire—courage and hope revived. They decided to build a little log school house the next week. This they did.

Dreams Come True

School began the next fall, and their dear teacher commenced a genuine ministry. He won the admiration and love of all. His students obeyed. Their parents were ever eager to take his advice. Dame Fortune smiled. Crops were bountiful. The prices were good. Everything seemed to be in their favor. The first thing that they did was to build a church, and pay their faithful teacher what little they could. He was indeed satisfied, for his purpose was not to obtain money, but to do Christian service. Cheerfully he went back the next fall. He taught, and preached in the church. Year after year passed. Little by little they saved their money, until at last their dreams came true, and his vision became real. They constructed one of the finest rural school buildings in the state under the leadership of the Rev. Mr. Howard, with the aid of the Rosenwald fund.

Now he has several teachers as his assistants, and with a face beaming with inspiration, love, and intelligence, he leads them to the thanksgiving altars of Sunday, and during the week goes around reminding the people of their blessed Saviour, who keeps watch above his own.

(From "Negro Life in the Southland," a series of stories for the senior grade in Baptist Sunday schools, issued by the Department of Missionary Education, Baptist Board of Education, for the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society. Used by permission.)

A Hindu Editor Devoted to God and Humanity

By V. W. DYER, Pastor of Immanuel Baptist Church, Rangoon, Burma

YOU would be delighted to meet my friend who is nominally a Hindu but more Christian in his private life and public service than are the vast majority of church members. He says frankly: "I am not a Christian because I believe Jesus Christ is only a man although I am sure he is the best man that ever lived."

My friend is the able editor of the leading Indian daily newspaper of Rangoon and is, in fact, the only editor in the city who is willing to give fair play and space to all races, sects and religions. Of the two English dailies one is the biased mouthpiece of the government and the other is the exclusive organ of the most powerful, selfish, commercial interests. My friend was the only editor to champion the cause of a poor sweeper's little boy who was carelessly run over by a reckless driver of a rich man's car. Generous bribes closed the mouths of all the forces of justice, but not his. He was glad to fight the case with no reward save that of his own conscience. You would enjoy conversation with him because he is so well informed concerning the best of English and American literature. Although literature is his favorite field, he says truly that politics is his business. He is a great admirer of American political institutions especially our fundamental doctrine of complete religious liberty and entire separation of church and state. In this land of myriad sects and religions, some older than Christianity, he was quick to see the importance of this happy principle. His paper is dedicated to the cause of complete religious liberty for all and government favoritism for none. When the disestablishment of the church of England in India occurs, as it must very soon, he would not make another false church of Hinduism or Buddhism. He would have India profit from the mistakes of Europe and the lessons of history.

Knowing his opinions as an editor, I ventured to send him the address of Mr. Charles E. Hughes, American secretary of state, on religious liberty, delivered at the founding of the Baptist memorial to Roger Williams at Washington, D. C. He was so pleased with it and I so surprised, that our friendship was cemented at once. Soon after this when one of the English papers approved of my lecture, Milton's 'Lycidas' and 'What Are the Lungs For?' but refused to print it solely because the editor said his constituency, which was mostly Church of England, might not like it, I offered it to my Hindu friend who gladly accepted it. Since then he has published a dozen articles of mine on social, moral, and Christian topics. During the next two months he will publish six of my literary-religious lectures on the subject "Masterpieces of English Literature in the Light of the English Bible." All this means that he is getting free of charge what it costs the Christian missions of Japan a good sum of money to get before the non-Christian public. This paper has a circulation of over 1,000 among English-speaking Indians, Burmans, Karens, and Chinese.

I should like to suggest to Christians all parts of the world that there is a wonderful opportunity on every hand to help these non-Christian newspapers by

your personal subscription, friendly advice, and contribution of articles on social or literary subjects treated in a Christian way. Of course, they should be well written and interesting, never narrow and sectarian. The entire non-Christian world is in a state of ferment and change. Their political and social problems are tremendous and they appreciate sympathetic, intelligent, Christian advice.

Only this last week my Hindu friend said to me: "Do you know that Christianity has ceased to make converts among the better classes of Indians because so many of the missions and missionaries have let down the high standards of Christ? They are foolish enough to think that they will make more converts if they compromise with the evils of heathenism. We do not respect a Christian who does not stand firmly for all of the high principles of the Christ they pretend to follow. Give our Indians the best you have and some time they are

sure to accept the best." A few weeks ago the Diocesan Council of Rangoon reversed its policy in regard to gambling and with the sanction of the bishop they voted to accept money given for the work of the Church of England by the Rangoon Turf Club, money which is largely made from gambling on horse racing. All the newspapers contained controversy pro and con, but the Indian newspaper printed far more against gambling than both of the English newspapers and the only paper to print a leading editorial against gambling and the church using gamblers' money was the Indian paper which has my friend the Hindu as editor!

Whenever I think of my Hindu friend who, of course, does not believe in the superstition and immoral gods of popular Hinduism, I say with a prayer: "Thou art not far from the kingdom of God." When he thinks of the church I wonder if he says with King Agrippa of old: "Almost thou persuadest me to be a Christian."

United States Hospital Number 66

By E. O. SELLERS

TO LOUISIANA belongs the distinction of being the only state to invite the federal government to establish a leper colony within its borders. The frantic protests of the other states against such a move were in line with the general ignorance of Americans regarding this ancient and notorious disease.

Leprosy has been found in twenty-five different states of the union with about 2,000 cases, there being, it is estimated, over 2,000,000 lepers in the entire world.

By segregation the disease can eventually be stamped out. Chaulmoogra oil treatment has long been known and used for leprosy, though the cure is said to be about as severe as the disease. Recent improvements in the use of this oil have worked wonderful results, though to say that it is a cure none dare assert; certainly it is not with advanced cases.

United States Public Health Hospital No. 66 is located at Carville, La., about twenty-eight miles below the city of Baton Rouge on the banks of the Mississippi river. Formerly known as the "Louisiana Home for Lepers," it housed about eighty patients. Now, under government management, it is caring for over 200 and three times that number are waiting till the congressional appropriation is made so that proper housing will permit them to enter.

There is no danger in making a visit to the hospital. Care must be taken as to contact, but the disease is not contagious. Repulsive it is of course but the Master has commanded us to minister to the lepers and a more cheerful or appreciative group I have never met.

On my first visit the chairman asked those gathered for service what hymn they wanted to sing and as with one voice they replied, "Count Your Many Blessings" with a second choice of, "Help Somebody Today." It is a privilege to attend the set services, but a greater one to visit the various wards, meet groups upon the verandas of the

cottages or call upon those not able to leave their rooms.

Men and boys of ten and twelve; women from all walks of life; two sons of missionaries; one former secretary to a United States senator; white, black and Chinese, a former Canal Street clothier—all of these are shut off from the world for life, and but a very few will ever see kinsfolk or friends again.

A fine piece of religious work is being carried on by the Rev. Henry Cousins, formerly for eight years the pastor of the Anacostia Baptist Church of Washington, D. C., and whose salary is being paid by the Woman's Home Missionary Society of the M. E. Church. Dr. Cousins, Ph.D. was for years a missionary in South Africa and was appointed by Oom Paul Kruger as the resident chaplain to a leper colony. Now he and his consecrated wife, known as "mother," are devoting their full time to the work at Carville. This does not mean that they are exiled from the world for the workers come and go freely. Maj. Denny, the superintendent, now visiting Brazil, was for years in charge of a hospital of 2,000 patients in the Philippine Islands.

During the Louisiana administration the Sisters of Charity did all of the nursing and a resident Catholic priest secured sufficient funds to erect a fine chapel for those of that faith. Under the new management with patients from all over the country the Catholic population is no longer in the majority and the little Protestant church is far too small, thus making it appear as though the Protestants do not care as much for their exiles as do the Catholics for their adherents.

The American Mission to the Lepers, 150 Fifth Ave., New York, has decided to erect a suitable building at a cost of about \$20,000 to serve as a church and community house, relying upon 4,000 American Protestants to contribute \$5 each for the lepers within their gates—a worthy enterprise.

Denominational Progress and Stewardship

By FREDERICK L. ANDERSON

IT MUST be progress or retrogression. There is no such thing in life as standing still. The denomination must either advance or retreat. Which shall it be?

One of the next steps forward is stewardship, broadly conceived, enthusiastically made a guiding principle of life. The church is a spiritual body, not a mere human organization, a reform society, a social club or even a school. It is the creation of the Spirit of God, born from above, filled, nourished, guided, used by the Spirit. The only real progress it can ever make is spiritual progress, that is, progress toward realizing the divine ideal for it. All other seeming progress, progress in numbers, in wealth, in organization, in methods, in learning is illusory and bound to end in disaster, unless there is at the same time a growth in grace and in the experiential knowledge of our Lord Jesus Christ. This is fundamental, and it alone can vitalize and keep fresh and sound all other forms of apparent prosperity. The root of the church's life is the Spirit.

Stewardship is in line with the spiritual progress and the genius of our denomination. We have always stood for the spirituality of Christianity, for the immediate fellowship of the individual soul with God, and for an entire surrender of heart and life to Christ before baptism and church membership. We have always demanded a practical religion which includes all of life and which aims to bring the bottom of our performance up to the top of our profession. Stewardship is merely the application of the doctrine of the entire surrender to the whole of life, and that in a practical way new and living to multitudes in our churches. It is a broadening spiritual conception, capable of indefinite expansion in its relations to the life of the individual Christian and the church.

Two IF's must modify all that we have said. Stewardship can stimulate the progress of our denomination only *if* our people will understand it and *if* they will adopt it. I am quite sure that if we present stewardship in a narrow legalistic way, insisting on certain methods, however good, that the Baptists generally will not take it. We must make it plain that it is not legalistic but spiritual, not narrow but all-embracing and that large individual liberty is not only permitted but desirable in its application.

Stewardship is only the other side of Lordship. If God is my Lord, I am his servant, entrusted by him with certain things which I must distribute according to his will and in his interest. The great central point is that God owns me; he made me, possesses me, gives me every breath I draw, and has renewed and saved me through Jesus Christ. Since this is so, *all* I am and have and hope to be and have belongs to God. *All* my time, *all* my energy, *all* my talent, *all* my money, *all* my children, belong to him. They are not my own, but his, and he entrusts to me the use of them to his glory.

Of course, God has various uses to which he wants me to put my time and energy and money. He does not want me to give it all to the First Baptist Church and denominational enterprises. He wants me to use these things to feed, clothe, shelter and educate myself and

A Cycle of Prayer Our Churches

- 5th day—The Women's Societies.
- 6th day—The Laymen.
- 7th day—The Individual in relation to the Church.

Our Denominational Organizations

- 8th day—The Northern Baptist Convention and the General Board of Promotion.
- 9th day—The American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society.
- 10th day—The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society.

"Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice."

my family. He wants most of us to use these things in business to feed, clothe, shelter and educate others of his children. The farmer, the carpenter, the manufacturer, the transporter, the distributor are all called of God and are engaged in God's business as much as the preacher and the missionary.

But the Christian in any calling has entirely surrendered himself to God, counts nothing his own, and feels a most sacred responsibility to use his time and talent and money in these various spheres of duty as in God's sight, according to God's will, and as one who shall give account to God. Such a Christian, filled with love to God will surely recognize that, while God is most truly served in the home, in the field, in the factory, in the store and in the schoolroom, still the great instrument for bringing in the kingdom of God is the Gospel, and that the church is the organization which Christ has founded for the spreading of the Gospel throughout the earth. What proportion of his time, energy and money will the Christian set aside for the Gospel and the church? We may well leave it to him, if he has thoroughly imbibed the idea that he and all he has belong to God and that he is God's steward.

But, if we go no farther, we leave all in the air and make no considerable advance.

Standards are useful and practically indispensable in this world, when we deal with weak human nature, which demands habit to steady conduct. We are to pray without ceasing, but it is well to have set times for our devotions, and without such set times the most of us would gradually cease to pray. So Christian stewardship proposes a proportion to be given for the Gospel and the church, a standard for the ordinary man, and it has seized upon the tenth, which is so often mentioned in Scripture. This is surely not too much for the man who has surrendered all to Christ and whose main business in the world is the setting up of God's kingdom. For very many it is by no means enough. Some should give a fifth, others a third or a half, and some perhaps, like the widow the Lord commended, all.

And when we commence to be specific it is well to begin with money. That makes it all concrete and practical. Money is the product of time and energy, and from one point of view time and energy make up life. So as coal is stored-up sunshine, money is stored-up life. We cannot devote our lives to Jesus, without devoting our money to him. In our money-loving age, this is the crucial test for most Christians. If they will give their money, they will give everything else too. Perhaps our Lord meant to hint that when he asked, "If you are unfaithful with money, who will entrust to you the true riches?" (Luke 16:11.)

Will the Baptists take this view of their responsibility to God? The progress of the denomination rests very largely on the answer. It is a great test for the individual Baptist, and he should remember that it is only by sacrifice, glad and willing sacrifice, and ever larger sacrifice that we grow in grace and joy and strength and love. To refuse the sacrifice, when we believe it to be God's will, is to draw a line between what we will surrender to God and what we will not yield to him. That is a very serious matter, especially when Jesus denies the name of follower to any one who will not surrender *all* to him.

The Tenth Handful of Rice

By E. ELIZABETH VICKLAND

EVERY tenth handful of rice is given to the Lord. Many Christian women of Assam set apart one handful of rice in every ten when the portion for the meal is being measured out. This rice is placed in an earthen jar on the shelf above the fireplace, where the household gods used to stand. On Sunday the bags of rice are taken to church and collected as a part of the offering. It is then sold in the bazaar, and the money turned over to the woman's treasurer in each church.

Six or eight girls have been sent to the Gauhati Girls' School by one association and part of their expenses paid by this rice money. The men always bring up the question, "Why don't you help us support the masters in the village schools?" To which the women reply, "We know your schoolmasters. They teach the boys, but pay no attention to the girls. So we will send our girls to the mission schools where they will learn something and can come back and teach us, so we will not always be a lot of ignoramuses."

The All-Assam Baptist Convention receives a part of the money from the tithe of rice, and some of it has gone to the support of two missionaries sent by this convention to the Abor Miri country. The government of India will not allow white people to go into this Abor Miri land, because the people there are headhunting savages, whose social standing depends on the number of skulls on the shelf above the door. The Abor Miri country is wedged in between Burma and China, on the extreme northeast of Assam. When these savage folk have been won for Christ, the Assamese women will be ready to help with their handfuls of rice, to send missionaries marching into western China to help with the problems there.

Annual Gatherings of State Bodies

Conventions rank high in spiritual tone, general interest and hopeful outlook.

The Wisconsin Convention

By ROBERT W. SHAW

THE seventy-eighth convention of Wisconsin Baptists met this year with the Baptist Church at Oshkosh. The convention city is one of our most thriving and enterprising cities. It has the largest sash, door and blind factory in the world, the second largest match factory, is noted the world over for its overalls, and has one of our best normal schools. Our Baptist Church here is progressive and up-to-date. Rev. E. G. Mintz is the enterprising pastor, and stands high, both in the estimation of the church, and the city as a whole.

The convention this year ranks with one of the best in recent years. The attendance was large, nearly 350 delegates and visitors being registered; the addresses were of a high order; the actions of the convention had the forward look; and the fields of the world at home and abroad were adequately presented.

There was a meeting of the board of managers Monday afternoon to consider the program of the Board of Promotion. Dr. W. H. Bowler was there to set it up, and it was enthusiastically adopted, and plans were inaugurated to realize many of the goals in the local churches throughout the state.

The Outside Speakers

We had as our guests this year Dr. Clarence A. Barbour, Dr. H. F. Stilwell, Mrs. C. D. Eulette, Dr. W. E. Chalmers and Dr. J. C. Robbins. Dr. Stilwell thrilled the ministers in their meeting on the matter of evangelism, so much so that a number of men, who had only hoped that there might be an evangelistic meeting in their churches this year, went home with the determination that such a meeting would be held. Dr. Barbour in his unique, scholarly and reverent way, lifted the convention in three great addresses, all of which were enthusiastically received. The convention was glad that Dr. Barbour could set the pace for the rest of the program. Of course Dr. Chalmers and Mrs. Eulette made good, and Dr. Robbins thrilled us with the reports of the great onward march of the kingdom of God in the Eastern lands.

The Program

The program was so built that a minimum of time was required for business. Careful consideration was given to the home and foreign fields. Rev. Robert W. Shaw, of Milwaukee, gave the annual sermon to the convention, and Dr. J. S. Wallace, of Madison preached for the Ministerial Union. Both sermons were of a high order, and helped to set the spirit of the convention.

The fields of Wisconsin and those abroad were presented in a splendid fashion by speakers and pageants. Other things considered were: Religious education, the promotional program, and the report of the board of managers. Each of these was backed up by splendid addresses. The feature of the program came Wednesday afternoon and night when the whole field of Wisconsin Baptists was set before the convention.

The Feature

of the convention was in the presentation of the work among the Poles, Norwegians,

Danes, Swedes, Italians, Germans, and Negroes. Each of these fields was presented by those who were doing the work and it was both profitable and illuminating to have the picture of the great work of Wisconsin Baptists. Then the work of the country and city was presented by the field workers.

All of this occupied an entire afternoon. In the evening a pageant entitled, "Visions of Victory," written for the occasion by Rev. C. A. Boyd, our religious education director, was presented. This had three episodes. The first was that early history showing the organization of the first Baptist Church in the Wisconsin Territory, at Delavan in 1841, and the erection of the first meeting house. This was followed by a presentation of the organization of the "Wisconsin Baptist General Association" at East Troy in 1846. The presentation of the first was by the members of the church at Delavan, and second by the church at Neenah. The second episode showed the various fields of work in Wisconsin at the present time. The third episode ended in a climax of more than 100 children marching to the platform, with lighted candles singing "The Light Of The World Is Jesus."

Home and Foreign Missions

Twice during the program it was concretely shown that home and foreign

The Christian

By C. B. HILTON

THE truest word you know or say,
The clearest image of your thought,
The purest hope you hold today,
The kindest deed your hand has wrought,
Abiding peace on highways dim,
Faith in a God no man can see—
All these are priceless gifts from Him
Who walked of old in Galilee.

missions react upon each other. One incident was given by Rev. A. Soltys, in charge of the Polish work in Milwaukee. When his work was attacked by the Catholic priest, in a daily paper who urged the people to put down the Baptist heretics, many signed communications came to the paper protesting against the proposition of the priest, saying, that certainly those who had fed the hungry, and provided clothing for the destitute relatives in Poland, were not bad people, but were worthy of a cordial support in their work. Foreign missions in Poland helps Baptist home mission work in America. His church is receiving many families as the result of this attack. The other was from the lips of Dr. J. C. Robbins, who read a letter from a small church of less than 100 members in India, saying it had heard of the burden of debt which rested upon our great brotherhood, and wished to contribute the sum of about \$48 toward the reduction of it. Not the secretary's or the board's debts, but the debt of the brotherhood. That was the most refreshing word we have heard for many a day. Missions in India help Missions in America.

The Outlook

Wisconsin Baptists go forward optimistically. The work is difficult, our numbers are small, but our task is large and our faith is great. The "Uplifted Christ" is leading on to victory.

The 1923 convention will be held at LaCrosse.

The Pennsylvania Convention

THE fifteenth anniversary of the Pennsylvania General Convention was held Oct. 16-19 in the Second Baptist Church of Germantown, a suburb of Philadelphia, and of which the Rev. Charles Hastings Dodd is pastor. The sessions were marked by perfect weather, the largest enrolment and attendance in years, usually crowding the spacious auditorium which seats 800 persons; inspiring addresses, with every speaker on the program present; fine music by the local church choirs, Bucknell University students and the Baptist Institute students, under direction of Professor Tourison; perfect arrangements for the housing, meals and other comfort of the delegates by an efficient committee of members from the five Germantown churches participating in the convention arrangements, and of which Rev. B. L. Newkirk, pastor of Wayne Avenue Church was chairman.

The opening session of Monday evening was given over to the Fifty-sixth Anniversary of the Ministers' Union. Pres. John A. Hainer, of Philadelphia, presided, gave the opening address and introduced the new ministers who had come into the state during the past year. Rev. John Ballentine, of Clarion read the obituary report, noting the death of some of the most esteemed and outstanding ministers and laymen of Pennsylvania, notably Hon. Ernest L. Tustin, a former president of the Northern Baptist Convention. Rev. George Boddie, delivered a masterly oration. His theme was "The Preaching for the Times." The following officers were elected: Pres., J. A. Maxwell, of Chester; 1st vice-pres., Rev. C. M. Angle, of Scranton; 2nd vice-president, Rev. P. H. Lynch, of New Castle; secy-treas., Rev. H. W. Stringer, of Philadelphia, succeeding Rev. C. A. Walker, retiring after eight years of service because of removal to another state. Resolutions complimentary to Dr. Walker were passed.

Tuesday

The sessions of the general convention began Tuesday morning, Pres. Ray L. Hudson of Philadelphia, in the chair. Rev. B. L. Newkirk, of Germantown, gave an address of welcome; the president made a response of appreciation and defined the objectives of Pennsylvania Baptists as an affiliated body of the Northern Baptist Convention. After the report of the committee on program had been presented by Dr. C. H. Dodd and convention business disposed of, the morning session closed with the convention sermon, preached by Rev. Harold S. Stewart, of Philadelphia, whose theme was "The Program of Programs" and who pled for the exaltation of Christ and his spirit as the cure for all world problems of today. The afternoon ses-

sion was given over to the discussion of the annual report of the state mission society, which was presented by Rev. C. A. Soars, executive secretary, and who also presented some twenty missionary pastors, evangelists and workers who gave brief reports from the field. They were followed by a demonstration of city mission work, conducted by Rev. O. T. Steward, executive secretary of the Baptist Union of Philadelphia, who also presented pastors and missionaries engaged in work among the foreign-speaking peoples of Philadelphia. The session closed with a devotional period, conducted by Rev. H. J. Whalen, D.D., of Greensburg.

W. H. Dennis, of Bradford, first vice-president, conducted the evening session. Clarence A. Adams D.D. presented the report of the special committee on Baptist conditions at state college, stating that the Baptist denomination is bleeding to death at state college for lack of a Baptist Church there. Mrs. Charles A. Brooks, of the Woman's Home Mission Board, made an address largely given over to a presentation of the "color-line" problem and the progress of the colored race. The closing address was given by Dr. Carl W. Petty, pastor of First Church, Pittsburgh.

Wednesday Sessions

Wednesday, Oct. 19, was given over to the consideration of Baptist education in Pennsylvania and convention business. The eighty-third annual report of the education board was presented by Rev. Rittenhouse Neisser, the executive secretary and a telegram of good wishes was ordered sent to Dr. Leroy Stephens, his predecessor in office. Rev. J. R. Wood, of Lewisburg, assistant to Pres. Emory W. Hunt, gave an address on "Our State Problem in General Education" and presented the claims of Bucknell University, Crozer Theological Seminary and Factoryville Academy. Rev. F. B. Igler, of Philadelphia, Baptist student pastor at the University of Pennsylvania spoke on "Baptist Student Work." Rev. Otto F. Laegler, Newark, N. J. gave an address on "Religious Education in the Local Church." Rev. W. C. Chappell, of Pittsburgh, chairman of committee on study and inquiry relating to associational councils and standards of ordination, made a report which embodied drastic recommendations and changes from past procedure but which was adopted without dissent. The session closed with a blackboard "Demonstration of Religious Education in the Local Church" presented by Mrs. Elizabeth M. Finn, Philadelphia.

The afternoon session in the auditorium was given over to the annual meeting of the Woman's Missionary Society presided over by Mrs. W. E. Chalmers of Philadelphia, state president. Addresses were delivered by Miss Kaminsky, Christian Americanization secretary and Miss Tencate, missionary, on her work in India. Two-minute reports were given from the platform by state associational secretaries and a number of church leaders told about "What We Did and How." Election of state officers: President, Mrs. W. E. Chalmers, of Lansdowne; Exec. Vice-Pres., Mrs. Percy Wilmot; Rec. Sec., Mrs. O. C. Brown, Lansdowne; Cor. Sec., Mrs. C. C. Earle; Treas., Mrs. J. P. Thompson, Philadelphia; foreign mission Vice-Pres., Mrs. Thomas Sames, Norristown; home Vice-Pres., Mrs. I. C. Scatergood, Harrisburg. The session closed with a "Conference on Religious Education," conducted by Mrs. Grace Nell Farmer, New Jersey.

While the annual meeting of the Women's Society was taking place, several important conferences for the male delegates were taking place in the chapel. Rev. J. A. Maxwell of Chester led a spirited conference on pastoral problems; Rev. A. B. Strickland, state evangelist, on evangelism; Rev. J. W. Elliot of Wayne, on associational program and polity; Rev. D. E. Lewis, of Sharon, on stewardship. Rev. Robert M. Green of Franklin, second vice president presided at the evening session. Professor Edward B. Pollard, of Crozer, held the attention of a great audience that filled the church with an inspiring address on "Religious Education," and Rev. John A. Davis, the government prohibition director for Pennsylvania gave a vivid account of the difficulties encountered in enforcing the eighteenth amendment. Rev. Peter C. Wright spoke in the interests of the ministers and missionaries board.

The Last Day

The morning of the last day was partly given over to convention business, reports, and election of officers, which resulted as follows: Pres., Ray L. Hudson, Philadelphia; 1st Vice-Pres., Rev. C. S. Joshua, Union City; 2nd Vice-Pres., E. S. Williams, Scranton; 3rd Vice-Pres., Mrs. Floyd W. Carr, Wilkinsburg, Rec. Sec., Rev. H. W. Stringer, Germantown. Rev. C. A. Soars, was reelected executive secretary of the state mission board; Rev. Rittenhouse Neisser, secretary of the education board; Rev. W. G. Russell, director of the state board of promotion.

A resolution, commendatory of the services of Rev. Charles A. Walker, the retiring secretary of the convention was presented by Rev. Howard Wayne Smith of Philadelphia and the convention sang "Blest Be the Tie that Binds" in his honor. Other resolutions adopted were: Thanking the entertaining and cooperating churches and choirs; commending the missionary educational program and stewardship; appealing to the president to use the influence of the United States to abate the Armenian atrocities; approving an annual day of Thanksgiving for the whole world; endorsing the proposed constitutional amendment to prohibit sectarian appropriations; endorsing the work of and urging support for the Anti-Saloon League; endorsing the election of such candidates only who are committed to the enforcement of law; approving the appointment of a convention committee to cooperate with other agencies to provide for week-day religious education of children.

The morning session closed with two inspiring addresses: One by Mrs. Howard Wayne Smith, Ardmore, on "A Program for the Whole Task." The other by Rev. C. A. Decker, Pittsburgh, on "How Stewardship Works."

Part of the afternoon was given over to a sight-seeing trip by auto for the visiting delegates ending at 5 o'clock at the Baptist Institute where the delegates were the guests of President Wilbur and the student body for a delightful supper, for which a resolution of appreciation was adopted at the evening session when the institute students sang "Not I but Christ!" Before departing on the trip the convention listened to addresses by Rev. Charles L. White of New York, Executive Secretary of the American Baptist Home Mission Society and Rev. Joseph Taylor of West China.

The closing evening session was presided over by Mrs. Joseph S. Wilds of

Philadelphia, third vice-president of the convention. Rev. H. W. Stringer, of Germantown, the newly elected secretary, was presented to the convention and Dr. C. A. Soars, secretary of the state mission board, made a plea for the "Rush a Ship to Russia" plan.

Mrs. J. M. Baker of Ongole, India, where he has been stationed for twenty-seven years, gave an informing address on Baptist Mission work in India and Rev. J. C. Robbins of New York, foreign secretary of the A. B. F. M. S., made the closing address of the convention taking as his appropriate theme, "Baptists on the March."

After the closing prayer and benediction by Rev. W. M. Walker, pastor of the Third Church, Germantown, the Convention adjourned to meet next year with the Immanuel Church, Scranton.

Illinois Baptists at Centralia

By D. O. HOPKINS

SINCE the year 1907 the writer has attended each annual gathering of the Illinois State Convention. From the viewpoint of Christian spirit and spiritual atmosphere the one at Centralia excelled them all. There were a number of factors contributing to this heavenly uplift, chief among which were the prayers of our churches preceding the convention and the prayer-controlled life of the delegates during the sessions.

The program was of the highest order. Each speaker presented his subject from a prepared heart. Dr. Lerrigo told a marvelous story of spiritual awakenings in Europe, Asia, Africa. He himself had witnessed the baptism of 380 converts on the Congo in one day. Fresh items from these awakenings were presented from Russia, Czecho-Slovakia, China, Philippine Islands. The story sounded like the Pentecostal gatherings of ancient times.

Doctors Hoyt and Marsh each preached a simple, earnest, spiritual sermon. Dr. Hoyt dealt with the words "They that wait on the Lord shall renew their strength," and Dr. Marsh interpreted the cheering words of Jesus, "Let not your heart be troubled."

Dr. A. E. Peterson was elected by the board as the general superintendent of the convention for the next three years. As he becomes more familiarly known he becomes more intensely loved. Dr. Peterson reported a year of great growth and activity. One of the sessions was devoted wholly to state convention matters. Dr. Brand, curator of the property, showed that the permanent funds had exceeded during the year the sum of the \$100,000 mark. The four district superintendents: Hopkins, Merrill, Hilton and Gilmore, and also Missionary McMinn, told of their problems, perils, and prospects.

The high tide of Christian fellowship was reached when the report of our schools was given. All of our denominational schools in the state were highly commended. There were, however, some reservations about the Divinity School. There was a unanimous adoption of the report. The convention started a slogan "Baptist schools for Baptist people." At the close of this report Dr. Boynton offered the following resolution:

"I move that a committee of five be appointed by the president of this convention to confer with the Baptist Theological Union of Chicago and its trustees with a view to a closer fellowship between the Divinity School of the University of Chicago and the Baptist churches of Illi-

is and that this committee report the results of this conference to this convention at its session of 1923."

This was seconded by Dr. Gilkey. He called attention to the phrase "closer fellowship" and also to the motto on the organ, "Endeavoring to keep the unity of the Spirit in the bond of peace." We overheard one delegate saying at this juncture, "Did you ever see such an answer to prayer?"

The women of the convention had two separate meetings on Monday night and Tuesday morning. This special service on Monday night made it possible for the men and women to be together at the initial service of the convention proper, and a more perfect democracy was realized.

Dr. Samuel Zane Batten was gratefully heard upon two occasions. His address upon "The Reign of Lawlessness" left a profound impression. "What Must the Church Do To Be Saved?" gave Dr. Thomas S. Young an opportunity to suggest several vital things in his address. Mrs. George W. Coleman, of the General Board of Promotion, presented the denominational situation.

Another high moment in the convention occurred when Dr. Boynton told, in such a beautiful spirit, that the pastors and churches of the Illinois Baptist Convention are true and loyal to our time honored beliefs, as Baptists, and as followers of Christ, and as adherents of the New Testament.

Dr. Bruce Kinney, the sky pilot of the Baptists, took us on a trip to Alaska. His address was accompanied with fine stereopticon slides. He paid a very fine tribute to our orphanage there.

Foreign Work

India was presented in many ways. A new addition to our convention was a study of the books of the year. One less studied India. Then we had the address of Dr. Baker of Ongole. Perhaps the most wonderful story ever told at a state convention was told by Dr. Frederick E. Taylor. It is always a good thing to have the president of the northern Baptist Convention present with one word. We have been fortunate the last two years in this. The story of Dr. Taylor reminded one of the missionary journeys of Paul. President Potter at the close of the address declared he was going home to read those journeys again. Dr. Taylor's trip to Europe was made in company with Dr. Carter Helm Jones and Dr. Abernethy under the direction of our Foreign Mission Society. This message was a romance of a high order. He said that the Baptists of France are riddled by strife and vain glory and warned his hearers to be one in the spirit. Never shall we forget Czecho-Slovakia after this. Its struggle for democracy and its response to Taylor's and Jones' messages were modern day miracles. The Jewish interpreter had a share in preaching the gospel. The decisions even after the message had gone through two interpretations showed how the human heart is one underneath the surface. Who could not believe in missions after this?

Dr. Potter has presided over this convention for the last three years. Illinois Baptists have taken great strides during these years. His mantle has now fallen upon Dr. M. W. Twining of Alton. Dr. Twining has been a pastor of one church or twenty-seven years. He has accepted his honor with gratitude.

The weather was ideal. Centralia proved to be a great host. Pastor Murch

was publicly thanked by the local papers for bringing such worthy talents to the city. Mr. Dunk made the singing an inspiration. The seventy-eighth session of the Illinois Baptist Convention passed into history. We look forward to the year's work and to the next meeting to be held in Chicago.

Meeting of the Woman's Baptist Mission Society

Over 250 women of Illinois met in the twenty-first annual session at Centralia, Oct. 16-17, in connection with the state convention. Mrs. W. P. Topping presided. "Personal Responsibility" was the keynote of the meeting. Mrs. George Coleman, president of the National Woman's Home Mission Society, was a special guest and spoke before the convention; also Miss Alma Noble, national W. W. G. president; Miss Alice Brimson, National Christian Americanization Secretary; Miss Luella Adams, mission worker at Rankin, Pa.; Mrs. Clara Pinkham, president of the training school; Mr. Wallace St. John, Burma.

The meeting opened with an "Acquaintance hour" at 5:30 p. m. Monday, at which time Dr. A. E. Peterson, state promotion board director, Mr. G. M. Potter, president of the state convention, state officers, and others were introduced. A prayer and praise service was followed by the fellowship supper—the board members being guests of the Centralia Baptist ladies. Mrs. Walter Lemon, in behalf of Centralia Baptists, heartily welcomed the guests, and Mrs. Martha V. Higman, who twenty years ago in Centralia was instrumental in forming this state organization, responded. She said: "Twenty years ago two women—she and Mrs. M. W. Twining—left Centralia with papers in their grips, and with fifteen or sixteen women, formed the first foreign mission society of Illinois." Miss Carrie Perrine, still a beloved resident of Centralia, was the first secretary. Many at the time felt that the child was born prematurely. It was very feeble at the first, but is now healthy and strong and 20 years old! It has been mothered carefully the past twelve years by the present president, and today there is no state in the N. B. C. which is carrying on the work in such an efficient way.

The pagant, "Wait a Minute," directed by Mrs. Ralph D. Webb, Centralia, left a deep impression.

Mrs. Sylvester Schiele, new state secretary-director, presented the state continuation campaign plans and leaflets for 1922-23.

State chairmen gave inspiring reports of work accomplished, and stated the goals for the coming year. Many associations gained Class A in the standard of excellence.

The loving cup, a trophy in the state reading contest, was awarded to Rock Island Association, which has had the honor of earning it four out of the six years. The First Church of Freeport was awarded the banner. The reading contest in Illinois is a great missionary stimulus.

The \$100,000,000 campaign for the Union Colleges of the Orient was presented by Mrs. Dr. E. R. Hilton.

The silver baby's cup—the gift to Central District by a mother, whose baby boy, grown to manhood, made the "supreme sacrifice,"—was passed for an offering, and \$35 was given, a gift for the continuation campaign.

Conferences were held by the state committee chairmen; the adult and junior study books were taught each day.

The Woman's and W. W. G. Banquet on Tuesday evening was a delightful affair; between two and three hundred enjoyed the Toast Program. The key thought "Lighted to Lighten" was carried out by the toasts. The state song for the year, "The Light of the World is Jesus," was sung.

Illinois women are aware that the Continuation Campaign has not stopped, but is going on, and are planning to help it on to victory.

Mrs. W. C. RUTHERFORD, Secy.

Connecticut Baptist Convention

By Rev. H. B. SLOAT

CONNECTICUT is unique in the variety of its scenery and the versatility of its people. It is said that the spokes for nearly all the automobiles in the country are made in this state. All kinds of hardware are made hereabouts, in fact, Connecticut makes nearly everything "except the wooden nutmegs for which the state is famous."

The Baptist anniversaries were held in the finely appointed and commodious First Church of New Britain, known in the world of industry as the "hardware city." The pastor, Rev. Wm. Ross, and his people were royal entertainers.

The forty-first Annual Conference of Baptist Ministers was held on Monday, Oct. 16 at 2 p. m., Rev. Donald B. MacQueen presiding. The essays constitute the interesting feature of this conference. Rev. Manfred W. Schuh, Hartford, presented the first essay on "The Prophetic Office of the Ministry." The second essay came from the pen of Rev. F. B. Haggard, also of Hartford, his subject being "Evangelism, Old and New." The paper raised the question as to the kind of evangelism needed to reach and win men today. An animated discussion followed.

Our oldest state organization is the Baptist Education Society. Its one hundred and third annual meeting was held the Monday evening preceding the main convention, Rev. Herbert Judson White presiding. Rev. Frank L. Anderson, Orange, N. J., delivered an address on "Christian Education for the Twentieth Century." The society aided seventeen students during the past year.

On Tuesday morning, Oct. 17, at 10 a. m. the Connecticut Convention met in its ninety-ninth annual session. The devotional services for the entire convention were conducted by Rev. David A. Pitt, Norwich. The following topics were developed by Dr. Pitt: "The Task and Resources of the Early Church," "The Old Gospel and the New Day," "The Baptist Share of the World Task," "Christians On Christ's Terms," "Creed, Covenant, Baptism," "Sharing Our Best With the World." These devotional periods were deeply impressive giving a high spiritual tone to all the sessions of the convention.

The address of welcome by Dr. Ross was historic, hearty and helpful. After his response, the president, Dr. J. N. Lackey, brought to the convention his fifth annual message. He emphasized the necessity of the churches completing the New World Movement program; strengthening the work of the Connecticut Education Society; putting of more money into the work of rural churches; engendering among our people a spirit of law observance, especially as regards the Volstead Act. Next year being the centennial anniversaries of the convention, the president called upon one and all to forget

(Continued on page 1256)



The Open Forum



A FEW WORDS TO DR. CONANT

Having read your recent articles in the *Western Recorder* and *THE BAPTIST*, I beg the privilege of a brief reply to one of the questions which you put to the editor of *THE BAPTIST*. "Doesn't the man who takes the New Testament as the inerrant word of God get one kind of doctrine and practice out of it, and doesn't the one who regards it as the fallible history of the religious evolution of the race get the very opposite kind of doctrine and practice out of it?" My answer to this question is an emphatic negative. I know many people of both classes, and I do not find them "exactly opposite" either in belief or character, but quite alike in character and much alike in beliefs.

My father was in the Baptist ministry for over half a century, and, during most of that time at least, held the theory of inerrancy much as you state it. What is to me the compelling force of evidence has driven me to take a different view of this matter and coincidentally rather than consequently to modify my opinions on some other matters. But my religion is, in what seems to me at least, its essential points, the same as my father's and as my own of former days.

I do not wish to understate the difference which it makes to me that I have come to think of the medium through which my religion has come to me less in terms of dogma and command and more in those of life. For, indeed, as a result of that change my religion is to me a more vital reality, a more precious possession, on which I have a stronger hold and in which I have greater joy. Moreover, observation convinces me not only that the change removes some of the difficulties in the way of the acceptance of the religion of the New Testament, but in many cases at least makes it more effective when accepted. But neither do I like to have others overstate the difference. For I verily believe and gladly recognize that the essential elements of our religion stand out so clearly in the New Testament that if we come to the book with teachable spirits and open minds, that which we get is not radically affected by our theories of inspiration or inerrancy, not nearly so much as by other considerations of quite a different character.

I covet fellowship with my brethren who still hold the views of my father and of my youth, and the great obstacle that I find in the way of such fellowship is not a difference in the religion which we get from our Bibles, but in the theory that we hold about the medium through which it comes to us, and in particular not because these brethren do not hold my view, but because they find it difficult to tolerate my holding it.

No, I do not think that we really have different New Testaments, even in the sense in which you used the phrase. Our theories about the Book are not altogether the same, our interpretation of it is probably not altogether the same. But I verily believe that we—not you and I only, but the groups that we represent—are disciples of the same Master at whose feet we both learned to sit through the same New Testament. I only wish, and greatly wish, that, in the noble words of my friend and our fellow Christian, Timothy Tinfang Lew, we might "agree to differ, but resolve to love."

ERNEST D. BURTON.

University of Chicago.

"STEWARDSHIP COMPARISONS"

An article with the heading "Stewardship Comparisons" emanating from the stewardship department of the New York State Board of Promotion, has recently been published in some of our denominational papers. It gives figures from fifteen New York churches, showing the annual per capita contributions of tithers and non-tithers; the summary showing that 916 tithers gave an average of \$59.48 per capita, per year; while 2,963 other contributors gave an average of \$18.91 per capita per year.

I was much interested in figuring out the average per capita giving of the contributors in each church, including both tithers and non-tithers. The lowest average for any church is \$29.60; the highest, \$58.43; the average for the fifteen churches \$39.20.

The Teacher's Creed

I BELIEVE in God in whom all truth subsists and in Jesus Christ as the Way, the Truth and the Life:

I believe in the competency of the soul to know the truth and to come into vital fellowship with reality:

I believe in the universality of the grace of God and the consequent universality of the right of every man to an education:

I believe in the regeneration of the soul as the condition of the highest appreciation of truth, and in the religious fundamental of all true knowledge:

I believe in the development of character through knowledge that translates creed into conduct:

I believe in the aristocracy of culture that eventuates in the democracy of service:

I believe in the sacrifice of material gain that student life may receive a culture of mind, heart and body:

I believe in the life everlasting and the rewards of the students in the school of Christ.

For comparison with the above I would like to cite some figures from the Underwood Memorial Baptist Church of Wauwatosa, Wis. Tithing has never been urged in this church, we have no tithers' league (miscalled "Baptist League of Christian Stewards"). There are, probably, a few tithers in our membership, there are some who give more than a tithe. Stewardship (not tithing) has been regularly presented from the pulpit; the every-member canvass is the tried and tested method of finance; the church has increased its benevolences about 500 per cent in the last five years.

The average per contributor in this church last year, for both current expenses and benevolences was \$56.02. This is \$16.82 more than the average for the fifteen New York churches. There is but one church out of the fifteen (Oneonta, First) that surpasses this record, its average being \$58.43. The next highest is \$50.37 (Syracuse, Tabernacle).

We are not boasting. There are other churches in Wisconsin that excel our record. But, inasmuch as these other figures have been spread abroad; inasmuch as there are many Baptists who seem to believe that Christian stewardship and tithing are identical, or, at least, that Christian stewardship cannot be effectively promoted apart from tithing; in fairness to those who believe and practice otherwise, these figures ought to be as widely circulated as those from tithing churches.

And, further, I am wondering what kind of incomes those New York tithers have. The average tithe is \$59.48. Can people live in New York on an average income of \$59.48? This is certainly below what we have been told is the average Baptist income.

GEO. C. ALBORN.

Wauwatosa, Wis.

MADISON, WISCONSIN, OF COURSE

How rich in suggestion and stimulating narrative and program your October 14 issue! Intensive effort surely will come of it in many quarters.

The writer would like to get some more specific information as to the "time budget" of which Mr. Otis speaks in his "If I were a Pastor," page 1146. If it were clear which "Madison" is meant an attempt would be made to go direct for desired information.

Is it asking too much to appeal to you to forward this inquiry to "Madison"? If not to it, then to Mr. Otis?

The writer has a conviction that the sort of "evangelism" that is as greatly needed as any is one which will get the brethren already in church folds warmed up and busy.

W. B. McFALL.

Pittsburgh, Pa.



Religious Education



How to Secure a Class Spirit

In order to secure a class spirit, the class which desires it must be made worthwhile. It is useless to invite worthwhile men to a class in a Sunday school unless they are to find there a worth-while program of activity. Such men are engaged with the serious tasks of life. If it can be shown them that the Sunday school can help them in their every-day life so as to be of practical value to them, the average man will appreciate it and show his appreciation by regular attendance. It may not be that he will apply himself in a careful preparation of the lesson to be considered, but he will come if he can be made to feel that he is to be repaid or coming. The average man wants to know what the Bible has to say about the problems with which he is concerned; therefore, if the Bible is taught so as to be interpreted in terms of every-day life, men will show their appreciation by continued and sustained interest. This does not imply necessarily a remarkably high grade of teaching. If a good program of the lesson is secured, a practical and level-headed leader can usually direct the discussion so that the interest will not wane nor drift into unprofitable argument. There is a greater demand for sensible leadership than for teaching ability.

"Our Class"

Moreover, the average man is altruistic in his emotions. He has learned that it pays to be neighborly in relation to his fellows. Any scheme that is set on foot to help any one in need or to uplift the community will usually receive hearty endorsement from a class of men. A class which is doing things helpful in a community will attract red-blooded men who are making things go. The Bible message could be so presented as to give those receiving it a mission of helpfulness to others. An organized class fails of its mission unless there is some common objective which will call for concerted action. It is not advisable to organize a class that is to have no objective beyond the teaching of the lesson at the Sunday session of the school. A class that has only this activity is in no sense an organized class. It is the teacher's class. When the members of a class begin to do things beyond the teaching of the lesson they begin to speak of the class as "our class."

The Test

The test of a really organized class is in the energy of the class in being utilized along the lines of Christian service. Other worth-while service. Many classes have failed signally at this point, and the organization has been considered a useless fad. Organization for its

own sake, with no objective beyond itself, will be considered but child's play and will surely lead to disintegration.

I once knew a class which organized in a village with a good prospect for growth and usefulness. Committees were chosen with definite tasks to perform. The membership got busy, with the result that the membership was increased from twenty-five to seventy-five. Then there came a slump in committee work. Nothing more was done. The result was that in three months the membership was down again to twenty-five, and they were the original twenty-five who came without anything other than the lesson to attract them. The class spirit died when the class stopped working for others. This is the great menace to the growth of the organized class. The demand is for a leader that will keep the class up to normal activity.

Plan of Organization

A good plan of organization is to have a number of class officers at the head of different departments. Let the first vice-president have charge of membership, leaving him free to boost the class, devise and carry out plans to get new members, using the other members of the class to help him in the work. The second vice-president may have charge of the devotional work, arranging places for the holding of cottage prayer-meetings and using different members as leaders, etc. Other forms of work will be suggested by the needs of the community. The third vice-president may have charge of the social functions of the class, while the fourth vice-president may have charge of ways and means, to carry out any great project which the class may undertake. Besides these, there will be the regular secretary and treasurer, with specific duties assigned. For the past year I have been working this plan and the class has accomplished marvelous things.—J. W. BROWN in *Men's Class*.

She Loved Much

*SHE sat and wept beside his feet. The weight
Of sin oppressed her heart; for all the blame
And the poor malice of the worldly shame
To her were past, extinct and out of date;
Only the sin remained—the leprous state.
She could be melted by the heat of love,
By fires far fiercer than are blown to prove
And purge the silver ore adulterate.
She wept, and with untressed hair
Still wiped the feet she was so blest to touch;
And he wiped off the soiling of despair
From her sweet soul because she loved so much.*

SAMUEL T. COLERIDGE

International Sunday School Lesson for November 19

JESUS THE FRIEND OF SINNERS

Lesson: Luke 7. Golden Text: I Tim. 1:15.

Introductory

Following the Sermon on the Mount, Jesus healed the centurion's servant, restored to life the son of the widow of Nain, cured many of diseases and plagues and evil spirits, and justified the work and prophecies of John the Baptist. In the two previous lessons we considered him as Physician and Teacher. In today's lesson we study him as a Friend.

Lesson

Jesus had been invited to dine with Simon, a Pharisee. When a sinning woman of the city knew that he was in the house of Simon she came with an alabaster cruse of ointment, and, standing behind him as, in the oriental custom, he reclined on a couch at the feast, his head toward the table, his feet stretched out behind, anointed his feet and wiped them with the hair of her head. There is special significance given this act because it was considered one of the greatest humiliations for a woman to appear in public with her hair in disorder. The fact that Jesus accepted this woman's service created a doubt in the heart of Simon. He thought: "If this man were a prophet he would have perceived who and what manner of woman this is that toucheth him, that she is a sinner." Then Jesus spoke, as though Simon had uttered his thought aloud: "Simon, I have somewhat to say unto thee." There followed the parable of the two debtors, the one forgiven much, the other a small amount. "Which of them therefore will love him most?" questioned Jesus at the conclusion. Simon stated the one to whom most has been forgiven. "Thou hast rightly judged," said Jesus. "Simon, seest thou this woman?" And then he explained the act of the woman to the Pharisee—her many sins, her great love, and concluded with his words to the woman, "Thy sins are forgiven thee." The lesson is an illustration of Jesus as a Friend, but also he is still the Teacher as he turns to Simon, and the Physician as he turns to the woman.

Leading Thoughts

1. The courtesy of Jesus is a lovely thing to look upon. 2. The breadth and the height and the depth of Jesus are never better illustrated than in this lesson. 3. Seeing into the hearts of men is the gift that comes from close companionship with the Master.

Who can measure his compassion?

It is like yon blue above,

Bending o'er us, sinful, sinning,

It's unpillared arch of love.

—James Buckham.



Young People's Work



Topic for November 19

THE HAND OF GOD IN MODERN CHINA

Rev. 21:4, 5; Luke 14:17
(CONQUEST MEETING)

Collateral Reading

Purchase for your library and circulate for general reading one of the recent books on China, "The Bells of the Blue Pagoda," by Jean Carter Cochran. Price \$1.75.

I. What Is China?

One-fourth of the human race lives in China. It is a vast land filled with isolated cities and villages. Except for about a thousand miles of good roads, communication is by means of narrow rough roads or pathways winding between the fields. Many roads which have been used for centuries are worn so deep that travelers are quite lost to view. Until a few years ago there were no railways, no telegraph or postal system. Inhabitants of one province neither knew nor cared what happened in the adjoining province. Each village lived its own life in practical seclusion. Residents of different localities find each others' speech mutually unintelligible. In such circumstances national consciousness and spirit cannot live.

II. The Christian Preacher In China

1. For more than two millenniums the high teachings of Confucius have been unquestioningly accepted in China, yet the masses still live in the lowest depths of spiritism. Fear governs all the social and industrial affairs of life. Lucky days must be chosen for weddings, for funerals, for business undertakings. When the first railroad was built by foreign capitalists, the government purchased it outright and destroyed it because the noise of passing trains disturbed the spirits!

Buddhism and Taoism, the other two prevailing religions of China, are equally encrusted with superstition.

2. The frightful experiences in the Boxer uprising in 1900 proved the reality of the faith of Chinese converts. Of the thousands who were given choice of renunciation or death, almost all chose the latter. Consequently, instead of stamping out Christianity the persecutions actually fanned the flame; China became more than ever receptive to the gospel. Missionaries constantly report calls for the opening of new work that they are unable to answer.

III. The Christian Teacher In China

In no country in the world is learning more highly honored than in China. The scholar for millenniums has stood at the peak of social distinction; yet the number of illiterates staggers the imagination. Only the wealthy few have leisure to

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

learn, for the struggle for existence on the part of most of the Chinese requires long hours of ceaseless toil.

Perhaps the most remarkable event in the educational history of the world took place in China in 1905, when an imperial edict completely abolished the old system of education that had been in existence for 1200 years, and substituted modern educational methods. Contact with the western world and the mission schools brought about this far-reaching change in China.

It is estimated that only one man in ten can read, and only one woman in 1000. Many Chinese pastors are still illiterate.

IV. The Christian Physician In China

1. The death rate in China is said to be higher than in any other part of the world. The infant mortality exceeds 50 per cent. It is estimated that 75 per cent of the deaths are preventable.

Missionary doctors are treating approximately 3,000,000 patients a year, but what are these among a population of 400,000,000?

Scarcely a city or town in China boasts a sewer system. Sanitation is unknown. Houses are often dark, damp and unventilated, especially at night. Those suffering from contagious diseases mingle freely with the rest of the family. The universal custom of drinking boiled tea is the salvation of the country, for many wells, canals and other sources of water supply are contaminated. Nevertheless, epidemics of cholera, dysentery and typhoid are frequent. Tuberculosis claims from three to four million persons each year.

The earlier medical missionaries were necessarily limited to the alleviation and cure of disease. Gradually medical schools were established, where native doctors and nurses were trained. Medical schools were also established by the government, but all these were merely a pittance of the tremendous need.

2. For the past decade the Rockefeller Foundation has been operating in China in an effort to promote modern medicine, both in prevention and cure of diseases. Through the China Medical Board the Pekin Union Medical College has already been reorganized and provided with a new plant of the most modern and up-to-date type, including a hospital of 225 beds.—Adapted from *Service*.

The Ohio Baptist Young People's Union

By EUGENE EXMAN, President

The work of the Ohio B. Y. P. U. through the year has been encouraging in every particular. New unions have been organized, old ones have been strengthened and our young folks have participated heartily in all forward movements. With thanksgiving to God for his guidance and help, the following report is submitted as a brief summary of the work since we last met in annual session:

New World Movement

Plans for starting a Baptist children's home or other beneficent project by our state organization have been held in abeyance and all efforts centered on cooperation in the New World Movement.

Letters were sent out by the president and state director, early in the spring urging that all members of unions pay up pledges to date and, if possible, give a thank offering of \$1 in addition, and that every union have as a part of its program the cooperation of each member in the New World Movement.

Nearly \$325 came in offerings from unions, and of course many added their offerings to that of their churches; for that reason we are not able to give credit or amounts given. Special attention should be called to the gift of \$100 by the Painesville Union for Zo D. Browne's school in Bengal-Orissa.

Tithers' League

At the Ohio B. Y. P. U. convention last year, the executive committee presented twenty goals for the ensuing year. One of these was 1500 tithers. This goal has been surpassed by nearly 100, our membership now being 1526.

One of the lessons that the New World Movement has taught us, is the necessity for definite, consecrated giving, and it is a privilege to be associated with the 275,000 Baptist tithers in the United States and Canada.

Life Service League

Under the able supervision of President H. K. Masteller and Secretary-treasurer, Miss Helen Wickes, the work of the Life Service League has been put on a more thoroughly organized basis and a more definite program has been arranged.

Three hundred and sixty-two members now constitute the Life Service League in Ohio. Two young men and three young women of our Ohio group at St. Paul, made decision for Christian work at the great consecration service on the final day of the convention.

Daily Devotions League

It was the belief of the executive committee that the pledge of the Quiet-Half-

Hour League kept some young people from uniting in a fellowship with thousands of others for daily reading and prayer.

Accordingly the Ohio Daily Devotion League was instituted to take over the work of the Quiet-Half-Hour League with the following pledge: "God helping me, I will observe a daily devotional period of Bible study and prayer."

The Ohio plan was adopted by the B. Y. P. U. of A. in the convention at St. Paul. It is interesting to note that this is the second child of the Ohio B. Y. P. U. to be adopted by the national organization, the Life Service League having been born at our convention in Granville, three years ago.

Study Courses

The Christian Culture Course is an extension of the Baptist Trained Leader's Course to a three-year course. The studies comprise a very helpful course in training for B. Y. P. U. and other church work.

Individuals may take the work by registering with General Secretary White of Chicago. A diploma is granted upon the satisfactory completion of the work.

The study of missions is one of the most important elements in Christian training. Mission study classes and reading circles should be organized and carried forward by every union.

A six-weeks' foreign-mission study class, with "Lighted to Lighten" as a text and at another period a six-weeks' home-mission study class, using the book "In the Vanguard of a Race" as a text, would be a worthy ideal for every union.

Leaflets outlining these courses and giving suggestions and plans for conducting classes may be secured from our state headquarters.

The Young People's Reading Course is designed to interest members of local unions in the reading of inspirational and religious educational literature. In no way does this conflict with the Christian Culture Course or the mission study courses.

Gospel Teams

This year the state simultaneous evangelistic campaign, and other matters interfered with the work of the gospel teams, so that less was accomplished than the previous year.

Next year the gospel team work will have a greater impulse under the leadership of Mr. Kenneth Masteller, who heads that work of the Denison College Y. M. C. A.

"The Baptist"

Readers of THE BAPTIST have noted that an additional page has been given to the young people, since January 1, 1922. The annual cost of this page is about \$2000, year, and the B. Y. P. U. of A. is cooperating in a campaign for new subscriptions to meet this extra expenditure. The young people of each state have been asked to operate and Ohio's quota is 253 new subscribers.

We recommend that a drive be made in every union for subscriptions at the special rate of \$2, which has been granted

for the months of July and August. Every one who reads THE BAPTIST appreciates its worth for young people.

The Ohio Baptist Convention

Young people's evening was one of the outstanding features of the Ohio Baptist Convention at the Fidelity Church in Cleveland.

A successful banquet with "peppy" speeches, and a playlet by some of the Cleveland young people was followed by an address by Dr. A. W. Beaven, of Rochester, on "Following the Flag."

St. Paul Convention

Ohio Baptist young people were represented at the St. Paul B. Y. P. U. of A. convention by thirty-two delegates.

Of course our own Rev. Carleton Atwater, of Cincinnati, was among the number and presided at all meetings in an efficient and admirable manner. Next year the convention goes to Boston. Let us begin plans at once to have Ohio well represented. Mr. Atwater is now Ohio's member of the Board of Managers of the B. Y. P. U. of A.

First Church, Los Angeles

My dear Brother White:

I thought you might be interested in knowing something of our summer activities here in young people's work. We find during the summer months, with the beaches on one side and the mountains on the other, that we have to be up and doing in order that our young people's meetings may not experience a slump. We have had an exceptionally good summer in all three of our societies and I am writing you of our work in B. Y. P. U. No. 1.

Toward the end of June, at a watermelon social, we decided on a summer contest. Two captains were appointed and all who were present chosen on one of two sides. Next came the matter of getting names, color, and so on. After some thought we chose the names "Summer Song Birds" and "Summer Breezes." An attractive poster, featuring on one side young people being blown by the wind, and on the other, birds singing in a tree, started the ball rolling. During the contest, in order to keep up interest, one evening the "Song Birds" had a singing canary in the vestibule and the "Breezes" an electric fan. Then one side would give a song book to every one who attended on their side, while the other offered fans. We put on special speakers each Sunday evening and the attendance ran almost to 100 on one or two nights. We had a royal good time of it and are now planning a young people's complimentary dinner.

We are suffering somewhat from lack of equipment or we would have three or four other societies started. I am planning to get a fourth one under way soon.

OLIVER U. CHAPMAN

P. S. Our third society was organized some months ago and goes under the name Radio (broadcasting for Christ). This society is flourishing under the leadership of Mr. Frank Cheeseman and is living up to its name.

Do You Know?

I.

Boston, the commercial metropolis of New England, is the largest center and market of the allied shoe and leather industries in the world.

II.

Metropolitan Boston is surpassed only by New York City in density of population per square mile.

III.

The value of electrical manufacturers in metropolitan Boston in 1919 was almost twice that for the whole state ten years before.

IV.

The cash value of shoes and allied products manufactured in metropolitan Boston during 1919 was more than sufficient to buy the total listed stock of the Bethlehem Steel Corporation and the Midvale Steel and Ordnance Company at par.

V.

Rubber factories in metropolitan Boston manufacture 40 per cent of the rubber shoes and approximately 10 per cent of all the rubber products in the United States.

VI.

Boston is the leading center for high grade coffees.

VII.

Boston has the largest fish-freezing and fish cold storage plant in the world.

VIII.

Boston has the largest dry dock and the second largest army base in the United States.

IX.

The port of Boston has forty miles of berthing space, most of it served by railroad spurs and adjacent warehouses.

X.

Boston's foreign trade places it among the first five ports in the United States.

XI.

The Boston clearing house ranks second only to New York in the number of checks cleared.

The thirty-second anniversary convention of the Baptist Young People's Union of America will be held in Boston, July 4-8, 1923. Already hundreds are planning to attend. Local societies should begin planning now to send delegates. For information about entertainment, etc. write to Rev. F. F. Peterson, Ford Bldg., Boston, Mass.

THE IMPORTANCE OF THE JUNIORS

The new interest on the part of the young people in church affairs manifest everywhere should be of serious concern to all junior workers, for the juniors of today are the seniors of tomorrow. They must be won to Christ and trained in his graces, if they are to be the well-rounded Christian characters on whom the church of the future must depend, and from whom we must expect the leadership that will move the world toward God. Practical plans and programs are presented in "The Junior Society in Action" published by The Christian Culture Press, 125 N. Wabash Ave., Chicago, price 75 cents.



The Chimney Corner



With the Eyes of a Child

By MARGARET E. SANGSTER

MY grandmother's library—a great, sun-splashed room lined with row upon row of books—is a place that will always live in my memory. I can close my eyes today and see again the dull heavy rugs and the broad fireplace and the faded, comfortable furniture. And I can see myself, a small girl with tight little pigtails and scratched knees, snuggled down into a great armchair with a book in my two chubby hands.

I will never forget the joy that reading brought to me. I felt, when words first began to take on definite meanings, that I had made a new and wonderful discovery. I felt that a world of precious facts, that a veritable treasure store, lay before me. And grandmother's library was the personification of the treasury; was the garden in which the precious facts grew.

A great many books, had grandmother. It seemed that she had every conceivable sort of a volume upon some shelf—as if no subject had been neglected. There were wide leather books, and narrow cloth-bound books, and rare old books, and brand new books. There were books of sermons and books of biography and history books and novels. And I dipped into each one of them—each one of them that I could reach, for some of the shelves were very high!—as an eager little bee dips into one flower after another.

I realize now that I read many books that were far—indefinitely far—beyond my young comprehension. I realize now that many of the stories that I read were scarcely juvenile. I realize it now but then I did not realize anything. I just read on and on—passing lightly over those things that I did not understand.

Certain days in that sun-splashed library stand out in high relief against the blurred background of the past. There were certain moments when I leaned against grandmother's satin-clad shoulder; other times when we stared together into the fire and watched the leaping flames build pictures. And there was one time in particular when I crept in to borrow a book and found that grandmother was serving tea to three white-haired ladies of quite evident importance.

They were kind to me, the ladies, with the unveiled condescension that some grown-ups always display toward children. They patted my head and told me that I was growing very fast and that they hoped I would always be a good girl. Yes, they were very kind until grandmother—who was never in the least condescending to children—asked me what I wanted.

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

"I came up to—to borrow a book," I faltered, "may I take one home with me?" Grandmother was busy with her tea-cups but she laughed as she answered.

"What a little bookworm it is!" she said softly. And then—"But of course you may take anything you want."

It was then that the kindness of the three ladies was dissolved, as a rainbow dissolves into the darkness.

"Certainly," inquired one of them, with lifted brows, "certainly you do not permit that child to read anything she wants to read?"

"There are books here," another one of the ladies added, "that it is not right for a child to read!" And—

"I would not let the little girl have very many books," the third said sternly, "she will be getting precocious ideas into that small head of hers. I should give her only a few books to read—carefully selected ones!"

I waited, standing first on one foot and then on the other, for grandmother to speak. And, as I waited, I saw my treasure store being shut away from me—saw my garden of precious facts with a high, blank unclimbable wall all about it.

I waited, and then grandmother spoke. And when she spoke, the weight of apprehension rolled swiftly from my mind.

"I'm afraid," said my grandmother, and though her voice was exceedingly pleasant, the tone of it was firm and decided. "I'm afraid that I can't agree with you. My granddaughter is too young to be hurt by anything that she may stumble upon in a book. The good that she gets from her reading will be far greater than any possible harm! I am sure that she will pass very lightly over any of the things that she does not understand!" And then grandmother said something, very softly, about the mind of a child.

Children's Book Week Coming

The accompanying article is interesting in connection with Children's Book Week, Nov. 12-20. In the next issue of *The Chimney Corner* there will be special articles "Friends on the Shelf" and a fairy story for the Young Reserves called "Three Pages in the Palace of the King," in which mothers will recognize the moral behind *The Flimsy Page*, *The Excitable Page* and *The Gleaming Page*.

As I look back over the books that I read when I was a very small girl, I am sometimes astounded at the number that I managed to skim through—at the sophisticated titles and subjects that I dipped into. Some of the books I met, years later, in school—some of them I have found in church libraries and old book-shops. Some of them I have read again recently and I have found many new things in that second reading. And some of them I have understood in a very different way.

I doubt if any of the books in my grandmother's library were children's books. But they formed the basis of many joyous days, of many bright hours. They, some of them, mentioned subjects that children are unfamiliar with; but none of them had to do with matters that a grown-up would in any way disapprove. And that is why my grandmother's decision was such a wise one.

If grandmother, following the advice of her friends, had forbidden me to read any of her books, I might have felt that all books were wrong! I might have thought that there was something bad about the books—I might have thought that my grandmother read books that weren't proper. There were perhaps things in nearly every volume that might have troubled me—had I noticed them. But I didn't. For the child mind does pass very lightly over places that might be questioned. The child mind takes in only the best.

Sometimes I find myself wishing that the people of this world had the ability to see only the good of things, as children do. Sometimes I think that, if they had, the earth would be a very different place. When I read criticisms of things that were never intended to be unpleasant—when I see folk looking for objectionable places in beautiful works of art and literature—I sigh in longing for the child heart that accepts the earth as a wonderful place, and the people of earth as worth while!

It is easy to find unpleasantness in nearly everything—if you are looking for unpleasantness! There's hardly a rose that's perfect, if you pick apart the petals in search of flaws; even the blue sky gets its color from the dust that is in the air. The best people in the world have little habits that are irritating to other folks; the best books in the world might be misunderstood if you insist upon giving certain words and phrases a wrong construction.

Try to look at life and the things of life with the eyes of a child, friends of mine! Try to pass over the bits that might be misunderstood, with a clear mind. Where there is evil—well, that is

different! When wrong exists you should try to help exterminate it. But when you have to look for unpleasantness—when you think that you may possibly have misunderstood—be charitable with the clean-hearted charity of a child! For, in looking for faults and unpleasantness, you may miss many of the most beautiful

things. In looking for faults and unpleasantness you may come, in time, to the point where you can see only ugliness.

Child eyes are tolerant. And they are kind—kinder than the eyes of grown-ups, often. And they are a living illustration of the old proverb—"Unto the pure all things are pure." —*Christian Herald.*

The Young Reserves

How Cinderella Lost Her Cinder

CINDERELLA poked the cinders—oh, thank goodness, there was still one tiny little ember burning yet. She put small wads of paper on that bit of fire and blew it frantically into a little blaze; then ran outdoors to gather coal and sticks from the railroad tracks. Hurrying back she fed her feeble flickering blaze, she fanned it gingerly until small orange tongues of flame licked up the wood and broke into a cheerful fire, snapping and crackling. Then she sat back on her heels to watch it, but curiously enough she never guessed she was a fairy-story sort of Cinderella as she gazed into her hearth and dreamed in homesick fashion of the good old days gone by when she lived way down South in Dixie, where the sky was always sunny and the air was always warm and the neighbor-folks were friendly, and where—if you were hungry—there were always sweet potatoes roasting on the hearth and peanuts on the vine outside the door. Ah me! It was not so at present. Everything was different now. She shivered at the chill October weather, leaning nearer to her feebly crackling fire. Poor little Ella in the cinders—whatever does she dream about so sadly?

Oh, she is dreaming of a time down South in Dixie when everybody envied Ella and Bella and Della; she remembers now the three of them went strutting proudly past the less important Negro children who were not going North to live 'forever-and-a-day; she remembers all the ovel yarns they spun about the wonders that awaited them up North. "Oh, yes indeedy," Ella would be saying a dozen times a day, "I reckon that up North we-all will sure wear shoes, why ven no-count darkies wears shoes up North; 'deed they does!" And she would roll her great black eyes around excitedly and wriggle her ten bare toes in anticipation of the day when they would be encased in leather for the very first time in their lives!

As for Bella, who was two years older, her boastings were of hats; almost any time of day or night you could hear her off husky voice drawling in a new bored fashion: "Pears lak I jess can't stand to see another darky wearin' a bandanna anky knotted round her head,—up North reckon de fust thing we-all will do is buy us hats. Yes'm, with red and purple bows. Um, 'm 'm!"

And "Um 'm 'm!" her envious audience would hum in echo; wishing they too were going North where Ella would be wearing shoes and Bella wearing hats and Della carrying school-books. (For Della was the only one that aimed to "get an education!") It would be fun to tell you of the long goodbyes they said in that sleepy old plantation village, or how they nearly died of fright and pride and joy when they stepped into the railroad train after a long drive by wagon to the nearest town. They had not dreamed that trains would snort so terrifically up in front, or lurch and rattle so furiously in the middle as they rushed you through green fields up North to all the wonder places of the world.

To Ella and Bella and Della, that trip was one long magic fairy story coming true; but at their journey's end I hate to tell what rude awakenings they had. For everything went wrong. The weather was so icy cold, and the first snow of the season sifted idly down from heaven and froze their poor black noses and nipped their poor black toes. Ella's dearest wish came true and she wore shoes, but alas, the leather pinched unmercifully and she hobbled in real pain with no one to admire their shiny newness: since all the world up North wears shoes as a matter of course! If the weather was gloomy and chilly you can imagine how anxiously they looked through the streets of that town for a house. But it was a queer unpleasant thing to find day after day that no one wished to rent a house to homeless black families. And the rents were mountain high! Poor Mammy Chloe wagged her sad black head from side to side forlornly: "Pears lak we done should haf stayed down Souf in Dixie," where-upon Ella and Bella and Della groaned in misery. As for their father and their brothers, they, too, were wretched in this town where homes and work and friendliness were scarce indeed. Nobody seemed to care. *Nobody!* The whole town rushed by in autos or in streetcars, or rushed by on foot; but what was one new Negro family more or less, their careless glances seemed to say. One poor sad Negro family who were hungry and homeless with no place to lay their heads until the day when they found an empty shack down by the railroad track—just a ramshackle shanty of a place, but in they moved and called it "home."

Bella and Della found work in a laundry, the boys worked for a coal company, Mrs. Tully did cleaning by the day—

in fact only little Ella was ever left behind among the cinders to keep house and cook and dream forlornly of the sunny care-free days down South in Dixie. She never dreamed she was a Cinderella sort of a person, with a fairy tale in store! She only knew how cold she was, and when the trains roared by along the railroad track she always shivered miserably and thought they sounded like inhuman monsters,—until the day when she discovered that if you searched long enough beside the tracks you could fill a basket with the bits of coal dropped from the snorting engines. This was the first free friendly thing she met with in all our wintry north!

But one never-to-be-forgotten day, Bella and Della came home from their laundry in evident excitement.

"I reckon it'll be a right smart party," drawled Della, "but I declare to goodness, Bella, whatever am we gwine to wear?"

Bella shook her head forlornly: "Dunno! I 'spect Mammy Chloe won't leave us spend a penny—"

"'Deed I *won't*," said Mammy Chloe, "ain't we got seben hungry stomachs to be filled three times a day? What for you aimin' to spend money for, you no-count gals?"

"Oh Mammy Chloe," begged Bella anxiously, "don't you go squashin' me and Della, for I reckon the norf ain't gwine to be so powerful col' as we-all been thinkin'—for today don't a fine white lady sweep into the laundry and gib us a right warm welcome to a party in the house next door the laundry. Yes ma'am, and that lady am a Baptist lady, and that house am a Baptist house specially for gals like me and Della. So up we speaks and says how we-all am Baptists, too; and she am more friendlier than ebber."

Mammy Chloe chuckled and beamed! "Do tell! O praise the Lord, he sure am good to my Bella and Della; and, honey chile, you and Della gwine to have some pennies for fine clothes. You jess wait and see!"

And meanwhile, who do you suppose was cooking supper, kneeling in the cinders and hearing all this talk while her heart was as heavy as lead? Who but our own small Cinderella?

"Ain't I invited, too?" she asked timidly.

"O laws!" laughed Della.

"Shucks, Ella," said Bella, "you ain't noffin but a little no-count darky; I reckon the mostest party *you'll* ebber get am gwine to be seein' me and Della all rigged up."

Ella split two hot salt tears into the kettle and prayed long and hard that night: "Oh Lord, ain't you-all ebber gwine to let me be noticed like Bella and Della? Oh Lord, I'se a drefful little no-count darky, but can't you-all git me to that party somehow or other? Amen."

And she fully thought God paid no least attention to her prayer; for the great eventful evening came. Bella and Della were gorgeous in bright new waists and doused with the most fragrant cologne you ever smelled. Poor Ella sniffed the fragrance forlornly long after they had

(Continued on page 1257)



Our Own Folks



St. Louis

By W. E. DARROW

A great week for the Baptists of St. Louis is being planned under the direction of the Baptist Ministers' Conference of St. Louis. Dr. F. A. Agar, of the department of efficiency, Northern Baptist Convention, will be the special advisor. It will be the week of Nov. 19-24. During this week a number of lordship conferences will be held for the purpose of emphasizing solidarity, vision and efficiency. The week will be full of conferences with various leaders and workers in all our churches. There will also be combined gatherings of all our people. At its meeting, the first Monday in October, the Ministers' Conference elected Rev. Albert Linder, Ebenezer Church, president; Rev. E. L. Pinkerton, Immanuel Church, vice-president; Rev. H. A. Meyer, St. Louis Park Church, secretary-treasurer. A conference under the direction of the General Board of Promotion, Northern Baptist Convention, was held in Second Church, Dr. W. C. Bitting pastor, Oct. 30-31. The speakers were Dr. W. S. Abernethy of Washington, D. C.; Mr. W. H. Bowelf, New York; Dr. M. D. Eubank, Kansas City; Dr. Chas. A. Brooks, New York, and Mrs. Goodman of Chicago. Dr. W. C. Bitting was chairman of the committee on arrangements for this conference.

St. Louis Association Meets

The St. Louis Baptist Association held its one hundred and fifth annual session Oct. 12-13 in Immanuel Church. It was called to order by the moderator, Dr. W. G. Tytzer, who conducted the opening devotional exercises. Following the devotional exercises, words of appreciation were spoken and prayer offered in recognition of his recovery to health, and ability to be with us for this opening session of the association. He has been moderator of the association since 1907, and is a brother beloved among us. Dr. S. E. Ewing became clerk of the association the same year.

The letters from the churches were then read by Brother L. B. Arvin and the writer. There are thirty-seven churches in the association. According to reports presented, the present membership of the association is 11,248, a gain of 337 over the membership a year ago. Total Sunday-school enrolment 10,999, a gain of 488. There have been 930 baptisms the past year, a gain of sixty-five over record of 1921. The officers of last year were unanimously reelected. The writer was again selected as assistant-clerk. No requests for membership in the association. The Festus Church requested withdrawal to its own county association and the request was granted. Rev. H. C. Combs preached the annual sermon on "Adversaries and Open Doors."

Rev. A. J. Johnson of Festus conducted the Thursday afternoon devotional service. New pastors, missionaries and fraternal messengers were welcomed by the moderator. There were reports and addresses on the work of Baptist philan-

thropies, stewardship, religious publications and Christian education. At the evening session, the report of the St. Louis Baptist Mission Board was read by its secretary, Dr. S. E. Ewing. He then delivered an address on "Forgetting the Things That Are Behind and Stretching Forward," in which he compared the situation in 1919, when he became secretary, with the present time, showing the growth of the work during the past thirteen years. Rev. L. M. Hale delivered an address, in which he emphasized the need of concentration, cooperation and intensification.

An Amendment

The Friday morning session of the association was given to consideration of reports on missions. Dr. R. B. Whiteside of the Euclid Church preached the missionary sermon on "The Mission of Baptist People Worldwide." After a devotional service conducted by Rev. L. B. Arvin of the Water Tower Church, Mrs. J. G. Reynolds delivered an address on Baptist missionary work by and for women. An amendment to the constitution of the association was then adopted. It provided for a better coordination of the standing committees appointed by the moderator from year to year and enabling them to function during the year instead of being so largely a medium for reports at the annual meeting. There will be six standing committees: general missions, religious education, philanthropy, publications, stewardship and life service, statistics and survey. Other committees will be: Obituaries, nominations, program and enrolment, consisting of three members each. Rev. E. L. Pinkerton of the entertaining church presented the report on temperance. A resolution favoring the scratching of the names of candidates inimical to the eighteenth amendment and its proper enforcement was unanimously approved. The writer presented the report on Sunday schools and teacher training, recounting the work done by the committee during the past year and presenting a program for the training school to be held next January, including an apportionment to the churches for its expense. Dr. W. H. Geistweit presented the report on evangelism and personal service. Miss Opal Crane, of West Park Church, read the report of the St. Louis B. Y. P. U. There were addresses by Rev. R. K. Kelly of Lafayette Park Church; Dr. W. C. Bitting of Second Church; Rev. Oliver Shank of Fourth Church and Rev. H. L. Reader of Webster Groves Church. Water Tower Church was decided on as the place for the next annual meeting. Rev. Oliver Shank was selected as preacher of the annual sermon, with Rev. H. A. Meyer, of St. Louis Park Church, as alternate and Rev. Albert Linder, of Ebenezer Church, as preacher of the missionary sermon, with Rev. J. F. Plainfield, of the Italian Center, as alternate.

The Friday evening session, which closed the associational meeting, was devoted to the re-enforcement campaign.

There were addresses by Rev. W. D. Powell, of Louisville, Ky., and Dr. O. E. Bryan of Atlanta, Ga., Chairmen of the various committees were announced as follows:—Rev. L. M. Hale, general missions; Dr. W. E. Darrow, religious education; Rev. R. K. Kelly, philanthropy; Dr. R. B. Whiteside, publications; Rev. P. G. Van Zandt, stewardship and life service; Dr. S. E. Ewing, statistics and survey; Rev. H. A. Meyer, obituaries; Rev. J. W. McAtee, nominations; the executive committee of the St. Louis Baptist Mission Board, program; Rev. E. A. Partney, enrolment.

In 1910, when Dr. S. E. Ewing became secretary for the St. Louis Baptist Mission Board, the value of church property in the association was \$883,200; today it is \$1,464,800. During the past twelve years, there have been 7,212 added to the churches by baptism and 8,896 by letter, a total increase of 16,108. Decrease by death 889 and by letter 12,007, a total decrease of 12,896. Net gain 3,212. Membership in 1910, 8,036. Present membership, 11,248. Total disbursements by the St. Louis Mission Board since 1910, \$279,299.79, an average of \$21,484.59. During this time the mission board helped in the erection of the following church buildings: Calvary, \$6,000; Ebenezer, \$6,000; First Italian, \$15,000; Fourth, \$5,000; King's Highway, \$30,000; Tabernacle, \$12,000; St. Charles, \$15,000. Total, \$89,000. Independent church building effort: Delmar, \$125,000; Compton Heights, \$10,000; Euclid, \$125,000; Immanuel, \$10,000; Jewel, \$2,500; Lafayette Park, \$12,000; Southwest, \$2,000; Third, \$50,000; Antioch, \$5,000; Brush Creek, \$6,000; Overland, \$5,000; Salem, \$3,000; Villa Ridge, \$4,000; Webster Grove, \$12,000. A total of \$371,500. Total from all sources \$460,500.

Our Schools

Rochester Theological Seminary

The trustees of the Rochester Theological Seminary announce that the name of the chair heretofore designated as "The Pratt Professorship of Elocution and Sacred Oratory" is changed to "The Pratt Professorship of Practical Theology and Public Speaking," and that, in view of the retirement of Prof. John P. Silver nail from the faculty of the seminary under the provisions of its rule for retirement, Rev. John F. Vichert, M.A., D.D., has been elected as Pratt professor of practical theology and public speaking. Dr. Vichert has accepted his election to this professorship and will enter upon his duties at Rochester with the beginning of the fall term in September, 1923.

Dr. Vichert is forty-eight years of age, a graduate of McMaster University, '98, holding the degrees of M.A. and B.E. from that institution. He held a fellowship in church history in the University of Chicago in 1904-05. The degree of Doctor of Divinity was conferred upon him by Franklin College in 1912 and by McMaster University in 1919. He was pastor of the Calvary Baptist Church, Victoria, B. C., from 1899 to 1904, of First

Baptist Church of Fort Wayne, Ind., 1906-12, of First Baptist Church of Providence, R. I., 1912-15. Since 1915 he has been dean of the Theological School of Colgate University and professor of pastoral and systematic theology. He is also executive secretary of the Baptist Education Society of New York state, and is president of the State Baptist Missionary Convention.

Professor Silvernail has been a member of the faculty of the Rochester Theological Seminary since 1891. He is a graduate of Hamilton College, '74, was professor of elocution in the Polytechnic Institute, Brooklyn, 1874-1884, and professor of elocution and sacred oratory in the Drew Theological Seminary, 1884-1891. He has therefore been a professor in the department of public speaking for a period of forty-eight years. His service in Rochester and elsewhere has been marked with devotion and effectiveness. The alumni of the seminary during the past more than thirty years bear testimony to the value of his work, and he is held by trustees, faculty, alumni and the student body, in high and warranted regard.

The coming of Dean Vichert will be a real source of strength to the teaching force of the seminary. Dr. Vichert is one of the best known and most highly esteemed administrators and teachers in the educational institutions of the country. It is understood that his coming to Rochester is influenced largely by his desire to give himself wholly to the work of teaching rather than longer to divide his work between teaching and administration.

Oakland City College

Dr. Allyn K. Foster writes: "I have just spent three significant days in a college which I think Baptists ought to know better. It is the Oakland City College located at Oakland City, Ind., and Dr. W. P. Dearing is the president. The college belongs to the General Baptist body and ministers almost exclusively to the rural population in southern Indiana and adjacent states. It is the only college in fourteen counties stretching across the southern section of Indiana. The campus was formerly the hog-yard of one of Dr. Dearing's relatives. It takes a good deal of Christian vision to transform a hog-yard into a great educational institution and Dr. Dearing and his associates within the past thirty years have brought this dream true. Rarely have I faced such serious-minded teachers and students. This college furnishes a large proportion of the teachers of all Indiana and it ought to have the moral and financial support of all Christian people. Just now the college needs books, any sort of bound substantial books. In order to reach a required standard in the state they must have 2,000 additional volumes. I am wondering if in many private libraries there may not be a number of useful books which could earn a fine dividend by being sent to Oakland City College. One book or a collection of books would be most welcome to this really important institution. I hope this little note of mine may result in many people culling from their libraries books for the use of these earnest students. Address Dr. W. P. Dearing, Oakland City, Ind."

Sioux Falls College

Two generous gifts within the past month have stirred the enthusiasm and hopefulness of the friends of the college. Mr. W. W. Palmer of Valley Springs, S. D., has given a farm of 160 acres on the annuity plan. This is a most re-

markable piece of stewardship on the part of a Christian brother in modest financial circumstances and furnishes a challenge to the rest of our friends who believe in Christian education.

The other gift is a promise of \$10,000 forthcoming before the end of the year along with the name of the unknown donor. This arrives at a most opportune moment, for it makes possible what otherwise could not have been carried out, a plan for the erection of the central heating plant, together with the large new gymnasium, both of stone construction.

The enrolment in college classes has broken all previous records and has already reached a total nearly twice as large as educational experts predicted a few years ago would ever be secured in Sioux Falls. The spirit of the student body and faculty is enthusiastic and wholesome.

Kalamazoo College

Special exercises were held at the opening of college for the installation of the new president, Dr. Allan Hoben, A.B. University of New Brunswick, 1895; Ph.D. University of Chicago, '01. Graduate Newton Theological Seminary, 1908; Pastor First Church, Detroit; associate professor of practical theology at University of Chicago, professor of sociology, Carleton College, Northfield, Minn.

On this occasion there were addresses by Mr. F. M. Hodge who spoke for the board of trustees, Hon. Grant M. Hudson, of Lansing, representing the state convention, and Mr. George H. Martin, president of the alumni association. Doctor H. L. Stetson then delivered his farewell address as president of Kalamazoo College and gave his charge to Doctor Hoben. President Hoben fittingly responded expressing his hope for the bigger and better Kalamazoo College.

The fall work in Kalamazoo College has been well launched with the largest attendance in the history of the institution. The new president, Doctor Allan Hoben has taken hold of his task with energy and enthusiasm. The college at-

tendance has had a marked increase each year for the past several years. Statistics show 167 new students this year and eight former students, making a total of 175 students who were not members of last year's student body. The school was in a very crowded condition last year and the very marked increase this year created an almost impossible situation so far as ability to care for the student body was concerned. Dr. Hoben took the matter up with the trustees at once and at his request they authorized the construction of a temporary building which is now well along and will be ready for occupancy Nov. 1. The new building is a frame structure, one story high, and will provide three class rooms and two offices. The construction of this temporary building is indicative of the importance of the expansion program in which Kalamazoo College is now engaged.

Emphasis is still being given to the women's dormitory fund in connection with the development program. Sixty thousand dollars has been pledged of which \$30,000 has been paid. At a recent meeting of the state board of promotion approval was given to the women's organization of the state to make a new allotment to the women's societies. It is expected that through this new procedure sufficient will be pledged during the winter to warrant the construction of the building.

Grand Island

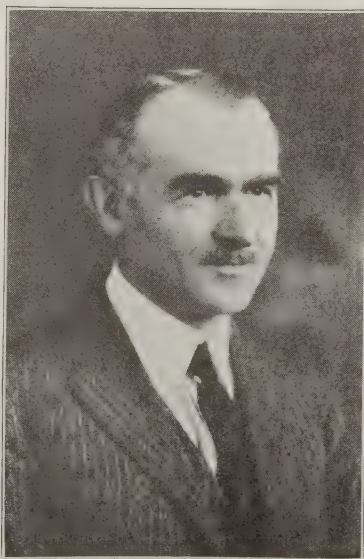
Prof. A. J. Bissinger, department of education of Grand Island College, Neb., has been applying to the men running for political offices the mental test idea. The experience with such tests in schools and in the army suggested to him the possibility of extending the plan to political affairs. Through the questionnaire which he sent out to the candidates he sought information regarding personal qualifications for the positions sought. The work done in this field by Professor Bissinger has attracted the attention of some of the eastern publishers and they have asked him to submit a manuscript on the subject. He is now planning the publication of a book under the title of "Self Revealing Tests for Political Candidates."

Questions were sent out to forty state candidates this year, and responses were received from twenty-five. The value of the answers varies with the individuals. Some of the questions sent are as follows:

1. Indicate your motives or reasons for wanting the office you seek.
2. State briefly the plans, policies or projects you expect to undertake for the welfare of the public, if elected.
3. Use specific terms in describing what you are now doing to advance school, church or welfare enterprises.
4. Write here any ideals for social progress and for public welfare, and state the standards of efficiency which you are going to try to live up to, if elected.

This is the beginning of a very important application of psychology. It is our duty to know something of the candidates who are seeking offices in the state or nation.

The enrolment at The Grand Island College is 26 more than the enrolment last year at this time. The selection of subjects by students this year is rather interesting. The departments of Education and English have the largest number of students. The next department in numbers enrolled is Biblical Literature. History is fourth. Modern Language fifth. Biology sixth.



DOCTOR ALLAN HOBEN

International Baptist Seminary

Ardor has marked the beginning of the winter session. More students are enrolled and more classes are being conducted this year than previously. About sixty students are here now and the number is augmented from time to time.

The first anniversary of the birth of the seminary was celebrated on Columbus Day by a formal reopening. The chairman of the committee which had the afternoon in charge, was Mrs. Edgar O. Silver, who is also chairman of the Women's Auxiliary of the seminary. For a time the guests enjoyed the privileges of "open house" and of meeting the students, and then all assembled for a short program.

Mr. Mornay Williams, of New York, offered prayer, and Rev. Ray Hunt, secretary of the Ministerial Conference of the Oranges, extended to the school felicitations from that body. Songs by the whole student body, by the Russian department, and by a double quartette of Russians as well as violin selections by Victor Czabodi, of the Hungarian department, contributed to the entertainment. At the close of the program Mrs. Silver invited all to partake of "pleasant bread" in the dining room. Here she presided graciously and was assisted by Mrs. Mangano of East Orange and Mrs. Swanson of Montclair, who poured.

Bethel Institute

Work at Bethel Institute opened up encouragingly with 202 students, of which thirty-eight are preparing to enter the seminary as ministerial students and a large number preparing for other forms of missionary work in the academy and twenty-nine in the Seminary. There is an increasing number in the Christian Workers' Training School of which no definite number can be given as yet.

Among those participating in the training school are Mrs. J. J. Runyan, Rev. E. A. Valiant, Dr. George Earl, of the Northwestern Baptist Hospital Association, Rev. John A. Swanson, St. Paul, Rev. Ragnar A. Arlander, Minneapolis, together with the faculty of the academy and the Bethel Theological Seminary.

The outlook has never been brighter or more encouraging than at the present time. The campus has been put in order for football, a double tennis-court has been prepared, and a full radio outfit, a gift of last year's senior class to the school, is in complete working order. A home economics department to be taught by Mrs. Edna Peterson-Kent has been begun.

Hillsdale, Michigan

One hundred thirty cities, twelve states, and five foreign countries are represented in Hillsdale's student body this year. There are students registered from Peking and Shai, China; Nevrocap, Bulgaria; Paie Malu, Hawaii; Maji, Japan. The freshmen number over 185 of whom 105 are men and eighty are women. There are several in the classes who have passed their thirtieth birthdays, and one senior who will graduate before he is twenty years old.

The pennant which annually is awarded to that high school, other than Hillsdale, which sends the largest delegation will this year go to Jackson.

Another generous addition to the "Great War Collection" of volumes has just been reported by Miss Hazel M. French, librarian. The books to the number of 120 are the gift of Judge W. E. Ambler of Cleveland, president of the board of trustees of Hillsdale College and benefactor of the college in various ways and on many occasions.

These volumes now on the way to Hillsdale College will be placed in the Ambler Alcove reserved for Great War Literature and will face the Hill collection of rare Civil War volumes. Mr. Ambler is also the donor of a large library of fiction which occupies one whole section of shelves in the library stackroom and is known as the Ambler Alcove of Fiction. Besides his benefactions to the college library the Ambler Home Economics Practice House stands as a monument of his loyalty to his alma mater. The library has now a unique and unusually complete collection of World War literature serviceable to advanced students in the department of history over which Professor D. M. Fisk has supervision.

Redlands

University of Redlands began the work of its fourteenth academic year Wednesday, Sept. 20. The enrolment at the present time is considerably larger than the enrolment at the corresponding time in any previous year. The dormitories are filled to capacity. A few women and many men have been forced to find accommodations in homes in the city. The house which was built as a home for the president of the university is being used as a dormitory for women. Increased attendance will necessitate additional room for lectures and recitations and additional teachers, as it is the policy of the administration to have reasonably small classes, which is one of the decided advantages in the small college. The faculty for the year has been increased by the addition of four members: Seldon W. Cummings, A. B., LL. B., D. D., has been appointed to the Crawford Chair of biblical, missionary and ethical instruction. Mrs. Allen C. Keith has been appointed dean of women, and assistant professor of mathematics. Mrs. Keith is a graduate of Wellesley College, where she majored in mathematics. William T. Darby, A. B. and A. M. from Yale University, has been added to the teaching force in the department of English. Miss Eleanor Sykes has been appointed assistant professor of romance languages. She is a graduate of Syracuse University and has spent the last three years teaching and studying in Spain, and traveling throughout Europe. Charles H. Abbott, who has both his baccalaureate and doctorate from Brown University, has been appointed to the chair of zoology,

which was made vacant last year by the death of George Robertson.

Dr. James Whitcomb Brouger addressed the students and faculty at assembly Wednesday, Oct. 11. He spoke from the passage, "As a man thinketh in his heart, so is he."

Miss Amy Lee Stockton is to be at the University Oct. 17-27 under the auspices of the Young Women's and the Young Men's Christian Associations. She will speak each morning at the chapel hour, and each evening immediately after the dinner hour in assembly hall. Miss Stockton was in Redlands last spring, where she was engaged in a series of evangelistic services at First Church.

Bacone College

Mrs. Susanna Butler, a Creek Indian of Oklahoma, has just given the American Baptist Home Mission Society \$50,000 for the endowment of Bacone College, Bacone, Okla. Mrs. Butler being a restricted Indian, it was necessary to secure the approval of the commissioner of Indian affairs before she could make this donation. This approval was secured Sept. 22, and the society has the money. The commissioner also on the same date, approved a gift of \$10,000 from Mrs. Selma Starr, another Creek Indian, to the Home Mission Society, for the Murrow Indian Orphans' Home, also located at Bacone. Some of the Indians are giving good returns on the money invested in Home Missions. But many of the Indians, the majority of them, are desperately poor. Let me give you a specific case.

A Cherokee Indian boy 18 years of age, an orphan, who has been mistreated and kicked about by every one, who has no land, no money, and no friends, appealed to me in the summer to enter Bacone College. I could not receive him because he had no funds, and I had accepted all such students that it was possible for me to take. He was forced by the officials to enter a government school. He remained in the government school two weeks and then ran away, walking over 200 miles to get to Bacone. He reached here in the night, hunted me up, and in tears plead with me to keep him. I did so, though I do not know how I can clothe him. This gives you some idea as to the standing of Bacone among the Indian people.—B. D. WEEKS, President.

Church News by States

Atlantic Coast

CONNECTICUT

THE FIRST CHURCH, NEW BRITAIN, has exemplified the New Testament admonition concerning hospitality, in an unusual and gracious way. The state convention was to meet with this church Oct. 16-18, and the church felt that its facilities for such a meeting were entirely inadequate. Under the beautiful audience room of the church building was an unimproved and darksome region extending the full length of the building. Last May the task of transforming this dismal hole began, and two days before the convention was to meet, the painters laid down their brushes

with the work completed. Five thousand dollars had been expended in excavating and finishing a spacious and attractive room capable of seating at table nearly 500 people, with a fully-equipped kitchen, and with cloak rooms and other conveniences for the entertainment of a large crowd. The church has secured for its future work a valuable addition to its plant; but the work was done primarily for the sake of the convention.

NEW HAMPSHIRE

REV. BENJ. R. HARRIS, for a number of years pastor of Paige Street Church, Lowell, and for several years pastor of Merrimack Street Church, Manchester, N. H., has resigned from the pastorate of the latter church, effective Nov. 1, 1922. Brother Harris will move to his home in

Bradford, N. H. and take a year's rest from active pastoral work. Alfred W. Burnham has been elected chairman, and Geo. C. Carter clerk of the ministerial committee, to secure a new pastor for the Merrimack Street Church at Manchester.

MASSACHUSETTS

THE CHURCH AT RANDOLPH, under the pastorate of Rev. E. S. Philbrook has had frequent additions to its membership. The ordinance of baptism was administered at a service July 23 and again Oct. 15. During the summer extensive repairs have been made upon the church property and the outlook for the winter's work is most encouraging.

REV. ERNEST L. LOOMIS, SEVEN YEARS pastor at Milford, has received a call to the South Baptist Church, Boston. He has wrought a good work at Milford, and is strong there, but is expected to yield to the attraction of the hard field in Boston. The church has purchased a parsonage for him.

THE BOSTON MINISTERS AT THEIR meeting Oct. 15 had a practical and frank discussion of the mid-week prayer meeting. Nothing new was developed, but most of the modern difficulties of that service were described, and many suggested ways of meeting them were impressively put forth.

MASSACHUSETTS BAPTISTS ARE RICH in women pastors. Not yet in quantity, but certainly in quality. We have four of them: Mrs. C. E. Tedford at Pocasset, Miss Elizabeth Campbell at Bolton, Mrs. Laura E. Hartley at Marshfield, and Mrs. Emma J. Parkes at Bellingham. The last two are widows of Baptist ministers. All four of them are doing remarkably well and find favor with the people and keep their confidence. They preach well, and in many little matters that will escape a man, they show a fruitful efficiency. The children especially hear them gladly.

VERMONT

THE MONTELEIR CHURCH has sustained a loss through the death of Mrs. George Goodwin, wife of Deacon George Goodwin. Since 1880 she had been a staunch, faithful member, and her beautiful character has borne a testimony of lasting value to the church and community.

Woodstock Association

The one hundred and thirty-ninth annual meeting of the Woodstock Association met with the First Church of Saxton's River, Oct. 11. The devotional services of the day were conducted by Rev. I. M. Maxwell, Rev. W. E. Lombard, and Rev. E. E. Eno. The sermon was preached by Rev. W. B. Chase, of Ludlow. Miss Margaret Suman, of the Philippines, spoke on the work of the Foreign Mission Society in the islands, and the necessity for a greater work there. Rev. Selden Roberts, of the Publication Society, gave an address on Bible school work, not especially on getting and training leaders for the work. Rev. Joseph Taylor, of China, was the speaker of the evening. He begged for advance, rather than retreat, and warned us not to get into China's rut, of being satisfied with most. President Wallace W. Nichols, of the state convention, spoke on the needs of the state, and Dr. Davison, state secretary, gave facts and figures regarding the unchurched in the state which startled even the most conservative. Rev. J. M. Maxwell, of Bellows Falls,

presented the plans of the Ministers' Conference for the next year, and they were endorsed and adopted by the delegates. Miss Adelle Orton, secretary of literature for the convention, presented the missionary literature for the year, and also the missionary and educational contest which is now going on among the Baptist churches of the state. The women's session was presided over by Miss Ada A. Brigham of Bennington, and she with Mrs. John Greenwood of Chester, led a discussion of the women's plans for the associational year and the work of the continuation campaign. Resolutions were adopted, looking forward to an advance along all lines of work, but especially in soul-winning, Bible school work, missionary endeavor, and church repairs. The moderator elected for the year, is Rev. John M. Maxwell, of Bellows Falls; the clerk of last year, Rev. E. W. Johnson, East Wallingford, was reelected.

NEW YORK

SEPT. 24, LAKE AVENUE CHURCH, Rochester, held a farewell service for Rev. and Mrs. S. D. Bawden. Mr. Bawden is missionary pastor of the church in Kavali, India, being one of the six missionary pastors of the church. He has charge of the work among the criminal tribes. Mr. and Mrs. Bawden and their two children, Herbert and Dorothea, who are in Denison University, came on to be with members of the church for three days before the parents sailed. The annual fall reception of the church was turned into a farewell for Mr. and Mrs. Bawden, and they were presented with a check for \$1100 to secure an automobile and other equipment to make their work more comfortable in India. The pastor, Dr. A. W. Beaven, is preaching his annual series of fireside sermons dealing with religion in the home. For ten years Dr. Beaven has given each fall a series of sermons of this kind in the belief that the application of religion to the love life and the home life forms one of the most universal problems. The attendance at this series has been large. A fellowship hour around the fireplace in the social hall of the church is one of the features of the evening. The church is inaugurating the fall term of its mid-week Wednesday night club work. This has been carried on for nine years, Lake Avenue being a pioneer along the church night line. A supper and social hour is followed by prayer meeting and that, in turn, by classes. One class is taught by Prof. Moehlmann of the Rochester Theological Seminary on "The Religion of Israel" and is part of the three-year course in the School of Religion carried on by the church for its teachers in its religious educational work and for other members of the church who desire to attend. At the same hour the School of Missions is carried on with a course of lectures on different phases of work in the mission field. Among the speakers will be Prof. Benninghoff of Waseda University, Japan; Rev. Clarence E. Cheney of Maubin, Burma; Mrs. E. L. Humphreys of San Salvador.

DELAWARE

MR. THOMAS MACDONALD WAS ORDAINED by the North Church, Wilmington, Oct. 13. The moderator of the meeting was Rev. E. E. Washburn and the clerk Rev. Ralph H. Stoll. Mr. MacDonald is associate director of the Russian Bible Society, New York.

Mississippi Valley

MICHIGAN

THE CHURCH AT GREENVILLE had no parsonage when they called to the pastorate Rev. J. H. Perry a little less than one year ago. The church owned an adjoining lot and a building committee was appointed with S. T. Metzger as chairman. October 1 the pastor and family moved into a comfortable up-to-date parsonage with all bills paid except about \$700. Every department of the work is in good condition.

REV. W. C. ROOF WHOSE RESIGNATION at Fowlerville was announced in a recent issue has accepted the call to Corunna instead of Vernon. Rev. H. C. Huey has accepted the call to Vernon.

THE BETHEL CHURCH OF KALAMAZOO, Rev. H. S. Bullock, pastor, burned its mortgage at a recent meeting. Mr. Bullock has served for four years, during which time extensive improvements have been made upon the church property and 111 new members have united with the church, 64 of these by baptism.

THE CHURCH AT GOODSELLS HAS received, as a result of special meetings held by Evangelist Littrell, eleven new members. The pastor, Rev. Asa Hoskins, serves the churches at Richmond, Columbus and Goodells.

MISS ELSIE ROWE of Camden led the Hillsdale College Y. W. C. A. in the impressive annual "Recognition Service," when nearly 100 college women signed Y. W. C. A. pledge cards.

OHIO

REV. H. B. MELLINGER HAS RESIGNED as pastor of the church at West Jefferson and will close his work Dec. 31. His plans for the future are not determined. He may be addressed at West Jefferson.

AT GRANVILLE RECENTLY more than 250 members of the congregation joined an agreement to read the scripture and pray each day. They used the following decision: "Because the Bible is God's word of power in the lives of men and will work if given a chance, I agree, along with others, to take time each day to read a portion of scripture, meditate on it and pray. I will do this for six months from this date. If for unavoidable reasons I miss a day, I'll take the next and go right on." Most of these will use the "Daily Bible Readings" prepared by Mrs. Montgomery and others, published for distribution by the General Board of Promotion.

CAN THE GREATEST BAPTIST SUNDAY school in the world be built up in the down town district of Cleveland? This is the question which has been asked by many since the Euclid Avenue Church, Cleveland, under the leadership of its pastor, Dr. W. W. Bustard and Dr. Lewis Entzigmier of New Orleans, declares it can. A school organization of about 200 teachers and officers has been set up in order to meet the demand of the thousands of pupils who will be drawn to the Sunday school as a result of the recent census which has been taken of the district contiguous to the church and the follow-up methods that are now being adopted. Mr. Entzigmier claims that the increase in attendance of the Sunday

school of the First Baptist Church of Ft. Worth, Texas—from 250 to a regular attendance of 4,000—is the result of the

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(The Baptist)

method now being put into operation in Euclid Avenue. This undertaking is being carried out with a view that when the new \$1,000,000 church planned by this congregation and to be erected in the near future is completed, there will be in operation a Sunday school correspondingly large. Many churches of all denominations in Cleveland are watching with interest the result of this effort and will rejoice in its success.

Cincinnati

THE MIAMI ASSOCIATION was held with the Norwood Baptist church. The marked advance this year in baptisms was very gratifying. The New World Movement pledges have been kept up well and the missionary spirit is fine.

On Oct. 8 occurred the corner-stone laying of the Oakley Church. This church is under the leadership of Rev. A. W. Denlinger and is making a place for itself in the Oakley community. The Cincinnati Baptist Union is assisting it.

The Westwood Church, which celebrated its one hundredth anniversary last year has recently called to its pastorate Dr. W. M. Smith, of Covington, Ky. This historic field is reorganizing for real work.

The Lincoln Park Church, whose pastor is Carl W. Atwater, has a great program outlined for the year. Rally Day was the beginning of its new program. The Sunday school gave a pageant and the attendance exceeded 1,000. This church has organized an Old People's B. Y. P. U. as one of the new features of their program.

Rev. J. H. Spindler of the King's Mills Church in the Miami Association has plans made for a \$9,000 addition to the church for the housing of the Sunday school.

Dr. P. F. CAUDILL of the First Church, Hamilton, recently resigned and will return to a former pastorate in Virginia. Dr. Caudill did a splendid work there. He received over 100 into the membership of that church last year.

ILLINOIS

THE CHURCH at TOULON EXTENDED a unanimous call to Rev. Ray Starr of Paw Paw, Ill. He has accepted and will begin his new work at an early date.

IOWA

WHEN PASTOR G. W. FOGG went to Corydon, Iowa, as pastor, he made the remark that he would like to see the auditorium filled at a regular preaching service. The desire was granted on the evening of Oct. 15, when he preached on "Pentecostalism and Its Errors," following a series of tent meetings on the part of Pentecostals in the town. The entire seating capacity of the church was utilized. The service was more than two hours long and not a person left before the close. Pastor and Mrs. Fogg are well into the second year of the work at Corydon and in many ways the work looks very auspicious.

WISCONSIN

ALBERT ALF, of the SECOND CHURCH of Pound, was ordained Sept. 27. Mr. Alf comes from a preaching family, his father being one of the first Polish Baptist preachers in Russia. His brother, formerly with the Second Church, is now doing relief and missionary work in Russia. There were five churches represented in the council. Dr. A. LeGrand presided and preached the sermon.

REV. H. G. GRANDHOLM, of CADILLAC, Mich., has accepted the call to the Honey Creek Church to succeed Ralph Barry who will become one of the field workers of the convention on Nov. 1. Mr. Grandholm has had considerable experience in rural work and comes to one of the greatest rural fields in the whole land.

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Mrs. FRANK LONG, FOR SEVERAL YEARS in charge of the women's work in Wisconsin, was recently bereaved in the death of her husband. Mr. Long was reared in the Baptist church, of Webster City, Iowa, and was a rising young layman of Milwaukee. He was a commercial artist by profession. The death of Mr. Long came at the beginning of the sessions of the state convention in Wisconsin. Tokens of love and sympathy were sent to the family by the convention and the women's organization. Mrs. Long is the daughter of Dr. W. T. Dorward, for many years the pastor of the Tabernacle Church of Milwaukee.

AT THE ANNUAL MEETING OF THE Tabernacle Church, of Milwaukee, appropriate resolutions were unanimously passed recognizing the work of Dr. W. T. Dorward who retired from the pastorate of the church Sept. 1, after nearly twelve years of service. Dr. Dorward has not yet settled with a church, being unsettled by reason of the long illness of his son-in-law, Frank Long. However, he is preaching nearly every Sunday, and lecturing as opportunity offers. The church has not yet chosen a successor to Dr. Dorward.

MINNESOTA
REV. T. P. JOHN, FORMERLY PASTOR AT Parker's Prairie, has been under the necessity of prolonged treatments at Rochester. He is improving in health and would be glad of opportunity to do stated supply work within reach of that city.

NORTH DAKOTA
WALFRED G. HOLMBERG WAS SET aside to the work of the gospel ministry at the Swedish Church, Fargo. Rev. Oscar Jacobson was the secretary of the council and Dr. G. A. Hagstrom was moderator.

KANSAS
REV. CHAS. B. ELDRIDGE AND MRS. Margaret Upham Hess of Coffeyville, were married by Rev. G. B. Merritt of Independence. Mr. Eldridge has closed his work at Coffeyville and will spend the winter in California.

Rocky Mountain States

WYOMING
AFTER TWO YEARS AT LOVELL, where a modern parsonage was built and a number of persons added to the church, Rev.

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H. B. Hemmeryly has moved to Seattle and is supplying the church at Anacortes.

EAST WASHINGTON AND NORTH IDAHO
REV. W. E. SMITH, PASTOR of the Cle Elum Church, died as a result of burns received while assisting in threshing grain. Supt. A. H. Bailey conducted the funeral services, Oct. 15.

REV. B. P. RICHARDSON OF HASTINGS, Neb., has been called to the pastorate of the White Temple Church, Walla Walla, Wash.

A SERIES OF ASSOCIATIONAL conferences conducted by Supt. A. H. Bailey and Rev. J. R. George, field missionary, setting forth the Northern Baptist Convention program was held during September and October. A very large per cent of the churches are following the program.

REV. E. C. SCOTT OF HARRINGTON, Wash., has accepted the pastorate of the First Church of Clarkston, Wash.

A SHORT TIME AGO THE GREAT SAW-MILL and factory belonging to A. C. White at Laclede, Idaho, was burned. Almost the entire community of Laclede is of Baptist sentiment. A new site for the mill and factory has been chosen near Sandpoint, Idaho, twelve miles up the Pond Orielle River. The entire town is being moved on barges to the new location. The Baptist church of Laclede united with the Sandpoint Church. Rev. A. F. White of Caldwell, Idaho, has been called to the pastorate of the united church and is already on the field.

THE SAMARITAN HOME OF SPOKANE, an institution which provides a comfortable home for old people, requested the East Washington and North Idaho Baptist Convention to take over the supervision of their work and elect their trustees in the future. The convention has accepted this responsibility and the home is now under Baptist supervision.

MONTANA
REV. EDWIN S. STUCKER, EVANGELIST, of Ottawa, Kansas, will be with Pastor W. D. Whan at the First Church, Billings, Montana, Oct. 18 to Nov. 5 inclusive. The music will be in charge of a local leader. The Billings church is one of the strong churches of the great Northwest. In bringing Dr. Stucker to this state at this time it was the hope of the Billings pastor and church that others in this section might also secure his services while near. The evangelist has left his fall dates open until now and pastors or committees may write to Rev. W. D. Whan, Billings, if they desire his services after Nov. 5.

REV. GEORGE MACDOUGALL closed his work recently at Dillon and Oct. 22 took up the duties of stated supply pastor with the First Church of Lewistown.

REV. D. L. MCGRIFF closed a three years' pastorate with Emmanuel Church of Great Falls Oct. 8, and began work immediately with the Ebenezer Church of Helena.

REV. C. A. IRVIN was compelled by serious illness to resign recently as pastor at Hardin. His work was of a high order.

DISTRICT MISSIONARY ERNEST CLUTTERBUCK of Darby suffered an acute attack of appendicitis on Oct. 20. He was operated on at the Hamilton hospital the same day and his condition is reported as favorable.

THE CHURCH AT LAUREL is erecting a parsonage. With two or three minor bills all the labor and part of the material

were donated so that the completed building of four rooms and bath with basement will cost only about \$1,200.

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Connecticut Convention

(Continued from page 1243)

doctrinal differences, to get behind the de-
nominational program and really do some-
thing worthy to commemorate such an
occasion.

After certain matters of routine, Rev. E.
Scott Farley, Suffield, preached the an-
nual sermon, Romans 1:14, on "Discharg-
ing Our Social Debt." Rev. D. B. Mac-
Queen followed with an address on the
"Sinews of War." Mr. MacQueen took
for his theme "Pentecost and Property,"
showing the relation of the two and
how a Christian should use his property.
This was a practical presentation of
Christian stewardship and if believed and
practised by all Northern Baptists, we
would have \$100,000,000 by April 30, 1924.

After luncheon the business of the con-
vention was resumed. An interesting
feature of this session was the presenta-
tion, by Rev. R. Maplesden, secretary of
Suffield School, of several of the boys from
the school, who told why they were at
Suffield. This was followed by the
women's program, which is now a part of
the main convention program. Miss Mary
L. Howard introduced Mrs. J. B. Kent,
Mrs. W. T. Thayer, Mrs. G. C. Laudens-
lager, Mrs. F. W. Payne, state officials;
Miss Marion Lathrop and Miss Marion
Haskell, New England secretaries, Mrs.
J. D. Rough, continuation campaign direc-
tor last year—all of whom carried the
crowd with them as they told of their
plans for the present year. Miss Blanche
Parks delivered the address of the oc-
casional on "Work Among the Foreigners."

Separate suppers were served to men
and women. 175 men, 60 per cent of whom
were laymen, and 300 women gave a good
account of themselves at this time. Dr.
Joseph Taylor, of China, spoke to both
groups. Mr. Albert L. Scott, of Boston,
chairman of the General Board of Pro-
motion, also spoke to the men. Mr. Scott
discussed the denominational situation and
program from a business man's point of
view.

The speakers at the evening session
were Mrs. George Caleb Moor, New York,
and again Dr. Taylor of China. "The Con-
tagion of the Cross" and "China in
Transition" were the subjects of these ad-
dresses.

Wednesday opened clear and somewhat
colder, nevertheless there was a good at-
tendance. An extra session had been added
in order to coordinate the "setting-up
conference program" with the program of the
convention. Dr. W. A. Hill, New York,
Mrs. H. E. Goodman, Chicago, and Dr. P.
H. J. Lerrigo made notable addresses.
Dr. Hill and Mrs. Goodman spoke re-
spectively on "Missionary Education,"
"Woman's Organization and Woman's
Responsibility" in the cooperative pro-
gram. Mrs. Goodman appeared twice on
the program.

A FINAL REMINDER

Have you sent that package?

Warm garments for men, women
and children; unbleached cotton
cloth with needles, thread and
buttons; socks; sweaters; blank-
ets, etc.—all are needed.

Send all packages before No-
vember 12 by parcel post or ex-
press, prepaid, to American Bap-
tist European Relief Warehouse,
Care of Abercrombie Corpora-
tion, 108 Dobbin Street, Brook-
lyn, N. Y.

Do not neglect this opportunity
of coming again to the help of
suffering humanity in Europe.

Inasmuch as the autumn
months are known as the
Home Mission Period in our
Sunday Schools culminating
with the Christmas offering,
it is earnestly desired that any
response to this appeal on be-
half of Russia, shall not occa-
sion a diminution of interest
in the work and support of
either of the Home Mission
Societies or in the regular ac-
tivities of the White Cross
Circles.

American Baptist Foreign Mission Society
Woman's Am. Baptist Foreign Mission Society

276 Fifth Avenue New York City

"Rush A Ship to Russia"

The General Board of Promotion of the Northern
Baptist Convention

Rev. G. E. Burlingame was given a
place on the program to present the work
of the Anti-Saloon League as represented
in the American Bond which has been
created in the interests of a 100 per cent
Americanism and respect for the
American Constitution through law en-
forcement.

The convention was largely attended,
the spirit was excellent, Christian op-
timism and tolerance prevailed, problems
were faced and regarded as opportunities
for larger service during 1922-23.

NOTICE

THIS IS TO INFORM any person con-
cerned, particularly home mission churches,
that one known as Maurice E. Balk,
recently in Western Nova Scotia, has no
recognized standing as a minister of the
United Baptist Convention of the Mari-
time Provinces. By order, E. S. Mason,
Cor. Secy., Home Mission Board, Wolfville,
Nova Scotia.

It is announced that the American Relief
Administration of which Mr. Herbert
Hoover is chairman, will transport from
New York to Russia free of expense of
ocean freight to the Foreign Mission So-
ciety, all contributions of clothing and
other supplies forwarded by members of
Baptist churches in response to the ap-
peal "Rush a Ship to Russia." It is un-
derstood that the distribution, as last year,
will be handled through Baptist Relief
Committees, under the general direction
of the American Relief Administration.
The distribution will include Baptists and
also all others who have need of help
irrespective of racial, political or re-
ligious affiliations.

—UNIVERSAL BIBLE SUNDAY— November 26th, 1922 (or either adjacent Sunday)

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AMERICAN BIBLE SOCIETY

Bible House, New York

How Cinderella Lost Her Cinder
(Continued from page 1249)

left the shack for the party, and she sat down among the cinders on the hearth and wept, exactly as a Cinderella should, little knowing that a pumpkin and a fairy godmother were even then upon their way to rescue her.

Rat-a-tat-tat on the door!

"Goody gracious!" started Mammy Chloe, and went over to open it.

"Does Bella Tully's sister Ella live here?" asked a voice, and a lady came inside. O, a regular fairy godmother of a person she was, it was plain to be seen.

Ella nodded her head, too tongue-tied to speak.

"Then, my dear, we've come to take you to our Hallowe'en party at the Center. Bella and Della arrived rather early and I was asking them about where they lived and who was in the family when I learned about you. And my dear, we just can't have a party without you, so do come along with me now, won't you? This little girl with the pumpkin is Sally Snyder."

"Sakes alive!" sighed Ella, wondering if this were just a dream rising out of the cinders. But the Jack o'lantern seemed to wink a saucy eye at her, and she knew she was awake. Too much awake, alas, for she groaned: "I'd admire to go, but Bella and Della they doused ebbery drop of that there pairfume on their own selves, and I ain't got no party clothes, either. I see too drefful sooty and shabby—"

"Nonsense," smiled the lady, "let me tell you something, Ella,—the minute I get better acquainted with Bella and Della I shall tell them that such gay clothes and such cheap cologne are in very poor taste. Also Sally and I knew you wouldn't be ready to come to a party, so we want you to be a ghost. See, we brought a sheet to drape you in—like this, with a white mask over your face. And you must say 'Ough—ough!' in a deep groaning way

to scare everybody. I think it will be great fun, don't you?"

Ella rolled her big black eyes excitedly, and went skipping down the street hand-in-hand with Sally Snyder. Beside the shanty poor Mammy Chloe said to the lady from the Center: "I'se powerful 'bliged to you for all your goodness to my chilluns. I reckon the Lord's gwine to make the Norf a fine place for the Tullies to live in, lady."

"I reckon he is," said the missionary, "and I'm sure of this, Mrs. Tully, that the Baptists are going to help, too."

"Praise the Lord!" sighed Mammy Chloe, happily.

"It Is to Laugh"

"Are you on a diet?" asked one traveling man of another, who was eating nothing but crackers and milk. "No, on commission," was the reply.

Breathless Passenger: "I say, porter, can I catch the four-forty to Puddlecombe?"

Porter: "Oh, ay, very likely; it's only got five minutes' start of yer!"—*London Opinion.*

Minister on the way to preach at morning service meets one of his parishioners going in opposite direction.

Minister: "Where are you going, Babbitt?"

Babbitt: "To church in yonder parish."

Minister: "That displeases me. How would you like it if your sheep strayed to other fields than your own?"

Babbitt: "Well, so far as that's concerned I'd say 'Good for 'em if the pasture's any better!'"

Rev. Nehemiah Boynton, formerly moderator of the Congregational Council, has been asked to tour the southern states addressing conferences of ministers, colleges, schools, business clubs and chambers of commerce in the interest of the World

Alliance for International Friendship through the churches. It is announced that the Alliance has established committees of cooperation in more than a thousand cities throughout the United States. It has branches in twenty-seven countries.



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Sidelights on American Literature, by Fred Lewis Pattee. New York: The Century Co. \$2.

Not ordinary side-lights—rather, flash-lights, searchlights these are, revealing wholly new aspects and considerations, unbiased judgments of a group of figures in American literature—O. Henry, H. L. Mencken, Jack London, Mary E. Wilkins Freeman, Longfellow, Philip Freneau, Bryant and Poe. Whether or not the reader agrees with Mr. Pattee, he will find himself surprised and stimulated, perhaps sometimes slightly shocked at views so different from the stereotyped acceptance of these writers. It is a book worth reading and worth owning.

The Return of Christ: The Bible Basis of the Doctrine. By F. L. Piper D.D. New York: Fleming H. Revell Co.

Our premillennial friends are generous even to profusion of books, sermons and pamphlets contending for the second advent faith once given unto the saints. This volume traces prophecies of it and allusions to it throughout the two Testaments. It is a thoroughly biblical discussion and very instructive as a scriptural hand book on the subject. Possibly thinkers of an opposite school would charge to the author strained interpretations of text and dislocated prophetic allusions which they would disallow; others will hold it as a classic on the subject.

Christian Justice, by Norman L. Robinson. New York: Geo. H. Doran Co. \$2.

This book is the distillation resulting from a process of testing and readjustment precipitated by the war at its sequence, "the strange thing we call a Peace." The author, who belongs to a group engaged in writing for the Christian Revolution Series, set himself to discover, "what was essential and distinctive in the ethical teaching of Jesus." A survey of various definitions of justice ends with the conclusion that "the essential element in justice is the valuation of personality." This emphasis upon personality dominates the discussion throughout. The idea of retributive justice, the author contends, must give way to the divine principle which has its human expression in the family life, namely, the recovering of the offender and making him just and good. "All our thinking about justice must be in terms of the family, not of the court of law."

Church Finance and Social Ethics, by Bishop Francis J. McConnell. New York: Macmillan. \$1.50.

In these 130 pages Bishop McConnell has packed a great deal of information and much of helpful suggestion concerning the church as owner, solicitor, philanthropist, investor, employer, and also Christian expenditure, missionary effort and financial policy and the relation of all this to the Body of Christ. Church organizations have never handled such large sums as at present and these sums are to grow larger rather than smaller. Money has power in church and state and although modern Christians oppose the union of church and state, this nation will be practically complete if the money power rules both. "Economics have more to do with the life of man than any other interest." The church therefore is in danger of being tied to the present social and industrial order and remaining static. Such great sums of money may lead the church to conform to secular standards.

The church cannot be separated from money but it must remain Christian. Its example is worth more to the world than its principles about how to use money. Bishop McConnell shows that the church may show the way as the Christian owner, solicitor and philanthropist. The methods of handling funds in institutions need to give a correct interpretation of Christ. Investments of institutions and individual Christians should be in a "white list," which includes industries living up to the best social light we have. All of those working for the church should be treated on a Christian basis. There can be no true building of the Body of Christ without a Christian practice of the money issue.

"Stories and Poems for Public Addresses" by Rev. A. Bernard Weber. New York: Doran Co. \$1.50.

This book contains a multiplicity of subjects illustrated by anecdotes, poems and testimonies which immediately attract the reader as to its usefulness. These illustrations, whether by poem or story are fresh, new and to the point, and will be found of great help to the preacher or public speaker. The religious side, that is the illustrations adaptable to sermonic work, are especially to be commended. The humorous stories are pithy and very appropriate for this purpose.

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APPRECIATION AND SUGGESTION

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

With this apt quotation from Corinthians, came a pungent letter from a man in whose judgment and knowledge I have high confidence. But because he, with his usual modesty, marked the letter "personal," I shall reprint the letter, omitting his name. The points he makes are too valuable and too much to the point to be slighted. The personal references are encouraging—may his feeling towards this music page spread and deepen! Now for the letter:

"Let me have a chance to say a word in appreciation of the good work you are doing in your 'Music Corner' of THE BAPTIST. I don't know anything technically about this great subject; and I would not know how to criticize (professionally) what singers or organists do; but I know what seems to me to be fitting and helpful. So you will let me thank you for your efforts to improve our church music.

"May I say that I heartily wish those who minister to us in song would all set themselves (as your wife has done) to 'sing the English language as a thing of beauty and distinctness.' And especially when the singing is done in a service of devotion. To my mind indistinctness is unpardonable in a service devoted to worship. It is bad enough in a musical entertainment, where listeners go for the sake of the music only; the "concord of sweet sound" is the main thing there. But there are services where song makes its fine contribution *when the words are clear*, but the performance is a farce when they are not. Recently I was in a most delightful prayer service, where the atmosphere of devotion was unusually fine. Two singers had been invited by the leader to sing, at a fitting time in the program. Their voices were fine, harmonizing beautifully, but not a word of what they sang could be understood. I presume they sang in English, but it might as well have been Chinese for all the good it did the worshippers.

"Now that I have let this out of my system I feel better; but I hope you will make a strong drive for singing 'with understanding' by the hearers when in a religious service."

STUDYING THE TEXT OF A SONG

It is so trite a statement that one hesitates to say that many singers fail completely in the important matter of clear enunciation of the text of a song. The present writer is impressed with this point nearly every time he hears a soloist in a church service. It is worse, of course, in regard to the work of the average choir. The singers, as an ensemble, simply cannot make the words of an anthem plain to the listener. Were it not that the texts are from the scriptures and hymnal, very few persons in the congregation would know what the singers are saying. But a soloist has no real *alibi* in this case. If one may use the expression is equivalent to an excuse. For the purposes of singing they are in an English-

speaking country, and supposed to be singing in the vernacular. For all practical purposes they are elsewhere, in "another" place.

If some one asks for a remedy it is not difficult to offer a simple, practical, and effective one. It all depends upon the singer's willingness to do the right thing, namely, make the words clear, and practice to do so. The following by an English critic bears upon this subject:

"The words of a song are as much worthy of the singer's study as the music, that is, if the song is worth singing at all. I do not mean to say that in themselves they must necessarily be of equal merit, but that they require as much attention on the part of the singer to bring out their meaning.

"Study the text, therefore, apart from the music. Read the words aloud deliberately; master the sentiment of them, and note the prominent words and phrases, so as to be able to give them their due value when you have to combine them with the music. Avoid giving prominence to such words as of, for, the, and, in, but yet let each be distinctly pronounced and not slurred over in an indistinct murmur.

"Learn the words of a song by memorizing. Master the text, and consider the whole from an elocutionist's point of view before you attack the musical side."

Another writer advises singers to practice reading aloud for not less than a quarter of an hour at a time—at least once a day.—*The Musician*.

CHIMES MAKE A NEW RECORD

A set of tower chimes installed by J. C. Deagan, Inc., of Chicago, in the Lake Avenue Baptist Church of Rochester, N. Y., is making a new world record for bells. These chimes not only are heard in all parts of Rochester, but are delighting people in towns fifty miles and even farther from Rochester. The installation of a wireless outfit in the church transmits the music of the chimes and of three organs. It is seldom that the possibilities of tower chimes are realized as well as they are in Rochester. George W. Fisher, organist and director of music of the church, is enthusiastic over the addition to his equipment there. He writes:

"We were able to get the chimes in place for Christmas Eve. The church is on a large, spacious triangle. We had a mammoth Christmas tree in front of the church, with many electric lights, and every night during the holiday week I played carols and hymns suitable to the season. The bells have really created a sensation.

"You will be interested to know that we have installed a really fine wireless set, not only in the church and the various organs (we have three in different parts of the auditorium), but also in the tower, and as there are over 800 wireless phones in and around Rochester, the bells carry their message to many of the towns fifty and more miles away as well as in Rochester. We hear fine reports from many towns, as bells carry better over the wireless than any other tone."—*The Diapason*.

An Estey organ is to be installed in Rose Hill Baptist Church, Columbus, Ga.

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Fresh from the Field

(Continued from page 1232)

Rev. Donald D. MacLaurin who, since his resignation at Madison, Wis., has been living on the Coast, has been secured as the stated supply of the Temple Church, Minneapolis. Dr. MacLaurin was at one time pastor in that city.

Rev. A. D. McGlashan of First Church, Elgin, Ill., almost dumbfounded his congregation by announcing his resignation at the morning service, Oct. 22. His pastorate began in February, 1921 and his work has been unusually successful. He announced no plans for the future.

Eighty-three churches were touched by the ministry of Camp Oswegatchie, under the auspices of the Home Mission Society, when 150 boys last summer enjoyed its training. Rev. J. Foster Wilcox, director of Camp Oswegatchie, will be glad to assist any interested pastor in establishing a work like that carried on in the Adirondacks.

In view of the heavy pressure of duties involved in his acceptance of the office of home secretary of the Foreign Mission Society, some measure of relief for Dr. P. H. J. Lerrigo in handling the voluminous correspondence with prospective candidates for missionary appointment, had to be provided. Missionary R. B. Longwell, from Assam, for sixteen years in the service of the society, who is at present home on furlough, was requested to assume temporary responsibility for this work.

In a memorial souvenir of the Euclid Avenue Church, Cleveland, we find the names of the teachers and officers of the Bible school to the number of 174. In the word of greeting we are told that the church "is looking forward to erecting one of the greatest buildings and developing one of the largest Sunday schools in the world." "The Euclid Avenue Baptist Church is more than a building; it is more than a body of baptized believers; it is an organism, throbbing with life."

Rev. H. A. Waite of First Church, Owosso, Mich., has entered upon his eighth year of service. More than 500 members have been added to the church. The enrollment of the Sunday school has more than doubled. Eight years ago the church paid for beneficence the sum of \$150 and during the last year more than \$3,500. For the first time in years all indebtedness has been cared for and the building is in first-class repair. On Oct. 1 the members greeted the pastor with a basket of roses coupled with the wish for a life settlement.

Probably the most elaborate celebration of a Baptist anniversary that was ever undertaken by a single state in the South is that planned by the Baptists of Mississippi at Jackson, October 16-21, state fair week. Exhibits of every phase of Baptist work in Mississippi, missionary, educational and benevolent were on display at the fair throughout the week, while on Friday, Oct. 20, officially designated as "Baptist Day" at the fair, there was held a mammoth parade through the city and an elaborate pageant at the fair grounds, setting forth in a graphic manner a century of Baptist achievement in that state. Baptists from every section of the state and many neighboring states were in attendance on this unusual celebration. Several hundred persons participated in the pageant.

EVANGELISM ALL THE YEAR ROUND

Since 1920 our churches have reported conversions and baptisms exceeding all records within recent years.

Forty conferences in fourteen different states were held during the convention year 1921-1922 with pastors in order to study a state-wide cooperative plan to reach every church with some form of evangelistic effort. Twelve states attempted such organization and reported gratifying results.

The Department of Evangelism of the Home Mission Society stimulates the churches to constructive and continuous evangelism and the attainment of higher levels of spiritual life with the consequent ingathering of souls.

22 FIELD EVANGELISTS SERVING THE YEAR AROUND SPECIAL EVANGELISTS ENGAGED FOR EMERGENCIES

In this intensive work of evangelism the Home Mission Society cooperates with state conventions and foreign speaking conferences.

Some may express in terms of dollars their willingness to meet the needs of this Department; others may help to realize its goal by the consecration of their time and talents in definite Christian service. All may remember the work of this Department in prayer.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

H. F. STILWELL,

General Supt. of Evangelism.

23 East 26th Street

CHARLES L. WHITE

Executive Secretary

New York City

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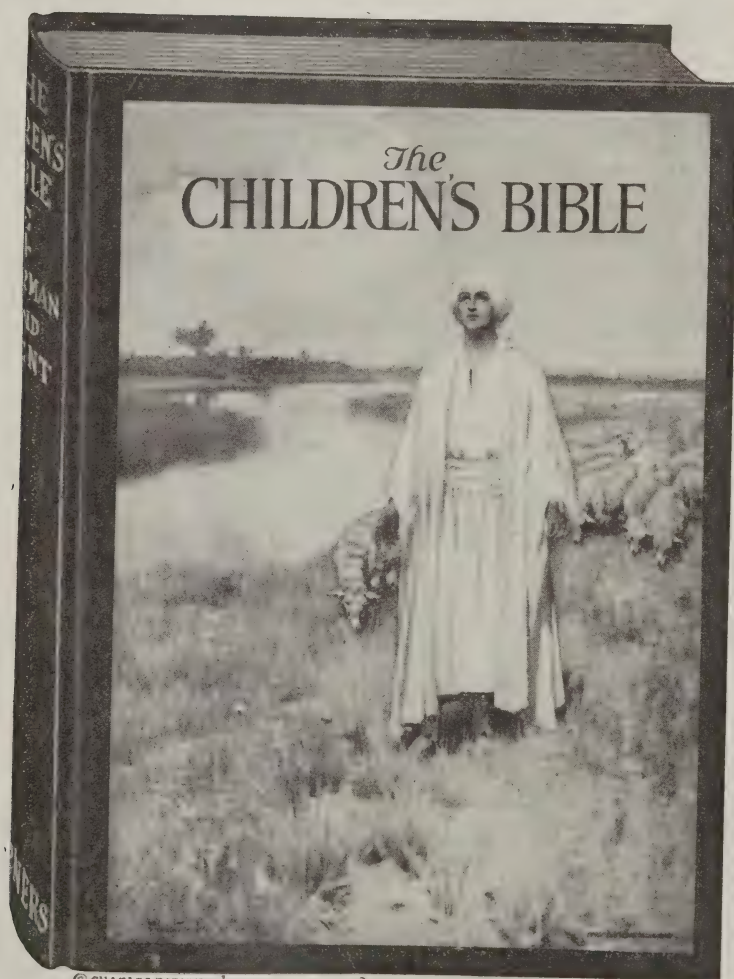
Volume III

November 11, 1922

No. 41

The Baptist

Published Every Week by the Northern Baptist Convention



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Fresh from the Field

Dr. J. W. Weddell, of Morgan Park, is lecturing at the fall institute at the Northern Baptist Seminary and acting as pastor of the Irving Park Church of Chicago.

Rev. John M. Dean, pastor of the First Church, Pasadena, Cal., supplied the Temple Church, Los Angeles, Nov. 5 during the absence of Pastor J. W. Brouner. Dr. Brouner is a member of the executive committee of the Northern Baptist Convention which held its mid-year meeting in Chicago, Nov. 2.

A Meeting in the interest of the Woman's Union Christian Colleges in the Orient will be held at three o'clock Sunday afternoon, Nov. 19 at Grace Methodist Church, La Salle and Locust Streets. The speakers will be Dr. Ira Studder, medical missionary of Vellore, India, and President Poundleton of Wellesley College. Mrs. Andrew MacLeish is chairman of the committee for Illinois.

Rev. Clarence W. Kemper, pastor of the First Church, Lansing, Mich., tendered his resignation Oct. 29. He has accepted the call to become pastor of the Baptist Temple of Charleston, W. Va. Charleston has large plans for the immediate future, including modern church equipment. It is the church of which Rev. E. L. Dakin was pastor before accepting the call to the Brooklyn Church. Mr. Kemper in accepting the new position goes back to his home state and to one of its most important churches.

The Foreign Mission Society has had to have an extra edition of shipping tags printed, owing to demands that have come in recent days. This indicates an encouraging response on the part of Baptist churches to the appeal to send another Ship of Fellowship to Europe. It should be understood, however, that these shipping tags are not absolutely essential, for if packages carry the proper address, plainly written, American Baptist European Relief Warehouse, care of Abercrombie Corporation, 108 Dobbin Street, Brooklyn, N. Y., the package will arrive at its destination.

A letter from Miyazaki, Japan, under date of Oct. 8, from Dr. Sidney L. Gulick, secretary of the federal council's commission on international justice and goodwill, records his warm reception on arriving in his old home. In company with Mr. Frederick Moore, foreign counselor to the Japanese ministry of affairs, he has had conferences with many of the most prominent figures in Japan, including Prince Tokugawa, the premier, Viscount Shibusawa, the minister of foreign affairs, and Dr. Soyeda, discussing with them present tendencies in Japanese life and in American-Japanese relations. Dr. Gulick has also had many conferences with the leading Japanese Christians.

Rev. J. J. Muir, for years pastor of Temple Church, Washington, D. C., and now also chaplain of the United States senate, has suffered the loss of his wife who passed to her reward, Sunday, Oct. 22. They had lived together in a singularly happy companionship for fifty-four years. Mrs. Muir was a woman of tender spirit, strong in her convictions, loyal in her devotion, and stable as a rock. She has left a glorious heritage of character and influence. Rev. H. W. Millington of-

ficiated at the funeral, which was held at the church, Wednesday, Oct. 25.

Twenty-eight young men who were baptized at the Chinese Baptist mission in San Francisco last year are proving to be real Christians. In reply to a question about persecution, one said that he was thoroughly convinced that the religion of Jesus Christ was the only true one and that he was not afraid of anything that might follow its acceptance.

The Graduates' Association of the girls' school at Sendai, Japan, has pledged itself to raise 10,000 yen by November, the thirtieth anniversary of the founding of the school. This money will be used to build a wall around the lot for the new dormitory which is soon to be started through the generosity of Mrs. E. M. White of Framingham, Mass.

Rev. John Snape, pastor of First Church, Oakland, Cal., has found a large field for service. In the church calendar of a recent week we find his engagements scheduled. On Thursday noon he spoke before the Chamber of Commerce of San Francisco. The same night before a men's gathering in Watsonville. On Friday he was in Stockton and the next week in Fresno in the interests of the denominational program.

The Pennsylvania Baptist Convention and the Baptist Ministers' Conference of Philadelphia passed highly commendatory resolutions in recognition of the long service as secretary of Rev. Chas. A. Walker. The covering letter containing the resolutions says "He is in a class by himself as a clerk for efficiency and accuracy. He was beloved from one end of the state to the other." It will be recalled that Mr. Walker has become pastor of the First Church, Dover, Del.

The high school of Babylon, N. Y., graduated twenty-six young men and women last June and every one of these has gone on to a higher education this fall. Five of them are members of the First Church. Dr. William A. Spinney, pastor of the church, arranged a unique service for these young people Sunday afternoon before they left for college, and had each one of the young people speak on some phase of college life—educational, social and religious. This service has had considerable to do with turning the thought of the community toward higher education.

Rev. A. V. Marsh of the Congo Mission has had a novel experience. After the usual semi-annual gathering of the teachers and evangelists, and the baptism of forty-two inquirers, Mr. Marsh, experienced a surprise when about to give the teachers and preachers their supplies and advance wages for the coming quarter, before returning to their work. We have known of "strikes" and "strikers" at home, but to our knowledge the United States has not been able to keep up with Ntondo in the way of a "preachers' strike." A real strike of sixty preachers and teachers for higher wages. Mr. Marsh told the preachers and teachers that he could not give them money that he did not have. Their wages were not decreased but we could not see the way clear to increase them. In the villages the Christians are urged to do their utmost toward self-support, but have not given sufficiently to raise the wages. After consideration, most of them came saying they would go back to their places on the same salaries. A visit over the field by Mr. Marsh since then has found them at their duties.

(Continued on page 1292)

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Hand-to-Hand Methods with Men
By JOHN TIMOTHY STONE
Presbyterian Advance says: "Contains many suggestions drawn largely from personal experience, as to preparation, methods of approach, methods of work, etc." New Edition. \$1.50

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The Baptist

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CLARENCE A. BARBOUR HUGH A. HEATH

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SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or, if paper is not desired for the coming year, should send in a discontinuance order.

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An Expressive Commendation

Rev. G. A. Clark of Edmonton, Alberta, writes, "I like to read THE BAPTIST. You're developing a splendid paper; stay with it. I was at a gathering of our Baptist people of the province a little while ago and after reading a certain fine article handed the paper to a friend, a layman. After reading it he said, 'By golly, I'd like to have that paper. I think I'll subscribe. That's good reading.' When he gets back to town you'll have another copy of the paper coming to this faraway town of Alberta." We are sometimes criticized for allowing slang in this Kollum but where in the dictionary could you find an expression that would register more nearly the feeling of that layman.

Killam's Kollum

Is This Your Song?

"Got any rivers they say are uncrossable?
Got any mountains you can't tunnel through?
We specialize on the wholly impossible
Doing the thing that no man can do."

This is a part of the Panama Canal diggers' song. We have known church folks when it was proposed that a copy of THE BAPTIST and *Missions* should be placed in every family who have responded, "It can't be done!" Of course it can't if you take that position. Set the canal diggers' song to some catchy tune until it works itself into your system.

Andy's Epitaph

On the tomb of Andrew Carnegie is the epitaph he wrote: "Here lies a man who knew how to enlist in his service better men than himself." The possession of this faculty made possible a fortune of almost \$400,000,000, \$350,000,000 of which he had the pleasure of distributing before his death. Pastor, do you have Andy's faculty? You want to see the circulation of THE BAPTIST and *Missions* greatly increased in your church. Your purpose is right. Can't you enlist the folks to canvass the membership who can do the job even better than you could do it yourself?

Don't Talk Too Much

A young bond salesman telephoned to the editor the other day. We suppose the call was due to reports upon the financial situation of THE BAPTIST. It is of interest to a large circle that the paper has lived within its normal income without subsidy for the first six months of the present fiscal year. We are not sure that this record is to our credit. If there is any place where the denomination is justified in spending good money it is in an effort to get the facts to the folks. But as we were saying, the young bond salesman got our ear. He talked on and on. Finally we managed to check the steady flow of financial eloquence long enough to inform the gentleman that with his line of talk he could not sell us a lead pencil even though he lost a leg. Even pity would not avail. Kind reader, as a Baptist you are interested in selling THE BAPTIST to every Baptist family. Study and practice good salesmanship.

How Long Can We Keep It Up With Safety?

"We are enjoying THE BAPTIST more and more every week. Think it improving all the time. Best wishes for the continued success of THE BAPTIST." —Mrs. Corwin S. Shank, Seattle, Wash. How long can we keep it up? We have recollections of a story told us in our boyhood days about a little boy who kept growing better and better until he became an angel. That story had no terror for us as a boy, and now as an editor we will put off worry for yet a while.

Interview with Dr. Rushbrook

Europe is more accessible to our message than ever before. In one Russian city there were baptized on one day more persons than on the day of Pentecost

FOLLOWING his addresses in Chicago on Oct. 30, a representative of THE BAPTIST propounded the following questions to Dr. J. H. Rushbrooke, who for two years has been serving so successfully as Baptist Commissioner for Europe. Dr. Rushbrooke was elected commissioner at the Baptist Conference held in London in July, 1920, where the principal Baptist bodies of the world were represented.

"Dr. Rushbrooke, we welcome you again to America. Our people recall with pleasure your visit of 1921. May we ask if your present visit has any special purpose beyond that of informing American Baptists of what is happening in the work in Europe?"

"My chief object was to inform the foreign mission boards of the present conditions, especially in Russia after this year's harvest. The boards are shaping their budgets and preparing appeals to the churches, and it was put to me that the needs of Europe could be better explained in conference than through correspondence. I had other reasons; special questions have come up on which I needed the authority of the boards before acting, and it was necessary to discuss some of them. I was also eager to meet the Canadian Baptists who are cooperating in the 'Old Continent.'"

"What is the outlook for Baptist work in Europe?"

Europe More Accessible

"Europe is more accessible to our message than ever before. There is progress everywhere. Even in southern Roman Catholic countries, such as Spain and Italy, this is so, and elsewhere the signs of encouragement are still more abundant. Throughout the whole of Central and Northern Europe the advance during the last few years is striking. This growth of the European Baptists sets us our definite tasks. A trained leadership, a ministry competent to hold the proportions of truth, literature to confirm and edify the large bodies of converts—these are the primary needs. We should set up and maintain seminaries and assist the output of literature."

"Our people are especially interested in the remarkable growth of Baptists in Russia. What can you tell us as a result of your recent visit to that country?"

Expansion Astounding

"There has been a wonderful advance. Both the Unions of churches holding our faith and order—the Evangelical Christian and the Baptist—have vastly increased their membership. In quite a small district of southern Ukraina where we have carried on relief, sixty churches of baptized believers are found. In one Russian city there were baptized on one day more persons than on the day of Pentecost. It is almost certainly an understatement if the total number of Russian Baptists is put at 1,000,000; it may be nearly or quite 2,000,000. A statement put forth lately in a responsible quarter that if progress continues at its present rate there will be 25,000,000 Russian Baptists within ten years. The prophecy may be falsified; but the fact that it has been seriously made indicates how as-

tondingly rapid our expansion has been and is."

"Please tell us something of the attitude of the Soviet government regarding religion."

"In principle the Russian government stands for the separation of church and state. The members of the government, I believe, are as a rule personally hostile to organized religion; religion is the opiate of the people expresses a characteristic attitude. But there is no policy of persecution on definitely religious grounds: the prosecution of ecclesiastics—whatever opinion may be held as to the rights and wrongs of the proceedings—has been based on political grounds."

"How are Baptists affected by the attitude of the Soviet government?"

"On the whole not adversely. In some cases they have been interfered with by local officials, but an appeal to Moscow has usually secured redress. Just now the government is requiring the registration of all organized bodies in the land, and our Unions are therefore seeking registration and submitting their 'statutes.' I was informed, however, that the government makes no claim to interfere in the

To Calvary

By LUCY GILL PRICE

THREE times He Prayed

That the bitter cup might pass;
And then arose,
Took up His cross,
And walked to Calvary.

And who art thou,
That every wish must granted be?
Oh, ye of little faith!
When dark rebellion stirs
Because thy prayer
Comes back to thee unheard,
Remember Jesus Christ:
Take up thy cross,
And—if needs must be—
Go thou, without complaint,
To Calvary.

internal affairs of the Baptist community, and the 'statutes' are a mere statement of how and for what objects the Union has been formed. To such registration there can be no objection in principle: it should indeed safeguard the freedom of societies pursuing legitimate and non-political objects."

"Is there order in Russia?"

"I was impressed with the good order in Moscow and with the efficiency of the police force. Indeed, there was between my two visits this year—one in April and the other in September—an evident improvement all around. The railways are less unreliable; the journey each way between Riga and Moscow took a day less. Good through trains now run across the country between Baku and Petrograd. New wagons and locomotives have been obtained. Yes, things are decidedly mending."

"What of education in Russia?"

"The Russian government has made an effort to secure universal popular education, but the resources of the treasury have proved inadequate. It will be years before the effects of past neglect and of present

economic stringency can be overcome. I am not in a position to say how far the education given is colored by communistic ideas; but it is only fair to recognize an honest effort to educate the people. On one point I can speak strongly: the university students are miserably poor. The effort of the World Students' Christian Federation to feed them deserves unstinted support."

"Are contributions of money and clothing from America urgently required?"

Must Be Fed

"Yes. The people have still to be fed in some districts where the harvest has totally failed. No one seriously believes that this year's crop which is really no bigger than last year's, is sufficient for the twelve months. There will be many a death from starvation in Russia this winter. Further, the killing off of horses and cattle during the famine, and the wearing out of machinery has left farmers so 'decapitalized' that they must be helped to start afresh. Money is need in plenty."

"As to clothing, it would be impossible to exaggerate the need. Every relief worker from any part of the famine area agrees about this. One of the most experienced and capable put the case very vividly when he said to me, 'You could not send into Russia one per cent or even one-half of one per cent of the clothing that is wanted.'"

"Is it necessary to send another 'Ship of Fellowship'?"

"Decidedly; that is implied by what I said just now. Make it as big a ship as you can; fill it as full as you can; send it as soon as you can; follow it by another if you can."

"Do you care to say anything regarding the probable future of the Soviet government?"

Leaders Are Learning

"I have not as a rule discussed Russian political issues. My concern has been with my own proper work. But certain points appear to me quite clear. The first is that the present Russian government is decidedly stronger than it was even six months ago. The second is that it is proving itself efficient in not a few directions. It has organized a good police force and a strong army and is securing order and I don't know that the Czarist government ever did more. If it is said that its basis is not democratic—well, Russia has never had a democratic government. I doubt if she is by any means ready for one. The Russian government has changed its methods of collecting taxes, thereby proving that it is capable of learning from experience. I found it generally acknowledged that the Soviet government has scrupulously observed the international obligations which it has accepted. There appears to be no organized force in Russia that could overthrow the present rulers; nor are they, so far as I could observe, pursuing a policy likely to provoke the resentment of the masses. There will be no bloody counter-revolution; the present leaders of Russia are rapidly learning and applying the lessons of experience, and opening the way for the re-entering of their country into the fellowship of nations."

(Continued on page 1277)



The Baptist



What Have We a Right to Expect from a National Baptist Paper?

OUR existing Baptist journals, like our missionary and educational societies, had their origin in the private and personal initiative of men and women in advance of their time and of their churches.

Back of the papers now published lies the history of local and sectional enterprises launched in faith and maintained by heroic sacrifice for the promotion of the denomination and for the proclamation of its message.

These earlier journals, ministering to a limited constituency and dependent upon a circumscribed field for support, reflected and advocated not only the common Baptist faith and polity, but also the distinctive and peculiar tenets current among the churches among which it circulated.

The personal views and speculations, and even vagaries, of the editor or of the dominating preacher of the region, sometimes became the prime issue for which the paper contended. It might be the invalidity of "alien immersion," or the restriction of the Lord's Supper to the local church membership, or the formal ordination of deacons for life tenure of office, or the rejection of all connection with mission boards and the direct independent support of the foreign missionaries by the local church; but in any case the Baptist journal was the spokesman and criterion of the opinions and practices of the local group of churches. The message of the paper was the common Baptist faith plus the peculiar local or temporal accretion.

The missionary societies are no longer conceived of as pocket borough constituencies, managed and financed by a few zealous women and pious old men against the indifference and hostility of the denomination at large. These societies are the denomination at large functioning in the sphere of the Great Commission; and the constituency of the societies is coincident with the membership of the churches of the denomination. Movements which were begun as personal, private, and local enterprises have become corporate, national, and inclusive.

The same process of enlargement and inclusiveness has taken place in denominational journalism. Inevitably more or less sectional and exclusive in their earlier character by reason of their limitations, Baptist papers have—for the most part—become more concerned with the common faith of Baptists and less obsessed with personal and local crochets, as their field of influence and sphere of service has been extended. It is obvious that a Baptist paper advocating as essential Baptist doctrine the ingenious and iridescent speculations of a clever religious debater, cannot adequately serve an intelligent and devout constituency of nation-wide extent. It is to be a national Baptist paper it must include

within its fellowship and recognition the various types of Baptist thought and experience which are not only conceivable within the limits of the New Testament teaching, but which are actually evident in the New Testament record of Christian experience.

What have we a right to expect from a national Baptist paper? Certainly that it shall not flaunt itself as the militant organ of a sectional or transitory or partisan group enamored of a particular set of dogmas which go beyond the common faith of Baptists as clearly set forth in the New Testament. Certainly that it shall not prescribe and excommunicate noble and spiritual men and women who are owned and honored in their own churches and local communities as exemplary Christians and loyal Baptists. Certainly that it shall not foment the spirit of schism and Pharisaic superciliousness in the churches whose tutelage it arrogates to itself. Certainly that it shall consistently and patiently seek for grounds of spiritual fellowship and mutual confidence beneath the natural and inescapable differences in point of view and formulation of creed which are a corollary of the freedom which is ours in Christ. Certainly that it shall cherish in its editorial councils and hold ever before the churches the hope and vision of a united people, a growing fellowship in Christ, an increasing confidence in the leadership of the risen Lord who has promised to guide his church into all truth.

Partisanship, sectionalism, schism, censoriousness, straining out of gnats and swallowing of camels, precipitate judgment of Christian brethren who differ with the editor: these qualities do not make for the perfecting of a national Baptist paper. We honestly desire and humbly pray that whatever primitive survivals of these imperfections remain in THE BAPTIST may be purged out, and that inasmuch as the denomination has solemnly and repeatedly commissioned this journal to serve as a national Baptist paper, we may acquire the qualifications necessary for so splendid and exalted a mission in Christ's service.

Whose Money Is It?

THE members of a certain Baptist church in the state of—were canvassed for the New World Movement in the spring of 1920. The pledges were larger than ever before in the history of the church. Payments during the first year were splendid. The pledges, as all Baptists know, were made for a distinct purpose outside of that local church, and the payments were made by the members in good faith for that purpose, with the understanding, publicly stated, that such payments would be sent monthly to the state office.

The treasurer of that church, with the full knowledge of the trustees, has taken the sums paid on these pledges and used them for local church expenses. This has been done without the consent of the state office, the national societies and other organizations for which these payments were made, and also without the consent of the persons who made the pledges and in some instances over their protests.

Whose money is it? Given in payment of a definite pledge for a specific purpose, it is willfully appropriated to a different purpose. The trustees say they borrowed it. They commenced borrowing it two years ago and have returned none of it. In the meantime mission workers are kept at home because the money is not sent, and the societies or boards who were to administer the fund are paying interest which makes it necessary to discontinue other missionary work.

The Real Victors

THOUSANDS of boys are taking more hard bumps than they ever experienced in any other like period in their lives. It is football time. The players seem possessed with a passion to win. It is the spirit of the time in which we live. Success is our national god. We are all in the game of life to win. It may be a contest of strength or a contest of wits—the goal is the same. On the whole, the passion to win is wholesome, but both sides can't win and there are considerations which may make the losers victors. It's better to play according to the rules of the game and lose than to win by foul means. We have men, and the world needs them, who would rather lose in a good fight than to yield on any essential point of honor. It is entirely possible to worship success more than righteousness and in the long run the real victory belongs to the man who is on the side of right. Let us not become victims of a vicious fear of losing.

The Child's Own Reading

“YOU can tell the sort of people who live in a house by the kind of books they read, and the odd nooks and corners where you find them. In a cultured household you don't have to reach very far for a book,” says M. J. Moses in *House and Garden* for August. For some years there has been an increasing tendency to trust the young people to choose their own reading. There is, of course, danger in this plan. Careful tests, however, show that in the main boys and girls will choose worth-while books instead of mere time-killers.

For the past four years there has been a concerted effort to get the ear of all the public on the subject of children's reading and the great heritage that belongs to every boy and girl. In this number you will find material which will be helpful to parents and teachers alike. Throughout the country there will be a discussion of the child's own personal reading. Teachers and parents are cooperating to develop the habit of reading side by side with the ability to read. In cultivating the love of good reading no better method has yet been devised than the placing of good books in attractive form where the children can lay their hands upon them at will. Following this simple method we have seen the covers worn from many of the most helpful books in a home library, including such books as “The Life of David Livingstone,” “John G. Paton,” “Anne of Ava,”

“The Life of Judson,” and many others which might be mentioned. The question of good reading for the children is not so much a matter of prescription upon the part of the parent as it is a matter of availability of such material in attractive form.

Has A Cyclone Struck Our Morals?

THERE seems to be a mental and moral cyclone sweeping across the land. Great metropolitan newspapers have featured events reeking with the slime of murder, divorce, infidelity, the spread of which is threatening the very foundations of the home. “Foil Six Child Honeymooners” read the headlines telling of the invasion of elements of destruction in the realm of youth. True human love and a permanent marriage relation are brought into question.

The authorities seem to be divided on the question of responsibility for conditions which have twisted our moral structure. In some quarters the public schools are attempting to safeguard their pupils by forewarning them. Still others feel that the home is the place for wholesome sex instruction. It is charged that home has abdicated its throne from which it may exercise the most lasting power for good over the lives committed to its care.

We are not prepared to lay the charge of criminal negligence at the door of any one institution. We are all involved to a greater or less degree in the moral slump which has brought disaster to so many lives. The newspapers themselves are at fault. That the salacious details of kidnappings, murders, sensational divorce and paternity suits are permitted to fill so large space in reputable journals is to their lasting shame. The blame, however, cannot remain at their door. It is the public which reads and gloats over such debauching “news” that is finally subject to just criticism and censure.

If we are to safeguard the future of our country; if we are to preserve its honored institutions of home and church we may well address ourselves to the task of creating a burning hatred of unrighteousness in its most alluring forms. Recreation, especially in the form of moving pictures and public dance halls and the press should, in the interest of all that is worth while, censor themselves and in this task the best elements of every community can hasten the process by a protest which is understood at the cash box.

Swift and Certain Justice

IN 1916 there were 7,667 culpable homicides (murders) committed in the United States. In England and Wales, during the same period, there were only eighty five.

What are the reasons for this terrific difference? One reason is that in America we have delay, appeal to higher courts, reversal of judgment on technical points of sentimentality, and technicalities, so that murder becomes one of the safest of the major indoor sports. In England a man who commits murder knows that he has about six weeks to live.

One of the great tasks before the electorate in this country is to reform our criminal jurisprudence, retire a lot of the criminal lawyers, make a trial a question about fact, and not a game in which you are really trying the judge.

A Page of Opinion

"The Twelve-hour Day Unjustifiable"

MR. R. S. Lynd of the *Survey Graphic* has made an extended investigation of living and working conditions in the oil fields of the United States. Figures showing the extent to which the twelve-hour day and the seven-day week were in effect were placed in the hands of John D. Rockefeller, Jr. There was not the least disposition on his part to evade the issue. His interests represented by the Colorado Fuel and Iron Company have been in the steel industry pioneers of the three-shift system and of the one day of rest in seven for all workers. Mr. Rockefeller said in part: "I believe that, generally speaking, the twelve-hour day and the seven-day week should no longer be tolerated in industry, either from the viewpoint of public policy or of industrial efficiency; I believe that both have been proved to be unnecessary, uneconomic and unjustifiable. As a matter of general policy, subject only to the demands of occasional emergency, modern industry is justified in accepting the eight-hour day and the six-day week, as a labor standard toward which all the parties interested should steadily press. Even in those industries where the continuous process is an inevitable feature, the routine should be so adjusted that the employes can have at least one day's rest in seven and can obtain that share of leisure for self-development which accompanies the work-day of approximately eight hours."

Mr. Rockefeller clearly recognizes that far-reaching adjustment and perhaps temporary increased production costs would result where the plan is put into effect. In the matter of living conditions he says, "There is even less room for argument." Reasonable provision must be made for the home and recreational life of all workers.

"I have never believed that these things should be provided for working men and women either as a result of chance generosity or deliberate paternalism. Quite aside from the fact that, in my judgment, they represent the soundest economic policy, they are due the employe as a matter of common justice, required by the basic fact that man is a human being first and a member of industry afterward.

"As a private citizen and individual stockholder, I have never hesitated to state my position on these points with all the clearness at my command. I have not wittingly lost an opportunity—so far as a minority stockholder may do so—to reinforce my position on the general policy with action that would be most concrete and adequate."

An American Honored In China

IT comes as something of a shock to find that an American professor is far better known in China than in his own country. When Prof. Henry Carter Adams of the University of Michigan, died last year, the Chinese came and set up a tablet over his grave. Professor Adams was one of the great authorities of the world on finance, accounting and statistics, and it seems that his vast learning and his practical sense

had been placed at the disposal of the Chinese republic. The tablet erected by the Chinese reads as follows:

"In the memory of Professor Henry Carter Adams, this monument is erected by his colleagues of the Ministry of Communications, republic of China, this tenth month of the tenth year of the republic, where, as adviser, his wisdom and kindly temperament, his knowledge of economics and railway statesmanship were effective in unifying the accounting systems of the Chinese government railways. We, strangers in the land, come in mourning to his grave. Our tears pay tribute to his honest and able help in our time of need. We commend his example to future generations."

Why Is Methodism in Rome?

JOHN Wesley declared that the world was his parish. His followers have not lost his aggressiveness. In 1872 they began quietly and in a small way to work in the Eternal City. For fifty years the work has gone steadily forward. In recent years there has been an increasing protest upon the part of the Roman Catholic Church on the grounds that the Methodists are interlopers. In an article in the official organ of the Knights of Columbus they say:

"They have gone so far as to plan the erection of a structure overlooking the Cathedral of St. Peter, the Vatican, and the whole city of Rome. In their hatred of the papacy, they have fraternized with the infamous Nathan, followers of the apostate monk, Giordano Bruno, and publishers of scurrilous literature against the Holy Father and the Catholic Church. These revilers of our Holy Religion, these seducers of her poor children, have been financed by American money. It is fitting that their propaganda be offset with funds contributed by American Catholics. By undertaking such a work, the Knights of Columbus will save many to our Holy Church, and will solace the heart of our Holy Father."

Zion's Advocate in the issue of Oct. 18 has an extended reply to the question as to why Methodism is in Rome. The opening paragraph sets forth clearly the lines upon which the reply is framed.

"Why is Methodism in Rome? Why is Romanism in Washington? One of these questions is just as pertinent as the other. In reply, however, to a considerable amount of criticism that lately has arisen from Roman Catholic sources concerning the efforts of the Methodist Episcopal Church in promoting evangelism and Christian education in Italy, we propose to go deeper into the situation than simply to answer one question with another. There is only one possible justification for Methodism's presence in the Eternal City and in other sections of the historic Italian land. We are there not to antagonize Roman Catholicism; we are there not for the mere numerical enlargement of our denomination; we are not there even, primarily, to secure adherents to our form of organization. Why, then, are we in Rome? We are in Rome to uplift and help humanity by promoting the kingdom of God. Our purpose is positive and constructive, and we are seeking to carry forward the work for which Christ died."

Imagination and Children's Reading

A Talk Given at the Hampshire Bookshop, Northampton, Massachusetts

By GRACE HAZARD CONKLING

WHAT is it people lose when they grow up? Simplicity and insight. They get wise with so many little details called facts that they lose the broad view. It's like getting into a fog. If we once realize how children see things, we can never patronize them again. They see colors invisible to us, contours we have forgotten. I don't mean to be sentimental about children, I want to be just. But I do believe that beauty is often real to them when we cannot see it, because they have not yet had time to get tired of anything. They are not afraid to put incongruous things together. They adore the whimsical, the grotesque even. Being ignorant of science, philosophy, tradition, they have an unspoiled directness of observation and fearlessness of expression. They have sympathies and intuitions which only certain poets, among grown-ups, can share; William Blake and Robert Burns, for example. Periods and dates do not matter much to poets, nor to children. They do not care that Jason and Robin Hood never knew each other personally. Siegfried might have killed the dragon yesterday, and flung back his head in a happy astonishment at understanding what the birds were saying about him.

First Books Are Life

The great stories of all time may be presented with success as so much realism. That is what they are to the child-mind. When the time has come for independent reading, when the child can travel through book after book without having to wait for the favorable mood or the leisure of any adult, it is of much importance that many books and good books be provided. Many because there should be possibility of choice, good because first impressions persist. Even more important is that preparatory period when the child must still be read to, for he may then be introduced to the work of great writers, not laboriously, but as a pleasure shared by the older person. That is an opportunity too many people miss, the chance to share the story, to experience that complete immersion in the subject. Books, the first books heard or read, are not about life, they *are* life.

To say that books are life to the imaginative child is to admit a

tremendous responsibility. It is to require of oneself the furnishing of a varied library. Books must not all be serious, for children love nonsense. They should know Mother Goose and Edward Lear and Lewis Carroll; not the experience of Alice alone, but the "Hunting of the Snark," lest they miss acquaintance with the beaver who kept looking the opposite way. "The Rose and the Ring" by Thackeray should not be forgotten, nor much of W. S. Gilbert. Speaking of nonsense, do you know how delightful Walter de la Mare can be, in this field? If there were time I should tell you about poor Jim Jay who "got stuck fast in Yesterday."

Books must mean too the kind of wonderland Alice could have known without going down the rabbit-hole or through the looking-glass. They must mean the wonderland of adventure, of romance. Children should hear the Arthurian stories, from Howard Pyle perhaps, or retold by Janet Clark in an English edition, but best of all from Sir Thomas Malory himself, in an edition published by the Macmillan Company. The Romance of King Arthur and his Knights of the Round Table abridged from Malory's fifteenth century prose by A. W. Pollard. This book has the advantage of exquisite pictures by the English illustrator Arthur Rackham. You might be surprised to know how children enjoy the very diction of Malory, how soon they learn the terms used in the stories, whether concerning details of armor or graphic description of knights who smite their enemies from off the backs of horses. "Then Sir Ector de Maris smote Sir Gareth so hard that down he fell off his horse. And

the noble King Arthur encountered with Sir Dinadan and he smote him quite from his saddle," and so on. "Buffet" is a favorite word with the children, whether the blow be given or received. On the other hand, they like the ever-delightful theme of disguise which is woven into these stories. Who can understand like the children, who love to "dress up," that moment when "Sir Tristram changed his horse and disguised himself all in red, horse and harness?" Or the account of Sir Launcelot's exploits after he had dressed himself in Sir Kay's armor—"though it was much too small for him"—Sir Launcelot who rode away to see what would happen while he pretended to be Sir Kay! Another element in these tales which is very natural to child-readers or listeners, is the element of the incongruous. They hear with no surprise that "The queen ran into the wood." They expect the unexpected. And having such close sympathy with animals, they love Sir Launcelot and the other knights because they looked well to their horses and usually let them drink first from the forest streams. In the fourteenth century romance of Sir Gawain and the Green Knight, a tale I have known children to enjoy, they remember Sir Gawain's horse by name, and hear with relief that Gringaleit "had been well cared for and tended in every wise." This is an Arthurian story, too, and who wrote it, nobody knows.

From Prose to Poetry

It is quite simple and natural to turn from romantic prose to poetry concerning this material, whether you read the children some Tennyson or William Morris or let them listen to later narrative and lyric, even to de la Mare again, singing simply

Launcelot loved Guinevere

Ages and ages ago.

Beautiful as a bird was she,

Preening its wings in a cypress tree.

Happy in sadness, she and he,

They loved each other so.

If you believe that fairy tales are bad for children, you may not agree with me about these romances still less about the ancient enchantments of Greece—(and the Greek gods are so human after all, so impulsive, so reassuring!) or the folk tale of many other countries. There is

NO book is worth anything that is not worth MUCH; nor is it serviceable, until it has been read and reread and loved and loved again; and marked, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory, or a housewife bring the spice she needs from her store. Bread of flour is good; but there is bread sweet as honey, if we would eat it, in a good book; and the family must be poor indeed which, once in their lives cannot for such multipliable barley-loaves, pay their baker's bill—Ruskin.

he fairy element in most of them. Children do like tales that belong to the infancy of races, and librarians will tell you how earnestly they read Irish and Scotch and Welsh fairy tales, stories about Beowulf or Odysseus, other stories which come from Japan or from Russia. I think there is this same source of enjoyment in many of the Bible stories which children enjoy, about David, or Solomon amid splendors almost inconceivable. Inconceivable is a grown-up word. A child can conceive them with the utmost ease. There are various stories about Solomon and one of them in a book of Jewish fairy tales tells how a bumble-bee stung King Solomon on the nose, while he was waiting for the Queen of Sheba! I want to tell you, on the chance that you have not seen it, of a collection of fairy and folk tales made by the Irish poet, William Butler Yeats, who has explained terms without making them unattractive, and who includes poems with the prose tales. This book quite fascinates children. "Irish Fairy Tales," a collection of myths by another Irish poet, James Stephens, known as the author of "The Rocky Road to Dublin" and the "Crock of Gold," is published by the Macmillan Company.

The fairy tales for children so bound that it is hardly necessary to speak to them in detail, tales of all colors and types. Have them now Hans Christian Andersen, oh! it means! Even at the expense of the Brothers Grimm! And surely I will do them no harm to listen to a man like Andrew Lang, "dear Andrew with the brindled hair." His name reminds me of something quite separate from the fairy books, in the sense at least. Do you know his translation with W. Leaf and E. Vieu, of the Iliad? Do you know his Odyssey done with S. H. Butcher? These translations are in prose. Children understand and love them.

Reading Is Not "Lessons"

and I think it is better to read them, not too much at a time, without special comment unless questions are asked. Reading must not be too much like lessons. It spoils the game somehow to stop for instruction. Unconsciously a child will learn to form judgment and to distinguish good from bad. I know a man who has had much to his children and with no success, for they know and love the best things. And he makes a rule never to stop to explain words unless challenged; then, of course, he explains the word as carefully as possible. Another rule is,

never to point a moral. Children think that tellers of tales are in sympathy with them; they are able to deduce the moral, but dislike to talk about it. I think grown-ups feel the same way.

Books may combine imagination and instruction in varying proportions attractively, irresistibly even. Such a book is Selma Lagerlof's "Adventures of Nils," delighting little people equally with much talk of wild geese, great cranes and storks, big black crows and with descriptions of vast expanses of country, with geography in fact. Another is that extraordinary book from Henri Fabre, "Social Life in

they build things with him! When in doubt what to read to children, read about somebody making something, the Swiss Family's House in the big Tree or Crusoe's many inventions or Odysseus busy with his boat!

The Authors of the Well-Known

They like Kipling, the "Just-So Stories," the marvellous Jungle Books; and from "Kim" they learn much about India, and from "Puck of Pook's Hill" much about the history of old England. These are more talked of in our days than Hawthorne's "Grandfather's Chair," which should not be forgotten, and is the more likely to be because of the emphasis on Hawthorne's own "Tanglewood Tales" and "Wonder Book." I think too that there is much to learn from Mark Twain in "The Prince and the Pauper" and in "The Yankee in King Arthur's Court." Do you miss Tom Sawyer and Huck Finn? But surely small readers will find them. Don't they know invariably about Tom whitewashing the fence? And the cave? and the raft? I am pleading perhaps for the books not as well known, though they are by well-known authors, and by the very authors of the well-known! Boys who know "Treasure Island" almost by heart are often unacquainted with "Kidnapped" and other tales by Robert Louis Stevenson. All of these books are now published in illustrated editions. I have been asked whether I should recommend books with pictures. Yes, if the pictures are good. I have found that children are stimulated by them and that in cases where very imaginative children study them, they have the courage to differ from the artist when they consider that he has failed to give the idea. It is very amusing to hear these criticisms and another way to get into a child's mind.

That is what we want the books to do and what we want to do ourselves surely. In Algernon Blackwood's book (is it for children or grown-ups?) "The Education of Uncle Paul," where Uncle Paul is gradually learning to re-enter the child-world and be as a little child again for the utter joy and wonder of it, there comes a great moment, the moment when he is accepted by the children, when small Jonah says to him, "We never thought you were as important as you pretended, and your being so big made no difference." Uncle Paul found that for the first time in his life he could play with others instead of alone by himself. The children had taught him. All they

Our Associates

IF the spirit of Ruskin's quotation from "King's Treasures" could be instilled into the children and the youth of the land today, what hope would there be tomorrow for a vast portion of the "literature" that floods the market today?

"Do you know, if you read THIS, that you cannot read THAT—that what you lose today you cannot gain tomorrow? Will you go and gossip with your housemaid, or your stable-boy, when you may talk with queens and kings, or flatter yourself that it is with any worthy consciousness of your own claims to respect that you jostle with the hungry and common crowd for entrée here, and audience there, while all the while this eternal court is open to you, with its society, wide as the world, multitudinous as its days, the chosen, and the mighty, of every place and time? Into that you may enter all ways; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be outcast but by your own fault."

the Insect World," where they find beetles and wasps and bees and ants having adventures. Johanna Spyri's story of "Heidi" will help them visualize the Alps and "Hans Brinker" by Mary Mapes Dodge will teach them Holland. They do not appear to object to the tendency of Mr. Robinson of the "Swiss Family Robinson" to moralize. They smile indulgently over his preaching. What they learn from this much-loved book I don't dare guess. Maybe they learn to observe or to be industrious. Maybe they have an illusion that they learn something. I have been jealous of the bland Robinson because he could preach and explain all he liked, for pages, with no protest forthcoming, while I—! I can understand why they like the other Robinson, Robinson Crusoe. How

expected of him was that he have adventures. And these had to be reported and shared. But he never tried to reduce experience to the "little hard pellet of an exact fact"; not for the children. For that, he felt, would be to lose it. "Exact knowledge, he knew, was often merely a great treachery, and fact, a dangerous weapon that deceived and might even destroy its owner."

It isn't that fact may never be used in great imaginative books, in such a book as Charles Kingsley's "Water-Babies" for example, "A fairy tale for a Land-baby." "There are land-babies," he remarks, "then why not water-babies?" This book begins quite simply. "Once upon a time there was a little chimney-sweep and his name was Tom." During the development of Tom's adventures, there is much talk of animals, of the English country-side. Names are given of water-creatures which it is exciting to wonder about; there is suggestive description of river or sea; there is in one way or another suggestive use of words, so that children's vocabularies are enriched, they expand under the influence of such story-telling. They do not miss the lessons of kindness and good faith and they know quite well what Kingsley means when he says in the very last sentence, "But remember always, as I told you at first, that this is all a fairy-tale, and only fun and pretense; and therefore you are not to believe a word of it, even if it is true."

A Map of Fairyland

Another book which children will listen to or read for themselves over and over again is George MacDonald's "At the Back of the North Wind." I think they love the sheer power of imagination in this book, the intensity of it, the personification, the mystery, the beauty of descriptive passages, the poetic quality in these. It is interesting to observe different children, their individual reaction to such an extended imaginative history. They are divided into two distinct classes: the children who concentrate attention upon the great North Wind and the others who are thinking all the time of the little boy. In some books there is too much mystery, too much suspense, for all but the most unusual children, those who are absolutely fearless about imagining. I think Walter de la Mare has written such a book in "The Three Mullah-Mulgars." There is something vital and beautiful about it; it is finely written, and so full of stimulation for the kind of child who can follow it at

all, unafraid, that it would seem a great pity for such a child to miss the story. The Mullah-Mulgars were monkeys of a royal line. They travel through a country which combines jungle and snowy wastes and they experience strange things, too strange for the more timid child. I understand that some publisher is having made a map of Fairyland. No doubt this country of de la Mare's will be indicated thereon and surely we shall be able to learn from it something more about Peter Pan and the Never-Never Land! It would not be possible to leave J. M. Barrie out of the list of exquisitely sensitive and creative writers for children. Kensington Gardens interpreted by Barrie in "The Little White Bird" for example. I shall look on the fairyland map for the separate country. . . .

I have been taking it for granted that many of these books will be read aloud to children. I believe it is

CHILDHOOD is a tender thing and easily wrought into any shape. Yea, and the very souls of children readily receive the impressions of those things that are dropped into them while they are yet soft; but when they are older, they will, as all hard things are, be more difficult to be wrought upon. And as soft wax is apt to take the stamp of the seal, so are the minds of children to receive the instructions imprinted on them at that age.—Plutarch.

very important to read to them, but the children will read for themselves if the books are there. It is better not to depend on libraries, generous and resourceful as libraries certainly are, librarians, I should say! There is really a pleasure in owning books, however, and it is tempting to have them about. I have known children to be reading three books at a time carrying on happy experience through Mrs. Burnett's "Secret Garden," and reading history and Greek stories too. A small friend of mine who has twice read Mrs. Ethel Cook Eliot's "The Little House in the Fairy Wood" began it the third time and said that she was pretending herself into the story and was going to take Orpheus with her to make music in the wood for Iyra and the fairies. I hope that Mrs. Eliot will not object to having Orpheus get into her book.

This is the child who wanted to know a long time ago who "Orfer-us" was and after hearing the story about him she said, "Well, if I could play a harp like that, so well that I saw tigers and wolves and lions sitting

down to listen, I'd drop the harp and run. When he stopped playing, how did he get away?"

The Capacity for Wonder

Will you let Orpheus and his music suggest a music of words? Will you let me add a plea for poetry? Poetry is for children, quite literally. In a sense, poetry is merely the capacity for wonder. We who are grown, love poetry in proportion to the vitality and the curiosity which we have kept out of our childhood. The half-understanding of poems read, is often a source of the pleasure children have in reading. Words, sounds, may be full of witchery, full of music, without being wholly understood. And children need not have experienced things in order to feel them and respond emotionally. It is child-like poets who rescue the art from the world of sophistication. Nothing is trivial or commonplace to such poets. I want more poetry read to children, but it is a good thing to have them try to read it themselves. Not grown-up verse about children! That can hardly be expected to interest them. They have more alluring things to occupy them. Much verse described as verse for children is merely verse and nothing more; some of it is doggerel. There is no magic in it. But there are poems to be found, poems of all periods, which will hold them and which they will remember. I think obituary poems about dead birds, kittens, puppies or even dolls, certainly such poems concerning people, may safely be omitted from our list, for very young children at any rate. Writers of verse seem to have expected them to read of death with surprising frequency. I think blank verse can hardly be appreciated by children until they are fourteen or fifteen years old, though there again I am uncertain, having found children younger than that enthusiastic over parts of Shakespeare's *Tempest* and *Midsummer Night's Dream* and *Twelfth Night*. How can one generalize when a child under ten chooses Shelley's "Sky Lark" or "Ode to the West Wind" to read aloud, and chooses them as favorites?

Whatever poetry is chosen, let there be magic in it, magic of line of sound, some beauty, some strangeness. I have been asked what poet writing today would be most enjoyed by children. The name of one I have already mentioned, Walter de la Mare. Robert Graves, author of "Fairies and Fusiliers" and "Country Sentiment," is another. William H. Davies is another.

Better Books for Children

By MARY FRENCH, Assistant Editor, Rand McNally and Company

THE factors that enter into the selection of proper reading matter for children are numerous but they may be resolved into one general statement: the child's needs should be intelligently met with the best that literature can offer.

There has long been the tendency to feel that the child, quiet in his corner with a book, was satisfactorily occupied. In other words a book was a pacifier. Discrimination in juvenile literature was made upon the basis of morality. We now realize that the book which is morally innocuous may be the worst form of literary inanity. It may treat wrongdoing with the proper amount of disapproval and yet at the same time fill the child's mind with false social conceptions and form mental habits which will warp his entire outlook upon life. Through books the child aches out upon life; it depends upon them whether or not his vision is a distorted one.

Children are not interested in the literary qualities of a book; they read for the story. But literature is the expression of the beautiful. To achieve this purpose, it must use beauty and perfection of form as well as beauty and completeness of thought. The child who has good books laced in his hands is unconsciously forming a correct taste for the best. Continuous contact with the best will eventually establish an instinctive discrimination which will form the basis for all mature reading.

Literature Gives Vision

Moreover, few children are entirely surrounded by beautiful things either material or spiritual. Fewer children have the instinct to perceive and to enjoy the beautiful things they may find about them. Literature will enable the child to see the familiar objects and the familiar relations with new eyes.

Stories for children must always settle moral issues satisfactorily. The wronger must be suitably punished, the virtuous is emphatically rewarded or their simple side of ethics is violated. All the intricacies and relativities that comprise the fault conception of right and wrong are beyond their ken. Nor must a rascal be pothesized into a hero. A child takes the hero of his story for his ideal. The conduct of his hero must not lead him to form false ideas of what constitutes the best in behavior.

Many books have been denied children because their content was considered too highly imaginative. It is true that nearly every child is possessed of an imagination efficient to invest his entire reading—no matter how realistic—with a flood of fancy. Imagination, however, is an asset of an evil, if it is properly guided. That imagination which leads to creative impulse is responsible for the world's progress. The child's reading should be a stimulus in the direction of this creative imagination not to mere unproductive fantasy and notion.

A book should not subject a child to an undue emotional strain. The child is naturally emotional and as he has no background to aid him in appraising the relative importance of situations and events, his reactions are often unnecessarily violent. Every one has his memories of agonized hours spent over the vicissitudes of some unfortunate orphan or of some

THE literature we give the children should correspond to the stage of their development in matching as nearly as may be, in tone and spirit their own activities and interests, or should be calculated to arouse in them those interests and activities they ought legitimately to have. It should be of that kind that gives a large free sweep of activity; that reveals character and conduct in their simple, open aspects; that exhibits literary art phenomena in their plainer more striking varieties. — From "Literature in the Elementary School," by Porter Lander MacClintock, University of Chicago Press.

equally harassed pet. Continued indulgence to such harrowing emotion will dull its keen edge and in time result in sentimentality rather than in genuine sentiment. A reasonable amount of convincing emotional appeal is of course essential for the growth of the child.

Many books written of children fall entirely to appeal to them because they present child-life from the adult standpoint. "Alice in Wonderland" is perhaps the best example of a child's story that is more of a constant delight to the mature reader. The child will enjoy it but its delicate ironies and subtleties of humor are beyond him. Other books of this type but without its art can do no good at all. The child will be vaguely uncomfortable at seeing himself analyzed no matter how indirect and charmingly juvenile the method.

The Knowledge That Counts

THE only knowledge that can really make us better is not of things and their laws, but of persons and their thoughts; and I would rather have an hour's sympathy with one noble heart than read the law of gravitation through and through. To teach us what to love and what to hate, whom to honor and whom to despise, is the substance of all human training, and this is not to be learned from the magnet or the microscope, from insects born in galvanism and light polarized in crystals, but only among the affairs of men; from the rich records of the past, the strife of heroic and the peace of saintly souls, from the great thoughts of great minds, and the sublime acts of indomitable conscience. The soul takes its complexion and its true port from the society in which it dwells; it lives with the living and dies with the dead, and no intimacy with rocks and reptiles, however enlarging to its conception of the world, can lift it to its dignity, and warm it with its proper glow; but only communion with the prophets, the patriot, the sage, the martyrs of the cross. It is the grand fault of our modern education—a fault which reaches its acme

The story is the literary form with the greatest appeal to the child. It is a method within his comprehension and the more simple and direct its style the better. The most wholesome books for children will deal with realisms and with concrete subjects not with abstractions. The story which presents life in a healthy, stimulating manner and which leaves the child with a wider outlook than he had and with an increased desire to learn and do more is the one for him.

Fairy-tales and folk-lore, the expressions of peoples in their racial infancy are gravely accepted as realism by the mind of the younger child. The child who has missed the best of the fairy-tales when he was at the proper age has been denied one of the rights of his childhood. He has lost something which later reading cannot replace.

The old hero-tales with their simplicity of treatment and vigor of movement have a special appeal for children and are the finest kind of narration if properly treated.

The drama is too mature a form of art to be suitable for the child save in its most simple form. The essay, too, is a form of expression beyond his comprehension.

Poetry in which the rhythm and rhyme are accentuated and clear is loved by children. The more simple forms such as the ballad and short, stirring lyrics are the ones with the greatest appeal. The love for the other forms must be carefully cultivated and they must not be omitted entirely from his reading.

It is needless to say that there should be a variety in the child's reading. Tales of conquest and of adventure mingled with stories of other children should be wisely mingled. Informational books dealing with his studies and with his interests are of value provided the subject matter is wisely handled. Children often justly resent an indirect, veiled attempt to thrust information upon them.

in the theory of a purely secular education that we limit it to the mere knowledge of things, and, except where the Christian Scriptures save us from such blight, bring the scholar's mind into scarce any admiring contact with pre-eminent persons. We teach him the grammar and the forms of speech, but few of the things most worthy to be spoken. We teach him the seas and lands, the rivers and mountains of a dead or empty world, but of the histories they have passed there, the proud passages of his country's life, the good men that should be as the beacon to his path, we too often leave him in ignorance. We lost the true notion of human culture when we threw away the "lives of the saints." The type of excellence which they held up was not, indeed, the right one, or worthy to be preserved in the place it claimed; but until they be rewritten with a better selection of examples, and be made the manual and favorites of the cottage and the school, all our education will multiply the force without greatly mending the character of our society.—James Martineau in "Self Surrender," Macmillan Co.

The Rally to Romanism in France and Italy

Why? Because the church is regarded as the bulwark of social order against socialism.

By W. H. MORSE

THE people of France and Italy have rallied to the Roman Catholic church since the war. Why? Because the church is regarded as the bulwark of social order against socialism.

To what extent is this rally? A foremost answer as regards France comes in a paper in the *Revue des Deux Mondes*, by Vicomte Georges d'Avenel. With the aid of the ecclesiastical authorities in sixty-seven dioceses, comprising a population of 28,000,000, he has found that in the urban areas there is a revival of faith almost everywhere. In these districts the number of practicing Romanists among the men is sensibly greater than it was before the separation of church and state. He labels twenty-seven dioceses "religious." To substantiate this, he says the majority of the women go to mass and make their Easter communion; while half of the men also go to mass and one-fourth make their Easter communion. Twenty-eight dioceses are labeled "tepid." There the majority of women go to mass, but only half ever approach the sacrament, while one-third of the men attend mass, and not more than one-fourth make their Easters. The remaining dioceses are named "indifferent," the minority of the women hearing mass with some regularity, and less than one-eighth of the men making their Easters.

Blatant Atheism Gone

Leaving out of account Paris, with Alsace-Lorraine, the Vicomte estimates that there are in France 10,000,000 "practicing" Romanists, 16,000,000 who are more or less attentive to their church duties, and some 8,000,000 who live without any regard for religion. The former blatant atheism among the people is gone. The awakening is among the peasantry rather than the townsfolk.

The Vicomte not only omits to give figures as to Paris, but as well, he says nothing about the evangelical churches. Their number is said to be a full million. They are divided into seven different denominations, and, as far as statistics are available, it appears that there is a more fervent, aggressive spirit among them. A recent report says that "a more real religious disquietude is shown among those who are Protestant."

Vicomte d'Avenel, who is presumably a Romanist, says in his article that it is evident that "a good half of the French males do not believe and do not want to believe. To them Christianity is suspect, and moreover, they do not know what it signifies." Declaring that it would be presumptuous for him, a layman, to prompt the priests, he says, "We will limit ourselves to a simple remark. Neither in England nor in the United States is there perhaps more positive faith than in France, only in these two countries the Christ is a personage who is universally *sympathétique*. He is so because he is known, and he is known because the people have imbibed the Gospel, whose text is familiar to them. This is a great matter: it is, I imagine, the best point of departure for present-day religious propaganda. He who has made acquaintance with the human person of Jesus by conversing with him, will,

probably, like the soldier who refused to arrest him, have the impression that 'Never man spake like this man.' Any way it would be surprising if such a one should hate him. Certainly the Catholic priest cannot pretend to create faith, for he himself teaches that faith is a 'grace.' But he can put the Son of Man into communication with those who know him, and thus inspire them with the curiosity to know whether that Personage is really the God that he said that he was, or some illuminated semi-impostor."

There we have an intelligent layman's plea for the circulation of the Scriptures. Assuredly the rally of the people to the Roman Catholic church will amount to little if a famine of the printed Word continues to obtain. This is as true of Italy as of France. In Italy the armistice was followed by a lowering of the national tone, by a relaxation of effort and discipline. Disappointment that victory did not immediately usher in the millennium, grave financial difficulties, economic difficulties and the high cost of living, brought forth a state of discontent that led to disorder. Russia was held up as a model for Italy. Lenin was hailed as savior of the world, and by some as God. Consequently the socialists increased their parliamentary strength threefold, and also captured certain municipalities. The red flag was hoisted over public buildings, and in the council chambers Lenin's portrait displaced the king's. Strikes grew common. In Piedmont and Lombardy workmen seized the shops. Soviet theory and practice seemed to be making head everywhere and government seemed powerless. But in June 1921 Signor Bonomi succeeded Giolitti, and the revolutionary movement was halted. The socialists lost

ground in the elections, and were divided only sixteen deputies continuing to adhere to the Moscow régime. A reaction in public sentiment ensued. The fascist movement arose and combatted socialism. In 1921, the pope's famous "*Non expedit*," forbidding Roman Catholics taking part in elections, was relaxed, and the popular party sent 107 deputies to parliament. Bonomi gave them recognition, giving them three important offices in his cabinet and several under-secretaryships. In full truth, the nation rallied to the Roman Catholic church, and the church obtained a controlling influence. Under the influence of the popular party the pope and the government assumed a more friendly attitude toward each other. The nation rallied to the church in a rebound from socialistic tendencies.

Violence and Threats of Death

This reaction was marked by a crudescence of intolerance. This was to be seen distinctly in the bitterness with which the Methodist Episcopal church's erection of a college on Monte Marie, overlooking the Vatican, was assailed. This same intolerance is meted out to the colporters of the Bible societies and the emigrants who return from America with the Scriptures. This opposition is due in part to two curious notions. One is that the Bible colporters are socialists, while the other associates the circulation of the Bible politically with England! The fascists are against the league of nations, and denounce all that has to do with "the plutocratic nations"; and, of course, the Bible that comes from this "plutocratic" country, and from England, comes in for denunciation. But the 123,000 evangelical Protestants are full of hope, and in the past year nearly or quite a quarter of a million copies of the Scriptures were circulated by the Bible societies, and returning emigrants also brought in large numbers of copies. Violence and threats of death are employed to prevent the circulation of the Word, but with splendid courage and devotion the dissemination goes on, and Protestant progress is being accentuated in spite of opposition.

Prominent, if not pre-eminent in the popular party is a priest from Sicily, Don Luigi Sturzo. He has held three congresses of his party. The third was held not long since at Venice, and was largely attended by the flower of the Roman Catholic faith, who assembled on the platform around him as he opened the meeting. In an eloquent speech he pronounced a greeting to the ancient city. Then the mayor of Venice stood to respond. No Romanist is he, but a strong and wise Waldensian. In a happy improvisation he said:

"Carducci once said at San Marione, 'In a good republic it is permissible to speak of God.' I bring you the greeting of Venice, and I say to you: Let us repeat together the ancient prayer: Great God, bless Italy!" Then, with the Bible in his hand, he raised his eyes heavenward above the assemblage of Roman Catholic notables, and prayed devoutly:

"Great God, bless Italy!"

Hartford, Conn.

A Cycle of Prayer

To be stressed during

November—Evangelism, including training classes for soul winners.

Our Denominational Organizations

11th day—The American Baptist Publication Society and the Ministers and Missionaries Benefit Board.

12th day—The Board of Education, including the Department of Missionary Education and our Schools and Colleges.

13th day—The State Conventions and City Mission Societies.

14th day—Our Denominational Press.

Our Work and Workers Abroad

15th day—India, including Assam, Bengal-Orissa and South India.

16th day—Burma.

17th day—China.

"Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice."

Ministers' Pensions and the New World Movement

By E. T. TOMLINSON, Executive Secretary of the Ministers' and Missionaries' Benefit Board.

THE first duty of the denomination towards its workers is to provide for them in time of need. This applies to churches and their pastors, to boards and their missionaries or workers, and to schools, colleges and seminaries and their teachers.

The Rainy Day

Salaries are so inadequate that it is difficult and in certain cases impossible for the worker to provide for the rainy day. Here for example is a young pastor who has been stricken with the mysterious and terrible disease known as "sleeping sickness." His savings are exhausted within a few weeks, his church is generous but cannot indefinitely continue his salary and yet the man has given years and money to preparation and was received by the denomination as one of its leaders. Here are other examples: a man in middle life is stricken with blindness, a young widow is left with three or four children. Tuberculosis has deprived three nephews of father and mother within a year. With many, age and feebleness, after long and faithful service, have prevented further work. The denomination in a modest way is meeting these many demands. Thirteen hundred and fifty beneficiaries are now on the list of the Ministers and Missionaries Benefit Board. In addition to the cases of need, special retiring pension grants are made to men above sixty-five who have rendered good service and now have actually retired on work. None of these grants is adequate for the support of a family. The best the board can do is to help in such support. Even a modest grant of \$300 year requires the income at 5 per cent \$6,000. We have made a splendid beginning but after all it is only a beginning.

The Cooperative Plan

The board, looking ahead and after a careful study of the methods of other nominations and business corporations provide for their workers, inaugurated Cooperative Retiring Pension Plan by which the minister or his church shares the actual cost of providing a retiring pension based upon service. In the first year of membership the minister or preferably his church pays into the fund, per cent of the salary. These payments are made annually, semi-annually or quarterly as preferred. Thus far the board has provided 65 per cent of the cost in a second year of membership, leaving only 35 per cent of the amount due to be paid by the minister or his church. It is hoped that as the funds of the board increase, the proportions provided by it for a reduction in the annual dues may be increased, but it is not contemplated at any time to provide more than 90 per cent of the actual cost, leaving ten per cent to be paid by the minister or his church, as it is not deemed wise ever to dispense with the cooperative feature.

On this basis if a man retires at sixty-five, he will receive as an annual pension, amount equal to one-half his average salary during membership. That the pension appeals strongly to the men receiving modest salaries is apparent from the fact that the average salary of the ministers who have joined is less than \$2300. The event of the death of the minister before he is sixty-five, all he has paid in,

all accrued interest received by the board and all appropriations the board has made to reduce the annual payments of the minister, will be used to provide an income for the widow and minor children. A joint pension provides that the widow shall still continue to receive a pension from the board after the death of her husband.

That the plan adopted by the board and approved by the convention commends itself is evident not only from the fact that our ministers are joining in increasing numbers but also from the fact that other denominations after careful study are adopting the same system. By this plan, provision is made for cases of need and the recipient does not feel that he is an object of charity. Of course, whenever a pension plan is launched, it is bound to confront the problem of the men who then are in middle age or older. This condition is due to no fault of the men or of the board. In order to deal justly with these worthy workers the board has been following the plan outlined in the fourth paragraph. Of course, this part of the plan is temporary and is designed to meet the existing emergency. The Cooperating Retiring Pension Fund enables the minister to provide for a definite and larger retiring pension than otherwise he could receive when he no longer is able to work.

Only a Beginning

The splendid beginning which the board has made, is, as I have said, only a beginning. The number of grants to beneficiaries and the amounts of these grants, in justice to all, ought speedily to be increased. In the report of last year when 1255 beneficiaries were receiving grants the list was composed of 501 men, 479 women and 275 children. In spite of the reduction of 25 per cent in the budget recommended by the conventions, more than 100 new beneficiaries had been added in the list by September, 1922.

The relation of the New World Movement to the work of the Benefit Board is therefore clear. The board cannot appropriate money which it does not receive either from income, from the churches or from individuals. Just as rapidly as this income is increased the

Laughter

AFTER a hard day's work in serious discussions, Theodore Cuyler and Charles H. Spurgeon went out into the country together for a holiday. They roamed the fields in high spirits like boys let loose from school, chatting and laughing and free from care. Dr. Cuyler had just told a story at which Pastor Spurgeon laughed uproariously. Then suddenly he turned to Dr. Cuyler and exclaimed:

"Theodore, let's kneel down and thank God for laughter!"

And there, on the green carpet of grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

There is no antagonism between prayer and laughter. One is conducive of spiritual health, the other of physical health. Both are necessary.

work of the board is extended. It is unable now to provide for the entire support of any family. The best it can do is to help in such support. On the other hand, the increased cost of living has made the problem almost unsolvable for many of these workers who have grown old in the service and who are no longer able to work. The needs in almost every case are tragic. It would startle the denomination if it were known how many had been rescued even from the poorhouse. Sickness, suffering, want, ought never to be the portion of a consecrated, faithful worker who has been accepted by the denomination, whose valuable services have been given and received and who finds himself penniless when old age has come and his labors are no longer in demand. The board is doing its utmost to help these worthy people and at the same time preserve their self-respect. How to help is as much a part of its problem as whom to help.

What Others Are Doing

It may be of interest to know what other Christian bodies are doing. The Methodists have a fund in excess of \$16,000,000 and are hoping soon to add \$10,000,000 more. The Episcopalians started out to raise a fund of \$5,000,000 and already have more than \$14,000,000. The splendid work of the Congregationalists in raising their Pilgrim Fund for this work is known to all. The Presbyterians are working most energetically to increase their funds. And so are the Baptists! Every gift provides an added power for the board. It has its appeal to the young people who are carefully, conscientiously considering the call for the higher service. A denomination which not merely urges young men to enter the ministry, but tells them when they shall have responded and have given faithful service, that they will not be forgotten in their old age, has added mightily to its appeal for workers. We are confident that the needs of these faithful servants of the Lord will be met as soon as our good people understand.

Answer to Appeal Inspiring

The answer to the appeal of the board has been most inspiring. Ten years ago we had nothing. At present we have a total fund of more than \$9,000,000. In the Northern Baptist Convention, there are more than 13,000 ministers, missionaries, widows and their orphan children. The ministers who have been able to save in the midst of the multiplied demands upon their meager salaries or the missionaries who can provide for their old age on salaries which barely provide for their wants, are not numerous. They are the most generous givers in the denomination. No cause passes them by in its appeal. They have given long time to preparation, a longer time to active service and ought not to be forsaken in the time of their old age. The New World Movement provides an opportunity for showing our love for those who have given themselves to the utmost. "He that careth not for his own is worse than an infidel."

Let us not only love mercy and walk humbly, but let us also deal justly with those who have faithfully served and now believe, as one worthy beneficiary expressed himself, "The Lord through the M. and M. Board is caring for his own."

The Children's Reading

Being excerpts from the book by this title published by Houghton Mifflin and written

By FRANCES JENKINS OLCOTT

As a child grows older a regular hour should be set aside daily for reading aloud to him. This should not interfere with playtime in the open air. A bedtime hour for reading, or an evening reading in the family sitting-room, is conducive to a delightful companionship of parents, children and books. The literature thus read should be, as far as possible, of a vital kind that the children are not likely at first to enjoy by themselves. Such an introduction to fine books, with possibly a second reading of favorites, will make them forever a part of the literary equipment of the children.

One grandmother of today, the center and life of her large household, has, by dint of systematic reading aloud, and careful selection of books, developed the literary taste of six children of her own, and two nephews, and is now pursuing the same course with three grandchildren. The oldest grandchild is nine years old, and her general knowledge of history and literature would be remarkable in a girl of twelve. The child's unfatigued mind and plastic memory have unconsciously gathered from the reading many facts and ideas, which have become, as it were, a part of her being, and she readily absorbs this knowledge because it appeals to her through her imagination. Two hours a day the grandmother sets aside for reading aloud to the children. One directly after luncheon, and the other at bedtime. The children sew, embroider, or do other work, while being read to, and they look forward to their hour. The program covers a wide range of reading, including books for little folk, and biography, travel, history, poetry, and the classics for the older ones, and once a month *St. Nicholas*. Each evening reading-hour is begun by a chapter from the Bible or "Pilgrim's Progress," which are thus evening by evening read through with judicious skipping. A large share of this grandmother's success lies in her own enjoyment of what she reads; in her keen and youthful relish for a good story, and in her low but expressive voice, which modulates itself to the interest of the narrative. She unconsciously exemplifies the ancient admonition to "carry your voice softly and low, as it were in the chariot of another man's words." . . .

A Mooted Question

It is a much-mooted question whether great literature should be rewritten for children, and whether it should be expurgated. There are great books that few children read through, while chapters from those writings read when young may give the children, later in life, a desire to read the entire works. An example of such is "Don Quixote." It would seem well to place in the hands of children interesting, well-edited excerpts from this work. On the other hand, there are fine things that children should read in their entirety. Of these last there are good renditions which preserve more or less the quality of their originals. Such adaptations may, as far as is possible, be used as a means to an end,—to interest the children in plots and to lead up to the originals. As to expurgation, it is the opinion of the present writer that much in books thought by adults to be

harmful to children, these pass over without notice—for it is beyond their range of vision; while that which is actually harmful to minors is the lauding of vice and success by craft, and the light treatment of lying, thieving, disloyalty, and other acts that children should be taught degrade character and undermine integrity.

It would seem that if in their early years children are taught by the means of carefully selected and edited stories to discern between good and evil, and weakness and strength, that they may, when older, be permitted to read certain masterpieces unedited and unexpurgated. By the time a boy and girl are fifteen or sixteen years of age their moral sense should have been so trained that, independent of the judgment or conscience of others, they should be able to perceive for themselves when an author fails to uphold uniformly high standards of virtue, or confuses falsehood with truth. This opinion does not apply to literature which is perverting—such writings are injurious to child or adult. . . .

We come to the really serious and much-discussed question—the love-story for the young girl. As soon as she outgrows juvenile books she plunges into the reading of full-fledged novels. In this she is following a natural and beautiful instinct. All she needs is guidance, and to be restrained from reading the painful, degenerating novels of the day. She should be taught that it is not the reading of the latest fiction that makes an educated woman, but the reading of books that build character or lead to wholesome thought, whether these books are newly published or hundreds of years old. She should be kept as long as possible in the high realm of romance into which her natural instincts, if encouraged, will lead her, so that, when judgment is mature, she may return thence "trailing clouds of glory" from the world of romantic ideals which will help her to meet in a nobler and truer fashion the problems of practical life.

Roosevelt's Life an Aid to Patriotism

IN honor of the birthday of Theodore Roosevelt, October 27, which was celebrated as Navy Day, President Harding issued the following statement:

"It is always heartening to note the interest that is taken each year in the commemoration of Theodore Roosevelt's birthday. That this man, the contemporary of our generation and personally known to more Americans than perhaps any other of his time, has so soon become an almost legendary figure, is the proof that high ideals and sincere, unselfish service are unerringly recognized and prized by the nation.

"No better schools in patriotism will ever be established than the gatherings which will from year to year recall the career and give voice to the public appreciation of this great American."

Faithfulness to one princess, as a moral standard, is the theme of many of the best myths and fairy stories. The Cupid and Psyche tale, with its hundreds of variants, deals poetically and forcefully with this type of loyalty. The prince's perseverance in the face of difficulties and dangers, in order to win his lady, forms the plot of many a favorite book. Much of the finest literature—poems, romances, and novels—deals with this subject. How, then, can the mistaken reformers of children's reading, successfully shut away from girls all references to love? They try to do this, claiming that the subject is beyond power of comprehension of young people. Surely this cannot be so, when one considers that the strongest natural instinct of girlhood is a craving for romance and for a hero who by devotion and courage wins his bride. This instinct cannot be killed. It can be suppressed or perverted by bad reading, but it is as much a part of a girl as is her heart-beat. The growing girl is throwing out delicate mental and moral tendrils searching for romance on which to lean. If the best romance of literature is shut away from her she will read instead the feverish, sentimental novels of Mary J. Holmes, or some of the three hundred and seventy-five volumes by Bertha M. Clay, or Mrs. Southworth's eighty-five novels. With what results? The girl's mind becomes filled with suggestions of treachery, jealousies, evil plots, and with wrong ideas of what marks a womanly girl or a gentleman. . . .

Protecting Our Children

"How can we, then, protect our children? How can we know what they are reading in private?" question anxious parents. The answer is, Shut off, by legislation if possible, all sources supplying weak or bad fiction; but first see to it that your community establishes a children's free library department, no matter how small and modest. Let it be stocked with books selected by approved educational standards, and put no restrictions on the free use of the books, excepting such rules as insure proper care of public property. If rules are made, even with the best of intentions, which restrict a child to one or two library books a week, the fast reader will finish his volume in a short time, and during the rest of the week he will read stories borrowed from comrades, or bought from the news-stand.

If funds permit, put the department in charge of a children's librarian pedagogically trained for that work, an who knows not only children's literature but also the approved modern methods of introducing children to good reading. Let her conduct story-hours and reading clubs, and encourage her to cooperate with both parents and teachers. Mother meetings, held monthly at the library for the discussion of children's reading, help to establish intelligent cooperation. A sunny, cheerful reading-room, equipped with low tables and comfortable chairs, its walls lined with bookcases, five feet high, filled with interesting books,—good modern ones generously duplicated, quickly becomes the natural rendezvous for the neighborhood children. They spend many hours in absorbed reading in their own

omfortable quarters, which hours might otherwise be wasted in "riotous living" in the streets, or in reading yellow fiction in some secluded corner. . . .

The Bible reaches into the soul and impels the will to action. It clarifies the doubts of life; it makes the rugged places smooth; it comforts the afflicted; and shows the earnest searcher after truth the way to eternal life, bringing him, through Christ Jesus, from the presence of God the Judge into the presence of God the Father. The men and women of the Bible lived and were human like ourselves. All their acts are shown, good and bad; their hearts are shown, repentant and unrepentant; their deeds speak for or against themselves, and are related with little or no comment, the reader being left to judge the actions according to the teachings of the Bible.

For these reasons every child should be made familiar with the Bible from boyhood up. It should be read aloud to him in all its dignity and grandeur, not in rewritten versions with sectarian comments. The simple but elevated language of the Bible, especially of the King James version, its objective treatment and dramatic action bring many parts of it within the comprehension of even a very young child. If it is read without theological comment he will gradually learn its inner

meanings, and draw from it lessons untrammelled by narrowing theological discussions which too often obscure the simple but profound truths. He will gain a truer Christian point of view from the Bible teaching uncommenced on than from any adult's personal religious opinions.

A knowledge of the wonderful interdependence of all parts of the Bible, and of the unfolding of the relations of God to man as shown therein, comes slowly but surely to the child who hears the Scriptures read daily. And as life unfolds for the child himself he will consciously or unconsciously apply Bible standards to all he hears or does.

The religious instinct in little children is strong but expresses itself with simplicity and unquestioning faith. The little child will often ask searching, logical questions with the desire to know the reasons for things, questions which an adult finds hard to answer in the same spirit of simplicity and truth. In the development and feeding of the religious instinct of little children hymns take an important place, either sung, read aloud, or memorized. The more simple and dramatic of the Bible stories read aloud are much enjoyed by little children, and so also are the story parts of "Pilgrim's Progress."

jumps a fifteen-foot gap in a broken bridge. In another, two poor girls of fourteen and sixteen attend balls and yacht parties given by the exclusive set of Newport. In another a girl says she has "a perfectly crazy desire to excite love." Do such books help or hinder the development of a love for fact and the habit of straight thinking?

Shall we teach children that honesty is the best policy?

The hero in these juveniles often wins his point by lying, evasion or smart trickery. . . .

Judge Lindsey, whose work among boys has made him a national figure, says, in a recent letter: "I recall a gang of boys in my court. In the trunk of one, in an attic, were found hundreds of 'cheap juveniles,' and I think they had much to do with the misdirected energy and spirit of adventure in these boys, which, instead of taking the wholesome channels, took easily to serious crime. The coarse, cheap appeal of some of this literature is certainly dangerous."

These are some of the characteristics by which the false and dangerous story may be detected. If every buyer of children's stories will read what he or she buys before putting it into the hands of children, or into libraries for their use, such stories will be easily avoided. There should be, and is beginning to be, hearty cooperation between booksellers, parents, teachers, librarians, members of women's clubs, and all other enlightened influences in the community, to stem the tide of poor juvenile stories now on the market and enlist public opinion on the side of literature that enriches and ennobs the child's mind.

But the individual bookbuyer can accomplish much by simply knowing something besides the price of the children's stories purchased. No parent or child-lover will long remain contented with the position, "It may be poison, but the boy likes it, and it's cheap."—From pamphlet issued by Penn Publishing Co.

What Do American Children Read?

WHEN, cooperating with the Children's Book Week Committee, *The Bookman* offered a series of prizes to children for the best essays on "Books I Like to Read," it was with a preconceived notion that much was radically wrong in the book education of children. This feeling persisted when the essays themselves began to flood the office. The prize-winning compositions, published in the January number, were entertaining but not brilliant. They were written obviously by children whose reading had been guided by their parents, who cared for the unusual in books, had imagination and were by no means the average.

Certain generalizations we were able to make from our reading of the essays submitted. Boys do not read girls' books, nor do many girls. The mind of the American little girl runs amazingly toward Boy Scout books, though she likes stories of girls' schools and colleges. The children whose papers were rated lowest, inclined most toward the conventional "series." There seemed to be a healthy love of biography, lives of American statesmen and figures like Joan of Arc; history, in the form of Greek and Roman mythology; travel books, such as the foreign "Twin" series; and nature books, the popular ones being those of Thornton Burgess and Ernest Thompson Seton. . . .

(Continued on page 1288)

Choosing Books for Boys and Girls

By EDWARD W. MUMFORD

EVERY educated man and woman knows that story books are powerful influences in the moulding of character. How many parents study their purchases of children's books from this angle?

Jacob A. Riis hit the nail on the head: let the best—first and foremost for boys, Cooper's novels, Walter Scott, etc.—let the very best be published in the cheapest form, and so be rubbed in. . . . A boy would rather be good than bad, give him a chance."

Why not give the parent his chance so? He often buys ignorantly, accepting anything provided it is cheap and he thinks the child will read it. When convinced that he has been acting against his child's interest he will buy better books, even at a higher price. His eyes will be opened if he can be persuaded to read for himself—out loud—the poor story books he buys.

Every story cheap in quality, whether high or low in price, helps to make a cheap boy or girl, to lower the moral tone, to coarsen the character fiber, and to run the child away from what is fine, true, honest and worth while. Before he knows it he has been cheated out of his best heritage.

With the demand for lower prices has come an enormous output of juveniles sold within the limit of the child's own pocket money. They are bought by teachers to present to their classes. They are purchased for Sunday school libraries, although many of them are grotesquely out of keeping with the teachings of the school. Many a parent who would promptly take John out to the woodshed if he learned that the boy was collecting dime novels, himself frequently adds to John's library a book quite as bad.

This book—the commonest purchase for a child of ten to fifteen today—is usually one of a series (several pages in the body of the story advertise the other books of the set). Its infallible hero and his friends

are invariably opposed by a despicable villain and assistant who, although a little worse than the villain, is often reformed. The villain seldom reforms as he is needed for the plot of the next book. The forces of vice and virtue invariably clash in the first chapter, and thereafter the villain stops at nothing that will injure the hero. If they are rival candidates for the position of pitcher on the school nine the hero may expect to be assaulted by thugs at night. If it is a girl's book, the heroine (blonde) has a "dangerous enemy" (brunette) in the person of a rich schoolmate. The youthful villain, by the way, is almost invariably rich.

These characteristics sound most unbelievably ridiculous, but they are found in scores of such books. It is amazing how often the same old plots and themes, revamped with a few allusions to modern boats, airships and other inventions pass muster as new stories. They are, of course, cheaply and, therefore, hastily written. One writer produced recently in one year fifteen new books of this kind. Another well-known author easily surpasses this annual output by frank use of the factory method, outlining the plots, incidents and characters to a corps of assistants, who submit their work for his final revision.

Now the final verdict of the book-buyer depends upon his vote on certain counts in the indictment against such stories.

Do we wish our boys and girls to think straight? These poor juveniles distort facts, make impossible feats possible. The young hero of one series builds and runs an airship with sleeping berths and automatic control, has miraculous escapes from earthquake, hurricane and shipwreck, thwarts gangs of desperate men, captures bank robbers, rescues beauty in distress, and presents to his sweetheart diamonds worth thousands of dollars. In another, boy aviators reach the South Pole. In another "our hero" on a motorcycle

The State Conventions

Work of the year shows progress in spite of financial handicap

"Solving Today's Problems In Cooperation With Christ"

New Jersey Baptists Faced Issues Frankly In Ninety-third Annual Gathering

THE Central Baptist Church, Trenton, was the host of 400 visiting Baptists for three days, Oct. 23-25, and well did Trenton Baptists, with the help of Judge Davis' Bible class male chorus, look after their fellow-workers in the state, to the great profit of all. From the opening night when Bishop Edwin H. Hughes, of Boston, won the sympathies of all in his masterful presentation of the theme of the convention: "Solving Today's Problems in Cooperation With Christ," until the closing hour, Wednesday, when Mr. Arthur Nash, of Cincinnati, drove home a gospel that works in a mighty business, the delegates "stayed put" and were abundantly repaid. The attendance increased with each session until the last night when hundreds could not find places. Next year takes the convention to Asbury Park, the closing days of October.

A Jersey Baptist Year

Just at the time the politicians are crying their wares and a Baptist is most likely to be elected governor of the state—a Baptist church school superintendent, "Fred" Taylor, came back home to the ninety-third New Jersey Baptist Convention, as president of the Northern Baptist Convention. He brought a great story of Europe. New Jersey must stand by Czecho-Slovakia. The most significant event from a denominational point of view, was the final acceptance of the executive-secretaryship by Pastor Chas. E. Goodall, of Roselle, N. J., who has been acting executive since Dr. I. P. Holloway's decease last March. As a token of the influence exerted by the old South Jersey Institute, then of Bridgeton, it is interesting to note that Dr. Goodall and his two predecessors, Dr. Holloway and Dr. Raymond M. West, are all South Jersey graduates. A suggestion of the value to the denomination of one of its schools.

Education and Evangelism

In thirty minutes Dr. Padelford settled the question in any open mind of what business Northern Baptists have to establish schools in the Orient. Manifestly we increase our Christian educational work or go out of business.

Ministry in First Place

The M. and M. B. Board came into its own some time back, but Dr. Wright won still more supporters when he wove in the announcement of a layman's generosity that makes it possible for smaller-salaried pastors to take advantage of the pension system at reduced cost.

Dr. Montgomery made known the denominational program in a stirring and characteristic appeal.

The pastor of the largest Baptist church in the world—at Argole, South India—knows what he is talking about, too, or he mightily fooled the delegates assembled this year. J. M. Baker loves India and he loves Christ. His idea that the purpose of the gospel is to "evangelize every last thing"—personality, talent, time, money, all—sounds like our Lord's conception.

The "Bigger and Better Brothers"

The Publication Society could have been represented by many good men but none would have better presented the "Local Church and Religious Education" than Dr. Owen C. Brown. He stressed the present campaign to make "Bigger and Better Baptist Church Schools." While New Jersey ranks near the top in the number of schools enrolled, after this address some states will doubtless be passed in the race.

What More Shall We Say?

Convention men, beginning with President Ayer, had a large part in the proceedings at Trenton, giving proper emphasis to evangelism, education, promotion, state missions and all. The Pastors' Conference opened with a splendid sermon by Pastor Deems and continued at luncheon, attended by nearly 150 ministers, when President Joseph Taylor, of China, was the inspiration. The Woman's Society of New Jersey never was more happy over its annual gathering. Dr. Montgomery, Dr. Catherine Mabie, Dr. Eleanor Campell, Miss Ballard and a host of denominational workers instructed the women.

A Great Climax

But that last night—a modern prophet was there. The social service commission brought its report which made a great setting for the address, and not one person who "came early and stayed late," felt that a minute was wasted. Arthur Nash, of Golden Rule fame, told the gospel story as he tried to practice it in his clothing business in Cincinnati. Hundreds of communities have heard Mr. Nash but any one he has not been able to visit has missed a great blessing, for he makes a heart-searching visit. When he had finished, verily the Baptists of New Jersey had listened to one who is "solving one of today's problems in cooperation with Christ."

Colorado

THE Baptists of Colorado held their annual meeting with the First Church, Colorado Springs, which was organized fifty years ago. The work of readjustment has progressed rapidly during the past year and a number of changes have been made in the various departments. The missionary secretary is now engaged with the work of the director of promotion and occupies a position very similar to the era before the New World Movement.

There are a total of sixty-four workers employed by the board, of which number fifty are in charge of one or more churches. These workers report accession of 361 persons to the churches by baptism.

A number of new churches have been organized during the year, among the number are Amherst, Bethel, Bijou, Center, Frozen Creek, Glendale, Gunnison, Highpoint, Littleton, Mt. Zion, Plainview, Superior and Simla. There has also been considerable activity in building enterprises. Arvada has built a new parsonage, Barnum has built the basement unit of a new building, Boone has erected a new meeting house at the cost of \$3,000. Boulder has invested \$7,500 in lots and will build a new \$100,000 edifice, Brighton has completed a new \$20,000 building; Eaton has put up an addition to its present

equipment at a cost of \$15,000; Englewood has a like amount in subscription for a building; Ft. Lupton has the basement unit completed and is now worshipping therein; Galilee, Denver, under the leadership of Dr. Gravett has erected a \$50,000 church and parsonage; Hotchkiss and Lafayette have new parsonages; Longmont, a new \$50,000 building; Mancos building cost \$3,500; Littleton the basement unit of a new building. It has been several years since there have been building operations to the same extent.

The Budget

The convention closes the year with a small balance in the treasury. Since the first of May it has been operating on 71 per cent of last year's budget. The reduction has applied principally to overhead expenses, and no single missionary salary has suffered thereby. We shall have but little financial resources to draw upon for new churches organized or building contemplated, yet throughout the year we shall endeavor to deal fairly with all interests. Increased giving alone will enable us to meet the needs of worthy fields. Our budget for the convention year just closed was approximately \$45,000, this included the Denver Baptist Union.

Encouraged by the more than 1800 baptisms this year, and the still larger number received by letter and relation, we shall continue to stress evangelism. The sixteen new Sunday schools organized, all have potential possibilities for new churches, and we will have to increase the number of missionary pastors, although we have a larger number of missionaries on our pay-roll than any western convention.

Growth Embarrasses

So troubled are we over our financial situation that we feel the necessity of stressing the call to "Carry On!" God has manifested his approval of our large giving by pouring out blessings on ever hand. "Our growth is embarrassing" because in every department of our work we have taken advanced positions for the Master, to hold which there must be liberal, immediate and increased reinforcements. "Retreat is unthinkable" for Northern Baptists when our word has been given to God and the world that we are going forward, and such enormous responsibilities and such challenging and unparalleled opportunities confront us every hand. "Victory lies just ahead" is a heroic, self-denying, sacrificial spirit the part of all our people, and courageous leadership on the part of a pastors, lay leaders and women workers. There are obstacles confronting us, but we can surmount them all through prayer sacrifice and hard work, as we undertake to carry out the following future policy: 1. Every one win one; 2. Gospel stewardship, issuing in systematic, regular, and proportionate giving by every Baptist; Every New World Movement subscriber paid up and every church quota redeemed to date; 4. A worthy subscription to remainder of five-year period, from every non-subscribing Baptist, and a cash offering from all; 5. The Baptist papers every Baptist home.

Not even a cross halted our Christ. We will fail him now?

We find an occasion of widespread

oiding by reason of the commendable growth in attendance for the opening semester at the Colorado Woman's College. We express our appreciation of Pres. J. V. Bailey's fine leadership and the able enforcement of a worthy faculty.

Resolutions Taken

The committee on resolutions presented resolutions expressing appreciation of hospitality shown by Baptists of Colorado prings, commendation of the position taken by denominational agencies for a bigger and better Sunday school, assurance of hearty accord with the "carry-on" program. Also, resolved that we urge upon our churches the advisability and necessity of conducting the all-important stewardship Campaign during the month of November, or as soon as possible thereafter. Resolved, that since Baptist folks in be persuaded to undertake such worthy things as they at least partially understand, and since we will never have a thoroughly united and efficient constituency, we urge our churches to carefully endeavor to place the *State Bulletin*, *The Baptist* and *Missions*, in every Baptist home. Resolved, that we recommend the Colorado Woman's College as the fitting place for our assembly for young people, and that we heartily and constantly cooperate with our annual assembly, or school of methods to be held at the college. Resolved, that inasmuch as our attention has been fixed for some time upon the conditions in the Near East, we recommend that our Baptist people heartily support our federal government in the and it has taken for the pacific settlement of these difficulties.

The Liquor Question

Resolved, that we reaffirm our position already taken on the liquor question and ask our people to cooperate actively with all agencies which are seeking to enforce the eighteenth amendment, the Prohibition Act, and our state constitution and statutes.

Resolved, that we cannot surrender the conviction that the individual church one has the right to determine in any individual case the fitness of a candidate for ordination but, also, that we constantly hold before our people the necessity of a higher standard in our Baptist ministry and seek in every way to protect our churches against unworthy aspirants and pastoral leadership.

Resolved, that as a convention of delegates from the Baptist churches of Colorado, we hereby express our conviction of the vital significance and earnest necessity of Christian education in our denominational life and program. We therefore accept the Colorado Woman's College as one of our treasured inheritances from our far-seeing Baptist pioneers.

We urge our pastors to give frequent utterance to the importance of Christian training and the responsibility of our Colorado Baptists for increased cooperation and support in the building up and strengthening of their own college. Moreover, that any criticism of methods or policy, be offered to the Board of Trustees rather than voiced publicly to the embarrassment of the institution. We shall hereby to assure the management of the college, of our sincere confidence and renewed loyalty in their splendid efforts to build and maintain for us an institution altogether worthy of our unqualified support.

Resolved, that as a convention body representing the Baptist churches of Colorado, we do hereby record our vigorous

protest against retaining upon the faculty of any of our denominational schools, any person or persons who are manifestly at variance with our essential Baptist faith.

The officers of the convention for the

new year are F. W. Freeman, pres.; F. B. Palmer, exec. sec'y; F. I. Smith, treas.

The next annual meeting will be held with the First Church of Denver, the third week in October, 1923.

Interview with Dr. Rushbrooke

(Continued from page 1264)

"Is the Rev. William Fetter in Russia?"
"I believe not. I have seen him at Warsaw and in London, but I do not know that he has applied for leave to enter Russia."

"Is there much interest in Europe in the next meeting of the Baptist World Alliance at Stockholm?"

"Yes. This will be the dominant interest of European Baptists for the next few months. Our continental people have been so long separated from their brethren of America and Britain. The war, the disturbance of communications afterwards and the huge cost of traveling have practically isolated them. Americans can perhaps scarcely realize how eagerly the Baptists of the 'Old Continent' look forward to their coming over. I earnestly hope you will use the full influence of THE BAPTIST to secure a large delegation to Stockholm. It has delighted me to find that we may expect many of your leading people who have already made their plans."

"Please state briefly your view of the possible usefulness of the next meeting of the Alliance."

"It will serve as a demonstration of the strength and unity of Baptists in the world. This demonstration will be peculiarly valuable in Europe. There it is scarcely realized that we are the strongest Protestant body on earth. It will help us also to understand one another, and I have no doubt there will go forth from Stockholm some declaration or manifesto

that will express our common convictions. We shall pool our experiences and ideas in regard to missionary problems throughout the whole world. But the chief matter is the warm, living fellowship that will be engendered by hand-grips and face-to-face talk. The measurable tangible results are likely to be very great, but it is the 'imponderables' that matter most. 'The kingdom of God cometh not with observation.'"

"Can you tell us anything about the British Baptists and the Lambeth approach? Many of our people are puzzled. Is it the case that English Baptists are ready for ordination by bishops?"

"I am not surprised at the question. Since I landed on this side I have been in the territory of the Northern and Southern Conventions and into Canada, and I have met with similar inquiry everywhere. You may tell your readers this—they are entirely mistaken if they imagine that the Baptists of England are ready to accept Episcopal ordination for themselves or their successors. Every representative Baptist body that has yet spoken on our side has spoken decisively. If there is any considerable movement of opinion in that direction—and so far as my observation goes there is not—I am perfectly certain a halt would be called as soon as the fatal consequences to Baptist unity came to be recognized. You have told me (and others have confirmed this) that not a Baptist in Canada or in the States, Northern or Southern, 'liberal' or 'fundamentalist' minister or layman, has the slightest sympathy with such a proposal as you have named. Do you think that when this is realized in England it will not have immense weight? Do you suppose British Baptists would disrupt the World Alliance? But believe me, they do not need this argument."

"I know that some misunderstanding has arisen on this side respecting British Baptists because of the long drawn-out conferences with the bishops since the Lambeth appeal. The truth is: we found the communication of the bishops so courteous and considerate in temper that we felt that it should be met in a similar spirit and its full significance carefully explored and our own position made clear. But the time of definite decision will come, and meanwhile I am convinced that British Baptists are no more ready than American to repudiate their distinctive historic principles or to repent of all they have ever been. I would earnestly appeal to American Baptists to trust their kinsfolk overseas."

By the death, Oct. 17, of the Rev. Dr. Reese P. Alsop, the American Bible Society has lost the chairman of its versions committee. Dr. Alsop has been for years faithful in attendance upon the meetings of this committee which takes into consideration all the questions arising in connection with the translation of the Bible into new languages in different parts of the world and the revision of such translations where changes in the language make this necessary or desirable.

Are You Following the Will of God?

Test Questions

DOES my life please God?

Am I reading my Bible daily?

Have I ever won a soul to Christ?

Is there any one I cannot forgive?

Am I enjoying my Christian life?

How much time do I spend in prayer?

Do I love to go where Jesus is honored?

Is there anything I cannot give up for Jesus?

Am I trying to bring my friends to the Saviour?

Am I doing anything that I would condemn in others?

Am I praying for the salvation of anyone in particular?

How does my life look to those who are not Christians?

Am I giving all I ought towards the support of the Gospel?

How many things do I put before my religious obligations?

Is the world being made better or worse by my living in it?

Am I willing to be sent as a missionary to a Christless country?

Which do I really prefer, my will or God's will?

—Calendar, Immanuel Church,

Rangoon, Burma.



The Open Forum



WHERE ARE THE TWO NEW TESTAMENTS?

In Dr. J. E. Conant's reply to your editorial asking the question, "Where are the two New Testaments?" he says, "This pushes us back to the Bible and makes it . . . the fundamental issue amongst us." In this he is right. It is in our approach to the Bible that we separate, or rather in our reaction from that approach. There are no two Bibles, or two New Testaments, though there are many interpretations. For if the two groups into which these interpretations are classed give us two essentially different New Testaments, then it might be equally well said there is a different New Testament for every reader. Let us get nearer the heart of this problem.

When I take a New Testament in my hand what am I holding? Some will say the Word of God. But I can take this New Testament and put it in the fire. Do I therefore destroy the Word of God?—which Word, it hath been declared, "abideth forever." No, you say, for there are many other copies. But isn't it possible to burn all copies? Would the Word of God then be destroyed? No, for the Word of God cannot be destroyed. What then is this that I hold in my hand, which I can so easily destroy? It is paper or parchment with markings on it; which markings are put there that, as I look at them, I might be able to get the thought which was in the mind of the one who put the markings there. Now the important thing is not the markings, but the thought which the marker had to convey. Supposing I am illiterate, the markings will mean nothing to me. In that case, the marker has entirely failed as far as I am concerned. In whose mind then, as they look at these markings, will the same thought arise, as in that of the marker? It is impossible to say. Maybe not in any, for every one will interpret according to his own background—more or less true to the thought, more or less in error. How inadequate is the written word to be an inerrant conveyor of thought!

But some may argue that God gave not only the inspired thought, but the inspired word, adequate to convey infallibly that thought. How can that be proved in face of the facts? As a matter of fact we do not get infallible the thought, hence this difference of opinion among us. But it may be objected that it was given at first, and afterward lost through translations, etc. If God thought it necessary to give an infallible word, would he not have gone a little farther and preserved it?

In any case, taking the Bible we have, there is no guarantee that another mind will get the thought of the writer in its exact setting, proportion and relationship. He will inevitably give it the stamp of

his own mind, with its peculiar background. Why then contend for an inerrant Bible, when no exactness of expression is infallibly sure of reproducing in another mind the exact shade of thought? We may feel, concerning this, that we are losing something precious. But even so, why not face the facts? And if we do, we will find that God has for us something else even more precious.

The question why Christ did not write has been a puzzle to some, and yet I think the answer is simple enough. Christ found the Jews contending about the letter when they had lost the spirit. For this he rebuked them, and said, "The letter killeth, but the spirit giveth life." The same thing would happen to any written words of our Lord. What a fetish we would have made of them! The letter would have been our spiritual death. Jesus wanted to touch us with his own spirit in immediate contact. So he took another way, and said to his disciples,

Books Boys Recommend to Each Other

PROF. HUBERT V. CARYELL in the *Outlook* for Aug. 12 writes from a long experience as a public school teacher. For ten years he gave careful study to the matter of the reading of boys and for five of these years the study was intensive. He made the discovery that boys distinguish the masterpiece from the mere time-killers as well as grown-ups and in some cases better, for they are not bound by tradition. He advises parents, teachers and all workers with boys to give the boys the opportunity of choosing their own reading. It was the rule that any book recommended by another boy was read with zest while the same book assigned by the teacher seemed to lose its charm. Classes in English were transformed when the boys were given a part in the selection of the works to be read and reviewed. A simple method of classification was determined upon and the boys listed their books as class one—books which no boy should miss; class two—books which were worth while but should be the second choice; and class three—books which were frankly time-killers. The wide-awake boy can read from 200 to 400 books during boyhood. The book shops and libraries contain thousands of juvenile works. It is evident that a choice must be made and the boys under a wise parent, or teacher will make their own choices and the selection will contain an amazing number of those which bear the approval of adults. It was found that the good books which were in danger of being neglected because prescribed were relished by the boys when selected by themselves.

"When he the Spirit of Truth is come, he will guide you into all truth," and that is still his way. He wants to commune spirit to spirit, which is a more sure way of revelation than any parchment.

But now having thus given the parchment its proper place, we can approach it in the right attitude, and find it not a fetish, but something of extreme value, which God in his providence has brought to us, and so approaching it, we shall find in this earthen vessel, a draught refreshing to a thirsty soul.

HENRY L. DUFF

Flora, Ill.

NOT THE ONLY ONE

In your issue of August 12, on page 859, in an article from the Bible and field secretary of the Publication Society appears the statement that . . . "so far as we know" the Publication Society "is the only denominational publishing house in the world which prints Bibles for itself." May I shed a beam of light upon the darkness of this ignorance? The American Baptist Mission Press in Rangoon, Burma, is the denominational publishing house of the American Baptist Foreign Mission Society, and has been printing Scriptures for more than a century—and yet this Philadelphian secretary never heard of it! This mission press has printed the complete Bible in four languages, and complete New Testaments in two other languages, while the Old Testaments to match these New Testaments are both well under way and will ere long be issued if the lives of their translators are spared. These will be followed by Scripture printing in Chin, Lahu and other dialects of Burma.

But this is not all. Have we not a joint press in Canton which prints Scriptures in Chinese? Is not the English Baptist Mission Press of Calcutta the denominational publishing house in India of the English Baptists, and does it not print Scriptures in Bengali and Hindu and Urdu, and I know not in what other tongues? What about the Methodist presses at Lucknow and at Singapore? How about the great Presbyterian mission press at Shanghai? But these names are only those that come to my mind at the moment, and I ought to add Beirut as another instance, and I know not how many more.

No, dear Mr. Editor, the Publication Society has no such distinction as being the only one "in all the world" to print its own Bibles. Please tell that Bible and field secretary not to feel so lonesome, for the "woods are full of" denominational publishing houses printing God's Holy Book, and with this added distinction that we print the translations we make and own, about every one of us, and then we work for others as well.

F. D. PHINNEY.

Rangoon, Burma.



Religious Education



The Personal Touch in Sunday School Work

For the purpose of promoting interest in the work of the Sunday school, the pastor of the First Church of Springfield, Ohio, sent out the following letter:

To My Fellow Workers and Church Members:—

In this letter I am presenting to you three slogans for our church and Sunday school in our October campaign for a Bigger and a Better Sunday School.

I. Our first slogan is: "Every resident church member a member of some department of our Sunday school." It seems that our church is rapidly approaching this standard. If you are not already enrolled in some department of our school, will you not do so not later than Sunday, Oct. 29? Those who cannot conveniently attend some class in the Sunday school are asked to enroll in the home department. The best of literature will be placed in their hands.

II. Our second slogan is: "Every church member bring another to Sunday school by Sunday, Oct. 29." This would increase our school by nearly 100 per cent and divide the responsibility. Will you not try to do this task for Christ's sake? One person brought three others in one Sunday, another brought two and another one. Let us all build together or him.

III. Our third slogan is: "Every church member read the Gospel of Luke during this month of October." This wonderful Gospel contains the Sunday-school lessons for this quarter of the year on the life and teachings of our Lord.

Please do not fail to bring or send your name with address by next Sunday or later than the following Sunday, if you are not already enrolled in some department of our school, telling us that you may count on your cooperation in building up a great school.

We Baptists profess to believe the Bible. Let us prove our faith by our enrollment in the Bible school. Some of our members come several miles every Sunday to the school. Several others teach a class every Sunday without any financial compensation. We can every day do something to show our interest and fellowship, if we truly love the Word and the Christ who commands us to teach the word and to feed the lambs.

Very cordially yours,
Robert Bruce Smith, Pastor.

The following invitation has in it an appeal that it would be difficult to refuse:

The Pastor's Study,
My Dear Brother:
We want a record attendance of young men in our Baraca Class next Sunday

morning at 9:30 sharp. At this time we are to begin a course of lessons in the Life of Jesus as told by Luke. Thousands of young men are taking this course.

We had thirty of our Baraca members present last Sunday. We *must* have more! Your presence next Sunday will be deeply appreciated in helping to build up a great class.

Be sure to come whether you have time to study the lesson or not. The discussions and the fellowship are most helpful, also your example.

Kindly read the first chapter of Luke for next Sunday, and the second chapter of Luke during the next week.

Faithfully yours,
Robert Bruce Smith, Teacher.

International Sunday School Lesson for November 26

JESUS THE GREAT MISSIONARY

Lesson: Luke 8. Golden Text: Luke 19:10

Introductory

Physician, Teacher, Friend—in these lights have we viewed Jesus during the past weeks. Today we consider him as the Great Missionary. Luke 8 is a chapter crowded with the activities of the Master. It must be read from the first verse to the last to understand his work among men. The country of the Gerasenes was probably the region in Perea about Gersa upon the steep eastern bank of the Sea of Galilee.

Lesson

"He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve . . . and certain women . . . Mary Magdalene, Joanna, Susanna and many others ministered unto them of their substance." Before a great multitude he told of the parable of the sower, the lamp on the stand, the claims of natural and spiritual kinship. Then he stilled the raging sea when he was in the boat with his disciples. When the boat came to shore it was at the country of the Gerasenes. Upon landing they met the tormented man who had been roaming among the tombs, finding some sort of shelter among the caves of the burial section beyond the city. No provision was made for the public care of the poor or afflicted. This insane man, a menace to the countryside and to himself as well, had no choice but to seek whatever poor shelter he could find. Upon seeing Jesus this one fell down before him and cried: "What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not," for Jesus was commanding the spirit to come out

of the man. "What is thy name?" asked Jesus of this creature who had become nameless and inhuman to the people—a thing to be feared. "Legion," he answered, because there were many devils in him tormenting him. Upon the command of Jesus the demons left the man and entered into a herd of swine which rushed down the incline into the lake and were drowned. The healed man begged to remain with Jesus, but the Master commissioned him to return home and tell what God had done for him. "And he went his way, publishing throughout the whole city how great things Jesus had done for him."

Leading Thoughts

1. "What is thy name?"—thus speaks Jesus to the outcast; he would know him personally. 2. When Jesus entered a new country it was the sick, the needy, the tormented he sought, never the rich or powerful. 3. Love which conquereth all things was the keynote of Jesus' life—Jesus was Love itself. 4. The cured man begged to stay with Jesus, but the Master's command was: "Return and declare how great things God hath done for thee."

Mission Study Class Institutes

A very successful institute for the training of teachers to teach the mission study books was held in Providence, R. I., under the direction of the missionary education secretary for Rhode Island.

The institute covered but one afternoon and evening, and the schedule was so worked out as to utilize every hour of the day. The attendance was not delegated but rather selected. Prospective teachers of classes and others specially interested were invited to come. The attendance record was as follows: 186 persons came from thirty-six churches. There were forty-two men; seventy-nine women; thirty leaders of boys and girls, and thirty-five leaders of young people.

This intensive and stimulating training brought the following results: 1. All present determined to offer themselves as teachers. 2. New teachers were discovered. 3. Churches not represented were visited. 4. A follow-up plan was made to set teachers to work. 5. Sixty-one study classes were put on in these thirty-six churches.

The department of missionary education will furnish special schedules for such institutes, carefully worked out to include the current study materials.

Dr. James H. Breasted of the University of Chicago and director of the Haskell Museum was recently awarded the degree of Doctor of Letters at Oxford University. Dr. Breasted has gone to Egypt where he will spend a year or two studying the Coffin manuscripts.



The Chimney Corner



Friends on the Shelf

Quotations from various sources indicating what speakers, writers and educators think about books for children.

"DURING the war the draft discovered to us our own America—a land made up of people with an eighth-grade mind. If we continue to *keep* it eighth-grade, now that we see the facts, whose fault will it be? Movies are not helping us perceptibly as yet, nor vaudeville, nor the comic sheet. Let the poor 'tired business man' relax to his eighth-grade state of mind after work hours if he must, let him chuckle over comics in his newspaper and on the stage; but how far will the next generation 'move forward on the feet of little children' if it must keep at the low level of said comics, movies and vaudeville? Evidently I am on the proper platform tonight, ladies and gentlemen. In such a serious slump it is always the sane right-thinking Christians who help."

"Have you read 'Babbitt'? Here you see the national eighth-grade mind at its national eighth-grade business of daily routine. The author is too much a slave to realism to do anything but bring out the flat, low level of his characters, and incidentally his own prejudiced bent against an institution whose ministers try to elevate souls by preaching on slogans and advertisements and other eighth-grade appeals. That is all America is expected to react to! But there is a child in the midst—what are you going to do with him? Buy him a book with a fancy cover? Any book, any cover? Most children will devour the book that is handy. God bless the home that has some of the classics within reach—books that were not written to buy authors automobiles and diamond rings."

"Minds are fostered in the home. But what scant food for thought the average living room table offers! If I had my way not a child under twelve should ever see a 'funny page' of the daily papers. What do these comics depict, anyhow? Cheap comedy, sordid situations, exaggerated mishaps, marital bickerings, divorces brewing, or at best—a clever getting-ahead-of-the-other-fellow which is decidedly not what the Great Master taught in his golden rule. All this, served up in glaring colors, with distorted noses, arms, feet, is as great an offense to art as to literature and ethics. Yet a million Christian grandfathers likely spend their Sunday mornings before church reading these cheap 'funnies' to a million or so of wee new Americans. An odd spectacle! But grandfathers like to be popular, they like to have little elbows gouging into their

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

knees while adoring little spellbound eyes wait and watch. Mighty few grandfathers would dare feed the stomachs of these precious little mortals with the cheap candy or ice-cream products of the five-and-ten-cent-store counters; but *minds*? Well, my friends, minds can catch a germ and grow sick also. Minds can break out with pretty disgusting sores which no power on earth can cleanse. Minds can have indigestion from gobbling greedily forever on sweetish food stuffs; minds can have autointoxication. An odd spectacle for Sunday mornings, I repeat—a million fond grandfathers deliberately poisoning the unspooled intellects of clean little minds with the flimsy, taudry output of funny columns. All to get a noisy guffaw! Must we be forever catering to the lowest pitch of laughter? Where are the fine ideals these same grandfathers nod approvingly over in their pews one hour later?"

"Sydney's aunt gave him 'Lamb's Tales of Shakespeare' and Hawthorne's 'Wonder Book'."

"My land!" said his mother, "he won't wade through them, Clare."

"But Clare thought it no experiment; she had a quick vision of Sydney's father and herself in a dim past reading just such books under the eaves of the attic. 'I will be a very gorgon of an aunt!' she said to herself, firmly. So she kept on giving the books Sydney's mother said he wouldn't wade through; and Sydney was finally impressed with the number of them and began—wading. Like all bathers, the first step was the worst."

"During that almost endless siege of pain Mainwaring was impressed with what the nurse did on the terrible sleepless nights when even a hyperdermic did not work. She gathered the frail little body into her arms and lulled him to quietness not with nursery jingles about Bo Peep and Miss Muffet, but with the fine cadences of lovely old psalms, chanted in measured monotones of her own inventing, so that peace like a river stole over the twitching limbs . . .

"She is a good woman!" he thought on the first night, with gratitude.

"She is a rare soul!" he said on the second night, as he saw the little tortured form quiet down perceptibly . . .

"You sang religion into me, you know," he said to her on the day he preached his first sermon. Mainwaring looked from

his son to the woman who had done the miracle.

"My own mother sang them into me," she said, "I hear Psalms in the very rustle of leaves, in the sigh of the wind."

"Mainwaring wished for the thousandth time that she would marry him, but even this long distance friendship was stimulating. Twenty years of knowing her had not dulled the impression of that first night years ago when the chant of a soft low voice had restored to him the majesty all children feel in religion until the business of getting on in the world dims it . . .

"She is a good woman," he said devoutly. Men still expect such restoration at the hands of woman. Yet of all his little world, who else had he?"

"The Very Little Girl handed back the picture-book politely: 'I guess you think I'm just a baby,' she piped up, (her nose on a level with the middle knob of the filing case) 'but what I really want is something *real* like 'Little Women' or 'The Just-So Stories.' Did those books stop?"

"No," said the Librarian, abashed, and looked up Alcott and Kipling diligently.

"Her mother is English," whispered the Other Librarian. The Very Little Girl heard every word.

"Oh, that explains it," nodded number one, wisely.

"The Very Little Girl went home with the Jungle Book under her arm. 'The English do not read picture books,' she said to her mother at tea.

"But although she was a quick mother, she did not see the point."

Bernard Shaw said once that "the first condition of a children's library is that there shall be no children's books in it!"

"Children's Book Week" means various things to various people. To publishers it is a chance to flourish their wares (good, bad and indifferent) enticingly before a gullible public of unwise parents, aunts, and neighbors; to real lovers of little children it is a week in which to hold high *real* books versus *any* book. A decorated cover and a two dollar price do not necessarily make a good book.

There are some books which are immortal. They will always be loved; such as Charles Kingsley's "Water Babies"; Kipling's "Just-So Stories" and his "Jungle Book"; Hawthorne's "Wonder Book" and his "Tanglewood Tales"; Lamb's "Tales from Shakespeare"; the "King Arthur Stories"; "Robinson Crusoe"; "The Arabian Nights"; "Aesop's Fables."

But above all, give something *real*. There are some books of true and thrilling adventures which every boy and girl in every Christian family should know: "Uganda's White Man of Work" (Sophie Fahs); "Ann of Ava" and "The Moffets" (Ethel Hubbard); "The White Queen of Koyong" (Livingstone); "The Blackbearded Barbarian" (Marion Keith);

"Life of John G. Paton" (Paton); "Jungle Tales" (Musser; a new and absorbing book just issued by the George H. Doran Company); "Livingstone, The Path-Finder," and others which are true, heroic, engrossing, stimulating and the kind to make the entire world "move forward on the feet of little children," as we are so fond of quoting.

"But what is the *gleam*?" asked Knowlitt.

"It is the best!" answered the Page. "Things that are comic for a million-trillion-frillion years aren't the best; things that are merely exciting for a billion-trillion-zillion years are never the best; but things that are *true* and exciting and funny can be the best forever and ever and ever, for they lead a person straight into the Palace of The King. There are books with Flimsy Funny Pages and books with Excitable Pages, but books with Gleaming Pages are the very nicest of all. See?"

"Oh yes, yes, yes!" cried Knowlitt, Thinklitt and Dolitt in a chorus as they looked at the wall paper of the lovely rooms through which they passed. Sometimes they laughed at the amusing sights, sometimes they shuddered, but always—by following the gleam—they saw that there was a wonderful end in view, and that the Palace of The King was nearer every day than it had been before. Until gradually—would you believe it?—they had to change their names! Knowmuch, Thinkmuch and Domuch they became, all on account of following the gleaming page in such books as these: (*Have you read them yourselves?*) "The Magic Box," by Anita Ferris; "The Wonderland of India," by Rocky and Hunting; "Mook," by Mrs. Sites; "African Adventurers," by Jean MacKenzie; "Mr. Friend O'Man," by Dr. Stocking; and those mentioned on the opposite page, too.

The Young Reserves

Three Pages in The Palace of The King

A STORY FOR CHILDREN'S BOOK WEEK.

THEY stood at the door and looked in. It was certainly the most beautiful palace that ever, ever was, and the children were all perfectly crazy to enter it. But none of them *knew* enough! Knowlitt began to cry because she was so stupid; Thinklitt and Dolitt however had come to the don't-dare-cry-in-publicage, so they just looked in and looked in and looked in, wistfully and wishfully. Oh, if they could only go inside!

Just then a very polite little Page came long: "I will guide you," said he. So they smiled all over their somewhat stupid faces and in they stepped, following the footsteps of their guide. "My name is Flimsy Funny Page," he explained, "and I laugh a lot. See, this is what I laugh at!"

And behold, they came to an immense corridor, the walls of which were hung with the most ridiculous pictures in the world: Men with enormous noses were tipping on banana skins; mammoth ladies were wearing tiny hats; tiny ladies were wearing mammoth hats; purple cows were jumping over green moons; babies were writing on typewriters; oh, it was a comical corridor, I assure you. Poor Knowlitt nearly giggled her head off; Thinklitt did nothing but chuckle and chortle and laugh in an ashamed sort of way at some of the pictures which really weren't very nice! As for Dolitt, he trudged along rubbing the left wall and then at the right wall, taking everything in. You would have supposed that it would be a perfect work; exactly like a million-trillion-frillion funny pages of the Sunday papers stretched mile on mile on mile. But by and by Knowlitt began to yawn, Thinklitt began to gap, and Dolitt actually went to sleep while he was walking, if you can believe such a thing!

"When will we *get there*?" asked Knowlitt, yawning between every word.

"Get there? Get *where*?" inquired the Flimsy Funny Page, turning around in a very surprised fashion.

"Why, into the Palace of The King," said Knowlitt and Thinklitt.

"Oh!" said the Flimsy Funny Page in crestfallen way, "I didn't know you wanted to *get* anywhere. I thought you just wanted to be amused. This Comic Corridor never gets anybody anywhere,

you know. You just walk along and giggle for a million-trillion-frillion miles and for a million-trillion-frillion years."

"But we will be rather stupid, I fear," said Knowlitt and Thinklitt.

"Oh yes, *stupid*, of course," agreed the Flimsy Funny Page, "I guess you've chosen the wrong page to guide you if you really want to get somewhere where you will be bright and intelligent. I will call my brother for you." So he gave a low whistle, and instantly another page stood near them.

"I am Excitable Page," he explained, and led them off into a big hall full of tomahawks and guns and pirates and highway robbers and spies and battle aeroplanes and submarines and secret passages. It was a terrible place, a thrilling place, a tense place. Cold shivers ran down your back! Your hair stood up on end! Knowlitt and Thinklitt clung to Dolitt, and they felt littler than ever in the presence of such a host of frightful surroundings.

In a spellbound fashion they walked round and round that giant hall for a billion-trillion-zillion miles, trying to keep from trembling as each new horror burst on them.

"Look here!" said Dolitt at the end of a dillion-pillion-quillion hours, "When are we going to get there?"

"Get *where*?" asked Excitable Page, excitably.

"Into the Palace of the King, of course," said the Little family in a chorus.

"Oh!" sighed Excitable Page, "I didn't know you wanted to get into the King's Palace; I thought you were boys and girls that liked adventures."

"We do," said the Littles, "but we've had too much of it. This monstrous hall is like all the dime novels and all the blood-and-thunder stories; we feel dazed and stupid and useless."

"Of course you do," said Excitable Page, waving his fingers in a crackly way, "sights like this never get you anywhere. They just pass the time. I'd better call my brother." So he gave a special whistle, and behold a very pleasant little page appeared. Gleaming white, and smiling, and friendly.

"I am the Gleaming Page," he explained sociably, "if you want to get anywhere you mustn't expect a Flimsy-Funny-Page to guide you, or an Excitable-Blood-And-Thunder Page. But if you follow the gleam, you will find the way into the palace of the King."

Suggestions for the Stewardship of Youth

I. Cooperate with your pastor in all his plans for the promotion of stewardship in your church and young people's society.

II. Use "Stewardship Principles and Programs" in your young people's society before or during the month of October, or during the period when your church is observing stewardship month.

III. Appoint a stewardship committee which shall make adequate plans for stewardship month in the young people's society. This may be any period of four weeks before the end of April.

IV. Keep the stewardship principles constantly before the young people of the church by a free distribution of pamphlet literature on the subject.

V. Start a young people's study course in Christian stewardship, using "The New Christian," by Cushman, as the textbook.

VI. Endeavor to enrol all members of your young people's society in the local church chapter of the Baptist league of Christian stewards, as well as in the Baptist tithers' league, if you have one in your church.

This chapter is to be a permanent factor in the life of all our Baptist churches.

VII. Pray! Pray for your church. Pray for your denomination. Pray for all kingdom activities at home and abroad. Pray that we all may prove ourselves stewards of the manifold grace of God.



Young People's Work



Topic for November 26

PRAISE GOD!

Psalm 145:1-21

(THANKSGIVING MEETING)

"My mouth shall speak the praise of Jehovah; And let all flesh bless his holy name for ever and ever."

We come up to Thanksgiving this year with mingled emotions. It was only a very few years ago that we were gripped by the martial spirit and our bosoms swelled with great surgings. The sound of the drum beat was heard on every hand and we were swept on by a great moral idealism, backed by a great purpose. Well, we achieved that purpose in part. Some of the fellows went West. Most of them came back. But, the thought of the experiences of those days, startles us.

For several years now, we have been in the backwash of the war. Some ghastly things have been revealed as we study post war records. We have been reaping, and will be reaping for a number of years, the seed-sowing of those days when passion ran riot. We have looked on for the past few years, seemingly helpless, while the very foundations of morals and religion seemed to be crumbling.

Today Europe is in the struggle of the reconstruction period. The Turkish situation has given us great alarm. Reactionism has set in in religion and politics. In our own land, we see men who profess to be Christian, quibbling over theological vagaries while the world is bleeding to death. One would sometimes get the idea that these men had rather save a theological formula than to save a life.

In the midst of such a situation, is there anything for which we may be thankful? A thousand times yes!

1. *A returning sanity.* It is sometimes difficult to tell which is the worse, war hysteria or a rabid reactionism. In spite of all the forces at work, the keen observer finds a slow return to sanity. Please God we shall never return to some of the situations such as existed before the war. People are becoming more quiet and restrained and the prospects are growing brighter with the days.

2. *A returning prosperity.* In spite of strikes and labor disturbances, there is a slow return to prosperity. It is quite evident that we have reached the peak of the financial depression. We are on the road to "normalcy."

3. *A slow recovery of moral idealism.* Immediately following the war, our great nation suffered a terrible lapse in idealism. We are not yet beyond the danger point of falling into a morbid selfishness, but there are signs that America still has a heart, even though it does take some great disaster like Smyrna to arouse our people. The problems of reconstruction should be tackled with the same great swell of idealism as we attacked the enemy

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

in war time, but alas not so with us.

4. *A new interest among young folks.* After we recovered from our silly preaching that the returning soldiers would revolutionize the church, we got down to business to win a new generation to the Master and the church. Great has been our reward. By the thousands they are attending the conventions, assemblies, training schools; all for the purpose of better preparing themselves for service through the church. We should be devoutly thankful for this.

5. *A big job.* It may be that some will not have very many special blessings to voice their thanksgiving for, but we can all humbly thank God for the opportunity of living in a day so brimful of opportunity for service. "Lift up your eyes." There are big, commanding tasks on every hand. "Let us do with our might what our hands find to do."

Here and There

Virginia Young People lead all the various states of the Southern Baptist Convention in the published list of A-1 (Standard) unions, senior, intermediate, and junior for the second quarter of 1922.

Toronto, Ontario, Young People held their fall rally Oct. 2, at College Street Church. Rev. W. E. Hodgson, president of the Inter-provincial B. Y. P. U., delivered an address on the subject, "The Power of a Consecrated Personality."

The Western Association (Ontario) young people, about 200 strong, gathered at Kingsville on Labor Day for a picnic. The afternoon program was given over to sports. Supper was served on the beach. Following the twilight service, Rev. G. A. Lechlitter gave an address on "The Highest Conception of Life."

Mr. Robert P. Wilder, secretary of the Student Volunteer Movement for Foreign Missions writes: "Is it not a striking fact that 9,378 of our student volunteers have been accepted by their respective mission boards and sent to the foreign fields since the beginning of the movement? And not

withstanding these trying times the mission boards have sufficient faith to call for more than 1800 new missionaries this year. The finding of qualified men and women to meet the ever increasing demands of the boards is the task which challenges us to go forward with renewed encouragement from year to year."

Church School Objectives, the big co-operative plan for study and work for Baptist church schools, is being enthusiastically received. The various state directors are cooperating and many churches will be greatly blessed because of this renewed effort for better Bible schools.

"*The Negro in America*" is the home missionary theme for this fall and winter. Young people's societies should purchase at once "The Trend of the Races," price 75 cts., paper, 50 cts., and "In The Vanguard of a Race," same price. A number of the young people's topics for 1923 will be based on these books.

The Foreign Missionary Theme will be "India." The study books are, "Building With India" and "India on the March," prices of both, cloth 75 cts., paper 50 cts. A number of the missionary topics for 1923 will be based on these books. They should be purchased now in preparation for efficient work, beginning with January, 1923. Study classes should be started this fall.

Georgia Baptist Young People's Union goals for 1922-1923 are as follows: 250 new unions; 250 A-1 (standard) unions; 50 AA-1 unions; 8 associational organizations; 6,000 new titheers.

The Young People of Pennsylvania have plans under way for the organization of the young people of the state. At the present time they have very limited facilities for keeping in touch with each other. Pittsburgh Association sent eleven delegates to the St. Paul Convention. Harold I. McKeever is president of the association.

Christianity in Action, is the title of a three-months' course on Christian stewardship for adult Sunday school classes, young people's classes, brotherhood, etc. The price is 25 cents net. Send your order to any branch of the Publication Society.

The New State Organization of Indiana young people is projecting a great program of enlistment. The Life Service League of India has a fine enrolment.

The Minnesota State Organization of young people is forging ahead under the leadership of Richard Hoiland. This organization was perfected at the time of the St. Paul Convention. The young people's banquet of the state convention was served in the spacious dining hall of Pillsbury Academy, Owatonna, Oct. 10. Plans are already under way for a large Minnesota delegation to the Boston Convention, July 4-8, 1923.

O loving Master of us all, and kind,
Thou the creator of man's soul and mind,
May thy great love around our hearts entwine
Until by it we are of dross refined.
And may we in our daily grind
A path to loving service find,
And put all thought of self behind
To do our duty to mankind.

JESSIE PALMS DEFENBAUGH

DO IT RIGHT NOW!

What?

Why, what everybody else will be doing during December—securing new subscriptions to

THE BAPTIST

The suggested goal for all young people's organizations (B. Y. P. U., C. E., W. W. G., and Organized Sunday School classes) is

4,000

Every young people's organization should secure at least

ONE

Special libraries will be awarded by the B. Y. P. U. of America to the organization reaching the subscription goals as indicated below:

LIBRARY NO. I

For securing new annual subscriptions equal to 10 per cent of the reported church membership:

- "Our B. Y. P. U."
- "Training the Devotional Life."
- "The Triumph of the Missionary Motive."
- "You and Your Church."
- "Baptist Beliefs."

LIBRARY NO. II

For securing new annual subscriptions equal to 20 per cent and over of the reported membership:

- "Our B. Y. P. U."
- "Training The Devotional Life."
- "Triumph of The Missionary Motive."
- "You and Your Church."
- "Baptist Beliefs."
- "Church Vacation Schools."
- "Story Telling."
- "Baptist Young People at Work."
- "The Church A Field of Service."
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DO IT RIGHT NOW!



Our Own Folks



Philadelphia Letter

By ARTHUR C. BALDWIN

What are the signs of the times and to what are our many disturbances leading us? For men of faith there was encouragement in a great dinner recently staged by the Philadelphia Chamber of Commerce. Nearly a thousand men prominent in big business attended. In the amount of capital they represented and power that was in their hands, it was the greatest collection of men I have ever seen. The subject was the industrial unrest. The dinner began with prayer by a Catholic priest and was closed with prayer by Russell H. Conwell. Senator Pepper made the address, pointing out that fundamentally the problem of unrest was a spiritual one and that prevention was better than cure. He urged that God be seen as the third party in all disputes. The outcome of the hour was a most carefully drawn resolution defining the necessity of a spiritual movement and the working of the Golden Rule to solve the problem of industrial unrest. These resolutions have been given a nation-wide circulation.

A Long Way to Go

It is a long way, however, to the full recognition of the imperative of a social Christianity. This was to be noted in the public reaction over the recent death of a prominent Philadelphia politician. His power in the city has been defined as greater than that of Tammany in New York. His control over the present city council permitted him to veto anything the mayor desired no matter how righteous the issue. The result of his influence was a private fortune and a political machine that has made Philadelphia and the state politics a by-word in the country. Yet personally and in his family life, this man was clean, honorable, faithful. To friends and family he was all that could be asked. His abstract relation to private morals, schools and religion was flawless. In the eulogies, these have been the things that were emphasized by Christian ministers. Social Christianity, the public conscience that holds up all of life's relations to the standard of Christ, has still a long way to go.

The dinner of the Baptist Social Union given on Oct. 26 was a brilliant affair. Our Carter Helm Jones was the speaker. For more than an hour, with the wit and the skill of word painting for which he is noted, he held the company spellbound as he told the story of Czecho-Slovakia and the persistence of the life of John Huss.

The state convention meetings in Germantown were largely attended, the local constituency proving to Secretary Soares and President Ray Hudson their interest and loyalty. The standard of addresses has been described as unusually high. Pastor Dodd and all the other pastors of Germantown cooperated to make the details of entertainment smooth in their running and highly efficient.

We are glad to note a number of church building enterprises begun and some of

them nearing completion. Jenkintown has laid the corner-stone of a new addition for Sunday school purposes to cost \$35,000. New Berean of West Philadelphia, is already worshipping in the basement of its new building. This church expects to dedicate its beautiful new house in November. Rev. Francis E. Steever and the Logan Baptist Church have completed a new structure at a cost of \$125,000 and will dedicate during the week of November 5. Brother Steever was chaplain with the 78th Division in France. I shall say more of this work in my next letter.

Dr. J. F. Behrens continues to do fruitful work with fellow pastors. The last report I have is from the Linden Baptist Church of Camden where, after three weeks of special meetings, sixty conversions are reported. Pastor Blaser also reports a beautiful memorial painting being now made for the baptistry. Fairview Community Church, Rev. Thomas M. Master, pastor, dedicated its new building on Oct. 22. Pres. Milton G. Evans preached the sermon.

Among the real and irreparable losses caused by the financial situation in the denomination should be counted the break-up of inspirational and administrative agencies, the return of men to the pastorate and to other activities, whose experience cannot be replaced. Here we have seen this happening in our Publication Society. In the last year we have counted among the losses, Behan, Sly, McGorrell and now Thomas B. Frizelle who goes to the pastorate of the First Church of Fresno, Cal. Brother Frizelle was pastor of the First Church, Toledo. For the last two and a half years he has been director of training schools, specializing in summer assemblies and religious institutes. A farewell luncheon was given in the City Club on Oct. 7 by all the staff of the society. We congratulate the Coast on the strong addition that has come to the ranks there.

Two Fiftieth Anniversaries

In our conference two brothers have celebrated fiftieth anniversaries. Rev. George E. Rees, gave a paper on Oct. 2, "The Evolution of a Green Horn into a Hoary Head," celebrating the fiftieth anniversary of his arrival in this country. It was such a reminiscence as only he can give, keen, full of wit and wise philosophy. Dr. Rees' best memorial is perhaps the stately, beautiful architecture of the Chestnut Street Baptist Church which he built and where he ministered for more than twenty years but his influence is felt and written all over this city. Rev. T. M. Eastwood gave a paper on Oct. 23, "A Review of a Ministry," celebrating the fiftieth anniversary of his ordination. Dr. Eastwood is one of those men who have made successes of that most difficult thing, a second pastorate. He served the Burlington church in New Jersey for ten years and later returned to them for twenty-four years more. He is now retired. His paper was rich in experience and suggestiveness.

Detroit Baptist Doings

By ALBERT H. FINN

The First Church is looking forward with confident expectancy to the coming of its new pastor, Rev. Mark F. Sanborn who will assume his charge on Nov. 12. Since the going of Dr. T. J. Villers, to Portland, Ore., on March 1, the First Church has been without a pastor, the responsibility of the work resting largely upon the assistant pastor, Rev. Lawrence M. Kelly. The pulpit has been supplied by well-known preachers, denominational leaders and Mr. Kelly. The church building has recently been rededicated. The Bible school under the superintendence of Allen B. Crow is in the best condition ever and growing. The First Church is the mother church of this great metropolis, is 95 years young and is looking forward to a new era of prosperity and service under Mr. Sanborn's leadership. Being international president of the B. Y. P. U. of A., Mr. Sanborn's coming has a peculiar significance to our Baptist young people.

Our B. Y. P. U. organizations are out for a doubling of membership by Nov. 30. The larger churches like the First Woodward and Temple have reorganized into three to six unions and all are in friendly rivalry for new members and more vigorous program outlined at St. Paul.

The Detroit Baptist Union is building a house of worship for the new Monnie Road Baptist Church on Grand River Avenue. This building will later be transformed into business property when the demand for a permanent structure has matured. A new church building for the St. Clair Heights Baptist Church, on Hurlbut Avenue near Warren Avenue East, has been decided upon and contracts let. This is much needed as the church has greatly outgrown its present home.

The Baptist Forum has a ladies' night every fall when some outstanding speaker is the guest of honor. Dr. Beaver, Mr. Montgomery, Dr. Rafferty had already spoken before Detroit Baptists. Rev. R. Petty, of the Judson Memorial Church, New York, was the choice this year. He brought a vision of Christian service to down-town New York that lingers with his attentive audience. Probably there is no more difficult field in all the Northern Baptist Convention than the community this noble church is ministering to. The dinner was held in Temple Church, the ladies of that great church preparing and serving the splendid meal.

The Bigger and Better Baptist Bible School Campaign is gripping the Sunday schools of all our churches. A definite enrolment is required and frequent meetings of officers held to bring to each school the stimulating ideas and ideals that are gathered everywhere. Never have our Bible schools been in better spirit and form and attendance than at the present time. This work is under the direction of the education committee of the Detroit Baptist Union of which Vice-president

Allen is chairman and B. T. Leonard religious education director.

The Detroit Baptist Union has been conducting an educational conference for the Negro churches at the Christian Center on Russell Street. The program included lectures to pastors, Bible-school teachers and leaders in young people's work. The dean was Rev. B. T. Leonard, religious education director of the Detroit Baptist Union. There was a faculty of nine. There has been a marked improvement in the quality of work done in the Bible school, connected with our Negro Baptist churches. There are now forty-four organized churches for Negro Baptists in Detroit. This group has increased by not less than 5000 souls this present year and till they come.

Rev. Frank L. Anderson, president of the International Baptist Seminary, was a recent welcome visitor. He preached before large audiences at the First Church, Sunday, Oct. 29, spoke before the Detroit F. M. C. A. and on Monday following spoke before the Baptist Ministers' Conference. Detroit has four or five students at East Orange and others are to follow.

Rev. James S. West has closed his work with Beulah Baptist Church and accepted an urgent call to the First Church, San Francisco. He did a splendid work here in Detroit and his wife was greatly in demand as a soloist. His wide circle of friends follow him with their best wishes and progress. His brother pastors gave him a luncheon on Monday, Oct. 30 and many expressions of love and appreciation.

Dedication of the Royal Oak Baptist Church

The First Church, Royal Oak, now in the metropolitan area, dedicated its beautiful new brick auditorium on Sunday, Oct. 9, the program extending through the week. Royal Oak is one of the nearby residential suburbs of Detroit, that is rapidly filling with modern homes. The first Church is one of the oldest churches in the state and has taken on new life and vigor since the coming of Rev. George W. Dawkins as pastor. For three years he has worshipped in a cheap frame tabernacle building which has long since proved inadequate for the demands upon it. The new auditorium is on Main Street opposite the high school building and costs nearly \$100,000. The full plans call for another unit to be built later which will be devoted to the Bible school and social needs of a large congregation.

President Spencer, of Hillsdale College, as the preacher of the day. He has lately recently come to the state. If his silverances of Sunday are a fair sample, we would say that Hillsdale College and its Baptist cause in Michigan are to be congratulated. The handsome new building was crowded each service and especially at the evening service. Dr. H. C. Leiss, general superintendent of the Detroit Baptist Union, led in the gathering of funds. It was a great day and Pastor Dawkins' soul was largely satisfied. Friday evening, Nov. 3 was the concluding service of dedication week, which was known as Baptist night when Baptist churches of the metropolitan district were presented by large delegations.

Our Schools

In a chapel announcement before the student body, Pres. W. G. Spencer notified the students and through them the public at Hillsdale College had just come into possession of \$100,000 additional endowment as follows:

"Sometime in February last year Pres. W. Mauck announced a notable gift of

\$100,000 to Hillsdale College from the Ball Brothers of Muncie, Ind. This gift was conditioned upon the raising of an equal additional sum of money. All of us deeply appreciated the impetus thus given to secure additional endowment for our alma mater.

"In a letter dated Oct. 19, 1922, Mr. F. C. Ball, president of the Ball Brothers Company, announced to Mr. E. A. Merrill, through whom the college has placed many of its investments, that the company had decided to offer to turn over to the college at this time the \$100,000 'with full expectation that the officers and directors of the college will put forth every possible effort to secure the \$100,000 to match our \$100,000 endowment, and we fully expect that they will be able to do this.' In another letter later the same day to Mr. Merrill is this: 'We enclose herewith our check for \$100,000 payable to E. A. Merrill for Hillsdale College.'

"It gives me great pleasure at this time to announce to the student body the consummation of this transaction and the immediate increase of \$100,000 to our endowment.

"It ought to be further stated that this is not the first notable gift of the Ball Brothers to Hillsdale College. They gave in 1915 \$30,000 to endow the Ball professorship as a memorial to Lucius Stiles

Ball and Maria Bingham Ball, parents of the donors, and the chair of modern languages was designated as the object of this gift."

The Bible Institute

The Baptist Bible Institute, New Orleans, latest training institution of the Southern Baptist Convention, opened its fall session with nearly 200 students enrolled the first day. These students represented all of the southern states except New Mexico, five foreign countries (including Brazil) and several of the northern states. Dr. John T. Christian, of the chair of history, delivered the opening address telling of his summer's experience in Germany and France. Dr. B. D. Gray and Judge Gaines of the Home Board, Atlanta, Ga., addressed the student reception.

There is a remarkably fine spirit present and some excellent prospective Christian workers among this year's student body. A finer or more able lot of students could not well be assembled and the faculty of twelve members count themselves exceedingly fortunate to be privileged to work in this institution which is such a manifest "child of Providence." Though not yet five years old it already has a firm place in the support of the brotherhood and has an equipment valued at nearly \$700,000.

Church News by States

Atlantic Coast

VERMONT

VERMONT ACADEMY, WHICH opened Sept. 12 with 165 students, now has 171 students enrolled; it has been found necessary to add another member to the faculty. September 15 was a day of great rejoicing. On the evening of that day, in the presence of the board of trustees, members of the faculty and the entire student body, the formal burning of all mortgages occurred. The school is now free from debt, and with the splendid corps of teachers is rendering a service which was much needed in Vermont.

THE ASSOCIATIONAL MEETINGS HELD during the first two weeks of October were well attended. The program had been carefully prepared with the view of making definite and practical the goals which had been recommended by the Ministers' Conference held in September. The program carried out at each association was as follows: Devotional service; organization and appointment of committees; annual sermon; reading of church letters; discussion: "Why a School of Missions"; address: "Work in the Philippines," Miss Margaret Suman; devotional service; address: "Vermont's Needs," President Wallace W. Nichols; address: "Beginning at Our Own Doors," Dr. W. A. Davison; discussion: "How It Can Be Done?"; address (followed by conference): "Bigger and Better Bible Schools," Rev. Selden L. Roberts; devotional service; address: "Mission Work in China," Rev. Joseph Taylor. After the discussion on "How It Can Be Done," the recommendations of the conference were unanimously adopted by each of the associations and many of

the churches have already launched the program.

THE CHURCHES ARE ENTERING heartily into the educational program for the year. Enrolments for the contest which began Oct. 15, and which includes missionary reading, study and programs, reading for Sunday-school workers, Sunday-school workers' conferences and Sunday-school handwork, are being received at the convention office in gratifying numbers. Many churches are enrolling for the complete program. There has been a great demand for mission study material, and some classes and schools of missions are already under way. The schools now in progress at Bennington and Brattleboro are proving to be interesting and helpful. The East Dover Church will start its school November 5, and many other churches have plans well under way.

THE NORTH SPRINGFIELD CHURCH has planned an interesting program for the evening of Nov. 15, when certificates for the completion of the first year's teacher training work will be given. Among the features of the evening's program will be an address by the state secretary, Dr. W. A. Davison, the dramatization of "Ruth" conducted by a member of the teacher training class and a paper on "The Value of Teacher Training" by another member of the class. Miss Carrie A. Upham is the teacher of this class.

THE SOUTH WINDHAM CHURCH, Rev. E. B. TreFethrin pastor, has recently put up six new horse-sheds at an expense of over \$100.

THE NORTH TROY CHURCH, Rev. G. E. Gould pastor, has made extensive repairs to the parsonage and has bought an organ for the vestry of the church. The prayer meetings are well attended. Pastor Gould is organizing a young people's Bible class.

ON OCT. 12 REV. A. D. BENNETT closed his pastorate with the West Pawlet Church, having accepted the unanimous call to the Lynbrook Church of Long Island.

REV. A. M. WATTS, who for five years has served the Northern Mills Church while pastor of a church at Dixville, Quebec, has closed his work with these churches in order to take up the pastorate of the Federated Church at Westford. Mr. Watts is already at work on his new field.

REV. CHRISTIAN PETERSON has resigned his pastorate of the North Danville Church, in order to accept the call of the Windsor Church, where he began his work Nov. 5.

THE PASSUMPSIC CHURCH, Rev. A. N. Pierce pastor, recently received four into the church by baptism.

THE RUTLAND CHURCH, Rev. G. W. Peck, Jr. pastor, put on an aggressive stewardship campaign during October. The prayer meetings for the month were given over to stewardship. One week three men advocated and developed the idea, and the next week three women spoke on tithing. The young people also carried out stewardship programs in their meetings. Four men have recently been received into the church by baptism.

REV. A. C. BERRIE, for about two years pastor of the church at St. Albans, has closed his work there to accept the call of the church at Auburn, Me.

ON OCT. 15 EIGHT WERE RECEIVED into the Huntington Church by baptism and two by letter, while three more were received by the church for baptism. In the special meetings which closed on that day, Rev. G. H. Grey, pastor, was assisted by Rev. W. F. Sturtevant.

THE GEORGIA PLAIN CHURCH called a council for Nov. 3, for the purpose of ordaining to the gospel ministry Miss Grace M. Brooks, who has for about two years served this church as pastor. Miss Brooks has been connected with the work of Vermont State Convention for about fifteen years and has proved to be an intelligent, consecrated worker.

NEW YORK

ON THE EVENING OF OCT. 20 the First Church of Owego held a reception in honor of its new pastor, Dr. Henry D. Coe and family. Mr. Charles R. Dean, a deacon and long-time member presided. Gen. Henry M. Robert, author of "Robert's Rules of Order," a member of the church, welcomed the pastor to the hearts and homes of the people. Greetings were brought by the Methodist and Presbyterian pastors, Rev. T. Valentine Parker, of the First Church of Binghamton, a long-time friend of Dr. Coe, having worked with him in the Long Island Association, brought greetings from the Broome and Tioga Baptist Association. Thus begins another pastorate in an historic church, of which Dr. William A. Granger was pastor, where Dr. Lathan Crandall did a notable work, and which Rev. Warren C. Taylor has just left after ten years of fine service to go to Albion, New York.

JOHN SAMUEL DETWEILER, who passed from this life at the home of his son, Rev. C. S. Detweiler, Tarrytown, Oct. 10, still lives in the work of his four sons and of a daughter, Helen C. In Chicago, at the age of twenty, John Detweiler met Dwight L. Moody, taught in a Sunday school that Moody had started and, like

the great evangelist, forsook a promising business career to engage in religious work exclusively. Through Moody he went into the Y. M. C. A. work, eventually becoming secretary of the Y. M. C. A. in Harrisburg, Pa., where he was led to enter Gettysburg College, from which he graduated in 1871. He then entered the seminary at the same place. As a Lutheran minister his most important charge was the Kountze Memorial church, Omaha, Neb., which he served for twelve years. Kountze Memorial Lutheran church of Omaha is the largest Lutheran church in the United States today. Late in his ministerial career he found himself in substantial accord with the Baptist faith and practice and built up two strong Baptist churches in Kentucky. At the age of seventy he was obliged to withdraw from the active pastorate by reason of physical infirmities. The four sons are carrying on in Christ's name in widely separated points. They are John F., who is dean of the Spanish-American Theological Seminary, Los Angeles, Cal.; Charles S., superintendent for Latin North America, Home Mission Society; Frederick G., professor of sociology, Denison University; and James E., professor of church history, Presbyterian Theological Seminary, Osaka, Japan.

FIRST CHURCH OF MALONE, Rev. Robert S. Wallis pastor, has completed the most prosperous financial year of its history, each organization reporting a balance in the treasury; \$3,000 has been paid to the New World Movement. Thirteen have been added to the membership. The feeling of harmony has been promoted by monthly fellowship suppers and social evenings by the various district groups. Mr. Wallis and wife have richly shared their Indian missionary experience with the churches of Northern New York. The church showed its confidence in the pastor's work at the annual meeting by voting a substantial increase in his salary.

NEW JERSEY

THE FIRST CHURCH OF BAYONNE, Rev. C. H. Rannels pastor, celebrated its fortieth anniversary Oct. 22-27. Mr. Rannels has been with the church since March, 1919. The church now has 295 members and during the past two years cleared off all indebtedness and greatly increased its contributions to benevolence.

EASTERN PENNSYLVANIA

IN THE NEARLY FOUR YEARS that C. O. Fuller has been pastor of the Parsons Church thirty-eight have been baptized and thirteen received on confession of faith. The debt on the church has been paid; a parsonage bought and the debt over half paid. The interior of the church has been renovated. The financial support of the local work has nearly doubled and the missionary giving increased. A junior society of over eighty members and a senior young people's society has been supervised by Mr. Fuller. Mr. Fuller is about to close his work at Parsons and would be pleased to communicate with a church seeking a pastor.

DELAWARE

REV. A. F. WILLIAMSON, evangelist, has accepted a unanimous call to the pastorate of the Bethany Baptist Church, Wilmington, Del., and is already on the field. The outlook for a prosperous season is bright. There have been conversions, and baptisms, and there are other signs of the Spirit's presence.

Mississippi Valley

ILLINOIS

EVANGELIST GEORGE R. STAIR closed three weeks' evangelistic campaign with Albany Park Church, Chicago, on Sunday, Oct. 22. Sixty-six decision cards were signed; fifty of which expressed intentions of uniting with the Albany Park Church.

REV. J. A. BURROUGHS resigned his pastorate at Farson, Iowa, to accept a call to the First Church of Virden. He began work on this field Oct. 22. A reception was tendered him the evening of Oct. 26 at which the pastors of the other Protestant churches each delivered an address of welcome.

THE BAPTIST CHURCH at Jerseyville, R. B. Favoright pastor, has had another revival. Dr. Edwin R. Dow and Prof. Echols constituted the evangelistic team in a two weeks' campaign the first of October. Over fifty persons went forward. Thirty have thus far united with the church, twenty-eight of them by baptism. This makes a total of 152 additions to the church, the number baptized during this pastorate being 121. The pastor held a revival for a neighboring church, baptizing thirteen there, and his wife conducted a revival for another nearby country church and the pastor baptized seven persons there.

BELDEN AVENUE CHURCH, Chicago, has just celebrated the close of the second year of the pastorate of Dr. J. W. Hoyt. During this time over 300 have been received into membership. The benevolent pledge of \$8,000 for the year 1922 has already been overpaid to the extent of \$1,360.84, with two months yet to be added. The current expense budget has been raised from \$7,000 to \$14,000. During the summer the church building has been redecorated and various necessary repairs made, at a cost of over \$3,000. The evangelistic services being conducted at the present time by Dr. George R. Stair are well attended, and successful in numbers responding to the invitations given.

Woman's Union of Chicago

Every meeting of the Woman's Baptist Mission Union of Chicago is a great meeting, but that of Tuesday, Nov. 14, promises to be of more than usual interest. First of all, the place of meeting is attractive and accessible—the beautiful new North Shore Baptist Church, corner Lakewood and Berwyn Avenue, two blocks west of Edgewater Beach "L" station. Second, the time is such that the men of our Baptist churches may have the privilege of attending. And last, the program is so attractive that no one can afford to miss it.

The program begins at 3 o'clock with a conference of great importance, followed by addresses by Mrs. Andrew MacLeish and Mrs. Clara D. Pinkham. At 5 o'clock there will be a vesper musical and at 6:15 the banquet served by the ladies of the North Shore Church. A special room will be reserved for World Wide Guild Girls. The evening program, beginning at 7:30, will be a veritable feast, as Dr. George L. Robinson of McCormick Theological Seminary will deliver an address on "Christianity and Other Faiths." This will be followed by the cantata "Ruth," presented by the young women of the Baptist Missionary Training School.

MINNESOTA

SUNDAY, OCT. 22, WAS THE first anniversary of the pastorate of Rev. H. W. Lough of West Duluth Church, and was appropriately observed in the morning service. During the first year thirty-nine persons have been added to the membership of the church, twenty-five by baptism. The increase in membership has been about 10 per cent. Progress has been made along all lines of church activity. The Sunday school has had a prosperous year. The church has a great field which is growing in population. It also has a fine building centrally located on Grand Avenue. The church is greatly encouraged and enthusiastic in its work.

OHIO

FIRST CHURCH, LIMA, is doing excellent work under Pastor Warren L. Steeves. Current expenses, exceeding \$9,000 have been cared for and payments to the New World Movement increased over \$1,000, making over \$5,000 paid in for the year. The new subscription of \$5,000 has just been received for home mission work in the New World Movement. Since last October, 153 new members have been received into full membership. Sunday school enrolment has increased over 200 and it is planned to have 1,000 enrolled next Easter. The church is filled for morning and evening services. The prayer meetings overflow the prayer-room frequently, and are greatly blessing the membership. The watchword is, "Cooperation and service."

MICHIGAN

REV. HERBERT GRIMWOOD, pastor of the Northville Church, presented his resignation, Sunday, Oct. 29. Although the church declined by unanimous vote to accept it, he decided to close his work there in the near future and is therefore open to correspondence with pastorless churches in Michigan, Ohio or Western Pennsylvania, with a view to settlement in another pastorate. Mr. Grimwood came to Northville three years ago after successful pastorates in Pennsylvania, Nebraska and Iowa. The work in Northville has suffered from serious difficulties for many years, yet the financial income for current expenses has more than doubled, contributions for benevolences have increased several hundred per cent, a new double garage has been built, a new furnace put in the church and the parsonage painted and otherwise repaired. The church has no debts and the Ladies' Aid has \$1500 in reserve for further improvements. About thirty-five new members have united with the church.

Rocky Mountain States

IDAHO

AT A RECENT BUSINESS MEETING of the church at Pocatello, a strong building committee was appointed with the pastor as chairman to arrange the erection of a new church building next spring. The present edifice has become entirely too small and inconvenient for church use.

COLORADO

RICHARD GOBLE SELDON died Sept. 21 in Denver, after an illness of a few days.

He was the elder son of the late Rev. Edwin and Mrs. Emma Goble Seldon and was twenty-one years old. He was graduated from Denver University in June, 1921, with high honors and taught for one year in a Denver junior high school. His younger brother, Donald Perkins Seldon, survives him.

Pacific Coast

WESTERN WASHINGTON

REV. C. P. MORRIS has accepted the pastorate at Sedro-Wooley. He is already on the field.

SOUTHERN CALIFORNIA

Southwestern Association

The Southwestern Association held its twenty-ninth annual meeting Oct. 17-19 with the church at National City, of which Rev. Geo. M. Parks was the pastor until a few months ago, and of which Rev. F. L. Blowers becomes pastor this month. Brother Parks is now educational director in First Church, San Diego, working among the young people, organizing boy scouts and similar work.

All the meetings of the association were well attended and were of unusual interest. This association consists of seventeen churches of San Diego and Imperial counties. Delegates and letters were received from all of them. Rev. F. O. Belden, of San Diego, was moderator, and Rev. Joseph D. Page, of East San Diego, clerk. The song service was led by Rev. F. T. Barkman, who also gave an address, and who is still doing a much-needed and efficient work among the thousands of service men now permanently located in San Diego. Addresses were also made by the Revs. C. E. Flanagan, F. L. Blowers, T. F. McCourtney, F. G. Davies, C. M. Kilgore, F. D. Finn, W. J. Beaven, Wm. Thomas, L. P. Valentine, J. D. Springston, W. F. Harper, Geo. Holt, R. Fredrickson, S. D. Bawden, and Dr. R. T. Gardner. A Ray Palmer and Deacon Bennett. The annual sermon was preached by Rev. J. E. Maley, of Holtville. Among the ladies who led in devotional exercises or made addresses were Mrs. Marston, Grace G. Van Zandt, M. Grant Edmonds, P. Fredrickson, J. R. Matthis, S. R. McKern, A. W. Rider, F. A. Crandall, F. O. Belden, R. W. Requa and the Misses Clara Nielson and Mary A. Greene. Mrs. F. O. Belden was toastmistress at the woman's banquet.

The address of Rev. P. Fredrickson on his missionary work in Africa, and that of Rev. S. D. Bawden on his missionary work in India, were thrillingly interesting and instructive.

The association is to meet next year with the Ocean Beach Church, of which Rev. Rolla E. Brown is the pastor. The new officers are Rev. T. F. McCourtney, of Brawley, moderator, and Rev. J. D. Page, clerk. The new B. Y. P. U. president is Roy Done, of Ocean Beach.

Play Santa to the Picaninnies!

Just now we are reading and studying a great deal about the Negro in Sunday school, mission circles, W. W. G. chapter, and C. W. C. band. To be useful, though, thought must be turned into action. A chance really to help the black man in whom we are all so interested is standing at our very door right now.

A letter from the only woman missionary of any denomination in Chattanooga, Tenn., tells pitifully of the need among the Negroes there. Says Mrs. Bishop, for many years a worker under the Woman's American Home Mission Society, "I always scrape the lining out of my pockets buying what it takes to finish out even after all the other things sent in have been stretched to the utmost limit." With fuel prohibitive for poor people, rents higher than ever before, and a great deal of unemployment, Mrs. Bishop dreads to face the winter without a supply of warm garments to supply the need. She works regularly with the people of twelve churches and at Christmas time the number of "chillens" would populate a whole county.

What does she need? Warm second-hand clothing of all kinds and sizes; wraps, overcoats, shoes and stockings; and for Christmas handkerchiefs, hair-ribbons, picture books, dolls, jack-knives, tops, boys' ties, fancy aprons, beads and little articles of household decoration such as table scarfs, pillow tops, towels, etc.

A new school has just been started in one of the poorest parts of the city and its attendance has grown in less than two weeks from forty-five to sixty-five. These little Tennessee picaninnies will go unvisited by Santa Claus unless some of their friends respond to this plea. Send any packages directly to Mrs. Nellie

Want Ads

Evangelist T. Leroy Muir of New York, now in the West. Booking fall and winter campaigns. Member Interdenominational Evangelistic Association. Address, 711 North Third St., Phoenix, Ariz.

Woman Graduate, Baptist Training School, desires position as pastor's assistant, especially work in teacher training, mission study classes and church visiting. Training includes kindergarten, Daily Vacation Bible School, Sunday-school Pedagogy, etc. Address, Worker, 2130 Denver Ave., Muskogee, Okla.

Collection Envelopes, 8 cents a pack of 52 each in cartons. Write Duford-Triford Company, Asbury Park, N. J.

Wanted: American Baptist Year Books for the years 1868, 1869, 1870, 1871, 1872 and 1878. Mgr. Amer. Bap. Pub. Society, 514 N. Grand Ave., St. Louis, Mo.

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Don't forget, also, that this is home mission period, and that this year the Christmas offering in church and Sunday school will go for the Negro in the North and the South. Christ alone can avert all race problems. Support his work and suspicion will turn to confidence, and hatred to love.

In the issue of June 15, of the *Ussurijskoye Slovo*, a Russian newspaper, the following item appears under the title "The Work of Baptists": "In these days arrived at Nikolsk-Ussurijsk the so-called American Mission which is occupied with Baptist propaganda. It is not enough for them to have their own preachers, they are arriving from abroad also. The Americans are preaching in English and

are being interpreted by their own local preachers. The preaching is conducted in the Golgatha House, which for some reason is decorated with national flags. What hypocrisy! It were better if they should cover their face but hang out the red flag. There obviously is abundant harvest here for the Baptists, and it is not noticed that the Greek Church clergy is doing anything against them. True sometimes on holidays they have the book discourses but they are of little use. The living, burning word is what is needed, but that they have not. Because of this condition the Baptist community is growing. For us as Greek members, it is painful. Local clergy, start to work!"

Obituary

Mrs. Carrie L. Patt

Mrs. Carrie L. Patt, youngest daughter of Rev. S. M. Osgood, was born in Philadelphia, Pa., July 6, 1856, and passed away Thursday evening, Oct. 19, 1922. She was united in marriage to Rev. B. F. Patt in Chicago, Ill., June 13, 1878. During these forty-four years of married life she has been a most helpful companion in ministerial life, adapting herself to the many and varied phases of Christian service. The remarkable influence she has had over individual lives is evidenced in the unusually large correspondence she has held with the many friends made in the various fields of pastoral service. The home life was made beautiful and delightful by her sweet Christian spirit. The secret of her personal influence over others is to be found in the faithful observance of a quiet early morning hour of prayer, before any other home duties were performed. The past year has been one of failing health, and last May public church life and service were closed, and the past few months have been spent in the quiet home of her daughter, Mrs. Walter Castle. Her husband, Rev. B. F. Patt, and two children, Mrs. Walter Castle, of Alexandria, C. B. Patt, of Pittsburgh, and their families, with two brothers, E. S. and C. A. Osgood, of Chicago, Ill., sustained a great loss. The fragrance of such a life abides.

What Do Children Read?

(Continued from page 1275)

After our first examination of these papers, 298 of them, 218 from girls and 80 from boys, we decided to tabulate them, and we were astonished to find that as far as prose is concerned the American child reads with credit and discretion.

There are some outstanding tragedies in these statistics. We offer them to you as a fairly nation-wide canvass, for what they are worth.

The most popular books, according to the number of times each was mentioned, are:

Little Women, 62; Treasure Island, 51; Huckleberry Finn, 41; Tom Sawyer, 40; Pollyanna, 30; Campfire Series, 29; Little Men, 26; Penrod, 25; Robinson Crusoe, 23; Anne of Green Gables Series, 23; Freckles, 22; The Five Little Colonel and Five Little Pepper Series, 21; The Last of the Mohicans, Heidi, 20; Ivanhoe, Uncle Tom's Cabin, 19; Grimm's Fairy Tales, Poe's Tales, 18; Andersen's Fairy Tales, The Call of the Wild, 17; Rebecca of Sunnybrook Farm, the Bible, Black Beauty, 16; David Copperfield, A Girl of the Limberlost, 15; Alice in Wonderland, Tarzan Books, Seventeen, 14; Joe's Boys, The Jungle Books, Kidnapped, Oliver Twist, 13; Burgess Bedtime Stories, Old Curiosity Shop, Swiss Family Robinson, 11; The Crisis, The Prince and the Pauper, A Tale of Two Cities and Tom Swift Series, 10.

Are you more surprised to find "Pollyanna" among the first five than you are to find the Bible twenty-third in the list?

If there were space to publish the entire list of books mentioned you would be even more astonished to find such titles as "The Broken Engagement," Balzac's "Comédie Humaine," "The History of Jesse James," "Wells' Outline of History," "St. Elmo," "The Shadow of Sin," "Ten Nights in a Bar Room." Three children (one of them, if we remember rightly, a girl) confessed to a weakness for Nick Carter. And two girls there still are who cling to the Elsie books.—J. F. in *The Bookman*.

A Banquet Start

The Baptist calendar of a certain church contained the following item: "Thursday evening the officers and teachers of the Sunday school had a splendid banquet at the parsonage, . . . a rally for the Bigger and Better Baptist Church School Program for 1922-23. Rev. Mr. Jensen was toastmaster and the following toasts were given: 'On the Mark,' 'Ready to Go,' 'Get Set,' 'Where To?' 'The Little Ones,' 'When Nobody Works.' This came from Delavan, Illinois: Rev. W. G. Everson, pastor of the Baptist church in Muncie, Indiana, also a brigadier-general in the United States army reports 35½ per cent increase in attendance from Oct. 2, 1921, to Sept. 24, 1922, and says, "The outlook is splendid and we are confidently expecting to hand up a new record during the next twelve months."

Rank of first seven in numbers registered: Pennsylvania, New York, New Jersey, Illinois, Indiana, Iowa, Ohio.

Rank in per cent: Montana, Southern California, Oregon, New Jersey, Arizona and Rhode Island, Nebraska and Nevada Minnesota.

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New Books for Children—Little and Big

The Comics, by Mary Carolyn Davies. New York: Funk Wagnalls Company. \$1 net.

And what would be the good of books if we'd never learned our a, b, c's? Yes, n a, b, c book—the kind that grown-ups will read from a to z. The illustrations are colored and up-to-the minute.

Beautiful Joe, by Marshall Saunders. Philadelphia: The Judson Press. \$1.50 net.

This is an attractive new illustrated edition, revised by the author in 1921. The fact that 750,000 copies of "Beautiful Joe" have been sold prior to this edition speaks for itself as to the popularity of this autobiography of a dog.

Christmas Light, by Ethel Calvert Phillips. Boston: Houghton Mifflin Co. \$1.50.

A children's story of Bethlehem and the first Christmas. In picturesque style the author tells how little Naomi is taken by her father to see the Christ-child in his manger. The details which will especially appeal to children are emphasized. A story that will bring the Babe near to little ones.

The Boy Jesus and His Companions, by Rufus M. Jones. New York: Macmillan. \$1.25.

Stories of the child Jesus always have an appeal to children. This is so written that it can be read to children from six to eight years of age, and it can be put into the hands of children eight to twelve years old. The illustrations add much to the appeal of the book.

My Little Fendal Cousin of Long Ago, by Laura E. Richards. Boston, Page Co. \$1.

Another of Mrs. Richards' "Little Cousin Series," this being the story of Ian of Morven, a boy of Scotland in the time of Robert the Second. The book is well illustrated. Particularly recommended for parents who wish their children to have meaty reading that is simply and temptingly served.

Adventures of Tommy Tittlemouse, by Clara Ingram Judson. Chicago: Rand McNally Co.

It's surprising what Tommy Tittlemouse, dining about the garden, learns of garden ways. He and Mrs. Tommy set up house-keeping and their little story gives a deep insight into nature's charming ways. The lectures (they must be spelled with a capital letter) which are many, a number of them beautifully colored, are made by rances Beem.

Star Cottrell's Treasure, by Rupert Sargent Holland. Philadelphia: J. B. Lippincott. \$1.75.

Tom Hallett was sixteen and "ready for anything"—and the "anything" came out excitingly in the invitation of a passing stranger to a camping party on Cottrell's Island, the same island having become his by inheritance. There's a old pre-Revolution house on the island, hidden treasure, mysterious visitors and big surprise. A good story for a live boy, and well told.

The Foxes, by E. A. Henry. New York. Fleming H. Revell Co. \$1.25 net.

A collection of five-minute stories. Here's the little fox of cruelty and the little fox of dishonesty and of shame—the foxes that are likely to creep in and spoil the fair life of boys and girls. The book is written for boys and girls. It will be a fine thing to have it lying on their book-case where they can observe often

just what the little foxes will do to them if they don't watch out. Also—ministers who find it a little difficult to manage the children's sermon will like to have the book handy.

Early Candlelight Stories, by Stella C. Shetter. Illustrated by Dorothy Lake Gregory. Chicago: Rand McNally & Co.

Goodnight stories which grandmother tells to her three grandchildren about the good times she had when she was a little girl—for instance the day grandmother whistled in church! The book makes an instant appeal to the eye.

Father and Son, by Philip E. Howard. Philadelphia: Sunday School Times Co. \$1.

The father who has a son will get something worth-while from this book. He cannot fail to, even though he may feel that he has been an ideal father. And the father who has not known how to get close to the heart of his boy may be shown the door that will permit him entrance.

Stories from the Old Testament Told for Children, by Caroline Kellogg. Indianapolis: Bobbs-Merrill Co.

Especially for little children, might be added. The stories are carefully selected and the flavor of the Bible text is retained throughout. The print is large and the volume artistic. One of the books that will give much pleasure to the eye of the child as well as help in his right development.

Ann and Her Mother, by O. Douglas. New York: Doran Co. \$1.75 net.

In which Ann persuades her mother to "write her life," and thereby is set down the story of a Scotch minister's wife with all of its busyness, its humor, its warmth. The characters have individuality and are well-drawn. Those who have read "Penny Plain" by the same author will find herein the same charm.

Twenty Thousand Leagues Under the Sea, by Jules Verne; translated by Philip Schuyler Allen of the University of Chicago. Illustrated in colors, by Milo Winter. Chicago: Rand McNally & Co.

The story, written fifty years ago, holds boys spellbound as they follow the rich imagination of the author. Not only is the boy's own imagination richly stimulated, but his knowledge is increased. The attractive form in which the book is made up fits it especially well for a gift book.

Winona and Her Own, by Margaret Wildemer. Philadelphia: J. B. Lippincott Co. \$1.75 net.

One of the Camp Fire Girl Series, and the fifth of the Winona Books, the preceding one being "Winona's Way." Those who have followed Winona thus far know that she is a girl who does things and to whom things happen. There are no dull moments in the story. It is a safe, clean and interesting story to put into the hands of girls of the Camp Fire age.

Doggy Woof and Pussy Meow, by Mary Carolyn Davies. New York: Funk Wagnalls Co. Size 13 1/4 inches by 9 1/4. \$1.50 net.

Other friends of children as well as Doggy and Pussy are pictured and set to verse. The pictures, twelve in all, are realistically colored and will make the chief appeal but as well the child will be delighted to hear such as this:

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There, under the blue sky,
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The Merry Children's Book of Play, by Mary Carolyn Davies. New York: Funk Wagnalls Co. Size 11½ inches long by 8½. \$1.25 net.

Not a book telling children of games to play, but showing in full-page beautifully colored illustrations, children at fascinating plays, such as skiing, "creep-door, sneak-door," sleigh-riding, skating, blind-man, tea-parties, laundering, punch-and-Judy. Jingly verses go with each picture.

Heroes of the Ruins, by Francis Rolt-Wheeler. Illustrated by C. A. Federer. New York: Doran Co. \$1.50 net.

This is the third of the "Round the World with the Boy Journalists" series. "From his humid and gloomy dug-out, out deeply into the slope of the Ravine of the Dead, Andre Mortieu crept . . . The War was over" and so the reader follows Andre through the war-devastated country and learns of heroic deeds and sacrifices almost first-hand. It is a worth-while book to put in the hands of a boy who will find here real bravery not mere daredevilry.

Brin, the Adventures of a Little Bear. Pictures by Louis Moe. English verse by Mary Carolyn Davies. New York: Funk Wagnalls Co. Size 15¾ inches by 11½. \$2.00 net.

The pictures are mentioned first because they are primary, the verse secondary. They are in colors, and the sort that will draw forth many delighted giggles from little ones. There are but twenty of these pages, but each page is a volume of fun and entertainment.

Tales Told by the Gander, by Maude Radford Warren and Eve Davenport. Illustrated by Charles A. Federer. Doran Co. \$2.50 net.

Well, isn't it almost time the Gander had a chance to speak, after all these years and years of Mother Goose? Not that Mother Goose is left out—they are really her tales, only the Gander has the last word, so to speak. He takes up the tale where Mother Goose leaves off—for instance, he'll tell you whether little Miss Muffet ever did have her supper and ever so many things that Mother Goose left in mid-air. The Gander's tales have ever so many colored pictures that are very beautiful, and also many black and white pictures that tell delightful stories.

Little Glad-Heart, by Linda Stevens Almond. Boston: Page Co.

There's Jinny Warwick, just returned from boarding-school with "a strange manner and a head full of strange notions"—rather "uppety" notions, and there's "the crowd" and twelve-year-old Joan, Little Glad Heart. Miss Jinny's notions cause some strained relations, but everything is straightened out satisfactorily for everybody, with Joan having a generous share in the process. It's a book that the ten to sixteen-year-old Jinny's and Joans will curl themselves over contentedly until the last page is reached, and then they'll begin at the first page again.

The May Byron Books for Children. New York: George H. Doran Co. 75 cents each. These are four gay little books in verse—and pictures. The pictures illustrate the sing-songy verses and, besides, they tell all sorts of stories of their own

to those who can read pictures but not verses. There's no choice between the four volumes, so if one can have only one shut your eyes and choose between "The Little Black Bear," "The Little Brown Rooster," "The Yellow Duckling" and "The Little Tan Terrier." Some of the pictures are delightfully colored and the black and whites have their own particular merit. We can't give you a sample of the pictures, but you may have a tiny bit of "The Little Brown Rooster."

"He'd a fine big voice, and a fine red comb, And a splendid tail, and a happy home.— But (mind, this must never be repeated), The Little Brown Rooster was too conceited!"

A Boy's Life of Grenfell of The Laborador, by Dillon Wallace. New York: Revell Co. \$1.50.

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We will analyze it—"Adapting the rhythm of perfected speech"—"perfected speech" must mean, for our use, the words which in a sentence are given perfectly. That is an exceedingly broad demand. It must be perfect in pronunciation. Pronunciation refers to the color and use of vowels, prescribed by the pronouncing authorities, such as dictionaries and other books of philology. Now the books which are conceded as authorities in pronunciation, make their way into all parts of the country and are read and examined by persons of every shade of culture. Nevertheless, while the words published by them are accepted as reliable, they are, in the active intercourse of life, almost invariably disregarded. Philadelphians, Georgians, and Bostonians disport themselves among vowel colors, as their parents did before them, before the builders of dictionaries and pronounced on how they should be given. But, let it be said that this verbal intercourse is not "perfected speech," it is colloquial speech. Our definition of "perfected speech," which makes it clear that "perfected speech" is that which is required by the authorities of correct pronunciation. And how true it is that the singing artists leave the idiosyncrasies of their pronunciation behind them, when they enter the realm of song. Converse with singers from Philadelphia, Atlanta, or Boston, and you can quickly tell the section of the country from which they came. But if in singing they meet the requirements of good diction, it is not possible to tell.

Another quality of "perfected speech" is articulation, which cannot be localized. "Perfected speech" assumes that the speaker uses the organs of articulation perfectly, that each word and syllable brought to the listener's ear with perfect distinctness.

To all intents and purposes our "perfected speech" has passed its technical requirements, but before speech can be pronounced as "perfect," it must be identified with thought. It is thought's audibly vehicle. It must ever carry with it an idea.

This is the parting of the ways as between *better* and *best*. The one who adheres to the technical exactions of perfect pronunciation and accepted pronunciation is certainly *better* than those who have given no thought to diction, from those standpoints. But, to be *best*, one must see the beautiful image in the uncut block of marble. In other words, the sentence which conceals the elevated thought, the tender sentiment, or the patriotic impulse in its text, quite aptly identifies with the uncut block of marble" symbolism, in the ordering. On the one hand the *better* does not ignore the thought behind the text, but they too often use it as a vehicle to exploit their perfected technique; while those who are of the *best* use their perfected technique to exploit and bring out

the beauty of the thought. And, so, after the storm has passed, and the clouds have entirely disappeared, we are compelled to embrace a rather homely summing-up of the question, which is as follows: those who,—speaking in the parlance of the craft,—"get it over" have good diction, and those who do not, have not.

Let those who will prate or write of "pure vowel emission," perfect enunciation of syllables, etc., obtained by *lowering the larynx, hollowing the tongue, rounding and hardening the lips, keeping down the hyoid muscle, etc., etc.*, through pages and pages of physiological analysis, and attempt to magnify the importance of these things, by the revelations of magnifying glass or laryngoscope. But the highest flights of technique comprehend perfected enunciation and correct pronunciation, neither of which are of much avail to a high level of artistic achievement, unless they are used by a singer who has the taste, refinement and poetic insight to employ them to further the power of his or her interpretations.

—The Musical Observer.

MUSIC REVIEWS

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Fresh from the Field

(Continued from page 1262)

The Near East Relief has just received a box of clothing from the Baptist Orphanage, 58th and Thomas streets, Philadelphia. Inquiry was made for particulars, and the reply came that every one at the orphanage felt that, owing to the great need of the children in the Near East, it was only right to divide with them.

In reporting the laying of the cornerstone of the Temple Church, Chicago, recently, it was stated that the Temple Church represents the combined membership of Lorimer Memorial and Pilgrim Temple. The Lorimer Church has merged with no other church. It is located at 70th Street and St. Lawrence Avenue and is erecting a \$75,000 building of its own. Rev. C. B. Althoff is pastor and has been with the church for ten years.

President Harding has honored the Baptist denomination with the appointment of Ex-Governor Carl Milliken of Maine, President Faunce of Brown University, and Colonel Edward H. Haskell of Boston, on the special cooperating committee of the Near East Relief Association, which is making a vigorous campaign in behalf of the sufferers and refugees of Asia Minor and Greece, deported from Smyrna.

In President Harry Pratt Judson's recent statement at the thirteenth anniversary of the opening of the University of Chicago a few facts of striking interest were presented. The total area of the university grounds in 1892 was twenty-four acres; in 1922 the total is ninety-eight (with seventy-one acres additional in the observatory site at Williams Bay, Wis., and ten acres in the geological field station, St. Genevieve County, Mo.). The total buildings in 1892 were four; in 1922 there are fifty. The faculty in 1892 numbered 140, which has grown to 375 in 1921-22. Matriculations, Oct. 1, 1892, were 551, while matriculations to Oct. 1, 1922, reached a total of 98,511. Registrations in the opening year were 742; in 1921-22, 12,439. There were no alumni in 1892, while the total number in 1922 is 14,951. The total assets in 1892 were \$2,778,166; last year's budget expenditures were \$3,374,083.43.

Unanimously adopted by a rising vote at the services of Second Baptist Church, St. Louis, Sunday morning, Oct. 22, 1922, at the close of a sermon by the minister, W. C. Bitting, on "The War Upon War" was the following: "Resolved: That we request the president and executive committee of the Northern Baptist Convention, either alone or in conjunction with other religious bodies as may seem most expedient, to call and arrange for a meeting of members of all religious and moral organizations in the United States, and of such other bodies as may be sympathetic with the purposes contemplated to consider the unification of existing sentiment against war as a means of settling international questions, and such expression of that sentiment as may be most effective with our own government, and the governments of the world; and that the pastor of this church be requested to communicate this action to the president and executive committee of the Northern Baptist Convention, and to such others as his judgment may decide."

God Cares—Do You?

Thousands of mothers and little children in this America of ours are hungry and cold today. With the coal high priced and hard to obtain there is sure to be much suffering this winter. Christmas is coming and many parents will have no gifts for their children. Will you not enable your home missionaries to supply their needs by furnishing such articles as the following:

Wearing Apparel: second hand clothing of all kinds in good condition, such as dresses, overcoats, stockings, underwear, suits, shoes, caps, mittens and baby layettes.

Industrial Supplies: patch work, stamped linens for embroidery, thread, thimbles, scissors and basted garments.

Medical Supplies: bandages, surgical dressings, hospital garments, bed linens and towels.

Miscellaneous Supplies: gifts of all kinds for men, women and young folk. Toys for children of all ages. Remember what Christmas meant to you when you were a child!

(For more specific information apply to your State White Cross Director and send for the new leaflet on White Cross Service—Overland Division.)

BOMBARD MATHER WITH BARRELS

Mather School, in Beaufort, South Carolina, is especially in need of supplies just at this time. The budget has been cut \$1,700 and the salaries of several teachers must be met by selling the contents of barrels to the Negroes in the surrounding country.

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276 Fifth Avenue

New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

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Published Every Week by the Northern Baptist Convention

God's Answer

EVERY Christian is a worker in God's Kingdom. "Lord, what wilt Thou have me to do?" is the first expression of the Christian life. If we have not the will to work, we are not yet Christians. As Christians in the Baptist denomination we have our work in our organized activities reaching all over the world. To know of these activities is to know what God will have us to do. This information we have week by week in "The Baptist," and month by month in "Missions." These, then, are God's answer to the Christian's first question.

—W. Quay Rosselle.

Fresh from the Field

Dr. G. Campbell Morgan recently delivered a series of lectures at the First Church, Wilmington, N. C., under the auspices of the Wilmington Ministers Association.

Rev. W. T. Roberts of Lansing, Mich. after more than seven years of service with the Michigan Baptist Convention has closed his work. Mr. Roberts has a longing for the pastorate and will probably return to that field.

As a result of the agreement made at the Washington Conference, the United States postoffice in Shanghai will be closed. All mail sent to Shanghai after Dec. 1, 1922 must have full international postage.

The Winthrop Street Church, Taunton, Mass., welcomed its new pastor, Rev. J. Earle Edwards, Nov. 5. The church was organized 103 years ago and during its history it has had only thirteen pastors, the present pastor being the thirteenth.

Among the preachers at the University of Chicago we find the names of Rev. M. A. Jones of the Ponce de Leon Church, Atlanta, Georgia, who will speak Nov. 26 and Dec. 3; and Rev. A. W. Wishart who will deliver the convocation sermon Dec. 17.

Mr. Martin Hofmeister, Pittsburgh, Pa., father of Dr. T. M. Hofmeister, First Church, Greenfield, Ohio, has retired after fifty years' service with the United States Steel Corporation. He is the only veteran serving the corporation during a full half-century. The firm expressed its appreciation in the form of a substantial cash bonus and a liberal pension. Dr. Hofmeister points to this institution as a corporation with a soul.

The International Convention of the World League against Alcoholism will be held in Toronto, Can., Nov. 24-29. The league grew out of a demand for cooperation of the friends of prohibition throughout the world. All individuals in sympathy with the world prohibition program are invited to attend the convention as individuals whether they represent organizations or not.

Dr. J. W. Conley, who has served churches at Omaha, St. Paul, Oak Park, Ill., and Fresno, Cal., will celebrate his seventieth birthday anniversary Nov. 20. He is in very feeble health and feels that he is about to make the Great Adventure. We feel sure that it would be a comfort to this man who served so long and faithfully if his old friends would write him a word of greeting. He may be addressed at Cannon Falls, Minn.

President Harry Pratt Judson, of the University of Chicago, in addressing the students on the thirtieth anniversary of its opening, made the following striking comment: "The material growth of the university has been marvelous. It will, I believe, in the near future be still more marvelous. But these material things are after all of least importance in an institution of learning. They are the things which strike the eye. The things which are of more importance, however, are the things which affect the spirit of university life, the spirit of university work. They

are far more important than the mere magnitude of the physical plant. Great spirit, not great wealth, means great things. The university is not educating anybody. We can only give you an opportunity, and if you avail yourself of it you can get things that are priceless, that will last as long as you last, and will make you more of a man or a woman."

The church at Elgin, Ill., has refused to accept the resignation of its pastor, Rev. A. D. McGlashan. More than 400 attended the midweek meeting when action upon the resignation was to be taken. The vote was practically unanimous that the pastor be requested to reconsider. He will remain in Elgin.

Prof. Albert Henry Newman gave an interesting estimate of William Cleaver Wilkinson as "a high critic of our own times." Dr. Newman gave him the place of the best literary light in the Baptist denomination since the days of Milton. The address was given before the Chicago Baptist Ministers' Conference at the Northern Baptist Theological Seminary.

The Metropolitan Church comes to the close of its associational year with a splendid report. The outstanding features have been the burning of the \$25,000 mortgage and the passing of the 1000 mark in membership. Pastor John Compton Ball has received 136 members during the year; after allowing for deaths, removals and exclusions, there is a net gain of eighty-three in membership for the year, bringing the total membership to 1036. The total receipts for the year amount to \$29,400.

The inauguration of special service in the field of recreation is announced by the children's bureau of the U. S. Department of Labor, with the appointment to its permanent staff of Martha Travilla Speakman, recreation expert. Miss Speakman was in charge of the organization of play in the schools of Porto Rico, during the children's year campaign recently concluded by the children's bureau. She conducted classes in various cities throughout the island to teach the schoolteachers games and instruct them in play direction.

The warehouse of the Foreign Mission Society in Brooklyn reported, at the close of business Nov. 8, that a total of 661 packages, bags and barrels, had been received, coming from all sections of the country. This is a most gratifying showing for so early in the season of baling, and indicates the extent to which the appeal on behalf of the suffering people of Russia has awakened response. Already forty-eight bales, in size and weight similar to those sent last year, have been packed and are awaiting transportation to the steamship pier. Baptists of Southern California forwarded all their packages on one of the steamships of the Luckenbach Steamship Company from Los Angeles to New York through the Panama Canal. This company has graciously furnished free transportation for these packages, which will be delivered at the warehouse in Brooklyn about Nov. 25 and will thus be in time for baling and transportation to the steamship which will carry them to Russia. It is anticipated that every day will now show an increasingly large number of deliveries of packages at the warehouse. A second edition of shipping tags had to be printed in order to meet the numerous requests for extra tags. Everybody is helping to "rush that ship to Russia."

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The Baptist

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CLARENCE A. BARBOUR HUGH A. HEATH

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That December Campaign

We may not have torch light processions but all the other essential equipment for an orthodox campaign is now ready. There will be four-minute speakers; hundreds of every-family canvasses; scores of churches will try the experiment of placing THE BAPTIST and *Missions* in the church budget so that every member will have at least the opportunity of giving worth while to his church and to the kingdom at large. What is your church doing to make the December campaign for these journals a smiling success?

Killam's Kollum

She Would Killam by the Grose

"The machine works without knowing what it is doing. The unbalanced person is very busy, but he does not realize what he is doing. The drifter does a good many things, but he does not think what he is doing.

"The denomination is doing a vast number of things, but it does not want to be a machine, it wants to be perfectly sane and it does not want to drift. The only adequate way in which it can know what it is doing is through its denominational journals. Their purpose is to let each of us know what all the others are doing. Like the telephone system, they can only carry out their purpose when everybody is a subscriber.

"Somebody has suggested that the purpose of the denominational journals is to put an end to ignorant, non-missionary Baptists and that the best way to do this is to Killam by the Grose."—Mrs. Nathan R. Wood.

They Are Life Preservers

"The denomination must support THE BAPTIST and *Missions*, for self-preservation and self-propagation. The denomination must live and grow. The children must sustain the mother, and the mother must serve the children.

"The Christian who is not missionary in spirit is not a Christian. It is impossible to sustain missions without intelligence. *Missions*, the magazine, is the intelligence department of the Baptist army around the world, where there is neither East nor West. The only question is whether we shall give and sustain sacrificially or half-heartedly.

"Like it or not, the times are such that every big thing done in a big way demands publicity, information, facts. The merchant who does not advertise soon goes out of business. Our denomination needs THE BAPTIST just as much as it needs a vision, funds, officers, or even vital principles derived from the New Testament. Those who do not support THE BAPTIST and *Missions* practically say by their decision that they are willing to let the denomination with its world message, dwindle peak and pine. Is this what our Lord wants? If not, then let us all get busy and push the campaign for THE BAPTIST and *Missions* because of what these two publications mean to the truth in which we believe and for which we stand."—W. P. Lovett, Secretary of the Detroit Citizens' League.

Executive Committee Meets

The Executive Committee of the Northern Baptist Convention met in Chicago, Nov. 2, 1922. All members were present, or sent regrets for unavoidable absence.

Committee Changes

The changes in convention committees are: Committee on Denominational Day, Rev. Arthur Cleaves, Providence, R. I., in place of Rev. J. B. Slocum, deceased; Finance Committee: Mr. Ambrose Swasey, Cleveland, Ohio, in place of Pres. C. A. Barbour; Future Denominational Program: Rev. C. Wallace Petty, Pittsburgh, Pa., in place of Mr. J. C. Colgate, who resigned; Hon. C. E. Milliken, Augusta, Me., in place of Mr. O. R. Judd; Mrs. Cornelia Woelfkin, New York City, in place of Mrs. G. C. Moor, Messrs. F. W. Ayer and Robert L. Scott resigned as members of the Finance Committee. Mr. Ambrose Swasey resigned as representative of the Executive Committee on the General Board of Promotion.

The Executive Committee voted to recommend to the convention the proposed amendment to the By-laws, Article I, Section 1, relating to qualifications of delegates to the convention, slightly changed in phraseology.

Committees were appointed to make arrangements for the participation of Northern Baptists in the centenary of the Walloon-Huguenot settlements next year; to join with other committees in the promotion of the expression of sentiment against war as a means of settling international disputes; to prepare the convention budget for 1923-1924.

The Convention Preacher

The Rev. W. W. Bustard, pastor of the Euclid Avenue Church, Cleveland, Ohio, was chosen as the convention preacher, with the Rev. D. J. Evans, pastor of the First Church, Kansas City, Mo., as alternate.

The stimulation of interest in attendance upon the meeting of the Baptist World Alliance, July 1923, was committed to the American Baptist Foreign Mission Society.

The special committee which had been studying the matters of transportation of the Northern Baptist Convention made a full report containing recommendations which were adopted as follows:

1. That Mr. Brimson, through his long railroad experience, is probably better qualified to administer the office of transportation manager than any other man of our denomination; and that we, as an Executive Committee, express to him our heartiest appreciation of the service he renders in this difficult and delicate position.

2. That we suggest to Mr. Brimson the desirability of requiring each beneficiary of transportation privileges, to report to him at the end of each year the number of miles traveled on each pass.

3. That secretaries or other denominational officers carrying annuals which they use only once or twice a year be requested to relinquish them in favor of other men who travel constantly, and thus assist in an equitable distribution of transportation.

4. That our transportation manager be requested to furnish annually to the Executive Committee a complete list of persons who are entitled to passes, a list of the passes which they now hold, and a description of the territory that each man covers in his official work.

5. That a list be secured of the names of Baptists who have passes, but who are engaged in non-denominational work and that the railroads be urged not to check such transportation against the transportation granted our denominational workers.

6. That we urge the officers of our societies, boards, and conventions to make only reasonable requests for transportation.

7. That we are convinced that no transportation should be secured except through our transportation department. Brethren who succeed in this through other points of contact with the railroads embarrass the transportation manager in efforts at securing legitimate privileges, increase irregularities, and put in jeopardy the whole distribution of free transportation.

8. Finally, your committee suggests that a committee of three be appointed: one from the East, one from the West, and one from the Midwest, to continue the study of the question of transportation, to hear complaints, to confer if need be with railroad officials, and to cooperate with our transportation manager in any way that will conserve our interests and increase our denominational efficiency.

Other important matters were carefully considered.

The next meeting of the Executive Committee will be held in Chicago, March 8, 1923.

W. C. BITTING, corresponding sec'y.

Promotional Workers' Conference

By HARRY S. MYERS

About six months ago a small group of men interested in promotional work met at Atlantic City to confer about their work. The session was so helpful that it was agreed to ask Rev. S. M. Cavert of the Federal Council to arrange for a conference at Columbus, Ohio, Nov. 1-2.

About ninety men and two women, representing eighteen different denominations met for the two days. These people were the men and women from the promotional departments of the various denominations. Mr. W. B. Lippard, Rev. S. R. Warburton and Harry S. Myers were the Northern Baptists in attendance. Bishop Nicholson of Chicago, a Methodist, presided. Rev. S. M. Cavert of the Federal Council was secretary. Robert E. Speer gave the opening address on "What Should be the Purpose and Scope of the Denominations' Promotional Work." This was the only formal address given. The other topics were presented in a ten or fifteen-minute statement and then discussed. Some of these statements gave the combined experiences of several denominations. Many of them gave the experience or practice of the denomination represented by the speaker.

Among the topics discussed were stewardship, literature, charts, advertising, the press, stereopticon lectures, organization of financial department, accounting, every-member canvass, individual gifts, field work, relation of promotional agency to other denominational agencies.

Plans of Others Similar

It is impossible to give much of this discussion but a few things are of interest. The Disciples, Methodists and Baptists have boards of promotion of about 140 members. The Disciples have

merged their board of promotion and their national societies (except the board of education) into the one society called United Christian Missionary Society. The plans followed by other denominations are very similar to our Baptist plans but we learned some things that will be turned over to the proper officers and committees.

It is very plain that some of our Baptist difficulties are the difficulties of others. Also that some of the successes of our board of promotion are similar to theirs. A well known Methodist secretary recently stated that in spite of their difficulties they must not think of returning to old methods of separate board solicitations but must keep the present more efficient method.

It became evident at every session that there were many things that might be done together better than separately, but there did not seem to be any way to get them started. It was agreed to hold another meeting in about six months and have as the topic "The Relationship of the Promotional Agencies to the Mobilization of the Local Church for its full Program." A committee composed of Dr. Patterson, Presbyterian; Dr. Sampe, Reformed; Dr. Diffenderfer, Methodist; Mr. Myers, Baptist; and Mr. Cavert of the Federal Council, was appointed to prepare the program. Also to this committee was referred the question of a joint program in some city similar in interdenominational participation to those recently held in Schenectady, Hartford, Fort Wayne, Canton and Erie by the Foreign Missions Conference, but of course with a program related to the whole promotional program.

After such fellowship with such splendid Christians as were found here it becomes easy to think of helping one another and receiving help in return. We also see more plainly that the board of promotion is the promotional department of every Baptist mission interest.

The City Mission Society of Denver, Colo., reports gratifying progress. Three of its missions have been organized into churches. Its Mexican mission, only three years old, has been organized into a church with seventy-five members. The new Hope Church (Negro), which was organized with thirty-two members a few months ago, now has one hundred and seventy-five members. It has recently bought church and parsonage property costing \$10,000. The church is making a heroic effort to raise the entire sum for this purpose. There are now five Negro Baptist churches in Denver.

The National Automobile Chamber of Commerce recently sent out a questionnaire to pastors in various sections of the country. The motor car has been praised in the pulpit as a great asset to society and it has been denounced as a competitive temptation drawing persons away from the church services on Sunday. It is said that the average opinion is that the automobile has been a great aid to the pastor who possessed one increasing the range of his calling ability about threefold. The question of whether cars tend to increase the attendance at service or diminish it seems to vary with the locality. The average opinion on this point is said to be well expressed by Rev. W. O. Benthin of the Presbyterian Church, Camas, Washington. "The car may be a church aid, but it must be converted."



The Baptist



What We Need Just Now

THIS is a very practical question which we confront in our denominational life just at this period of the year's work. We have gone past the half-year mark and are headed for the climax next April.

The first and greatest need is for a prayer passion to envelop our denominational life and structure. The only hope for such an intercessory passion to be produced is through the determined efforts of those who now know the power and the possibility of real intercession. The sick and weak cannot run a race until the strong and well have ministered and changed their weakness and ill-health to vigor and health. We shall never be able to develop a larger group of intercessors until those who know what prayer really means to their lives, to their church and to their denomination, and the kingdom, have definitely and positively set themselves the task of enlisting and training those who through spiritual weakness and failure have heretofore failed to produce and develop the power of intercession. Intercession, without doubt, is the greatest unused force we possess. Recently we found in a church a member who for twenty-nine years had determinedly set his face against the missionary enterprise and had ruined the missionary passion of many another member because he occupied a place of leadership. A little band of people formed a prayer circle and his name was at the head of the list to be prayed for secretly. To some it seemed a hopeless quest, but within a few weeks the Spirit of God, energized in that man's soul by the intercession of faith, had brought the man to the place where he saw the vision of his Lord in connection with world missions. Yes, we can do great things—when we have prayed.

The second thing needed just now is a spirit of brotherly love to cast out the fear that possesses the hearts and lives of many a preacher and member when they confront a non-participating church membership. To confess Christ and profess him with the lips and then deny him in our daily living is to do what brought swift death to Ananias and Sapphira. Yet our church membership rolls are full of church members who for years having promised to give themselves to Christ, have not done so and have neither worshipped, served or given. They have a name to live but are dead in trespasses and sins. "To him that knoweth to do good and doeth it not to him it is sin." "By this ye may now that ye have passed from death unto life because ye love the brethren." Yes, we must love those non-participating members enough to overcome our fear of them and immediately proceed to minister to them in love and courage until we have either won them back to Christian living or discovered that they are dead and should be buried. But the church is not a burying ground and should not be used as a morgue.

We fear so we fail. We love our ease so we let many die of sin sickness. Love and courage are needed now, brothers and sisters. Prayer, love and conscious action will produce within a short while over 80 per cent of your church membership as stewarding participants. Think what that would mean to our local churches and our world missionary enterprises, but think, first of all, what it would mean to the souls whose blighted spiritual lives were saved from sin's ravages. Some one says, "It would create trouble in the local churches." Could there be any worse troubles than those found present when we have feared and allowed a go-as-you-please attitude to rule?

Finally, we need just now to talk up our pastor, our church, our Baptist association, our state convention and our Northern Baptist Convention, with all its outreachings. Talk them up because they are part of our Lord's heritage and we believe in them with all our heart and soul. They are worth while—very much worth while. They are vital to us and to our Lord and therefore they must not fail now or in the remaining months of this convention year. Pray, brothers and sisters. Love each other with a love that serves the others and think well enough of all your fellow servants and the cause to speak well of them constantly and everywhere. That sort of living and loving spells victory for Christ and his cause.

Evangelism and Evangelists

Churches, like individuals, are creatures of habit. They become accustomed to doing things in certain ways. This fact is true in the matter of evangelism. In some sections of the country the "big meeting" is an event of the summer months and there are accessions to the churches in large numbers during the heated period of the year. In the more formal and frigid North there has been a constant trend toward the Easter time as the season in which the most emphasis is placed on securing definite commitment to Christ and his church.

In spite of the grip which habit has on the churches, styles in evangelism change. For some years the great tabernacle meeting has been the most dramatic of all the various types of effort to secure the conversion of individuals and the transformation of communities. That good has been and is accomplished by these great mass efforts, few will care to question. In hundreds of communities a revolution has taken place in the lives of outstanding citizens and wide-spread community clean-ups have resulted. The great evangelistic parties include specialists from the stage carpenter to the "star" himself.

We scan scores of religious newspapers of all denominations week by week and it is clear that tabernacle meetings are going out of style. The emphasis is being

placed upon evangelistic efforts of the local church or churches of the community. Experience has proved that it is a most difficult task for the local church to satisfy the ideals of many of those who took the first steps in a Christian life down a saw-dust trail.

Pastors are being impressed with the fact that by the very nature of their calling they are messengers of the gospel. They may not be able to jump over a table or turn handsprings on the platform, but they can and will preach the gospel of salvation from sin as good ministers of Jesus Christ.

We have recently had conversation upon the subject of evangelism with two men whose churches through the years have been peculiarly blessed with the fruits of an evangelistic ministry. These men emphasize the value of keeping in mind constantly the needs of individual hearers and the necessity of expecting results in the form of personal commitments to Christ. The pastor whose desire to help folks shapes, in some measure at least, his message week by week, creates an atmosphere of expectancy in which evangelistic results are natural if not inevitable.

Preaching the "simple gospel" is not a simple matter. Not all so-called "gospel sermons" are fruitful in the conversion of men. One of these pastors to whom reference has been made states that it is a source of constant surprise to find that the messages which seem to have the least of personal appeal often bring the largest results. On Sunday mornings, preaching to edify and establish the saints, he has found sinners seeking salvation. The habit of expecting God to honor and bless his word is a good habit. The custom of keeping constantly before the mind the needs of the people is a good habit.

Whose Money Is It?

LAST week we asked the same question and cited an exceptional case where the treasurer with full knowledge of the trustees has been "borrowing" the mission funds of a church for purely local work. We believe that many of our readers congratulated themselves that such high-handed business could not go unchallenged in their churches. We grant that the case described is unusual. We do not believe it could be paralleled in very many churches in the convention. It savors of the sharp practices which would in the wicked world be termed misappropriation of funds.

We are asking the same question again this week. Whose money is it? The question here takes a more serious form. Whose money is that which you as an individual giver have withheld? A certain portion of your pledge easily determined is due to date. The work was projected upon the assumption that your word was as good as your bond. Most churches, and we must assume most individuals, who made subscriptions are far back in the payment of the amount due to date. If we have met with financial reverses or been overtaken by affliction it seems that the honest method would be for us to treat the pledges we made to God and his work at least as seriously as those we have made to the bank and business institutions.

As a matter of fact have we not obligated ourselves for many new and not altogether indispensable objects since we gave our word to support the extension work

of the church to the measure, if not of our ability, at least to the amount of our pledge? Whose money is that which you have put into this or that investment during the past year? Have you like the church treasurer in question, "borrowed" some of God's money?

"Excessive Wet Enthusiasm"

THE interest of our readers in the fall elections has centered largely in those contests where a strict and a liberal interpretation of the prohibition laws has been concerned.

There has been a great deal of shouting upon the part of the wets. Col. Gillette, general counsel for the Association against Prohibition says, "The iniquitous Volstead Law must be repealed if the Republicans hope to carry the next presidential election." The friends of wine and beer point with pride to the 155 liberal representatives who will go to Washington. There seems to be, however, in the words of the *New York Times* "excessive wet enthusiasm."

Let us analyze the situation. Just what is it that has taken place? First, we need to remember that in almost every case where the issue was clearly drawn between strict law enforcement and a modification of the Volstead Act there has been a clear cut victory by the dry forces. No more striking example can be found than the passing of the Wright Act in California. This act will in effect write into the statute books of the state the Volstead Act and make the officials of the state the enforcement officers, in cooperation with federal officers. In the face of great business interests represented by the grape-growers and wine-makers the act carried by a vote of 219,912 to 156,180. Our wet friends are not enthusing over the results in California. In effect the same condition may be seen in the Ohio elections where the beer and wine amendment was badly defeated and a prohibition senator elected.

The triumph of the wets has been largely in the states where from the first there has been a restless element seeking by fair and foul means to nullify the eighteenth amendment. Of the 155 liberal representatives twenty-seven come from Pennsylvania where the state has elected a governor pledged to enforce prohibition and the man elected has the reputation of doing exactly what he says he will do. This surely cannot be the grounds for "excessive enthusiasm."

Again, thirty-seven of these liberals come from New York, eight from New Jersey, five from Louisiana and four from Maryland. In other words more than one-half of the entire number come from a half-dozen wet strongholds. It is true that the prohibition vote in Illinois is overwhelmingly in favor of the wets. It should be remembered that there was no clear-cut issue and that thousands of dry voters followed the suggestion of the dry officials and entirely ignored the ballot. The whole Middle West and the solid South, except Louisiana, have been unmoved in their stand for bone dry enforcement.

The forces which stand for decency and good government may well be thankful for the election results. We are not warranted in relaxing our efforts, but we may go forward with the confidence that we are fighting with a victorious army.

A Page of Opinion

Christian Scholarship

SIR W. ROBERTSON NICOLL, the veteran editor of the *British Weekly*, writes with reverent appreciation of the late Dr. James Hastings, who died at Aberdeen, Oct. 15, after a brief illness.

The dictionaries and encyclopedias edited by Dr. Hastings, beginning with the "Dictionary of the Bible," 1898, and ending with the publication last year of the twelfth volume of the "Encyclopædia of Religion and Ethics," constitute a noble achievement and a remarkable contribution to Christian scholarship.

A passage in Dr. Nicoll's tribute to his friend and fellow-worker is significant in its application to current theological controversy. Many Christians who refuse to accept or even tolerate the methods and results of the so-called "higher criticism," go even farther in their repudiation and denounce all higher critics as heretics, Unitarians, infidels, and enemies of Jesus Christ.

Dr. W. H. Griffith Thomas of London, an eminent champion of orthodoxy and defender of Christian fundamentals, said during a lecture to the students at the Northwestern Bible School in Minneapolis last winter: "We are all higher critics, only we don't know it." He defined and differentiated the three forms of biblical criticism; the lower, the higher, and the "highest." All of these forms of criticism he approved and defended. The "highest criticism" he conceived to be the reverent judgment of the Christian conscience of the humble layman as taught by the Spirit of God. The significance of this reference here is in the fact that a notable exponent of the most conservative school of biblical interpretation admits and defends the methods of the higher criticism.

Dr. James Hastings followed the methods of the higher criticism, as every student of his works of reference well knows. Sir Robertson Nicoll says of him: "He was from the beginning in sympathy with what is known as the higher criticism, and I remember him saying that Wellhausen had put the whole of the Old Testament before him in a new and surprising light." Yet it is beyond controversy that Dr. Hastings cherished and vowed the historic evangelic faith concerning the Person of Jesus Christ as the unique Son of God and as incarnate Deity. His second great work, the "Dictionary of Christ and the Gospels," affords ample evidence of his positive sympathy with the common Christian faith. Says Dr. Nicoll, who was intimately associated with him for many years: "He held by the great evangelical tradition, and had no heresy of his own so far as I ever discovered. But he liked some presentations of Christianity and disliked others. He was specially jealous for the doctrine of the Deity of our Lord Jesus Christ, and popular books in which he thought that doctrine was denied did not please him."

The great aim of Dr. Hastings in the creation of the many books which bear his name, was to help ministers

to preach their message more effectively. Men who knew him well said of him after his death: "He was one of the greatest preachers of the day. . . . His aim was to preach Christ, and to preach Christ crucified." "He never ceased to be a preacher: I would say, a great preacher. . . . He was a better preacher in his later years than he had ever been. And the main purpose of all his scholarly labors was to make the pulpit a greater power because enriched with knowledge."

Whatever may be the particular methods of research one uses, and whatever party label one may covet or endure, it would seem that we have in Dr. James Hastings an evidence that a Christian scholar may profess the methods and accept the assured results of the higher criticism and still worship and believe in the Lord Jesus Christ as God manifested in the flesh and the Risen Redeemer.

Why Not Tax Church Property?

THE *Dearborn Independent*, the Ford international weekly, in the issue of Nov. 11, treats editorially the question of the taxation of church property and such a levy is discouraged. The admission is made that, due to the necessity of finding new sources of revenue, agitation is being revived with a view to placing of the vast holdings of religious bodies on the assessment rolls. It is argued that the notion is false, that if put into effect it would not lessen the tax burden and would make for even greater inequality. It would be, so the editor argues, an injustice to such institutions as maintain their own schools and charitable institutions.

THE BAPTIST fails to feel the force of these arguments. Our Baptist fathers when their possessions were meagre insisted upon a complete separation of church and state. Shall their children grown rich in church property and equipment accept favors at the hands of civil authorities? A levy upon church property might not lessen the burden of taxation. It would, however, in many quarters increase respect for the churches. If we want to conduct secondary schools under proper educational standards the way is open. Such effort has not only the interests of the state at heart but primarily the interests of the churches concerned. Do parochial schools exist for the altogether altruistic purpose of saving the state from the expense of building new buildings and employing a larger number of teachers? These schools exist primarily to instill the principles of the churches conducting them.

Does not the freedom from taxation of hundreds of millions of dollars of church property require in effect a contribution from every tax payer? How can we reconcile the fact with the principle of voluntary support of religion? Baptists above all others should not forget the dangers which lurk in state-supported religion.

Every-Member Evangelism or Why Many Pastors Fail

*"Go ye" is a command to every Christian without exception.
And it is "go" not "send;" it is "go" not "come."*

By J. E. CONANT

NO! You are utterly mistaken! Three thousand souls were not saved at Pentecost as a result of Peter's sermon. We have thought and said this so long that many almost think they can find it in the New Testament in so many words, but it is not true. Moreover, this notion has worked havoc—yes, is now working increasing havoc in every phase of church life, and it is high time we got it out of our minds.

Not Brought By Peter's Sermon

We do not mean that there were not 3,000 saved on the Day of Pentecost. There were. But we do mean that they were not brought by Peter's sermon. That sermon was simply the climax and culmination of a preceding something without which there isn't the least likelihood that any such results would have followed, and in the absence of which our Baptist churches are evangelizing at such a dying rate that we are said to be adding to our membership only one-fourth the number of children born into Baptist families. We will study what that preceding something is.

The best way to do this is to go back of Pentecost and get both the historical setting and the actual meaning of the church's evangelizing commission.

The Word "Witness"

If we gather together the pre-crucifixion and pre-ascension instructions of our Lord and give them careful study, we will clearly see that the word "witness" lies at the heart of everything he said. Then if we analyze these instructions, we shall find that witnessing is to be the whole work of the whole church in the whole world during the whole age. We shall also discover that all this is gathered together into the Great Commission. Study Mark's phrasing of it for a moment.

"Go ye" is a command to every Christian without exception. Nothing else can be made out of it. And it is "go," not "send." And so that oft-heard phrase, "If you cannot go, you can send some one in your place," is utterly unscriptural. For, in the first place, the Great Commission is not simply a command either to enter the ministry or to go as a

THY word have I laid up in my heart,
That I might not sin against thee.
I will delight myself in thy statutes:
I will not forget thy word.
Thy word is a lamp unto my feet,
And light unto my path.
—The Psalms.

missionary. It is a command for every Christian without exception to do just one thing, and that is to go! And in the next place, the Lord's instructions were to go "both" to Jerusalem, Judaea, Samaria, and the uttermost part of the earth, which includes everything from our own doorstep—yes, our own household—to the uttermost limits of habitation. That is, every Christian is to "go" with the gospel—not "send" it—into that particular part of the inhabited earth which is, in God's providence, his own personal world.

Empty Sitzings

Again, the command is "go," not "come." And yet we reverse it! And verily we have our reward in the increasing number of empty sittings in our churches. For the way we do it is to "get up" an evangelistic campaign, and then say to the lost, "Come ye out of all our community into our church and hear the gospel preached." But there isn't a single command in all the New Testament for a sinner to go to church after the gospel. On the contrary, there are multiplied commands to every Christian of us to take the gospel to every lost one in our respective personal worlds. "How beautiful upon the mountains are the feet of him that"—bringeth the people to hear the good tidings?

The Set of a Soul

ONE ship drives east and another drives west
With the selfsame winds that blow;
'Tis the set of the sails
And not the gales
Which tell us the way to go.

Like the winds of the sea are the ways of fate
As we journey along through life;
'Tis the set of the soul
That decides its goal,
And not the calm or the strife.

—FRANK B. McALLISTER.

Never! Of him that "bringeth good tidings" to the lost where they are.

"Into all the world," is the next phrase in the commission. "Behold a sower went forth to sow." Forth where? Into the field. Where is the field? The world is the field—the world which is all about us, whether we are in Chicago or Shanghai. The field does not come after the seed; the sower takes the seed to the field.

The Harvest Is There

Do you ever hear any one pray, "O Lord, give us a great harvest of souls"? Then you hear a prayer he never commanded us to make. He is surely not displeased when we pray for a harvest, but what he commanded us to pray for was for harvesters to go into the field after the harvest, for no harvest ever comes out of the field to be gathered. And a vast harvest is going to ruin all about us at this very hour for want of laborers to go into the field after it.

Not Education

"And preach the gospel," or proclaim the good tidings, is the next phrase. Right at this point we must bring ourselves up short and remind ourselves sharply that this is all he commanded us to do. There is nothing here about education. That is a by-product that always follows evangelization. And yet we are trying, today to educate men into the new life in Christ! "Religious education" is taking the place of evangelization. Indeed, they are being increasingly regarded as synonymous. As well try to cultivate a thistle into a rose! As well wash a pig's hide, comb his bristles, tie a beautiful ribbon around his neck and call him "sheep," in the confidence that such a process will cure him of mud! The only thing that will cure a hog of mud is for him to be born over again into a sheep—which is impossible in nature. And the only way to cure a sinner of sin is for him to be born over again into a child of God, and this is possible in grace, thank God! And so it isn't education—not even religious education—that a lost man needs, it is regeneration.

Neither did Christ say anything about civilization. And yet we have officially expressed the "acceptance

f the conception that the mission of the Christian church is to establish a civilization, Christian in spirit and in passion, throughout the world." But, according to our Lord, our mission is evangelization, and that alone, and it has been our consistent history that when we have stuck to our evangelization, civilization has followed as an inevitable by-product in the exact proportion to the success of our evangelization.

Christ's Program

Neither is there anything in the Great Commission about social service. This is also a by-product, especially in the form most emphasized today. There are two distinct forms of social service, which even its most earnest advocates seem to be hazy about. There is the kind that has to do with direct relief of human suffering, especially that caused by sickness, poverty, misfortune, and so on. "The poor always ye have with you," said Christ, and he himself had great compassion on those in sickness and affliction. But he only began at the blind man's eyes and the lame man's feet, and then he kept right on going until he got to their sin and gave them forgiveness. Evangelization was his main program.

But there is another form of social service that has to do with equity, righteousness and justice in human relationships, which is especially set forth in the sixteen items of the social service program of the Federal Council of Churches. Now he state, not the church, was specifically set in the world to be a barrier to evildoers against temporal human welfare, and the only way, in the nature of things, to carry out this mission, is to administer equity, righteousness and justice among men through law and its sanctions. The church in its corporate capacity has absolutely no mission in this field, and insofar, therefore, as it succeeds in functioning in these affairs in any official capacity whatsoever, it is inevitably bringing about a union of church and state. Its one mission is to proclaim the gospel, and the state will properly function in administering equity, righteousness and justice among men in the exact proportion in which the church evangelizes its citizens.

What Is This Gospel?

What then is this gospel we are to preach? Of what are we to be witnesses? On the evening of resurrection day, Christ suddenly appeared among his disciples, first frightened and then scarcely believing for joy, and then after outlining their message, he

said, "And ye are witnesses of these things." First, there was the testimony of Scripture concerning Christ. Next, his unique sufferings, atoning death and triumphant resurrection, as the heart of Scripture testimony to him. Again, the good news of the

"I Have Kept the Faith"

By Arthur T. Fowler

THERE is something majestic in a man if when life is no longer a vista but a retrospect, he can say: "I have kept the faith," not to boast, but merely to state a fact. The sacred trust committed to him by Christ had been held firmly to the end. This, however, was not all, it was more than fidelity; he had been a faithful trustee, and was ready to render an account of his stewardship. There is a stewardship of faith as there is of money. Paul regarded the grace of God as revealed in Christ as a deposit or trust, so that through his own life and experience he might enrich others. There are invaluable gifts that it is in the power of man to give to man. Not the gift of money or any other material possession but the more spiritual gifts of life and character—faith, hope, love, knowledge. No man does his whole duty by his brother man who gives money and leaves out these. Many people have a blind notion of stewardship in relation to property, but very few have it when it comes to these finest and highest qualities of life. Paul wanted to be the best, not for himself but for others. He was not satisfied to just know God, he had to give God. Faith was not merely for possession, it was for transmission. What was a seeming contradiction in human experience—to keep the faith, and yet be a faithful steward, was to Paul a profound reality. What was Paul's secret of "keeping the faith"? It was intensely personal. Truth never becomes our own until we have experienced it. To hold it as an opinion is not enough. True faith is won by the experience of the truth in our lives. Paul's faith was vital. This is seen in its discriminating and assimilating power. He could separate fact and theory in Christian experience. He was not afraid to claim anything for the sake of Christ. It was sacrificial and it was compassionate. A man's life becomes finer and more spiritual as it becomes capable of transmitting purer motives, loftier impulses and faith into the lives of other men. Paul's faith was centered in Jesus Christ. To him Christ was Prophet, Priest and King. He sought to be faithful, strong and good in Christ, and no man can be really thus without helping others. In this is the world's salvation!

remission of sins for all who would believe on and receive this crucified and risen Christ as personal Saviour. This is the gospel, and the preaching of this is the whole mission of the church, every desirable by-product inevitably following as a result.

"To every creature," is the last phrase of the commission. There is no human uplift *en masse* here. There is no regeneration of society in bulk. We are not sent to society, but to each individual composing it. This phrase of the commission could not be made more individualistic, for it sends individual Christians to individual sinners with a gospel of individual salvation on condition of individual faith.

Then in Matthew the Lord says, "Lo, I am with you all the days, even unto the consummation of the age," which indicates that he intends us to continue this witnessing ministry through the age.

A study of these phrases taken from the Great Commission, therefore, indicates that witnessing is to be the whole work of the whole church in the whole world throughout the whole age.

The Background of Pentecost

Now we can go forward to the events of Pentecost and learn just what it was that brought those 3,000. There was first the background of those ten days of prayer. Prayer must literally saturate every evangelistic activity. Then when the Holy Spirit came to begin his official ministry, according to promise and type, he so possessed the praying and yielded disciples that they were first impelled to go out where the lost were, and then enabled to witness—note this well—in languages that all present could understand, to the wonderful works of God in their lives. They did not go to some meeting place and invite the lost to come and hear their testimony, they took their testimony to the people. And they all witnessed, men and women alike, in the midst of a great company of lost souls.

A Climax of Decision

How long this continued there is little means of telling, but at any rate it continued until there was produced such a condition of heart in the lost as made possible a climax of decision. Then it was, not before, that the Holy Spirit selected Peter, set him forth before that multitude of sinners made eager to listen by the informal witnessing of the 119 besides Peter, and spoke through him the message which became the climax and culmination of the informal witnessing that had preceded. That was what brought those 3,000 to Christ. It was not Peter's sermon. It was the informal testimony of all of them, making possible the climax of decision through the formal testimony of one of them.

Pentecost is the pattern day for the church throughout the age. For it is the Great Commission carried out in detail exactly as the Lord had given it. The only thing they did was to witness to the crucified and risen Saviour. And they all witnessed, men and women alike. And they witnessed simultaneously, in a representative way, to all the world, for their testimony went out to "men out of every nation under heaven." The one important thing added was that the Lord illustrated how the witnessing was to be done. The formal, public testimony was to be preceded by informal, private testimony on the part of every Christian, and it was to continue to the point where the public testimony would be all that was necessary to bring about the climax of decision. This is the Divine program of evangelism. And it always works!

Clergy and Laity

In early church history it worked too well to please Satan. So he struck the church a staggering blow from which it has never fully recovered, by dividing an equal witnessing brotherhood into "clergy" and "laity," and then working the witnessing out of the hands of all but the "clergy." Then came the devil's millennium, which history calls the Dark Ages. And some of us are not altogether out of the Dark Ages yet!

But Satan knew a good thing when he saw it, so having put that program out of business in the church, he adopted it for his own work. And it works! Why do the cults and heresies grow so fast? Because they are worked by the Lord's program. Who ever saw an Eddyite or a Mormon who were not propagandists? When D. L. Moody was within forty miles of Salt Lake City on his way to hold a meeting, the engineer came back into the train and invited him up into the engine, and then tried that whole forty miles to convert him to Mormonism! Mohammedanism has captured one-eighth of this earth's population because every Mohammedan is a propagandist.

The Program Provided

But the Lord did not intend this program to be set aside and a human program substituted, so he made provision to keep it going throughout the age, and we have failed him. After he ascended he gave to his church the gifts of "evangelists, and pastors and teachers, for the perfecting of the saints for the doing of service" (1911 Bible); "with a view to the fitting of the saints for the

work of ministering" (Rotherham); "for the perfecting of God's people in their appointed service" (Conybeare and Howson); "in order fully to equip his people for the work of serving" (Weymouth).

The pastorate, therefore, is a spiritual generalship, not a religious lectureship. Pastors and evangelists are not the official soul winners of the church, they are the trainers of the church members in soul winning. But a lot of us are not on the job. And part of the reason is because there was a great vacuum in our seminary training.

But when a church works by this program, its success is marvelous. This was the secret of Spurgeon's

The Upward Trail

By LUCIE GILL PRICE

*FATHER, I'm tired,
And my feet all bruised.
The night is dark and noisome,
The upward path, stony;
And often, as I grope along,
Stumblingly,
I cannot see thy face.
My cries come back to me
As echoes from the mountains bleak.*

*And yet, oh, God!
I would not murmur nor complain;
For, though the gloom
Envelops me,
I have the consciousness
Of progress made.
My strength increases
Day by day.
From difficulties overcome
My courage grows anon:
And though I cannot always feel thy touch,
I know thy hand doth guide—
Thine eye doth note
My purpose and my hope.*

*Only this I ask:
Should the gloom increase—
The path more rugged grow—
Let me not be faint-hearted,
And turn back;
But let me press onward
Toward the goal.
If death comes before 'tis reached,
Let him find me
On the upward trail.*

perennial success. He had 3000 active soul winners in his church going everywhere in London taking the gospel to those who never came to church after it. And so his sermons were but the weekly climax of the private testimony that brings such conviction of sin that the convicted sinner cannot stay away.

In Dr. Mark A. Matthew's church, in Seattle, in a recent year, there

were 854 received, 545 of them coming on confession of faith, and the church reaching in that year a membership of 7,000. The reason is because this church is working by the Divine program. Every one who comes into that church promises to do definite work for the lost, and thousands of the members are systematically working for souls in the thirty-two districts into which the city has been divided for that work.

Frozen at the Mouth

But in most of the churches this work is not being done. This is why so many pastors are failing to do any large work. And behind all this lies the fact that to most Christians the gospel is not what the word means—"good news." If it were, they could not possibly be kept still about it. It is difficult enough to keep bad news, but it is impossible to keep a piece of good news. But the vast majority of Christians are like the rivers that flow into the Arctic Ocean—frozen at the mouth. The reason is because the gospel is not good news to them. And the reason for this is because they are living in almost continuous defeat and so have no good news to tell of a salvation that saves daily from all the power of the enemy. Instead of walking by faith and living in victory, their life is all effort, and struggle and failure and defeat, and they have no good news to tell.

Back of this is the sin of refusal to surrender all. And nothing will stop testimony to Christ like sin in our lives. Charles M. Alexander, the great song leader, said, "Anybody who is not doing personal work has sin in his life. I don't care who you are—preacher, teacher, mother, father—if you are not leading definite people to a definite Saviour at a definite time, or trying hard to do so, you have sin in your life." So when we can keep still about Christ, we know what is the matter with us.

As a Burning Fire

But when we yield all we have and are to him in utter abandonment, and then trust him to live in us the life and do through us the service he requires of us, we will be like Jeremiah when he said, "I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay." No more can we keep still when the gospel becomes good news to us.

Some Tendencies of Modern Evangelism

By ARTHUR WILLEY, Director of Evangelism for Northern California

A MAN sees largely what he desires to see. The writer has tried to note as an interested observer some tendencies of modern evangelism, rather than his personal ideas of what ought to be. He also has in mind, national and not local intrad-denominational characteristics.

First: There seems to be a tendency away from the large spectacular, tabernacle type of meetings and a steady growth toward established departments of evangelism fostered and supported by the great denominational agencies. These departments are coordinated with the missionary and educational work. In general, they have employed not professional evangelists but evangelistic pastors. Thus sane evangelism is given a larger place and greater emphasis than ever before.

Favorable Results

This work is but beginning. A denominationalism is responsible to God for the evangelization of its own constituency. That task can only be done imperfectly by others. Results must be conserved and be leakage stopped. The best solution is the denominational effort, which is almost self-supporting. Already some of the following favorable results may be noted: (a) The churches are safeguarded as to their character and orthodoxy of the evangelists. No mission society will endorse or finance a man morally uncertain or one whose theology is contradictory to the denomination. This is an important result. (b) The churches are safeguarded from various religious tangents. Many of these tangents, such as divine healing, complete sanctification, radical millennialism, tongues, and so on, have more or less of the truth and gospel for a foundation. But granting that all of these teachings are gospel, to my mind it is much smaller in not to preach these divisive issues than to magnify the same and thereby split God's churches to pieces. Woe! unto him that destroys God's temple and tears to pieces the body of Christ. (c) The next result of denominational evangelism is the securing of harmony and cooperation in all outward movements. Local programs and plans are emphasized and not ignored. The urge union effort cannot by nature fit into the New World Movement of Baptists. These great mission programs are vital and essential. So safeguarding our own real enterprises, our denomination has established its own department of evangelism.

Educational Evangelism

Second: Is a tendency away from an intellectual antagonism and toward educational evangelism. Much of the learning of our higher institutions, both religious and state was openly opposed to the old type of evangelism. They substituted for the new birth a mental attitude. To them was not an immediate work of the spirit but an intellectual growth and development. This antagonism is passing. The warding of the highest degrees cannot be substituted for that spiritual attainment.

"Son of God"

So we have educational evangelism. The departmental work of our Sunday schools and young people's societies is fitted for evangelistic purposes. Workers' training classes, personal workers' classes,

and mission classes are but links in the great educational plans to win souls both at home and abroad. Educational evangelism regards the church calendar. Easter is more and more being emphasized as a time of decisions for the Christ. This special opportunity of annually winning many souls to the Master should not be lost.

Our efforts should not be confined to Easter. Rally Day, or about Thanksgiving affords another valuable opportunity, that ought to be utilized to the full. The time is coming when two semi-annual decision days in our Bible schools will be the minimum. Some are now having them quarterly, while in large schools a monthly decision day is being advocated.

Third: Is the tendency away from emotional, high-pressure methods towards a safe and sane evangelism. Throughout the world there has been a decided reaction against extreme and emotional methods. The basis of appeal has moved upward from fear to love. The message of the future must *exalt Christ* rather than *de-throne Satan*. If we do the former, he will do the latter.

This tendency is constructive. It naturally follows that by changing the point of emphasis—from the emotion to the will, from fear to love, from argumentation to supplication, from a derogatory denunciation of the devil to the glorious salvation of a seeking Savior, will decrease the amount of emotionalism. The type of mes-

sage determines the reaction of the hearers, and the type is changing.

Fourth: The next tendency I desire to mention is away from the seasonal revival and toward a state of a perpetual revival. The periodic season of soul-saving is being recognized as the abnormal. The natural, healthy state is a constant ingathering of precious souls. It was so at Jerusalem and in other New Testament churches. Occasionally it is so now.

To accomplish this ideal many plans are being used: Gospel teams, the Lowell plan, groups of special visitors, two-by-two lay-teams, and so on. This is the beginning of a new era of lay evangelism.

Fifth: The last tendency is away from the sociological salvation of society toward the individual application of the blood of Christ.

That the church has a definite social duty, few will deny. This duty it long neglected. Consequently, the pendulum swung to the other extreme. Many began to preach and teach that sociology was the world's panacea. They thought not of the individual needing a Savior but of society.

The pendulum is moving back. Not to the neglect of social duties but to the fact that the individual is the center rather than the community. That men are won to Christ not in the mass but *one by one*. That each individual "must be born again," not of the "will of man or flesh but of the will of God."

X-Raying the Foreign-Born

By MARION LATHROP

(Miss Lathrop is Christian Americanization secretary of the New England District for the Woman's American Baptist Home Mission Society.)

FROM day to day as I have gone about my work in New American homes there have come many little homely sidelights on human nature as revealed by the stranger newly come to our shores.

The desire to please manifests itself in the foreign home in the offer of a glass of wine, and if it is refused, leaving both parties a little embarrassed, the foreign hostess is willing to send out and buy a bottle of Moxie, or even offer you plain water. The Moxie, she'll tell you, is not as good as it used to be—not so much alcohol; the water, she'll declare, is not good for her—it makes her sick. Or, maybe, she'll send her boy to the store to buy English walnuts for her visitors, then empty them on the kitchen table, and expect you to help yourself and crack them too, if you're not a weakling!

Then there is the intimacy of family life, and the interest, or maybe it is overlordship, which the husband has in his wife's work. How many American men can bring out fancy-work from its hiding place to show to the Italian man? Too often they don't know that their wives have any. Not so with the Italian man. And there is the intimacy of community life. How quickly news spreads from home to home, and with what frequency the mothers know each other as Concetta or Angelina; one of my volun-

teers grasped that fact very quickly, and said, "My name is Louisa. I call you Maria; you call me Louisa."

How our foreign friends like the democratic spirit which places them on a level with their guests! For an American friend and a foreign woman to find that each is thirty-five years of age, and each has been married fifteen years, is enough to bind the friendly compact, even though one has three children and the other eight!

What a variety of service we can give: showing the mother how to make a pie; teaching her not to keep the milk bottle in a hot kitchen, guiding her in crocheting a hat of the latest style; listening to her laments because her oldest boy went away to become a wrestler (such a dangerous business); furnishing her with better reading material than a cheap "Romanz"; and teaching her that eighteen months' old babies must not be given meat, pickles and rich pastry.

Lastly, the gratitude. Sometimes perplexity and suspicion are in the heart, and gratitude needs time to triumph. But very often the caller will be told, "Thank you for coming," or "I'm much obliged." Perhaps the mother will say that she will return the call some day, but when the message is finally interpreted via the child, it sounds like this "My mother says she'll come to see you and bring the gang."

If new volunteers in the work only experience these joys in learning human nature at first hand, I am confident of their perseverance and success.

Bigger and Better Sunday Schools

Know the facts. Make a survey of your school. Let the need of the religious training of youth touch your own heart.

By ALBERT H. GAGE

THE teacher is the key worker in any Sunday school. If the teachers are regular, consecrated and trained for their task the school is certain to increase in attendance and in efficiency. If the teachers are irregular in attendance, lacking in consecration and untrained for their task a poor school is certain to result. The problem of getting and training Sunday school teachers and workers is therefore a vital one.

There are certain general truths that need to be remembered. (1) There are all the officers, teachers and helpers needed in the average Sunday school already present in the local church or community. Any time that a church goes outside its own constituency for teachers it injures itself.

(2) It is the business of the local church to discover and train its own workers. If any church suffers for lack of teachers it has no one to blame but itself. Any church can find these workers if it wants to.

(3) The local church must do leadership training if it wants trained teachers and leaders. Unless a local church takes seriously its task of leadership training it will always suffer because of the lack of trained leadership. If a local church takes seriously its task of leadership training it will find many strong agencies such as community training classes, denominational institutes and special courses in summer assemblies, to help in the task.

How Find Workers?

Jesus gave a method for securing workers which, if a church will follow, will give all the workers and teachers needed.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"But when he saw the people he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous but the laborers are few: pray ye the God of the harvest that he thrust forth laborers into his harvest."

This was Jesus' method. He made a survey of the country. He knew the facts. He was moved with compassion. He presented the facts in terms which the disciples could understand and he set them to pray definitely for the needed workers.

The Teacher Question Solved

There is no better method than this one used by Jesus. It will solve the teacher question anywhere. Know the facts. Make a survey of your school. Let the need of the religious training of youth touch your own heart. Present these needs in terms that the people of the church can understand. Set God's people praying for the workers who are needed. It will work. If any pastor and superintendent will actually know the teachers and workers who are needed, if they are deeply concerned themselves and if they will present the call for helpers to the people of the church at the various services of the church and then get the

church to pray for teachers, all teachers who are needed will be found. These who come in this way realize the sacredness of their calling. They will be faithful in their teaching and will study hard to fit themselves for large things.

If your school needs teachers try Jesus' method. Never say that you cannot get teachers. The very minute a person says "Can't" he puts himself in the position where God cannot use him to secure teachers. If any pastor or superintendent will actually try Jesus' method for six weeks at every service where members of the church meet for worship or service, he will get all the teachers and helpers he needs. Try it. Believe.

Do not overlook the later high-school and college young people. Our young people need something to do. They are eager for definite service. They are willing to take training. They make good.

Result of an Experiment

A few years ago when the Sunday school of the St. James Methodist Episcopal church, of which Dr. A. H. Andrews was superintendent, was having trouble to get teachers, he tried an experiment which was new, at least to him. Acting upon the well known but not always recognized principle that what a person thinks about doing, especially with a little encouragement, he is likely to undertake, he asked the teachers of the young people's classes to keep the subject of teaching in the minds of their scholars. The teachers were not to ask or even to appear to be interested in their scholars becoming teachers, but were to discuss the problems of teaching, the application of the lessons they were studying to the lives of children of different ages, especially to their own lives as they could think back and remember how they looked at things in the different periods of their lives. Incidentally they were to suggest that such Christian service as teaching was not a sacrifice but an investment; an investment which paid well in knowledge gained, in one's own mental development and in the satisfaction of seeing good accomplished.

The plan was presented at a Sunday school board meeting and later was kept in the minds of the teachers by occasional personal conversations on the subject. The result was that within a few months

AND Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of heaven. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark 10. 23, 24.

We marvel at men who, heavily handicapped by adversity, succeed in achieving victorious lives. The Master marvels at men who, heavily handicapped by prosperity, were able to rise above it.—Harry Emerson Fosdick.

they had more young people wanting to teach than could be used. In most instances the scholar would privately ask the teacher's advice about his becoming a teacher but sometimes they would come directly to the superintendent and ask for a class. In one class of about a dozen young ladies with a very efficient teacher, every member of the class incidentally, and usually without the knowledge of the other members, asked to be given a class just as soon as there was a vacancy. In some instances a decided interest was shown in preparation for the work.

What Training Is Needed for Teachers?

Any successful teacher in a Sunday school needs training along five lines.

(1) A teacher must know the scholar he would teach. There are certain laws of human behavior and growth that every teacher should know. The whole of a boy comes to Sunday school. Unless a teacher knows that boy as an individual, and knows the characteristics of the period through which the lad is passing he cannot teach. He who would teach beginners must know the physical, social, mental and religious characteristics of that period. So also for the primaries, the juniors, the intermediates, the young people and the adults.

(2) A teacher must know the Bible. The more he knows the better can he teach any particular lesson. He must know the Bible through a personal experience of its truths.

(3) A teacher must know how to teach. There are certain laws or methods of teaching. These can be known. Any one who would teach should study carefully these methods so as to know how to bring the living truths of the Bible into the life of the pupil.

(4) A teacher must live the truths he would teach. This is the reason why it is essential that a Sunday-school teacher be a true Christian. Some one has said, "We teach a little by what we say, more by what we do and most by what we are." A Sunday-school teacher must be a living example of Jesus and his wonderful way of living.

(5) A teacher should have an opportunity for practice under observation before taking a class. That was Jesus' method. He taught his disciples. Then he sent them out two by two. Then they came back and reported to him. In every normal college this principle is clearly recognized. Students in training as teachers are given opportunities to teach under observation. How many mistakes would be avoided if our Sunday schools would use this method a little more!

How To Train Teachers

If the necessary teachers can be secured and if a school knows the training which should be given, how can this training be given? Here are some concrete suggestions:

(1) A monthly workers' conference. Each local Sunday school should have a regular monthly workers' conference. No school can really succeed without this regular meeting of the officers and teach-

ers to plan cooperatively and to work unitedly for the best interests of the whole school. Without this regular meeting, the Sunday school runs the risk either of autocracy or inefficiency. The only way to secure cooperation is for all the Sunday-school workers to have a voice in the planning and a part in the carrying out of the common work.

The workers' conference should meet on a fixed date of each month at the church. A good program for such a conference is as follows: 6:30 Fellowship supper at the church; 7:30 Reports from departments and general business. (This may be preceded by departmental conferences for half an hour); 8:15 Special order of the evening; 9:30 Adjournment.

Adjourn promptly. More workers' conferences have been killed by prolonged discussions than by any other cause.

In the Bigger, Better Baptist Sunday-school Campaign of the Northern Baptists the following objectives have been suggested for the monthly workers' conference. If any school does not want to follow these objectives let it adopt others. It is certainly evident that to any group of Sunday-school officers which will appoint certain of its own number to consider these various objectives and if the whole group discusses and works out these various objectives, considerable information and training will result during the year.

Topics for Study and Work

October, 1922.—Increased Membership and Attendance.

November, 1922.—Finding and Training Workers.

December, 1922.—Departmental Leadership and Methods.

January, 1923.—The Sunday School Building and Its Furnishings.

February, 1923.—Evangelism in the Sunday School.

March, 1923.—Preparation for Church Membership.

April, 1923.—Our Work for the Children.

May, 1923.—The Church Vacation School.

June, 1923.—The Summer Training School.

(2) *A teacher-training class in the church itself.* Many churches could wisely use a part of their prayer meetings for a class in trained leadership. It would increase the attendance of the mid-week service and it would develop definite objectives of prayer. The new standard teacher-training course is the best. Get the teacher-training books from your own denominational publishing house.

(3) *Community training classes.* Many communities are organizing community training classes. These should be encouraged and a good number from every church should be enrolled in every community where there is a community training class.

(4) *Workers' Library.* Every Sunday-school should have a Sunday-school library of selected books which could be put into the hands of the teachers and workers in the school.

(5) *Prospective teachers.* The best time to train workers is two years before they are needed. Every church should, therefore, organize a class of young people, meeting at the Sunday-school hour, and taking the regular new standard teachers' training course. The best course for teacher-training in any Sunday school is the new standard teacher-training course. This can be secured from our denominational house. The outline is the same for all denominations. Each denomination secures its own writers, publishes its own books and gives credits for work.

(6) *Conventions and conferences.* Secure representatives from your school for some of the excellent denominational and interdenominational conventions and conferences for Sunday-school workers. Occasionally arrange for some of your officers and teachers to visit some other school for observation.

Trained teachers and officers are a necessity in the modern Sunday school. Well trained and consecrated teachers will hold new pupils. It is the business of every local church to find and train its own workers.

Prayer

By JOHN RANDOLPH STIDMAN

THE efficacy of prayer is perhaps one of the most perplexing problems of the Christian religion. A devout man or woman will exclaim earnestly, "I believe in prayer! My prayers have been answered!" They will then relate some instance when prayer for help in great trouble has brought deliverance. Yet how strangely reluctant are they to recall the many, many times they asked God for something and it was withheld. There must be some good reason for it but they have not the courage to meet the issue.

A son, a daughter, a father, a mother lies dying. We cast ourselves upon bended knee and cry in anguish of soul to One who alone can help us. We plead for this life and promise to do this and that in return for the favor. The name of God lies upon our lips with reverence and veneration. Emotion fills our breasts and tears stream down our cheeks. We speak to him from the depths of the soul for we want something now.

Did we kneel with the same eagerness and undivided attention yesterday when some good fortune attended us? Did we thank him for the soft, refreshing rain which fell upon our gardens? Did we lift up a grateful heart when the golden sun burst forth after a storm had brought desolation to others and left us untouched? Did we pray like this at the beginnings and the endings of other days? Is it not a fact that so many of us pray to God only when we want some blessing bestowed? We ask for fame, wealth, power, pleasure—so many material things, so few spiritual. The Master said, it is true, "Ask and ye shall receive. Knock and it shall be opened unto you." But he also said, "Seek ye first the kingdom of God and all these things shall be added unto you."

There is something of the "yellow dog" attitude in the man or woman who prays

only when there is self-seeking in mind, who turns to God in sorrow and ignores him in joy, who trembles at his power and omnipotence in the watches of the night and completely forgets him in the full light of day.

When a loved one dies or some awful calamity befalls us, we say, "Well, God knows best." Very well then, if that is true what is the use of asking him for every little thing, trivial or important in a material sense?

It is an insult to his intelligence for man to keep harping upon the trite, commonplace, petty environments of his own little sphere and expect God to be interested to the extent of allowing them to interfere with his designs and intentions. What puny brains have we, after all, and how weak our reasonings!

There lives a man who at an early age

An Exception

AN AGED woman, crossing a busy street, became bewildered. In turning back and forth, she slipped and fell to her knees.

A motor car stopped with a jerk, almost touching her. And the driver yelled: "Stupid! Beat it for the side-walk. The next time, you'll get run over, and serve you—well right."

The big traffic cop, who had seen and heard, lifted the old lady to her feet and then stepped to the car. With his left hand he took the driver's nose and gave it one of the choicest of twisters; and with the other hand he made the sound of clashing cymbals upon brazen cheeks.

Policemen must never, never, never, never, punish offenders without warrant of law.

But there are highly despicable and honorable exceptions.

—Christian Statesman.

was told that he could get anything* he asked for by prayer. He was taught the story of the Gospel by a good mother and was raised to respect the dignity of the church and to love its ministrations. He never forgot his prayers; morning, noon and night and he prayed for everything that he wanted. Sometimes he got what he asked for, but more often he did not. He began to think lightly of the power of prayer.

A younger brother was suddenly stricken with an illness. He was sent to one of the famous hospitals of the country and after a careful examination by the doctors his case was pronounced tuberculosis. An atmosphere of horror descended upon the entire family. The elder brother went into his room one evening, knelt at his bed and prayed. Not only did he ask that the boy be delivered of this dread disease, but he pled with God, if it were necessary, to inflict him instead of his brother. Fervently, honestly and sincerely, he offered the sacrifice and as he knelt in the darkness there seemed to be a Presence in the room and he knew that his prayer would be answered. He knew that though he had been saying his prayers all his life, this was the first time that he had really prayed. Three days later, two of the doctors changed their opinions and the boy is today alive, robust and enjoying the full, rich blessings of young manhood.

This prayer was answered because it was a prayer. It was born of faith and hope and love, the sweet incomparable virtues which the Master exemplified and exalted in his administration. Should we not then, pray for these only, for if we possess them, we have come already to the kingdom of heaven, and all the other things which make for true happiness and contentment, shall be added unto us.

Elkridge, Md.

The Lord Mayor of Lipova

By FREDERICK E. TAYLOR

L IPOVA is a little village in Czechoslovakia. The railroad does not go there and it has no hotel. So Dr. Carter Helm Jones and I, on Saturday, had come to Prostějov a much larger place with a good hotel and here we stayed over night. On Sunday morning with our interpreter we took an automobile and after spending nearly two hours enroute, part of which time was spent in changing tires owing to a blowout, we found ourselves in a charming little village high up on the hills overlooking some of the most beautiful scenery in Czechoslovakia.

The day spent in Lipova will never be forgotten. The kindness of the pastor, Joseph Duorok, the manifest desire on the part of every one in the village to do everything possible to make the visit of the Americans a pleasant one, the deep devotion of the people and the joy with which they entered into the services, will for years be a fragrant memory. I shall never forget the story of the Lord Mayor of that little place. It is like another chapter out of the Acts of the Apostles.

Twenty years ago he was a boy in Brno. Of course like almost all the children of his day he was reared in a Catholic home. One day he heard Mr. Kralick preaching in Brno. He listened to the message, became interested and after a few days gave his heart to Christ. From that day he remained true to his convictions and never swerved from his faith in his Savior.

Through Hell

Then he moved to Lipova. There was not a Protestant in the place. Every child there had been born in a Catholic home. Everybody attended the Catholic services if they went anywhere. But the young man remained steadfast to his Lord and refused to have anything to do with the state church. He said to me as he told the story, "I went through hell for ten years." One day, after ten years of steadfast living and earnest prayer for help, a Baptist pastor made a visit to this young man's home. He poured out his soul to him, urged him and persuaded him to start Christian work there. Then God began to pour out his spirit on that effort and this young man began to see the reward of ten years of faithful witnessing.

On the day that Dr. Jones and I were there the work was a little over a year old. In that time sixty people of that village had accepted Christ, had been baptized and were organized into a church. Sixty more were ready for baptism. Of course there was no baptism in which to immerse these converts. Moreover there was no stream of water near which they could use. So all of the first group had been to Brno, a day's journey and for them an expensive one, and there in the Baptist church had been baptized. When we arrived there were sixty more ready for baptism and plans were being made for these to go to Brno soon and be baptized.

That Sunday we held meetings in the schoolhouse where the church had been worshipping and after evangelistic sermons by Dr. Jones and myself, we had the great joy of seeing sixty-one more persons publicly confess Christ and say they wanted to be baptized and unite with

the church. They knew perfectly well that to take such a step meant persecution, ostracism and hardship. They had seen the trials which these others had had to endure. But calmly, and yet in some instances with tears coming down their faces, sixty-one of these village folk gave themselves to Jesus Christ.

The days of persecution are not over. In this particular village the people have suffered greatly for their faith. As soon as the Baptist work began the Catholics refused to hire out their horses to any one who was not a Catholic—and as they owned all of the horses in the village it looked as though the Baptists could not till their farms that season. They did everything they could to induce these people to rent their horses and failed. Then they showed the spirit of heroism. These men and the women harnessed themselves to the plows and all that spring and summer took the places of animals and tilled the fields. God blessed their witness and the church grew. Then the school authorities ordered them out of the building where they were holding their meetings. So this little group decided to build a church of their own. Out of their meager earnings they gave royally. The men volunteered for service. The building was planned and a site secured on the highest place in the community.

When construction began and horses were needed to haul the lumber and

"No One Comes To Tell Us"

FROM a little wayside railway station near Nellore, South India, comes the story. Miss Geneva Brunner writes:

"On the way home from taking a Telugu examination, I had to change trains at midnight. I was sitting all alone in the ladies' waiting room when a little Brahmin widow walked in. I knew she was a widow from her coarse pink sari with which she tried to cover her poor shaven head. Thinking this was a good chance to practice the Telugu I had been using at the examination, I began the usual questions about her family. To be friendly I offered her a custard apple, putting it on the seat, for I supposed she would not take it from my hand. To my surprise she took it and thanked me with a smile. Then I asked her if she had ever heard of Christ. 'Yes, I have heard but I do not know well. My village is very small and no one comes to tell us,' she said.

"So I told her as best I could in her own language the story of Jesus and his life on earth. I wanted to give her the 'Written Word' also, as she said she could read. All I had with me was a copy of the Gospel by Luke which I had been studying, and which was worn and marked. I took it out of my bag, explained why it was soiled, and gave it to her. This she took from my hand (a most unusual thing for a Brahmin) assuring me she would read it. With a winning smile, she said, 'This has been a very good day for me because I have met you.' Just then my train came.

"I still pray for her and the seed sown in her heart. Will you pray with me for her and for her sisters in India who live in the out-of-the-way places where no one goes to tell them about Jesus?"

stones up the long hill to the site the Catholics again refused to hire their horses. So these valiant people said, "We will be pack horses for God," and they loaded the wagons and harnessed themselves to them and hauled the stones and lumber to the building site. When I stood that afternoon on the ground where that church is being built I felt that I was on holy ground.

An "Unholy" Place

When the priest heard of all that was going on among the Baptists he refused to hold a confirmation service in the schoolhouse where the Baptists had been holding their meetings. Instead of entering that "unholy" place he took the class to a *saloon* and there had his confirmation services. Afterwards he said to the people: "I don't understand you—I came here and told you to stop drinking and be good people and it was like throwing peas at a brick wall. You never paid any attention to what I said, and now this Baptist comes along and the whole village is transformed—what is the matter with you?"

That evening as we said goodbye to the scores of people who had surrounded us all day long our eyes were as moist as theirs. We knew we would never see them again in this world, but our hearts were full of praise for the privilege of spending a Sabbath day with such a heroic people and we came away thanking God for what our eyes had seen of the power of the gospel in modern times. Ten years of faithful living and heroic witnessing—then the windows of heaven opened and a whole community was transformed.

What a victory would be ours in this great work to which God has called us if this year every pastor and every church in our Northern Baptist Convention could catch the spirit of that little band of God's people in Lipova. With such a spirit the tasks to which the New World Movement summons us would be easy of accomplishment. We, too, could transform communities at home and abroad and thus help bring the world nearer its acknowledgment of Jesus Christ.

The Bethel Neighborhood Center, is the heart of a Russian settlement of 3500 population in Kansas City, Kan. now has a child's clinic, kindergarten, day nursery, classes in domestic science and other enlarging activities. The Kansas Baptist Convention and the Woman's Home Mission Society have cooperated in installing the heating plant, remodeling the building and providing the better equipment.

Realizing the need of a kindergarten for their employees, the officers of the Iro and Steel Works in Morioka, Japan brought up the question as to whether it should be Buddhist or Christian. The decision was for a Christian kindergarten. Perhaps the fact that the wife of the manager was from a Christian school had some influence. The officers have offered to give 500 *tsubo* of land prepared for the erection of a building, and to help in procuring building materials at a low price, if the Baptist Foreign Society would put up such a building and undertake the care of a kindergarten. This would naturally become the Christian Center for this great industrial plant.

The John the Baptist of Revival Campaigns

By WM. S. DIXON

SOME time ago, I was asked to write this article for a friend in New York City who was getting up some information regarding the work of the singing evangelist. Having fought the call into this work for ten whole years, I have felt constrained to offer this article to this paper for reprint, with the hope and prayer that it might be helpful to other young people who might be going through the same experience, wondering just what their life work is to be, and where the Lord would have them invest their lives for his glory. Going about the field in evangelism for the past nine years has shown me that many young people are having the same human experience that I had before entering definite Christian work as life work. They are casting about for just the place where they can use their talents and if the work of this line of God's field of service was brought before them, from some one who has been through several years of it, they might be led of the Spirit of God to offer their lives as an investment for him as a singing evangelist, carrying the gospel in song to needy hearts and lost souls.

The Messenger

I look upon this work as having the same relation to the preached Word as John the Baptist had to Christ, namely the messenger to prepare the way for the message from God. Christ was that "spoken Word" from the Father, manifested in the flesh. John the Baptist prepared the hearts of the people to be ready for the message from God. If the singing evangelist will look upon his work in the same relation to that of the preacher he will be prayerful about his own work and feel the keen sense of responsibility to make good and prepare the hearts of the hearers so that the message of God may be given immediately following by the spoken messenger, namely the preacher.

Other Duties

Actual routine work in detail, consists of leading congregations in the song service, directing chorus in special numbers, solo work by the singing evangelist, and so on. The man who is attending to the music only is missing a great opportunity, for there are many important parts of the work which the singing evangelist can do in addition to that of the music, important as that is. Other parts of his work could be among the boys and girls and the young people. Personally, I do much with the boys and girls; also, I speak each Sunday evening before the young people's meetings on life-work topics (inspiration), endeavoring to give these young people a vision of a surrendered life and urging them to get into the place of God's will for them. The Booster Chorus of the boys and girls each week is a big drawing card of the campaign; it also acts as a means of drawing their parents into the service. Then the singing evangelist can organize, direct and lead the morning cottage prayer meetings of the campaign. I find peaking at different shop and factory meetings during the noon hour also very profitable. The singing evangelist who can preach occasionally, as the opportunity comes, does a real service as a

layman. I have found much joy in so doing.

The chief joys and satisfactions of the work are many. In the first place, a man is not selling his life for dollars and cents, but is investing it in lives of others for eternity. The singing evangelist has a great opportunity in witnessing, both by his consecrated life and by his lips, for Christ and the higher life, so that both may become attractive to others and especially the young people. Then many souls are touched by the gospel in song that are not moved by the sermon; for it puts the same message, perhaps, through the medium of music and thus plays upon the heartstrings of the hearers.

Problems and difficulties enter this work as well as all other lines of work, whether they be religious or secular, but the worker must remember that God is more than equal for all of them. One main difficulty is that of getting the members of the chorus faithfully to consecrate themselves to the work, during the whole of the campaign, another is to get the audience to sing the songs heartily.

Tact Needed

One difficulty that faces the singing evangelist is to be so tactful that he will not cause hard feelings among the singers in choosing special solos and so on, for there are many jealousies among the singers of the choir.

The most conspicuous use to society of the singing evangelist might be emphasized by recalling his real work, that of the music of the campaign, for all in his audience are lovers of music, whether they can sing or not; so he has a real opportunity through this channel of reaching every one with a strong gospel message. If he accepts this fact, he will find plenty of opportunity to be of use to humanity. There is a need in the heart of every man that only the gospel can supply, and as he realizes this he will be successful, or rather, I should say, faithful to his calling. Many a soul has been turned to find peace in Christ by the singing in song which has reached his heart.

The Needed Preparation

Essential preparation should be carefully made, for there are men in this field of work now who are not properly trained, and are therefore not doing the best that they are capable of or that the work requires. There are some men who think that because they have a good singing voice themselves, they can jump into the field and become a singing evangelist. But the man who will make good in this line of work should have more than that. He should be a trained worker along gospel lines, and be able to emphasize the gospel in his work and message. The Moody Bible Institute, Chicago, has such a course which gives specialized training to the singing evangelist, giving well-rounded equipment for his work. I have found many ways in which my training has enabled me to make good in the field for the past nine years. Many men have dropped out of the work because they were not properly trained.

Qualities of personality essential or advantageous are many, also. I should em-

phasize consecration to God, first, and to his work, next. The world hates a counterfeit, and will not be long in detecting it in the singing evangelist. Many men have put to shame their calling by compromising actions in the field, such as would be unbecoming in a Christian gentleman, much less in a special worker for God and his kingdom. So I cannot emphasize this point too strongly, that the singing evangelist should be *spiritual*, in every part of his work. He should have his work on his heart. He should be kind, tactful and always courteous, and a gentleman under every circumstance. He should be a man who makes friends readily and be ready to adjust himself to every kind of condition and circumstance. He should be a student of psychology, being able to read and understand conditions as he finds them in his audience and in the individual he touches. And last, but not least, he should be a man of prayer about his work, his solos, the selection of his songs and in fact about every part of his work.

Iowa Baptist Convention

Marshalltown, Iowa, October 25-29

By A. W. TANDY

Eighty years ago the Baptist convention was organized at Iowa City. Many changes have been made in this country since that time. When the convention was organized, there were two associations, fourteen churches with 356 members. The number of ministers is unknown. They reported ten baptisms for the year. Nothing was given for benevolences. The present year reports show twenty-one associations, 369 churches, 357 ministers, 47,631 members and 2500 baptisms and \$191,663.90 for benevolences. At that time the value of church property in Iowa was practically nothing. Today it is \$3,546,741. At that time there was no Baptist educational institution. Since that time, there have been five educational institutions that have come into being, flourished, done their work and now are absorbed in the great University of Des Moines.

It would seem that these Baptists have done a little. Some changes have come. Some for the better and some for the worse. Those old saints who formed this convention would, no doubt, have felt strange in the group of 500 delegates assembled in Marshalltown. It is a long way from the ox-cart to the automobile and yet the Baptists have come this way and are today in better position than ever to go on to new conquests for Christ. The saints at Marshalltown, under the direction of Pastor Kinsman, made great plans to receive the delegates. Hearty and gracious was the welcome, hospitable their church house and every home. The city of Marshalltown opened wide its gates to these descendants of Roger Williams.

The gathering of pastors on Wednesday was auspicious. They came together in such a fine spirit that the tone for the whole convention was fixed. The writer of these lines has attended many gatherings of Iowa Baptist pastors, but never has he seen a finer group than the gathering this year. Their program had for its object, the better fitting and functioning of

(Continued on page 1320)

Why Should We Be Interested in Denominational Journals?

At the meeting of the Administrative Committee of the General Board of Promotion of the Northern Baptist Convention held at New York, Sept. 13, 1922, it was voted "That the General Board of Promotion, through its representatives, conduct during the month of December, an intensive campaign of subscription promotion in behalf of *THE BAPTIST* and *Missions*."

It was this action on the part of the Board of Promotion that instigated the editor of *THE BAPTIST* to send out a letter to representative persons throughout the Northern field, asking them: "*Why should the denomination be interested in the wide circulation of these denominational journals?*"

In reply come such as these:

To Help Us Keep Step

"I approve of *THE BAPTIST* and take it in my home, because I like to keep informed as to our denominational progress and to know what is going on in our quarter of the kingdom. The denomination, I think, should be interested in it for exactly the same reason.

"We are banded together for a common purpose. We need to keep informed as to what others similarly interested as ourselves are doing. I believe that our denominational program only grips us as we keep ourselves posted and I know of no better way to keep posted than to read *THE BAPTIST*."

ALBERT L. SCOTT,
Pres. Board of Promotion.

Permanent Results Based on Information

"1. These are our trade journals. Any successful man in trade or profession keeps abreast of his work thru the trade journal. We ought not to do less.

"2. Permanent results are based on information. Without knowing what our denomination is doing and what our money is accomplishing we cannot expect permanently to create adequate spirit or intelligent leadership.

3. Our people need to be familiar with the types of work in different places; the personnel of our leadership; the comradeship that exists between different branches of the Baptist fold. No other papers give news Baptistically except Baptist papers."

A. W. BEAVEN,
Pastor Lake Avenue Church, Rochester, N. Y.

Why Not As Wise?

"There is no single agency of greater importance to the Kingdom of God than the denominational journal that informs and inspires. A great deal of the strength of Christian Science in recent years has been due to their unusual emphasis on the "gospel of the printed word." Baptists are far behind them in the use of literature as a means of carrying the news of the kingdom to the churches. The day is probably far distant when our churches in general could be persuaded to send *THE BAPTIST* and *Missions* to every family and put the bill into the current expense budget of the church. But I do not see why this is not only defensible but commendable. *Rotary* is doing it. Every Rotarian gets the magazine of that splendid organization simply

by reason of the fact that he is a Rotarian. In the last five years the National Education Association has made tremendous strides because it has been bold enough to circulate its own house organ in a similar way. Why are not the children of light as wise? The Baptist denomination is engaged in a tremendously bigger business than either *Rotary* or N. E. A.

CLIFTON D. GRAY, President Bates College.

Our Family Letters

"I like to think of our great denomination as a large family—the Baptist family. *Missions* and *THE BAPTIST* are our family letters, coming each week and month, keeping us close in touch with each other. Some of our members can tell us the needs of the world, some make us familiar with the questions of the day, some send notes of joy, some minor strains of sorrow, but altogether their messages bring us courage. As we read we realize that we belong to an important, wonderful "family" one that is doing great things in the world. We are happy to be a part and to do our part. Read *Missions* and *THE BAPTIST* and you will know.

MRS. W. P. TOPPING,
Pres. Woman's Mission Society of Illinois.

An Informed Membership An Active Membership

"Why does every large industrial organization have a house organ? Why does every social or civic undertaking publish an organ to distribute among its constituency? Why do clubs, lodges and fraternal bodies generally issue publications to their membership, frequently in part consideration of membership dues? In each instance the answer is the same. An informed membership is bound to be an intelligent, interested and active constituency. All of us are bound to grow provincial if we do not keep in touch with the great world outside of our own little circle of personal contact. On the other hand, knowledge of what others are doing in a similar enterprise is bound to be inspiring as well as encouraging. Added to this, such a publication as *THE BAPTIST* brings a vast fund of educational information. The section devoted to "Religious Education" alone is well worth the price of the paper. The editorial discussions and the various other departments are of public interest and constructive cultural value."

PLINY W. MARSH,
Presiding Judge Recorder's Court of
the City of Detroit.

After all is said and done, any denominational campaign succeeds or fails in the local church. A campaign will not work itself. You as a member of the church in your community will help determine the measure of success in your town. The pastor will do his part but he cannot make the campaign a success without the cooperation of his membership. Why not be as wise as the organizations of which President Gray and Judge Marsh speak? At any rate let us not forget that an informed church membership is active not only in the interests far away but also in those at your door. "The light that shines farthest shines brightest at home."



Religious Education



The Central Day School of Religion

The Central Day School of Religion is a school for the religious instruction and training of boys and girls of school age, meeting shortly after the close of the public school sessions on Wednesday afternoon of each week, from November to May inclusive.

The school will be conducted by four downtown churches in Wooster, Mass. The First Baptist, First Presbyterian, Old South Congregational and Trinity Methodist Churches are cooperating closely in both planning and supporting the school. No charge will be made for tuition. A fee of 50 cents, however, will be requested on enrolment, to cover part of the cost of notebook and handwork supplies or of textbooks.

Classes and Courses

The sessions are held in four churches and in the Y. M. C. A. beginning Nov. 1, and will last from one hour to one hour and a quarter. Pupils will be classified according to their standing in the public school.

The primary class, including grades one and two, will use the course, "A Primary Book in Religion," by Colson.

The junior class, including grades three and four, the course, "A Travel Book for Juniors," by Hanson.

The intermediate class, including grades five and six, will use the course, "An Introduction to the Bible for Children," by Chamberlin.

The high-school junior class, including grades seven and eight, the course, "Hebrew Life and Times," by Hunting. These classes meet at 4:30 at different places.

The high-school girls class, including grades nine to twelve, meets at 2 o'clock, using the course, "The Story of Our Bible," by Hunting.

The high-school boys class, including grades nine to twelve, meets at the same hour but in another room, and uses the same course.

The work of each class will be varied and interesting. Worship and song, story and dramatization, handwork and class objects will feature practically every hour. Report cards and annual certificates of promotion will help to stimulate high grade work.

The Parents' Part

Parents and friends are cordially invited to visit the school and observe its work. The teachers will also covet your interest and your cooperation in the matter of the pupils' attendance and homework. Regularity, punctuality and application on the

part of each pupil will more than repay one for any inconvenience involved.

Why a Week-day School of Religion?

What is the fundamental reason for a week-day school of religion? In the first place the religious illiteracy of the American people is alarming. In Massachusetts alone, according to recent surveys, there are more than 600,000 children of school age who receive no religious instruction. Interdenominational church schools, meeting on week-days have had excellent success in enlisting boys and girls from the community who do not attend any Sunday school.

Furthermore, the average child attending Sunday school receives only twenty or thirty hours of religious instruction in an entire year, and even that instruction is not uniformly efficient. The Central Day School of Religion doubles the time available, employs only well trained religious teachers, and secures the best possible curriculum and teaching conditions. In a word it dignifies the Christian religion in the mind of youth.

Finally, the school aims consciously to help make a better world—the kingdom of God on earth. As human relations become more complex, there is greater need for powerful religious motive, and clearer understanding of Jesus' relation to our present world. Therefore the school will endeavor, in a three-fold way,—through worship, study and service,—actually to lead our youth into the Christian life.

President Harding

President Harding says: "I strongly feel that every good parent cares for his child's body, that the child may have a normal and healthy life and growth; cares for the child's mind, that the child may take his proper place in a world of thinking people; and such a parent must also train his child's character religiously that the world may become morally fit. Unless this is done, trained bodies and trained minds may simply add to the destructive forces of the world."

International Sunday School Lesson for December 3

JESUS SENDING OUT MISSIONARIES

Lesson: Luke 9:1 to 10:24

Golden Text: Luke 10:2

Introductory

Between the account of the healing of the demoniac man of the Gerasenes and the printed verses of today's lesson are recorded the restoration to life of the daughter of Jairus, the healing of an afflicted woman, the sending forth of the

twelve, the confusion of Herod as to Jesus' identity, the feeding of the multitude, Peter's testimony of Jesus as the Christ, the foretelling of the passion, the transfiguration, the curing of the afflicted boy, the dispute concerning rank. In today's lesson comes the sending forth of the seventy; Jesus knowing that his time with his people was short wished to have others trained to carry on his work after his bodily presence was removed.

The Lesson

"Now after these things (as referred to in the introduction) the Lord appointed seventy others, and sent them two by two before his face, into every city and place, whither he himself was about to come." Then, as now, the plea was that there was an abundant harvest ready for the gathering but there was a dearth of reapers. These seventy were appointed for a special work—to go before Jesus to prepare the fields which he would soon visit. They were sent out two by two for the mutual help they might give each other. "I send you forth as lambs among wolves"—no light task was this the Master was laying upon the chosen ones. They were to carry no purse, no luggage, and were to salute no man—the latter injunction probably because the work was pressing and no time was to be wasted over the lengthy Oriental salute. The peace salutation was to be given upon entering a house and if a son of peace dwelt there, the missionaries were to remain in such a house, eating and drinking such as was given them. They were not to make special demands for their welfare, but were to eat such things as were set before them, they were to heal the sick and to deliver their message, "The kingdom of God is come nigh unto you." But if a city was unfriendly the seventy were to leave it, casting off its dust from their feet, nevertheless pronouncing the message, "The kingdom of God is come nigh." Verses 12 to 15 record the fate of such cities as did not heed the warning of God's prophets. The return of the seventy was joyful and triumphant, with the report that even the demons had been subject to them in the name of Jesus.

Leading Thoughts

1. "The faith that lifts and motivates life is not simply our faith in the divine, but the faith of the divine in us."—Fosdick.
2. "As the Father hath sent me, I send you," said Jesus.
3. Jesus saw the immediate need of missionaries in the field and he acted at once practically and definitely.
4. It would have been hard for the seventy to fail knowing that Jesus had faith in them.



Young People's Work



Topic for December 3

BETTER SPEAKING

Prov. 10:10-21, 31,32.

(CONSECRATION MEETING)

"The tongue of the righteous is as choice silver."

We have discussed "Better Praying," "Better Recreation," "Better Giving," "Better Work," "Better Thinking" and now, "Better Speaking."

Many of our church organizations are afflicted with those individuals who love to talk. How many times have we longed for some sort of automatic machinery for arranging terminal facilities for the dear brother or sister, who when called upon for "sentence prayers" or testimony, will, launch out to sea, flounder around for several minutes, and finally come into harbor with a great gusto and flow of language that wakes up the sleepers and startles the few who have been able to survive the attacks of insomnia while the brother was on his sea voyage.

Better speaking involves a number of things:

1. *The right sort of life.* When Christ comes into the life, he changes things. The life that was ego-centric, now becomes Christo-centric. A lot of the old selfish ambitions and desires have to give place to higher and better motives. It is a new life. This life must be the source of "better speaking."

2. *The right sort of thinking.* "As a man thinketh . . . so is he." The individual who gives himself to unclean thoughts, will bye and bye, begin to speak unclean words. Words are only the verbal expressions of what we are on the inside. People often judge us by what we say, for this, they say, reveals what we are thinking.

3. *Something to say.* How tired we get of just mere prattle. "Silence is golden" when we have nothing to say that is worth while. This is not to advocate going around with a long face and never to speak unless some great and profound thought can be uttered. But the world would be infinitely better off if people would talk only when they really have something to say.

4. *The time to say it.* Did you ever meet that individual who reminds you of a bull in a china-shop? He is always in the wrong place and saying things at the wrong time. He is foolish when every one else is serious. He talks when there should be silence. He breaks in on conversations that do not concern him. He introduces inappropriate subjects. He never seems to have a sense of proportions. Young people should learn the fine art of saying things at the right time.

5. *A way to say it.* I know a denominational worker who holds a good many con-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

ferences. At the beginning of the conference, he slides down in his chair until you would think him to be sitting on the back of his head. The attitude of the "slouch" is almost unpardonable. The very posture and attitude of the speaker go a long way with the folks who have to listen.

Every young people's society should have a critic who would take the speakers in hand when they make such mistakes as noted above. Bad habits fasten themselves on us very quickly, and linger with us many years. The B. Y. P. U. offers an unusual opportunity for the overcoming of these defects in public speaking. Let's make the most of the opportunity by helpfully criticizing each other and assisting each other in building robust bodies and charming personalities.

Are You Going to Boston?

The thirty-second anniversary convention of all the Baptist young people of the United States and Canada will be held in Boston, July 4-8, 1923. Extensive preparations are being made for a great convention.

The convention key-note will be, "The Attractive Christ." Christ will be presented in all his attractiveness to the young people of our day. Every society should send at least one delegate.

Program Acceptances

Dr. F. W. Padelford, secretary of the board of education of the Northern Baptist Convention will speak on "The Attractiveness of Christ's Educational Ideals."

Rev. Bernard C. Clausen, pastor of the First Baptist Church, Syracuse, N. Y., will deliver one of the evening addresses, subject not yet assigned.

Dr. James A. Francis, pastor of the First Baptist Church, Los Angeles, tentatively accepts our invitation to deliver one or more addresses.

Dr. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, will give his lecture "Acres of Diamonds" on Wednesday evening, July 4.

Iowa Associational B. Y. P. U.

By HELEN M. AULD, Secretary.

Once more Iowa Associational B. Y. P. U. has written into its history the story of an inspiring service together. This year it was held with the First Church, Burlington.

Promptly at 4:15, Saturday afternoon, Sept. 16, under the leadership of our president, Arthur L. Petry, we began our program, which was full of real enthusiasm from the start, with the singing of "Whosoever, surely meaneth me." After prayer a short time was given for yells and songs, which all enjoyed.

It was with a deep sense of pleasure that we welcomed our new Sunday school director, Rev. V. N. Witter, to our association. In his message, he told us that the future, not only of our Baptist cause, but of Christianity, civilization and the world depends upon young people, bringing before us some startling figures in regard to the young people's work, as well as the plan of reorganization of our state work. So impressed with his message and so heartily were our young people in favor of the new plan, that it was moved and carried to adopt the plan as presented, and the nominating committee was instructed to select officers in accordance with the general plan.

From the figures furnished by the ten societies reporting out of the thirteen in the association, we found \$253.37 was given to missions; \$150 to local work; thirty-five titheers; twenty-seven in college; sixteen life-service volunteers; forty-five teaching in Sunday school and 126 representatives at the various denominational gatherings throughout the year.

Preceding the evening service, the girls of the Burlington B. Y. P. U. presented the pageant entitled, "The Critics," which carried with it such a beautiful message, followed by a profitable "Tithe Testimony," and an interesting discussion of the "One-tenth Man," which brought forth many helpful thoughts regarding the question of tithing. At this session also, "Marks of Excellence for Better B. Y. P. U. Work," suggested by the officers, and somewhat similar to the standard of excellence, was heartily adopted, which, if prayerfully followed, we are sure, will mean increased spirituality in all our unions.

Very near and dear to the hearts of all our young folks is Rev. John Firth, the old pioneer missionary located at North Lakhimpur, Assam, whose letter expressing what rejoicing there would be in his hear if our next spring rally could be held at North Lakhimpur, was read at this time. Mr. Petry suggested that when we were ready to make the journey to let him know and we would then start off on our joyful mission.

After singing "Stand Up for Jesus" came what might be termed the climax of our program, when we heard the message from one of Iowa's recently ordained ministers, Rev. J. Shade Franklin, upon the subject, "Our Tithe in Time." Mr. Franklin is president of Iowa's Life Service League and is now a senior in Des Moines University. He said that mor-

important than following out the command to give of our money is the command to carry the gospel message to our fellow creatures and that as young people we should consider seriously the responsibility before us. Everywhere we look we see the need for our own effort, for work which we can do, which may be bringing foreign family into relationship with Christ, something our money cannot do. We must devote our energy and talents to carrying forward the work Jesus Christ has given us, for the needs of the church today will take more than our money and good wishes. In each and every need, we can feel a call to service. Each one of us has a different task, a different responsibility in the world today and by searching the Scriptures we find the one true method for planning our lives. If we only put our trust in God, he will give us the ability and power and show us how to perform the tasks he has set before us. God's call comes through the great crying need of the human family. No matter to what task God has called us, we have our part, but those to whom God brings a special message in the great needs of the world must think long and carefully before refusing to accept the responsibility.

We wish this splendid message of deep conviction, coming from one of our own life service volunteers, could have been heard by all of our young people. Mr. Franklin is one of Iowa's strong Christian young people and we bespeak for him a long and successful ministry, for a more earnest, devoted worker in the master's vineyard would be hard to find. Greetings from our national secretary, Mr. White, were truly appreciated. The evening's service closed with prayerfully singing "Where He Leads Me, I Will Follow."

Sunday evening at 6:50 under the leadership of Mr. Petry, we put on a demonstration of the wrong kind of a Y. P. U. service. At the beginning, no one was present, but the president and stranger. Straggling in, came the rest of the folks, who laughed and talked the whole time. Later came the leader, who didn't even know what the topic was. So it went through the entire service. Then was shown the right kind of a Y. P. U. service, conducted in all seriousness. It was a fitting close to our part of the association program and carried its message home. (This sketch was prepared by our president and we shall be glad to send it to any one who may care to use it.)

Just before closing, the invitation of the president of the Keokuk B. Y. P. U., Mr. Harold Finley, for the spring rally to meet with the Keokuk Church was heartily accepted. Keokuk is already making plans and we want any Baptist passing through our city during the last week of April, or any other time, to feel welcome to worship with us.

Keokuk, Iowa.

Ohio Summer Assembly

My dear Dr. White:

I am enclosing the report of the Ohio Y. P. U. which was presented at our

annual meeting. Thought perhaps it might be of interest to you. Had Rev. W. R. Sloman present the campaign for new subscriptions for THE BAPTIST. He did it in a real book-agent fashion, telling the total number of pages in the book for the year. Then he told of the different chapters in the book.

The life-service meeting on Sunday afternoon was very fine. Dr. Bates, formerly of Detroit but now of Toledo, led the consecration service. About forty new recruits were enlisted which brings Ohio's numbers to over 400.

The new officers for the ensuing year are: President, Miss Edith Place, Cambridge; vice-president, Rev. W. R. Sloman, Dayton; secretary, Miss Ruth Calvin, Hubbard; treasurer, Mrs. Clara Lloyd, Granville; transportation manager, Rev. Charles J. Bowen; booster, Rev. George Bates, Toledo.

The associations having the largest attendance were awarded banners; Cleveland Association won first honor and Miami Association won second. The award for largest attendance in a local union was won by Lakewood Church and second by Geneva Church. These also received banners.

Mr. Bates has set Ohio's number at Boston for 100. Michigan challenged Ohio in setting a number and pledged to beat us by fifty. Michigan will surely have to go some with Bates on our side. He is already planning for Boston tea parties and Boston bean suppers to boost for a large attendance.

Enjoyed the St. Paul Convention immensely. Never saw a convention where the details worked out so perfectly. We were proud of our president.

EMILY REIMER CALDWELL, Secy., Ohio B. Y. P. U.

Twin City Post-Convention Conference

My dear Mr. White:

The writer thinks you might be interested in the post-convention conference which was conducted under the auspices of the executive committee of the Twin City convention organization. This conference was attended by pastors and leaders of organized young people's work of our Twin City Baptist churches, and those young people who made life-work decisions at the recent young people's convention, or who had made similar decisions at previous or other conventions. We made no attempt to promote this conference on any general basis. We concentrated our fire on the young people who are members of the Life Service League. Dr. Carl Case helped us tremendously in putting this conference on a high plane spiritually.

You will be interested in the scheme used in planning this conference. The special group life callings conference following the supper program were especially inspiring. The attendance at the group conferences was quite evenly distributed. The writer was especially impressed by the conference conducted by Dr. John Earl on "Ministry." One by-product of this conference was steps toward the organization of a ministerial club for those

young men of the Twin City churches who are planning to enter the ministry. This club will meet at stated times together with the Twin City pastors for practical help and encouragement. A foreign missionary conference was unusually well attended.

About 135 people were in attendance at the conference, most of these being members of the Life Service League. The conference was planned by the convention executive committee, the definite responsibilities for the conduct of the same being left with the following members of the committee: George Earl, A. F. Holmer, Fannie Brent, Richard Holland and Carl Anderson.

I take the liberty of sending this letter to you in the thought that this might be suggestive to other young people's organizations in following up the results of the convention. Sincerely yours,

A. F. HOLMER.

From Across The Sea

Bratislava, Sept. 21, 1922.

Dr. James Asa White.

My dear sir and brother:

I was very glad to receive your letter and also literature that you sent me. I am very thankful for your interest about the work among our Slovak people and Bohemian.

There is some good news for you and all young people in America. Last week we held a conference at Brno. There were over seventy delegates. Young people united together for the work of Christ. Rev. A. Knoblock is president, Rev. A. Strajon corresponding and financial secretary, Rev. M. Sharik vice-president, and Mr. J. Karafiat, treasurer. Please take us in your arms, we are going to work with you all for the cause of Christ in these last days of great opportunity. We are not very strong, neither in Christian experiences nor in financial way. We need your help in every way. So please remember your brethren in Czecho-Slovakia. Speak to young people about the work. I shall send you some facts regarding the work here. Dr. Jones and Dr. Taylor will tell you also a great deal more than I could write.

We are planning to have a small tabernacle for next summer, so we can go from one place to another. Money is needed for this work, and we are still in critical condition as to financial affairs.

With my best wishes for you and the work in America, I am, most cordially yours,

A. STRAJON, Gen. Secy.

Mrs. Helen Barrett Montgomery in the *Christian Herald* for Oct. 28 on "Church Work Woman's Opportunity," writes, "Woman is needed to help direct the new revolution that is taking place in religious education, in administrative positions and especially as writers and artists. She can serve in the departments of church publicity and in secretarial positions in the local church, the state and national organizations. Such service brings comradeship, corrects narrowness and pettiness of interests and furnishes a life career more than worth while."



The Chimney Corner



A Page of Poems

Such as we each may have tried occasionally to write

Reward

By BLANCHE BANE KUDER

ALL day I did the little things,
The little things that do not show;
I brought the kindling for the fire,
I set the candles in a row,
I filled a bowl with marigolds,
The shallow bowl you love the best—
And made the house a pleasant place
Where weariness might take its rest.

The hours sped on. My eager feet
Could not keep pace with my desire,
So much to do, so little time!
I would not let my body tire.
Yet, when the coming of the night
Blotted the garden from my sight,
And on the narrow graveled walks
Between the guarding flower stalks
I heard your step, I was not through
With services I meant for you!

You came into the quiet room
That glowed enchanted with the bloom
Of yellow flame. I saw your face
Illumined by the fire-lit space
Slowly grow still and comforted.

"It's good to be at home," you said.
—*Woman's Home Companion.*

Ironing

By MAY WILLIAMS WARD

I HAVE ironed my husband's shirts, oh,
very smoothly;
I wish I could as easily erase
His frowning, worried look of inattention—
I cannot read the new lines in his face.

Mary lets me iron her crepes and laces;
I wonder if she thinks that mother's
hands
Would tear the fine-meshed fabric of her
love-dreams?
I wish she knew that mother under-
stands.

Jack likes the finest nainsook, trim, ath-
letic,
Next his skin. Most finical of men,
How can he bear to waste his time on
Gladys?

I wish he were a little boy again.

Oh, well! My task today is just the iron-
ing;
But while I iron, I can not help but pray,
"Dear Lord, please let me smooth my
loved ones' pathways;
Please do not let them drift too far
away!"

Good Housekeeping.

A Prayer for All Working Women

O GOD, we pray thee for our sis-
ters who are leaving the ancient
shelter of the home to earn their
wage in the store and shop amid the
press of modern life. Grant them
strength of body to bear the strain
of unrelenting toil, and may no
present pressure unfit them for the
holy duties of home and motherhood
which the future may lay upon
them. Give them grace to cherish
under the new surroundings the old
sweetness and gentleness of woman-
hood, and in the rough mingling of
life to keep the purity of their hearts
and lives untarnished. Save them
from the terrors of utter want.
Teach them to stand by their sisters
loyally, that by united action they
may better their common lot. And
to us all do thou grant wisdom and
firm determination that we may not
suffer the women of our nation to
be drained of strength and hope for
the enrichment of a few, lest our
homes grow poor in the wifely
sweetness and motherly love which
have been the saving strength and
glory of our country. If it must be
so that our women toil like men,
help us still to reverence in them the
mothers of the future. If they yearn
for love and the sovereign freedom
of their own home, give them in due
time the fulfilment of their sweet
desires. By Mary, the beloved, who
bore the world's redemption in her
bosom; by the memory of our own
dear mothers who kissed our souls
awake; by the little daughters who
must soon go out in that world
which we are now fashioning for
others, we beseech thee that we
may deal aright by all women.

—Walter R. Rauschenbusch in
"Prayers of the Social Awakening."

Our Own

I F I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night,
And hearts have broken
For harsh words spoken
That sorrow can never set right.

We have careful thoughts for the
stranger
And smiles for the some time guests.
But off for "our own"
The bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient;
Ah, brow with the look of scorn;
'Twere a cruel fate
Were the night too late
To undo the work of the morn.

The Seamstress

I AM sewing out my sorrow,
Like a thread, wearing it thin;
It will be old and frayed tomorrow.
Needle, turn out; needle, turn in.

Sorrow's thread is a long thread.
Needle, one stitch; needle, two.
And sorrow's thread is a strong thread,
But I will wear it through.

Then not only will sorrow
Be old and thin and frayed;
But I shall have, tomorrow,
Something sorrow has made.

Afterward

By MARY LEE CHASTAIN

I N a corner of her trunk I came on them
Her little treasures, pitiful and few:
A fancy handkerchief, perfume, a string
of beads.
The hot tears came because I never
knew—

I never knew she wanted pretty things
So worn she was, yet always seemin-
g glad.

I pray the angels, dear, are giving you
The pretty, useless things you never had

Good Housekeeping.

The Young Reserves

Mind Your Ps and Qs

AS far as minding their Ps and Qs went, you may be sure that Pee Wong and Pee Ming minded them—they *had* to! For the sad truth of the matter was that their father had just eaten their teak-wood cabinet (the one they had brought over from China), he had even eaten their red lacquer rice bowls and all their wadded silk garments, and one by one he had also eaten all their little embroidered slippers and their green jade necklaces and their kingfisher bracelets. Not that he actually chewed and swallowed such hard indigestible objects, but he kept selling these things so that he might continue to be that most selfish of all mortals, an opium-eater, one who craves nothing but opium and yet more opium; until, when everything else was sold, it was no wonder that their mother warned Pee Wong and Pee Ming that the next thing anybody knew, their father would be selling *them*. Goodness knows, there were plenty of Chinamen in San Francisco wicked enough to buy such nice little yellow maidens for slave girls—and she would paint rather terrible pictures of what it meant to be a slave: some one who could be slapped on the ears whenever anything went wrong—some one who could be forced to carry impossible heavy things all day long—or—oh! worse yet were the horrible things she really could not bring herself to mention in so many words. It was these unmentionable things that caused uncomfortable shivers to ripple up and down the backbones of Pee Wong and Pee Ming, and made them mind their Ps and Qs harder than ever.

Perhaps you are wondering what Ps and Qs may be: so I shall have to explain it is merely a way of impressing you with certain facts about Pee Wong and Pee Ming—for one thing, that they looked as much alike as two peas in a pod. Their dear slant eyes were set at the very same bias in their respective yellow faces, their quaint little knobs of noses were absolutely similar, and their prim rosebud mouths were identical. It was almost absurd; and one very much doubts whether even Mrs. Pee could tell them apart. But, of course, they knew *themselves* apart, so there could never be a really serious mix up! And as for Qs, if you only spell it p-u-e-u-e-s (queues) it will remind you what great pains they took in braiding their glossy, black hair into delightfully long pigtails, even braiding in some red string, since red is the Chinese color for good luck, and it might help them mind their difficult Ps and Qs better. For things were getting really serious now, since nothing was left in the house to sell, and their father grumbled constantly about filling the empty stomachs of two such useless little persons.

It was on the seventh day of his repeating these cross remarks that Mrs. Pee went for the last time to the Joss House

to pray to the Joss about the trouble in store for her poor daughters. A Joss House is a Chinese temple, and a Joss is an idol—this particular patron idol of Mrs. Pee's was a little wooden fellow with painted red cheeks and staring green eyes and a very black mustache painted to droop in angry circles way down on his chest. To Mrs. Pee he was the only god in all America capable of helping her, so she gave a ten-cent piece to the Chinese priest who had charge of the temple.

"What?" said he, looking at it, "this trifling sum of money is hardly worth giving, silly woman!"

"That is true," she sighed, "it is miserably next-to-nothing, excellency; but it is absolutely *all* I have, and I hoped that you would deign to use it in waking up the honorable Joss so he will listen to me."

It must be admitted that the priest was decidedly grumpy as he slipped the little coin up his silk sleeve: "Oh, well," he snorted, "if it's *all* you've got!"

And he picked up a small bamboo stick and struck a large brass gong several times until the air was filled with the metallic boom! boom! boom! of it. Then he handed Mrs. Pee some joss sticks which she lighted; after which she knelt before the little idol and bowed three times, bumping her forehead reverently upon the floor as she prayed: "Very venerable and glorious being, condescend to protect my two insignificant daughters! O keep them from being sold as slave girls, most worshipped and all-powerful Joss!"

Over and over she prayed this, lighting new joss sticks each time and continuing to bump her poor forehead against the floor. As for the idol, he sat there with the usual bored expression on his motionless wooden face, his painted eyes never once blinked—not even when the frantic mother wept and wailed forlornly.

"But dear me," you cry, "are there temples like that in America? And priests? And idols?"

Indeed there are, although thousands of good Christian people, who have never discovered America yet, sit calmly in their pews on Sunday morning and pray most earnestly:

"Our Father, who art in heaven
Hallowed be thy name,
Thy kingdom come,
Thy will be done
On earth. . ."

But I know our Father in heaven must often sigh at our slowness in doing his will on earth and helping his kingdom to come right around the corner here in our own America where Mrs. Pee is crying out her very heart.

But some of us have discovered America, as you know by this time, and it was owing to our Chinese Baptist mission that Pee Wong and Pee Ming were able to mind their Ps and Qs successfully a week later on a morning when their father had announced at breakfast that that very

day he planned to sell them to a certain man for ten dollars apiece. "It's dirt cheap for you," he groaned, "but I'm tired of feeding your big, hungry stomachs."

"No, no, master," cried Mrs. Pee, "the gods will not permit this selling; I have prayed to the Joss many times about this, and given all my money, so I think he will protect them—"

"Nonsense!" leered the head of the Pees, "what should an inner-apartment-female like you know about America? There isn't a god anywhere strong enough to keep me from selling my own useless brats if I want to, you silly pig of a woman!"

An hour later Mrs. Pee quietly smuggled the little girls out of the door and they were creeping along the narrow streets of Chinatown toward a friend's house, where they could hide in safety, when suddenly they saw their father slouching in a doorway ahead of them.

"Hurry! Hurry!" sobbed Pee Ming, dashing down a side street.

"Wait for me! Wait for me!" wailed Pee Wong, tagging along after her as fast as she could.

It was in turning a corner suddenly that they bumped straight into our missionary, who caught them in her arms to keep them from falling, and exclaimed: "Tag, you're it! Whatever makes you dash around corners like that, my dears?"

Breathlessly they told her their sad tale, how that very day their father was planning to sell them for opium money. . .

"But that's altogether against the law," the pleasant lady said sternly, "I will notify the police, my dears, and you mustn't cry another drop—just come to the mission with me; you'll be perfectly safe, and I'll go and bring your mother to you, too."

Of all surprises that mission was the crowning joy! Never had they dreamed of playing games on the roof of any building, especially on the very day they feared they might be sold. Yet here they were playing follow the leader in the merriest possible fashion with dozens of other Chinese children. No wonder that when their mother called for them they were full of news:

"Mother," cried Pee Ming, "that red-white-and-blue-thing-with-stars is the flag of this land called America, and when somebody holds it up in the air we must all stand with our arms poked out toward it and say long American words at it—"

"I know some of those words," interrupted Pee Wong, proudly, "listen, mother, they sound like this: 'I pledge allegiance—'"

"And mother," Pee Ming broke in excitedly, "there's a God in America who made the whole world, and China, too. He's not any little wooden joss that you can see, mother; these little Chinese children here have been telling us."

You can see for yourself that the mission seemed entirely too good to be true. But it *was* true! And the police lost no time in warning Mr. Pee that he was not free to sell his own daughters even if he wanted to, and that he would surely

(Continued on page 1321)



Our Own Folks



Boston Letter

By CHARLES H. WATSON

State Convention

The largest convention in our history gathered less than five miles from the heart of the city, may be regarded as furnishing legitimate grist for a Boston Letter. The most golden October weather from beginning to end was a big factor in its success. The accessibility of West Somerville was another factor; and the known vitality of the West Somerville Church was another. All through the convention the weather and the church vied with each other in keeping things up to the highest level.

The meeting-house was always full. Indeed, not being a spacious auditorium, it was chockfull, and was fringed by celebrated "wall-flowers" most of the time. That, by the way, is not a disadvantage. So many churches are too big for their congregations nowadays; it was good to behold one that was not big enough, and to note the enthusiastic interest kindled by proximity and touching elbows. Pastor Swaffield of the entertaining church was a live and hearty host, and was untiring in promoting a warm and hospitable atmosphere.

The Program

It was well constructed, and covered the entire gamut of Baptist activities in state and nation. We had evangelism, missions, prohibition, ministry, new Americans, young people, and never out of mind in any session was the great Baptist program for the world. From the state we had such spellbinders as Prof. H. K. Rowe, Samuel M. Lindsay, H. A. Heath, F. W. Padelford, J. C. Massee, Mrs. G. W. Coleman, William T. Sheppard, Gertrude Hartley, C. L. Pierce, F. W. French, Clarence B. Mitchell, E. B. Dolan, F. F. Peterson, W. E. Waterbury, Albert W. Jefferson and C. N. Arbuckle. From the nation we had President F. E. Taylor, E. T. Tomlinson, Helen B. Montgomery, H. M. Fillebrown, Harry S. Myers, Mrs. Charles S. Brooks; and from the world we had Joseph Taylor and J. H. Rushbrooke.

The Talks

The "long talks" were given by Professor Rowe, S. M. Lindsay, H. A. Heath, F. W. Padelford, F. E. Taylor, E. T. Tomlinson, J. C. Massee, Mrs. Montgomery, Miss Hartley, H. S. Myers, Mrs. Brooks, J. H. Rushbrooke and C. N. Arbuckle. There were many talks that were the more pungent because they had to be short to hit the bull's eye. That glowing center was made all through the three days in talks long and short.

Some of the best sessions were filled with snappy, illuminating addresses that pictured for us the state forces at work on all sorts of fields, and among racial varieties with which our cities and towns abound. Also in those in which all the phases of training for leadership in religious education were set forth. Of course the great sessions on ministerial pensions and Christian stewardship under Dr. Tomlinson and Harry S. Myers were elec-

tric. The magic word "money" always stirs up the microbes in our brains, and gives us a varying pocket-book consciousness.

The Outstanding Impressions

Everybody spoke of this "record convention," in weather, in attendance, hospitality, practical inspiration and illuminating leadership. "Eloquence" seemed to be nailed to the wall. Speakers in earnest natural fashion told us about things, pouring in the facts, and the listeners supplied the eloquence.

Another thing impressed everybody: that our state leadership was very able and was ably functioning everywhere. It is on to its job, knows exactly what is its objective, and is reaching it. From President Curtis and Chief Secretary Heath down through all the departments there is a strong, intelligent pull, and a mighty pull together. It is immensely gratifying to have this confidence. It gives atmosphere to all of our Baptist endeavor in Massachusetts.

Pittsfield

The one hundred and fiftieth anniversary of the First Church, Pittsfield, brings to view the shining record of a noble church. Happy were they to be led in their celebration by so radiant a leader as Pastor Maurice A. Levy. All around Boston we know him and know how bright and sweet things are where he is. But think of that roster of pastors who within our recollection have blessed that church—C. H. Spalding, O. P. Gifford, G. W. Gile, Edward Holyoke, Orville Coates, H. S. Johnson, G. G. Johnson, F. W. Lockwood, C. P. Macgregor, and M. A. Levy. They did well to celebrate. But the real celebration will come when the great new home is built and the old church is housed befitting its history and worthy of the proud Berkshire city.

Polishing the Illustrious

Boston is gradually refurbishing up her statuary. When the smudge of the years is rubbed off, it seems like a new triumph of the sculptors. The Robert Gould Shaw memorial, just fronting the State House, is something to see in the clear October air. Its recovered glory makes us feel that we had faltered in our appreciation of that Saint Gaudens masterpiece.

Benjamin Franklin and Josiah Quincy have just passed under the brush, and look down upon us from their pedestals in front of the City Hall, like shining moderns. Probably "Fighting Joe Hooker," Nathaniel P. Banks, Charles Devens, Rufus Choate, and Sam Adams will be taking their turn. Adams' recent celebration would put into eclipse even an enlivened effigy. You can hardly plan for statues as you can for a parkway. They come in their own succession, or, as a new estimate corrects the perspective of an old hero, and a passion flames forth to do him justice. Usually the last statue gets the choice position, and some earlier worthy may get a worse one.

This is illustrated in the new statue of Anne Hutchinson by Cyrus Dallin just hidden in front of the remote left wing

of the State House, and the heroic horse-back statue of General Hooker standing perhaps in the best position for a statue in the commonwealth. You would almost think the redoubtable soldier was about to gallop down Park Street from his slightly pedestal. Had the estimate of Charles Francis Adams II prevailed there would have been no statue of Hooker anywhere. But really, should not Anne, the spiritual chieftain in the heroic age, have had the preeminence?

General Banks stands almost in seclusion towards the rear of the State House. It was prescient to pose him as a statesman. As a general he was chiefly valuable to the Confederate Army. So frequently did he supply them with needed ammunition and supplies that they facetiously dubbed him "Quarter-master General, C. S. A."

A Thriller

Rev. Kenneth C. MacArthur gave the ministers one of the experiences of a lifetime on the thirtieth. He spoke on "Eugenics and Religion." For amazing fullness and bristling interest it went beyond anything we have had for long. He made a fire on the subject that set us all aglow. Now and then we fall back on home talent and "Blue Monday" gets painted red.

Our Schools

The Divinity School of the University of Chicago

Work has opened up with us in a highly satisfactory way. Our registration is larger than it has been for several years, and has been exceeded only once in the history of the Divinity School. Including the registration of the Chicago Theological Seminary we have 192 pursuing studies with us at the present time. A noticeable feature in the attendance this year is the large number of young men, who have come in from the colleges. Of these a great proportion are candidates for the ministry. It is years, indeed, since the proportion of ministerial students was as large as it is at the present time.

Another gratifying feature is the presence on our campus of twenty-five foreign missionaries on furlough. One of these is from the Philippine Islands, three from Egypt, two from Burma, seven from China, and twelve from India. No class of students is more heartily welcome to the campus than these foreign missionaries. Not alone are they serious students but they add an element of maturity and cosmopolitanism to our student body life.

Our chapels have been well sustained. On Tuesdays a special series of lectures is being given by members of the staff on problems connected with the ministry and effective scholastic work on our campus. Visiting university preachers continue to add greatly to the interest and profit of these chapel services.

Steps have been taken to put the Divinity School into contact with a large number of the churches of the middle west. Members of our staff are being invited by the churches to preach or deliver

special addresses. Dean Mathews has already visited a number of points in Wisconsin and Chicago—Fond du Lac, Oshkosh, Waupun; Tabernacle and Irving Park, Chicago, and Calvary, Minneapolis. During the month of November several of our professors will be continuously engaged in this field of work.

Most of our students are earnestly at work in some type of religious activity. Many of them are preaching in student pastorates and others are engaged in various types of educational and recreational church work. As usual our problem is to secure remunerative work for many who have to make their way through college. However, we have never had more opportunities for this type of service than this autumn.

The Institute on the Bible and Religion conducted on Thursday evenings in Harper Hall is having a successful season. About seventy-five are enrolled in the various classes. The courses embrace "The Life of Jesus," by Dean Mathews; "The Early Old Testament History and Literature," by Professor Luckenbill; "Museum Antiquities," by Professor Allen; "How to Tell Bible Stories," by Miss Chamberlin, and "The Church in American Life," by the writer. These courses are intended for all who are interested in the study of the Bible and religion.—P. G. MODE.

Religious Life of Linfield College

Linfield College has well entered upon one of the most successful years of its history, the student body being within four of the largest enrolments which we have ever had. During the year of our maximum enrolment 265 students matriculated, eighty of whom were fully accredited college students, the others being either special students or in the preparatory or music departments. The present student body numbers 265 students, of whom 225 are fully accredited college students; 213 of these are members of Baptist churches, thirty-six others are identified with various evangelical denominations, leaving but sixteen in the student body who are not professed Christians. For a college of our size we feel that, with the prevalence of Christian students here shown, the influence radiating therefrom will lead others to Jesus Christ.

The evangelistic band of Linfield College is a source of inspiration and help to the weak churches which receive its ministrations at every week-end. Our young men and young women, going out from the college on Friday, and holding live services by Sunday night, not only help these churches, but themselves are helped in their service in leading men to Christ.

Objectives

The religious objectives of the student body can best be seen by referring to a reception recently held in the home of President Riley, given in honor of the departure for their work of Rev. and Mrs. Samuel Boyden, our missionaries to the "robber tribes" of India. President Riley invited the young men and women, who have definitely determined to go into the ministerial or missionary work either at home or abroad, to meet Mr. and Mrs. Boyden. Forty-nine young people of this type responded to the invitation and spent a pleasant evening with them. In addition to these forty-nine, Rev. and Mrs. Charles Rutherford, of India, Mrs. E. E. Burkett, of China, and Mrs. Manley, of India, all former graduates of the institution, were present.

Our future missionaries and ministers

are now in training. They will preach and will teach in a large degree that which is being preached to and taught to them. For sixty years our college has been functioning with the sole purpose of enriching lives for added service in the kingdom of Jesus Christ. This year over 50 per cent of its enrolment of 265 students are student volunteers for service.

Being desirous to help relieve the famine situation in the east, the young men and women of our dining club voluntarily surrendered their dessert for two weeks, and a check for \$42 as the result of this personal sacrifice has been sent for that cause. In addition to the above personal sacrifice groups from the student body have made canvasses of various parts of the town for the relief of this famine-stricken area.—J. C. AUSTIN.

Hillsdale, Michigan

There are now more than fifty students in college who cannot be accommodated daily in the chapel services because of the lack of seats. For some time the prudential committee and the authorities of the college have been working on this problem, measuring the chapel and trying to see if it would be possible to put enough additional seats in to accommodate our student body. This could not be done without considerable alteration and a rather large item of expense.

The only other alternative possible has been the using of the college church, located so near the campus as to be almost a part of it, as our chapel. Acting upon the authority of the prudential committee, overtures were made by the college to the church and accepted by them which permit us from now on to conduct our chapel services in that place.

It will be also helpful to have the fine pipe organ available. The music department of the college has consented under the new arrangement to provide a choir, and on Wednesdays and Fridays and Saturdays there will be a choir number in connection with the chapel program, under the direction of Miss Eleanor Kelly, head of the music department. On Tuesdays and Thursdays there will be opportunities for solo work under the direction of Professor George Bancroft Dana. It is earnestly hoped that within a reasonable time some friend of the college may take the opportunity to place upon the campus a beautiful chapel. Until that time the church, because of its nearness to the campus, offers the only solution to this problem.

Northwestern Baptist Hospital Association

Statement Submitted to Minnesota State Convention, October, 1922

Many in attendance at this convention are more familiar with the name "Mounds Park Sanitarium" than with the new name which appears at the head of this report. Most of you are familiar with the beginnings of the work of this association sixteen years ago when a troupe of Swedish Baptists of the Twin Cities organized the Mounds Park Sanitarium Association and erected their first building on a site on Earl Street at Indian Mounds, St. Paul. During these years the sanitarium has been growing steadily in the size and quality of its service. Some years ago the demands of the work which the association was called upon to do began emphasizing the need for additional hospital equipment so located as to serve effectively not only the people of Minneapolis and St. Paul but out-of-

town people visiting either of these two cities. Naturally the board of directors of the association regarded the great growing Midway district as the section most likely furnishing the site required for this new enlarged equipment. With this in mind two purchases were made of the only two community hospitals in the Midway district, namely, the old Cobb Hospital, at Cleveland and Iglehart Avenues, and the Midway Hospital, Snelling Avenue near University. About two years ago a seven-acre tract of land on University Avenue, three blocks from Snelling, was purchased. These grounds are the most strategically located hospital grounds anywhere in the two cities—equally accessible to all railroad stations, and on University Avenue, the main arterial highway of the Twin Cities. The association is now looking forward to the securing of funds necessary to provide for a general hospital on this new site. You will note the change in name which was adopted by the association about a year ago, the organization now being called the Northwestern Baptist Hospital Association. The board of directors was enlarged to include thirty members. At the meeting of this board held last May, the officers were authorized to engage a general superintendent, whose functions would be to coordinate the services of the existing hospitals owned by the association as well as to lead in the Midway development project mentioned above. Mr. A. F. Holmer of Minneapolis was invited to assume the responsibilities of this work.

The Directors

The members of the board of directors of the Northwestern Baptist Hospital Association are: Dr. Robert Earl, chairman. Dr. George Earl, president, Dr. G. A. Hagstrom, sec. and treas., C. P. Dahlby, Mr. Chas. Skooglund, Olof Swenson, Rev. John A. Swanson, John Hawkins, Rev. Edgar A. Vallant, Chas. E. Carlson, Rev. J. G. Briggs, Rev. John Earl, Rev. Arvid Edstam, Mr. Henry Marks, Rev. J. J. Runyan, Rev. C. J. Stoeckmann, St. Paul; Dr. Frank Peterson, Rev. Eric A. Carlson, Rev. R. A. Arlander, Rev. O. Breding, Mr. A. F. Holmer, Rev. Wm. B. Riley, Rev. Mark F. Sanborn, Minneapolis; Rev. C. H. Bolvig, Mankato; Rev. Olof Hedeon, Chicago; Rev. Wm. Kuhn, Forest Park, Ill.; Rev. N. K. Larson, White Hall, Wis.; Rev. S. P. Shaw, Sioux Falls, S. D.; Rev. P. E. Stockton, Grand Forks, N. D.

Since the organization of the Mounds Park Sanitarium Association there has been no organized effort to secure donations from friends of the institution for the support of its work. Consequently hardly any donations have been received for the furtherance of our work. It is very natural, as we look ahead to the development of our hospital program, that being a Baptist institution carrying the name of "Baptist" and controlled by Baptists, and, furthermore, being the only Baptist hospital organization of its kind northwest of Chicago, we should turn to Baptist constituency for financial support in the development of this larger work. We have always been reluctant to go out in any organized way to seek donations for our work. We have realized the large demands that have been made upon our people by many urgent denominational needs. We are not unmindful, however, of the fact that there are many people in our Baptist constituency who are vitally interested in the kind of service rendered by hospitals and who for one reason or another will

not contribute to any other type of denominational service. It is unfortunate that money that could be secured from such sources is not now being used to put the great Baptist denomination on the map so far as hospital work is concerned. It should be borne in mind by this convention that all of the leading Protestant denominations, not to mention the Catholics, have adopted vigorous programs of hospitalization. We should also state in this connection that the business men of the Midway community are vitally interested in seeing a Baptist hospital established in their district. They are so interested that their leading commercial organization has already appointed a strong executive committee to sponsor a popular campaign among the people of the Midway district to help push this new Midway project. This should be of encouragement to us as Baptists as we take hold of this new opportunity for practical Christian service.

Free Service

It has always been the policy of the Northwestern Baptist Hospital Association to render as much free hospital service to worthy individuals as it is possible to render. Since the erection of the Mounds Park Sanitarium sixteen years ago \$40,000 of free hospital service has been granted. The cost of rendering this service has been met out of the current income of the hospital, no donations having been received for this purpose. Even last year when hospitals, like other business enterprises, suffered severely we donated free service amounting to approximately \$5,000. We are convinced as a hospital organization that it is hardly fair that we ask those patients who pay their way to take care of other patients who are not in position to pay for the service rendered. Free hospital service is a responsibility which should be shared by our whole Baptist constituency and not by patients who are paying for themselves while at the hospital. We are convinced that we must soon establish a "free bed fund" out of the earnings of which worthy individuals can be given the services they need.

Expenses Are Higher

In this connection it should also be remembered that in the future it is going to cost more to operate hospitals than was the case when the Mounds Park Sanitarium was organized. During the past five years the American College of Surgeons has made great strides toward standardizing hospital service throughout the nation. The standardization requirements laid down by the college, among other things, demands the following: (1) A full-time salaried pathologist in charge of laboratory work. (2) A full-time paid statistician who is to keep elaborate, minute, scientific records of each case. (3) More instructors and additional supervision of the Nurses' Training School. In addition to this the state laws are requiring, as was not the case some years ago, limits to the number of hours nurses and help are to work. As is recognized by us all, the cost of supplies, medicine, food, etc., amounts to considerably more than it did some years ago. All of this has reduced the margin that we used to have for free service purposes. It is no wonder then that we turn to the friends of our work for their financial backing as we look ahead to the larger service of the future.

Every first-class hospital has a nurses' training school. Last spring eighteen graduates received their diplomas from the Nurses' Training School of the Mounds Park Sanitarium. This was the thirteenth class to graduate, there now being 137 graduates of our Baptist hospital in nursing service. At the present time there are sixty-seven student nurses in training in the three hospitals. In this school we are trying not only to give the highest grade scientific training for the nursing profession but we are trying along with it to maintain a very definite vital Christian environment. We do this through a definite program of organized devotional life and Bible study. We mention this because there may be some present who know of young women in Baptist churches of Minnesota who ought to be interested in a life calling such as this. We are always pleased to consider applications from young women of Baptist churches seeking to enter training for this work.

We are not unmindful, as a hospital organization, of the vital financial problems confronting our people as a national movement this year. We are not thinking so much about our own particular project as to exclude from our thoughts the great and vital needs of our missionary and evangelistic work throughout the world. Our only desire is that the service to be rendered by the Northwestern Baptist Hospital Association shall fit into the greater world wide program of the Baptist denomination to which we are all committed.

A. F. HOLMER, Gen. Supt.,
Northwestern Baptist Hospital
Association.

A Visit to the Far West

By SAMUEL G. NEIL

No Baptist can visit the Pacific Coast states without discovering marvellous illustrations and definite proof of the real worth and wisdom of home mission work, and Bible and religious education work. I have just returned from a trip of from nine to ten thousand miles, about 1500 of it by automobile. We visited the states of California, Oregon, and Washington.

I had the opportunity to see the real needs of Los Angeles, so far as Baptist work is concerned. Nearly two days of driving in an automobile took us into many parts of the city. New sections are developing; new towns and communities are rapidly springing up and are in need of the privileges of the gospel. In addition to this the Mexican, Japanese, Chinese, the lumbermen and fruit pickers and other classes of exceptional populations must be cared for, congregations organized, and meeting houses erected. Our greatest exceptional population is Mexican, due to the proximity of Mexico and to the unusual demand for manual laborers.

The state convention, The City Mission Society, The Home Mission Society, and Publication Society, are endeavoring to meet the need for churches, theological seminaries, Bibles, clinics, community houses, vacation camps for boys and girls, night schools, daily vacation Bible schools, and so on.

On Sunday, Sept. 24, in company with Rev. J. B. Fox, of the City Mission Society, and Rev. E. R. Brown, superintendent of our Spanish work for the Home Mission Society, and the Rev.

George L. White, joint secretary of our Home and Publication Societies, we visited nine mission points covering ninety-two miles by automobile in doing so. We visited the Italian Church, the Bochetti International Mission, the Russian Church, the Community Church and Spanish Theological Seminary, the Garrett Street Mexican Mission, the First Mexican Church, Second Colored Church, the Maravilla Mexican Mission and the First Mexican Church at San Pedro.

Without exception we found the work to be in first-class condition. It was an illustration of how to plant and prosecute home mission work in the way of numerical and spiritual results. The return on the original investment, even when reduced to a financial basis, reads like a story from the "gold coast" in the days of the "forty-niners."

Fortunate in Leaders

Southern California Baptists have been fortunate in their state convention leadership. Dr. W. F. Harper, gifted in pulpit-power and wise administration, has been greatly blessed in his work. Rev. J. B. Fox, secretary of the City Mission Society, with his intimate knowledge of men and conditions, has been enabled to lay well the foundation of present and future Baptist work in and around Los Angeles.

On our way from Los Angeles to San Francisco, we paid a visit to Rev. and Mrs. E. R. Hermiston of Chapel Car "Grace" now located at San Joaquin. A crowd of people that taxed the seating capacity of the Chapel Car to its utmost, greeted us at its evening service.

Some parts of the West are yet virgin home mission soil, and we must sow the good seed that we may rear Christian people and Christian institutions. Patriotism, no less than religion, calls upon us to safeguard the present and future of the West by keeping at the work and strengthening the weak places in our common Christian civilization.

San Joaquin

San Joaquin is a new town situated in the very heart of a great reclamation project. The whole countryside is being populated by farmers and fruit-growers from various sections of the East, Middle West, and Southwest. A church has already been organized. A fine big corner lot in the heart of the town has been secured and Mr. and Mrs. Hermiston expect to build a meeting house that will be almost the exact duplicate of the splendid church building which they recently erected in Chowchilla, Cal.

The long continuity of the sane, wise, and consecrated leadership of Mr. and Mrs. Hermiston has meant much for our Baptist work in the Pacific Coast states.

San Francisco

On a beautiful Sabbath morning, I had the honor to preach at the First Church. The audience was large, the music excellent, and the communion service impressive. The work of First Church under the right kind of pastoral leadership has a great future. It was a great joy to greet the veteran pastor, Dr. T. Edwin Brown, former pastor of the Memorial Church in Philadelphia.

Dr. C. W. Brinstad, the indefatigable state convention secretary, is placing the indelible imprint of his strong personality upon all the work of northern California Baptists. Northern California Baptists are very fortunate in their leadership.

Portland, Oregon

While at Portland, Oregon, I preached in the White Temple. I found an excellent building and a crowded congregation. The fascinating pulpit ability, leadership, and spiritual vision of Dr. Thomas J. Villers has strengthened the work along all lines. I had the opportunity of addressing the Ministers' Conference on "The Spiritual Laws of Evangelism," and later addressed between forty and fifty pastors and laymen as they sat together around the luncheon table.

Baptist work in Oregon shows marked advance. Last year over \$95,000 was raised for mission work, two-thirds of which was spent for work outside of Oregon. A new era of church building is on. Last year new churches were erected at Fairview, Cherry Grove, Oregon City. New churches will soon be erected at Medford, Riddle, Astoria, Bend, Hillsboro, Broadbent, McMinnville, Gresham, and Eugene. In the city of Portland, new churches will shortly be erected at Sellwood, Arleta, Grace, Montavilla, and the Mount Olivet Negro Baptist Church. For the first time in its history, Linfield (McMinnville College) is out of debt. It has received during the year from Mrs. F. E. R. Linfield of Spokane, Washington, gifts in property

estimated at more than \$250,000. President L. W. Riley is making his influence felt throughout the Northwest. Dr. O. C. Wright is the state secretary. His poise, tact, brotherliness, and his persistence toward an objective has enabled him to achieve great things. He is greatly honored for his constructive work. At the recent meeting of the state convention a report to adopt a quota of \$10,000 to be raised this year as Oregon's part of the \$100,000,000 collection of the Northern Baptist Convention, was approved.

Puget Sound Association

South Tacoma was the meeting place of the Puget Sound Association. It was a well attended and well conducted meeting. The program had been prepared with care and all the arrangements were carried out on time. The Bible and field secretary of the Publication Society made two addresses to splendid audiences. The pastors and churches in the West Washington Convention have been quick to catch the vision of the new needs as set forth by the state convention secretary, Dr. J. F. Watson, and have risen to them with courage and confidence. Dr. Watson brings to the work his strong personality and a widened vision of large possibilities for the kingdom.

Church News by States

Atlantic Coast

CONNECTICUT

REV. EDGAR R. HYDE, FOR NEARLY thirteen years pastor of First Church, Middletown, the seat of Wesleyan University, has received and accepted the call to the First Church, Racine, Wis. Mr. and Mrs. Hyde made a large place for themselves in Connecticut and they will make a strong addition to the Baptist forces of Wisconsin. Mr. Hyde expects to enter upon the duties of his new field, Dec. 1.

THE FIRST CHURCH OF NEW HAVEN, REV. A. R. FOSHAY, pastor, has met with a great loss in the death of Mrs. D. C. Macintosh, the wife of Prof. D. C. Macintosh of Yale Divinity School. Dr. Macintosh has the sympathy of every one in his time of his bereavement.

AT FIRST CHURCH, WATERBURY, REV. D. J. GAINES is laying great emphasis upon the "Church Family Night." The church meets for lunch on Friday evening at 6:45; the devotional message is brought by himself or some visiting brother. Then follows the social hour, when by a well-regulated program, the people have an opportunity to meet each other and become acquainted.

REV. F. W. THOLEN, PASTOR OF THE Taftford Church, is being blessed in his work. Nov. 5 he baptized five young people. Others are expected to come into the fellowship of the church through baptism.

FIRST CHURCH, HARTFORD, DR. H. J. WHITE, pastor, featured an autumnal social recently, with a table decorated for every month in the year. The pastor and Mrs.

George M. Armor appeared at the August table, dressed in summer apparel, singing, "In the Good Old Summertime." Mr. Leroy Bennett and Mrs. Dwight Chapman caused a laugh, when they approached the April table in raincoats and umbrellas. J. C. Crossley sang, "April Showers." The church choir sang Christmas carols at the December table. More than 300 people were present.

MAINE

BREWER: The work of this church is opening well this fall, for Pastor Welch and his people are indefatigable workers. Not only did they go over the top in New World subscriptions, but they keep the subscriptions paid up. Every department of the church is efficient. A school of missions has just been started, announcing as its purpose "To enroll a large number of our church and constituency for an intensive study of missions." Seven teachers are using the study books provided for the different classes, and over 100 are enrolled. The present session extends from Nov. 5-Dec. 17.

SWAN'S ISLAND, WHICH is a few miles from Mt. Desert, has a federated church, with Rev. H. H. Hathaway as pastor. To his help, three weeks ago, came Rev. Harry Taylor and his daughter Ruth, as state evangelists. The meetings held were of great interest and increasing power. On the very last night twenty persons came forward and prayed for themselves in manifest desire and purpose to enter the Christian life. On Nov. 5, nine men and six women were baptised in the ocean by pastor Hathaway, "in the presence of hundreds of people, all of whom were strangely moved by the spectacle of their neighbors going down into the sea on a November day." Membership of the church has been more than doubled. On Sunday, Nov. 12, the evangelists began services in Warren, Maine.

REV. CHARLES COFFIN TILLEY, pastor of the First Church, Jefferson, and one of the ablest and most honored of the Maine ministers, died in the New England Baptist Hospital, Boston, on Nov. 5.

A TRUE "MOTHER IN ISRAEL," passes with the death of the widow of Rev. N. D. Curtis, and the mother of Missionary Arthur Curtis, of the Telugu Mission, Mrs. Professor Hugh R. Hatch, and Miss Gertrude A. Curtis of the Fairfield schools. A life of rare sanctity and sweetness, fruitful in many and distant fields of the Lord's work, and continued to past 90 years of age, has come to its "desired end."

BY AN EXPLOSION IN AN adjoining garage, the meeting house of the Burnham church was set on fire and totally destroyed, Nov. 7. This was the only church building in the village.

NEW JERSEY

Woman's Mission Society

The third annual meeting of the Woman's Baptist Mission Society of New Jersey met in the Clinton Avenue Church, Trenton, Oct. 23. Mrs. David A. MacMurray, the president, welcomed the delegates. Mrs. W. H. Mount reported for the Continuation Fund. \$15,000, from ninety-one churches was secured last year. The women of New Jersey are asked for \$100,000 this year. Fifty-two churches from seven associations reported White Cross work done the past year, amounting in value to \$4410.90. Mrs. Higgins, chairman of the Nominating Committee, made the following report: President, Mrs. David T. MacMurray; 1st vice-pres., Mrs. John W. Lyell; 2d vice-pres., Mrs. Archer B. Bass; rec. sec'y., Mrs. Joseph Riker; cor. sec'y., Miss Katherine M. King; treas., Mrs. M. V. Freas; members at large, Mrs. R. H. Rivenburg, Mrs. Willard H. Smith, Mrs. W. H. Bawden.

It was voted to receive the report. There being no other nominations it was voted to instruct the secretary to cast a single ballot.

The C. W. C. showed a 25 per cent increase in new organizations and members. The C. W. C. raised more than three times the quota for the Continuation Fund. The W. W. G. showed sixteen new chapters, making a total membership of 2100 in 119 chapters in ninety-five churches.

The report of the enrolment committee showed that 205 delegates were present. As an expression of love and appreciation a rising vote of thanks was extended to Mrs. W. H. Smith, who resigned as state director to become home vice-president of the Atlantic District. Seven of our missionaries told briefly of the encouraging features of their work. Dr. Campbell, of the Judson Health Center, said she and her assistants were doing the only health work on the lower west side of New York City in the midst of a population of 35,000. Dr. Catherine L. Mabie, of Africa, declared that thousands were pouring into our churches in the Congo country.

At the banquet held in the Clinton Avenue Church, at 6 p. m., about 200 women were seated.

NEW YORK

Baptist Older Boy's Conference

A rare opportunity presents itself to the Baptist churches of the Empire State to send from one to six of their choice young men between the ages of 16 and

24 to the mid-winter training conference at Cook Academy, Montour Falls, under the direction of the State Convention. The conference will begin on the evening of Dec. 26 and continue for five days. Boys from other states will be welcome.

The courses of instruction will include Bible study, the four-fold life, the organized young men's class, class activities and recreational leadership. These courses are the same as those given at the International Older Boys' Camp Conference at Lake Geneva, Wis., and Lake Winnetka, N. H. The best instructors of the state have been secured to teach these courses.

There will be no registration fee; the board and room will cost \$1.50 per day or \$7.50 for the entire conference.

THE SEMI-ANNUAL MEETING of the Baptist Church Extension Society of Brooklyn and Queens and the Women's Auxiliary will be held at the Strong Place Baptist Church and Christian Center, 54 Strong Place, Brooklyn, on Thursday evening, Nov. 23. This will be observed as the official opening of the Strong Place Christian Center.

THE ANNUAL BAPTIST SOCIAL UNION-City Mission dinner will be held at the Hotel Astor, Broadway and 44th Street on Thursday evening, Dec. 7—reception 5:30 p.m., dinner 6:30 p.m., adjourning at 10:15 p.m. The theme of the evening will be "Training in Leadership." George Barton Cutten, president of Colgate University will be the guest and speaker. There will also be a special presentation of the theme by Charles Hatch Sears, executive secretary of the New York City Baptist Mission Society. This is the annual joint meeting of the New York City Baptist Mission Society and the Baptist Social Union. Young people are specially invited. Guest tickets are \$1.75 each. Table seating ten persons may be reserved through Stanley B. Hazzard, Room 1038, 276 Fifth Ave., New York City.

NEW HAMPSHIRE

THE ONE HUNDRED AND THIRTIETH anniversary of the formation of the First Church of Wolfboro was celebrated Oct. 15-22. The exercises began with a historical sermon by the pastor dealing with the beginning of the Free Baptist denomination. The name Free Baptist had not been adopted when Benjamin Randall formed the Wolfboro Church. Three brief papers described the young people's work of the church. Rev. J. K. Miller, missionary pastor of the state convention, gave an illustrated lecture, "The Romance of Religion in Rural New Hampshire." The views of New Hampshire scenery, churches and Baptist

leaders added greatly to its interest. Thursday, Oct. 19, was Anniversary Day, and the members of the church and invited guests sat down to an excellent supper, after which letters from the three surviving ex-pastors were read, also a greeting from Mrs. Mary Newton Keith, widow of Rev. Allen C. Keith, whose long and successful pastorate is still a fragrant memory. A fraternal greeting from the Chocorua Church, prepared by Dr. O. P. Eaches, was helpful. A Roll Call of the church followed. On Sunday morning, Oct. 22, Rev. F. M. Buker delivered the anniversary sermon. Mr. Buker took the place of convention secretary Rev. D. S. Jenks who was away on a vacation recuperating from an illness. It was inspirational and was enjoyed by a large congregation. The history of the church by the clerk, Miss Nettie M. Cate and the story of the Sunday school by Supt. Perley E. Young deserve mention. A union service was participated in by the Congregationalist, Christian, and Advent churches. Rev. Frank D. Long of the Advent church spoke briefly and was followed by Dr. Fred P. Haggard, now pastor of the Wolfboro Congregational Church. Rev. F. M. Buker then gave a helpful address on Christian Stewardship.

Mississippi Valley

OHIO

THE FIRST CHURCH of NILES recently closed a series of special meetings in which the pastor, Rev. R. J. Murphy, was assisted by Evangelist W. H. Houghton of Norristown, Pa. Already twenty-seven persons have been baptised. This is the second campaign in the Niles Church in which Mr. Houghton has assisted.

MICHIGAN

EVANGELIST H. P. HOSKINS is engaged in special meetings with the Lake Odessa Church and will go to the Birkett Memorial, Detroit, for his next meeting.

THE CHURCH at the "Soo" has shown unusual activity this fall. During September a vigorous rally campaign was carried on and also a financial canvass made. The whole budget was practically subscribed in one evening. The young people are interested and have greatly enjoyed the hearty cooperation of the older members in their various social gatherings.

NEBRASKA

REV. CLAUDE NEAL is closing the most successful of the three years spent with the church at Polk. There is a steady growth in all departments. The church is thoroughly organized for the study of stewardship throughout the month of November.

MINNESOTA

AT THE REQUEST OF BRETHREN at ISANTI, a council of twenty-two delegates representing ten churches met at the Swedish Free Mission Church Nov. 3, to consider the matter of an organization of a Baptist church. Dr. G. A. Hagstrom was moderator and Rev. C. E. Bergfalk, secretary of the council. The action was unanimous in favor of the organization of the church and Rev. F. L. Russell, pastor of the Free Mission Church was given a certificate of ordination and will become the pastor of the new church.

ILLINOIS

REV. J. BRAINERD BROWN has closed his work with the Petersburg Church and is now on his new field at Barry.

THE JUDSON CHURCH, OAK PARK, Rev. J. C. Dent, pastor, has just celebrated its first anniversary. A pamphlet setting forth the aims and history of the church together with a list of the members and officers was issued in celebration of the event.

COME TO THE MEETING IN THE FOURTH Presbyterian Church, Chicago, 2:30 p. m., Nov. 19, that you may become intelligent yourself and may be able to interest those of your own church and community in this greatest adventure ever undertaken by women for women.

THE FIRST YEAR OF THE PASTORATE of Rev. G. W. Claxon at the Streeter Church closed Nov. 1. The community has suffered severe industrial depression. In the face of this local condition old debts have been paid and extensive improvements made. Twenty-three persons have been added to the membership. A definite program of work has been outlined for the coming year.

REPORTS AT THE ANNUAL MEETING of the Sterling Church indicated wholesome progress. The church is carrying out the suggestions of the denomination in its program of activity. A stereopticon has been purchased so that it can avail its selves of the informing missionary lectures and other material which it has not been able to use heretofore. The church slogan is "A place where the Bible is taught," and pastor A. W. Fleischman is making the motto true to fact.

THE FIRST CHURCH, FREEPORT, has projected a pretentious musical program. Five distinct musical organizations have been built up under the direction of the music committee of which Chas. M. Crowell is chairman. There is a senior choir of forty voices, a male choir and also a young women's and a Sunday-school choir. The pastor says, "We believe to maintain a high standard of gospel music we must train our own children and young people in hymn and anthem music."

EVERY PEW IN THE AUDITORIUM of the University Church at the University of Illinois was filled on Sunday, Oct. 29, at which time took place the dedication of the new pipe-organ for which the students had so long looked and worked. The organ is of the Moller make with ten sets of pipes, full electric action, and detachable console. The cost is \$3,700 of which \$2,700 was paid in cash and the remaining \$1,000 to be carried in deferred payments. The student choir, under the leadership of J. L. Williamson, of Jacksonville and with L. L. Winn, of Richmond, Ill., at the organ, rendered special music. The pastor spoke upon the significance of the organ in the work of the church. The work of the year is starting off well, there being 800 students in the university, 400 of whom are Baptists.

ON SUNDAY, NOV. 5, AT THE morning service, the Austin First Church with much enthusiasm, extended a unanimous call to Rev. John H. Carstens, to become its pastor. He is to have charge of the Sunday, and some other, services until Jan. 1, at which time he will assume the full work of the pastorate. It is a great joy to the church to have secured Mr. Carstens as pastor, after having been for nine months without a leader. Owing to Dr. Thomas' splendid work as pastor

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he church has kept together and kept the work going in a fine way, but the need of a new leader was keenly felt. The feeling is general that Mr. Carstens is the man for the place and that the church will go forward into larger work.

WISCONSIN

FIRST CHURCH OF LA CROSSE, has passed through six of the best months of its history. In his report to the advisory board of the church the chairman of the trustees said that he had known the church over twenty years; and that in every way the church was doing better than at any other time—each month a balance in the treasury of all societies; new members being added to the church; Sunday school growing; religious education being emphasized so that, without the privilege of week-day schools of religion, the children are receiving now 125 hours of religious instruction; the missionary interests of the church developing. The church is now, as a whole, children and adults, studying missions in books, and in the stereopticon lectures each week. The people sent a large bundle for "Rush a Ship to Russia." They are now preparing to send to Raymond Chapel, Chicago. An intensive evangelistic program is going forward all the time under the supervision of the pastor, W. S. Stewart, and the deacons. Tithing and stewardship are being pushed.

KANSAS

REV. L. D. LAMKIN LED IN A TWO weeks' revival meeting with the South Lawrence Church, Wichita, ending Oct. 29. A number were received into the fellowship of the church. The meetings were decided uplift to the church and community. Dr. Lamkin replied to some remarks made by a local preacher with reference to the Ku Klux Klan which drew a throng of people. Dr. Lamkin is laboring with a sad heart occasioned by the death recently of his wife at Dallas, Tex. Mrs. Lamkin had been ill for several years and her home-going was not unexpected.

Pacific Coast

OREGON

EVANGELISTIC FIRES ARE BEGINNING to burn in several of our churches. State evangelist Milo G. Bentley recently conducted a meeting at Lacombe. Rev. S. L. Oyce, pastor, which resulted in seventeen baptisms, and five others by letter and experience. Evangelist Bentley is now assisting Pastor C. M. Cline at Grants Pass, and will conduct several meetings at Outcations in the vicinity of Grants Pass. Rev. S. J. Reid, superintendent of evangelism is in a splendid meeting at The Dalles. Rev. J. L. Bogue, pastor. A number have already been received for membership and the meetings are continuing with increased interest.

A COMMITTEE APPOINTED by the Ministers' Conference of Portland, consisting of Rev. W. L. Riley, pastor of the Highland Church, Rev. E. O. Leonard, and secretary O. C. Wright is arranging for a aggressive plan of evangelism in Portland and vicinity. These meetings will be in large part conducted by the local pastors, including the assistance of Drs. Hanson and Villers and Reid, who have already consented to conduct the closing

week of meetings which the other pastors by interchange of assistance may have already promoted over a period of one or two weeks. The Highland Church is completing this week the first meeting of this series, Rev. J. F. Huckleberry, pastor of Grace Church, assisting Pastor Riley, and Dr. W. B. Hinson preaching the closing third week. Pastor Riley will immediately begin a meeting in the Grace

Church assisting Pastor Huckleberry for two weeks, the third week of the meetings to be conducted by Dr. Villers of the White Temple. Through this plan of interchange of help the Portland churches anticipate a winter of excellent work in evangelism. The Arleta Church, Rev. Owen T. Day, pastor, has had the assistance of Rev. August Hunderup in a three weeks' enlistment meeting which

FOR THE UNPRIVILEGED PEOPLES OF AMERICA

In the United States, 50,000 Indians have not been visited by missionaries of Jesus Christ. Therefore, we must continue the work of building up Bacone College. Young men and women, representing 23 Indian tribes, depend on this mission school in Oklahoma for their Christian training and education.

The negroes in the southern states must be evangelized. The work of The American Baptist Home Mission Society more than doubled when it undertook this task with the establishment of schools for their general education and the training of Christian leadership. New teachers must be trained to relieve white missionaries, burdened with teaching nearly every hour of the day.

Foreign speaking students are now being trained at the International Baptist Seminary in East Orange, New Jersey, for evangelism among their own racial groups in America and Europe. The Spanish American department of this seminary is meeting a long felt need on the Pacific coast. Urgent calls for a better trained ministry are being answered by the Society in Cuba, Porto Rico, Jamaica and Haiti.

The Education Department of The American Baptist Home Mission Society is a safe administrator of funds for those who desire to advance Christian Education in the Mission Fields of North America.

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has resulted in very much good to the church and community.

THE ARLETA CHURCH IS COMPLETING excavations for the first unit of its new building to cost in the neighborhood of \$75,000. The first unit will cost approximately \$45,000. This is one of the most vigorous of the suburban churches, and with their new equipment will doubtless make one of the most rapid growths of any church in the West.

THE COMMUNITY CHURCH OF ALOHA is the youngest church in the state, Rev. J. Maguire, pastor. Recently a canvass of the community was made under the leadership of Rev. G. L. Hall, resulting

in subscription of an amount above \$3500 toward a building to cost approximately \$5000. On a recent Monday ten of the Portland pastors motored to this suburban community, donned their overalls, and demonstrated to the satisfaction of the onlookers that they could build church houses as well as preach the gospel. The ladies of the Aloha Church served a sumptuous chicken dinner, and the building was so far advanced that an impromptu table was placed upon the floor of the auditorium and the first chicken dinner in the new building was enjoyed by the participants.

NORTHERN CALIFORNIA

THE NEW CHINESE CHRISTIAN CENTER at Locke, was dedicated Oct. 8. The dedication services covered three days, Saturday, Sunday, and Monday, with speakers from Sacramento, Rio Vista and San Francisco present. The building is a frame structure consisting of an auditorium, class-rooms and apartments upstairs for the workers. The land was donated by Mr. Locke, and the \$10,000 which the plant is to cost was given by the state convention and the two home mission societies. Mr. and Mrs. Ong Yip and Miss Mary Maxwell, the workers who have labored faithfully for several years on this field, will appreciate this equipment more than anyone else, perhaps.

THE CHURCH AT FORT BRAGG has a fine men's organization under the name of the Fellowship Club. They are now organizing the Fellowship Bible Class and will review an up-to-date missionary book each quarter.

REV. J. B. FROST RECENTLY accepted a call to the Red Bluff church.

REV. JAMES S. WEST RESIGNED HIS church in Detroit, Mich., to accept the call of the First Church of San Francisco, where he began his work Nov. 5. Mr. West is not a stranger to the Coast, having formerly been pastor at Tacoma, Wash., and also at Bakersfield, Cal. The San Francisco First Church has been without a pastor for nearly six years but has enjoyed the services of most excellent supplies. Dr. Arthur S. Phelps has been the stated preacher for the last two years. The church is united and is looking forward with great interest to the settlement of the new pastor. This makes the seventh new pastor to settle in the Baptist churches in the Bay Cities since Sept. 1, all pulpits being filled with permanent pastors with the exception of Alameda.

THE MANTECA CHURCH HAS CALLED REV. A. P. BROWN of Alameda and Mr. Brown began his work there Nov. 1.

REV. SANDFORD FLEMING, recently from Australia, is the new pastor at Twenty-first Avenue Church, San Francisco. A reception was given in his honor on Oct. 13.

FRESNO FIRST CHURCH is rejoicing over the arrival of its new pastor, Dr. Thomas Frizelle, who was formerly with the Publication Society in Philadelphia, having been director of summer assemblies.

Iowa Convention

(Continued from page 1307)

the pastor in all phases of his ministry. Pastors Catlin of Council Bluffs, Smith of Red Oak, Tandy of Mason City, McDonald of Waterloo and Parker of Cedar Rapids

filled the day with good things. And while the pastors were gathered together in their meeting, the women, under the inspiring direction of Mrs. Frank Johnson, had a most helpful session. The convention itself had in it little of the spectacular, no fights, no big problems, no big movement, no great crisis and no new program. However, reports indicate a healthy condition in most of the churches. The baptisms for the year will about equal the baptisms of last year and the payments on pledges to the New World Movement are little short of last year, but statistics do not always tell the tale as it should be told.

There is a finer spirit of work among the Iowa Baptists. There is not so much the mood of do or die, but the determination to do the best in all that comes. Our churches are not making desperate efforts to save what appears to be a desperate situation, but are trying to do sane and constructive work for the Master. They are not permitting the fads and isms and side issues that in many states are causing friction to interfere with their fellowship, but are trying, as conscientious Baptist people, to serve the Lord.

Evangelism, education, stewardship were the notes sounded most solemnly and sincerely under the general topic of "Personal Responsibility." Dr. Stilwell brought his fine message on evangelism in a masterly fashion. Dr. Million read before the Baptists of Iowa their educational heritage and educational opportunity and Baptist responsibility for it reinforcing the opinion of many people that he is the man sent of God for such a time as this. Victor N. Witter brought us the new plans and new inspiration in the educational work of the individual church.

The key-note of personal responsibility was sounded in an address by W. B. Hutchinson, of Burlington, on that subject. This address was built around the thought that opportunity plus ability makes responsibility. Out of this, he developed the thought that God has given us ability and great opportunity and therefore, great responsibility. The great message that closed the service and continued the thought, was given by Robert T. Craig, of Des Moines, Sunday night when he called the Baptists of Iowa to renewed consecration for their holy task. This message was responded to by many, who reconsecrated their lives, and by others who gave their lives to definite Christian service. Between these two great messages, there came many other addresses of high order. Keen disappointment was felt that it would not be the privilege of this convention to hear Dr. David J. Evans, of Kansas City, Mo., but a new pleasure and great profit was given on Thursday evening in hearing, for the first time, Dr. Perry J. Stackhouse, of Chicago, who brought a message of good cheer to churchmen in which he showed the never-ending need of a Christian church. In the same evening, the convention was called nearer to its task by a thoughtful address on the "Responsibility of Iowa Baptists to the state program" by A. S. Cross, of Osage. Dr. Lerrig brought good messages through Saturday and Sunday. The annual sermon by A. C. Droz, of Pella, was a splendid challenge to heed the calls that God send to his people now. The B. Y. P. U. session Sunday afternoon was a great consecration meeting in which its key-note was set at the opening exercises led by Miss Fern Ervin, of Des Moines, a student at the university. And, in passing, it might be said that the University students

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brought into this meeting, wonderful inspiration, not only to the young, but to the old who saw, in concrete form, what the college is doing for the youth of our land. As usual Mr. Carmen and Mr. Litter were in the lead with good things and Dr. Lerrigo's address was a persuasive invitation to American youth to be consecrated living.

The proceedings of this convention throughout were harmonious. President Williams presided with easy grace and kept his program moving all the time. The reports of committees were singularly unanimous and were of such nature that they usually commanded the unanimous vote of the convention. It was not quite clear to the Baptists what should be done in the Near East, but they went on record as being in favor of America doing what could be done for the relief of suffering and for the protection of these Christian people.

It has been the usual custom of Iowa Baptists, to use good judgment and fine taste in the selection of their president. On J. S. Tuttle of Waterloo, Walnut Street Church, was the unanimous choice. The election of J. S. Tuttle to the presidency of the Iowa Baptist Convention marks the emergence into larger denominational affairs of one of the very finest types of laymen that any state can produce. A scholar, a gentleman, a Christian who works at his job in his own church. For many years the teacher of one of the largest Bible classes for men in the nation, he is eminently fitted for his position. Many of his friends have hoped to see him do more in denominational affairs, but up to this time, he has felt that he had time and strength only for what he could do at home. He will be a wise leader for Iowa Baptists. A new organization was formed called the Baptist Layman's Council which is headed by Mr. J. M. Mercer, of Burlington, and vice-presidents of every association. The purpose of this council will be to better coordinate the efforts of Iowa Baptists. The usual banquets were held and good fellowship prevailed. The ever prosperous church at Muscatine will be the host to the convention next year.

Mind Your Ps and Qs

(Continued from page 1313)

arrested if he made the least attempt to dispose of them. So he grumbled and growled, until a certain December evening when there was a Christmas entertainment in our mission. How I wish you could have been there beside Mr. Pee to watch the cry of Bethlehem enacted by little Chinese shepherds squatting on a green sateen hillside with little Chinese angels announcing the birth of the Savior to them, while a very Chinese Mary sat demurely holding a small Chinese baby in her arms.

As for Mr. Pee, he sat there with eyes only for Pee Ming and Pee Wong, two little Chinese angels whose special duty it was to enter saying: "Behold, we bring you glad tidings of good things which shall come to all people, for unto you is born this day a Savior who is Christ the Lord." Nothing had ever been said which went directly to Mr. Pee's poor, tired, wicked heart: "I guess my girls make fine angels," he whispered proudly to Mrs. Pee.

But little he dreamed that this startling new pride in them would turn his little daughters into real guardian angels, keeping him away from opium dens forever. It almost seems as if this little poem was written about him:

"God's angels, dear, have six great wings
Of silver and of gold,
Two round their heads and two round
their hearts
And two round their feet they fold.
But the angel of a man I know
Has just two hands, so small—
Yet they're more strong than six gold
wings
To save him from a fall."

Are Baptists Playing the Game?

Twenty-seven millions of children and young people in our United States are not enrolled in any Sunday school. They are all under twenty-five years of age and they do not belong to Catholic families.

Question: What are the Baptists doing to change these terrible conditions which menace the nation and the church?

Answer: "The Bigger and Better Baptist Sunday School Advance," originated by the Baptist Publication Society, and now being carried on by more than a thousand Baptist schools.

Question: Is it practical? Is it working?

Answer: Let these Baptist pastors reply:

"Our school is enrolled in the Bigger and Better Baptist Sunday School Advance. Interest and attendance are increasing. We have an objective. It is inspiring. It enlists workers."—Rev. J. O. Staples.

"It is increasing our enrolment, attendance, enthusiasm, efficiency, and enlarging our field."—Rev. J. T. Parker.

"As a result of this movement, a better organization of our school has come to pass."—Rev. William J. Coulston.

"Our people are enthusiastic about it. It is just what many Sunday schools lack, a working plan."—Dr. H. R. Best.

"We enrolled early in the 'Sunday School Advance.' The best thing about it is that it works and gets results and the results are of the sort that endure. Our school is taking on new life and increased enthusiasm; the good influence of the movement is being felt in all departments of the church. Because of its constructive nature it is infinitely better for any Sunday school than a contest."—Dr. R. E. Williamson.

These five men are outstanding pastors in Iowa. They speak from experience.

All schools in Northern Baptist Convention territory ought to enroll at their state headquarters as speedily as possible.

The provisional totals of each province, state, and district of India, according to the census taken March 18, 1921, which were published April 5, ensuing, were within a net difference for the whole of India of 132,654 persons, in the final figures now published, an excess in the former of only .04 per cent. This summary shows a total population of 318,942,480, of whom 163,995,554 are males and 154,946,926 are females. The actual increase is 3,786,084, or only 1.2 per cent, due chiefly, as we suppose, to the inroads of disease and death and the effects of the European war. The population by reli-

gions is classified as follows: Hindus, 216,734,586; Moslems, 68,735,233; Buddhists, 11,571,268; Christian, 4,754,079, of whom 2,457,065 are males and 2,297,014 are females; Jains, 1,178,596; Zoroastrians, 101,778; Jews, 21,778; Animists, 9,774,611; minor religions and those not returned, 17,989.—*The Indian Witness*.

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(The Baptist)

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The Book of Noble Dogs, by Estelle Ross. Illustrated. New York: The Century Co. \$2.00.

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The House of the Lord's Prayer, by Amos R. Wells. Philadelphia: Westminster Press.

What Amos Wells writes is always good, because he has an ever-fresh viewpoint. In this 70-page booklet he treats the Lord's prayer as one of the "many mansions," and thereby makes the prayer yet more precious.

India Inklings, The Story of a Blot, by Margaret T. Applegarth. New York: Doran Co. \$1.50 net.

From an upset bottle of India ink came "India Inklings" in Miss Applegarth's own breezy, sympathetic style. They are stories for little folks of life and mission work in India. Those acquainted with Miss Applegarth from the reading of our Chimney Corner need no further recommendation of the volume.

The Meaning of the Cross, by Edward Grubb, M. A. New York: Geo. H. Doran Company. \$1.50.

In a book of 157 pages Mr. Grubb traces the doctrine of the Atonement in the Old Testament, in the New Testament and in the literature of the early, the medieval and the modern times, and he arrives in his last chapter at his own position which, he says, tends "toward a true doctrine." That position is that in Christ and his Cross God and man meet in a perfect unity; God gives himself to man and man gives himself to God. In his views of the Bible the author is a liberal. He says of it, "being man's record, it is full of imperfection." One may find some difficulty in ascertaining how he reaches his ultimate conclusion from his premises and processes of reasoning.

The Quest of Industrial Peace, by W. M. Clow. New York: Geo. H. Doran Co. \$1.75.

Professor Clow, who occupies the chair of pastoral theology and Christian ethics at the United Free Church College, Glasgow, and first became known to American readers through his devotional studies in the life and inner experience of Jesus, has grappled with "the elements of the ever-recurrent industrial strife" in an effort to find a means of ending that strife. The work is constructive and cumulative in method, and includes a historical survey of the foremost indictments of capitalism and an appraisal of each. Professor Clow concludes that communism, the cooperative movement, Marxian socialism, and nationalization, are all futile devices for securing industrial peace. He appeals to the teaching of Jesus and Paul for a justification of private ownership and also to prove the moral responsibility involved in the possession of wealth. Professor Clow proposes as his solution "an industrial covenant" inspired by the ethics of Christ, and based on certain postulates: The covenant is limited to wage-earning industry and excludes the political and religious relations of the parties involved; the method of capitalism is accepted as being proved the only efficient and economically sound method; a relationship of cooperation must be adopted; reward must be proportionate to function fulfilled.

Professor Clow has written with candor and fairness on a difficult theme. He is perhaps a bit too optimistic, and fails to appreciate sufficiently the persistent factor of man's selfishness. His proposed industrial covenant, if adopted and observed, would solve the industrial problem; but its prerequisite is an attitude of disinterestedness by all parties concerned, which is—well, let us say, "a consummation devoutly to be hoped for."

"It Is to Laugh"

Teacher: "What distinguished foreigner helped the Americans during their fight for independence?"

Small boy who attends Sunday school: "God."

Floorwalker: "Look here, sir, that young lady who's just left the shop complained that you didn't show her common civility."

New Assistant: "But I showed her everything in my department, sir."

The continental traveler deposited a enormous bag beside the table in the restaurant car. The conductor promptly rebuked him. "Don't you know you can bring your luggage in here. You'll have to put that bag in the van."

"Luggage," sneered the traveler. "This isn't luggage. That's my purse. I'm going to Austria."

When an Irish barrister was pleading one day a donkey brayed loudly outside the building.

The judge said: "One at a time, if you please."

After counsel had resumed his seat at the judge was summing up, the same interruption occurred: "I beg your lordship's pardon. I am anxious not to let a word of what you say, but there is such an echo in the court."

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OUR MUSIC CORNER

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THE VALUE OF CHORAL SINGING

I sometimes wonder just what would happen if the society factions who finance at temporary toy we style "grand opera" would take the same interest in choral singing as exemplified in the work of such organization as the Chicago Apollo Club. We hear so much rant about the great art demonstrated in the opera format, half-baked amateurs visibly enthused by the divine intellects, voices and temperaments of the divas and the prominent tenors—(little is said of the temperaments played, however, and the slipshod quality in which the whole business is run!)—it is enough of such heresy; we must believe what the carefully arranged newspapers and professional sheets tell us of the great acting ability of this one, the comparative vocal virtuosity of that one, and so on, ad infinitum—unless the press department of the opera star falls down on his job, or unless the "great artist" is to do the requisite amount of advertising.

Some Artists

In the course of my own professional career I have played for many opera stars. Some are artists—such men as Clement, the great French tenor; Arthur Middleton, the great American bass; such brainy men as Eleonore di Cisneros, Helen Stanley, Mme. Nordica, Alice Nielson. But many of them have been inartistic pretenders, their only asset—the ability to make a tremendous noise accompanied by tons of inward agitation. The amount of sheer brain power exhibited by such concert-singers as Werrenrath, John McCormick, May Peterson, Florence Hinkle, Charles Hackett, could supply musician-ship and true artistry to equip an entire opera troupe. The finesse of ensemble played by the Chicago Symphony Orchestra under such a conductor as Frederick Stock is something so far beyond what is demanded in the opera house that there is no ground for comparison.

Musical Status Not Elevated by Opera Houses

In all probability I shall be promptly assailed of ignorance and prejudice for my rash statements—however, I firmly believe that the musical status of this nation is not going to be elevated by our opera houses, I consider them a more or less negative influence! Rather must we foster the art of choral singing—the co-operative singing effort in which we all share our talents. The amount of money each season on the Chicago Opera Company, if applied to the fostering of all choruses under expert directors, well-laid plans for a series of joint performances in addition to the local concert—such a program, sincerely carried out, would do more to make this community "musical" than a century of fort-tongue opera, catering to a special important chiefly as a society parade. I mention Chicago because the conditions here are what they are in all other cities, towns and villages of the country. Communities can boast such an organization as the Apollo Club, working fully under such a giant leader as Nelson Wild. But the condition and prob-

lems to be faced by such an organization as this are true reflections of those to be met by all such, whether in a city or in the smallest town.

Opposed Values

I would like to stress a point which I consider fundamental. This is the opposed ethical value of the oratorio and of the opera metier. I am well aware that it is considered very "old-fashioned" and narrow even to suggest such a thing, that I am stamping myself as being of that puritanical era called "Victorian" when I dare to suggest that ideal and spiritual aims have anything to do with the art-value of a musical work. Waiving that aside, no one can deny that the greatest masterworks known to music have come from composers imbued with ethical principles closely akin to, if not always identical with, the fundamental beliefs of true religion. I am not claiming that these composers were always impelled by theological motives, but a careful study of the personal aims and beliefs of such men as Bach, Handel, Haydn, Mozart, Franck, Beethoven, Elgar—to enumerate but a few—will force us to realize that these masters were and are idealists, expressing in their several ways the essence of true religion. Can we say the same for opera? The librettos, with few exceptions, are records of lust and incest; immorality is the functioning motive of almost all of them. To my notion nothing would so quickly overcome the present craze for this form as hearing them done in an understandable language. The undeniable attraction of much of the music has now full sway because the greater part of the audiences do not know what all the pother is about—the alluring stage pictures coupled with the sensuous tunes have to suffice. Read the prevalent translations of "Rigoletto," of "Louise," "Il Trovatore," "Pagliacci," "Carmen," "The Ring"—they are of the literary value and moral urge of a cheap French novel. Can they in any way be compared to the texts of the "Matthew Passion," "Elijah," "The Messiah," "The Dream of Gerontius," "The Beatitudes," and so on?

Interpretations of Great Ideals

The great master-peaks of choral literature are musical interpretations of the greatest ideals of the human intellect and emotions, and as such merit the active support of the church element in our American life. Every year the opera company in this city loses hundreds of thousands of dollars—and has little difficulty in finding men and women to meet the deficit. The Apollo Club, one of the greatest ranking choral bodies of the world, is hard put each year to assure itself of another season's vitality. A few thousand dollars—one-tenth of the annual deficits of the opera company, would make the difference between assurance and this continuous uncertainty of survival. What does the opera do for the younger generation of American singers? Very little! Nothing to be compared with the encouragement and support offered by such organizations as the Apollo Club.

(To be continued)

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Fresh From the Field

(Continued from page 1294)

Some months ago "THE BAPTIST" felt called upon to publish a denunciation of Robert Keable's book "Simon Called Peter." That we were justified in our position is indicated by the sordid parts the book has come to play in the Hall murder case in New Jersey and in the fact that Judge Stone of Boston imposed a fine of \$100 upon Mrs. Edith G. Law of Arlington who had been accused of circulating obscene literature. Mrs. Law conducts a circulating library and loaned this particular book to a large number of persons.

There are fifteen churches in and around Oneonta, N. Y. that have kept accurate records of the numbers of tithers and the amount of money contributed by tithers and non-tithers. These fifteen churches have 916 members who are tithers. Last year these tithers averaged \$59.48 each for religious work and benevolence. There are 2963 members that are non-tithers. These averaged \$18.91 each. Calvary church, Binghamton, averaged \$77.48 for the tithers and \$22.48 for the non-tithers. The lowest average for the tithers is \$43.96 and the highest for non-tithers in these fifteen churches is \$28.79. The highest for tithers is \$95.14 and the lowest for non-tithers is \$10.62.

The sixth annual session of the First Church, Redlands, Cal., began with a total attendance of 362. Missionaries Roach of Burma and Tilden of Assam are among the teachers. At the beginning of the school the pastor, Rev. S. F. Langford, said, "Not because we want to beat last year's average attendance of 335; not because we want to beat the rest of the churches in the United States; but because we need this school to inform us of the kingdom of God. The school of missions is no longer an experiment, it is a necessity to our church. Last year a large percentage of our membership came to the school; nothing less than 100 per cent ought to satisfy us."

The recent visit to Chicago of Dr. J. H. Rushbrooke of London, stirred the hearts of all who were privileged to hear him. Dr. Rushbrooke spoke four times—at Evanston Church Sunday morning, and at Austin in the evening. Splendid congregations greeted him on both occasions and nearby churches were well represented at both services. His address before the Ministers' Conference Monday morning awakened great enthusiasm for Baptist work in Europe. At this meeting he gave the ministers unbiased first-hand information about political affairs in Russia. His final address was at a luncheon given in his honor for pastors and laymen, at the Hamilton Club. Two things will remain vivid in the memory of those present—Russia's dire distress, and the unprecedented Baptist opportunity in Eastern Europe. The Baptist commissioner for Europe, Dr. J. H. Rushbrooke, is the man for the hour.

"The administrative committee of the Federal Council of the Churches of Christ in America records its strong conviction that the recent rise of organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither

FROM MAINE TO CALIFORNIA

Changes in denominational plans in recent years have brought tremendously increased responsibilities to State organizations.

Promotional and Collecting Agencies

By mutual agreement the State Conventions have enlarged their promotional activities. They cultivate earnestly all benevolences; serve as single collecting agencies; receive and forward from the churches their missionary, philanthropic and in large measure educational offerings. These added duties are discharged with fine fidelity to all interests.

A Constructive Missionary Force

Thirty-four State Conventions with varied activities through field-workers, evangelists, associational missionaries, missionary pastors and other helpers constitute a mighty, aggressive and constructive missionary force. From Maine to California their workers preach the gospel in frontier places, organize new churches, revive the discouraged, strengthen the weak and build up the home bases for world missionary conquest. The State Mission Enterprise is a great factor in our denominational advance and is helping to make America Christian.

Facing Financial Straits

Our State Conventions share with others the present financial strain. They accepted their 25% reduction in budgets and now receive only their pro rata share of collections. Practically all of them are borrowing money to meet present emergencies. Like all other missionary interests their needs are increased. They ought to enlarge, but instead they are threatened with retrenchment. Shall we hold them long in suspense, or will the offerings of our churches quickly lift these loads and send the forces strengthened to their tasks?

"Make America Christian"

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

with the ideals of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism." The above is a part of a somewhat lengthy resolution couched in general terms which is evidently intended as a protest against the Ku Klux Klan. If this is the case we wonder why the Klan was not definitely named in the resolution.

The recent dedication by M. Poincaré, the French premier, of the monument at Jocherey, in memory of the first victim of the World War, has brought to light the fact that it was a French Protestant whose memory has thus been perpetuated. This victim of the war, who was killed on Aug. 2, 1914, at 10 a. m., thirty hours before the declaration of war by Germany, was Corporal Peugeot. Corporal Peugeot was a Protestant schoolteacher, a member of a well-known Protestant family in France. The contribution of French Protestantism to the moral and spiritual life of France has been far beyond its numerical strength. The "Friendly Visitors," commissioned by the Federal Council of the Churches this summer, have commented especially upon the vitality and power of the French Protestant churches and have urged the

council to continue its efforts to secure funds for assisting these churches which have suffered so heavily from the ravages of war.

"The Book of Remembrance" for 1920 is now off the press and ready for distribution. It is in the same convenient form as last year, but contains several new features, among these being portraits of twelve of our pioneer missionaries, "The Daily Bible Readings," "The Cycle of Prayer," the dates of appointment of the missionaries, and a list of answered prayers from the 1922 book. The new issue is bound in gray, with printing in brown and gold, and will be joyfully welcomed by every one who likes a good-looking book. "The Book of Remembrance" is more than beautiful; however, it is a very practical aid in private devotion and prayer. Every missionary and officer of the societies and boards of the Northern Baptist Convention listed according to birthday dates, with the location and kind of work. Nothing will bring you so close in touch with your representatives on the field as this book and you can make no greater contribution to their work than to pray daily for them, as suggested by "The Book of Remembrance."

The Baptist

Published Every Week by the Northern Baptist Convention

Thanksgiving Day

WITH steadfast and unwavering faith, with hard and patient toil,
The Pilgrims wrung their harvest from a strange and sterile soil.
And when the leaves turned red and gold beneath the autumn sun,
They knelt beside the scanty sheaves their laboring hands had won,
And each grave elder, in his turn, with bowed and reverent head,
Gave thanks to bounteous heaven for the miracle of bread.

God grant us grace to look on this, our glorious native land,
As but another princely gift from his almighty hand.
May we prove worthy of his trust and keep its every shore
Protected from the murderous hordes that bear the torch of war,
And be the future bright or dark, God grant we never may
Forget the reverent spirit of that first Thanksgiving Day !

—J. J. Montague.

A Great Day—Hooray!

Editors dream—not always pleasant dreams. However the editors of THE BAPTIST and MISSIONS have had day dreams which sent smiles over their faces. They dreamed of a day when the denomination—the Board of Promotion—the societies—the churches—would get back of a great joint campaign for the journals which year in and year out carry the story of conquests in the name of the Lord.

Dream Realized

THE BAPTIST and MISSIONS are the official mediums of communication between the national denominational organizations and the constituency in the churches. It was because of a profound conviction of the value of these two publications to all our denominational interests that the Administrative Committee of the General Board of Promotion in September authorized a special campaign during December to increase their circulation, and urges that the forces of the local church be utilized in an effort to place MISSIONS and THE BAPTIST in at least 20,000 new homes by January 1, 1923.

WHY SUBSCRIBE FOR BOTH?

Because they give so much value for so little money. For example, last year 1,535,508 copies of THE BAPTIST went into the homes of our people. These were 32-page papers, which means 49,136,357 pages carrying news, illustrated articles, and information concerning every phase of work done by Northern Baptists, besides all the matter of general interest.

During the same year 623,972 copies of MISSIONS went into Baptist homes. These were 64-page magazines, or a total of 39,934,272 pages filled with news and illustrated articles from all parts of the world telling of the missionary work and gospel triumphs at home and abroad. These monthly visitors not only were sent to almost every land, but reached more than 50,000 homes in the United States.

Because no other form of publicity can be used by the denomination on such an extensive scale at so small a cost.

Because they provide the best means for denominationally educating the rising generation. Multitudes of young people are coming into our churches. They are to be the leaders of tomorrow. To assume that responsibility intelligently they must be informed and educated concerning the denomination and its work. MISSIONS and THE BAPTIST make this possible.

Because they make it easy for church workers to exchange methods and stimulate each other.

Because they are not competitors but complementary. MISSIONS can never be a denominational newspaper, nor can THE BAPTIST be a magazine featuring exclusively the missionary work of Baptists. Take both, and add a state publication for local interests, and you have a rounded program for a live church membership and a world interest befitting a Baptist who really believes in the Kingdom of God and the reality of the Great Commission.

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The Baptist

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Don't Be a Nuisance

"Our publications are the best sources of information on our denominational thought and work. Baptists informed act well, while Baptists uninformed and closed to the truth are usually playing havoc with their own work and bothering the work of others."—Prof. Geo. D. Hubbard, Oberlin, Ohio. Don't be a nuisance. Subscribe for your denominational journals. Yes, and you can keep your brother from being a nuisance also.

Killam's Kollum

A Disappointment

This kollum was to have carried some real "dope" this week but our committee wired and said, "No." We are under authority. Brethren, wait in breathless suspense until next week. We hope to have something to say then. Won't that be refreshing?

Sleep, Brother, Sleep

"I am in dire peril. I am in danger of being cut off from the rest of the army, marooned, shanghaied. My subscription to THE BAPTIST, seems to have expired weeks ago. Think of it, Killam, think of it. Why, my dear fellow, what would I ever do. Suppose I had to listen to despondent gossip about the towering local strength of Methodism, the machinations of the Catholics, the raucous insistence "that millions now living will never die." Suppose I had never heard of Mrs. Montgomery or Aitchison, Padelford or Robbins, Raffety or White. Suppose I had no knowledge of my own denomination and the splendid things going forward all over the world under our banner. Suppose I was obliged to interpret the kingdom of God in terms of my own dooryard. Ay, Edgar, that were a fearsome fate. Here is the \$2.50. I shall not sleep until I hear from you."—Vernon S. Phillips, Columbus, Ohio.

Cousin George Is Mean

"It has come to my attention that a man claiming to be my cousin, is soliciting loans from persons, strangers to him, on the assumption that their acquaintance with me would induce them to lend a ready ear to his plea for a small loan to relieve temporary and unforeseen financial embarrassment. I shall be grateful if you will warn your readers that such a man is imposing upon the good nature of my friends and that he deserves no consideration because of assumed or actual relationship to me." This letter from Dr. Rush Rhees, president of the University of Rochester explains itself. It was too late for the dignified portion of the paper and so since my committee "requested" me to hold up the legitimate material another week and since we do not want any readers of THE BAPTIST to be imposed upon by President Rhees' "cousin" we are printing the warning right here. Somehow we do not blame the fellow for claiming relationship but it is a bit mean to use that relationship to get coin. These sharpers are sharp. Watch your pocket books.

Fresh from the Field

Dr. Charles E. Goodall has been elected by the New Jersey Baptist Convention as its executive secretary. He stepped into the breach caused by the untimely death of Dr. Thomas P. Holloway and has already proved his fitness for the responsible position to which he has been called.

Rev. and Mrs. F. J. Peters, formerly missionaries in Cuba of the Home Mission Society, are returning to that Island to begin this month a series of evangelistic meetings in the Baptist churches. Invitations have come to them from pastors and missionaries and also from the Friends' Mission. They expect to spend six months in Cuba. Friends in the United States are providing the funds for their expenses on this trip.

On Saturday, Oct. 21, occurred the death of Rev. Henry Brandt of Troy, Ohio. In the morning he complained of feeling unwell; in the afternoon he passed away. It was desired that Rev. R. B. Smith, of Springfield, Ohio, a close friend of Mr. Brandt's, conduct the funeral services, but it was learned that Mr. Smith was very ill. Two weeks later he died. With the death of these two the Dayton Association, the state of Ohio and the denomination has lost two valuable men.

The Asylum Avenue Church, Hartford, Conn. is this month celebrating its fiftieth anniversary. The church was organized Nov. 2, 1872, and has had a prominent place in religious life of the city and state. But five pastors have served the church during its entire history. Rev. F. F. Emerson was the first. Rev. Geo. M. Stone served more than twenty-five years. The other pastors were Rev. G. W. Fennell who died in the midst of his work, Rev. Peter C. Wright and Rev. Frank B. Haggard, the present pastor.

Dr. Loren A. Clevenger widely known as a pastor and evangelist in New England and the Central West died suddenly while engaged in a series of special meetings which he was conducting near Providence, R. I. He had preached at a number of services Sunday, Nov. 12, and died that night. He was in his sixty-ninth year. He had served as pastor in Providence, R. I., Somerville, Mass., Tabernacle, Boston, Calvary, Minnesota, Oshkosh, Wis., Kansas City, Mo., Muncie and Crown Point, Ind. In these pastorates he baptized 997 persons. He has for some years been giving himself to evangelistic work. He leaves a widow, a son and two daughters.

On Nov. 9, in connection with the annual meeting of the Baptist Orphanage and Home, at Pittsburgh, a tablet was unveiled in honor of Rev. Moses B. Sloan, chaplain of the home. Rev. James E. Darby presided. The prayer was offered by Rev. William M. Ryan. The unveiling was done by Mrs. Ada Richards of Chicago, a cousin of Dr. Sloan, and by Miss Flora Margaret Miller of Beaver Falls, a member of the church organized there forty years ago by Dr. Sloan. Dr. F. C. Stifter was on the program as Dr. Sloan's chum in college and comrade in war. The address of the occasion was made by Dr. C. Wallace Petty, pastor of First Church, Pittsburgh. Dr. Sloan has been in Pittsburgh and vicinity for fifty-six years, is a member of the Mt. Lebanon

church, and has honorary membership in the Oakland and Beth Eden churches. He has been a member of the Baptist church for seventy-five years, and has not been absent from church service in all that time more than twenty-five Sundays.

The Millinocket Church, Maine, has completed its campaign to complete the payment for rebuilding and furnishing their church edifice. Over \$20,000 was recently subscribed on an \$18,000 goal. In addition \$7,000 has been raised during the year. Dr. F. H. Divine planned the campaign. Pastor Cooper is conducting a series of special meetings with gratifying results.

On a recent Sunday morning just before the time of the morning service, fire was discovered in the roof of the Baptist Temple, Fall River, Mass. The quick work of the fire department held the fire in check so that the damage is confined to the roof and to that caused by water. The loss is fully covered by insurance. The regular services were conducted the same day by the pastor, Rev. J. W. Chesbro, four persons being baptized at the evening service.

At the annual meeting of the Long Island Association, held at the Grace Church Oct. 17-19, the following pastors, having come into the Association since the last meeting, were cordially welcomed into the fellowship of the Association by Dr. A. G. Lawson: A. E. Plue, with the Huntington Church; R. G. Stacey, with the Greenport Church; A. D. Bennett, with the Lynbrook Church; Arthur T. Fowler, with the Hanson Place Church; D. S. McAlpine, with the Port Washington Church; M. H. Wrapper, with the Ebenezer Baylon Church; E. LeRoy Dakin, with the Baptist Temple; Hugh Winton, with the Lefferts Park Church; O. R. Gunnefeldt, with the Swedish Ebenezer Church; Frank Holsworth, with the Tabernacle Church; E. S. Harrison, with the Grace Church; and Erasmo Bernier, with the Spanish-speaking Church.

(Continued on page 1356)

Give Thanks

FOR the discipline of sorrow,
For the angel of distress,
For the unseen hands that draw us
Into greater blessedness;
For the lips that close in silence
For the strong hands clasped in
prayer,
For the strength of heart that suffers.
But sinks not in despair;
For the penitence and patience
That are meek beneath the rod,
And for hope's glad resurrection,
We give thee thanks, O God.

For the hope that right shall triumph,
For the lifting of the race,
For the victories of justice,
For a coming day of grace,
For the lessons taught by failure,
Learned in humbleness and pain,
For the call to lofty duties
That will come to us again,
For the hope that those who trust
in God
Shall not be put to shame,
For the faith that lives in all the world
O God, we praise thee name!

—MARIANNE FARNINGHAM.

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The Baptist



A Thanksgiving Day for the Desolate

THE word thanksgiving is filled with the most diverse connotations. Look at some of them:

A little band of pilgrims huddled on a wintry coast of the new continent, severed from friends and civilization, the shadow of starvation and the fear of skulking savages never far distant, yet gathering at the call of their leader after their first hard-won harvest in 1621; then, two years later, when drought threatened to erase the precarious venture of Protestantism from the map of America, the dramatic transformation of their day of fasting and prayer into a day of thanksgiving, their prayers having been almost immediately answered by such copious showers that, in the words of the quaint contemporary narrative, "it was doubtful whether the parched and thirsty ground or our own drooping souls were the more revived." What a Thanksgiving day!

Nearly two and a half centuries later, during the dark autumn days of civil strife in 1864, the president called for a day of thanksgiving, though peace was still a distant hope, the nation was still broken in twain, homes and hearts still beset with memories of sorrow and anticipations of dread.

But see the procession of national thanksgiving days in the years that followed—years of long-continued peace, of mighty expansion of population, of swiftly accumulating wealth such as no other age and no other nation of this age ever even imagined, of developing comfort and culture, of the diffusion of the facilities of human well-being throughout the masses, well-being which the catastrophic world-war scarcely diminished, until the America of 1922, three centuries after that first Thanksgiving Day, numbers its people at more than one hundred millions, and reckons its wealth at three hundred thousand millions of dollars.

And as a festival of the family the word thanksgiving connotes twenty millions of homes dotting the continent as the stars spangle the sky—homes out in the open, ruddy with rural lights, the tables bravely laden with the fruits of the father's toil and the mother's culinary cunning; homes, too, in the city, neighboring with a million other homes, some hived like honey-bees layer upon layer, some in palaces surpassing those of a Caesar or of Louis XIV, some in humblest dwellings, but all happy with the sweet shrillness of children's voices, with the freedom of a day or a lengthened weekend uncommitted for a little from routine tasks, with the big fowl or some humbler substitute making the day and meal memorable, most memorable, however, when the home welcomes sons and daughters and children's children, when the long-absent son comes back and the newest baby makes his *début* among his admiring kin. How the heart of God *The Father* must rejoice in the American Thanksgiving Day at its best and happiest!

And on the church's Thanksgiving Day, as it meets to commemorate the mercies of a year and of the multiplying years of God's favor, what an inventory we may make of the multitude and magnitude of those mercies. The steady growth of Christianity in numbers, outstripping even the growth of the population, the upspringing edifices of stateliness and beauty, the equipment of even the humbler edifices of village and rural regions with facilities for worship, teaching and fellowship, the multiplying of missionary gifts and interest until the scale of giving triples that of a decade ago, the extension of Christian principles into vast new spheres of human relationship—these are some of the church's great debits of thanksgiving. We are purposely passing by at this time any counter-considerations, and noting now only our vast wealth of blessing.

But is the day only a day of the prosperous? Is it a day that affronts the spirit and aggravates the misfortune of the desolate? What of oriental lands still smoking from the fierce flames of hatred, rapine and murder? What of homes in Europe where widows, orphans, cripples, and invalids have scarcely known an ample meal for half a decade? What of homes even in our own fortunate land that know a ceaseless sorrow, that listen for a vanished footfall and a voice forever stilled? Can there be a Thanksgiving Day for the Desolate?

Thank God, that is where the Christian thanksgiving finds its glorious distinction. It transforms thanksgiving from a mere self-gratulatory feasting time to a time of humble gratitude to God. Instead of the fool's thought, "Soul, take thine ease; eat, drink, be merry," it whispers "What shall I render unto God?" and "How can I share my blessing?" Nay, it is coming to ask, "How can I help to remove the world's burden of poverty and wretchedness?"

And out of their own sharpest bereavement or heaviest loss or most poignant suffering, Christian hearts throughout all the centuries have been initiated into the secret which transforms their own sorrow into rejoicing; have learned that there may be a Thanksgiving Day for the Desolate.

Can You Answer this Question?

AN EDITOR is supposed to be able to answer any question in ecclesiology. He also has the high privilege of acting as a kind of father confessor, and seeks of course to merit the confidence placed in him.

A pastor in one of our states whose work covers a period of years in a most difficult field asks the following question, "Why do Baptist churches in seeking a pastor go so far afield giving no consideration to men who have really succeeded in their own state?" In

order to check up the facts we have taken at random twenty-five churches with more than five hundred members and we find that in settling their last pastor twenty-three of the twenty-five churches called a man from another state.

We imagine some of the answers which will come in response to this question. It will be said that distance lends enchantment. Frequently that is about all it does lend. When the stranger has arrived he soon proves to be just "common dirt," like the other man and it turns out that the prophet is not only without honor in his own country, but his adopted country gives but little more heed. Every man who thus leaves the state where he has done his work successfully robs the state of his experience in its denominational task together with the benefit of his knowledge of local conditions and problems. One of the reasons why our state conventions are weak along administrative lines can be traced to the fact that about as soon as capable men have time to get acquainted with the state problems so that they occupy a place of leadership they are called to some other state.

The growing pastor cannot be blamed for his response to the larger field of service. In order to carry on our investigation further, we have studied the cases of twenty-five men who for reasons best known to themselves have remained for a period of more than fifteen years in a single state. A number of these men are college and seminary graduates. They have all done faithful work in the churches served. Some of these men rank in ability with pastors of our best churches. Not one of these men, however, is in an outstanding pulpit. Most of them seem to be passing over a level plain in their work and some of them are gradually being pushed down by circumstances into smaller and still smaller fields.

In this issue you will find an article entitled "A Cog Wheel Short" which emphasizes a phase of the same problem with which we are dealing. The laymen in our larger churches are in no small measure responsible for the situation described. May we not expect from them a reason for the course so commonly followed of sending outside the state for leadership. Is there another side to the question? If so what is it?

Church Officers

THE local churches of our denomination are faced with a tremendous and most important task—the duty of producing a membership that functions in a Christian way under the world program of their Lord and Master. Many members in our churches are doing a worth-while piece of Christian living and service, but the proportion of the whole of whom that is true is so small that no figures will be given here lest we might seem to be pessimistic and discouraging. We can never hope really to cure this situation until every local church undertakes to produce a group of trained lay officials who know what their particular task is and know how to perform it. We are persuaded that a very large number of our lay officers in the local churches are sick and tired of being elected to positions that mean only an empty honor which becomes a dishonor

later on when their church fails to do a really worth-while piece of work for the Master.

A regiment with only a colonel would be an unwieldy mob. Its efficiency and productivity rest upon the majors, captains, lieutenants and the sergeants and corporals who are living daily with the men of the regiment and can think and act from their viewpoint and yet are trained to lead them to do the essential things belonging to the life of the army. A church like an army must have a pastor, but also it must have deacons, deaconesses, departmental executives and other officials. Thank God for our pastors. Many of them are God's noblemen of vision and spiritual power; but alone they are almost helpless in the face of a tremendous task. Let us therefore undertake to train our lay officials so that the pastors will have a group of lay leaders able to direct and develop the rank and file of our church members. Idealism did I hear some one say? No, a common-sense demand that every church official shall allot to God's work a steward's portion of time, energy, talent and personality and that the ministry of our churches shall then use that allotment to the best possible advantage so as to develop a church that produces worth-while local and world results.

Ellis Island Troubles

THE suffering that is entailed by a rigid and indiscriminate execution of our laws curtailing immigration is keen indeed. Ellis Island is the scene of such misery as often touches the hardest hearts. The mistake is doubtless made at the point of embarkation but it is here on this side that the sad penalty is paid. Families are separated sometimes simply because national quotas have been made up and landing privileges exhausted.

We have reason to know of one case of late in which the Y. W. C. A. has petitioned the president to intervene. A young Armenian girl in this country, just completing her education, has been compelled to cancel her studies and prepare to leave at once for the hazards of her old home in the Near East. Her sister, wholly alone without her, has been held at detention quarters in New York, as exceeding the limits of immigration privileges and is to be sent home. Rather than have such a calamity happen the devoted daughter of the same family, now so near the reaching of her cherished goal, has announced her readiness to renounce everything in order to accompany and protect her sister. Surely Christian judgment and wholesome judgment needs to be exercised at Castle Garden.

How terrible indeed it must be as in the case of another woman recently refused entrance because by mere accident born on Turkish soil, to be thrust back into the hands of one's declared enemies. There is call for pity here but something more than pity, lest we of America, the land of the free, be found compounding with evil, and that of the most atrocious sort. There are many who feel that our larger opportunity to befriend Armenia has unfortunately passed, but certainly in individual cases we can help to some extent and our name among the nations as the helper of the poor and downtrodden be kept clear. Common humanity should enter into the problem as well as cold rules and regulations.

A Page of Opinion

So Like Ourselves

THE *Living Church* in its leading editorial in the issue of Nov. 18 exalts the church's program and incidentally turns the light on some problems which even an episcopal form of church government finds it difficult to solve. The problems are bound up with the human element which bulks large in most of us even though we are churchmen.

"Every parish in this country that is worth the powder required to blow it up, is working energetically at this time on the church's program.

"For, after these past three years of experimentation, nobody now holds aloof from his share in that program except through design or through sheer negative apathy. Those who do so through design are substituting congregationalism for churchmanship. . . .

"This congregationalism within the church is distributed through all our dioceses, is peculiar to no school of thought, is local to no race, color, or previous condition of servitude to a *status quo*. It is a condition and not a theory. It is a signal breach between theory and practice. It is a denial of the catholic position by Catholics, of the evangelical position by Evangelicals, of any sort of "breadth" by Broad Churchmen, of any sort of "moderation" by Moderates, of any sort of prayer book churchmanship by those who so contentedly describe what they think is their position by that happy term. And if we are blessed with any group or party in the church, not enumerated in the foregoing, we can venture the prediction that among its devotees there are a certain number of sheer congregationalists in practice, be their profession what it may. The one happy side to it all is that we have in the church no party, school of thought, or group that is *avowedly* limited in its scope to single congregations. 'We are not divided, all one body we,' in our profession of largeness in sympathy. But in practice we are—ourselves."

By congregationalism is meant that infectious disease commonly called "localitis." The pastor or rector becomes infected from some of the "leading" men of the parish. This rector refrains from speaking on the subject of giving to causes outside the parish; he resents questionnaires relating to himself and his church; he receives letters and pamphlets and puts them into the waste basket, complaining the while at the extravagance of the boards; he thinks of course that he should draw on the funds, pension and otherwise, and still feels no responsibilities for building up those funds. He is stricken with a malady which will destroy his usefulness at home and does not know it. The message which we would like to print in full continues:

"Are the laity, then, able to shift the responsibility upon their rectors? They are not. Look at us as we congregate on Sunday mornings—and those of us who fail to congregate are worse than those of us who do. Among us are the man of comfortable income who contributes 25 cents a week to parochial support and noth-

ing to general work; the vestryman who squirms because his rector asks his people really to *give* to that general work; the man who uses his envelope when he goes to church but never uses those that accumulate when he stays at home; the man who doesn't believe in foreign missions; the man who plays golf all day Sunday; the man who believes we should first rescue the heathen at home—but doesn't do it; the man who doesn't take a church paper; the man who is offended because he wasn't elected on the vestry; the man who is disgruntled because the service is becoming too ritualistic; the woman who is 'mad at' the president of the guild; the woman who wanted to be its president and isn't; the woman who wants to put the rector's surplice or his chasuble on him and adjust his stole or his maniple, and is offended because the rector assures her that he can do it himself; the woman or the young man whose interest in the church is confined to its ritual; the young woman who has designs upon the curate; the people that won't *do* anything for the church; all those, in short, whose religion is a thing external to themselves. We are a curious lot, we laymen. We expect everything from our rectors and expect to give nothing in return. We criticise relentlessly. We give grudgingly. We do not respond to leadership. We cause discouragement in our clergy. We simply are petty when we ought to be big. God have mercy upon us for our littleness!"

China's Future

BERTRAND Russell, who has been professor of philosophy in the government university at Peking, has written a carefully prepared volume on "The Problem of China." He says that not only in population but in potential strength China is the greatest nation in the world. In material resources he counts it far in advance of our own country and China is rapidly preparing to utilize them. Professor Russell is convinced that China must be saved largely by its own efforts and should not much longer rely on help from abroad. Three things may be regarded as the chief requisites to future progress there. The establishment of an orderly government, industrial development under Chinese control and the spread of popular education. With these developments China will before long take its place among the leading nations of the world and will have a large part in determining the international life of the future.

In this new development of China, both educationally and industrially, growing as it does to a large extent out of missionary influence, Christians cannot but be prayerfully interested. There is indeed some occasion for serious solicitude in view of the emergence of plans and purposes upon the part of young China which are in some cases frankly rationalistic and in others Christian, but in a vague and modified way. To keep these new and for the most part wholesome ambitions true to Christian ideals and standards may well send earnest minded men to their knees.

The Person of Christ: A Series of "Apologetic" Studies

1. The Present State of the Question

By FREDERIC C. SPURR

CHRISTIANITY is wholly unique amongst the religions of the world. In the historic religions there is a definite human founder; a society which enshrines and carries out his ideas, and a set of doctrines which bind together the devotees. In every case the founder belongs to past history. He appeared at a given moment in time to do his work and passed away. His followers revere his memory, but none of them claims that he is now alive, the divine soul and director of the society which he created. The Jew would not dream of claiming this for Abraham or Moses, nor the Moslem for Mohammed, nor the Buddhist for Gautama. Christianity stands quite apart from the other religions of the world by virtue of its dominant faith that its founder is Divine, that he is really alive and operating by means of his Spirit today, that he alone is the Revealer of God and the Redeemer of mankind, that he is the living soul of the church. Christianity rates everything upon the *Person of Christ*. It is a one-person religion. It has its doctrines, but these depend upon him. It thinks of God as he revealed him. It regards man's sin and man's salvation, not in the light of human evolution but in the light of Christ. "Christianity is Christ."

"My Lord and My God"

The church's central faith in Christ has never varied. It remains today what it was at the beginning. Many creeds have been composed, and many definitions have been offered of the Person of Christ, but in the end the faith of the church always returns to the simple confession "My Lord and my God." We do not salute him as the greatest of men, the "one perfect man the world has ever known"; we fall on our knees and worship him as the supreme *Lord* of our life, "the word made flesh" the "second man, the Lord from Heaven." "Very God of very God." The church believes that our Lord claimed to be this, and reverently accepts as the absolute truth his word "without me ye can do nothing." This belief in Jesus Christ is both intellectual and inward: of the mind and of the soul. Some there are, mere spectators who remain outside the ring and know

Dr. Frederic C. Spurr, of the Hamstead Road Baptist Church, Birmingham, England, is one of Britain's best known Baptist preachers, lecturers and authors. He was at Northfield during the past summer and his recent books have had large sale in this country. While Dr. Spurr was here "The Baptist" requested an article which it was impossible for him to furnish on account of the pressure of engagements. Upon his return to his home land he prepared especially for "The Baptist" a series of articles on "The Person of Christ." These have not appeared elsewhere in print and will probably form the basis of a new book by this tireless Christian worker. This series of articles is in line with the policy announced of giving to our readers constructive articles on great Christian doctrines. It is most fitting that we begin this course with these studies on "The Person of Christ."

nothing of the thrill of Christian experience, who declare that the church worships an idealized historical character. That is what they think they see. But it is the uniform experience of all who have fully surrendered themselves to him that he is a living Saviour, who cleanses the conscience, delivers from the power of sin, and brings complete salvation to the whole life. The Christian life is founded not upon metaphysics nor emotional pictures, but upon an actual living experience of the regenerative force of the life of Christ which flows into faithful and trusting souls.

But Christianity is not only a faith, it is also a propaganda. It is out to conquer the world for Christ. It is not blind to whatever truth there may be in other religions; on the contrary, it increasingly recognizes that truth, but it knows also that this truth is mixed with deadly error which vitiates it. That it can never "arrive" apart from Christ. Christ alone, it unceasingly affirms, can purge the world of error (as of sin) and give completeness to truth

which apart from him, must ever remain dwarfed and ineffective. It is when the Gospel becomes propagandist that it encounters opposition. The early church would never have been persecuted had the Christians been content to hug their faith as a personal boon to be enjoyed in private. But the divine "urge" was upon them as it must be upon every true believer, and they went out to conquer for Christ. It was this that brought them into conflict with the authorities and opened the way to prison and to death. The proclamation of the Divinity of our Lord has always excited the opposition of man. First of all—and nearest in time to Christ—came the Jewish assault. Then followed the Gnostic attack in the second and third centuries. Then the attack of the Vandals. Later came the Mohammedan opposition—the most serious that history has known—and finally the modern Rationalistic attack, which dates from the eighteenth century and which now approaches its climax. The form of these assaults has varied. Sometimes they have been brutal; sometimes exceedingly polite and brilliantly conducted. But the fact remains that the opposition has endured for nearly 2,000 years, which in itself is a magnificent advertisement of the vitality of the Christian belief. Men do not strike the dead, nor spend their strength in destroying things which are obviously impotent.

Befogged

But there are many others who without actual opposition are perplexed today concerning the Person of Christ. They read fragmentary reprints in the newspapers which attribute to avowed Christian leaders a scepticism which appalls and unsettles them. They have been given to understand that "scientific criticism" of the Bible has finally made impossible belief in the Deity of our Lord Jesus Christ. Hence they are befogged. On the one hand, they hear an age-long proclamation of the Christian faith which makes everything of the divine Person of Christ. On the other, they hear many modern voices which dissolve the ancient faith into undefined vapour. What are they to believe? It will be the purpose of these papers frankly to face the question of the

Person of our Lord and to pursue a line of inquiry the result of which will be—it is confidently hoped—to give new courage to believing men and women, and to recover some who have become enveloped in the fog of doubt—that together these may kneel anew before the Redeemer and repeat from the heart the ancient confession "My Lord and my God."

A Prophecy Fulfilled

Four decades ago, Dr. Dale, then in the plenitude of his splendid powers, predicted that the day would soon arrive when the greatest battle of the Christian church would have to be fought, and that this battle would gather not around the documents of the Bible, but around the Divine Person of our Lord Jesus Christ. The event has proved the correctness of Dr. Dale's insight. We are at the present moment in the heat of that battle. It has been gathering force for nearly a century ever since the days of the Tübingen outburst. A decade ago Dr. Schweitzer issued a work which in English bears the title "The Quest of the Historical Jesus." It is the story of the growing Rationalistic attack upon the Person of Christ. The Dean of St. Pauls, described the book as "blasphemous," but Dr. Schweitzer rendered to the world at least one service by its publication: he showed to what amazing lengths of folly and utter contradiction Rationalism has gone in its attack upon the central faith of the Gospel. He brought together in one volume all the theories indulged in by Rationalism during the last two hundred years to account for our Lord in what is claimed to be a "rational" manner. And it is only when the story of the whole effort is thus placed before us, that we clearly perceive how utterly unscientific and unhistoric is the Rationalistic method. For nearly every man who has essayed to account for Christ on "naturalistic" grounds seems to have distinguished himself in one way only: he has invented a theory in opposition to that of his fellow Rationalists—that is all. And so the spectacle is offered of a number of men who set out today One whom they deem to be their common enemy, and end by slaughtering each other. What kind of a Christ has Rationalism succeeded in offering to the world? The truth is that each school has its own theory and the resultant is amazing. To one school he is a pure myth: to others he is a mere figure of history—a Jew of his time—whose brief

thirty years hold all of his career. To another he is a shadowy phantom which we perceive as in a mist. To another, he never existed at all. To yet another the story of his life is merely the few pages of the work of a religious novelist. Now with such a jumble of results all reached in the name of the "scientific method" we have the right to say that the obscurity with which his sacred figure has been surrounded is certainly not due to him, but to Rationalistic unscientific method of treating history. A method which results in such a medley of contradictions stands self-condemned. Not one of the Rationalistic theories, or all of them together, account in the least degree for him who is the life of the church, and in spite of his foes, the Master of the World. If he were not so central in human life, why all this trouble to dispossess him? How is it that Christ alone of all the teachers is subject to this incessant attack? The same critics who labor assiduously to dislodge Christ Jesus from

THOU who art Light, shine on
each soul!
Thou who art Truth, each mind con-
troll
Open our eyes and make us see
The path which leads to heaven and
thee.

—John Hay.

his throne leave severely alone Buddha, Confucius and Mohammed. Why is Jesus singled out for their weapons? Is it that he of all is dreaded and that his kingdom which must be supreme or nothing is hated by men who believe in the "superman" of force and who cannot therefore endure the Gospel of love and that of obedience to our sole Divine Master? We may not always judge, but it is significant that Dr. Schweitzer, in the work already cited, makes the startling admission that many of the so-called "lives" of Christ produced in his country (Germany) have been written from hatred. How can hatred ever arrive at the truth concerning the perfect Law and Life—the Lover and Redeemer of our souls? Hatred blinds and perverts. And with this qualification men sit down to write the life of him who is eternal love! Is it surprising that they fail to understand it? Only love understands love. And even where there is no hatred, but simply a critical spirit, there can be no understanding of Christ. The proud still are sent empty away: the humble and meek

alone are admitted to the Great Secret. The self-sufficient think they do not need him: they are chastised for their pride by an inability to understand him. But where the sinner seeks for redemption and weakness for Divine Strength, there Christ appears to save and bless. To the one class Christ will ever appear enveloped in a mist: to the other he is the Light of Life.

The Test Question

"What think ye of Christ?" It is the test question for us all. He is either a temporal being whose life like that of the rest of men was fatally circumscribed within the limits of a transitory human existence, or he is the Eternal Son—the Christ of God whose existence preceded Bethlehem and outlived Calvary. If the former, then he was simply a man who established a religious system from which, in due time, death severed him, and over which he has at present no power save that of a mythical and shadowy "influence." Being a man, this system is human and subject to all the fluctuations and emendations of human productions. His ethic may therefore be surpassed as humanity develops and finally Christianity may cease to be, or his connection with it will be no more than that of one who long ago imitated a human religion which his followers have so altered that it is no longer his. But if he is what the church has ever affirmed him to be, the Divine WORD, the one authentic Revelation of the Father, then human life lies in a special relation to him. He becomes, not only its Saviour, but its Judge. Humanity is true or false as it follows or rejects him and its fate is determined according to its choice or rejection. It makes all the difference imaginable whether or not Jesus is the last word of God to man. Thousands have practically decided that he is not, hence they resort to spirits that peep and mutter or invent new religions, or become Epicureans, eating and drinking today with naught but death to follow tomorrow, or fall to the law of the jungle and revert to the beast. The world by common consent is in a desperate plight today. It owes its misery to the fact that it has rejected Christ as its King and Redeemer. Not until it crowns him as Lord of all will it become its true self.

The primary need, therefore, of the age is to reaffirm the truth, with all its implications for human life, of the Divinity of our Lord Jesus Christ—the world's only true Master.

Bible Revivals in Australia

Thousands of boys and girls confess Christ—A remarkable distribution of God's Word—The coming Revival

By GEORGE T. B. DAVIS

DURING the past year remarkable Bible revival campaigns have been held in Melbourne, Sydney, and other cities in Australia. Tens of thousands of copies of God's Word have been distributed, and tens of thousands of boys and girls and young people have professed faith in Christ.

The longest and largest of the campaigns held in Australia thus far was in Melbourne. The movement extended over twelve weeks, during which 32,000 Testaments were given away to those who enlisted in the Pocket Testament League, while over 12,000 enrolled under the banner of Christ.

Prayer was the secret of the success of the work. The Archbishop of Melbourne, Dr. Harrington Lees, and the heads of the other churches, signed a call to prayer for the campaign, which was sent throughout the state.

Boys and Girls Reached

The chief fields of operation were the schools of Melbourne; the state schools, high schools and colleges. With the hearty cooperation of the ministers the schools were entered, sometimes several in the course of one day, and the Spirit of God swept over the hearts of the boys and girls of the city like a breeze from heaven.

One of the most far-reaching events of the campaign was the visit to Scotch College. This is the largest school of the kind in the British Empire, having an enrolment of over 1300 lads and young men. In the two visits to the two sections of the college 934 were enlisted in the league and almost 500 recorded their acceptance of Christ as their Savior. The chaplain, Rev. F. Chisholm, declared "scenes were enacted which probably are unparalleled in the long record of its seventy-five years."

The head master of a state school in Melbourne told a friend that a week or so after the books had been distributed the comic papers had disappeared, and the boys and girls were reading their Testaments instead.

One day Mr. W. F. Woodcraft, of the Y. M. C. A. and Evangelization Society of Australasia, accompanied the writer to five schools, one of them being Scotch College. After seeing the way in which the students enlisted in the league and openly confessed Christ, and feeling the spiritual atmosphere of the meetings, he said: "For twenty-five years I have been engaged in arranging missions of all sorts here in Australia; but I consider that day's experience in the schools as the greatest single day of evangelism I have ever witnessed." Mr. Woodcraft worked indefatigably for the success of the movement from the beginning to the end of the effort.

One of the shrewdest business men in Australia gave over 1,000 pounds for the campaign, and declared with delight that he had never made a better investment. Another business man, past middle age, who has been in the Sunday school and Sunday school work all his life, said: "I have never before seen such a wonderful influence pervade the young people."

Hon. W. H. Edgar, M. L. C., who was chairman of the committee that financed

the distribution of the Testaments, said to a friend at the conclusion of the movement: "I feel the revival for which we have been praying has come, but in a different way than we had expected. It will mean a new era in church life and a new spiritual uplift for the community." Mr. Edgar now has a vision of giving every Protestant child in Victoria an opportunity to receive a Testament and enlist in the league.

Simultaneously Mr. William Winn, of Sydney, who invited me to Australia, and his brother, Mr. Isaac Winn, are energetically continuing the work of spreading the Word in New South Wales. Mr. William Winn writes: "So far I have either given away, have in stock, or on the way from London, over 100,000, and expect to need many more thousands."

The final campaign of the past year was held in Broken Hill. It is the hot-bed of socialism in Australia. That and gambling are the two passions of the big mining center in the desert. But nothing is too hard for the Lord, and here too prevailing prayer opened the windows of heaven.

It was a delight and an astonishment to find the children of socialists enrolling in the league and professing faith in Christ with the same readiness as the youth of other cities. And, praise God, the children of Broken Hill became missionaries in their own homes! I heard of only one Testament being torn up by an angry father. A letter just received tells of a children's prayer meeting that was started just at the close of the mission through the pleading of a little girl. The first night nineteen were present. A month later the attendance had increased to seventy-six.

Beautiful stories were told of the devotion and enthusiasm of the children of

Broken Hill. Some boys built a booth in their backyard. That evening the mother and father peeped in and saw eight boys sitting round in a circle. They read a chapter, verse about, sang the mission choruses, three of them led in prayer, and they closed with the Lord's Prayer. Five little girls met at one of their homes and held a prayer meeting, while their mothers were at the races.

The Melbourne Council have now arranged a three months' Bible revival campaign to cover the state of Victoria. Plans are being made for me to make a rapid tour of fifteen to twenty of the largest cities and towns in the state, visiting the schools, distributing Testaments and preaching Christ.

The victories of the past twelve months have been all the Lord's doing, in answer to believing prayer, and to him we give all the praise and honor and glory. Just after we reached Sydney a year ago, my mother was taken seriously ill. But in answer to prayer the Lord raised her up to fairly good health. Her companion, Miss Beebe, has been kept in splendid health and strength and has labored fervently in prayer for the work.

I am convinced we are on the eve of a great world-wide revival. We were all disappointed that the revival did not immediately follow the world-war. Year after year has passed and the longed-for world awakening has tarried. But, praise God, it is coming!

Praying Bands

One of the most significant signs of the times is the springing up of little prayer groups in homes and churches. It was the formation of these prayer associations, or praying bands, that helped to promote and spread the great revival in Scotland 200 years ago.

D. L. Moody strongly advocated the formation of praying bands. He once said: "The best way is for the pastor (or some member) to say he wants to see all who desire a revival. Don't let any one else come. Then get down on your knees and pour out your hearts, asking God to revive yourselves. Don't be in a hurry to pray for your friends. Hold the people to themselves! You never see an anxious church without souls being saved. Don't wait for the whole church to move. Get two or three, and soon there will be six or seven. Form a praying band. Pray for the work, and the blessing will come. That plan never failed."

The revival is coming, and I feel sure its manifestations will be most marked and significant where there are the largest number of the prayer circles. Will not hundreds of those who read these lines assist in forming such prayer circles to pray through for a revival in your own hearts and homes and churches, and in your community and throughout the world; and will you not also pray for us and our work? I will be glad to receive the names of those who will form such a revival prayer circle, or who are already in one, and will hope to send them occasional reports of our work. Please address me at 376 Swanston Street, Melbourne.

Thanksgiving

*FOR the hay and the corn and the wheat
that is reaped,
For the labor well done, and the barns
that are heaped,
For the sun and the dew and the sweet
honeycomb,
For the rose and the song, and the harvest
brought home—*

Thanksgiving! Thanksgiving!

*For the trade and the skill and the
wealth in our land,
For the cunning and strength of the work-
ingman's hand,
For the good that our artists and poets
have taught,
For the friendship that hope and affection
have brought—*

Thanksgiving! Thanksgiving!

*For the homes that with purest affection
are blessed,
For the season of plenty and well-
deserved rest,
For our country extending from sea unto
sea,
The land that is known as the "land of
the free"—*

Thanksgiving! Thanksgiving!

A Cog Wheel Short

By G. C. CRIPPEN

SOME people think we already have too many wheels in our denominational machine. Others think we could profitably add several more. I am of the opinion that we need at least one more, and that we need it badly. I have in mind a cog wheel to connect the great wheel of local churches with the great wheel of ministerial supply. As it is now these two primary wheels of our denominational machine have no well-ordered connection, and as a result there is an appalling amount of inefficiency. Consider, if you please, a few concrete cases by way of illustration.

A certain minister had been with a church for a number of years. The church finally became convinced that there should be a change and asked the pastor to look for another field. You know how that is done. The pastor, a man in the prime of life, tried to find another church. For six months he sought in vain. At last the church requested him to resign. This he did; and now, four months after his resignation went into effect, is still looking for a church. Yes, and the church that requested his resignation is still without a pastor.

Here's another. A good man, recognizing the call of duty and feeling that it would be better for him to resign than to ask for a leave of absence, gave up a promising field and served as chaplain during the late war. When the armistice was signed and he was discharged from service in the army, he naturally turned to the pastorate again. I don't know just how long it was before he found a church, but I do know that it was so long he ran short of funds and was compelled to take his family to his wife's home for a while. And by the way, that is a typical example of what happened to scores of self-sacrificing chaplains.

Into Business Temporarily

I know of another case similar to the one just mentioned except that the minister served in the Y. M. C. A. and when he came back, not being able to locate with a church, went into business "temporarily." He is there yet. Please don't criticize him too severely. Remember he had a family to support. This man had made a good record as a pastor and would doubtless be a valuable man in the work today if he had been put in touch with the right church when he returned.

One successful pastor was forced to give up his work on account of poor health. After a few years of change and rest he was fit and willing to take another church, but was compelled to spend months of valuable time finding one that would even consider him.

But why take the time and space to multiply cases? No doubt you know of a few such experiences. If you are a pastor, you may have had such an experience yourself. If you haven't, pray fervently that you never will. It means lost time, often financial hardship, and discouragement, yes, and once in a while the loss of a man who with the right kind of assistance at a critical hour might have given many years to the work of the ministry.

Thus far I have considered the subject almost entirely from the angle of the minister without a job; but what of the churches and their name is legion,

that spend months and months without a pastor? Many of them accomplish almost nothing in the way of aggressive or constructive work in the interim between pastorates. Without local leadership they mark time or come to a dead halt until a man is found. And the pathos of the situation is that while churches are

means of finding that pastor a new field and that church a new minister at once. As it is, many weary months of waiting for something to "turn up" are endured by a long-suffering people or a half-hearted pastor.

But I am sure that at this point some one will ask the question, Do not the seminaries and state superintendents perform the function you have in mind? Yes, in part. But their service is limited by their interest, acquaintance and facilities. The theological seminaries are interested in their alumni. Many ministers are not graduates of seminaries. State officers are primarily interested in the churches and men in their own states. Both theological schools and state offices have limited facilities for handling correspondence, and necessarily have a limited acquaintance with churches and ministers. They cannot possibly do the work as it ought to be done.

A Bureau Needed

What we ought to have in the Northern Baptist Convention is a bureau of some kind—call it what you will—with a broad-minded, fatherly, sympathetic ex-pastor with organizing and administrative ability at its head. He should be given adequate office help and equipment. He should have a complete record of all ministers in good standing in the convention. Such a bureau should be centrally located, and the person in charge should be able to visit pastorless churches when necessary. This official would not be a bishop with arbitrary power to appoint pastors to churches, but an advisor, a kind of unfailing source of information and wisdom on ministerial supply and pastorless churches. All pastors should be urged to keep him informed as to their movements and encouraged to consult him regarding any change in pastorates. They should feel perfectly free to ask his assistance in securing a new field. The churches of the convention should also keep him informed as to pastoral changes, and feel at liberty to call on him for assistance in settling a new minister. Churches might still go to their favorite seminaries for help. The bureau would have a lot of facts, however, that would assist even these churches.

Such an office as I have tried to describe would serve the denomination in many other ways than these suggested. The minister is the key to the local church. This office would be able to furnish accurate mailing lists for authorized promotion campaigns. It should furnish the list of ministers for the Year Book. Properly indexed and kept up to date its list would be a source of information for many purposes in connection with our denominational program.

The "How" and "Who"

And now the reader will ask two staggering questions: How would you finance such a bureau? Who would select the person to administer it? Frankly, I don't know; but if it ought to be, the "how" and the "who" could be satisfactorily determined. We have solved greater problems than those in the last five years. The thing of immediate importance is the discovery of some practical way to correlate the two great wheels of our denomination. I suggest the central office or bureau cog wheel.

THANK God for friends your life has known,
For every dear departed day;
The blessed past is safe alone—
God gives but does not take away;
He only safely keeps above
For us the treasures that we love.
—PHOEBE CARY.

searching in the dark for ministers, ministers are searching in the dark for churches. *Why is there not some way of bringing the two together without the loss of so much time?*

Here is another aspect of the situation. Have you ever considered the loss in efficiency when a church and minister are forced to work together after it has been decided by one or both that the pastoral relationship should be terminated? What a blessing it would be for both parties concerned and for the interests of the kingdom if there were some

Thankfulness

By WALTER S. PERCY

FILL up the measure of earth's fruitfulness
With thanks for nature's bounty; for although
It heap its treasury and overflow,
It still leaves beggar emptiness unless
Unto the gift of gratitude it grow.

Not what kind heaven sends in benison
Golden with harvests, can the garner fill
With grace's perfect plentitude until
The hand which gathers votive is upon
The largesse to acknowledge Love's goodwill.

The heart is fullest which not all receives
Ungivingly, but yields the tribute due
The Giver of its blessing, prompted to
Lift thanks for what a Higher Goodness gives
And by ascription blessedness receive.

Fill up the measure of thanksgiving then;
It runneth over only as earth's praise
Is offered on the altar of God's grace,
Heaping its first fruits with the lauds of men
As incense in Jehovah's presence-place!

Receipts for the First Six Months

By J. Y. AITCHISON, General Director

THE accompanying table shows a comparison between the receipts for the first six months of the last fiscal year (1921-1922) and the first six months of the current year, (1922-1923).

A glance at these figures will disclose the fact that churches and individuals paid during the first half of last year \$2,109,992.51 and during the same period this year \$1,836,458.19, or \$273,534.32 less. In other words, churches and individuals have paid this year 87.04 per cent of the amount paid last year.

The percentage of receipts month by month this year as compared with last year is as follows:

May, 56.23 per cent; June, 77.35 per cent; July, 68 per cent; Aug., 138.36 per cent; Sept., 74.78 per cent; Oct., 96.90 per cent.

Our organization needed during this period \$5,000,000. We have received but 36.73 per cent of this amount and are therefore short \$3,163,541.81. The interest on this item alone for the remaining six months at 6 per cent would be \$94,906.25.

On account of the 25 per cent reduction in all budgets this year our work has been materially reduced. For example, the foreign mission societies have had to retain at home eight missionary families who, if funds had been available, would have returned to their work. They are planning to send out only ten new missionary families as compared with twenty-two sent last year. Because of the cut, therefore, twenty missionary families are withheld from the field. The amount

of the interest the denomination will have to pay because the churches did not pay each month one-twelfth of the amount needed for the year would more than supply the funds required to send these twenty missionary families to the field.

Churches and friends are asked to ponder these facts. Shall we not put forth immediate efforts to secure larger collections? Many churches have appointed committees to canvass the entire membership with a view to

a. Informing the members of the church as to the present financial needs.

b. Securing prompt payment on pledges previously made.

c. Securing adequate contributions from those who made pledges on a one year basis and also from new members.

The General Board of Promotion of the Northern Baptist Convention

Statement of State Quotas and Receipts for Period May 1 to Nov. 1, 1922

	Amount due Nov. 1, 1922 on state quota in \$10,000,000	Total collections reported to Nov. 1, 1922	Per cent collections reported to Nov. 1, 1922	Total collections reported to Nov. 1, 1921	Per cent 1922 collections of 1921 collections
Missouri	\$ 33,170.23	\$ 16,702.24	.5035	\$ 19,345.77	.8634
Vermont	53,491.16	26,640.92	.4980	30,161.25	.8833
Delaware	6,234.29	3,104.17	.4979	2,265.52	1.3702
Idaho	13,277.61	6,340.41	.4775	8,778.39	.7223
New Hampshire	58,868.83	27,748.79	.4714	34,347.93	.8079
Arizona	12,658.94	5,914.34	.4672	5,759.45	1.0269
Nevada	2,427.09	1,105.27	.4554	1,063.14	1.0396
Wisconsin	61,391.10	26,253.48	.4276	29,754.56	.8823
Nebraska	61,676.64	26,154.35	.4241	28,145.20	.9293
California, No.	75,000.00	31,764.48	.4235	43,281.98	.7339
Michigan	166,755.36	68,448.06	.4105	88,465.12	.7737
Pennsylvania	493,413.12	201,201.08	.4078	229,782.41	.8756
Connecticut	149,099.47	60,071.59	.4029	59,105.85	1.0163
†Indiana	173,084.83	68,180.73	.3939	44,054.72	1.5476
New Jersey	323,231.28	126,829.69	.3924	165,480.69	.7664
Montana	10,422.21	3,996.37	.3834	6,087.61	.6565
*Rhode Island	90,040.28	34,147.59	.3792	43,487.84	.7852
New York, Metro.	502,259.34	190,272.83	.3788	188,748.03	1.0061
New York State	522,062.30	194,678.50	.3729	245,368.40	.7934
*Oregon	50,000.00	18,644.99	.3729	23,474.73	.7943
Washington, West.	44,639.42	15,952.17	.3574	18,325.97	.8705
California, So.	237,140.97	84,083.99	.3546	83,926.33	1.0019
Kansas	119,022.59	40,506.65	.3403	45,291.97	.8943
Illinois	307,621.76	102,295.61	.3325	120,854.38	.8464
Maine	92,848.09	30,736.04	.3310	41,759.10	.7360
Massachusetts	464,573.58	151,886.57	.3269	187,710.65	.8092
Ohio	339,173.93	108,467.33	.3198	110,106.74	.9851
Washington, East	39,176.33	12,232.31	.3122	17,628.60	.6939
Minnesota	114,358.77	35,573.77	.3111	48,015.03	.7409
Iowa	129,635.16	39,945.92	.3081	47,855.59	.8347
West Virginia	112,788.80	34,092.23	.3023	38,438.86	.8869
Colorado	64,246.50	16,862.54	.2625	18,887.72	.8928
*So. Dakota	29,458.21	6,452.14	.2190	11,954.72	.5397
*Wyoming	6,472.24	1,285.43	.1986	2,644.01	.4862
No. Dakota	17,417.94	2,863.69	.1644	4,204.45	.6811
Utah	1,951.19	243.76	.1249	565.70	.4309
*Dist. of Columbia	16,275.78	1,352.65	.0831	8,360.82	.1618
Miscellaneous	4,635.16	13,425.51		6,503.28	
Totals	\$5,000,000.00	\$1,836,458.19	.3673	\$2,109,992.51	.8704

*October Collections not included.

†Amount of Collections 1921 incomplete.

A Day at Mather

By CONSTANCE JACKSON

WE ARE inordinately curious about "how the other half lives." Tales of Oriental splendor intrigue us, we listen entranced to the lecturer who has just returned from China, Japan, or India. Distance casts a spell of enchantment over the most ordinary details of everyday routine in these places. On the other hand we are anxious to probe into the life of the so-called lower classes. We visit the Bowery, wonder and marvel at tenement life on the lower East Side, and lead our friends on a tour of inspection down the crooked streets of Chinatown.

Because human nature is interested in its fellowman and how he spends his time, it may be entertaining to catch a glimpse of life in a Southern school among a group of little Negro girls with their kinky black curls and their flashing smiles. This particular school is Mather, at Beaufort, on the coast of South Carolina. Here colored girls over twelve years of age are trained to Christian womanhood amidst an appreciation of its highest ideals. For the benefit of those who contend that the Negro is not given enough industrial training it might be well to add that instruction is offered in cooking, poultry raising, agriculture, basketry, weaving, sewing, dressmaking, millinery, truck gardening, laundrying and housekeeping. All this is in addition, of course, to the actual grade instruction. In these days of the high cost of everything it may astonish many to learn that the price for board at this school is \$7.75 for four weeks!

The six o'clock bell has rung at Mather. There is motion everywhere. Clocks have way of keeping up, and Mather girls are expected to keep pace, not to follow. When all are ready, there is time for opening beds, raising windows and quiet prayer. At the 6:55 bell the girls line up in their respective halls, recite Bible verses, form a double line on the walk outside and pass to breakfast.

The dining-room is ready. Short devotions precede the meal, which consists of cornbread, hominy and gravy. From 7:30 to 8:30 there is interesting commotion. Teachers' and girls' rooms are put in order, dining-rooms are made attractive, schoolrooms are swept and dusted and the kitchen work pushed to completion. The iron sink for pots and pans and the white enamel sink for dishes both shine and speak well for the energy of their caretakers. Girls are scheduled for these lines of work for from a month to six weeks at a time.

Eight-thirty bell! Motion and locomotion prompt or no promotion for Mather girls! A half hour in chapel is next in order. Current events, glee club, mission study, household management, and dining-room etiquette are taken up on the different mornings from Tuesday to Saturday. Monday is laundry day—washing in the morning, ironing in the afternoon.

The bell at nine calls for brief devotions. These periods occur three mornings in chapel, two mornings in the schoolrooms. Recitations follow from 9:30 to 12, and 1:15 to 3:30 or 4, according to grade. Study periods come from five to six and seven to nine in the evening. During the afternoon there are industrial classes: "the fruit of the loom" in one room, "the fruit of the wheat" in the other! It is to be feared that the goodies appeal to



WON'T YOU HELP FILL IT?

the girls more than the needle, save in the case of the seniors who are working on their pretty white graduation gowns.

Saturday afternoons come the bucket brigades, reinforced by brushes, brooms and dustpans. The cleaning of the whole institution is finished by baths and clean clothes for the happy workers. Sunday ushers in the dearest day of all. Church services in town in the morning, an afternoon Sunday school session in chapel, and the helpful Christian Endeavor meeting at night. Is it any wonder that Mather girls are a force in their communities? To see them as Christian wives and mothers in their later years, the heads of happy, well ordered homes, is a joy indeed.

Mather is supported entirely by the Woman's American Baptist Home Mission Society, and is the oldest of its schools. One of its most unique features is its tidy little sales house where the contents of barrels, kindly donated by kind Northern friends, are sold and the proceeds used for the upkeep of the buildings. Just now the school, like Old Mother Hubbard, is in a fix because of its empty cup-

boards! The shelves of the sales house are practically empty, and to Mather's task has been added the burden of making up the cut in her appropriation from the Woman's Home Mission Society. More barrels than ever are needed in order that Mather may emerge from the winter triumphantly, and meet the spring with flying colors—which, at Mather, means teachers' salaries all paid, fences, roofs, walls, and porches patched, windows mended, furniture repaired, wood split and chopped and oil for stoves bought.

What sort of things are needed in barrels? All sorts of salable articles such as men's clothing, women's and children's dresses and underwear, coats, hats, shoes, stockings, blankets, sheets, towels and school supplies. Send barrels by express to Miss Carrie A. Hunt, Mather School, Beaufort, South Carolina—and ship now in time for Yuletide cheer.

The Meaning of Service

(Abstract of address delivered at the Second Biennial Conference of Scout Executives, Blue Ridge, N. C., Sept. 12-19.)

By FRANKLIN K. MATHEWS

Strength for meeting unescapable responsibilities in this day of our opportunity is to be found in the passion of the social service spirit. For us this motive power is to be generated through contact. First, with the boy. We must be lovers of boys, all boys. Not some of the time but all of the time, this master passion must possess our hearts.

Moreover, in absorbing vision the boy must take hold of our minds, for we cannot intelligently work for him or with him except we seek earnestly to understand him. And to the very depths of us this contact must reach. How else can we realize for him, and for ourselves, the great character objectives of our movement?

For us the second contact that generates the motive power of the social power of the social spirit is with the man, to the end that we may bring boy and man together; that we may establish a living contact between them whereby, on the basis of friendship, the man shares with the boy the ideals of his life. This is the service we are called upon to render. Truly this is a vision splendid!

But this is not enough to generate constantly the motive power of the social spirit. Our contact must also be with him of whom it is said, "power belongeth unto God"; personally we must experience the power not ourselves that makes for righteousness. For, gentlemen of the brotherhood of scout executives, the meeting of our service is not only that we work for boys and men, but also that we are workers together with God, for men and boys.

"Ich dien—I serve," said the soldier-saint, Gustavus Adolphus. Are we not also privileged to say, each one of us, "Ich dien"—"I serve boys; I serve men; I serve God"? I know your answer. It is: "On my honor I will do my best: to do my duty to God and my country, and to obey the scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight."

Thanksgiving for Thanksgiving

I THANK thee, Father, once again
For many blessings gladly known,
And many more beyond my ken
That thou dost see and thou alone;
But most of all my heart I raise
To praise thee for the power to
praise.

Thy bounty, it is wondrous kind;
But oh, the smiling of thy face!
My life is all in love designed.
But thou thyself art grace of grace—
Thyself, oh, infinitely more
Than all thy bounty's golden store.

That I can feel thy Fatherhood,
That I can press my hand in thine,
That I can know that thou art good,
And all thy power is love divine—
This knowledge every bliss outranks;

I thank thee for the gift of thanks.

—AMOS R. WELLS.

The New World Movement in My Church

By ROBERT LINCOLN KELLEY

MY HEART is full as these words are written, full of thanksgiving to God for the blessing that has come into the life of our Delavan Church, in the wake of the New World Movement, and full of appreciation to those who, under God, divined the challenge of a great hour and embodied the same in this movement which has been so marvellously blessed by God.

When the challenges of the kingdom present themselves, our church, the mother of churches in this section of the Badger state, has to answer not only for itself but for others in the influence that it exerts. I will not minimize then to those who read this record the sense of a keen responsibility which became ours when the ringing challenge of the New World Movement came our way. Further, I will also say this: In advance of the receiving of the definite goals of that movement, we had faithfully tried in anticipation to scale up our measure of giving and consecration and were thinking in bigger terms than any we had hitherto known in the giving of self and service and substance. Nevertheless, we were staggered when the definite word came from the headquarters of that responsibility which was allotted to us. It was then that we began to understand somewhat of what it means to walk into the experience others have known of facing the impossible with God. That adventuring of faith with him was not without its results.

Goal Beyond Dollar Sign

The goals of the New World Movement lie far beyond the denomination of the dollar sign, the dollars involved becoming only chariot wheels for the coming of Jesus Christ in human hearts in a great, glad enterprise of Baptist folk to move this old world toward the cross and lift it toward the Christ. When, therefore, we mention money goals here the other just stated is involved.

Our church of between three and four hundred members was asked for \$30,398. I am not able as are others, to report a church which "went over the top" in the money goals achieved. I wish I might so report it. However, I will say that our first returns totalled but \$13,000 and I have the distinct remembrance of an emergency meeting of our advisory committee and of the challenge we faced to go the second mile, facing that second mile with prayer. And then I remember the plus-campaign committee which went out and again covered the field until we had subscribed over \$20,000. In that total thus subscribed there are widow's mites which make puny the giving of some while yet they make glad the heart of God; there are dollars which come of the toil of those who wash for a living while yet they know what it means to live a life; there are sacrifices which entail the broadening vision of many a life and consecration which are enriching the kingdom here and elsewhere. The total comes not from a church which has in its membership any great wealth but from those of average means and the giving is made by practically all our constituency for there are today over 200 subscribers and some of these are from the family as a whole, while several are for husband and wife. When the five-year period is ended I believe that much beyond that originally subscribed will be realized.

So much for the original campaign. Now a word for the by-products in our individual lives, in the life of our church, in the life of our association. The old-time promise has been verified and the windows of heaven have been opened and spiritual enrichment has been our lot. The story of the New World Movement campaign and its reflexes in the Walworth Association under the campaign directorship of Rev. A. L. Drake, then pastor at Lake Geneva, now at Waukesha, have already been told in the denominational press. Pastorless churches found leaders; churches launched forward-looking programs; some churches which had received home missionary aid in support of pastors discovered powers they did not know were theirs and freed the denomination from such missionary aid releasing the same to

other more needy centers. These are all matters of record in the wake of subscribing to the New World Movement a total of \$51,421.50 by the Walworth Association churches.

These churches today, with special delegation of funds within their New World Movement giving, have their own missionary representative, Rev. J. Winfield Scott, of Nevada, working in that state with the Piute and Soshone Indians and also their own foreign missionary, Dr. Frederick W. Meyer at Emmanuel Hospital in Capiz, in the Philippine Islands. The Delavan church, while yet cooperating with the association in supporting these, has also, and upon a similar basis, its own foreign representative in Rev. and Mrs. Henry Topping at Yokohama, Japan, he being the grandson of the first pastor of the Delavan Church back in the years 1839-1844, Elder Henry Topping. Within the three years and a half of the period covered by the New World Movement, now history, the Delavan church, aside from accessions by letter and experience has had the privilege of welcoming into its membership seventy by baptism, these confessing their faith in Jesus Christ as Savior and Lord.

Study and Results

And this is not all. The Delavan church in the spiritual reflex of this denominational movement proceeded to study its field, its forces, its resources and its responsibilities. Its study resulted, through its own survey committee, after a six months' investigation, in the presentation of a church program to the church in its annual meeting. Within that program, while there appeared certain general goals for the church as a whole, there were presented goals of endeavor, budgets, special service and so forth, for each of the several organizations and boards of the church, for example the Bible school, woman's auxiliary, the several chapters of the World Wide Guild, the young people's society, the board of trustees, the board of deacons. Each of these several programs of advance of the respective group had been first of all formally adopted by these organizations. This definite planning of the work of the church now adopted each year, the present year's committee being named the board of promotion, has been the basis of our church work for these three years. God has demonstrated to us that in this we have been experiencing but the leading of the Holy Spirit.

The five happy years of this pastorate were reviewed the other night in our annual meeting and the summaries of those years were noted in part. The portion of those years in which the real advance of this pastorate is to be noted is that covered by the New World Movement period. I cannot here separate the figures so as to demonstrate here in contrast the effects before and after taking. I may here merely set down totals for the five years. Total new members received, 165. Total money raised and expended for all purposes with no current expense debts of any description, \$41,569.33 of which \$24,188.81 covered current expense items and \$17,380.52 covered that given for missions and benefactions. The total membership today is 386. And the end is not yet for the dividends continue and God's blessing abides.

A Changed Life

By Zo D. Brown

WHEN Amrite Babu, our Indian pastor, came to Jamshedpur in 1918, the condition of the Christian community was as he described it: "In 1918, when I first came to Jamshedpur the condition of the Christian community was very bad. Their condition was so bad that when I used to pray with them, they knelt with me in order to pray, but after finishing my prayers I would find them gone. But now a church has been organized and we have some hundred members consisting of men, women and children for Christ the Saviour."

In the community was an Indian Christian named Babu N. Samuel, who was getting 175 rupees per month as a yard foreman, working on an eight-hour shift. His shift followed that of an Eurasian and he was followed by a European. Both these men drank liquor, and why should he not drink spirits also? Were these men not called Christians?

At this time he was drinking from three to five bottles of liquor every day, and it is needless to say, was very indifferent toward the church and all its activities. Amrite Babu continued to visit him and to express his interest in him. Suddenly Babu's wife fell sick and sent for his faithful, patient pastor. The pastor went at once to the sick bedside. While he prayed for the sick wife, he silently prayed for the sin-sick soul of her husband who was drunk. The Tata Steel Company had granted him eight days leave on account of his wife's illness. The wise pastor gave him some books to read, saying, "Why should you just sit?"

After eight days the wife began to recover. That day the husband's heart was touched. He gave up drink. That day also a letter came from his company. He had been promoted to a better position and to better pay. Now he receives 300 rupees a month.

Our church services have now been held in his home for more than a year. He is a leader in the present effort of organizing the church and of making it self-supporting. If our wise, patient pastor had done nothing more than to be the instrument in God's hands in changing this one man's life, his four years' service in Jamshedpur would have been worth while.

Evangelism in Ohio

By C. H. STULL

Week-end Missions

By HENRY BRANDT

THE past year was one of the most fruitful in additions for Ohio Baptists in recent years. During the fall and winter of 1921-22 more than 120 pastors conducted evangelistic campaigns away from home, serving 124 churches, a number of which were pastorless. This state-wide cooperative movement resulted in hundreds of baptisms and saved a few discouraged churches, we believe, from closing their doors. The number of baptisms increased over last year in some churches more than 100 per cent. The baptisms increased in one association more than 150 per cent. The 1921 Annual reports 4824 baptisms. But the 1922 Annual brings the number of baptisms to 7760. This year we hope to increase this figure by fully a thousand.

Two Types of Evangelism

The department of evangelism has engaged in two types of evangelism mainly—the state-wide interchange of pastoral evangelism from November to Easter; and the week-end evangelistic missions from Easter through the summer into late fall. Plans are forming now for the state-wide cooperation of the pastor-evangelists to commence with the first of the new year and continue to Easter. Reports indicate that the movement this year will receive the heartiest possible support in all sections. The method by which this interchange is carried on is quite well known now and is becoming popular with the churches. Every pastor who can give two weeks to evangelism we send out to conduct a campaign. His services are given freely, though his expenses are paid by the department. His pulpit is also furnished with a suitable supply during his absence. Then when his own church is ready for a campaign, a helper with talent and ability commensurate to his needs will be sent him. All this without particular cost to the local church, save the matter of entertainment and a plate offering at the close of the meetings. The plan is working smoothly and we hear of little or no dissatisfaction with it.

Churches Drawn Together

The week-end evangelistic missions begin at Easter and continue through the summer and fall months. These week-end campaigns are intensive and effective, leaving a lasting impression upon the churches. They are carried on by a team of four or five pastors associated with the director of evangelism. They open Wednesday night and close Sunday night—one service each evening, three services on Sunday. Two speakers appear on the program each service. One of this team usually holds an "hour of prayer" while the others call upon the prospects—piloted by some local persons. The main purpose is to line up and properly organize a group of personal workers, with prospect lists, who will undertake to win a definite number unto Christ this year. The local field is divided into calling sections for the purpose of team visitation in order to reach the cold, the erring, the faultfinding, and, in brief, all prospects who should be either lined up with the church or won unto the Savior. The group workers pledge themselves to this personal evangelism. These missions sometimes have

A type of evangelism unique, at least in Ohio, which has been put in operation in our state during the past year under the inspiration and direction of Dr. C. H. Stull of Granville, state director of evangelism, has proved most satisfactory, effective, and inspiring to the churches and participating pastors. This type of evangelism is spoken of as "evangelism for the summer time," or "week-end missions." The plan is for the director to go out to some church each week with a team of four or five volunteer pastors to carry on an evangelistic mission from Wednesday till the following Sunday evening.

These missions have been carried on practically every week since last Easter, April 16, and engagements are booked by the director till Christmas, when he takes up again the management of the statewide, simultaneous evangelistic campaign among Baptist churches, which will continue till Easter.

Eighty-three different pastors, besides state workers and district evangelists, have engaged as helpers in these meetings since last Easter. Hundreds of personal workers have been organized; and very large numbers have been won for baptism or restored to new life and activity in practically every church where meetings have been held. Some missions have drawn as many as a score of churches into active cooperation, while at one point twenty-six churches were represented. Large numbers always attend these missions. Intensity, joyousness, and spirituality characterize them.

Dr. Stull, the director, seems to possess the genius for getting every one to do his best; and on Sunday the closing and climax day, he usually scores a great victory for the Lord. The unifying and stimulating effect of this work on Ohio pastors and churches seems to have been very great.

a remarkable result. These groups number anywhere from thirteen to forty. Many converts are also won before the mission closes. Sometimes those won to Christ outnumber those organized for personal evangelism. We do not advertise these missions as revival campaigns to get a crowd, do not preach on community problems but concentrate our efforts upon the constituency of the church. We draw together many churches, and it is common to see as many as eight pastors on the rostrum any night of the mission. In one mission people came for thirty miles, twenty-six churches were represented by four to thirteen members each—nineteen Baptist churches, five Methodist churches and two others—and Sunday afternoon an overflow meeting was conducted in a nearby grove. That morning fifty-nine people came forward to take up the work of seeking the lost. Missions conducted six months ago show that the workers are really bringing souls in with excellent success. One pastor writes: "We have had baptisms almost continuously since the evangelistic mission; at every communion service some receive the hand of fellowship." Since last Easter eighty-nine pastors have served on

these mission teams. All warmly approve of this type of evangelism.

Effect upon the Brotherhood

These two types of evangelism are having a splendid effect upon the Baptist brotherhood in Ohio. This can be seen from several angles. The churches are placing renewed emphasis upon evangelism as the center and heart of kingdom building. They are coming to see that while people can build altars, it takes evangelism to bring down the fire. The associations are now asking that every church lay down a rational and effective program of effort looking to the winning of the unsaved this winter. In Cleveland from February 27 to March 11 a great simultaneous movement is to go on in our churches. The pastors themselves, by reason of the fine team work afforded, are entering into fellowship never known before; and returning to their homes like fishermen with a successful catch, resume their local tasks with optimistic devotion. The two types of evangelism have brought into specific cooperation in the four seasons of this year 159 pastors of the state. Others who could not leave their fields worked with us in prayer and sympathetic concern. The influence of all this is therefore great. Strengthening the interest of the local church in our denominational program, filling our hearts with renewed zeal and love of God, checking the spirit of destructive criticisms here and there, and proving that the Baptists of this great commonwealth are really a solid and progressive body "endeavoring to keep the unity of the spirit in the bond of peace."

Carey Mission Centennial

The Carey Mission Centennial was celebrated Oct. 19-22, at Niles, Mich., which city was founded Oct. 19, 1822, when the courageous missionary to Indians, Issac McCoy, and his wife Christiana, with their children and comrades, traveled by ox-team from Fort Wayne, Ind., through the wilderness, bringing with them a mission school of Indian children. Dr. L. C. Barnes, who delivered the address at the mass meeting held in the First Baptist Church of Niles, Sunday, Oct. 22, referred to the strange fact that the story of the Carey Mission is not well known by one American in a million. The whole plot, he affirmed, covers thirty years and plays constantly back and forth between old seaboard cities, especially the capital of the country, and the outmost frontiers. Issac McCoy, it will be recalled by those familiar with the history of Indian affairs, left the banks of the St. Joseph River in Michigan, to explore the country beyond the Mississippi. At the request of the government he took charge of expedition after expedition. He was the foremost pioneer of what is now the great state of Oklahoma and probably did more than any other of his time in advancing the plan for colonizing the natives in sections of the country to be forever theirs west of the state of Missouri. Some years ago Dr. Barnes obtained a collection of relics gathered by residents of Niles from the site of the Carey Mission, a part of which has been deposited with the American Baptist Historical Society at Crozer Seminary.



Young People's Work



Topic for December 10

SOME THINGS I BELIEVE AND WHY.

John 11:17-27, 41-46.

By CARL D. CASE

We have no single passage in the Bible which includes all that we should believe even about Christ himself. There are, however, several great passages where Christ is described in comprehensive terms, such as John 1:1-18, Philipians 2:5-11, Colossians 1:12-20. But none include more inclusive statements of Christ, his person and work, than are found in this lesson of John 11.

In John 11 the teachings are given by Jesus. We need give no other reasons why we accept them than that Jesus has declared them. His spiritual vision was perfect because he was perfect. He was absolutely "pure in heart" therefore he saw God. God gave his Spirit without measure unto him.

Here are the "things to believe" as found in John 11:

1. Jesus is Christ the Son of God (v. 27). He is the Messiah foretold by the prophets and the only begotten of God, and, as John says elsewhere, "We beheld his glory, glory as of the only begotten from the Father, full of grace and truth."

2. He is one with God, the Father, having perfect communion with him (v. 42). He always did those things which were well pleasing unto the Father.

3. Jesus had to die for the world that the people might not perish (vv. 49-52).

At the close of the chapter, it is recorded that they planned to take him. The wrath of man was made to praise God.

4. Jesus lived the life of God and therefore was not subject to spiritual death nor could he be held by physical death (v. 25). What he did for Lazarus, he did for himself. He had power to lay down his life, and he had power to take it up. He conquered death and rose not, like Lazarus, to die again.

5. Christ was sent into this world by the Father (v. 42). He became really one of the human race in that he was born an infant and grew to manhood. He was made in the likeness of sinful man, yet without sin.

6. He was the world's one great teacher (v. 28). We are disciples, learners of him. He is the final authority for all faith and practice.

7. Jesus is our great High Priest who is touched with the feeling of our infirmities (v. 35). He learned obedience by the things which he suffered. He was tempted as we are, he wept as we do, he ate, slept and was weary in a human way. He therefore has compassion on us, because he personally knows.

8. Jesus is our Master and his commands are to be obeyed (v. 39). Whoever breaks one of the least of his commands, is least in the kingdom of heaven. He who loves Christ keeps his commandments.

9. The great duty of all men is to believe (v. 15). Some do believe (v. 45),

but not all (v. 47). The great sin is unbelief. The work of the Holy Spirit is to convict men of sin because they do not believe on him.

10. Those who believe in Christ have a present eternal life which life will never perish (v. 26). Eternal life is more than mere existence. The saved are those who have passed from death unto life.

11. Prayer made in Jesus' name is answered (v. 22), though there are delayed answers to prayer (v. 6). The heavenly Father is more ready to give us good gifts than an earthly father.

12. All sickness, trials and burdens are the occasion by which we can manifest the glory of God and his Son (v. 4).

13. The Christian's life as that of his Lord is one of activity (v. 9). We must work the works of him that sent us while it is day. The great commission is to go. The command of the Master is, "Go, work in my vineyard."

14. He who has faith in Jesus Christ, even though he die, shall live again (v. 25). Death is conquered. We shall be raised in Christ. Christ in us is the hope of glory. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Note: If desired twenty-eight attendants might be selected and divided into two groups, one from the first group reading the first great belief, and the corresponding one of the other group reading the Bible passage proving the same, and so continue through the fourteen statements of faith.



TAKEN AT THE CLOSE OF THE

Looking Forward to Boston

Young people from all parts of the United States and Canada are planning to attend the thirty-second anniversary convention of the Baptist Young People's Union of America to be held in Boston, July 5-8, 1923.

Dr. Peterson, director of religious education for Massachusetts, presented the matter of the convention to Massachusetts Baptists in annual session. He writes that many societies and classes will register 100 per cent.

Chicago young people have started a "Boston Fund" and a large number are laying aside each month a small amount, so as to have the price when convention time comes around.

Indiana "Hoosiers" have just appointed their state transportation leader and look forward to a large delegation from that state.

Miss Umstott of Kansas writes that there will be at least a carload of "Sunflowers" on hand for the Boston convention.

Michigan, Wisconsin and Minnesota folks are working out a plan for combining delegations, with special trains, boat rides, and so on.

Iowa young people are busy and the prospects are good for a fine delegation from the "Corn" state.

A correspondent writes that he expects at least 1000 registrations from grand old Maine.

As to Program

It will be the finest ever. With such headliners as Dr. B. C. Clausen, Dr. F. W. Padelford, Dr. Russell H. Conwell, Dr. C. N. Arbuckle, Prof. H. B. Robins, Dr. R. M. West, we expect to kick a goal at every session of the convention. Additional speakers and conference leaders will be announced from time to time. Watch the pages of THE BAPTIST.

The registration fee of \$1 will entitle delegates to all privileges of the convention sessions, a souvenir program and badge.

Hotel Bellevue will be hotel convention headquarters for all officers, speakers and conference leaders.

For information as to hotels, registration, and so forth, write to Rev. F. F. Peterson, Ford Bldg., Boston, Mass.

Let's all go up to Boston for the big meeting, the key-note of which will be "THE ATTRACTIVE CHRIST."

For the World Alliance

Baptist Church House, Southampton Row, London.

Dear Dr. White:

I have recently had a talk with Dr. Shakespeare on the important subject of closer cooperation between the young Baptists of the various countries represented by our Baptist Unions of the World Baptist Alliance. Dr. Shakespeare has recently received the enclosed appeal from the Rev. M. Timoshenko of Moscow and has been interested in the proposal it makes. He wishes me to write asking for your opinion on the formation of a Baptist young people's world committee, as a first step toward such a world alliance of young Baptists.

He suggests that each of the Baptist Unions in the World Baptist Alliance should be asked to appoint one (or perhaps two) representatives to such a committee, which might then meet during the congress at Stockholm next July.

It would, probably, be better to form an interim committee for this purpose of any representative of your union especially qualified to deal with young people's work, and who would be likely in any case to be present at Stockholm.

I should much value your views upon this matter. Perhaps you would name some one besides yourself who might become representatives on such a committee

and get these nominations confirmed by the executive authority of your union. Dr. Shakespeare suggests that we should call a meeting of such a committee for the Tuesday afternoon at Stockholm, and perhaps arrange some special young people's gathering on the same day, either before or after the meeting of the committee.

Hoping to hear from you at your earliest convenience, as time is now getting short before the great congress, and with best wishes for all your important work,

Yours sincerely,
(Signed) EDWARD E. HAYWARD.

Tulare, California

One of the greatest meetings ever held in the Tulare First Church was a young people's mass meeting held Sunday evening, Oct. 1, the third Sunday of our recent evangelistic services under the direction of Rev. A. V. Willey, state evangelist, assisted by Rev. and Mrs. Ralph N. Rowe. After a short devotional service the meeting was turned over to Rev. Willey, who, after a short talk with the young people on "Our All and Best For Christ," gave the appeal, and twenty young people responded to the call of Christian service, offering their all and best—their lives—to God to be used of him in any way he shall see fit, whether it be as a minister or missionary, at home or abroad. Fourteen of these twenty made the full surrender that evening for the first time, and we know that our Lord will surely use them and bless them since they are willing to make any sacrifice that may be necessary. "Praise God from whom all blessings flow."

* * *

The New Junior Society Manual

published by the Christian Culture Press, 125 No. Wabash Ave., Chicago, price 75 cents, will give you just the help you need on junior programs, handwork, etc.



2, SAINT PAUL CONVENTION



Religious Education



Daily Vacation Bible Schools of Greater New York

By STANLEY B. HAZZARD

Twenty-five daily vacation Bible schools were organized and conducted in Baptist churches in the Metropolitan area during the summer of 1922. Of these, seventeen were conducted in Manhattan, the Bronx, Staten Island and Westchester County, through the New York City Baptist Mission Society; and eight in Brooklyn and Queens through the Baptist Church Extension Society of Brooklyn and Queens. Six of these schools were partly financed by the local church. The American Baptist Publication Society assisted generously with an appropriation of \$1000. The total enrolment of these schools was 3755; the average attendance, seventy a day per school.

This year the Baptist schools were again a cooperating unit in the Metropolitan Federation, united front for daily vacation Bible schools being thus once more maintained in the Metropolitan area. All denominations cooperated. The experience is recommended for the following season. This organization included about 250 schools.

In the spring, a ten weeks' Saturday morning training class was held at the Second Avenue Baptist Church for all young men and young women living in or near New York who anticipated being in the vacation school work of the summer. Prior to the opening of the schools, a three-day institute of intensive training was held at the same place for all teachers engaged in the work. Mr. Hazzard, our Baptist director of religious education, was chairman of the curriculum and training committee for the federation and a new program of training was introduced. The program included instruction in handcraft for both the older and younger boys and girls and for the kindergarten, instruction in music, in Bible story telling, in devotional exercises and in the organization and development of schools. Part of the third day was spent in visitation by the individual staffs of the communities in which the schools were to be placed.

The Bible work was left to the choice of the different denominations cooperating in the federation. The Baptist schools using the material of the American Baptist Publication Society—"Dan of Nazareth" for the primary children, and "Gift from the Heavenly Father" for the kindergartens.

High enough tribute cannot be paid to our supervisors who added materially to the teaching staff of the training institute, and also to the teaching force which, including ninety-eight paid workers and sixty-seven volunteers, numbered 165. Al-

most all were trained workers, the greater part of them being college men and women. The principals secured from Colgate University are always excellent; likewise the teachers from the People's University Extension Society and the kindergartners from Hunter College.

The spirit manifested in the schools was splendid; it expressed genuine joy and wholesome activity on the part of the children. A few schools experimented with closely graded instruction in all departments, each teacher perfecting herself in one study and the children of different ages going to her at the proper period. The experiment was successful and is highly recommended.

As heretofore, the children were encouraged along the line of charity, and this year two benevolent interests were favored. The daily offerings therefore were divided in half—for the starving children under the care of the Near East relief committee and the daily vacation

Bible school sinking fund of the Metropolitan Federation to open schools in new centers of our city next year.

Closing exercises were held in Wana-maker's Auditorium detailing the daily devotional and patriotic exercises held in the schools each morning and also showing the scope of the daily instruction.

International Sunday School Lesson for December 10

STORY OF THE GOOD SAMARITAN

Lesson: Luke 10:25-37. Golden Text: Leviticus 19:18.

Introduction

The Samaritans were looked upon as accursed. There was no association with them in either a social or a business way. To call a man a Samaritan was an insult to him. To a Jew only a Jew was really a neighbor. Who were the ancestors of the Samaritans of Christ's time and why did the Jews bear this hatred toward them?

Lesson

As in other cases when questions have been asked of Jesus, the one put by the lawyer was not so much for information as to make a test of Jesus. Continually was the Master being placed on trial by such. "What shall I do to inherit eternal life?" asked the lawyer. Instead of enumerating a series of meritorious acts, Jesus replies with a question: "What is written in the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself," quoted the lawyer. "Thou hast answered right," said Jesus. "This do and thou shalt live." But the lawyer was not to be thus dismissed. He was determined to justify his questioning of Jesus. His difficulty, at least so he said, was in knowing who was his neighbor. In reply to this Jesus gives the parable of the Good Samaritan, and forces the lawyer to state its lesson by asking him, "Which of these three, thinkest thou, proved neighbor unto him that fell among robbers?" The lawyer, avoiding the use of the despised term Samaritan, replied, "He that showed mercy." And Jesus said "Go thou and do likewise." Surely the lawyer, wise in his own conceit, must have bowed down to Jesus as his Master in every way.

Lesson Thoughts

1. Is it true that "there would be more Good Samaritans if it did not mean of and twopence?" 2. "Passing by on the other side" is such an easy and such a cowardly way out of it. 3. The way to show our love for God is to show love for men. 4. An indifferent neighbor is not worthy the name of Christian.

The Graded Church School

The graded public school is built to fit the needs of the graded child. Likewise the graded church school recognizes the needs of God's growing, developing, graded child. To meet the needs of the growing child there must, first of all, be a graded curriculum which will recognize the mental capacity of each period and provide material for the religious training required by each period. In the second place, there must be a graded organization which will group children of the same ages together for special training, and make possible the special attention which each group needs. In the third place, there should be a graded building and equipment. The physical conditions in many churches are not adequate to meet the demands of efficient spiritual training of the children and youth of the parish. The problem of adapting the graded curriculum to schools of varying sizes, with partially trained leadership, is very difficult, but gradually the educators of the church will solve this problem.

A Trained Leadership

The growing child demands a specially trained leadership. Experts, for example, must devote their lives to the problems of the religious training of children in early and later infancy. Literature must be developed, music prepared, training courses for parents prepared, and the whole program organized and promoted in such a way that there will be a revival of religious training in the home, and parents will be indeed the first religious teachers of their children—WALTER SCOTT ATHEARN in "Introduction to the Study of the Mind," Westminster Press.



The Open Forum



STEWARDSHIP

A certain rich man had two sons. Wishing to retire from active business, he divided his possessions and made each son manager of a certain portion. Then he went on a long journey.

One of the sons, realizing that what he had was his only in trust, endeavored to conduct his portion of the business in the way that he thought would be pleasing to his father. As a result the business prospered and was extended into many distant lands.

The other son gave his attention primarily to the pursuit of pleasure; to the gratification of selfish desires and ambitions. His part of the business was neglected and soon became unprofitable.

It is needless to say that, when the father returned, the one son rendered his account gladly and received the praise and reward merited by his faithful stewardship. The other son made his report with regret and remorse for wasted opportunities, and received the rebuke deserved by his unfaithfulness and ingratitude.

Each of us is manager of a portion of our Father's business. He furnishes the capital and supplies us with time and talents, mind and money. What we have we do not own, but merely hold in trust for a limited period. Some time an accounting will be required to determine whether we are faithful or unfaithful.

We hear much about budgets. It is generally agreed that an organization or institution, to be managed economically and successfully, must have some systematic plan for the distribution and use of its capital and income. If then a budget is good for large affairs, why not also for personal matters? If all that we have, of endowment and possessions, belongs to God, then we are responsible to him for the right use of all that we have.

This means a fair and equitable division of personal and beneficent expenditures. The faithful steward does not use all that he wants for himself, and give what is left, if any, for the extension of his Father's business. He divides his possessions and distributes his abilities according to a percentage approved by his conscience and his God.

A BROTHER.

THE STOREHOUSE TITHERS AT FRONT

Doubtless those engaged in the stewardship and tithing campaign of our denomination meet with the objection to tithing that it would tend to level down to this percentage the giving of many who should give much more. Here is an example of the actual working which answers that objection.

The Calvary Church of Binghamton, N. Y. had a debt of \$9,000 on its building. The first of January there was started a

campaign to try and pay off part of it this year. The church numbers 230 members and they report a storehouse tithing league of forty-seven members. As the league were already putting a certain percentage of receipts into this fund, the members were not solicited for anything more than they were doing, but they came forward of their own accord and made pledges in addition to their tithe.

The treasurer of this fund reports the following receipts for the six months beginning Jan. 1, 1922: Total receipts \$1816.26. Of this amount the percentage of tithe voted by the league amounted to \$921.76. The free-will offerings from tithers, over and above the tithe amounted to \$503.50, a total from the forty-seven tithers of \$1425.26 and from the rest of the church \$391. In other words the of-

ferings of forty-seven tithers after they had paid the full tithe amounted to \$112.50 more than the total contributed to this fund by the other 183 members.

BENJAMIN STARR.

BAPTISTS AND CHRISTIAN SCIENCE

There is a form of selfishness which dresses in a placid garb of comfort, ignoring the manifest facts of human need which are never farther than arm's length from us. That religion is false whether it sits easily on Christian Science cushions or on Baptist ones. Hinduism doesn't do that.

The problem Christ had was to lodge a dynamic in human history which would lead people away from themselves to other people. No in-looking interpretation of Christianity can accomplish that. The powerful appeal of Christian Science in our day is to human selfishness. A regal cloak. A comfortable sitting room. A place to read. No anxiety about a Centenary Fund. Placid good health. Mental poise. This allotment of criminal responsibility is resented. That does not disprove its truth. Before you "go over" to "Science," gentle reader, consider for whom you would be doing it? And if it appears a selfish thing ask Christ's forgiveness and turn back to his way.

Now let's put Baptist words in the paragraph above. No in-looking Baptist interpretation of the Christian function can accomplish the loosing of a dynamic that will make me give myself for men. If being a Baptist means to me that I belong to the largest Christian fellowship in the world, to an enlightened era of comfort and reading rooms, industrial reform and a noble missionary enterprise, all without much money or price, what then? Then I am a Baptist but unsaved by grace. I am a Baptist but I am not a Christian.

To be a "Scientist" or to be a Baptist is not, necessarily, to be a Christian. Jesus had poise but he sometimes surrendered it. There was little placidity while he was fighting out the destiny of the world. Is a servant better than his master? Shall such a man as you, or I, flee? He has specifically left the destiny of the world to us. If we laugh and say, "I used to carry the world on my shoulders. I don't do that now," somebody *perishes!*

That's the matter with Christian Science. Somebody perishes! And that's the trouble with the Baptists and the Methodists. They have autos and ceiled houses but the New World Movement and the Centenary Fund lag.

And the world, shivering, waits. Repent ye for the kingdom of heaven is at hand!

R. L. VAN DEMAN.

Those Desk Bibles

By HELEN B. MONTGOMERY

Some time ago I put in *THE BAPTIST* a notice stating that I had a desk copy of the Bible, and would give it, upon payment of postage. That simple notice brought to light a wide-spread need for desk Bibles. Letters are still coming. I want to quote one or two, and thank those who have made it possible for me to do more than give the one. Perhaps there are other churches or missions that need Bibles; and perhaps there are other family Bibles put away on shelves that ought to be brought out and sent to places where they are needed:

"Our little church is located in an oil-field, and is less than a year old. The work is definitely of a missionary type. We are not able to afford a desk Bible, and would be glad to accept your offer."

"I have a church membership of eighty and an outside appointment to a church containing thirty members. I am on a salary of \$1000 a year, with a sick wife who has been sick fifteen years. This means that we have had to keep help all the time. We have four children, all making their way but the youngest, and we are trying to put her through school and give her music. I have been here three years, and am on my fourth. I was in the northern part of () Association for nine years. I do appreciate these things so much. I hope I shall be the lucky one."

"I am not a pastor, but a pastor's wife. I do my own work among the women, and am in need of a good print. I would be glad indeed to have one. My husband has been a pastor in Kansas for twenty years. I will gladly send you the postage."

Now are there others who have Bibles to give away, or who want to receive Bibles? Why not make *THE BAPTIST* your medium of communication?



The Chimney Corner



A. B.

Or, The Seven Thank You's!

SUPPOSE that in the United States east of the Rocky Mountains there were only one college for women! But you can't quite picture it, can you? Not with Bryn Mawr, Vassar, Wellesley, Smith, Holyoke, Wells, Barnard, and all the host of coordinate colleges where women's buildings share a campus with men.

"But where would we get our women teachers, doctors, lawyers, writers, executives, social workers and prominent leaders in a hundred varied fields if there were only one college?" you demand triumphantly.

Exactly! Where, indeed?

And yet in China, in the great valley of the Yangtze from the eastern seacoast several thousand miles across to the borders of Szechuen in the west as well as north and south for several hundred miles, there is only one place where Chinese girls can go for real college work and get the Christian training which will fit them for leadership among their own people. And that one place is Ginling College, in Nanking.

Since our own Baptist women's board has a share in it, together with Methodists, Christians and Presbyterians, surely you will enjoy a brief glimpse of that Chinese puzzle of a house with which you will undoubtedly fall in love at first sight; for it is the most picturesque official mansion built by the Li Hung Chang family years ago and glorified by all the quaintness that is so charming to behold, so inconvenient for permanency! Imagine the aesthetic joy of pushing ajar the halves of a round door latticed over paper in plum blossom and honeycomb design, of looking out of papered windows framed with dragon tracery, of going from room to room across a maze of flagged courtyards open to the sun and rain, of dreaming over willow-bordered ponds and lotus pools, of sitting in rose-covered arbors reached by wistaria-arched paths! It is like some oriental dream—but consider the winters in stone-flagged, furnace-less mansions with papered windows! Consider the feet of the American teachers chilled and swollen and aching unmercifully, until at last—unable to wear shoes—they evolved clumsy home-made furlined foot bags (one could not call them boots!) so that the days on stone floors and crossing stone courtyards may bring less of a menace. Seven years the heroic American teachers in Ginling College have endured these hardships and these picturesque inconveniences. They realized that the building was secured only as a makeshift; that the Baptists, Methodists, Christians and Presbyterians would build adequate college edifices as soon as possible; but meanwhile the picturesque old

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

place they now occupy is hopelessly outgrown and highly unsanitary, as you will realize from the fact that when the chemistry classes need fungi or moulds for their microscope work they can scrape up an abundance of it from the laboratory floor! A shining example of *Christian hygiene*?

But the first of January is approaching, and with the last hour of the last day of the year Mr. Rockefeller's generous offer to add 50 per cent to every contribution expires—for you do know that Mrs. Peabody is seeking \$3,000,000 for the seven union colleges of the Orient, don't you? Ginling is one of the seven. With tireless energy and a yearning belief in the great need, Mrs. Peabody has been traveling from city to city across the entire United States for several months, helping and inspiring the local committees at work. Thanksgiving is now here; the time is getting so short that not a moment

should be lost, for somewhere in the Orient there is a girl longing for a college course—needing one, if she is ever to be responsible for lifting her neighborhood from its heathen superstitions—is she to travel all the weary miles to Ginling only to knock at the door of an already-crowded-to-the-limit college? Is she to be sent back to her old home and her old surroundings to wait and to hope and to lose hope and to forget and to die, *useless*?

In a very wonderful way Baptist women have always had a large share in these Union colleges, it was through the legacy of Laura Spelman Rockefeller that we could promote the initial growth of several of them; but all the seven colleges—three in China, three in India, one in Japan—have grown far beyond our expectation, and the day of the makeshift was over years ago, yet students are still sleeping in cramped quarters, reciting in rooms often with two classes going on at once, and as an example of the sad waste of procrastination on our part: over one hundred students had to be turned away from Vellore Medical School last year! And that in *India*, a land where only women doctors may treat women, where for each such doctor there are over a hundred thousand would-be patients!

Thanksgiving is peculiarly a time for thanks-living: in a land brimful of colleges, doctors and other facilities, we take too much for granted. It would be a fine expression of our Christian gratitude if those of us who are housekeepers would cast an appraising eye—for instance—over our Thanksgiving dinner preparations: how about omitting the centerpiece of cut flowers and substituting a bowl of blended fruits flanked by gleaming candles? The fruits can be eaten later on, and the bill saved at the florist's can be our "thank you" to the Union College Fund! How about omitting the caterer's ice-cream and having something home-made, saving at least a dollar for those "seven lamps of Asia"? How about omitting candy? Or couldn't the turkey dwindle to a smaller, less-expensive fowl? There is such a tremendous need in the Orient; there is such a narrowing time in America to meet Mr. Rockefeller's offer; women like Mrs. Peabody are devoting days and nights to this sole object—

*"Shall we whose souls are lighted
With wisdom from on high,
Shall we to souls benighted
The lamp of life deny?"*

All such expressions of heartfelt thanksgiving should be sent direct to the Assistant Treasurer, Miss Hilda L. Olson, 300 Ford Building, Boston, Mass. (Mention your denomination in order that the sum may count on the Baptists' apportionment.)

Morning

FOR sleep through one more painless night,

All wrapped in soft forgetfulness;
For eager hearts that hail the light,
Unirked by sharp regretfulness;
For eyes that see the trees, the birds,
The morning faces of our friends;
For ears that hear the gentle words
And happy songs the day still sends;
For healthy cry for word and drink,
For time to play, and power to think,
For will to work, and work to do,
For those who trust us to be true,
For pluck that dares and strength that can,
For hope in God and faith in man,
For love for all the pure and good,
Accept, O Lord, our gratitude.

Evening

FOR kindly patience shown this day

By those in higher places,
For warm forgiveness by the way,
And smiling servant faces;
For sweet content's unenvying eye
At sight of power and wealth;
For human hearts that note the cry
Of broken hopes and health;
For all our work has brought us,
All that temptation wrought in us,
For thoughts and books and things of beauty,
For cheerfulness in the way of duty;
And now for the stars that sing o'erhead,
For the love of our home and ease of our bed,
For cool of the night, and for weariness,
Good God of our lives, thy name we bless.

—ROBERT FREEMAN in *The Continent*.

The Young Reserves

Big Chief Like-Thunder-on-the-Mountain Gives Thanks

A Thanksgiving Story

ALL day long for almost a week Big Chief Like-Thunder-On-The-Mountain sat in the shade of his tepee making something. And this was very astonishing! Not that he should be *sitting*. For sitting, as you must now hear, is an art in which Indians can excel beyond almost any other people. But that Big Chief Like-Thunder-On-The-Mountain should be *making something*, working with his hands—oh, this was indeed surprising. For the whole tribe acknowledged that a man who was a great chief, whose shoulders were now bent by many winters, and whose cheeks were wrinkled by many summers, had a perfect right to bask in idleness forever and ever. Yet here he was with a little knife and a piece of wood, whittling something all day. But to neither man, woman or child would he show the thing that he was whittling.

Many an Indian questioned Big Chief's squaw as she weeded his vegetable patch: "Red Beads," they whispered softly in her ear, "what is the use of living in the same tepee with the Big Chief if your eyes cannot see the thing he whittles with this knife?"

"Poof!" grunted Red Beads, shrugging her shoulders, "What good does *looking* do? You should see poor Red Beads craning her neck and stooping her back and straining her eyes, but always Big Chief's hand covers the thing he carves. But this is what it seems like: like some great medicine to help the tribe! What else should it be—so precious to him?"

"Oh!" the Indians nodded, "Red Beads thinks it may be some new *God*—"

"Perhaps!" she said. And you can't blame her for thinking this, since Big Chief certainly seemed to worship the little thing he was carving exactly as the whole tribe worshipped the wooden gods—those queer carved bits of wood, brightly painted, to protect the tribe from evil.

But on the day when the whittling was finished you can imagine the mingled terror and pride of two young Indian boys, Brave Heart and Strong Legs, whom Big Chief Like-Thunder-On-The-Mountain summoned to his tepee. Poor Brave Heart's heart was flopping faster than any Indian's heart should flop, and Strong Legs' legs were wobbling more than any Indian's legs should wobble. Yet there they stood, the two of them, as straight as arrows, while the old chief peered out from under his beetling brows—and it is a fact that his eyes seemed to pierce straight through them.

"Brave Heart," said he, "and you, Strong Legs, as time flies, twelve years have you lived in the tepees of your fathers and played childishly at the edge of the desert, until now the time has

come for you to prove yourselves men. Full well you know the Indian custom, to send you out alone into the lonely wilds to suffer ordeals and testings, to starve and to be tortured until into your frenzied minds strange visions from the Great Spirit may come. No doubt you have already both dreaded these coming ordeals, yet welcomed their approach, wanting to be proven even as brave and as strong as the names you bear. Is this not true?"

*SOME hae meat and canna eat,
And some would eat that want it.
But we hae meat and we can eat,
Sae let the Laird be thankit.*

ROBERT BURNS

Brave Heart nodded his head and Strong Legs mumbled that he *did* feel just that way.

"Very well then," continued Big Chief Like-Thunder-On-The-Mountain, "I now lay an ordeal on the two of you. But it is neither by fire nor by torture that you are to conquer. See, in my hand is something I have been carving many days from a piece of wood. Look at it well—then tell me what it seems to be."

Eagerly the two boys leaned near and examined the carving which had been arousing such curiosity in the village. A little square thing it was, with something jutting from the top.

"Strong Legs, he thinks maybe it is a new tribal god, of powerful medicine to protect us," said the first boy, merely voicing the opinion of the entire village, of course.

But Brave Heart saw the Big Chief shake his head, so when his turn came he said: "To Brave Heart the carving looks like the stone tepees of the pale-face tribe of men; only the thing that juts out from the top of the tepee is something which Brave Heart never saw before."

Big Chief grunted approvingly: "You have spoken well, Brave Heart, and now I will tell you my wish. For across the desert from here there is a village where long years ago there was an Indian pow-wow and sun dance to which all the braves of our tribe went. And as if it happened only yesterday there is the surprising memory that half the Indians in that village refused to take peyote or dance in the sun dance as they used to do, because they had begun to '*walk the Jesus-road*.' Doubt not that instantly there was great curiosity in the heart of Chief Thunder-On-The-Mountain regarding this Jesus-

road, and he asked many questions and heard many answers and saw many sights. But the sight he remembers best after all these years is the cobblestone tepee where the Indians met to walk this Jesus-road together and to sing songs and to hold their peaceful pow-wows. So now here is that tepee carved in wood exactly as Big Chief remembers it. Take it, brave boys, so that you may recognize it when you go over the desert to find this village. And when once you get there show this carving to the Pale-Face-Man from the tribe of white men who live in that village to teach these Indians to walk the Jesus-road. Tell him that after all these many years poor Old Chief Thunder-On-The-Mountain is still waiting for a Pale-Face-Teacher to come to teach his tribe about the Jesus-road. Tell him that during all these weary years of waiting the cheeks of Big Chief have become wrinkled and his back has become bent, and his eyes have become dim, and his legs have become feeble, until if he waits much longer to walk this Jesus-road he will have to be carried like some helpless little papoose upon the backs of strong young braves. Ask this Pale-Face-Teacher if that other tribe of Indians is the *only* one that needs to learn to walk the Jesus-road, while all the rest of us grow up and die in ignorance. All this, remember! And tell him that your ordeal of manhood is to bring him back to us. Now go! And until you find this village-of-the-stone-tepee and give your message, you shall not eat or drink."

So over the desert they went, the two of them. And they neither ate nor drank until they found a village with a stone tepee and a tower jutting out on top of it. Very weak from lack of food and water, they sought the Pale-Face-Teacher in the mission house, and showing him the carving of that mission they gave their message.

You may be sure that even as the Apostle Paul once heard a voice calling, "Come over into Macedonia and help us," so to that missionary the small carved object was as a voice calling: "Come over the desert into our tribe and help us." You may also be sure that he *went*!

Moreover, the Christians in that cobblestone mission church which he left behind him raised enough money to buy Bibles to teach their Christless neighbors how to walk the Jesus-road. So that when Brave Heart and Strong Legs went back over the desert they carried those Bibles with them, traveling beside the missionary.

And Big Chief Like-Thunder-On-The-Mountain, sitting in the shade of his tepee, saw the three of them approaching and called to his squaw: "Red Beads! Red Beads! Stop grinding the corn, old woman, and go tell every squaw and every brave in all this tribe that a Pale-Face-Teacher comes across the desert to teach them how to walk the Jesus-road. Hurry!"

So Red Beads stopped grinding the corn to spread the message through the village. And Big Chief Like-Thunder-On-The-Mountain gave thanks that he who had hungered and thirsted for righteousness was about to be filled.

DID we in our own strength confide,

Our struggling would be losing,
Were not the right Man by our side,
The Man of God's own choosing.

—Luther.



Our Own Folks



Wisconsin News and Notes

By ROBERT W. SHAW

Cosmopolitan Wisconsin

At the recent state convention at Oshkosh it was shown that the Wisconsin Baptists are doing work among the Germans, Swedes, Norwegians, Danes, Italians, Poles, Negroes and the Americans. Besides this there is a work established in the state for Czecho-Slovaks, and a small work in Milwaukee for Russians. If there were money and workers many other races could be touched, for we have Hungarians, Roumanians, Lithuanians and many other races in this state in goodly numbers. Truly Wisconsin is the melting pot of the Middle States.

Outstanding Rural Fields

For a number of years the Baptist work at Honey Creek, a small hamlet, which is outstandingly rural, has been held up as one of the best types of rural religious work in the United States. Several years ago the entire equipment there was lost by fire. They at once rebuilt their community hall and will soon have the church completed and ready for dedication. This church has complete control of the social life of that neighborhood. It is the church which provides for the athletics, the picture shows and all other social affairs. Their new pastor, Rev. H. S. Grandholm, who comes from Michigan, is now on the field.

Ralph Mayo, who for a number of years was at Honey Creek as pastor, has a different type of rural work at Elkhorn and Millard. At Elkhorn they have a large community building which is used by many of the organizations of that village and community.

Rev. O. P. Lovik, now at Wyocena, is developing a splendid type of rural work. This young brother was an attendant at the summer school for rural workers at Madison and received a great inspiration which sent him back to his field as a confirmed rural pastor.

Along with the Honey Creek work should go that of Pastor H. E. Mansfield, of Wild Rose. He has what is known as the Wausara County community of Baptist churches. He has a very successful vacation school out in the open country. He has a soil tester and does all sorts of work with it for the farmers. He has come to be a community asset, and preaches the gospel to farmers from topics which are interesting to them. One of the outstanding features is his band. He has thirty pieces with a dozen recruits in training. The equipment of this band is valued at \$5000; they give weekly concerts which brings large crowds to hear them. Memorial Day this year was observed in Wild Rose under the auspices of the band. In the October number of the Presbyterian missionary publication, under the department, "The Church and Country Life" an entire page was given to the picture of this band.

Notes From The Field

The First Church of Hudson celebrated its seventieth anniversary, Oct. 22. Dr. A. LeGrand gave the addresses, and a

historical paper was read by Mr. J. A. Andrews, for many years a member and officer of the church. Pastor V. N. Robbins has done a splendid work on this field and the church goes forward with courage.

Pastor J. W. Johnson, of Portage, has accepted the pastorate of the Lake Geneva Church and is now on the field.

Rev. J. DeVries, who was pastor for several years at Wisconsin Rapids, has begun his work as pastor of the church at Lancaster. Rev. W. Weybrauch has accepted a pastorate in North Dakota. He did a splendid work at Lancaster. His outstanding work was the erection of the new church building.

Rev. O. A. Graham has become the pastor of the First Church at River Falls. He is taking hold of the work in a masterful way and good things are in store for him.

Rev. Edgar R. Hyde, who for the past twelve years has been pastor of the First Church at Middletown, Connecticut, has accepted the pastorate of the First Church of Racine.

The First Church at Waukesha is erecting a new \$12,000 parsonage, which will give them one of the best pastor's homes in the state. Pastor Drake is encouraged over the coming of several prominent Baptist families to Waukesha, whose membership will strengthen the church considerably.

Several other pastoral settlements are in the process of being completed, but as yet are not definite enough to report. In Wisconsin as elsewhere pastors come and pastors go, but the work goes on forever.

The Grace Baptist Church, of Racine, formerly the First German Church, of Racine, has decided to hold its Sunday services in the English language. Several of the older classes in the Sunday school, and the prayer meeting are still conducted in the German. This church has a fine lot of business men in its membership, and Pastor H. F. Hoops, who came from Newark, N. J., several years ago is the tireless and energetic pastor.

A New Kind of Revival

A good many years ago the Free Baptists had a church near Racine, known as the Mount Pleasant Church. Dr. L. A. Crandall at one time was a pastor of this church. About five years ago it ceased holding any services, and from then on until recently the church was closed and the property was falling into decay. There was a parsonage, a church, and a community hall situated on a fine tract of land. About the first of the year the state convention sought to take the property, together with a bequest which had been given to the church with certain conditions. The case was fought in the courts by the church members in the community, and the judge gave them six months in which to reestablish themselves as an active Baptist church. They have gone to work, secured a minister, and recently won a bouquet of flowers which is presented each Sunday to that church in Racine which has the largest percentage of its enrolment present. Several old members who have been with the First Church in Racine are back with

them, and things seem hopeful for the future. This may be a hint for some other defunct situation. Set the court on to revive them.

St. Louis Letter

By W. E. DARROW

A few weeks ago the attention of our city was turned toward the influences at work for the helping of girls. It was put on by the board of religious organizations. An entire week was given to the "Girls' Week Festival," the first of its kind in any American city. There was a parade on the opening day, Saturday, Oct. 14, participated in by the various religious and other organizations at work for girls. There were thirty-five floats in the parade, each depicting some particular line of endeavor for the benefit of girls. On Sunday many of the pastors preached sermons appropriate to the week's celebration. A mass meeting with a program built around the theme of "Building for Womanhood" was held in the Lafayette Park Baptist Church, Oct. 17, under the auspices of the city B. Y. P. U. On the following Friday the Baptist unit of the board of religious organizations presented a pageant titled, "A Friend to Man." To Mrs. Nyberg Hughes, one of our St. Louis Baptist women, belongs the honor of having so beautifully conceived and worked out the thought underlying the origin and work of the B. R. O., but Mrs. Manly, another elect Baptist of our city, has the credit for suggesting that such a pageant be given.

"Daddy Card"

A noteworthy religious worker in our city is Rev. Edw. A. Card, affectionately known by all his friends as "Daddy Card." For nearly twenty-one years he has served as superintendent of downtown rescue missions. He came to St. Louis as general agent for the United States Express Company in 1902. After a year's residence, he resigned to accept the superintendency of St. Louis City Missions. He is in charge of Sunshine Mission on Market Street, not far from the Union Station. Recently he rounded out seventy years and it was an opportunity for some of his friends to show their appreciation of his life and service. He was converted in Chicago in meetings conducted by Francis Murphy and began at once to devote his spare time to work for down and out men. Later he worked with Harry Monroe at Pacific Garden Mission. Each Monday evening some one of our Baptist young people's unions conduct the service at Sunshine Mission.

On Nov. 6 and 9 the Third Church conducted its second Find Yourself Campaign. This relates to vocational guidance for boys, sixteen to twenty-one. It is an effort to help older boys to find their aptitude in life, to help them to make decisions concerning their life work, to advise and assist them in preparing for the work they have chosen, to encourage them to study and work for the best things in life and to help them realize their ambitions. A. R. Thornton, Fred Murch, Chester J. Prince and W. C. Ayer of the Third Church directed the program. As-

sisting them were Dr. W. H. Geistweit, Dr. S. E. Ewing, H. S. Keltner and Robert M. Frehse. Byron W. Mosher, president of the city Y. M. C. A., delivered an address. The meetings each evening began at 6:30 with a supper or lunch, followed by address and personal interviews with the boys present.

Rev. R. K. Kelly has declined the unanimous call of the Baptist Church at Coffeyville, Kan., the Lafayette Park Church rallying around him and voting him a substantial increase in salary. The writer resigned the pastorate of the Grand Avenue Church on Monday evening, Oct. 30, the resignation to become effective at the end of Sunday, Dec. 3. He accepts the unanimous call of the First Church, Ansley, Neb., and will begin his work there on Sunday, Dec. 10. He is not a stranger to Nebraska, having been a pastor in the state, 1909-1912, also identified with its young people's and social service work. He was called on his record, without need of preaching as a candidate, for which he is grateful. His work at Ansley will be different in many ways from that to which he has recently been given, but it is none the less important and vital. As a result of his decision to go back to Nebraska, he is busy getting ready for his contemplated flight. Rev. P. G. Van Zandt of the West Park Church, has been appointed chairman of the religious education committee in his stead and Bro. A. R. Thornton made chairman of the committee on stewardship and life service. The committee on religious education will have charge of the training school, scheduled for Jan. 15-19, 1923. Rev. J. B. Gunter is the new pastor of Calvary Church. Rev. E. Ballenger takes up the pastorate of the Terry Avenue Mission. This is a branch of the Euclid Church. Dr. W. H.

Geistweit has received a call to the pastorate of the Central Baptist Church, Toronto, Can. This congregation plans the erection of a \$250,000 church building. Dr. Geistweit has been pastor of the Third Church, St. Louis, for nearly six years. He came here from San Diego, Cal.

Our Schools

Northern Baptist Theological Seminary

The board of trustees of the Northern Baptist Theological Seminary, through President George W. Taft, makes the following announcements:

Dr. Jacob Heinrichs, who is beginning his fifth year with the seminary as professor of systematic theology, has been elected dean of the faculty.

Rev. Walter J. Sparks has been elected vice-president and as such will be in charge of the extension campaign which the seminary is inaugurating. This campaign will be not only for publicity but also for an increased student body, an increased teaching staff, and an increased equipment.

Charles R. Holden, vice-president of the Union Trust Company, of Chicago, has been elected attorney for the seminary. Nearly ten years ago, Mr. Holden drew up the charter under which the seminary is operating.

On Monday, Nov. 13, an unnamed donor turned over to the trustees securities and cash to the value of over \$125,000 for the purpose of erecting another building to be used principally for a men's dormitory. The building committee consists of Thomas J. Bolger, W. G. Brimson, J. L. Kraft, the chairman of the board of trustees, Dr. John H. Byrne, and the president of the seminary, Dr. George W. Taft. The local finance committee consists of

Thomas J. Bolger, C. J. Howel, and W. G. Brimson.

The board of trustees unanimously passed the following declaration: Resolved that the Northern Baptist Theological Seminary base its teaching upon the authority of the Holy Scriptures of the Old and New Testaments, upon the Deity of our Lord Jesus Christ, his perfect holiness, his incarnation, his atoning death and bodily resurrection and his personal return to earth.

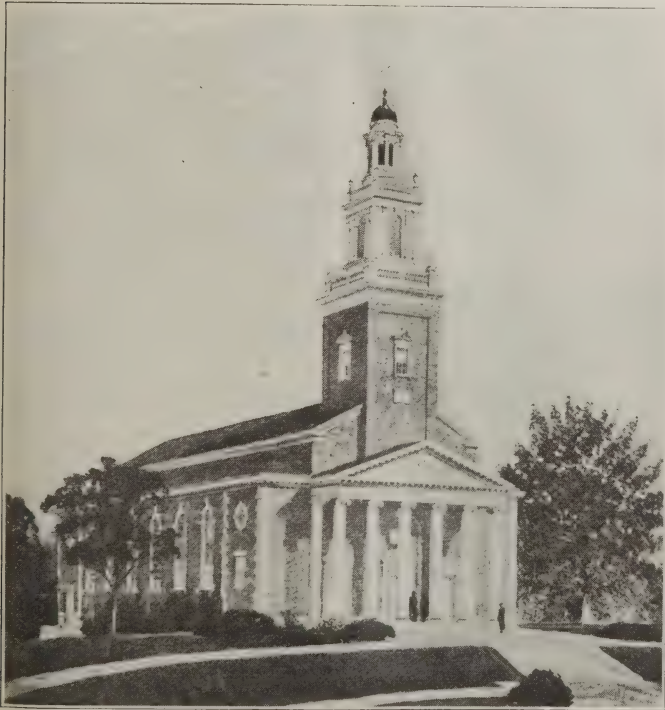
Corner-Stone of Swasey Chapel Laid

An outstanding event among our Baptist colleges this last week was the laying of the corner-stone of Swasey Chapel, at Denison University, Granville, Ohio. The announcement of this gift at the June commencement signalized the first and most important step in the realization of the much cherished plans for the greater Denison. In the appropriate words of the donor, Dr. Ambrose Swasey, the chapel, occupying the central place in the group of new buildings, "is set apart particularly for religious services as a positive support to the ideals upon which this college was founded and which may characterize its religious life in the future."

As was becoming for such an important event careful plans had been made to mark the occasion with appropriate ceremonies. The procession from Shepardson Campus to the Baptist church, made up of alumni and students, with the seniors, faculty and trustees in full academic regalia was an imposing sight. The two addresses, one by Dr. W. S. Abernethy and the other by Dr. Cornelius Woelfkin, were unusually fitting and made a profound impression. Dr. Abernethy spoke upon "Religion and the Future of Our Nation." Coming from the president's pastor his timely observations as to the vital place religion must have in the life of the nation were especially weighty. He paid tribute to the worth of the Christian college and found in the erection of such a building the indication of a determination to safeguard the religious life of Denison. The address of Dr. Woelfkin, "At Home in God's Universe," was a suggestive contribution to a Christian conception of the wonders of God's world. He indicated the place a chapel has in relation to an institution of learning and portrayed the evils of narrow-mindedness in scholastic channels. The dignified academic procession reformed and wended its way up the hill to the site of the chapel where Dr. Swasey himself conducted the ceremonies connected with the placing of the corner-stone.

The occasion was also designated as home-coming day and numerous college festivities enlivened the program, chief of which was the formal presentation of Deeds Field by the donor, Colonel E. A. Deeds. The first unit, the foot-ball section, a beautiful oval with cement bleachers and field-houses, is now completed. Experts say that this remarkable equipment cannot be surpassed in its appointments and its natural scenic grandeur. Work will be continued until all out-door athletics, both for men and women, will be abundantly and satisfactorily cared for.

The Baptists are showing their confidence in Denison by the representative and international complexion of the student body. The events of the last week are a safe indication that it is the steadfast purpose of the board of trustees and of the administration to faithfully maintain the ideals and traditions of Denison.



SWASEY CHAPEL AT DENISON UNIVERSITY

Shurtleff College

The following resolutions were adopted by the board of trustees of Shurtleff College, Alton, Ill., at their recent regular meeting: Resolved: That in the death of Hon. Francis W. Parker this board of trustees and the interests of the institution which we represent have sustained a serious loss—a loss which we share with his family, his local church, his city and the state. Ever ready by word and deed to further the cause of humanity and righteousness, whether at home or abroad, Dr. Parker has visualized to all who knew him the full spirit of the injunction to be "diligent in business, fervent in spirit, serving the Lord."

Resolved: That words of ours cannot add to the esteem in which he was held by those whose privilege it was to know the man. We shall miss his wise counsel, his ready help in such a way as circumstances required, his constant loyalty to the cause of Christian education as a fundamental element in all true evangelism. We shall miss him whose graces of character have endeared him, personally, to his colleagues on this board during the twenty-seven years of his service as a trustee of Shurtleff College.

Resolved: That to his family we extend our fullest sympathy, mourning with them the vacant chair in the family circle, and yet rejoicing with them that, having "kept the faith" and "finished his course," he has entered upon "the rest that remaineth" for the faithful ones here.

A. A. CURRY, President.
JNO. LEVERETT, Secretary.

Southern Baptist Theological Seminary

Two convocations of great significance were held at the Southern Baptist Theological Seminary within the last month, one the regular Missionary Day convocation at which Rev. Leonard W. Doolan of Hopkinsville, Ky., made the address and the other a special convocation for the purpose of hearing the noted Dr. J. H. Rushbrooke of London, special commissioner to Europe of Northern and Southern Baptist Conventions and British and Continental Baptist Unions.

Professor R. Inman Johnson put in a belated appearance last week following a summer in Italy where he pursued studies in music and where he met his bride, formerly Miss Louise Bave. Professor Johnson teaches elocution and music and is son of Rev. J. R. Johnson of Maryville, Tenn., and formerly of Richmond, Va.

In addition to holding many important city and country pastorates in Kentucky and Indiana, students here are divided into four groups for service of a different nature. It is estimated that over sixty per cent of the embryo ministers are taking part in some specific field of service offered in cosmopolitan Louisville.

Sixty-two of the present enrolment at the Southern Baptist Theological Seminary came from seventeen states outside of the Southern Baptist Convention and thirteen came from ten foreign countries. Of these states, nearly Indiana leads with 13, while Ohio has 11, New York 9, West Virginia 8 and Illinois 7. South Africa leads foreign countries with four.

A Missionary Field Day in Philadelphia

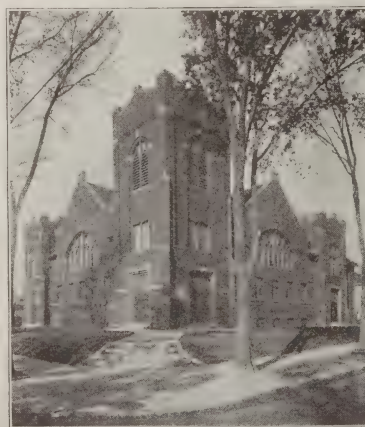
A record-breaking attendance and unusual interest in the program and displays are items which the members of the Atlantic District of the Woman's Foreign and Home Mission Societies may remem-

ber with satisfaction as they recall their first missionary field day, held at First Church, Philadelphia, Thursday, Nov. 9. The district officers and Dr. Carter Helm Jones and his hospitable people gave all possible publicity to the event and the whole district was represented. There were especially large delegations from Washington, D. C., and from New Jersey which, added to the representative groups from the churches of Pennsylvania, filled the auditorium morning, afternoon and evening. The work on many foreign and home mission fields was presented by missionaries and general workers in the native costumes of these remote places. During the intermissions these missionaries were on duty—and very active duty—in their respective booths. The decorative backgrounds owned by the General Board of Promotion were brought on from Des Moines, Iowa, to afford appropriate settings for the various exhibits. In the evening there was a processional, in which all of the missionaries, workers and many Philadelphia members of the World Wide Guild participated. The American and Christian flags were carried by the Baptist Institute seniors. The missionaries in costume were led by Mrs. Helen Barrett Montgomery who delivered the concluding address of the evening.

Mrs. Montgomery made a stirring appeal for loyal and united support of the well-rounded program of the denomination, laying particular stress upon its strong note of evangelism. An hour before she took the platform there was no seat vacant in the spacious auditorium. This great audience certainly was an evidence of the growing interest in the intensive work of our national missionary organizations.

The speakers of the day included: Dr. Joseph Taylor, of China; Mrs. James M. Baker and Mrs. John Dussman, India; Dr. Franklin T. Lynch, Congo; Miss Elizabeth Vickland, Assam; the Rev. A. C. Darrow, Burma; Mr. and Mrs. Douglas Haring, Japan; Miss Albertine Bischoff, Porto Rico; the Rev. A. E. Bigelow, Philippine Islands; Coe Hayne, the frontier; Mrs. H. E. Ransier, Alaska, and Miss Alice Brimson, Chicago, an expert on Americanization.

"Opium and strychnine are used as carelessly as castor oil," asserted Mrs. Baker, a missionary in India for twenty-seven years, now on furlough. She will return shortly to her station at Angola, in South India.



FOURTH CHURCH, MINNEAPOLIS

"To cure nervousness, indigestion, headaches and babies' colic, the native doctors burn the bodies of the patients to drive out the devils, which they say cause the pains. More than two millions of babies die in one year under the age of twelve months," she continued.

"Many mothers are only eight or nine years of age. Recently a child of eleven gave birth to twin babies.

"Epidemics of smallpox, bubonic plague, cholera, leprosy and influenza are constantly ravaging the country. Is it any wonder, when you consider that there is a real doctor for every 250,000,000 people, and for 155,000,000 women there are only 159 women doctors? High caste Indian and Mohammedan women are not allowed to be examined and treated by men doctors.

"It is only in the large cities that we have fully equipped hospitals. In the provinces and in the rural districts, the hospitals of the British government are in the care of apothecaries and contain few medicines and instruments, which hardly anyone knows how to use.

"The nearest doctor to where I was stationed up to three years ago lived seventy-three miles away."

The women of the Atlantic District chiefly responsible for the success of this event are Mrs. H. H. Skerrett, Germantown, Philadelphia; Mrs. George W. Doane, S. Orange, N. J.; Mrs. Ray L. Hudson, Philadelphia; Mrs. F. M. Newcomb, Philadelphia; Mrs. George H. Swift, Woodbury, N. J.; Mrs. A. L. Kenelley, Plainfield, N. J.; Mrs. Wm. E. Morris, Philadelphia; Mrs. Howard Wayne Smith, Ardmore, Pa.; Mrs. J. Francis Miller, Philadelphia; Miss Frances Langstroth, Philadelphia; Mrs. Horace Hunt, Frankford, Philadelphia.

Fourth Church, Minneapolis, Dedicated

Sunday, Nov. 5, was an eventful day in the history of the Fourth Church of Minneapolis. The whole day was devoted to a series of services in which their beautiful new edifice, located at the corner of Fremont and 21st Avenues North, was dedicated.

Sermons were preached in the morning by Rev. J. W. Lawrence and in the afternoon by Rev. W. B. Riley. At the dedicatory service the seating capacity of the building was taxed to the utmost and messages of greeting were brought by representatives of other denominations, Rev. J. J. Runyan, superintendent of the Minneapolis Baptist Union, Dr. Robert Earl, president of the St. Paul Baptist Union, Mr. F. K. Pratt and Rev. E. H. Rasmussen, president and secretary, respectively of the Minnesota Baptist Convention. Dr. J. Y. Aitchison and Albert Scott of the General Board of Promotion. Special music was rendered by an augmented choir.

The Fourth Church, which was organized forty-one years ago, has a membership of 795. The erection of the present building was begun in 1918 and as soon as the lower auditorium was completed the congregation moved in and has worshipped there until the present. The completed building represents an expenditure of \$83,000, of which all but about \$15,000 has been paid, and the remainder is more than covered by good subscriptions, so that no appeal was made for funds on dedication day. The auditorium has a seating capacity of 800 and by opening the prayer room, which is upon the same level, 900 can easily be accommodated. The form, the decorations, the

art glass, the pews, the electric lights, the enlarged and remodeled pipe organ, give to it a distinct attractiveness. The lower auditorium will be divided into class rooms and these with those contained in the three-story north wing will provide excellent, though not adequate, equipment for the rapidly growing Bible school. The erection of an addition to accommodate the Sunday school is planned for in a couple of years.

Immediately following the dedication service, the church entered upon an evangelistic campaign led by Dr. J. W. Lawrence.

Rev. W. E. Loucks, the beloved pastor, who has served this church efficiently for fourteen years, is to be congratulated upon the completion of this splendid house of worship.

The Congo Conference

By A. V. WAKEMAN

Sona Bata Station had the pleasure of entertaining the annual Congo Conference, which was held Sept. 19-24. Sixteen delegates attended, representing five stations. Kimpese has no missionaries at present and Ntondo was not able to send any one, so these two stations were not represented. For many weeks we had been praying for a Spirit-filled and guided conference, and our prayers were answered. There was manifested throughout a spirit of unity and in the most puzzling problems to be solved, we felt the Divine mind leading. With Mr. Metzger of Tshumbiri as chairman, a great amount of work was accomplished in the five days.

One of the most stirring hours of the conference was the session when requests were made for new missionaries. For years Sona Bata has been pleading for a doctor and though there is none in sight, we are in faith asking for one this year and also for an industrialist. The climax of the session came when Dr. Leslie made the requests for the great new work at Vanga. Though the field is large, most of it is visited every two months. Dr. Leslie, in order to make every moment count, does not rest during the heat of

the day, which is the custom in the tropics, but presses on to the next post in the hottest part of the day. Thus he makes a two weeks' trip in ten days. Mr. and Mrs. Nugent travel early in the morning and late in the evening, and though their porters object, they insist on this way of saving time. Now that Mr. and Mrs. Nugent are leaving on their furlough, Dr. and Mrs. Leslie will be left with all the educational, evangelistic and medical work. Vanga didn't ask to be first on the list of requests but asks that Noanza, one of the outposts, have the next missionary family. A native, Mpambu, has built up a fine work and is holding it at fearful odds. Dr. Leslie asked that the conference spend a few minutes in prayer for new workers to fill the present great needs of our field. Surely it is God's will that our ranks should be better filled.

The conference was very thankful for the coming of Mr. Korling, our new treasurer. This makes it possible for Mr. and Mrs. Clark to return to the work they love so well at Ntondo, which they have so sacrificially given up for more than a year to be at Matadi. We look forward with gratitude to the coming of four new workers the first part of the year. We thank God for these harvesters he has sent and for the prospects of others yet to come, so that his work can be manned in a manner pleasing to himself.

The Congo work as a whole has prospered. There have been large increases in membership and the Sona Bata revival continues. There has been considerable building and many improvements of property during the past year. Steady gains toward self-support have been made and by frugality we have been able to increase our reserve fund. New fields are opening up and there are innumerable demands for teachers. We are anxious to go into nearby unevangelized sections and "possess the land." With full cooperation in the homeland, we are not able to predict what great things will be done for his kingdom in the Congo Basin.

Sona Bata,
Congo Belge, Africa.

size or location, rarely have the privilege of hearing a missionary and feel that they can have little part in the denominational program.

Rev. Charles Coffin Tilley

The death of Rev. Charles Coffin Tilley, at the New England Baptist Hospital, Boston, removes one of the ablest and most honored of the Maine pastors.

Born in Sidney, Maine, Jan. 12, 1850, the son of Rev. William and Elisabeth Amsbury Tilley, he fitted for college at Waterville Classical Institute, and after an honorable career at Colby, was graduated in the class of 1876. The year of his graduation he was married to Miss Lydia S. Rathbun, of Providence, R. I., who, with two sons and a daughter, survives him. He was ordained at Nobleboro, Maine, in August, 1876, and served that church for a short time until his going to Newton. After leaving Newton he had pastorates at Fairfield, St. George, Foxcroft, and Lewiston, rendering a very important service in each field. From Lewiston he was called to Bridgeton, New Jersey, where he strongly led that strong church for seven years. Seven years more were given to the church at Hyde Park, Mass., five to Matapan, three to Damarisco, Maine, three to Quincy, Mass., one and one-half to West Harpswell, Maine, and after four and one-half years he finished his ministry in the Jefferson church that had licensed him to preach just fifty years before.

A great company came together for the funeral in Jefferson, Nov. 9, which was conducted by a friend of many years, Dr. E. C. Whittemore, of Waterville.

NEW HAMPSHIRE

THE FIRST SUNDAY IN NOVEMBER was the anniversary of the first year of the pastorate of Rev. C. P. MacGregor at the First Church, Manchester. The year has been one of much encouragement; 143 new members have been added to the church, nearly 100 of these by baptism; 160 new members have come into the Sunday school. A fine spirit of cooperation, always characteristic of this church, has continued.

THE MERRIMACK STREET CHURCH OF Manchester regrets the departure of pastor Rev. B. R. Harris. The work of Mr. Harris during his five years with this church has been very successful. Mr. and Mrs. Harris both needed rest, which they are taking at their country home in Bradford.

THE CHURCHES AT NORTH SUTTON and Sutton have secured as pastor Mr. George H. Walton, a graduate of Newton Theological Institution. It is expected that Mr. Walton will be ordained soon.

THE AFFAIRS OF THE HUDSON CHURCH are prospering under pastor C. T. Reekie. The church recently voted an increase in the salary and also presented Mr. Reekie with a purse of \$81.

TWELVE PASTORS ARE NEEDED in the state to fill vacant pastorates at the present time.

VERMONT

ON SUNDAY, OCT. 29, FIRST CHURCH, Brattleboro, Dr. Clark T. Brownell, pastor, showed appreciation of Mr. and Mrs. Luther W. Hawley, who have been active workers in the church for more than fifty years. On Saturday evening, Oct. 28, Mr. and Mrs. Hawley celebrated their fiftieth wedding anniversary at their home, when more than sixty persons called to extend felicitations and present gifts. Deacon and Mrs. Hawley were

Church News by States

Atlantic Coast

MAINE

ABOUT HALF-WAY BETWEEN Portland and Westbrook is Glenwood Square, a rapidly growing community, without church building or organization. For a time a Sunday school was maintained there by the Portland churches; the sale of the building in which it had been held made it necessary to close the school. Feeling that this was not a move in the right direction, a lot was purchased by the convention on which a building could be erected that should serve for Sunday school, community and church purposes. To have charge of the matter the Baptist Extension Council of Portland, of which Rev. J. Harrison Thompson of the First Church is president, was formed. The council solicited money, the convention pledged "dollar for dollar," and as a result, a neat and commodious build-

ing for Sunday school and social purposes has been erected. This building was opened Sunday, Nov. 5. Rev. A. B. Lorimer preached the sermon, Mr. C. S. Emery made report from the building committee, and the address of dedication was given by Dr. I. B. Mower, executive secretary of the United Baptist Convention of Maine. There is no church organization in the place. Sunday school, and other religious services will be maintained, and it is hoped that a center for the social and religious activities of the community will be provided.

REV. H. A. CLARK, lately of Danforth, has accepted the call of the Gardiner Church, and is beginning his work under favorable conditions.

EFFORT IS MADE TO CARRY the missionary gospel and the denominational program to every church in the state. To this end Director Whittemore has had the aid of missionaries A. S. Adams, George H. Waters, and Miss Clarissa Allen Hewey, in holding conferences and in addressing the local churches which, on account of

presented with \$100 in gold, and also with two gold cloth sofa pillows and with many other useful and ornamental gifts. Mr. Hawley has been the superintendent of the Bible school for thirty-seven years and Mrs. Hawley a teacher. On Sunday each of the children in the primary and beginners' departments presented Mr. and Mrs. Hawley with a large, yellow chrysanthemum.

THE NORTH SPRINGFIELD CHURCH has sustained a wellnigh irreparable loss through the death of Hon. Fred G. Field, on Thursday, Nov. 2. Mr. Field has represented the town of Springfield three times in the state legislature, was county senator for one term, state inspector of finance for two terms, a member of the Board of Directors of the Union Fire Insurance Company, Montpelier, one of the incorporators of the Savings Bank and Trust Company at Springfield, for about twenty-five years president of the National Bank at Springfield, trustee of Vermont Academy for twenty-seven years and treasurer for over twenty years. He loaned money to individuals and, failing to get the money, took a mortgage on property; failing to realize on that, he burned many a mortgage. He was treasurer of the church and an all-round church-worker. For years it had been his custom to give \$1 at Christmas time to every scholar in the Bible school who had been present every Sunday during the year; 50 cents to those who had missed only one Sabbath and a new ten-cent piece to every child present on that day. He will be sorely missed, not only by his beloved wife, who for fifty years had been his companion and helpmate, but also by his daughter, Miss Bertha I. Field, a faithful worker in the church and Bible school, and by the son, Fred T. Field, now a leading worker in the First Church of Cambridge, Mass., a member of the Board of Trustees of Brown University and a leader in many other of state and national organizations, as well as by a large host of friends throughout the state and nation. The funeral was held on Monday afternoon, Nov. 6, when Governor Hartness, Ex-Governor William W. Stickney, the directors of the banks and trustees of Vermont Academy and many other representative citizens of Vermont were present to pay their respect to the genuine worth and work of Mr. Field. The pastor of the church, Rev. E. C. Weeks, conducted the service, the eulogy and closing prayer being delivered by Dr. W. A. Davison, an intimate friend of the family for the past twenty-five years.

THE FAIRFAX CHURCH has secured a pastor in the person of Rev. George W. Russell, formerly of Vermont but more recently of New Hampshire. Pastor and people are cooperating heartily. A Christian Endeavor Society has been organized. All bills are paid and a balance is in the treasury with which to start the new year.

NEW YORK

UNDER THE LEADERSHIP of E. LeROY Dakin, pastor of Brooklyn Temple the fall and winter work of that church is opening in a promising manner. Large congregations gather to hear Dr. Dakin proclaim Christ as the one great need of the present day and hour. In addition to new members joining by baptism or letter, scores of those who have been out of active touch with the church for years have returned. The prayer meetings are well sustained and attract visitors from all parts of the city. A new office has been created, that of minister of stewardship. The Baptist

Temple is thought to be the first church in America to have such an office. Among the assistants to Dr. Dakin in the work of the Temple are Milton M. McGorriß, director of education, J. Wesley Gould, minister of stewardship, Cornelius Van Rees, director of music and Miss Myra C. Carter, secretary.

THE FLEMING CHURCH is in the midst of a gracious revival under the leadership of T. J. Milton Haines, of Alleghany. Large congregations are in attendance and many are inquiring the way of salvation. The church property is being given a coat of paint.

OVER 500 SAT DOWN TO THE annual roll-call supper of Tabernacle Church, Utica. Dr. Cutten, president of Colgate University, spoke on "Selling the Gospel." Sixty-five members have been added to the church since the coming of Dr. Bleakney to Tabernacle. The program for 1922-23 includes the adoption of the group plan of church organization, church letter Sunday, stewardship Sunday (163 signed cards), opening of a week-day school of religion for children nine to twelve, a nursery during the morning service and a junior congregation. A week-day night school has been opened. Mrs. Vickery will give six lectures on India, six weeks' Bible study will be given; the following six weeks will include a study of evangelism, preparing for the resumption of personal evangelism from January to Easter.

THE FIRST CHURCH OF BUFFALO had its centennial celebration Oct. 15-20. The occasion was all that could be desired in attendance and enthusiasm. Faithful preparation had been made by the anniversary committee under the leadership of Mr. Volney P. Kinne. Among those on the program were Rev. Chas. Colman, Rev. John Gordon and Rev. H. Wyse Jones, former pastor; Rev. Samuel Russell, present pastor; Dr. A. W. Beaven and Mrs. W. A. Montgomery. The church is perfectly united under the leadership of Dr. Russell who is entering upon his fourth year in Buffalo. During the past three years, the mortgage on the church property has been reduced from \$28,000 to \$10,000, and this balance is all subscribed. More than \$5,000 has been spent on church repairs and money is pledged to redecorate the interior and put on a new roof. The church has now a parsonage which is occupied by the pastor and his family. The present membership is 572. During the one hundred years 4,580 persons have united with the church. A campaign is now on to add 100 new members by June 1 and increase the attendance at all the services.

NEW JERSEY

RIDGEWOOD, EMMANUEL, DR. THOMAS H. Sprague, pastor, held its thirty-first anniversary dinner and annual meeting on Thursday evening, Nov. 16. On Sunday, Nov. 5, over \$450 was received for Smyrna Emergency Relief Fund. Four boxes have been forwarded for the "Rush a ship to Russia," the value being estimated at about \$800. Miss Emma Ellison, formerly connected with the Training School for Christian Workers in Philadelphia was a recent speaker at a "Woman's Night" service. Sunday, Nov. 19, Dr. Eleanor Campbell of the Judson Health Center of New York spoke in the church. The men's fellowship club held a dinner recently which was the occasion of an address by Dr. A. Ray Petty of the Judson Church. 130 new members have been received into the membership of the

church since the pastor came. For the last denominational fiscal year over \$13,000 was paid to the New World Movement.

WESTERN PENNSYLVANIA

UNDER THE LEADERSHIP of Rev. Havard Griffith, who has been on this field since June, First Church, Monongahela, is going forward to better and larger things. A teacher training class of thirty members taught by the pastor, has just taken the first examination. Another class is studying during the Sunday-school hour. Since the coming of Mr. Griffith the church has purchased new hymn books, a new organ and a large illuminated bulletin board. The church is now undergoing repairs to the extent of about \$1000. The financial half year shows all bills paid and a balance in the treasury. Nearly fifty tithers have signed cards in the past few weeks and others will be added to this list. The Sunday school has reached an attendance of over 400 and gives promise of a fine winter's work.

WEST VIRGINIA

WEDNESDAY EVENING, Nov. 1, marked a significant step forward in the history of First Church of Morgantown. For some time this church has been considering relocating and building a structure commensurate with its rapidly growing needs. With the coming of Pastor Rev. Oren H. Baker, a May graduate of the Rochester Theological Seminary, the project took on a new meaning. As a result of careful study and survey the church voted on Nov. 1, to move from its present location. A splendid corner site, 150x125 has been purchased at a cost of \$65,000. This is the initial step toward the erection of a modern building which will take care of the increasing number of Baptist people residing in the city as well as provide facilities for a large student constituency. Morgantown is a city of 15,000, and the seat of West Virginia University, an institution enrolling approximately 2000 students. The estimated cost of the new church plant is \$215,000. No steps toward the erection of the building will be taken during the next year, although within that time it is expected that all plans will fully mature.

Mississippi Valley

OHIO

DR. L. S. COLBURN is closing his labors with the Price Hill Church, Cincinnati, and will move immediately to Columbus.

REV. SAMUEL S. DENNY, widely and favorably known in Central and Southern Ohio, entered into rest and reward Oct. 31, following an illness of a few days. He had been in the Baptist ministry for more than fifty years and had baptized over 2000 converts. His memory will endure many future years. Funeral services were conducted by Dr. Charles H. Stull in the Springfield Church, Bidwell, Nov. 2, and were remarkable for the number of people present and the evidences of sorrow and appreciation on every hand.

MR. J. T. ARNOLD, the last of the charter members of the Riley Creek Church, died Oct. 29, at the age of 81. Mr. Arnold had been a member of this church over 50 years. He was a pioneer in this country and for many years a leader in the religious life of the community. Rev. John Longnecker is the pastor serving

full time while he is attending college at Findley. Riley Creek is one of the best country churches in this part of the state.

MICHIGAN

THE FIRST OF A SERIES of winter's get acquainted suppers and entertainments was held at the West Baptist Church, Bay City, on Friday evening, Nov. 10, when 300 people sat down to a splendid and plentifully provided supper in the church parlor. The supper and entertainment were arranged by the Baptist Young People's Union. Rev. Charles Scott is pastor.

ON NOV. 9 OCCURRED THE LAYING of the corner-stone of the new church building of the Fountain Street Church, Grand Rapids. A banquet at 6:30 was one of the features of the occasion. At this time addresses were given by Dr. G. B. Cutten, president, Colgate University, on "Education and Religion" and Dr. H. L. Willett, of the University of Chicago, on "The Church in the New Age." The building is to cost \$700,000.

REV. H. P. HOSKINS has completed his work at Portland where he filled the Baptist pulpit as a supply during the summer months. During his short stay here he won the love and esteem of the entire congregation. He will again take up the work of an evangelist which will take him all over the country.

REV. HARRY C. GRIMES closed his work at Stanton on Oct. 29, to reenter the evangelistic field. He may be addressed at Ceresco, Mich.

ON OCT. 24, AT THE MIKADO CHURCH Wm. J. Spiers, who has been pastor for two years, was ordained to the work of the gospel ministry. Rev. John Pearson was moderator and Rev. H. E. McGrath clerk. Rev. I. M. Compton preached the sermon. Delegates from churches in the Alpena association were present.

THE BUILDING OF THE First Church, Battle Creek, was badly damaged by fire of unknown origin in the early morning of Oct. 18. When discovered, the blaze was so well under way it seemed likely the whole structure would go, but prompt and efficient work of the fire department confined the flames to the primary room where the fire started. The auditorium, which had but recently been redecorated, was so damaged by smoke and water, that the services on the following Sunday were held in the Y. W. C. A. gymnasium. The loss of about \$6,000 is covered by insurance. At the covenant meeting Wednesday evening, Nov. 1, a reconstruction committee was appointed, with instructions to investigate and report on the feasibility of erecting an addition to the building, that will provide a suitable plan for the various boys' clubs to carry on their activities and also furnish much needed room for the Sunday school. The lack of a plan of this kind has been a serious hindrance to the development of the work among the older boys and now that extensive repairs must be made, it seems wise to make this improvement at the same time, if possible. Sunday, Nov. 5, Rev. Stewart B. Crandell began his sixth year as pastor. The untiring zeal and cheerful optimism of Brother Crandell and his faithful wife have won for them a large place in the hearts of the people, as was evidenced by the many tokens of love that served to brighten the occasion. The entire front of the platform was banked with flowers, and at the close of the evening service, the whole "family" gathered around Mr. and Mrs.

Crandell to express their love and appreciation.

Rev. James Bartlett Edmonson

James Bartlett Edmonson was born at Winchester, Ill., on August 19, 1851, and died at his home in Ann Arbor, Oct. 11. In his childhood his parents removed to Bloomfield, Iowa, making the trip by wagon. His father was admitted to the practice of law in Iowa the same year. Mr. Edmonson united with the Baptist Church in Bloomfield when about fifteen years of age. Besides his early education at home and in the public schools, he was for some time a student at Shurtleff College, and later attended the old University of Chicago. The memories and friendships of college days were kept bright to the last weeks of his life. Mr. Edmonson preached his first sermon, May 25, 1873, at his home church in Bloomfield and not long after was called to the pastorate of this church. Tireless in effort he engaged frequently in fruitful evangelistic service, traveling muddy roads on foot, and experiencing the hardships of the pioneer. Among other pastorates of a nearly forty-five years' ministry in Iowa were those at Hampton, Storm Lake, Vinton and Knoxville. His last settled pastorate was with the First Church, Hillsdale, at the close of which he removed to Ann Arbor. For the past three years he was acting pastor of the Cook's Prairie Church, where he preached his last sermon on July 2. His illness was of about three months' duration. On Feb. 2, 1878, he was united in marriage with Miss Nancy Jane Sloan at Bloomfield, Iowa, and of this union were born five children, all of whom, with the mother, survive. They are: Robert Edmonson, Kansas City, Mo.; James B. Edmonson, University of Michigan, Ann Arbor; William Edmonson, Cleveland; Ruth Edmonson, Ann Arbor; and Mrs. Naomi Peckham, Flint, Mich. Funeral services were held at the home, Friday, Oct. 13, and were participated in by Rev. Howard R. Chapman, Rev. R. Edward Sayles and Rev. Arthur L. Wilkinson. Burial was at Ann Arbor.

ILLINOIS

WHEN IN 1918, FORTY of the leading members of the First Church of La

Grange, went over in a body to join the First Congregational Church here, the one question facing the little group remaining in the church and loyal to it, was, "Can we carry on and shall we attempt it?" A praying group of ten persons was started and the La Grange

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retary, 276 Fifth Ave., New York City.

The American Baptist Home Mission Society: New York. Charles L. White, D.D., Executive
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spirit of earnest cooperation has been characteristic of the church. The charter membership was closed Jan. 1, 1920 with 99 members. Today the members number 230. In the three years there have been but few communion services when new members were not welcomed into the church. The church has the confidence and strong moral support of the whole community and all the churches. It has earned the distinction of being the most active church in La Grange; the most hospitable and the church with the most workers. The church building, altogether inadequate, is a veritable workshop. Every available space is in use on Sundays for Sunday school purposes. Even the coal bin in the basement has been converted into a class room. The summer time is no exception to "activity." This church was the first in all the West district of Chicago to put on a daily vacation Bible school. Now the other churches cooperate in a community school each year. There is no wealth in the membership of the church, yet for the past two years the treasurer has had passed through his hands \$10,000 each year. It made its apportionment in the New World Movement and is doing well in meeting its yearly dues on the same. Today the church is committed to the proposition of erecting a new church plant in two units at a cost of something like \$125,000. The first unit, the church auditorium, is to be built during 1923 according to present plans. Dr. Benjamin Otto, superintendent of the Chicago Baptist Executive Council, has been secured to direct the campaign for funds, Dec. 3-10. Preceding this effort the church is committed to a spiritual campaign under the leadership of evangelist Dr. George R. Stair, Nov. 13-26.

IOWA

AFTER HAVING BEEN WITH THE Winterset Church for four years, Rev. G. D. Rogers has accepted a call to Waverly. Winterset is now pastorless. C. R. Peters is chairman of the pulpit committee.

REV. H. B. COX OF HANNIBAL, Mo., has accepted the call to the pastorate of Calvary Baptist Church, Davenport, and began his work there on Sunday, Nov. 12. Mr. Cox has been pastor of the leading Baptist church in Hannibal for the past four years and has served successfully in three other Baptist churches.

THREE DAYS, OCT. 22, 27 AND 29 were devoted to the celebration of the fiftieth anniversary of First Church, Creston, Rev. J. H. Woodsum, pastor. The First Church of Creston is a product of the American Baptist Home Mission Society, organized by Rev. W. P. Pattison, Oct. 27, 1872, with thirteen members under the auspices of the society. For almost ten years the church met in the homes of its members and public halls. In 1881 the present location was secured and its first house of worship erected the following year at an expense of about \$4,500. This house was used for a period of about twenty-four years. In 1906, under the leadership of Rev. Wm. Gaston, it was decided to build a more modern and larger building. The anniversary exercises were followed by an evangelistic campaign with revival meetings in progress Nov. 12-26. Rev. H. R. Best, pastor of Forest Ave. Church, is the evangelist with Mrs. Best leading the singing. These meetings are a part of an associational campaign of simultaneous evangelistic meetings. Rev. Ray E. York, of Iowa City, is the director.

MINNESOTA

THE REGULAR AUTUMN MEETING of the Women's Baptist Mission Union of Minneapolis was held at Trinity Church, Wednesday, Nov. 8 with about 300 women in attendance. Mrs. C. N. Patterson, the new president of the organization presided. Principal addresses were given by Miss Lavinia Mead, of Asaka, Japan, Miss Elsie Kappen and Mrs. A. E. Jenks. Music was in charge of Mrs. C. C. Aller and Mrs. W. M. Smith sang a group of Negro spirituals. A unique feature of the program was an original jingle by Mrs. Patterson entitled: "Campaign Calisthenics," sung by the audience. Officers of the Woman's Baptist Union are: President, Mrs. C. N. Patterson, University Church; first vice-pres., Mrs. W. S. Barrett Fourth Church; second vice-pres., Mrs. A. J. Wingblade, Elim Swedish Church; third vice-pres., Mrs. M. W. Hovey, First Church; rec. sec'y, Mrs. W. S. Hitchcock, Lake Harriet Church; cor. sec'y, Mrs. Everett C. Jones, Judson Mem. Church; treas., Mrs. J. F. Kruse, University Church.

NEBRASKA

THE FIRST UNIT OF THE OLIVET Church building, Omaha, was dedicated Sunday, Nov. 5. It has a field separate from any other Baptist church. The basement of the new building is called Social Hall, and is equipped for gymnasium, pictures and all social functions of the church life. The first floor will be used for an auditorium and is large enough to accommodate the present congregation. The top floor is divided into rooms adapted to a modern Sunday school. Dr. Geo. Van Winkle became pastor of Olivet Church Jan. 1, 1919. He had served the South Side Church thirteen years as pastor. The Olivet people were then worshipping in a little frame building which they have used for thirty years, and were getting help from the state convention to support a pastor. At the first annual meeting they raised the pastor's salary and voted to become self-supporting. A building committee was appointed and in a few months Dr. F. H. Devine came to help raise money. The church knew its needs but thought a building costing \$7,000 or \$8,000 would be all it could hope for. Dr. Devine gave us a vision of a \$60,000 building to be built in two units, and proceeded to raise \$25,000 in pledges covering five-years' time. Two years and a half have elapsed and more than 50 per cent of the total pledges have been collected. The first unit just dedicated will cost \$40,000. Under the leadership of Dr. S. P. Shaw the membership of the church renewed pledges for five years from date and the \$15,000 is provided for. The church does not give suppers or use any clap-trap methods of raising money, nor does it have any wealthy members. We greatly appreciate the service of Dr. F. H. Devine and Dr. S. P. Shaw. If they or the societies they represent had given us outright the \$40,000 it could not have done us the good which their presence and inspiration gave us. The second unit will be erected when the church outgrows the present quarters.

MISSOURI

SUNDAY NIGHT ATTENDANCE is setting new high records at Patee Park Church, St. Joseph, A. J. Rendleman, pastor, filling the house completely. At the close of a recent service a M. E. South pastor baptized three new members of his church in the baptism in the presence of the Patee Park congregation. This church is

taking on new life and prospects for the future are splendid. All church finances for local needs are raised without solicitation by any committee.

REV. S. P. BRITE LEFT the church at Laramie, Wyo., seat of the University of Wyoming, on Nov. 20 to resume work at Siketon where he held a former pastorate.

OKLAHOMA

TRINITY CHURCH, OKLAHOMA CITY, W. W. Chancellor, pastor, recently closed a series of successful meetings conducted by Evangelists Mitchell and Kramer.

KANSAS

REV. H. G. FRAZIER who is field secretary of the Ottawa University, occupied the pulpit in Clay Center Church on Sunday, Oct. 15. A father and son banquet was held at the church on Nov. 3. Eighty-five enjoyed a bounteous dinner and a very good program. About twelve young ladies of the Amoma class held their regular meeting on Nov. 3, with a business meeting and a social hour.

Rocky Mountain States

COLORADO

THE BETHEL CHURCH, DENVER, is making steady progress. Twelve new members were received into the church during October. The young people and the pastor, Rev. E. L. Krumreig, conduct the service at the Sunshine Mission once each month. Nov. 1 the church paid off a mortgage of long standing, held by the Home Mission Society. The pastor is now in his fourth year.

IDAHO

ON OCT. 15, THE FIRST CHURCH OF MOSCOA drew up resolutions expressing regret at the removal to New Plymouth of Deacon L. H. Collins who has been in active member of the Moscoa Church for forty-five years.

REV. E. O. OTTO, WHO HAS BEEN district missionary for the Central Association of Idaho for the past three years, closed his work Nov. 15 to enter the pastoral work of the First Church of Puyallup, Wash. at once.

Pacific Coast

WESTERN WASHINGTON

EVANGELIST HARRY ANDERSON has just completed a three weeks' sojourn at Bremerton in one of the most satisfactory revival campaigns that church has ever experienced.

OREGON

DURING THE WEEK OF the fifth anniversary of Dr. and Mrs. C. L. Trawin's pastorate of the McMinnville Church, their son, Charles Frederick, aged nineteen years, was killed by coming in contact with a charged wire from the street lighting system. Never before has the church been so deeply moved or so closely drawn together in loving fellowship. Pastor Trawin conducted his own services anniversary Sunday, preaching in the morning on, "After the Death of Moses," and in the evening on, "The Hands of

Jesus." Dr. Trawin has held pastorates in West Virginia, Pennsylvania, Idaho and Oregon where many friends are remembering the family in loving sympathy.

When The Clouds Broke

AN interesting thing occurred in the Baptist Church at Bloomington, Ind., a few Sundays ago. Dr. Allyn K. Foster was spending a few days in the town and had finished preaching at the morning service. No invitation was given and the hymn was being sung, when a sophomore of the university came forward to the pulpit. The pastor, Rev. R. C. Speer, on speaking to her, learned that she had then and there decided to make a public profession of faith in Christ. The incident was so simple, and yet withal so deep and significant, that all present felt the thrill of it. The young woman declared that she had had a hard struggle, but things finally became clear during that service.

"The Foreign Mission Society's warehouse in Brooklyn reported at the close of business, Wednesday, Nov. 15, that approximately 4,000 packages, bags, boxes and barrels, had been received, containing clothing and other garments for distribution in Russia. Already 338 bales have been packed and are awaiting transportation to the steamship pier. Nearly eight tons of goods with the value of more than \$12,000 are on the way through the Panama Canal, having been sent by the Baptists of Southern California. The Luckenbach Steamship Company has generously donated all transportation charges from Los Angeles to New York, thereby expressing its own sympathetic interest in this project of coming to the relief of suffering humanity in Russia.

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Our Book Shelf

The Judge, by Rebecca West. New York: Doran. \$2.50.

A strong book but not a pleasing one, except as Miss West's choice phrasing, vivid description and apt simile give delight. She deals with basic themes and pictures primitive facts—too realistically at times. In places the movement of the principal trend of the story is so slow as to be tedious. The climax is a triple tragedy.

Spiritual Energies In Daily Life, by Rufus M. Jones. New York: Macmillan. \$1.50.

Professor Jones, well-known as the writer of books and articles on the spiritual life, has produced in his latest

work a companion volume to "The Inner Life," and "The World Within." By a keen analytical process the author has outlined the various energies of his religious life, and then in his pleasing style has set forth the discussions of them. "You must own this book," says the publisher; the one who does own it will have a volume that will be suggestive of many things in the field of the mystical and spiritual.

"The Cross and the Garden" by F. W. Norwood. New York: Geo. H. Doran Co. \$1.50.

A volume of sermons preached in the City Temple, London. Subject, material and form are attractive, suggestive and appealing. The author departs from conventional methods. He strives to "preach the everlasting gospel with eyes and heart wide open to the facts of life. These sermons are so many sparks struck off from the anvil of experience." Our younger preachers will especially welcome the help of this book.

"Old Testament History" by Frank K. Sanders. New York: Charles Scribner's Sons. \$1.25.

This is the first of a series of concise handbooks for those who desire a proper foundation for the more detailed study of the Bible and related subjects. Each volume complete in itself contains twelve chapters. While the treatment of the subject is brief, its very brevity makes it usable by the busy person who wants the essential facts in untechnical terms.

One Thing Is Certain, by Sophie Kerr. New York: Doran. \$1.90.

A vivid, accurate and picturesque account of the eastern shore farmers of Maryland is given in this novel of Sophie Kerr's. Although local in color it is not so in spirit. Lovell West is the primary character around whom the story is built. She loves one man and marries another. Trite in plot it may seem, but the handling of the story raises it above any such condemnation. Some of Miss Kerr's chapters are exquisite in their description of the intimacies of the home life of the section and the generation portrayed. It is a book worth reading—not skimming.

"The Confessions of an Old Priest" by Rev. S. D. McConnell. New York: Macmillan. \$1.25.

There is something pathetic about this book. One cannot read it without seeing the man who has spent fifty years and has been honorably retired from active service only to grope in the mist of uncertainty. Throughout the volume one may catch glimpses of the ghost of Strauss. He has come to his conclusions gradually and has remained silent because he wanted to be "sure" before speaking. The book sets forth the stages in his loss of faith in the Bible. In his own words, "I entered the ministry with enthusiasm, believing as I did that the church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that he was the unique Son of God. I have been reluctantly led to the conclusion that none of these things is true."

Slater was absorbed in the evening paper when his young son's crying disturbed him.

"What is that child howling for now?" he demanded, irritably.

"He wants his own way," said Mrs. Slater.

"Well," argued Slater, absent-mindedly, as his eye fell on a particularly interesting item, "if it's his, why don't you let him have it?"

A crowded motor car was spinning along a mountain road in Colorado. Suddenly as it swung round a curve the highly strung passenger who was sitting next the driver realized that less than twenty yards away was a hair-pin bend down a sharp hill. He looked at the driver, wondering whether he dared ask him a question. It was a deathtrap; he was terrified; he had to say something to keep his nerve. "Do people lose their lives here frequently?" he asked.

"Not more than once," said the driver as he took a firmer grip of the wheel.

OUT OF JOINT WITH THE MORAL ORDER

By

Rev. Andrew W. Archibald, D.D.

The thought of each chapter in this book, the author's seventh, is based on some Scriptural phrase or incident, while upon the superstructure light is made to play from historical, literary and classical sources. Such novel captions as *Half-Baked People* and *The Marathon Run* cover entirely serious discussions. While designed for the general reader, the volume is yet particularly suitable for Bible and Pastors' classes and for the interdenominational January to Easter plan of parish evangelism.

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The Value of Choral Singing

(Continued from last week)

I am reprinting from the official circular of this organization a few pertinent facts, presenting a somewhat novel viewpoint on the work of such a club. Apply this as an estimate to your own neighborhood, and see if you have not means at hand to in some measure apply a like stimulus to the local musical culture. There are few Apollo clubs, there are even fewer Harrison Wilds, but there are plenty of local choirs needing support and backing, there are neighborhood choral clubs asking for aid. For the cultivation of a love for music and an appreciation of an increasingly better grade of it, I would unreservedly recommend more and better choral singing. It would react on our church music, on the congregational singing, on the grade of music demanded by our churches—in every way it would be a dynamic force for good.

Below is the list of concerts of the Apollo Club for this season, together with the items of interest spoken of above.

The Concerts

Nov. 6, "Ruth," Schumann: Margaret Lester, soprano; Leah Pratt, contralto; Walter Greene and René S. Lund, baritone. Dec. 24, "Messiah," Handel: Muriel M. Kyle, soprano; Eva Horadesky, contralto; Robert Quait, tenor; John Barclay, bass. Feb. 26, "Mass in B Minor," Bach: Elsie Harthan Arendt, soprano; Merle Alcock, contralto; Arthur Boardman, tenor; Herbert Gould, bass. April 9, "Swan and Skylark," Thomas; "Stabat Mater," "Te Deum," Verdi: Elsa Kressman, soprano; Jennie Johnson, contralto; Eugene Dressler, tenor; Arthur Ranous, baritone.

The Points Made

Do you know—That the Apollo Club was the first musical organization in Chicago after the fire of 1871, and the only one to survive for fifty years? That it first brought the Thomas Orchestra to Chicago and that the history of our Symphony Orchestra dates from that time? That it has participated in practically all events of importance in Chicago's history, one of the earliest being the dedication of Central Music Hall, and more recently the World's Fair concerts? That the Apollo Musical Club has for many years been the one organization to give local and American soloists an adequate public appearance? That it has brought to Chicago all the great concert and oratorio singers of the last fifty years? That many great oratorios have been given a world première by the Apollo Club? That it has developed hundreds of choir directors and soloists from its own ranks and, with its director, has been the practical training school for a large percentage of organists and choir directors of note in Chicago? That the clergy of all denominations recognize it as a dominant factor for good, because of the religious uplift brought about by its presentation of great works of religious and semi-religious nature? That credits are frequently allowed by music schools to those who have passed the Apollo Musical Club examination, and have had the advantage of its training? That the Apollo Club has developed a love and appreciation for the best in music throughout Chicago? That

students join the ranks to gain a needed musicianship and become familiar with the works of the old masters? Professional singers join for the routine and added finish which comes with a broader perspective. Those interested in choirs enlist to learn how to handle groups of singers, and hundreds enroll for the sheer pleasure derived from ensemble singing of the best things in the best way. That our great industrial institutions consider music an asset to business efficiency, and have added it to their welfare department?

MUSIC REVIEW

From J. Fischer & Bro., New York.

Traditional Christmas Carols—

.....arr. by McKinney

A splendid set of old carols set for two and three-part women's voices, with organ or piano accompaniment. The last few years have seen a genuine revival of interest in these old melodies—an interest which cannot fail to be an elevating and purifying factor in the evolution of devotional music. The musical settings of these beloved tunes are high grade and the edition is printed in fine style.

From The Clayton F. Summy Co., Chicago

A Shepherd's Song.....Michel
Would God I were the tender apple
blossom.....arr. Weidig

For an easy, effective four-part jolly chorus the Michel number is to be recommended; it is a bucolic setting of the famous poem by Marlowe. Its titled purpose is for high-school chorus use; its brightness and cheer will make it welcome on any choral program. The Weidig arrangement of the old Irish air from Londonderry is well done for four-part chorus of women's voices. The hand of the practised composer is everywhere evident.

From The Fillmore Music House, Cincinnati, Ohio.

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A Giving Christmas.....Schroll-Fillmore

Two necessities for the coming season. The first is a book of seasonal poems, many of them with directions for appropriate action. It is numbered 25. Most Sunday schools celebrate the Christmas Sunday with special services. The service titled last above will be certain to give much pleasure and profit on such occasions. The music is full of variety and the poems are of unusual interest. It may be used for young people's societies also.

From The Hall-Mack Co., Philadelphia.

The Treble Clef Choir.
Gloria.

Above are listed the titles of two valuable books of anthems for chorus choirs. The first is a collection of numbers for two-part women's chorus (available also for duets), three-part selections for chorus or trio, and four-part anthems for chorus or quartet. The music is easy, but good and attractive. A wide field of usefulness is open to this volume. The second volume listed is for mixed voices and contains easy anthems, largely of a praise nature, though giving good representation to the quieter devotional type. A constant supply of new and inspiring music is one of the greatest factors in developing and encouraging interest in the church choir. The two collections named above have value in that way.

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Fresh From the Field

(Continued from page 1328)

The Garnett Street Mexican Church of Los Angeles has been received into the brotherhood of Baptist churches as a regularly constituted Baptist church.

Miss Evelyn E. Simons, working under the Woman's Home Mission Society in the Negro community center in Cleveland, is about to leave this field in order to prepare herself for missionary work in Africa. Her life has been dedicated to this purpose since she was eleven years old. Her training among the black men and women of America will help her with her service among the black of another country.

Rev. Alvah S. Hobart, pastor of the Warburton Avenue Church, Yonkers, N. Y., on Oct. 8 preached a sermon the subject of which was "Bible Criticism Criticized." The sermon was preached in view of the fact that there is such an amount of matter printed and written on the subject that the layman is often confused. The speaker assumed "that your faith and mine is built on foundations that can with safety be examined."

At the annual meeting of the Chicago Federation held in the Morrison Hotel, Chicago, the following officers were elected for the ensuing year: President, Dr. Howard Agnew Johnston; first vice-pres., Rev. Fred D. Stone; second vice-pres., Rev. R. C. Gibson; rec. sec'y, R. Clarence Brown; treas., Mr. Harry A. Brinkman of the Harris Trust and Savings Bank; exec. sec., Walter R. Mee. Dr. Johnston has served over two years as president and Mr. Mee over four years as executive secretary.

The corporation of Brown University bestowed a rare honor on Rev. John Hunt of the class of '42, in extending official greetings. Mr. Hunt is Brown's oldest graduate and celebrated his one hundredth birthday anniversary Oct. 17 at the Odd Fellows' Home at Springfield, Ohio. When he was a student Brown University had only three buildings. College bills including tuition, room rent, library and incidental fees totaled \$63 a year and board in commons was \$1.18 per week. When he entered Brown in 1838 there were 187 students in the college. Francis Wayland was then president.

The executive committee of the World's Sunday School Association met for its semi-annual meeting in the Hotel Pennsylvania, New York City, Oct. 26. Owing to the death of the chairman, James W. Kinnear, the general report at the opening of the session was made by the vice-chairman, Arthur M. Harris, of New York City. President W. O. Thompson, of Ohio State University, voiced the unanimous sentiment of the committee when he made the motion that Mr. Harris be elected chairman of the executive committee. Mr. Harris was treasurer of the World's Association for six years, from 1914-1920.

Young Men's Christian Associations all over Canada and this country, 2,000 of them and more, sent their delegates to the forty-first international convention. Delegates are chosen by vote of active members of each local association or by its board of directors. Probably more than 4,000 gathered at Atlantic City on Nov. 14, for five days' conference on how to make this organization of

Christian laymen of more use to boys and young men. This convention of the associations of Canada and the United States is held every three years, this being the first called east of the Alleghenies since that at Washington in 1907. At these conventions the international committee is elected, its 200 members being business and professional men from all parts of Canada and the United States. At the convention also are laid down the policies which are to guide this committee as general agent of the North American associations in their work both at home and in foreign lands.

One of the unique events of the season at Kalaw, Burma, this year has been the triple silver wedding which commemorated the twenty-fifth anniversary of the marriage of three mission couples. Mr. and Mrs. F. D. Phinney, of the Rangoon Mission Press; Dr. and Mrs. J. E. Cummings, of the Hanzada Burman Mission; and Mr.

and Mrs. C. H. Heptonstall of the Lolka Karen Mission. Mr. Phinney went to India where he married Miss Jennie Waite at Nellore. Dr. Cummings was wedded at Bhamo to Miss Dora Roberts, daughter of Dr. W. H. Roberts the pioneer Karen Missionary and Mr. Heptonstall found his bride at Toungoo, where she was Miss Petley the daughter of Capt. Petley planter and merchant of that city. It is remarkable that these three couples have remained, in their own particular branch of mission work, steadily during the whole terms of service, only Mr. Heptonstall moving from Toungoo to Lolka within a year. And during the twenty-five years none of these three wives has been separated from her husband for furlough. Neither the Phinneys nor the Heptonstalls have children, but as was said at the reception, on the whole the average of children is fair, for Dr. and Mrs. Cummings have nine, so the average of three to a family is not bad after all.

MISSIONARY GEOMETRY

GIVEN: THE FACT THAT YOU ARE INTERESTED IN HOME MISSIONS.

TO PROVE: THAT OUR EDUCATION WORK DESERVES YOUR INTEREST AND SUPPORT.

PROOF

- a. The Woman's American Baptist Home Mission Society is providing Christian educational advantages among Negroes, Indians, New Americans, Orientals and the Spanish-speaking peoples of Central America, Mexico, Cuba and Porto Rico.
- b. Courses are provided from grammar school to college, including theological, Bible, nurse and teacher training departments. Industrial courses, with instruction in millinery, dressmaking, cooking and gardening, are also offered.
- c. For over forty years our Baptist Missionary Training School in Chicago has been training girls for Christian service at home and abroad.
- d. Because of denominational debts the Society has had to withdraw salaries equivalent to 30 teachers and reduce the appropriations of all its schools 25 per cent.
- e. Unless we give the children of America our best in their childhood, they will give us their worst in their manhood and womanhood.

Therefore OUR EDUCATIONAL WORK = A CLAIM ON YOUR INTERESTS

BUT

A CLAIM ON YOUR INTERESTS = A CLAIM ON YOUR SUPPORT

(Things equal to the same thing are equal to each other) Ax. 1

Therefore OUR EDUCATIONAL WORK DESERVES YOUR SUPPORT Q. E. D.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
(corporate name)
276 Fifth Avenue New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

Volume III

December 2, 1922

No. 44

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The Baptist

Published Every Week by the Northern Baptist Convention

“The Baptist” — “Missions” and December

RIGHT now the joint campaign for new and renewal subscriptions to these journals should start. We want to reach the goal of twenty thousand new subscriptions before the New Year. It is personal interest and face to face work that will do it. Make up your canvassing team or committee at once of folks who believe in what they have to offer, and realize that every interest of the church, the denomination, and the mission cause the world around will be served and advanced by the taking and reading of these two denominationally owned periodicals—“THE BAPTIST” and “MISSIONS”.

Fresh from the Field

"Mother" Montgomery's ninetieth birthday anniversary was Nov. 21. An informal reception was held at her home in Rochester, N. Y. She received many friends during the afternoon and evening.

The Nebraska State Convention, the Omaha City Union and the Home Mission Society have cooperated in the purchase of a portable chapel for use in Omaha and vicinity. It is now being occupied by the newly organized Parkside Church.

Rev. Harry H. Powell will close his work at Gardner, Mass., Dec. 3, after four years of service. He has accepted the unanimous call of the church at Natick. The Gardner church has appointed a pulpit committee of which George N. Archibald is chairman.

On Sunday, Nov. 26, the First Mexican Baptist Church of Phoenix was organized with about 150 members. These Baptists were held in membership by the First Church pending the organization of their own Mexican Church. Rev. R. Marlon Garrett is the missionary and pastor and Miss Helen Wainwright is his assistant.

The Church Extension Society and the Strong Place Baptist Church of Brooklyn, N. Y., recently purchased and remodelled a building located in the heart of the Italian district in Brooklyn. This has been opened as a Christian Center and in cooperation with the two home mission societies now offers a fine Christian program to the families of that neighborhood.

Mrs. Paul Judson Morris, wife of the pastor of the Emerson Avenue Church, Indianapolis, died suddenly Nov. 17 following an attack of influenza. Mr. and Mrs. Morris took up the work in Indianapolis about a year ago, from Beaver Dam, Wis., where Mr. Morris had been pastor for about four years. Mrs. Morris was with her husband during his student work at Newton. Many of our readers will sorrow with the husband and the three little children who are thus bereaved.

At an ordination council, composed of thirty delegates from fifteen Baptist churches of the Flint River Association, Michigan, Rev. James A. Lamb and Rev. Clyde Baldwin was ordained to the gospel ministry. Rev. T. D. Denman, of Oxford Church, was moderator; Rev. H. C. Trabert, of Mt. Morris, clerk. Rev. James A. Lamb for two years has been pastor of the Calvary Church of Flint, which was a mission of the North Baptist church. Rev. Clyde A. Baldwin is the pastor of the new Baptist mission on South Saginaw St. near Lakeside Park.

Rev. E. H. Shanks has accepted the unanimous call to the Sixth Ave. Church of Tacoma, Wash., and will close his pastorate in First Church, Phoenix, Ariz., about the middle of December. He will begin his pastorate in Tacoma Jan. 1. An effort to reunite the First Church of Phoenix, Ariz. and the Calvary Church of the same city has been indefinitely postponed. It had been hoped that these two splendid churches could be brought together, thus greatly increasing the efficiency of the Baptist cause in the city and state.

Rev. Joseph C. Hazen of Peoria, Ill., has accepted the unanimous call of the church at North Orange, N. J. and will begin his new work Jan. 1. The church called Mr. Hazen upon his record and without hearing him. He has served at Peoria for seven years and before going to Peoria he also served the church at Janesville, Wis., for seven years. He is a graduate of Bucknell University and of the Divinity School of the University of Chicago.

Having read in a recent issue of THE BAPTIST of the attendance at Sunday school of Mr. Emil Winberg for thirty

years without missing a Sunday, Allen Church of Berkeley, Cal., writes to say that next month will complete for him a record of thirty-two years without missing a Sunday, thirty-seven years with one Sunday blacklisted and fifty-two years with only three Sundays missing.

Four missionaries, Miss Frances Tate and Miss Lillian V. Wagner of South India; Dr. Catherine L. Mable of Belgian Congo, and Miss Bertha E. Davis of Burma, who went to the foreign field in 1898 under the Woman's Society, after twenty-four years, are still in active service.

(Continued on page 1360)

1922 YEARS AGO

Three wise men brought their gifts of gold, frankincense and myrrh to the boy Jesus.

TODAY

You may also bring your gifts to the One who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." A race of black men await your help. In Southern schools and Northern Christian Centers they have justified their claim on your aid. Over 10,000 teachers and 5,000 ministers have been graduated from our colleges in the South. In the North thousands of unprivileged people in congested districts are being won to a Christian standard of life and are endeavoring to adjust themselves to a new social environment.

Now at Christmas Time

Bring for your Negro brother and sister in the North love gifts which will enable your Home Mission Societies to better manage the already established Centers in Chicago, Cleveland, Detroit and Pittsburgh, as well as plan for new centers in other needy cities.

Bring for your Negro brother and sister in the South love gifts which will pay teachers' salaries, enable boys and girls to secure the necessary training for the fields of service to which they are called and make possible necessary additions to our property.

*The Christmas Offering in the Sunday School
Will Help Advance Our Work for the Negro*

A Race Must Be Won For Christ Through
Evangelism Education
Neighborliness

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Executive Secretary New York City

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Mrs. K. S. Westfall (Corporate name) 276 Fifth Avenue
Executive Secretary New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

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EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.

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Would Mean Shorter Sermons

Rev. Franklin D. Elmer of the First Church, Hamilton, N. Y., said in a recent sermon: "The liveliest, most interesting denominational journal now published is THE BAPTIST. If this splendid paper was in all our homes your pastor could make references to our great work which would be immediately understood and could omit many paragraphs from his sermons which now must be introduced for information." How true! And you could get home to that Sunday dinner earlier. You have the paper, kind reader, why not help your pastor get the paper into every home?

Killam's Kollum

Sharpe Criticism

"Your paper is simply great. The record of Baptist doings throughout the United States and the world as given by you is indeed tremendous. I like the paper for its power, its patience, and 'pep.' Keep the good work going."—D. R. Sharpe, general superintendent of the Convention of Baptist Churches in Saskatchewan. Tell us what the saints are doing in that great country. It is a part of the world, is it not?

He Acted on Impulse

"I can no longer resist the impulse to write you telling you what an admirable paper I think you are making of THE BAPTIST. You welcome contributions from fundamentalists who are Christians as well as Baptists and from so-called 'modernists' who are Baptists as well as Christians. In your editorial policy you seem to me to be 'a conservative with an open mind,' to borrow from Lowell a happy epithet. Lead on and may the good Lord continue to lead you and your associates." Thus writes Professor C. L. Williams of Denison University, Granville, Ohio. We are glad the impulse led in the direction it did. Other people have written on the spur of the moment and our ears have burned for a week. Some of them want to know why we did not publish something we never saw and some of them want to know why we published what we did see. Professor, you bring a bit of comfort into our troubled life.

Hope Abides

We do not as a rule publish anonymous communications. We are so sure, however, that many of our readers will say "Them's my sentiments" that we deviate from the straight editorial path and give place to the following: "Last week your statement that you really had something to say put me on tiptoe. It was so different. Imagine my disappointment when you went on to say that you would have to postpone saying anything another week. I have read your old kollum for weeks, months and it seems years. Just why I cannot tell. Perhaps it is in the hope that some day you will really say something. You have kept me looking ahead. I have never been satisfied with what I have read but I have felt like going on in the faith that some day you will startle me by saying something. Until that day let me thank you for telling me that you have real 'dope' in stock though your committee will not permit you to release it." It ought to be said that one reason why we have never said anything in this kollum is because it has been so largely devoted to contributions from our friends and admirers.

Fresh from the Field

(Continued from page 1358)

Pauline Senn, the Chinese young woman who has so creditably handled the work of the Girls' School in Hopo, of which she has entire charge, has been invited to become a full member of the Conference, which is the formal voting body of Baptist Missions in South China.

Miss Sarah B. Gowen, of the Women's Foreign Mission Society, who recently returned to India, writes, "There is a wonderful spirit of awakening everywhere in India these days. I never saw when I was here before, the eagerness to forge ahead among Indian women, as it is now."

For the current year the foreign mission board consists of twenty-eight members. Among these are ten pastors, nine business men, two bankers, two lawyers and five educators. Thirteen different states in the territory of the Northern Baptist Convention are represented on the board.

Dr. Henry Edward Tralle recently gave a series of twelve lectures on "Church School Methods and Ideals" in the community school of religious education at Waverly, N. Y., assisting Rev. W. H. Dallman, of the First Church and the other pastors of the town. Dr. Tralle has lectured on various phases of religious education during the last months in conventions and schools of methods in Connecticut, Maine, New Jersey, Virginia, South Carolina and Alabama.

Are Christian centers popular with Negroes in the North? The center in Cleveland served 7,432 people this past quarter; there was an aggregate attendance of 2,106 children at the daily vacation Bible school sessions; 150 letters and forty-two cards were sent out; 639 nursery cases were handled; twenty-two house visits were made; twelve conferences were held and eight lectures given. Mrs. Mattie Anderson, a missionary of the Woman's Society, is in charge of this center.

Dr. J. W. Conley of Cannon Falls, Minn., wishes through THE BAPTIST to express his appreciation for the kind and helpful words and for the gifts and flowers that were sent to him on his seventieth birthday. Friends in fields where he has served from Massachusetts to California remembered their friend and former pastor in these days when he is so largely shut in from the world. About 150 letters and cards were received as well as gifts of money and flowers. He feels as if he could say, "Lord, lettest now thy servant depart in peace for I have seen the glory of Christ manifest in the kindness of his people."

In the three homes for missionaries' children maintained by the Foreign Mission Society, the one at Newton Center being maintained jointly with the Woman's Society, forty-one children have been admitted during the current year. Of these seventeen are at the Fanny Doane Home at Granville, Ohio, under the direction of Miss Charlotte F. Clark; fourteen children are at the Bacon Home at Morgan Park, under the management of Miss Maude Brook and ten are at the Newton Center Home under the oversight of Mrs. M. R. West. These children represent twenty-two missionary families. Their stay in America while their parents

are on the field constitutes perhaps the greatest sacrifice involved in a missionary career.

In spite of the economic depression in Porto Rico during the past year, the work of the Caguas-Gayey district has been marked by a steady advance. The Caguas church is completing its third year of self-support. It has cooperated with the Home Mission Society in the purchase of a parsonage. A recent series of evangelistic meetings at Cidra resulted in sixty-five professions of faith.

Dedication services for the new Lorimer Memorial Church, 70th St. and St. Lawrence Ave., Chicago, will be held Dec. 3-10. On Sunday, Dec. 3, E. G. Kilham, editor of THE BAPTIST, will preach the morning sermon at 10:45; Johnston Meyers, of Immanuel Church, Chicago, will preach the dedicatory sermon at 2:30 p. m., and Carl D. Case, of Oak Park, will preach at 7:45. On the following Sunday, Dec. 10, Rev. C. D. Althoff, pastor of Lorimer Memorial will preach at 10:45 a. m., and James M. Stifer, of Evanston, will preach the coronation sermon at 7:45.

When the new congress assembles there will be 296 congressmen who are "dry" and 133 who are "wet," according to an announcement made recently by Dr. Clarence True Wilson, Washington, D. C., corresponding secretary of the board of temperance, prohibition and public morals of the Methodist Episcopal Church. Dr. Wilson, in a telegram received at Methodist headquarters, says, "The wets re-elected to the house seventy-nine members and the dries re-elected 224. Wet new members to the house of representatives are fifty-four and the 'dry' new members are seventy-two. The 'dries' also gained three votes in the senate." According to Dr. Wilson's statement there are 133 congressmen who are wet and 296 who are dry. Dr. Wilson also says, "Ohio majority against beer, was 187,000. California passed bone dry the Wright Law with a majority of 60,000. There is no slump in prohibition anywhere. All the wet results were from wet places. No dry democrat was defeated. That was the test this year."

Prepare for Stockholm

JAMES H. FRANKLIN

WITHIN recent weeks it has been my privilege to cross the American continent again, attending state conventions, visiting churches, addressing luncheon and dinner conferences, and interviewing many individuals. It is evident that the spirit of our people is superb, and their interest keen in the work at home and abroad. Their response east and west has been reassuring when they have been told of the progress of their work in the Orient and in Africa, and there is a new interest in Europe as well. Doubtless recent books and magazine articles, referring to the religious awakening on the continent of Europe, are largely responsible for the new interest. But it is clear, too, that developments in the work of our own Baptist brethren in Europe have attracted fresh attention. Then the addresses of Commissioner Rushbrooke, and of our own visitors to Europe last summer have aroused much enthusiasm.

But the purpose of this brief article is to state that wherever I stopped on this transcontinental tour, I found people already thinking of making the journey

to Stockholm, Sweden, next summer to attend the meetings of the Baptist World Alliance, which comes late in July. The spontaneous interest of the people in the meeting of the Alliance is most gratifying. It is to be hoped that very many of them will be able to attend, and it is none too early for them to be making their preparations, if they are interested, as most of them are, in making the journey as economically as possible.

In February of this year, when the shipping department of the Foreign Mission Society secured passage for the several members of the board who were to visit Europe in the summer, it was discovered that practically all the space on the less expensive steamers sailing from the United States and from Canada late in June and early in July had been reserved by individuals or by tourist agencies, and the second cabin space on the more expensive vessels was being taken rapidly. It is already evident that the tourist agencies and the steamship companies are preparing for heavy trans-Atlantic travel next year, and it will be necessary for those who desire a moderate priced passage to make their reservations early if they are to make sure of comfortable quarters.

We hear that many in the South also are thinking of going, and it has been suggested from several sources that efforts be made to secure a ship for the exclusive use of American delegates to the meeting of the Baptist World Alliance. Serious attention is being given to the possibility of securing a special ship for the voyage. Within a few weeks definite advice will be given through the denominational papers regarding this matter. Meanwhile it is important that our people prepare to act quickly when they know what arrangements are possible.

Park Avenue Church Dedicated

THE new Park Avenue Church building at Park Avenue and Sixty-fourth Street, New York City, formerly the Fifth Avenue Church, was dedicated Sunday Nov. 19. The cost of the building, lot and equipment totals \$1,416,000, half of which was paid by members of the Rockefeller family. Although not fully completed until later, the building has been in use for all services of the church and its organizations since April 9, 1922. A picture of the building appeared on the front cover of THE BAPTIST for May 13.

The dedication service, which filled the building, was conducted by the pastor Dr. Cornelius Woelfkin, assisted by Dr. Eugene C. Carder, assistant pastor, and Dr. Wallace Petty, pastor of First Church, Pittsburgh.

In his sermon Dr. Woelfkin said that in building the church its leaders were "looking toward tomorrow rather than yesterday." The service closed with a prayer by Dr. Woelfkin, the hymn, "All Things Are Thine," and the benediction by Dr. Carder.

Dr. W. H. P. Faunce, president of Brown University, had been invited to preach the dedication sermon, but was unable to be present, as also was the Rev. Dr. Rufus P. Johnston of New York City.

In the evening the organ, a four-manual instrument, the gift of John B. Trevor and his sister in memory of their father John B. Trevor, was dedicated. An augmented choir under the direction of Harold Vincent Milligan, the organist and choir master, rendered a special music service.



The Baptist



Ten Million Baptists

IT seems altogether likely that the world-roster of Baptists now enrolls ten million members.

The remarkable growth of Baptists in America, growth which sent the figures upward in duplication again and again during the past century, has brought the denomination on this continent up to a total of more than eight millions. In Asia are more than a quarter of a million; in Australia and Africa some eighty thousand more. In Europe we have been accustomed to think of our figures as clinging closely, with slight advance for years, about the six hundred thousand mark, with about four hundred thousand of these in Great Britain, sixty thousand in Sweden, and fifty thousand in Germany, the remainder being distributed for the most part in almost negligible little groups among the vast populations of that crowded continent, though Russia was credited with some forty thousand Baptists among the 170,000,000 people in that land before the world-war.

But a dynamic change in religious affairs has accompanied the momentous political readjustments of the past half-decade. Set free from the dominance of monarchies and hierarchies, the enfranchised peoples, though often groping blindly and stumbling pitifully, have in great numbers turned to purer forms of religion. The ancient Bohemia (now part of the strong young republic of Czecho-Slovakia,) land of the martyr, John Hus, where open Protestantism was crushed out with murderous malignity, is now, after five centuries, turning again to purer religion under varying forms, among which our Baptist faith is represented by rapidly increasing thousands. Marked interest has been shown in our Baptist work by the distinguished President Masaryk himself, recognized as one of the foremost statesmen of the new Europe which has emerged from the great war.

Hungary and other states of the new Europe also disclose fruitful fields for our work, while Sweden and Germany have accelerated their steady but never rapid rate of gain, and France has now in its recovered Alsace-Lorraine its most fruitful Baptist soil.

But our greatest surprise has come from Russia, land of tragedy, turbulence, and penury, whose government was transformed so suddenly and bloodily from the most reactionary to the most radical in the world. Out of the mystery which enwraps the land, and despite the forces of demolition that have seemed to be serving as a sort of wrecking crew for civilization, there are emerging signs of constructive forces at work even amidst so much that is destructive and seemingly a reversion to barbarism. Now that it is becoming possible to discern something of the life that has been evolving itself out of the chaos that was Russia, it is found not only that the land of Baptists in that land has been growing vigor-

ously amid the confusion and tragedy of Russian affairs, but that large numbers of evangelical believers not bearing the Baptist name but holding essentially to Baptist principles have emerged into the light since the soviet government, on principle or through indifference, has permitted some real measure of religious liberty. A great body of these, so Commissioner Rushbrooke tells us, have formed already an experimental union with the Baptists, though for the present retaining both names in the title of the joint organization. These Russian brethren are not greatly interested in statistics nor in definiteness of organization, but Dr. Rushbrooke and others estimate the number of those holding virtually the Baptist faith in Russia at more than one million and possibly at two millions. This would make Russia, next to America, the greatest Baptist territory on earth!

Thus it may be seen that the estimate of ten million living Baptists is well, and perhaps far, within the truth. In 1923 a world-gathering of Baptists will be held for the first time since before the world-war, convening in the city of Stockholm. It will be a notable gathering which represents that great host of ten millions.

But it is for no mere glorification of our denomination that these facts are stated and this roll-call of ten million Baptists is made. It is the rather to ask, "What does the Lord of the churches expect from this vast army, called by his name, professing a peculiar loyalty to him, and claiming indubitable evidence of his saving grace in their lives?" We may go still further and ask, "What do other professing Christians have a right to expect from those who claim a unique place by reason of their fealty to the Scriptures and to the Christ of the Scriptures?" The onlooking world, too, will have insistent and rather difficult questions to ask of us. Ten millions of people, with a constituency of perhaps twenty-five millions, are too many to be hid in a corner. A religious body which includes both the president and the secretary of state in the republic which so potently affects world-destinies, and which includes other statesmen, financiers, educators and authors of world-fame, is sure to awaken the interest and the respect—or contempt—of the critical world, which is yet a world heart-hungry for God.

Christ himself set the criterion before us when he said, "By their fruits ye shall know them." Our Lord, our fellow-Christians, and the cynical, disillusioned world will all set before us essentially the same test.

We shall be expected to keep together and to keep sweet.

We shall be expected to find our approach to each other through our approach to Christ.

We shall be expected to fulfill the law of love, the stronger brother helping the weaker, and the favored race the less favored.

We shall be expected to propagate the faith to the ends of the earth and to the end of time.

We shall be expected to meet our promises and to complete our tasks.

O, Baptists of America and of the world, *can we make good?*

The Flag and the School House

UNCLE SAM calls upon all citizens to observe American Education Week, December 3-9. Radio stations, motion picture houses, public schools, the press and civic bodies everywhere have been asked to cooperate in centering the attention upon the public schools. Their present needs, their service, their defects should have the serious consideration of all good citizens in response to the call of the United States Bureau of Education.

We have not far to look to find the reason for Uncle Sam's interest in education. Democracy in government is facing some acid tests. The question is being raised as to whether a free, independent, self-governing commonwealth can measure up to the demands of this hour. Democracy cannot be imposed on any people. Difficulties in Mexico, the Philippines, China and a long list of new republics can be traced to the large illiterate elements in these countries. The success of a democracy depends upon the average man. Is he devoted? Is he loyal with an intelligent loyalty?

As we think back over the years to a small rural school, we are impressed with the changes which have taken place in the common school system. In the old days "grades" were unknown. Our progress was marked by "readers" and it was a great day when we reached "Sander's Fifth." We never dreamed of a "standard school" with a curriculum. Our children know a little about a great many more things than did their parents. They strive for other attainments than "doing in their heads" all the problems in Olney's arithmetic.

The teachers have changed as well as the courses. It is true that we had some great teachers in the old days. Their qualifications were in brawn as well as brains. We had senators, lawyers, physicians and other learned men for teachers—that is, afterwards they became such. Fewer made teaching their life's work. The majority perhaps looked upon teaching school as a means to an end. Few "normal" requirements were in force. Dr. Royal S. Copeland, health commissioner of New York and now senator elect from that district, taught the "red school", dropping out of the University of Michigan to replenish his bank account. Another congressman presided with great dignity over the same school. Since that day our great normal school system has been largely developed. Qualifications for teaching have been standardized and the requirements made much more severe. The standardized teacher with the standardized process tends to a stand-

ardized product in which it seems to us that individuality has often suffered.

Great improvement has been made in the type of school building now being erected and yet reports secured by the bureau from cities of more than 8,000 population indicate that nearly one-half of the children in these cities are housed in buildings almost a quarter of a century old, many of them veritable fire-traps. No less than 250,000 new schoolrooms are needed today. What an expense to the tax payers! They will cost \$3,000,000,000. In 1920 the candy bill of our citizen reached one-third of that vast amount. The chewing-gum crowd, by no means all the citizens of this commonwealth, spent in the same year one-sixth of that amount. The total amount spent for education in 1920 was \$963,678,123, which, you will note, was considerably less than our candy bill.

The reports of the bureau show a gradual decline in the percentage of illiterates. These reports are, however, based upon the very simple tests of the census takers. In thousands of cases the ability to write one's name and a few words in English classifies one among the literate. The late Secretary Lane after wide observation gave it as his judgment that fully 20 per cent of our total population must be classed as illiterate. The practical tests made upon a million and a half of soldiers showed that fully 25 per cent had no working knowledge of the English language. While compulsory education is in effect in most states, its enforcement is by no means satisfactory. On one pretext or another thousands of boys and girls of tender years are going into various lines of industry when they should be in school.

The public schools are great levelers in our community life. They should be counted among our assets and not our liabilities. They belong to the people and not to the teachers. It is the citizens of a community who should be most vitally interested in the best possible equipment for the schools, the most thoroughly trained and genuinely patriotic teacher. Good schools pay big dividends. Are the schools of your community all that they should be? If not get busy!

Try the Spirits

SIMULTANEOUSLY with the exposure of a certain notorious spiritualistic wizard has appeared a little pamphlet on "The Physical Phenomenon of Spiritualism," by G. L. Wilkins, a converted spiritualist that ought to open some eyes that need to be opened. Mr. Wilkins says that he was at one time a servitor and believer in the occult seance but was led by what I saw of clever manipulation in the dark to deceive the public to renounce the whole spiritualistic system. He says: "I can state that there is absolutely nothing of supernatural nature that takes place in a seance and that everything that does take place can be explained as a mechanical or natural deception, which under the glare of an electric light would not be believed in as the work of a spirit for a single instant. The little tract is published by the Bible Institute Colportage Association, Chicago.

A Page of Opinion

Just But Impracticable

THE federation of churches in Rochester issues a bulletin. In a recent number we find this comment upon the decision of the railroad labor board. We assume that Dr. Orlo J. Price, the executive secretary of the federation, is responsible for the opinions expressed. At least they have a familiar sound. He says: "The railroad labor board has rejected the demand of the railroad unions for a 'living wage' on the ground that the request is 'just, but impracticable.' 'Whatsoever a man (nation, corporation, people) soweth, that shall he also reap.' The sin of high-financing, watering stock, over-capitalization, is now bearing fruit, as it always does. To pay those sudden fortunes made by speculation, thousands of men must now work for less than a decent wage, and women and children pay the awful cost of dividends on watered stock. But property rights are still more sacred to some people than human rights. Not only that, but communities made up of people living below an American standard suffer as communities. We all pay in suffering, privation, low moral standards, for the social sins of individuals and corporations. President Harding on May 23, 1921, said: In our effort at establishing justice we must see that the wage earner is placed in an economically strong position. His lowest wages must be enough for comfort, enough to make his house a home, enough to insure that the struggle for existence shall not crowd out the things truly worth living for. There must be provision for education, for recreation, and a margin for saving. There must be such freedom of action as will insure full play to the individual's abilities."

Catholic Comment on the Railroad Labor Board's Decision

COMMENTING on the recent decision handed down by the railroad labor board, including a statement of the board's opinion on the living wage issue, the Department of Social Action of the National Catholic Welfare Council in its bulletin of Oct. 31, says: "In making its decision, the railroad labor board has gone counter to Catholic social teaching. The pastoral letter of the *American Hierarchy* has a passage on the living wage which insists upon the right of a living wage, and points out the need of an adequate definition of the living wage and its realization in practice through whatever means are legitimate and effective. The pastoral letter includes in its definition more liberal provisions than are found in the definition of the railroad employees. It says that 'a living wage includes not merely decent maintenance for the present, but also a reasonable provision for such future needs as sickness, invalidity, and old age.'" The bulletin of Nov. 7 says further concerning the board's pronouncement: "The decision is the more serious because of the influence the

railroad labor board has on public opinion and the official approval it gives, as a governmental body, to what the bishops' program of social reconstruction calls 'pagan ethics of industry.'" The closing passage of this well-known program is quoted as saying that "the employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is human and Christian, in contrast to the purely commercial and pagan, ethics of industry."

"For Greater Eurythmy"

WE HAVE at last a definition of religion, lucid and perfectly intelligible, formulated by a distinguished New York clergyman, Dr. William Norman Guthrie, rector of "St. Mark's in the Bowverie," preached a sermon on a recent Sunday on "The Dance in the Religion of the Future." The New York Press reports him as saying:

"Religion as I conceive it is the art of making available for life greater eurythmy than those within control of the will—tapping the disciplined layers of the psychic."

This eminent divine, in his exposition of the gospel of redemption through Christ, goes on to say that "The trouble of our modern civilization is largely due to the fact of not possessing our bodies. Until we can recapture the body for the average man we have no chance for a sound democracy." From these premises Dr. Guthrie deduced the necessity of promoting the dance in order to secure "greater eurythmy." He declared that he hoped to find and train young men who believe in the dance of the past, in the sacerdotal service.

This *rapprochement* of the church to the world, in the appropriation of its most popular recreation to spiritual ends, gives promise of making Christianity entirely palatable to followers of the fox-trot and the tango, the two-step and the bunny-hug. The introduction of dancing in the public worship of God will take away the reproach which lies upon the churches as dull and solemn places unfit for young life. If the joyous activity of capering youth in the choir loft and around the communion table and along the aisles of the house of God, can "tap the disciplined layers of the psychic" and "make available for life greater eurythmy"—which is the true religion—then by all means let us cry "on with the dance" and off with the solemn prayers and hymns and ordinances which, by the frank confession of our leading dancers, have become obsolete and no longer minister to the deepest needs of the human soul. Our great pipe organs will now be trained to jazz, and our gifted choirs to "popular airs," while galloping youth offer their sacramental gyrations to promote "greater eurythmy" among the eager crowds in the temple.

The Person of Christ: A Series of "Apologetic" Studies

2. "What Manner of Man Is This?"

By FREDERIC C. SPURR

LOGICIANS admit two great methods of demonstrating the truth of any proposition: the inductive and the deductive. The first deals with palpable facts and seeks their natural causes or principles; the second commences with the principles and then searches for corresponding results, applying the general law to particular cases. I propose now in considering the Person of Christ to follow the inductive method, marshalling incontrovertible facts and then demanding of these their radical and unique explanation. For the audience that I have in view this method is preferable to that of beginning with the "proof texts." They will not be overlooked. We shall end with them.

Three Indisputable Facts

We may begin with three indisputable facts. First, it is undoubted that the human setting of Jesus was of the lowliest. His mother was so poor that on the day of the purification she could afford only the least permissible gift—a pair of doves. Our Lord, humanly speaking, had no social prestige. He was not born in the purple but in poverty. His neighbors, staggered at his knowledge, mentioned that he had not been trained in the schools. He was a working carpenter, and, so far as we know, he was untravelled. He never left Palestine. We are speaking of him as men, unilluminated, saw him. Secondly, the public life of Jesus was of the simplest character. He lived in the full public light for nearly three years. He left no writing behind him. His style of teaching was the essence of simplicity. His method was popular. He "spake" to the people in the way of familiar conversation, conveying his teaching largely by means of parables. And at an early age—after less than three years of public ministry—he was crucified by his enemies. There is no disputing the facts. Again we are speaking of him as men, unilluminated, saw him. The third fact is that the influence of Jesus in the world has been absolutely unparalleled. No one has ever divided the world like Jesus Christ. No one is so bitterly hated or so passionately loved as he. Even those who would deprive him of his crown of Deity have paid him a wholly exceptional homage. Ernest Renan was com-

pelled to say of him "He is in every respect unique, and nothing can be compared with him—he will never be surpassed." Friedrich Strauss in his fanciful life of Jesus has to admit that "It will never be possible to rise above him, or to conceive of any equal to him." Theodore Parker, the most advanced Unitarian of his day asked, "What man, what century, has surpassed his thought?" Men who have broken with every evangelical truth have united in ascribing to Jesus an absolute supremacy and yet they have denied his Deity. Why is this? We shall return to this point in due course. Meanwhile the logic of the situation lies in this, that in attributing his supreme excellence to mere human sources they aim a blow both at God and at man. At God, for tantalizing the human race by creating but one being capable of rising to the highest perfection: at man, for his degradation in failing to rise to the height of another man who climbed to the summit. This is the unescapable logic of claiming for Jesus the greatest human perfection and yet attributing it to a man's natural powers. If, as Dr. Stafford Brooke said at the time when he left the Church of England: "Christ reached his high excellence as a man and by a man's power" then where is the other man who has reached this altitude? Why should he remain alone? What is the matter with the human race that one only of its number has been able to scale the mountain? "What man has done man can do." Why then does no other man do what Jesus did? The question must be faced. The humanitarian view of Christ simply does not account for him. We are leaving alone for the time the direct claim that he made for himself and that his disciples made for him—that is to follow. We confine ourselves entirely to the inductive method. His human origin and setting were of the lowliest: his life and teachings were of the simplest, and yet his age-long influence has been and is unparalleled. This must be accounted for and that adequately. One day when Jesus and the disciples were crossing the lake of Galilee in a little boat, a violent squall sprang up, threatening the lives of the little crew. Jesus was so tired out that he had fallen into a profound sleep. The disciples had to waken him and

then, speaking to the storm, he said "Peace be still" and immediately there was a great calm. The rough boatmen, astounded, cried "*What manner of man is this?*" That he was a man there could be no doubt. A moment earlier he lay tired out and asleep. Now he is seen to be Master of the storm. There was a *plus* in him for which they could not account. And it is just that *plus* we must face. It is the distinctive thing in him. It impressed the rough boatmen, but it also impressed everybody else. Pontius Pilate quailed before it. The church worships before it. It is the *plus* in Christ that is the age-long puzzle of the critic and the age-long joy of the Christian. The Jesus of the Gospels, the Jesus of history—is thoroughly human. Everywhere upon the Gospel page we encounter the figure of a real man. The New Testament never attempts to do what certain first century philosophers essayed—to treat the humanity as unreal. On the contrary it emphasizes that humanity in the most pronounced manner. "In all things he was tempted as we are, yet without sin." And yet without the least clash or sense of incongruity, they who tell the story of his humanity are the very people who speak of him as their "Lord and their God," who declare that he came down from heaven; that he is the one and only authentic revelation of the Father. They found the *plus* in the fact of our Lord's Deity. But I am anticipating. Let us still keep to the inductive method.

Personality of Jesus

There are three points to which especial attention must be directed and these involve an analysis of the personality of our Lord. With the profoundest reverence the task is undertaken. First we think of the *intellect* of Jesus. It is partly as a teacher that he appeared, and it is mainly as a teacher that many think of him today. For us who are his disciples this is by no means sufficient, but it is part of the truth concerning him. He was, then, a teacher, and by general admission the Supreme Teacher. His contemporaries were "astonished at his doctrine." The police of the temple who were sent to silence him returned with their masters empty-handed, declar-

ing they could not arrest him; his word had conquered them; "never man spake like this man." For two thousand years men have repeated that encomium. With the exception of a handful of secularists who, like the Torley Street tailors, imagine that they are "the people of England," the civilized world of Christendom whether loving Jesus or not, repeats that word "never man spake like this man." Time has not diminished, it has but augmented the divine force of the Word. But to understand the uniqueness of our Lord's teaching, it is necessary to examine it carefully. What are its characteristics? First, it is *superlative*. He said the highest thing and said it *finally*. The drama of human sin and return to God is set forth in a story which can be told in five minutes. Who else has ever said *all* in so small a space as Jesus did in the story of the Prodigal Son? In the *Pater Noster* our Lord has compressed the whole science and mystery of prayer into eight sentences. And so it is with all else he said. He strikes ever the final note. A second characteristic is that it is *illuminative* and not logical. Human teachers reason, argue, convince, they must "prove" their case. Our Lord did this. He said, "I say unto you" and when he said it men saw that it was so. His words were as light: they carried with them their own authenticity. A third characteristic is *penetrativeness*. Jesus always went to the heart of things. Others condemned the sinful act, he condemned the motive and the thought. Anger with our brother without cause is murder. The lustful thought is adultery. It is in the heart man is right or wrong, he says.

His Own Authority

Hence his great word, "Ye must be born again." A fourth characteristic is the *personal authority* of his word. Other teachers quote authorities and support themselves upon principles. No man dare face an audience and offer his own personal dictum upon any great subject as the last word of authority. But Jesus did. His "I say unto you" was final. He was his own authority. *And the world knows he was right*. There are more people than ever now engaged upon the task of trying, as they think, to discover what he meant for the world. And he astonishing (and challenging) thing is that amongst these are large numbers of people who have no relationship with his church, nor fellowship with his people.

A final characteristic is the *perpetuity* of his teaching. He spake to all people and to all time. His word is timeless. It is as fresh and binding today as ever it was. It is not and cannot be outgrown, his enemies being witnesses. Heaven and earth will pass away, his word will never pass away. Thus, all too briefly, we have glanced at the intellect of Jesus and at the character of his teaching. It is wholly unique. But if it is only the teaching of the man how can we account for it? We have to ask again "What manner of man is this?" And again we are driven to the *plus* to account for him.

But there is more in Jesus than the intellect and the teacher. There is the *heart* of Jesus to be considered. The heart is greater than the intellect, as Pascal said. The world has known many brilliant teachers, even religious teachers, whose intellects have scintillated, but whose hearts are cold and repellent. How few indeed possess anything like an equality between heart and brain! But behold the heart of Jesus—it is as perfect as his mind. He was the most popular figure in the country. How did he deport himself? The individual was equally precious to him as the crowd—from addressing the multitude he turns directly to heal a solitary leper—an exile from society. From a crowded synagogue he goes to Simon Peter's home and restores to health a sick woman. For the daughter of the ruler he has the beautiful word "My little darling, arise." He gave his best to the very worst. For lost women he had the

Gospel of redemption and to one of them, the woman of Samaria, he addressed one of the greatest of his discourses. For all the needy he had compassion; for all the disinherited, courtesy and the message of hope. He brought into one fellowship a Bolshevik (Simon the Zealot) and the man Simon hated (Matthew the tax farmer). And, miracle of miracles, he brought together into his own and their own fellowship two women whom society forever separates: Joanna the wife of Herod's steward—the lady of the North—and Mary Magdalene "out of whom had gone seven devils." To the man who "found hell about his lips"—Judas Iscariot—our Lord has only the word "friend" to utter. Such was the heart of Jesus. Few public men can bear the test of popularity. Men who can command the crowd are often impatient with the individual. But Jesus loved all. *What manner of man is this?* And once more we are driven to the *plus* to account for him.

"Thou Art the Christ"

But there is a deeper region still for us to enter. It is more sacred even than the intellect or the heart of Jesus—it is *his holiness*. The world has known many great and good men; it has known but one sinless man. The best men have always acknowledged a great abyss between themselves and Jesus Christ. Dr. Channing, Unitarian by label, declared "Jesus puts in the shade all human perfection." *The notion of sinlessness was not in the world until Jesus came*. It came with him, for he actually realized it in his person. "Which of you convinceth me of sin?" was his challenge, and it remains unanswered. Before his holiness all heads bow. Holiness, however, is a positive quality and it consists in the *perfect relation of man to God, himself and his fellows*. That triple relation in our Lord was perfect. Of the Father he could say "I do always the things that please him." Jesus never confessed sin, although he taught others to confess theirs. His relation to God was perfect, as was also his relation to men. He gave his life for their redemption and so reached the final attitude of love. His own inner relations were perfect. The equilibrium of his life was complete. Jesus was perfectly "holy and undefiled." *What manner of man is this?* There is the *plus* in him which is found in no other and which is only truly expressed in the ancient answer "Thou art the Christ, the Son of the living God."

JESUS, by an instinctive sympathy, never went into any neighborhood without finding at once the sick, the poor, the bedeviled. We live in our secluded social circles; we do not know even the maids in our kitchens, the workmen in our factories, the bootblacks and the newsboys who serve us. We deal with our fellows on a cash basis, not on a basis of human interest. And as for the conditions of life in the slums of our own communities, in the jails and asylums, among the sick, the vicious, the homeless, the unemployed, the mentally defective, how little do many of us know—or care!—Harry Emerson Fosdick in "The Meaning of Service."

The Place of the Christian College in the System of American Education

By DAVID J. EVANS

THERE are in America at least two complete systems of education. The public system supported by taxation independent of any ecclesiastical control and which begins with the kindergarten and primary grades and completes itself in the high school, and the state university with literary and professional courses. This system provides knowledge, good citizenship and professional efficiency for the sake of the state.

Parallel to this public system is the Catholic parochial school with academies, high schools and a few universities, giving literary and professional courses all under the Catholic control and ministering to that ecclesiastical system. The first of these is peculiarly American. The second medieval and European.

The Christian colleges or universities do not belong to either of the systems named. They are in a distinct class and they are also peculiarly American. For the most part they were founded by groups of men and women who voluntarily organized and supported them in order to foster a higher degree of culture to preserve Christian ideals and to encourage a fine type of professional dignity in the "learned professions" and especially in the ministry.

500,000 in Higher Schools

These statements are necessarily very general but they probably describe the origin of the type of educational institution we know as the Christian college. Harvard, Yale, Princeton, Brown, Williams, Amherst, Dartmouth, were all similar in their origin and the colleges founded later in our national history have largely patterned after them.

These earlier colleges are older than our public school system and while the state system of higher education has grown at a tremendous rate especially in the north central and western sections of our country, it is interesting to note and gratifying to reflect on the fact that out of about 500,000 young people now attending all our institutions of higher learning approximately 50 per cent of them are in these Christian and denominational schools and the rate of increase is almost equal to that of the state universities.

Our Baptist schools have shared in this increase, and, while we deplore the fact that our great denomination is not producing its share of college people, the improvement has been more than gratifying during the past few years or since Christian education has become the concern of the whole denomination.

We can make no prediction for the future with reference to attendance. But if the present rate continues, we shall be under the necessity of very greatly increasing our college equipment. It is clear that we have every reason to push forward in our educational program.

The report of the committee on denominational schools adopted at Des Moines revealed that in the judgment of the committee our schools for the most part and with only a few unnamed exceptions were living fully up to the provisions of their respective charters and

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in line with the plans, desires and prayers of their founders and supporters. Let us move with the rising tide in educational affairs and invest to our utmost ability in the higher education of our young men and women, creating a denominational conscience on the subject of education and insisting that these colleges turn out into the activities of Christian life and service leaders of spiritual insight and devotion to Christ and in sufficient numbers to leaven our denomination and to provide for a distracted and wretched world, a sure word of salvation and hope.

Place of a Christian College

What then is the place, function and business of a Christian college in the system of American education? If I mistake not its business is first of all the discovery and development of Christian leadership, men and women, laymen and ministers. It is to man the new educational program of the church. The church is already awakened as to the needs of religious education and there are significant movements in the field of the Sunday school today. It is the Christian college that is to broaden the missionary appeal, furnishing teachers, physicians, nurses and evangelists for the mission fields of the world. The Christian college must furnish the man-power for these great enterprises.

It is the Christian college which is to leaven our social, economic and political life with the principles of Jesus Christ. It is not a system of economics which is at the base of our present civilization; it is a relationship of persons. In so far as we find a solution to the great questions of capital and labor, commerce and diplomacy, these solutions will be in the terms of personal relationships. The Christian college has reason to be proud of its contribution in men to the social, business and political life of our country.

It is the function of the Christian college to permeate the culture of other types of schools with the dominant ideals of Christianity. It begets reverence in the temple of truth. Evolution is the underlying hypothesis of all our sciences—biology, psychology, sociology. The criticisms aimed against it in popular lectures are wide of the mark. Too much time is spent on evolution as past history and not enough with reference to the future of man and of the race.

It is true we are in danger of scientific hyper-Calvinism whose sovereign God is

irrational chance. We are in danger of being biologically and psychologically damned by the germ plasms or chromosomes. The Christian college does not forget that Jesus is in the world. It does not forget the remedial spirit of God, the Father. A new type of manhood is being created. Man is not a zoological specimen. The Christian college means the uplifted Christ through whom men are to achieve a new civilization, a kingdom of God, the type, pattern and dimension of which is Jesus Christ. The first Adam was a living soul; the last Adam a life giving spirit. The first man is of the earth, earthy; the second man is from heaven.

Reading for the Busy Boy

FOR most boys in the United States school days are few. The average is only a little more than 1,000 for each boy. For many boys the days are fewer still. While in school they have little time for general reading. Lessons in arithmetic, algebra, geometry, elementary science, geography, history, composition, technical grammar, and other subjects, take up most of the time. But all boys in the country and city alike may, if they will, find much time for the reading of good literature on Saturdays, Sundays, holidays, during the long vacations and after they have quit school. Even if a boy works steadily for ten hours a day, six days in a week, he may still find much time for such reading, if only he has learned to save his time, has a taste for reading, and has formed the reading habit.

In a week there are 168 hours. Ten hours of work a day for six days make sixty hours for the week (most boys work much less; in many cities and states the day's work is limited to eight hours); ten hours a day for eating and sleeping make seventy hours; three hours a day for play and recreation make twenty-one hours; a total of 151 hours. This leaves seventeen hours a week, or 84 hours a year for reading—as many hours as are spent in school by a boy who attends school regularly and promptly five hours a day, nine months in the year, with only three holidays.

A boy who has learned to use his time well and has a little good advice in selecting books may easily read two dozen good books a year without infringing on his time for work, sleep, or play and recreation. By reading two dozen good books a year, any boy may, before he is twenty years old, become familiar with a large part of the best literature of the world, fill his mind with helpful ideas and noble ideals, and gain much of the finest culture that the world can offer. Many men have attained all this with less of opportunity than is presupposed here.

A good book should be read more than once, and every boy should own some of the books that he reads. Books are cheap and money paid for them is well invested and will pay large dividends in life and happiness and even in money. Most cities and towns in the United States and some country communities have good public libraries; and many public schools, both in city and country, have good collections

The Value of the Study of the Bible in College

Are our Christian denominational schools still afraid or are they measuring up to their opportunity?

By R. B. STEVENS

THE average person readily admits that the Bible has great cultural value but few of us fully appreciate this phase of the Bible's influence upon our civilization. When we turn to the fine arts we find that the Bible has furnished the subject matter for many productions in which the author, feeling the challenge of the sacredness of his subject, has risen to the highest pinnacle of artistic achievement. We think of Leonardo da Vinci's "Sistine Madonna" and "Last Supper," of Millet's "Angelus" portraying the sacredness of honest toil, of Watts who has given us in "Sir Galahad" the conquering grandeur of intelligent, noble manhood. No musical compositions of the world have so stirred the nobler impulses of the soul as have the great oratorios: Handel's "Messiah," Bach's Passion oratorios, Haydn's "Creation" and Mendelssohn's "St. Paul" and "Elijah." These are examples of painting and music which are the fruits of the Bible and cannot possibly be understood or appreciated without a knowledge of the Bible narratives.

Expression of God-ward Yearnings

Again we turn to the materialized expression of man's God-ward yearnings, the crystalized music of his highest hopes, the world's church architecture. We recall St. Peter's, St. Paul's and Westminster Abbey, Notre Dame, Reims, Amiens and Cologne. Where is there finer, nobler expression of the best thoughts of men than in these cathedrals, built to express the Christian religious nature?

It is commonplace to say that the best types of English and American literature have turned largely to the Bible for their themes and figures, and especially for their style. Milton was saturated with it, Tennyson is said to have over two thousand references to it, and Browning seven hundred. Shakespeare refers to the Bible so much that many people cannot tell whether a given quotation is from the Bible or from Shakespeare. Ruskin attributed his marvelous style to the Bible. Webster was a veritable encyclopedia of the Bible. Lincoln's simple but superb English and his apt expressions were largely due to the Bible's influence. Hall Caine declares that he has derived every one of the plots for his vigorous writings from the Bible. The list is almost endless. The King James Version, written shortly after the death of Elizabeth, belongs to the golden age of English literature and has had a greater influence upon English literature than any other production, we might almost say greater than the combined influence of all others. Who can hope to understand and appreciate the best English literature without knowing the Bible in word and in spirit?

In the social and political life of modern times the Bible has been the source of inspiration and of principles. The idea that all men are created equal, endowed with the inalienable rights of life and liberty, the origins and basis of a sacred and genuine democracy, where are these better set forth than in the gospel records? Can one who is influenced by them ignore these fundamental rights of men? The

great reformers of the modern world were Christian at heart and derived their social ideals from Christian ideals if not directly from the Bible. The great army of our social workers today are largely Christian. The many leaders in business who are turning toward Christian methods witness to this book's increasing influence. The greater economists and sociologists are advising us that the Christian spirit is the only influence that can solve our industrial, civil and social problems. The more worthy features of our present social and political achievements clearly suggest the Bible's influence. The Supreme Court of Pennsylvania has said that "The declaration that Christianity is a part of the law of the land is a summary description of an existing and very obvious condition of our institutions. We are Christian people . . . imbued with the sentiments and principles of Christianity, and we cannot . . . prevent them from entering into and influencing,

more or less, all our social institutions, customs, and relations. . . ." Judge Taft says "The Bible's English has given shape to American literature. Its spirit has influenced American ideas in life, and laws, and government." When we remember these things and remember that tomorrow's leaders are in college today we are convinced that the Bible's influence must somehow be powerfully exerted in our colleges. Thomas Huxley, assuredly no Biblicist, when a member of the London school board insisted that the Bible should be a part of the curriculum. This is a matter of concern not only to church people but to every intelligent citizen.

The Bible is needed in the college curriculum for the sake of its direct influence upon the lives of the students. Dr. Nicolas Murray Butler says "It be comes impossible ever again to identify education with the mere acquisition of learning. It must mean a gradual adjustment to the spiritual possessions of the race." Education is defined by leading educators today as the development of a socially efficient personality, one which takes a responsible leadership in all the things which are of greatest permanent value to human life. The day is passing when educational institutions are rated according to the amount of information they can pour into their students, or according to the amount of wealth the students trained by them can produce with that training. Information and mental powers are merely tools to be used. They may be used for good or ill. No one is educated until his personality is so developed that he uses his information and mental power for the highest ends of life. To do this he must have the will to do right. He must also have a genuine appreciation of the finest things in life and a keen sense of the values of life.

Efficient Citizenship and the Bible

For such willing, for such evaluation of life studies of the various philosophies and ethical systems of the world may help but surely a study of the Bible, especially the prophets and Jesus, is much more fruitful. Nowhere are the inner springs of conduct so laid bare and incisively evaluated, nowhere are the greatest values of life so profoundly and yet lucidly treated, nowhere is all that is best in life set forth with such compelling attraction, as in the teachings of Jesus. In them we have the source of the highest qualities of our civilization and the principles which were the original inspiration of our noblest leaders. Surely if efficient citizenship is the aim of education a study of the Bible is indispensable in the college curriculum.

We need a sympathetic, honest, scholarly study of the Bible in the college curriculum for its cultural value, for its influence in our political and social life, and for its influence upon the lives of the students in producing the highest type of Christian citizenship. A few of our larger universities, Columbia and Harvard for example, are for these reasons introducing Bible study into their curriculums. Are our Christian denominational schools still afraid or are they measuring up to their opportunities?

Stingy Receivers

Luke 17:17

By E. C. SCOTT

WHERE are the nine? Why they have just melted away among the countless numbers of their class—stingy receivers every one of them. We may not like the term but like the cockle-burr it may stick all the better for that.

One in ten! How few to stand in the great bread-line of God's bounties and then take the further blessed step of rendering him thanksgiving for all his benefits. And yet see how the one that returned not only received the priceless gift of a cleansed life, but with it the blessing of God's honor: "Arise and go thy way." Was it not the highway of a perfect life to which our Lord pointed him? How many times in the prolific orchards of our state we see otherwise good trees discarded for their imperfect fruit. Like the stingy receiver they do not respond rightly to all their benefits, while the tree of perfect fruitage is almost priceless to the same owner.

But if the stingy receiver's loss was only his own, it were not so bad; those nine, how little they took with them for others compared to what they might have taken! We are told of a minister who, in laying down a constant and hard service of half a century, says that his average salary for that work was \$200 per year. What an array of stingy receivers that record brings to our vision as we think of the blessed homes and lives, while we see him ever plodding on with the meager necessities of life!

And again, how our church rolls bulge with memberships that come to get so much, and give so little; and what shall we say, what can we do for the countless multitudes, subject of a God so glorious that he is kind to even them, the unthankful and the evil? What can we do for such stingy receivers but hold them before him at this Thanksgiving time and always with our interceding prayers?

Stingy receiving will give us poverty of soul, while thankful receiving will add to us riches of grace.

Our Broad Home Mission Program

By CHARLES L. WHITE

NORTH America for Christ" is the motto of The American Baptist Home Mission Society, whose devoted missionaries since 1832 have been giving the good news of salvation through Christ to many millions of souls. The first missionaries taught the people on the frontier to plant their altars where they plowed their acres, and we are still at work on the frontier. Missionaries now labor in nearly every state of the Union, and in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador, Haiti and Jamaica. They preach the gospel among twenty-two foreign-speaking widely scattered racial groups, including the Mexicans in the Southwest, and fourteen Indian tribes. The motto of the society is therefore singularly appropriate.

Every American problem is necessarily a home mission problem. During the last ninety years we have been spiritually solving the problems of the frontier, the Indians, the Negroes, the Mormons, the cities, rural communities, immigration, Americanization, and the education of Christian leaders among peoples of many races in this polyglot nation. Our missionaries laid the foundations of state conventions and educational institutions west of the Mississippi and guided their spiritual development. They also stimulated the eastern state conventions to work for the millions of strangers living within their boundaries.

Emphasis on Evangelization

The society has insisted that its missionaries shall always interest their churches in the evangelization not only of their own field but in the missionary work of the conventions and the national home and foreign mission societies. The areas, indeed, in which its missionaries have worked are occupied by churches that are generous in their gifts to foreign missions. Arizona and North Dakota, two states which still are needy missionary soil, were the first to "go over the top" in the New World Movement.

The society has pushed out into adjacent unevangelized republics and into the populous nearby islands. Unprecedented opportunities await us in Latin America where a strong native ministry is being trained. Churches, parsonages, schools, hospitals and Christian centers must continually be built and maintained, and many missionaries, teachers and nurses must be sent to these countries.

Vast Areas of Human Loneliness

There are great numbers of our fellow men scattered over vast areas, herdsmen of sheep and cattle living with their families in lonely places, new settlers in lands just cleared, homestead dwellers waiting for irrigation to flow their way, people dwelling in boats, on rivers and canals, to whom the sight of a Christian preacher would be a sensation, and a delight, and who, as did Abraham Lincoln's father when the lad's mother died, have waited weary months for an itinerant preacher who could say a prayer over the dead and give a bit of comfort to the living. We have wide areas of this kind in our country, large enough to make several empires and there are many thousands of such neglected people scattered over them, our own fellow citizens living without God and without hope in the world and likely

to die in that condition unless we send our colporter-missionaries and chapel car or chapel auto missionaries to carry to them the good news of salvation.

Through the New World Movement our society is pleading for gifts for the perpetuation and enlargement of all its various forms of missionary work including the International Baptist Seminary at East Orange, where foreign-speaking students are being trained for work in their own racial groups in America and

has an intercommunity and interstate outreach; its work is interstate with conventions, interracial with city mission societies, intertribal with Indians, and interlocking with the Woman's American Baptist Home Mission Society, the American Baptist Publication Society, the British Baptist Missionary Society, and the Lott-Carey Foreign Mission Society. Its outreach is international in Cuba, Mexico, Nicaragua, El Salvador, Haiti and Jamaica. Its contacts in missionary education are intercontinental.

A Forward-Looking Organization

The society plans beyond the needs of a year. Its plans and policies are shaped for the near and the long future as a fellow worker with God. Evangelism is stimulated over wide areas. Not only do rich returns follow the visits of the field evangelists, but the conferences held in many states under the direction of the superintendent have increased interest in this type of work among churches and pastors.

Special attention is given to Christian community service in urban and rural neighborhoods. Demonstration country churches are being established, equipment provided and staffs secured to spiritualize adequately all community contacts. A department of architecture seeks to assist architects, churches and institutions to secure better results for money spent by making available the experience and study of specialists.

Our missionary program as outlined above contemplates no lesser goal than that of winning a nation and its neighboring republics to Christ. Our legions of supporters are urged to pray daily that our missionaries and secretaries may have the vision and faith to meet every contingency in our home missionary undertakings and that new friends and adequate funds may be provided through the New World Movement. No one should neglect to give while living, and no Baptist who has made his will, or who contemplates doing so should neglect to arrange for his works to follow him by carefully inserting in his will the correct corporate name of The American Baptist Home Mission Society.

The Future

In 1620 less than half a million people including the Indians, lived in America. Three hundred years later, in 1920, over one hundred million people constituted our population. When we think, however, of the future, let us remember that there are reasons for believing in three centuries there may be a thousand million people living in America and probably fifty million people living in Greater New York. The Baptists of the not remote future will have home mission problems of gigantic proportions.

The Baptists of this generation must lay the spiritual foundations on which the Baptists of future generations in America can build the superstructure of gold, silver and precious stones. We must labor under the guidance of our Lord whose life is the chief corner-stone of our holy enterprise, whose cross is the message of our missionaries and whose example is the inspiration of their self-sacrificing service.

A Clean Heart

UNDERNEATH all our problems today, whether they be political, social, or economic, is the problem of the man himself—the man behind the job or the system, whether it be good or bad. Society is busy with its systems of renovation, but the redemption of society can only come through the redemption of the individual soul. This makes the gospel supreme among all the agencies making for progress and justice. There can be no true or permanent uplift apart from the religious life of man. In proportion as we are civilized, enriched and trained, we stand in need of a simple faith, a redeeming gospel and a new baptism of the Spirit of God. To fill the world with regenerated people is the supreme work of the church. The conditions of our life today necessitate that we speak with clearer emphasis, this meaning of the Gospel. A multitude of interests are pressing their claims, interests relying on external forms, agitations and drives for their power. All this should lead to a deep personal question: Have you gone behind all proprieties and appearances and viewed your own life? Have you studied the motives which control you from day to day? Have you seen and trembled at the hidden faults, and the dangerous energy of destructive passion which only await the favorable moment to assert themselves? Have you prayed till you received the answer, "Create in me a clean heart, O God." It matters not how cultured, or morally respectable or how zealous in social or philanthropic work we may be, the message is to each one of us, "Marvel not that I say unto thee, ye must be born again."

ARTHUR T. FOWLER.

Europe, and also the Spanish American department of the seminary, located at Los Angeles.

Denominational Relationships

This society assists state conventions and city mission societies in cooperative missionary work until they can be made self supporting. This object of self support it hastens by gifts and plans. It assists in meeting special missionary opportunities in all its departments; it aids in the day of storm, of stress, and of disaster; it stabilizes work which otherwise would be sporadic and insecure; it

Foreign Missions at Northfield

By WILLIAM B. LIPPHARD

FOUR years ago a company of men and women seriously interested in bringing Christianity to distant lands and among strange peoples who did not know Jesus Christ met at Northfield to consider some of the more important problems in their work. The story of that eventful meeting appeared in the denominational papers in December of that year. During the intervening four years many things had happened. A big denominational forward program had been adopted amid great enthusiasm, but only half of its financial objectives had been achieved. National upheavals following the turmoil of the war had taken place in many countries in rapid succession. The cost of doing missionary work owing to the increase in the cost of living has advanced steadily with scarcely any perceptible pause in its upward trend. An immense accumulated deficit had been piled up causing serious delay in the carrying out of any plans for advance in missionary activity. The return of men who had visited the Far East, India, Africa and even Russia made necessary a consideration of questions and problems which had come under their observation. Evidently the time had come for another meeting like that held four years ago.

Why Such A Meeting

Why hold such a meeting at Northfield? Because the environment is conducive to deep thinking, meditation, prayerful consideration of great problems. Among its charming hills and through its picturesque valleys, in the streets of the town itself and in the schools of Mt. Hermon, everywhere one seems to feel the influence of Dwight L. Moody, that man of God whose work has meant so much to the Christian life. Furthermore, it is occasionally desirable to get away from New York with its atmosphere of materialism, the turmoil of the street, the distraction of the office and the interruption of the telephone in order to permit unhurried, careful study of missionary problems in these days of world readjustment. Thus the foreign mission board and the woman's board came to Northfield, Nov. 14-15, for one of the most important meetings in the history of the two foreign mission societies.

In addition to the usual routine business items, and there were indeed many of them, for the program listed eighty-four different items which had to be brought to the attention of the board, there were several big questions up for consideration. One was a report of a special committee concerning the policy to be followed by the society with Grants-in-Aid in British India. This had been thoroughly considered at the several mission conferences in India at which Secretary Robbins had been present.

Another important topic was the financial situation. The treasurer presented an exhaustive analysis of receipts for the past three years of the New World Movement, comparing them with receipts during the three years prior to the New World Movement. A substantial increase was reported, that of donations alone reaching the gratifying percentage of 58. Unfortunately, most of this increase in receipts was absorbed in the expanding cost of doing missionary work. All the mission

fields of the society had felt the influence of the rising cost of living, which had necessitated increased salaries for missionaries, larger compensation for native workers and increased appropriations for the maintenance of the work, thereby permitting very little advance work along the lines projected in the New World Movement program.

The distinguished guest at the meeting of the board was our own Commissioner Dr. J. H. Rushbrooke, who visited Northfield on his final stretch of a strenuous itinerary which had covered many sections of the country. His time since his arrival in America, Oct. 11, had been shared with Canadian Baptists and Southern Baptists, as he represents all three organizations. In an illuminating report he described conditions in Europe as he had observed them, calling attention to the improvement in economic conditions in various countries, with the pitiful exception of Russia. He painted a most dismal picture of conditions which confront the Russian people during the coming winter. Starvation is inevitable, since the harvest of 1922 has been no larger than that of 1921. By January people will be dying in multitudes from lack of food. He outlined relief measures being undertaken, and urged with all his power that our denomination raise sufficient money to finance the relief work of the Foreign Mission Society for another year. An opportunity will be given our people in January to take a special offering for this purpose. He expressed deep gratification over the magnificent response being made to the appeal to forward clothing on the second "Ship of Fellowship." The announcement had previously been made that more than 4000 packages had already been sent to the warehouse, and that a preliminary estimate showed that nearly 1000 bales would constitute the shipment. Dr. Rushbrooke also told of the encouraging progress being made by the Baptists on the various countries and emphasized the importance of the great meeting of the Baptist World Alliance at Stockholm in July, 1923. It is hoped that there will be at least 500 delegates from Northern Baptists to this important convention.

Dr. Taylor's Report

Dr. Frederick E. Taylor, who with Dr. Carter Helm Jones had made an evangelistic tour of Czecho-Slovakia during the past summer, presented his formal report at the Tuesday evening session. In his vigorous picturesque style he described the great opportunity in that new republic, stating that in his judgment "Czecho-Slovakia presents a challenge and an opportunity to American Baptists that promises better results than almost any other European field at the present time." Two extracts from his report will be of interest to the readers of THE BAPTIST and are quoted herewith:

"This is the strategic hour for us as Baptists, with our ideals of religious liberty to foster in every way possible the Baptist cause in that country. This is the challenge of a country white unto the harvest. After our first meeting in Mukacevo we realized the heart hunger of these people for the gospel. How they listened and how they responded! The people would crowd the largest building;

they would stand for hours, and would stay as long as we would preach. Often it was difficult to get away after a three-hour service. Their gratitude was pathetic. They would seek in every way to show their appreciation. They would almost quarrel over the privilege of carrying our baggage. They would come to the station and meet us and again bid us Godspeed, while the tears in their eyes indicated their sadness at our departure. I have never preached in a foreign country before but I doubt if there is any other land where the people are so ready for the gospel as they are in Czecho-Slovakia.

"In every place scores and hundreds responded to the invitation to accept Christ as Savior and Lord. The terms of the invitations given by Dr. Jones and myself were as hard as we could possibly make them. Although the people knew that persecution was almost certain if they confessed Christ and joined a Baptist church, they boldly and gladly confessed him. The only danger now is that we shall see a great harvest of souls and no provision to care for them.

Died of Starvation

"Every minister in Czecho-Slovakia suffers daily for the necessities of life. The war has left its mark on all of them. Dr. Prochatz came back from years of service in the war to find that his father and mother had died of starvation. Dr. Tolar spent four years in the army and much of that time in prison. Once when crossing a river after hours of terrible marching he felt as though it would be glorious to drop over into the water and die. It would be such a relief after the terrible trial and suffering he had endured. Just then an old man seized him and said, 'Don't let me drown, I can make it.' Dr. Tolar summoned all his reserve strength and succeeded in saving the man and himself. Indeed, whether he realizes it or not that is exactly what he is always doing, saving others at any cost to himself. When he returned he found his wife dying of starvation. She had given the rations of food that were hers to the three children. She saved them and died two weeks after he returned. None of these people are bitter. They accept their condition calmly and carry on. Without money, without books, without buildings, these worthy ministers are toiling to give Christ to the people, and the church members are just as loyal and brave as their leader.

"They are persecuted constantly for the faith. Down at Mukacevo I talked to a cultured gentleman who had lost practically everything he had, including his home, because he had become Protestant. At the same place a woman, who could speak English because she had spent several years in America, told me how her husband had just been discharged from the position of caretaker of a great castle, after many years of faithful service, because he had confessed Christ and united with the Baptist church. With the tears coming down her face she said, 'It is hard to be a Christian here.' Yet none of them would deny their faith nor do these persecutions deter others. Although they know the danger they come out boldly for Christ."

Another report to which the board gave extended consideration was that by Foreign Secretary J. C. Robbins, describing his observations on his secretarial visit to the British India missions last year. His description of mission stations was so vivid and his outline of problems and opportunities was so clear that members of the board in their imagination could see the places that he saw, feel the challenge of the opportunities as he felt them, sympathize with the missionaries in their problems as he did and realize what wonderful blessing God has given to the work of the missionaries in India and what a bright future is before the work if the denomination will prayerfully and financially give it adequate support. His report has been published in book form by the Publication Society, under the title "Following the Pioneers." Every Baptist interested in missionary activity in India ought to have a copy of this book.

It was a pleasure to have Dr. J. Y. Aitchison, director of the Board of Promotion, at this meeting. He brought encouraging and optimistic reports from the field, stating that there was wide interest on the part of our people in the work of the denomination and that the fine spirit which had prevailed at the various state conventions gives assurance that the financial obligations for the work of the current year would be met successfully.

Doubtless the most sacred hour during the whole series of sessions came when

four candidates appeared before the board and requested appointment as missionaries. They were Mr. and Mrs. James W. Gainfort and Mr. and Mrs. Ralph C. Ostergren. With sympathetic interest the board listened to their stories of Christian experience and call to missionary service. If only the entire denomination might have the privilege of sitting with the board during such an occasion; might feel the deep spiritual atmosphere that pervades the entire session; and might experience the recognized presence of Christ who becomes very real and near during the hour when young men and women place themselves unreservedly on the altar of missionary service. It was a solemn occasion for these young people who were appointed unanimously as missionaries of our Foreign Mission Society. With simple quiet dignity Chairman Anderson addressed them and welcomed them into the fellowship of the society, telling them that they were joining a noble company of men and women and that they could depend on the prayers of the churches at home for the success of their work. It remains for these churches at home to substantiate Dr. Anderson's promise. With an inspiring, tender prayer commending these young people to the Fatherly care of God and his journeying mercy Dr. Hagstrom brought this sacred hour to a close. All realized that the presence of Christ himself had been in their midst.

Dollar Day

By ABBY GUNN BAKER

"THE last lap of the race," as Mrs. Montgomery expressed it in a recent number of *Missions*, for the Seven Union Christian Colleges of the Orient is on, and Washington's part in the event is to be of a decidedly signal character.

It will be remembered that the race started in Washington last year at the time the college day luncheons were inaugurated, which are still being given in the leading cities of the country. At that time churches of nearly all denominations of the Capital City united in a campaign for the seven Union Christian Colleges and succeeded in raising \$25,000. Now Washington is having her full share in the closing triumphs that are being staged in all parts of the country to finish the work for the colleges.

Mr. Rockefeller's gift of \$1,000,000 from the Laura Spelman Rockefeller Fund to the Union Colleges, provided the women of the United States would raise two million, is too well known to be repeated. To obtain the remainder of the amount before the time limit on the Rockefeller gift expires, Jan. 1, 1923, Mrs. Peabody, chairman of the building committee for the colleges, devised plans for inaugurating a day of dollar gifts, which by a nation-wide popular movement would bring in all money that is still lacking. She selected Saturday, Dec. 9, as the date of the Dollar Day, and the project is in full swing all over the country to make the day such a splendid success that it will result in becoming a million dollar day.

A short time ago Mrs. Peabody came to the capital and laid before the government officials the greatness of this adventure in international friendship, whereby the people of the United States were putting \$3,000,000 in educational institutions, seven high standard colleges and medical schools for the girls of India,

China and Japan. "Mr. Secretary," said Mrs. Peabody and a member of her committee who was with her, "We have secured two million of the three million dollars necessary to put up the building and equip these colleges. There is no question but what the people of the country will give the other million provided we can give the plan the publicity it needs to reach them. Now, how could

The Manly Man

THE world has room for the manly man with the spirit of manly cheer; The world delights in the man who smiles when his eyes keep back the tear; It loves the man who, when things go wrong, can take his place and stand. With his face to the fight and his eyes to the light, and toil with a willing hand.

The manly man is the country's need, and the moment's need, forsooth, With a heart that beats to the pulsing tread of the allied leagues of truth; The world is his, and it waits for him and it leaps to hear the ring Of the blows he strikes and the wheels he turns and the hammers he dares to swing; It likes the forward look in his face, the poise of his noble head, And the onward lunge of his tireless will and the sweep of his dauntless tread.

Hurrah for the manly man who comes with sunlight on his face, And the strength to do and the will to dare and the courage to find his place! The world delights in the manly man, and the weak and evil flee When the manly man goes forth to hold his own on land or sea!

—American Israelite.

publicity be obtained in a better way than by a radio broadcasting that would be nation-wide?"

"It is an international adventure in education as well as friendship, my dear madam," replied the wise and courteous secretary. And then after much thought and consideration, much planning and manipulation it was arranged through our broad-minded commissioner of education, John J. Tigert, that there would be sent out through the Arlington Radio, the largest radio broadcasting station in the world except the one at Paris, a story of the seven colleges and the plan of the Dollar Day.

As the matter developed there will be two evenings devoted to nation-wide broadcasting of the Dollar Day plan for the Union Christian Colleges. On Monday evening, Dec. 4, the great broadcasting station at Arlington will be used. Mrs. Coolidge, wife of the vice-president of the United States, will introduce the speaker who will represent Dr. Ida Scudder to the people of the nation in the interest of the colleges. Then over the Arlington radio the story of the seven colleges will be told and also some of Miss Scudder's experiences as president of one of the seven colleges, the Woman's Medical School at Vellore, India.

The Story Broadcasted

On Saturday evening, Dec. 3, the radio broadcasting will be done through the courtesy of Woodward and Lothrop who generously offered their big radio broadcasting station for the colleges. Bishop William F. McDowell will make an introductory address introducing the colleges and presenting Dr. Scudder. That indefatigable missionary physician will then tell the people of the country the story of the seven Women's Union Christian Colleges, three in India, three in China and one in Japan. On that same evening Dr. Mott will speak for the colleges at a New York broadcasting station. Dr. Robert Speer will speak in the same manner at a station in New Jersey and at the same time well-known speakers will broadcast the story of the colleges from Pittsburgh, Chicago, Denver, Seattle and San Francisco.

In addition to this through the Associated Press an announcement of the plan and a story of Dollar Day will be sent out by that far-reaching medium.

On Sunday, Dec. 3, Dr. Scudder will speak for the colleges at several important places in Washington. At the Sunday school hour in the morning she appears before the Burrall Class of Calvary Baptist Church. During the morning services she will speak at Foundry Methodist Church. In the afternoon a mass meeting will be held at Mount Vernon Place Methodist Church, when leading officials, church, business and club women will be present and where an audience of 1500 people will greet her. In the evening she will be honor guest at the famous Episcopal school for girls, the Cathedral, on the heights of Georgetown.

Do you ask how the plan for the Dollar Day is to be worked out? In the same way that has been used by the Red Cross and the Near East Relief—dollar gifts from the millions! Every one who reads these lines is going to give, on Saturday, Dec. 9, at least one dollar toward these seven wonderful Union Christian Colleges. Moreover, will not every one try to get some one else to give also in order that the Dollar Day will become the Million Dollar Day?

The Carey Mission Centennial

By BLANCHE GLASS

THE BAPTISTS of Niles, Mich., had an unusual experience Oct. 19-22—an experience full of memories, reverence, pride and happiness. They have been celebrating the centennial of the founding of Carey Mission, the site of which is located about a mile and a quarter straight west of the Baptist church.

On Oct. 9, 1822, Issac McCoy, a Baptist missionary at Fort Wayne, Ind., and a group of few faithful followers started out to establish an Indian mission in what is now southern Michigan. After traveling for more than one hundred miles through the woods with hardly a trail to follow, with lots of mud as much of the time it rained, with Indians lurking around—enduring hardships that all pioneers endured, on Oct. 19 this little band chose the site mentioned above for its mission. The next day divine services were held and on the following day earnest work began. Trees were cut and log cabins built. Issac McCoy named the mission Carey in memory of the great English missionary.

After a month Issac McCoy returned to Fort Wayne for his wife, Christiana, and family, and for the families of the workers and other interested people. It took a month to make the trip and again on the nineteenth of the month, this time December, McCoy arrived at Carey Mission.

A Good Investment

By spring fifty acres had been cleared and corn and wheat were planted which gave an abundant harvest. A blacksmith shop and gristmill, which served patrons for miles around as years went by, were built. More land was cleared, hogs and cattle were raised and Carey mission proved a good investment agriculturally.

As years sped by the mission formed the beginning of the present city of Niles, although the city lies to the east of the mission. It was a foundation of which the city has a just right to be proud. This mission was the first Protestant work among southern Michigan Indians, the others nearest being at Fort Wayne and a little later one in Grand Rapids—each more than a hundred miles away.

With the progress of the white man westward came the ever persistent bootlegger who undid much of McCoy's successful labor. So after ten years McCoy decided to abandon the Carey mission and to still farther west to the present Kansas and Oklahoma. Here he performed a magnificent piece of work, both for the Indians and the nation. Several trips were made to Washington in the interests of the Redmen and finally territory was set aside exclusively for their use. While the Carey mission itself was given up, its influence has spread, no one can tell how far, and still permeates the entire region.

The centennial celebration opened in the parlors of the church Oct. 19 with a dinner served to more than a hundred people. Afterwards all adjourned to the auditorium to hear the initial address of the celebration delivered by Dr. H. P. Klyver, state pastor of the Baptist church. He spoke upon the subject of "What We Owe the Past," dwelling with particular emphasis upon our present day institutions that are the result, not of the thought and labor of the twentieth century, but the legacy of those exploits of great faith and love for man in days of long ago. He pointed out the fact

that missions, practically the greatest work of the churches today, are but a continuance of work started by true martyrs of past generations.

The celebration was continued with special services all day Sunday, Oct. 22. In the morning the pastor, Alfred Trenerry, spoke upon "Landmarks" taking his text from Proverbs 22:28. He spoke of what landmarks meant to the children of Israel under the Mosaic code. Then he spoke especially upon the landmarks of our spiritual inheritance.

The second service of the day was held at 2:30 at the church, at which time Prof. H. H. Severn of Kalamazoo College talked on "Achievement in Religion," part of which follows: "Issac McCoy was the founder of a spiritual community. Judged superficially, the religious progress of the past is not great since there are apparently so many individuals in town and surrounding country who are to all appearances as yet untouched by the religious life of the city of Niles. But when viewed in its underlying aspects, the community is seen to be permeated by the spirit of the religion brought by McCoy and fellow workers a hundred years ago. How, then, shall we, heirs of Issac McCoy in the things of the spirit treat this heritage of vital religion? Shall we treasure it as a deposit from the past, too precious for anything but careful preservation in its pristine form, or as a spiritual stock in trade, a capital stock to be traded with, that it may produce more of its kind? This makes of religion a conquest, an achievement of the present, out of the past, for the future, rather than a finished product of the past."

Following this service, which was a union meeting of all the Protestant churches in the city, nearly a hundred people motored out to the site of the mission where two songs were sung, a few brief remarks made by the pastor and prayer was offered by Mr. Scherer of the Presbyterian Church.

Conscience

A CONSCIENCE is a funny thing,
You don't know it's along,
Until the times you start to do
Something you know is wrong.
And then it hammers at your breast
With all its might and main,
And gives you not a minute's rest
Until you're right again.

For weeks and weeks you travel on
And never know it's there.
It doesn't interfere with you
So long as you are fair.
But when you start some shady trick
That later you'll be rueing,
Your conscience then is very quick
To ask you what you're doing.

You cannot fool your conscience
much,
It's always onto you.
It knocks exactly all the time
The things you want to do.
It's just as still as it can be
When you are going right.
But, when you stoop to trickery
It's then it starts to fight.

—EDGAR A. GUEST, in

Detroit Free Press.

All churches again united for the closing service in the evening. Thomas Hance, a layman from the Niles Presbyterian Church, gave a splendid talk on the topic, "The Local Setting of the Mission." He brought out the idea that the early history of America is centered around the exploration of the French and the home-building of the English and as a result France lost the continent to England. The early pioneers recognized the idea that education and conversion of the Indians should travel hand in hand and therefore we find among the very first buildings erected a schoolhouse where a splendid bit of academic and vocational work was accomplished. There are now about 3000 church and 2000 Sunday school members in this vicinity as a result of his work. McCoy also realized that the location was a future agricultural and industrial center, its products now being found in all corners of the earth.

Pioneering Involves Hardihood

Following Mr. Hance's talk Dr. L. C. Barnes of New York City, national secretary of all Indian work for the Northern Baptist Convention, gave an address on "A Missionary Statesman in Western Michigan." He opened his address with the statement, "Five superlative qualities—any one of them worthy of studious attention—were all combined in the first settlement of Western Michigan one hundred years ago this month. Issac and Christiana McCoy, with their children and comrades, embodied to an extent seldom equaled pioneering enterprise, indomitable courage, utter altruism, comprehensive service and broad statesmanship. Real pioneering, like that of the McCoy's, involves indomitable courage, even hardihood. It was the opposite of brute courage. It was a moral courage. Issac McCoy was an exceedingly gentle man and had a frail body. Sickness again and again marked the story of his travels. Paul's account of his own perils in travel is no exaggeration of what McCoy endured. We who are traveling sons of a softer age can not by any possibility meet the physical hardships which he constantly endured. If we are to have a courage like his, we must face up indomitably to moral problems of the stiffest kind. He did that, too, for he was often misunderstood and was seldom adequately backed up by those who ought to have supported him.

"His pioneering enterprise and his indomitable courage were created and sustained by the quality of utter altruism. Not only was he shaping settlements from higher motives than his own material betterment: he positively refused to receive the material rewards which were thrust upon him. In some of the later years of his life after serving the churches and the government to the utmost he was in dire personal want. But to the end he courageously lived for others. In that respect he was absolutely ruled by the Spirit of Jesus Christ. No monk in the shelter of a monastery ever matched Issac McCoy in self renunciation, and no Jesuit on the Indian missionary trail ever surpassed him in positive devotion of life to the needy. He actually lived out, here in Michigan and everywhere 'thy neighbor as thyself.' Are we doing that?"

(Continued on page 1385)

What the New World Movement Has Made Possible in Western Washington

By CHARLES ALVIN BROOKS

THE dedication of two new church buildings on two successive Sundays in one community is something of an event under any circumstances. But when these two buildings are what they are and represent what they do in this instance, it is historic and significant. On Sunday, Oct. 15 was dedicated the new Japanese Baptist Church and Christian Center in Seattle. On Sunday, Oct. 22, was dedicated the new Chinese Baptist Church and Christian Center in the same city.

Outcome of Enlarged Vision

These buildings are the direct outcome of the enlarged vision and achievement of the New World Movement. The Baptists of Western Washington through their convention program have done a splendid thing in conceiving and carrying through these two projects. For one of our western conventions which has not had the invested reserves of our eastern conventions and which is still in the period of laying foundations and meeting the heavy demands of a new country—this achievement ranks as one of the most notable in the records of the denomination and to this must be added another very important consideration. Any friendly interest manifested in Orientals on the western coast is a distinctive mark of high Christian character. It is not popular nor is it easy to enlist public sentiment in favor of this kind of a project. Yet in spite of popular prejudice and dislike the Baptists in Western Washington have registered their testimony and borne witness to the reality and genuineness of their Christian love and faith as a world faith and love. These buildings are at once a pledge to Japan and China that Christians do not accept the cheap political estimate of their nationals in this country and at the same time a guarantee to America that the prosecution of Christian service and the proclamation of the Gospel is the one sure and safe corrective of all the ills of our human society.

The properties represent an investment of \$42,500 for the Japanese and \$37,500 for the Chinese, respectively. Of this amount the Baptists of Western Washington have contributed \$12,500 for each building. The Home Mission Society to date has contributed \$20,000 and loaned \$10,000. The Woman's Home Mission Society has received and paid in from designated gifts on the Chinese property somewhat over \$2,800. The Japanese church has pledged \$8,750 and paid in to date \$6,000. Of this amount friends over the country have contributed to aid the Japanese in meeting their obligation. The Chinese have pledged \$6,500 and are to become responsible for an additional amount, and have paid in \$5,000.

The buildings have been well constructed and the contracts economically administered under the supervision of Secy. J. F. Watson to whom credit is due for the vision and interest as well as the enterprise and management which has carried these projects to completion. The architect of both buildings, Mr. Schack, is a Christian man who has taken a more than professional interest in this work.

On the day of dedication of their building the Japanese Sunday school met at 9:30 a. m. in the old building and marched in triumph to the new. The Sunday school numbered over 300 actual members. The problem of organizing the work in the new building is an interesting one. It will tax the present building almost to capacity, but it is proceeding along departmental lines. The first church service witnessed the baptism of twenty-five new disciples, an impressive and never-to-be-forgotten sight.

The dedication took place in the afternoon and friends crowded the building beyond capacity. Dr. Watson presided and Pastor Okazaki made a brief address reviewing the history of this church of which he has been pastor for thirty years, during which time he has baptized over 300 members. The first convert baptized became an evangelist and is still laboring with success in Japan.

The young people and choruses impressed us profoundly. In fact it is this group of promising young people which challenges us in this enterprise. The sermon was preached by Secretary Brooks of the Home Mission Society and greetings were brought from the Woman's Home Mission Society by one of the vice-presidents, Mrs. H. W. Foster of Seattle. The dedicatory prayer was offered by Dr. Hicks of Tremont Church and appropriate Scripture read by Rev. F. P. Matthews of the University Church.

The building provides an attractive church auditorium, with a standard gymnasium, showers, class and club-rooms and kindergarten quarters. The interior finish is simple and attractive; the entire plant adapted to an all-the-week program of activity.

The Workers

In addition to the pastor, Rev. F. Okazaki, the staff consists of Miss Florence Rumsey, field missionary (principally in the outlying districts), Miss Esther McCullough, who has special charge of the day school and home classes, Miss May Herd, visitor and especially in charge of girls' activities, Miss Harriet Dithridge, kindergartner and a volunteer helper in the kindergarten who deserves honorable mention. Mr. Paul Gates is in charge of work with young men and boys. He was formerly a missionary in Japan.

There are 6000 Japanese in Seattle and several thousand more in the rural regions and outlying settlements. Our work is

the most flourishing and aggressive of any work being done among the Japanese in America and for it we have every right to be profoundly grateful. Members of the church are scattered over America and some are in Japan. The future is full of promise.

The building of the Chinese church is located in a different section, but well-situated for the work it is to do. It was over-crowded on dedication day. The gallery was filled early in the service with the two children's choruses who gave way later to make room for adults. Dr. Watson presided, Secretary Brooks preached the sermon, Mrs. H. W. Foster again brought greetings from the Woman's Home Mission Society. Dr. A. M. Bailey of First Church read the Scriptures and Pastor Dark of the Tabernacle Church offered the dedicatory prayer. Words of welcome were brought in English by Mr. Hwang, one of the officers of the church, followed by Pastor Lum Ming Tak, pastor for nine years. The Chinese consul, who is a member of the church, gave an address of felicitation. The missionary workers under appointment by the woman's board are Miss Jane Skiff, who has been on the field for fifteen years and rendered most faithful and efficient service; Miss Alice Snape, who has been there some four or five years, is happy in a most fruitful service. A night school is under the direction of Mrs. Shepherd assisted by a corps of volunteer teachers. Mrs. Randall and Miss Dayton are on the staff of night-school and Sunday-school teachers. There are fifty-four young men in this school and a number of conversions are reported from the ranks of the pupils.

Chinese Hospitality

The beautiful flowers which were conspicuous everywhere were the gift of the Chinese Merchants' Association. A banquet was served to the officers and guests who were directly interested in this project, with the characteristic Chinese hospitality and beautiful generosity.

The denomination has reason to be grateful for this unique achievement at the gateway to the Orient. The work is not yet complete and will not be until good dormitories for young men are provided as an additional unit of each of these buildings. The forces of evil are active and tireless. The influences of a non-Christian social life are insidious and constant. The buildings are dedicated to the service of God in furnishing a wholesome Christian atmosphere and fellowship which will offset the other influences which are so un-American and un-Christian. It is time for some one to come forward and provide these two dormitories to complete the equipment. We must all pray that this advanced step may be the sequel of a great spiritual quickening throughout the Oriental colony not only in Seattle, but upon the entire western coast. Let us finish triumphantly the task to which we have set our hands—the New World Movement! For this achievement is only a part of what is on the program of Western Washington and other states.

YOU might read all the books in the British Museum (if you could live long enough), and remain an utterly "illiterate," uneducated person; but if you read ten pages of a good book, letter by letter—that is to say, with real accuracy—you are forevermore in some measure an educated person.

—John Ruskin.



Religious Education



Church Week-Day Schools

By THOMAS S. YOUNG

Information concerning two notable events occurring within the last few weeks is worthy of wide circulation.

Gary, Indiana

The religious education department of the Publication Society completed arrangements with Gary, Ind. through the Baptist pastor, Rev. O. B. Sarber, whereby five young women from the Chicago Baptist Missionary Training School go to Gary each week and render nine days of service. Note the results: These five young women will secure experience and get a vision of church week-day schools which will make them a great asset to the churches. The Gary Baptist Church is raising an additional \$225 to take care of these teachers locally. The Indiana state board is adding to this local support to the extent of \$100. These teachers will be able to give 600 children of Gary each week two periods of forty-five minutes each in religious education, impossible except for this arrangement. And all this is made possible by the appropriation of \$250 of mission funds by the Publication Society, to pay railroad fare to and from Chicago. This is a case in which money talks in a most delightful Christian way. Help the educational department of your society to repeat this. It can be done in many places if the money is forthcoming.

Salina, Kansas

In Salina, after nearly a year of careful planning and preparation in which our Baptist pastor, Rev. Alpha Ingle had a prominent part, a church week-day school, type 2, has been opened. Type 2 school is one which is in cooperation with a community board of religious education, but its entire inner life is controlled by the church with which it is connected. It is known as a type 2 or denominational community school.

The White public schools of Salina have enrolled in the first eight grades 2,195 pupils. The matter of registering for the religious school was carefully explained. The pupils were shown two things:

First: Attendance was to be absolutely voluntary;

Second: That there could be no shifting about; they must abide by their written choice, either to attend the religious school or continue in the class-room at work. With this clear understanding, the first week gave an enrolment in the religious session of 1,835. At the second session, it reached 1,920.

The Negro schools enrolled 120. Of this number, fifty-five have enrolled for religious instruction, and it is confidently believed that when the school opens, the very large majority will have come in.

There are twelve churches representing nine denominations in the movement. Schools are held in ten church buildings.

An account of this wonderful accomplishment has been written in detail by the pastor, Mr. Ingle, and will appear in the January number of our Baptist Sunday-school journal, *The Sunday School Worker*. It should be in the hands of every pastor.

Removing the Bushel

Out in the country some eight or ten miles from the city I know there is a little church where a few men are working hard to support Sunday-school and other weekly services. A couple of weeks ago a class of men heard about this church. They talked things over at one of their meetings and then they took action. A day was set for a visit to this quiet country place. A vote was taken to go out and hearten the neighbors with songs and prayers and short addresses. When the day came fifty men volunteered for this service. Cars were provided for all, and when they came back they reported that they had had a splendid time. The day surely will never be forgotten by those who received the inspiration of that visit. Men who never had known what it was to take part in a meeting of that kind found their voices. They sang, they made prayers, they stood on their feet and spoke out of the depths of their hearts.

Inspired by their success on this occasion, two weeks later a similar meeting was held by men from the same class in a church eighteen miles away, and the success gained was no less striking than in the first instance. Candle lighted, the bushel set aside, the light lifted to the candlestick, and all in the house made glad!

Think of the power there is in every city school to do things of this kind! And the need is so great! The people of the country school and churches are hungry for the touch of a warm hand. Many of these schools are decadent. If they do not receive help they will die. The city owes a tremendous debt to the rural communities. For generations the country has fed the city with its very best. Now the time has come to pay back all possible extent the debt thus incurred.

Jesus was not speaking a glittering generality when he said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He meant what he said. His whole heart was in it. He did that very thing as long as he was here on earth; and now, if that light is to keep on shining, you and I must lift away the bushel and let the beams shine afar.—EDGAR L. VINCENT in *The Men's Class*.

International Sunday School Lesson for December 17

JESUS AMONG FRIENDS AND FOES

Lesson: Luke 10:38—11:54. Golden Text:

John 15:14

Introductory

Between the two portions of the lesson, so widely separated in spirit, Luke records the giving of the Lord's Prayer, Jesus' words concerning the efficacy of prayer, the casting out of a devil, further words to the multitude. The house of the two sisters and Lazarus was at Bethany on the way from Jerusalem to Jericho. The second scene of the lesson takes place in the house of a Pharisee who has invited Jesus to dine with him.

Lesson

Jesus placed value upon human friendship. He sought the companionship of his disciples; in the great hours of his life he took three of them with him. He visited at the home of Mary and Martha. That he was always giving in these intimacies does not mean that he was not also gaining something. There were two totally different women, both good and noble in the little house of Bethany. When Jesus came there was rejoicing, and each in her characteristic way made him welcome. Martha's way was to think immediately what could be done for his physical comfort—Mary's was to sit at his feet and drink in his words. Martha, bustling about, looked upon Mary as something of a shirk and appealed to the guest that he should bid her sister to help her. And he answered, in loving reproof: "Martha, Martha, thou art anxious and troubled about many things. . . . Mary hath chosen the better part which shall not be taken away from her."

From this loving intimate scene of Jesus among his friends we pass to see him among his enemies in the house of the Pharisee who had invited him to dinner. "Woe unto you!" Three times he pronounced it. How different is his denunciation of the sins of the Pharisees from his reproof of Martha's untimely but well meant busy-ness. Never did the gentleness of Jesus keep him silent when there was error to be reproved. Fearlessly he attacked the great men of the times—the men who had it in their power to do him harm if they would.

Leading Thoughts

1. Jesus was absolutely fearless, unequivocal alike in dealing with friend and foe. 2. Covering up evil only helps it in its festering work—exposure to the sunlight of righteousness brings its doom. 3. Artificiality and insincerity kill friendship; sincerity often changes foes to friends.



The Chimney Corner



To Avoid the Rush

THE Ladies-Who-Give-Gifts-For-Christmas were scurrying around in a most prodigious hurry when the calm little Spirit of Christmas whispered in their ears: "If you please, oh, if you please, had you thought of giving something that would help Christmas spread an inch or two further around the globe?"

"Now what in the world are you talking about?" asked the ladies, halting in their tracks, with their list suspended in midair.

The Spirit of Christmas trailed soothing fingers across the wrinkles of worry on their brows: "Christmas," the Spirit explained, "is the day when Christ was born; on the day when Christ was born the angels sang to the shepherds that the glad tidings should be to *all people*; but in spite of nineteen hundred and twenty-two years, half of those 'all people' are living in darkness, as if it were still B. C. You could help push Christmas several miles further around the world if you gave certain gifts to your friends."

"Oh!" said the worried ladies, with one doubtful eye on their lists and one doubtful eye on this friendly little Spirit: "but surely this wouldn't apply to Christmas cards?"

"It would!" was the triumphant reply, "it most assuredly would! For there are two perfectly lovely new Christmas cards just issued, the proceeds of which will all go to the fund for the Union Colleges of the Orient, did you ever hear of them?"

"Y—yes," said Lady Number One, vaguely, "it s—seems to me I read something just recently, didn't I?"

"You did!" said Lady Number Two intelligently. "Don't you remember in last week's Chimney Corner the little article on 'A. B. or The Seven Thank You's'?"

"Of course I do! Now I place them—seven wonderful Christian colleges for women: three in China, three in India, and one in Japan. But how about the Christmas cards?"

"Simply this," the Spirit of Christmas explained, "there are two very colorful new cards for sale, the proceeds of which will help those colleges. Every bit as dainty as any card you can find anywhere, for one of them is in shades of blue and orange—inside of a stunning blue wreath (topped by a Christmas star!) is a seven-branched candlestick with yellow candles burning for the 'seven lamps of Asia,' a beautiful four-lined Christmas greeting is exactly what you want to say to your friends—appropriate for *any one*! The other card is like those quaint old illuminated parchment texts for sale in Italy—lovely scrolly little medallions of color scattered here and there throughout the sixteen-

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

line poem which is a clever acrostic on the sixteen letters forming the words 'Union College Fund.'

"Oh, they are the very things I want!" cried Lady Number One.

"So do I," echoed Lady Number Two, "I like to think that by sending *those* cards I will be helping to build missionary colleges large enough for all the girls clamoring to enter—"

"And pushing the darkness of B. C. a little further off the map," added Lady Number One; "where can we send for these artistic cards?"

"Write to 'Union Colleges of the Orient, 300 Ford Building, Boston, Massachusetts,'" the Spirit of Christmas smiled, delighted to see them jot down the address and cross "cards to be shopped for" off from their lists.

Then Lady Number One said eagerly: "I don't suppose you can suggest anything for ten cents that isn't exactly a card—just a bit more presentable—can you?"

"I can," laughed the Spirit of Christmas, "for there's a very clever little cook book for ten cents called 'League of Rations'—really delicious new recipes garnered in America from the old kitchens of Europe, the most tasty morsels of food! And the book has a prim red-and-white checked cover, like dish-towel-ing—"

"The very thing!" chuckled Lady Number One.

"Didn't you read all about it in the Chimney Corner on October 28?" asked Lady Number Two.

"So we did!" the others replied, writing "League of Rations" opposite the names of certain housewives on their lists.

Then one of them said hopefully: "Is there anything in booklet form that costs about a quarter?"

"Indeed there is!" the Spirit answered, "there's that charming 'Book of Remembrance.' It's one of those interesting long narrow booklets with a beautiful gold and brown cover in an artistic design, illustrated inside, and it has daily Bible readings, prayers and the birthday dates of all our Baptist missionaries and officers.

It brings the Baptist work of the entire world to a person's front door."

"For Mrs. Shut-In, Miss Wide-Awake, Mrs. Vision," wrote Number One busily.

"For Miss Visionless, Mrs. Prayerful, Mrs. Earnest," wrote Number Two.

Then Number Three said smiling: "I read about this 'Book of Remembrance' in the Chimney Corner on October 21, the little article was called 'Kitchen Kaleidoscope,' and I've been planning ever since then to send it to Mrs. Many Children, Mrs. Tied-At-Home, and Mrs. Does-Her-Own-Work. I thought it would give them a share in things, even if they can't get out to meetings regularly."

"Aren't we finishing up our lists in fine shape? But there's one thing on my list that you shan't change, you ardent little Spirit of Christmas, for I always give Mrs. Poetically-Inclined a pair of those lovely hand-dipped tapering candles, she says she lights them in her little apartment one night every week and sits there dreaming! So nothing would cause me to change *this* gift!"

The Spirit smiled quaintly: "Just add fifty cents to the gift, dear lady, and send her a copy of 'Lighted to Lighten!' It's a charming new book on India, and she can brood over it by candleglow."

"Lovely! Lovely! Candles and light, of course!" cried Ladies Numbers One, Two and Three diligently noting the title, whereupon the Spirit of Christmas added briskly: "'The League of Rations,' 'The Book of Remembrance' and 'Lighted to Lighten' can all be ordered—money enclosed—from Literature Department, General Board of Promotion, 276 Fifth Avenue, New York, N. Y."

"And is there a book for *boys*?" asked Number One, without much hope of a cheering reply. But the Spirit was never more elated than in recommending "Jungle Tales" by Howard A. Musser (George H. Doran Company).

"It's one continuous thrill from cover to cover! It's Mr. Musser's own experiences with lions and tigers and crocodiles and wild men while he was living in India as head of a boy's school. *He knows boys!* You never knew a dollar and a half to buy a finer blend of spell-bound adventure, heroism, and missions. And it all happened!"

"For Ted," wrote Number One.

"For Bob," wrote Number Two.

"For Tom, Dick and Harry," wrote Number Three, disposing of three scattered nephews whose gifts were her usual Christmas bugbears! Yet behold the bugbear laid at one fell swoop.

"Any book for high school girls?"

"The Bells Of The Blue Pagoda," by Jean C. Cochran (Westminster Press)," the Spirit of Christmas chuckled, "It's

REMEMBER God's bounty in the year. String the pearls of his favor. Hide the dark parts, except so far as they are breaking forth in light! Give this one day to thanks, to joy, to gratitude.

—HENRY WARD BEECHER.

one of these sparkling *real* stories with its scenes laid in China, girls all devour it in rapt eagerness."

"For Sally," wrote Number One, enthusiastically.

"For Nelly," wrote Number Two, exuberantly.

"For Molly and Polly and Dolly," wrote Number Three, explosively—for when had she ever discovered a missionary novel that was a real novel? A spellbinding story?

"And if you want a book to grip the men and women on your list," the Spirit of Christmas added helpfully, "just spend two dollars for 'The Wonders of Missions' by Caroline Atwater Mason (George H. Doran Company). All the skill that went into the making of 'The Little Green

God,' 'The Lily of France' and 'The Spell of Italy' is here in this new book a hundredfold. A man I know sat up till midnight reading it."

"For my father," wrote Number One.

"For my husband," wrote Number Two.

"For my minister," wrote Number Three.

So the haste and the worry of gift-getting was eased as if by magic by these tried-and-true suggestions, for the three books mentioned may be ordered at any bookstore. And as for wiping away the tragic B. C. state of mind in half the earth—Just figure it out for yourself whether, with the quickened interest of minds young and old, the day may not be hastened when the new good-will of men will cause more peace on Earth?

Teacher: "What is a vacuum?"

Pupil (vaguely): "A vacuum is a—er—er—well, it's all in my mind, but I can't seem to get it out!"

Contributor: "You sit down on every joke I write."

Editor: "Well, I wouldn't, if there was any point to them!"

Little Eleanor gazed long and thoughtfully at the young man who was calling on her grown-up sister Kate. "May I climb up on your knee, Mr. Smith?"

"Oh do, do!" smiled the poor young fellow, delighted to make a hit with even this youngest member of the family, "did you want to pull my hair?"

"No, I want to see if I can find that word."

"Word? What word?" he asked, much puzzled.

"Why, Kate said this morning that if ever a man had the word 'idiot' written all over his face it was you."

Old lady: "There now, don't cry, my boy. What is the matter?"

Little boy: "My brother has lost his hat."

Old lady: "Of course that's too bad, but why should you cry when your brother loses anything?"

Little boy: "You see, I was wearing it when he lost it!"

"No," said the old shoemaker sternly, "I will not do it. Never have I sold anything by false representation and I will not begin now. It is an inferior grade of shoe, and I will never pass it off as anything better. Mark it 'A shoe fit for a queen' and put it in the window. A queen does not have to do much walking."

Teacher in geography class: "John, tell what you know about the Mongolian race."

John: "I wasn't there, I—I went to the ball game instead."

Cabman (angrily): "You remember that horse you sold me last week?"

Horse-dealer: "Yes. What about him?"

Cabman: "He fell dead yesterday."

Dealer: "Well, I never! Of course I warned you that he had some funny little ways, but honestly, I never knew him to do that before."

Old gentleman: "Are you in pain, my little man?"

Small boy: "No sir, the pain is in me."

Why?

CAN you tell me why
A hypocrite's eye

Can better decay

Than you or I

On how many toes

A pussy-cat goes?

A man of deceit

Can best counter-felt;

And so, I suppose,

Can best count her toes!

The Young Reserves

BUT let the good old crop adorn
The hills our fathers trod;
Still let us for his golden corn,
Send up our thanks to God.

—WHITTIER.

The Value of Dots and Dashes

PEGGY and Bill have been having such fun puzzling over this stanza that maybe you will enjoy working it out, too, for it really makes sense!

A funny old man told this to me
I fell in a snowdrift in June said he
I went to a ball game out in the sea
I saw a jelly-fish float up in a tree
I found some gum in a cup of tea
I stirred my milk with a big brass key
I opened my door on my bended knee
I beg your pardon for this said he
But 'tis true when told as it ought to be
'Tis a puzzle in punctuation you see.

A Puzzling Wedding Breakfast

Just recently Bill has been sick in bed with a sore throat and everybody sent him puzzles to guess; Peggy tried them, too, of course, and they both thought that the cleverest was this one:

Belinda Irene Jones loved a printer bold,
For her daddy possessed many millions in gold,
And bestowed on his daughter wealth untold.
She was wooed and won in the usual way,
And this breakfast was served on her wedding day:

MENU

(For you to guess. The answers are soups, meats, vegetables, and so forth. Correct answers next week.)

SOUP

1. What was the lover's name?

MEATS

2. When they quarrelled, what did he give her?

3. What did she then do?

4. What did she beg him to have?

VEGETABLES

5. What did they then hope for throughout life?

6. What did he say when she suggested going to church?

7. What did he order her to do to the grocer's bills?

8. What did she order him to do to the rugs?

BREADS

9. What did she hide every evening?

10. In what style did she arrange her hair?

RELISHES

11. Once when she was terribly ill, what did he beg her to do?

12. When she went in the garden what did she do?

PUDDING

13. What did they call their Negro maid?

14. Where did they go for a day's sailing excursion?

CAKES

15. When he left, what did he give her?

16. What was the trimming of her bridal gown?

BEVERAGES

17. Where was his favorite seat?

18. Where did he put his golf ball before driving it off?

Good Chestnuts

Judge: "You have been found guilty of petty larceny. What do you want, ten days or ten dollars?"

Guilty party: "I'll take the money, if you please."

Fussy old gentleman: "You're too young a boy to be left in charge of a drug store. You haven't a diploma, have you?"

Shop-boy: "N—no, but we have a preparation of our own that's just as good."



Young People's Work



Topic for December 17

THE GLORIOUS GAINS OF FIDELITY

Rev. 2:1-10.

By F. C. STIFLER

"Be thou faithful unto death and I will give thee a crown of Life." Here is one of the glorious paradoxes of Scripture. It strikes a note that rings out clearly through all the Christian centuries.

Think, now, of all the great men and women who have made the wonderful age in which we live. Think of Stephen. Does Stephen still live? Had he not been faithful unto death we should never have heard of him and many who have suffered persecution and martyrdom that Christ might reign would never have had the light of truth shed upon their path. Some think that God used Stephen to start Saul of Tarsus toward conversion. It was just before Paul went to Damascus that he had been standing by while Stephen was stoned. It is quite possible that Stephen's fidelity lighted the fires of Paul's great spirit. And what of Paul? Does he still live? He remade the philosophy of religion and still dictates the most of our Christian thinking. Read his life over again. He was faithful unto death.

What about our Puritan forefathers? Just half of them who came over in the Mayflower died during the first winter. Why is North America different from South America? Principally because of the Puritan idea of life that struck deep root in Massachusetts. The Puritans were faithful unto death. Do they still live?

Consider our Baptist forebears roaming about in the trackless woods of Rhode Island. Do they still live? They were faithful unto death through the long colonial period to the conviction that men should be allowed to worship God according to the dictates of their own conscience. Do they still live? It is not too much to say that that element in our American constitution is what is making the United States the hope of the nations at this terrifying hour. This is the crown of life given to our Baptist forefathers.

And today God holds for every individual, every young people's society, every church, a crown of life bestowed on all who are faithful unto death. Fidelity is a word that some banks have taken as a part of their name. There could be none better. There is no remote possibility of failure for one who makes deposits of life in fidelity. The returns are sure and their power lasts forever. Against every enemy, over every obstacle, before every temptation, be true to the Christ who saves you and whatever else

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

may come, though it be death, the ultimate reward will be life—life for you and life more abundant for countless children of unborn generations!

Baptist World Alliance Committee on Young People's Work

(Extract from minutes, March, 1916)

"Resolved, that in view of existing world conditions, this Executive Committee requests the Executive Committee of the Baptist Young People's Union of America to undertake the task imposed on this committee by the World's Baptist Young People's Committee appointed in Philadelphia, in June, 1911.

"Resolved, further, that all the records of this Executive Committee, and the cash balance remaining in this treasury after the expenses of the committee shall have been paid (such balance amounting to \$60 more or less), be turned over to the Executive Committee of the Baptist Young People's Union of America.

"Resolved, further, that the Executive Committee of the Baptist Young People's Union of America, whenever it may find it impossible to carry out the purpose of the World's Baptist Young People's Committee, be requested to communicate with the members of said committee, or the survivors thereof, or any other committee which may have been appointed for a similar purpose with a world's representation, before positively terminating its efforts. It was

Voted, that the secretary be authorized to send a copy of these resolutions to the secretary of the Executive Committee of the Baptist Young People's Union of America, and to each member of the World's Baptist Young People's Committee. It was

Voted, that the secretary and treasurer be instructed to turn over all records and funds of the Executive Committee of the World's Young People's Committee to the Executive Committee of the Baptist Young People's Union of America, after the necessary expenses have been paid. It was

Voted, that the treasurer and secretary be requested to notify the chairman of the committee when this shall have been done. It was

Voted, that the Executive Committee of the World's Baptist Young People's Committee adjourn *sine die*.

GEORGE T. WEBB, Secretary pro tem.
H. C. LINCOLN, Secretary.

From Russia

(Translation)

To the Committee of the World Wide Union of Baptists, London.

Dear Brethren in Christ:

The Baptist young people, successors to the whole work of our great union are in need of nurture, education and organization.

Up to now work among the Baptist young people was carried on in the majority of cases in circles organized in churches and local unions of young people.

The conditions of present day life, however, principally unbelief, point to the necessity of forming a World Wide Union of Baptist Young People in which the Baptist young people of the whole world could work together with the Baptist World Alliance.

The executive board of the All-Russian Unions of Baptist Young People begs the committee of the Baptist World Alliance to call at the same time with the Congress of Baptists in Stockholm in 1923 a world-wide conference of young people: taking upon itself all the work and expense of organizing the above named conference, which expenses will, we hope, be reimbursed to you with thanks after the World Wide Union of the Baptist Young People has been organized.

At the time of the visit in Moscow of our esteemed brother, Dr. Rushbrooke, we spoke to him about convoking a world wide conference of Baptist young people, to which Brother Rushbrooke gave his consent in principle.

Asking God's blessing on your labor, the executive board begs to inform it concerning whatever may be done.

With brotherly greeting,

(Signed) President of the Council: M. Timoshenko; Member of the Executive Board: N. Levindanto.

Ungdomens Veckopost

Redaktion: P. Gunnar Westin och Karl Jäder. Redaktionsbyrå: S:t Eriksgatan 25, Stockholm, Sweden.

Stockholm den 24th October, 1922.

Rev. James Asa White, D. D.

Dear Dr. White,

Many times I have been about to write to you as to the Baptist World Congress in Stockholm next year. I have felt that we at this congress ought to do something special for our Baptist young people throughout the world. I was going to write you and Dr. Shakespeare in London, when a letter from the Russian brethren reached me. By this letter they suggest that the committee of the Baptist World Alliance may call together a world-wide conference of young people to be held at

the same time with the Stockholm Congress in the end of July, 1923. Because of this proposal I have been corresponding with Dr. Shakespeare and Rev. Edward E. Hayward, and I take the liberty to enclose a couple of copies of these letters, that you may know my opinion on this matter.

I also want to quote what I in my last letter have written to Dr. Shakespeare, saying: "I think the very first task of the new organization must be to bring the young Baptists in real fellowship and in close touch with each other. Surely it isn't so easy to work that through, and probably a special world-wide secretary will be needed. Dr. James Asa White, the young people man of the Northern certainly will outline a very good plan."

So I have written to Dr. Shakespeare, and I am sure you have had letter from him about this question and know the Russian proposal. I am sure too, that you heartily agree with the Russian brethren that the Baptist young people are in need of nurture, education and organization. Surely the awakening Central Europe and Russia with their multitudes of converted young people need our advice and help.

I am sure that you with your big organization and your great resources will rejoicingly back up the attempt to strengthen and organize the wonderful work in Europe these days—especially the young people mission. Certainly it is possible to form a strong and prosperous young people movement in Europe, if we are willing to try it just now. I think we have seriously to consider this important matter and ask what God's call upon us means in this special case.

When I have read in the American papers, that more than 8,000 delegates gathered together to your last annual convention in St. Paul, and that more than 600 then consecrated themselves to the call of Christ, then I feel quite sure that our proposed world-wide union can in the future be a most important instrument in the hand of Almighty God.

And I am very glad that we in Sweden shall have the great favor and honor to welcome the constitutional meeting for this very union. We are especially glad to expect the American friends. . . . In America you have so much of "the biggest in the world" that we are a little bit afraid of you, but we are still proud of the opportunity to welcome you here in our fine little country, which has given you so many good citizens.

I should, indeed, be very glad to get some lines from you later on. As editor for our young people's paper I am going to request information about the unions in other countries, including photos of their leaders and other particulars about their organization and work. I hope it will be possible in this way to introduce our dear expected guests before our meeting in Stockholm.

Hoping to hear from you, I am, yours very sincerely,

(Signed) C. GUNNAR WESTIN, president of B. Y. P. U. of Sweden.

Baptist Young People's Union of America

Headquarters, 125 North Wabash Avenue,

November 14, 1922.

Chicago, Ill.

To the Committee of Twenty-five:

Members of this committee will recall their appointment by the Baptist World Alliance, meeting in Philadelphia, 1911. A copy of the minutes of your Executive Committee, dated March, 1916, is enclosed herewith. This action of your committee is self-explanatory.

I am taking the liberty of enclosing herewith copy of a communication from Mr. P. G. Westin, president of the Swedish Baptist Young People's Union, dated Stockholm, October 24, 1922, also copy of communication from Rev. E. E. Hayward, Baptist Church House, Southampton, Row, London, W. C. 1, and copy of letter from Mr. M. Timoshenko of the executive board of the All-Russian Union of Baptist Young People. These letters explain themselves.

This letter is addressed to you in accordance with the instructions attached herewith and for the purpose of seeking advice.

The Baptist Young People's Union of America looks with favor upon the proposed plan of organizing a World's Baptist Young People's Union, and although our board has not voted officially as yet, I feel quite sure I am in accord with the wishes of the board when I say that we are ready to do our share in connection with such organization. We will have representatives at the Baptist World Alliance in Stockholm who will have full authority to deal with such matters as may come to the attention of the various young people's workers who will be in attendance.

Unquestionably, the time is opportune for some concerted move among the Baptist young people of the world. May I ask, therefore, that members of the committee advise me at once if it is the wish of the old committee to function further, or, does the action of your executive committee constitute sufficient authority for the Baptist Young People's Union of America, taking the initiative in the plan under consideration? An early reply will be greatly appreciated. Very cordially yours,

JAMES ASA WHITE, General Secretary.

Oskies at State Convention

By EDITH WALKER

The Oskie convention banquet was held in the Presbyterian Church of Centralia, Wednesday evening, Oct. 18, with some 300 Oskies in evidence. Pres. Harold J. Howard of Mt. Vernon filled the office of toastmaster as only our retiring president can.

Preliminary to the feed was the presentation of those newly elected officers who were in attendance, as well as a number of prominent Oskies of whom Illinois Baptist young people are duly proud. The absence of one of the latter was easily

explained when notice of the approaching marriage of Claud E. Tilton, of Fairmount, was read and due recognition given, when a motion to send a message of commiseration to the absentee carried.

The usual display of Oskie pep plus the instigation of some Bostonian high spirits led up to the grand finale, when Rev. Albert H. Gage of Chicago, Dr. Herbert Hines of Kankakee and Dr. James A. White of Chicago, gave the Oskies the best they had in the market, and we thank you, Albert, Herbie, and Jim. Come again!

The following are the state officers for the ensuing year: President, August Seibold, Peoria; vice-presidents: North, Anna Eaton, Rockford; South, Dorwin Wright, Murphysboro; West, Albert Miller, Canton; South, Dale Gilbert, Mattoon; secretary, Edith Walker, Cairo; treasurer, Carl Rutenberger, Carlinville.

Indiana

Dear Dr. White:

We sure had a most delightful time in Richmond last Sunday. We perfected Flat Rock Association organization. In the afternoon we had a life-service meeting and at the close I think there were twenty-five joined the league. Oh, what a wonderful spirit! The Lord was there. It seemed as though you could almost see and feel him. We also had three accept Christ as their Savior and join the church, a young married couple, I imagine about twenty-eight years, and a boy about fourteen or fifteen. The Lord is still on his throne and is just as willing to bless us as in the days of old.

I am sure Jack Cox has sent you the names by this time. He will anyway or see that you get them.

They held a B. Y. P. U. institute all last week with a young man from Texas as leader. I think his name is Chastain. They all spoke very highly of him and from the appearance he did a great work. I would like to have the following: 200 Christian Culture Course booklets; 200 Standard of Excellence folders same as enclosed; 200 Group Plan leaflets. If any charges please let me know and will send check.

I would also like to have a sample of all the literature you will use for the Tithers' and Daily Devotions League Campaigns.

Am very sorry you cannot come to the state convention rally. I am wondering if you can give me some dates and we will go into some of our associations and shake them up. We must have them all organized this year.

We are urging all the young people to pray for our state work and workers and I am sure we will see some great things done this year.

With best wishes for your work, I am, very sincerely in his service,

FORD.

Resolutions were drafted by a committee appointed by the Western Baptist Orphanage and Home, Pittsburgh, expressing regret at the removal of Secretary E. A. Harrar to Camden, N. J., where he has assumed the pastorate of First Church.



Our Own Folks



A Day of Devotion

By AUGUSTINE S. CARMAN

There seems to have been in recent times in our denomination a deepening of devotional experience and an unashamed expression of it. Our Northern Baptist Convention will halt its most momentous business sessions for 'impromptu seasons of prayer; the head of a nation-wide business enterprise, presiding at a conference, called in a financial crisis of our missionary work, will hold the leaders brought from across the continent for a single day for nearly half of that day in prayer before devoting his and their splendid business acumen to the specific problem; and a little book on prayer has formed the subject-matter of thousands of study classes in this and foreign lands, and of congregational and private use by many thousands more.

Prayer Life More Evident

I am inclined to believe that the prayer life in our colleges and seminaries is more in evidence than when I was a student; for we never had such delightful and remarkable experiences as those, for example, of the all-day prayer-meetings, two or more of which are held each year at the Northern Baptist Theological Seminary in Chicago. One held a few days ago began in the morning at 8:30 with an hour of fellowship, experience, and prayer led by President Taft, which brought about a more intimate spiritual acquaintance among students and faculty than many ordinary weeks of school life could do. There followed a tender address by Rev. Joseph C. Dent on the ministry of the Holy Spirit, supplemented by Dr. Jacob Speicher, who spoke out of his rich experience of years in China, the whole being followed by definite and earnest prayers, spontaneous and heart-stirring. Then the assembly broke up into separate groups, in different rooms,—faculty, men students (in two groups), and young women, each group with a leader from among themselves; and the report from each group meeting was of a remarkable closeness of approach to God.

Meeting again in one assembly at two o'clock, a student was in charge, as far as any human leadership affected the course of the meeting, where definite objects of prayer were presented and remembered with an earnestness and faith that made the act an experience of reality, and not what Lowell seemed to consider it, a mere "pumping phrases for the ineffable." It was refreshing and inspiring to hear the students as they prayed at a mark instead of spluttering their petitions vaguely out over the universe. They prayed for their seminary and for other seminaries, for this student having some problem in the church he was serving, for another having special spiritual interest in his work, for recent alumni engaged in evangelistic meetings, for one now on the seas sailing for China, for the work some of the students are doing each Friday evening at the Pacific Garden Mission, and for God's blessing on their intellectual tasks and their spiritual life. Then came the closing and culminating

hour of devotion and heart-searching, led by Rev. Albert Johnson, an alumnus of the seminary and pastor of the Albany Park Church, which has just passed through a successful evangelistic campaign.

Yes, it is very evident that the church has not lost its way on the path between earth and heaven. Even if the other evidences which were mentioned at first did not exist, no one could look into the faces or listen to the voices of the upstanding, vigorous, keen-eyed young students at such a prayer service or at one of the summer student conferences, without feeling a reinforcement of faith in the mission of the conquering Christ.

A Church Home for Polish Baptists

For more than five years the Polish Baptists of Chicago have been without a home and have been forced to move from place to place to continue their work. During this period they have moved seven times. Three times the opposition of Catholic priests forced them to vacate moving picture houses which they had rented for Sunday morning services. They were fortunate to secure three church buildings at various times in which to hold their services. But two of these were again needed by the churches for their own congregations, and one of the church buildings was sold.

At last after these years of always "being moved on" they have come into their own and will take up their home in the church building at the corner of Augusta and Robey Streets, formerly owned by the German Methodists which has been transferred to the Executive Council. The Home Mission Society has had its share in bringing this to pass.

The building is attractive in appearance and is substantially constructed of brick and stone. The church auditorium seats 400, the Sunday-school rooms 300. There is also a nine-room apartment building on the property. The cost is \$19,000, but under present prices the cost of duplicating would probably be double that amount.



NEW POLISH CHURCH

It is planned to form here a Christian center in which helpful activities will thrive every day and evening of the week. One of the first movements to be carried out will be a Sunday school conducted in the English language. Week classes for instruction in English will also be started.

Progress and Prospects in Burma

By WAYNE GARD

That Baptist missionary work in Burma has borne worthwhile fruit during the past year was evident from reports given at the thirty-sixth annual meeting of the Burma Baptist Missionary Conference, held at Rangoon, Oct. 10-14. Although the financial strain which involved a cut of 25 per cent in appropriations has necessitated economy and a certain amount of retrenchment, the work is going forward without serious handicap.

Reports on evangelistic work were encouraging, though the amount of progress did not differ materially from that of previous years. From the last government census, it is apparent that Christianity has reached one in fifty of the whole population of Burma, and that five of every eight Christians in the country claim to be Baptists. The appointment of an experienced missionary to do evangelistic work in needy places over the whole field is facilitating further advancement in this line.

In spite of the annual output of the seminaries, there is still a great need for trained indigenous pastors and evangelists. The blind cannot lead the blind. Several months ago a Karen teacher was talking with a group of converts who had been in the habit of observing Saturday as a day of rest, and was explaining to them that it might be better for them to observe Sunday instead. When asked for his reason, the teacher replied that Joshua made the sun stand still for one day, so people, after that, rested on Sunday instead of Saturday. His logic was accepted.

In educational work, more definite progress was noted. Judson College has more than regained the enrolment which was lost through the student strike of 1920. The present enrolment includes forty-eight women. The moral tone of the college is distinctly Christian, as 69 per cent of the present student body is made up of Christians. The completion of the science department in equipment and staff has made possible the offering of a bachelor's degree in science.

The Anglo-vernacular high schools of the mission are rapidly becoming standardized, and it is anticipated that further advancement will be made in this field when the educational secretary, requested last year, is appointed. In several of the larger schools, modern intelligence tests have been introduced to assist in sectioning the students according to their mental ability.

Since the turning over to the government of the trade school built by the

mission at Moulmein, more definite attention is being given to the agricultural school which is being established at Pynmana. The purpose of this institution is not to teach rich Burmans how to manage their estates, but rather to train poor boys to earn their living in farm work. Every student is to be required to do a certain amount of practical work while in school.

School Control

The Buddhists of Burma are recognizing that the Christians are outstripping them in the matter of schools. U Ottama, a Buddhist monk who is one of the leaders in the nationalist movement, recently urged the Council of Burmese Associations to give more attention to educational endeavor by pointing out that the Christians of the country are proportionately much better educated than the Buddhists. Under the Burma Reforms Act which is soon to come into effect, a Burman is to be appointed as minister of education, and the whole school system will eventually come under Burmese control. It is not yet known just how this change will affect the mission schools. The question of devolution, or the turning over to indigenous Christians of more responsibility for more missionary work, was discussed at length in the conference. While the ideal of devolution is held to by the missionaries in general, it was not found advisable to take any radical steps at present toward turning over to indigenous workers the responsibility for work beyond that for which they are able to undertake the financial support as well as the control.

The 1922 conference was marked by the attendance of a number of indigenous Christians, several of whom appeared on the program. One of these, in illustrating the difficulties which missionaries and Burmans have in understanding each other, described a typical conversation held at the home of a station missionary. A Burman comes to his door, and is asked if he has any business to transact. He replies no, that he has come only to visit. He waits an hour, and then another hour, and another. Finally, he makes known the purpose of his call. After he departs, the missionary wonders impatiently why so much of his time was wasted. The Burman, however, goes away wondering if, after all, he did not speak too soon; he might have waited one more hour.

The conference meetings were saddened by the sudden death of Elias William Kelly, which occurred Oct. 12. Dr. Kelly was to have preached the annual sermon of the conference.

Minneapolis University Church
Has Dedication

By JOHN G. BRIGGS

On Sunday, Nov. 29, the University Baptist Church dedicated the recreational and devotional wings of the new building. There remains now the completion of the tower and the interior of the auditorium. The morning service was in charge of Rev. Frank H. Divine, who led the worship in giving throughout the day beyond the \$40,000 mark. The dedicatory address was delivered by Pres. Lotus D. Coffman of the University of Minnesota. The evening service crowned a great day by a stirring message from Rev. Frank W. Padelford, secretary of the board of education of the Northern Baptist Convention.

The new building will stand as a beautiful monument to the forward look of the late secretary, E. R. Pope, and others who like him caught a vision of the importance of the work at that strategic position. The ground floor is planned especially to meet student needs, and will lend itself readily to dinner meetings and convocation purposes. Two rooms, a reception room with kitchenette equipment and a rest room, will be opened during the daytime for student use. The main floor has been planned for church study; church parlor with kitchenette equipment; primary, beginners, and junior class and assembly rooms. The top floor will house the World Wide Guild girls and has assembly rooms and class-rooms for adult, senior and intermediate departments of the church school. The new gymnasium is probably the best church gymnasium in the Northwest. It was built in order to combat the evils of pool-rooms, dance halls and other kindred agencies which are bidding for the young life. The demand for the gymnasium has been beyond our ability to fill.

Four hundred and fifty students of our denomination are registered this year at the University. Over 200 are from cities and towns outside of Minneapolis and St. Paul. Furthermore, the University is surrounded by a fast growing industrial neighborhood. Here is the other challenge for the University Church. Plans are in progress to begin Americanization classes in the immediate future. There will also be courses in the field of religious education.

This year the attendance of the students at the young people's devotional service on Sunday nights is 114. The Bible class for students, taught by pastor Norman B. Henderson and faculty members, has an enrolment of sixty. The choir of

thirty voices is composed almost entirely of students. The young people have clean social enjoyment but the religious element is dominant. A deputation team of young men carried the gospel message into many pulpits and places last year. Once a month the Christian Endeavor society conducts an evangelistic meeting at the Union Gospel Mission, and regular devotional services are conducted at the University Hospital. The value of the church to the new student away from home can be easily understood.

The University Baptist Church is next to the oldest of the Baptist churches in the North Star State, having been founded in 1850. The new auditorium when finished will be named the Pope Memorial in honor of our beloved Dr. Pope. Co-operating with the church, is the Home Mission Society, the educational department of the Northern Baptist Convention, the Baptist Unions of St. Paul and Minneapolis, the Minnesota State Convention, and hundreds of individual Baptists in Minnesota who believe in a strong Baptist center at the very gates of the university. The university committee has asked the pastor, Dr. Norman B. Henderson, further to present the needs and request additional support from the church throughout the state.

Rev. Elias R. Kelly
(An Appreciation)

In the sudden death of Rev. Elias W. Kelly, Ph. D., D. D., Oct. 11, at Rangoon, Burma, the Burma Mission and the Foreign Mission Society suffer an irreparable loss. Dr. Kelly was born in New Brunswick, April 17, 1854, and graduated from Acadia College in 1876 and from Newton Theological Institution in 1880. In 1882, slightly more than forty years ago, he entered upon his life career as missionary of the American Baptist Missionary Union in Burma. Dr. Kelly's heart was in the evangelistic work for the Burman people and to this work he gave his continuous endeavors for many years. However, in 1911 his scholarly and administrative abilities led to his appointment as principal of Rangoon Baptist College.

In 1903 he had been made chairman of the board of trustees of the college; in 1906 he became a member of the Burman educational commission; and in 1909 he was given the oversight of the high school at Mandalay. Thus, when he came to his administrative duties as principal of the college, in 1912, after a trip to India for study of questions involved in the affiliation of the college with Calcutta University, Dr. Kelly had acquired a splendid preparation for dealing with the new educational demand.

With some intervals of time given to other tasks, Dr. Kelly put his main strength into the college in the years from 1912 to 1921, when for health reasons he resigned. He was thus the administrative head of this institution in the difficult period in which its plans were adjusted to those of the new government university. The happy outcome was in no small measure due to Dr. Kelly's wise and constructive attitude; and the new Judson College of the University of Burma will be in a true and large sense his achievement. Not only did Dr. Kelly win multiplied evidences of the esteem of his fellow missionaries, but his services came also to the appreciative attention of the government and in 1918 he was awarded the Kaiser-i-Hind Medal.



MINNEAPOLIS UNIVERSITY CHURCH

In noting the completion of Dr. Kelly's life and ministry, the board would record its sense of gratitude to God for a life so effective and so manifestly controlled by the spirit of our Lord. It would, moreover, extend to Mrs. Kelly sincerest Christian sympathy, commending her in her bereavement to our Lord Jesus Christ and to God our Father, the God of all comfort.

Boston Letter

By CHARLES H. WATSON

New England Baptist Hospital

Without detracting from the willing service of many other friends, it may safely be said that the New England Baptist Hospital is the sightly and imposing monument of two persons: Col. Edward H. Haskell and Miss Emma Anderson. The former has served for twenty-five years as president of the board of directors, the latter for the same period as superintendent.

Col. Haskell has been an untiring and optimistic chief in every advance that has lifted the hospital out of almost nothing up to its present proud position. Miss Anderson, the practical head of the growing house, has proved herself not only an unmistakable character in her position, but a sort of genius. She with self-sacrificing devotion has fixed the ideals that have given the hospital its country-wide eminence. They have attracted to its service the best known surgeons and doctors in the whole region and all together have made the institution illustrious. There is no hyperbole about this: the hos-

pital has richly earned unqualified encomium and gets it.

The Superb Site

It was a great stroke to seize upon that marvellous location on the crest of Parker Hill in Brookline. Standing there you get filled as with mountain breezes. It is ideal for convalescence and health building. But the institution has climbed as high as the hill. It has been an arduous and victorious ascent, but its crowning pre-eminence is clearly in sight. It belongs on that hill-top. The Samuel N. Brown memorial bequest came as the timely and material culmination of a long, patient, and brave effort. When the hospital proved itself deserving of everything, everything came, making the future radiant with promise.

On Nov. 15, in the early morning, there was an informal "ground-breaking," just at the edge of the spacious field back of the old buildings, where the Brown Memorial structures are to stand. Col. Haskell made a charming address compact with the hospital story. The assembled nurses and friends sang together one of Whittier's human hymns, and God's blessing was invoked upon the enterprise. Then the redoubtable Colonel drove the big spade into the sod, and really began the excavation while the camera men snapped the historic scene.

The New Hospital

The plan of the architects discloses something entirely new and uniquely practical in hospital construction. It looks like a new hospital conception. Instead of a large, imposing and wide-spreading edifice it is a beautiful aggregation of bungalow homes fringed all around by one-story patients' quarters, gathering in the air and sunshine, and immediately accessible from every direction. Certainly it appears like a perfect hospital scheme. One admirer of the sketch, looking over the writer's shoulder, exclaimed: "That looks just like Miss Anderson; it has character, efficiency, heart and sense. It must be exactly what she wanted!" It was a good expression of the general confidence.

Miss Anderson determined that the new hospital should not look like a reformatory, nor a barrack; and that no frowning wall of "professionalism" should make both patients and their anxious friends feel almost like malefactors. She wants the whole aspect and atmosphere to be that of a sympathetic home. Because the hospital is already stamped with that character, accounts for its popularity with doctors and the public.

The Cost

The memorial buildings will cost about a half million. Under the able administration of Mr. Walter I. Badger, son of Deacon Badger of the First Church, the Brown bequest has nearly doubled. In addition to this, Col. Haskell has declared his purpose to erect, adjacent to the plant, a nurses' home, which will furnish a charming center for those necessary helpers, and aid in sustaining the high quality of that side of the hospital service. The estimated cost will be about \$100,000. By this gift Col. Haskell strengthens his already established reputation as a Baptist philanthropist. Here he is happy in supplementing his hearty and efficient leadership with one of his benefactions. All Baptists appreciate it and are proud of the president and the superintendent, who together have developed an institution that brings honor to its name from every part of the country.

"Brimstone Corner"

Park Street Church continues to be a hot center for all burning questions, local, national and international. There, earnest causes, political and religious, are approached by their apostles from every angle. It is almost like a continuous convention, merely shifting its programs, and changing the complexion of its assemblies. In the old days of that Baptist giant, George C. Lorimer, Tremont Temple was the great forum, and there, all between the extremes of Joseph Cook and Minot J. Savage used to blow their trumpets vigorously. The writer remembers hearing Mary Baker Eddy there in her modest and plausible days, when she was beginning to lay the foundation of her fame and fortune.

Now "Brimstone Corner" is the great platform from which varied voices are heard. It is a spacious old colonial auditorium, with perfect acoustics, noble associations and provocative of a cheerful and optimistic temper, that polishes off much of the gloom from some of the more bilious spellbinders. By the way, just to raise an interesting question, what is the explanation of the growing reaction from the prevalence of Gothic architecture? How we hailed the Gothic when it came to save us from those sacred (?) monstrosities that we were building, that were conglomerate of libraries, skating rinks, or clambake pavilions! Is the world gloomy enough making us want to escape from the somber Gothic into the white and cheerful proprieties of the colonial?

An Old Model

The really up-to-date meeting-house now is that of the First Church, Providence, modelled after St. Martin's-in-the-Field, in London, and erected in 1774. One by one the new church houses are squinting back towards its ancient dignity and beauty. This will bring pain to Ralph Adams Cram, the great Gothic, but Bro. Cram is a highly ornated churchman, and the world is going the other way.

First Church Boston

The old church (1665) is renewing her youth. Strength and resiliency of every sort are coming. It is thoroughly organized, yet not over-organized. "Inner Might" seems to be one explanation. Something of substance and something of spirit. The substance adds to the spirit, and the spirit illumines and informs the substance. It has been a long tussle, and has developed the patience and strength of pastor and people, but the "large place" seems in sight. The organizations strongly appeal to the different life-periods that should be represented in a sturdy and normal gospel church. They respond, and are served by them. A recent roll call happily registered and expressed the new encouragement. Dr. De Blois is a new man. The new hopes and large purposes have gotten into him and into his preaching, and there is a steady and gratifying growth everywhere.

In Lighter Vein

The Ministers' Conference is limbering up. It seeks a sort of social awakening. Believing that one requisite to this is the presence of their wives, they are beginning on a series of periodical and composite feasts. The first comes Nov. 27. There will be social warmth and expansion, making a charming basis for a solid discussion and quiz on religious education, all pleasantly accompanied by what the committee announce as a "dandy lunch."

Want Ads

Collection Envelopes, 8 cents a pack of 52 each in cartons. Write Duford-Trifold Company, Asbury Park, N. J.

Evangelist T. Leroy Muir of New York, now in the West. Booking fall and winter campaigns. Member Interdenominational Evangelistic Association. Address, 711 North Third St., Phoenix, Ariz.

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Church News by States

Atlantic Coast

NEW YORK

THE WASHINGTON HEIGHTS CHURCH, New York City, has a full program for the next two months. The men's club dinner, with Dr. Frank Crane as speaker, the annual roll call, the Y. P. S. C. E. dinner, and the church fair are among the events. Recently Rev. Harold Pattison, pastor, preached at Vassar College and Rev. Albert G. Lawson supplied the pulpit. A visitor for the church and Bible school was needed in addition to our other workers, and on a recent Sunday the church responded generously so that a visitor might be secured. Rev. Charles H. Rust, of Scranton, Pa., pastor of Immanuel Church, has been invited to assist the pastor in special meetings to be held for ten days early in March of next year.

THE LITTLE CHURCH AT MEREDITH has been most highly favored this year in the uplift which has come to it through the cooperation of Drs. Farrier and Jones of the New York State Convention and Dr. Harry Myers of the General Board of Promotion. Drs. Farrier and Myers came on August 21 for the conduct of an institute devoted particularly to the development of four objectives: Bible study, stewardship, denominational efficiency and missionary interest. An every-member canvass followed the adoption of a budget and the duplex envelope plan with most encouraging results. Meantime Pastor and Mrs. Dike were visiting in the homes and the district schools for the promotion of interest in the evangelistic services which were held Oct. 29-Nov. 8. Dr. H. Wyse Jones, director of evangelism for New York state, preached every evening and on Sundays, assisted by Mr. John L. Gillis, the Scotch tenor. More than thirty expressed their desire to follow Christ and every side of church life has been strengthened. Notwithstanding most inclement weather on the last night the free will offering announced for that date gave to Dr. Jones generous expression of the hold he has on the hearts of the people of this farming community.

CONNECTICUT

REV. A. D. CARPENTER, FORMERLY OF THE First Church, Willimantic, has received and accepted a call to Calvary Church, Torrington. Rev. J. E. Norcross has accepted a call to the First Church, Bristol. Connecticut Baptists are rejoicing in the coming of these brethren to the state. ASYLUM AVENUE CHURCH, HARTFORD, has just celebrated the jubilee of its organization. During the fifty years the church has filled an honorable place in the life of the city and been a loyal supporter of all denominational enterprises. Men of outstanding character have filled the pulpit for the half century in the following order: Rev. F. F. Emerson, 1873-1879; Rev. Geo. M. Stone, 1879-1908; Rev. W. G. Fennell, 1908-1917; Rev. P. C. Wright, 1917-1920; Rev. F. B. Haggard, who settled in December, 1920, has greatly endeared himself to the church

and is showing himself a strong leader. The members of the church made birthday presents of several articles of church furniture, gave \$600 to start a building fund and presented the pastor with an automobile to help him in his work.

DR. CARTER HELM JONES, pastor of the First Church, Philadelphia, delivered two addresses, Nov. 10 in the First Church, New London, and the Central Church, Norwich, on his experiences in Czechoslovakia. The representatives of twenty-six churches were thrilled by Dr. Jones' masterful message.

DR. A. T. FOWLER, DR. HARRY S. MYERS and Mrs. J. M. Baker were the speakers at a conference in the South Norwalk Church, Nov. 14. Contacts were made with eight churches. This was a great team. Facts were presented in such a way as to interest and lead men and women to want to do still greater service.

REV. P. H. J. LERRIGO and Miss Linnie Holbrook were the speakers at a conference in Noank, Nov. 18. Their convincing messages awakened much interest and were listened to attentively. Dr. Lerrigo spoke in Central Church, Norwich, and First Church, New London, Nov. 19, while Miss Holbrook spoke in the First and Third Churches, Norwich, and the Preston City Church on the same date. Miss Holbrook the following week made an itinerary of the churches in the Stonington Union Association, South. Miss Holbrook is an evangelistic and general missionary from Assam.

MRS. J. M. BAKER, ONGOLE, SOUTH India, spent a week among the churches in the New Haven Association, Nov. 21-27, touching in all fifteen churches from seven points, with her inspiring message.

ON NOV. 13 FITTING memorial services were held in the Union Baptist Church, Mystic, for the late Rev. G. H. Miner who at one time was pastor at Mystic and also in New Britain. The following pastors took part in the service, Revs. J. G. Osborne, W. E. Bates, O. G. Buddington, J. R. Danforth (Congregational), W. B. Oakley, B. U. Hatfield, H. N. Thompson, A. G. Atha and C. A. Merrill.

A FAREWELL RECEPTION was held at First Church, Middletown, for Rev. Edgar R. Hyde, who, after having served the church for thirteen years, has accepted a call to the First Church of Racine, Wis. Resolutions expressive of appreciation of the work of Mr. and Mrs. Hyde and wishes for future blessings for them, were taken by the church.

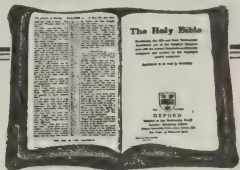
NEW JERSEY

EVANGELIST F. W. SWIFT OF Rochelle, Ill., has concluded a successful series of evangelistic meetings with the First Church of Bloomfield. Mr. Swift has a couple of open dates after Jan. 1.

The New Executive Secretary

At the meeting of the New Jersey Convention held in Trenton the latter part of October the most important event was the election of a new executive secretary, the position having been vacant since the death of Dr. Holloway last April. Pending the election Dr. C. E. Goodall, pastor of

the First Church of Roselle and recording secretary of the convention, has been discharging the duties of the office. The feeling crystallized that the temporary incumbent would be the ideal man and the hearty approval with which the report



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of the nominating committee was received and the unanimous election that followed were a happy beginning for the convention and the new secretary. Dr.

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Name

Address

The Baptist

Goodall was born in England and came to Canada in early boyhood. He attended the Baptist Sunday school at Weston, Ont. Two years later the family moved to Camden, N. J., and he attended the Linden Baptist Sunday school under the pastorate of Rev. William Geistwelt. He was converted and baptized under the pastorate of William G. Russell. He entered South Jersey Institute while Dr. Trask was principal. Graduating from there, he went to Bucknell University from which he was graduated in 1904. This was followed by a theological course at Crozer Seminary and later he took post-graduate work at Oxford University, England. Returning to this country he was ordained and became the pastor of the First Church at Huntingdon, Pa. While there he married Sara Mickel of Bridgeton, N. J. and she has been a helpful wife through these years. Dr. Goodall became pastor of the Roselle Church thirteen years ago, succeeding Dr. J. M. Stiffler, now of Evanston. He has been a leader in all the forward movements of the denomination.

WESTERN PENNSYLVANIA

GREENSBURG: Rev. H. J. Whalen, pastor. The opening months of the seventh year of the present pastorate have been marked by the purchase of a large lot, situated in the center of the city's church area, as a site for the future church home of the First Church. No immediate time has been fixed for the erection of a building, but since the church will celebrate its fiftieth anniversary next April, it is probable that the celebration will be seized by the pastor and his fellow officers as a favorable time to launch the project. Dr. Whalen came to the Greensburg pastorate six years ago, after having been in the First Church, New Castle, for over eight years. The payment of a large church debt, the purchase of a large and beautifully located parsonage, and this recent forward movement have marked the pastorate, achievements made possible only by the growing spiritual life of the church.

Mississippi Valley

ILLINOIS

Woman's Mission Union, Chicago Association

The Woman's Mission Union held its annual training school meeting Nov. 14, with the North Shore Church. The afternoon program took the form of a conference on "The Standard of Excellence," presided over by the president, Mrs. R. P. Fales, with each point of the standard spoken to by a leader in that special branch of work. Mrs. C. W. Peterson brought "High Lights from the State Convention," and Mrs. Andrew MacLeish aroused fresh interest in the Union Colleges for Women of the Orient, and announced a mass-meeting to be held Sunday afternoon, Nov. 19, in Grace M. E. Church of Chicago. A musical vesper service brought the afternoon to a close. Dinner was served to nearly 600. The students of the Training School and the W. W. G. girls were special guests of the union. Roll call was a feature of the dinner hour, and the men present were also included in the attendance of the different circles in membership. The evening program gave a never-to-be-forgotten address by Dr. George L. Robinson, of McCormick Theological Seminary, on "Christianity and Other Faiths." This was followed by the cantata "Ruth," presented by the girls of the Training School. This meeting was one of the banner meetings in the history of the union, with an evening attendance that crowded the commodious North Shore Church, and left people standing in the back of the church and the foyer, numbering easily over 800 present.

OHIO

REV. GEORGE L. FORD WHO HAS SERVED the Himrod Avenue Church of Youngstown, as pastor for six years has resigned to become executive secretary of the Youngstown Federation of Churches. For one year Mr. Ford gave the federated churches part-time service. Mr. Ford closed his work at Himrod Avenue Dec. 1.

Dayton Association

The ministers of the Dayton Association met in regular session Nov. 13 at First Church, Piqua. There was something of a shadow cast over the gathering by the recent and rather sudden deaths of Rev. Henry Brandt of Troy and Rev. R. B. Smith of Springfield.

From the report of the churches the fall and winter work seems to be getting well under way. Rev. L. M. Copeland, Clifton St., Springfield, reported Sunday school good and work encouraging. O. E. Miller, DeGraff, had reorganized the B. Y. P. U. and was looking forward to a week-end mission on evangelism. J. M. Crosby, Tippecanoe City, reported "Things coming along nicely." O. T. Swigart, Greenville, had baptized one, received two and a renewed interest prevails. C. A. Walsh, of Sidney, had been busy in the redecoration of the church and parsonage. W. D. Keis, Kings Creek, reported work in a very aggressive and thriving farming community with the church coming to the front. Rev. J. Vuker, Sinking Creek, reported "things going as usual." F. F. Fenner had completed one year at Piqua, with eighty additions to the church and the Sunday

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school reorganized and graded. Rev. Clive McGuire, by the promotion of evangelism and the aid of brother ministers, had been busy creating the spirit of fellowship among the seven churches in the vicinity of St. Paris. Thirty-five men had been enlisted in this work. They had been divided into seven teams of five men each. Each of the seven churches had conducted a week of services with one of the teams in charge each night of the week. The plan now is a simultaneous evangelistic effort in all the seven churches with a goal of 200 won to the Christ and church.

Among the Dayton churches the pastors are engaged largely in the great "Billy" Sunday campaign. The tabernacle which holds 7000 people has been filled to overflowing each night of the two weeks the meetings have been in progress. One of the most impressive meetings was on Sunday afternoon when 7000 men listened enthusiastically for one hour to the evangelist. Dayton is expecting a great revival. Sinners have been converted and the church members quickened. 1000 have already "hit the saw dust trail."

Robert Bruce Smith, D. D.

Dr. Robert Bruce Smith was born in Mason County, near Point Pleasant, West Virginia, in 1860. He was licensed to preach at the age of nineteen in Mt Zion Church near his boyhood home. He was graduated from Denison University in 1889. He was ordained at LaGrange, Ill. May 29, 1890, where he was student pastor. In April, 1892, he was graduated from Morgan Park Seminary in the last class in that institution before it became the Divinity School of the University of Chicago. May 1, 1892 he became pastor of the Parkersburg Church, West Virginia, where he remained for nearly seven years, resigning to go to New York City, in 1899, where he succeeded James A. Francis as pastor of Riverside Church, now Central Church. Thence he went to El Paso, Tex., in 1902, taking up a struggling work which in nine years grew to occupy a large place of worship and also four flourishing mission chapels which have grown into strong churches, with several others organized since then. In 1910 Dr. Smith returned to Parkersburg, W. Va., again to assume the pastorate he had left twelve years before. After more than three years of delightful fellowship, he accepted the call of Calvary Church, Denver, Colo. where he succeeded in carrying to completion an extensive building project and saving to the denomination one of the most beautiful church houses in Colorado, and also building up a large membership. In the spring of 1918 he accepted a call to the First Church of Springfield, Ohio, a church that had twice before invited him to become its pastor. For thirty years he was continually in the pastorate without the break of a single Sunday.

He was married March 22, 1893 to Miss Carrie E. Smith of Marengo, Ill. To them were born five children, Mrs. Lois E. Johnson of Colorado Springs, Colo., Mrs. Ruth F. Glezen of Denver, Colo., Miss Frances Virginia, at home, Robert B., Jr. and Philip B., students at the Ohio State University in Columbus. Mrs. Smith has recently been elected president of East Central District (women's missionary work).

The last services were held Nov. 7 in the First Church of Springfield, with interment at Ferncliff Cemetery, Springfield, Ohio.

During the last pastorate of Dr. Smith in Springfield, Ohio, \$50,000 was subscribed to the New World Movement, a church debt of \$3150 paid, 434 members added to the church and five young men licensed to preach. Last February special evangelistic services were held, resulting in 107 additions, sixty-eight of whom were received by baptism.

MICHIGAN

THE FIRST ANNUAL BAPTIST Young People's Conference of Southwestern Michigan was held at Kalamazoo First Church, Nov. 18-19. The conference theme was "Constructive Evangelism."

WISCONSIN

THE EVENING OF Nov. 16, the Evansville church surprised its pastor, Rev. A. W. Stephens with a birthday party at the church, it being his seventieth birthday. A delicious supper was served, cafeteria style. The chief decorations of the tables were chrysanthemums and a pyramidal cake upon which gleamed seventy candles. A wax rose formed the apex. In its petals were concealed seventy dollars in gold—"For your seventy golden years," read the card. Mrs. Stephens was remembered with a bouquet of chrysanthemums. The large number—not all Baptists—who responded so enthusiastically to the invitation is but another indication of the high regard in which the community holds Mr. Stephens.

KANSAS

FIRST CHURCH OF OTTAWA, Dr. W. A. Elliott, pastor, collected and forwarded to New York City fifteen large boxes of clothing to help "Rush a Ship to Russia." The clothing weighed 680 pounds and was packed by the White Cross Committee of the Woman's Missionary Society.

FIRST CHURCH OF WASHINGTON has closed a two weeks' revival meeting which resulted in the greatest spiritual uplift in the history of the church. Preparation for the meeting was laid by Dr. Dring of India with soul-stirring messages the week prior to the meetings. The pastor, Rev. H. P. Cox, had the assistance of Dr. Louis S. Bowerman of Kansas City, who by his powerful messages reached the hearts of both the church members and townspeople. Although the roads were bad and country people were unable to get to many of the services, the attendance was larger than the church has ever witnessed, the build-

ing being taxed for seats on several occasions. While additions were small, results cannot be measured in the spiritual awakening and deepening prayer life of the church.

REV. RAY PALMER is in the midst of a successful evangelistic campaign with First Church of Leavenworth. A large number of converts have been reported.

REV. FRANK C. RIDEOUT, CHAPLAIN, United States Army, who is stationed at the general service schools of the War College, Fort Leavenworth, preached on a recent Sunday evening for the Oak Park Church of Kansas City, and gave an ad-



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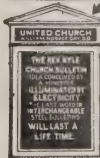
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dress on "Life Enlistment" at the Leavenworth County Sunday School Association. He is to be the speaker at a "Father and Son" banquet at First Church, Kansas City.

Pacific Coast

NORTHERN CALIFORNIA

DR. ARTHUR S. PHELPS OF BERKELEY, closed his supply with the First Church, San Francisco, Nov. 1, with the coming of Dr. James S. West, of Detroit, to the pastorate. About 200 members have been added during Dr. Phelps' service as stated preacher.

REV. J. CARL TRUEX HAS completed six years with First Church of Selma. The last page of a recent church calendar was devoted to expressions of appreciation by the board of deacons, the church secretary and officers of church organizations.

OREGON

GRANT'S PASS: In addition to the pastoral care of the First Church, the pastor looks after the work in the villages of Merlin and Hugo, nine and fifteen miles to the north. With the second Sunday of October, State Evangelist M. G. Bentley came to assist in a revival campaign and for five weeks meetings were kept up, working each of the three fields in turn. On Thursday, Nov. 2, the pastor baptized three and on Sunday, Nov. 12, thirty-seven more. In addition several have united with the church by letter and experience and others await baptism. Before the meetings there had been twenty-five additions to the church the past year, seventeen of them by baptism, and a parsonage property has been purchased. The pastorate of C. M. Cline is well toward the end of its fourth year.

SEPT. 10-17 IS A WEEK long to be remembered by Bend Baptists, Rev. J. C. Austin, of Portland, assisted the pastor, Rev. F. H. Beard, and church in putting on the building fund campaign for the new building. As a result approximately \$20,000 was raised toward a building which will cost \$30,000. Sept. 28 excavation was begun and the foundation is now under construction. The church hopes to get into the building by early spring. This means a tremendous undertaking for this little church which needs prayers as well as financial help.

WESTERN WASHINGTON

REV. B. P. RICHARDSON, pastor of the First Church of Hastings, Neb., who for several years has been one of the most useful pastors in Nebraska, has accepted the pastorate of the Queen Anne Hill Church, Seattle, Wash., and began his duties there Dec. 1.

REV. E. O. OTTO, formerly of Oregon but for the past few years serving as district missionary in Idaho, began his duties as the new pastor of the Puyallup Church Nov. 19.

REV. J. HARVEY DEERE, who has had a succession of successful pastorates with the First Church of Phoenix, Ariz., First Church of Fresno, and First Church of Pomona, Cal., has become pastor of the First Church at Everett, where he began his duties Nov. 26.

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- The Stewardship of the Unspeakable Gift, by F. L. Anderson
- The Stewardship of Possessions, by C. N. Brink
- All, by Wm. H. Main
- Stewardship Principles and Programs for Young People
- Responsive Reading on Stewardship
- The Experience of Three Baptist Churches
- What We Owe and Why We Owe It
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The Carey Centennial

(Continued from page 1371)

"In the fourth place this intensity of emotion did not mean a narrowness of interest. Issac McCoy put into operation here at the Carey Mission Station, as William Carey did in India, a widely comprehensive service. The highest spiritual idealism was first, last and always central. Everything was pivoted on prayer, regeneration by the Holy Spirit and the presence of the living God. An intense piety marked every day and every hour of the day. But it was not piety conformed with intellectual or ritual formulas; it was piety in actual deeds. It was religion feeding the whole range of human need." No man was ever more devoted to his own family, having ten children all of whom became missionaries to the Indians. McCoy was also a good neighbor in every way to all who quickly gathered around him. He conducted a very successful school. He believed in the economic uplift to be taught by example as well as precept. His comprehensiveness included service and ministering to the bodily welfare.

"It was liquor and kindred terribly anti-Christian influences of the crowding influx of white men which convinced Issac McCoy that the only hope for the red men was to colonize them somewhere beyond the reach of white men. Real Christianity, never exploiting men, but in proportion to its completeness always ministering to the whole man was incarnated in Issac McCoy.

"His pioneering enterprise, courage, altruism and service culminated in a broad statesmanship." One day in June, 1823, McCoy's growing conviction ripened into a fixed purpose that "Providence permitting, he would thenceforward keep steadily in view and endeavor to promote a plan for colonizing the natives in a country to be made forever theirs, west of the state of Missouri." After a great deal of labor and many journeys to Washington to the end of eleven years the Indian Territory was set aside for the Indians. Here McCoy labored until he died. Whether colonization was the best thing or not, no one knows, but "this is certainly true, they have come to a consciousness of themselves which they could never have reached scattered everywhere."

In conclusion Dr. Barnes said, "In these days there is little chance for us to become hardy heroic pioneers in the planting of new settlements among savages in the forest. But there is a call and it is becoming more and more insistent, that we have an intense pioneering enterprise, as indomitable courage, as utter altruism, as comprehensive service, and as broad statesmanship in making Christianity a reality in the great wilderness of human life.

"Europe and America are only partially civilized and Christendom is only partly Christianized. It is still half pagan. Even evangelical Christianity is but half Christian. The memory of Issac McCoy dares us to go the whole length, dares us to fearlessly lead others into making the Spirit of Christ regnant, not now in woods and cabins and camps, but regnant now in industry and commerce, regnant in all the relationships of our manifold modern life."

Obituary

MRS. SARAH ESTES FOGG

Funeral services for Mrs. Sarah Estes Fogg, widow of the late Moses Fogg, were held at the Fogg homestead in Limerick, Maine, Nov. 14, Rev. H. L. Packard officiating. For over fifty years Mrs. Fogg had been a faithful member of the Baptist Church, adapting herself to the various phases of Christian service. Her beautiful personality and sweet Christian spirit have left their influence on all who knew her. She leaves to mourn her loss two sons and a daughter, two grandchildren and three great-grandchildren. "Because he lives, I shall live also."

MRS. W. A. CAIN

Miss Kate Evans was born in the state of New York, Nov. 11, 1838. She spent her early life in New York City, where she was married, September 11, 1877, to Rev. W. A. Cain, at the home of her aunt on West Fourteenth Street, by Rev. T. D. Anderson of the First Baptist Church. Her husband was pastor at Malvern, Somerset, Indiana and Des Moines, Iowa; at Becket, Mass.; at Columbus, Wis. and in Kansas at Medicine Lodge, Abilene and Caldwell. His death occurred in August, 1916. Together they settled in Wichita about ten years ago. Living alone after her husband's death Mrs. Cain maintained her interest in church affairs and mission work to the last. Her funeral was at the home and was conducted by her pastor, John Bunyan Smith of the First Baptist church. Before Mr. Cain's death they joined in a will leaving all their property to the American Baptist Foreign Mission Society, the American Baptist Home Mission Society and the Kansas City Baptist Theological Seminary. C. H. W.

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"The City of Fire" by Grace Livingstone Hill. Philadelphia: J. B. Lippincott Co. \$2.00.

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Old Morocco and the Forbidden Atlas, by C. E. Andrews. New York: Doran Co.

Mr. Andrews has the power of making real to the reader experiences of a journey through a little-known or traversed part of Morocco and over a pass of the Atlas Mountains which is frequented chiefly by wild tribes and banditti. The work has all the color and wildness and beauty of the Orient. Adding much to it are the many illustrations from photographs. It is a beautiful volume.

The Road of the Star, by Walter Russell Bowle. New York: Fleming H. Revell Co. \$1.50 net.

A collection of inspirational addresses which make the Christ and his way nearer and more desirable. Couched in the simplest of phraseology, these will appeal alike to layman or preacher. Suggestive of the chapter titles are: "The Road of the Common Day," "Through the Doors of Life," "Adventure and Return," "The Gallantry of Hope."

The Ministry As A Life Work, by Robert Lee Webb. New York: Macmillan.

A worthy and common-sense presentation of a most important subject. Its 96 pages are well worth a thoughtful reading by any lover of the church. The importance of his subject is voiced by the writer when he says, "The minister's task is really the hardest task given to mortal man, but it is absolutely fundamental to the perpetuity of the state and nation and to the welfare of the race."

The Cathedral, by Hugh Walpole. New York: Doran Co.

Blood tells! It is not surprising to find a Walpole making his mark, now in the church, now in literature, or again in statesmanship. The descendant of the prime minister of the eighteenth century has gotten beyond the stage of the "rising young novelist" and has already won for himself an assured place both as creator and critic. Incidentally, he can speak as well as write interestingly, for proof of which witness the fact that he is now on an extended lecture tour in America. "The Cathedral" is a study of the inevitable downfall of a churchman possessed of inordinate ambition in a good cause. His weakness is none the less deadly because it is not fleshly but spiritual. Mr. Walpole has surrounded the archdeacon with the usual characters of a small cathedral town whose lineaments he depicts with the skill of a Rembrandt. *Cherchez la femme?* In this case, it is the demure, colorless wife of the archdeacon who finally elopes with the equally

colorless rector of a nearby parish. Other love affairs are of minor interest. The story is bound to take front rank among the novels of the season.

"Reigning In Life" by J. East Harrison. Philadelphia: Sunday School Times.

A book containing much that is helpful and inspiring for the believer who aspires to what is called the victorious life. The steps to this happy and useful state are clearly outlined in the twenty-one chapters. The condition of reigning is through sonship; the way of reigning through faith; the hope of reigning is in the assurance of the omnipotence of God. Other important steps are found in the succeeding chapters. The book contains much that would be found helpful to a pastor who desires to preach a course of sermons on the victorious life.

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SOLO VERSUS CHOIR SINGING

Not every good soloist also makes a good choir singer, for the simple reason that they so often fail to realize the fundamental difference between solo singing and choir singing. In solo singing the personal taste of the singer decides all questions of expression. Whether a given passage is to be sung loud or soft, fast or slow, brilliantly or tenderly is entirely left to the discretion of the singer, who must interpret as he or she understands the composer. All that is changed in choir singing. There the baton of the leader rules. It is the director who must do the interpreting and he must mold the complexity of the individual tastes into a unified expression of the anthem as he conceives it. The individual singer may have an entirely different conception of the right way to sing a given number or passage, and the judgment of that singer may be superior to that of the director; but a choir singing no conflict of opinions are to be tolerated, at least not so far as the expression of them in singing is concerned. A singer who is not willing to accept the leadership of the director and to give his very best in responding to it, who is too strongly individualistic for team work, will never make a good choir singer. Every choir director has had more or less experience with such. The trouble is not due to their higher degree of musical culture or greater refinement of musical taste, though they may have a full right to claim both; the trouble is simply due to their lack of good, hard common-sense.

Then, aside from all this, the solo singer is allowed privileges in his singing that are simply impossible in choir singing. There is, for instance, the *portamento* singing, that is, the sliding or carrying the voice from one tone to another, as we constantly hear it in violin solo playing, when the player slides his finger along the string from one place to another. That may be very effective in the playing of string instruments and in solo singing, but what a hodgepodge we have if a whole choir or any considerable part of it tries that sort of thing. *Portamento* is fatal to all good choir singing, and unless our soloists remember that they will not be good choir singers. Nor will they be that if they insist on injecting their tremolo into their choir work. The diaphragmatic tremolo which simply varies the wind pressure, is not so bad, but the tremolo which is caused by the variation in pitch, what an impossible thing that is in choir singing! The wobbling of a single voice is a distressing disturbance of the purity of tone, and the more wobble, the more distress. Let us have none of it in our choir work.—*The Choir-Leader.*

MUSIC REVIEW

From The H. W. Gray Co., New York

The Golden Synod.....Lester
A choral work of larger form than is ordinarily put forth by the American publishers is listed above. Titled as a cantata, it is in extent and mass more in the nature of a genuine oratorio. The excellent text by Frederick H. Martens is built around the inspired vision of John of Patmos, as chronicled in Revelations; the musical setting is a reverent attempt to set forth the spiritual values of such a

flaming text. This work is not difficult, if by such a term we mean hard to make effective. The choral writing, while full and individual, is melodic in contour and idiomatic to the voices; the many choruses range over many moods and many different emotions; there are several solos aptly placed for the solo voices—soprano, contralto, tenor and bass. In addition there are two duets—for soprano and tenor, and tenor and bass. A trio for women's voices should find wide use for its simplicity and tunefulness. The purchase of such an extended work as this is often a good investment for a choir; for besides the advantage of having a large work to be given on special occasions as a whole, it can be used as service-material in piece-meal fashion. Almost all of the separate numbers of this cantata can be used independently. If time will not allow the entire work to be given as a unit, it may be given in two or three sections, each complete in itself. It is to be hoped that the initiative of this publisher in putting out such an ambitious contribution to the literature of the choir-loft will be rewarded by an extensive use of the work. The composition and publication of such works depends largely on the commercial demand from the public itself. Such an experiment as the above is of interest in determining just what the American composer can look for at the hands of his colleagues and patrons.

From The Lorenz Publishing Co., Dayton, Ohio.

Glory to God.....Hayser
Yuletide Memories.....Wilson
The choir-master in search for easy but appealing cantatas for the Christmas season will do well to examine these two sincere products. Both are written by able craftsmen, adept at saying much with very simple means. No difficulties of performance will be found. Such technical factors as vocal ranges, accompaniment types and the setting of text have been exceedingly well handled. The melodic material is fresh and singable. The first is somewhat the easier, but neither will offer any reason for nervousness either on the part of leader or choir. They will not require any arduous devotion to long rehearsal schedules—a point to be considered by the wise choir-master at holiday time!

From The Hall-Mack Co., Philadelphia.

Songs for Little Singers, No. 3.
A very interesting book of sacred songs, exercises and recitations for children. The limited supply of such material will doubtless make for this well-designed volume a cordial reception. It is worth such, for it is musically valid, of good literary value and well-printed.

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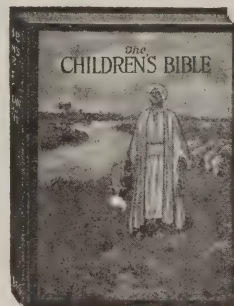
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The Baptist

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THE BAPTIST

FROM the world of thought and action,
From its heroes in the strife,
Comes a word of inspiration
Comes a message to my life;
And I welcome it with gladness,
And I read it with a zest,
And I ponder well its pages—
'Tis THE BAPTIST of the West

How I long for information
From the world's great battlefield.
Does the truth go on to conquer?
Do the powers of evil yield?
Is the kingdom coming nearer?
Do God's people stand the test?
"Day is dawning," cries the watchman,
From THE BAPTIST of the West.

Well I prize association
With the wise, and great, and good,
With the thinkers and the leaders
Of our common brotherhood.
I could never see or meet them,
Though around the world my quest,
But I hear them and I know them,
Through THE BAPTIST of the West.

What has unified our people,
East and West together brought,
Stood for broad cooperation,
Many reformations wrought?
What has furnished us a forum
For these themes and all the rest?
What has led the van of progress?
'Tis THE BAPTIST of the West.

Would you have your own life deepened,
And intensified, and fed?
Would you be inspired, and quickened,
Into broader knowledge led?
Would you both in thought and action
With our leaders keep abreast?
Would you be equipped for service?
Take THE BAPTIST of the West.

—EMMA L. MILLER.

Fresh from the Field

Ransom E. Olds of Lansing, Mich., a trustee of Kalamazoo College, has added \$15,000 to the building fund for the new women's dormitory.

The sessions of the annual meeting of the executive committee of the Federal Council of Churches of Christ of America will be held in the First Church, Indianapolis, Dec. 13-15.

Barton F. Bronson, chaplain in the United States Army, was assigned to Vancouver Barracks four years ago last July. The barracks occupy the site of the old Hudson Bay stockade established in 1812. It is counted one of the most important posts in the country.

Rev. M. Ashby Jones was university preacher at the University of Chicago, Nov. 26. He addressed the monthly union ministers' meeting of Chicago on Nov. 27. Mr. Jones is pastor of the Ponce de Leon Church, Atlanta, Ga. His father served as a Confederate chaplain in the war of the rebellion.

Dr. W. W. Keen, emeritus professor of surgery at Jefferson Medical College, delivered an address last summer which attracted wide attention—first, because of the reputation of the speaker and, second, because of his subject. His subject was, "I believe in God and in Evolution." It has been published by the J. B. Lippincott Co.

Rev. Earle Reiney returns to the field of the Northern Baptist Convention after an absence of some years by accepting the pastorate of the First Church, Coffeyville, Kan. He has been pastor of the church at Norman, Okla. where the state university is located. After his graduation at the Divinity School of the University of Chicago, Mr. Reiney was pastor for six years of the King Hill Church in St. Joseph, Mo.

Twenty-three thousand dollars for milk for the hungry children of Chicago's poor was the amount spent on this one item of relief alone last year by the United Charities of Chicago, according to the statement of President Charles W. Folds, of the United Charities. An urgent appeal for the support of the babies' milk fund of the United Charities by Sunday school members throughout Chicago and its suburbs accompanied the statement.

The Chicago Church Federation includes sixteen Protestant denominations representing 650 churches. Through its commission on daily vacation Bible schools it gave supervision to 200 such schools during the summer of 1922. Through its commission on evangelism it promoted a city-wide evangelistic movement resulting in 37,320 additions to the churches for the year ending with Easter, 1922. A monthly union ministers' meeting is held under its auspices. Dec. 10 will be observed as Chicago Church Federation Day.

Mrs. Lucy W. Peabody of West Medford, Mass., writes "*Everyland* is going to venture on a new year. Can you say a good word for her? Do you think she deserves subscribers? An expert on child training says: 'I am confident that if the child question is properly handled we will have an entirely new world in one or two generations, and we have got

to have a new world. It took only two generations of implanting "*Deutschland uber Alles*" through the state schools into the minds of children to create the Germany which sprang at the world in 1914. We must realize that the child question is not an academic question but a live issue, the molding of our tomorrow.' Full particulars may be secured by addressing *Everyland*, West Medford, Mass.

Mr. and Mrs. Geo. A. Slayton of Hillsdale, Mich., have made a gift to Hillsdale College of fourteen acres of land situated about one block from the campus. This is to be used as an outdoor laboratory and

experimental ground for the biological department. It is the ground which has been familiarly known as "Mount Zion."

Dr. O. J. Price, executive secretary of the Federation of Churches of Rochester, has taken up the task of writing beatitudes. Here is the result of some of his recent efforts: "Blessed is the man that answereth communications. Blessed is the man that keepeth a date book and requireth not a five-cent telephone call in addition to a letter. Blessed is he that arriveth promptly, at the appointed place, and wasteth not the time of others tarrying for it. Blessed is the chairman that

(Continued on page 1392)

"LIKE A MIGHTY ARMY"

Extending across the entire continent, the State Conventions with their army of workers constitute a vast enterprise of denominational advance. Reports of recent state meetings clearly demonstrate the volume, the strategy, and the immense inspirational value of this work. State Missions form an important factor in the Baptist program of enlargement.

Last year the New York State Convention employed 132 missionary pastors. The Kansas State Convention joined in the support of 100. Every state had as many such workers as its resource would permit.

These self-denying men labored in the open country, in the village and in the growing cities. They led churches that were weak, or were passing through severe struggle, or were in the heroic effort for better equipment. Their fields furnish some of our most striking examples of conservation, of progress, and of missionary achievement.

To these pastors, should be added the great host of evangelists, employed by the State Conventions in their various lines of activity and plans of operation. They presented the claims of Christ to hundreds of thousands during the year, and won their victories from coast to coast.

Baptists should strengthen their State Conventions by prayer, cooperation and financial support, so that this vast State Mission Enterprise, with other interests, may steadily advance in new and remarkable achievements.

"Make America Christian"

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

Vol. III Chicago, Ill., Dec. 9, 1922 No. 45

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EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR

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Faith is Fostered

"I wish to heartily commend the management of THE BAPTIST for securing such an article as the one in the current issue by Dr. F. C. Spurr. It is a splendidly helpful article and has strengthened my faith. Blessings on him and you for such a strong and helpful setting forth of that glorious truth."—O. G. Ruddington, West Mystic, Conn.

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H onors God
E ncourages evangelism

B etter Baptists
A pplies wisdom
P romotes N. W. M.
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I mparts information
S purns strife
T ackles problems.

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Dr. Clifford Next Week

Next week we will print an interpretation of the elections in England from the pen of that Grand Old Man—Dr. John Clifford.

Postponed Once More

Another telegram just received from Dr. Heath says: "Most strongly urge you to withhold announcement for at least another week." Another disappointment for the readers of this page. What can a man do with a committee instead of a conscience to be his guide?

The "Hart" of the Commonwealth

"Last week in your religious education department you displayed the awful fact that you are not a New Englander—a thing which we can scarcely forgive in the editor of the denominational journal! You spell the name of the Hart of the Commonwealth "Wooster" That is an unpardonable sin! We would permit your forgiveness, however, if you would correct the error and indicate that the school in question is in Worcester, Mass., and that the Central Day School of Religion, while promoted by four churches in the center of the city, is really inspired and led by the First Baptist Church under the direction of Rev. L. Earl Jackson, director of religious education. I, the pastor, am an interested onlooker." William R. McNutt. We have done penance. We have followed the letter of the instructions for securing forgiveness. We hope we are restored to favor once more.

Fresh from the Field

(Continued from page 1390)

preventeth a committee from wandering all over the earth to the serious detriment of its own appointed business." Amen.

Rev. E. J. Parsons of Petoskey, Mich., has been called to the pastorate of the new Grand River Avenue Church, Detroit. Until recently the church was known as the Monnier Road Church. It is located in one of the fastest growing sections of Detroit and presents an unusual opportunity.

The August issue of the "New East," published at Canton, China, includes an article by Rev. William Young, describing the marvellous evangelistic ingathering on the new field in the northern part of Burma, which now extends across the border into China. He reports that since Jan. 1, more than 2500 converts have been baptized by him and his staff of native preachers, and doors have been opened for larger ingatherings in the near future. Here is a field that may well promise one of the most marvellous evangelistic harvests in missionary history.

Issei Yamamoto, assistant professor in the Kyoto University Observatory, Japan, has recently received appointment as volunteer research assistant in the Yerkes Observatory, according to an announcement of the University of Chicago board of trustees. Professor Yamamoto has been sent to the United States by the Japanese government to spend about a year in several of our active observatories.

"World Facts and the Extension of Christianity" is the suggestive title of a pamphlet written by Dr. C. H. Patton of the American Board, which every pastor and missionary leader should read. It represents in brief, clear form the new facts in the world's life that have resulted from the war which have meaning to all American Christians. A postcard will bring a copy free from The General Board of Promotion, 276 Fifth Avenue, New York City.

Last year the Ministers and Missionaries Benefit Board appealed to the churches to place in their annual budgets an item covering the part which the minister or his church must provide in cooperation with the board for a retiring pension at age sixty-five. Many churches gladly responded. One little church having only six male members was among the first to respond. Churches who did not make this provision for their pastors last year now have an opportunity to make him a Christmas present this year that will place him in the membership of the Retiring Pension Fund. For a brief time there is again a special reduction in the dues of men receiving salaries of \$1,500 or less.

Rev. Irvin T. Geistweit died in Chicago, Nov. 19, at the home of his daughter, Mrs. Ethel Benedict. His last pastorate was in Marshall, Mich., where his wife died three years ago. He began his ministry in Ulysses, Pa. He attended Temple College in Philadelphia and was ordained in the Baptist ministry. He also spent several years in Hamilton Seminary, during which time he was pastor at Waterville, N. Y. He was pastor of the Baptist Church in Westfield, N. Y., and the Austin Avenue Church, Chicago. The funeral was held in the chapel at Forest Home

Cemetery, Drs. Carl Case and J. B. Thomas officiating. He leaves a family of two daughters; three brothers and a sister also survive him, one of them being Dr. W. H. Geistweit, of St. Louis.

The Foreign Mission Society's warehouse in Brooklyn, N. Y., reported at the close of business Tuesday, Nov. 28, that a total of 6335 packages had been received, containing clothing and other supplies for the relief ship to Russia. Already 800 bales have been packed, and six hundred of these bales, each of them marked "American Baptist Relief," have been delivered to the steamship pier. The warehouse estimates that with the supplies at hand and those that are on the way, several hundred more bales will be added, thus making a total shipment of more than one thousand bales. The steamship "Manitowoc" has been selected to convey these expressions of fellowship to Russia, and it is expected that it will sail about Dec. 15, for Odessa. It will not be possible to receive any additional supplies at the warehouse, owing to the limited time in which those still at hand must be packed. Churches and individuals that have quantities of clothing on hand are therefore urged to correspond with the Woman's American Baptist Home Mission Society in order that these supplies may be placed at the disposal of that organization for distribution among destitute people in cities and at the Mather School. In remembering the needs abroad, home needs must not be neglected.

What Shall Be Done?

By BENJAMIN OTTO

AT A Recent meeting of the Cooperative Council of City Missions in Chicago—the five leading denominations having work among foreign-speaking peoples being represented; namely, Baptists, Congregational, Disciple, Methodist, and Presbyterian—the Methodists asked approval to begin work for Russians in a church building from which the American population was fast withdrawing.

"That opens up a large question for consideration," said the Baptist superintendent. "It is a well-known fact that in Russia the trend of the Protestant movement is overwhelmingly toward the Baptist denomination. Before the great war we had probably less than 200,000 followers in that empire. Today we have over a million—possibly two millions. Two thousand prisoners in German prison camps were converted and baptized through the preaching and teaching of Baptist people in Germany. When they were liberated scores of these converts returned to their villages, where their witnessing has led to many conversions and the organization of numerous churches. Thirteen of these young men, convinced of a definite call to preach, were, through the cooperation of our foreign and home mission societies brought to our International Seminary at East Orange for a course of study.

"I am wondering how far you other denominations can go, even in this country, in work for Russians without introducing an element of confusion that might prove more harmful than beneficial! As yet we Baptists on account of shortage of funds have no work for Russians in this city. Men well prepared to do missionary work among that people are available, and they all seem to be Baptists."

"That does not introduce a large question," was the general expression.

"The Russian church is immersionist," said the Presbyterian superintendent. "I can see the logic of Baptist priority. But now, will the Baptists assume the responsibility and put on an adequate program for the Russians in this city?"

Of course, the Baptist superintendent, knowing the financial situation, could not immediately reply with an unqualified affirmation. However, the request of the Methodists to begin work was not approved. The whole question was postponed for fuller consideration and a date set.

Will the Baptists assume their manifest responsibility for the Russians in Chicago? The other denominations are inclined to defer to them. If the Baptists do not adjust themselves to this task, what then? If they do, will that not force the same question to the front in every other city and state? "A great door and effectual is opened."

Two days after the above incident, but entirely non-cognizant of it, a Ukrainian minister, trained in the Baptist Slavic Training School, who, without salary, has been holding a group of Baptists together, meeting in the homes, stood at my desk. (There are 40,000,000 Ukrainians, "little Russians," many of whom, like the great Russians, are Baptists.) He asked whether a building our society must sell, to secure money for other necessary work, might not be made available for them.

The Lord must have great confidence in Baptists to give them the first chance in matters so fraught with possibilities for good. But what of the response?

Dollar Day

December 9 is Dollar Day for Women's Union Christian Colleges in the Orient. The building committee of the Union Christian Colleges for the Women of the Orient is glad to report it has in definite pledges and cash received \$1,000,000. How shall we secure the second million? We have now a plan which we are ready to present throughout the country.

The literature and collector's cards will be sent to any one applying to state chairman or the National Office, 300 Fort Building, Boston, Mass. The whole plan now hinges on the prompt personal effort on the part of the women who are interested and will press the matter in their own communities. It is on the basis of a Red Cross offering, not denominational. Therefore, we are urging that the money be sent to the Assistant National Treasurer, Miss Hilda L. Olson, 300 Fort Building, Boston, Mass., instead of denominational treasurers as heretofore. In the case of large pledges they may be sent to denominational treasurers but the Dollar Day campaign is purely interdenominational. Jan. 1 terminates the pledge made by the trustees of the Laura Spelman Rockefeller Fund. Shall we lose this great gift to our Women's Foreign Mission Boards, for their own colleges, by our indifference or delay? Do not say we have given our share. Not one board has raised its part of the \$2,000,000. Not one city has reached its quota. Therefore we must work with a will, securing as many as possible who will help in this one day campaign for dollars.

One hundred thousand collectors are needed for Dollar Day to insure its success. Of this number 20,000 should come from our Baptist ranks. Because of the late date at which many of our communities have been able to start the work Dollar Day may be extended Dec. 16 in cases of absolute necessity.



The Baptist



The Frozen Credits of the Church

OUT of the bewildering maze of the financial dialect a phrase now and then casts a singular illumination upon other realms of life. Such a one is the term *frozen credits*, a felicitous phrase for an infelicitous condition which arose in the post-war world. It came into use to designate such assets as shipments of grain which were tied up indefinitely en route to their market by a coal famine or car shortage or railway strike. The term was extended to include many other assets which were genuine credits of the owner but which for some widely-prevailing cause were unavailable. It is not precisely the vaguer idea of undeveloped resources or potential wealth, but that of actual though not available resources—credits but frozen credits. The phrase is perhaps the natural antonym of the more familiar expression *liquid assets*, though the latter has usually a somewhat different use.

The metaphor is startlingly apt. Civilization is sickeningly aware of it. Realms imperial in extent, with enormous wealth, waiting only for that facile interchange of trade which is the economic life-blood of the world-organism, are ice-locked, not so much by the immediate disastrous effects of the war as by the hatreds, suspicion, hostile tariffs, and the ever-impending terror of new wars. This congelation of credits extends in some degree, by reason of the solidarity of economic interests, to every branch of trade and of human welfare in every continent and island of the sea. Germany, despite the fact that its marvellous instinctive industry and mechanical genius are refilling its warehouses, hangs on the perilous brink of bankruptcy; Russia, potential granary of the world, cannot feed its own starving millions now that the guaranties of mutual confidence and the safeguards of life and property are gone; a recent rich discovery of oil in Arctic British America is at present utterly useless, for lack of transportation facilities. All these splendid assets are frozen credits.

But, naturally, it is the frozen credits of the church that interest us most. We are not speaking of mere possibilities but of the proved abilities of the church. There is, for example, its self-propagating ability, its ability to grow by the constant addition of new recruits to the church and its Lord. The first two disciples of Jesus had a record of 100 per cent increase in their first day, when each found his own brother and brought him to Jesus; the single day of Pentecost also saw an increase of more than 100 per cent in the number of disciples; and by the close of the first century, through those two generations of contention and bitter persecution, the church is estimated to have grown to number 100,000 members, an increase of 2,000 per cent from the 5,000 who comprised the church of Jerusalem early in the Pentecostal period. Last year in Chicago the Church Federation only dared to set as the goal for a great simultaneous campaign of the Protestant churches,

lasting many months, an increase of 10 per cent; but this was far above the ordinary rate of increase, since some single churches fail to add a convert in a year, and many church members fail to win a single soul in a lifetime. Was the self-propagating function of the church limited to apostolic times? American Baptists in the quarter-century between the beginning of the Revolution and the year 1800 increased from fewer than 10,000 to an estimated 100,000, a gain of 1,000 per cent, two-thirds of it in the last eight years of the century. The first half of the nineteenth century saw a further gain of 800 per cent, and certain sections of our denomination and certain churches in every section have maintained even until now a still higher rate or modulus of propagation. This can only mean that the function is not lost to the church as a whole, but that in large segments of our own and all denominations it is dormant, or to revert to our figure, it must be reckoned among the frozen credits of these churches.

And think of the unavailable abilities of our church men, the very life of fraternal organizations, rotary clubs, the chamber of commerce; princes in business life; executive geniuses; masters of men. It is a tragedy of the church that so many of these limit their service to occasional Sunday morning presence in a pew. Their splendid abilities are frozen credits in the church's account. There are some leaders in all these classes, who do give themselves in utter devotion to their church life without lessening their value in any other proper sphere.

The same principle applies to the financing of the kingdom. Dr. Agar estimates that only 10 per cent of our church members practice stewardship and only 15 per cent are interested in missions. With 85 per cent of our potential giving listed in the frozen credits column, the Hundred Million Campaign appears an epic of optimism and a miracle of success. The willing givers, who had always been the mainstay of missions, quadrupled their giving, and swept along with them many previous non-givers. The sea-level of beneficence was permanently raised for thousands of churches and many tens of thousands of members. Some churches were raised bodily into the class of missionary churches, but it was largely by those previously interested that the fifty millions was subscribed. If the whole denomination had averaged as well as they, the hundred millions would readily have come in the four years; if all the denomination had tithed it would have come in one year, for *the income of Northern Baptists is around one billion dollars*.

It is usually the pastor who transmutes the frozen credits of his church into quick assets available on demand. By a miracle of prayer, enthusiasm and winning personality he turns an unevangelistic church into a magnetic evangelistic center; secures the cooperation

of his fine men, leading them into the strange delight of Christ's service; and stirs the financial conscience into a flame of sacrificial giving, though there are noble churches which achieve all these things under any pastor. But in any event, the church at large needs—oh, so pitifully—a *thaw* which will transmute its frozen credits into running streams of beneficence, of soul-winning, of service.

Clemenceau in Chicago

IT was ours to view the Tiger of France, as he has been called, from the far balcony. We were fortunate in getting so much of vantage among the ten thousand who crowded to hear this man of action. As for the hearing, Clemenceau's nervous French gesticulations which threw him out of the range of the mechanical amplifiers before him on the table, and his unfamiliar foreign accentuation, both of single words and parts of sentences, made it exceedingly difficult to follow the train of thought. But one caught enough to be stirred deeply, if not by the vigor and vim of the man, by the eager sympathy and swift response of his far reaching auditory. It was indeed a passionate appeal for preparation for the future and for what fortune in the course of the years might bring forth. "I am for peace," he said, with an emphasis of voice and gesture, and the audience applauded, "but," he added, "I warn you against combinations and conditions,"—we render freely—"which will not *keep the peace*."

Somehow as we sought the quiet of our home our Bible opened to the first chapters of Judges. We read the stern admonitory words of Joshua, the son of Nun, deprecating hostile league and weak surrender. It sounded verily like a faint rehearsal of what we had just been hearing, and the sad sequel in the page of record enforced the lesson.

Undoubtedly we are fallen upon critical and pivotal days in the affairs of the nations. Relationships are distressingly problematical, and the powder and tinder are altogether too close together for comfort. Looking at the weakness of man and the fermenting discords everywhere in these post-bellum times, we may well, as Christians, make our humble and tearful resort to the God who watches over this Israel of ours as when the people of old lifted up their voice and wept. "And they called the name of that place Bochim; and they sacrificed there unto the Lord. And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land." At any rate, let us do all we can, as our friend from abroad has enjoined, to preserve the peace of the nations.

Denominational Headquarters

THE newspapers of the country have carried a story of the removal of Baptist headquarters from New York to Chicago. A subscriber in the East has taken us to task for not announcing such important matters while they are still "news." The fact is that some "news" is so new that it is not true. The above story is a case in point.

The Immanuel Church, Chicago, is erecting a modern office building on its Michigan Avenue site. The church has made some definite proposals upon the acceptance

of which the property valued at more than a half million dollars would be turned over to the denomination. The Chicago Executive Council and the finance committee of the Northern Baptist Convention have the whole matter under consideration.

There are many angles to the question and considerable time will elapse before the matter can be referred to the several cooperating organizations for their action. There is something to be said upon both sides of the question. This is not the time to argue the case. Let us await the reports of those charged with consideration of the whole problem. Let us not pass judgment before we hear the case.

The Primacy of the Churches

FRIENDS of the Y. M. C. A. and of the churches were pained by some reports of the recent meeting of 2,000 delegates at the international Y. M. C. A. convention held last month. The impression was given, especially in striking headlines, in certain sections of the press, that the Y. M. C. A. had declared its independence of the churches and its purpose to go its own way.

As a matter of fact nothing could be wider of the truth. Every one of the 2,000 and more delegates were members of evangelical churches and a large portion of them officers in their own local churches. Their effort was to bind the association and the churches closer together. They reaffirmed their position taken in 1913 and which has in substance represented the attitude of the Y. M. C. A. from its beginning. "The most important agency," the resolution reads, "for the promotion of the religious life is the church. No other institution should be permitted to supplant it or ignore its primacy. The association reaffirms its historical policy of absolute loyalty to the church and reasserts its intention to recognize in all its activities the preeminence of the church, the extension of whose influence is the primary purpose of the association." Contrary to reports there was no letting down of the bars. In this issue Dr. H. B. Grose gives our readers a very careful report and interpretation of the great meeting at Atlantic City.

What Are Our Children Reading?

RELIGIOUS papers have been led of late to call attention to the unsavory literature that is getting into the hands of the young people. This problem is not new. It is at least as old as the reader of these lines. There were forbidden magazines and hidden dime novels when we were boys and girls. We are here referring more particularly to the character of the material that is enjoined upon these growing minds by older people, presumably for the intellectual development of the younger generation. Some of this is called social literature, some of it even religious, the object being apparently to inform the mind regarding life's problems and thus forwarn against fortuitous moral issues. Are there not some things about which simplicity and even ignorance are better than headlong sophistication? What our children read and study will not only determine individual but national life, and parental care and caution in these matters is both pious and patriotic.

A Page of Opinion

Do Baptists Believe in Freedom of Speech and Press?

WHAT a question! Yes, what a question! Do you wonder in the light of some present day tendencies that the question is asked? Sit in the editorial chair for a few weeks and you will never wonder again. We are praised to the skies for editorials and articles which exactly coincide with the views of the reader and we are condemned without mercy for any utterance which seems to branch off from the well beaten path. The *Western Christian Advocate* justifies the exercise of freedom of both speech and press as the only safeguard against bureaucrats in church and state.

"Freedom of speech and freedom of the press are two ideals of democracy applicable to such a voluntary organization as the Methodist Episcopal Church. With out such freedom, either church or state will soon drift into control of bureaucrats. Democracy may have its handicaps for quick efficiency, but having adopted democracy, we must abide by the conditions necessary for its success.

"The ideals of freedom of speech and of press constantly must be maintained against a silent and unwilling opposition. Before men know it they may attempt to throttle discussion, simply because discussion may mean a possible change in their plans. Various opinions tend to slow down the enthusiasm of a united purpose. There are times when progress becomes dependent on a frank facing of the situation, and there must be a calm readiness on the part of the church to welcome into the arena a man or group of thinkers who may offer what appear to be radical suggestions. The way must be kept open.

"When this right of freedom of speech or press is utilized, the new leader must be willing to face the consequences in a fair field. The fact that a man has spoken at all must not be cause for criticism, but what has he said? Do his positions stand the test? Are they better than the established order? Sometimes the new voice will be silenced because he has spoken without the warrant of facts. Sometimes that voice may win, after a struggle.

"No movement in the church ought to ask to be free from openly-expressed criticism. If the criticism is just, let it stand; if it is unjust and unwise, the movement will be all the stronger for having met the foe and conquered publicly. This is democracy."

Fundamentalist Warns His Friends

IN a signed editorial in the *Baptist Banner*, Rev. R. B. McDanel raises a warning voice in view of the publicity being given to the "Baptist Bible Union" movement. His views are so nearly in accord with the positions taken by THE BAPTIST that we can do no better than give place to his message, which is in part as follows:

"I am lifting a warning voice to some Baptists among us whose loyalty to truth I do not for a moment question, but who are acting far from wisely in starting a movement which can never bring about anything else but acrimonious division and serious secession. In common with very many other brethren, I received the propaganda of 'The Baptist Bible Union.' I did not find myself widely at variance with any statement in it, but I knew of many others whose Baptist loyalty and fidelity were sound to the last degree, who would like to see some of those statements modified. I cannot see the wisdom of making statements about our Lord's return in such language that other good men who believe as fervently in that return as I do, cannot accept it. If I am a premillennialist, who ever gave me the right or the authority to read out of the denomination my post-millennial brother? It is time this spirit of over-lordship that has arisen among us be eliminated. Instead of welding our denomination into greater solidarity, some of our brethren are making still more and more serious cleavage in it. All who know me know that I am a fundamentalist. I had the great honor of being one of the original signers for the Buffalo Convention, but I have become heartsick over the actions of some brethren who, I can not help but feel, are hindering rather than helping our Baptist peace and happiness. Division must not come. If all things are not right in our brotherhood, let us hold together and make things right. It can be done; but we are never going to get anywhere if we start various independent movements which, either separately or in combination, make attacks on the great work we Baptists have to do."

"What" and "How"

A PROMINENT layman in Chicago is concerned lest "the great challenge in THE BAPTIST of Nov. 18," is to go by without any response from our readers. "I refer," he says, "to the proposition in 'What We Need Just Now' that *the first and greatest need is for a prayer passion that shall envelop our denominational life*. It strikes me that there will be no dissent from the statement made but there will be no agreement as to the methods for developing that 'prayer passion.' Why not call for brief suggestions from our pastors, many of whom are wise in such matters. Their suggestions would be of real service in helping to meet this present and pressing need. It seems to me that an editorial call for such suggestions should find instant and helpful response. And there is no time to lose if that fine editorial is to bear its fitting fruit."

We have let the layman make the call. Why confine suggestions to the minister? Experience has not always indicated that the most prayerful man in the parish is the parson. Why not get the method from any man or woman, black or white, who knows how to pray the fervent effectual prayer and create thereby a "prayer passion" in the churches.

The Person of Christ: A Series of "Apologetic Studies"

III. The Triumph of the Limitless Lord

By FREDERIC C. SPURR

WE HAVE arrived at the point where we see clearly that there is a *plus* in Jesus Christ, possessed by no other person who has ever been upon this planet and that this compels us to answer the question, "What manner of man is this?" How shall we account for him as disclosed to us in the Gospels. Has he been invented, or idealized, or is he photographed from life? The theory of invention was curtly dismissed by John Stuart Mill, himself a skeptic, when in his famous lectures on theism he asked "Who amongst the disciples of Christ, or amongst their proselytes was capable of inventing the sayings ascribed to Jesus, or matching the type of character revealed in the Gospels?" If he had been invented or idealized, then the problem becomes more and not less difficult because we have to discover some hidden genius of the first water who was equal to the task of creating such a being as Jesus Christ who is portrayed in the Gospel story.

Drawn from Life

The thing is impossible. There remains but one solution—he *has been drawn from the life*. But now, having gone so far, we are compelled to go farther. It is not simply with the Christ of the Gospels that we are concerned, but with the Christ of history. For nearly two thousand years he has reigned, overcoming the obstacles of space and of time and fashioning the lives of unnumbered millions of his disciples throughout the world. The Christian society exists—nothing is more certain than that. And it exists because of him. Divided as Christians are upon many points—some of them very serious ones—they hold as bodies one common faith. Roman, Greek, Anglican and Free Churches all profess their faith in the divinity of our Lord. Now the society which professes this belief, composed as it is of Christians who differ from each other upon many points, is a living palpable phenomenon at work under our eyes. It, like every other society, is an effect and demands an adequate cause. Its origin is historic. There would have been no Christians in the world had there been no Christ. No one can reasonably doubt that Jesus created the society which bears his name. The building exists. He is undoubtedly

both its architect and builder, the living cause of the most remarkable effect the world has ever seen. From the beginning of the church's history to the present hour the central faith of the church has never varied. Every branch of the church offers prayers which all can follow and sings hymns and canticles in which all can join. And at the core of the prayers and the songs there lies belief in the divinity of Jesus Christ. Are the prayers addressed to the Father? It is "through Jesus Christ our Lord." The classic hymns of the church—the common property of all—express in varied tones this one common faith. The *Te Deum* in which Christ is adored as the King of Glory, as the Redeemer of men, as the opener of the kingdom of heaven, as the final judge of men, as the object of our hope and the goal of our desires, is the one classic hymn of Christendom which sums up not theologically but practically the great faith. The sacraments, which are public acts, witness the same faith. Baptism is performed in the name of the Father and of the Son and of the Holy Ghost. The Lord's Supper finds its center in Jesus Christ. In it we remember him and mystically feed upon his flesh and blood, thus expressing our deepest faith that he is our very life. The church reserves one day in every week for the public worship of Almighty God. This day is not the Jewish Sabbath. It is a new day—the first day of the week—established because Christians believe that on that day Christ rose again from the dead and showed himself to be the "Son of God with power." The Christian Sunday, if we will only trouble to remember the fact, is a witness to the belief in the divinity of our Lord. Now it is the fact of the church as the creation of Christ and as his perpetual witness that modern rationalism has never fairly faced. It spends its time at what it imagines to be the "sources" and misses the mighty river which flows past its door. It will not do to say with a modern skeptic "Christianity owes a great deal to the fact that Constantine adopted it as the state religion of the Roman Empire," adding with touching naïveté "the rise of Christianity was made possible by the act of Constantine." Not to stress the nonsense

which attributes the *rise* of a thing to something which followed it three centuries later, it is the simple fact that Constantine's adoption of Christianity as the official religion was the very worst service he could have rendered it. It was a disaster and set back the clock to an extent which even now we can hardly realize. The church then, has to be accounted for, with its vitality and its attachment to a living Lord, despite all the set-backs and errors which have marked its course. It can be accounted for alone by Christ—but by what kind of a Christ? *Only by a Christ who answers to the faith of the church*, and here at once we are placed in the presence of a miracle: the miracle of the triumph of the limitless Lord. Let us see what this involves.

The Greatest Force

The greatest force in life is personality. All the knowledge that we possess comes to us through persons. Our characters are formed by persons rather than by precepts. The private life of man is influenced throughout by persons, commencing with the family circle and ending with the greater life of society. The public life of the world also is most of all influenced by personalities. However excellent may be the principles enunciated by a man in the political, literary, scientific and social spheres, in the last analysis it is the magic of his personality that wins victories. Now all human personalities are subject to the fatal drawback of limitation—the limitation of space and of time. First, space. There is no such thing in the world as a human personality imposing itself *universally* either in the sphere of politics or religion. The statesman who is monarch in his own land is a mere name elsewhere. The great founders of religions in the world have all been fatally circumscribed by space. Abraham remains a Semitic, Mohammed an Arab, Gautama an Indian, and the religions they founded bear the same marks of limitation. They can never become universal, partly because of the fatal influence of space.

The second limitation is that of time. Time disintegrates every

human work of the brain or of the hand. It plays havoc with persons. The passing of time diminishes their influence, until finally it disappears. Socrates was in his day the idol of Athens. But the magic of his name was entombed with his body. He lives only as a memory. And so it is with every great human personality. The cause may live on in some form or other. The ideas of the great teacher may be preserved in writing. But they are not immutable. The modern Jew does not feel himself bound to Moses as did the Jew of yesterday. The educated Moslem is beginning to "interpret" Mohammed. No man living would calmly and in the plenitude of his reason sacrifice his life for *personal* love of Moses, Mohammed, Gautama.

Historic Figures Memories

Time surrounds all historic figures with a mist or a halo: it leaves them only as pictures or memories. *One Person and one only has escaped this universal law*—Jesus Christ. He is the sole One who has conquered space. He alone is the "Son of Man"—neither Jew, Roman or Greek—but the Son of *Man*. He belongs to the entire human race. He has upon him the universal mark. His disciples are of all peoples. Faith in him is naturalized in both hemispheres and in every clime. The stalwart sons of the North hardened by cold and frost; the dreamy sons of the South, relaxed by the caresses of an unfailing warmth; the imaginative children of the East, and the unromantic sons of the West alike have overturned their idols to worship the One true God and his son Jesus Christ. Fijians, Tierra del Fuegians, the savages of New Guinea, the Esquimaux, Greenlanders, Icelanders—men of all races have become the disciples of Jesus Christ. The statement is easily made, but it is astonishing to the last degree when its import is grasped. For this conquest of space is unknown to any human religious society. Buddhism is fatally encircled within the boundaries of two eastern kingdoms; it has no power to pass the frontiers and to capture the forward nations of the West. Mohammedanism, which set out to conquer the world by the sword, has been forced back and confined to the desert and to decaying peoples. But the faith of Christ is established in the bosom of all nations and where it has taken up its abode men have lifted up their hearts and rejoiced. This is nothing less than a miracle, for space is the most

formidable obstacle to human fellowship. What appeals to people in the temperate zones is repellent to those in the torrid zones and vice versa. Increase space and the obstacle grows, until at last men at the extremes have nothing whatever in common with each other. But Jesus Christ has surmounted this obstacle. When he was in the flesh there was the magnetism of his wonderful personal presence. But he died and the world ceased to behold him. Yet it made no difference to the millions who became his disciples. They knew that he lived in

I WALKED today along a city street

So squalid, so unclean, my whole soul shrank,
Revolted, from foul sights and odors rank.

Naught could I see in those I chanced to meet

Save hard or sodden faces, shambling feet,

Eyes bleared with vice and liquor. My soul drank

The lees of loathing. Then it was—I thank

Who willed it!—that a Face, austere and sweet

And strong and pure, had stopped me like a hand

Laid gently on me. O'er that thoroughfare

Of wretchedness and sin, they looked,

Those eyes of One who was too tender to despise

The least or of the lowest to despair.

Rebuked, I passed. The Christ must understand.

(Written by Marion Warner Wildman, upon seeing Hoffman's picture of Christ in a junk-shop window.)

them and although they saw him not yet they loved him: "whom having not seen *ye* love." The early church, which never saw Jesus in the flesh, lived in him and for him and cheerfully died for him.

And so it has been during 2000 years. Jesus has been and is *personally* loved, as if he were indeed present, which, in fact, he is. And he is loved by people of all temperaments, ardent and cool alike. Christianity is declared to be, by some, a matter of temperament. Nothing could be farther from the truth. Men and women of every order of intellect and of heart have glowed with a personal and passionate love for

the Savior, who is to them no mere historic figure, but the Lord of their lives. Jesus undoubtedly has accomplished the miracle—he has triumphed over space.

And equally over time. If space is fatal to personal influence, time is fatal to personal affection. All human love is affected by absence or death. Time softens the blow and heals the wound and opens up the way to a new affection which removes the old to the place of pleasant memory. The good and great man inspires affection *while he is alive* and while his personal magnetism endures. But after his death the charm is removed; the passing of the years changes the perspective. Others rise up who claim affection and loyalty. Men easily transfer their devotion and their affection. But there is one, and one only, exception to the rule.

Jesus Christ Loved Today

Jesus Christ, who lived here below 1900 years ago is loved today, I repeat, as if he were still here. It is a phenomenon which abides alone. There is nothing else like it in the world. It is not his memory alone that Christians prize: it is his person, real and living; a presence realized here and now. His words as recorded in the Gospels are treasured, but Christian ears also listen for his loving voice to speak to their inward selves. It is not a teacher who *was* but a Lord who *is* whom they adore and with whom they commune. This love for Jesus is not equally strong in all Christian hearts, nor is it always at white heat. Often it smoulders, but it never expires. When it is perfect it raises the human spirit to an altitude which others never reach. It has created a Livingstone, a Xavier, a Moffatt, a Paton, a Bernard and a million more who for love of him have renounced every prospect in life, journeying to the farthest points of the compass, life in hand, enduring poverty, hunger, untold dangers, burning and reviling and even death itself. And is he only a *man* who has inspired all this devotion? It is impossible. If Jesus is but a man and as a man has wrought this wonder then we must award the palm to idolatry since it is the supreme force of life. But he is more than a man. Only God could produce so great marvels and triumph so wonderfully. Nothing less than the confession of the church can adequately account for Jesus—"Thou art the Christ, the Son of the living God."

Forty-First International Convention of the North American Young Men's Christian Associations

The emphasis was strongly upon religious work—to win young men to accept Christ

By HOWARD B. GROSE

I WENT to Atlantic City, to attend the International Convention of the Y. M. C. A. held there Nov. 14-19, for several reasons, but the chief one was because of my profound interest just now in American Protestantism, its promise, progress and propagation. I wanted to study that great body of lay delegates, gathered from all parts of the United States and Canada, and estimate what they signified of solidarity and solidity and strength for the contest between the forces of the kingdom of God and the opposing forces, which are by no means all non-ecclesiastical. And I saw and was greatly cheered in my soul.

I saw, for one thing, a genuinely religious body of delegates. They included men of influence in their communities in business and professional life. They had convictions, and made them known, but they never forgot in their discussions that they belonged to a great brotherhood, and lived up to their name.

How they sang! I shall not soon forget how that inspiring precentor, at the opening of the first evening session, got the men to sing that favorite gospel hymn, "I love to tell the story," until the whole great auditorium on the million-dollar pier rang with the chorus, "I love to tell the story, 'twill be my theme in glory, to tell the old, old story of Jesus and his love." The deep undertone of sentiment revealed how hearts had been touched by memories of other days. And with power and thrill they sang the great hymns of the church, for none of the weak and insipid modern counterfeits were allowed on that platform. Then at each session, just at the right moment, the Fisk Jubilee Singers came on and touched the heartstrings and preached a sermon not equaled in words. No wonder they have sung a race into recognition and a school into prosperity.

A Religious Convention

A religious convention, I say. Every morning session began with a deeply spiritual message from a man selected because he had such a message to give. At 11:30, no matter what was on, a slowing down of business for a twenty-minute period of intercessory prayer led by men of prayer, who made prayer real communion and intercession. It was the week of prayer for the student world, and remembrance of that helped deepen the impression, as it was felt that tides of power resulting from prayer were flowing in upon that body from all the world. No wonder Dr. Mott believes that the unity of action, the blending of the conservative and liberal elements so that nearly every vote was unanimous or overwhelming in majority, and the miraculous work accomplished, could not have come about save through the power of prayer. The program-makers knew how to carry religion all through the sessions.

This convention replaced the emphasis strongly upon religious work, upon the original ideals and objectives, to win young men to accept "Christ as their God and Savior," to quote the phrase in the

Paris basis, adopted in 1855 as a world basis and still in force. It did not discuss buildings and material successes, nor do much with budgets except to endorse them as prepared by a budget committee, but it pressed the duty of the associations to produce larger spiritual results, more conversions, more members for the churches. It endorsed heartily the proposal of the religious work department and General Secretaries' Association to make a visitation of local associations for inspirational ends and the setting up of larger programs of service. Religion was at the front, and it was the religion of action, of performance, energized by the Holy Spirit. It was good to be there.

I saw a constructive convention. The commission reports were models. That of transcendent interest to the churches was the report of the commission on "Approach to the Churches." It was the result of three years of conference between denominational and association groups, of diligent and intelligent investigation, and in the opinion of competent judges no more important report, in its findings, bearings and potential possibilities of good, was ever brought before the association movement. It was listened

The Deepest Worth

THESE are the things I prize
And hold of deepest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forest, comfort of the
grass,
Shadow of clouds that swiftly pass,
And after showers
The smell of flowers,
And of the good brown earth,—
And best of all, along the way,
Friendship and mirth.
—Henry Van Dyke.

to with intense interest, and its recommendations were unanimously adopted. Pastors and denominational leaders should give it careful study, for if the associations are met half way there will dawn a new day of mutual profit to churches and associations, and a new solidarity of the Christian forces. No doubt was left in any mind as to the attitude of the association. Reports went out that the association had rejected ecclesiastical control, something which never existed. The truth is that no convention ever declared itself so strongly on the relation of the association to the churches, and the desire for the closest cooperation. That cannot too plainly be stated.

Note the basic principles of cooperation as stated in the report: (1) The supremacy of Christ; (2) The primacy of the church; (3) The autonomy of the association, as from the beginning; (4) Adequacy of relationship. The duty of the churches is to sustain and counsel this specialized agency for work among men and boys. The duty of the association, in turn, is to promote its work among men and boys

so as to lead them to become disciples of Christ, members of the church, and stable in Christian character. The association's work is to supplement that of the church, not supplant it. While recognizing its debt to the church as for ideal, motive and support, the commission believes the association's mission can most effectively be accomplished by maintaining its independence of ecclesiastical control. Provision was made for establishing advisory groups in the denominations and a general counseling commission for conference at least annually on national problems pertaining to all the churches. The unanimous action places the association on record for cordial and close cooperation, placing all its resources at the service of the churches. It ought to mean much for future American Protestantism.

I saw wise action on another matter of great interest—the basis of membership. There were misleading reports about this also. What was done did not change the basis adopted at Portland in 1899 regarding evangelical membership as a requirement for active association membership, but it permitted associations so desiring to accept as "evangelical" those churches designated as eligible for membership in the Federal Council of Churches of Christ in America. It also authorized "any association to elect not to exceed 10 per cent of its managing board from members of the association not identified with evangelical churches, upon their nomination by a regular nominating committee of said board, and upon the acceptance by such nominees of the Paris basis as their personal declaration of purpose." Now this Paris basis, adopted at the first Inter-Continental World's Conference of the Associations of North America and Europe in 1855, declares that "The Young Men's Christian Association seeks to unite those young men who, regarding Jesus Christ as their God and Savior according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

Statement of Purpose for Membership

The student associations were dealt with separately in regard to the basis of membership. The convention adopted the statement of purpose and qualification for membership on which the student associations of the country are practically united, and for which the student representatives made earnest pleas, affirming their loyalty to Christ and the church and their conviction that the change would enable them to do a far larger work in winning students for Christ. This statement leaves it optional with the student associations to admit as members those who declare themselves to be in sympathy with the following statement of purpose and willing to make it their personal program of allegiance and service: 1. To lead students to faith in God through Jesus Christ; 2. To lead them into membership and service in the Christian church; 3. To promote their growth

in Christian faith, especially through the study of the Bible and prayer. 4. To influence them to devote themselves in united effort with all Christians in making the will of Christ effective in human society, and to extending the kingdom of God throughout the world. It is required that only students who are evangelical church members can serve as officers, or represent the association at conventions.

The whole matter of the basis of membership was referred to the Constitutional Convention. Both in the report and the debate, the sentiment of the convention in regard to the unshaken loyalty of the association movement to the evangelical churches and to its original ideals and definite spiritual purpose was clear and unmistakable. The predominant spirit was that of spiritual advance. It is important that these facts should be made clear. The convention was evangelical beyond question. I should consider it progressively conservative, with a penchant for action rather than mere discussion. The young college men, by the way, made a decided impression by their straightforwardness and ability, and their plea for larger responsibility was roundly applauded. One of them incidentally made the strongest appeal for the way of the cross as the only way out for this distressed and sin-weary world.

I saw the utmost cordiality toward the Negro delegates, and in the report of the international committee, which fills a volume of 174 pages with the doings of the last three years, one of the recommendations pressed upon the conscience of the brotherhood the claims of the vast uncultivated field for work among colored young men and boys. The interracial commission was also praised for its truly Christian approach to a grave problem. The progress of the foreign work is a

revelation. In all departments, especially in the high-school work for boys and the educational and industrial work, there has been notable growth. It was an inspiring record of a great institution. Prohibition received a tremendous vote of approval, and the resolution calls upon "the entire membership of the Y. M. C. A. to stand solidly for a complete enforcement of the prohibition law." This body stands for the rights and protection of minorities in the Near East, and for a warless world. And it has power to help toward both.

The close was befitting such sessions. Dr. Mott, who spoke for the first time, gave in the closing words a warning and a challenge. The warning was that the churches and associations have not won the generation of youth and young men with whom we have to deal, and the challenge was the imperative necessity of winning the rising generation, for its own sake, and for the sake of the church and the world. Above all, this generation must be confronted with the living Christ. So, from Dr. Speer's opening message to Dr. Mott's final appeal, the spiritual note was predominant.

It was a heartening sight to look upon such a body of laymen, sit with them through days of consideration of spiritual interests, sense the reservoirs of power they represent in their communities and realize what a bulwark they form for the protection of all the interests and institutions which we hold dear in our country. Here is a mighty force which belongs to the Christian church, and which will be related to the local churches everywhere and cooperated with in a new and conquering way if the ideals set forth in the report on church and association relationships are transmuted into cooperative activities.

ries, commercial depression, social despair, abject poverty, and future forebodings, mark the experience of the people across the sea; and unwise leadership and false policies have, largely, created this calamitous condition of affairs. The aftermath of the great war has placed America in a most delicate as well as a most important and responsible position before the world.

Despite the fact that she sacrificed the lives of hundreds of thousands of her sons and gave billions of her money to stay the ravages of a war for which she was not responsible and from which she could and would not accept any helpful returns, unjust criticism has been and is visited upon her; but she stands ready now to befriend all people and lead in every movement for the material and moral betterment of mankind, without compromising the principles upon which she was founded and which have guided her during all these momentous years.

World Problems

The proper policies for the solution of the problems of the world are being pursued by the present administration of our government, bravely, generously and impartially; and nothing is more apparent to one who studies conditions on the ground than the consummate wisdom and forethought shown by those who have the shaping of our foreign policies. There is the policy of helpful association without entangling alliances; sympathetic co-operation without responsible ownership; magnanimous treatment without reciprocal return; and the exhibition of a generous example without a dominating spirit. It would be a grave error for America to entangle and embroil herself with questions which are strictly European in their character and which would involve us in unending confusion and discord, as the secretary of state has clearly set forth. The policies of the government have been both conciliatory and constructive as shown in the negotiation of a peace treaty with Germany, the Yap agreement protecting American interests in the Mandate Islands of the Pacific, the reorganizing of Cuba's finance, the Tacna African arbitration agreement by Chile and Peru, the calling of a conference here of Central American Republic and the stabilization of Hayti and Santa Domingo.

The spirit of cooperation is manifested in the official declaration that a suitable arrangement may be made for the participation by our government in the election of judges in the International Court, which has been set up for the determination, according to judicial standards of the thought of people; and the spirit of philanthropic service has been nobly shown in the prompt aid given to suffering humanity in the Near East and Far East. We must avoid the mistake of meddling in other people's business, and in other families' quarrels. This will complicate us, and will weaken our influence, and will annul the end desired. It would be most unfortunate for us, officially, to sit in a conference which may decide the destiny of a nation or nations, with which we have had no disagreement; but as a friendly observer or as a protector of our own national rights a helpful association may be formed.

I can testify that in the four continents through which I have lately passed, the splendid representatives of our government, by reflecting the spirit and honoring the policy of the administration at

(Continued on page 1417)

America's Proper Policy in the World's Problems

By HENRY ALLEN TUPPER

NORTH America holds a unique position in the history of our times and great opportunities and responsibilities are created by this position.

Geographically—separated by great oceans from the strifes and struggles of neighbor-nations; possessing great stretches of territory; endowed with the richest blessings of nature; and having no occasion to envy or attack any other people, her relation has been one of peace and good will toward men.

Historically—founded on the principles of freedom among men and loyalty to God, she has written a chapter in human history, which illustrates the highest ideals and inspires mankind to the noblest endeavor.

Governmentally—our fathers were purged and purified in the fires of an experience which proved to be a preparatory school for wise convictions in practical economics and government, and the establishment of this government of, by and for the people. A flash of inspiration produced our matchless constitution, which has been at once an anchor in terrific storms and guide in onward progress.

Religiously—the founders of this nation recognized as its cardinal principle that the state and church have distinct provinces and missions, and that the at-

Dr. Henry Allen Tupper, pastor of First Church, Washington, D. C., has recently returned from the Near East. Dr. Tupper went abroad under a commission from the United States Labor Department as a Special Agent of Immigration.

tempted union of these produced the greatest national horrors and paralyzed all mental, moral and spiritual growth. Consequently, freedom of conscience and separation of church and state were the corner-stones of the republics; and these truths have been tested, tried and tempted, but the anchor has not dragged and the ship of state has not changed its course.

Today, as never before, the whole world has its eyes upon the United States of America and the need for this nation to be true to itself, to the world and to God was never so great as in this hour of the world's history. If we make a false step now it may mean a universal calamity. During my late visit to Europe and the Near East I received deep impressions and returned with deep convictions. Confusion, worse confounded, reigns nearly everywhere. National hatred, political controversies, bitter rival-

The New World Movement and Baptist Laymen

By H. M. FILLEBROWN,

IT may come as a surprise to some laymen to know that the New World Movement is directly traceable to the organization of Northern Baptist laymen. In addition to the responsibility of promoting the original Million Dollar Campaign, several other objectives were laid before the laymen for investigation and recommendation. Out of this came the report covering the plan of welding the financial objectives, of the various national societies, into one workable unit of appeal. Another result was the survey committee placing before the Denver Convention a vision of world need that sent a divine thrill into the consciousness of the delegates; led them in faith to accept the responsibility for a larger share in kingdom business, and to pledge the denomination to a program worthy of its standing as a Protestant body.

It was a transfiguration experience. The desire was there to achieve, and the consciousness of our ability to make our denominational work worthy of all that God had prepared for in the years of faithful effort that had gone before.

God Is Big Enough

Many have questioned, "Are we big enough?" We are answering that question in our attitude toward the New World Movement. Are we big enough to rally to the support of the denominational objectives; to realize that the denomination is bigger than any local church, pastor or member, or group of pastors or members? The matter is not one of numbers or wealth, but of spirit. One thing is certain, "God is big enough." If we are but willing to surrender our five precious loaves and the few small fishes legitimately provided for our own use to his blessing, he will multiply them to meet the needs of the thousands as he did by Galilee.

If we, at Denver, passed through a transfiguration experience we must remember that all such experiences are followed by a period of reaction. The world is suffering today from reaction, from individualism, selfishness, and an utter disregard of all that through cooperation made for strength. The results are disaster in the political, financial and industrial world, suffering, want and a spirit of repudiation of honest obligations. As Baptists are we showing the results of this reaction? Has it worked into our system?

It is pertinent to inquire, "Who constitutes the Baptist denomination?" The local churches are composed of laity and leader. The pastor is only one, sometimes to many hundreds or even thousands. Important as is the leader he is not the church. Only insofar as his opinion may reflect the majority opinion of the membership as a whole is he entitled to express his opinion as that of his church. Laymen should realize their proportionate place and influence, and stand for unity, with firm insistence upon the necessity for the sympathetic cooperation of all the members within the churches of our various associations and states.

As the pastor is only one to the laity so his work should be only that of leader. He is no "George" to do it! Laymen

should get busy! Every church should have its director of laymen's activity. Associated with him should be other laymen organized for active service. Committees of laymen should be formed whose work should be the building up of prayer meeting attendance, encouraging personal prayer and testimony at same. The prayer meeting is the pulse beat of the church. Is it weak? Examine the heart.

Bible and mission study classes for laymen, Sundays and week days, will renew heart activity. Laymen's lack of interest in denominational activity springs from lack of information resulting in impaired vision. Laymen will recognize a good thing if they see it. When they see things in proper perspective they will get behind the movement. A strong pulse indicates strong heart and a strong heart demands exercise. Group the laymen for prayer and training for personal work with a "win one" club for objective. This with training to use the sword of the Spirit for personal work will make laymen confident in service.

These activities once started, stewardship is the logical result. Not of money alone. At best that is least. Stewardship of time and ability. Recognizing that God owns a part of each day and work which should be his, set apart and consecrated to his service. We have the time. We do not properly apportion it. We each have some special God-given ability. It should be devoted to him. Your church should feel the impact of laymen personality, the influence of the "you" that is in

you. That particular talent that has made you a success should be made to count for success in the kingdom.

Each layman can do something better than any one else. I have in mind a humble man of genial countenance. Years ago he stationed himself at the main entrance of his church at each service and welcomed with a smile, a cordial handshake and a hearty word, every one who entered. Of the many influential pastors and members of that vigorous church, I doubt if another could be named who has influenced as many lives. In his declining years he has become a benediction to that congregation. The pastor serves but a few years, the layman stays on. The work is his and the layman should stand by.

The solution of the financial problem of the local church and all denominational work lies in the attitude of the laymen to the stewardship of money. Laymen must assist in developing this stewardship movement. Tithing is reasonable, biblical and businesslike. It brings a confident faith and joy that is indescribable. Business partnership with God. In business for God. God sharing the responsibility, and the success. *I am still looking for the faithful tither who is a permanent business failure.* Have you ever met one? Laymen who have become distinguished through their giving are invariably tithers who have recognized that what they have is God's and themselves are stewards of his treasure. Get it proved into your consciousness that God owns a portion of your time, ability and means and render unto God the things that are God's.

The Laymen's Job

As the New World Movement is the result of laymen's activity the laymen should study its needs and rally to its support. It's a laymen's job. Go to it! Has it developed any weakness that cannot be remedied by loyal, hearty, sympathetic cooperation? Does it need a change of nurses or more nourishment? In the family emergency we don't change the nurse if the baby is undernourished. We change the food or increase the quantity. Laymen should urge this remedy.

The prayer-meeting layman who studies his Bible and missions, does personal work and is a steward, gravitates naturally into denominational activity. Kingdom business is his business. The association of which his church is a member feels his influence. His state organization recognizes him as a man on whom to depend. The national convention welcomes him to its manifold committee work so sadly in need of laymen. His stewardship of money has made him familiar with the New World Movement and its objectives. He is at home and finds there the finest fellowship short of heaven.

Laymen, the New World Movement is yours. Its scope, organization, and leadership is worthy of your hearty cooperation and needs your support. Your church needs the New World Movement, its inspiration, its successful methods. You local constituency needs to feel the fellowship in world movements and the realization that the Baptists are taking no mean part in world affairs.

How Did You Die?

DID you tackle that trouble that came your way

*With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble is a ton, or a trouble is an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only—how did you take it?*

You are beaten to earth? Well, well, what's that?

*Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?*

And though you've been done to the death, what then?

*If you battled the best you could,
If you played your part in the world of men,
Why, the Critic will call it good.
Death comes with a crawl or comes with a pounce;
And, whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only—how did you die?*

—Edmund Vance Cook.

The Joy of Service

A True Story

By GERTRUDE CODY WHEATON

ALL parents have theories about how to raise their children so that they will become the best kind of grown-ups and accomplish the highest of which they are capable. Our idea is that from the first, our three little people can be given ideals of service, of world vision, of international events and of the growth of the kingdom. Why not? We let them grow into all sorts of absurd ideas, why not emphasize the big ideals and expect those ideals to become part of their attitude toward life. It is the parents who guide that attitude which will always in the future determine their highest attainments.

Here is an example of the way in which the mother of one family introduced the ideal of service, of usefulness to others. Of course, all of our children understand that they are to help in the home and have regular duties as members of the family group. They also have had the training in friendliness, kindness, neighborliness and so on, but here was an opportunity to put into practice some of these ideals. A big girl who helps a blind man in our town, called on the phone one Sunday morning to say that she could not take him to church and as it was communion Sunday, he would be quite disappointed unless some one could be found to take her place. The mother of this family said:

"We must not let him be disappointed. I can fix that up for you!"

She stepped out to her car, already filled with her own and the neighbors' children and called her son eight years old, to her side.

"Old Mr. James will have no one to take him to church today, son, unless we figure out how to manage it. We can get him to the church and then I would like you to help him up the steps, lead him into church, and sit with him through service. I will get some one who goes his way to lead him home".

"What's he to me?"

"Aw, mother, what you 'spect! Why should I take care of that man? I don't want to! I help at home but why should I take care of him? What's he to me?"

"All right, son, then you do not want to line yourself up with people who serve others? Great people are those who serve others; who begin even when they are young to do what they can for all or any who need to be guided and helped," said his mother.

He shook his head and turned up his nose! Then his mother said one more word:

"So you do not want to line yourself up with Lincoln and Roosevelt and that class of men? Think it over and let me know what you decide!"

By the time they had arrived at the church, the boy spoke to his mother and said, "Mother, I've decided to do that. Where will I get him?"

"Oh, son, I am so glad!" replied his mother and then she explained in detail what he must do.

On the first seat in church that day sat an old blind man and a rosy-cheeked boy. The little boy guided him through the service taking his arm to get up and sit down with the audience, putting his hand to the plate in order that he might add

his collection, helping him in the communion and leading him out at the close of service. In the balcony behind a pillar sat a mother, her loving eyes on the two in the front seat, watching her boy learn his first lesson in service to his fellow-man.

When the mother arrived home she was met at the door by a bouncing boy who flew at her and threw his arms around her neck. This her boy, not ordinarily

demonstrative, exclaimed: "Mother, this boy Lin (tapping his chest) is so happy! Orful happy! Why! doing something for blind man made this fellow Lin turribly happy." With a dramatic wave of his hand he added: "Do something for some one—be happy."

He was so surprised at his own overjoyous heart. His mother, who knew the joy of service, hugged him again and said, "Son, I knew it would be that way."

The Corner Club—What Is It?

BY MRS. J. M. BROUGH

THE remarkably unique and successful work being done for business girls in so many of our American cities, particularly in the West and Middle West should be more widely known. The plan is workable anywhere. Results prove that the Gospel is able to capture and hold the alert mind of the keen business girl notwithstanding the lure of the gay city in these turbulent days.

These organizations for business girls are known as the "Girls' Corner Clubs," named because of an incident in the early life of the work. Their motto is "Winning the other girl." Girls who are eligible for membership are the working, business girls, girls who may be away from home and need a sympathetic, motherly friend, and just such an ideal friend they find in the radiantly sweet-faced, white-haired "mother of girls"—Mrs. Frances Neth the organizer of this work. Mrs. Neth is giving her life to minister to the business girls of our cities, and through her ministrations thousands of girls whose lives were dwarfed socially and spiritually have had wholesome expansion; girls whose only diversion after a busy day has been a picture show or other kindred amusement have found the home life of the club satisfying.

Mrs. Neth started these clubs five years ago in Vancouver, Can. They now stretch like a golden chain from Prince Rupert, Can. through Vancouver, Victoria, Berkeley, Oakland, across to Houston, Tex. The

one most recently established is in connection with the First Baptist Church of Los Angeles, the church of which Mrs. Neth is a member. Beginning one year ago with a few members this Corner Club now has a membership of more than 1000 girls. It has been recognized by the governor of the state, and has been assisted by Gene Stratton Porter and other persons of prominence. The club's home is in a cottage adjoining the church, purchased by the church and made homelike and attractive. There are reception and dining-rooms, kitchen, library, rest-rooms and sewing rooms where on Monday evenings lessons are taught in dressmaking and millinery. A large chorus choir and an orchestra of forty pieces are under the leadership of Mrs. Guy Bush. The home is open every day with Mrs. Neth present to consult with the girls. Every Tuesday evening at six o'clock the girls gather for a home-cooked dinner for which they are expected to pay fifteen cents. This is made possible by the earnest cooperation of men and women who are filled with the love of Christ and humanity. The dinners are served in turn by groups of the First Church women. Following the dinner there is an hour of music, Bible study, and a heart to heart talk by Mrs. Neth, with an address by the pastor Dr. James A. Francis, to whose hearty cooperation much of the success of the work is due. Seventeen of these young women have united with the First Church during the year, four others are awaiting baptism, two are anxious to prepare for the foreign mission field, and the Corner Club girls are eager to assume all expense for training, travel, and salaries on the field. Necessary plans are taking shape.

While the social life of the girl is cared for, Mrs. Neth's real object is to give the Word to every girl in the club. No moving picture could have commanded closer attention than the girls gave on Tuesday evening to the Bible lesson from the text, "How shall we escape if we neglect so great salvation." The Gospel is able to satisfy the present day girl!

Early in the spring First Church was instrumental in the purchase of a cottage in a nearby mountain canyon, to be used expressly by the club girls. A housemother has kept the cottage open all summer and the working girls of Los Angeles have there had rest and relaxation at week ends and holidays. There is only one Dr. Francis, and one Mrs. Neth, nevertheless a similar work may be done in any of our cities. Try it!

The Sentinel's Hymn

(On the Russian Front, December, 1917)

By EARL HUDELSON

*MASTER, it is bitter cold;
The night has closed her eyes.
Oh, warm me in the glowing hope
Of promised paradise!*

*Remind me, if in my despair
I feel that hope has died,
The world was drearier than this
When you were crucified.*

*Teach me, when I feel destitute,
To reconcile my loss,
Rememb'ring I am not despised
Or nailed upon a cross.*

*Help me to keep that faith in You
Which You retained in me
When everything but Faith was dead
On cruel Calvary.*

Stewardship and War

"First be reconciled to thy brother and then come and offer thy gift."

By IVAN HOWLAND BENEDICT

CHRISTIAN nations, dangerously stirred by the strong passions of fear, hatred and revenge, are preparing soon again to celebrate the natal day of the Prince of Peace. At a time when even the noble sentiment of love is being turned to thoughts of war for the protection of dear ones the professed disciples of the Prince of Peace would render him peculiar worship. Can it be these nationals worship the same Messiah, or have we forgotten how he said: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift."

Though the ministry of reconciliation is a chief function of the church it was unable or unwilling to strive sacrificially for the prevention of the great war. Thoughtful men still claim that the church holds in its hands the fate of world peace. Have we any warrant for expecting the church to fulfil its duty in this supreme hour of social responsibility more worthily than it has in the past? And the answer is an emphatic, yes. The stewardship movement of the Protestant church brings the bright promise of a better age. Hitherto Christians have been largely content to maintain the church's ameliorative social functions, possibly forgetful of its revolutionary youth, but the economic maladjustment of this decade is far too great for the good offices of organized charity; for it is no less a question than that of the proper production and distribution of the necessities of a progressive and peace-loving social life.

This problem the stewardship movement will face squarely. Some of the supporters of the stewardship fear that it may perish on the rocks of narrow legalistic practice. Certainly no such fate

can overtake the cause if those who believe in the practicability of the kingdom life among men will vitalize the movement in all its logical relationships. Wars are not waged over pure moral issues: governments have chiefly to do with the economic concerns of society. Today the world is seething with the hatred and passions generated by the economic maladjustment due to the selfish greed of gain. Solve this problem and the world may expect a lasting peace, we are told. Stewardship has within it the promise of a great army of economically fearless and foot-loose believers who can and will work out such a solution as will make possible a true peace of good-will. Why should the minister and missionary be the chief disciples to practice voluntary poverty for the cause of Christ? Why not a great host of those who, believing in the ownership of God, shall adopt the practice of voluntary poverty that they may be free to fight the great curse of society—involuntary poverty.

No matter how well disposed one may be, trained as we are in the economics of the privilege-profit practice of society it is difficult to approach with open mind the consideration of the relationship of economics to industrial and international warfare. One may not see at once why the argosies of peace make necessary the submarines: why the private exploitation of natural resources for profit must eventuate in industrial war; why the individual appropriation of the unearned increment militates against social health. It is not stabilized business conditions so much as adequate economic opportunity that makes for real peace and prosperity. Coercive measures may for a season stabilize commerce: good-will comes only with freedom of opportunity. Stewardship will produce a point of view that will enable Christians to rid themselves of the mental bias which is a part

of the social practice which believes in the exploitation of natural resources for private gain. Christian stewards hold that God as creator is the owner of the natural resources: we are administrators. And if we may believe Jesus it would appear that God intends that society shall have an adequate opportunity to use these natural blessings for the uplift of the whole race. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." When the church has developed a generation of men who are not controlled by the fear of involuntary poverty no lured by the greed of possessions: when the privilege-profit practice shall have been replaced more generally by that of opportunity-service, society will have a group of men powerful enough to make largely effective the labors of those who even now are striving to abate the conditions which make inevitable industrial and international warfare. Thus interpreted and faithfully incarnated stewardship must become one of the few great movements sponsored by the church for the redemption of society.

A long suffering, disillusioned society is looking to the disciples of the Friend of man for help in the task of bringing order out of imminent chaos. Stewardship is the answer of the church to this just appeal. The church is now facing in a large way the whole problem of the kingdom life among men. From the distinctly personal matter of the soul's relationship to God the Father clear through to the economic question of the right administration of God's great material blessings, the natural resources, stewardship is striving to interpret, the whole gospel of the brotherhood of men in Christ Jesus. Jesus is not only thy Savior of the sinner, he is the Redeemer of society, the Lord of the vineyard.

The Potter's Wheel

By LAIRD ARCHER

"AND behold he wrought a work on the wheels, a vessel of clay . . ." as seemed good to the potter to make it."

Twenty-six hundred years ago, Jeremiah wrote the above, which serves today as an accurate description of a phase of modern American relief work.

The description fits certain war orphans in American care in the ancient city of Erivan, Transcaucasia, near Ararat, the sacred mountain on which Noah's ark is believed to have rested after the flood.

The Near East Relief is using older orphans and the potter's wheel of antiquity to turn out bowls for serving American cornmeal mush to 25,000 homeless children in its orphanage centers of Transcaucasia.

The same type of double-wheel that Jeremiah knew is used. What are said to be the same clay banks which provided pitchers for Noah's descendants are supplying the pots that hold the relief rations.

Set in a mud-and-wood frame, the wheels whirl horizontally on upright

This story was sent to us by Mr. Archer, a member of the Baptist Church in Topeka, Kansas, who is now in the Caucasus region where he has acquainted himself with the Near East Relief orphanage work.

spindles, the upper wheel spinning the clay in the potter's hands and the lower wheel turning the upper in answer to the treading of the potter's foot. This primitive machinery at Erivan is of a veteran age which no longer provides perfect vessels, however. In other words, the wheels wobble. But the Americans plan to add ball-bearings and devices not included in the mechanics of Jeremiah's day.

Primarily, America is turning out more than clay products in the industry. Along with the pots, America is making sixteen-year old orphan potters, ready to set up small shops to replace the broken

pitchers of Armenia, Georgia and Azerbaijan.

There always is a demand for war jars in this land where the household supply is carried from springs that have been running since the days of Rebekah. Moreover, practically all of the clay vessels of the country were abandoned or ruined villages during repeated invasions which made this a famine area in the last five years. In 300 villages, there could not be found "a shred to take fire from the hearth or to take water out of the pit."

Clay modeling with wheel and hands is a heritage among the orphans, according to the relief workers. They have observed a skill at the earliest instruction which is said to be uncanny. There is promise of sculpture. Fashioning of flowers and things under artistic guidance has been given a place in the prosaic routine.

In fact, what interested Jeremiah, Isaiah and others in the work with clay is the paramount interest of the Americans after all,—the application to man making.

Time Budget for a Working Church

By D. H. OTIS

W. B. McFALL, Pennsylvania, writes: "The writer would like to get some more specific information as to the 'time budget' of which Mr. Otis speaks in his 'If I were Pastor' page 1146 of THE BAPTIST. The writer has a conviction that the sort of evangelism that is as greatly needed as any is one which will get the brethren already in the church folds warmed up and busy."

When the apportionment for the New World Movement was presented to the First Baptist Church of Madison, Wis., the amount staggered us. We had no rich members and not a few said that it would be impossible to raise such a sum. The pastor's cabinet, which had charge of raising this money went about its task prayerfully and thoughtfully and endeavored to work out some plan by which the privilege of subscribing to this apportionment could be equitably distributed to all members of the church. By getting a close estimate of the income of the members of the church we figured that it would take 5 per cent of our annual income for a period of five years in order to raise the apportionment. When this situation was fully explained to the church and each member realized what he or she must do in order for the church to reach the goal, the members responded in a most substantial manner, many doubling the amount that they had expected to give. We easily went over the top. In a similar manner, eight months later, we raised a \$10,000 budget for current expenses on the basis of 4 per cent of our annual incomes. This was far in excess of any previous budget and for the first time in the history of the church every dollar was subscribed before our annual meeting.

The above illustrations are cited as a background for the discussion of the time budget. After these financial drives our board of deacons were convinced that the members of the church were ready to shoulder their share of the burdens and responsibilities of the church if only they were properly informed in regard to the needs and given an idea as to what they should do in order to perform their part of the work.

The deacons conceived the idea of asking the head of each department of the church how many workers were needed and the number of hours required per week per worker in order to run the department at 100 per cent efficiency. The departments interviewed included the Sunday school, Young People's Society, Women's Union, Young Women's Missionary Society, World Wide Guild and Crusaders, Americanization committee, deacons, trustees, ushers, boy scouts, pastor's cabinet, and the church council. The results of this canvass showed that in our church of 600 members there were needed 556 persons devoting approximately 50 hours per week to various types of church work.

The results of this canvass were fully explained to the church and emphasis laid upon the fact that there was work for every member. The deacons prepared a time budget blank listing seventy-one church jobs and each member was asked to indicate on these blanks the type of work he or she felt most competent to perform and also to indicate a second and third choice. Provision was made for

writing and other types of work not listed that members thought ought to be handled by the church.

The results of this canvass were tabulated and lists made of people who were available and ready to serve the church as Sunday school teachers or superintendents, as ushers, as officers or members of committees of the women's union or missionary societies, young people's work, crusaders, Americanization work, flower committee assistants and helpers at church

banquets, and so on. We also discovered a number of members who were talented as musicians. Under miscellaneous work we found those who were in position to furnish the church with auto, bicycle, stenographic and clerical service.

In conclusion we can say that our work on the time budget was a revelation in showing us the large amount of work that the church should be doing. It was also a revelation to us to find so many who were willing and ready to serve.

Past and Present

BY R. R. COON

"WHILE I was musing the fire burned," and visions of childhood, experiences of fifty and sixty years ago, came vividly to mind.

When a child it was quite the custom, at least where I lived, for children to obey their parents, not always an easy task. Now children are at liberty; in fact Dr. Henson's quaint remark is not far from the truth: "As much family government as ever, the reins have just changed hands." In those early days, Sunday school helps were few or none. We just studied the Bible, learning the lesson "by heart," frequently the entire chapter. Now "nothing but leaves" we often find while the children read answers to questions on the printed page with no mental effort. We remember well church attendance, four of us taking our places in the "family pew," two on each side of mother (father in the pulpit). How long the service seemed! But today boys and girls scattered with other children ramble in and out with joyous freedom, or freer still hike off to lake or woods. The child is free today.

When I was a boy the "protracted meeting," lasting till its work was done, often started in cottage prayer meetings and quietly, effectually made lasting impressions on a few souls. In one such ten

were converted; at least seven of them stood firm. Evangelists—we knew only the New Testament four. "The gospel of today" illustrates Drummond's suggestion: "Man is everything for quantity." Five to ten churches unite, that is they hold meetings together, a noted evangelist comes with a group of workers and singers and many are "swept into the churches"; so easy is it to join the church in this advanced day. The new converts' meeting, years ago was a gathering of those recently converted. They had no topics, no officers, no name even; simply a prayer and testimony meeting in which all joined. But "the little one has become a thousand"; and great organizations and numberless societies and their officers and committees and reports and programs—what wonder that with these varied activities demanding attention in this wide-awake age the old-fashioned ideas of prayer and testimony should be minimized or quite forgotten.

Away back yonder there was another meeting; it was held in the afternoon "Saturday before the first Sunday" (Do you remember that announcement?); they called it covenant meeting. Some old souls thought it the best meeting of the month; it was very generally attended by the members when saintly people "that feared the Lord spake often one with another." But first its time was abolished—this fast, busy age needed Saturday afternoon; it became "business meeting" in mid-week and in the march of events has been almost lost by the wayside. We seem to be too "busy here and there" to renew our covenant or even to read it as was the custom formerly. The prophet may have had such a time in mind when he wrote: "Many shall run to and fro and knowledge shall be increased."

This is undoubtedly an up-to-date age. We hear the call now and then for an up-to-date gospel, whatever that may mean. We attend our great conventions, we listen to our important commissions and boards. We witness our elaborate pageants and programs—that word surely has "come to the kingdom for such a time as this." We have committees *ad infinitum* and societies that threaten to exhaust the alphabet with their initials; organizations to the limit, machinery geared to perfection; all these we have, and with them and through them much is accomplished. Let us not forget that without "the abundance of the things" that we possess those laboring in former years wrought effectually for the elevating and saving of men and the glory of God.

A Prayer

NOT for the blazoned sorrows, Lord,
That flaunt their purple in the
market place,
But for the deep grief's fearful secret
sword
That hides its piercing from the day-
light face,
Pity, I say.

Not to those ills the world may know,
Nor plaints, whose moanings all the
world may hear,
But to the lonely midnight's woe,
That lurks 'neath laughter in the noon-
tide clear,
Give ease to-day.

Not for those weeping ones who share
Their tears with others, in a mingled
rain,
But for the silent brave, who bear
With smiles their burden of an un-
guessed pain.
For these, I pray.

—LILLIAN WHITE SPENCER,
in the *Metropolitan*.



Religious Education



International Sunday School Lesson For December 24

A LESSON IN TRUST AND PREPAREDNESS

Lesson: Luke 12

Golden Text: Luke 12:23

Introductory

The words of today's lesson were spoken "when the many thousands of the multitude were gathered together, inasmuch that they trod one upon another," (Luke 12: 1). Jesus began to speak first of all to his disciples, telling them to beware of hypocrisy, to fear that which will kill the soul rather than the body, he pictured God's care for his own by describing his thought for the fallen sparrow. Out of the multitude one said unto him, "Master, bid my brother divide the inheritance with me." Jesus answered, "Man, who made me a judge or a divider over you?" and then follows the parable which starts with the first verse of the printed lesson.

The Lesson

The lesson may be divided into two parts—the first six verses dealing with the covetous rich, the remainder with the anxious poor. For each Jesus has his admonition. For the benefit of the former he relates the parable of the rich man whose fields having brought forth so plentifully that he had no place to store their fruits, decided that he would pull down his barns and build greater, then take his ease and live a life of pure physical pleasure. But God said unto him, "Thou foolish one, this night is thy soul required of thee; and the things thou hast prepared, whose shall they be?" "So is he that layeth up treasures for himself and is not rich toward God," said Jesus, making application of the parable. From the multitude he turned again to his disciples with: "Therefore, I say unto you, be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on." He tells of God feeding the raven, an ill-omened bird, friendless among its kind and then "of how much more value are ye than the birds!" What does fretting and anxiety accomplish? The glory of the lilies and the richness of the short-lived grass is described. "How much more shall he clothe you? . . . Your Father knoweth that ye have need of these things. Yet seek ye first the kingdom, and these things shall be added unto you." Things first and things secondary, from Jesus' point of view.

Leading Thoughts

1. Riches lose their lure when the clear light of Jesus' thought is turned upon them. 2. "Your last robe has no pockets,"

is an Italian proverb. 3. "At first men of wealth own the money they have made and saved. Later in life the money owns them."—Andrew Carnegie. 4. The poor as well as the rich need chiding—"Be not anxious."

Larger Kingdom Work

A local church program for securing and training the young people and new converts for successful work in their own church is probably, next to home influences, the most dependable way to secure recruits for the ministerial, missionary, and educational work of the kingdom. It would be interesting to know just what would result in strengthening our working force, and how many more of the best young people of our churches would go to our colleges, seminaries, and training-schools with the purpose fixed to prepare for definite kingdom work, should every Baptist church put on at once a well-directed plan to secure and train young people for teaching and leadership in the home church.

Some idea of what the churches could do in their year-long contracts is indicated by the fact that when appeals have been made for those who will devote themselves to some lifetime Christian task, one out of three of the young people doing regular work in a number of our Baptist summer assemblies joyfully responded. For a week or ten days they had been thinking through with their leaders the problems of Christian work, and how these world needs could be met and the work done. In addition to those who decided to do full-time Christian work, practically all those in regular attendance on these special training courses go back to their own churches to help.

The small church especially needs to train its workers. There is no disgrace in beginning small; there is in remaining small when there is opportunity for growth. And there is a very definite relationship, as those who are careful students of church work know, between inefficient local leadership and chronic feebleness and littleness. Train the workers and cure the ills. Even if the situation be such that the church must of necessity remain few in numbers, it can, by carefully training its workers, be very great in total achievements as many a fine small church bears witness. —SELDON L. ROBERTS in *Sunday School Worker*.

IT is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it.—Dr. J. R. Miller.

The New Baptist Tonic

"Hello, Mr. Superintendent, is your school alive?" asked a gentle voice over the Northern Baptist Convention special wire.

"Alive? Of course we are. We are holding our own nicely."

"Oh! You are just breathing then, but not strong enough to move. Can you take some nourishment? We Baptists are now using a tonic called 'B. & B. B. S. S. A.' prepared by a Dr. Chalmers of Philadelphia. This is guaranteed to cure jaundice, weak knees and heart, melan cholia and hook-worm inertia. The full name is 'Bigger and Better Baptist Sunday School Advance'."

"Well," said the superintendent of the Bethel school, "I might take it as a spring tonic. Our new pastor urges us to try something stimulating."

"No, this isn't for sale after January the first. Goodbye."

"Hold on, how much does it cost?"

"Only a dollar and with it is a book of full instructions, several leaflets and a monthly letter from Philadelphia, with new exercises to strengthen your muscles. You can get the tonic, 'Bigger and Better Baptist Sunday School Advance' by registering at your own Baptist state headquarters. Take a good big first dose at a boosters' banquet as a starter, and afterward a dose each month. Baptist schools all over the country which were wearily sitting down, holding their own like you, when they took the first dose are racing now. Our most progressive superintendents and pastors write that 'has brought new life to every department of the church.' If you are really Baptist, why not try it? Look at your state record. You are holding it back!"

The Standing of States in the "Advance"

States are divided into classes according to the total number of Baptist Sunday schools. Class one includes states with 400 or more schools. Class two at states with 150 to 400 schools. Class three have 150 schools or less. The percentage of registered schools ranks the states as follows:

Class one: 1. Illinois, 2. Indiana, Maine, 4. New York, 5. Pennsylvania, 6. Ohio, 7. West Virginia, 8. Kansas.

Class two: 1. New Jersey, 2. Iowa, 3. Nebraska, 4. Minnesota, 5. Wisconsin, 6. Washington, 7. Michigan, 8. Massachusetts, 9. Connecticut.

Class three: 1. Southern California, Montana, 3. Oregon, 4. Idaho, 5. Rhode Island, 6. Arizona, 7. South Dakota, Vermont, 9. Northern California, 10. Wyoming, 11. New Hampshire, 12. Colorado, 13. North Dakota.



The Open Forum



ARE WE EDUCATING PASTORS FOR THE UNITARIAN CHURCH?

In Washington County, Maine, a ministerial conference is held monthly in which pastors of all denominations meet for the purpose of discussing matters common to us all. The discussions are stimulating and often refreshing and highly profitable, even when we do not see eye to eye. Not uncommonly matters of doctrine are discussed on which we widely differ; but we expect differences to arise and we respect one another's opinions.

Some months ago the writer of this paper was asked to prepare a paper on "Fundamentalism among Baptists." The paper elicited an animated discussion showing great divergence of views from the position taken by the Baptist fundamentalists. This was, of course, just as we expected it would be. One brother, who is a Congregational pastor, gave some of his experience which interested all of us. He said he got his collegiate training at an orthodox college, Acadia University, Wolfville, Nova Scotia, which happened to be my own alma mater. After he got through there he came on to the United States to a Baptist theological seminary for a theological training. Here he received, according to his judgment, larger visions and new truth which made it impossible honestly for him to remain in the Baptist denomination. In consequence of these new views he joined a church of the Unitarian order and became a Unitarian pastor. He attributed his change of views solely to the teaching of Baptist professors in a Baptist seminary, men whom he considered larger than their denomination. His reasoning seemed to be that any scholarly Baptist who thinks deeply must think along the line of rationalistic philosophy. According to his judgment, the teaching in that and other Baptist theological seminaries is in the direction of Unitarianism and he consistently went there. Afterward when he came to reflect on his new views and gave them mature thought he partly retraced his steps and joined a Congregational church, where he is now pastor.

He is a genial, whole-souled and efficient pastor but lost to the Baptist denomination because of the teaching and influence of a Baptist seminary. I have purposely withheld names as they would add nothing to the facts. He praised the seminary that had led him into a larger region of thought and truth, and indirectly commiserated those who are still living on the lower levels of truth.

If a rationalistic philosophy correctly reveals God let us not refuse to receive it, but if, as some of us are thoroughly convinced, it misrepresents him and is sub-

versive of truth, let us set our faces against it. A man with a rationalistic philosophy in a professor's chair is out of place in a Baptist theological seminary. To create or allow such a condition is a denominational sin which is surely finding us out.

J. W. BROWN.

Cherryfield, Maine.

THE JUDGE JUDGED

I wonder if any of the readers of THE BAPTIST were more surprised than I was as I read Judge Bowker's address given before the White Mountain Association, Franconia, N. H., and which was published in the issue of Oct. 28.

Does he not think that the goal of a church is taking in members for their "moral education, for sociability, friendships, position, charity, social work, the study of public morals and business ethics, citizenship, Americanization?" He says that these "should be held out as an inducement to secure and retain his membership!" He says, "Morally there is no reason why 95 per cent of the men should

not be accepted as members!" And he a judge! In a position of all others to know of the lack of spirituality of the majority of men!

Then the judge adds, "A belief in God and a willingness to take Christ as a leader should be sufficient to entitle any one to membership!"

He asks, "Is there any reason why you should not baptize every child when he becomes, let us say, ten years of age?" Surely, the judge has not the slightest conception of what the Baptist Church "stands for."

Lastly he says, "There is a time in the life of a boy when he is willing to join anything and everything. . . . Baptize him and receive him into membership!"

Does the judge know what our Savior meant when he said, "Ye must be born again?" And that this is the requirement of membership in a Baptist church?

Will some one of the White Mountain Association explain how they came to ask for an address from one who seems to know so little of the Word of God? Did they expect enlightenment on the subject of requirements for church membership? Why did they have the address printed in THE BAPTIST?

I. M. DENNISON.

WITHOUT EXCUSE

Your articles on "Whose Money Is It?" were of interest to me. They were, however, incomplete. They should have read, "Where the treasurer with full knowledge of the trustees and pastor, has been borrowing." I can see where laymen, even officers in a church, not having had missionary training as they should, (especially where missions is seldom mentioned in the pulpit) might do such a thing. But I cannot see where a minister of the gospel, claiming to be called of God to carry on Christ's work below, could knowingly use money, given and blessed by the giver for missionary purposes, for luxuries; knowing that by so doing he was taking the necessities of life from loved ones far from home. As laymen we should take our share of the blame, but a pastor should be called upon to bear his also.

A LAYWOMAN.

Rev. C. L. Trawin, pastor of the church at McMinnville, Ore., has published three of the addresses delivered on the occasion of his fifth anniversary with the church. It will be recalled that in the midst of this happy occasion the nineteen-year-old son, Charles Frederick Trawin, was instantly killed by coming in contact with a live wire in the line of his duty. The whole community has been sobered by this calamity and the spirit of revival is evidenced in the work of the church. Copies of these addresses will be mailed to those who address Mr. Trawin.

Thy Will

By M. CARRIE MOORE

MY Lord said "Yes!" He heard my prayer,
And I went singing all the day,
And joy was springing everywhere,
For all my fears were swept away;
The world transformed, with praises rang,
New anthems filled the earth and sky,
Angels and men together sang,
My Lord and King to glorify.
My raptured soul cannot express
The gratitude I fain would pour,
I can but own thy power to bless,
And love, and wonder and adore.

My Lord said "No!" and silence bound
The universe, grim, black and weird,
And who is there hath ever found
To measure woe despair hath seared?
Frost seized the budding flowers of hope,
And all the heavenly visions fled;
My soul in blindness left to grope,
Wondered if life itself were dead;
My tears fell fast, how could I tell,
Or comprehend the mystery
Of hidden things? Oh is it well?
And must this dreadful darkness be?

My Lord said "Wait!" With shame I said,
"Forgive me, thou who art all good.
That I so long by self am led,
And selfishly misunderstood;
Teach me to trust submissively,
Till thou shall cleanse this house of clay,
And wait with patience, letting thee
In joy or pain have things thine own way.
Lord, take me up, I am so tired,
I nothing ask but to lie still,
And rest me, till my soul inspired,
Shall know and do thy holy will."



Young People's Work



Topic For December 24

CHRISTMAS ALL THE YEAR

Luke 2:8-20

By HERBERT HINES

Meaning of the subject. Does the subject, "Christmas All the Year" mean that we shall hang up our stockings every evening and peer into them anxiously every morning to see what a benign Santa has left us? Does it mean that we shall sing carols and decorate the house with holly 365 days in succession? No, not that! But rather that the spirit of the observance of the day shall be so sincere and full of meaning that its aroma will remain with us for a year. The fragrance of the Christmas cheer should stay with us throughout the year. The big, moving ideas are not to be packed away in boxes like ornaments, tinsel, bells and candle-holders, to be used again next Christmas.

*A little bit of Christmas day
Shall ever cheer us on our way.*

The perfume of Christmas is in three precious packages labelled "Immanuel," "Peace-on-Earth" and "Others."

Immanuel. This is a Hebrew word meaning "God-with-us," and is one of the names applied to Jesus to express his divine character and his human contact. Christmas humanizes the divine son of God because it brings him close to our experiences. He came as an infant in a manger to begin his earthly existence in the flesh. As a poet said: "The Lord of Love came down from above to live with the men who work." After a brief sojourn here below he returned whence he came, but in a very real sense he is ever with us. We have his presence, his promise and his potency to lift us upward to heaven. The Immanuel or "God-with-us" feeling of Christmas day should be our hope and joy every day of our lives.

Peace-on-Earth. The angel's song is echoed the earth around at Christmas-tide. How every heart is moved by the thought that universal peace is a Christian hope, presented to us regularly on the Lord's natal day! But in the strife of the world, in the clash of national and class interests and in the petty daily jealousies of men, how soon is the "peace-on-earth" idea forgotten! When the Christian forces of the world unite to sound this note of world peace every day in the year and work and suffer for it, then we shall know more of Christmas all the year.

Others. Yule-tide glorifies the word, "Others." We look about us to see some good we may do to make others happy. We give gifts to our friends and loved ones, we think of charities, and we even look up people in need that we may minister to them in the spirit, and under

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

the spell of the Master's birthday. Old Scrooge learned of others under the Christmas spell, and the "Other Wise Man" appeals to us because his quest of the Christ was delayed by his willing service to others along the journey to find the Master of men.

Let the perfume of these three packages permeate our daily lives and we shall indeed have "Christmas all the year."

In And Around Boston

1. Rail Transportation Facilities

The combined mileage of electric and steam railroads in the fifty-mile area about Boston is one-third greater than that in the fifty-mile circle about New York City, and nearly two-thirds greater than that in a fifty-mile circle about Philadelphia, Chicago, or St. Louis.

The Boston Elevated Railway System, the Eastern Massachusetts Street Railway Company, the Boston and Worcester, the Middlesex and Boston Street Railways, connect every part of Metropolitan Boston. Boston's underground system, the first municipal subway in the United States, comprises about nine miles of subway.

2. Water Transportation

Boston has forty miles of berthing space, eight miles on a depth of thirty feet or more at low water; one pier with berthing space for five ocean steamers at one time; another with space for ten; practically all piers supplied with spur tracks; thirty regular steamship lines from Boston; shipping facilities to all parts of the world.

3. Educational Facilities

Metropolitan Boston supports public schools which are a model to the world; contains over 200 universities, colleges, normal schools, music and art institutions and private schools; the seat of Harvard University, Massachusetts Institute of Technology, Boston University, Radcliffe College, Wellesley College, Simmons College, Tufts College, Boston College and Conservatory of Music; contains 125 public libraries and more than 100 special libraries.

Special On Recreation

The program committee for the Boston Convention has taken into consideration the desire of the young people for more time to "see things." The greater part of the Fourth of July will be given over

to sight-seeing. Saturday afternoon and evening will be left free also. More than likely, the local committee in Boston will charter boats and the entire convention will go on a clam bake on one of the near-by beaches.

The Boston Convention presents an unusual opportunity to visit some of America's historic places. Young people's organizations of whatever name are not only invited, but urged to send delegates. The clans from all over the country will gather for their annual pow wow. You cannot afford to miss the big Baptist event of 1923.

The Church and Its Young People

(An Illinois Study by JAMES ASA WHITE)

In response to a request to appear on the program of the Illinois Baptist Convention, the writer felt that something more than the so-called inspirational address should be attempted. A questionnaire, therefore, was sent to 335 ministers of the state, ninety-one of whom responded. The information contained in these responses has been carefully studied. This study reveals:

1. A meager knowledge of many pastors as to just what is going on in their respective churches.

2. A spirit of pessimism or hopelessness to meet the situation.

3. The inadequacy of training on the part of many of our ministers to meet the needs of the young people.

4. A seeming don't care attitude as to present day problems of young life.

5. An almost utter lack of effort along the lines of training classes of various kinds. Evidently this is due to some of the things mentioned above and the inability to see the need for a trained leadership if the church is to be efficient.

6. That in the ninety-one churches studied, we have a total resident membership of 23,330 with a non-resident membership of 4,121.

7. That in the ninety-one churches studied, we have ninety Sunday schools with an enrolment of 19,980.

8. That we have eighty B. Y. P. U.'s and one Young People's Club with a total enrolment of 3,085.

9. That we have 413 organized classes with an enrolment of 5,768.

10. That only twenty churches have adequate educational plants; thirty have additional rooms; forty-one have only the church auditorium.

11. That only seven churches have gymnasiums while eighty-four have nothing with the exception of a basement in a few instances.

12. That in the ninety-one churches there are 3,700 young people between the ages 16 and 25.

13. That out of this 3,700, 3,166 are in the Bible school; 435 are serving as teachers; 2,424 are in the B. Y. P. U.; 1,504 are in high school; 318 are in college; sixty-three are in Baptist schools; 318 college young people are at work in ninety-one churches.

14. That twenty-nine pastors made no report as to lack of interest of college young people in church activities; that thirty-eight had no trouble along this line; that twenty-four had trouble for the following reasons:

(1) Young people go off to the city on the completion of school.

(2) Lack of church support for an adequate program and "unsettling" during college course.

(3) Too many attractions and too many other calls; frivolous attitude.

(4) Either too busy or not active; seldom at services.

(5) Dance in high schools and non-Christian teachers.

(6) Drift away on going away from home to high school.

(7) Lack of educated young people in the church to give cultural atmosphere.

(8) Secular attractions.

(9) Neglect of Christian training at home.

(10) Too much interested in school work.

(11) Selfishness and lack of culture on the part of the church makes adjustment not easy.

(12) Fraternities, sororities, jazz and Darwin.

(13) Modern educational methods wean from church life.

(14) An unsympathetic attitude toward the scientific spirit on the part of the older people.

(15) Too many engagements; group spirit in opposition to the church; lack of sympathy; lack of equipment; poor foundation in religious knowledge.

(16) College folk shun the church.

(17) Worldliness.

(18) In some instances to the skeptical teaching of professors.

15. That it was more difficult to hold uneducated young people than the educated. This would seem to establish the moral value of an education. In this connection I quote Owen R. Lovejoy as to the moral advantages of an education: "In 1921 in New York City, 36,790 persons were brought before the courts. Five of these had received a college education; 65 a high school education; 36,610 an elementary education or less."

16. The study revealed that eighteen out of the ninety-one churches were doing nothing in the way of meeting the social and recreational needs of the young people; sixty reported the ordinary activities and occasional socials; eight, some athletics; six, Scouts, Y. W. C. A., Camp Fire Girls; five, hikes, picnics, etc.; three, church night; one, motion pictures.

17. Thirty-nine churches reported absolutely nothing in the way of week-day religious educational activities; seven reported teacher training classes; six, church vacation schools; eight, some week-day classes either in the church or in

cooperation with the community program; two, mission study and reading contests; seven, boys' and girls' organizations; two, week nights for young people only.

THE WAY OUT

I. From the Field

A number of suggestions have been made some of which are as follows:

1. More rallies of the young people with a good inspirational program, with the state convention and associational meetings at a time when the young people can attend. In place of having old and gray-headed ones leading, give the young people a chance to lead the young people.

2. Form a Northern Illinois Young People's Assembly or a combination with Southern Wisconsin at some such place as Camp Epworth or Lake Geneva.

3. That the parents become more interested in knowing where their children are on Sunday evenings.

4. Closer cooperation between societies and district conferences accessible to the people.

5. Occasional visits from denominational or state workers for first-hand advice and council.

6. That something be done to keep the dance out of high school and also help in securing Christian teachers as the influence of non-Christian teachers is very hurtful.

7. A circulating library for young people.

8. More attention to juniors.

9. More active cooperation between churches and the young people and directed activities in the organization of new Sunday schools and B. Y. P. U.'s in neglected fields; the enlistment of young people for campaigns in soul-winning and church advertising.

10. Make the Christian life big and present rather than effeminate and futuristic.

11. "I am sure that we are not doing more than we ought to do for missions, but if our churches are not taught to do something for our young people that will show them that we are not too stingy to take care of their interests, then when this generation that now supports the church shall have passed on, the churches will be dead as sure as we live."

"I feel very strongly about this matter, for this reason. I have as fine a class of people in this church as it has ever been my pleasure to work with. I have been trying for a year to get them to see the vision which I think I can see. They profess to be able to see it, but say, 'We are just not able to do anything about it.' They say that when they have paid their own general expenses and have paid up the pledges which they have made to the New World Movement, they haven't a cent which can be spent for 'expansion' on our own field. But the fact remains that we will have to do something to take care of our young people that is 'worth while' or in a few years at best the church here will be a thing of the past."

"I believe that our people are going to have to be educated, by some of those intensive methods which were used in

the Hundred Million Dollar Drive, to take care of their own fields, or soon there will be no field to draw mission money from."

II. In General

1. A close study of the field by the department of religious education out of which there should grow a program commensurate with the needs.

2. The study reveals a very meager conscience on the subject of education and especially Christian education. The study reveals a tendency to be ready with criticisms regarding our own Baptist schools and general education but not the slightest suggestion for betterment.

In our Baptist educational institutions, the work along the lines of religious education is either too technical or academic to be of practical value. In others there is not enough training given to raise such work to the dignity of a department. A study of this situation should be made and corrective measures suggested. In brief, let me say we should have departments where materials of practical religious education should be studied at first hand and where a genuine and wholesome sympathy will be produced in the student for the problems of our churches. Putting it another way, we want our young people sent back to us an asset and not a liability. Our educational institutions are perhaps not to blame for the present condition of things. Our meager financial support has forced them to adopt a sort of hand to mouth policy. Such a policy can never achieve the ends demanded by a modern educational program.

3. Again, there must be developed within the convention adequate machinery to deal with our problems. I am aware that I am on dangerous ground for within our various denominational gatherings one of the big issues is that of "states' rights." We must face the fact that the work must be done by the local constituency. We shall always need a New York or Chicago or Philadelphia, but our problems will never be solved at long range. The sooner we are conscious of this fact, the better for us.

4. Lastly, an Illinois conscience, by which I mean an *esprit de corps* among Baptists of the state. Many of our differences are non-essential but we have been spending too much time on them. Illinois Baptists have a great stewardship. A brief study of the educational conditions existing in our churches overwhelms us. With this great asset of young life, there is no reason why we should not move to the very head of the line. There are limitless possibilities. There is only one way out for us and that is: FORWARD WITH CHRIST TOGETHER.

Last year 335 patients were admitted to the Home Mission Society Hospital in Pueblo, Mexico. Of this number, 243 were cured, seventy-nine improved, fourteen were discharged as incurable and twenty-five died. Every Sunday at this hospital missionaries of the home mission societies conduct religious services for the older patients and Sunday school for the children.



The Chimney Corner



The Heart of a Jubilee Singer

(This wonderful true story of a beautiful Negro woman is from a splendid new book by Coe Hayne called "Race Grit" which every Baptist ought to be buying this year and reading with pride. It is published by the American Baptist Publication Society—this taste ought to add it to many a Christmas list!)

CHRISTMAS Eve in Edinburgh! The city aglow with Yuletide joy. Shops ablaze with light. Shops crowded with last-minute couriers of St. Nicholas. Homeward bound students laughing. A year's toll nearly ended, with the holiday rest and rush to intervene before the affairs of another year seriously must be reckoned with.

Countless were the sensations which clamored to make their impress upon the mind of a girl who halted for a moment on a street corner as a stranger in town is inclined to do when others are hurrying on. Helen Adams, leading soprano in the company of the Fisk Jubilee Singers who were giving a concert twice a day in Synod Hall on Princess Street, was in the habit of walking swiftly to her room after the afternoon program, but on this occasion her attention had been arrested by a scene which fastened itself indelibly upon her memory. Not that she had never seen a drunken woman dragged along the street between two muscular policemen—yet certainly this was quite enough to make one more experienced than she feel the pain of sudden disgust—but following the woman and crying piteously the name "Mamma!" was a boy not more than four years old.

In her disgust the thought came sharply, "You are horrified but what have you done to help such as these?"

The little boy stumbled along unnoticed, uncared for. And it was Christmas Eve!

"I cannot conscientiously say that I have done anything."

The question became a burning one that sought a positive answer. A few days later in talking with some friends who were engaged in evangelistic work the suggestion was made, "Why not go to the Bible Training Institute for Christian and Social Workers in Glasgow?"

Two months afterward Helen Adams decided to take the training. At 10:30 p. m. one night she left the concert platform in Glasgow and woke up next morning in the room assigned her in the institute. She was awakened by subdued girlish voices in the hall.

"Did you hear that Miss Adams came last night?"

"I wonder what she's like."

"I wonder if she's in earnest about coming, being just off the concert platform."

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

"O, she can't be! They never are, you know."

"Yes, I know how it is with professional entertainers. They are not always spiritually minded."

The delightful months spent with the girls on her floor effaced the memory of the heartache of that first morning. All of those dear associates have gone out in His service, giving their best in responsible positions as missionaries in China, South America, Egypt, Australia, Scotland, England and America.

A Fisk Jubilee Singer did not receive the salary of a Metropolitan Opera star. Although this girl in two years had worked up from the youngest singer to the leading soprano, only a small saving in cash had been possible. After the purchase of the required school costume there was not much left. But she was happy in her blue Norfolk waist, blue skirt and coat with white color and cuffs and the inevitable bonnet. Her nurse's attire, she was told, would assure her safety in going the missionary rounds of the slums.

It was to be a test of faith. And how the expenses did mount up! It seemed to her sometimes that she could not meet her obligations and must go back upon the concert platform. The holiday season was the most trying period of the year. She could not return to her home in far-away America. Yet it always was necessary for her to leave her room, as the house cleaning must be done and the rules forbade her staying. The question, "Where are you going for Christmas?" could not be answered as readily by her as by some of the students. Yet happy surprises came to her at times. "Come to us. Enclosed you will find the railroad fare," was the substance of more than one letter received just before Christmas or Easter vacation.

As a junior, in a two year course, it was her privilege to engage in missionary work on Sundays under the direction of the seniors. Her first assignment took her to the Cowcaddens Police Station in charge of an upper classman. In a large cell for women she was introduced by the senior to four or five women who had been booked Saturday for drunkenness, and there she was left to make what headway she could. It was not an especially cheerful group among whom to make the initial attempt as a personal worker.

The women seemed to be as frightened of the young cadet as she was of them. They watched her warily as five caged

wild animals might a new trainer. One woman in particular appeared at a loss to know what should be done under the circumstances. Her eyes, wild and bleary, were fearful to behold. She wore a short skirt, her hair was cut short and fell in tangled, soiled ringlets about her neck, and as the result of a Saturday night debauch she looked more terrible than she really was at heart. Nervously she clung to an iron grating in front of an open fire. For the student there was no way of escape. She was locked in.

As the prisoners were not inclined to make any overtures, Helen Adams summoned sufficient courage to ask if her "friends" would like to have her sing for them. It had occurred to the girl who had come to make a speech that inasmuch as music has charms to soothe the savage breast it might be at least a means of putting her on good terms with these poor creatures with whom she must work. The answer was an eager "Yes."

The painful tenseness at the throat of the jubilee singer disappeared. She found herself in song. Set free, her heart went out to these women who, like the wretched mother whom she had seen in Edinburgh, needed some one's love. It was in behalf of such as these that the summons "Go ye into all the world" had first come to her. Her soul began singing the song which God had given her for those who sit in darkness. The words poured softly, tenderly from smiling lips. It was the old favorite:

*"Jesus, my Savior, from Bethlehem came,
Born in a manger to sorrow and shame;
Oh, it was wonderful,
Blest be his name!
Seeking for me, for me."*

At the close of the first stanza, tears were streaming down sin-hardened faces, and for the first time in her life Helen Adams, recreated, told the gospel story which she has been telling to this day.

Going out from the missionary training school in Glasgow, she was destined to receive a training in England and Scotland under such fearless leaders as John McNeil, William Muir, J. Q. A. Henry, Ezekiel Smith (brother of Gypsy), Torrey and Alexander, and W. D. Dunn all of whom she assisted in their great meetings. For eleven years she was thus engaged as an evangelistic singer and Bible worker in the British Isles and then came to America at the invitation of Miss Nannie H. Burroughs, head of the National Training School in Washington D. C., to open a Christian center for Negroes in the Capital. This center was located near what was to be known later as the "riot district." Forty students from Howard University assisted her a

volunteer workers. Many notorious places were cleaned up during the two years she remained at the head of the work in Washington. Her married life began in Columbus, Ohio, where her record as a war worker was of such a character that the Y. W. C. A. recruited her as one of its camp directors. In this capacity she fought single-handed one of the greatest battles of her life and won. The scene of her war activities as a Y. W. C. A. worker was laid in a munitions camp in the South where she found colored girls herded like sheep in pens. This story is only one of the many that can be told of the brave women of the Y. W. C. A.

who were not daunted in the face of cruel indifference or official red-tape.

As a part of the reconstruction program of the American Baptist Home Mission Society, Dr. E. W. Moore of Columbus, Ohio, was appointed director of the Baptist Negro work in the North and Mrs. Moore (née Helen Adams) was chosen by the Woman's American Baptist Home Mission Society to take charge of the first Christian center for Negroes in Pittsburgh as well as the first to be undertaken in the North under Baptist auspices. Our home mission agencies are now cooperating in the maintenance of three such enterprises.

The Young Reserves

A Skeleton From the Bottom Of the Sea

By "PEGGY"

UNCLETIM has been in Florida and just before he came home he wrote a postcard to Bill and to me that upset our entire household: "I am bringing you each a skeleton found on the bottom of the sea." I was scared nearly stiff!

Dear old Agony wrung her hands and said: "I 'low I'se jess gwine leave dis ere house for good an' all if Mr. Hathaway he brings them skeletons into this here kitchen!"

Timothy cried. He is so little. He don't want a skeleton! But Bill . . . h, you should have seen Bill strutting round and boasting that he wasn't afraid of them! He would keep them in his room, he would show them to the boys, he would tell his teacher in school that now he knew all about anatomy. Bill was a hero in all our eyes for five days, until Uncletim came home with his treasure chest containing the skeletons, and when we all had a good laugh. For would you believe it? They were sponges; but when we heard their story even Bill acknowledged it was a better surprise than that he had been expecting to see.

For did you know that sponges are animals which grow rooted to the floor of the sea? Not a leg nor an arm nor fin do they have, so they do not walk or swim, they simply sit. And suck! For he funny big holes are mouths which lead into smaller mouths, through which the ocean water is sucked—all the nourishment they need is in this "aqua marine," and what they do not want they put out of the bigger holes.

Uncletim went sailing in a queer old wooden boat with brilliant sails, the crew were Greeks, and one of them had an earring in his ear! They were out fishing for sponges, but instead of a pole and a net and a hook, there was an air-pump attached to an immensely long tube like a garden hose which was fitted into one side of the diver's headpiece. This had a glass window in the front of it so that he could see when he had been let down

by a rope into the bottom of the sea. The air was pumped into the tube so that the diver could stay down quite a long time, walking around, prying loose the sponges with an immense "fork."

Uncletim could hardly wait for the diver to be pulled up on dock again, but when he finally arrived he regretted his eagerness, for the sponges had a horrible odor and looked really hideous, like slabs of red liver. This redness was the live part of the sponges, but the sailors spread them all over the deck, trampled on them until the soft jelly had been removed, then floated the skeletons in the pure soft water to clean them thoroughly, so the "skeletons" would be safe for people to use.

Don't you think it is interesting to know the stories back of the every-day things we use and take for granted? But the best part of Uncletim's story was really about the Greek sailor with the earring. He had a fierce mustache, a slouch hat, a red bandanna knotted around his neck and looked for all the world like one of the "Treasure Island" pirates. You might expect him any moment to pull out a cutlass and jab it into you so that you would some day be a really-true skeleton on the bottom of the sea. So imagine Uncletim's surprise when his pirate lustily worked the air-pump, humming: "Jesus loves me, this I know!"

Uncletim said he could have cried, it was so sudden and so sweet—a pirate and a primary song.

"Where did you learn it?" Uncletim asked.

The "pirate" wagged his ear-ring and tried his best to talk English: "De leetle bee-bee, he seeng! Leetle bee-bee my gran'son."

Uncletim says he supposes the "bee-bee" goes to Sunday school somewhere in that little fishing village in Florida; so now whenever we see a sponge, Bill and I think of the pirate, the ear-ring and our favorite little hymn. Timothy loves the story so much that he insists on taking his "skeleton" to bed with him! I mean his skeleton from the bottom of the sea, of course.

Answers To Last Week's "Menu" Puzzles

Soup: (1) Julienne. Meats: (2) roasts or cold shoulders, (3) quail, (4) heart. Vegetables: (5) peas, (6) lettuce, (7) Sal-ad, (8) beet. Breads: (9) gems, (10) rolls. Relishes: (11) olive, (12) piccalilli. Puddings: (13) Brown Betty, (14) Floating Island. Cakes: (15) kisses, (16) cream puffs. Beverages: (17) tee, (18) cider (side-her).

Materials Which Will Help Greatly In The Use of Current Mission Study Books

Foreign

"Building with India": Paper, 50 cents; cloth, 75 cents.
Set of six programs\$0.05
Packet of supplementary literature .35
Leaders' helps15
Map showing Baptist mission fields in India35
Map showing all mission fields in India60
Postcards on India which may be used as invitation cards, 1 doz. .15
For other material on India see catalog which will be sent on request.
New Stereopticon Lectures on India:
"Building with India."
"Modern Movements in Bengal-Orissa."
"A Pocket Full of Gold."
Send for catalog of other lectures on India and other fields.
There is no rental fee, but user is requested to pay carrying charges both ways.

Home

"The Trend of the Races": Paper, 50 cents; cloth, 75 cents.
Set of six programs\$0.05
Packet of supplementary literature .35
Leaders' helps15
Map of United States showing schools and colleges of the Northern Baptist Convention... .30
"In the Vanguard of a Race": Paper, 50 cents, cloth, 75 cents.
"Lighted to Lighten": Paper, 50 cents, cloth, 75 cents.
"Obstacle Races"—a set of ten programs by Margaret T. Applegarth25
"Leaders' helps on each book.... .15
Stereopticon Lectures:
"Children of the Later Exodus"
There is no rental fee, but user is requested to pay carrying charges both ways.

All of the above may be secured from the Literature Bureau of the General Board of Promotion of the Northern Baptist Convention, 276 Fifth Ave., New York City; 125 N. Wabash Ave., Chicago, Illinois; 313 West 3rd St., Los Angeles, Cal.; 706 Ford Bldg., Boston, Mass.

Six scattered Baptist churches in Wyoming in 1902 with a total membership of approximately 400, have increased to fifty (50) churches with 3,000 members. This means a gain of more than 700 per cent in twenty years.



Our Own Folks



St. Louis Letter

By W. E. DARROW

Dr. F. A. Agar was in our city for a series of Lordship conferences, November 19-24, under the auspices of the Baptist Ministers' Conference of the St. Louis Association. On Sunday morning, Nov. 19, he spoke in the Lafayette Park Church; in the evening, in the West Park Church. The next morning he addressed the ministers' conference. That evening Dr. Agar conducted a training council for deacons, trustees, finance committees, treasurers, presidents of women's organizations, young people's societies and Sunday-school officers at Third Church. On Tuesday afternoon he spoke at a women's meeting, this for women of all the churches, in the Delmar Church and in the evening conducted a conference for Sunday-school workers, teachers, class presidents and officers in Euclid Church. On Wednesday evening, prayer meeting night, he spoke in Compton Heights Church. Thursday noon there was a luncheon for ministers and their wives in Grand Avenue Church. At the close of the luncheon Dr. Agar conducted a conference. At 3 p. m., he spoke at a women's meeting in Delmar Church, the same groups as those meeting on Tuesday afternoon. That evening he conducted a training council, same groups as those meeting on Monday evening, in Third Church. On Friday evening, the closing meeting was held in Third Church, all the groups. On Tuesday, Wednesday and Friday noons he met selected lay-members of the churches at the American Hotel for luncheon and conference. These conferences will be of great help to our churches, for many of their leaders have come to a new vision of efficiency and service. Dr. Agar put faith, regeneration and the lordship of Jesus Christ as fundamental in all true Christian service. Not so much new organization as a new consciousness of the Lordship of Christ is needed by our Baptist people. Dr. W. H. Geistweit, chairman of the committee on arrangements for the conferences, was called away for a few days because of the death of his brother, Rev. I. T. Geistweit.

The B. Y. P. U. Training School in Lafayette Park Church, Nov. 13-17, was a success in every way. It was preceded by a city union rally on Sunday afternoon, Nov. 12, in the same church. Dr. R. B. Whiteside spoke on "Young People for the Hour." The rally was well attended. Each evening of the training school there were two class periods of about forty-five minutes length, separated by an assembly in the church auditorium. The assembly consisted of announcements, devotional, a "flashlight" and a "pepper box." The flashlights were demonstrations of B. Y. P. U. activity by some of the local unions. On Monday evening, "A Peppy Missionary Meeting" by the Grand Ave. Church Union; Tuesday evening "The Intermediates" by the West Park Intermediate Union; Wednesday evening "An Unbusiness-like Business meeting," by the Tower Grove Senior Union; Thursday evening "The Juniors,"

by the Carondelet Juniors; Friday evening, "A Model Executive Committee Meeting," by the Lafayette Park Senior Union. The pepper box consisted of short talks by leaders of young people's work on "The Spirit and Purpose of the B. Y. P. U." Brethren Shank, Reader, Plainfield, Kelly and Combs conducted the devotional services. The faculty consisted of Rev. H. L. Reader, Webster Groves; Miss Alice Bailey, Third Church; Mrs. C. L. Hennon, Euclid Church; Rev. R. K. Kelly, Lafayette Park Church, with the writer as director. Members of the executive committee of the city B. Y. P. U. were the committee on the training school. Of this committee the writer was chairman. It has been suggested that the training school hereafter be held one evening each week for a period of five weeks, thus increasing the attendance of our young people at the school. Many of our young people attend night school and cannot give an entire week to any training school that may be put on, no matter how important it may be. They should be encouraged in their effort to fit themselves by training for their life service.

At the Thursday meeting of the Baptist Ministers' Conference Brethren H. C. Combs, Lewis M. Hale and W. L. Nash, previously selected to prepare resolutions on the going of the writer from the city, reported and the report presented was unanimously adopted. These resolutions called attention to the work done by the writer as pastor of the Grand Avenue Church and in more general associational affairs. They are appreciative of the esteem in which he is held by his brother ministers. Certainly, the writer is appreciative of the kindly interest of his brethren.

On Tuesday evening, Nov. 28, the St. Louis B. Y. P. U. executive committee and the Baptist Herald committee surprised the writer at the home of Mr. Harry A. Stewart, a member of the committee, and after a social evening presented him with a loose-leaved memorandum book in grateful acknowledgment of his faithful services as a fellow-worker. His name is stamped on the cover, which is of leather. The gift is greatly appreciated by the recipient. The writer was editor of the Baptist Herald from 1919 to 1922. This publication is the official monthly of the St. Louis B. Y. P. U.

On Saturday afternoon, Nov. 25, the Primary-Junior Brigade of Grand Avenue Church Sunday school gave a reception to Rev. and Mrs. W. E. Darrow. They presented the pastor and his wife with two appropriate gifts as expression of their love and appreciation.

This is probably the last St. Louis letter from the writer. Some other scribe will inform the readers of THE BAPTIST about St. Louis denominational affairs. Our task has been a happy one. Our removal to Nebraska brings us even more directly in touch with the work of the Northern Convention and with the family of THE BAPTIST. So our present letter may not be a finale, except as to locality.

An Assamese Church Helps Reduce Deficit

To the Secretaries and Members of the Board of the American Baptist Foreign Mission Society: Cordial greetings and filial salutations:

We, the few and in worldly goods poor members of the First Baptist Church of Sadiya, Assam, have learned with deep sorrow of the heavy debt now resting upon all of us who are loyal members of the great Baptist brotherhood in Christ. We beg to assure you of our most fervent and prayer-filled hope that this burden may soon be removed from the heart of our Redeemer, and from the hearts of all who are pledged to be his helpers in winning a lost world to him.

We have not forgotten that it was a Sadiya where Rev. Nathan Brown and Mr. Cutter arrived from Burma in March 1836 to open the first mission station of our society in the province of Assam. We respectfully beg to acknowledge with lasting gratitude your great love and good-will that has brought unto us the immortal love of him who is now on portion and inheritance.

As a small token of our deep appreciation of what our noble friends in America and our loving missionaries at this and other stations have done for bringing the knowledge of the Light of the Word to us and to our countrymen, we beg to enclose our cheque for 150 rupees with the hope that it may in a slight way help to lighten the burden of debt resting upon your hearts at headquarters in New York and at other places where the zeal of spirit and the power of prayer together with good work and generous offering are striving to keep the mission torches burning undimmed, nay with increase, brilliancy, in all lands.

With deep respect and strong Christian love we beg to subscribe ourselves on behalf of our fellow members of the First Baptist Church of Sadiya, Assam.

Dated the 20th of August, 1922.

(Signed) Benjamin Symon, Changma J. Sangma, Rosik.

Letter from A. J. Weeks

If you don't "Killam" off, the Baptist of your section would like to hear of the Karens of Toungoo.

Last night we had a concert. Our chapel seats 200. 700 came and we had to find places for them. A happy crowd for it was their children who were golt to "show off." They can speak English too. Just think of that; and we can even read Karen! Then they swell with pride of possession, till the seats, but for two, will scarce hold all four of their. Those in the rear are so thick they can only swell taller. Good! They can no see better. When that little rooster from The Ya Yu (the village where they have one street, and that, and under the house is the barnyard)—when he let out of his tiny form his crow, "G-G-G-Gehko," it is most pushed the tower over, for the crowd all wanted to see at once.

Listen! Some day a great-hearted American will give \$5,000 toward a new chapel for these people. After they get over the famine they will match it, or more, so as to have a place more spacious than at present, and will keep it for worship and special meetings.

Famine? Yes, the rats came in droves of thousands, and eat a man's whole crop before he is fairly awake. This is the third year. There is a tradition that they will come three years in succession. If their hopes are well founded, this will be the last year of famine. Those whom you may feel led to help will probably be able to care for themselves after this year. Last year we received Rs 2894, from friends here, mainly Karens. This year we must help Tavoy and Moulmein as well, for they are suffering, too.

You will want to hear how one village has helped. Thra Kra Su, who is a missionary from this field working in Loikaw, tells this story.

The village of Meh Teh Der was in dire straits. No food and no money. All the women of the place met daily for prayer, expecting a fruit called Tha Nay Tha to ripen, and fruited abundantly in the neighborhood of the village. The Burman people like this fruit very much, and will give three dollars a basket for it. They gathered and sold the fruit, and were helped through their time of stress. The A. B. M. treasurer will, I am sure, forward any help you may be moved to bestow on the famine-stricken people here. Should reach us before April, at all. Thank you.

Foungoo, Burma.

A. J. WEEKS.

Dedication of Lorimer Memorial Church

Lorimer Memorial Church, Seventy-third St. and St. Lawrence Ave., Chicago, is devoting the week of Dec. 3-10 to the dedication of its new \$75,000 building. The style of architecture is of the Wright school. The building is attractive in appearance and is modern in every respect. The first floor has a large assembly hall, dining-room facilities, lecture room, kitchen and ladies' rest room; on the second floor are the auditorium and balcony, church parlors, and the beginners' department rooms; and on the third floor are the library department and the choir rooms. The beautiful new Pilcher organ has just been installed and has some of the finest stops that an organ can have. Included among them are the angel choir and the times.

The dedicatory program is as follows: Dec. 3: 10:45, sermon, Rev. E. L. Killam—the first to be preached in the new structure; 2:30, dedication sermon, Rev. Johnston Myers. Revs. M. P. Boynton, C. M. Kessler, R. N. Van Doren and C. T. Holman will also participate; 7:45, sermon, Rev. Carl D. Case, of Oak Park. Dec. 4: 7:45, Bible school and B. Y. P. U. evening. Speakers: Rev. Benjamin Otto, Rev. E. Wiese and Mrs. Judson S. Tyley. Dec. 5: 7:45. Denominational Night. Speakers: Rev. A. E. Peterson, Rev. J. J. Ross, Mr. Edwin Phelps and Mr. W. G. Brimson. Dec. 6: Community Night

with sister churches invited. Dec. 7: 7:45, Educational and Women's Union Night. Speakers: Dean Shailer Mathews, of the University of Chicago; President George Wheaton Taft, of the Northern Theological Seminary; Mrs. Clara D. Pinkham and Mrs. R. P. Fales. Sunday, Dec. 10 at 10:45, the pastor, Rev. Charles B. Althoff, will preach. 7:45 Coronation Service with sermon by Rev. James M. Stifter, of First Church, Evanston. On Sunday afternoon, Dec. 17, the new organ will be dedicated by Prof. Wilhelm Middelschulte.

Church News by States

Atlantic Coast

MASSACHUSETTS

THE OLD FIRST CHURCH, SALEM, in the matter of modern equipment is brand new. They had a "nest-egg" of \$17,000 salted away and have just spent it. It came from the sale of the Central Church property when the two churches were made one. They have furnished up everything, putting a sheen of attractiveness upon church and parish house. This is the church of Dr. R. Q. Mills, Dr. Galusha Anderson, Dr. Geo. E. Merrill, Dr. E. P. Farnham and Dr. Alexander Blackburn. Pastor R. A. Sherwood is vigorously keeping up a noble succession, and prosperity is everywhere.

REV. SAMUEL MACAULEY LINDSAY has been leading the noble Brooklyn Church long enough to get the big job well in hand. With a sort of magnificent ease and without any straining or screaming publicity, and a deal of the pastoral heart which finds the people both in church and home, every service is filling up and growing strong. Confidence, happiness, and edification is the combination for a church of that type, and it is winning a marked response.

THE DUDLEY STREET CHURCH, BOSTON, is a great center of gospel activity and Christian melody. It is called the "Singing Church," and the chief singer in that Israel is Pastor A. T. Brooks. He has

a way of charming music out of the unsuspecting. Many come to sing but remain to hear and to pray. They hear live and burning messages, and everybody feels the pull of the pastor's strong and magnetic leadership. That old church of Henry M. King, A. K. Potter, A. S. Gumbart, C. A. Fulton and G. R. Stair is one of the most animated religious centers in the Roxbury district.

THE DORCHESTER TEMPLE WHERE Pastor O. W. Foye is leading, is having some of its best days. That church was originally a shoot from the stem of Tremont Temple, and never wholly recovered from the pristine push. Always it has been a great force in the Dorchester district, which is a church quarry that is being better worked than ever. They have strong men in the pews, and "elect ladies" in plenty.

THE BETHANY CHURCH, ROXBURY, secures Rev. D. W. Lyman, long time pastor at Ilion, N. Y. They are hearty and hopeful, have a fine plant and workshop, and will loyally back the new pastor in what must be a steady struggle to win the success they deserve.

NEW HAMPSHIRE

THE MERRIMACK STREET CHURCH of Manchester has extended a hearty call to Rev. J. W. Rafter of Newport. Mr. Rafter went to Newport early in 1920 and his work there has been most commendable. Besides serving the Newport Church with its 126 resident members Mr. Rafter has served the church in the town of Goshen, four miles distant. Other missionary work in the suburbs of Newport also has had Mr. Rafter's attention. If Mr. Rafter decides to go to the Manchester Church he will find a church well organized and progressive.

REV. J. B. KNOWLES UNTIL recently pastor at Brentwood has accepted a call to the Chester Church and will begin his pastorate at once.

REV. J. S. BUFFUM OF HAVERHILL, Mass., accepts the call to the church at Northwood Ridge.

A UNION ROLL CALL AT DEERFIELD, where the Congregational Church worships with the Baptist, was recently held. A dinner was served at noon after which the people assembled in the auditorium of the church for the roll call and listened to a timely address by Rev. E. R. Stearns, executive secretary of the New Hampshire Congregational Conference. The attendance was good. Rev. Christina Mac-



LORIMER MEMORIAL CHURCH

Kenzie is pastor of the Deerfield Baptist church and the work of the church is remarkably successful.

REV. W. P. ROBINSON of MADISON read his resignation recently to the regret of his people. Effort is being put forth to persuade him to reconsider the same.

IT IS WITH SORROW THAT WE record the death of Brother H. F. Nelson for some years clerk of the Goshen church. Mr. Nelson was well along in years and had rendered most valuable service to this church.

THE NEW HAMPSHIRE BAPTIST Year Book for 1922 is just off the press and is being distributed to the churches.

NEW YORK

AT THE ANNUAL MEETING OF THE New York State Baptists held recently in the city of Albany, resolutions were passed heartily commending the Board of Promotion in its effort to extend the work of the kingdom and secure 100 per cent payment of pledges to the New World Movement, and calling upon the pastors and churches to stand squarely behind its policy of advance. The Baptist people were also urged to respond generously with clothing and supplies for Russia and the Near East Relief. The proposed amendment to the constitution of the United States to prohibit sectarian appropriations was endorsed. Resolutions expressing appreciation of the Lord's Day Alliance and approval of the actions of the government in applying the provisions of prohibition laws to the shipping of the nation and that of other nations whose ships touch our shores, were passed. The board of managers of the convention was instructed to take steps to secure official representation of the churches of the state at Stockholm next July.

State Leaders at Auburn

A workers' conference of unusual value and significance was held in First Church, Auburn, Tuesday, Nov. 21. General Director H. Clarke Colebrook, director of religious education; Rev. C. W. Briggs, director of town and country church work; Rev. F. W. Tomlinson, director of children's work; Mrs. F. W. Tomlinson and Stewardship Secretary Starr met with pastors and church departmental leaders of the churches of the Cayuga Association and in three sessions, filled with practical considerations of all phases of church activities, enjoyed a fellowship that will mean much in the way of better understanding of the Baptist activities of the entire state, and in greater co-operation in the work of the churches of the association. A pleasing feature of the day was a fellowship supper, presided over by Mr. David D. Donaldson, Associational Young People's president, at which three gripping talks were given on young people's work, under the general caption of "Playing the Game." Rev. C. W. Briggs responded to the toast "Prepare!" Rev. H. N. Geistweit to that of "Play Fair," and Rev. Frank Anderson, superintendent of the Tri-County S. S. Association, to the slogan, "Get There!" Many of the local church workers met these state leaders for the first time, and all returned to their homes with a more definite conception of the program of state activities as well. The conference was arranged for by the missionary and stewardship committee, of which Rev. Chas. D. Reed is chairman. Mr. Reed is also recording secretary of the state convention.

NEW JERSEY

FIRST CHURCH, CAMDEN, has had a long and notable history; not only has it sent out the material to found and foster other churches, but it has also sent out into the work of the kingdom men and women who have taken a conspicuous place. It has also been noted for long pastorates, the late Dr. Lyell serving for thirty-two years. Owing to changing conditions in the city it was thought by many that the days of the First Church in the present location were numbered, but there were those who had faith in the work and in the future of the church. Sept. 1 of the present year, Rev. Elwood A. Harrar, for twelve years pastor of the Homewood Church, Pittsburgh, took up the work in Camden; in the weeks that have passed, the faith of the few has been greatly strengthened. New scholars have been added to the Bible School every Sunday for the past two months. The mid-week service has averaged over 100 for the past six weeks. The Sunday evening congregations have quadrupled. A spirit of optimism and consecration is every where manifest.

WESTERN PENNSYLVANIA

Pittsburgh Association

The cornerstone of the Rankin Christian Center was laid Sunday, Nov. 26. This Christian center is a great denominational enterprise in which Pittsburgh Baptists are greatly interested. More will probably be heard about this work later.

Rev. G. W. Scarberry, of Riverview, has been called to the church at Midway.

The church at Vandergrift, J. R. Campbell, pastor, has voted to build a new brick parsonage on the church lot connecting it with the church building.

Rev. A. MacAllister of First Church, Apollo, has resigned in order to accept the call of the North Church of Jersey City, where he began service Dec. 1.

Rev. L. B. Ford of the Woodlawn Church observed his fourth anniversary Nov. 26. During the morning service the membership was divided. The older members of the church being seated on one side and those who had become members during the past four years on the other. It was found that the older members present numbered but one more than the new members.

Mississippi Valley

OHIO

FOR A LONG TIME DR. BUSTARD, pastor of the Euclid Avenue Church, Cleveland, has felt that the time was ripe for building in Cleveland one of the greatest Sunday schools in the country. He arranged with Rev. Louis Entzminger, Sunday school organizer, to spend a month in reorganizing the Sunday school. Mr. Entzminger has finished this campaign, and the Sunday school, which had an attendance of 685 the Sunday before its reorganization, was increased in one week to 1025, and the following Sunday the attendance reached about 1100 which was 100 per cent increase over the average attendance of the year before. What is perhaps one of the largest teaching and official force of any Sunday school in the land was dedicated to this new task when

175 young men and women were set aside for this special work. During this campaign the Sunday school was completely reorganized; old classes divided; many new classes started, and the whole church set to work to build up an attendance of at least 3,000 in the not far distant future. The men's class, which did not exist two weeks ago, has already reached an attendance of nearly 100. It has been necessary to secure the Spencerian Business College building across the street, where fourteen rooms are being used for the accommodation of many of these new classes. The prayer-meeting attendance has increased from 300 to 400; the Sunday-school offerings have risen from \$1 to \$130 a Sunday, and the attendance at the morning preaching service, which has always filled the church, is now so large that 150 people are compelled to stand. The first half of the campaign was given to organization; and the last to evangelization, in which Mr. Entzminger was assisted by Mr. Charles Butler, gospel singer and his pianist, Mr. Julian H. Loway. There have already been many additions to the membership as the result of this campaign. Mr. W. J. Bloomer, Atlanta, Ga., has been secured as director of religious work, and will lead the church in the building up of the great Sunday school along the line of the Entzminger system.

MICHIGAN

THE PROMOTION COMMITTEE OF the Michigan Convention at their meeting Nov. 20 heartily accepted the united invitation of College Church, First Church and Hillsdale College, to hold the eighty-eighth annual meeting of the convention in Hillsdale next May.

JANUARY IS THE MONTH set aside for the Director Grant M. Hudson for the holding of six great rallies and missionary conferences in central cities where large groups of surrounding churches can avail themselves of the opportunity of attending. The speakers will be Dr. P. H. Lerrigo, Miss Mae Huston and Dr. W. L. Bowler, of the New York headquarters; Dr. J. J. Ross, pastor of Second Church, Chicago; Directors Hudson, Lawrence and Williams of the Michigan Convention; Mrs. Edward Wilson, president of the Women's Mission Society of Michigan. It is planned to touch each association in Lower Michigan in this way, with messages setting forth every phase of denominational work. Pray that God shall give a great spiritual passion to these days.

DR. J. M. BAKER, of ONGOLE MISSION, has just closed an itinerary covering twelve churches, in Lansing, Saginaw, Bay City, Jackson, Ann Arbor, Ypsilanti and Mason. Dr. Baker was greeted with large audiences, and brought to the churches new spirit and vision of a great mission work in India, with all its possibilities and opportunities.

THE PASTOR OF KINGSLEY CHURCH, IN Albert E. Cook, was ordained to the Baptist ministry, Oct. 18. Rev. Geo. Lawrence, of Lansing, was moderator of the council, and Rev. Geo. Woolcock, of Traverse City, clerk. By unanimous vote the council decided to proceed with the public ordination service.

FIRST CHURCH, ADRIAN, Thomas J. Perkins, minister, Sunday, Nov. 19, was opening day. The occasion was the completion of the repairing and redecoration of the church. Just before that a new roof had been put on the building and

st of \$1500. The cost of the painting and redecorating was \$2,835 and more will be done immediately in way of repairs, which will make a total of \$3,000. In addition to this, a new indirect lighting system has been purchased and installed at a cost of \$1,500. Subscriptions for this work were taken a year ago last October, when in one day there was subscribed a total of \$8,366 and with what was already on hand for the work, made a grand total \$9,090. The subscriptions covered a period of three years, six installments, the first installment being required due on the day pledges were received. Half the time of the period expired this past October and more than half the money has come in without disturbing the large regular budget for home expenses and missions under which the church is operating. The church now possesses one of the most beautiful buildings in Michigan. On opening day the pastor preached at 10 o'clock on "The meaning of God's New House." At night he spoke on "The Value of the Church to the Community." The trustees had placed the platform and the large choir rendered special music. The church now plans a religious education program which will cover a period of ten or twelve weeks. Each evening's work will start with supper at 6:30 and the various classes will follow, then a general assembly with the pastor presiding.

PASTOR RALPH A. BROWN with Evangelist J. J. Pease of the state department has completed a series of meetings at Manton. Pastor Brown says, "We appreciate the effort that has been put forth by the state convention to help us, and indeed we are thankful to God for the way in which the work has been provided for. Our meetings were well attended and twelve accepted Christ."

REV. F. L. CURREY of the state evangelistic department assisted Rev. W. E. Eaton in meetings in Ewart. There were twenty conversions, seventeen having been baptized. Great crowds attended the meetings and the spirit was splendid throughout.

ABOUT THE MIDDLE OF NOVEMBER First Church, Bay City, celebrated the beginning of the eighth year of the pastorate of Rev. Frederick Allen. First Church is one of the oldest and strongest of Michigan's churches. Bay City has a population of 55,000. Church work has always been recognized as most difficult for all denominations, the city being often referred to as the graveyard of Protestant churches. Mr. Allen has remained with the church seven years, two years longer than any previous pastorate of the church. He came to Bay City from Babylon, N. Y., having formerly served the Wisdom Church, Philadelphia, to which he was called upon his graduation from Oberlin Seminary. Accessions to the membership have been large and all the needs of the church have been well met. The pastor has been active in all undertakings, being actively connected with every national and community organization and also taking a deep interest in the local board of commerce and exchange club. He served in the general denominational work on the board of managers of the state convention, as a president of the convention and in other positions. Evangelistic services under the direction of Littrell and Moody are being conducted. The spirit of the relationship between pastor and church is indicated in a note in the church calendar

the Sunday which marked the beginning of the eighth year: "Today marks the eighth year of the pastor's ministry among us. How quickly the time has passed. It hardly seems possible that we have been working together so long. The reason is that we have been 'working together.'" No pastor in any church has enjoyed more full and hearty cooperation from his church over so long a period. A glance over these years causes the church to say with the psalmist, 'Thou crownest



REV. FREDERICK ALLEN

our years with goodness, our paths drop fatness.' With joy it faces another year's work together everybody lifting, none leaning."

Kalamazoo College

At a special meeting of the board of trustees of Kalamazoo College held on a recent date, they voted to enter into an endowment campaign for \$600,000. \$200,000 of this amount is already pledged by the general board of education contingent upon the raising of \$400,000 by the college authorities. The supervision of the campaign will be directly managed by Dr. Frank B. Bachelor, manager of the extension department.

Other action taken by the trustees included the resolution to carry on the proposed building project as planned in the original campaign on the present campus of the college without any additional land being acquired for new buildings.

Dr. Frank B. Bachelor who is the present manager of the extension department was named by the trustees as business manager of the college. This position, which is a new office for the college, carries new responsibilities for Dr. Bachelor who will now have direct supervision of financial matters pertaining to the operating budget of the institution as well as the business side of the extension work which he has managed for the last two years.

Dr. Clark Benedict Williams, dean of the college and Olney professor of mathematics, was granted leave of absence for the college year of 1923-1924. It will be the first vacation in twenty years for

Dean Williams, who has had but one long leave of absence in the nearly twenty-nine years he has served on the faculty.

Since 1894 Dean Williams has watched the college develop from a struggling little institution to the first rank of the colleges of the state. Only once in these long years has he been relieved from the duties of his position, when about 1903 he spent two years traveling in Europe. Since 1912, when President Emeritus Herbert L. Stetson assumed the president's chair, Dr. Williams has been dean of the college, a position held faithfully through the years during which he has gained the unflinching esteem and devotion of the hundreds of students who have passed out through the doors of Kalamazoo College. The trustees elected Hermon H. Severn, professor of Biblical literature, to serve as acting dean during Dean Williams' absence from the college.

WISCONSIN

FIRST CHURCH, EAU CLAIRE, is beginning its sixth year with Rev. E. R. MacKinney as pastor. The harmonizing work was an important factor in the first of these years. Now the church is moving forward in an all-round, aggressive work, intensive and extensive. The Sunday school had the largest average attendance of any school, except the Lutheran, in this city of 20,000 people. The cradle roll numbers 100. Prayer meeting and young people's meetings are vibrant with newness of life. "Not a dull moment from start to finish" is the expression used descriptive of these gatherings. One hundred and sixty-three have been added to the membership during this pastorate, making it now 438. This church has well-nigh forgotten the meaning of the word "deficit." The church is cooperating in the New World Movement with about a 400 per cent increase in offerings. Among former pastors are Rev. W. A. McKillop, whose pastorate was the longest in the history of the church; Edward Babcock, of Lowell, Mass.; and George R. Stair, of Chicago. The recent father and sons banquet was the largest yet held. At the close the men presented \$100 to the pastor, as a token of appreciation on this anniversary occasion. W. C. Osborn, pastor of Bangor, gave his Baloitean lecture on "The Birds of Wisconsin," showing eighty pictures to an audience of men, women and children. Plans are already made for a mothers' and daughters' banquet to be held soon. About seven young people are looking missionward for a big life, and others are in the business of personal evangelism.

MINNESOTA

TWIFORD E. HUGHES, a pioneer Baptist of Minnesota, was the guest of honor at a dinner tendered him by personal friends on Monday evening, Nov. 20, at the Central Y. M. C. A., Minneapolis, the occasion being his eightieth birthday. About forty men were present, chiefly yokefellows and former associates of Deacon Hughes, in his more than fifty years of service in connection with the postoffice and the church. Rev. John H. McLean, pastor of Calvary Church, was toastmaster and speeches were made by Rev. Donald D. MacLauren, formerly a pastor of Immanuel Church, Minneapolis; Dr. John Earl of St. Paul, and Dr. L. M. S. Haynes, the latter presenting a set of preambles and resolutions expressive of the kindly sentiments and high regard in which the guest was held by those present; also their congratulations

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THE FREE MISSION CHURCH OF ISANTI has been reorganized as a regular Baptist church with the name Elim Baptist Church of Isanti. Rev. F. L. Russell is pastor. The church will put on a campaign for THE BAPTIST and Missions.

A COUNCIL OF THIRTY-TWO messengers representing seven churches in the Twin Cities met on Wednesday evening, Nov. 15, in Immanuel Chapel to consider the matter of the organization of the Minnehaha Baptist Church. Rev. J. A. Swanson was elected moderator and Prof. E. A. Finstrom clerk of the council. The address to the church was delivered by Rev. J. H. McLean of Calvary Church, Minneapolis. Rev. E. E. Hall, pastor of the mother church, gave the charge to the pastor of the new church, Rev. Russell Palmquist. The charter members of the church are such as were engaged in the work of the Immanuel Mission which is continued in the new organization. The new church is located in a desirable and rapidly growing residence district not far from Minnehaha Falls.

ILLINOIS

IN THE NOTICE OF THE NOV. 14 meeting of the Woman's Baptist Mission Union of Chicago, held at the North Shore Church, which was the annual training school meeting, an omission occurred. The inspirational address of the day was given by Mrs. Clara D. Pinkham, president of the Baptist Missionary Training School. This message emphasized anew the splendid influence under which our young girls study in that institution.

ETHEL BARNHART COLBY, wife of Rev. Charles Colby, pastor of Taylorville Church, died unexpectedly Nov. 15. She was born in Waupaca, Wis., 1880, the daughter of Dealon and Effie Barnhart. Here she graduated from high school, joined the Baptist church, and in 1901 was married to Charles Colby, a student in Colgate University, where she went with him until his graduation. She afterwards shared with him the responsibilities of several pastorates in Wisconsin, Iowa and Illinois. She was a woman of fine culture and sterling Christian character. She leaves three children: Merle, a junior in Harvard University; Harold, a senior in Taylorville high school and Lois, twelve years old.

INDIANA

FIRST CHURCH LaPORTE, W. F. Bostick, pastor, has taken a leading part in attacking a house of ill repute near the city. On repeated evenings records were kept of the number of autos that visited the place, sometimes as many as twenty-five cars in an hour. License numbers of cars were taken. The facts were finally brought to the attention of the authorities and a threat was made to have the matter exposed in the local press. Order was finally given to have the place closed and it has been closed. In controversy with the prosecuting attorney Mr. Bostick was told that ten to twenty of his leading men in his church were opposed to the pastor's stand on civic reform. On a recent Sunday morning the matter was put to a secret vote in the church. One hundred and three voted that it was right for the church to take action in local civic reform, four said it was wrong. At the same time 110 voted to request the local administra-

tion to remove the blinds from the front of the soft drink parlors in the city and to vote against it.

KANSAS

REV. SAMUEL ZANE BATTEN, has been a recent visitor in eastern Kansas. He has filled a number of speaking engagements, chiefly in connection with Baptist brotherhood movement in and about Kansas City.

IOWA

Des Moines University

Des Moines University opened September 19, with a faculty of forty-five, a student enrolment of 775, not counting summer school of nearly 500, and a fine spirit of cooperation prevailing on campus and in class rooms. All who are interested in Christian education will be gratified to know that a very vital prominence has been given to the Bible. There are 19 students enrolled in six classes who are receiving university credit for work done in accordance with the scholastic requirements of the faculty. The courses this quarter include origin of the Bible, life of Jesus, life of Paul, psychology of religious experiences, Sunday-school teacher training and Christianity in world reconstruction. The spirit of study is reverent, uncontroversial, constructive, under the historical method. The aim is to conserve faith yet make it intelligent and spiritual.

In fifty-nine days of school we have had eighty distinctly Christian, devotional and spiritual meetings—all of them presenting the Christ ideals of life, summoning to definite service in his name and issuing definite appeals for ethical character building. The University Baptist Church holds Sunday school morning worship and evening B. Y. P. U. each Sunday. The university offers Tuesday chapel and Sunday vespers every week. There is an all university prayer meeting each Thursday. Our Y. M. and Y. W. student volunteer and life service leagues societies each has its own weekly service.

The university is now in correspondence with men of national and international vision and reputation, men of horizontal Christian statesmanship and majestic faith. They see world needs, believe in Jesus, his church and Christianity as the only resources adequate for radical redemption, and issue a challenge of God to men for their personal allegiance to the cause of Christ. So soon as this can be arranged, the university will have such a man spend a week of inspiration upon our campus.

NEBRASKA

THE OBERT CHURCH is thoroughly organized for community service. It has a membership of sixty-five, thirty of whom have united with the church since May. It publishes its own church calendar called the "Booster." It has a full editorial staff and its work is done on mimeograph. A traveling library has been secured through the Nebraska Library Commission. Large crowds of people each Saturday night are entertained at the church at a motion picture entertainment. The films are chosen with a view to religious education and wholesome entertainment. Each week an educational reel of special interest to the farming community is shown. This church, however, makes use of tent meetings on evangelism. It makes use of tent open air meetings during the summer. Twenty persons have been baptized since last May. This relatively small church sets an example which might put to shame many stronger churches.

Grand Island College

The week of prayer Nov. 12-19 was served under the direction of the college, M. C. A. and Y. W. C. A. The ministers of the city spoke at the chapel exercises and led most of the evening meetings. On Wednesday night one of the churches united with the college and a ereopticon address on "The Missionary work among the Hopi Indians" was given by President Wells.

Miss Elizabeth McClenahan, one of the ntional secretaries of the Y. W. C. A. went Nov. 6-9 at the college. She spoke the girls at their association meeting ov. 7, and at the student prayer meet- g, Nov. 8. She also held conferences ith the cabinet girls and the various mmittees.

Among the recent visitors at the col- lege were Dr. Sutherland of Los Angeles, id Dr. F. W. Padelford of Boston. Dr. utherland described the research work- ing done for the benefit of the public hool children throughout the country, id Dr. Padelford spoke on "Who Should o to College?"

President J. M. Wells gave the closing dness at the Christian Unity Conven- on which was held for the Protestant nisters of Nebraska at the First Con- gregational Church in Lincoln, Nov. 20- . The subject of his address was, "The urch, an Agent of God in the Realiza- on of the Hopes of Humanity."

Pacific Coast

WESTERN WASHINGTON

BAPTIST MINISTERS of Western Wash- ington to the number of forty-five spent om the evening of Nov. 13 to noon of ov. 15 in a retreat for Bible study, ayer and mutual spiritual encourage- ment and inspiration. The meeting was ld at Camp Seymour, a beautiful spot e Sound about twenty miles west of coma and used by the Tacoma Y. M. A. as a summer camp for boys and ung men. From the first session to the t the Holy Spirit was present in quick- ing and refreshing power. There was set program but as the Spirit led the ethren poured out their souls in brother- confidences, humble confessions, sincere stimonies and in earnest heart-felt pray- . The brethren returned to their tasks th new devotion and faith and courage. is believed that a great blessing will e to the entire convention field as a ult of this season spent by God's ser- vants with him in this special way. Un- der the leadership of Dr. J. F. Watson, e state secretary, and believing it was good investment, the board of the con- vention voted to meet the entire expense the retreat including the fares of the ethren. It was unanimously voted to id a like meeting next year.

NORTHERN CALIFORNIA

DR. AND MRS. A. T. ROBINSON, tithing ngelists, have spent the past year ong the churches of Northern Califor-

nia, giving them the benefit of their mes- sage which the churches have greatly en- joyed. From Northern California they went to Los Angeles, thence to Texas where they began work on Nov. 19 with the First Church of Bryan.

Women of San Francisco Bay Association Meet

The Baptist women pantingly climbed the Potrero hilly streets, San Francisco, to their regular quarterly missionary meeting, held Nov. 16 at the Russian Com- munity Center. Miss Anna Dietz, the Baptist worker there, opened the door. This is a joint work among the Rus- sians and other foreigners, by the Pres- byterians and Baptists, the Presbyterian Syndical Society having put up the build- ing.

The president of the Quarterly, Mrs. Clark of Berkeley First Church, presided. Among the speakers of the day were Mrs. C. E. Fingley, manager of the continua- tion campaign of North California; Mrs. G. J. Oehrli, director for San Francisco Bay Association women; Mrs. M. L. Thomas, state director, North California; Mr. Tanghe, superintendent of the Rus- sian Community House; Mrs. Carrie Rob- inson, who described the work of the "Door of Hope" at Shanghai, visited by her; and Dr. Charles Shepherd, who brought some little Chinese boys as the nucleus of the new Chinese Boys' Home soon to be started by the Baptist Home Mission Society and the Baptist Union of San Francisco Bay. The building is on East 24th St. and 19th Avenue, East Oakland, California, and will be the only Chinese Boys' Home in the United States.

There is great need of such a Home for orphan and half orphan Chinese boys. The sale of Chinese boys still exists.

The boys' home will be self supporting from the first. The running expenses are underwritten, and the state helps orphans. The home will probably open the first of 1923. There will be various gifts that churches can give—pictures, books, cur- tains, footballs, bats, and so on.

The banner for largest percentage of attendance was awarded to the Burlingame Church, which had 50 per cent of circle present. There were sixty-nine representatives of churches reported by enrolment committee, and there were ten visitors. Among those present was Rev. A. H. Nikolaus, pastor of the Russian Baptist Church, not far from this joint Community House, the needs of which will be cared for by a joint committee of Baptist and Presbyterian ladies.

The Quarterly adjourned to meet next February with the Twenty-third Avenue Church, East Oakland, Dr. John Newton Garst, pastor.

San Francisco

For the first time in six years or more every San Francisco Baptist pulpit is filled. The latest arrival is Rev. James S. West who fills the long-vacant First Church pastorate. Rev. Ralph T. Wegener came to the First German Church Sept. 1. On the same date Rev. Albert E. Patch came to the Burlingame suburb and Rev. Louis J. Sawyer to Hamilton Square. Rev.

Sandford Fleming of Australia is the new pastor of Twenty-first Avenue Church. New courage came when the San Fran- cisco Baptist clergy met in fellowship as luncheon guests of Pastor Sawyer and discussed the outlook.

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We must help save them until they can be rehabilitated by economic reconstruction.

The Baptist Near East Relief Advisory Committee requests that all Baptist Churches and Sunday Schools set apart Sunday, Jan. 21, 1923, (which is the Armenian Christmas) as Near East Relief Day, present this worthy cause, and raise funds for it. This date is for churches that are not cooperating with other denominations in a Community Campaign.

ENDORSEMENT OF OUR CONVENTION

The Northern Baptist Convention, meeting in Indianapolis, gave hearty endorsement to the work of the Near East Relief, and appointed the above Committee,—Rev. John M. Moore, Brooklyn, Chairman.

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consequently, interestingly."

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rooms, a gymnasium, pastor's study and
women's parlors provide adequate quarters
for the present.

Bay Baptists mourn the death of Rev.
J. W. Davis who for many years has been
active in San Francisco and was recently
assistant pastor of First Church. Funeral
services were conducted at First Church
on Monday, Oct. 6.

Rev. Brewer G. Boardman, formerly of
New York, but more recently of Colorado,
and Rev. B. H. Thomas, of Bay City,
Mich., have come to spend the winter in
California.

At Hamilton Square prospects are
bright. Two live young people's societies
united as hosts of the Bay E. Y. P. U.
and of National Secretary James Asa
White on Nov. 24. Ninety-five church
members have pledged special evangelistic
work before the New Year when Rev.
David F. Nygren comes to begin special
services. The church provided a Thanks-
giving dinner to all its away-from-home
people.

Rev. F. A. Petereit, long and favorably
known upon the Pacific Coast as pastor
of the First German Church at San Fran-
cisco and other fields, and who has later
been the missionary of the German breth-
ren in the Northwest, entered suddenly
into glory as he was about to conduct
service in the First Swedish Church of
Portland, Ore., Nov. 12.

The Thousand Oaks Baptist Church of
Berkeley, lost its temporary building by
fire, Nov. 20. It is not known from what
cause but an incendiary is suspected.
Under the courageous leadership of
Pastor Albert Ehrrott the calamity may
hasten the project of the permanent build-
ing which this young church had already
in mind.

SOUTHERN CALIFORNIA

THE ANNUAL MEETING of First Church,
Redlands, Rev. S. Fraser Langford, pas-
tor, occurred Thursday evening, Nov. 9.
288 members of the church sat down to
the delightful supper prepared by the
ladies and served by the W. W. G. girls.
The roll call was a delightful feature of
the service, when 286 people responded
to their names. The deacons reported 185
accessions to the church membership dur-
ing the year, 112 by letter, forty-nine by
baptism, twelve by experience, eleven by
affiliation and one by restoration. The
trustees reported a total of \$26,211.89
raised during the year, of which
\$16,719.05 went to missions and benevolen-
ces; \$9,492.84 went to local expenses. Al-
most twice as much for world wide work
as was spent on the local field. New
cabinets have been installed in the kitch-
en with water tank and gas heater;
gas furnace installed in the basement and
property put in good repair. Present val-
uation of property \$72,000. The organiza-
tion is thirty-five years old. The Sunday
school reported a total enrolment of 805,
the largest attendance being 662, and the
smallest 206. The church voted to raise
the pastor's salary. The present school
of missions is the largest in the six years'
history of this phase of work. The
average attendance of the school now in
session being 350 against 335 last year.
On a recent Sunday the church subscribed
\$1200 to the Near East Relief. The
women collected garments and supplies

for the Ship of Fellowship valued at
\$1250, and have recently sent 800 pounds
for the same cause. The W. W. G. girl,
raised \$250 through mite boxes for the
New World Movement. The church is
thoroughly organized in all departments

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had some strong scholarly men and would
like to hear from some pastor wanting to
come to Colorado. Write D. C. Towns-
end.

The State Convention

[IN THE ISSUE OF NOVEMBER 11 we gave
a brief report of the annual meeting of
Colorado Baptists. We received through
the state headquarters a printed report of
the secretary Dr. F. B. Palmer and res-
olutions adopted by the convention. The
covering letter which bore the date of
October 20, read, "Enclosed please find
copy of resolutions passed without a dis-
senting vote by the Colorado Baptists
State Convention in thirty-fourth annual
session at Colorado Springs, Oct. 19. For
a vote the convention requests that the
same be published in THE BAPTIST. Al-
though please find enclosed special resolution of
belief passed unanimously at the same
time also with the request that the same
be published in THE BAPTIST." This la-
resolution was not found with the other
enclosures. Shortly after the appearance
of the summarized report the secretary
called attention to the fact that the do-

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parts.

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trinal statement had been omitted, but no duplicate was forwarded to us. The same week the president of the convention wrote calling attention to this omission saying, "For our denominational paper to thus treat the action of a co-operating state convention at its deliberative meeting is positively unexplainable and from our point of view intolerable." It may be intolerable, but it certainly is not unexplainable. Our good friend Palmer has sent us a copy of the resolution of belief which we are only too glad to print.—Editor]

Resolutions on Belief

Whereas, it seems to us timely and desirable and productive of unity and co-operation, to declare the following statement of our conviction concerning basic and revealed truth.

Therefore, be it resolved, that the Colorado Baptist State Convention reaffirm its deepest conviction that in the Holy Scriptures, and especially the New Testament, we have our sufficient and only rule of faith and practice.

And that we believe the Scriptures the inspired Word of God, plainly teach:

(a) The essential deity of our Lord and Savior, Jesus Christ, his miraculous birth, sinless life, vicarious suffering unto death for man's redemption, his bodily resurrection and ascension, his unceasing intercession in behalf of the redeemed at God's right hand, and his return to the world according to promise.

(b) That salvation is of God's free grace, through faith in Jesus Christ as our personal Savior.

(c) That a church is a divine institution composed of regenerated people, immersed on profession of their faith in Jesus Christ, and that to the churches are committed the ordinance of baptism and the Lord's supper, both of which are declarative and symbolic in their message and not procurative of salvation.

And that to the churches is also committed and entrusted, the proclamation of the Gospel and the extension of the kingdom as set forth in the great commission, which stands in the authority and wisdom of God for all people and for all time, and everywhere, and which constitutes our marching orders in the kingdom and our authority, motive and dynamic for evangelism, missions, education, benevolence and social service.

Your committee to whom this matter was referred at the morning session, recommends the adoption of the foregoing resolution.

Signed, Fred W. Freeman, chairman;
T. Pulliam, J. N. Bowling, L. B. Crosby,
A. Fulton, E. G. Lane, Horace Cole.

Jesus the Friend of Sinners

By FRANK C. RIDEOUT, Chaplain, United States Army

OVER the altar of the Catholic chapel of the Leavenworth Federal Penitentiary is a remarkable picture. It would almost seem as though one of the great Italian masters had some time paid a visit to the institution and left his work of art behind.

The picture is a portrayal of the Master Man as the central figure of three men seated at a table which has been prepared for the evening meal. The faces of the other two figures reveal the fact that they are prisoners. The sunlight is streaming in through a window of the prison cell. The Saviour is breaking bread, while a look of wonder, contrition and bewilderment seems to steal over the

sad faces of the two convicts. Will he who is sinless and holy sup with outcasts? Will the Saviour condescend to share his meal with those who have transgressed against the moral law? They scarcely dare to glance upward—for they are overwhelmed with a sense of their own unworthiness, and the consciousness of their guilt and shame. But the face of Jesus is radiant with compassion. A single glance into his gracious countenance is enough to convince even the greatest sinner and skeptic that there is mercy, forgiveness and compassion in his great loving heart. On the border of the picture are inscribed the words, "This man receiveth sinners and eateth with them."

The painter of this hidden work of art was himself a convict, and it is he whose face is depicted at the left of the picture—the more dejected of the two. The other figure, to the right of our Lord, was a fellow prisoner of the artist. As an example of misdirected efforts and prostituted ability this artist stands out as one of the most tragic figures that one can scarcely conceive. He might have become a great artist to bless and cheer mankind, had his abilities been directed into productive channels; but, he became a counterfeiter, using his skill in an effort to cheat and rob the government, and ending his days behind grey stone walls—the victim of disease, avarice and his own misdeeds. Nevertheless, the message conveyed to us from the picture is one that is true, even beyond our human power to grasp. Jesus is indeed the friend of outcasts, "He receiveth sinners and eateth with them."

America's Proper Policy

(Continued from page 1399)

Washington, are bringing credit to their country and glory to their flag.

We may well be grateful to God that we are blessed by having Christian men to lead us in these critical times and through their wise and consecrated service, let us hope that the peoples of the earth, writhing in awful bondage, will not only be given material aid, and be pointed to the statue of liberty at our shore, but will have lifted before them the cross of him, who gives the universal invitation: "Come unto me all ye that labor and are heavy burdened, and I will give you rest."

Says Doctor

Charles E. Jefferson

Minister, Broadway Tabernacle, New York

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Our Book Shelf

Honest Debtors, by Orrin Philip Gifford.
D. D. Philadelphia: Judson Press.

This volume is largely given to the dis-
cussion of phases of Christian steward-
ship. A thoughtful reading of these mes-
sages will repay any one because in them
will be found truth combined with the
dynamic of a preacher's soul.

Preaching The Social Gospel, by Ozora S.
Davis. New York: Fleming H. Revell Co.

Here is a book that will help you to
think through a most important question
concerning the gospel message and min-
istry. The spirit of the writer seems to
be revealed in this one sentence taken
from the pages of this volume: "It is
a marvelous thing, this good news of a
life in union with God which is achieved
through a relationship of love and
service with Jesus Christ."

Spellbinders, by Margaret Cullin Banning.
New York: Doran Co. \$2.

A novel of American life in which
woman enters political life, which sphere
becomes a rival to the home. The in-
terest aroused as to the outcome of
this situation in the lives of Helen and
Gage Flandon is only tepid. The love
affair of Freda and Gregory is ideal and
their attitude toward life exceedingly
youthful. There is nothing gripping about
the story; the characters are types rather
than individuals. As to conclusions on
the subject in hand, the author arrives
at none.

The Problem of China, by Bertrand Russell.
some time professor of philosophy in the
Government University of Peking. New
York: Century Co. Pp. 276. \$2.

This is a story book and fairly up to
date. You cannot lay it down without
finishing it. The author of it has had
opportunity to study his theme from close
contact, and he speaks his independent
judgment with boldness and clearness.
That judgment is strongly in the interest
of the Chinese whom he has learned more
and more to respect. It is witnessed in
such sentences as this: "I think they are
the only people in the world who quite
genuinely believe that wisdom is better
than rubies. That is why the West re-
gards them as uncivilized." (Pp. 238) He
writes all the way through, however, as
an Englishman and is quite critical of
our American ways of doing and our
share in commercial exploitation and edu-
cation. Let them work out their own
problem, he says. They are quite able
to do it, he thinks. They can, in fact,
teach us a thing or two and in many
quiet ways they are doing it.

"When I went to China I went to
teach; but every day that I stayed I
thought less of what I had to teach them
and more of what I had to learn from
them." P. 209. He thinks they may
learn some degree of practical efficiency
from us, but we shall find ourselves in-
debted to them in lessons of patience
and calm gentleness and contemplative
wisdom, which are homely virtues but
much worth while. Dr. Russell gives
us some marvelous facts regarding the
natural resources of the country and its
prospects for the future, but more sig-
nificant still are the evidences of in-
tellectual grasp and of shrewd insight
that will enable them presently to readily
make headway for themselves and es-
tablish a unique civilization well worthy
of the name. But the Chinese are still

the puzzle of students of nations, and
he is doubtless wise in saying in his
closing sentence that "the future is still
problematical."

Some Timely Books

Smyrna and the Near East fill our
thoughts these days, and the paper
every day tell of important events in the
section. Christian people should think of
these events in relation to the kingdom of
God. To do this, information is needed,
especially the missionary background.
Two books will be especially helpful
"The Near East—Crossroads of the
World" and "Shepard of Aintab." The
General Board of Promotion, 276 Fifth
Avenue, New York, has a limited number
of copies of these, slightly shopworn
which can be had while they last at a
greatly reduced prices—"The Near East,"
paper, 25 cents; "Shepard of Aintab,"
paper, 25 cents, cloth 40 cents.

Classes studying India should not fail
to include Burma in their reading
"Among the Burmans" is still the best
general book written by our missionary,
H. P. Cochrane. A special edition of the
book is available in cloth at 50 cent
from the literature bureaus of the
General Board of Promotion.

"The Gospel and the Plow" by Higgin-
botham telling of agricultural mission:
so significant to India, is another book
all India classes should have. A special
edition in paper can be had while the
last, for 60 cents from the literature
bureaus of the General Board of Pro-
motion.

Other valuable books on India are "Star
in the East," the story of Baptist
missions in the Karens of Burma by our
missionary E. N. Harris, cloth \$1.75, an
"India, Beloved of Heaven," a collection
of India stories by Thoburn, cloth \$1.50.

The visit of President Taylor and D.
Jones to Czecho-Slovakia last summer has
turned attention to the Czechs. Some do
not realize that there are plenty of the
nation right here in our own country.
"The Czechs in America" will tell a
about them. A few copies as good as new
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Promotion, 276 Fifth Avenue, New York
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"It Is to Laugh"

From the *Williamson Item* (N. D.)
comes this: We wish to apologize to Mr.
Orlando Overlook. In our paper last week
we had as a heading, "Mrs. Overlook's B.
Feet." The word we had ought to have
used is a French word pronounced the
same way but spelled fete. It means
celebration and is considered a very old
word.

A member of the Chicago bar tells the
following story of the coolest man he
ever knew. This man was awakened
one night by burglars. He got up and
went down stairs, and as he entered
the dining-room where the thieves were
engaged in wrapping up the silver plate
they covered him with their revolvers.
This, however, did not disconcert the
householder at all. "Pardon me for dis-
turb you, gentlemen," he said, "but I
should like you to do me a favor. It
is not too much to ask, will you be
good as to post this letter for me? I
must go tonight. It's the premium for
my burglar insurance."—*Harper's*.

OUR MUSIC CORNER

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CONCEPTION THE BASIS OF INTERPRETATION

By GEORGE HENRY HOWARD

When I sit at the organ improvising a prelude or postlude for the Sunday service, I am occasionally approached by some one who wishes to ask a question or perhaps a number of them, or by one who has some information to offer or instructions to give concerning the service. He or she wonders what it means if I cannot respond, and sometimes the question or the information is repeated as if it were a discourtesy on my part not to reply. Not one person in twenty seems to realize that my whole mind and heart and soul are engaged. Still less do they realize that to interrupt an organist in the midst of such an exercise is worse than to interrupt an orator during his discourse. He has only one current of thought to carry on at a time, while the skillful organist in improvising may have, and probably will have, six or seven, or eight or nine.

The orator might more reasonably attempt to answer questions in the breathing-places between his sentences. Imagine him before a large audience hanging breathless on his word, perhaps surrounded on the stage by numerous guests of honor, male and female, and among them and at his elbow, his wife. He is expatiating on the grandeur of patriotism. He says, "There are supreme moments in the history of a nation, when whole masses of people actuated by one grand impulse"—"Did you forget to order that butter?"—"No, no, I ordered it"—"rise to the dignity of one common and overpowering moral conviction and"—"Did you tell Bridget to be sure and"—"sweep away every opposing force and to achieve grand victories for truth and right."

Such an incident as that is no more absurd than some of the experiences through which I have passed on Sunday mornings. Such an occurrence might be possible either to the orator or the organist without absolutely fatal result. But in the case of the organist we may be very sure that the interruption of the necessary intellectual effort would destroy his conceptions and reduce his improvisation to the level of a mere finger-wandering over the manuals, and the weakest platitudes in his expression.

The grand truth that musical life, is, ideally, complete living—that is, life of intellect, sensibility, will, heart, soul and spirit—is too often forgotten, not only by individuals but as well by institutions. Scholastic institutions such as academies, high schools and colleges exalt intellect and reason at the expense of sensibility and will, while musical institutions often exalt sensibility and will above intellect and reason. Who can reasonably and safely affirm which is the greater error?

The development of reason, reflection, observation and understanding must form a far larger portion of the work of music students than at present before the foundations of a fine art-life in music can be well laid. You will observe that these are all intellectual elements, of a musical life, and these are factors which are so often omitted. Progress is shown in

some recently devised systems. It also is shown in the rapid strides of musical journalism in this country and especially in a more reasonable tone.

The study of conception or the process of generating and conceiving music-ideas in the mind ought to have a far larger place in our music study. The study of interpretation will not take the place of the study of conception. Interpretation as usually studied is conducted with reference to some effect upon an audience, and, in consequence, the questions which concern one's study or practice draw one's thought away from the essence of the music itself to outward circumstances and surroundings. It also tends to develop unduly the self-consciousness of the student.

The study of conception, on the other hand, concerns itself with the inner realities of musical art, it strives to make musical ideas real, living, full of character, full of impelling, energizing power.

It is true that some few students are habitually introspective and more especially and in a larger measure than others need the studies and various kinds of practice which turn the thoughts outward toward a listener or a body of listeners like a public audience; and while it is true also that most or perhaps all students need training in both directions, yet the great majority need a far larger proportion than they usually have of those kinds of study which so enlarge, deepen and strengthen the musical conception that the performer gives expression to musical ideas as the over-mastering convictions of a deep experience, a lofty spirit and a full heart.

I may show the difference between the studies of interpretation and conception still more plainly perhaps by a few words of explanation. I do not intend to draw lines of distinction too sharply as though the two could always be kept apart.

In the study of interpretation the student asks, What did the composer intend at this point in this composition? How can I grasp the meaning fully? How can I present it?

But in the study of conception he asks himself much more searching questions. "How is it possible that I do not make this passage plainer, more vivid, more real to myself? What have I neglected? Here I have worked for months on this composition and yet fail to grasp its innermost sense. What lack I yet?" Do you see the significance of these questions? They are not the questions of one engaged in a study so much as the strivings of a soul after its necessary food, the hidden prizes of eternal truth which though within reach of all, are attained only by those who struggle for them.—*The Musician*.

MUSIC REVIEW

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- I. A subscriber to every ten members. Every church which reaches this standard does its part toward a final goal of 100,000.
- II. Every pastor, deacon, church and Sunday-school officer and teacher a subscriber to both journals. Pastor, if you find a stone wall of indifference to your plans try the “light cure.”
- III. A contribution from every church and many individuals in order to place both journals in the public libraries, reading rooms, Y. M. and Y. W. C. A.’s and to send copies to shut-ins everywhere. Good business enterprise will avail itself of the service of these journals in showing the community that the local church is in big business.

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If so, write us.

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Volume III

December 16, 1922

UNIVERSITY OF ILLINOIS LIBRARY

No. 46

DEC 15 1922

The Baptist

Published Every Week by the Northern Baptist Convention

EMANCIPATION

"We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." II Cor. 5:1.

WHY be afraid of death as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench?
Why not, with happy shout, run home when school is out?

The dear ones left behind! O, foolish one and blind;
A day—and you will meet: a night—and you will greet!

This is the death of Death, to breathe away a breath
And know the end of strife and taste the deathless life,

And joy without a fear, and smile without a tear,
And work, nor care to rest, and find the last the best.

—By Maltbie D. Babcock

Fresh from the Field

Dr. George W. Hill, of Oakland, Cal., has accepted the call of the church at Covelo, the same state.

Rev. A. C. Hodson, who was pastor for almost five years at the Marquette Road Church, Chicago, is now settled as the pastor of the church at Riverton, Wyo.

Charles H. Day, pastor of the church at Boothbay, Me., was ordained Nov. 15. Rev. S. A. Evans, of the Maine Convention, was moderator and F. W. Hovey was clerk.

Rev. M. F. Bagby, pastor of the Colorado Church, Dayton, Ohio, has resigned. The church passed resolutions expressing its appreciation of his faithful service as pastor.

Dr. G. W. Cassidy has resigned as director of promotion in Iowa in order to accept the call of the church at Hutchinson, Kan. He has served for a little more than a year and a half and has made for himself a warm place in the hearts of Iowa Baptists.

Rev. J. N. Field, founder and first president of the University of Redlands, has partially recovered from the results of the terrible accident last May when the automobile in which he was riding was struck by a train. Deacon Golthwaite was killed and Mr. Field was unconscious for days. He is now walking on crutches and with Mrs. Field, expects to go to California for the winter.

A full set of instruments for a band of 100 pieces has been given the University of Chicago by Carl D. Greenleaf, a graduate of the University in the class of 1899. Mr. Greenleaf is the head of C. G. Conn, Ltd., manufacturers of musical instruments at Elkhart, Ind. The equipment was delivered to the University in time for use at the Princeton game, Oct. 28. It includes a gigantic bass drum, seven feet and six inches in diameter, which is said to be the largest drum in the world. No little difficulty was experienced in getting a hide large enough to make the drum heads. The instruments are valued at \$10,000.

The building of the National Baptist Memorial to Religious Liberty has so far progressed that it is now ready for the roof. Plans are now under way by which it is hoped that the tower may be finished by the time the Northern Baptist Convention comes to Washington next May. The National Building Committee is considering special memorial windows to great Baptist pioneers in the old world and the new. Those most prominently suggested are: John Bunyan, William Carey, John Clark, and Adoniram Judson. Also it has been suggested that the several states have tablets or other memorials indicative of Baptist history or principles. A number of suggestions along these lines have already been received.

Shanghai Baptist College, during the course of each year has prominent visitors. Last year's list includes: Professor Paul Monroe of Columbia University, recently educational advisor to the Chinese government; Professor Hubbard of Oberlin College; Dr. Edwin M. Poteat, ex-president of Furman University who has been rendering splendid service as chapel preacher and visiting professor

of Bible and ethics in the college; John D. Rockefeller, Jr., Dr. W. H. Welch of Johns Hopkins and Dr. Heiser; Dr. Blakeslee, Sunday-school writer and editor and Dr. T. B. Ray, secretary of the foreign mission board of the Southern Baptist Convention.

Rev. Frank Day is acting pastor of the church at Hannibal, N. Y. Because of ill health and partial deafness Mr. Day resigned his pastorate and planned to retire from the active ministry. The church at Hannibal at once laid hold upon him and he has been serving them ever since taking up his residence in that city.

Dr. S. F. Rees of Trinity Church, Minneapolis, writes: "Sufficient time has elapsed since our good friend Professor Hoben of Carleton College left us to become president of Kalamazoo College, Michigan, to emphasize our loss in his departure. Of all his friends in Minnesota, we of Trinity Church miss him the most. For six months following Dr. Crandall's call to Chicago, Dr. Hoben served as our pastor, coming up weekly from Northfield for our Sunday morning service. He soon endeared himself to all. He was in constant demand in the Twin Cities and throughout the state for conferences and lectures on child study and

(Continued on page 1424)

THE BIBLE IN NEW TONGUES

The American Baptist Publication Society is continually making it possible for the Bible to speak in new tongues, having already published the Scriptures in thirteen foreign languages.

As a great missionary publication society, it publishes Bibles, Testaments and Gospels at prices which the poorest can afford to pay, thereby multiplying many times the power of the missionary.

Thousands of isolated homes which seldom see a minister are visited by an individual known as "the man with the Book," who reads and prays and distributes "the Word of God."

In cooperation with the American Baptist Home Mission Society, colporter missionaries are supported, who carry the Scriptures from door to door. Many of these are men of foreign birth proclaiming the Gospel in the language of those among whom they minister.

The Publication Society is the chief organization among Baptists for distributing the Bible throughout the world. Because of the increased cost of printing Bibles, the income is not sufficient to meet the expenditure. Liberal gifts from friends of the Society are needed.

AMERICAN BAPTIST PUBLICATION SOCIETY

Samuel G. Neil
Bible and Field Secretary

1701 Chestnut Street
Philadelphia, Penn.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

Vol. III Chicago, Ill., Dec. 16, 1922 No. 46

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REMITTANCES: Should be made payable to THE BAPTIST. Acknowledgment made through change of label date. If check on local bank is sent, please add exchange.

SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or, if paper is not desired for the coming year, should send in a discontinuance order.

ADVERTISING: Rate per agate line, 30 cents; full page (420 agate lines), \$125.00. No time or space discounts.

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Bibles

More than a dozen of our readers have notified us that they possess Bibles suitable for the pulpit of some church or mission which can make good use of them. Send us your request and we will forward it to those who generously offer to supply your need.

Next Week

A feature of the paper next week will be an article by Dr. G. A. Hagstrom of St. Paul. Some time ago the *Christian Work and Evangelist* charged Baptists with being "Interlopers" in Europe. Dr. Hagstrom shows that Baptists are not interlopers but "disciplers" in Europe.

Killiam's Kollum

"Roaring" and Smiling

"Arnold Bennett, according to Allan Nevins in the *New York Post*, aptly compared the editor to a man shouting unseen down a huge megaphone to an audience which is also so invisible that he would disbelieve in its existence if it were not for the recurrent roars of protest or correction which reach him whenever he says something unpopular or mistaken." Arnold Bennett knew what he was talking about. We know that the readers of THE BAPTIST are living persons not phantoms. Never for a single day are we unmindful of their existence. Fortunately for the editor a word of cheer answers as a reminder just as well as a "roar." We marvel at the good-nature and patience of our readers as shown in hundreds of messages each month. "Roar," brother, when it is absolutely necessary to your peace of mind. In other cases smile. We understand both languages.

Who Will Win?

In the subscription campaign now on for THE BAPTIST and *Missions* it does not take a prophet to foretell who will be the winners. Many of you have life insurance policies. How did you come to have them? Did some agent make an announcement "I am writing life insurance. Everybody needs insurance. I hope that you will give me your name and I will provide for the medical examination." What foolishness! No more foolish, however, than the church which announces: "This church is writing subscriptions for THE BAPTIST and *Missions*. Every Baptist family to be most worth-while to themselves and the church should have these journals. We hope that you will hand in your name to the pastor or the committee." Does any one expect that this announcement will bring the desired results? Of course not. The life insurance agent probably made no announcement but on the other hand he "gum-shoed" his way into your home or office and put up a straight business proposition. He probably dwelt upon your duty to your family and the fact that in insurance you could make certain provision for the future needs of both yourself and your loved ones.

The church which wins in this subscription campaign will be the church which from the platform and church calendar makes careful presentation of place and service of denominational journals in the local church life and then sends its brightest, most enthusiastic workers into the homes of its members to talk through the proposition face to face, and to close the deal. The every-family canvass is a winner. The church which wants to win can win by practicing good salesmanship.

Fresh From the Field

(Continued from page 1422)

child management. He is greatly missed, and it is only because we realize that he is now occupied with a larger task that we are resigned to lose him permanently to Michigan."

Rev. Guy C. Crippen, formerly pastor of the First Church of Flint, Mich., has accepted the hearty call of the Irving Park Church, Chicago, and will begin his work there Dec. 17. The Irving Park church offers an unusual field for service.

Rev. Charles A. Decker has resigned as pastor of the Bellevue Church, Pittsburgh, Pa., in order to accept the call of the First Church, Bridgeport, Conn. He will begin his work about the first of the year.

Geoffrey H. Shakespeare, son of Dr. J. H. Shakespeare and one of Lloyd George's private secretaries, won a victory in the recent election over the former Labor member W. R. Smith.

Gypsy Smith is meeting with unusual success in his evangelistic work, according to the *British Weekly*. "The man in the street who has despised the church is being sought after and found." Night after night great processions pass through the streets with torches and the overflow meetings are crowded.

Dr. F. C. Spurr, of Birmingham, England, author of the series of articles now appearing in *THE BAPTIST*, is conducting a weekly training class in public speaking for young men who desire to engage in social and religious work. The class is open to the men of the Hamstead Road Church and the Y. M. C. A. of Birmingham, and is very well attended.

The First Church, Cohoes, N. Y., Rev. L. E. Sirrell, pastor, is now being reconstructed. The improvements will cost about \$25,000. Work began December 1. The Reformed Church has invited the Baptist congregation to utilize its building. The church was organized in 1839.

The daily press carried the news of the fire Dec. 4 which destroyed one section of the original Colby College building erected in 1820. Four students were burned to death. Alton L. Andrews and Charles M. Treworgy, seniors; Norman W. Wardwell a sophomore and Warren L. Frye a freshman. To the readers of *THE BAPTIST* this news will bring real sorrow.

The calendar of the First Church, Lincoln, Neb., for Dec. 3 carries the names and addresses of eighty-three university students. Fifty of these are members of the First Church and thirty-three are affiliated with the First Church in a student membership group. This information makes it possible for the members of the church to keep in helpful contact with these Baptist students.

Sergius Michailov Truvanov called "Ilidor the Mad Monk," former colleague of Rasputin, arrived in New York recently. According to the *New York Times* the Russian priest said he hoped to become an American citizen and a Baptist minister to work among Russians in this country. He brought with him his wife and their three children. He left Russia in 1916 and came to the United States because Rasputin turned the czar against him. He returned to Russia in 1918. In explaining his interest

in the Baptist faith, he said that, finding himself out of harmony with the Russian Orthodox Church, he had come gradually to his new views.

Miss Mary O. Lake, a missionary of the Woman's American Baptist Home Mission Society in Porto Rico, writes that they are rejoicing to have two of their fine young men at the Polytechnic Institute in San German, preparatory to studying for the ministry. The young people of her church are at present working for funds with which to build a chapel in a needy suburb of Ponce where they can personally help with the work. Already they have secured over \$100 through the sale of hand work.

On to Stockholm

In compliance with the action of the executive committee of the Northern Baptist Convention, Secretary J. A. White, attendance at the meeting of the Baptist World Alliance in Stockholm in July, 1923, was convened by Secretary J. H. Franklin in his office at 276 Fifth Ave., New York, Nov. 28.

The committee was composed of Secretary J. H. Franklin, representing the Foreign Mission Society, Rev. M. A. Levy and Rev. C. W. Briggs, representing the executive committee of the Northern Baptist Convention, Mrs. Cornelius Woelfkin, representing the Woman's Foreign Mission Society, Mrs. G. C. Moor, representing the Woman's Home Mission Society, Secretary G. R. Baker, representing the board of education, and Secretary P. C. Wright, representing the Ministers and Missionaries Benefit Board.

According to instructions from the executive committee of the Northern Baptist Convention, Secretary J. A. White, Secretary W. B. Lippard, Secretary C. A. Brooks, Mr. C. S. Shanks and Mrs. M. G. Edmonds were appointed as members of the committee. The secretaries of all state convention boards and Rev. C. H. Sears, representing city mission societies, were appointed corresponding members.

After the election of Secretary Franklin as chairman of the committee, matters of vital importance relating to the attendance of American Baptists upon the meetings of the alliance were considered.

The shipping department of the foreign mission board having already made some investigations relating to transportation, it was voted that the committee request that department to act as the authorized transportation agent. Within a week or ten days the committee will be able to publish important information concerning routes overseas.

Among other items carefully considered were those of the exhibits which Northern Baptists should make of their work at the alliance; the conduct of parties which may desire to visit other points of interest in Europe; and representation of various interests represented in our denominational life. Those who may be considering the wisdom of conducting a party would do well to correspond with Secy. W. B. Lippard.

The committee will give information, from time to time, which will be helpful to those expecting to attend the meetings.

The alliance promises to be one of the most important gatherings of Baptists ever held. Present world conditions and possibilities of service make such a meeting of the highest importance and promise. —P. C. WRIGHT, Secy.

Out of 194 students enrolled in Judson College for the current year, 135 are Christians, thirty are Buddhists and twenty are Hindus. The remaining nine include four Mohammedans. The Karen have the largest representation as a race with seventy-five students.

The Christmas cards which "Everyland" purchased in London were held at the customs house for nearly two months. These cards, a half dozen in number setting forth child life in other lands, retail for 35 cents post paid. They may be ordered from *Everyland*, West Medford Mass.

Prof. L. Kaiser of the German department of Rochester Theological Seminary has been chosen by the German-Speaking Baptist Conference of America, to serve as its official delegate to the meeting of the Baptist World Alliance at Stockholm in 1923. It is encouraging to know how organizations all over the country are already selecting delegates to the meeting at Stockholm.

Lord Balfour is delivering his second course of lectures at Glasgow University on natural theology. He announced at the beginning that his lecture was concerned mainly with theism. "The most rational view of the world," he said, "involved theism." His first course of Gifford lectures was delivered in 1914.

Rev. L. C. Kelly, pastor of the church at Pineville, Ky., has written us concerning conditions in the mountains as he has seen them during the past three years. He has explained what the church is attempting to do to meet the conditions. The profits on the Baptist Emblem which is advertised in these pages have been used to build a Baptist hospital in the community.

Rev. Walter I. Fowle, pastor of the church at Greeley, Colo., led the church in a most stimulating month of stewardship. Sermons were preached on the subject, the Sunday school presented a pageant on stewardship, the young people studied stewardship topics in their meetings and also presented "Thanksgiving Ann," a playlet. The missionary society closed the month's work with a pageant entitled "Others."

At the opening of the new unit of the Christian Center at Weirton, a mining town of West Virginia, on Nov. 5, Mrs. George W. Coleman and Mrs. Katherine S. Westfall, represented the Woman's Home Mission Society, which has two workers on this field—Miss Alma Kury in charge of the activities for women and girls and Miss Amy Johnson, the kindergarten.

The Swedish Baptist General Conference of America has appointed Dr. Frank Peterson as its spokesman at the celebration to be held at Stockholm next summer by the Baptists of Sweden in observance of the seventy-fifth anniversary of the establishment of the first Baptist church in that country. This is a very happy selection, and the arrangement to meet the expense involved would appear to be one of several gifts made to Dr. Peterson in connection with the celebration of his seventy-fifth anniversary. Of course, Dr. Peterson will attend the meeting of the Baptist World Alliance in connection with his trip to Sweden. This good man is greatly beloved, and the honor conferred on him is most worthily bestowed.



The Baptist



The Ministerial Turnover

NO, this is not to be about gymnastics or baked goods or the downfall of cabinets; it is about ecclesiastics, not gymnastics; pastors, not pastry; preachers, not politicians. The title-phrase has been in our note book for future discussion for months, but one of our daily papers has, in the delicate and expressive dialect of the street, "beaten us to it." It has used the phrase in the course of one of the brief editorials on religious subjects which it has been trying out on the public of late. By the way, they are better than the usual editorial allusion to things religious. Would it be unjust to say that, as a rule, with gratifying exceptions, when the editors do not ignore the vast religious activities of our day (probably on the principle that "bein' good ain't news"), their comments—sometimes benignant, sometimes malignant—nearly all evince a virginal innocence of any intimate acquaintance with the subject they so airily discuss?

The turnover of a merchant's stock is primarily the process whereby it is bought, disposed of at a profit, and replaced by a new stock which is to undergo the same process. The term is more commonly used to designate the celerity with which this process can be put through, or the number of times the process and the profit can be duplicated within a given period. Obviously, if the profit be the same or even somewhat less, a merchant is far more fortunate if he turn over his stock three times a year than if he does so but twice. Indeed it is the stale goods that are likely to go at a sacrifice, so that in more ways than one a quick turnover is the life of trade. Of the stock, yes; but of the employes—that is a different matter. Too frequent a turnover in the working force has proved the debacle of many an employer. A firm which cannot hold its employes will go to the wall. If its working-force is shot to pieces by too frequent changes its profits will go glimmering and the goblin of bankruptcy will get it.

What is the situation with our churches and their working-force of pastors? Is the pastoral turnover working out within a margin of safety? The most casual thought will convince us that it is not so working out, but few will realize how serious the situation really is,—how far above the Plimsoll's mark of safety the ecclesiastical craft has been loaded by our blundering work at the problem of pastoral efficiency. Next to the securing of a regenerate, unified, active membership it is the most vital problem that faces the church, and in all save a logical sense it is *not next after but next before* this; for an efficient pastorate is the crucial prerequisite to securing such a membership and to the maintenance of our every missionary and other enterprise.

The statistics for our Northern Baptist churches for last year indicate that of the ordained Baptist ministers

listed in our Year Book *one third are not in the pastorate*. Making all reasonable allowance for those engaged in other denominational work or unable to serve longer as pastors, it seems likely that at least 25 per cent of the ordained ministers not in the pastorate have no such excuse for being out of the ranks. Extended investigation covering a score of years indicates that this condition is practically a permanent one, and that while one-fourth of the available ministers are out of the pastorate at any given time, one-fourth of the churches will at the same time be found pastorless. While the identity of the churches and pastors may change from year to year the proportion continues about the same, but there is also a strong tendency for churches or ministers once caught in the current of that fatal one-fourth to swirl about indefinitely in a sargasso sea of uselessness.

There is a natural tendency for ministers out of the pastorate to settle in or near some metropolis or strong Baptist center, or in a friendly climate. Southern California has 54 per cent of its ministerial residents out of the pastorate, Oregon 50 per cent, Massachusetts 43 per cent, Kansas 40 per cent. Cities like New York, Boston, Chicago, and Philadelphia have large numbers of ministers not in the pastorate. Very many of these would gladly be in the service to which they gave themselves for life; many would be fit for years of faithful, useful service still; many others would be also if they had not lost heart and hope and self-confidence after many rebuffs and useless endeavor to find a field. Some, it is true, never demonstrated real fitness for the ministry, but these are relatively few.

What is the relation of these tragic facts to the problem of the ministerial turnover? The closest possible relation. It is found in the instability of the pastoral relation, the fact that most pastorates "peter out" by about the second summer or earlier, that intervals longer or shorter separate pastorates and break up all continuity and educative efficiency, that a church plant, like any manufacturing plant, deteriorates rapidly under idleness, while the sensitive soul of an unwanted pastor soon loses all its optimism and power to help other souls.

It is not as though the churches alone were to blame. Too easy ordination; too little education; the delusion that a glib tongue and a white tie may serve as a substitute for a trained mind, a passion for service, and the capacity for patient toil; inability to get past the dead center which occurs in every pastorate after its first novelty is gone; lack of that supreme ministerial gift which Josiah Allen's wife called "tack";—these are some of the causes not chargeable to the church. But in other churches it is the pestilent little minority which unsettles every pastor, or the horned deacon, or old moneybags, or the sister with able mind and facile

tongue, but most of all it is the good brethren and sisters who like the pastor and love the church but not enough to attend prayer meeting or evening service or to take a front seat or the denominational paper.

But why try to allocate the blame; it falls on us all. How shall we look our Master in the face with such a record of our stewardship of the church—"the church of the Lord, which he purchased with his own blood."

There is one turnover of which we shall never need be ashamed:

Let's turn over a new leaf!

Absentee Editors

NO OTHER problem which an editor of a religious paper faces is more persistent, perturbing and pestiferous than that of absentee editorship. We do not refer to any attempt to edit the paper upon the part of a committee. Not one of the many committees on THE BAPTIST has ever made any sustained effort to act as editor. Some few misguided efforts along this line resulted so tragically that no succeeding committee has shown the least enthusiasm for such a task. We refer to another galaxy of editors.

For Baptists, conventions have peculiar charm. We all like to talk. We cannot legislate in these gatherings for anybody else so we pass resolutions. It is one of our favorite indoor sports. Ministers' conferences, of which there are many, state conventions, associations, ordination councils and numberless local churches have formed the habit of "resolving" this or that. The habit would not be so perplexing to an editor if they resolved just once a year—New Year's Day for example. The final sentence in the majority of these worthy expressions reads, "And that they be ordered printed in THE BAPTIST." Within a period of six weeks we received resolutions, addresses and sermons which were "to be printed in THE BAPTIST" from twelve general denominational bodies. We speak the truth when we say that the material thus furnished would have monopolized practically every inch of available space in the paper outside the regular departments until the close of the calendar year. Editors sometimes have their papers planned for weeks in advance.

One man with a perfect passion for publicity in a single week provided material which "should appear in the next issue" to more than fill eight pages. "Don't you have a waste basket?" Yes; and we use it as well as our blue pencil and that is where the perturbing comes in. Some one has to keep some semblance of balance in the distribution of space. Here are a few simple principles which underlie the policy of practically all denominational papers covering a wide area. All resolutions if printed in full are to be paid for at the obituary rate. Resolutions are not news. Resolutions are easily passed in any Baptist body. They do have some value, but no one imagines that they fill a very large place in practical denominational service. If resolutions did things, THE BAPTIST would today have a quarter of a million circulation. We said it was easy to get resolutions passed in any Baptist body. Only one other action is easier to secure, and that is a request to have an address or a sermon printed, espe-

cially if someone else is to pay the bill. "But why charge for obituaries and resolutions?" Answer: Because few people are interested enough to subscribe, pay for and read a journal, a considerable portion of which is devoted to such material.

Therefore, in the face of numberless "requests" that this sermon and that resolution be printed in THE BAPTIST, the management, in the interest of the whole constituency, must continue to wield the blue pencil and interpret the actions of good Baptists everywhere as an expression of a desire and not as a command with a penalty. In any other case we transfer the editorship to those who, because of their nearness to local situations, may easily overestimate the significance of their own creations. State papers and bulletins furnish the suitable medium.

The Public Reading of the Bible

IN a show of hands in a church congregation the other day—"How many Bibles have we here?" there was a very satisfactory display of Scriptures, but when the people came to follow this with the responsive reading of the Word, there was a manifest hesitation and tangle. You know the reason why. It was the variety of versions. Some had the revised edition—it has been pressed upon the Sunday schools much of late—some had Moffet, some had Weymouth, but the majority that brought their books from home had the familiar King James version of the Bible. Somehow the ordinary churchly mind finds rest and comfort in the latter. Its stately dictum, its smooth religious flow, its familiar words grown sweet to us through long time repetition fall on the soul like a heavenly benediction. The newer versions are also fine, oftener truer to the Hebrew and the Greek, but they seem fitted for the study room rather than the house of worship and do not call in our vagrant thoughts to calm devotion, linked with holy memories of fathers and mothers and saintly congregations, as do the well-known sentences of the old authorized translation of the sacred Word read through the centuries.

A New Life of Christ

THE *Pictorial Review* began in its November number the publication of a story of Jesus' life, written by an Italian, Giovanni Papini. The circumstances that led to the writing of this story are most interesting. Papini is perhaps the most brilliant living Italian writer, poet and philosopher. From his youth he had a feeling of revulsion toward the churches. He grew up absolutely void of faith.

The war was to Papini, as to many others, a spiritual crisis. He was crushed with the tragedy of it. He stopped writing and began to study the history of humanity. But his study led him only into further darkness. Then it occurred to him that perhaps he might find light in the New Testament, which he had so despised. After intense reading of the book, he found security and peace. He is now preaching the gospel of Jesus Christ with his pen. He has written a life of Christ from the depths of his heart, and the book is selling throughout Italy.

A Page of Opinion

Will It Work in Harlem?

THE church is a human institution or at least it is made up of human beings. The work for which the church is established is work which calls for an investment of time, personality and money. "Will It Work in Harlem?" is the title of a message on the calendar of the Mount Morris Church, New York City, in which the pastor, H. G. W. Smith says "It" will not work.

"Will it work in Harlem? No, it will not. 'It' will not work anywhere. But perhaps *people* will work in Harlem, and if *people* will work 'it' is done. No one can brush away with a mere gesture or a mere play upon a word, conditions which actually exist and which are very stern; but, at the same time, human nature is rather too inclined to fail to regard any human betterment work as an enterprise subject to much the same laws that govern any other business enterprise. We say 'any other business enterprise,' because we wish to convey the thought that the enterprise of any church in Harlem really is a *business* enterprise. Being such it requires the same investment of time and energy and detail work on the part of all who are a part of the firm as is required, for example, by the work of a department store, a wholesale business or a professional practice. These enterprises often show examples of failure, but they show such examples only in case of misjudgment or inattention or some other human conduct through which we can usually see. When a business is properly conducted, usually there is no failure. Religious work in Harlem is a straight proposition that has to be answered in a straight way. The pertinent questions are these: How many members of this firm are there who take the work of their firm seriously upon themselves? Are we all willing to expect the same results to come from our investments and labors in the work of *this* firm as we would expect to come in the case of similar investments and labors in any other firm? Kingdom work is more nearly a 'straight proposition' than we usually think. We may as well face it squarely."

Geisha Girls Slandered

MISSIONARIES have been charged with many crimes. The latest is that the bad name of the geisha girls is due to propaganda brought back to this country by missionaries. Julian Street, a magazine writer, is reported to have said so before the College Club in Chicago. We do not know Mr. Street. We assume that he is a trained man who would not in any way wilfully misrepresent the case. We do know a number of missionaries who are giving their lives to help the Japanese find themselves and find Christ. In general principles we would give first place to the testimony of the men and women who are engaged in

educational, social and religious work in that country. A traveler flitting from place to place is apt to see things that do not exist. As to the real facts about the work and working conditions of these geisha girls we shall hope to hear from some of our workers in Japan.

Should Be Evangelical Plus

IN ITS evangelistic number the *Baptist Times and Freeman* has a searching editorial on the evangelistic passion. "It ought not to be possible for any Christian to be evangelical without being evangelistic; but the unfortunate thing is that if the first name has become the label of a party, the second has become the badge of temperament."

To be evangelical, the writer indicates, is to believe that the gospel is the power of God unto salvation. "The evangel of God's grace is that Christ died for the ungodly, that he receiveth sinful men, that he offers the world rest, and peace, and forgiveness, without money and without price of any kind."

To be evangelistic is to be "so inspired with the glory, the power and the universality of the evangel, that we have a passionate concern for the men and women whom Jesus died to save." The unfortunate thing is that a man may be evangelical in his theory and attitude toward religion without being evangelistic. Thousands of our church people upon whom no shadow of heterodoxy has ever fallen seem to feel no responsibility for the salvation of others. Is there any worse heresy than that?

"The one great fact in evangelicalism is the priesthood of all believers." Baptists do not recognize a sacerdotal order and yet many church members assume that it is the pastor who is responsible for the salvation of the lost. That is his business. In these days of opportunity it is well for us to be called back to the first century order when the disciples went everywhere preaching the word. This first century evangelization will not be possible without a first century passion for Christ and compassion for the lost.

A British Protest

WE HAVE already had something to say about the conditions at Ellis Island. We find that the British government has been making investigations on its own account. It is reported that the treatment accorded emigrants was well fitted to those of low standards of cleanliness and conduct. For persons of refinement the treatment was a real hardship. As Baptists we are glad that we have trained workers at the port of entry whose sole purpose is to help every one, especially with a Christian greeting.

The Person of Christ: A Series of "Apologetic" Studies

IV. The Faith of the Church

By FREDERIC C. SPURR

WE NOW reach the very heart of our theme. There can be no doubt that the church of God throughout its long history has held firmly to the belief in the divinity of our Lord Jesus Christ. Whether that belief is true or untrue is not the question for the moment; the point is that the church has unwaveringly held it. As evidence of this there may be cited the ancient creeds of the church and the great confessions of the Reformed churches. The truth or otherwise of the substance of these creeds and confessions is not before us for analysis at this juncture, but we are entitled to use them as evidence of what the church has always believed. The Apostles' creed names "Jesus Christ as his only Son, our Lord." The Nicene Creed, recited at the Holy Communion, names the "one Lord Jesus Christ, the only begotten Son of God—God of God—of one substance with the Father—who is worshipped and glorified." The Athanasian symbol declares our Lord Jesus Christ to be "God and man"—perfect God, perfect man "yet one Christ." The numerous "confessions" of the Reformed churches are quite explicit upon the subject of our Lord's divinity. Waldensian, Moravian, Lutheran, Presbyterian, Baptist, Methodist—hundreds of them—differing as they do upon vital points,*are one in this—that they accord to Jesus Christ the chief place and name him as "Lord and

Battles Over Person of Christ

God." In the church of the first four centuries fierce battles were fought over the person of Christ and later again in the eighteenth century, but each battle has ended in a fresh declaration of the "Catholic" faith concerning our Lord's divinity. Sections have split from the main body with the avowed purpose of denying his divinity, but these have always been small. Some who have confessed the divinity of Christ have done so in terms which appear thin and anaemic beside the rich confession of the "Catholic" faith. But speaking of the church as a whole, its faith in the "proper Godhead" of our Lord Jesus Christ has been unvarying.

Modern rationalism declares that this faith does not repose upon stable foundations, that it is not his-

The Eternal

THE ONE remains, the many change and pass;
Heaven's light forever shines,
earth's shadows flee,
Life, like a dome of many-colored glass
Stains the white radiance of eternity,
Until death tramples it to fragments

torically related to anything that Christ himself taught; that in fine it is a *perversion* of the simple faith which characterized the primitive Christians. We are told categorically that Jesus himself never claimed to be what the church alleges him to be and that he professed no relation to God which is not also the relation of every man to him. That if he was the son of God it was only in the sense that applies to every person.

A Challenge

Here then is a distinct challenge and we accept it cheerfully. The question we have now to ask is did Jesus affirm his divinity in terms explicit or implicit? Do the primitive documents of Christianity—that is the New Testament—contain the materials, fluid or fixed, for the developed belief of the later church? It is vital to know what Jesus taught about himself. It is also vital to know what his earliest disciples thought of him. There have been bitter critical controversies concerning the authorship and the dates of the books of the New Testament. But it is now generally agreed that one of the earliest documents, if not the earliest, in the New Testament, is St. Paul's first letter to the Thessalonians, while Harnack has put it finally beyond doubt that the third Gospel is really the work of St. Luke, the companion of St. Paul. The implications of these admissions are enormous, as we shall see. How then does the earliest document in the New Testament speak of Jesus Christ? Written probably in the spring of the year 52 A. D. or possibly earlier, within twenty years of the crucifixion—Jesus is referred to thus:

"The church in God the Father and the Lord Jesus Christ" (1:1);

"our Lord Jesus Christ" (1:3); "this Son from heaven whom he raised from the dead" (1:10); "may our God and Father himself, and our Lord Jesus, direct our way unto you" (3:11); "the coming of the Lord Jesus with all his saints" (3:13); "we believe that Jesus died and rose again" (4:14); "salvation through our Lord Jesus Christ" (5:9); "the will of God in Christ Jesus" (5:18).

Observe that in the most natural manner and without any "apologetic" purpose whatever, God and Jesus are bracketed together as one. The two are never separated for a moment. No attempt is made to demonstrate the divinity of Christ. The Thessalonians became transformed men through the preaching of the gospel. They knew the saving "power" of Christ in experience (1:5). Christ did for them what only God could do and from the beginning they gave to him the first place and spake of him in the same breath with God the Father. And so it is in every one of St. Paul's epistles. In two places the great apostle propounds a *doctrine* of our Lord's divinity—Philippians 2 and Colossians 1—in which Christ is set forth as "the image of the invisible God" who was "in the form of God" and in whose name "every knee shall bow." These great passages demand the closest study. We have not now the space in which to expound them.

"Shot Through and Through With Belief"

But the great point to be observed is that this "developed" doctrine of the Godhead of Christ, as it is called, is justified by the *general attitude of all the epistles towards him*. It is not, as some claim, an exceptional statement due to the thinking of one apostle. *It represents the faith of the entire primitive church*. Let the reader be at the trouble to collect every reference to our Lord in the epistles and the book of the Apocalypse and see if this be not so. It is no question of "proof texts" or special pleading, it is a question of a literature *shot through and through* with belief in the deity of Christ and if this belief were, by a literary maneuver to be withdrawn from the New Testament epistles there would be nothing left to hold them together. They would fall

apart. This much every unprejudiced person must surely admit, as a matter of simple fact. What is there left, for example, in the Epistle to the Hebrews if the great opening sentences are excluded: "His son—who being the effulgence of his glory and the very image of his substance"? This is the key note to which the rest is set. Or take the book of the Apocalypse. The whole book turns upon the person of him who is its chief figure and it too would fall to pieces if he were withdrawn from it. But how is he spoken of in its pages? As "him who loosed us from our sins in his blood," as "Alpha and Omega," as the holder of "the keys of death and of Hades," as the "Lamb upon the throne," as the "Word of God" evermore to be worshipped and adored.

Men may disbelieve in his divinity, but they cannot deny that the primitive church adored him as the supreme Lord. I would affirm further that the Nicene Creed contains no confession of faith in Christ which may not be legitimately derived from the epistles of the New Testament.

An Appeal to Christ Himself

But from the primitive church we must now appeal to Christ himself. Many who admit as a matter of history the belief of the early church in our Lord's divinity, declare that such a belief does not rest upon any claim made by Jesus himself. Paul, they tell us, is the true founder of Christianity, as it has been historically developed, and Paul, they say, misunderstood Jesus. Did he? Further, it is said that the fourth Gospel, which undoubtedly sets forth the Godhead of Christ, differs radically from the first three Gospels, and that therefore it must be regarded not as history, so much as interpretation": the "interpretation," of course, being open to the usual criticism. They would have us confine ourselves entirely to the first three Gospels. Accepting for a moment the limitation, do the synoptic Gospels set forth any claim of our Lord which can fairly be regarded as a claim of divine nature and relation such as the church predicates of him? It is a question of fact that is before us. It is admitted that our Lord, who appeared at the apex of Jewish history and who, humanly, was in the line of David, claimed to be the Jewish Messiah. His theme was the kingdom of God and he claimed to be the King. The first claim was not openly made to the world. When the

moment was ripe, our Lord elicited from the disciples, whom he had trained, their belief in his claim. It

The Old and the New

THE history of the Christian church, in her greatest days, was a revolt against the established order. Revivals have often meant the overturning of some cherished custom; while it could hold the old wine, it could not contain the new wine with its expansive strength. Pentecost was the demand for new vessels, so the Christian church was organized. The Reformation called for new containers, to hold the new wine of justification by faith. William Carey and his memorable sermon was but the expanding power of a living faith, so the modern missionary enterprise was born. Antiquity may have its place, but there is a divine imperialism and progressiveness in Christianity, which breaks through formulated creed and tradition. Many a worthy service has been lost to the kingdom of God because we failed to see that new wine could not be contained in old wine skins. In our apprehension of truth, there is a strong tendency to cling to familiar forms and to condemn those who do not express their faith in our terms. New conceptions of Christ, of life, and of duty, are constantly coming to the soul that fully trusts him. We should not accept the new just because it is new, neither should we waste the new just because we have a taste for the old. The new will in time ripen and mellow. The radical of yesterday is often the conservative of today. The heretic of today may be the saint of tomorrow. The Christian life is a great principle of action. It is a life of progress. Never deal with its old aspects, or its new interpretations, so that there will be waste or loss. Think of it—Christ never grows old! He is the adaptable one! Drink deeply of His Spirit. Let us have larger faith in the progress of truth, in one another, and in the love of Christ!

—Arthur T. Fowler

was "revealed" to them gradually. When they at length knew, they were

bidden to guard silence concerning it. (Mark 8:30)

At the end he made a public claim of Messiahship. The entry into Jerusalem on Palm Sunday was deliberate. It was his challenge to the nation to receive him. As Harnack avows, "it could mean only one thing." Why then did they not receive him? There was a moment when they wished "by force to make him king." And if he had been a king, a messiah, such as they expected—a political personage who would deliver them from Roman tyranny they would have received him with acclamation. *But it was his divine claim that stood in the way.* He was a messiah of another order and they did not want him.

Condemned for a Divine Claim

It is not possible fairly to isolate the event of Good Friday from his previous teaching and claims. The High Priest understood what it meant. Our Lord was condemned for "blasphemy"—for a divine claim. Here again it is not a question of "proof texts" so much as something that is shot into the warp and woof of his teaching and attitude.

Christ's Claims

Confining ourselves to the synoptic Gospels for the moment, our Lord claimed the complete allegiance of men, declaring that denial of him involved denial of God (Matt. 10:32-33). He spoke of himself as the "fulfiller" of the law (Matt. 5:7). In his own name he forgave sins. His words, he said, were final and should never pass away (Matt. 24:25). Those who built upon them would become stable; others would perish (Matt. 7:24-27). He claimed to be the supreme judge of men (Matt. 13:41; 16:4; 25:31). He is the standard for man's life: he alone can appraise the actions of a man's life. He promised his perpetual presence to groups of men who meet in his name (Matt. 18:19-20), and to the church at large (Matt. 48:16-20). He claimed to know God as none other and to be the sole authentic revealer of the Father (Matt. 11:25-27). This great passage, admitted by Renan, to be genuine and sublime, is stressed by Harnack who says it is clear "that he named himself *alone* as Son of God." He came to make men *real* sons of God and he claimed to know the Father uniquely, yet he always distinguished between his own sonship and that of others. It was "my Father" and "your Father." Never did he say, including himself, "*our Father.*" This is an astonishing

thing. In the parable of the wicked husbandman, he clearly distinguishes between the "servants" and the Son (himself). He places himself in a category quite different from any other of God's messengers to mankind. Months before Gethsemane loomed in view, he spoke privately to his disciples about his death as a "ransom for many" and of his resurrection on the third day. His chosen name for himself was "the Son of Man": more than the official title of the Messiah, it indicated his especial relationship to the whole of humanity. The universal note of his teaching—"unto all the world" indicated the relation of his person to the entire race. This Christ who made so prodigious a claim gathered to himself disciples some of whom saw him in the intimacy of private life. And they who knew him best declared that he was "without sin," without guile: they believed him to be the Son of God and they died for their faith.

Moreover, Jesus believed that he had a future. The world saw in him a carpenter turned prophet but he

said "you shall be brought before governors and kings for my sake." Does the world remember any other peasant teacher who dared to say that his disciples would attract the attention of kings and governors *for his sake*? Yet Jesus did this and his words have been fulfilled. He said he would build his church and the gates of hell should not prevail against it. The date of the first Gospel is entirely immaterial to the question of the truth of this prediction. It has been royally fulfilled and humanly speaking there was nothing less likely than that it should be.

The things we have thus rapidly reviewed belong to the first three Gospels of which rationalism admits in part the value. But what of the fourth, that of St. John? Here from the prologue to the epilogue every line breathes the divinity of Jesus Christ. Suppose it be true that in this Gospel there is both history and "interpretation"; the real question remains to be answered, that is, is the interpretation true? *And it must*

be answered in the light of the whole Christian history. If the language of the fourth Gospel differs from that of the synoptic Gospels, does the *thought*? Is there anything in the fourth Gospel that reaches a greater altitude than that of St. Matthew 11:25-30? And what shall we say of the great prayer of chapter 17? Can any one have invented *that*? *Dare* any one have invented it? That prayer alone separates Jesus from other men forever.

To say that Jesus is God involves many metaphysical questions which we cannot here and now touch. We need not be afraid of these. We may never be able to solve them. But to say that because they are difficult we must fall back upon a pure humanity of Jesus is not courageous. The facts demand more: even the full faith of the church. And we must say with Dr. Dale, "He whom I obey as the supreme authority over my life, he whom I trust for the pardon of my sins, he to whose final judgment I look—*he—by whatever name I may call him—is my God.*"

The Kingdom of God

"THE Kingdom of God is not eating and drinking," says Paul, "but righteousness and peace and joy in the Holy Spirit." Were nobler words ever inspired by a more seemingly commonplace, if not ignoble, situation? The little Christian community in Rome was perturbed over a question of diet. Was it right to eat meat or forego it? To observe certain days rather than others? Then, as now, there was a kind of conspiracy to overload the soul with "emphatic trifles." Paul hangs the subject out on the golden line of Christian privilege and lets the airs of Heaven blow through it. Yes, he says, it is one's privilege to eat meat if he wants to. But, he argues, the kingdom of God introduces the soul to higher rights than mere personal privileges. **A man has the right not to do anything that will injure a human being.** Men are not greatly Christian by everlastingly clamoring for their rights. Men have the right not to take their rights. Possessed by the Spirit of Christ, these have made the great venture from outward advantage to inward renunciation, wherein life, properly speaking, according to the seer, can only be said to begin. Thus, while the Realm of God is rendered visible by every church building, every school house, and every

institution fostering the liberties of mankind, it is at the same time gloriously invisible—as intangible as thought, as universal as air, as still and deep as the everliving purpose of God.

Here, then, are a few implications of that lofty petition, "Thy kingdom come." Originating with the Father of our Lord and Saviour Jesus Christ, the kingdom has invaded the highways and byways of history. **It has come—it is coming—it will come!** Let this be our watchword as we face the tasks of the new time. Let us cultivate a large perspective rather than a limited outlook. Let us keep the Christian focus, laboring to set every stone of truth in the rising temple of universal righteousness. As it took a golden reed to measure the Holy City, so it takes a golden mind to evaluate the Kingdom of God. More beautiful than all precious stones, its walls are higher than all heavens and deeper than all seas; its gates are not twelve pearls, but ten thousand times ten thousand vitalities, pulsing eastward and northward and southward and westward; it has the symmetry of a living cube, for "the length and the breadth and the height thereof are equal."—From a sermon by Dr. Frederick C. Shannon.

The General Election

It is a false industrial order which puts the millionaire at one end and the badly housed cottager at the other. That is not according to Christ's gospel.

By JOHN CLIFFORD

THE great poll has taken place. Twenty millions of people have had the chance of passing judgment on the government of the last four years; and 67 per cent have registered their wishes for the future.

The election was not carried out with the keen interest, bright hopes and overflowing enthusiasms of December, 1918; there was much confusion and some bewilderment. The new government carried into the election much of the odium of the coalition; but it had the advantage of being a coalition no longer. It was a definite Tory party, with no more ordered policy for a jaded public than that of "sitting still." Liberalism was split in two, and thus ill-equipped for the encounter. Labor was strong and buoyant, ready and alert. More than 1400 candidates asked to be returned for 615 constituencies.

The results are only surprising in one direction, that of Labor. The ex-premier, Mr. Lloyd George, has fared badly. The Tory party he had led since the last four years, sent him, according to his own phrase, "into the wilderness," and although he carried out a marvelous campaign for his party throughout the country, yet the voters showed no desire to restore him to his former sovereignty, and his bodyguard lost some eighty seats; his group has not half the strength it wielded in the last House of Commons. Several members of his cabinet fell—Sir Hamar Greenwood, the secretary for Ireland, Mr. Kellaway, the postmaster-general, and others failing to secure a return. We are all, irrespective of party, grateful for the transcendent services Mr. Lloyd George rendered to the country and the world through the war. We admire him for his courage, his measureless resource, his swiftness and sureness of action in meeting an emergency, and his unfailing hopefulness; but his action four years ago in regard to the election blocked the way to the return of his allies, the Liberals, and gave him an overwhelmingly Tory House of Commons. Hence the disasters of the last four years, and hence again he diminished force sent to give him and the Tory party its "general support." That is the most pathetic feature of the election.

Toryism Rules against Will of the People

The most clear decision of the people is seen in the victory of the Tory government. Mr. Bonar Law, the new premier, still have a working majority of over eighty. But the unforgettable and menacing fact is that the government has not behind it the majority of the people. The votes show that it is the government of a minority. Mr. Bonar Law is "satisfied," although he knows that through our bad voting system his majority of eighty takes the place of a minority of about that figure, if the democracy had been in possession of a just way of registering its conviction in and through candidates. Toryism rules against and not through the will of the people. This is the fact the government will not be allowed to forget, and doubtless it will act as a check upon the measures that will be proposed.

I suppose some day the Progressives will be sane enough to cease from bolting and barring the door of the House of Commons on their own entrance, and will arrange amongst themselves to cease from internecine war and unite to further the great causes of human well-being which they profess to support, and which cannot be carried to victory without their union.

The most surprising result of the appeal to the people is the great increase of the members wearing the badge of Labor.

No doubt this is partly due to the enormous pressure of our taxation, the vast amount of unemployment and the wide-spread misery amongst the toiling masses of our land.

Another fact must be taken into account. Within the last four years the program of the "Labor party" has been so widened as to embrace definitely not only those who "labor" with their hands, "the butchers, and bakers and candle-stick makers"; but also those who labor with

These were called Radicals, and marked the line of advance for the Liberal leaders. But in the present case, the "Laborites" outnumber the Liberals, whilst their policy is in the main a Liberal policy, and the difference is really one of method rather than of spirit and aim. That is a most encouraging indication of the trend of political conviction.

For we may expect that they will together form a Progressive force that will resist the reactionary and sectional tactics of the Tories, and prepare the way for the triumph of righteousness and justice, equality of opportunity, the reconciliation and cooperation of capital and labor, the establishment of international peace, the completion of the league of nations, and the reign of universal brotherhood.

In addition to this reincarnation of Liberalism in the Labor party, there has been a revival of free and independent Liberalism. It has not returned to the strength it had in the last Parliament but one; but it has advanced, and among those who take their places in the house are some of the most capable legislators, debaters and administrators the country possesses.

What then does this election mean?

Well, first that the people of England are glad to get back to straightforward politics. They are weary of coalitions in a time of peace. However necessary they may be when the enemy is at your gates, they are fraught with evil when the sword is put into its scabbard and the rule of reason and judgment takes its place. The verdict of the polls is: Give us definite, explicit and avowed Toryism, and not a system of government that passes for one thing and is really another. Away with disguises. Let us get to reality. Get rid of make-believe. Let us "know where we are."

Party of Progress Loses and Gains

It is an ethical advance that is registered at the polls of 1922. The party of Progress has lost for the hour and the day; but it stands to gain the reassertion of moral ideals and the return of loyalty to principle. This is my consolation. The party I have worked for all my life has lost; but the main principles for which that party has labored have been re-enthroned, and through that the advocates of righteousness will ultimately triumph. Nor can one fail to see that this election is a call to our legislators to apply the principles of the Christian gospel to the solution of the problems of poverty and of industry, of just taxation and of improved conditions for the whole of the toiling masses of our countrymen. The "underdog," of whom the ex-premier spoke, continues to challenge the consideration and succor of the community. The vote for Labor repeats that challenge with resounding energy. The Christian ideals of money getting and money spending have yet to be realized. It is a false industrial order which puts the millionaire at one end and the badly housed cottager at the other. That is not according to Christ's gospel. This election means all that, and

Spectres

NOT great ambitions gone astray
And lost forever by the way;
Not buds of youthful hope once bright
Grown withered in approaching night—
Not these the phantoms of my heart
That haunt me, and will not depart.

Good deeds bethought but not begun,
The kindly acts so easy done;
Sad eyes I might have comforted;
The sorrows of the loved—and dead—
These are the ghosts that bring me dole,
And cast a shadow on my soul.

—Samuel Minturn Peck in
Boston Transcript.

the brain—the journalists, the professors, the preachers and, in short, every form of human activity. The accessions to the Labor party of the "intellectuals" have been not only numerous but important, and many outstanding persons, such as Sidney Webb, an illustrious Fabian, Noel Buxton, Roden Buxton, university men, scholars, and others will enrich the debates of the new House of Commons with their contributions.

Now the true interpretation of this phenomenon is supplied by the history of Liberalism. British Liberalism has always had its pioneer groups who have been on the fringe of the Liberal party for a time, and subsequently taken within it, by the adoption of a part, rarely the whole of the program of the group. It was so with the Free Trade group led by Cobden and Bright, with the Chartist group, and the group that led in the fight for free and unsectarian education.

it will be well for the old country if we heed the teaching.

Of one thing we may be sure—the electors have not sent Mr. Bonar Law to the headship of the cabinet to “sit still and do nothing.” That is not the meaning of this election; they want something done for the mass of the people, that is the meaning of the *majority* vote, and we must not allow the confusions created by our electoral methods to hide that issue. The women and men of England are eager to restrict the drink trade, to get rid of sectarian monopolies, to adjust the conflicting relations of workers, to reduce the burden of taxation, to maintain peace, and to herald and advance an era of prosperity and happiness for all.

That trend also shows that the inherited prejudice against the admission of women to a full share in public affairs is slowly giving way. The demand of justice on the one hand and the manifest service of women on the other are making themselves felt. True, only two women are in the legislature, but the women candidates were largely increased, and their poll greatly surpassed that of 1918. We are conservative in many

things, and not least in our unfair treatment of women. This is seen in our churches and in our local government, and therefore it is hardly surprising that it should be most obstinate in our attitude to the government of the nation; but we are opening our minds to the truth.

The trend of British life is towards a slow but sure increase of the power of women in the legislative councils of the nation, the fusion of the progressive forces under a new name, that of Socialist or Labor or Liberal, embracing the Laborites, the Free Liberal and the National Liberals, and of this party Mr. Lloyd George may yet become the leader. His instincts and temperament, his sympathies and genius must predispose him for that function in the part he has yet to play in the service of the nation and of the world.

Be this as it may, it is clear that the price we have to pay for progress is not that of “sitting still” but of “eternal vigilance,” the same as is demanded for that “liberty” which is the conquering soul of progress.

The Port of the Derelict

By FRANK A. SECOND

A STREAK of black smoke rolled constantly over a lumbering freight train as it creaked on its monotonous way. Among a lot of twisted and broken junk, the remnants of a wreck piled high upon a coal car, huddled a man to whom, now and then, a breath from the soil filtered through the gas and soot. Occasionally he shifted his head so that the fragrance from the fields might not so soon pass; but each time it seemed that nature denied him more than a stingy whiff of the invigorating atmosphere, and a splash of dust and cinders drove him to cover.

“Junk!” muttered this human derelict, a bit of the flotsam and jetsam cast up by the years. “Battered and torn, twisted and bent—scrap-heap stuff. I could not have picked a more fitting place to ride!” And then, brushing a dirty hand over a ragged coat-sleeve in order to remove some gathered bits of cinders—as if they made any difference!—he cried, as if speaking to the whole wide world:

“I’m going the wrong way! I’ve been going the wrong way for twenty odd years! But,” bitterly, “while I’ve been junk for a decade the scrap-heap never quite got me yet.”

Another breath from the soiled crept through the grime, and the man filled his lungs with it; then for a long time only heat and smoke and gas came to him. The derelict coughed. “Poison!” he growled, “But God knows I ought to be used to poisoned atmosphere. I’ve lived in it long enough to be immune.”

The train passed with a hollow sound over a long bridge spanning a peaceful stream lined on both sides with trees of heavy foliage. A breath of the great free outdoors came to the wearied bit of human junk piled in with other cargo. Birds flitted between the cloud-dotted sky and the tips of the trees. The man stood erect in the jolting coal car to shout:

“I’m going the wrong way—I’m nearing the scrap-heap!” then the derelict sat down once more and, for the hundredth time perhaps, hesitatingly rammed a hand into a pocket, drawing it forth slowly and empty.

With a groan, a jerk and the hissing of air-brakes the train finally drew up at the railroad yards, the engine moved on down the track alone and to the man came the exasperating heat of a cinder way blistering in the sun. As he swung himself from the junk-laden car, the only human occupant waved a hand towards it and muttered:

“Well, I’m off of you for life!”

At the water tank farther on a leak gave him a drink and served to furnish enough water with which to remove some of the dirt from his hands later wiped upon a threadbare coat. Some tramp had been there before the derelict and a tiny fire had evidently been used to make coffee, for a smouldering heap of ashes and a tin can still containing some grounds lay before him.

“If I had some coffee to boil in that can,” he sarcastically thought, “and some doughnuts, I’d have coffee and sinkers for the breakfast I won’t get.”

The town was considerably changed since the railroad came. As the wayfarer passed a building pretty well tumbledown he recognized in it the old-time town hall where, years before, he came of Saturday nights to lodge meeting—the I. O. G. T.—where he always found the girls good looking and the boys happy—the girls and boys of the town and neighboring farms. Many a slip from the pledge taken in the old hall had been his throughout the subsequent years. In front of the place, instead of the long row of carriages and wagons, and horses with folded sacks upon their backs to do for saddles, now stood a row of automobiles.

All this put the derelict in mind of a scene he once looked upon out west, where an old Indian something less than a hundred years of age, stood at the side of a new automobile and gazed upon the setting sun gleaming against snow-capped peaks of everlasting hills.

Old Lige Jenkins’ store, where many a time in bygone days the prodigal sat astride an old box to munch crackers,

cheese and sardines—aye, those were the days!—when in town with a load of grain or hogs, was replaced with a moving-picture house; and no movie film ever flitted scenes across a screen any faster or more vividly than the scenes of those other days passed in review before the mental eye of the man standing there.

Across the town, to the very outer edge of the world he had known so long, went the derelict—to the prim and straight line of a bordering alfalfa patch. There, to his longing nostrils came the fresh, sweet fragrance of the purple-blossomed plants; and then, as if in rebellion against the breath from the soil occasionally there crept a hot, oily, sickening odor from the town’s streets and the railroad yards, with the veering breeze. Sprinklers were busy “laying the dust.” Ah, no rain falling upon the old farm ever carried with it a like tainted odor to his youthful senses!

Bees drowned in the alfalfa where they divided their working hours between it and the clover that fringed the meadow road; from the tree-screened stream that wound along in the distance there came a rumbling of the wheels of the same old mill of other days. Somehow the old mill had escaped the touch of modern times.

Coming Back

As a hungry beast springs towards its prey the derelict leaped into the alfalfa and, for the first time he could remember in years, his tired and blistered feet encountered a cushioned, cooling touch and this brought a timid feeling to mind. “I scarcely deserve this reception!” cried the man, with a wave of a hand at a passing bird. “I need the crunch, crunch of the stubble field to make me realize that I’m coming back! Hurrah! You bet, I’m coming back!”

He envied the men at work stacking in a field and when one of them,—who had just set down a jug of water brought from a well, sweating great drops of pearls from its side as the blazing sun shone upon it,—inquired of the stranger as to whether he was seeking a job, the only answer given was indicated by a quickened step forward.

His Job

Towards a hill in the distance, faster and faster pushed the man. A mass of white clouds through which a flock of crows lazily winged their way was his objective, for the clouds hung directly over a farmhouse.

“Job! Job!”

Somehow from the dust-laden cobwebs of his mind rioting back to other days the wayfarer dug out the meaning of the word as he trudged on. “Job! My job is to get back to the soil before the soil claims me!” he shouted.

* * *

That night the swishing of tree branches as they bent before the sighing winds seemed to sound just a little like the rumbling of the train. The derelict was anchored in a bed in the old-fashioned home and he went to sleep with the sound of trembling words of a kindly old lady ringing in his ears:

“Land sakes, Jim! Where have you been all these years, that you want to carry a candle upstairs with you, when there’s an electric light over the dresser, and another over your bed? Sleep well, now, son; and if you want anything in the night, call me!”

A New Appraisalment of the Church

By THOMAS J. HOPKINS

Nine Reasons for Going to Church

IF THE newspapers are correct, the town of Walcott, Iowa, has neither a jail nor a church. Just what the connection is between the two facts is not stated. Sixty-eight years ago it had a church, but for more than fifty years it has ceased to exist. The jail still stands and there is no record that it is untenanted. The mayor is reported to have said that, "While any denomination has the privilege of establishing a church in the little city, the people would not patronize one; it would have empty pews and empty collection baskets every Sunday." He adds, "We are free thinkers and free Americans seven days in the week."

A New Appraisalment Due

Leaving this for the present, it has long seemed to the writer that the church ought to have a new appraisalment. With church activities opening up afresh it would seem profitable to take a square look at the attitude of many toward this institution. A great man in the first century of the Christian era affirmed that he was the least of the apostles, not worthy to be called an apostle, because he persecuted the church. He said that he obtained forgiveness finally on a plea of ignorance. He afterwards became a veritable bond-slave of the institution, but the fact that he had opposed the church stuck like a barb in his conscience till the day of his death. It is barely possible that some people in our days are taking a wrong attitude toward the church because of ignorance, if one of the keenest intellects of all time blundered on that account. If a second thought enabled him to correct his error, a re-opening of the whole question of the church's importance might change some of its modern enemies into friends; though such change might not spare them the torture of conscience like that experienced by Paul in the long ago. One evidence of a growing, healthy mind is that it can change.

"He that is not with me"

The church is here and is one of the great institutions of the earth. Something must be done with it; either it should be aided or hindered. Some people have deluded themselves into thinking that they have done nothing with it: they pay no attention to it; they go their way as if it did not exist; but that is what they have done with it. How are such people to be classified? Jesus helps us to classify them in the following utterance: "He that is not with me is against me; and he that gathers not with me scatters," if a man is not for the church, he is against it: his influence is on the other side, and he counts on that side.

But many are going farther than indifference, professing allegiance to Christ to some extent, taking off their hats at the mention of his name, but stubbornly refusing to endorse the church. Some go so far as to affirm that Christianity would be better off without the church. They tell us that organized religion cramps, abins and confines the spirit of Jesus. While at the same time the church is, according to them, responsible for many of the faults and failures of mankind: if morals are bad, the church has not been doing its duty; if crime is on the increase, it is because the church has not trained

I. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

II. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

III. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore, on Sundays, go to church.

IV. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.

V. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

VI. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

VII. He will take part in singing some good hymns.

VIII. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

IX. I advocate a man's joining in church work for the sake of showing his faith by his work.

—Theodore Roosevelt.

people to be and do better; if children are growing up without the knowledge of God, it is due to the fact that the church is not instructing them; while on Sunday they, with father and mother, are joy-riding in automobiles, picnicking in the woods, or spending the day at the golf grounds. If a world war drenches the earth in blood, the church is responsible, for it could have prevented it, if it had been at its task. But such logic makes Christ responsible for their failures, ignores the fact that sin is deep seated and that Ephraim may be joined to his idols.

One writer says, "It is considered good form and very good fun in certain quarters these days to maul the church. It is a chilly day when some light-hearted reporter does not make merry in a column or two over what he regards as the 'faults and failures of the Protestant church.' He is careful not to attack the Roman Catholic church, for reasons which we all understand. Sometimes," says this writer, "it is an ill-bred preacher, who fouls his

own nest by criticising and even caricaturing the church which gave him his opportunity to be heard." He concludes by adding, "It is poor business; it gives aid and comfort to the enemy, wounds many and helps none."

It is sometimes affirmed that a host of young people, and especially young men, are literally panting to give their lives to the spread of Christianity, but that they withhold their noble consecration because the church is not worthy of it; or has a program too small for their lofty ambitions. Of course those who have already given themselves, not alone to Christ but also to the church, were not so particular as to their alignments, nor was their consecration so utter and complete. Such affirmations cast reflections upon all the young people now members of the churches, upon all young men in theological seminaries preparing to preach the gospel, as well as upon all the missionaries who have gone out as the church's representatives to help bring in the kingdom of God.

Most of the criticism of the church today is of a kind with this last one. Even the Iowa town referred to does not stop to trace whatever good it may boast to the presence and work of a church in other and better days. And the church is still making contributions to that city's moral welfare, though the citizens fail to see it. Every good editorial in the newspapers which come into the homes, the best magazines read by its citizens, are inspired directly or otherwise by the teachings of the church. Such a town is living therefore on the borrowed moral capital of other years and of the larger life of the country. A town in Christian America today does not live in a watertight compartment and it may owe the best of its very life to the outside. Individuals live in communities where there are churches, but live on the borrowed moral capital which the churches create; if individuals can do that with respect to smaller localities, towns may draw their best, not from themselves, but from the larger life of their state or nation. A town may boast about having no church, or no Bible and of never bowing to pray, but there are people who would not care to move into it save as missionaries and saviors.

Bernard Shaw Speaks

Bernard Shaw, who cannot be accused of being a religionist, has recently affirmed that, if the churches should shut down, an irresistible demand for their re-establishment would be provoked; that people would suddenly discover that they had been deprived of a necessity of life, and presently there would be more churches than ever and fuller ones. He has also declared that there are more people who feel that in Christ is the only hope for the world than ever before in the lifetime of men now living. If he is right in that impression, the church is doing more for this world than some are willing to admit; for it is chiefly the church which makes Christ known to the world. Let the church cease to exist, unless it should be re-established, and the knowledge of Christ would die out among men.

The church is needed to keep whatever good there is in the world from falling to pieces. It is notoriously true that crime

has been on the increase in the United States in the last few years; and it is not flattering to American pride for us to be told by no less an authority than Mr. Raymond Fosdick that much of it is chargeable to the old American stock. This deterioration of manhood has come alongside of a widespread neglect of the churches. No stock of whatever kind can survive the perilous course of irreligion. Mrs. Mary Roberts Rinehart, the American novelist, who cannot be charged with being also an evangelist, says that we are getting in a bad way religiously in this country, and declares that the chief cause for the condition is the neglect of the churches; she then turns exhorter and urges those who have forsaken them to make haste and return. Mr. Lloyd George, man of colossal influence in the world, coincides with our novelist when he affirms that what this chaotic world needs is a return to old-fashioned religion. It is impossible to see how such return will ever come without the aid of strong well-supported churches.

"Jesus loved the church and gave himself for it"; Paul called it "the temple of the Holy Spirit"; and "the body of Christ." He warned the foes on the inside not to destroy the temple of God, declaring that all such would be destroyed of him. Christ said the gates of hades would not prevail against his church; evidently he never thought of getting along without it. It would seem that men should take cognizance of these things, lest they be found fighting against God. The psalmist said of the temple, "A day in thy courts is better than a thousand."—(I suppose he means a thousand anywhere else); "I'd rather be a doorkeeper in the house

of my God than to dwell in the tents of wickedness." If he could legitimately feel thus about the elder house of worship, surely a modern man might find equal interest in the familiar places of worship today.

And it ought to mean something to "belong to the church." That should be a meaningful phrase. Suppose a man says he belongs to the army but is not subject to army orders; one can't imagine such a thing save in connection with the thought of the guardhouse or dishonorable discharge. People who belong to the church should share its life and be subject to its commands. And surely no member of the church should apologize for such connection, but rather evince a worthy pride because of his relationship. There are many well-meaning people too who stand aloof from the church, who should reconsider their attitude toward this fundamental institution. The passing of Lord Northcliffe has led a great journal to say in an editorial on his life and work, that it was a pity that a man of such power had not been transfigured by the spirit of Jesus and his tremendous energies been more directly given to the organization of the kingdom of God; and concluded by affirming that "more and more men like him must give themselves to the service of creative good-will and the common weal."

But if some ever become the outspoken friends of the church, much prejudice will have to be overcome. A great modern business man confesses that he began attending church services because he happened to marry a woman who was a church member. But he admits that he went for five years before he could be-

lieve that there were so many good people inside the churches. He finally became a member of his wife's church. He now declares that he acted wisely; that in the church he learned the secret of brotherhood, which is the spirit of the motor company of which he is head. He says that such a thing as a labor trouble has been unknown in all the history of his plants; and further states that his company has the largest percentage of church-going people in it of any corporation in the country.

A new appraisal is due the church of Jesus Christ; a new world awaits a more favorable verdict. "Righteousness exalteth a nation, and sin is a reproach to any people." And a more penetrating, widespread, cleansing righteousness will come when the church has its rightful right-of-way in the world. This is affirmed with a due recognition of its imperfections, which it will always carry so long as it is under necessity of receiving human beings into its membership. If all of its critics were converted and should join the church tomorrow, it would still have the reputation of imperfection—more or less, no one can tell. It was an imperfect church which Christ is said to have loved and for which he gave his life; such a church won also the unstinted service of Paul and thousands of others of his kind in all generations. Without a suggestion of pharisaism it may be affirmed that the major goodness of the earth is to be found in the institution, which is doing its great work today without the aid of many seemingly well-disposed people. More than that, there is in this institution the supreme hope of the race.

Adrian, Mich.

Lordship Conferences

By WILLIAM HENRY GEISTWEIT

WE'VE had Dr. F. A. Agar down our way. Now that may mean much or little according to your knowledge of him. Yes, he is the department of church efficiency in the Northern Convention; appears to be the whole department; but he is much more; he is an institution in his own right—and specialty.

Also, he is the author of seven or eight books—the best books on stewardship and Christian efficiency in the whole realm of literature on these subjects. But he is more than an author.

Well, we arranged a series of Lordship conferences, in which all the Baptist churches of St. Louis joined. They began on Sunday, Nov. 19, and continued—two or three meetings a day—until the twenty-fourth. What a time he gave us! An eye-opener; a heart-searcher; a conscience-disturber; rich, ripe, rare, full-blooded, large-hearted, big-brained, great-visioned—Agar!

He knows his business. The church has a headache; perhaps heart-trouble; may be rheumatic—does he give a bit of medicine for the head, heart, or aching joints? Not he. He isn't a quack; doesn't deal in "dope." He searches the inner, hidden spot, where the trouble is—and he is thinking of the whole body, not a part of it; he is a wise doctor—is Agar.

And he has the remedy. It isn't always what one wants; it may be surgery;

but never temporary palliatives. And his spirit, as he deals with the great problems, is so tender, yet faithful, brimming full of frankness and hopefulness—all mixed with a fine Hibernian flavor, that—well, you go with him, that's all; you know he is right. You may not take his medicine; you may prefer to limp along, groan, sweat, and die; but you know all the while that Dr. Agar is right.

What is it? He is the herald of a new evangelism, he is the path-breaker of a new order in the church of Christ: spiritual efficiency, a church-member-functioning-evangelism. Oh, it is awakening. He declares that only 40 per cent of the church members are functioning; only 15 per cent are active; the losses are terrific—folks going out as fast as they come in; no adequate spiritual care; no ministry to the church in spiritual things. His facts are hair-raising, his appeal overwhelming. He insists on a threefold standard for the regular church member: Worship, service, giving. His unfolding of these principles is the most vigorous thing I have heard for years. Doubtless many people have an idea that he is simply a pleader for stewardship as related to money; not he. He has a bigger job. Finances are incidental, just as a headache may be to a sick man. His treatment is fundamentally spiritual. He is not visionary. He wants to see a new

order of deacons and deaconesses in every Baptist church, whose business shall be wholly spiritual care; two for every thirty-five members. He would make these deacons and deaconesses under-shepherds, reporting monthly on the whole membership. He teaches discipline, a lost art in our churches. If we follow his methods there will be fewer of us for a while; but there will be more of us for a longer while to come.

For a week he met us in groups, conferences, and public meetings. It seems to me he has inaugurated a movement which ought to result in a new type of church member and official. He is practically alone in this great field, which promises more for our churches than any other movement I know. He is a great asset in our Baptist forces. He has a message for the hour, and knows how to deliver it to the hearts of the people. One wishes he could be multiplied, and the work organized in every center, such as was done here in St. Louis. It is the most helpful piece of work I have seen for many a day; indeed it is the most needed evangelism of the hour.

It is not likely that all his suggestions will be adopted at once in our churches; but Dr. Agar has begun a work which will not stop. We ought to profit largely by his teachings. God grant it may be so.

The Children of America and the New World Movement

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

By MRS. KATHERINE S. WESTFALL

SINCE the children of today are the hope of tomorrow, the final success of our New World Movement depends upon the children of America. The future influence of these children, and their attitude toward Christianity and toward life depend upon the training and inspiration which is given to them while they are yet young.

What wonderful potentialities are wrapped up in the hearts and lives of these little ones! When one looks into the face of a babe, or sees the uncertain steps of the child beginning to walk, or observes the boys and girls working as hard at their play as the carpenter works at his bench or the farmer behind his plow, one sees in embryo the hope of the future.

Children are much the same all around the world. They have the same physical needs, the same educational and spiritual possibilities. America is going to be strong and virile, is going to have alert and trained minds to cope with its future problems, is going to have high ideals and a spiritual message for the world, only in so far as her children have the opportunity for the right development along all phases of life. The success of the New World Movement in the years to come will be measured to a large extent by the way it cares for the boys and girls of America through the denominational societies and agencies.

Clubs instead of "Gangs"

The Negro boys and girls in the Southland must have the opportunity of a good education. If they live in rural communities they should have a chance in one of the secondary schools. Many must be trained along industrial lines; some must have the further opportunity for college and professional training. In the northern cities the social activities and the play hours of the Negro boys and girls should be directed into right channels. Under right influences the character of entire neighborhoods has been changed and instead of "gangs" there are boys' clubs and organized teams for various sports.

What of the descendants of the American Indians, those Americans who were in America before the discovery of the new world? Many of their children are without school privileges and many are scattered across the plains and deserts waiting for they know not what—waiting for the message of truth and righteousness which we are withholding. Bacone College and the Indian Orphanage have received unusual gifts recently and many Indian boys and girls have the benefit of the enlarged opportunities.

A Land of Misunderstanding

The largest group of children in America to be reached through the New World Movement is made up of many races from many nations. They have come, or their parents have come, across the seas from far distant shores, looking to America as the land of promise and opportunity. It is a land of promise and opportunity, but alas, so many times it has failed to be a land of understanding. Have you read that most interesting true

story, "The Soul of an Immigrant," which tells of the experience of a young boy coming to America? Finding again and again injustice, rebuffs and few ready to lend a helping hand, in spite of all, he fought his way through to victory. It is typical of the experience of a large number of boys and girls coming directly from old world life and customs and facing the conditions of the New World.

When one is drawn close to the children of the foreign-born and knows that in so many places they are unwelcome, that their success in a large measure is due to their own efforts in face of many handicaps, one rejoices that the New World Movement makes possible a large measure of opportunity to the children of America. Through the clinics in the Christian centers and mission fields, there is a ministry

of healing through which the children are strengthened and cured. In the day nurseries the little ones have the tender care of the nurse and protection while the mother is at work. In the kindergarten the children have directed play and handwork and are taught to see the beauties in nature. The boys and girls in the clubs and classes are taught the value of good workmanship, of fair play and honor in games and sports, and in the gymnasium their bodies are developed and strengthened. All these activities are included in the work of our Woman's American Baptist Home Mission Society. The success and future progress of this great missionary agency depends upon the adequate support of our denominational program.

The Children and the Christ

Above all these various forms of service and in all is the spirit of Christ and he is ever held before the children as the perfect pattern, whose life and teachings are the motive back of every helpful ministry. What greater good could the New World Movement accomplish than to give the children of America such opportunities, such teachings and such a true picture of Christ the Savior that when the children of today shall be the citizens of tomorrow, America will not call in vain in time of need, America will then lead the world in all that is highest and noblest in life and action.

The New World Movement has in it the possibility of moulding the life of the children of America. Any failure to attain the highest measure of success withholds from the children that which is more than meat and more than raiment. The supplying of buildings and equipment, the sending forth of new missionaries and teachers, the filling of vacant places, means the fulfilment of the words of Christ, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

There has been a net gain in home mission fields in Mexico over last year of three in the number of churches; of eleven in number of baptisms; of 399 in church membership; of \$1858 in amount contributed for pastors' salary; of \$1650 in amount contributed for all objects. In other words there has been a gain during the year of 40 per cent in number of out-stations; 26 per cent in membership; 39 per cent in contributions for pastors' salary; 13 per cent in total contributions and 34 per cent in Sunday-school enrolment.

More interest than ever before in the gospel message and in the buying of Christian literature, is reported by Miss Margarita Moran from Nellore, South India. On one "tour" a man held up his New Testament saying, "Several years ago you gave me this book. It is worn out with study and use. I am ready now to buy a whole Bible and a hymn book and pay for them myself." Miss Moran's driver sells many books to those who come to look at the car. During last year Miss Moran and her Bible women sold 1535 books.

That Which Cannot Be Taken Away

THREE years ago the president of—University, one of the largest Baptist institutions of learning in the United States, wrote the following letter to a high-school boy:

April 4, 1919.

My dear Robert:

Recently I met your father and was much pleased to learn that you are now in the high school and on your way to college. Thinking that some time you may want to enter—University, I am sending you under another cover a little sketch of our student activities. I could easily send you a catalog, but perhaps you may not care for that until you are further along. We shall keep a reserved seat for you here and hope that some day you may come and fill it.

My own son is soon to graduate from—. I cannot do much for him financially, but having given him a college education, I feel that I have given him something better than an earthly fortune—something that can never be taken from him.

I hope some day you may graduate from some American college, and if you and I are both at—, that I may have the pleasure of putting a college diploma into your hands.

With all good wishes, etc.

The other day this president wrote a letter to Robert's father. It follows:

Sept. 29, 1922.

My dear Mr. —:

On my return from Europe I found your letter awaiting me and I beg to assure you it gave me very great pleasure. I am glad to know that your son, Robert, is in our freshman class. I am writing him today and asking him to come in and see me. I will do all in my power to make his course of study happy and successful. Mrs. — will want to know him also, as we have very deep interest in sons of Baptist ministers.

Your letter brought sadness as well as pleasure, since my son died a few months after his graduation from—University. I feel, even more deeply than when I wrote, that I am glad that I gave him that which cannot be taken away.

The Question of Questions

If a man die shall he live again? Job 14:14

By REV. J. W. CONLEY

IT IS my purpose at this time to state those evidences which appeal most strongly and helpfully to me in favor of the belief that we shall live beyond the grave.

It is not my thought to go into the more abstract and extended arguments, but simply to state those practical, every-day reasons that help to steady and inspire our faith. We may all believe in the future life and not need arguments to convince us of the fact, and yet our faith may be encouraged and the great truth gain somewhat in power over us by looking at some of the foundations.

Let me mention first our desire to live beyond this present life.

I can conceive of a person becoming so wearied of life, especially of a life of sin, that he would gladly welcome annihilation. It is not infrequently the case that the suicide commits the terrible deed with the belief, at least the hope, that death is the end. But the normal experience of mankind is a desire to live. There is an unspeakable shrinking from the thought of extinction of being. There is an innate cry of the heart for a future life. When death comes into the home and the loved one is taken, the thought that there is nothing beyond is simply unendurable.

Demand and Supply

There is a law of nature that for a natural demand there is provided a supply. Over against hunger there is the food supply. The eye constructed for the light finds the world flooded with it. The bird that was in the nest in the tree near your house spent the summer in contented happiness and sang in the neighboring grove until by an inner demand of its nature it took its flight to the Southland, not to be disappointed but to find beautiful fields and forests there clad in perennial green. So we believe that there are,

"Sweet fields arrayed in living green
And rivers of delight"

to correspond to the universal cry of the human heart.

Another argument that has come to me with renewed force is that of man's place in nature.

Scientists of every school of thought from the atheistic evolutionist like Haeckel to the devout Christian like the lamented Professor Drummond, are agreed that man not only stands at the head of creation, but that there is no likelihood of any higher being appearing on this earth. He is the consummation of all the processes and progress of the past. Evidently all the mighty changes of bygone ages were simply steps in the bringing of man upon the scene. And now that man is here nature's work is not to produce something higher but to perfect man.

All progress now centers in him. But the highest part of man is spiritual, and this cannot be perfected in this little earth life. It is inconceivable that all the burden of the ages has been to produce a being whose life period is but three score years and ten. There is no consistency here. Such a being cannot be perfected. If there is no life but the few years of

Dr. Conley on Nov. 20 reached three score years and ten. The following message is presented to his friends as coming from one who is about to make "The Great Adventure," and who feels that "the time of his departure is at hand."

struggle here then the whole outcome of the ages of development is an abortive failure. The mountain bringing forth a mouse is no comparison. The voice that comes from unnumbered ages of progress is that man, the one being who is the fitting culmination of all and who alone of all created beings partakes of the spiritual, the divine—is immortal. Science is greatly reinforcing faith in this glorious truth of immortality.

A third argument comes from the consideration of justice or of ethics.

There is deep wrought in man's nature the sense of justice. Right ought to prevail. Justice ought always to be done. But it is manifest to the most casual observer that injustice very frequently prevails. Wrong goes unrighted and unpunished. Many an innocent person goes to the grave under the shadow of some suspicion while the guilty person passes through life unsuspected. Robert Ingersoll once said that his creed was everlasting inexorable justice. But how could it be with no future life in which to right the inequalities and injustices of this?

Christ was continually pointing forward to the day of reckoning. The sublimest scene in all literature is that of Rev. 20. "And I saw a great white throne and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works."

The Redemption of the Desert

By CHARLES L. WHITE

A STREAM of water directed by the skill of man has in recent years made many deserts into gardens and covered them with trees and harvests where only the sage brush grew. A second stream of Christian beneficence, directed from the churches of our land, by those who stand high enough on the uplands of faith to have a vision of the spiritual destitution of the regions beyond, has brought heavenly refreshment to many souls. This stream of Christian giving has made new churches and new missionaries possible in our western country. A third stream is the river of beneficence that from the very beginning has flowed from the heart of these churches. The stream will constantly increase, and will continue to run, while Christians live, into the neglected parts of our own land and far away into the heathen world. The second river of our missionary gifts to the churches continues only a little while, but the first and third rivers flow on forever.

The central fact here is the opening of the books. All this is in perfect accord with the demands of our moral nature for justice coupled with the wrongs and evils of this present world. There must be another life in which to right existing wrongs and vindicate the moral government of God. Without such a future adjustment everything is a hopeless confusion, and moral distinctions are simply a mockery.

Jesus Christ is the supreme argument for a future life.

It is said that he brought life and immortality to light through the gospel. It is true that with Christ the doctrine of personal immortality took on a new significance and power.

The steps in the argument from Christ are simple and may be briefly stated.

(1) There is no way to account for Jesus Christ except by acknowledging his claims. Mr. M. D. Louden (Eli Perkins) says that when he was writing his "Kings of the Platform and Pulpit" Ingersoll sent him his lecture on "Liberty of Man, Woman and Child" with many other of his writings. He also wrote a letter in which occurs this high tribute to Christ (Remember these are Ingersoll's words.): "In using my speeches do not use any assaults I may have made on Christ, which I foolishly made in my early life. With Renan I believe Christ was the one perfect man. 'Do unto others' is the perfection of religion and morality. It is the *summum bonum*. It was loftier than the teachings of Socrates, Plato, Mohammed, Moses or Confucius. It superseded Greek patriotism, Roman fortitude or Anglo-Saxon bravery for with 'Do unto others' bravery and patriotism would not be needed."

Christ's Claims

But Christ could not have been a perfect man and all that Ingersoll here claims for him without being all that he claimed for himself.

One of the leading speakers in a great Unitarian conference held in Washington some time ago said, "Through Jesus all our divinest thoughts have historically come to us and he must be more to us than any other man. The voice nearest, tenderest and truest to us is that of the Nazarene."

But one cannot logically make such concessions without going farther and bow before Christ as the God-man.

Jesus holds the supreme place. He cannot be other than he claimed. He came forth from the Father. He knew whereof he spoke and he said, "In my Father's house are many mansions." We can trust him. He has revealed the truth. Death is not the end. He has indeed brought life and immortality to light and man can sing his gladdest songs of hope.

(2) Another fact in connection with Christ is conquest over the grave.

He rose triumphant from the tomb. This fact which fits exactly into his wonderful life and character is established beyond reasonable doubt by historical criticism. He died and rose again and is able to deliver from the power of death. Wonderful Savior! Here in his presence faith may gather strength and look with

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Religious Education



A Demonstration of Week Day Religious Education

By ROBERT H. PRATT

There is in progress in the city of Mount Carroll, Ill., a most interesting demonstration in week-day religious education. About two years ago the question of a greater work in the training of children in the universal elements in the Christian faith was seriously considered. The churches of the town, six in number, were all genuinely concerned to meet the need. The community club, composed of progressive and Christian women was also interested. The school board looked with favor on any plan that might be shown to be practical.

At first a rather elaborate program was planned which called for the full-time service of a man who should combine the work of teaching, junior athletics and Boy Scouts. But such a man was not readily obtained. The churches then decided to begin in a less pretentious fashion. A local woman who had formerly been a schoolteacher was engaged to give one hour of instruction each week, in each of the first five grades; a total of five hours per week. A room, located in the school building, was rented from the school board. Then enrolment slips were sent to the parents. The result was gratifying and astonishing. A total enrolment of 100 per cent of the children amazed us. The Gary lessons were chosen and the work continued until the close of the school year in June, 1922, a period of about twelve weeks.

The delight with which the pupils accepted the work and the interest of the parents led the church directorate to decide to undertake the instruction on the same basis in all eight grades for the ensuing school year. An enrolment was made at the opening of school and again we were amazed and delighted to find that *one child only* in all eight grades failed to be enrolled by the parents. The same teacher is employed, giving one hour per week in each grade. The work has been highly successful this year. The time for his study is released to the instructor in religious education by the school authorities with the consent of the board.

Mount Carroll is a town of about 1800 population. It has no factories or industries and is entirely a farming community. The cost of this week-day religious education will be about \$600 a year. This money was raised by a general solicitation of the town. It is the purpose of the church directorate to establish a card file of the contributing constituency and by means of a careful and thorough yearly canvass protect this enterprise from financial difficulties. Those who have carefully studied our

work regard it as a highly interesting laboratory demonstration. We feel that other communities of like character can have a like success. It is gratifying to the Baptists of Mount Carroll to know that much of the work of inspiration and direction in inaugurating this plan was done by Miss Beth Hostetter, the Baptist Sunday-school superintendent, and by Mrs. W. P. McKee, one of the influential Baptist women of the city.

International Sunday School Lesson for December 31

REVIEW: OUTSTANDING CHARACTERISTICS
OF THE MINISTRY OF JESUS
Golden Text: Luke 4:18.

A Résumé

Never have there been three months of Sunday-school time spent on richer material than in the quarter just being completed, in which the life and teaching of Jesus as recorded by Luke have been discussed. Jesus is the background of the entire Bible, the motif around which the vast tapestry of God's dealings with humanity are woven and interwoven. The quarter's study begins with the birth of the forerunner of Jesus, John the Baptist. Then follows the one recorded event in the childhood of Jesus, the testimony of John the Baptist concerning the Christ, and the temptation of Jesus. World's Temperance Sunday causes a break in the series in order that a lesson may be devoted to world-wide prohibition. The primary trend of the quarter's lessons is then resumed by in turn studying Jesus as the Great Physician, the Great Teacher, the Friend of Sinners and the Great Missionary. The next lessons deal with Jesus sending out missionaries, the parable of the Good Samaritan, Jesus with friends and with foes, and Jesus dealing with the covetous rich and the anxious poor. The series of studies on "The Person of Christ," by Frederic C. Spurr, of Hamstead Road Church, England, now running in THE BAPTIST should be of especial interest to Sunday-school pupils who have been devoting their attention during these past weeks to the study of the life of Christ.

Leading Questions

1. Who wrote the third Gospel? 2. What great Christian hymns have their origin in Luke's Gospel? 3. Why is the birth of Jesus recorded as about 5 B. C.? 4. Where did John prepare for his mission? 5. Where did Jesus go after his baptism and what took place there? 6. Why did Jesus perform miracles and what was their nature? 7. What did each of his temptations mean to Jesus in relation to his mission? 8. Why did Jesus ask the demoniac his name? 9. What activities

show Jesus as a missionary? 10. What was the difference between the instruction given The Seventy and The Twelve? 11. Who were the Samaritans of the New Testament time? 12. What is likely to be the essential sin of the rich? Of the poor?

Educating Children by Hymns

Music is an important part of the worship service. For little children it cannot be too carefully chosen. The quiet music used in the opening of the service and at other times should be of the best. It is a mistake to think that little children cannot appreciate good music. They can and do, if it be not too difficult; especially if they are given a few lessons in music appreciation.

It is in the selection of the hymns that especial care is needed, however. Most little children delight to sing and good hymns are their due. Certain things should be kept in mind in selecting children's hymns. The music should be good and well within the range of childish voice. The words should be simple, and the thought expressed in the hymn within the understanding of the child.

Sang a group of beginner and primary children:

"I come to the garden alone,
While the dew is still on the roses,
And the voice I hear, falling on my ear,
The Son of God discloses."

Words and thought and the symbolism of the hymn are entirely beyond the experience of the children. It has no message for them. How much this hymn would have meant to the little children in that group:

When I run about all day,
When I kneel at night to pray,
God sees, God sees.
Need I ever know a fear,
Day and night my Father's near,
God sees, God sees.

Sometimes in an effort to get songs within the child's understanding, children are taught songs that have no worthy content, such as

Hark the patter of the feet
Coming down the village street.
On their way to Bible school,
Where they learn the Golden Rule.

Contrast that as an opening song in a worship service for children, with this:

This is God's house,
And he is here today;
He hears each song we sing,
And listens while we pray.

In the junior years, the great church hymns should be taught. The juniors, reading as they do reasonably well, often

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The Chimney Corner



Wanted: A Two-Cent Santa Claus!

"There's a Song in the Air."

IT IS within the power of all our readers, young and old, to give the dearest, jolliest, easiest, merriest, happiest, kindest Christmas gift to some one whom Baptists all love and for a work of which Baptists are all very proud! It's this way:

Did you read in last week's Chimney Corner "The Soul of a Jubilee Singer"? Read it again to refresh your memory with the beautiful call to her life work which has finally led Mrs. Helen Adams Moore to take charge of the large Negro Christian Center in Pittsburgh. You will love Mrs. Moore at once, even in print; but, met in person, she makes an even rarer appeal as the writer can testify after sitting beside her during two dinners this week. In the course of the conversations about the wonderful Morgan Community House it came to light that in her work among these music-loving people Mrs. Moore needs a victrola and a piano. *Of course she does!* So the most delightful idea popped into the writer's mind:

"If my Chimney Corner readers could only surprise Mrs. Moore with that victrola for Christmas!" And on its heels this simple plan—a Two-cent Santa Claus!

For haven't we each an incurable Christmas-card-habit? So can't we adopt one new name this year? And instead of a *card* can't we just slip a new red government two-cent stamp inside an envelope and mail it to Mrs. Moore? For if ten thousand Chimney Corner readers do this, won't Mrs. Moore receive two hundred dollars? And won't that be plenty to buy the finest victrola and dozens of records? Oh, there will be a song in the air!

Dear Mr., Mrs. and Miss Santa Claus, you will never miss that two-cent stamp, so do tuck it inside an envelope right away, lest you forget! But please, oh please, do not stick it fast to anything—for suppose Mrs. Moore has to pry loose ten thousand stamps from ten thousand slips of paper! After such a herculean labor she would be far too worn out to run the victrola properly. You may trust her to open each envelope gingerly and with due respect for the precious "red notes" which will be your Christmas carol for the Negro work about which we have all been studying this fall. Do it now! Address your envelope to: Mrs. Helen Adams Moore, Superintendent, Morgan Community House, Negro Christian Center, Pittsburgh, Pennsylvania. (And if you *should*, by mistake or by design, send more than one stamp, you will be forgiven!)

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

At the Top of the Christmas List

PERHAPS you know the way she felt: She had "done her Christmas shopping early," she had mailed everything "early in the week and early in the day," she had all her little red-tied parcels neatly labelled on the guest-room bed—so in a glow of peaceful contentment she sat down before the fire to coach herself perfect on a Christmas story she was to tell the next morning in Sunday school. But the more letter-perfect she became in the tale itself, the more convinced she became that the top of her Christmas list was all wrong—oh decidedly! The story was called "*Let Nothing You Dismay*," and midway of it Ole Uncle Gustus in his log cabin was saying:

"Reckon mebbe I better tell you 'bout Mistah Smif of Smifville. Now this Mistah Smif was once right poor, so he reckons he'd best live on a farm, honey. From the time the sun riz up in the morning to the time she set in the evening, this here Mistah Smif he done noffin but plow his farm and sow his farm and weed his farm and harvest his farm, till the fust thing anybody knowed by and by if Mistah Smif ain't a right rich man! But he ain't putting on no airs, Mistah Smif ain't; he ain't acting like he thought his neighbors were no account neighbors jess 'cause he had more money. No sah! Mistah Smif started right in making 'provements in that village: there ain't nebbber ben no pavements for folks to walk on, so Mistah Smif he paid for the smoothest pavements you ever seen this side of Hebben, and folks liked those pavements a right smart bit betterer than the drefful ole mud holes and ruts. So then Mistah Smif he started water works, he laid pipes and digged reservoirs, and folks liked to have those water pipes in-doors 'stead of toting hebbly buckets from the ole village pump. So bimby Mistah Smif he built a church, and he built a library, and he built a schoolhouse, and fust thing folks knowed if he hadn't 'lectric lights in the dark streets at night, so nobody eber had to use kersene lamps and candles no more. Well sir, Mistah Smif done so turrible much that folks named that village *Smifville*, for Mistah Smif himself! 'Deed they did! And on Mistah Smif's Birliday they tuck a special holiday and fetched presents to him jess to show him how powerful nice—an'—easy he made living in Smifville. They serenaded him from the time the sun riz up 'twill she set. Yes sah, and this kep' up and kep' up and kep' up, year after

year, 'twill folks reckoned time by Smif's Day, and ebery blessed little honey chile in town wished Smif's Day was right now—all on account of the presents and the candy and the 'citement.

"Oh yes, indeed, honey, that birliday cel'bration kep' up and kep' up and kep' up, but would you believe it? Half the time folks sort of forgot all 'bout ole *Mistah Smif*! 'Deed they did! The new folks ain't nebbber seed him, 'cause why he don't walk the streets like he used to, so those new folks don't fetch him no presents, and the older cit'zens don't feel like he's so nec'sary now they got eberything; see? So he live in his own house, real quiet and all by hisself, 'twill it growed easy to forgit him. But reckon likely he says to hisself, says he: 'Ain't I give them 'provements? Ain't I made life easy and happy and safe? Yet now they ain't 'membering me on my birliday no more! They tote my presents to each other now!' And he was right lonesome. 'Deed he was! Right lonesome on Smif Day!"

"Poor Mistah Smif!" breathed Bessie and Jessie in a shocked duet.

Ole Uncle Gustus poked the fire until the sparks danced up the chimney: "Well now, that am only a story, for there ain't no such Mistah Smif I eber heard tell of; but Jessie and Bessie, how about *God Almighty*? Ain't he give us houses to live in? 'But houses ain't enough,' says God Almighty, 'I jess better give them food.' So he give us that food. 'But food ain't enough,' says he, 'I better give them raiment.' So he give us that raiment. 'But raiment ain't enough,' says he, 'I better give them 'provements.' So he give us all the 'provements you eber heard tell of. 'Deed he did!"

"But houses and food and raiment and provements still don't seem enough to God Almighty, so he jess give us his own dear chile—his onliest dear son! While am the biggest hardest present of them all! So the birliday of Jesus Christ am called *Christmas Day*, and at first the wise folks fetched presents to the Lord all the same as in that story 'bout Mistah Smif. But li'l by li'l, folks done forget the real reason why of Christmas, all the same as folks forgot 'bout Mistah Smif. Presents for mammy, presents for pappy, presents for Bessie and Jessie, presents for ole Uncle Gustus, but not one leasest li'l present for the dear Lord Jesus. No sah, not one single sol'tary li'l present. So I reckon mebbe Christ he feel right lonesome up in hebben on Christmas Day: 'I give them all I had,' says he, real gentle and low and sad, 'and now they's so busy 'joying themselves that they forgit all 'bout me. But Father, jess you forgive them, for they know not what they do.' Oh yes, honey, they's a lot o'

forgiving and forgetting going on in hebb round about Christmas time; and I reckon the dear Saviour am right lonesome. 'Deed he am! Reckon mebbe he keeps 'xpecting us to 'member him this year. But he ain't nowheres on our list—not nowheres. Yet ain't he deserving the very best we-all has got? Oh yes, honey, reckon it am a drefful lonesome day in hebben—Christmas. Jess on 'count o' you and me, honey!"

A story is a story. A mind is a mind. And a new story does curious things to minds—

The contented lady by the fire felt a guilty twinge of conscience: "My best present?" she mused, as she went over her list—readjusting it, weighing its first bests, second bests and other bests; determined to make up for this most tragic oversight of which a Christian could be capable. At the top of the list? Ah, that was it—she should have begun with him!

Neither the sleighbells outside, nor the flickering firelight inside, disturbed her silent wrestling with old set habits as one by one she offered them at the top of her list: "*I will love the Lord my God with all my heart* (I pledge thee my first affections throughout this year), *with all my soul* (it is too earth-bound, Lord!), *with all my strength* (of time and talents and money, for at last, dear Master, at last I pledge one-tenth to thee; forgive these years of self-appropriation!), *with all my mind* (convert my thoughts, my judgments and my reading into something truly Christian!), *and my neighbor as myself*. (Here, Father, are my race prejudices—henceforth there shall be neither black nor white nor red nor yellow when I meet thy children; and here is my petty scale of social values—henceforth there shall be neither rich nor poor nor middle class in my estimation of thy world family.)"

The Young Reserves

Will You Be a Two-Cent Santa Claus?

By "PEGGY"

OVER on the grown-up's page you can read how to become a Two-Cent Santa Claus! Bill and I think it's the jolliest plan, and we are hoping every Young Reserve will work his head off trying to beat the grown-up Baptist Santa Clauses! Bill is clever at thinking of things, as I guess you have discovered by this time, so he has a suggestion to make, he says: "Peggy, everybody on Our Street has a two-cent stamp! I'm going to ask every single person to give me one for that victrola."

"Oh Bill," I said, "surely you won't go from house to house asking them, will you?"

"Of course I will! It will be a perfect circus."

"Then I'm going to ask every girl in my grade at school to send a stamp!"

Up spoke Timothy: "I'm going to ask the boys in my gwade!" (Timothy still slips on the letter "r"!)

Uncle Tim said: "I'm going to ask the den at the bank for a stamp apiece."

Father said: "I will, too!"

Mother said: "I'll ask the women in the Ladies' Missionary Society, and the members of my Sunday-school class."

But dear old Agony was the darlinest: Now look a-here, honey, ain't I colored by own self? Reckon I'se gwine to have share in that victrola, too. Jess you wait till I gets busy with my 'quaintances, 'eggy chlie!"

So you see we are all aiming to "get usy." It will be lots of fun, for every body has a two-cent stamp, but my stamp—your stamp + stamps from Baptist girls + stamps from Baptist boys + stamps from Baptist fathers + stamps

from Baptist mothers + stamps from Baptist uncles + stamps from Baptist aunts + stamps from Baptist cousins + stamps from Baptist neighbors = Mrs. Moore's victrola!

Miss Applegarth says that we girls and boys must keep right at it every minute, for Santa Claus has to depend on people under seventeen in these rush days when people over seventeen are getting Christmas ready for the rest of us!"

So do let's stamp, stamp, stamp! It will be red, as a Christmas present ought to be, light in weight, as a present sent through the mail should be, and cheap as all presents may be if chosen with love and insight. Can't you picture Mrs. Moore's hundreds of children clapping their excited hands when "It" appears?

Will you be a Two-Cent Santa Claus?

*If I could make the laws
For dear old Santa Claus,
I wouldn't let him pass
A single lad or lass!*

A Christmas Prize Contest

"The Christmas Present That Is Always Being Handed Down!"

Dear Young Reserves,

Not very long ago I copied this quotation from a book, so that we could all have a Christmas prize contest guessing who these various missionary heroes are who have carried Christmas from country to country. After each nationality you will see a number, so in sending me your answers write them as follows:

1. It was who brought the gospel to Rome.

2. It was who took it to France.

These are all actual heroes whom you can discover by reading and by questioning; you can have until Jan. 1 to find the

appropriate names. The prize for the best list will be one year's subscription to *Everyland* which is a monthly magazine loved dearly by every boy and girl who receives it. Here is the quotation:

"It was the Jew (1) who brought the gospel to Rome, a Roman (2) who took it to France, a Frenchman (3) who took it to Scandinavia, a Roman (4) who brought it to England, a Scotchman (5) who evangelized Ireland and an Irishman (6) who, in turn, made the missionary conquest of Scotland. A Scotchman (7) brought Christianity to Central Africa, a Spaniard (8) brought it to northern Africa, a German (9) carried it to India, Englishmen (10) brought it to America, an American Baptist (11) who first carried it to the red Indians. No people have received Christianity except at the hands of an alien."

Mail your answers to me by Jan. 1, in care of THE BAPTIST, 417 South Dearborn St., Chicago, Ill., and be sure to state your own address and your age. Hoping I shall have to spend sleepless nights deciding on the best list(!), your expectant friend,

MARGARET T. APPELGARTH.

Was It You?

There once was a brisk Young Reserve Who said: "I can't help but observe

That a victrola present

Would be more than pleasant—

A treat Mrs. Moore's children deserve!

Educating Children by Hymns

(Continued from page 1437)

are permitted to sing the trashiest songs. The cheapest hymn books are put into their hands and many of them in the greatest memory period of life, seldom sing, and are not asked to memorize any of the truly great hymns of the church. Whatever hymn is taught to the children should be made meaningful to them by means of explanation, stories and pictures. "Faith of Our Fathers" is a great hymn, but a junior child may sing it thoughtlessly, never getting its real meaning. If, however, he has heard stories of the men and women, whose lives have been gladly sacrificed to carry on the faith given to them, the hymn will have new meaning. If an intelligent discussion of the hymn and its meaning has helped him to see that he, too, can join the noble company of men and women who have kept the faith, he can sing the hymn with feeling and be drawn in that feeling very close to Christ.—Florence E. Morton in *Presbyterian Magazine*.

Rev. William Axling, Tokyo, Japan, is just completing his new textbook on Japan which has been written at the request of the missionary education movement of the United States and Canada. The book bears the title, "Japan on the Upward Trail." It will be used for the textbook in the missionary study classes for young people during the year 1923-24.



Young People's Work



Topic for December 31

THE VOICE OF THE NEGRO

Acts 17:26-28.

(CONQUEST MEETING)

Literature

"Race Grit" by Coe Hayne, \$1.25; "The Trend of the Races," paper 50 cents; "In the Vanguard of a Race," paper 50 cents. Books may be secured from The General Board of Promotion of the American Baptist Publication Society.

THE PRICE OF PROGRESS

Sixty years ago about five million slaves were freed by presidential proclamation. They were of necessity illiterate and lacking in the experience of self-dependent and self-controlled living. Today there are ten million Negroes, of whom only 30 per cent are illiterate; 60,000 are in professional service; 30,000 are teachers; 24,000 are in government service; nearly two millions are in public schools. They own half a million homes, a quarter of a million farms, and 300 newspapers and other periodicals.

In view of these facts, is it any wonder that the late Viscount Bryce, one of the foremost and reliable historians of the times, declared: "The American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years?"

One of the outstanding Negro women is Miss Nannie H. Burroughs, principal of the National Training School for Women and Girls, Washington, D. C. At the unveiling of the Booker Washington Memorial, in April, 1922, Miss Burroughs forcefully voiced the Negro's task in self-development. She said:

"I hate slavery, but slavery was a success. It is a good thing to study successful people and successful institutions to discover why they succeed. The white people of the South made slavery a success for three reasons: They woke their Negroes up; they made their Negroes work; they brought their Negroes in. The people who owned slaves were ready to die for them. The best people of the South were ready to give their own blood and their best treasure, their sons, for their slaves. For the slaves were valuable. They were black people, but they were valuable.

"Every Negro in this house owns what the South was ready to die for, owns a Negro. Are you willing to do for your Negro what the South was ready to do for its Negro sixty years ago? Are you ready to wake him up? Are you ready to make him work? Are you ready to restrain him, to bring him in? If you will, you will be as rich as all the South was sixty years ago.

"I will wake my Negro up.

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

"I'll make her work, not only physically, but morally and spiritually.

"I'll bring my Negro in, restrain her, control her."

When Nannie Burroughs sat down the colored boys and girls, almost apathetic from the long series of speeches of three days, simply stormed in applause.

Though not so picturesquely expressed, this all-round development is the real aim of all who would help the Negro to his fullest and best development. It is the spirit that pervades all the schools that are supported, either wholly or in part by Northern Baptists. What these schools have done in raising the standard of the race can never be computed. They have not only given a common-school education to thousands of boys and girls, but they have also furnished hundreds of trained leaders, doctors, teachers, lawyers and ministers, who are molding the life and thought of the race.—Adapted from *Service*.

Are You In On These Doings?

MINNESOTA YOUNG PEOPLE are out to enroll a large number in the Daily Devotion and Tithers Leagues. Dick Holland is the enthusiastic president. The bulletin published by the state organization carries many items of interest for the young people of the state. The 1923 Minnesota Assembly will be held July 19-27, the annual convention of the young people, July 28-29.

ST. LOUIS, MO., "the show me" folks, conducted a B. Y. P. U. training school at LaFayette Park Council, Nov. 13-17. Classes were offered in "Senior B. Y. P. U. Manual," "Intermediate B. Y. P. U. Manual," "Junior Manual," and "Training, in the Baptist Spirit."

DETROIT, MICH. BOOSTERS put on a membership drive during October and November. The membership of the City Union at the beginning of the drive was 1600. The membership goal was 3000 by Nov. 30. December will be given over to "Social Service"; January to "Stewardship"; February to "Missions"; March to Easter, "Evangelism"; May and June, "Education." Duncan Comrie is president of the City Union Cabine and Rev. Ben. T. Leonard is director of religious education for Detroit.

BOSTON BEAN STOCK seems to be rising as plans go forward for the big convention, July 4-8, 1923. Dr. Herbert Hines

suggests the following song, to the tune of "Tammany":

*Boston beans, Boston beans,
That's the kind that we'll be eating
When we're at the Boston meeting—
Boston beans, Boston beans,
Eat 'em, eat 'em, eat 'em, eat 'em,
Boston beans!*

DR. W. S. ABERNETHY, pastor of Calvary Church, Washington, D. C., has accepted an invitation to deliver an address before the Boston Convention.

DR. JAMES A. FRANCIS, pastor of First Church, Los Angeles, wires his acceptance of invitation for the Boston convention. Some program!

THE TEACHER TRAINING DEPARTMENT of the Baptist Sunday-school board announces the following awards for 1921-1922: In training schools and institutes, 8,569; in denominational schools and colleges, 13,804; in local classes, 24,841; by individual examination, 7,237; post-graduate manuscripts, 2,636, a grand total of 57,087.

OREGON YOUNG PEOPLE have been holding a series of rallies at Portland, Roseburg, Eugene, McMinnville, Ashland, and Baker. Director Geo. H. Young was assisted by C. H. Burrill, director of religious education for Montana.

ONTARIO AND QUEBEC unions are doing good work under the leadership of Rev. W. E. Hodgson, president, and Mr. W. Fred Reynolds, secretary and treasurer. The next inter-provincial convention will be held in Brantford, Ont., May 23-24, 1923.

THE HOOSIERS are getting behind a big subscription campaign for their state paper, the *Baptist Observer*. The awards for highest percentages include a return ticket to the B. Y. P. U. of America Convention, Boston, July 4-8, 1923.

TORONTO, ONT. City Junior Union held its fall rally on Nov. 6, at Dovercourt Road Church. Gladys N. Langley, junior superintendent.

THE FALL RALLY of the Miami (Ohio) Association of young people was held at Norwood Church, Oct. 6. The treasurer's report showed a balance of \$174.90. The *Assembly*, published by the association, goes into fourteen states and four foreign countries.

Out Among the Young Folks

GENERAL SECRETARY WHITE has recently completed an itinerary which took him through the western provinces of Canada—Manitoba, Saskatchewan and Alberta. He filled engagements at Brandon and Winnipeg, Manitoba; Regina and Moose Jaw, Saskatchewan; Calgary and Edmonton, Alberta. On the return trip, he addressed an enthusiastic rally of the

Spokane B. Y. P. U. Federation at First Church, Spokane, Wash., also the young people of the First Church, Boise, Idaho. The invitation was extended and a number of young people from the nearby churches attended the rally.

USTICK, IDAHO, YOUNG PEOPLE have a yell which goes something like this:

*I stick, you stick, he sticks
We stick, you stick, they stick
We all stick to Ustick.*

VIRGINIA YOUNG PEOPLE held one of their most successful conventions this past summer. Over 400 from all sections of the state were in attendance. The reports indicated unusual activity on the part of the 700 unions. Two hundred and fifty institutes and study classes were held during their past year, with over 4,000 awards for the completion of one or more books. A number of the unions report 100 per cent tithers. 106 unions made the standard for the second quarter of 1922. Something like twenty-five city and rural B. Y. P. U. associations have been formed.

GEORGIA YOUNG FOLKS are getting behind their state paper, the *Christian Index*. The slogan "The *Index* in every home" is a worthy one. To all societies outside of Georgia: "Go thou and do likewise."

DURANT, MICH. B. Y. P. U. started during last March. It now has over forty members who are willing to support the work in every way. The union sent delegates to the state B. Y. P. U. convention. The devotional leader, Paul Beckwith, attended the Kalamazoo Assembly and brought back many good things for the society. The church has a young people's choir and the activities of the B. Y. P. U. have put new life into the church. A number of young folks have been won for Christ.

THE HOOSIER TRIBE had a great time at the recent meeting of the Indiana state convention meeting at Evansville. Ford Porter, the president, arranged for a boat ride which added much interest to the young people's part of the program.

THE YOUNG PEOPLE of Wooster (Ohio) association held a rally at Masillon, Sept. 9, for the purpose of organizing for effective work among the churches of the association.

"OUR STEWARDSHIP FOR CHRIST" was the theme of the convention of Southeastern Ohio Young People meeting at Cambridge, Oct. 20-22. General Secretary White delivered two addresses, one on "The four-fold Aim of the B. Y. P. U." and one on "The Attractive Christ." Rev. H. J. Hazen, Dr. A. R. Stark, Rev. G. W. Bates, Rev. W. R. Sloman, Rev. J. H. Tridder, Rev. W. M. Hart, Mrs. J. F. Alt, Rev. C. J. Bowen, Mr. Charles Roadmel, Prof. G. P. Knox, Mrs. D. A. Teridell, Mr. Wilson A. Holmes, Miss Nellie unham, Rev. C. M. Eddy, Rev. Eric Ill, Mrs. O. S. Ray, Mr. Jose Agullar, R. T. F. Chambers, and Mr. Kenneth Asteller, also served on the program. The convention was presided over by Miss Edith L. Place, president of Ohio B. Y. P. U.

THE FALL RALLY of the Minneapolis young people was held at Calvary Church. Officers were elected for the new year. The program called for a good time by all.

GRACE CHURCH B. Y. P. U., Milwaukee, Wis., puts out a "Quarterly," the second issue of which was devoted to a report of the St. Paul Convention. It is to be congratulated on such a fine report.

THE "B. Y. WOODLAWNITE" is as good as it sounds, it being the news sheet put out by the young people of Woodlawn Church, Chicago.

From Every Quarter

THE NORTHEASTERN Regional Convention of Georgia young people was held at Commerce, Ga., Oct. 19-20. Dr. W. J. McGlothlin, president of Furman University, Greenville, S. C., delivered an address on Christian Education. The Annual City B. Y. P. U. Training School of Augusta, was held Oct. 22-27.

TEXAS BAPTISTS had thirty-two special Sunday-school and B. Y. P. U. workers engaged in the rural churches of forty associations, during the past summer.

MR. M. M. MCGORRILL, director of religious education, Baptist Temple, Brooklyn, N. Y., has accepted an invitation to conduct two conferences on intermediate work, during the Boston Convention, July 4-8, 1923.

THE BOARD OF RELIGIOUS EDUCATION of the First Church, Joliet, Ill., announces its first annual school of religious education, 1922-1923. The sessions will be held in the Eastern Avenue Home on Friday evenings 6 to 9. Prof. W. R. Jewell is director. Courses are offered in Old Testament introduction, junior methods, general psychology, New Testament introduction, psychology of teaching, and worship in the church school.

B. Y. P. U.'S on the Bound

(Tune: Will There Be Any Stars in My Crown)

We are thinking today of that wonderful crowd

*That has labored in city and town;
How our hearts do rejoice when we hear
people say,*

That the B. Y. P. U.'s on the bound.

CHORUS

Oh, the B. Y. P. U.'s on the bound, on the bound,

*Watch it spread from city and town;
Every church in the state is wide awake,
For the B. Y. P. U.'s on the bound.*

Oh, the B. Y. P. U., it is dear to our hearts,

*As we labor for heaven's bright crown;
We will holier live and more service will give*

If you will help us to keep on the bound.

Surely victory is ours, and the future will show

*That the B. Y. P. U.'s of renown,
We will strengthen its stays and so lengthen its days*

And it will never, no never go down.

BAPTIST YOUNG PEOPLE'S Denominational Day will be observed Jan. 28, 1923. The special subject for discussion will be "Religious Liberty." A pamphlet on this subject may be secured from state and city directors of religious education or from the B. Y. P. U. of America, 125 No. Wabash Ave., Chicago.

THE GOAL for the B. Y. P. U. department of Texas is, "to establish a junior, intermediate and senior B. Y. P. U. in every church in the state."

DR. P. H. J. LERRIGO of the Foreign Mission Society was the speaker for the young people's session of the Iowa Baptist State Convention, meeting at Marshalltown.

THE MIAMIS (the Hoosier tribe of young people) are out to secure a goal of 12,000 members. The call reads: "Let's have a B. Y. P. U. in every Baptist church in Indiana, and every junior, intermediate and senior, being trained for Christian service." Ford Porter is the live-wire president.

Daily Devotions League

By vote of the St. Paul Convention, the Quiet Half-Hour League was changed to the Daily Devotions League. New certificates have been printed in accordance with this action of the convention. Parties holding the Quiet Half-Hour Certificate will be furnished with the new certificate, if same is desired. Write direct to James Asa White, General Secretary, B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill.

Suggestions for Figuring the Tithe

By BENJAMIN STARR

So many questions are asked as to how to figure the tithe, the following brief answers to some of them may be helpful:

How should a farmer figure his tithe?
The simplest way we have found is to keep an account of all he sells off the farm. To this add a fair amount for the value of the produce used in the family. From this total, deduct what it has cost to produce it. This would include such items as hired help, taxes, feed for stock, seed grain and fertilizers, depreciation on tools. If he sells \$2,200 worth and uses \$300 worth in the family the farm produces \$2,500. If it costs \$1,500 to produce it, he has made \$1,000 and the tithe or \$100 is the Lord's.

How should the business man figure the tithe? He should keep an account of his total sales. From this amount he should deduct the cost of the goods and the expense of selling them. This would include such items as store rent, clerk hire, heat and light for store, insurance on stock. If he sells \$25,000 a year and his goods and store expenses cost \$22,000, he has made \$3,000 and the tithe is \$300.

In the case of the farmer or business man, he cannot know just what he is making until he takes his inventory at the end of the season. He should pay as nearly as he can until such time and then settle his account with the Lord, as he would with any other creditor.

(Continued on page 1449)



Our Own Folks



Phoenix Mexican Church Organized

Sunday morning, Nov. 26, was a memorable occasion in the annals of Baptist Home Mission work in the state of Arizona. In the Mexican mission in Phoenix there was perfected the organization of the First Mexican Baptist Church of that city. In 1919, after a survey of the Mexican situation in Phoenix by the general missionary it was decided, in consultation with the Rev. T. McCourtney, then executive secretary of the Arizona State Convention, to start a Baptist mission among the Mexicans in the capital. For this purpose in Sept., 1919, Mrs. Martha Knowles was sent by the Women's Society and in the midst of great difficulties, without equipment, and through persecution from the Catholics, she began to evangelize the Mexican people. In March, 1920, the Home Mission Society and the state convention under the enthusiastic leadership of the present secretary, Rev. H. Q. Morton, united in the support of a missionary pastor, Rev. R. Marion Garrett, who began work March 1, 1919. The work began to grow and prosper at once in spite of the inadequate quarters in which it was conducted.

Home Mission Society's Part

In May, 1920, the Home Mission Society invested \$6,000 in the purchase of a large lot on the corner of East Washington and Tenth streets, upon which there were three small wooden huts. A partition was taken out of one of the houses to form a mission room, but it was too small within a short time and other partitions were taken out. Finally two houses were put together to make a room big enough for the large congregation and Sunday school.

Too high appreciation can not be expressed for the attitude of the First Baptist Church of Phoenix which, with the true missionary spirit of Christ himself, loaned its baptismal facilities to the Mexican mission and received the baptized converts into its membership, and has ever stood ready to assist in the work in every way possible.

Work Has Grown

The work of the mission has grown and reached out into many fields of helpful service to the Mexican people. In Sept., 1921, Miss Helen Wainwright became the missionary among the women and children in place of Mrs. Knowles who had been transferred to Tucson. Various members of the mission have scattered afar, some back to Mexico, others to California, and others in different sections of Arizona, but from most of them comes news of continued faithfulness in the new Christian life which they found in the Mexican Baptist mission in Phoenix.

So on Sunday morning the members organized themselves formally into an independent Baptist Mexican church. Letters of dismissal from the First Church of Phoenix had been granted for that purpose

to Pastor Garrett, Mrs. Garrett, Miss Wainwright, and 151 Mexican members. During the two years and nine months 143 have been received by baptism, fourteen by letter, and two by experience.

Charter Members

After an opening service of song and scripture reading in Spanish, Brother Garrett made a formal announcement of the purpose of the gathering. It was immediately proposed that the members proceed to the formation of an organized church. Mr. Angel Garcia was elected secretary, and the church covenant was read by Sra. Clarissa Torres. The letters of dismissal from the First American Baptist Church were then read, and all those present were asked to signify by standing, their desire to become charter members of the church and their willingness to abide by the ideals embodied in the covenant. It was an inspiring moment when as one body they rose to their feet with joy shining upon their faces.

Missionary Garrett then spoke on "The Relation of the Church to its Lord"; Rev. Edwin R. Brown, on "The Relation of the Members to Each Other and to the Church," and Secretary Morton followed with an address on "The Relation of the Church to the Denomination," which thrilled his hearers and brought forth a hearty round of applause from them. The secretary pro tem was then elected as church clerk, and Mr. Natalio Lopez, treasurer.

With One Voice

When Mr. Morton put the question as to whom the church would call for its pastor, there was a most effecting demonstration of the love and loyalty of the members for their beloved missionary, Mr. Garrett, as they rose spontaneously to their feet and in one voice unitedly moved that he be their pastor as long as he lives. Prayer was then offered for the new church by the general missionary, and Pastor Garrett declared the church formally organized.

The meeting closed with song and prayer, and upon the faces of all could be seen the joy of their new independence mingled with the high resolve to live up to the new privileges and responsibilities. Surely one would have to go far and search long to find a place where the investment of home mission funds has paid better or brought quicker returns than in the work among the Mexicans in the city of Phoenix, Ariz.

To meet the imperative need for an adequate equipment for this work, the Home Mission Society has voted \$10,000 for the first unit of a new Christian center building which it is hoped can be begun in the coming year, and the state convention board has voted a like sum to be raised in Arizona for the second unit or chapel, while later the Women's Society will provide the third unit, giving Phoenix a splendidly equipped Christian center for this remarkably fruitful work among the steadily increasing Mexican population of the city.

Leroy Stephens, D. D.

An Appreciation

On Nov. 26, this noble Christian, the "Grand Old Baptist" of Pennsylvania answered the call to higher service and departed to be with the Master he had served so faithfully.

Born in Whitely, Greene County, Jan. 20, 1841, he shared the hardships of pioneer life. Determined to secure an education, he went to Bucknell Academy immediately at the close of his enlistment in the Union army, graduating from the college with honor in 1868. Later he received the degrees of A.M. and D.D. from his alma mater. In 1871 he graduated from Crozer Seminary, being ordained that same year, and beginning his ministry at Morgantown, West Virginia. From 1872 to 1879 he was pastor at Mt. Pleasant, Pa. In the latter year he became president of the Western Pennsylvania Classical and Scientific Institute, to which he gave fifteen years of unwearied service, bringing the school to a recognized position in scholarship and Christian aggressiveness, and raising an endowment of \$50,000. His eminent fitness led to his selection as general agent of the Pennsylvania Baptist Education Society in 1894, and as corresponding secretary, to succeed Rev. G. M. Spratt, in 1899. Through all the years following he was untiring in his efforts in behalf of the work of the education board. At the meeting of the state convention in 1921 Dr. Stephens presented his resignation and was elected secretary emeritus for life. The release from active service did not lessen his interest in the work of the board, which had the advantage of his presence and counsel at most of its meetings. His death was due to advanced age. His wife and several children survive him.

The funeral service was held in the First Baptist Church, Lewisburg, on Wednesday afternoon, Nov. 29, with the pastor, Rev. Raymond M. West, in charge. The Scripture selections were read by Rev. Rittenhouse Neisser, general secretary of the education board, and prayer offered by President Milton G. Evans, of Crozer Theological Seminary. President Emory W. Hunt, of Bucknell University, of which Dr. Stephens was a trustee, spoke of his service in the cause of education, and Rev. John T. Judd, of his Christian character and relation to the church. The interment was in the Lewisburg Cemetery.

The committee appointed by the state convention, at the time of his resignation as general secretary, to prepare suitable recognition of his long and untiring service well said in its report:

"In all his relations he has been a worker without complaint, a counsellor without guile, a Christian without reproach, a brother beloved by all. He has set us an example of unwearied industry, of evangelistic zeal, of absolute self-forgetfulness, of love for brothers in Christ, of unceasing prayer for those for whom Christ died. Those who knew him longest and most intimately cannot but ask, 'Shall we again see the like unto him?'"

Boston Letter

By CHARLES H. WATSON

Ford Hall Forum

The vitality of the Forum is amazing. For fifteen years it has had an unbroken record of triumph. The secret is not difficult to find. It is George W. Coleman. After the recent insistence of two universities, we must call him "Doctor" Coleman. But his many lovers call him plain "George"—brother George. Brotherhood is the secret both of George, and of the Forum.

Long Since

Your scribe has not attended a meeting since the old days when the Forum was new. He expected to find it overtaken by temperamental normalcy, and with less sparkle and heat. But he was mistaken. The crowd filled everything—the platform chock-full looking like a mass of vice-presidents and secretaries, and the four walls fringed with the liveliest "standees." And such a crowd! Hair-trigger enthusiasm was everywhere—the air electric with it. Whether it is music, oratory, questioning, the eager and glowing "folks" are something to see and hear. One of their responsive speakers declared that, if necessary, he would gladly walk all the way from Philadelphia to speak to such folks.

Gladstone's dogma about oratory is here reversed: the speakers furnish the vapor, but the "folks" give back the shower. The music was by an orchestra of boys, keen, handsome, fascinating fellows who were playing for love.

The Speaker

He was a sort of genius. James Harvey Robinson, a great teacher, prolific author—an odd, "dry," juicy pedagogue, who sees through everything and tells what he sees. You are quite likely to agree with him, but that is not his main concern.

"What is the matter with education?" was the question he raised. His estimate of modern education reminded you of the Jew's opinion of a mob of the curious that had flushed his little shop—"Lots of customers, but no beezness!" Professor Robinson saw a multitude of teachers teaching, but few pupils learning very much. He had a mighty poor opinion of "examinations." Indeed, prevailing educational methods are telling examples of "how not to do it." They oppose spontaneity, provoke no "follow up," leave no mark that infallibly betrays an educated man. Ex-President Eliot's "Five-foot book shelf" is not within gunshot of anything agitating the world today. How much tolerance does education teach? The speaker admitted that he was intentionally destructive but wanted us first to see what was wrong about our methods.

The Quiz

The full hour given to the "folks" to talk back in questions, bristles with excitement. Here both the speaker and Dr. Coleman are on their mettle. At once Coleman becomes a sort of "lightning calculator." How the questions come pelting in! They are keen, pertinent, burning, and sometimes involved. But flashing through Coleman's mind, they instantly appear clarified, shortened, sharpened. The lecturer was up to it: his dry good nature, pat wisdom, and unmistakable reality, kept us all on the qui vive. It was a great meeting.

On Dec. 17, Prof. H. C. Vedder, of Crozer, comes with the question: "Can we live by the Golden Rule?" There will be plenty of music in the air that night.

A Befitting Celebration

The Ford Hall Forum is a child of the Social Union. Thus the December meeting was made a recognition of the Fifteenth Anniversary of its lively offspring. There was quite a delegation present from the veteran element of the Forum. Their special voice was Miss Freda Rogolsky who spoke of "What the Ford Hall Forum Means to Us." Miss Rogolsky drew from her personal experience of twelve years, and with sympathetic animation expressed the realization of much that the Forum has sought to accomplish.

Of course, in a way, it was Dr. Coleman's night. During his long and solid achievement he has had the backing of the Union, with a condiment of protest from some quarters. Strict orthodoxy is sometimes a great blessing—especially when it does not sour into something of cursing. Coleman has always tasted of both flavors, but being a thoroughly normal and brotherly being, he has never allowed his explosive and thoroughly developed laugh to degenerate. No frowns can ever subdue a man who laughs like that. His last is quite certain to be his best. And when he told us how this Forum, like an old banyan tree, had sent out its roots into hundreds of cities, we all smiled our grateful appreciation, and were convinced that he had well earned his honors and doctorates.

The Chief Address

The speaker of the evening was Arthur E. Bestor, LL. D., president of the Chautauqua Institution, and teacher of the famous Rockefeller Bible class in New York. Rarely has a speaker gripped that company as he did. He had a gripping subject, and it had first gripped him: "Constantinople and the Turkish Nationalists." He was so well informed and so thoroughly convinced, that he grew more and more convincing. His graphic description of the nation that was hailed by a world in distress as the "good Samaritan," but now disclosing itself as both "priest" and "Levite," was impressively humiliating. There is something immensely wholesome in the discomfort brought to us by such an overwhelming rebuke and spiritual appeal. National and political selfishness never seemed less comfortable, and Christian internationalism never seemed more glorious.

The meeting was unusually large, and perhaps too long. But hardly a man got away from "that train" while Dr. Bestor's moral earnestness had him in hand.

Charles W. Eliot

It was a treat to hear Ex-President Eliot of Harvard speak to the Congregational ministers. He is a sort of marvel. In his eighty-ninth year, yet straighter than an Indian, with mind clear, strong, never out of leash for a moment, and wonderfully sound and up-to-date on basic questions. His theme was "Education and Religion." On some matters he was not optimistic, but in everything sought to be constructive. He could see little hope of our deliverance from ingrained sectarian differences for which we are sacrificing those common agreements which are necessary if the base of our education is sound. But as a nation we are conglomerate and must get on in spite of that fact. Our schools

teach neither morality nor religion. Constantly their failure to produce good voters and good citizens stares us in the face. Also the fact that our homes fail as completely in teaching respect for parents, loyal affection for brothers and sisters, and love to God and neighbor.

In the quiz that followed, Dr. Eliot exceeded in his confidence in God and religion, and strongly clinched his educational principles. But one fact was manifest—the glorious voice was missed that used to thrill us as he conferred the Harvard degrees at commencement. Age has drained out its superb presidential quality. Yet so perfect is his articulation that you may catch by lip-reading what you fail to hear. How widely honored he is—politicians and zealots objecting! But—most of us are destined to lose more than our voices before eighty-nine overtakes us.

Boodle

What is on the first page, and in everybody's mind in Boston at present is boodle—the old familiar political boodle. Yet it has a way of appearing like an innovation, and filling us with surprise, after we have long assumed its municipal omnipresence. It is only when it becomes too definite, gets attached to some of our young and pushful "city fathers," and we see portraits, scan figures, and hear about bribed votes, that boodle suddenly becomes news, and we indulge in shocks. Long have we known that Tammany has been the model for municipal statesmen in Boston. Yet we go on forgetting until it is time for another shock. There is no patience that compares with our patience with boodle, except perhaps our patience with poor preaching.

An Appreciation

In the recent death of John Fletcher at Plainwell, Mich., the Baptist denomination has lost a man who was a tower of strength.

There is probably not another pastorate in a church of any denomination in the state of Michigan, the equal of that of Mr. Fletcher in the respect that for fifty years he served that church in continuous leadership, and it was an inspiring, wise and judicious leadership.

God endowed him with a wealth of generous nature, a little vein of humor, a keen, analytical mind, and a large stock of good common sense. As he went in and out among the people he touched in a vital way all the currents of life throughout a wide section. Men sought him for advice upon nearly all questions and problems of human life. No gathering was complete in those homes without Mr. Fletcher. When he stood before the people to proclaim the Word of life, to his listeners his voice was the voice of a prophet.

He was a preacher of the Word. He did not consider it his mission as an evangel of the truth to attack error, isms and counterfeit in the religious realm, nor to make of his pulpit a forum for the discussion of current topics. He conceived of his call to the ministry as a call to preach the unsearchable riches of divine truth, and having done so was content to leave the results with the Lord of the vineyard. God honored his word and honored his servant's faith and fidelity, for as pastor John Fletcher gathered about him a band of staunch, stalwart men and women of God, who together made the Baptist church of Plainwell the outstanding religious organization in that section. The

bounty and beneficence of members of this church is bearing fruit today in lands far and wide.

Mr. Fletcher had great influence over the young and he had about him all the while a band of virile, progressive young people. It was from this church that the first colporter wagon of the Publication Society went into service. The writer of this appreciation had the honor of being

for five years Mr. Fletcher's successor, and thus writes knowing full well these things. Mr. Fletcher's pastorate began in 1805 and closed in 1915. Upon the occasion of his ninetieth birthday last July, he preached in his old pulpit the sermon he had preached in that place July 4, 1876. He was one of the editors of "The History of Michigan Baptists" published in 1909.

Church News by States

Atlantic Coast

NEW HAMPSHIRE

REV. J. W. RAFTER HAS resigned the pastorate of the church at Newport and has accepted the call to the Merrimack Street Church, Manchester. Mr. Rafter will begin his work at Manchester Dec. 24. The Merrimack Street Church has voted to buy a well located property for its parsonage.

REV. W. P. ROBINSON HAS closed his pastorate at Madison.

REV. J. K. MILLER, CONVENTION pastor at large, will occupy the pulpit at Littleton during December. While making his headquarters at Littleton, Mr. Miller will visit churches in the north section of the state in interest of the New World Movement.

REV. CHARLES P. MACGREGOR, pastor First Church, Manchester, preached the union Thanksgiving sermon before the Protestant bodies meeting at the First Congregational Church. His topic was, "America's Messianic Mission."

VERMONT

VERMONT CHURCHES NEARLY all have settled pastors at the present time. Rev. H. A. Childs of Rangeley, Maine, having accepted the unanimous call to the First Church, Montpelier; Rev. S. D. Cahoon of West Harwich, Mass., having accepted a call to the churches at South Newfane and West Dummerston; the Rev. Christian Peterson, moving from North Danville to Windsor and Rev. H. P. Glaister moving from Starksboro to North Danville. The only churches now pastorless in Vermont are Starksboro, which is a good country field where a man has the whole community to himself and a salary of \$1200 and house; West Pawlet on the Delaware and Hudson Railroad right on the line between Vermont and New York, giving a man a splendid opportunity for hard work with a salary of \$1000 and good house with all modern conveniences; Pownal Baptist Church and North Pownal Congregational Church, three miles apart on the Boston and Maine Railroad and paying \$1200 and house; St. Albans, one of the best fields for aggressive work in the state and paying \$1800 and house, now being supplied by a former pastor, Rev. Joseph S. Brown, until the right man can be secured to take up work on that field.

REV. R. G. GREENGRASS, pastor of the churches at Randolph and Braintree is seeing the desire of his heart being accomplished in new members coming into the church. On Sunday, Nov. 19, Pastor Greengrass baptized seven at Randolph

and three at Braintree and also received seven more by letter and experience into the Randolph Church, and this by personal and pastoral work without any special meetings. Pastor Greengrass is looking forward to another baptismal service in the near future. The church and kind friends, appreciating the efforts of Pastor and Mrs. Greengrass, have put the new parsonage in first-class condition by installing modern conveniences and painting and otherwise improving the property.

REV. G. H. GREY, pastor of the churches at Huntington and Huntington Center, has recently been assisted in special meetings by State Worker Sturtevant and as a result thirteen have been received by baptism with others to come in by letter and experience and still others by baptism.

REV. W. W. HACKETT, pastor at West Wardsboro has tendered his resignation to close his work Dec. 24 and will move to his former home in Rhode Island. Dr. Hackett has done good work at West Wardsboro and probably a majority of the members now residing on the field have been taken into the church by him.

THE MID-WINTER MEETING of the board of trustees of Vermont Academy will be held in the convention board room in Burlington, Jan. 2 at 10 a. m. and the convention board meeting will be held at 2 p. m.

NEW JERSEY

ROSELLE: The fiftieth anniversary of the founding of the church was celebrated Oct. 29-Nov. 4. Many former members including all the living former pastors were present. Rev. Geo. Peck of Rutland, Vt., preached the first Sunday and Rev. J. M. Stifer, of Evanston the second Sunday. Dr. Peck was once a Sunday school boy here and Dr. Stifer was pastor before going to Evanston. At the fellowship supper during the week the mortgage on the property was burned. The church is now preparing to expend several hundred dollars on additional Sunday-school equipment, the money being in hand. Nov. 11, Dr. C. E. Goodall, the pastor, resigned to take effect Nov. 30. At the last state convention he was elected executive secretary. He has been acting as such secretary for eight months and assumed full duties Dec. 1. On Sunday, Nov. 26, crowded houses greeted him at his last Sunday service and a fine morocco booklet with his initials on the cover and suitable testimonials within was presented to him. Rev. W. H. Bawden, of Elizabeth, will act as stated supply.

NEW YORK

LAFAYETTE AVENUE CHURCH, Buffalo, has nearly completed its new Bible school building and community house which will be formally opened in January. Work on

the new auditorium is under way and it is hoped that the combined structure will be dedicated in September, 1923. When completed, it will be one of the most modern and best equipped church buildings in the state. The total cost without furnishings, including the additional land purchased, will be about \$170,000. For two successive years the church has exceeded its quota to the New World Movement. A total of \$47,500 has been contributed during the year. The Bible school has been completely departmentalized and a strong organization is being effected under the leadership of Prof. W. G. Welker, a public school principal. The school has achieved a 13 per cent increase in enrolment during the last six weeks; 389 church members have been received during the present pastorate. The pastor began his sixth year of service on Dec. 1.

DR. A. W. BEAVEN is concluding his series of fireside sermons at the Lake Avenue Church, Rochester. The general subject deals with religion and the home. He has given a series on this general subject each year for the last nine years. The series this year has been fully as popular as usual; the topics have been as follows: Seventeen—and in love; The greatest promise in the world; The unseen guest at the wedding; Have you made good as a husband?; What grade would you give yourself as a wife?; Will your child break your pocketbook—your heart—or your record? Nov. 5 the church sent one of its own members, Miss Ruth Makeham, into the home mission field as assistant to Miss Corwin who is working for the Home Mission Society among the Indians, at Stewart, Nev. The three-period-session Bible school, worked out by the Lake Avenue Church, whereby pupils of the Bible school receive on Sunday two and one-half hours more religious instruction than under the old plan of an hour, is working increasingly well. Dr. and Mrs. Beaven have set aside an evening a week during the winter and they are entertaining the 2300 members of the church as their guests in a series of evening socials at their own homes. On Thanksgiving Day the young people of the church held a party for the young people out of town who could not go to their own homes, particularly for students in the various institutions of learning in the city. Over 150 of the young folks attended and from 4:30 to 10 had as good and wholesome time as it was possible to give them. Mr. George E. Fisher who has been organist of the church for thirty-five years is to have a year's leave of absence from the first of January for special study in Europe and in musical centers in this country, along the line of organ and choir directing. Dr. Beaven is chairman of a committee of twenty-five citizens of Rochester who are carrying on a campaign to secure adequate law enforcement in the city along the lines of the eighteenth amendment. At a mass meeting held under the auspices of this committee on the evening of Nov. 5, where a report of the committee was presented by Dr. Beaven, the largest auditorium of the city was crowded in twenty minutes after it was opened and two other large churches were filled with overflow gatherings. Dr. Beaven is university preacher this year for one Sunday at Yale, and Cornell.

Reunion of Newton Alumni of New York And Vicinity

Newton Alumni of New York and vicinity celebrated a reunion at luncheon on Monday, Dec. 4. President George E.

Horr was the guest of honor. Forty-one plates were set at the tables in Hotel Rutledge. The luncheon was featured by music rendered by the Interborough Male Quartet and Mrs. Claude E. Morris. Mrs. Morris sang as one of her numbers, "A Little Cottage," the words of which were written by Roscoe Gillmore Stott, son of Professor W. T. Stott, for many years president of Franklin College.

A word of greeting and reminiscence was contributed by each Newton man present. The concluding speech was expressive of the sentiment of the assembly and was hailed with unanimous approval. It was a motion by the secretary that "we advise the board of trustees of Newton of the unanimous sentiment of the alumni of New York and vicinity that the board be respectfully petitioned to delegate our president, George E. Horr, D. D., to represent Newton Theological Institution at the sessions of the World Baptist Alliance in Stockholm in July 1923."

President Horr spoke briefly on the affairs on Newton Hill. The attendance is the largest in the history of the institution. Forty-two men were admitted this year, and many had to be refused admission. A department of religious education has been added to the courses offered by the seminary; to this women are admitted. In order to make this possible a house at the foot of Newton Hill has been purchased by the seminary which is used as a dormitory by the seven young women who have entered the department. Miss Fowle, a doctor of philosophy from Harvard, has been appointed dean of women in Newton.

The John M. English Fund recently subscribed by the alumni has been made available. The fund will be applied in the invitation to outstanding pastors and preachers to come to Newton and live for period of several weeks with the students. A splendid opportunity for conference and direct contact with men of practical success will thus be afforded the students.

President Horr called the attention of Newton men to the centennial of the school in 1925. Preparations have begun for this momentous event.

For the ensuing year the following officers will serve the Newton Alumni Association of New York and vicinity: President, Rev. M. Joseph Twomey, of Newark, N. J.; secretary, Rev. Earle B. Cross, of Fountain Lakes, N. J.; committee of arrangements: Rev. Rolla E. Hunt, of Richmond Hill, N. Y., Rev. Claude E. Morris, of Brooklyn, N. Y., and Rev. Albert C. Thomas, of New York City.

WESTERN PENNSYLVANIA

PAUL D. WELLER, superintendent of the Sunday school of the First Church, Newcastle, challenged the Broad Street and Wilkinsburg Sunday school to enter a membership contest beginning Dec. 3 and running the first quarter of the new year. The first Sunday resulted in the following score: Newcastle 86 per cent, Wilkinsburg 15 per cent and Broad Street 80 per cent. F. B. Yourison is superintendent at Wilkinsburg and Thomas Boswell at Broad Street. We shall watch this contest with interest for the schools engaged in it are the strongest organizations in the associations represented.

HOMESTEAD CHURCH had been without pastor since February until the coming of Pastor Griffin from Huntington, W. Va., Sept. 10. There has been a steady growth and renewed interest. The financial system has been recast and a new canvass

put on the last Sunday in October, with the result that the budget was nicely cared for and the missionary budget went over the top. Most of all a new alignment of life was secured that has been gratifying to the pastor and officers. On Nov. 5 a home-coming service was held and the communion service had the largest attendance in the memory of the oldest member. A well-attended school on evangelism, taught by the pastor, was held the first part of November. The evangelistic note has been constantly sounded in the preaching and not without effect, for on Sunday night, Nov. 26, seven converts were baptized, making fourteen additions to the church since the present pastorate began. This is an industrial center and the shifts in the mills divide the congregation so that we can never have our whole congregation at one time, but even with this handicap the interest is good, growing, and the outlook as bright as the promises of God, when the gospel is preached in love without fear or favor.

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In Alaska a little girl arrived at our Orphanage, ragged, cold and sick. Even her name was unknown, so she was called Seldovia for the port from which she sailed. Today she is sturdy and happy. It costs 27½ cents a day or \$100 a year to care for such a child in the Kodiak Baptist Orphanage.

"The King's business requireth haste" as much as any other business. One missionary with an auto is equal to three without. And autos are cheaper than missionaries. It costs about \$300 a year or \$30 a month to keep an automobile running out on the government reservations among the American Indians.

A new Christian Training School for native girls in Rio Piedras, Porto Rico, is only half full because many bright girls who are otherwise fitted to come have not the necessary money. A scholarship can be provided for \$150 a year. Native workers, not American missionaries, must save Latin America.

A young widowed mother with two small children was planning to commit suicide when she discovered one of our Christian Centers where her babies could be left while she went out to work. These Centers claim your support. The salary of a headworker is \$1,000 a year. Can you honestly say you can't afford to pay it?

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EASTERN PENNSYLVANIA

THE FIRST CHURCH, NORRISTOWN, is celebrating its ninetieth anniversary. The *Church Messenger* for the week of Dec. 3 is an attractive folder fully illustrated and with an appeal to the community as a whole. Rev. W. H. Houghton is pastor.

THE CHURCH AT NESQUEHONING is rejoicing over the result of its annual self-denial drive and harvest home. The pastor, Rev. H. C. Wray, knowing that the financial condition of many of the people was not of the best because of the recent suspension of work, asked them to raise but \$400 to meet bills incurred during the year for repairs. The harvest home service was held Sunday evening, Nov. 26. A musical program was rendered under the direction of the pastor's wife. When the self-denial offering was taken it was found to have reached the sum of \$1062. Donations for the orphanage, estimated to be worth about \$400, were received. During the six o'clock service

Thanksgiving morning two large baskets were placed upon the porch of the parsonage. The church and pastor say with the psalmist, "Oh come let us sing a new song unto the Lord for he hath done marvelous things."

REV. EDWIN SIMPSON, pastor of First Church, Williamsport, has presented his resignation to take effect Jan. 31. The church voted not to accept the resignation and referred the matter to the church officers. Prior to coming to Williamsport Mr. Simpson was engaged in anti-saloon league work in Ohio, Detroit, and Rhode Island. During the five years of his pastorate in Williamsport he has vigorously pushed the work of the church and has been prominent in religious and civic affairs of the community. Mrs. Simpson has been his earnest coworker. Feeling the need of a few months' rest they are planning a tour around the world, beginning early in the new year.

THE PROTESTANT CHURCHES of Newberry, Williamsport, cooperated in a union Thanksgiving service which was held in St. Matthew's Lutheran Church. Rev. A. A. Cober, pastor of Memorial Baptist Church, preached the sermon.

Bucknell University

With a record attendance and a splendid spirit, Bucknell University is well started on the college year. With the school of music added, the registration runs close to the thousand mark, the largest in the history of the institution.

There were few faculty changes for the year. Miss Agnes MacCann, formerly of Ursinus College, has accepted the position of physical director of women, made vacant by the resignation of Miss Virginia

Walton. Miss Marian Riess, a Bucknell alumna with graduate work at the University of Texas, is instructing in Spanish. Dr. H. S. Everett, who was at Chicago on leave of absence last year, has returned to take up his work as assistant professor of mathematics, and Assistant Professor John W. Rice, of the department of biology, who was completing his doctoral work at Columbia, is back in charge of the bacteriological laboratory. Prof. B. W. Griffith, head of the department of romance languages, is enjoying his sabbatical year at Paris, and Prof. Norman H. Stewart, of the department of biology, is at Cornell on leave. Miss Carolyn Hunt is assisting for the year in the romance languages and Mrs. N. F. Davis in biology. Mr. Sturges Beers, a Bucknell graduate of last year, has been added to the staff of the English department as instructor.

The opening of the new engineering building for the work in civil and mechanical engineering, has greatly relieved the congestion in those departments.

A new infirmary, the memorial gift of Mrs. Elizabeth Jones, widow of Captain T. R. Jones, '62, has been established at the Women's College. It is supplied with complete modern equipment. The campaign of the alumnae and the undergraduate women for funds for a new women's building is progressing.

The campaign initiated among the alumni by the Athletic Council for funds for the proposed stadium is getting under way also. The original contributions have been expended in grading the new field, and it is thought that enough will be secured during the winter, by outright contributions and by the sale of bonds, to permit of erecting a sufficient part of the stadium structure to accommodate the big football games in the fall of 1923.

A new and pressing need of the institution has been revealed by the chapel situation. Bucknell Hall, which was erected in 1890 to serve as a chapel, has for a number of years been inadequate. With the inauguration of compulsory chapel service three years ago, the student-body was divided into two sections who attended "upper-class chapel," and "freshman chapel," respectively, each convening two days a week. When this fall it was found that the enrolment was too large to allow even this arrangement, the faculty, upon recommendation of the committee on chapel, excused the seniors. Thus the college is without a general student assembly.

The growing loyalty of the Baptists of Pennsylvania to their own institution is exemplified by the increasing proportion of Baptist students at the college. Twenty-six per cent of the entering class are members of Baptist churches, as against 21 per cent of the student-body last year.

The relations between the college and the local church are also growing closer. Pastor Raymond M. West by his preaching and his readiness to give individual counsel and aid to the men and women of the college is reinforcing President Hunt's personal interest in the students in a way that is bearing rich fruits. The church people also are awakened to a new sense of their responsibility in this respect. The dinner tendered Baptist men of the college by the church some time ago and the tea given the women students by ladies of the church were a success. On Nov. 26, sixty-two students were taken into student fellowship and an increasing number of them are finding in the Lewisburg Church a real church home.

Mississippi Valley

ILLINOIS

REV. A. A. GORDANIER, of Paris, assisted Rev. G. W. Stoddard, pastor of the Arcola church in special meetings. The series was considered the best all around meeting held in the church for years.

AFTER A STRENUOUS QUARTER of a century of pastoral work, uninterrupted save by a trip through Bible lands and the art galleries of Europe, and before beginning the second quarter century he hopes to spend in the pastorate, Rev. H. F. Waring, of Berwyn, is taking a year or two to make a long-cherished dream of



REV. H. F. WARING

his come true. With all the work of his busy pastorates in which his churches grew in numbers, giving and influence in the community, he found time to write two books that have been well received. But all the time he dreamed of some time having a year or two for literary work to an extent that would not be compatible with the full work of regular pastorate. Largely through the generosity of the Berwyn Church, which already had repeatedly increased his salary, opportunity for at least a year of care-free writing has come. His man friends will wish him the utmost success in this "adventure," as he calls it, into the land of his dreams. In order to extend this adventure to the two years he covets Mr. Waring will be glad, beginning the first of 1923, to serve churches needing stated supply or interim pastor. Acceptably and repeatedly he has supplied Tremont Temple, Boston; Hyde Park Church, Chicago; First Church, Montclair; First Church, Providence; and White Temple, Portland, Ore. In Berwyn his greater work has been done as teacher of the Waring Community Class from which a large number of heads of families were brought into the church. The family, for some time at least, will remain in the parsonage at Berwyn.

OHIO

REVIVAL SERVICES of Trinity Church, Barborton, Rev. G. M. Hulme, pastor, closed Tuesday evening, Nov. 28. Rev. Huston, Hamerick and Edmondson,

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the Akron Association, each conducted one meeting. A baptismal service for Trinity Church was held Dec. 3 at First Church, Akron. On several occasions this church has given Trinity Church the use of its baptistry.

A THREE WEEKS' MEETING closed at First Church, Struthers, Nov. 26, with twenty-three additions to the church, fifteen by baptism. Rev. A. M. Stansel, pastor, preached every sermon except three which were preached by Rev. E. J. Baldwin, of Macdonald, the last week of the revival. The church was greatly revived and the attendance of the church and Sunday school increased.

MICHIGAN

JAY EVERETT DIED at his home in Chelsea, Nov. 13, at the age of ninety-five. He remembered when the Baptist church in this vicinity was organized in 1833 at Jerusalem. So long as health permitted he was an earnest worker in the church.

THROUGH THE INVITATION of the pastor, Rev. S. B. Crandell, the First Church of Battle Creek had as its guests the members of the Emmett Township Farmers' Club, Sunday, Nov. 26. The members of the club and their families occupied most of the middle section of the auditorium during the sermon, which was appropriate to the Thanksgiving season. After the Bible school session, to which all remained, tables were spread, and a substantial dinner, furnished partly by the farmers and partly by the church, was served by women of the church. At the close of the dinner Rev. George W. Lawrence, director of town and country work among the churches of the Michigan Convention, gave an address, and at 3 o'clock Prof. W. S. Columbus gave an organ recital. This attempt to enlarge the circle of service of the church was highly appreciated by the farmers, all of whom live within a few miles of the city, yet several confessed it was the first church service they had attended in years.

O. D. CONRAY WAS ORDAINED at the Bevan Church, Grand Rapids, recently. Rev. O. W. Van Osdel was moderator and L. M. Wright of Middleville, clerk of the council.

MINNESOTA

THE WORLD WIDE GUILD Committee of Minnesota is sponsor for the Minnesota fifty-year House Party to be held at the Bethel Academy, Dec. 27-29. All Baptist young ladies are invited to attend. There will be Bible study, a great deal of recreation, outdoor sports and many parties. Several distinguished guests will be present: Miss Levina Meed, Japan; Miss Vera Ice, Denison University; Mrs. J. J. Runan. Send registrations to Miss May Earl, 1645 Summit Avenue, St. Paul.

MISSOURI

PATEE PARK CHURCH, A. J. Rendleman, pastor, is preparing for a revival meeting which Rev. O. P. Bishop of Kansas City is to help. Several prayer meetings are being held each Sunday evening prior to the preaching hour.

IOWA

DR. AND MRS. HENRY RILEY BEST have been holding a twelve days' series of meetings at First Church, Creston, Rev. J. Hamilton Woodsum, pastor. Dr. Best, pastor of Forest Avenue Church, Des Moines, which released him for these meetings. The Bests have done a fine piece of constructive work in Creston. Dr. Best's leading of the choir will show

permanent results. The choir has been reorganized and is planning larger achievements in the future. Dr. Best has preached earnestly and effectively. Seven decisions for Christ were made and the church membership is deeply stirred and ready to go forward with the evangelistic appeal.

REV. WM. A. WALDO WHO recently closed an evangelistic campaign with twelve churches cooperating, in Muscatine, is now with the Riverside Church, Jacksonville, Fla. Two invitations for evangelistic campaigns in London, Eng., during the summer complete his program until Oct. 1, 1923.

KANSAS

PRATT CHURCH, Rev. L. B. Parker, pastor, has closed a revival meeting in which fifty united with the church, forty by baptism.

REV. L. E. MARVIN, of Kingman, is in a three-weeks' meeting with Goshen Church, near Sawyer. Several have been converted.

REV. L. P. PARKER HAS closed a meeting in Greensburg. The house was too small for the number who attended. Several united with the church.

Pacific Coast

WEST WASHINGTON

Oct. 29 was a good day for First Church of Hoquiam. It realized what it had been waiting years to see—a new modern church building completed, with Sunday school and B. Y. P. U. well provided for. The social needs of the church have not been overlooked. A good heating plant has been installed, art glass windows have been placed in the building and a carpet which covers the whole auditorium, has been given by the Ladies' Aid. Dr. Alonzo M. Petty, of California, was at the opening services. The morning sermon was on "The Strategic Importance of a Baptist Meeting House," the evening on "The Stewardship of Life." The church felt well repaid for having Dr. Petty come. With what had been pledged before, and with what Dr. Petty raised at the two services about \$8,000 was realized. A balance is still needed, but it is believed that by earnest effort and prayer this will be raised. The Baptists of Hoquiam are looking forward to a new day. Evangelist L. C. Root has been on the field about a year. In that time improvements valued at \$15,000 have been made to the church property. The Baptists have now a plant which is second to none in the city.

OREGON

THE BETHEL CHURCH of Gresham called Rev. D. Q. Barry, formerly of Michigan, to the pastorate last January. Upon his arrival there was no house to rent for the pastor. During the year a new parsonage has been erected on the church lot at a cost of \$4,000. It is nearly all paid for and a much needed church building is now being planned for.

THE NEW ALOHA BAPTIST church building was used for the first time on Nov. 23, when the church gathered for its mid-week prayer service. The following Sunday the attendance was close to 150. Aloha is a suburb of Portland, fourteen miles distant, connected by frequent direct train service, and hard surfaced highway.

Several months ago a request from the community came that the Baptists organize a church. Rev. J. E. Maguire was invited to take charge of the work and became the first pastor. The church was organized with twelve members. The membership now is nearly fifty. For several months the Sunday school and church services were held in a rented hall, when the necessity of a church edifice became apparent. Upon the Townsite Company

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donating lots, a canvass of the community was made, resulting in the securing of funds for the erection of a building that will cost in the neighborhood of \$5,000. The state missionary, Rev. G. L. Hall, was sent to the field to assist in the raising of funds, and found a ready response on the part of the members and the community generally. The property has been deeded to the Oregon State Convention in trust for the Aloha Church, the convention adding a gift to aid in the construction of the building.

FOLLOWING A CANVASS of one of the unchurched districts in Portland by Missionary Carrie Millsbaugh, the Grace Church, Rev. G. F. Huckleberry, pastor, organized a Sunday school. With the financial assistance of the convention, equipment has been secured and a meeting place provided. On Nov. 19 the school,

with fifty-seven scholars in attendance, was opened. The following Sunday ninety-seven were present. It is the purpose not only to conduct this Sunday school in the community, but later to provide a preaching service and hold evangelistic services.

FOR MORE THAN TWO YEARS a mission has been maintained by the East Side Church, Portland, in a building formerly occupied by the Tabernacle Church, the few remaining members of the Tabernacle Church having united with the East Side. The state convention spent approximately \$900 in refurnishing and beautifying the building with the understanding on the part of the East Side Church that it would develop a work in that growing field. This has resulted in a Sunday school with an attendance of more than 100, which is followed by a preaching service by one of the laymen of the East Side Church, Mr. Hansen. Following the example of Paul, Mr. Hansen earns his own living but finds time to devote two afternoons each week to visitation upon the field, assist in the conduct of the Sunday school, conduct the week-night prayer meeting, and preach every Sunday morning.

A MARKED INCREASE of interest in the Chinese Mission of Portland has become manifest. A year ago several members of the Baptist Chinese Mission, who are also members of the First Church of Portland, returned to China. Loss of these workers was sorely felt by the mission in Portland. Last July two or three of the families returned to Portland. The mission was reorganized, and the renewed interest has been gratifying. The attendance upon the services at Sunday school and at the preaching services is the largest in years. On a recent evening many of the Portland Chinese, with hundreds of their friends of America, assembled in the White Temple to witness a wedding when Pastor Thomas J. Villers joined in marriage Mr. Taka Soo, and Miss Mable Leo. Both are devoted workers in the mission. Mr. Soo is a graduate of the Oregon Agricultural College of Corvallis, and is one of the highest graded students graduated from that institution. It is more than probable that he will return to China as a teacher in one of the Christian colleges. His father was a Methodist minister, and he and his wife are products of devoted Christian homes.

INTEREST AT THE TWO Italian missions in Portland is on the increase. Rev. Eugene Fanetti and his wife are meeting with encouragement at the Forty-fourth Street Mission, where a year ago the convention built a chapel with living quarters for the missionary and family. Miss Helen Gibson, a recent appointee of the women's society and convention, is proving herself capable in developing the industrial work at the Tibbett's Street Mission. Volunteer workers from the East Side Church assist Miss Gibson, while workers from the Glencoe Church assist in the work at the Forty-fourth Street Mission. The Italians of Portland have been slow to accept Protestantism, but a good work has been carried on amongst the children for a number of years.

NORTHERN CALIFORNIA

ON LINCOLN'S BIRTHDAY last, Thousand Oaks Church, Berkeley, was organized with sixty-seven constituent members, forty-three of whom were members of the First Church, Berkeley, before this new church was begun. Nine members have

been baptized since and eleven have been received by letter. In the midst of a recent Sunday service one man came forward spontaneously and declared his purpose to confess Christ in baptism. This church already has two missions—one in Albany, the other in Cragmont. The New World Movement is receiving generous support. The church is bravely getting under a building fund, \$10,000 having been subscribed as a beginning. The tent in which services have been held was badly damaged by fire Thursday, Nov. 23 so that of necessity the church assemblies in restricted quarters in the public school. Two hundred pounds of clothing have been "rushed to Russia" and a liberal Christmas box and \$40 have been sent to Miss Mollie McMinn, missionary representative in China. Rev. Albert Ehrhott, pastor, has served churches in Conneaut, in Springfield, and Cleveland, Ohio; Portland, Ore. and Rangoon, Burma.

Semi-Annual of Women of San Jose Association

Watsonville was the place; Friday, Nov. 24, the time. Apple harvest, and drier going, yet two women and a man gave up their day's pay to attend the missionary semi-annual of the women of the San Jose Association. A man and his wife lost \$7 pay to attend a missionary meeting!

Forenoon devotional period was led by Rev. Mr. Fenner of Santa Cruz, acting pastor of Watsonville church.

Mrs. Rogers of Salinas presided during the meeting. Mrs. Ruth Watson of Sunnyvale, for years associational director of women's work, was present with many ideas. San Jose Association contains mostly small churches, but there were good reports, including mention of such things as the Japanese mission at Salina (the Japanese pastor's wife being from Sendai, Japan). Rev. H. C. Mathew spoke on the cycle of prayer, and the Japanese Sunday school (held on *Saturday*) by himself and others a mile from Santa Clara. Mrs. Rogers reported fifty-seven Japanese children in the Sunday schools near Salinas. Salinas is going down-town into Chinatown to hold Christmas entertainment.

The afternoon was taken with a round table. At Sunnyvale, the *men's* class has bought a missionary book! At Santa Clara, Rev. H. C. Mathews was starting his Baracas studying Panunzio's "Soul of an Immigrant." Mrs. M. E. Wilson of Grace Church, San Jose, reported dried fruit sent to Miss Mary Jones of Huchov (Prunes are San Jose's fruit, as apple are Watsonville's.) Rev. Homer Naberry, who ministers to the little church at Lake, took part in the questions and answers. The S. O. S. call of Swatow was presented vividly, and the collection which was taken for Swatow that afternoon amounted to over \$22. Miss En Johnson, who went from San Francisco Chinese work to Swatow, and who suffered the loss of so much in the disaster was spoken of kindly. Mrs. John Snape, wife of the pastor of the First Church, Oakland, made the closing address of the afternoon. A box of apples at the church door, for us all to help ourselves ere we caught our trains! The generous little scattered California churches, kept alive by faithful few where women read missionary books where hearts thrill to this world's need how much such churches mean to Northern California!—MARY E. BAMFORD.

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And the Indians Stayed Through

No one can help but be impressed by the willingness of the Christian Hopi to talk of Christ even in the face of persecution. Recently the interpreter on the Hopi field at Toreva, Ariz., was ill and Miss Dorothy Humes, the missionary, could find no one else who could take his place. She explained the situation to one of the men, and he said, in a very matter-of-fact tone, "I'll talk to them in Hopi." The sermon was an hour long!

Recent street meetings have been a great source of blessing, and a means of winning many new souls to the Jesus road. One of the leaders scheduled for such a service a short time ago was unable to go at the last minute and the missionary was forced to call on another man to give a short talk with no preparation. The short talk turned out to be fifty minutes of straight-from-the-Scripture facts!

Unfortunately this work is being seriously hampered by lack of a good portable organ. The one at present in use is very old and "wheezy," and does more to hinder than to help. If there is any one who is interested particularly in this fine work among the Hopis and would like to help in the most valuable possible way, see that such an organ is sent to Miss Corinne Potts at Polacca, Ariz. A slightly used organ in good condition would be appreciated if a brand new one cannot be provided.

The Standing of States In the "Advance"

States are divided into classes according to the total number of Baptist Sunday schools. Class One includes states with 90 or more schools. Class Two is states with 150 to 400 schools. Class Three has 50 schools or less. The percentage of registered schools ranks the states as follows:

Class one: 1. Illinois, 2. Maine, 3. Indiana, 4. Pennsylvania, 5. New York, 6. Ohio, 7. West Virginia, 8. Kansas.

Class two: 1. New Jersey, 2. Nebraska, 3. Iowa, 4. Wisconsin, 5. Minnesota, 6. Michigan, 7. Washington, 8. Massachusetts, 9. Connecticut.

Class three: 1. S. California, 2. Idaho, 3. Montana, 4. Oregon, 5. Rhode Island, 6. Arizona, 7. S. Dakota, 8. Vermont, 9. N. California, 10. Wyoming, 11. New Hampshire, 12. Colorado, 13. N. Dakota, 14. Delaware.

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Pennsylvania leads in number of registration—141.

S. California and Idaho lead Class three with 51 per cent. New Jersey and Nebraska lead Class Two with 33 per cent.

Can we reach that 2000?

Figuring the Tithe

(Continued from page 1141)

What about the man on a salary? He should tithe his full salary less any necessary expense in earning it. Car-fare to his work, depreciation on tools he might have purchased, and similar items would be business expense.

How about the pastor who lives in church parsonage? He should add the rental value of the parsonage to his cash salary and tithe the total amount, less any items that would be "business ex-

pense." If he has to keep an automobile to do his work, the upkeep of that (so far as he uses it for his work and not for personal pleasure) would be a business expense. In some cases the parsonage is much more expensive than he could afford to rent. In such case he should add a fair rental for such house as he would rent if he hired it himself.

How about the man who owns the house he lives in? He should add to his income the rental value of the house, less the cost of its upkeep.

When in doubt give the Lord the benefit of the doubt. "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

For literature or information regarding stewardship and tithing address, B. Y. P. U. of A., 125 N. Wabash Ave., Chicago, Ill.

The Question of Questions

(Continued from page 1436)

clear vision into the realities and glories of the eternal world.

(3) There is still one more argument found in the beneficent influence of the doctrine of a future life.

"By their fruits ye shall know them." There is great value in the practical test of a doctrine. If it does not bear a good fruitage, this is good evidence that it is not truth. But if it does then it is proof that it is true.

The belief in a future life has always had a very helpful restraining power. It dignifies and magnifies life. It becomes a great inspiration to right living. It has great possibilities of comfort.

A doctrine that bears such a fruitage of blessing must be true. So all these arguments converge in emphasizing the fact of the reality of the future life.

But we should ever bear in mind that the future life is most intimately connected with this life. We project into that future the character we have here. This life is the preparatory department of eternity. Out from that unseen world Christ came to help us that we might make this life all it should be, that thus we may be prepared to enter into all the blessings and possibilities of the life eternal.

We need fear death's power no longer, Christ is mighty now to save, Death by him was fully conquered, When he came forth from the grave. He is able to deliver All who put their trust in him, Since he rose o'er death victorious, Naught can e'er his glory dim.

Life abundant he is ready
Unto all to freely give,
And because he lives triumphant,
We in him shall also live,
Since he lives our risen Savior,
We may know each passing hour,
The uplift and inspiration,
Of his resurrection power.

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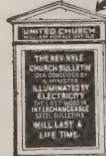
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Our Book Shelf

Self Healing Simplified, by George Landor Perin. New York: Doran Co. \$1.50 net.

"The only real ambition I have had in writing this book," says Mr. Perin, "has been to make a simple, easily understood statement of how every man may live at his best and keep himself healthy and efficient." Mr. Perin has proved his right to speak with some authority on this subject. He is the author also of "How I Was Healed of Paralysis."

Red-Robin, by Jane Abbott. New York: J. B. Lippincott Co. \$1.75.

The story of Robin Forsythe who falls heir to a fortune—a lonely rich girl until she makes friends with Beryl, a chore-girl, and Beryl's brother, a mill worker. She becomes interested in the mill workers. In a crisis she distinguishes herself. There is a moment of high suspense toward the end of the story followed by a delightful surprise.

Polly the Pagan, by Isabel Anderson. Boston: Page Co. \$1.90.

A vivacious story of Polly in "high society" in Europe, the medium used being the letters Polly writes and receives. A Russian prince figures in these letters and also a good clean American boy. The chief interest is as to which of these Polly will marry.

Tarbell's Teacher's Guide to the International Sunday School Lessons for 1923, prepared by Martha Tarbell, Ph. D. New York: Fleming H. Revell. \$2.

The "Guide" is a comprehensive book of 432 pages which covers the lessons of the year, illuminating and explaining the text. Maps and illustrations assist in this. The lessons are treated as a tonic for young people and adults and as a topic for intermediates and seniors. It is a book which will make any Sunday-school teacher a better teacher.

The Home God Meant, by George N. Luccock, Pastor College Church, Wooster, Ohio. Philadelphia: The Westminster Press. \$1.25.

The volume is a literary gem as well as a most wholesome discussion of the nature, development, sanctity and blessedness of the home. The reputation of Dr. Luccock would lead us to expect a classic on such a subject, and we are not disappointed. In these days of laxness and desecration of home life this volume will be a wonderful help to the preacher and writer in furnishing suggestions and kindling inspiration of what and how to utter proper and wise things on the subject.

Is The Bible The Word of God? by W. Graham Scroggie. Philadelphia: Sunday School Times Company, \$1.00.

In a small volume of 121 pages the author has packed the most important evidence, historical, internal and experimental, for the plenary inspiration of the whole Bible. The brief of his argument which falls under the three heads—It seems to be; it claims to be; it proves to be—is both clear and complete. The argument is purely constructive; the critics and opponents of the author's view are not even favored with a word of attention. The book will prove reassuring and salutary to disturbed faith.

On Tiptoe, by Stewart Edward White. New York: Doran Co.

A redwood forest of California—the stage; a magnate, his secretary, his daughter, an English valet, a mysterious

stranger, a Pomeranian and an Irish setter—the players; a broken gas tank, a deluge, a Ford run by some power more uncanny than its reputation—the *deus machina*. The plot revolves around the magnate's contract with the stranger to secure the patent rights of this new motive power, all of which is thwarted by the love match—running on high speed between the damsel and the young author who is not after all a garage mechanic and by the fatal loss of the battery which would have revolutionized modern industry. The author inserts in not too frequent intervals trenchant observation slanting in the direction of social uplift. Altogether, the story is clean and replete with thrills, although its principal contribution is mental relaxation—legitimate and valuable in these days of high pressure.

The Preacher And His Sermon, by Rev. J. Paterson Smyth. New York: Doran. \$1.50

In this small volume is a series of lectures on preaching, delivered to the divinity students and junior college in the University of Trinity College, Dublin.

The first chapter, or lecture, deals with the personality of the preacher. If the young clergyman feels that he must preach on such subjects as "higher criticism," "doubt and skepticism," he is urged in the second chapter to exercise modesty, sincerity, and, above all, honesty in offering criticism or quotation. The third lecture is an unsparing condemnation of ministerial laziness in sermon preparation, an urgent plea for definite, hard work in the study. Probably the greatest chapter is the fourth, on "The Quality of Grip." The preacher who is inclined to "juggle with phrases" while he "floats on a sea of words" is instructed to grip, clean and sharply, the deep, fascinating and often exciting realities that lie back of the words and phrases of the Bible. The last two lectures are on "Preparing the Sermon" and "Preaching the Sermon."

"It Is to Laugh"

The defendant, held in an Ohio court on the charge of keeping a dog without a license, repeatedly tried to interrupt the evidence, but was hushed each time by the court. Finally the clerk turned to him and said: "Do you wish the court to understand that you refuse to renew your dog license?"

"Yes, but—"

"We want no 'buts.' You must renew your license or be fined. You know expired on Jan. 1."

"Yes," said the defendant, "and so did the dog."

It was a concert in connection with the Sunday school anniversary, and when Freddy was called upon to give his recitation his nerve failed completely. Staring trembling before the sympathetic audience, he seemed as if he could not make a start.

Persuasion was tried, but in vain. He broke into sobs and finally was sent back to his seat.

The officiating minister seized the opportunity to pour out consolation and also give encouragement for the good boy.

"Well, friends," he remarked, "it is a very nice thing to stand here and look at all your faces."

OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

REVIEWS

From The Lorenz Publishing Co., Dayton, Ohio.

The Choir Leader for December.

This number of the choir magazine is devoted to music for the Christmas season and the usual variety of valuable articles bearing on the situation in music as connected with the church service. As always, it is useful and inspiring.

From The Clayton F. Summy Co., Chicago.

The Birth of Love.....Lester

A practical cantata for Christmas or general use. Any chorus of average attainments could pre-ent this work with ease; the many varied ensembles and solos afford plenty of variety and opportunity, and there is an organ part of more than usual interest. The effective text is composed of graceful lyrics by Mary Louise Dawson and selections from the Scriptures. Most of the separate numbers contained in the work can be used to advantage as separate anthems during the church year—an economical feature worthy of attention. The cantata has already met with a cordial welcome from the critics for its melodic beauty and its practical value.

From The White-Smith Pub. Co., Boston.

Since you have gone.....Hadley
A Roundup Lullaby.....Ross
A Christmas Lullaby.....Lester

Two secular songs of interest, and an unusual sacred number for the Christmas season. The first two are concert songs from the pens of successful composers, attractive and individual. The "Christmas Lullaby" is a grateful setting of an eloquent poem by Frederick Gratiot, set to pleasing music by the editor of this page. It is quite different from the conventional Christmas song, and for that reason will probably gain more than usual attention. The accompaniment is equally effective for piano or for organ; the song is issued in two keys.

From The Rodeheaver Co., Chicago.

Rodeheaver's Gospel Songs.
Of new hymn-books and their making there is no end! And they are of all paces, from highest "high-brow" to a la baret! But when such a noted leader as Homer Rodeheaver, wise with the wisdom gained by years of active work in the field as chorister for Billy Sunday, puts forth a volume—that is something different. Many with a keen knowledge of the possibilities of the human race when it comes to express itself in song, adept in appreciating the peculiarities of the vocal complex, inspired with a desire to give good a grade of music as can be sung, yet careful not to strike an alien note of merely the pedantic and exotic, when Mr. Rodeheaver, loyally backed up by his music-editor, Mr. Gabriel, presents the result of his labors in the shape of a complete hymnal it is up to us to treat it with respect. One sure thing, the hymn-allying public will pay little attention as to how we treat it as a critical subject. There is no doubt but that they will buy in large quantities, for it is chockful of inspiring and devotional music. It is the idiom of Bach, Brahms, or Elgar—it is not the manner of expression used by Sullivan, Noble or Candlyn. It is largely

that typically American type—the "gospel-hymn," so cursed and berated by the critics, yet so full of vitality that it seems to thrive on kicks and dissent. But it is not all new material—many of the older, much-loved hymns are there; and all of the tunes will be of great practical use in the Sunday school, in the revival service, in the chapel—wherever simple music marked by sincerity and devotion is desired. An added attraction is the fine orchestration published for the book—Sunday school and church bands will enjoy supplying enthusiastic foundation for lusty choral excerpts from this new hymnal.

THE CALL OF MUSIC

A young man like many another writes me from Cleveland, Ohio, that a great artist had recently advised two of her pupils against accepting music as a profession. He says that his father and mother agreed with this, so he appeals to me because he wants to know whether he should go on with his musical studies or go into business but carry music as an added interest. His desire is to become a concert pianist, so he asks for a candid opinion.

His case is like that of thousands of others who feel the call of music, have a certain amount of talent, have studied for a few years perhaps under very competent teachers, but find the members of their family opposed to their entering upon a professional career and even find, as in this case, an eminent teacher advising against taking up a professional musical career.

My reply to this young man is, as it has been to others, that the field in this country is already overcrowded with mediocrities, the "all but" as I call them. Those that are "all but" well equipped for success.

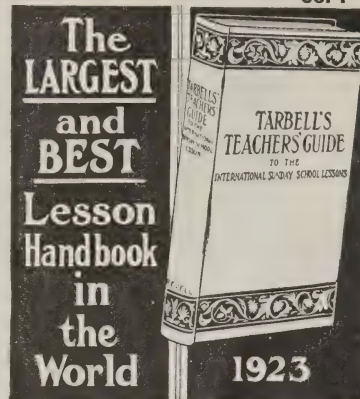
Then, too, it must not be forgotten, that through the great progress we have made in musical knowledge and culture, through the standards that are being constantly raised by the great artists who come to us and also by our own talents, it is far more difficult today to make a success than it used to be.

Not long ago a talented young girl who had a good voice could swim through with a repertoire of four or five Italian operas. She could do so in Europe. But since then times have changed. Operatic artists today who would be successful must have a great repertoire, be able to sing in several languages and must have some dramatic ability as well. Otherwise their chances of success, and certainly chances of coming into the front rank are very limited.

There is another point, however, which should be seriously considered by young people who are ambitious of success as professionals in the musical world. Do they love their art sufficiently to go through the years of drudgery, self-denial, lack of success, till the prize is won, or are they simply looking to the reward and taking up music as men would take up any mercantile pursuit "for all there is in it"?

If they are in the latter class, they had better stay out, for they will never be able to make the appeal that will win success.—Musical America.

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Country Life Conference for Negroes

THE first Country Life Conference for Negroes was held at Johnstown, W. Va., Nov. 24-26, by the state of West Virginia, cooperating with the agricultural work of Storer College. The moving spirit in this venture was Prof. H. H. Winters, teacher of agriculture at the college.

It is significant that such a conference had never before been tried. The people came from miles around and though the weather was unpropitious, the attendance and interest grew till the last lecture was delivered.

There were thirty families represented in the immediate vicinity of the conference, most of whom are freeholders or those who rent and successfully manage prosperous farms. In the community live a number of graduates of Storer College. One farmer reported a wheat crop of something over 1,700 bushels and a corn crop of about 500 barrels which in West Virginia means 2,500 bushels of corn on the cob. Several of the farmers have holdings which in value number several thousand dollars.

This conference was under the immediate direction of Mr. Nat. T. Frame, director of agriculture extension, University of West Virginia. Associated with him was Prof. A. R. Rapking, Wesleyan College, specialist in rural organization, and Mr. J. E. Banks, state supervisor of "Four H Clubs" in West Virginia.

Prof. Rapking said: "This is as good a conference as any of the 62 of which I have had a part. In intelligent interest, close attention and general neatness of appearance of the groups, this gathering was the equal of any I have had the pleasure of conducting."

It is a matter of special note that the score on business was the highest of all scores assessed as to the community and in this the average was as high as any community in the state and higher than many communities in which conferences have been held.

The score card for community work includes the following: Community spirit, citizenship, recreation, health, homes, schools, churches, business, farms—as to soils, farms—as to products. On a possible perfect score of 1,000 points, Johnstown scored the gratifying number of 664. And this, according to those in charge, was quite well above the average for the first time a community was scored.

Many went away saying that next year things would be still better, for then the people would know what to work towards in order to make this country community one that would be well-nigh perfect.

HENRY T. McDONALD.

Has Any Other Church Done This?

MONDAY'S reputation for gloom was being well sustained on this particular day. There seemed many reasons for feeling blue at headquarters of the Woman's American Baptist Foreign Mission Society. Then something happened that would make a gala day out of the bluest of gloomy days. In walked a gentleman from New Jersey, with the news that his church had finished paying its entire New World Movement pledge, for the five years, with about five hundred dollars over. That being done, they were ready to take on some special work. They wished to assume responsibility for the

return passage and salary of two of the missionaries who were being retained in this country because of lack of funds. The gentleman who brought so much sunshine and encouragement with him, was the Rev. Lee James Beynon of the Calvary Baptist Church, Clifton, N. J. That was not all. A few days later he returned to say that the money would be forthcoming for the expenses of a third missionary—all of these special blessings to be "over and above" gifts.

The three missionaries whom the church is "adopting" are Dr. Clara C. Leach who is to return to South China, and Miss Lillian V. Wagner and Miss Edith P. Ballard, who go to South India.

The New World Movement calendars for 1923 are now being sent out at an average rate of 2,000 per day. This is no surprising as the new calendar is even more attractive than the one issued for 1922.

THIRTY MILLION PEOPLE

Aliens or Americans?

A Community Liability or Asset?

Christian Americanization or Materialistic Radicalism?

Children Growing Up Without a Fair Chance

or

The Best America Has to Offer?

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TRAINING FOR LEADERSHIP AMONG HIGHLY
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The Task of the Christian Church Is to Keep Wide Open the SECOND GATE and to Resolve that None Shall Miss the Way.

For further information concerning the work Northern Baptists are doing to make Christ fully known and loved among New Americans, read "THROUGH THE SECOND GATE" by Charles A. Brooks, for sale by The General Board of Promotion and the American Baptist Publication Society. Cloth, \$1.00; paper, 60 cents.

Charles A. Brooks, Secretary
City and Foreign Speaking Missions

Charles L. White
Executive Secretary

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(Corporate name)

23 East 26th Street

New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

Volume III

December 23, 1922

No. 47

The Baptist

Published Every Week by the Northern Baptist Convention



"The Adoration"—Bas-Relief by Andrea Della Robbia

Fresh from the Field

The First and South Baptist churches of Hartford, Conn., have the matter of consolidation under consideration. If the plan works out the property of First Church, which has long been considered one of the most valuable sites in Hartford, will be sold. The new plan may involve provision for denominational headquarters in the proposed new building.

The Volunteers of America have been refused permission to solicit money for Christmas on the streets of New York. From the press reports this action seems to be the result of failure of the Volunteers to carry out the letter of the instructions of Bird S. Coler, commissioner of public welfare. We understand the matter has been carried to the courts.

The Wadsworth Avenue Church, New York, is to lose its pastor, Rev. E. S. Holloway. Speaking of the relations which have existed between pastor and people, Mr. Holloway says, "It is a real trial to take this step. In nearly thirty-nine years of my ministry I think at no time have I been happier in my work." The church has a building project under way and Mr. Holloway believes it would be unwise for him to assume the added burden involved.

By the clumsy mistake of a supposedly ubiquitous reporter of a Boston journal, the name of our honored brother, Rev. Geo. A. Lawson, pastor of the Union Square church, Somerville, Mass., was confused with that of a minister of the same name in another state who had disgraced himself. Swiftly such false reports spread far and wide. In justice to one who is being hurt by this blunder we make this explanation. Pastor Lawson is entirely above reproach. Such men should be protected and not besmirched by decent but too enterprising newspapers.

Rev. Edwin Simpson, pastor of the First church, Williamsport, Pa., has insisted that the church accept his resignation. For years he has planned an extensive trip and will leave with Mrs. Simpson, Jan. 22, for Cuba, Panama, San Francisco, Honolulu, Japan, China, Burma, India and Egypt. He expects to spend at least three months in the Holy Land and Europe where he hopes to be able to attend the World's Baptist Alliance next July. The church twice rejected the resignation and voted to grant the pastor a six months' leave of absence. Mr. Simpson has served the church for about four years. One hundred and twenty have been added to the church on confession of faith and baptism, sixty-five by letter, fifteen by experience and restoration. First Church is one of the churches that oversubscribed its quota to the New World Movement. The readers of THE BAPTIST will hope to hear from Mr. and Mrs. Simpson during the next six months.

First Church, Houston, Texas, raised in a cash offering on Dec. 3, \$61,276. The amount called for was \$50,000. This offering paid for the new basement-auditorium which seats 2000. The main auditorium will probably be built soon, with a seating capacity of 2500, costing \$150,000. The Sunday-school building has just been completed at a cost of \$217,000. This offering in its nature is probably unprecedented. There was no gift larger than \$1,000. Probably more than 2500 individual gifts were made. Unity and cooperation of

the membership which exceeds 3400 is beautiful, even miraculous. The follow-up campaign proposes to swell the amount to \$75,000. James B. Leavell has just rounded out five years in this pastorate during which time more than 3,000 have joined the church, a net gain of over 2,000.

Mrs. Henry W. Peabody writes: "We are anxiously awaiting returns for the Women's Union Christian Colleges in the Orient. The campaign ends Jan. 1, though checks will be received through January. Many are asking to keep the candle cards over Christmas when families will make their gifts, lighting candles in his name. Send to Mrs. Henry W. Peabody, 300 Ford Building, Boston, Mass., for cards and literature. We must not fail to secure this conditional gift."

The Georgia Baptist Convention at its recent session adopted by unanimous vote one of the most scathing denunciations of lynching on record and called upon the

Prayer of the Toiler

FATHER, I have a work to do.
It is not easy work, nor is it
exactly what I would choose if I
had my way. But it came along
the pathway of life, and stood there
fronting me, and challenged me to
dare it. Sometimes it irks me, and
parts of it are sharp and sting me
like nettles, but it is my work and
not another's. I would do it well,
not merely with my hands and
brain, but investing my very self in
it and accompanying the task with
singing. Help me to be grateful
for this toil of mine and for the
little acre where I sow and tend
and garner, and may I reckon that
in the toil itself, and in the joy of
it, is the real and ample reward for
what I am doing through the days
and years. And whether the sun be
out or hid, whether the air be mild
or chill, help me to stand, strong,
hailing the passing planets with the
zeal which only the toiler knows.
Amen.

good citizenship of the country, as represented in the churches, to sound its death knell. Whatever the pretext, said the convention, lynching is murder, barbarous, heathenish and diabolical, a cancer on society and a disgrace to civilization. Mobs, it denounces as a menace to government, society and the church. The statement was presented by Rev. L. A. Henderson, of Columbus, Ga., as part of the social service report.

The Northwestern Baptist Hospital Association, which conducts Mounds Park Sanitarium, Merriam Park and Midway Hospitals, St. Paul, not only believes in the spiritual factor in its work of healing the sick but has made definite provision for carrying on a definite program of religious activities in each of these institutions by the appointment of a series of subcommittees composed of Twin City Baptist ministers and laymen. These committees have been instructed to work out a definite spiritual program recommending definite things to the executive committee for approval. The program includes regular vesper services in each of the hospitals, systematic visitation of patients by Twin City pastors, organized volunteer Bible study for employees, distribution of denominational publications

and additional activities which will be developed later.

The newsboys of Stockton, Cal., root for Rev. Rufus Keyser, pastor in that city. The banquet rooms of his church were the scene of a big Thanksgiving feast for the boys. The big dinner was financed by the Baptist brotherhood.

The "Fundamentalist" is a new semi-monthly paper edited by Dr. John Rouch Straton. It succeeds the *Religious Searchlight* with which many of our readers are familiar. The change in name was decided upon because too many "searchlights" seemed to be played upon the denomination at large. Mr. E. C. Miller of New York the superintendent of the religious literature department of the Calvary Church is a prominent factor in the new paper. The Calvary pulpit carries a sermon by the pastor is a feature of the periodical. The subscription price is \$2 a year.

Dr. Mary W. Bacheler, a missionary of the Woman's Foreign Mission Society, returning from furlough, has arrived safely with her party in Bengal-Orissa, British India. With her were three new missionaries, Miss Victoria Christenson, going to Assam, Miss Naomi Knapp who was on her way to Bengal-Orissa, and Miss Helen Bailey whose destination was South India. "This voyage will always stand out as the very best," writes Dr. Bacheler. "The fellowship with the other missionaries (sixty-five Presbyterian missionaries for Egypt, the Sudan and India were on board) the gatherings for service, the chats, the sings, the pleasant cordiality of the captain, the good weather and many other things have had their share in making it the best."

Rev. S. P. Shaw, general superintendent of the South Dakota Convention, residing at Sioux Falls, has had a wide and highly successful experience in assisting churches to raise funds for church buildings. In South Dakota and other states where Dr. Shaw has lived he has frequently been called upon to do this work. Recently, although heavily burdened with the tasks of the state convention work which has tremendously grown during his years of service in South Dakota, he found time to visit an Omaha, Neb., church and assist to raise in pledges and in cash \$15,000.

Why not send a copy of the "Book of Remembrance" to one of our home missionaries? Through a special arrangement all of our foreign missionaries are receiving a copy of the book for 1923, but this has not been possible in the case of our home missionaries. If you send 2 cents to the Literature Department of The General Board of Promotion, 27 Fifth Ave., New York, with the request that a copy be sent to one of our home missionaries it will be forwarded and the name and address of the missionary will be sent to you, so that you can write to your missionary if you wish. Or you can send the name of the missionary to whom you want the copy of the book mailed. This is a fine opportunity to do a good service to some of our faithful home missionaries.

Twelve Baptist clergymen are now serving as chaplains in the United States Navy according to the latest bulletin issued by Capt. E. W. Scott, representing the Chaplain Corps at the Navy Department in Washington. Only three denominations have a larger representation than they are the Methodists with eighteen

(Continued on page 1456)

The Baptist

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Killam's Kollum

Evangelizing Agencies

"Why should we be interested in our denominational journals?"

"Because—They are evangelizing agencies and every Christian's supreme duty is to promote Christ's cause.

"Because—They give a knowledge of kingdom advance or retrogression throughout the world.

"Because—They tell us of good works performed by others, thus stimulating similar works in us.

"Because—They keep us informed of changes in church leadership, and thus make us up-to-date in local church history.

"Because—As Baptists, we can only obtain the foregoing information, as to our own denomination, through Baptist journals.

—these are only a few reasons, could give many more and not exhaust the subject."—W. G. BRIMSON, President Baptist Executive Council of Chicago.

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Pray, Give, Live

"Read *Missions* and THE BAPTIST and you will pray.

"Read *Missions* and THE BAPTIST and you will give.

"Read *Missions* and THE BAPTIST and you will live—a life nearer to God."—MRS. W. P. TOPPING.

Our Denominational Responsibility

"Why subscribe for THE BAPTIST and *Missions*? Because it is the duty of every Christian to know about the progress of Christ's kingdom in this world. In particular it is the duty of each of us to know what part in this progress belongs to our own denomination, in other words, what is our denominational responsibility. This it is the business of THE BAPTIST and *Missions* to tell us, and surely they do it well. The circle is complete when we subscribe for these two periodicals and read them with regularity and interest. Because reading together of our common task tends to bring us together in sympathy and purpose and to give us that union which is the first necessity of strength.

"Because to do our great task, to meet our great opportunities, we have not only a sense of duty but deep interest and enthusiasm and these things come inevitably from knowing in detail of the achievements, the opportunities, the problems in the various fields where we Baptists are striving to advance Christ's kingdom and to bring mankind into allegiance to him and his truth.

"Let us, therefore, in spite of the multiplicity of other interests, take time to read regularly our two notable publications, THE BAPTIST and *Missions*."

—MRS. ANDREW MACLEISH,
Former president Woman's Foreign
Mission Society.

The Why of General Feng's Christianity

THE Acts of the Apostles did not end with the last verse of the twenty-eighth chapter of the book of Acts. Read this great twentieth century Bible story of General Feng (pronounced Fung) and Mary Morrill. In the Acts of the Apostles of the first century, we read:

"And they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. * * And Saul was consenting unto his death." There might have been written: "The Boxers cast her out of the city and stoned her; and the witnesses laid down their clothes at a young soldier's feet whose name was Feng. * * She kneeled down and cried with a loud voice, Take my life, but spare those of my co-workers within the wall and 'Lord, lay not this sin to their charge.' * * And Soldier Feng was consenting to her death."

That happened in 1900 A. D.

Mary S. Morrill, a beautiful American girl from Maine, was the woman, and the great General Feng, was the soldier.

Mary Morrill was so timid that as a young girl, although she wanted to become a missionary, she feared that should any difficult crisis arise, she would be a coward "and run away." So for years she prayed for the courage to go to China, and when at last the courage came, she went to Pao-Ting-Fu, a city south of Peking in the province of Chihli.

Not many years later, Boxers were looming up everywhere; they told the people that foreigners' bullets could not kill them, so they could be trusted to rid China of all foreigners. What railroads there were, were torn up, and people were besieged within high city walls, for all roads were dangerous. No "foreigners" and no Chinese who were disciples of the "foreigners" were safe. The attacks came so suddenly that many were unable to escape to the port towns for safety. Eight American missionaries were caught in the little city of Pao-Ting-Fu. Rumors reached them constantly that they would be massacred on this day, or the next day.

Finally, Miss Morrill, once the timid girl in Maine, left the house without letting her comrades know that she had gone. She passed through the narrow quiet alleys on out to the city gate. She passed through it, and once outside the wall she saw hordes of Boxer soldiers. "Stay your swords, I pray you," she said as each hand went instinctively to his belt. "Stay your swords. I have somewhat to say to you, honorable officers and men. Eight of my companions," she continued, "are within the city wall. You will slay us all on the morrow, we are told, but I have come to offer my life, if you will but let my co-workers leave the city unharmed and return to their native land, America."

A hush fell over the assembly. She waited a moment for a reply, but none came; her offer had been in vain. One of the multitude of soldiers who had listened to this young woman was a young soldier, nineteen years old. He stood looking at her as she walked back to the gate, unable to take his eyes from her or to think of anything else, but of what she said.

"What made her do that?" he asked his comrades. "There is nothing in our sacred

'nine classics' to make a woman offer her life for others. What made her do it?"

Mary Morrill, with eight others, wrote their last letters to loved ones that night and on the morrow poured out their life blood as gloriously as did Stephen of old.

"What made her do it?" was the haunting, unanswered question of the young soldier who stood like Saul, "consenting unto her death."

What made her do it? The soldiers could not answer, but later after the Boxer Rebellion was over, and 10,000 Chinese young women and men had laid down their lives following in the train of Stephen, the soldier began to find an answer to his question.

He was told it was in a Book. He bought it at once. Later he was introduced to Mr. Liu Fang, whom people called Pastor Liu, who little by little explained to the soldier what it was that "made her do it."

Today, in 1922, should you visit the beautiful old city of Pao-Ting-Fu, which is on the Han Kow-Peking Railroad, and the first important station south of Peking, you would surely be taken to the sacred spot, just outside the city gate where Mary Morrill and her eight American comrades lie.

Today, in 1922, should you visit the province of Shensi, northwest of Peking, you would find as its military governor, General Feng Yu Hsiang—the soldier who twenty-two years ago had asked so insistently "What made her do it?" He is now the General Feng, the Christian soldier, known and admired by Chinese and Westerners alike throughout the length and breadth of China. Chinese young men and women, girls and boys of the providence of Shensi, do not fear the soldiers, as they do in many parts of China, for at their head is a Christian. For the uplift of his 20,000 soldiers the general has Sunday services and Bible classes. Into every town into which his soldiers go, gambling dens and houses of vice are closed, and schools for the children begin to appear in large numbers. The soldiers, desiring to know the secret of the general's greatness and goodness, begin now to inquire "What makes him do it?" So they, too, study of his Master and Miss Morrill's Master in the Book of books, and in consequence, last year over 960 of his soldiers were baptized and received into the fellowship of the church of Christ.

The first century and the twentieth century are very far apart in time, but the Acts of the Apostles are still being written in every country of the world.

The need for Christ is as great now as then, and the living Christ as powerful.—*Missionary Education.*

Fresh From the Field

(Continued from page 1454)

the Roman Catholics with eighteen, and the Presbyterians with twelve. Following is the list of Baptist chaplains with their addresses: Capt. B. R. Patrick, Navy Yard, Norfolk, Va.; Capt. G. E. T. Stevenson, Navy Yard, Portsmouth, N. H.; Lieut. C. V. Ellis, 4th Regiment Marines, Santiago, D. R.; Lieut. W. R. Hall, Naval Training Station, San Francisco; Lieut. M. M. Leonard, Navy Yard, Boston, Mass.; Lieut. E. L. Ackiss, U. S. S. Cherwin, New London, Conn.; Lieut. C. A. Neyman, U. S. S. Tennessee, c/o Postmaster, San Francisco; Lieut. J. S. Day, U. S. S. Shawmut, c/o Postmaster, New York; Lieut. E. W. Foster, U. S. S. North Dakota, c/o Postmaster, New York; Lieut. F. L. Albert, U. S. S. Prairie, San Diego, Cal.;

Lieut. J. M. Hester, Naval Home, Philadelphia, Pa.; and Lieut. A. E. Stone, Receiving Ship, Philadelphia, Pa.

A fine program has been arranged for the annual meeting of the Federation of Woman's Boards of Foreign Missions Jan. 13-15, to be held in the assembly room of the National Building of the Y. W. C. A., 600 Lexington Ave., New York City.

Dr. Arthur Stevens Phelps entered Dec. 10 upon his professorship at the Berkeley Baptist Divinity School. During the coming semester he will teach public speaking, the English Bible and the Apostolic Age.

F. D. Thinney, for forty-one years a missionary of the American Baptist Foreign Missionary Society in Burma, and during that entire period superintendent of the mission press at Rangoon, died Friday, Dec. 15. A review of Mr. Thinney's distinguished missionary career will be published in an early issue.

Missionary T. V. Witter of South India, reports that during sixty-five days of evangelistic touring recently, he was able to reach 144 different villages with the gospel message. A significant change in conditions is noted. At one evening meeting he was asked by one of the leading Hindus to pray. During the prayer there was absolute quiet and a genuine spirit of reverence. Several years ago it was almost impossible even to get a hearing because of opposition.

Rhode Island has a population of approximately 600,000, two-thirds of whom are either foreign born or children of foreign-born parents. The cooperation of the Home Mission Society with the state convention has made possible a growing work among the French, Swedish, Portuguese, Russian and Italian peoples.

The first Baptist Older Boys' Conference will be held at Cook Academy, Montour Falls, N. Y., Dec. 26-31. The conference is designed to acquaint the young men of our denomination with the great truths of the Bible, to increase their prayer life and to inspire them to greater Christian service. Registrations should be sent at once to Rev. S. W. Tomlinson, Syracuse, N. Y.

Lincoln on Prohibition

John W. Starr, Jr., has just published a book entitled, "Lincoln's Last Day." Mr. Starr is an enthusiastic student of Lincoln's life. He has the largest collection of Lincolniana in the state of Pennsylvania. Mr. Starr tells the following anecdote:

One of the hundred contacts of Lincoln's day was with Major Merwin, who lunched with him. Lincoln said to the major "Merwin, we have cleared up a colossal job. Slavery is abolished. After reconstruction the next question will be the overthrow and suppression of the legalized liquor traffic, and you know my head, my heart and my purse will go into this contest for victory. . . . In 1842," continued Lincoln, "less than a quarter of a century ago, I predicted that the day would come when there would be neither a slave nor a drunkard in the land. I have lived to see one prediction fulfilled. I hope to live to see the other realized."

This struck Merwin as so important a statement that he said, "Mr. Lincoln shall I publish this from you?" "Yes, publish it as wide as the daylight shines," the president replied.



The Baptist



The Christian's Christmas

IT has sometimes seemed that Christmas is not, and never was, Christian; its origin is so intimately bound up with the myths of our pagan ancestors, insofar as the date is concerned, and so many incidental features of that early festival of the winter solstice are preserved in the modern observance of the day. It is fairly certain that, whatever season of the year saw the birth of Christ, it could not have been in late December, since even in sub-tropical Judea shepherds would not lie out all night with their flocks in winter. Moreover, Santa Claus and Kriss Kringle, however appealing their virtues may be, are not apostolic characters nor do we discover them anywhere in the annals of church history.

At first view there seems little in the modern Christmas holiday season to connect it with Christianity. From one point of view it is mainly the pretext for a stupendous speeding-up of trade for the weeks preceding the day; for a riot of expenditure with a turbulent mob of shoppers; for purchases which a wise economy would not on any other occasion be thought to justify; for giving that is more lavish than we can afford and is often for ulterior reasons—by-ends, as an earlier generation used to call them. Would not a stranger in our land at the holiday season be likely to decide that the motivation of our Christmas idea was commercial rather than religious?

The observance of the Christmas time, moreover, is not limited to Christians, for those of non-Christian religions and those of no religion participate freely in what we may call the secular Christmas. It is true that the observance in America today does not involve the almost universal drinking-customs which our not-so-distant ancestors in Merry England considered inseparable from the day. It has not usually been difficult for those with the drinking habit to find pretexts—and even texts—to justify them in drinking themselves drunk. The age-long customs of many peoples who have reckoned the right to drink at the risk or certainty of getting drunk a priceless privilege to be defended to the last ditch—and it is frequently a ditch at the last—will help to explain why this Christmas, after three brief years of prohibitory law, has not seen quite eradicated the tendencies which have had sway in human lives and have wrought themselves into the structure of human nervous-systems for milleniums of history. Yet the Christmas stars will look down this year upon a multitude of homes in our land which are enjoying a happiness and well-being that in all the long years before this prohibition era were for them unknown and unattainable.

Perhaps it is not strange that early New England should have frowned upon and legislated its stern disapproval of the observance of Christmas, both for its association with and derivation from the church of Rome, which it regarded as a hybrid of paganism, imperial Rome, and adulterated Christianity; and also for its intimate relation with a flippant and sensual Cavalier *regime* in old England. But we believe that the America of today, in its most Christian mood, has wisely adopted the harmless Christmas ideas of the immemorial past as a part of the dream of childhood; as a phase of that beautiful world of make-believe in which every normal little child lives without ever being really deceived thereby. It is as unnecessary as it would be stupid and cruel to explain conscientiously to the little child that it is not really Santa Claus at the Christmas celebration but good old Deacon Bumble, clad in cotton-batting and false whiskers. Just as stupid, and worse, is it for parents to sacrifice their sincerity and veracity in the attempt really to deceive the child, who usually suspects the truth while he enjoys the illusion. Childish illusions will fade all too soon. Let us leave them while we may, if they are simply in the realm of make-believe; but let us not lie to a child in our Christmas pretending, or in the case of the hypothetical stork, nor in any other parental corner into which we are crowded by childish questioning.

And when all this is adjusted there remains a rich domain of the Christian's Christmas observance, a veritable Christian Christmas. We may celebrate at this time, as well as at any other, the coming of Christ into the world, with all that it meant to individual hearts, to the homes of the world, and to the course of human history. We may remind ourselves how it glorified childhood, how it dignified manual labor and the humbler strata of humanity, how it brought redemption to the sinful soul, and how it set up before the human race shining goals toward which it has ever since been struggling, and beyond which it will never pass. And perhaps with bowed head we will ask ourselves the poignant question, "What would it mean to the world—and to me—if *He had not come?*"

Then remembering the gifts which were brought him of old,—the gold, the frankincense, the myrrh—we too may seek out worthy gifts to bring him, remembering that he has said, "Inasmuch as ye have done it unto one of these least, ye have done it unto me."

No, Christmas has not been all commercialized nor secularized. There is still, and most beautiful of all the observances of this season of lights and fragrant flowers and lavish gifts, the Christian's Christmas.

Night—and Morning

A DARK night; stars in the sky; tired shepherds—perhaps about a camp-fire—telling each other strange stories; a visitor from out of the unknown; a startling message; a wonderful song; hastening shepherds; a lowly manger—a *Baby!* O, the seeming irony of it! There were no headlines then; even had there been a paper the event would scarcely have been chronicled. But today that story is being told and sung from the housetops; we rehearse it as though it were the event of the ages! It is! When he came the night was very dark; when he came the children had no friend. Is Christmas a pagan festival? The question answers itself. No pagan festival ever glorified the hearthstone, or centered the joys of home in a cradle. But the story of Bethlehem does all that—and more. At Christmas time the heart of the world is young. It will always be young if it keeps the Christmas story in the center. Ring it out—sing it out with gladness! God has come via the Bethlehem manger; though he is the Ancient of Days he is incarnate in that Event in Bethlehem.

The Passing of a Great Soul

SOME forty years ago in the old city of Philadelphia, there lived a "growing" man, fairly prosperous and with every appearance of a successful citizen. He went abroad one summer and on his return a number of business men proposed a banquet for him, with the suggestion that they were giving him honor as a successful man. But he modestly declined the banquet, in some such language as this: "I am grateful for your courtesy, but I cannot yet say that I am a successful man; it is too soon for that; I am in the midst of the battle; wait until the smoke clears away and the struggle is over—and then others may say whether my life has been successful or not."

That was forty years ago. In these years he held clearly to great ideals and big purposes. When he began his life he put by the side of his business the religious ideal; he established a Sunday school, out of which grew a great church. He was its superintendent. When he was called into service for the nation, which compelled him to spend practically all of his time in Washington, he insisted that every Saturday afternoon he should take the train for his home city, be in his place as superintendent of his Sunday school, and by Monday morning he was back at his desk in the great post office department in Washington. So he lived his life; he became one of the richest men in the land, and one of the simplest, truest, most devoted Christian men of his time.

He was close to ninety years when the Messenger called him, and John Wanamaker went "out of the strain of the doing into the peace of the done." Yet he was never at a banquet where he was willing to be greeted and honored as a successful man. But the day is done, his life is over. What about it—and why? He was successful in material things; he amassed great wealth; but was it not because he held the proper balances, knew how to determine the transient and the permanent? Unquestionably. The passing of John Wanamaker brings some of these things to the surface

at a time when we are stressing all too much the things that perish with the using. Happy is that man who knows how to determine the life-proportions, what is real and abiding, and what will not stand the test of fire. God be thanked for such men as John Wanamaker; the world is poorer when they go.

"The Power of the Highest"

IT was a wonderful story—told to the maiden of Nazareth. No wonder she was frightened at the sight of the angel and startled beyond measure at the burden of his message. It was entirely natural, from the viewpoint of the heavenly; but it was supernatural from the viewpoint of the earthly. One cannot make anything else out of the story. It was a heavenly message—the strangest ever told. What was it?

It is the heart of the Christmas story. That Child yonder in the manger had a heavenly origin. There is no doubt about the plain teaching of the record. The annunciation explains the incarnation. He was heaven-sent, heaven-born. How straightforward is the language: "The power of the Highest shall overshadow thee."

It was Renan who said that the gospel of Luke is "the most beautiful book ever written." Its beauty and charm lie in its simplicity; there is nothing obscure in Luke's story. Jesus was to come to men by way of the lowly home, by the human way, but he was heaven-conceived, heaven-sent, heaven-born. So we take up the story once again, sing it in the same old way, and the music grows sweeter as the years go by. We are not looking for another. He was not one among many; he was the only one. There were others who could be called great; he was the "holiest among the mighty, the mightiest among the holy"; others were of the earth; the Son of Man came from heaven. He was the Word—becoming flesh. "Conceived by the Holy Ghost, born of the Virgin Mary"; so the old-time declaration.

How it simplifies things for us. Human was he—? Yes. Divine was he—? Yes, evermore yes. It is the custom these days to throw shadow on this old story; but it is not a modern custom. Men have humanized it until the message of the angel is a fairy tale, or a strange dream in the night; the heavenly choir has become a beautiful legend. But the great heart of the world will not have it so. Still the music rings down the ages—

*"Jesus my Saviour to Bethlehem came,
Born in a manger to sorrow and shame,
Oh it was wonderful, blest be his name—
Coming for me, for me."*

And the heart of the old world is glad once more. We shall not permit the mystery to rob us of the ministry. He came from God. "The Highest shall overshadow thee." That is the heart of the Christmas story. God has come—in Jesus! Wonderful, and humble in his beginnings; yet Luke declares his paternity. "The Highest shall overshadow thee." "Conceived by the Holy Ghost, born of the Virgin Mary." Luke and the old declaration are one! A purblind age will not see the angel visitor, nor accept his message; but the story of Luke will outlive the ages, and sing itself unto the Christmastides that are yet to be, until the day dawns when shadows flee away.

A Page of Opinion

A World Peace Sunday

A CALL for the observance of World Peace Sunday issued by The Federal Council of the Churches of Christ in America, says in part: "When can we more appropriately voice our appeal for peace than at the celebration of the coming into the world of him whom we hail as the Prince of Peace? Especially in a year when we are still haunted by the memory of 10,000 young men who laid down their lives in the last war; when famine and want continue to stalk in its wake; when intrigue and selfishness again are seeking to control the foreign policies of nations; when rival armaments and threats of war tragically harass the peoples of Europe, it would seem to be the clear obligation of every church that bears the name of Christ to raise its voice unequivocally against the whole war system and to demand that the governments of the world find other ways of settling every dispute which may arise.

"Other ways can and will be found if the Christian people of the world urgently and persistently demand it. By a concerted appeal at Christmas time, followed by unremitting effort during the year, we may bear effective witness to our conviction that war can be outlawed by the building up of international agencies for the preservation of peace and the development of a community life among the nations. . . .

"The task of getting rid of war and securing peace requires international organization, but it requires more. The trouble in our present international life is a spiritual trouble—the attitude of selfishness, of fear, of suspicion among men in organized groups. So the remedy must be a spiritual one, the acceptance of a way of life not yet generally accepted in economic and international affairs—the way of brotherhood, of friendly cooperation and of love, revealed to us in him whose life we now commemorate."

Association of Daily Vacation Bible Schools

REPORTS given at the annual meeting and conference of the International Association of Daily Vacation Bible Schools indicated that there were held during the past summer 5,000 schools with 50,000 teachers and 500,000 children in attendance. In other words, a gain of at least 30 per cent was made over the preceding year.

The association is a clearing house for the promotion of the vacation school movement. The association is headed by Russell Colgate as president. Of the 5,000 schools it is estimated that 1,000 were held under Baptist auspices, 1,000 under Presbyterian, 700 under Methodist, 150 under Christian, 300 under United Brethren and 600 under other denominations, while 1,000 were conducted under union or community supervision. The average cost of the schools was \$1.12 for each child in attendance. The efforts of the association for the future will be along these lines: That more teachers be se-

cured and trained, that local churches be encouraged to put the expenses of the vacation school in their annual budget, that publishing houses and workers be advised of the necessity of bringing out more and better textbooks covering the Bible, music, handcraft and mission stories. The association proposes to work through existing denominational organizations in the capacity of a clearing house. It is clear that we have not as yet fully appreciated the possibilities of the daily vacation Bible school.

President Harding and the Eighteenth Amendment

FRIENDS of law and order are proud of the stand taken by President Harding in his annual address to congress. He said, "The day is unlikely ever to come when the eighteenth amendment will be repealed. The fact may as well be recognized and our course adapted accordingly. If the statutory provisions for its enforcement are contrary to deliberate public opinion, which I do not believe, the rigorous and literal enforcement will concentrate public attention on any requisite modification." The president will call into conference the governors of the several states. It is expected that out of this conference will come a better understanding between the state and federal officers in the matter of enforcement of the law. Here and there a governor may be somewhat embarrassed but on the whole we can depend upon our state and national executive heads to stand four-square for law enforcement.

A Stampede For Peace

IT has been charged that the churches are trying to stampede the government into war in the Near East. Rev. Samuel M. Cavert, one of the secretaries of the Federal Council of Churches, denies the charge and says that the churches are trying to stampede the government into peace. "Are we to pour millions without end into saving of orphans and refugees in the Near East while we do practically nothing as a nation to prevent the making of orphans and refugees faster than a generous people can save them? We are not suggesting any resort to war. We are not trying to stampede the government into war; we are trying to stampede it into peace. We are trying to secure a just and righteous settlement so that future war can be averted. Who really doubts that by the positive and unequivocal use of America's prestige and economic power it might be possible for us to have direct and well-nigh conclusive influence in securing the protection of the oppressed minorities? If Great Britain and France and America should say together, clearly and unambiguously, 'All massacres must cease; permanent protection must be given to the Armenian people' that voice could hardly be disobeyed."

The Person of Christ: A Series of "Apologetic" Studies

V. "Incarnate for us men and for our salvation."

By FREDERIC C. SPURR

THE problem of God in relation to the life of man; his sin, his suffering, his salvation, his need, his aspirations and his survival of the shock of death is at once the oldest, the newest, the most tormenting and the most welcome of all problems. There is nothing so pressing as this, for everything depends upon our vital and harmonious relation to the Being who has produced us and for whose purposes we have been brought into being. God has "made us for himself," said St. Augustine, "and our hearts are unquiet until they rest in him."

The Crown of Divine Revelation

But how shall we know him? Men have sought him by the way of reason and of philosophy and they have found *some* kind of God; a "Power not ourselves that makes for righteousness"; "an infinite and eternal substance from which all things proceed"; a Law, an Order, a Mind. But nobody ever found the true and living God the Father in these ways. Wherever God has been truly known it has always been by the way of revelation. He never "left himself without witness." St. Paul told the pagans of Lystra, but the revelation was progressive. In the natural world, in the human conscience, in the judgment of nations and in the life of Israel—the crown of the divine revelation is Jesus Christ. To the fathers God spake "in many forms and fashions" (Heb. 1:1; Mof-fat). Once for all he has spoken in his Son the final word to man. "The word was made flesh and dwelt among us." Such is the Christian faith. And its implication is that in Christ man really sees what God is like, *so far as man needs to know God*. Christ perfectly reveals him. In Rome a mirror conveniently placed upon a table reflects perfectly a masterpiece of Michael Angelo painted upon the ceiling. Visitors no longer stretch their necks to behold the painting above them, they can see it at their ease. Jesus brought God to our very door, he was the mirror of God. He that hath seen him hath seen the Father.

There is more than this, however. Jesus came not only to reveal God to men; he came, savingly, to bring us to God. "For us men and our salvation he came down from heaven."

"He suffered for sins once for all that he might bring us to God." The incarnation is the central truth of Christianity. Had there been no crib there would have been no cross. The life and work of Jesus are meaningless apart from the central faith of the incarnation. If it falls, all else falls with it. If it be true everything else is explained. The Christian church believes that our Lord was not born as other persons are. It believes him to have been pre-existent and to have "come down from heaven" for man's redemption. This belief, of course, carries with it tremendous implications, which we must face.

His Person Drew the Disciples

Let us ask first of all, however, how it came to pass that this unique doctrine (for it *is* unique, despite certain superficial resemblances to it in other religions) came into existence? It must be understood at the outset that it *did not* commence as a theory to which certain facts were fitted. The church did not start with the hypothesis of an incarnation to explain its theology. The disciples who first came to Jesus were drawn, not by any doctrine concerning him, but because they could not help it. His person drew them and they followed on. He said "follow me" and they did so. They did not *at first* know all that he was. To them at that time he was the most wonderful of teachers, who spake as never man spake. They accepted him as the master; the leader of the new movement which was to inaugurate the long-prayed-for kingdom of God. It was not until they had been with him for two years that he put the decisive question, "Whom say ye that I am?"

Disciples at First Unitarians

We must further understand that the doctrine of the incarnation arose

O! lovely voices of the sky
Which hymned the Saviour's
birth.
Are ye not singing still on high
Ye that sang, "Peace on earth"?
To us yet speak the strains
Wherewith, in time gone by,
Ye blessed the Syrian swains,
Oh, voices of the sky!

—Felicia Hemans.

amongst a people to whom the idea was entirely foreign. The Jews were monotheists who had no idea whatever of an incarnation. The disciples were at first Unitarians: they were not Trinitarians until Jesus came. What changed them, we are about to see. They were compelled by the necessities of the case to revise their Jewish belief and to become Christians. They encountered the mighty person of the Lord. They saw he was unique. They beheld his mighty works. They saw him crucified and buried. Yet on the third day he was alive again, the Victor of Life. They had "many infallible proofs" of all this, as St. Luke says. When finally he ceased to be seen of their mortal eyes, they experienced afresh his mighty power at Pentecost. He had promised to send them his Spirit and he kept his word. They knew he was alive and at work on the other side of the veil. The experience grew and deepened. Through him they came to know the Father—really know him. And then it was that the Holy Spirit led them into the further truth concerning Jesus—they came to see who he was. The fact of the incarnation had been present to them from the beginning; now it was formulated into a faith. "It was the necessary way of accounting for Jesus Christ." The fact of Christ before and after the resurrection compelled faith in the incarnation: it was their response to the divine revelation.

"He Became Poor"

Further, the doctrine of the incarnation arose early. The early letters of St. Paul contain it. To the Corinthians in the fifties St. Paul wrote "He was rich, yet for your sakes he became poor" (2 Cor. 8:9). The statement is not made in the way of dogmatic teaching: the apostle is employing a fundamental Christian fact for an ethical purpose: as a moral dynamic, in fact. It was "the grace of the Lord, Jesus Christ" which led him to stoop. The later and fuller statement of the truth of the incarnation is here its substance. In an even earlier letter St. Paul refers to our Lord as "the second man, the Lord from heaven." We cannot explain away creative words like these. They are evidence—out of much more—that quit

early in the church the incarnation was an article of faith. The rationalistic theory that the dogma of the incarnation was legendary and slowly grew in at total variance with the facts. Here, before the year 60 A. D. it existed in substantial form.

The Purpose of His Coming

In another epistle, written a little later, probably in the year 59 A. D. the doctrine is more fully set forth. "Jesus was in the form of God—he emptied himself taking the form of a servant, being made in the likeness of men" (Phil. 2). In another early writing St. Paul says, "when the fullness of the time was come, *God sent forth his son*, born of a woman, born under the law (Gal. 4:4). When these earlier writings are duly analyzed they yield the following result: The early church believed that Jesus Christ was "originally in the form and nature of God." Equality with God was his by right. He did not consider it a "prize" to be grasped at. But in becoming incarnate "He emptied himself"—or, as Dr. Weymouth renders it, "He stripped himself of his glory." Whatever the self-emptying meant, *it was his own act*: that is the important point to grasp. He had the right to do it. Further he entered into human conditions at a definite point in time. He came across the barrier that divides us from the invisible world and entered fully into human conditions. He appeared at the appointed moment "in the fulness of time," when the purposes of God were ripe for his manifestation. The purpose of his coming was to redeem men, to bring them to their full sonship. Such is the earliest full deep doctrine of the incarnation as given in the earliest writings of the New Testament—dated before the year 60 A. D.

Size and Greatness

Within so limited a space it is not possible to do more than offer an outline, while it is utterly impossible to deal in any way with the many implications of this truth in metaphysical and psychological directions. We must keep to the main question. To the "Catholic" doctrine of the incarnation two main objections have been offered: the greatness of God and the insignificance of man. How can the Infinite become the finite? How is it possible to conceive of the Eternal God visiting one of the small planets and becoming man in order to redeem our pigmy race? And does it

not mean that his being here withdraws him from the rest of creation? This is utterly to misconceive the whole thing. God and man are not so separate as to make the incarnation incredible. They are kin. Man is sinful and needs redemption, but none the less he is made in the likeness and image of God and it is this twin fact that constitutes the nexus of the incarnation. The greatness of God must not be set over against the littleness of man: it is rather the Fatherhood of God that calls in the immensity of its love for the loving homage of his earthly children and *it is that love in Christ* which re-creates the lost sonship. Man's rank in nature is not determined by his situation in space, but by what he is made for and by what he may be-

The Gift

Oh, there be many candles bright
Upon Thy tree on Christmas night;
What need that I should add a light!

Oh, there be many stars that shine
To make Thy Christmas heavens
fine;
What need is there of gold of mine!

O, Little Lord, O Little King,
With men and angels worshipping,
What gift is there that I could bring!

(The angels turned their eyes on
me;
The Shepherd looked surprise on
me;
The King flung cold surmise on
me!)

"Give gifts," He said (and looked
no blame!)

"Not unto Me, but in My name;
Tell some one why it was I came."

—Laura Spencer Porter in the
Woman's Home Companion.

come in Christ. The smallness of our planet has nothing whatever to do with the reality of the great redemptive work Christ came to accomplish. Our planet is man's home and it is fitting that in the place of his sin the restoration should be given. It is a pity when men confound *size* with *greatness*, as they do who imagine that the smallness of our planet makes the incarnation incredible.

What Matters

It does not matter a scrap whether other planets are inhabited or not; what matters is this—that *we* are sick and need a cure and that the one medicine for our sickness is found in Christ. If there are beings

on other planets who have sinned and need redemption the love of God is quite equal to dealing with them. But so far as we are concerned we have to deal with the fact which has materialized under our own eyes. God has been really manifested in the flesh of Christ upon our earth—that is the fact for us and in that fact he has revealed the heart of God to man and also revealed what man should be. Jesus was not another specimen of our spoiled humanity, he was a revelation of the true type after which we were created. "The head of every man is Christ." But he was not only revelation but redemption and dynamic. As he brought God to man, he brings man to God, by his one sacrifice and by the continued working of his spirit. And the truth of it all is shown in Christian experience. Through Christ we really know God and become one with him. Jesus is "of the value" of God to us and if we reject that value then we have no God at all of whom we can be certain and who alone can satisfy our hearts.

Pantheism Dissipates God

The more the matter is considered the more will it become clear that the alternative is either the truth of the incarnation or a series of hypotheses of God which can neither content the reason, satisfy the heart, nor save from sin. For all these hypotheses run down into pantheism sooner or later and pantheism, despite its intellectual charm for some, does as a simple matter of fact act as an acid upon the heart, slowly but surely destroying the inner fibre. As a theory it is nebulous: as a moral force it is hopeless. The proof of this is written large in history. Pantheism in any of its forms dissipates God, making of him a living atmosphere through which we thrust our hands, but with which we can never commune. The incarnation on the contrary brings

Future Belongs to the Faith

God to our very door. He touches both our senses and our spirits. It definitely reveals his personality and shows him, in Christ, as caring for the single soul. And this is what men want to know, whether or not God cares for the individual. The future will not be with the pantheistic creed in any of its forms—it is impossible. The future belongs to the faith which has at its heart the confession "God was in Christ reconciling the world unto himself."

Christ of the Virgin Born

"They shall call his name Immanuel"—Matthew 1:23

By JOHN MARVIN DEAN

SOME years ago a brilliant Christian thinker was asked to contribute an article dealing with the personality of our Lord Jesus Christ to the pages of the *Encyclopedia Britannica*. In due time the article appeared. It was then discovered that the most amazing fact about our Saviour had not been mentioned—his *sinlessness*.

The dazzling white light of the Redeemer's personality and earthly ministry smites the mind of the most casual reader of the Gospels, provided that casual reader be candid. No matter where you touch those marvelous three and a half years of public ministry—a ministry carried on in the midst of indescribable confusion and against an ever-increasing opposition that was nothing less than venomous—the same flawless perfection is found, and stainless integrity.

Even Mohammedanism declares the sinlessness of the Christ and that he will some day judge Mohammed himself. This need cause no surprise; the most remote acquaintance with the name and fame of Jesus of Nazareth exacts this tribute of superhuman flawlessness to his manhood and his ministry.

When by penitence and faith a man not only knows Jesus Christ intellectually but is touched by the power and presence of the omnipresent Master, then the fact of Christ's sinlessness passes through the realms of the mind into the holy of holies of a man's heart and he not only admires but worships.

We speak of the sinlessness of Christ because it predisposes us to faith in his pre-existence and his virgin birth.

The Terminal

When we ride over the desolate deserts of the West and stumble upon a rusty, weed-grown railway, we may only be able to see a few miles of its road-bed but we quickly erect in our minds a vision of its terminal. Such an insignificant road must, we rightly judge, lead to a half-abandoned mining camp or some desolate town unmoved by the high tides of civilization. But if, on the other hand, our trail intersects a beautifully laid "overland line," its road-bed well kept, its rails of the sturdiest steel and sharply glinting from constant use, we are confident that far to the east of us there arise the stately buildings and vast facilities of a great terminal, and that to the west of us, beyond the ranges, there is another mighty terminal to match it.

He who touches the line of Christ's perfect ministry and personality at any vital point of the Gospel narratives and carefully weighs the significance of what he there discovers, will find not the slightest difficulty in believing that at the beginning of that earthly ministry there was a virgin birth and at the end of that ministry there was a death-conquering resurrection.

I. The incarnation—the coming into human form and flesh of the pre-existent Saviour—was the answer to a universal desire on the part of humankind. Whatever may be our interpretation of the declaration of the prophet Haggai (Haggai 2:7, A. R. V. Margin), the God-man was "the Desire of all nations."

The record of the virgin birth of our Lord has been attacked on the ground that

heathen and pagan religions enshrine the same idea. Christians are reminded that stories of miraculous generation have no novelty. Buddha, and Plato, and Augustus Caesar, and Zoroaster and Lao-Tsze, all were said to be virgin-born. Certain members of the Greek pantheon were also said to have nothing less than a heavenly paternity. *But such a criticism is a sad misinterpretation of the pagan mind.* These myths are the confirmation of the gospel narrative. They are the pathetic evidences of a universal cry for a redemptive unveiling of God, a passionate longing for a hero, or a prince, or a god, who would partake both of the human and the divine, one of whom we could say without self-delusion, "Immanuel—God with us!"

It is Cocker who reminds us that the idea of "a pure spiritual essence without form and without motion, pervading all and transcending all, is too vague and abstract to yield us comfort" and that, therefore, the need of an incarnation "became, consciously or unconsciously, the 'desire of nations.'"

The very fact that the idea of an incarnation was not unfamiliar, that it was

"WHAT means that star," the
shepherds said,
"That brightens through the
rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good-will
to men!"
—James Russell Lowell.

no strange thought to the pagan mind which have created the numberless metamorphoses of Grecian mythology, the faith in the Lamas as incarnations of Buddha, the human form of Krishna, and the Avatars of Vishnu and of Dagon, presents not a difficulty but a secondary reason for faith in the virgin birth of our Lord.

Shall we, whose souls have been lighted by the incarnation, discard that torch-like truth?

If we commit that folly we will discover that the necessities of the human mind and heart eventually will make us victims of some religious system that will present to us in other forms, and without proper attestation, the mystery of a virgin birth.

Man is so made that an incarnation fits his need as the flower fits the stem.

You may recall the profound suggestion of Neander that "at the bottom of these myths there is an earnest desire, inseparable from man's spirit, for participation in the Divine nature as its true life—its anxious longing to pass the gulf which separates the God-derived soul from its original—its wish, even though unconscious, to secure that union with God which alone can remove human need and which Christianity shows us as a living reality. Nor can we be astonished to find the facts of Christianity anticipated in poetic forms, embodying in imaginative creations the innate, yet indistinct, cravings of the spirit, in the mythical elements

of the old religions, when we remember that *human nature itself, and all the forms of its development, as well as the whole course of human history, were intended by God to find their full accomplishment in Christ.*"

II. The incarnation was the meeting of human limitation. Cowper reminds us that "faults in the life breed errors in the brain." The individual mind and the mind of the race collectively have alike been impaired by sin. Man finds his greatest difficulty in endeavoring to think properly of God.

It is true that nature has never ceased to speak, from the day of the first responsible man until this present hour—whispering, flaming, thundering, the name and the glory of the living God.

"The Himalayas," cries John Henry Barrows upon his return from India, "are the raised letters upon which we blind children place our fingers and read the name of God."

The Message of Nature

But nature's message, infinitely varied though it be, if taken alone, has fatal omissions. Paul, in opening up his great argument in the Epistle to the Roman church, declares that "the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made." But he immediately follows with a limitation of nature's office by saying that these things that we see through the telescope of nature are "the everlasting power and divinity of God." Seas and shores, wheat-filled valleys and naked heights, bacilli in the test tube and stars in the night sky, crawling lizard and screaming gull, distilling shower and frightful tornado, rending claw and blossoming fruit, human life and human death—all these alike declare that God *is* and that God is infinitely great. Only by a dishonest selection of facts from nature can we go much beyond this.

The universe declares that God *is*, but it takes an incarnate Saviour to teach men that blazing fact which made the mind and heart of John the beloved flame to his latest hour on earth—God is *love*! Aye, there *is* a God and his greatness overwhelms the mind. But *what is his character?* What is *his attitude toward men?* What are his dealings to be with *human guilt?* What is *his will for the race?*

An interpreter must speak two languages. An incarnate Christ, who is both human and divine, alone can meet the limitations of the human mind and heart, and can alone become a true Mediator.

A Friend in the Fog

A man in a fog cries out in fear as a great distorted giant-form clutches at him. But brought face to face with this apparent giant, the thinning fog reveals his dearest friend! Thus it has been with some of us in our scientific reading. The fact and figure of God grows in immensity but in the same process becomes remote. We recognize the overwhelming power of God but we are made to feel both troubled and forsaken. With what delight, then, do we behold in the incarnation our Elder Brother, Jesus Christ! With what

relief do we hear him say, "Truly I am one of you. Feel me and see that this is no illusion. Yet without me was not anything made that was made. I am behind the breaking surf, the rising continents, the wasting mountains, the million species of life, and the fifteen hundred million visible worlds that men call stars. Behold, it is I; be not afraid."

III. The incarnation, however, was more than the meeting of a human limitation: it was the unveiling of God's thought and plan for man. *The incarnation reveals God's objective for the race.*

The cry of the ages has been for a redemptive unveiling of God. But the ages had also pleaded for the unveiling of a Man. Stanton, inspired by his hour of devastating grief, witnessed the last breath of the dying Lincoln and said, "Now he belongs to the ages." It is those aspects of the life and death of Lincoln which remind us of the Christ that make such an utterance a fitting one. Christ himself is the Heir of the ages and the long, slow centuries of human history are his possession. He is the candle set in the heavenly window to guide man's moral wanderings back to the Father's house. But he is also the Pattern of Righteousness, the Exemplar, the Model, the Finality. "All things were created unto him," declares Paul. That is, toward him.

The Search Pathetic

How pathetic has been the search of the race for a perfect character or even a dependable leadership!

The chiefest heartbreak of history is the long succession of betrayals of noble and progressive movements on the part of leaders whose sins overthrew both them and those who trusted in them. Alexander and Cæsar, Henry the Fourth and Napoleon the First, illustrate one phase of this ever recurring betrayal. In the less dramatic worlds of philosophy and art and economics, the review is equally disheartening. With what relief then do we see the torch of the incarnation lifted, and hear the ages echo and re-echo the cry of Pilate, "Behold the Man!"

If I were to attempt to condense this particular meaning of the surpassing miracle of Bethlehem within the compass of a single phrase I would write it thus: *After an incredible travail of un-numbered races and aspirations and epochs, the world has found a MAN at last!*

It is in the eyes of this Man that we read the judgment of all men.

The wickedness of the ages is reviewed by his stainlessness: the folly of the ages is reviewed by his wisdom: the misery of the ages is reviewed by his peace: the injustice of the ages is reviewed by his righteousness: the weakness of the ages is reviewed by his strength.

And yet, the incarnate Christ is not our condemnation only, but our hope; for, so surely as there is an operation of grace, moving, despite all opposition, toward an incredibly bright consummation for the race, so surely shall those who follow him be like him "for they shall see him as he is." *The destiny of the redeemed humanity is Christ.* And to follow him (to use the phrase of Mr. H. G. Wells) is to "essay an incredible happiness."

IV. And now it is of final importance that we observe that both *the fact and the method of the incarnation were evidential of the Christ's moral supremacy—His unique holiness.*

There are those who sneer at us because we worship One who entered in so lowly a fashion the gateway of human life. Had the Christ leaped full-panoplied from the

skies to the palace of the Cæsars, these critics might have believed on him. But the Babe of Bethlehem evokes their disdain. And yet how strange it is that the supremacy and deity of our Lord should be attacked upon this ground!

The root of all sin is pride: there is not an iniquity but can be traced to arrogance. The root of all virtue is humility; there is not a flower of righteousness that grows in any other soil. "What is the first thing in religion?" was asked of Augustine. "Humility," he replied. "And the second?" "Humility." "And the third?" "The third is also humility," he said. It is this virtue that our Lord supremely exemplified in his virgin birth. He is the pre-existent Lord of the universe. He is without human paternity. Yet he chooses to enter human life in the form of a babe. *It is this very approach of his that predisposes us to worship him!* Those who have knelt at Calvary find no difficulty in kneeling at Bethlehem. And those who do not kneel at Bethlehem will be less apt to kneel at Calvary.

Oh, let us then rejoice with wise and thoughtful trust! Let us joy and rejoice in the heavenly humility of the incarnation!

"That glorious Form, that Light unsufferable,
And that far-beaming blaze of majesty,
Wherewith he went at heaven's high council-table
To sit the midst of Trinal Unity,
He laid aside, and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay."

Let us scorn to bow in acquiescence to the intellectual fad of a passing hour—the corroding criticism of the holy virgin birth of our Lord.

If the vain winds of unbelief do not rattle at one door they will at another.

Let us be wise enough to see in that virgin birth not a point of weakness in the Christian position but a tower of impregnable strength. Let us echo the angelic song, our hearts filled with indescribable gladness, that heaven's richest gift to man, an incarnate Saviour, has come to human life in such a way and by such a manner as only God himself would choose. And let us hasten with our gifts to Bethlehem.

A careless tourist, being shown the very piano of Beethoven, seated herself before the instrument and began to pick out, without either talent or reverence, one of the great composer's more popular creations. The caretaker, standing near, shifted from one foot to the other in evident distress. At last he remarked,

"Paderewski was here a short while ago."

"Oh," said the tourist, "I suppose he played upon this very piano."

"No," said the caretaker, "he was invited to do so but he said, 'I am not worthy.'"

And who, I ask you, shall be worthy to speak of the surpassing mystery and glory of the incarnation? And who shall dare to make the pilgrimage to Bethlehem without summoning up within himself all the possibilities of praise and reverence?

"Ring out, ye crystal spheres!
Once bless our human ears,
If ye have power to touch our senses
so;
And let your silver chime
Move in melodious time;
And let the bass of heaven's deep
organ blow;
And with this ninefold harmony
Make up full consort to the angelic
symphony."

Is There a Santa Claus?

WHILE editor of the *New York Sun* Charles A. Dana received the following letter:

Dear Editor:

I am eight years old. Some of my little friends say that there is no Santa Claus. Please tell me the truth. Is there a Santa Claus?

Virginia O. Hanlon.

Mr. Dana gave his answer in the following editorial.

"Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They think that nothing can be which is not comprehensible by their little minds. They do not believe except they see. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours, man is a mere insect, an ant, in his intellect, compared with the boundless worlds about him, as measured by the intelligence capable of grasping the whole truth and knowledge.

"Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas, how dreary the world would be if there were no Santa Claus! It would be as dreary as if there were no Virginias! There would be no childlike faith, then, no poetry, no romance, to make tolerable this existence. We should have no enjoyment except in

sense and sight. The eternal light with which childhood fills the world would then be extinguished.

"Not to believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch all the chimneys on Christmas Eve to catch Santa Claus; but even if they did not see Santa Claus coming down, what would that prove? Not everybody sees Santa Claus. The most real things in the world are those that neither children nor men see. Did you ever see fairies dancing on the lawn? Of course not; but that's no proof that they were not there. No one can conceive or imagine all the things that are unseen or unseeable in the world.

"You may tear apart a baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world that not the strongest man, not even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view the picture of the supernatural beauty and glory beyond. It is all real. Ah, Virginia, in all the world there is nothing else real and abiding.

"No Santa Claus? Thank God, he lives, and he lives forever! A thousand years from now, Virginia, nay, ten thousand years from now, he will continue to make glad the hearts of children."

Christmas Time Has Come Again

The Magi and The Star

"We have seen his star in the East, and are come to worship him."—Matt. 2:2.

By J. M. HOLMES

BABYLON the glorious, lay sleeping
'neath the moon;
The Magi on their towers read the
signals of the stars:
When suddenly a star, clear as the sun
at noon,

Flashed out, and burned in splendor
with the ruddy glow of Mars.

The morning broke in tender light o'er
Shinar's level plain,
Filling all the earth and sky with
radiance and glory:

The Magi met in secret clan, within their
sacred fane,

And heard, in wide-eyed silence, the
watcher's wondrous story.

The holy conclave waited for the coming
of the night

To hang her golden lamps aflame in
God's eternal space:

Again the glorious star burst forth with
sudden rosy light

As if the heavens parted, and they saw
a seraph's face.

It did not rise nor set, but stood supreme
in heaven alone;

Amid the marching hosts of light it was
the kingly one;

A dazzling spark of glory from God's
refulgent throne,

It shone to lead the Magi to God's holy,
infant Son.

Of all the stars that crowned the night
it was the brightest gem:

The Magi read in its clear light the
secret of their clan.

With myrrh, frankincense, gifts of gold,
they sought Jerusalem;

Age at the feet of Infancy—there
worshipped God in man.

Shine on, O Star of God, and bring all
wise men from the East.

Shine on, O Star of God, and bring all
wanderers from the West,

Shine on, and bring all sinners from the
greatest to the least.

To find in that mysterious Babe all life
and love and rest.

The Incarnation

By WILBUR FISK TILLET

OSON of God incarnate,
O Son of Man divine,
In whom God's glory dwelleth,
In whom man's virtues shine.
God's light to earth thou bringest
To drive sin's night away,
And, through thy life so radiant,
Earth's darkness turns to day.

O Mind of God incarnate,
O Thought in flesh enshrined,
In human form thou speakest
To men the Father's mind:
God's thought to earth thou bringest
That men in thee may see
What God is like, and, seeing,
Think God's thoughts after thee.

O Heart of God incarnate,
Love-bearer to mankind,
From thee we learn what love is,
In thee love's ways we find:
God's love to earth thou bringest

Christmas Greetings

By J. W. Conley

A TIME for joy and not for tears!
For faith and trust instead of
fears,

A time to pass your smiles along,
And fill the earth with gladdest
song,

Then do your part, both work and
pray,

To make a Joyful Christmas Day.

A time to tell, and tell again,
Of "peace on earth, good-will to-
ward men."

A time for war and hate to cease,
A time to hail the Prince of Peace,
All bitterness put far away,
And have a Peaceful Christmas Day.

A time for hope, with vision clear,
To see the Glory drawing near,
To shout hosanna and amen!
For Christ who came will come
again.

"The King of Kings" will not delay,
Then have a Hopeful Christmas Day.
Cannon Falls, Minn.

In living deeds that prove
How sweet to serve all others.
When we all others love.

O Will of God incarnate,
So human, so divine,
Free wills to us thou givest
That we may make them thine:
God's will to earth thou bringest
That all who would obey
May learn from thee their duty,
The truth, the life, the way.
Nashville, Tenn.

Christmas Carol

THE earth has grown old with its
burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous
and fair,
And its soul full of music bursts forth
on the air,
When the song of the angels is sung.

It is coming, Old Earth, it is coming
tonight!

On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle
and white,

And the voice of the Christ-child tells out
with delight
That mankind are the children of God.

On the sad and the lowly, the wretched
and poor,
The voice of the Christ-child shall fall;
And to every blind wanderer open the
door

Of hope that he dared not to dream of
before,
With a sunshine of welcome for all.

The feet of the humblest may walk in
the field

Where the feet of the Holiest trod,
This, then, is the marvel to mortals
revealed

When the silvery triumphs of Christmas
have peeled,
That mankind are the children of God.

—PHILLIPS BROOKS.

Bells of Christmas Morning

By EMMA L. MILLER

HARK to the bells of the Christmas
morning,

Ringing their glad refrain,
Telling the joy of the old, old story,
Peace upon earth again.

Once and again have I heard thy message:
Shepherd and babe and star.

Wise men who came with their gifts and
homage,

Seeking the King from afar.

Thou who art wiser than all the wisdom
Now to thy footstool bring,

Thou who art higher than all the holy,
Be of my life the King,

Make of my heart a fitting temple;
Cleanse it from sin I pray,

Come as thou didst at the dedication,
Enter this Christmas day.

Come, for I need thy peace and pardon,
Come, for I need thy power,

Need to be kept from the world's tempta-
tions,

Keep me each day and hour.
Then shall I live with a noble purpose;

Then shall I joyfully bring,
Like the sweet bells of the Christmas
morning

Praises to thee my King.

(From "The World Through Mother's
Glasses and Other Poems.")

The Holy Child

THE world was dark with care and woe,
With brawl and pleasure wild;
When in the midst, his love to show,
God set a Child.

The sages frowned, their heads they shook
For pride their heart beguiled.

They said, each looking on his book,
"We want no Child."

The merchants turned toward their scales
Around their wealth they piled;

Said they, "'Tis gold alone prevails;
We want no Child."

The soldiers rose in noisy sport;
Disdainfully they smiled;

And said, "Can babes the shield support?
We want no Child."

Then said the Lord: "O world of care,
So blinded and beguiled,

Thou must receive for thy repair
A Holy Child."

CAROLINE L. PALMER.

The Shepherds

THEY never sought; nay, but they woke
and came

Quickly; nor paused they to bring
Gifts to the little King—

No gems had they, nor a remembered
name.

E'en while they knelt, three Wise Men
worshipping,

Over the desert rode afar,
Patient, and sought a star—

Yet came too late to hear the angels sing
Oh, wake us, make us simple, make us
mild!

Spare us the desert thirst and fears,
The garnered gems, and years!

Oh, bring us to thee quickly, Holy Child

LAURA SPENCER PORTER in *Harper's
Magazine*.

Interlopers or Disciplers!

By G. ARVID HAGSTROM

TO THE ordinary well informed member of the Christian church it may occasion no little surprise to read that Baptists and Methodists working in Scandinavian countries are looked upon and dubbed as interlopers and proselytes. But to one familiar with the history of these bodies this is not new. It ought not to be considered as information of a new state of affairs that Lutherans comprise 98 and a fraction per cent of the population of Sweden. Any one who knows that the dominating church in Sweden is a state church, and that church is the Lutheran church, knows that this accounts for the fact that practically the entire population is Lutheran.

On the other hand it may not be so generally known that the Mission Covenant of Sweden, a Swedish Congregational denomination, has a membership of 110,608, the Baptists a membership of 60,530, and the Methodists have 18,250 members. These three bodies together number 189,388, or, including the young people and Sunday-school membership, it makes a constituency of one half million—or one in every twelve persons in Sweden. In addition to these religious bodies there are a number of smaller groups such as the Salvation Army, the Adventists, The Apostolic Faith or Pentecostal Movement, the Swedish Evangelical Alliance, the Free Baptists, all of which, should they be numbered, would easily total 130,000, thus increasing the membership of the religious bodies that the ruling state church does not look with favor upon to 650,000.

That the work of these religious bodies is not of recent origin is borne out by the fact that the Baptists celebrate next year, when they are hosts to the Baptist World Alliance, the seventy-fifth anniversary of the beginning of organized Baptist work in Sweden.

Persecution by State Officials

The justification of a work which can show such a glorious history as will then be unfolded, if such a process of argumentation were needed, would need to seek no other ground than the Great Commission of our risen Lord and Saviour. That there was great need of discipling the people in Sweden during the last century is amply proved by the low spiritual state and religious darkness in which the people were groping. When the members of the state church did find the light of a new birth through faith in and fellowship with Christ and more abundant witness of their new experience, they were immediately and continuously subjected to persecution by the officials of the state church, even at the instigation of the religious leaders of the same. In fact, many of these early pioneers were subjected to bitter and cruel sufferings, unjust trials, imprisonment and one, Rev. F. O. Nilsson, was banished from Sweden, April 26, 1850, who when he was compelled to leave his native land came to Copenhagen, Denmark, and while there serving the little flock of Baptists he was privileged to baptize Rev. Andreas Wiberg, a Lutheran priest who had found the light of saving peace as well as the truth of the believer's duty to follow his Lord in scriptural baptism. From Copenhagen, Nilsson came to the United States and was instrumental in founding several churches in this country. The work thus

SOME weeks ago the American press carried an official communique issued by the National Lutheran Council. The issue was precipitated by an article published by Dr. Frederick Lynch, editor of "Christian Work" based upon observations made in Scandinavia in which he said, "Methodists and Baptists are looked upon as interlopers, and are regarded by the people as queer sects. The people cannot understand why they have come, and wonder why America sends them." Proceeding from this point, the Lutheran Council challenges the right of American Evangelical bodies to interest themselves in establishing their doctrines and organizing churches in Scandinavia.

In view of the importance of the whole question, THE BAPTIST requested Dr. G. Arvid Hagstrom, president of the Bethel Academy and Theological Seminary of the Swedish Baptist General Conference of America to give the readers of THE BAPTIST a statement of the reasons for and the results of Baptist work in Scandinavia.

started was nothing less than the kindling of a spiritual fire, which neither king, magistrate, nor priest could quench. It has spread so that more than 100,000 members of churches in Sweden and the United States, together with a large number of Swedish people who are members in American churches, constitute a spiritual and stabilizing element in such churches. The products and by-products of this spiritual movement are to be found in all countries contributing their liberal share to the world's uplift in evangelization, Christian education, social, industrial, and political service, bearing fruits in Christian character, better citizenship and cleaner commonwealths the world over.

As well might one say of a mighty river whose flow makes fertile the soil, thus making possible increased crops, that it is an interloper as to accuse these followers of their Master of being guilty of such an opprobrium. The theological seminary in Stockholm has produced and sent forth a type of men who have brought things to pass because they were men of

a genuine, outstanding religious experience and deep, strong conviction upon which has been built an efficiency by the teaching and training of cultured men, which has developed the character and produced the successful work that has followed their labors in their homeland, this country, and upon several foreign mission fields. If they are proselytes it would be of the type of their Master, who could make an apostle of a publican or a devout disciple of a pharisee. The sturdy stock of the Scandinavian is good timber for the building of a college of disciples and followers of the Lord Jesus which he has used to build his kingdom in the Scandinavian countries as well as in other lands, and the results amply justify the efforts put forth. A galaxy of names could be produced in evidence of this.

Opposition an Incentive to Faith

The interpretations of scriptures, by which regeneration or the saving work of grace has been ascribed to a rite administered to infants, has in these lands, in part at least, brought to pass a condition that has made fertile and favorable soil for disciples who have been content to preach the word and trust the Holy Spirit to use his own weapon and instrument to make the seed germinate and grow. Thus when their efforts have multiplied in an encouraging degree this has, as in preceding centuries, awakened alarm and opposition within the ranks of the sacramentarian groups. But, as in the days of old, so in the present age, the opposition thus encountered will only be an added incentive to the growth of this work of faith.

It is a significant fact that when next year the city of Gothenburg in Sweden is to celebrate the three-hundredth anniversary of the founding of the city and an exposition is to be displayed including the work and achievements of Swedish people throughout the homeland, and when it has also been decided to invite Swedish people from all over the world to be represented by models, tablets, curios and other mementos of historic value, showing the rise, progress, and development of Swedish movements throughout the world, among the four denominations invited to be represented upon that occasion are the Swedish Baptists of the United States who are preparing to send models of schools, churches, hospitals, orphanages and other institutions for this exposition. This is of special significance in view of the fact that the Baptists are invited together with Lutherans, the Mission Friends, and the Methodists to share in this display of the rise and progress of our religious institutions found here.

When the Baptist World Alliance, which is to assemble in Stockholm, Sweden, in July, 1923, brings Baptists from all parts of the world, and not a small number of Scandinavian Baptists from this country, there will be ample opportunity to appraise the value and scrutinize the genuineness of this work and, till then, we may well content ourselves with the words of one of old: "If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them, lest haply ye be found even to be fighting against God."

St. Paul, Minn.

FOR every family there comes a day when the church is needed. Never is there a failure to give the call. Perhaps it is a christening, a marriage or a burial. In any case the church responds. For the moment it is all-important.

But after that, what? In some cases there is an interest in the church and its work that continues to grow into a solid relationship. More often, however, the beneficiaries dismiss all thought of the church, once it has satisfied their momentary needs. The average family wants the church to help with its burdens, but there the relationship ends. If the church has burdens, and of course it has, there is a big element of society that is content to let the other man carry them.—Minneapolis Journal.

Which is Martha?

By MRS. E. C. CRONK

CHRISTMAS was coming. It blew in the keen December winds, it glinted through the December sun, it sparkled in the gay shop windows, it shone in the faces of hurrying, bundle-laden shoppers. The world seemed full of joy, but Mrs. Saunders' heart was full of bitterness, as she walked home from the December missionary meeting. Somehow all the beautiful things she had heard there had filled her with an unutterable weariness and a deep resentment. It was so easy for some of the members, who had fine homes and everything she wanted and did not have, to stand up there and speak so beautifully and so feelingly about "giving the best for Christ at Christmas." Little did they know how poor her best was. Little did they dream of the numbness in her fingers and the ache in her back over the extra sewing she took in to make possible even the pitiful little gifts she brought regularly. She wished they could glimpse her scanty store, and pass judgment on what should be her best gift. Mrs. Saunders smiled with a touch of bitterness. "My best gift!" she thought. "I should just like to see them search my poor little cottage to find a gift worthy of that superlative."

Suddenly the weariness left her eyes and her face shone in swift, joyful response to the greeting of the radiant girl who opened the door, as her mother stepped up on the porch of the little cottage. "Oh, mother, dear, I've won it! I've won it!" called the girl triumphantly. "Not the scholarship, Martha?"

"That's just exactly what," said the girl as she gave her mother an enthusiastic hug. "Just think of your little Martha getting to go to the medical college. I can see my sign hanging out over the door right now—'Dr. Martha Benton Saunders, Office Hours, 9:30 to 11 A. M.' I shall not have afternoon hours, you know, on account of going to see my patients then, and taking you out in my little electric car. Note how naturally I say *my* electric, please. I can see that car standing in front of the sign. I can see a picture of you without any needle in your hand and without any horrid old sewing that has to be 'ready by Saturday without fail, please.'"

Two hours they talked about the wonderful things that were to be when Martha finished the medical course and was a full-fledged, practicing physician, following in the footsteps of her young father, who had died when she was a baby. Finally Mrs. Saunders made her radiant but tired daughter go to bed. When the mother was alone, she took up the needle that was to be laid aside in those glorious coming days and began to work swiftly on the dress that "must be ready by Saturday, please," which was at hand. Her thoughts flew as rapidly as did the needle. Joy-bells rang in her heart over the thought that her only child's life was not to be hemmed in, as hers had been. Martha would have a chance. Martha would succeed. Martha might even become a famous doctor. "After all," said the tired little seamstress to herself, "I really ought to make a special Christmas gift to missions. If I would sit up just a few hours later every night, I might take in one more dress and give the money as a special Christmas thankoffering for my own best gift,—which is Martha."

With a sudden new application the words held her—"My own best gift, which is Martha." Resolutely she tried to put the thought out of her mind. Almost viciously her needle attacked the long seam before her, but the faster the needle flew, the faster flew Mrs. Saunders' thoughts. They went back to the time when an earnest little girl had come back from a missionary meeting to ask mother whether she could not be a missionary when she grew up. Down through the years ran her thoughts to that day when Martha came back from a summer conference thrilled with an earnest purpose to go as a medical missionary. Mrs. Saunders could see again those eager young eyes as she argued with her daughter that the missionaries should come from families of many children and that God would not want an only child to leave a widowed mother alone. Mechanically the needle sped on, ever faster and faster. As it flew in and out it seemed to overcast John 3:16 into the seam—"For God so loved the world that he gave his *only* begotten Son." As the clock struck one Mrs. Saunders held up the dress. "Finished, at last," she said, and as she said it she knew that the dress was not the only thing that had been finished during those hours. For a few moments she paused by Martha's bed. "Perhaps," thought she, "Martha may have changed her mind and may not

want to be given, now that her mother is willing to give her. I wonder if I can plead as eloquently the reasons why she should go as I did the reasons why she should stay."

At the special Christmas service of the missionary society there were some liberal gifts. The eloquent speaker who had made the beautiful appeal for the best gifts for Christ at Christmas had her envelope well filled. Mrs. Saunders had taken in the extra dress, and by sewing far into the night, she had her special offering, too. As the offering plate passed she laid on it her envelope, but she knew with a thrill of holy joy that no plate could contain her best gift, and she gave Martha's hand a quick squeeze. As they walked home together, Martha said: "Of course, mother, dear, it will not be easy to be separated for a time, but eternity will be a long wonderful time for us to be together." And, somehow, both of them knew that though seas should divide them and though continents should separate them, they would be closer together than many mothers and daughters who live under the same roof, and, somehow, Mrs. Saunders felt nearer to the Father, who so loved that he gave his *only* Son, than she had ever felt before. As the Christmas bells rang out their call, her heart chimed back its response, "My own best gift, which is Martha." (Published by Women's Missionary Society, United Lutheran Church, 844 Drexel Bldg., Philadelphia.)

The Interior Splendor of Religion

By JAMES M. STIFLER

It has often been a wonder to me that so few of the great novelists have seen the romance and glory, "the interior splendor of religion" that there is in the lives and experiences of the men and women who are genuinely religious and whose faith is not a mental belief, but who actually "bet their lives," as Donald Hankey put it—that there is a God.

It would be a revelation to the modern novelist to sit through a prayer meeting such as was held in First Church of Evanston, Ill., the evening before Thanksgiving. These modern writers who are such close analysts of the human heart and emotions seem never to have known the deep faith and satisfaction that are the portion of great numbers of intelligent, educated and successful people, such as those who comprised this meeting.

The chapel was not large enough so they assembled in the splendid Gothic auditorium, men, women and children, to the number of nearly 300.

A psalm is read, several stirring hymns sung, a prayer offered and then the people are asked to give thanks to God for his goodness to them during the year.

A grandfather speaks of his joy in his family and pride in a daughter serving humanity for Christ's sake in a foreign mission hospital. A widow honors God for his comfort to her. A business man thanks God that his affairs have come out much better than he hoped. Another wishes to publicly thank God for the help that the preaching has been to him for the year that is just past. A college man declares that the church has been a de-

fense to his soul. Several high school boys and girls wish to tell of their appreciation of their parents and the Christian fellowship that they have in their young people's society. A little nine year old is caught in the tide and stands in that great dignified church and lisps her thanks to God. A young man who is to be married the next day and a few moments later the young woman who is to marry him, thank God for their happiness. You can be sure that there will be no divorces in families that are founded like that.

The bereaved praise God for their hope of immortality, the ill thank him for his sustaining power, one for a great temptation overcome, the busy that they have interesting work. When the hour is over a mature professional man comes to the pastor and asks for baptism into that goodly fellowship.

One hundred and four persons give public thanks to God, two of them strangers who came in attracted by the lights and music and who confessed that they had never seen or heard anything like this before. And a dozen letters from those who could not come are read.

Yet this is but the uncovering of the real holy of holies—of the human heart of those who know God, and during the days when it is not so openly revealed, each one knows that it is there. In this faith they live and move and have their being. This is the salt of the earth. Would that the multitudes of the self-ridden, passion driven that throng our streets might know it.

The New World Movement in My Church

By J. E. SMITH, Pastor of the First Baptist Church of Spokane, Washington

A HARD task is a test of caliber and character in individuals and in churches. No one knows how much he can do until he tries. If he refuses to try he gets nowhere. If he makes an "honest to goodness" effort to do the seemingly impossible he surprises everybody and most of all himself in the results obtained.

The New World Movement was conceived in prayer. It was launched in faith. It challenged the faith of the Baptist hosts of the North. It tested the fibre of our Christianity. It revealed the fine gold of the sanctuary. It likewise brought to view the dross of our unbelief.

When we received our quota in Spokane the first result was a gasp for breath. We had to open the windows—the windows of prayer. The figures \$63,300 startled us and seemed a mountain as large and immovable as Mount Spokane overlooking our city. Then we remembered that our Lord had something to say about mountains. "If ye have faith," he said, "as a grain of mustard seed, we shall say unto this mountain remove. . . ." We prayed. The mustard seed began to grow. Faith increased. We became familiar with the figures. The silence of doubt and unbelief was broken by one of our church leaders who said, "If that's our quota we ought to make an effort to raise it." We adopted the quota. We accepted the challenge. Then we began to organize, step by step, according to the standard plan.

When Nehemiah began to rebuild the walls of Jerusalem he said, "We made our prayer unto God and set a watch." They did not pray and forget to work. They did not work and forget to pray. Prayer plus work will get results where either alone will fail. We raised up a corps of four-minute men who brought facts concerning the triumphs and needs at home and abroad. Information kindled inspiration. As the light appeared and warmth increased, dormant powers in the church began to awake.

The time came to choose our team captains. We prayed about it. As a result, one half of the captains chosen to lead in the campaign were persons who had never taken responsibility in the church before. That was an eye opener. God knew there were such workers, but we had not discovered them. Prayer is a wonderful source of revelation. It removes spiritual astigmatism and enables us to see folks we had blindly missed; it also brings to light pockets of reserve treasure we had never suspected.

The last Sunday of April, 1920, came. The teams gathered after the morning service, had lunch together in the church, made their individual pledges, and in the atmosphere of prayer went forth in the belief that this was the Lord's work and that he would see it through. At the evening service we totaled the pledges obtained during the day and discovered that we were about \$20,000 short of the goal. This was a test of our faith. During the week the amount pledged was increased to \$50,000, so that Sunday morning, May 2, found us with \$13,000 short of our quota.

The previous Saturday afternoon the campaign director and the pastor were led to go to a sign-writer and have a neat card printed with these words, "Let's Finish the Job." This was hung where the entire congregation could see it. There

was no intention of asking subscriptions that Sunday morning. But some one reported a new subscription and then another and another. The meeting was taken completely out of its intended channel. Victory seemed near. Enthusiasm kindled. Pledges new and additional were made with scarcely any effort to secure them until the total reached the sum of \$65,000. Amid tears and prayers, smiles and applause, we sang the doxology and thanked the Lord for the victory he had given us.

What have been the permanent results in the church?

First: It has put a new valuation upon prayer. We had always prayed. But

per year." God knows his stewards.

Third: It has given the church a new standard of stewardship. Men and women who had been giving dimes have learned how to give dollars. And the beauty of it is that they have discovered that they are not poorer but richer by the investment. For two years after the campaign for the New World Movement we paid all our church expense bills with no canvass of the membership and with few appeals for funds.

Fourth: It has given the church a new sense of cooperative spiritual power. Three times we have organized the church for a campaign of personal evangelism. We have fixed a certain goal as a minimum of new members to be secured by a given time. We have never failed to reach the goal and go beyond it. God can give us evangelistic success as easily as financial success if we really want it.

Fifth: It has given us a new denominational interest. Hearing the wonderful facts about our missionary triumphs at home and abroad and listening to the recital of urgent kingdom needs has put new denominational loyalty into the hearts of many of our lukewarm and half-hearted members. Many awoke to the fact that Baptists were not at the tail but were leading in kingdom enterprises.

What happened in our church I am sure is not different from the experience of other churches who entered wholeheartedly into the New World Movement. Doubtless the results here have been duplicated and greatly exceeded elsewhere.

A New Kindergarten Sunday School

LITTLE bamboo chairs, a few kindergarten tables, and a room forty feet square were made ready for a Kindergarten Sunday School. Miss Lettie Archer gathered in from the streets of Chengtu, West China, the little tots who had never been to Sunday school, and that was the beginning. Miss Archer is a new missionary, studying the language, but she managed to secure some Chinese teachers who could tell the lesson story to the children grouped around the little tables and help them picture it more clearly by working it out in silhouette.

"You would enjoy," writes Miss Archer, "hearing these little tots, who, with few exceptions, never sang before in their lives, learning to sing 'Jesus Love Me,' 'The Little Lord Jesus,' 'Suffer Little Children,' 'I'll Be a Sunbeam,' and so on in Chinese. True, some of them come with unwashed faces and dirty clothes, and some have to carry baby brothers on their backs, but they seem to enjoy it as much as the children at home who come marching in to Sunday school in their dainty new dresses.

"The Chinese are passionately fond of flowers and most of them have none, many of them living in hovels back of shops without a square foot of room for grass or flowers. Often I take over a huge bouquet of daisies or nasturtiums which I divide among them.

The Sunday school was started with ten children, and within four months eighty-six little ones were happily learning there the first steps toward a Christian life.

A Prayer

By Arthur T. Fowler

TO GOD! Thy glory fills the heavens, and the earth is full of thy goodness. Thou art high above all our earthly limitations, separate from us, and yet how near thou art. Thy infinite love has crossed the gulf between us and thee. We are made nigh by the cross of Christ, and thank thee that we can come into fellowship and communion with thee. Come and abide in the room of our hearts. Make us worthy to be the temples of thy presence. Bless all who seek thy face this day, and be with all who seek to do thy will in sincerity and truth. Strengthen us for our daily duties, and guide us along the earthly path. We would make our own the great virtues and graces of thy Christ. We would covet earnestly the best gifts, bearing his image and superscription, and show by our daily life that we belong to him. Amen.

here was clear evidence that God answers the prayers of his children when they earnestly unite heart and hand for the work of the kingdom. No task is too hard for him. "If ye abide in me and my words abide in you, ask whatsoever we will, and it shall be done unto you," were among the final words of Jesus. If we can meet the condition we can depend on the result.

Second: It has given us a new appreciation of divine resources in the church. God has men big enough and money in quantities sufficient for every demand of his kingdom. He reveals them when the church is in a position to use them. One of our team captains sent a night letter to a friend in Canada who had never seen our church and was not a member of any church but who had Baptist ancestry. A wire came back, "\$1,000 in American gold." Another man, we prayed, would give \$500 per year for four years. He made his pledge for \$100 per year. On being told Sunday evening that we had hoped for a \$500 pledge he said he could hardly do that but would increase his pledge to \$125 per year and the next day left the city for a business trip. On Thursday a letter came to the pastor saying that he had been thinking the matter over and had concluded it could be done: "Put me down for \$500



Religious Education



Building the Young Business Women's Class

In every city of over 8000 there is a large and rapidly growing group of young business girls. They are stenographers, clerks, typists, statisticians, insurance agents, publicity experts, and even lawyers and doctors. They are a splendid group, and we should be proud of them, but mostly we let them alone. They are entirely without normal home life, and probably more than anyone else in the community, they need the church and the Sunday school. Our problem is to appreciate them, know them, and then we will naturally love them.

Why are they not in our churches? One reason is that going to church in a strange place is by the nature of the case an experience conducive to home-sickness. The same hymns are sung, the same phrases are heard in sermon and prayers, but every face is strange. Then, in even the most cordial churches, we feel that we have done our duty: "Aye, there's the rub," we do it as a duty, when we have given the stranger a hearty handshake, have asked the name and said "come again." Then we immediately hasten to our friends of years and ask how Mary is, and whether Tom has his new car yet, and when Alice will be home. As we happily visit with our real friends, the stranger to whom we spoke so cordially is slipping out, feeling more lonely than before she came.

The Sunday-school class has a distinct advantage over the church in winning the stranger, because it is by nature less formal, and can specialize on groups. The young business women's class has therefore a very great and real work in the church. But the class must never forget its great aim.

The most serious danger in the large class is that it will become an end in itself, will become a mere eddy in which life that is needed in the main stream, goes round and round, feeling very active and useful, but getting nowhere. The great aim of the class is to interest these business girls in the first place, lead them to Christ, and then into the active work of the church. The world-wide program of the churches today is such as to enlist the interest of every worth-while girl, and she needs to feel herself a part of a world service if she is to be a happy Christian.

This being the general aim of the class, we come now to the specific task of reaching these girls. They belong to two classes; first, those who were brought up in the Sunday school but who drifted away in the early teens; and second, a larger group, who have never been regular attendants at Sunday school. Both classes are hard to reach, but that is what makes the game worth while.

No one can interest them who does not understand their daily lives, or who has a critical attitude toward them. Now we might as well admit at the first that they are different from the girls who live at home. We do not see them at their daily work, and have no idea what capable folks they are, what responsibilities they carry, and how efficient they are. We see them at night, going from one amusement place to another, dressed in what we consider rather daring taste, apparently with no idea but to be amused, and little apparent care as to our approval of them or their ways. Do we shrug and condemn them, do we dismiss them as flappers, or dub them "hard-boiled"? If we do they will rightly pass us by. Only one who can enter into their lives can understand and win them.

We naturally suppose that they spend their leisure time so carelessly because they are naturally light-minded and flip. They would say they were seeking excitement. They realize as we cannot that the worst place for their mental, moral, and spiritual health in the evenings would be their stuffy boarding-house rooms. They are using good sense when they spend as little time in them as may be.

Yet that fact alone will not account for their seeking the bright lights so industriously. The truth is that they are continually hunting for something to quiet an inner unrest. They go from this excitement to that, try out this thing and that, always seeking and never satisfied. No one thinks to tell them that this unrest is a blind seeking for the things of the spirit, for God. They hunger and thirst after righteousness, and are feeding upon husks, because no one tells them of the living water, or the daily bread offered so abundantly by Christ. They do not know that they are the children of a loving heavenly Father, created in his image, and they will never be happy till they find themselves at peace in him.

The whole world will be unhappy until it finds Christ. Therefore, the great aim of the business women's class is to tell the good news, to make friends of these girls, to help them to Christ, and then to lead them into active work in the church.—JESSIE L. BURRALL in *Sunday School Worker*.

HAIL the heaven-born Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all he brings,
Risen with healing in his wings.

—John Wesley.

International Sunday School Lesson for January 7

JESUS HEALING ON THE SABBATH

Lesson: Luke 13 Golden Text: Matt. 12:12.

Introductory


Our lessons for this quarter carry over without a break from last quarter, ending there with the twelfth chapter of Luke and beginning today with the thirteenth chapter. The parable of the barren fig-tree immediately precedes the printed verses of the lesson. Luke records neither time nor place for the occurrence cited, and no other Gospel tells the story. The Jewish Sabbath was our Saturday, the seventh day of the week. After Christ's crucifixion and resurrection on the first day of the week, the observance of the Sabbath was changed to that day.

The Lesson


"He was teaching in one of the synagogues on the Sabbath day. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her" Jesus never failed to see the physically crippled or the mentally ill. We remember him asking the name of the demoniac a few lessons ago, giving to the outcast a definite personality. Now in the temple his eye travels to this cripple of eighteen years. "Thou art loosed from thine infirmity," he said, and laid his hands upon her and immediately she was straight, and glorified God. The Jews "strained at a gnat" when it came to the observance of their Sabbath. It was their boast that they would die rather than violate the holy day. And so the ruler of the synagogue was angry with Jesus for having healed on this day. He talked "at" Jesus through the multitude, reminding him that there were six days for men to labor and it was on those days they should come to be healed and not on the seventh which was the Lord's Day. But no one can talk "at" a Christ. "Ye hypocrites!" exclaimed Jesus, and then reminds them that they care for their beasts even on the Sabbath day, so how much more should he heal a crippled woman? His adversaries were put to shame and confusion and "all the multitude rejoiced for all the glorious things that were done by him."

Leading Thoughts

1. The act of Jesus on the Sabbath which called forth the criticism of the ruler of the synagogue was distinctly one of helpfulness—one which made a woman glorify God. 2. What would be the effect if every one who teaches in the name of Christ saw first the needy one in his congregation? 3. The crooked soul was as evident to Jesus as was the crooked body; his straightening of the body meant also the straightening of the soul.



The Open Forum



HIGHER CRITICS AND HIGHER CRITICS

A friend has sent me your issue of November 18 in which there is a reference to me in the article on "Christian Scholarship." Speaking of a lecture I gave at Minneapolis last winter, you add: "The significance of this reference here is in the fact that a notable exponent of the most conservative school of biblical interpretation admits and defends the methods of the higher criticism."

I am afraid that these words give an entirely wrong impression of what I actually said. I pointed out that the mere use of our intellect on the Bible is tantamount to criticism and in this sense I said that "we are all higher critics, only we don't know it," but I stated then and I wish now to repeat that there are "higher critics and higher critics," and that what is usually called higher criticism today is characterized by methods which I not only do not "admit and defend" but, on the contrary, deny and oppose. My lectures at Minneapolis made this distinction perfectly clear without any qualification, and I added that if people would only keep together closely and continually the three kinds of criticism, lower, higher, and "highest," they could "criticise" the Bible as much as they wished, because the "highest" criticism, the attitude which has been expressed as "the criticism of the contrite heart" would balance and protect all purely literary and historical conclusions. If you or your readers wish to know still more of my position, I would refer you to an article in the *Bible Champion* for November in which I advocate the conservative position in criticism against the views held by Professor Peake.

I venture to think that your entire article, especially with its references to me and (more fully) to Dr. Hastings, is calculated to give an entirely wrong idea of the fact that between the higher critics of the type represented by Dr. Hastings and the criticism for which I contend there is a fundamental difference.

It is, of course, the barest duty to distinguish between naturalistic scholars and others who accept the supernatural incarnation, and who therefore see no incompatibility between the acceptance of the literary and historical principles of naturalism and a belief in the divine source and authority of the Old Testament. But it is impossible to say that the latter school give any clear assurance of the strength of the foundation on which they themselves rest and ask us to rest. While recognizing to the full that many of our British and American "higher critics" are firm believers in a divine revelation, it is impossible not to feel the force of the words of the late Dr. W. H. Green of Princeton, when he said:

"They who have themselves been thoroughly grounded in the Christian faith

may, by a happy inconsistency, hold fast their old convictions, while admitting principles, methods and conclusions that are logically at war with them. But who can be surprised if others shall with stricter logic carry what has been thus commended to them to its legitimate conclusion?"

When in your closing paragraph you speak of the "methods" and the "assured results" of the higher criticism you seem to me to fail to recognize that we conservatives strongly oppose and deny the validity of the "methods" and though we have asked again and again to be told the "assured results" we have not yet obtained any satisfaction.

With all respect to the position of your article, I will venture to say quite frankly that if Dr. Hastings is right, the conservative school is wrong, while if the conservatives are right, Dr. Hastings is wrong. Between the two positions, with especial regard to "methods" and "results," there is "a great gulf fixed."

W. H. GRIFFITH THOMAS.
Germantown, Philadelphia.

A NEW TYPE OF HOSPITALITY

Hugh Black says, "Some one missed a great opportunity in the little town of Bethlehem one night, when Mary, the mother of Jesus, had to find lodging in the stable because there was no room for them in the inn. She had the right to expect common kindness, but no one was willing to forego their ease." It is the old, old story of the lack of Christian hospitality. At many Christian conventions to give a little factory prepared breakfast food is to be "cumbered with much serving."

The delegates to "The Southwestern Iowa Baptist Association" were surprised and inspired by a new phase of Christian entertainment when ninety of them met with the Bedford Church, whose pastor is

Rev. Wesley Fletcher, who suggested to the church the following type of hospitality:

All delegates were to have lodging and breakfast. Any who could not entertain were to contribute \$1 to aid in the purchase of food and the hiring of help. All food was to be bought, all help was to be hired, except the menu and buying committee and the ladies who served about an hour at the two meals. Twenty-five cents was charged for each meal. Any money above expenses was to be given to the missionary treasury of the association, and \$3.17 was turned over. All meals were at the church. The nearly 100 Baptists went away feeling they had been well fed physically with the added spiritual blessing of those who were willing to go not only the first mile of necessity, but the second as well.

Glenwood, Ia.

L. R. BOBBITT.

THE MINISTERIAL BUREAU

I heartily sanction the sentiment of G. C. Crippen's article, "A Cog Wheel Short" as presented by him on page 1335 of *THE BAPTIST*, Nov. 25, 1922, and commend the thought of a ministerial bureau to look after such work, with one central office either in connection with *THE BAPTIST*, or the Board of Promotion and a branch office in each state, in some way connected with the state convention and the state workers, but with some one in each state whose special business it shall be to look after this phase of the work.

A part of the expense of such a bureau might be raised by asking each church and pastor so brought together to send a voluntary contribution at the end of their first year, showing their appreciation or a lack of it as their case might be.

J. A. McDERMOTT.

Richland Centre, Wis.

SABBATHS AND TITHES

Many Christians who have no question as to Sabbath-keeping are by no means clear as to tithing. Conscientious, they would not for a moment think of working on God's seventh of time to add a dollar to slender incomes; but they do not hesitate to use part of God's tenth of money for that purpose. Putting the Sabbath and the tithe on a par will help greatly. One is just as much God's as the other. The seventh of one is no more "holy" than the tenth of the other.

It will help, also, to get into the habit of saying "pay" in regard to tithes instead of "give." When God's time is used in his service, no one thinks of "giving" it to him. Why make the distinction when using some of his money, and speak of "giving" it? Neither time nor money is ours. We cannot "give" to him what is his already. We can "pay" it.

OEBD.

Northern Pines

*IF there is rank in growing things
I think that these must all be kings;
Legions on legions, loved of sun,
And straight when the day is done.*

*Who have to usher in the spring,
A host of merry songs to sing,
Who make, when winter breezes blow,
A fellowship with ice and snow.*

*Once these were food for savage eye—
That make a meadow of the sky,
And likewise they shall know the day
When you and I are passed away.*

*Then may I make my final bed
Beneath a pine's uplifted head;
And I will know that love has sent
No more majestic monument.*

—HARRY PHILIPS, in *New York Sun*.



Young People's Work



Topic for January 7

LESSONS FROM THE PSALMS

- (1) The Guide-Board Psalm. Ps. 1:1-6.
(CONSECRATION MEETING).

"And he shall be like a tree planted by the streams of water."

Beginning with the New Year, we have a series of topics based on the Psalms, running through the entire year. A discussion of these topics should mean much to the devotional life of our young people. The result will be in proportion to what the young people put into these studies.

The Guide-board Psalm

Along most any highway, the traveler will find sign-boards which serve as a guide to places of interest, and from one place to another. The righteous man serves as a guide to those about him by what he is and by what he does.

1. *The company he keeps.* "Blessed is the man that walketh not . . . nor standeth . . . nor sitteth," (in bad company). The young fellow starts out with the best of intentions. He meets some old companions in the way. The first thing he knows, he is walking in their way and possibly discussing with them some things which at first did not seem right. But, he goes on. By and by he has become so interested that he carries awhile. The bunch stands at the cross roads or at a street corner. The influence of the crowd grows upon him, until at last he is sitting around with young fellows who care nothing about religion. They scoff at the church and the finer things, but our young man doesn't seem to care any more. The fellow who does that sort of a thing is a guide-board in the wrong direction.

2. *The better way.* Happy is the fellow who does not go in that way. "But (whose) delight is in the law of Jehovah." "He shall be like a tree planted by the streams of water." What a contrast! Look at the fellow with his crowd, probably with a cigarette chucked in his mouth and bearing the marks of a nicotine reservoir. The other fellow, a fine hearty, wholesome Christian, with high ideals. He is clean and good. He is like a beautiful tree beside the road in spring time, or even in winter, for he is an "evergreen." He is prosperous and happy. He is a guide in the right direction. To the weary folk who pass by he says, "This is the King's Highway."

3. *The destiny of the wicked.* They are "like the chaff which the wind driveth away." The winnowing process will reveal the shallowness of the wicked man. The storm and stress of life quite often reveal genuineness of character. What a picture: "Therefore, the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous." Good peo-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

ple have to put up with a lot from the ungodly, but they can do so with the confidence, that some day things will be different.

4. *The destiny of the righteous.* "Man's chief end is to glorify God and to enjoy him forever," says the old catechism. Why not? All life is a stewardship. Sublime thought: "For Jehovah knoweth the way of the righteous." The finest destiny lies in the way of Jehovah.

Many young people will read our lives who will perhaps never read the first Psalm. Because of this, the ambition of the great apostle, should be ours:

"For me to live is Christ."

Baptist Young People at Work

THE YOUNG PEOPLE OF TEXAS report the best year in their history. The report submitted to the state convention showed that the workers had visited 339 churches, conducted 144 training schools, issued 16,394 diplomas, and secured the reading of 225,000 chapters of the Bible. There have been 394 conversions as a result of the personal work of the members of the department. Texas now has 2,525 B. Y. P. U.'s, with an approximate membership of 90,000.

IN THE TERRITORY OF THE SOUTHERN BAPTIST CONVENTION, there are approximately 10,000 B. Y. P. U.'s, with a membership of 324,000.

THE INTERDENOMINATIONAL YOUNG PEOPLE'S COMMISSION, made up of a large number of young people's workers from the various denominations, held its annual meeting in the city of Nashville, Tenn., Dec. 8-11.

THE SCHOOL OF INSTRUCTION AND METHODS for Christian Workers for Washington, D. C., and vicinity, was held at the Calvary Baptist Church, December 3-8. The young people's course was under the leadership of Rev. E. J. Wright, B. Y. P. U. field secretary for Virginia.

GENERAL SECRETARY WHITE of the B. Y. P. U. of America, has visited the following states and provinces, since the beginning of the present fiscal year: Alberta, Arizona, California, Idaho, Illinois, Indiana, Kansas, Manitoba, Minnesota, Missouri, Michigan, Nevada, New Mexico, Ohio, Ontario, Oregon, Saskatchewan, Tennessee, Utah, Washington, and Wyoming.

THE QUARTERLY RALLY of the city B. Y. P. U. of St. Louis and vicinity, was held at Delmar Baptist Church, Dec. 7, with

Rev. H. L. Reader as the speaker. The Baptist Herald, the official monthly of St. Louis young people makes the following report: "St. Louis observed the first week ever devoted by an American city to girls, on Oct. 14, beginning with a parade consisting of about thirty-five floats, comprising the different religious organizations which took part in the festivities, sponsored by the board of religious organizations. The Baptist Young People's Union was represented by a float decorated in the different shades of autumn leaves and wild flowers, occupying third place in the line of march. Complimentary remarks were heard from spectators along the parade route in regard to the appropriateness of our float, it being a credit to the occasion, as well as to the efforts of Mr. F. H. Wittneben, chairman of the parade committee, Misses Zada Griffin and Mary Woods of LaFayette Park Church, and Mr. Harry Steward, our vice-president."

MR. HAROLD I. MCKEEVER, president of Pittsburgh Association, dealt with the various objectives for the year; in his report to the association on Oct. 13. Some of these goals were: 1. Ten new local organizations. 2. At least one new group organization. 3. One old group reorganized. 4. A beginning in research work and the keeping of statistical records. 5. Aid in forming a state organization. In regard to the last item, the B. Y. P. U. Bulletin carries the following resolution: "That we, the Baptist Young People's Union of the Pittsburgh Association, heartily endorse the efforts of the state organization committee, in consummating a B. Y. P. U. of the state of Pennsylvania. That we further wish to go on record, as believing such an organization as the above, to be necessary to the progress and spiritual growth of the Pennsylvania young people. That we, the young people of the Pittsburgh Baptist Association, hereby pledge ourselves to support and further the cause of state organization in any and every way it is possible for us to do."

THE B. Y. P. U. OF BUENA, Washington is looking up these days. It has as president a veteran of the World War. He is six feet, eight inches tall.

BIGGER AND BETTER WORK: Last spring the B. Y. P. U. of the First Church of Ridley Park, Pa., started a membership campaign through which the membership was more than doubled and attendance at meetings increased threefold. The simple method of dividing the society into two teams was used, the losing team entertaining the winners at the close of the contest. Unlike many such contests, the members thus gained have proved to be of the lasting type, as attendance this fall has been larger than ever. The society undertakes to care for the social life of the church, in part by giving an evening's entertainment in one of the homes or in the church social.

rooms each month to which the entire church is invited and comes. This month, the president, Mr. G. T. Street, Jr., took one of the groups to visit a neighboring society, automobiles being provided by members. He intends to follow this plan by sending out one of the groups to a different society each month until every member has had at least one such visit. This will make for a sympathetic interest in the other societies in the association and will give the Ridley Park society new ideas. It has been found practicable to turn over the missionary nights to the pastor, Rev. Wayland Zwayer, who presents one of the Board of Promotion's stereopticon lectures on the topic of the evening. Without exception, all the young people of the church and Sunday school are actively at work in the B. Y. P. U. Just at present, after the benediction, the members resume their seats while Mr. Zwayer, the pastor, gives a five-minute talk on prayer, teaching the younger members to pray.

THE BIGGER AND BETTER BAPTIST SUNDAY SCHOOL CAMPAIGN is gaining in momentum. Bulletin Number 6 showed a total registration for the states of 1,150, and for the cities, 213. New York heads the list among the states, while Pittsburgh heads the list of the cities.

"KANSAS BAPTIST ADVANCE 1922-23," is a bulletin issued by the department of religious education, Kansas Baptist Convention, Miss Edna Umstot, director. It carries a unified program for church, Sunday school, and B. Y. P. U.

EAST WASHINGTON ASSEMBLY will be held July 17-27, 1923; West Washington August 7-17, 1923. Rev. T. H. Hagen is director of religious education.

FORT WAYNE ASSOCIATIONAL B. Y. P. U. Quarterly Rally was held Nov. 26, at First Church, Fort Wayne, with Rev. Albert H. Gage of Chicago as speaker. The next quarterly rally will be held at Garrett, Ind., with Ford Porter, state B. Y. P. U. president, as speaker.

FIRST ANNUAL BAPTIST YOUNG PEOPLE'S CONFERENCE of Southwestern Michigan was held at Kalamazoo, Nov. 18-19. The conference theme was "Constructive Evangelism." State B. Y. P. U. President E. V. Creed was one of the speakers.

THE ANNUAL B. Y. P. U. TRAINING INSTITUTE of Kansas City, Kan., and vicinity was held at the Edgerton Place Church, Kansas City, Dec. 3-8. The faculty included General Secretary White, State Director Miss Umstot, Rev. J. M. Justice, Drs. L. S. Bowerman, C. S. Osborn, L. M. Denton, W. P. Behan, and W. P. Crannell.

DR. HERBERT HINES, member of the board of managers of the B. Y. P. U. of America, was the speaker for the sunrise prayer meeting on Thanksgiving morning, held under the auspices of South District of Chicago B. Y. P. U.

EVANSVILLE, IND., Sunday School and B. Y. P. U. Institute and Twentieth Quarterly Associational Rally was held with the First Church, Evansville, Dec. 12-14. "Our B. Y. P. U." by White, was used as the text book for the young people's course.

Headquarters Message

Special attention is called to the following:

I. January Topics

January 14: "Why Do You Think the Bible is the Word of God?" II Tim. 3:14-17.

January 21: "Missionary Meeting. Great Hearts of India." Mark 16:15-19.

January 28: "What Are the Rightful Claims of Our Church Upon Us?" Heb. 10:19-25 (Denominational Day).

Note: For use in connection with the topic for Jan. 28, we have prepared a leaflet on "Religious Liberty" by Hon. Charles E. Hughes. These leaflets will be placed in the hands of all directors of religious education, who have requested them. The directors, in turn, will distribute them to local societies. Should a copy not reach your society by Jan. 20, drop a line to B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, and same will be mailed.

II. Missionary Topics for 1923

A large number of these topics are based on the mission study books for the year. The topics on home missions deal with the Negro problem. The two books, "In the Vanguard of a Race," and "The Trend of the Races," prices, cloth 75 cents each, or paper 50 cents each, should be in the hands of every society.

The foreign mission study books for the first half of 1923 are "Building with India" and "India on the March," price same as above. A number of topics are based on these books.

Young people's societies planning an intelligent consideration of the missionary topics for 1923, should order these books at once. Order from The American Baptist Publication Society or The General Board of Promotion.

III. Stewardship Topics

Beginning with February, there will be a series of topics, one each month for several months, on stewardship. The topic for Feb. 18 will be "Stewardship of Substance." The following materials are available from The General Board of Promotion, 276 Fifth Avenue, New York; 700 Ford Bldg., Boston; 125 N. Wabash Ave., Chicago; 504 Columbia Bldg., Los Angeles: "The Stewardship of Possessions" by Brink; "How to Inaugurate the Tithing System in the Local Church," by Wilson.

Write to the B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., for a sample package containing the following leaflets:

"Is the Tithe a Debt?"
 "Obedience the Master's Test."
 "Thanksgiving Ann."
 "Objection to Tithing."
 "A Tithing Catechism."
 "Does Tithing Pay?"
 "Does a Tenth Belong to God?"
 "Mine and Thine."
 "Talks with Money."
 "Who Owns the World?"
 "Proportionate Giving."
 "The Deacon's Tenth."

The Boston Convention, July 4-8, 1923

(Program Committee Report)

The program committee of the thirty-second anniversary convention of the Baptist Young People's Union of America to be held in Boston, Mass., July 4-8, 1923, announces the following speakers and conference leaders:

Mr. Milton M. McGorill, director of religious education, Temple Baptist Church, Brooklyn, N. Y.

Rev. N. S. McKechnie, pastor of the First Baptist Church, Belleville, Ontario, Can.

Prof. H. B. Robins, Rochester Theological Seminary, Rochester, N. Y.

Rev. C. N. Arbuckle, pastor of the First Baptist Church, Newton Center, Mass.

Rev. Albert H. Gage, director of religious education, Chicago Baptist Association, Chicago.

Rev. U. M. McGuire, pastor of the First Baptist Church, Greencastle, Ind.

Rev. R. M. West, pastor of the First Baptist Church, Lewisburg, Pa.

Dr. W. S. Abernethy, pastor of the Calvary Baptist Church, Washington, D. C.

Dr. James A. Francis, pastor of the First Baptist Church, Los Angeles, Cal.

Dr. Russell H. Conwell, pastor of the Temple Baptist Church, Philadelphia, Pa.

Dr. Frank W. Padelford, secretary of the board of education, New York, N. Y.

Rev. Bernard C. Clausen, pastor of the First Baptist Church, Syracuse, N. Y.

Dr. F. W. Patterson, president Acadia University, Wolfville, N. S., Can.

Rev. Mark F. Sanborn, pastor of the First Baptist Church, Detroit, Mich., and president of the B. Y. P. U. of A.

Additional speakers and conference leaders will be announced later.

The registration fee for the convention will be \$1 as in former years.

Hotel Bellevue, Boston, will be hotel convention headquarters.

Convention sessions will be held in Tremont Temple, Boston.

The key-note for the convention will be "The Attractive Christ."

The young people's societies in Baptist churches of whatever name are invited to send delegates to the Boston Convention.

For information as regards entertainment, sightseeing, etc., write to Dr. F. F. Peterson, Ford Bldg., Boston, Mass.

For information as to program and general matters, write to General Secretary White, 125 N. Wabash Avenue, Chicago, Ill.

ALL ABOARD FOR BOSTON,
 JULY 4-8, 1923.

Christian Culture Course

Gentlemen:

I received yours of recent date containing Christian Culture Course literature for which I thank you. I am writing you to obtain additional information.

Could I enroll in the correspondence division of the course and after successfully completing each book teach it to members of a class here? Or must you be a graduate of the full course before you can teach it? If I understand the leaflet right in the First Year Course it would only be necessary for me to take one book as I

(Continued on page 1481)



The Chimney Corner



The Place Where the Young Child Lay

ONCE upon a time a magnificent church was being built in a certain city and there was need for one great stained glass window to go in a certain conspicuous wall. The committee-in-charge felt that it would be wise to have artists from all over the world submit designs for this window, so they issued a general notice about their requirements, and set a date when all sketches would be due. Many very famous painters entered drawings in the contest, but the one design on which all the committee agreed unanimously was made by an artist of unknown name and fame. The committee wrote him enthusiastically that they could not imagine any design which could better fill their requirements for the Church of the Redeemer than his sketch entitled "The Place Where the Young Child Lay." It was exactly what they wanted, so they commissioned him therewith to go ahead with the work, the details of which they entrusted to him, warning him to have all in readiness for the dedication of the church on Christmas Eve.

The unknown artist was naturally very much elated at this fine opportunity to win fame and money, and also he saw in it a chance to work out a certain grudge which he had against all mankind—a grudge so deep and bitter that he thought of it day and night, and kept himself secluded in his attic studio rather than try to mix with the people whom he hated. So he took the sketch of which the committee approved so enthusiastically, and he made certain little changes here and there with almost wicked delight, then he called in his wife and his baby so they could pose for the enlarged painting which he must make.

Now it just happened that his wife had been hanging out the family washing, and she came in wearing a shawl over her head and carrying the baby in the clothes basket. After she put down the basket she leaned over it, then looking up said gently: "Sh! the baby is sound asleep! If I pick him up he will awaken."

"Don't pick him up," cried the artist, "stay just as you are; that pose is perfect! Simply perfect! Imagine that the clothes basket is a manger, that you are Mary, the mother of Jesus, and you have leaned over to see if he is sleeping, but now you look up because you hear the approach of some one. Some one outside on camels; the three wise men . . . way up here at the top of the canvas, see, I shall paint the star that came and stood over where the young child lay. . . . Stay perfectly still, dear . . . Don't move . . . fine . . ."

So the painter's wife kept the pose that he thought was so perfect, and with quick,

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

sure strokes he painted her as she knelt there. And it was a far lovelier picture than he had planned to make it, because in the heart of his wife there was none of the bitter grudge that was in his heart. For when she looked down at her sleeping child, a great peace stole over her, and when she glanced up at her husband painting so rapidly and eagerly, a great contentment stole over her that at last his true talent had been discovered and that the fame he deserved was to come to him. Then, too, as she knelt there in that quiet room she began to realize who it was that she represented: Mary, the

LOVE came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas;
Stars and angels gave the sign.
Worship we the Godhead;
Love incarnate, Love divine;
Worship we our Jesus,
But wherewith for sacred sign?
Love shall be our token,
Love be yours and love be mine—
Love to God and all men,
Love the universal sign.

—Christina Rossetti.

mother of Jesus—the mother of the Savior—ah, what a wonderful thing to feel that in the life of your one little sleeping baby the hopes of the whole world centered! She fell to wishing that her little boy could grow up with hands that would bless all mankind, with lips that could comfort those in trouble as the Savior's lips had always comforted the sorrowing . . . Even as she brooded on the wonder of childhood and determined to train her boy in every Christ-like attitude, there came over her sweet tired face a peace and a beauty that was quite different from any look that had ever been there before. And the artist gasped with surprise, catching the rare charm of her expression and painting her in hushed delight.

Yet all the time, underneath his delight, the same old bitter hatred for mankind was working, and he kept saying to himself with fiendish glee: "The lovelier I make this picture, the better I can pay them back for all these years of hate and insults and injustice!" So with one-half of his soul he loved this wife who was so unexpectedly contributing to his picture, while the other half of his soul was steeped in unworthy mirth at the awful

sensation he was going to create in that distant church on Christmas Eve.

Day after day the posing continued until finally his masterpiece was done, ready for the stained glass factory workers; and here his difficulty lay, for if they discovered his secret everything would be spoiled. But he thought of a plan—a clever, secret plan that could not help but work out as he wished, and the week before Christmas the various parts of the window arrived in that distant city where the new Church of the Redeemer was already completed. Trained workers began assembling the bits of glass and putting them in place, when a strange oversight bewildered them: neither face nor arms of the Madonna and Child could be found, high nor low. The workmen were nearly frantic until the artist arrived and calmed their fears by saying that he had brought the missing parts of the window with him separately. It was a whim of his to put in the faces and arms himself after all the rest of the window was ready.

"Just a sentiment of mine," he assured them. And when they discovered that he had mastered the correct process of fastening those extra pieces of glass in place, it was only natural that they agreed to his request. It was not at all the usual way to put up such a window, but surely the success of this one was his special concern, for it would be his dream come true. So that is how it happened that in the late afternoon of December the twenty-fourth, the artist went for the first time to the Church of the Redeemer. The whole building was fragrant with holly wreath and pine; the florists who had been busily decorating pulpit and pillars and pews had long since departed; and the artist was alone in the deserted building. Alone to carry out his secret scheme.

With set lips and grim determination he climbed the ladders and with sold and lead and little instruments fastened in place the lovely brooding face of the Madonna, and her tender protecting arms hovering over the sleeping Child whose face and limbs he also attached in place.

"Now!" hissed the artist vindictively, "now I have paid back the world for its treatment of me! Now all these Christian folks will have a new idea. They will be furious! They may even feel disgraced. Serve them right, but at least they will have a new idea. And I shall be more famous than they dreamed."

So he went out into the twilight of Christmas Eve. There was the cheerful clinkle-clank of sleigh-bells, and the bustling of many feet doing the last minute things that always are being done on Christmas Eve; there were men merrily carrying home hobby-horses and sleds at toy bureaus. There were women gaily

carrying home turkeys and chickens and cranberries. There were jolly little red-mittened children skipping by him with mysterious parcels, and their faces beamed with Christmas mysteries. "I have my secret, too," the artist grinned; and went into a restaurant for a bite to eat.

Then when the time arrived for the dedication of the church, he slipped inconspicuously into a back pew; for he was unknown as yet to the committee. And just as he imagined, the entire congregation were looking up at his window with startled disapproving glances. There was whispering . . . nudging . . . occasionally even an angry gesture.

"I am paying them back!" grunted the artist to his soul. And his soul shrivelled with dismay at the hate in his voice.

The beautiful dedication service proceeded as it had been planned, but when the last carol had been sung and the benediction had been pronounced, it was very noticeable that groups of persons clustered in the aisles, and everybody was looking toward the window.

"The face of that Madonna is certainly black!" everybody was saying.

"She looks exactly like a Negro! Even the baby looks like a Negro baby! Where is that artist anyhow? The original sketch was not like this, certainly the glass factory would never have let such an error pass their inspector. Somebody has done us an injury! We cannot permit such a window in this magnificent church. . . ."

"Awful!"

"Horrible!"

"Disgraceful! A black Madonna here? Of course not!"

"Never!"

The artist, lurking behind a pillar, chuckled with high glee. "Paying you back, all you fine white Christians! All you superior disagreeable lordly beings! Paying you back for all the years of insult you have heaped on a poor Negro artist. Who knows but what the Christ-child was dark-skinned, anyhow? Go on being upset about it—nobody ever worried over upsetting me!" And his black face grew hard with hatred and spite.

The midnight chimes rang out on the Christmas air, but the congregation had left the church with anything but goodwill for men in their hearts. News of the marred windows was telephoned all over town, and although the service early Christmas morning was generally attended by only a few faithful souls, this year the capacity of the building was taxed. For everybody had come to see for himself and herself, that black Madonna.

Now is the time to tell you of the minister. For he was a very good man, and a very just man, and a very gentle man; and he had lain awake all night long wondering and wondering and wondering how he was ever going to preach the sermon he had announced from the text which was printed in that now famous window: "In

him was life, and the life was the light of men." He intended to build his whole sermon around the window; he had intended to point at the Christ-child and tell how the hopes of all mankind had once clustered around the place where that young child lay . . . but now, should he point at that window? At that black Madonna and Child? He could hardly eat any breakfast, and seven o'clock found him walking into the dimly-lighted pulpit with a miserable sinking in his heart as he saw the church packed with a curious gazing crowd of people, whose eyes were turned, of course, in one direction.

"This settles it!" said the minister to himself, "I must preach about the window just as I planned. But oh, Lord, help me to find the words to say!" Yet he really had no least idea what he should say, even when at last he arose and announced his text: "In him was life, and the life was the light of men."

The congregation were reading those very words in the glass of the window, and some of them were resenting such words under such a picture, when suddenly the winter sun came blazing forth that Christmas morning with all the extra dazzle of a snowy day, and as its beams came breaking through the stained glass window a gasp of sheer surprise spread through the church; for in that blaze of sunlight the Madonna's face was shining, pure as an angel's and the little Christ-child was a sheen of dazzling glory.

"In him was life," repeated the minister, pointing upward, "and the life was the light of men." And inspired by the miracle of the transfigured black Madonna and Child, he preached a sermon that marked a milestone in the life of every person present.

"Who are you and I to say we do not want a black Madonna in our church? In that great day of beginnings when the Lord God made man, did he specify 'Let us make white man in our image? No—'Let us make man!' And to some he gave black skins; to some yellow skins; to some, brown skins; and to some, white skins. He must have seen but little difference in these external colors, for it pleased him to have an Africa with a hundred million black men, a China with four hundred million yellow men, an India with three hundred million brown men, a

Europe and America with several hundred million white men. So in deep humility this Christmas Day I ask you—last evening when the Savior looked down into this Church of the Redeemer, who looked really black to his all-seeing gaze: that black Madonna? or you and I with black consternation in our hearts because we felt, of course, a Madonna needed flesh the shade of our flesh. Oh, the conceit of us! The curious blackness of our hearts that cannot see the God shine through those of another color. But now that we have had this miracle demonstrated, we need only lift our eyes to see God sending his life and his light to shine through the wonderful face of that black mother—was there ever tenderness like hers? Like Mary of old she seems to keep all these things and ponder them in her heart. Let us then, this Christmas Day, be wise men bringing gifts to the Savior of all mankind, and in the place where the young child lay let us put the most difficult present to give up—our race prejudice. For in him is life, and the life is the light of men: black men . . . white men."

There was a very curious sequel to this sermon. And although you may be expecting to hear first about what the congregation did, the artist himself did something so unexpected that it left everyone breathless. For with faltering steps he hurried to the platform and placed in the minister's hands a package, explaining brokenly: "It is my Christmas present to this church which I have wronged so insanely and selfishly. See, here is the original white glass for the face and arms of the Madonna and Child. I substituted the black glass myself. I wanted to prove to you what hypocrites you Christians were, that there was nothing to your religion but a snobbish superiority. But you have shown me that I was wrong, you have shown me that I was color blind, that in the sight of God Almighty there is neither black nor white—if his light shines through. Tomorrow I will change the black Madonna . . . today, I give my 'hate' to the Savior . . . I am ashamed . . . I have learned my lesson. . . ."

Then the congregation said: "We, too, have learned a lesson! Let us leave the black Madonna in its place, forever, so that our children and our children's children may see each Sunday how the light that came with the Christ-child is indeed the light of the world."

And there never was a Christmas gift so far-reaching in its influence as the legend of the Black Madonna in the Church of the Redeemer.

Your Two-Cent Gift

This is to remind the readers of the Chimney Corner of that special Christmas shower of two-cent postage stamps to be sent to Mrs. Helen Adams Moore, Morgan Community House, Pittsburgh, Pa., so that a new victrola may be bought! Read all about it in last week's Chimney Corner, then let us each do this simple act which will bring pleasure and profit to so many hundreds of Negroes. Wanted: A Two-Cent Santa Claus! Will you be one?

THEY all were looking for a king
To slay their foes and lift them high,
Thou cam'st a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but thy presence can avail,
Yet on the road thy wheels are not
Nor on the sea thy sail.

My how or when thou wilt not heed,
But come down thine own secret stair
That thou mayst answer all my need,
Yea, every bygone prayer.

—George MacDonald.



Our Own Folks



Detroit Baptist Doings

By ALBERT H. FINN

The happiest people in this great city are the members of First Church. For eight long months, they were without a pastor, but patiently they waited and prayed, believing the Holy Spirit would choose the man. Finally a call was extended to Rev. Mark F. Sanborn, without a hearing and it was a unanimous call. Nov. 12 he and his charming wife and daughters came and a happy union has resulted. The congregations have been most gratifying. Thanksgiving was observed by a union community service held in the First Church, with Mr. Sanborn as preacher. His theme was "The Personal Element in Thanksgiving." The house was filled to overflowing into the galleries and chapel. It was an earnest plea for the spirit of thanksgiving in everyday living with a world-wide vision. Mr. Sanborn has been most cordially welcomed by the Baptist pastors and the B. Y. P. U.'s of the city. Monday evening, Dec. 11, the men of First Church gave a dinner in Mr. Sanborn's honor, with James A. Hoyt as toastmaster. A big, broad-visioned program for the future was presented. Being international president of the B. Y. P. U. of A., Mr. Sanborn is answering calls for addresses in outside cities. He surely is an inspiring leader.

The Baptist hosts of Detroit united in a great Thanksgiving service at Woodward Avenue Church. Dr. W. G. Spencer, president of Hillsdale College, who is proving himself such an acceptable preacher in these parts, preached a most profitable sermon, warning especially against a thankfulness that is nothing but Pharisaic self-praise and calling upon the nation to lead out in a program of righteousness and service. An offering was taken for the Ministers and Missionaries Benefit Board, designated for the Ministers' Home at Fenton.

Beulah Church welcomed Rev. Herman Lang as its new pastor on Dec. 3. This is an inspiring field and congregation and Mr. Lang and Mrs. Lang bring to it rich elements of strength, experience and consecration.

Temple Church

Temple Church is the consolidation of the Grand River and Fourteenth Avenue churches. The Fourteenth Avenue Church got into financial difficulties in its building operations and the Detroit Union was appealed to to take the title to the property and meet the pressing obligations. This was done. Then came the consolidation of the two churches. This has proved a success under the leadership of Rev. Llewellyn Brown. The obligations to the Detroit Union have been paid off and the title to the property is now in the Temple Church. This is but one instance of the advantages of a great united effort on the part of the Baptist churches of a metropolitan city. This is not the only church that has been saved to the cause and the denomination by the assistance given at a critical period by the Detroit Union.

The splendid structures being built this present year are every one made possible by the cooperative efforts put forward by the New World Movement and the Detroit Union. As soon as the individual congregations are strong enough to meet their obligations and continue their work alone, they will receive the title to their properties.

The new building for the former Monnier Road, now Grand River Avenue Church on Grand River Avenue, was ready for occupancy and dedication Dec. 17. Pastor W. A. Steinkraus did a fine work here during the past two years giving half of his time to this field. In October the Scotten Avenue asked that he give his whole time there. Accordingly, it was necessary to secure a new pastor. Rev. E. J. Parsons, lately of Petoskey, was called and is on the field.

Pay-up Sunday

Pay-up Sunday was observed at the Woodward Avenue Church on Nov. 26, when \$12,000 was pledged for various local and denominational objectives. This grand old church is forging ahead with an ambitious program. Dr. Hoag has just concluded a series of sermons on the fundamentals of our faith, which were well received.

Jefferson Avenue Church has a great uncompleted gymnasium on its top floor. Plans are under way to complete this necessary adjunct to this splendid modern church house. Under the inspiring leadership of Rev. A. V. Allen this church is going forward with remarkable strides. Just now the Bible school is in a contest with the First Church in attendance and giving.

The board of trustees of the Detroit Union hold a monthly business meeting. Dr. Gleiss has suggested that a dinner be arranged each month by one of our foreign-speaking groups, at which time a presentation will be made by representative speakers of the progress being made with each nationality. The first was held in Woodward Avenue Church on Friday evening, Dec. 8, when the Roumanian group prepared the dinner and the presentation of the group was led by Rev. C. R. Igrisan. The members of the Women's Auxiliary, which is rendering such efficient help, were also present and participated. It was a unique, instructive and successful affair. The business session of the board of trustees followed.

It has been found advisable to organize another work among the Russians, this time on the west side of the city. The Roumanian brethren have also started another mission. Its location is in River Rouge. This makes the fourth Roumanian group in Detroit.

The work at the Negro Christian Center is progressing in a gratifying manner. It is catering to the needs of the entire community, white and Negro, in its educational, social and religious program. Rev. R. L. Bradby, Miss Alexander and Mr. Clay are doing a fine piece of constructive work.

There are now within the metropolitan area thirty-seven white Baptist churches

and missions, four German, four Roumanian, two Hungarian, two Russian, two Polish, one Italian, one Swedish, one Bohemian, one Slovak, one Serbian-Croatian and forty-four Negro and one Christian Center, Negro. Detroit is gaining in a wonderful way and already there is need for at least twenty additional missions in communities that greatly need a gospel work.

Rev. Joseph Taylor, of West China, is to be with us Jan. 19-22. Also Rev. Albert H. Gage, of Chicago. An evangelistic conference for the Detroit area will be held on Jan. 22.

New Member Night

Our Detroit young people have been busily engaged in a membership contest looking to the doubling of the membership of the various B. Y. P. U. organizations in the several churches. At the First Church on Thursday evening, Dec. 7 was held a great rally, "New Member Night." It was a whirlwind meeting in numbers and enthusiasm. Director of religious education, Rev. Ben T. Leonard is building a splendid constructive program into this work.

A promising new church was organized Dec. 6, to be known as the Carmel Street Baptist Church. This work was begun as a mission by the Highland Park Church about two and a half years ago. Through the cooperation of the New World Movement and the Detroit Union, two lots were purchased and a chapel erected. The present pastor, G. F. Crown, has been on the field less than three months. It was necessary to purchase one hundred new chairs and the building is too small for the Sunday school.

San Francisco Bay Baptist Young People

By MRS. H. K. LANGDON

The young people of the San Francisco Bay Association have begun the year's work by mapping out some fine plan and have already started on some of them.

At the annual election in September the association chose a splendid crew of officers and great results are expected by all the five districts and ten departments this year. Classes in personal work have been organized in several of the churches and other churches are looking forward to having classes in the near future.

Four events of importance have occurred during November. On Sunday Nov. 5, a large group of young people from Berkeley First Church conducted the chapel service at the Alameda County Hospital, following which they, together with the Melrose and Dano-Norwegian young people, visited the various wards sang songs of cheer, and distributed flowers and young people's papers. The first Sunday of each month is "Baptist Sunday" at this institution and it is planned to have three or four unions go out each time. Miss Irene Reed of Melrose is the newly appointed leader of this work among other things is planning in conjunction with the Epworth League and Christian Endeavor organizations to make

Christmas a "merry" Christmas for the inmates at the county hospital.

At a recent association meeting it was decided to begin a definite work among the navy men stationed at the United States Naval Training Station on Goat Island in San Francisco Bay where our own Chaplain Hall is located. The Senior B. Y. P. U. of First Church, Oakland, initiated this work on Sunday, Nov. 12, by taking eighty young people of the church to the island. The early part of their visit was spent in personally conducted tours through the station and at 4:30 they had "chow" with the enlisted men in the mess-hall. Chicken salad was the order of the day and every one came away convinced that at least Uncle Sam is not starving his employees. Young people from Berkeley First and Richmond churches visited the island on the succeeding two Sundays and others will take their turns respectively. Mr. Dane Bryant of the Twenty-third Ave. Church, Oakland, who is hoping to be a chaplain, is leading in this work and the Naval Training Station is to be another place where the young people of this association will make monthly visits.

Dr. James Asa White, of Chicago, made a three days' visit to this association the latter part of the month and on Thursday night, Nov. 23, a supper was held at First Church, Oakland, for the life-work volunteers with Dr. White as guest of honor. Assembly songs and yells were given and the convention B. Y. P. U. song was sung in which all heartily participated. Three short talks were given as follows: "Life," by Rev. H. C. Mathews, of Santa Clara; "Service," by Harriet Tingley, of Berkeley; and "League," by Irma Holmes, of Oakland. Dr. White then gave an inspirational address and tentative plans made for perfecting an organization soon.

On Friday night, Nov. 24, an associational rally was held at Hamilton Square Church, San Francisco, with President H. K. Langdon presiding. After a song service, led by Milton Meacham, of Oakland, a devotional service conducted by E. A. Fridell, assistant pastor of First Church, Oakland, and the roll call, Dr. James Asa White delivered an address on "The Attractive Christ."

The following is a song written by Mr. and Mrs. H. K. Langdon, of Oakland, to the tune of "America, the Beautiful," for the San Francisco Bay Association young people to sing at the assembly at Asilomar. The first two verses have since been used by the San Joaquin Valley young people in two institutes as well as in other churches.

Asilomar, we've come again,
We've dreamed of you all year.
We'll work and play, we'll sing and pray,
We'll make you know we're here.
Asilomar! Asilomar!
God fill us with his praise,
And give us here our wish sincere,
A wonderful ten days.

B. Y. P. U.! We sing of you,
To you we will be true.
In fellowship, in unity,
We'll train and study too.
B. Y. P. U.! B. Y. P. U.!
God shed his grace on thee;
And make us do a thing or two,
That we may loyal be.

Oh, blue and white, for God and right,
Stands San Francisco Bay.
We have some caps; we're happy chaps,
Our colors to display!
Oh, blue and white! Oh, blue and white!
San Francisco sets the pace,
We pledge to you allegiance true.
We hope to fill our place.

Logan Baptist Church, Philadelphia

The new building of the Logan Baptist Church, Philadelphia, was dedicated Sunday, Nov. 5. The morning sermon was preached by Dr. John Gordon, of Temple University, and that of the evening by President Milton G. Evans, of Crozer Seminary. The dedication service was held in the afternoon, the sermon being preached by Dr. Geo. W. Swope. Dr. Russell H. Conwell and Mayor J. Hampton Moore were guests at the afternoon service and spoke briefly. The celebration continued throughout the whole week. Rev. J. Francis Behrens preached on Mon-

day evening. On Tuesday evening there was a reception to the people of the community with Dr. A. E. Harris as the guest of honor. A union prayer service was held on Wednesday evening with a sermon by Rev. Geo. Boddie. On Thursday evening, Dr. C. H. Woolston delighted the children with his address on "What I saw in Wonderland." Friday was devoted to a missionary conference, with Rev. Carey S. Thomas as the honored guest, the sermon of the evening being preached by Dr. Arthur C. Baldwin. The dedication services concluded on Sunday when Rev. Rittenhouse Neisser, pastor when the church was organized, preached in the morning, and Dr. E. B. Pollard in the evening.

The new building is the third which has been occupied by the congregation and was erected at a cost of about \$150,000. The church and Sunday school are housed under one roof. The style of architecture is that of the English village church of distinct Gothic type. The outside walls are built of stones of various kinds and colors, many of them garnered from historic shrines and ancient buildings from Iceland to Rhodesia. The auditorium with its cathedral stained glass windows set in stone tracery work, its woodwork of quartered oak finished in subdued colors, its walls plastered in imitation of cut stone, and its beautiful baptismal pool is planned to compel reverence in all who may enter. The Sunday school has sixteen separate class rooms, besides the assembly room which will accommodate 300 persons. The recreation hall is fully equipped to minister to the social needs of both sexes and all ages.

Rev. Francis Everett Stever, the pastor, under whose leadership the church made this great advance, began his work Sept. 1, 1919, shortly after his return from over-sea service in the World War, as chaplain of the 209th Infantry Regiment, 78th Division of New York. Although he had not fully recovered from the strain of his rigorous life and heart-rending experiences upon some of the worst battlefields of France, he has brought this great undertaking to successful completion and is more firmly fixed in the affections of his people than ever.

Self-Support Accomplished

Rangoon, Burma, Oct. 26, 1922.

To The American Baptist Foreign Mission Society, New York, U. S. A.

Dear Friends,

At last the great day of our self-support has come! For many years we have been working toward this end. About four years ago when you so kindly paid off our debt of Rs. 9,000 on the construction of Community Hall, we promised to endeavor to pay the entire salary of our pastor as soon as possible. In 1920 we paid Rs. 229 per month towards the pastor's salary and gharry and last Thursday we voted to pay him the total amount of Rs. 525 per month besides our usual amount for benevolences and missions.

We now wish to thank you for your generous support during the past quarter century, for your money, your missionaries and your friendship. We thank God for the progress he has given us and pray that our mutual interest and prayers for each other on opposite sides of the earth may continue to strengthen the ties of Christian love between us.

Yours in his service,

V. W. DYER, minister.

G. F. LAVAL, church clerk.

J. H. FORBKEN, church treas.



LOGAN BAPTIST CHURCH, PHILADELPHIA

Wisconsin News and Notes

By ROBERT W. SHAW

Dedication

The Honey Creek Baptist Church dedicated its new meeting house on Sunday, Dec. 17. The exercises were continued on Monday. The speakers were Dr. A. LeGrand, Rev. Ralph Barry, who has led in the erection of the building, and Rev. Grant Grandholm, who began his ministry with the church the first of December. This gives the church a splendid equipment, consisting of church building, community hall, parsonage, together with sufficient ground for an athletic field. The church rejoices in this achievement.

Deaths

Recently two of our Baptist ministers passed away. One was Rev. C. T. Everett, who suddenly dropped dead while mailing some Thanksgiving packages. He has served as pastor in several fields, also as a field worker, and more recently as a visitor for one of our city churches. His work was constructive and abiding. For some years he was the historian of the Milwaukee Association.

George E. Dewey, for a number of years a worker for the Sunday School Union, recently died from pneumonia. His home has been at Wisconsin Rapids for a number of years, and he was one of our well-known brethren. He attended the state convention regularly, and though his work was along undenominational Sunday-school lines, he was a brother beloved among us.

Mrs. Anthony Jacobs, the wife of a well-known Baptist pastor in this state, recently died. Mr. Jacobs recently retired from the pastorate at Waupaca, and was living at Whitewater. He is doing supply work, preaching now at Stoughton. The funeral was held at Waupaca under the direction of the Ministerial Union. A large number of people attended the services.

The sympathy of Wisconsin Baptists goes out to these bereaved friends.

Some Notes

After a long period of time the Superior folks have begun work on their new church. A first unit is to be erected, costing about \$17,000. Rev. E. A. Deake is the pastor.

Rev. U. A. Gibson, pastor at Neenah and Allenville, was recently made happy with a substantial increase in his salary. His work has greatly prospered during his pastorate.

Rev. Raymond G. Pierson began his seventh year of ministry at Janesville, Sunday, Dec. 3. The services were largely attended, and a huge bouquet of flowers was given the pastor. His heart is frequently cheered by baptisms. He has one of our best churches in this state.

Rev. H. H. Savage, pastor at Baraboo, recently held a meeting in his church with twenty-two decisions. Twelve have already united with the church. He was assisted by a gospel singer.

Pastor G. N. Doody, of Verona, has just closed a meeting with about fifty decisions. He was assisted by Rev. H. H. Savage, of Baraboo, and some workers from the Moody School.

Rev. J. H. Bruggink has accepted the pastorate of the Clinton Church.

Rev. Samuel Hookstra, of Princeton, Ill., has accepted a call to the First Church of Portage.

Rev. E. B. Fitzpatrick, of Hebron, Ill., is the new pastor at Dalton and North Scott, succeeding B. Owen, who resigned

this autumn to attend the Kansas City Seminary.

Rev. J. W. Cleavinger, of Franklin, Ind., is now the pastor of our church at Waupaca. Years ago he was pastor at Marinette in this state. We welcome him back home.

Rev. O. A. Graham, has accepted the pastorate of our church at River Falls. He is already on the field. Some old misunderstandings have been ironed out and the church is quite happy in the new relationship.

Colorado Letter

By FREDERIC B. PALMER

Many of our churches over the state have heard "The sound of a going in the top of the mulberry trees." Notably among the special meetings was the one conducted by pastor F. G. Arnold at Canon City, resulting in more than 100 conversions, mostly adults. Successful meetings have been held in Briggsdale, Ft. Lupton, Keota, Lamar, Littleton, Longmont, Bethany, Colorado Springs, Broadway and Beth Eden, Denver, Simla, and Twin Lakes.

Sunday afternoon, Dec. 10, the cornerstone of a basement unit of a new church was laid at Littleton, where Chapel-car Evangelist A. C. Blinzinger has been at work for several months. Among those who took part were, Charles R. Brock, F. W. Freeman, J. W. Bailey, G. G. Laughlin, Joshua Gravett, Horace W. Cole and F. B. Palmer. The car will be moved early in the new year to Simla, where a new church was recently organized.

The dream of Pueblo Baptists has at last been realized. Early in December an initial payment was made on a fine, well-located two story brick block, purchased to house our foreign speaking missionary activities.

Our churches are now better and more largely manned than for a year past; at present there is not a single self-supporting church pastorless. Recent settlements have been: W. I. Fowle, Greeley; Horace W. Cole, Calvary, Denver; Wm. Jackson, Salida; F. E. Butler, Peyton; N. A. Coxey, Ault; W. E. Simmons, Montrose; W. A. Goudie, Iliff; D. S. McGlashan, Eckert; J. E. Bordner, Hotchkiss; Marion Flint, Lake City; H. G. Finley, Fruita; R. S. Wallace, Keota; F. R. Margetts, Barnum, Denver; J. M. Whisler, Berkeley, Denver; E. B. Hart, Ft. Morgan; Harry Hammann, Florence; P. H. Evans, Bethany, Colorado Springs.

State Wide Conference

The state wide conference meeting with the First church Denver, Dec. 7-8, was largely attended and resulted in much permanent good. Our people were never better united than at present. President F. E. Taylor of the Northern Baptist Convention, and President J. M. Wood of Stephens College, were the guests of honor. Their several addresses were enthusiastically received and won an abiding place in the love of Colorado Baptists for these denominational leaders.

On Thursday evening Charles R. Brock gave a dinner at one of the prominent clubs in honor of the visitors. Friday noon the Denver Union gave a banquet for them at the Auditorium Hotel. That afternoon the delegates were the guests of President J. W. Bailey for a house warming at Colorado Woman's College.

The regular quarterly convention board meeting was held Friday morning, and was an open session permitting the many conference delegates to see the board in action, revealing the many duties devolv-

ing on the board, and the varied activities of the convention along missionary lines.

Executive Secretary F. B. Palmer was overwhelmed and literally swept off his feet, when he was asked to retire, pending a resolution to be considered. When called back he was notified that the board had voted unanimously to pay his expenses as a delegate to attend the Baptist World Alliance meeting in Stockholm, Sweden in July 1923, in appreciation of his ten years of service as convention secretary.

Maryland

By O. C. S. WALLACE

Fifty years ago Dr. Richard Fuller was the pastor of the Eutaw Place Baptist Church of Baltimore. There were giants in those days. At the First Church Dr. John M. W. Williams, like Fuller an aristocrat in the true sense and great-hearted, was the greatly loved pastor. Less of an orator than the Eutaw Place pastor, the old people who remember him as he was in his prime will not admit that Dr. Williams was inferior to Dr. Fuller as either pastor or preacher; they distinguish between oratory and preaching. Each of these men was a conspicuous figure in Baltimore and in the Southern Baptist Convention.

There were great laymen in those days. Among the great names of that period the Levering name still has luster; for among the great laymen of today are the famous twins, Eugene and Joshua Levering, who were baptized when eleven years old and throughout long lives have given great service to the denomination and the city. Until October a year ago both of these great men were associated with the Eutaw Place Baptist Church. At that time this church gave forty of her most active members to the founding of the University Church; and of this group Mr. Joshua Levering was the leader; and now with all the energy of youth and the conservation of age he is promoting the new church. Meanwhile Mr. Eugene Levering, warmheartedly, enthusiastically, and incessantly is giving great services in the Eutaw Place Church. Each of these men is a Bible-class teacher of exceptional ability. Mr. Eugene Levering's class at Eutaw Place is composed of business men, bankers, students, and college professors, a strong group who are receiving strong teaching by one who loves and knows the Bible.

The Baptist cause has always had great adherents in Maryland, but not great numbers. Maryland Baptists have borne a fine testimony, by voice and gifts, in the South, but have not built up great congregations. In some parts of the state you might travel long distances without finding a Baptist. But there seems to be a sound of going now in the tops of the mulberry trees. Dr. W. H. Baylor for the last eight years state secretary has built constructively, and has seen great encouragement from the co-operation and consecration of pastors and churches. New churches are being organized in promising communities, new church buildings are under construction or projected, and old churches are working with increased power. In Baltimore the Huntington Church, long handicapped by a poor building, will soon dedicate a fine commodious building. The University Church is worshipping in its chapel, which was completed more than a year ago as the first unit of a church equipment that will probably cost \$300,000 or more.

The First Church, leaving a neighborhood which has proved attractive to

Negroes, has consolidated with the Liberty Heights Church. In the field of the latter the first unit of a large and well-planned and equipped modern church building will be built soon. Dr. J. E. Hicks and Dr. F. F. Briggs are the pastors of the consolidated church.

Out in the state there has been great progress in certain fields. Notable among these is Crisfield, where Pastor Kilgore has led an extraordinary work of growth and expansion, and Frederick, where Pastor W. C. Royal has done one of the best pieces of constructive work which this state has known. The great Crisfield Church has been already dedicated, and the corner-stone of the main building of the Frederick Church was laid some weeks ago.

The state convention met in October with the Brantly Church, Baltimore, where the veteran H. M. Wharton, pastor and evangelist, boasts of his seventy-four years and rejoices in the love of his brethren and the activity and devotion of his Brantly people. It was the largest Baptist state convention that Maryland has known, and in spiritual vision, purpose, and power it reached a high plane.

Philadelphia Letter

By ARTHUR C. BALDWIN

"I Believe in God and Evolution"—this is the title of a little book from the pen of Dr. W. W. Keen, our distinguished fellow Baptist and senior deacon of the First Church. It is the ripe contribution of a reverent scientist to a subject that just now seems to be developing heat in some Baptist circles. I wonder why and after reading the words of Dr. Keen one wonders why again. Evolution is not an alternative to creation but undoubtedly God's method of creating, else all this wonderful procession of facts means nothing at all. Long ago an earnest divine proclaimed that Newton's theory of gravitation substituted a law for Providence but it did not. Neither is evolution an apotheosis of materialism as some of the fearful seem to think. Read this latest output from Philadelphia and thank God for the glory therein revealed.

Grace Temple never lets slip an opportunity to celebrate an anniversary. This method is one of the expressions of its loyalty to the great spirit that has led them so long. In less than two months, Dr. Russell H. Conwell will celebrate his eightieth birthday. Already the church is making plans for it and it will be "some" celebration. Only the other day, they celebrated the fortieth anniversary of his pastorate. The record of these years is a romance. A great hospital established and equipped, a college grown from seven students in his study to a unique university with almost 10,000 students, a lecture given more than 5,000 times and the proceeds which would amount to an independent fortune all put into the work of educating poor boys, a church of complex and efficient organization, a congregation that every Sunday fills the vast auditorium—what a story it is. The other day in a popular debate in the Reformed Episcopal Church, Broad and Venango, the merits of four living Americans were eulogized and debated that the audience might vote as to the most popular. The vote was: Mr. Bryan, 25; Mr. Taft, 5; Mr. Wilson, 26; Dr. Conwell, 400. Many are already expressing their mind that the Bok prize of \$10,000 to Philadelphia's most useful citizen should this year go to Dr. Conwell.

As I write this letter, the news comes of the passing of John Wanamaker at the age of 84. Of his life and work it is hardly necessary to speak save to say that we shall all miss him. As a religious force, this great Presbyterian layman has been a mighty power for good to all the churches in this city. He would not advertise in the Sunday papers. He would not use his fine wireless plant to broadcast on Sunday. He was devoted to his great Sunday school. He never lost an opportunity to speak for Christ when he met distinguished foreign visitors who came to liberty's shrine at Independence Hall. Without doubt the Presbyterian church is the strongest body among the Protestant forces of the city. It has been particularly wise and aggressive in the founding of new churches in the growing communities. Mr. Wanamaker largely made such things possible. His purse was always open. How great things God can do with a consecrated Christian layman!

The dedication of the Logan Church has added a great plant to the Baptist forces of the city. Thirty years ago, one of the missions that Dr. Conwell was interested in planting, it stands today equipped in modern style with all the appointments that a live church needs for the service of a community. The First Baptist Church of Pitman over in "Jersey" is one of those forehanded bodies that is getting ready for the big times that are coming when the Camden bridge is done. It has just remodeled and dedicated a plant costing \$14,000 that will ultimately be a parish house. Now it is equipped with a social hall, kitchen and enlarged quarters for the school and the church. The community is rapidly growing and the pastor, Rev. Edward O. Clark is preparing for it. Rev. John W. Green at Tacony has just celebrated his second anniversary. During his pastorate he has seen a debt paid of \$3,000 and a parsonage bought and paid for, costing \$8,000. Rev. George E. Rees is acting as stated supply for the Chester Avenue church. First Church, Germantown, reports two weeks of special meetings with Rev. R. M. Green, of Franklin, as the preacher. It was a time of real spiritual refreshment and a good number of baptisms are expected. Rev. Theodore Heysham has resigned from the Lower Providence Church. The church passed a beautiful word of tribute to his ministry. Friends in Norristown are planning to publish his book entitled "The Birth of

the Bible," a description of his Bible chart which has met with much favor.

In the church at Ambler, Rev. Ralph Mayberry has begun the ninth year of his pastorate. It has been a happy history for pastor and people. Brother Mayberry is recognized as an active, prominent spirit in all denominational matters. Over at the strong Linden Church in Camden a painting for the baptistry has been unveiled and a dedicatory service held that was said to be "one of the most impressive services ever conducted in Camden." More than 700 people crowded the auditorium. At the conclusion of his sermon Pastor Frederick Blaser baptized ten candidates.

The First Church at Norristown is finding its work increasing on every side. Rev. Will H. Houghton, pastor, is preaching to audiences that crowd the house. An assistant, Miss Irene Wiltrout of Indiana, has just been called.

The annual Baptist students' dinner in the Chestnut Street Church was attended by 176 students. They came from the University of Pennsylvania, Bryn Mawr, Temple, Haverford, Swarthmore, Drexel, Crozer, Pierce, Woman's Medical, Baptist Institute, University Hospital, Philadelphia General Hospital. These students came from twenty-seven states, Japan and China. Rev. L. V. Longworth of Assam and Dr. W. S. Abernethy of Washington were the speakers.

One of the great days of the autumn experiences was the missionary field day, set before us by the women's missionary societies of the Atlantic District. Eleven missionaries were present. Morning, afternoon and evening programs were given. An exhibit of curios revealed in Dr. Barras' words of description—totem poles from Alaska; raincoats from bear intestines; ashes of volcanoes, bronze Buddhas from Burma; prayer beads from India; linen and mango wooden bowls from the Philippines. And the people came, my word, how they came! They thronged the great auditorium in the morning when the managers of too little faith had expected an informal gathering in a small room. It was a great day and set a mark for others in the way of missionary programs. Yes, these women know how to do it. If we should scrap a lot of our cumbersome denominational machinery and turn missionary matters over to the women, inside of a year we would all be marching and in step to the tune they would pipe and be smiling as we did so.

Church News by States

Atlantic Coast

MAINE

SPRINGVALE: Rev. C. W. Corey is beginning his work as pastor with encouraging prospects. He is a graduate of Acadia College and Newton Theological Institution and has held pastorates in the Maritime provinces in Alberta and British Columbia. For two years he was field representative of the Eastern Canadian Baptist Mission Board. Both Mr. Corey and his son, now in Bates College, saw service overseas. Since the war, Mr. Corey has been located with the Moncton

Suburban Baptist Church. Springvale Church has suffered a great loss in the recent death of Judge George W. Hanson. For twenty-nine years he was superintendent of the Sunday school, being absent only two Sundays.

THE GREATEST TRAGEDY in the history of Maine colleges occurred Dec. 4 at Colby. Thirty students were sleeping in the Lambda Chi Alpha Dormitory when at about 3 o'clock the whole building seemed to break out in flames. A student coming from the night train saw the flames and sought to awaken the boys. Probably in effort to help other students, four young men were burned to death. A touching incident of the evening before is thus described. A group of students gathered in one of the rooms for "a sing." They

began with rollicking college songs, but they ended with "Nearer My God to Thee." Only a few hours later, the leader of the group had passed through the fire, "nearer" to the God whom he had trusted and served. To their homes in Maine and Massachusetts, the bodies of these young men who had given their lives in an effort to save others, were borne, accompanied by their sorrowing fraternity brothers. The grief of the college has been paralleled only in its feeling for those who gave their lives in the war. The blow comes with a tremendous force upon President Roberts. He has borne his boys on his heart as though he were the father of them all. No possible responsibility rests upon the college. Everything in construction and equipment was comparatively new and in perfect order, while the fire escapes saved the lives of all who were sleeping on the upper floor. The sympathy of the city found expression in many ways. Before the ashes of the building were cold, subscriptions were in process to relieve the students who had lost their all. The money loss can be made up, but the loss of such lives as went out in that morning of terror is irreparable. By sympathy and prayer all who love this old and noble college, should stand by its president, faculty and students until their spirit is wholly restored.

THE STUDENT VOLUNTEERS OF COLBY AND Bates colleges held a conference at Chase Hall, Bates College, Lewiston, recently. About thirty of the finest students of these institutions gathered for what was a very significant and inspiring meeting. They were addressed by Dr. Tubbs of Bates, Dr. Longwell of the Foreign Mission Society, and Dr. Whittemore of the Promotion Board. An organization was effected, with the following officers: Pres., Harold E. Mayo, Bates; vice-pres., Avis Varnum, Colby; secy., Helen Hill, Bates; treas., Merlin Farnum, Colby. It is hoped that representatives of the other colleges will join the organization. These young people have caught the world vision, and are giving themselves to the world-will of Christ.

A NOTEWORTHY EVENT IN RELIGIOUS history in Portland is the recent vote of two of its prominent churches to form a union. Both the Free Street Baptist and the First Free Baptist churches have had worthy histories and have maintained strong men in their pastorates. In location they are close together at the heart of the city. The pastor of the First Free Baptist Church, Rev. Ralph R. Kennan, recently resigned because of ill health and retired from the field. When the proposition of uniting was placed before the two bodies, Rev. Birney S. Hudson, pastor of the Free Street Church tendered his resignation for the purpose of facilitating the union. This self-elimination of Dr. Hudson threatens to remove from Portland one of its ablest and most prominent ministers. Dr. Hudson has been strongly identified with moves for denominational progress and interdenominational fellowship. He was for three years president of the Church Federation of the two cities of Portland and South Portland, and very active and successful in his administration. He is now president of the interdenominational ministers union of the two cities. His many friends will watch his future career at this juncture, and take pleasure in bestowing congratulations on the field that secures the devoted and able ministries of this brother in the very prime of his powers.

RHODE ISLAND

EVANGELIST JOHN M. CRUICK, of Melrose Highlands, Mass., has completed a three-weeks' union evangelistic meeting in the Olneyville district of Providence, Trinity Baptist, Tabernacle M. E. and Plainfield St. Baptist Church uniting. The meetings were productive of many conversions and a re-united community.

MASSACHUSETTS

THE RESIGNATION OF REV. CHARLES H. DAY from the pastorate of the First Church, Watertown, came as a surprise. After seventeen years of effective service there, "Day and Watertown" had become a permanent mental association with us. Dr. Day has maintained a high level of pulpit work continuously, and had come to a strong position in the church and town. That is one of the most solid of our suburban churches and will command one of our best ministers.

THE TRINITY CHURCH OF ARLINGTON has unanimously called Rev. James E. Norcross, who until recently was prominent in our denominational counsels and service. This seems like a perfect fit. The field is especially inviting, presenting a rare opportunity to a leader who can lead and develop a church in that growing section between Cambridge and Arlington.

DR. FREDERICK B. GREUL is supply pastor for the church at Norwood. His efficient and purposeful ministry there will well prepare the church for a permanent pastorate when the time is ripe for it.

REV. THOMAS S. ROY IS PROVING HIMSELF an all-around preaching and pastoral force in the First Church, Brockton. Congregations are growing and constant results of interest and increase are gratifying to pastor and people.

THE BOSTON MINISTERS' CONFERENCE enjoyed a remarkable address on "Fundamental Education" by Prof. Conrad H. Moehlman of Rochester Seminary, on the eleventh. The prevailing notion that a professor of church history is apt to be dry was completely overturned. He made some other things that are claiming to be timely and juicy seem stale and moribund. It was glorious to come up from deep things, and come back from amazingly wide discussions, and find ourselves face to face with Jesus Christ. In education also He was all in all. We shall not forget Professor Moehlman.

THE MID-WINTER BANQUET OF THE NEWTON ALUMNI came the same day. It was an unusual occasion. Seventy-five were present. President Merritt of Newton presided, and made it delightful. The speakers were President Horr, Dr. Arthur W. Cleaves, Dr. A. K. De Blois and one of the representative students of the seminary. This gathering is surprisingly popular with the alumni; and furnishes a flavor of social fellowship that brings graduates to it from all over New England. Copley Square Hotel gives the best of its hospitality.

DR. JOSEPH C. ROBBINS is a Foreign Mission Secretary every inch of him. He proves it by the qualities that get into his public addresses. We had one of them at a recent ministers' meeting. Dr. Robbins has passion. In that he reminds you of Dr. Ashmore, the elder. He has temperament that makes him completely sensitive to unusual impressions. He has abound-

ing love and devotion in the pursuit of his calling to help disciple the nations. So when he speaks on his great theme he makes you see what he has seen and feel as he has felt. That was the total effect of his address upon us. We had contact with our missions in China, India and Burmah. We felt the native response to the Christian appeal, and we saw the now veteran converts consolidating the great missionary endeavor in strong, self-supporting churches and schools. Nothing so wins Baptists to the World Movement as such inspiring reports from our honored leaders.—C. H. WATSON.

NEW YORK

THE AKRON CHURCH extended a call to Chas. S. Owen on Sept. 1. Mr. Owen accepted the call and took up the work immediately. On Oct. 1 he was officially installed as pastor, and on Nov. 28, a formal reception was given him and his new bride. Mr. Owen was graduate from Rochester Theological Seminary last spring. The church and Sunday school are showing renewed interest and activity; \$1650 has practically been raised for rebuilding and repairing the organ. A church bulletin has been donated by the Baraca Class. The Sunday school had the highest percentage of increase in the Erie County campaign. The young people won the associational banner, and also the cup at the Older Boys' and Girls Conference.

THE STRONG PLACE CHRISTIAN CENTER was dedicated on Thursday, Nov. 23, in connection with the semi-annual meeting of the Baptist Church Extension Society, of Brooklyn and Queens. Presentation of the administration of the property was made by Mr. Maximilian Schimpf of the church and was accepted by Mr. Charles H. Sears of the society. Dedication prayer was offered by Dr. Charles L. White. The property used by the center was purchased in 1920 by the Strong Place Church in anticipation that the Extension Society would be able through the New World Movement to secure funds to erect a new building. This has been impossible as yet but the building has been renovated and put in usable condition by the Extension Society. The center now has a staff of three workers under the leadership of Miss Martha Mixer and contribute directly to the work of the Strong Place Italian Mission, which is served by Rev. Louis Zibelli. It is aimed to be of service to the work of the Strong Place Church generally in cooperation with the pastor, Rev. Floyd Adams. An effort will be made before the termination of the New World Movement to secure funds for the erection of a new building.

GREENE AVENUE CHURCH, Brooklyn, Rev. Charles F. McKoy, pastor: The church is closing one of the most successful years in its history. The debt has been reduced from \$20,000 to \$4,000 and it is expected that the church will be entirely free of debt by the beginning of the new year. Baptismal services are held nearly every Sunday. The Sunday congregations are the largest in many years. Several hundred people find inspiration at the weekly Friday night service. The Greene Avenue prayer meeting has grown to be one of the largest in Greater New York. The church has solved the problem of constantly shifting population by making its services so attractive that its members will gladly travel long distances to enjoy its fellowship and spiritual uplift.

Mississippi Valley

ILLINOIS

SECOND CHURCH, CARLINVILLE, of which Rev. C. F. Stalker is pastor, has closed a series of special meetings. Thirty-nine persons united with the church. The pastor was assisted by Rev. J. L. Meads, 489 Mill Ave., Chicago.

FIRST CHURCH, CHICAGO, Dr. Perry J. Stackhouse, minister, under the leadership of Dr. F. H. Divine, closed a seven days' campaign for raising \$90,000 for building in addition to the present church edifice. As planned, the new building, three stories in height, will have class rooms and complete equipment for all departments of the rapidly growing Bible school, the kindergarten, a commodious chapel, working rooms for the women's societies, kitchen, pantry, serving room and dining hall, with the necessary accessories, and a spacious assembly hall with balconies, having a seating capacity of 700 or more, to be used also as a gymnasium and for indoor sports and games. Also accommodations for the boy scouts, camp fire girls and other young people's organizations. There has been urgent need for such equipment ever since the church moved to its present location; and it is planned to begin work on the new building in the near future and have it ready for dedication early next autumn.

WHEN THE RESIDENT MEMBERSHIP of a church of less than 600 members make 3178 calls in one month they are doing the unusual, but this is the record of First Church, Jacksonville, in its November calling campaign. Under the direction of the pastor, Rev. A. P. Howells, the resident membership of the church was divided into two divisions, A to K names being known as the Reds and L to Z, as the Blues. One point was given for each house call and an additional five points was awarded for each subscription to the *Illinois Baptist Bulletin*. Not more than two members could make a call at one time and a visitor could not make more than one call at each home. All cards had to be registered on Red or Blue registration cards which had to be turned in before the morning service each Sunday to receive credit for the preceding week. Every call had to include an invitation to the church services and only residence calls were counted. The church entered into the spirit of the campaign, and visitors sought to make their calls in the interest of the church, rather than the making of points. The Reds carried off the honors with over 900 calls reported the last week. So thick were the callers at one home that the owner placed a sign on the front door, "Come round to the basement. We are washing." An increase is noted in attendance in all departments and there is every evidence of a spiritual awakening. The losing side will entertain at the annual church meeting, Jan. 3, 1923. The every-member canvass for church finances is in December; the church school of missions convenes in January.

MATTOON: A building campaign was begun by First Church, Oct. 31, under the leadership of Dr. M. W. Haynes and closed Nov. 17. The church membership subscribed \$30,700. Then an appeal was made to the business men and other citizens who subscribed \$12,777. This,

with what has been promised by the state convention and local association, assures a splendid building in this important center. It is hoped to begin the erection of the building in the early spring. The giving on the part of the membership is encouraging when one considers that the church raised only \$422.50 for current expenses fourteen years ago. The Sunday-school attendance is now around 300, while the attendance in the Grant Park Baptist Mission is nearing the 100 mark. Rev. James M. Lively is in his seventh year as pastor. He preached the sermon in the union Thanksgiving service this year as he did six years ago.

MICHIGAN

JOHN A. ROSS, the newly called pastor of First Church, Stanton, who is a member of the church of Big Rapids, and a brother to William S. Ross, its pastor, was ordained in the Big Rapids Church, Tuesday, Dec. 5. The ordaining council was comprised of the Osceola association of Baptist Churches in Michigan, and the Stanton Church, of Grand River Association. Rev. W. E. Orton, of Evart, was chosen moderator and Rev. W. E. Anderick, of Manistee, preached the sermon. Hugh Jamison, clerk of the Big Rapids Church, was chosen clerk of the meeting. Mr. Ross and family recently arrived from the Canadian Northwest where Mr. Ross has been employed by the British and Foreign Bible Society. The ordination of John A. Ross makes the third member of First Church ordained during the past three years. Two or three other young men members of the church are still in preparation for the Baptist ministry and will eventually return, it is expected, to the home church for ordination.

MISSOURI

THE CHURCH AT CHARLESTON has just closed one of the greatest revival meetings in its history. Sixty-five persons have already united with the church. The Sunday school has outgrown its present quarters and the church has voted to build a new addition to the present quarters. The church after careful consideration requested the pastor to conduct the special meetings with the assistance of a singer. Rev. P. D. Mangum is pastor.

MEXICO: A GO-TO-CHURCH REVIVAL projected during September and October for November and thereafter has yielded good results in attendance at all church services. This revival was promoted by the ministerial alliance. Rev. J. H. Hughes, pastor, took advantage of this tide to hold a series of meetings November 12-26. Rev. J. E. Turner, associate pastor and music master, conducted the song services and the pastor did the preaching. There were thirteen additions, eleven of these adults. This brings the total membership to 950. Kingdom Day Dec. 3, marked the seventy-five-million reinforcement drive and with it was coupled the regular pledge for the coming year's current expenses. A regular budget of approximately \$12,000 has been set by the board of deacons. \$2,000 of this will apply on the reinforcement campaign. This is in addition to the \$6,000 a year pledged in 1919 on the original seventy-five million campaign. Capacity crowds fill the church at regular services. 200 children will share a Christmas banquet Dec. 24 under the auspices of the Booster Band. The Booster Band is regularly organized to tie up the children to the regular services and work of the church.

Rocky Mountain States

COLORADO

BETHEL CHURCH, DENVER, Dr. E. L. Krumreig, pastor, is making steady progress in its various departments. Dr. Krumreig is now in his fourth year with this church. More than 250 members have been received since he came to this field, new members have been received at nearly every communion service. The Sunday school has one of the best young people's class in the city. It is co-educational and has forty-six enrolled with Deacon W. M. Thomas, a young man himself, as teacher. The missionary spirit is also growing in both church and Sunday school. A missionary play, "The Pill Bottle," was given by the World Wide Guild of the Broadway Church in the Bethel Church the evening of Nov. 23. The production in which twenty-three characters were cast, was given under the leadership of Mrs. Thos. Mullen.

Pacific Coast

WESTERN WASHINGTON

ON NOV. 24 REV. G. H. WALKER, JR., was ordained to the full work of the ministry at the Lyman Church. The ordaining council was composed of J. E. Noftinger, chairman, C. P. Morris, sec'y, Dr. J. F. Watson, E. C. Cofer, L. L. Simmons, G. H. Hemely, M. Chamberlain, D. M. McPhail.

NORTHERN CALIFORNIA

NOV. 26 THE MODESTO Sunday school, and especially her Bible class, gave Mrs. W. C. Pratt an ovation in honor of her ninety-first birthday. She is the wife of the late Rev. W. C. Pratt who preached the gospel for more than fifty years.

VISALIA CHURCH HAS DONE well in all departments the last two years under the leadership of Brother Blowers. He left on Nov. 13 for National City, Cal. Mr. and Mrs. Blowers are greatly missed. Rev. C. M. Northrup, of Glendale, Ariz., takes up the work Jan. 1.

THE LOS ANGELES MINISTERIAL UNION with more than 150 members, has decided to cooperate with the movement to recall District Attorney Woolwine. Mr. Woolwine was a defeated candidate for governor on a liberal platform. He was opposed, it appears, to the Wright Act and favored a modification of the Volstead Act. In the report from the local press Dr. James A. Francis and Dr. J. J. Whitcomb Brounger appear among the leaders of the movement. Attorney Woolwine is striking back at the ministers in a way that promises some real sport.

SOUTHERN CALIFORNIA

The Older Boys' Conference

One of the most successful and spiritually inspiring annual conferences of the Y. M. C. A. of Southern California, was held at San Diego Dec. 1-3. This is the Older Boys' Conference. It was participated in by most if not all the Protestant denominations in this part of the state. There were 547 delegates present from California cities.

Charles Noble, of San Diego, presided at the conference. John L. Bacon, mayor of San Diego, gave the formal welcome to the delegates. Among the local clergymen and laymen who participated in the program or are on the local board of directors, were Rev. L. A. Ferris, F. O. Belden, Theo. F. Smith, J. P. Smith, W. Wurfel, Ella L. Palmer, and Fred. B. Mitchell.

Outside speakers, who were listened to with close attention, were Elwood T. Bailey, of Chicago, formerly Y. M. C. A. secretary and now Chautauqua lecturer, and Arthur Rugb, of New York City, late Y. M. C. A. secretary in China. Among other state speakers were Harry O. Hill, state secretary; H. J. Payne, L. V. Shaw and R. Harriuan, of Pasadena; J. E. Adams, C. M. Waterman, J. A. McDill, of Long Beach; L. Scott, Pomona, Tom Hammond and T. S. Caldwell, Los Angeles; P. Edmunds, Glendale, L. Goodrich, Santa Barbara, W. E. Stevenson, Alhambra and James Britt, San Bernardino.

These Older Boys' Conferences are designed, not alone for an outing, but to draw all such members to an open confession of Christ, and to seek out "the leading boys of the state, capable of Christian leadership in their home, school, church, and community; and to inspire them to take their places of leadership, and to instruct them in methods."

Lo, The World Is Gone After Him

By ANNA GILCHRIST PETTY

AND she brought forth her first-born son; and she wrapped him in swaddling clothes and laid him in a manger." "There is born to you this day a Saviour who is Christ the Lord."

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"And I, if I be lifted up from the earth, will draw all men unto me."

"I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb."

It was a super-eminent life-journey the Son of God made from the manger inside the town to the cross outside the nearby city; for it embraced the world in its purpose; it transported, eventually, a world of believers into an eternity with him.

God sought him for his mission to the world before the world was. The old world sought to know of him before his birth; the new world, *anno Domini*, began seeking him at his birth, and is seeking him today.

The shepherds and the wise-men sought and found him in his infancy. His parents in his youth sought and found him in God's house. The world, touched by Jerusalem, sought him in his manhood ministry to men. A greatly enlarged world is seeking today this same Jesus of yesterday, today, and forever, risen from the dead, a living Saviour.

It was the enemies of Christ who claimed, "Lo, the world is gone after him." Enemies and friends alike crowded to hear him when he came into the temple that last week of his life. The chief priests sought him in order to question his authority for cleansing the temple of its desecrators. They sought him to oppose and to make away with him; but they went out from him unsatisfied by him. Then came the Pharisees seeking to entrap him with entangling questions that they might do away with him. He abashed them with an answer they could not gainsay and left them also unsatisfied, baffled in their purpose to entrap him.

With the chief priests and the Pharisees, came the Sadducees, the unbelievers in the resurrection. Some may have been honest doubters, while others sought the Saviour in a spirit of controversy. Christ showed them the cause of their unbelief—ignorance of the scriptures. He imparted to them the scripture but not himself.

A representative of the scribes had heard the questions asked by these seekers of Jesus and his answers to them. It may have been with mixed motives that he proffered his question of the law. But his seeking fell just short of finding satisfaction in Jesus, for he sought rather to know the law than to know Christ. The Master imparted to him the knowledge he desired, but withheld himself.

Then came strangers, foreigners, Gentiles—the Greeks, seeking Jesus. In the outer court of the temple they waited. They found a disciple of the Master, Philip, and made known to him their one burning desire.

"Sir, we would see Jesus."

Philip finds the soul-winner, Andrew, and they bring them to Jesus.

Christ knew the purpose for which these strangers sought him and satisfied them in their desire to see him. He showed them himself in his provision for the salvation of men. With the cross in view he declared: "And I, if I be lifted up from the earth, will draw all men unto me."

In a sweep of the age Christ saw, standing before him, the first fruits of the Gentile world and the efficacy of his death for the whole Gentile world.

The uplifted Saviour in his divine power, is drawing all men unto himself

today. True seekers come to him and are satisfied in him and by him; others go away unsatisfied. As then, so now there is that other class who seek him and do not find him for they seek amiss. They are the unbelievers who doubt him while they seek, and those who seek to know the law instead of his grace; and those others who are seeking him to question his authority, to entangle him in order to do away with him.

It is stated that the lawless leaders today who are trying to seize the reins of government of the world, are forcing some to take oath not to mention the name of God or Christ, and hope to obliterate the church and the memory of God from the minds of Christians. They are eagerly seeking him to do away with him. They question his authority over their lives together with others who are not of the revolutionary class, and they cry, "Away with him!"

Nineteen centuries stand between us and the Christ uplifted on Calvary, and ascended that we too, might ascend and be forever with him.

The mighty drawing power of the risen Saviour is drawing the church today in its supreme effort thus far, to have his will done upon earth. The list of Philips and Andrews who will bring strangers to Jesus is greatly increasing; but the strangers to Christ number over a billion!

While the rulers and the Pharisees sought Christ to do away with him, the multitudes that heard him were astonished, and the common people heard him gladly; and the multitude answered him, "How sayest thou 'The Son of Man must be lifted up?' Who is this Son of Man?"

Millions of the billion of the multitude today are feeling the drawing power of the risen Christ and are ignorant of its source, and are asking "Who is this?" They await the Philips and the Andrews to bring them to Jesus. The harvest truly is plentiful, for lo, "The world is gone after him."

The church in prevailing prayer, the church seeking the world-seekers after Christ, in the marts, the solon, in the highways and byways, shall hasten the day when his reign shall be supreme and the multitude of his followers out of every nation, and tribe and tongue, no man can number.

"I Believe In God and In Evolution"

By HELEN B. MONTGOMERY

There came to my desk recently, with the compliments of the author, a book written by Dr. Keen of Philadelphia, under the title, "I Believe In God and in Evolution." Dr. Keen is one of our most distinguished and most widely beloved laymen in the Baptist church. He has felt impelled by a sense of duty to write his own "Confession of Faith" in both the Bible and evolution; and he has produced a book that will be a help to the faith of many people.

Dr. Keen's own surgical operations and experiments have led him to a substantial belief in the demonstrated facts of evolution. On the other hand, he has experienced an ever-increasing consciousness of God and an ever-deepening belief in and reliance upon the Bible. To him it is "a precious manual of religion, but not a text-book of science. It lays down rules of conduct. It is an inspirer of Christian faith and hope. It is the great Christ his Son and our divine Saviour revealer of God to man through Jesus

who 'brought life and immortality to light.'"
Dr. Keen shows clearly the distinction between Darwinism and evolution; that evolution long antedated Darwinism; that a many statements made that the men of science are giving up Darwinism is supposed by the laity to imply that men of science are also giving up evolution are not true; "But to the biologist Darwinism does not mean the theory of man's animal descent, which was formulated, long before the publication of the 'Origin of Species,' but is confined to the ingenious theories which Darwin so patiently worked out to account for the facts of evolution. The statement that Darwinism dead does not mean that the evidence for the evolutionary hypothesis has in any way been weakened so that any really impotent man of science doubts our final derivation. It only means Darwin's explanations of how one species may have been derived from another, have proved, as a result of an increasing knowledge, to be mistaken or wholly inadequate."

Dr. Keen then proposes to approach evolution not from the controversial side nor from general arguments, but from a plain statement of a series of specific facts, many of them drawn from his own personal experience as a surgeon and an anatomist. Dr. Keen says that to his mind this series of facts absolutely demonstrates the solidarity of animal life. The closing words of his introduction are worthy of quotation, because they so sincerely breathe the spirit of the Master: "On the other hand, I am a firm believer in Christianity. I follow, very falteringly, as true, in the footsteps of my beloved Master, and adore him as my divine Saviour. In him are all my hopes for the future. As a Christian man, I find no difficulty whatever in believing absolutely in evolution, and also absolutely in revelation."

It is not possible, in this brief review, to discuss the contents of the book. Dr. Keen shows that the structural plan underlying human and animal skeletons is identical; that the human brain centers of the various motor activities are identical with the brain centers of animals for similar activities; that the internal organs of the body have a similarity to tell of likeness of identity between the organs of the animals and of man. He then discusses the various glands, the sympathetic nerve system, the alimentary organs, and the fact that men and animals have identical diseases. He then considers the evidence from the study of heredity and from the fossil man and the messages of the plants. He closes with these sublime words:

"Human life is the gradual unfolding of a majestic drama, covering aeons of time. In its dawn we see man groping his way towards the light; then slowly, but surely developing his intellectual life; and finally—how or when we know not now, but doubtless we shall know in the future, in the immortal life—the engrafting by the Creator upon his bodily life of a moral and spiritual life, a soul with a desire to worship, a faculty of adoration and of communion with his heavenly Father. This wondrous love of God for man and the final, lofty destiny of the human race—this is to me the most impressive, the most inspiring thought of all the ages."

CHILDREN'S CONCERTS

"Chicago would be the most musical city in the whole world," said Frederick

Stock, conductor of the Chicago Symphony Orchestra, "if its children's concerts had been begun twenty years ago." In speaking of the double series of programs given by the orchestra on Thursday afternoons during the music season, Mr. Stock said that Chicago might point with pride to an undertaking in which it was a pioneer.

The children not only hear excellent examples of all sorts of music; they have learned to distinguish the various instruments and to follow the themes as they are played. Adventures in the "whole tone scale" which is so important in modern music will be made the coming season, and even more difficult music than was played last winter will be used for the youngsters.

"Training in music is all important," said Mr. Stock. "Those who love pictures can see them whenever they want to, but music lovers can hear music only when it is played, and more intensive education is necessary on that account."

Musical Leader.

Christian Culture

(Continued from page 1471)

I am taking the Standard Teacher Training Course written by Charles Oliver. However, I don't intend to do that. I am going to take all five books given under the First Year outline as I want to get the views and methods of more than one author. Also, under the practice work point two is all that I haven't completed and I am in position that within six Sundays it will be possible for me to complete that part if I say the word.

Please advise me if I can take the course and teach it at the same time. I think it will be possible to have about six of our society take the course. So far I have only had a chance to just glance through the books, but I have already decided that it is one of the best educational features on the market, and the practice work tips it off. My one regret is that I didn't write for particulars sooner.

Accept my thanks in advance for a reply.

Very truly yours,

(Signed) Fern M. Colborn.

Note: Send to the office of B. Y. P. U. of America, 125 No. Wabash Avenue, Chicago, Ill., for outline of the above course. Classes are being started in many parts of the territory. The purpose of this course is to train young people for effective Church and Kingdom service.

Negro Spirituals

A number of the Missionary Topics are on the Negro Problem. Why not have the young people sing a number of the old spirituals in connection with these meetings? Write to the General Board of Promotions, 276 5th Avenue, New York, N. Y., or any branch depository for sample copy. It contains such titles as "Sinner, You Better Get Ready" and "Swing Low, Sweet Chariot."

Get Into The Game

is the title of a little leaflet put out by Hoosiers, outlining a contest which will close with the State B. Y. P. U. Rally, Franklin, Indiana, August, 1923. Copy of this leaflet may be had from Mr. G. Ford Porter, President, Booneville, Indiana.

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Our Book Shelf

Penelope's Problems, by Dorthea Castel-
hun. Boston: Page Co.

A satisfying story wrapped around the
orphan Penelope and her problems. Her
unselfish desire and effort to help others,
stimulates to higher ambitions. We are
delighted by the solving of each problem
as if it were our own.

The Road of the Loving Heart, by Annie
Fellows Johnston. Boston: Page Co.

A fine gift book for children, with its
helpful, interesting lesson, charmingly
told. Annie Fellows Johnston is most
capable of appealing to the hearts of
children. To add to the interest the story
is excellently illustrated by Winifred
Bromhall.

The Swiss Twins, by Lucy Fitch Perkins.
New York: Houghton-Mifflin Company.
\$1.75.

An adventure story, the scene laid in
the Alps. The Swiss twins are sent out
into the mountains to care for the goats.
An avalanche cuts them off from their
home. The outlook is for a time pretty
dark but, following a series of adventur-
es, they finally make their way home
in safety. The story is fascinating. The
printing is clear and, all in all, it will
make a good gift book.

Chatterbox for 1923. Founded by J. Er-
skine Clarke. Boston: Page Company.
\$2.50.

Chatterbox was founded in 1912 and
appeared each year until 1915 when it
was discontinued until the close of the
war. It is made up of a variety of
material which is prepared especially for
Chatterbox—stories, poetry and, not least
telling, illustrations. Chatterbox is in a
class by itself. It has grown in favor
each year. While it is a juvenile book
it holds the interest of grown-ups as well.

The Permanence of Christianity, by Thomas
Wilson. New York: Hodder & Stoughton.
\$1.50.

The author of these lectures shows a
familiarity with the thinking of all ages
and lands regarding the origin, duty and
destiny of man. Mr. Wilson makes it
clear that, from the dawn of conscious-
ness, there has been a soul craving which
only finds its satisfaction in the life of
faith in the eternal Father of love, as
revealed by the God Man, Jesus Christ.
This book shows the possibility of the
coupling of the highest learning with the
simplest faith in the real fundamentals.

The Book of Books, by Philip Wendell
Crannell. Philadelphia: The Judson
Press. 75 cents net.

Few writers are better known to Bap-
tist readers than Dr. Crannell. His
"Pocket Sabbath School Lessons" and
other volumes have given him an enviable
introduction. The present volume is one
of a series of manuals issued by the Ju-
dson Press "for the school of the church."
Its contents are fifteen chapters on the
Bible. Topics discussed are, "The Bible
a Timeless Book," "A Timely Book," "A

Book Unique," "The Bible as a Litera-
ture," as "soul food" and kindred discus-
sions. It is prepared in Dr. Crannell
best style both as to contents and pre-
sentation: lucid, terse, discriminating and
full of information most needful. Each
chapter is followed by reviewing questions
convenient for class study. No student
of this book can read it without appre-
ciating his Bible more because he unde-
stands it better. The volume is a val-
uable addition to literature about the Bible
which is already large and rich.

Matter and Spirit, by Prof. James Bisse
Pratt. Lectures before the Yale Divinity
School. New York: Macmillan.

Prof. Pratt has won an enviable repu-
tation as a metaphysician. His published
books are classics. The present volume
is a welcome relief in an age when crass
materialism is saturating the thinking of
man. Reading it brings back vividly our
college days when we were mentally free
on Porter, McCash and other celebrities
and we browsed over philosophical jour-
nals for our collateral readings. After
devoting the opening pages to explana-
tions and definitions of various ter-
minologies the author plunges into his que-
stions. The lectures bristle with polemic
and are unsparing in their criticism.
Theologians are mild and sweet in their
discussions compared with these astute
philosophers. While the contents are
most interesting to scholars it must be
said that to the lay reader who seeks
cursorily treatment of such great questions
they will be found less readable. The
technical terms and erudite discussion of
ideas, and abstract propositions are not
relieved by one anecdote or illustration
to vivify and throw light on the "deepest
things." We believe the book loses its
"readability" by its obsessing abstraction
and abounding technicalities. We have
read the six lectures, parts we have reread
and we find it, intellectually and spiri-
tually, a health-giving book. If you have
a taste for metaphysical thinking this
volume will be a great stimulus.

"It Is to Laugh"

A man was lost in a London fog so thick
that he could scarcely see his hand before
his face. He became seriously alarmed
when he found himself in a slimy alley.
Then he heard footsteps approaching
through the obscurity, and sighed with
relief.

"Where am I going?" he cried
anxiously.

A voice replied weirdly from the dark-
ness:

"Into the river—I've just come out!"

For an hour a man from Denver had
been boasting to an Irishman about the
magnificence of the Rocky mountains.

"You seem mighty proud of them moun-
tains," the Irishman observed.

"You bet I am," replied the man from
Denver. "And I ought to be, since my
ancestors built them."

The Irishman thought this over for
a few moments and then asked, "Did you
ever happen to hear of the Dead sea in-
in one of the old countries?"

"Yes," replied the man from Denver.
"I know all about the Dead sea."

"Well, did you happen to know the
me great-grandfather killed the thing?"

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Common Sense Applied to Singing

By WILLIAM A. C. ZERFF.

In entitling these few words "Common Sense Applied to Singing," I desire to appeal to all who feel that in the midst of the frantic disagreement and argument which prevails in the singing world, in the midst of all the talk of head tones, chest tones, white tones, dark tones, thick tones, thin tones, throaty tones, open tones, closed tones, high breathing, low breathing, chest resonance, head resonance, facial resonance, spinal resonance, singing on the breath, above the breath, or for the breath, there must be a simple and natural way to sing.

Paradoxical as the following statement may appear to be, it is the very simplicity of the whole question which has rendered it one of the most intricate and difficult to solve.

What is "Natural"?

The simplicity lies in the fact that the major portion of the problem has already been solved by nature; the difficulty lies in the attempt to determine which of our habits of speech and song are "natural" in the sense that they are correct, and which although incorrect and unnatural originally, have by long use become so "natural" as to deceive us as to their real origin. The statement has very frequently been made that singing should be as natural as speaking, but we must first of all make sure that our speech is natural before we attempt to enlarge it into song. If this is not done, it simply means that the faulty habits of speech which we possess will be carried over into the singing voice, not probably in an enlarged degree.

To force the voice may be defined as the attempt to produce a wider range of pitch and greater volume of sound than can normally be obtained. Since every shout or scream is the result of driving the breath through a tightened throat, it will be readily seen that from our earliest infancy we are liable to have contracted the habits of forcing. Is it therefore surprising that when we take up the study of singing, the inclination to "force" is already very definitely established?

Not until the attempt is made to sing very softly, not piano but pianissimo, is it possible to determine whether the tone long is being produced with complete freedom, and it is quite impossible for beginners to produce a tone even of comparatively small volume, without there being some element of strain present. The reason for this is that the vocal muscles having hitherto been accustomed to produce tones of limited pitch and volume (for speech) are not able to stand the added tension necessary for the production of singing tones requiring far greater range and volume, without being allowed sufficient time for development. No matter how gifted a person may be vocally, the same rules apply to all, and neglect leads to impairment of voice.

Unfortunately, however, it is by no means easy either for the singer or his audience to detect the presence of undue strain in the tone produced, for the singer grows so accustomed to the feeling that its presence is not noticed, and it is quite

possible to force out tones which are of a quality good enough to deceive the majority of listeners.

Students very frequently take the stand that if a singer has attained success, it follows that his method of voice production must be a good one. This attitude fails to take into consideration the vocal physique with which the singer may be endowed. Many successful singers possess vocal organs of such phenomenal strength as to permit of years of overstrain before they begin to show signs of wear. Among successful singers, however, are to be found those whose voice while originally of beautiful quality, has by improper use become hard and strained, and who are then forced to recourse to development of other qualities such as acting or interpretation in order to compensate for their vocal shortcomings.

The impossibility of a singer ever being able to hear his voice as it really sounds to others is another difficulty which must be added to the many which already beset the vocalist's path. He usually has formed a fair idea of the kind of tone he would like to sing, and with this idea in mind he starts out to find a method of tone production which will enable him to produce tones which will sound as nearly as possible like those he has decided upon as correct. This, however, does not take into consideration the fact that the natural quality of his voice may be entirely different from the quality he is desirous of producing, to obtain which he is in all probability exercising an arbitrary control over his voice, and compelling it to assume a different quality than it was intended to possess. Not until absolute freedom of production has been attained can the natural quality of the voice be determined, and attempts to influence the quality lead to unnatural restraint.

A Method of Procedure

Should the singer whose method of singing I have outlined above be desirous of teaching, his method of procedure would probably be about as follows:

With this idea of tone quality in mind, he would direct the pupil by imitation of his own voice or by a description of the sensation he receives when singing to sing tones which approach as nearly as possible his ideal of correct tone quality. This again fails to take into consideration that the natural quality of the pupil's voice may be entirely different from the quality the teacher is desirous of having him produce, and the pupil labors under the double handicap of endeavoring to produce a tone similar to that which his teacher sings, and which will also produce the sensations which have been described to him as being correct. Need it be said that methods based upon such faulty reasoning cannot produce satisfactory results?

A common sense method of singing must first of all teach how complete and natural freedom of action for the vocal organ may be induced. To attempt to obtain the correct quality of tone without first establishing this necessary freedom is literally putting the cart before the horse and leads to the establishment of incorrect habits. Only when the principles of correct voice

production have been thoroughly mastered is it possible to produce tones of fullest range and power without subjecting the vocal organ to a strain which will in time lead to permanent injury.—*Musical Courier*.

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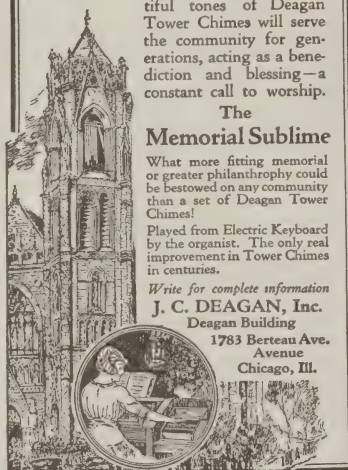
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Chinese Girls to Have Outdoor Gymnasium

THE education and all-round development of Chinese girls has become of such vital interest to a Chinese military governor that he has given money for an outdoor gymnasium for the Hangchow Union Girls' High School. General Lu Yung Hsiang is the donor of 3,500 Mexican dollars for this gymnasium. A Chinese writes in this connection, "This gift was made as a result of the influence of Mr. K. T. Yuan, the head teacher of our school, and shows that Chinese are able and willing, on the one hand, to give, and on the other to solicit funds for our missionary work. We hope that friends in America will realize that Chinese have arrived at the time when they can appreciate missionary effort. Continued financial support from America will undoubtedly stimulate even more generous giving in China."

Is This the Solution of the Problem?

By WALTER J. SPARKS

It is said that there has been a shrinkage in the ministerial supply of 31 per cent in thirty years and this is not comparative but actual. With one exception the Baptists of the north have fewer men studying for the ministry in proportion to the membership than any other denomination.

What is the reason?

Without trying to connect cause and effect we find a few facts very significant.

About twenty years ago, with the worthy object of a better trained ministry we began to discourage men from taking the English Bible course in our seminaries. Finally such a sentiment was created against this course that it became almost a disgrace for a man to take it. Today the course is practically abandoned. This has robbed the Baptist ministry of a very important source of supply.

There used to be a good academy in connection with most of our colleges. Here young men prepared for the regular college course and many men also who were of more mature years began in the academy and then took a full college and seminary course. With the development of the high school most of our colleges abandoned the academy. As a result many who had been obliged to go to work when through the grade school were compelled in more mature years to attend a high school and be in classes with those so much younger as to make the course an ordeal most embarrassing. This robbed our ministry of another valuable source of supply.

At the non-denominational Bible institutes the attendance of Baptist young men has increased and increased until two years ago at one of these alone there were more Baptist men studying for the ministry than the combined attendance at all our seminaries of the Northern Convention. Thirty years ago these men would have been taking some regular course in our own institutions.

Facts such as the above make our Northern Baptist Theological Seminary an absolute necessity and it is no wonder that this institution has had and is having such a marvelous growth. Today it supplies more men for our small needy churches than any other Baptist seminary of the north and these men are doing such good work that applications for seminary graduates are coming in from all parts of the country.

In the past there has been considerable misunderstanding of the seminary but the work it is doing is now commanding the attention and interest of Baptists everywhere. Its purpose is not to appeal to any one section of our denomination but to serve the great main body of Baptists which it believes to be conservative in theology. The seminary is one denominational interest that really functions by sending out efficient men who preach the old gospel effectively.

There is a splendid seminary-collegiate course of which 40 per cent is English and 60 per cent Bible. This is especially for young men unable by reason of age or other cause to take a regular college course.

Since the seminary does not have to depend upon the colleges for its supply of students, but can receive them from every walk of life, it has possibilities of large development and usefulness. If, however, it is to reach its maximum attendance and efficiency, it must have the moral and fi-

nancial support of the great Baptist Brotherhood.

It will be of interest to our Baptist people to know of the progress made by other denominations which conduct campaigns similar to our New World Movement. The Evangelical Association with headquarters in Cleveland, issued a statement giving the names of the conferences, quotas, amount subscribed and paid, similar to the financial report which appears in THE BAPTIST each month. The receipts are distributed 27 per cent for missions and church extension, 14 per cent for orphan and old people's homes, 2 per cent for contingent expenses, and 57 per cent for education. Of the last amount, 40 per cent is for endowment and new buildings, 12 per cent for theological seminaries to be used for a like purpose and 5 per cent for student aid. The most striking thing in the report is the fact that of the amount pledged and due only 3-8/10 per cent was unpaid. We cordially congratulate our Evangelical brethren.

Missionary Statesmanship In Latin America

The Hon. Edwin Denby, Secretary of the Navy, in turning his attention to Haiti, made the following observation: "It is my opinion that the missionary societies and churches of the United States could not do better than to send representatives to that field. Their kindly offices would do much to bring about a friendly feeling between the people of that country and the United States."

Other denominations have agreed that this is a Baptist field. The American Baptist Home Mission Society needs men and means to meet this responsibility in the evangelization of Haiti.

A new American frontier is in process of formation in the Caribbean. It is not a geographical but a spiritual zone where American traditions and ideals are rapidly displacing those of France and Spain. Shall we not have missionaries there who shall present to those peoples the Gospel of Christ?

This Society has planted the Gospel in five Latin-American fields, Cuba, Porto Rico, Mexico, Salvador and Nicaragua. Since 1918 eight churches have become self-supporting, two in Porto Rico, two in Cuba and four in Mexico. It has been distinguished over other missionary societies for its dependence upon native leadership in each field.

Men and means are required to build training schools in Central America to do for Salvador and Nicaragua what is now being done in Cuba, Porto Rico and Mexico.

CHARLES S. DETWEILER,
Superintendent of Work in
Latin North America.

CHARLES L. WHITE,
Executive Secretary.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

(Corporate Name)

23 East 26th Street

New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

Published Every Week by the Northern Baptist Convention

Our Hope in 1923

THE spirit of the cross is the only hope of a world that is struggling blindly along trying to find a way out of the chaos brought about by the war.

In every department of life there is a desire for something or some one to save the situation. One of our labor papers about a year ago carried an editorial that covered the entire front page. It clearly stated that the only hope of the labor world was Jesus Christ and his spirit of unselfishness. The "Wall Street Journal" said some time ago:

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have; piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of the harvest; that quit field work a half hour early Wednesday night so as to get the chores done and go to prayer meeting. That's just what we need now to clean this country of filth, of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

Of course that means to come back to the spirit of the Christ in daily life. It means placing Christ at the center of the home and of business life.—Frederick E. Taylor, President of the Northern Baptist Convention.

Fresh from the Field

Carlyle S. Guibor was ordained by the Galilee Church, Chicago, Dec. 14. Dr. Geo. W. Taft, of the Northern Baptist Seminary, was the presiding officer. Mr. Guibor is pastor of the Galilee Church.

Harry S. Myers writes: "Considerable interest is being manifested in Baptist churches concerning Czecho-Slovakia. The Czecho-Slovakia legation at 2040 S Street N. W., Washington, D. C., has moving pictures and stereopticon slides concerning Czecho-Slovakia which can be secured by writing to Mr. Milan Getting, Press Attache. It is necessary to book these some time in advance and I understand that there is no charge."

The First Baptist Church, Fairbury, Neb., with the leading Protestant churches of the city will put on a great stewardship campaign beginning Jan. 7. There will be a school of stewardship for five weeks, a paper will be published devoted mainly to stewardship and distributed in the church homes, special literature will be prepared, and stewardship leagues will be organized in all the churches. Rev. H. M. Wyrick is pastor of the church.

Dr. J. J. Ross of the Second Baptist Church, Chicago, has received and accepted the unanimous call of the Ruggles Street Baptist Church, Boston, Mass., and will begin his work in Boston, Sunday, Feb. 18. Besides being pastor of the Second Church, Dr. Ross is a lecturer in the Northern Baptist Seminary in New Testament, is a trustee of that institution, is the president of the Chicago Baptist Ministers' Conference, a vice-president of the Baptist Publication Society and the first vice-president of the Illinois State Convention.

Rev. L. F. Taylor resigned as pastor of the Allison Avenue Church, Washington, Pa., Dec. 17. He has accepted the call to Glendale, Ariz., as successor to Rev. C. M. Northrop. This leaves a desirable pastorate open with a neat, commodious building, a splendid parsonage and a loyal congregation. The church is loyal to the Northern Baptist Convention program. The salary is \$1,500 per year and parsonage. Mr. G. L. Zimmerman, 1000 Allison, Washington, Pa., is chairman of the committee.

The natives of southeastern Alaska have combined in forming the Alaska Native Brotherhood which, according to Mr. William L. Paul who is secretary of the Grand Camp of this brotherhood, "embraces practically every native in southeastern Alaska with the exception of the Tsimshians and Metlakala, who were originally under the Canadian government, who speak a totally different language, and being the only reservation Indians in Alaska, are separate and apart in thinking and problems." The brotherhood has four planks: Advancement in morals, advancement in education and mental development, advancement in commerce, and advancement in politics. Most of the leaders of this movement are graduates of the Sitka Training School which was the forerunner of the Sheldon-Jackson School. An annual convention is held when subjects like the following are discussed: The future of the natives of Alaska; better schools; fisheries, their depletion and the remedy; better politics; why every Indian should vote; and the future of religion in the brotherhood. An annual convention is conducted on these subjects. This brotherhood promotes the love of

Alaska as the homeland of the people and the improvement of every class.

Miss Grace Abbott, chief of the children's bureau of the U. S. department of labor says: "Those states which today permit the employment of children under fourteen years of age rank with Japan, China and India in the protection which they give to working children." Only thirteen of the states have laws governing the working conditions of children which met the requirements of the federal law which was declared unconstitutional on May 15.

The Northeast Baptist Social Union of Philadelphia recently expressed its willingness to cooperate with the Lower Dublin Church in any movement that the church may think proper to make for restoration and maintenance of the old Pennypack church building as a memorial of great historic value to the denomination. We hope that some friend will give to the readers of THE BAPTIST some of

the facts concerning this old historic spot.

Announcement is made at the University of Chicago of the university preachers for the winter quarter beginning Jan. 2. The first preacher in January will be Pres. Emory W. Hunt, of Bucknell University, Pennsylvania, the date being Jan. 14. On Jan. 14 and 21, Bishop Francis McConnell, of Pittsburgh, will be the preacher, and on Jan. 28, Dr. Harry F. Fosdick, of the First Presbyterian Church, New York City. The first preacher in February will be Pres. Clarence A. Babbour, of Rochester Theological Seminary who will be followed in the same month by Rev. Ivan Lee Holt, of St. John's Methodist Church, St. Louis; Rev. John D. McLauchlan, of St. Mark's Church, Seattle, Wash.; and Dr. Hugh S. Kerr, of the Shadyside Presbyterian Church, Pittsburgh. Professor Hugh Black, of Union Theological Seminary, New York City, will be the preacher on March 11.

(Continued on page 1488)

"The Commonwealths and the Kingdom"

Baptists have followed the suggestions both of Scripture and of good business principles in establishing State Conventions. "Jerusalem, Judea, Samaria, and unto the uttermost" is the divine order. "In America the State is the unit of sovereignty."

Relations and Inter-Relations

Each State Convention faces problems peculiar to itself. It shares also, conditions that are common to all. A wise policy gives freedom in organization but cultivates cooperation in large, united tasks.

The State Mission program must concern itself within its own territory. Its effort is to plant the gospel through the living ministry in its own communities. It seeks to develop growing churches, establish denominational strength, and help to permanently occupy for Christ. Like the prosperous local church, the Convention that effectively cultivates its own fields, enters a wide fellowship and sends vital aid far beyond its own bounds.

The Denominational Plan

We have churches and associations and state conventions and general bodies. The chain, however, is nowhere stronger than the State Mission link, which brings all Baptists in a state together for the conquest of that state, and leads all the Baptists of that state out beyond for the conquest of the world.

Thus our State Conventions, whether in cooperation with the Home Mission Society or separately, serve in wide, harmonious, united action and constitute an enlarging force for kingdom advance.

Loyalty That Will Tell

These conventions face great opportunities. They feel the responsibility of weighty obligations. They see new conquests just ahead. They await only the hearty, intelligent, enthusiastic devotion of a mighty multitude of Baptists, that they may help establish in their commonwealths and beyond them the Kingdom of God.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

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The Difference

"If I thought people, day in and day out, would approve of my paper, I'd stop publishing it" said Editor Harrison of the *Commercial News*, of Danville, Ill., speaking before the Medill School of Journalism. If Baptist people do not approve of their paper, day in and day out, we will stop publishing it without an act of volition. Of course we make mistakes and meet criticism but on the whole the paper has the approval of its readers.

Killam's Kollum

All In Getting Used To It

A good woman soon after this Kollum was perpetrated on an unsuspecting constituency sent in her protest. She said if this Kollum continued she would discontinue her subscription. Well, we had so many others who indicated that this was the first, and sometimes the last, thing they read that we felt under compulsion to continue the publisher's page, even at the cost of losing our subscriber. This same friend has enclosed \$5, covering two years' subscription, with the remark that the page is not as bad as it used to be. We sincerely hope that all our readers will do as well. Is there real improvement, or is she getting hardened to it? We dare not answer the question. We do, however, appreciate her opinion and her check.

Geisha Girls Not Slandered

Our own Douglas Gilbert Haring is the first to answer the charge of Julian Street to the effect that the bad name of the Japanese geisha girls is due to propaganda of missionaries at home on furlough. See what Mr. Haring does to Julian Street. The article will appear in an early issue of THE BAPTIST.

In That Day

On the calendar of the First Church, Kalamazoo, Mich., we find this warning: "Some day there will be a revolution in a Baptist church. The members will rise and righteously demand that they have an inalienable right to contribute to the support of the church and missions. They will stubbornly insist and fight for the New Testament right to give 'as God has prospered.' They will demand that the treasurer furnish them with envelopes and that no member of the church, rich or poor, shall be overlooked." Yes, and in that day every member of that church will have access to THE BAPTIST and *Missions*. You do not get the fuel for such a revolution out of the daily press or the almanac. The denominational journal worthy of the name specializes in furnishing weapons to rebels against an uninformed and uninterested church.

Wants to Keep Up

Rev. A. J. Nordlund of Sharon, Mass., writes: "I want THE BAPTIST. I could not keep abreast with the forward movements of our great denomination without it. I sincerely wish that success will attend all your labours."

Fresh From the Field

(Continued from page 1486)

The office of State Promotion Director Robert E. Farrier, D. D., of New York, is being moved from 276 Fifth Avenue to Syracuse, N. Y., which was recently established as the headquarters city of the New York State Convention.

It is estimated that more than 8,000 Negro Baptists are now in Los Angeles, having no affiliation with any of the Negro churches there. The Second Negro Baptist Church is negotiating the purchase of a \$15,000 lot upon which to erect a \$75,000 church building. This plant when completed will be of tremendous usefulness in reaching these unchurched Negro Baptists.

The First Church at Fremont, Neb., is planning to dedicate its new building on January 21. This will be the anniversary of the fire which completely destroyed the church one year ago. The splendid new brick structure was built at a cost of \$65,000 and will be thoroughly equipped for Sunday School and social work. Harry W. Jones, of Minneapolis, is the architect. The building was constructed by R. A. Luehrs, one of our own members, who saved the church several thousand dollars over what it would have cost if let by general contract.

The United States Army Post Bulletin issued at Fort Leavenworth, Kan., is an attractive folder similar to that of a first-class church calendar. The activities of the post compare favorably with those of average city congregations. The chapel choir rendered the "Messiah" Sunday afternoon, Dec. 24, and in the evening marched through the streets of the post singing Christmas carols. Chaplain Frank C. Rideout in addition to his duties has recently assisted the Independence Ave. Church of Kansas City, Mo., in a series of special meetings which resulted in the addition of forty members.

Rev. Clarence W. Kemper was under the necessity of spending ten days, almost his last ten days in Lansing, Mich., in a hospital so that it was impossible for the First Church to hold its farewell reception. The calendar of Dec. 17, his last Sunday in Lansing, bears these words: "God bless you, Mr. Kemper, and your family. We had hoped to say these words to you at a reception this week when we might invite your friends in the Ministers' Union, the Council of Religious Education and the Kiwanis Club. We wanted to express our love and appreciation publicly but your physician advised us that this would not be kind and we abide by his decision." Mr. Kemper will begin his work at the Baptist Temple, Charleston, W. Va., Jan. 1.

Approximately 40,000 new subscribers were obtained by the Baptist newspapers of the South during the simultaneous subscription campaign put on by the majority of them during the fall months as one of the phases of the re-enforcement program of the 75 Million Campaign. This is a total gain of nearly 40 per cent in the previous subscription lists of all the papers of the South, though some of the papers did not enter into the movement because of local conditions. While the concerted movement was recommended by the conservation commission of the campaign, the commission believing that the campaign interests could best be promoted by increasing the circulation of the Baptist papers, each paper projected its can-

The Unwritten Page

of a new year lies before you. What will you do with it? Will it be just another "ordinary" year which slips unnoticed into the dim procession of the ages? Or will it be a "red-letter" year—forever memorable because you learned to think of "Others"?

MAKE IT A GLAD YEAR

Remember in your prayers the missionaries working among America's neglected millions.

Take a personal interest in some particular home missionary and write her a cheerful letter now and then.

Join the League of the Consecrated Check-book—petty cash is no longer enough for a work which stretches from ocean to ocean and is reaching out to touch all the women and children of America.

BEHOLD, NOW IS THE ACCEPTED TIME

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

(corporate name)

276 Fifth Avenue

New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

vass in its own way. Those papers report the largest results which utilized the forces of the B. Y. P. U. in pushing the movement and enlisted the local churches in the matter of putting the denominational paper in their budgets.

By actual count, fifty-two fields of the Woman's Home Mission Society have been affected by the 25 per cent cut of which we speak so glibly and the equivalent in salaries of forty missionaries and thirty teachers has been withdrawn. This necessitates the closing entirely of some mission stations and the overburdening of workers at others. Splendid mission schools are having to discontinue some courses because of reduced appropriations, and this necessarily detracts from the

standing of the schools in the communities which they serve. Meantime administrative expenses have been reduced to a minimum, and there is one less secretary on the staff at headquarters.

The last two years of political turmoil and social unrest throughout India have witnessed remarkable evangelistic gatherings particularly in the Telugu area in South India. According to a report of Missionary T. V. Witter, more than 50,000 converts have been gathered in the various missions that work in the area.

Missionary A. E. Bigelow of the Foreign Mission Society stationed at Iloilo, Philippine Islands, and at present at home on furlough, had the privilege of calling on the president of the United States at the White House, Saturday, Dec. 2, when he presented to the president a nut bowl and mallet as a gift from the students of the Jaro Industrial School. The bowl, made of the wood of an old mango tree more than 100 years old, which stood on the campus of the school until it was blown down by a typhoon in 1921. The handle of the mallet is of sapwood, otherwise known as Philippine Island ebony. This interesting souvenir was made by the students in the school, and Mr. Bigelow was commissioned to present it to the president on behalf of the faculty and the students. President Harding received this gift with deep interest and expressed his grateful appreciation of the courtesy that promoted its sending. He also intimated to Mr. Bigelow that he would be glad to have him write him concerning his views regarding Philippine independence.

(Continued on page 1511)

Wait a Minute

By W. E. HENRY

WAIT a minute, think it over.
Just a bit of calm reflection
May make sure the right direction
In the crucial future day.
Hasty words quite often cover
Hooks of steel that bind us tightly
Unto those who take life lightly,
Who will draw us from our way.

Hurried action stands forever
Just as much as any other,
And its fruitage we must gather
Soon or late, with joy or tear.
Wait a minute, think it over;
Wisdom walks a step behind us,
Ready always to befriend us
Can she whisper in our ear.



The Baptist



A New Year Suggestion: Budget Yourself

IT WAS reported, after our national government had at length been persuaded to exchange its imbecile method of doing business and had set the peppery General Dawes at work on something like a real budgeting system, that a quarter of a billion of dollars' saving was effected in the first six months. Even Great Britain, which has long had a budget for ordinary times, based its hope in the great war, as an unusually frank official expressed it, on the belief it would "muddle through somehow, as it usually did."

It would be a healthful even if humiliating thing for each of us to make for himself a personal inventory of the year 1922, and then proceed with chastened mind to budget himself, not merely his money but the totality of his resources, for the untrodden year 1923. It is probable that with the most of us the year would seem an inexplicable mingling of successes, half-successes and failures. The humiliating thing is that one's life seems so haphazard. In candid moments our boasted successes appear mere "lucky strikes," while we still soothe our pride by considering our failures unavoidable and ourselves unblameable. We talk of "misfortunes," "hard luck," "not getting an even break," or, more piously but not less foolishly, we ascribe our failures to "an inscrutable providence." Old Uncle Esek has remarked, "Some men makes up deir minds to take a day's loafin' an' calls it bein' patient and resigned."

It is true that there are lives which seem exemplary from every point of view yet are apparently the sport of fate; there are very saints of God who are beset with disaster, suffering and sorrow. There are calamities unpredictable and unavoidable; there are strange providences both protective and destructive. But these are not the rule. It is better for us in general that we may depend on the uniform action of God's laws than that he should rescue his faithful followers from all unpleasant consequences whenever they fall foul of these laws, even blamelessly. If a sufficient emergency should arise God would doubtless intervene for our protection, by some reserve resource of his omnipotence which would break no natural law. We have a right to ask him thus to protect us, especially while we are engaged in doing his will; but we should not expect him ordinarily to save us from the consequences of our own folly or wilful ignorance or laziness, nor ask that he shall exempt us from all the contingencies of common destiny. It would not be a blessing to us to live in a world of haphazard instead of a world of orderly process.

Yet God in a world of law is not the slave of his law. He has his constant hand on the enginery of the universe which he designed and constructed. It is not a Frankenstein, nor will it ever get out of his control; it is a domain of law subject to modification by will. And

Christianity is a religion of law and order. Our Lord rebuked the carelessness that would build without counting the cost or go to war without studying one's resources, or choose an impermanent foundation of sand when one might choose eternal rock, and Paul said to those who defended an irresponsible emotionalism, "The spirits of the prophets are subject to the prophets; for God is not a God of confusion . . . as in all the churches of the saints. . . . Let all things be done decently and in order." Christianity is an expression of the free spirit working through orderly process.

Objections to tithing as legalistic fade out as one realizes that it is founded on the budgeting of our whole selves, our total resources, material and immaterial.

We should *budget our time*. We should apportion it, live with some definiteness of schedule beyond that forced upon us for our livelihood. The elements of tragedy in a misspent life are not so often carousal and criminality as they are trifling and aimlessness. Killing time is treated as a popular sport, but it is murder in the first degree. Let us confess: many of life's duties are taken up only when destiny seizes us by the throat and compels us to them; we are like prisoners working only under the lash or the bayonet-prod of necessity. Working under pressure we accomplish more in a day than in a week with all pressure of necessity removed. Do we think to thank God for the impulsion of a regular daily task which like the escapement of a clock keeps us steadily at our job? It is a snare of the minister that he so seldom has a definitely-ordered routine prescribed to him beyond his Sunday and prayer-meeting services. He may loaf if he will; and if he make a schedule for himself it is likely to be shot full of holes by the unscheduled demands that come to him, so that his life becomes simply the resultant of his interruptions. The only relief will be in a budgeting of his time which will be not too rigid yet insistent enough to provide for an irreducible minimum of necessary things, with large margins for emergencies and incalculables.

We should *budget our energy*. The child bubbles over with purposeless energy, rolling, tumbling, making noise for noise's sake; but the man must husband his energies, keep the human reservoir brimming, employ his energy at an advantage, stop the leakages of energy which may lead to insanity—in a word, he must budget his vital forces. He may put them, in some crisis of illness or disaster, to the strain of sleepless nights and unresting days, if he has stored up reserves of energy. Edison and his laboratory squad would work on a special problem twenty hours a day for days at a time; but this extraordinary use of our energies depends upon their wise conservation, their proper budgeting, on ordinary occasions.

And this means that we must *budget our choices*. Life is an elimination contest; less an active fight against the bad than a struggle to keep inferior things from choking out the best in the garden of our existence. Phillips Brooks, asked about certain amusements, grieved that people were more concerned to preserve some harmless but petty piece of uselessness than to achieve something worthy of themselves and God. How do the choices for 1922 stand our retrospective scrutiny? Christ spoke the ultimate word when he said, "Seek ye first the kingdom of God and his righteousness." By putting the supreme choice first we secure also our secondary needs.

The budgeting of our mental processes, our speech, our influence, follows with the same necessity. As to the budgeting of our money, that falls simply into its place in this whole reasoned scheme of things. A study of our checkbooks might be helpful even though humiliating. A small boy said lugubriously, "It beats all how fast a nickel goes when you once break it"; and his elders murmur the same thing of the five-dollar bill, and the salary check and the legacy of thousands. Our money seems the slipperiest thing in the world. Tithing leads us to reckon our income and apportion its outgo; it is worth everything to a man for its influence toward the rational budgeting of all his money, all his resources, all his abilities. And when even one third instead of ten per cent of our members are tithers the churches will reach a new peak of efficiency, and each of us will find in himself a new coefficient of power.

For 1923, then, *budget your whole self!*

The Critics Criticized

CRITICISM is a safeguard to civilization and it may be a spur to individual betterment. Christians do not live their lives in a sequestered retreat. They live under conditions which constantly call for discrimination and judgment. It is their business to rebuke and reform those evils in the midst of which they find themselves.

Christians are furthermore exhorted to counsel and reprove their own brethren for their good. We are here making no plea for exemption from criticism. Acceptance of a public office makes one a public servant, and involves of necessity more or less public criticism. Those who serve the denomination as its paid officials or as voluntary workers not only expect but welcome such criticism. Few have any personal ends to achieve and most servants of the denomination are held to their tasks by a keen sense of obligation.

What we desire to emphasize here is that helpful criticism calls for a high type of character and a fine sense of feeling. No other Christian task is more delicate or accompanied by graver risks both to the critic and his subject. To form and at times to express an opinion on the character or conduct of men is a duty, and yet so closely allied is it to another type of judgment that it is an easy matter to fall into the evil ways condemned by Jesus when he warns us, saying, "Judge not that ye be not judged."

The man who sits in the seat of judgment and hands down constructive criticism of the character or conduct of others should keep constantly before him the impli-

cations of the Golden Rule. No one likes to have the worst possible construction placed upon his own words or acts. Why not in 1923 place the best construction instead of the worst possible upon the conduct of our brethren with whom we may differ? It is all too easy to suspect base reasons even for that which may look to be generous. No man likes to be condemned on external evidence, on mere surface appearances. Even editors are occasionally condemned, justly or unjustly, for some real or supposed indiscretions. Two letters came in a single week from well-known Baptist brethren. Both letters called into question the conduct of the editor in two widely different cases. Both charged ulterior motives in the acts of commission and omission. In neither case were all the facts in hand when judgment was passed. When we essay to deal with motives we are getting into the place which is best filled by the Almighty. One of the good men, for they are good men, when he received the facts at once wrote and told us of a favorite sermon on "Unwarrantable Suppositions" from the text "Trophimus, the Ephesian whom they supposed that Paul had brought into the temple," which he had preached many times to others. "But it seems" he said, "that I need to take a little of the same medicine that I have prescribed for others. All right, I have taken it and the patient is feeling better." What better evidence of his Christian spirit could one ask?

We cannot afford to become so generous that our eyes are blinded to the evil that is about us and in us. Let us reprove and rebuke the evil as occasions may require. Let us, however, consider the kind of judgment we find helpful in our own experience and then guard against a harsh, censorious judgment which freezes affection and creates an ice-wall of distrust. Such criticism hurts the man we wish to help and it hurts the man who judges even more, for of the same kind of judgment full measure pressed down and running over will men pour into his bosom. So far as in us lies, in 1923 let us resolve no longer to perpetuate the race of men whose outstanding characteristic of their religion is an indiscriminate abuse of the rest of mankind. The judgments of such make one mad, while the criticism of others may make one weep. What is the difference? The difference is in the spirit of the critic.

Actors Must Go Straight

THE COMMON sense of mankind will finally repudiate a double standard of morality—one for the man and another for the woman. In this same way it is becoming clear that actors—even favorites—cannot erect a special moral standard for themselves and maintain their places in the affection of the people generally.

Will Hays finds that the initial steps taken to reinstate "Fatty" Arbuckle have met with a storm of protest from all types and conditions of men. Theater owners in large number have raised their voices against the proposal. The mayors of Los Angeles and Boston, women's clubs the country over and the National Catholic Welfare Council declare that this man cannot come back without bringing a loss to the country and a blight to the movie business itself. The Canadian censors will not lift the ban in that country. The wages of sin is death even to the success of a moving picture actor.

A Page of Opinion

An Editor Speaks Out of His Heart

DR. WILLIAM E. GILROY, Editor-in-chief of the *Congregationalist*, addresses an open letter to the subscribers to that journal which will be suggestive to the readers of *THE BAPTIST*. He says:

"It is a common supposition that it is the *editor* that makes or breaks a paper. Without seeming to shirk my own responsibility, may I suggest that in reality it is the *subscribers*.

"Not only do they furnish their share of the financial sinews, but the nature of their interest and support largely determines the character of the paper and its value.

"Double the subscription list of the *Congregationalist* and we shall go far toward doubling its value and interest. Give us a settled, substantial constituency of people who want to see the large issues of life and religion dealt with in a large way; of people who are patient and prayerful, who are not ready to cancel their subscriptions at the first expression of any opinion contrary to their own; of people who appreciate the atmosphere of friendly counsel and conference, and who recognize that the patient and brotherly methods of Jesus are the effective ways of proclaiming the Christian evangel—give us such a constituency of *friends*, appreciative of our merits, kindly critical of our faults and errors, meeting us upon a plane of confidence and intimacy, talking about us and winning others to the *Congregationalist's* fellowship, and we shall endeavor to produce a paper worthy of such a constituency. Subscribers of that sort can unquestionably *make* a paper.

"Fortunately, it is largely such subscribers that we now have on our lists. But we must not lose a single member from the family, and we must extend the *Congregationalist* circle very widely if we are to attain full effectiveness. Will you help us to *make* the paper?"

The South Has Denominational Jumping Jacks

THE WESTERN RECORDER gives a page to illuminating observations by "X" on Baptist conventions. He deprecates "the exceedingly unwise and needless custom of long addresses of welcome and responses." He finds another abuse in "long-winded, fulsome, flowery, bombastic nominating speeches," and feels that some brethren "nominate men not with the faintest hope of their election, but just to get a chance to sprinkle stardust and to be seen and heard." It is pointed out that this results in a waste of time and is a strain on the patience of the convention. "Since the last meeting of the Southern Baptist Convention so much has been written by editors and others in just criticism of the long-winded brothers, the repeaters, the platform writers and I have almost said the convention politicians, that little more needs to be said save to call names if these offenders fail to take the hint." "X" believes that these long continued customs should cease in order to save time, in order to give opportunity for more general expression

upon the part of delegates and to safeguard the interests of the convention by wider counsel. He expresses the hope "that our editors will not again offend the brotherly amenities, the rights of the brotherhood at large by nominating and booming, in advance some brother for such and such an official position." It is refreshing to know that in Baptist conventions in the North a few men do not monopolize the convention's time.

A Sectarian Book

THE common King James version of the Bible is a sectarian book. The supreme court of California has so ruled. The school board of a certain public school proposed to purchase copies of the Bible for the school library and the matter was taken into the courts and the decision was rendered upon an appeal from the lower court. The court held that religious liberty is guaranteed without prejudice to any citizen.

On this matter the *Lutheran* says: "It is obvious that the King James version of the Bible is not Jewish, because it contains the New Testament. It is not Roman Catholic, because it is taken from Greek and Hebrew sources, while the Douay Bible, approved by the Romanists, is a translation of a Latin translation by St. Jerome. The King James version was made by Protestants, and was used by Protestants and by Roman Catholics, who had enough courage to desire to know the word of God. Finally the Roman Church had to provide its people with a copy of the Scripture and they produced the Douay.

"But the sources of King James translation are ancient manuscripts compared with every scrap of translation and quotation that its learned authors could find. They had no sectarian object in view when they prepared it. They sought to give Christians what Christ taught, what the apostles wrote, guided by the Holy Spirit, and what the ancient prophets had spoken. Their purpose was to transcribe faithfully into English the word of God to men. They believed that every believer in Christ, regardless of his "sectarian" relationship, being a Christian, would want the book pure and free from intrusions from any partisan source. The best scholarship in the world in 1881 "revised" this King James version with many new manuscripts to guide them. They made changes in expression but they found no errors of *partisan prejudice*.

"In short, the King James Bible is Christian. It will not suit an atheist, or an agnostic, or a Unitarian, or a Universalist, or a Jew, or anybody who is not simply a Christian. If the Romanists cannot stomach it, and if the Protestants agree with it, the reason lies in the fact that the latter are content to be guided by God's word as it has come down to us, adjusting doctrine, practices and ceremonies to its teaching. Being a Christian source they who accept it are Christians. Those who cannot do so, are not without fault. Maybe it is also Protestant. We do not presume to sit in judgment."

What do our readers think about it?

The Person of Christ: A Series of "Apologetic" Studies

VI. "Born of the Virgin Mary."

By FREDERIC C. SPURR

WE HAVE now to embark upon an exceedingly delicate study which it is not possible to avoid, if we would be true to the story of the Gospels, to the universal belief of the church, and to ourselves. The incarnation of our Lord is set forth in the New Testament, unvaryingly as the act of God by which he, in the person of Jesus Christ, entered into humanity to redeem it. He "came down from heaven," as the creed puts it. He did not spring from the earth as we do, but he was the divine messenger "sent" by the Father from the other side. Now it is clear that if this be so, we are in the presence, not of an entirely new beginning, as is the case with all human beings born upon this planet, but of a *transition* from one state to another. If Jesus Christ existed before Bethlehem; if he is the "Lord from heaven": if he "was rich and became poor" for our sakes, then in what way did he cross the border and reach us? How was the transition effected? The answer of the Christian church for nearly two thousand years has been "He was incarnate by the Holy Ghost of the Virgin Mary." There was the human mother but not the human father.

In the Name of "Science"

Now it is well known that in our time there is widespread hesitation about accepting this part of the church's creed, and that not amongst coarse-grained people to whom the most delicate story in the world would occasion an outburst of gross jesting, but also amongst earnest people who are prepared to fight to the last ditch for their Christian faith. We cannot treat these people with contumely: we must listen to them and then see if there be not some way of understanding. Some men, of course, reject the miraculous *in toto*. They do so in the name of a "science" which has nothing whatever to support them and which they have no right to invoke. They have made up their minds that nature is an enclosed system, that its "laws" are irrevocably fixed, that God is a prisoner in his own universe and that there is no room whatever for the free play of the divine will. Such an attitude has nothing to support it either in science or philosophy. It

is not warranted by our slender knowledge of the universe, nor by our experience of the action of God in human history. It is not with this class of persons that we are at present concerned, but rather with that class which professes that the story of the virgin birth of our Lord "complicates" our Christian faith. It is thought to be an "encumbrance." "The divinity of our Lord" they say "is not bound up with his human origin" and it is a serious thing to stake everything upon a story which has so slender a foundation. In passing it may be remarked that from one point of view it is quite possible to treat the two things separately. And in this view the divinity of our Lord does *not* depend upon the truth or otherwise of the miraculous birth stories. His deity would be just as resplendent apart from any narrative of his entry into the world. The church does not believe him to be divine because of the story of the virgin birth: it believes the story of the virgin birth because it so admirably fits in with what we know Jesus Christ to have been and to be. But this is to anticipate.

Stories of Other Virgin Births

On what grounds is the virgin birth challenged? Mainly four: First, it is said, truly of course, that the story is found in only two of the Gospels and nowhere else in the New Testament. Second, it is pointed out that in the Orient it was not uncommon to transfigure after their death, the births of great men, casting the glamour and the glory of their later life upon the grey sky which heralded their dawn. We are also told that there are virgin birth stories in other religions. The suggestion therefore is that the Gospel story of our Lord's birth belongs to this order and it is therefore legendary. Third, the silence of the Epistles concerning this great event is regarded as evidence that it was not known in the primitive church, or if it was, that it was not an article of faith. Finally, of course, it is miraculous and as Mr. Matthew Arnold said with his usual air of finality, "miracles do not happen." These are the chief grounds upon which the Bible story is doubted or denied. Let us examine them carefully. The fact is admitted that in only two of

the Gospels is there a narrative of our Lord's miraculous birth. But it is significant that these are the only two Gospels which mention his birth at all and in each of them the virgin birth is recorded as the means by which he entered our world. Neither St. Mark nor St. John deal with our Lord's earlier years at all. Both of them commence their narratives with the story of the opening of his public ministry. But is it reasonable to say that because these two evangelists never mention the early years of our Lord's life, *there were no early years*? Yet if the argument derived from the silence of these writers was pressed to its legitimate conclusion, this is where we should be landed. It is quite gratuitous to assume that the writer of the earliest Gospel (St. Mark) and the writer of the latest (St. John) knew nothing whatever of the story of the virgin birth. How can any man say that? It was not the purpose of St. Mark to record anything whatever of the early years of our Lord's life. But it is noticeable that when he begins to write he instantly strikes a key note which perfectly harmonizes with the miraculous in the person of Christ, "the beginning of the gospel of Jesus Christ, the Son of God." So also there are implications in the Fourth Gospel which harmonize completely with the stories in St. Matthew and St. Luke, although the actual story of the birth of Christ is never referred to. So also is it with regard to the silence of the Epistles. If it be pressed that there was no miraculous birth of Christ because none is recorded in the Epistles, the reply again would be that the Epistles never mention any details of our Lord's human life; shall we therefore argue that there was *no* human life lived in Galilee and Judea? The argument from silence therefore is an inconsequence—we can rule it out.

Stories Are Complementary

But coming to the two positive narratives that we possess of our Lord's birth, how are we to account for them if they are not genuine? There is absolutely no warrant on "critical" grounds for rejecting them as interpolations, or late additions to an original and simpler story. Whoever rejects them does so on

quite other than literary grounds. It must be remembered further that one of the writers who tells the story was a doctor. "Luke the beloved physician," who opens his narrative of the life of Christ by saying that he had "traced the course of all things accurately from the first." On what grounds of sane literary criticism has any one the right to say that the stories thus introduced must necessarily be untrue or legendary? There is another consideration. The historicity of St. Luke is now unchallenged. Harnack has made that clear once and for all. But this carries with it important implications. Most of St. Luke's writing was completed before St. Paul's martyrdom—as a careful examination of his two books shows. St. Paul died in the late sixties. This means that the birth stories were in circulation and accepted by the church *during the life time of the first generation of people who knew and followed Jesus*. They were not introduced in a later age. The stories in the two Gospels differ from each other: they are quite independent, and they are *complementary* and not contradictory as is sometimes supposed.

Legend and Truth

Those who are troubled about the supposed "legendary" character of the narratives would be soon reassured were they carefully to contrast the New Testament story with the legends they are supposed to resemble. There is nothing whatever in common between these grotesque inventions and the sweet story of the Gospels. Legends gathered around the birth of the Buddha and the pagan world had many similar stories. But *what* stories they were, of lustful gods engendering a divine progeny: of trees bending before the miraculous infant, of milk exuding from the ground, of the sun veiling its face and the moon becoming bright as the sun. Had the New Testament writers desired to introduce legend into their stories they had a mass of material to draw from, as the apocryphal writings show. But the fact that they rejected it is evidence that they were not romanticists but historians. The Gospel story of the birth of Christ is distinguished for its wonderful reserve, its delicacy and reverence. "The whole story is as pure as the mountain air" said Dr. Fairbairn. There is nothing whatever of the atmosphere of legend about it. It has to be remembered also that the history

belongs to Jewish soil, upon which pagan myths were never allowed to flourish. The monotheistic Jew become Christian, would never suffer himself to be defiled by the abominable stories of pagan mythology.

The Positive Side

It is time, however, that we passed to the positive side of the matter. If only two Gospels actually record the miraculous birth of our Lord, the rest of the New Testament presupposes and demands it. "The Word was made flesh and dwelt among us!" So deep a statement as that demands something exceptional in the coming of Jesus. So does the great statement of St. Paul that "He was in the form of God and took the form of a servant and emptied himself." The virgin birth at least harmonizes with these statements. If our Lord was really pre-existent in what other way could he have entered the world? The mode of our coming into life is known to all of us. We begin life for the first time at the moment of our human generation. But when he came he did not begin life for the first time. If he was pre-existent he must have crossed the barrier into human conditions: if he was not pre-existent, how in any true sense can we speak of an incarnation at all? And what authority is Jesus Christ to us if he did not, as he said he did, come to this earth from that heavenly world?

"We cannot" says Dr. Peake, "discuss the question in a vacuum. Were we treating the case of some ordi-

nary man for whom this claim was put forward, we might excusably put it aside on the ground of the inherent improbability of the event. But in this case we are speaking of one whom we regard as the Son of God, and we may feel that *in a person so supernatural the virgin birth was natural. The very character of the narrative pleads in its favor.*" This is admirably said. The virgin birth is fitting: it fits Christ, it harmonizes exactly with him. The virgin birth guarantees the continuity of his life, he is the same Christ here as there: he simply passed through a narrow channel to his life upon earth. Further, as DeGore puts it, "the virgin birth fits in with his universal impersonality." He belongs to humanity. He is neither Jew nor Greek nor Roman—he is the Son of Man. With the elimination of the human father, the national mark provincial and restricted disappears. Jesus belongs to all—that is the miracle. It is not as Jew that he is ours, both Lord and Redeemer, but as the Son of God and the Son of Man. He is omnipersonal and not the particular possession of any nation.

He Came To Redeem

Moreover, the virgin birth meant a break with sinful heredity. Our Lord took flesh from his mother only. He was not handicapped from the beginning as we are. He came with both hands free to raise us and to redeem us. "He is not" as Dr. Liddon said "less truly representative of our race because in him it has recovered its perfection."

Every Reason for Belief

There is therefore no reason for disbelieving or doubting the story of the virgin birth: but there is every reason to believe it. The two birth stories complement each other. In St. Matthew, Joseph's side is stated. All Joseph's perplexities are set forth. In St. Luke, Mary's side is given. St. Luke tells us that Mary "pondered these things in her heart" and kept silence concerning them. We can understand that the time had not arrived to speak of the sacred mystery. Joseph before his death told *his* story, and Mary in due time told hers. St. Luke inspired by the Holy Spirit gave it to a church *that already believed in our Lord's divinity* on other grounds. It is a fitting account of the manner in which divine love became bone of our bone and flesh of our flesh, for our salvation.

Ring Out, Wild Bells!

RING out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out wild bells, and let him die.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand years of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Tennyson.

Another King, One Jesus

"And these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus."

By ARTHUR C. BALDWIN

"AND these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus." It was a mob in Thessalonica that said this and one can imagine the contemptuous shrug of the shoulders that accompanied it. The idea! another king! Who could reign but Caesar? On every hand were the signs of his power. Along the post road sped his couriers, east and west like shuttles in a fabric bearing imperial orders, carrying imperial news. In the harbor were the triremes, swift and deadly, policing the seas and maintaining the will of Rome. In their midst was the Roman garrison, grim, hardy soldiers of the empire, before whom no insurrection could hope to stand. The bannered eagles bore their daily witness to the sway of Roman law and procedure. It was Caesar, strong, glorious, with power that was proud and absolute, the rule of blood and iron, ruthless and not to be resisted.

And now in this Roman town appear two unknown travelers, without retinue or pomp. Behind them appears not even the threat of armies and ships. Yet they talk of "another king, one Jesus." It is not surprising that they met a reception of derision and contempt.

We understand this phrase today. It is the other King that has conquered. Caesar is a memory. The vital power of Jesus leaps the centuries and makes men live today. Judged even by the standards of the men of Thessalonica, Jesus is greater. He has controlled more wealth, subjected more peoples, made and changed more laws, influenced more human history, directed the course of empire more than all the Caesars who ever sat upon the throne. Judged by real influence, the significant things were happening not on the banks of the Tiber but in the hills of Galilee, not in the golden palace but in the manger of Bethlehem, not in Rome with its long history reaching back to the fabled wolf but in Jerusalem with its inspiring record of the Jehovah God. Not Caesar but another king, one Jesus held the future in his hands.

The Modern Caesar

I. But the alternative between Caesar and Jesus is modern also. We face a modern Caesar in what appears under the broad name, Materialism. Sometimes we know this Caesar as Mammon, sometimes as Militarism, always as the lust of the flesh, the lust of the eyes, and the pride of life. It is all one, the denial of the spiritual as cause or end and the limiting of life's horizon to the things of time and sense. This Caesar's rule extends beyond anything the ancient Caesars dreamed of. Our pleasures, our knowledge, our business activities, our possessions and theories of the social structure all feel his sway. What a court he has! What multitudes pass by the churches to do his bidding! How insignificant beside his allurements seems the appeal of that other One who bids the hurrying multitudes to remember prayer, to live with love and faith and a spirit of service. When he speaks, we can hear again the old contemptuous cry, "We have no king but Caesar."

Yes, he is a real king, this modern Caesar. Like the emperors of old who

tried to hush the discontent with glittering processions and the excitements of the arena, Mammon tries to satisfy our hungry, burdened hearts with temporal things, the dizzy speed of the automobile, the strong and sensuous appeal of the jazz, the promise of things and yet still more of things.

But there is another king, one Jesus. The issue today is becoming more and more clear between a concept of life that is frankly materialistic, that knows no immortality or future save that of influence, and the belief that man is a spirit who cannot live by bread alone. To say with Frances Willard, not that I have a soul but I am a soul and to repeat the prayer of Augustine, "Oh, God, we were made for thee and we are restless until we find thee." We Christians have made our choice. We have turned from the Caesar of modern materialism to another king, one Jesus. The solution of all our problems, personal, social, economic, we are persuaded lies not in more laws and wiser systems primarily but in a better manhood working in the spirit of Christ.

The Old Year

FOR all the joy and happiness
To us the past year given,
For all the love and blessedness,
For all good gifts from heaven;
For all the care and sadness, too,
And hearts by sorrow riven,
As well as for all gladness true—
Our highest thanks be given.

Life passes—passes like a dream
And yet we, looking back,
See many a golden, sunny gleam
Upon the old year's track;
And, looking forward, can we doubt
That there shall yet be gleams
Of sunshine o'er us, and about
Us many radiant beams?

With restraints we may supply palliatives to our labor difficulties. With laws we may curb the power of ruthless capitalism. But the real trouble for all of us lies deeper. We have wanted the wrong things; we have lacked the high, controlling ideal of brotherhood; we have been selfish and wrong-minded. The remedy can only be found in a power to make us new, not in Caesar but in Jesus.

And is not this the alternative that we face in the great world question of war? How make a real peace in Europe? France answers that we must curb the power of Germany, keep her poor and down. Then France will feel safe. We can understand this. France is desperately afraid. Twice in the life time of Clemenceau has she seen the invader. The awful devastations are now before her eyes. Who can keep from the deepest sympathy and admiration for her grand old patriot who has toured our land to plead for his beloved France? How else can one meet force than with force, how else insure a peace than by going to the Rhine, possessing the iron of Lorraine and the coal of the Ruhr? How else?

Ah, in this speaks the old Caesar that we have been talking about, the materi-

alism of force, the same power that filled Europe with futile combinations, armies, secret treaties, alliances in the old days. He promises great things, this Caesar, but he cannot deliver. Right now Germany is filled with a hatred for France, a deep, bitter hatred far beyond anything she ever knew before. Said a matron to Fred Smith, "In the last war we had to encourage our soldiers to fight. In the next we shall not have to. We will all fight, the soldiers, the women, the babies in the cradle." Can you make a peace when people feel like that?

But there is another king, one Jesus, and he has a word for nations and men in their bitterness. A Christian young man had inherited a farm and with it a long and bitter lawsuit with an old neighbor over a line fence. He went at once to him and explaining his new ownership asked what the long trouble was about. "I maintain," replied the old man pugnaciously, "that your fence is three feet over on my land." "Is that all?" said the other in relief. "We can easily fix that. Get your men tomorrow and move the fence over six feet." The old man gasped, and gazed at him in astonishment. Then he said: "Young fellow, we'll let that fence stay right where it is. I did not want the land. It was the principle of the thing."

Weapons of the Spirit

Who would dare suggest that nations like individuals come to peace by Jesus' way of concessions and allowances? But after the Caesar of force has made such a sorry wreck of affairs, is it not time even for nations to give another king a chance. Could not a commission of France and Germany meet with a frank recognition of common interests, prepared for mutual concessions and forgiveness? Would not such a force be worth more in dollars and cents than this senseless and increasing hatred? Germany and France need the gospel, more prayer meetings, more faith, more of Christ. Too long have they been trusting the Caesar whose armies use guns. Let them use the weapons of the spirit for a while. Says Fosdick, I would rather trust a Quaker with a gun than a thug without one. The world can better trust the nations full of arms, explosives, and every refinement of military equipment if love has come than nations that have scrapped their navies and still carry hate in their hearts. Oh for the rule of that other King, for Jesus enthroned, loved and followed.

II. Another Caesar whose modern sway is regal indeed is know as Tradition. Everywhere are the signs of his authority. Everywhere are customs established whose only defense is that it has always been done in that particular fashion. Child marriage in India, bound feet in China, class divisions, slaveries, inequalities, a host of things are all defended in the same way. It is our custom. If any reformer comes along who desires to tear up some ancient superstition, he speedily finds how faithful are the servants of Caesar. "Idealist," "Visionary," "Reformer," "Socialist," "Rattle Brain," "Heretic," these are only a few of the high explosives that the cohorts of King Tra-

lition will cast at those who dare to work in the spirit of another King.

If you will glance back over church history from the day that Jesus met the Forces of King Tradition in the persons of the Pharisees to the present time, you will see that every instance in the long, terrible story of persecution has been done in the name of this Caesar. The martyrs who were imprisoned and killed or who have been only maligned as blasphemers and apostate have all been attacked for the same cause, they opposed the established order. It was not because they were wine-bibbers and publicans, men of unclean life, devourers of the poor, living in gross and open sin, not at all. This Caesar does not have to wait for that. When some one comes along who dares to question a creed, to rewrite scientific conclusions, to attempt to do with religion what every prophet has done in the far past, restate it in terms of his own day, then Caesar's word goes out. Crush him, he is a heretic, he is unsound.

But there is another King, one Jesus. And it is for us to get back to him in days when the hand of Tradition lies heavy upon us. Intolerance has lifted its hand. All who do not interpret the Scriptures as the reformers must be opposed and driven from our fellowship,—so reads a recent pronouncement. I warn you against this. There is no room for it when Jesus is King. When we are tempted thus to deal with our brethren who have a different view of creation and inspiration from our own, remember his word to the disciples. "Master," they had said, "we saw one casting out demons and we forbade him because he followed not us." But Jesus said, "Forbid him not; for there is no man who shall do a mighty work in my name and be able quickly to speak evil of me." Behold the marvellous tolerance of Jesus. How far we get away from him, now quickly we even leave him for the sway of traditions that have little to do with his spirit or his purpose. I wonder if Jesus would recognize himself and his

will for loving, gentle living before the heavenly Father if he came among us in some of our days of theological debate. So much that we have chosen to make into issues that divide the denominations or now divide conservative and progressive minds could all be harmonized if we came near to Jesus himself.

Some of us are undoubtedly wrong in the way we formulate truth. Probably all of us are. If we follow precedent the radicals of today will be the conservatives of tomorrow. But the wrong of all wrongs will be where Tradition in creeds, in speculations, in theories of inspiration, atonement or anything else serves to keep Jesus Christ and the sway of his spirit out of our lives.

From these modern alternatives of materialism and a harsh traditionalism we must turn always to Christ himself. Like Antæus, the child of earth who kept his strength only as he touched the earth, we must stand on the rock of Christ. One day Hercules lifted Antæus from the earth and held him there suspended until he shriveled away. There are days when we too seem to have been removed from him and in our devotion to forms and creeds and statements to have lost the power that alone makes for brotherhood, for unity, and peace. John Oxenham was right in his Credo:

"Not what, but whom I do believe

That in my darkest hour of need
Hath comfort that no mortal creed
To mortal man may give.

Not what but whom,

For Christ is more than all the creeds
And his full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe but whom,
Who walks beside me in the gloom.
Who shares the burden wearisome,
Who all the dim way doth illumine
And bids me look beyond the tomb
The larger life to live.

Not what I do believe but whom,
Not what but whom.

get the denomination to set its house in order by open declaration of its faith and the removal from its schools and boards of those who are troubling Israel. I do not consider that "ecclesiasticism, dominated by modernism, has forced the orthodox into an unholy and God-forbidden alliance with the heterodox." Were we silent in face of the present serious defection their statement would be true. I could not therefore sign a "Call" that casts such an aspersion upon the character of the host of godly contenders for the faith in our denomination.

I could not agree with their "Manifesto" granting its members the right to "follow their own pleasure as to maintaining other denominational affiliations." If we are already "forced" into such an alliance how dare our worthy brethren consent to a fellowship which God forbids. God plainly commands his churches to "put away" those guilty of certain sins; it also gives them authority to appoint "faithful men" to teach. Such authority necessarily includes the right and duty to remove from office unfaithful teachers. The same authority and duty belongs to any and every association or convention organized by the churches through their messengers. The Baptist Convention is composed of messengers from Baptist churches of a common faith; it logically follows that the convention knows and holds that common faith and must—or break faith with the churches and with itself—refuse to recognize messengers from churches not holding such beliefs, even though they wear the name Baptist. Our Northern Baptist Convention was organized to promulgate a God-given faith, and not to make a fetish of a name. I repeat, that as long as we contend, and seek to purge, we are not God-forbidden, but rather in a God-commanded alliance with the faithful in our denomination who would remove from our midst unfaithful teachers and officers.

Neither Timely Nor Wise

Further, I do not consider the movement timely, or under existing circumstances, wise. The fundamentalists, I grant, were poorly organized at Indianapolis, but their motives were sincere. They had adopted a "Confession of Faith" which contains the essentials of both Christian and Baptist belief; but in the interest of peace they presented a confession which they believed would commend itself to the brethren. The *Christian Register* (Unitarian) is right in saying that "the issue is not settled at all, but only smoothed out for a season." It tells the truth when it says, "The convention voted for the New Testament as the basis of Baptist belief. The phrasing is general and inclusive. It is, in fact, a compromise, even an evasion, for there are beliefs as rigid and unacceptable to liberal Baptists in the New Testament as in the rejected confession." The fundamentalist knew what the *Register* affirms, and with a greatly increased constituency organized for a more aggressive campaign. Its "Statement of Principles" and published aims, call, I believe, for the undivided support of all fundamentalists in our ranks. When the real issue has been fairly presented, understood and met, we may discuss whether a new alignment is needed. The issue may be postponed but it cannot be forever evaded. Until there is a denominational Waterloo, we need and have, I believe, the right to claim the undivided, earnest, patient support of every loyal Baptist.

My Reason for Not Joining the Baptist Union of America

By JOSHUA GRAVETT

[IN RESPONSE to the request of fellow Baptist ministers, I wish to present my reasons for refusing the invitation of certain brethren, my warm personal friends whose loyalty to our blessed Lord I admire, to sign their "Call" as a member of the organizing group of the Baptist Union of America.

I unfeignedly believe each and every doctrine set forth in their "Doctrinal Basis." I also heartily approve their declaration that "it is important that Baptists should rehearse and emphasize" the truths set forth in their clear scriptural "Statement." I further agree with them that "in view of their (Baptist) historical witness and of the flagrant ambiguities and omission of fundamental and vital truths in the Doctrinal Basis of the modernists" that such statements are important and necessary. Yet, though I am a firm believer in the premillennial return of our Lord, I do not believe it should be made a test of fellowship in such a union. Baptists have expressed themselves as believers in Christ's personal bodily return according to promises; but they have not labeled their belief; nor have they made their interpretation

of that glorious event the basis of fellowship. Imminent instead of "premillennial" would be in harmony with Baptist belief. The adoption of the word imminent would I believe help remove the false impression that the fundamentalist is a premillennial movement.

In view of the sincere protest and the consistent efforts of the Baptist fundamentalists to acquaint our peoples with the things troubling and imperiling our denominational testimony and life, and to

God's Call to America

GOD calls our nation as he called Israel to be a light to all the world, to carry his salvation to the ends of the earth. If we fail to save the Sabbath we lose all. If our nation fails to honor it and teach it to all people, soon our boasted treasures and liberties will be torn away like Solomon's temple. And in the Babylon of ruin our enslaved posterity will weep over the folly of their God-defying, Sabbath-breaking forefathers.—NOAH W. COOPER.

Famine Conditions in Russia

By W. O. LEWIS, European Representative of American Baptist Foreign Mission Society

IN THE early part of September, Dr. J. H. Rushbrooke, Dr. E. Gill, and I went into Russia to learn of conditions and needs. We spent two weeks in Moscow, conferring with the leaders of the various relief organizations as well as our Baptist leaders from various parts of Russia. Then Dr. Gill and I visited one of the worst famine areas in southern Russia.

Causes of the Famine

I was curious to know just why this famine was so much worse than the others that have occurred from time to time in Russia. On an average, about one in twelve or fifteen years, there has been a crop failure in the Volga region as well as in the Ukraine. When the hot winds from the East sweep across these districts, everything withers. But in the past there was a reserve on hand. The peasants say in these regions that the eleventh commandment is: "Thou shalt not let the bottom of thy granary be seen." But the World War used up much of the surplus. Then followed one of the most cruel civil wars in history. Almost everything left was requisitioned. Bands of bandits roved the country, robbing and plundering and burning the villages. After the Bolsheviks gained the upper hand, the system of taxation they imposed discouraged production. On account of the falling value of the ruble and the abolition of private property, for a long time



Carrying away the American Relief Administration Grain.

if all supplies were evenly distributed, perhaps the country might pull through the winter. But the present government cannot do this.

Horses and cattle were taken by the armies. Many domestic animals starved to death. Many skeletons of such may be seen by the roadside. Most of what was left was eaten during the winter. Russia is three and a quarter million short of horses. In Saratove province alone it would take 200,000 horses to bring the number up to what it was in 1914. In Zaparof province there were 320,646 hogs in 1916. Now there are 4,219—about 1-1/3 per cent of the former number. In Donetz province, 300,000 are in

January last, there were 6,000 inhabitants. Last winter 1,500 starved to death. Only ten families have anything laid up for the winter. All the cats, and dogs of the village have long been eaten. The people have sold all they could sell to get a little food. They have sold their furniture, their sewing machines and their clothes. Being in a prairie region where wood is scarce, they tore the wood out of their houses and sold it on the market for firewood to get food and even then starved to death. Last winter the wooden grave markers in the cemeteries in this vicinity were all burned. One deacon in a Baptist church here told us that he had carried out on his own shoulders and buried 153 members of Baptist families who had died of starvation. Many of the people have too few clothes to be seen in public. Those who want to be clean have a hard time of it as they have no underclothes and of course a change is impossible. Many are trying to get away from these parts. But they have no money to buy railroad tickets. They ride the bumpers and the steps. Often there are as many outside as inside. The sight of the many orphaned children begging for bread at the stations will never fade from my memory. Shall we abandon those whom we saved from starvation last winter to starve this winter?

Paris, Dec. 1, 1922.

Quiet Service

By J. V. McCall

LOVE of display seems to be inherent in human nature. To most of us it is hard to understand service without some form of visible activity; hard to note progress without physical movement.

To the man speeding through the country in his high-powered automobile at fifty miles an hour, it is hard to form a proper estimate of the poor fellow by the roadside with no artificial means of locomotion.

To the one gliding through the air in his aeroplane at a hundred miles an hour, the fellow down in the open field seems to be "doing nothing and getting nowhere."

Standing by one of our mighty western waterfalls, a person is deafened by the noise and bewildered by the mighty whirl of activity all about him, and yet is made to exclaim, "What tremendous waste of power!"

Let us get hold of ourselves and remember that the mightiest forces in nature are the silent forces; and the greatest powers for good in the spiritual realm are the quiet influences, often overlooked that go out from the lives of good men and women, that make for righteousness, peace and good-will among men.

When Elijah fled from his enemies in Israel and took refuge in Mount Horeb he was instructed to go forth and await the coming of Jehovah. He failed to meet him in the wilder storm, the earthquake and the fire, but did recognize him in the "still small voice."

Gravitation holds sway in its controlling influence upon every atom of the material universe, though working so quietly as not to attract our attention.

(Continued on page 1513)



Six thousand kitchens such as this are now in operation in the Volga Valley, where the American Relief Administration will supply a meal a day to 3,000,000 until next harvest; 800,000 children will be fed in the Ukraine and 50,000 in the Crimea. These children have on "American" clothes. Compare their round cheerful faces with those on the opposite page.

in many places business was dead. So when crops failed starvation came to the peasants as well as to those who lived in the cities.

Needs and Prospects

Naturally, one of the first questions we asked was, "What are the prospects for the coming year?"

All who know conditions are agreed that the need will be fully as great this winter as last and that without outside help, thousands, if not millions, will starve to death. In some respects conditions will be worse than last winter for the people have sold about all they had to sell to buy food. Just about the same amount of food was produced last summer as in 1921. The fall sowing of wheat this year is the smallest on record. If all could be collected in the regions where there is a surplus and if the entire population were put on a famine ration and

serious need now. Early in October the Red Cross delivered 35,000 rations. This supplied less than 12 per cent of the need, leaving 265,000 without help. In one part of Saratove one of the American Relief Administration workers told me that 25 per cent of the population have enough for the winter; 25 per cent could live until Dec. 1; 50 per cent have nothing but watermelons. They have dried the rinds and are mixing them with grass and weeds and grinding them. From this they make a bread on which they can live for a month or two.

Personal Experiences

We spent several days in southern Ukraine in Zaparof province in and around Melitopol where the Baptists have been feeding all in need, regardless of affiliation, and where we expect to enlarge operations this winter. In the village of Novo Vasilievka, the first of

The Cross at Turnov

A message from the president of the Northern Baptist Convention

By FREDERICK E. TAYLOR

WHEREVER the traveler goes in Europe he finds the cross. Especially is this true in Czecho-Slovakia, the land of John Hus. Not only on the cathedrals but all along the highways there are crosses, many of them with the figure of the Christ and many of them covered with a modern canopy to protect the figure from the weather. In front of the peasants' cottages and in the fields where men and women are laboring it is a common sight to see a cross six or eight feet high.

As I looked out of the window of my hotel room at Turnov I saw a cross on the opposite side of the square. It was a little different from any I had seen before. On the corner of the square was a great church building. Leaning against this church building was a wooden cross at least fifteen to twenty feet high. It looked as though some one had just placed it there in a careless sort of a way. But I learned that it was permanent and had been there for years. Underneath the cross stood a group of soldiers talking. All around were people going about their affairs as usual in every way. The places of sin were easily found within a short distance. Men were lounging, drinking, carousing, all within speaking distance of that cross.

For a thousand years the church that had made much of crucifixes had dominated the religion of that country but had made little impression on the life of the people. Apparently the only Christ the people knew was a dead Christ. The church existed for itself; there were crosses on all the churches but the cross seldom got into the lives of the leaders of the church. The sight of that large cross made me realize again that the only hope of the world is the life which that cross represents. Not more crosses on church buildings, not more golden crosses to be worn as ornaments, but the spirit of the cross in human hearts.

The spirit of the cross is the only hope of a world that is struggling blindly along trying to find a way out of the chaos brought about by the war. In every department of life there is a desire for something or some one to save the situation. One of our labor papers about a year ago carried an editorial that covered the entire front page. It clearly stated that the only hope of the labor world was Jesus Christ and his spirit of unselfishness. The Wall Street Journal said some time ago:

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have; piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of the harvest; that quit field work a half hour early Wednesday night so as to get the chores done and go to prayer meeting. That's just what we need now to clean this country of filth, of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

Of course that means to come back to the spirit of the Christ in daily life. It means placing Christ at the center of the home and of business life.

The spirit of the cross is the only hope of world peace. Just so long as selfishness and hatred and desire for vengeance prevail there can be no world peace. The only person in the world who can drive out a spirit of hatred and selfishness is our Lord and Master. The spirit of the cross will have to be in the council chambers of the nations before a peace worthy of the name can be secured. We have been asking who's to blame for the war? Well, no one in Germany will admit that Germany is to blame. In fact one of the leaders in religious life said to an Ameri-

can, "Germany was not to blame for the war. France and England and America brought on the war." That from a cultured Christian man is an indication of the blindness of some very good people.

While we may never settle that question to every one's satisfaction there is a question which we in America must help answer. Who is to blame for the continuance of the war spirit? And another which America must face is, who will be most to blame if war continues?

The spirit of the cross must dominate national and international life or the world is doomed. If we seek to save ourselves as a nation we will lose ourselves. God does not have one set of ethics for America and a different set for Europe. Have we forgotten the story of Meroz—that group of people who sat quietly and did nothing when there was a great question being settled? Everywhere in Europe one hears this expression uttered by all sorts of people, "America is the hope of the world." But suppose she fails? Suppose she elects to look out for number one? Israel tried it. She refused to accept her responsibility to help the world of her day and she failed to save herself.

The spirit of the cross is the only hope of our denomination. Whenever our churches have unselfishly sought to advance the kingdom of God, whenever they have had the world-wide vision, whenever they have been permeated with a passion for the promotion of Christ's gospel, it has been because they have realized the truth of Jesus' words, "Except a corn of wheat fall into the ground and die it abideth by itself alone, but if it die it bringeth forth much fruit."

Four Years of Sacrifice

When the New World Movement apportionments were ready for assignment to the churches the state secretary of Indiana called all the pastors of the state to a meeting in the city of Indianapolis. At the close of supper, Dr. Dinsmore spoke of the New World Movement, told how the great gathering at Denver unanimously voted the program presented, and then told them of the great sum of money needed from Indiana. As the pastors in that meeting realized what that meant there was silence. Men were there who needed and sadly needed larger salaries. If they voted to go out for this great sum it meant another four years of sacrifice. Men were there who had new church edifices planned. Some were planning to build parsonages, others wanted Sunday-school buildings. If their churches gave the amount they were asked for, it meant the holding up of all such cherished plans. There was a period of heart-searching and a season of prayer. Then one man rose and said, "We have our plans all made. We were to begin our new church edifice very soon, we have worked and prayed for it, but," and then he choked with emotion, and tears came, "we must give it up and wait four years; this movement is of God and he must have the right of way. I will go back and lead my people to victory in this campaign if possible." We all began to realize we were at the cross as man after man rose and stated his willingness to wait for his own plans to be fulfilled until the denominational



The starving, the sick, the dying and the dead—they are all crowded together in the refugee homes for children where the capacity means simply the number that can fit in. In this Uralsk home an American Relief Administration official found two dead children, who had been lying among the living for a couple of days.

program was completed. Our whole state felt the impulse of that meeting and the work has never been so greatly blessed as it has during these days. Churches have done the impossible and never again will they go back to the old standards and ideals. More than this, God has honored the spirit of sacrifice on the part of the pastors and we have more buildings, better salaries for the ministers, and more souls have been won for Christ than ever before. The hope of our denomination is the spirit of sacrificial devotion to the whole task of world-wide evangelism.

The spirit of the cross is the hope of the local church. On a recent Sunday early in the evening, I stood and listened to the reports of sixty-three teams of men who had been out all the afternoon calling on the church membership. They went out on a raw, cold afternoon to visit every home, to carry a note of cheer, to secure 500 tithers, to promote the spirit of interest in a year's program. Many had never done such a thing. They were fearful and afraid. Among the men were a number who had only confessed Christ recently—indeed two who were baptized that morning. There were bankers, lawyers, judges, physicians, dentists, clerks, salesmen—men of all sorts and from every walk of life.

After several hours of visitation they came back. What a change had been wrought in these men! They could hardly wait to tell of their experiences, and when they began it was hard to stop them.

They told of visiting the sick and the aged. They secured the names of scores of people willing to become tithers. They received new pledges for the New World Movement. They found a large number of people willing to become tithers. They all wanted to go out on just such a trip twice a year and voted unanimously that it was one of the greatest days in their spiritual experience. Whether they knew it or not, it was the spirit of the cross at work. When they unselfishly sought to be of service to their Lord they came back even as the seventy did with shouts of triumph.

Suppose our whole Northern Baptist Convention should go forth into the new year in this spirit. Suppose we should for a year at least forget all of our personal differences and devote ourselves, our talents and our money to God. What a year of gladness it would be! How the kingdom of God would advance! What a spirit of courage would come to our missionaries! What a spiritual uplift would come to all of our churches! Shall we not begin now to cultivate the spirit of the cross?

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
Were all the realm of nature mine
That were a present far too small;
Love so amazing, so divine
Demands my soul, my life, my all."

What Do Your Church Members Know About Missions?

BY STACY R. WARBURTON

THIS is a question for pastors. And for deacons, Sunday-school superintendents and other church leaders. Stop and size up the missionary situation in your church and you will discover that the weakness in its missionary efforts (and most churches are not as strong as they might be in their missionary program) is due to lack of information. Perhaps your men are not interested. They do not oppose your missionary plans, because you are pastor and they are loyal, but they are not giving or praying for missions as much as they might. Well, how much do they know of missions? Isn't it rather a vague subject to them? The heathen, the missionaries—these general terms they know, but ask them what a missionary does in India, or what modern missionary problems are, or where our Baptist missionaries work, and for the life of them they could not tell you. The teachers in your Sunday school—some of them are burning with missionary zeal, no doubt. But not all. You know well enough that some of them never give a missionary application to the lesson, and never mention missions at all unless it is emphasized in the "quarterly"—which is not very often. And yet these are the teachers of your church. And they are giving the boys and girls—the church of tomorrow—the set of their lives, leading them in forming the conception of Christianity and of the meaning of Christ's teachings which most of them will carry through their lives. The simple reason is that the teachers haven't themselves been taught. They don't know much about missions and mission work and missionaries. And more especially they have not learned

the fundamental fact in the Christian gospel they are trying to teach, namely, that Christ died for the world, so that the prime objective of the church and of every Christian is to give the knowledge of Christ to the whole world—and that is missions.

What about your deacons? Noble men, every one of them. Earnest, faithful Christian men, men on whom you can rely in the spiritual work of the church, men ready to take an active part in your plans for evangelism. But how about your missionary plans? Can they help there? Some of them can. Some have had good education in missions and can assist you in planning the church's missionary activities. But a good many others just

A New Leaf

*HE came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."*

*In place of the leaf so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."*

*I went to the throne with a quivering soul,
The old year was gone—
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."*

*He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now, my child."*

sit back and listen when you begin to talk about this part of the church's work. And if you have a large, thoroughgoing plan for developing a missionary church, they may not stand in your way—they think too much of you to do that—but they will not give much help. They can't. In a general way your deacon is interested, and perhaps he will see the great value of what you are trying to do. But as for leading a mission study class, or serving as chairman of the church missionary committee, or directing the local missionary activities of the church, or serving intelligently as mission treasurer—well, he simply does not know enough about the subject. Yet the deacons are the spiritual leaders of the church, the pastor's advisors and helpers.

The women are pretty well informed, and many of them can be depended on to help in a practical way. But a good many even of the women, especially the younger women, cannot put their abilities to full use in the church's missionary program, and some have no interest in doing so. They are not informed on missions.

In your church the situation may be better—let us hope it is a good deal better. But if yours is an average church—and most of our churches are average ones—you will recognize this description as being more than half true.

What Is Wrong?

Clearly something is wrong. If many of your members, or any of them, are not deeply interested in the world program of the church, something is wrong. And that something is a very simple thing: lack of knowledge. That is not the whole trouble, of course. There are church members, for example, who know the life and teachings of Jesus very well, who are cold and indifferent in their personal religious life. So with missions. Knowledge is not the whole thing. But a Christian may be very religious and very narrow. The fact is, you can't have a missionary church without missionary information. And the only way to have your whole church missionary is to have a program of information and education that will reach every member, old and young, men and women, and that will be a continuous, all-the-year-round program. This is a simple remedy—too simple, perhaps you say. But think it over and you will agree that your church will never be thoroughly missionary—and our denominational missionary program will never be a full success—without just this regular, thoroughgoing program of missionary information.

Here is the twofold program of information that is absolutely essential to missionary success: First, a *continuous* program of missionary information; second, a *church-wide* program of missionary information. No pastor can make his church thoroughly and permanently missionary unless he sets this twofold informational program in the foreground as an integral part of his plans for his church; and as a denomination we shall not take care of our missionary work at home and abroad, raise the funds for it and enlist the workers for it, unless we incorporate in our denominational program—our promotional program—this thoroughgoing plan of missionary information in every local church.

A program of missionary information that is to make your church—and all our churches—missionary must be an all-the-year-round program. It must be continuous. The trouble with the missionary

(Continued on page 1512)

Topics for Universal and United Prayer

Sunday, January 7 to Saturday, January 13, 1923

Sunday, January 7

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"If thy presence go not with us, carry us not up hence." Ex. 33:15.
"Arise, shine, for thy light is come." Isaiah 60:1.

"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.
"Behold I make all things new." Rev. 21:5.

Monday, January 8

THANKSGIVING AND CONFESSION

Scripture readings—Psalm 40; Matt. 17:21; 2 Cor. 4.

Let us give thanks—For another year of the infinite patience and mercy of God. For every victory in our individual and national life of the spirit of Christ.

For the sense of failure revealing the greatness of our task; for the breakdown of worldly policies and the emptiness of earthly success, revealing our need of Christ and his sufficiency.

For every adventure of faith through he overcoming of fear and doubt; and God's response to it.

Let us confess—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's kingdom on earth; the closed mind and the hard heart and the censorious temper.

And let us pray—For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to learn from those to whom by temperament or conviction we are opposed.

That being stripped of pride and searched in light before the cross, we may claim no standing but in his mercy and grace.

Tuesday, January 9

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

Scripture readings—Isaiah 42:1-12; Luke 22:17-30; 1 Cor. 13; Eph. 4:1-16.

Let us give thanks—For all increase in charity, through a new sense of what lies behind our differences.

For an awakening social conscience throughout the church, and a braver claim to spiritual leadership.

For a clearer vision of the things in which we can work together for the dominion of Christ.

For all criticism through which we have come to see and confess our failures.

Let us confess—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the cross, reflecting the spirit of the Lord.

And let us pray—For a new and burning conviction of the world's need of Christ and of his glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a mes-

It is again the privilege of the Federal Council of the Churches of Christ in America to issue this call to all Christians to begin the new year with a week of thanksgiving and prayer.

There are many things for which the church may be grateful as we cross the threshold of another year. Last year witnessed the largest numerical gathering of the church in this country. Religious education is receiving increased attention, and in spite of financial burdens, the churches are raising great sums of money for missionary and philanthropic work. In spite of social and political anxieties, a Christian mind cannot fail to notice signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good-will, which is the method of our Lord.

Combined with this there is a wistful longing for a recovery of personal religion. Both in the church and in the world there is significant evidence of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the gospel of Christ.

How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perseverance in prayer, both as a means of personal union with God and as a task for the kingdom. For true prayer is both a means of grace and a task of service, and one depends on the other. Only as we go out with Christ, taking on us with him the burden of a world, marred through sin, can we find him for our own personal fellowship. Only as we revive our allegiance to him can we become his helpers to bring in his kingdom through the mighty ministry of intercession.

sage without confusion and a heart without despair.

That the desire for unity among the branches of the one church of Christ may be strengthened; that movements toward fuller unity may be guided by the Holy Spirit in all things; that a new confidence in the evangel of Jesus Christ may pervade the whole fellowship of faith.

Wednesday, January 10

NATIONS AND THEIR RULERS

Scripture readings—Psalm 33; Psalm 72; Zech. 2:1-5; Eph. 2:13-22.

Let us thank God—For the deepening desire of peace; for the settlement of

questions in the Far East which have long threatened the future; for efforts toward the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.

Let us confess—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness; our failure to abolish war.

And let us pray—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as holy may be granted to cleanse from vice and selfishness, and a vision of God as Love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of his Son, Jesus Christ.

Thursday, January 11

FOREIGN MISSIONS

Scripture readings—Isaiah 35; Acts 4:5-12; Rom. 10:11-21.

Let us give thanks—For the courage and loyalty of mission staffs amid tremendous difficulties.

For the rallying of the church to meet the strain.

For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless hearts that had not known Jesus Christ.

Let us pray—For true conceptions of the kingdom of Christ, and for his reign in the whole world.

For unity on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.

That the sway of Islam may be broken; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.

For the deepening unity of all nations in the fellowship of missionary service.

Friday, January 12

FAMILIES, SCHOOLS, COLLEGES AND THE YOUNG

Scripture readings—Matt. 19:13-22; Prov. 3:1-17; Psalm 119:9-16; 33:40.

Let us thank God—For the increasing demand for Christian education.

For the fresh interest awakening in many quarters in the teaching of the Bible.

For the growth of movements for child welfare, and the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.

(Continued on page 1516)

Intensive Every-Member-Attendance Campaign of Twenty-Third Avenue Baptist Church, Oakland, California

By JOHN NEWTON GARST

"ALL the good things we have to-day we owe directly or indirectly to the church. The big men and women of the United States are church members. It is the exception to find a man or a woman of power, intelligence, and influence who is not also a church member. The people who have made the United States and who are making it today are church members. The church is not dead. It is the most permanent of all institutions, and the greatest asset of any community," says Roger W. Babson, the celebrated statistician.

"I was glad when they said unto me, Let us go into the house of the Lord," said David.

If what Roger Babson says about the church as the exponent of the Christian religion is true, all Christians—and all right thinking non-Christians as well—should gladly support the church with their interest, prayers, time, money, and presence. If they do not, is it not an indication that they fail to appreciate the real significance, the impregnableegis, and the unparalleled beneficence of the church? Even Christians and church members must be given an adequate understanding of these things if they are to be induced to support the church more loyally, conscientiously, and hilariously. That is what we attempted to do in this intensive every member attendance campaign through which we of Twenty-third Avenue Church have recently passed. We were of the humble opinion that we were doing fairly well along the line, but when I went into this matter of membership attendance—as I do systematically into all the phases of the work—I discovered to my dismay and to the consternation of the officers, that only about one-third of the membership attended the morning and about one-sixth the evening hours of worship.

The Purpose

In view of this prevailing condition I raised the condition, "Would it not be worth while to do our best this year to get every resident member to attend the meetings of the church and of its auxiliaries?" The church agreed and at its annual meeting last May adopted, for the ensuing year, the slogan, "Every member in attendance," with Psalms 122:1 as the text. Since the news of the campaign has spread it appears that multitudes of others think it something worth while, if we are to judge from the numerous inquiries and expressions of commendation coming from all over the country, from ministers, chief of police, business men, college and university presidents, city commissioner and so on.

The Plans

The effort was to be put forth throughout the whole year of twelve months, but an intensive effort was planned to give the movement momentum. Since the summer vacation period was at hand the months of October and November were chosen for the intensive effort. Careful organization and the beginning of the educational work preceded these two months.

At a regular meeting of the San Francisco Bay Baptist Ministers' Conference held Monday, Dec. 4, 1922, Rev. John Newton Garst, Pastor of Twenty-third Avenue Church, Oakland, Cal., read a paper on "Intensive Every Member Attendance Campaign." It was so favorably received that the conference voted unanimously to request Dr. Garst to prepare and send for publication in THE BAPTIST a revised and condensed copy of the paper. The methods and results of his campaign ought to be a spur and inspiration to all our churches.

The plans of the organization were as follows: We formed a committee of twenty, pastor, deacons, deaconesses and seven other key persons. These seven key persons, representing the church and all its auxiliaries, were to plan, advertise and execute all the programs of the church and its auxiliaries during October and November. These key persons were also to head up similar organizations for the auxiliaries. For instance, one of these seven was the Sunday-school superintendent, who not only helped with the whole plan but also organized the Sunday school to do its full part. Eight needed new teachers were secured, motion and stereopticon pictures were planned for fifteen minutes at 9:45 each of the eight Sunday mornings, special letters announcing the campaign were sent to all pupils, and on Sunday before the commencement of the campaign the teachers and officers brought lunch to church and spent the afternoon in visiting the pupils. Likewise each auxiliary was organized by these key men and women. The deacons and deaconesses were put in charge of groups of church members, all of which they were to get to attend by calling in September to boost the campaign, and during October and November, by calling again, and again, writing, phoning, sending others, and going in autos after them till, according to carefully kept records all had been brought out to the meetings. All this organization was done in committee, board and public meetings held at the church and at the pastor's home. Nine group meetings, including over 200 people, were held in the pastor's home. These were Sunday-school cabinet, deacons, deaconesses and their companions, trustees and their wives, Woman's Union, choir, King's Daughters, Senior B. Y. P. U., Intermediate and Junior B. Y. P. U., and a miscellaneous group.

The plans of education were as follows: We began by announcing, talking of and

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matthew 7:11.

Let us stir ourselves to trust our heavenly Father by all the force of this "much more"!—MARK GUY PEARSE.

praying for the campaign on every occasion. While on my vacation at Long Beach I wrote to each member of the church, and in September I sent a pastoral campaign letter to each member. Permanent and temporary signs were used on the outside of the building. One of these was a 12x2 footboard sign. We used special newspaper campaign stories and advertisements, church bulletins and leaflets, some of the subjects being: Roosevelt's reasons for coming to church; I-Hope-2-C-U-there next Sunday; Reasons for not going to church; Don'ts for stay-at-homes; An editor's reason for going to church; Go to church and be less critical, more charitable, healthier and happier in body and mind; Why I go on rainy Sundays; A rich man's reason for going; A baseball fan's reason for going to church; The social value of young women's going to church; The commercial value of young men's going to church; How far can you swim?; Doubling the preacher's power; What does my minister do?; What is my spiritual temperature?; Gunman's ten commandments for parishioners; Who is Smith that he shouldn't go to church?; Dangerous delays for men; I have married a wife and therefore I cannot come; The church; Wanted—A man. Each of these messages was prepared for a specific week of the campaign, and was mailed to all the members before the Sunday, or given out to all present at the Sunday services and thereafter mailed to the members who were absent. The eight weeks of the intensive effort were called and observed as Home-coming Day, Sunday School Day, Boys and Girls Day, B. Y. P. U. Day, Church Day, Men's Day, Woman's Day, Family Day. During the effort over 2000 campaign communications were mailed to the members. Campaign sermon subjects were as follows: Outdoing Ourselves, Disarm!, Snakes!, Putting on Christ, Awake!, Selling Christianity, Why go to Church?, The Foundation of the Church, Christ's Love for the Church, What the Church has Contributed, The Conquering Power of the Church, Empty Pews? The Mission of the Church, Let the Children Come unto Me, Remember now thy Creator, Our need of Christian Young People, Wanted—A MAN! She Hath Done What She Could, The Family and the Christian Religion.

The Programs

Each Wednesday evening the program partook of the nature of the subject for the week and following Sunday and was in charge of one of the key persons who was also in charge of the following Sunday night program, and directed the decorations for all the meetings of the week. To illustrate: Mr. F. M. Davidson, Sunday-school superintendent and member of the general committee, planned the program for Sunday-school week, directed the decorations, and presided at the Wednesday evening Sunday-school prayer meeting, when Judge E. C. Robinson of the Juvenile court addressed a good house of young and old. There was special music and a big boost was given the Sunday-school day for the following Sunday. Promptly at 9:45 on that Sunday morning

(Continued on page 1512)



Religious Education



Make Believe

By ROBERT L. VANDEMAN

Our skill in teaching—our skill in teaching *any thing*—is measured by our wisdom in giving opportunity for the expression of native bents. For example, it is as native as breathing for little people to play that they are other people. We are wise if we take the hint, obey the opportunity, encourage the tendency, utilize it for the ends of religious education. For a child, however informally, to play that he is Samuel in the tabernacle, or David protecting his sheep against a lion or a bear, or Jesus seeking knowledge in the temple is for that child to be enriched.

In child dramas we must avoid too much elaboration. The more spontaneous the better. They tell us that they have had good results first gathering the group together with the understanding that we are going to "give a Bible play;" second, reading and talking the story all over; third, letting the children themselves decide who had better be who, and how to represent and interpret the characters. In the setting and costumes and all the joy of getting ready, too, let the children do it. Better a perfectly inadequate bow and arrows that the boy has made than ten-dollar ones you buy. Who cares what the audience sees or thinks, if there is an audience at all? But we care greatly that the children see with the eyes of participant faith and think with their responsive minds. Better the conscious shame of being a well clad priest or a Levite passing by on the other side or sympathy that goes with being a poor Samaritan wayfarer, than all public *clat*. There's deep nature philosophy in that and wisdom for the religious leaders of outh.

Another thing they tell us, they who have tried different ways, is that it is possible to get the atmosphere of worship in the presentation of a religious play. A certain spiritual team play can be realized in your little group. If to yourself it is religion you are dealing with, so it will be to them. And there can be a spiritual reality behind the outward form of your little group make-believe. It will be truth you are all trying to present, living truth. Truth acted, lived, is religious.

Those who wish to read the experiences of others and learn the principles to follow in religious dramatization would do well to secure access to a few books. Among the best are: Elizabeth Miller, *Dramatization of Bible Stories*, \$1.25; Russell's, *"Dramatized Bible Stories for Young People,"* \$1.00; Meredith, *"Paganry and Dramatics in Religious Education,"* \$1.25, larger, and contains references to other books; C. D. McKay, *How to Produce Children's Play,* a

thorough book and embodying much valuable experience; H. P. Willcox, *"Missionary Study Through Educational Dramatics"* and *"Dramatization of Missionary Material,"* two fine little books by Rita Benton, *"Shorter Bible Plays,"* each requiring from five to twenty-five minutes and *"Bible Plays"* for later elementary and high school people. Any bookseller can order these. If one is getting but one, for immediate use, perhaps one of the last two should be first. For a general understanding one or more of the first four.

International Sunday School Lesson for January 14

JESUS TEACHING HUMILITY

Lesson: Luke 14. Golden Text: 1 Peter 5:5.

Introductory

The time is 29 A. D. and the place is Perea, near Bethabara. Between the printed text of last week's lesson and today's Jesus has given the parable of the grain of mustard seed and the lamentation over Jerusalem. In this very house of one of the rulers of the Pharisees, where he has been asked to eat bread, he has just healed a man of the dropsy, the day being the Sabbath.

The Lesson

"And he spake a parable unto these that were bidden when he marked how they chose out the chief seat." It was the general custom as the guests assembled at a feast for them at once to take their places on the divan that lined three sides of the apartment and from which they ate their meal. There was no hesitancy manifested about trying to get the best place, that to the left of the host being the chief seat. Jesus marked this and it led to his exhortation to the practice of humility: "Sit not down in the chief place; lest haply a more honorable man than thou be bidden, and he that bade thee and him shall say to thee, Give this man place. . . . Sit in the lowest place that when he that bid thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." The really great man never pushes himself forward. His worth is usually recognized and he is given his rightful place. Having given his lesson to the guests, Jesus turns to the ruler who is his host and says, "When thou makest a dinner, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest [note the reason] they also bid thee again, and a recompense be made thee." What a blow to the hospitality of today—so much for so much. An invitation to a dinner demands a dinner given

in return and so on. "But"—how significant are these connectives of Jesus—"when thou makest a feast, bid the poor, the maimed, the lame, the blind and thou shalt be blessed because they have not wherewith to recompense thee." It was not uncommon for rich men of the Orient to give dinners for the poor of the city, but they sat outside on the grass, not at the rich man's table.

Leading Thoughts

1. "If ye love them that love you, what reward have ye?" 2. "Be ye clothed with humility." 3. "Doing nothing for others is the undoing of one's self."—Horace Mann. 4. We shall never be very big so long as we can see only advantage for ourselves.

The Baptist Test

It has long been a question whether the East, Middle West or the Pacific Coast had attained the highest place in Sunday-school work.

The question has also been raised regarding the work of our largest schools. Has the quality of their work exceeded that of other schools as has their numbers?

What is the rating in church work of the large cities of the country?

"The Bigger and Better Baptist Sunday School Advance" throws some interesting sidelights upon these questions. Sixteen hundred Baptist schools have enrolled and a study of the accompanying statistics will bring enlightenment. Later we will give the names of the large schools which are participating in this contest. The plans are so elastic that any school may carry out its own progressive program with few additions and still enter this Baptist fellowship. Enrolments at your state headquarters close on Jan. 1.

In order to make it a fair contest states having less than 150 Baptist churches are in class three; states with 150 to 400 churches are in class two and states with 400 or more are in class one.

Class three: 1. Montana; 2. S. California; 3. Idaho; 4. Oregon; 5. Rhode Island; 6. Arizona; 7. N. California; 8. S. Dakota; 9. Vermont; 10. Wyoming; 11. New Hampshire; 12. Colorado; 13. N. Dakota; 14. Delaware.

Class two: 1. New Jersey; 2. Nebraska; 3. Iowa; 4. Wisconsin; 5. Minnesota; 6. Michigan; 7. Washington; 8. Connecticut; 9. Massachusetts.

Class one: 1. Illinois; 2. Kansas; 3. Indiana; 4. Maine; 5. Pennsylvania; 6. New York; 7. West Virginia; 8. Ohio.

Eight highest cities: Buffalo, Pittsburgh, Detroit, Chicago, Philadelphia, Greater New York, Minneapolis and St. Paul, Indianapolis.



Young People's Work



Topic for January 14

WHY DO YOU THINK THE BIBLE IS THE
WORD OF GOD?

2 Tim. 3:14-17

By CHARLES RUFUS OSBURN

Paul was making a passionate plea to his beloved friend Timothy to improve every opportunity to proclaim the gospel as a true follower of Jesus Christ. He entreats him to be diligent in presenting Jesus as the only hope of man's salvation. Paul, knowing some of the frailties of youth and the shy manner in which Timothy might conduct himself among a strange people, attempts to bolster up his spiritual life. He fears that young Timothy, like many since his day, might wonder whether the Scriptures, which he had been taught as a child were really the words of God—were or were not God's messages to men, even though various individuals were credited with being their authors.

It is interesting to note that Paul adopts the method and spirit of Jesus in giving him the assurance that the Scriptures come from God. He does not make an appeal for Timothy to accept them on the basis of what any one has said but upon what Timothy himself has found in his own experience the Scriptures to be. "By their fruits ye shall know them," declared Jesus in setting forth the determining principle of reality in any sphere. Timothy was to know that the Scriptures came from God because through them and his faith in Christ God had convicted him of sin and had helped him to live a righteous life.

If we go a little farther today in our thinking as young people we will find that herein lies the suggestion for our conviction that this beloved book, the Bible, which has been placed into our hands by some loving friend or parent is in its ultimate authority and in the nature of the inspiration which it awakens within our lives, the Word of God. We have not only found in it, from our own study, a record of God's plan of salvation, but we have found God's will and love so wonderfully expressed that we have met God himself in it. The emperor Napoleon who had time and thought for only the greatest men and the greatest books once said: "The Bible is no mere book but a living creature, with a vigor, a power which conquers all that oppose it. My soul, charmed with its beauty ceases to be its own; God possesses it entirely, directing its thoughts and its faculties."

When we speak of the Bible as the word of God these days we do not mean that God wrote it in heaven and miraculously delivered the manuscript, from which other copies were made, to some prophet. We do not mean that God even

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

dictated it word for word to certain men and that in our common versions we have the very words God spoke. We do believe that God desired to reveal his will to his earthly children and that the men whom he chose were living so much in accord with his Holy Spirit and the needs of men that they became not only a reliable but an infallible channel for the progressive expression of his will.

God invites us to make the Bible an object of careful study. He has no doubt but what we will find our proper relationship with him if we will but submit ourselves to his guiding Spirit. He believes that out of our own experience we will come to say as did one of old, "Thy word have I hid in my heart that I might not sin against thee"; "Thy word is a lamp unto my feet and a light unto my path."

Service for the Reception of Members to the B. Y. P. U.

(The president summons the new members to the front.)

President: It is our privilege tonight to welcome to our society some new members. That they and we may understand that membership means something more than just the enrolment of names, will the society please repeat the B. Y. P. U. motto?

Society: "Saved to serve."

President: In the light of this sentiment, will the new members entering the active membership list of the society repeat together the pledge of the B. Y. P. U.?

New active members: (Read or repeat in concert.) "Relying upon divine help, I (we) hereby promise to strive to be true to Christ in all things and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth."

President: We have also an associate membership made up of those, who while not members of a Baptist church, are of good moral character and desirous of helping us in any way they can. Do you as (an) associate member(s) enter upon your relationship with this society wishing to cooperate in the activities and purposes of the society?

New associate members: "We do."

President: I am glad then, in behalf

of this union of Baptist Young People to welcome you as members and to extend you each one, the hand of Christian greeting (shakes hands with each new member).

Prayer—for new members.

Sing: "Blest be the tie that binds our hearts in Christian love."—Written for the B. Y. P. U. of First Church, Fargo, N. D.

Tithing Material Available for Use in Connection with Young People's Stewardship Topic for 1923

No.	Price per Hundred
1—What We Owe and Why We Owe It—Layman	\$1.00
2—What We Owe and How To Pay It—Layman	1.00
3—Thanksgiving Ann—Kate W. Hamilton	1.00
4—Is Tithing Worth While?—Harvey Reeves Calkins, and What Tithing Means to Me—Christine Terhune Herrick	1.00
5—Is The Tithe a Debt?—Dan B. Brummitt	1.00
6—Adventures in Tithing—Layman, 96 pages, each 30 cents; per dozen	3.00
7—Obedience the Master's Test—Layman	1.00
9—Objections to Tithing—Layman ..	1.00
10—Christian Service for Laymen—Layman, 16 pages	2.50
11—A Tithing Catechism—George F. Bradford and That Tithing Sermon—Phebe Hubbard-Scott	1.00
12—Does Tithing Pay?—Layman	1.00
13—Does a Tenth Belong to God?—H. Clay Trumbull, The Divine Income Tax—A. M. Schoyer, and Not Forgetting Malachi 3:10—William H. Phelps	1.00
14—Mine and Thine—Howard Agnew Johnson, and An Editor vs. a Statistician—Dan B. Brummitt	1.00
15—Reasons for Tithing—Bert Wilson and others	1.00
16—Talks With Money—Layman, and My Money and I—J. O. Atkinson ..	1.00
17—God's Twin Laws—John G. Alber, 20 pages	3.00
18—Who Owns The World? and "On the Square" with God—John G. Alber, 16 pages	2.50
19—How To Tithe and Why, also in Spanish—Layman	1.00
20—Proportionate Giving—Robert E. Speer	1.00
21—The Deacon's Tenth—Mary S. Chapman, and Aunt Margaret's Tenth—Edna B. Burdick	1.00
22—A Tithing Account Book—Layman, each 10c; per doz.	1.00
23—The Story of Two Churches—Layman, 12 pages	2.00
24—Layman's Life Work for Tithing—Dan B. Brummitt	1.00
25—Stewardship in the Making—Harvey Reeves Calkins	1.00

- 6—Reasons for Not Tithing—A. M. Fraser 1.00
 7—Live-Wire Reading Contests..... 1.00
 8—Thanksgiving Ann—In play form (8 copies bound together) each.. .15

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Boston Convention

July 4-8, 1923

The following have been appointed transportation managers for their respective states for the thirty-second anniversary convention of the Baptist Young People's Union of America:

Arizona, Mr. William Goodman, University Station, Tucson.
 District of Columbia, John Ruthven, 25 Center Market, Washington.
 Idaho, Mr. Herman F. Crowther, Nampa, Idaho.
 Illinois, Mr. Lawrence W. Kester, Park Ridge.
 Indiana, Rev. J. R. Quick, 1048 River Ave., Indianapolis.
 Maine, Mr. Alex. Henderson, Waterville.
 Minnesota, Mr. Walter Wood, 998 Grand Ave., St. Paul.
 Ohio, Rev. Chas. Bowen, Box 560, Granville.

Canada:

Toronto, Mr. Walt L. Rice, 289 Broadview Ave., Toronto, Ont.
 Ontario and Quebec, Mr. Thomas Riches, 14 Gladstone Ave., Hamilton, Ont.
 Maritime Provinces, Rev. Waldo C. Achum, Fredericton, N. B.

Now is the time to plan your trip to Boston. A great program has been arranged and the prospects are good for a large attendance. Watch the denominational papers for further announcements.

The Stewardship Library

A new library of eighteen volumes on stewardship has been added to the revised model missionary libraries prepared by the department of missionary education. This library has been selected after counsel with leaders in our own and other denominations and after careful study of the literature materials already in print. We commend this library to the consideration of pastors, teachers, churches, Sunday schools, reading and study groups. The library is classified and consists of the following titles:

Study Books

- "You and Yours"—Morrill, cloth, \$1; paper 60 cents.
 "The Spirit of Service"—Lee, 35 cents.
 "The New Christian"—Cushman, 50 cents.
 "Stewardship and Missions"—Cook, 50 cents.
 "Money the Acid Test"—McConaughy, cloth 75 cents; paper, 50 cents.

Story Books

- "The Victory of Mary (Christopher)"—Calkins, 50 cents.
 "The Centenary at Old First"—Calkins, \$1.75.
 "Ganga Dass"—Calkins, 35 cents.

Stewardship Principles

- "A Man and His Money"—Calkins, \$1.
 "Stewardship Starting Points"—Calkins, 35 cents.
 "Stewardship and Life"—Agar, 75 cents.
 "The Withered Fig Tree"—Poteat, \$1.
 "Enduring Investments"—Babson, \$1.50.
 "The Larger Stewardship"—\$1.
 "The Message of Stewardship"—Cushman, \$1.

"Life as a Stewardship"—Morrill, 25 cents.

Stewardship Experiences

- "Adventures in Stewardship"—Cushman and Bellinger, 50 cents.
 "American Tithers"—Saylor, 25 cents.

*The starred books are the two books authorized and recommended as textbooks for stewardship study classes.

Orders for above books may be sent to American Baptist Publication Society, 125 North Wabash Ave., Chicago, or any branch house.

In Re Baptist World Alliance, Stockholm and Proposed Conferences Thereafter

In view of the communications which have come up from various European countries, the Baptist Young People's Union of America has voted to send its general secretary, James Asa White, to the meeting of the Alliance next July for the purpose of conferring with other young people's representatives on the matter of a world organization for Baptist young people.

For some time correspondence has been carried on looking forward to the arrangement of conferences on Sunday-school and young people's work in the various European countries following the meeting of the Baptist World Alliance, the young people's worker to be furnished by the Baptist Young People's Union of America and the Sunday-school worker by one of the Sunday-school boards in the United States.

It has been suggested that in addition to the two representatives mentioned above, that a woman's worker be added and also a pastor with the ability to give a course in Bible study and church organization and administration. This team of four would be in position to give to the various groups a well-rounded conception of a church program.

It has been further suggested that should it be found advisable to hold such proposed conferences after communication with Doctors Lewis and Rushbrooke, Baptist representatives in Europe, that this team of four should work under the direction of the American Baptist Foreign Mission Society.

The board of managers of the Baptist Young People's Union of America is desirous of rendering the largest possible service in the best possible way. This statement is prepared for the purpose of inviting suggestions.

Very cordially yours,
 JAMES ASA WHITE,
 General Secretary.

A world record in attendance upon a Bible class is claimed by the men's Bible class of the First Baptist Church, Kansas City, following the presence of 3,782 men upon the session of that class Sunday, Nov. 26, at the Ivanhoe Masonic Temple. The record was made in a contest with the Calvary Baptist Church, Washington, to which President Harding belongs. N. W. Dible is president of the class and Dr. D. J. Evans, pastor, is the teacher.



COPLEY SQUARE, BOSTON



The Chimney Corner



The 1922 Wise Men

AS FAR as doing Christmas shopping early went, it somehow never occurred to Bill that he had to do any shopping at all until the twenty-fourth of December had dawned, when at breakfast he would suddenly notice that he had a mother and a father, not to mention a sister or two, and the irresistible twins, sitting around placidly eating oatmeal.

"Good gracious!" Bill would sigh, "whatever will I give them all at this late date? I'll put in the day shopping. . ."

Judging by what happened that morning, one would suppose that the high schools of America were full of boys who had also just remembered having relatives and friends. Bill met his entire Sunday-school class, one by one, and compared notes about what a jam there was down town and how impossible it was to find presents for sisters and mothers and aunts and cousins. "But the kids are as easy as pie to get things for," Tom said. "I'm off to the toy department right now; come along."

Four of them went up in the crowded elevator to the fifth floor, where a perspiring Santa Claus glared at them in a rather bored fashion.

"Old Nick seems about fed up with this Christmas game," they chuckled as they headed for the doll corner.

You may have noticed yourself, that there is a startling family likeness between all dolls, yet the minute you come to buying one of them, it's invariably the \$9.98 one that you covet, especially when there's only 49 cents remaining in your pocket, after getting that sled for Arthur and the xylophone for Stephen and the toy bureau for Mary. Bill fairly groaned, but was forced to be content with the 49-cent sawdust body with the crockery head, in spite of a decided squint leftwards in the glassy blue eyes. Collecting all his purchases he carried them over to the transfer desk, where extra bundle clerks were busy wrapping packages bought too late on Christmas Eve to be delivered.

A pathetic little clerk began tying Bill's things. So dead-tired was she that everything she attempted fell to sixes and sevens; the string invariably snapped in half whenever she had it all nicely twined around the many angles of Bill's toy bureau.

"Look here, Arabella," Tom twitted her, "a little less pep in tying that knot and the string wouldn't break!"

"My name's not Arabella," she snapped, "it's Annunziata."

"Nuncy—what?" cried Tom in high glee.

"An—nun—zi—a—ta," she answered, with frigid dignity, too tired to see what a mouthful of a name it was for such a wee little bit of a bundle clerk.

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Then Bill, having a more sympathetic nature than the merry Tom, and seeing that his 49-cent doll was about to be wrapped, honored her with her full name as he said, warningly: "Now, see here, Miss Italian Annunziata, don't you go getting frisky with that expensive doll-baby of mine, for I'd have you know I've squandered my last penny on that bit of sawdust and china, and will have to tote her home on my own two feet, having not a carfare to my name!"

"A—ah!" breathed Annunziata softly to the clerk beside her, while a really beautiful smile spread over her tired face. "don't I know how that feels though? To spend your last cent on a little kid, even though you gotta tramp it home on foot! Of course I couldn't afford no such expen-

Salabrate Creesmus Da 'Merican Way

By MARGARET S. TENNENT

*I TAL you, Giuseppe, you lissen to me;
We liv-a New York, not-a old Italie;
We get-a good wuk and we get-a good pay,
We salabrate Creesmus da 'Merican way.*

Da boss he say, "Tony, now don't-a go boozie,

Da kiddies will want-a som goats an som shoes;

Da look-a fur Santa Klaus al da long year—

Don't spend-a yur monja on two keg-a beer."

*I go to da veillage an buy heem som toys;
A dolly fur Rosie and skates fur da boys;
I buy a new dress fur my wif Juliann,
An don't-a furget a big bouch-a banan'.*

*I buy a fat goos and a box-a spigett,
I get a plum puddin' al ready to et;
I go to da woods-a an get-a nice tree,
An fix heem al up-a fur leetle Josie.*

*I tal you, Giuseppe, we'll eat-a da fill,
We'll sing-a an danc-a dat fonny qua-drille;*

Fur Creesmus he com only once-a long while—

He bring us da glad and he bring us da smile.

*Giuseppe he say he no moosic to bring;
I tal heem to com-a an give us a sing;
We'll get a Bigtrolla an start heem to play,*

An salabrate Creesmus da 'Merican way.

sive 49-cent doll, but say, I gotta cute little 19-cent baby for Constantina, and I been sitting up nights for going on two weeks now rigging that doll out in the gladdest rags you ever seen on land or sea; clothes that buttons and unbuttons, and lace trimmings—say, it's a credit to me even if I do say it, as shouldn't! Only land sakes, poor Constantina's going to cry her eyes out, for what that poor kid really wants is one of them expensive \$2.49 bureaus like what this here young fellow has just got. But I says to her 'Constantina,' says I, 'I ain't no Miss Vanderbilt to go buying you white bureaus all painted up with blue forgessamenots—not now, with me being your popper and your mommer and paying the rent and buying the food and clothes and every thing on my payroll!' But that little kid, she's gotta hunch the bureau's coming anyhow, and no 19-cent doll ain't going to quiet her. Land sakes, I hate to think of tomorrow morning with her crying all over the place. As for Beppo—he's me little lame brudder—say, he's gotta list a mile long of all the things he says I must fetch him home from my store. Ain't he cute, though? He think as how I own all this here big store, and all I gotta do is wrap me up a thing and fetch it home! I don't mind telling you but many's the night I've just ached to borrow a toy for him till morning. No body'd miss it from stock either. Poor kid he probably can't never walk again; jus sits there all day, he does, in his little chair, holding a little broke en-jine bought at a bargain onct. It beats all how he loves that en-jine. He wants as how Santa Claus should fetch him a long train of cars to hitch behind that en-jine. Sakes! Wish I could afford 'em. . . . Say, don't it beat all how tired you get at Christmas, though?"

It must be admitted that Annunziata could talk faster while she worked than anyone those high school boys had ever seen, and while she finished Bill's purchases he turned to the other boys: "Look here, fellows," he said, "what about our playing Santa Claus to that little Bepi kid? Perhaps we shouldn't have listened in on that girl's talk, but she's nothin' but a child herself, with a whole family to support, so I move that we all chip in and get that train of cars for Beppo."

"I'm for it," Tom agreed, heartily.

"Same here," said Dick, "only I insist on a bureau with blue forgessamenots for the young Constantina, too."

Then Harry made the crowning suggestion: "Why not 'phone Miss Johnse and have our whole class rig up a regular little Christmas tree with tinsel and candles and things? A woman would know lots of things we'd never think of in hundred years."

"Right you are!" they all agreed, and telephoned their teacher, Miss Johnson, who was the sort to do anything at short notice, even on Christmas Eve. It took some maneuvering on her part to discover Annunziata's home address, but at ten o'clock that night Miss Johnson's entire Sunday-school class went tiptoeing along the dark hallway of a certain shabby tenement until they reached a certain door. Annunziata had just returned from her store, so her hat was still on as she answered their knock.

"Sakes alive!" she gasped, as she instantly remembered four of their faces, "don't tell me I've done something I hadn't ought. Forgotten some of your packages . . . or something. . . ." "No! No!" they assured her cheerfully, "we're just playing Santa Claus," and began piling up their bundles on the chair nearest the door.

"It's that train of cars for Beppo," said Bill, reassuringly.

"And Constantina's bureau," Tom added.

"And a tree . . ."

"Oh!!!!" cried Annunziata, her tired eyes like stars, "I guess likely I'm just dreaming things, ain't I?"

"Not a bit of it," said Miss Johnson, "It's a dream come true, my dear."

And the next morning—oh, that next morning! How shall mortal words ever describe that wonderful Christmas morning when Constantina knelt before her precious bureau, busily dressing and undressing that little 19-cent doll, while Beppo gazed contentedly at marvelous trains of cars already hitched behind his darling en-jine.

"Nunziata," he managed to say while sucking a Christmas orange, "why for did you ever keep telling how there ain't no such thing as Santa Claus?"

"Oh, Beppino," Annunziata answered gently, "how was I to know, honey boy, that any fellow with two hands and a pocketbook could turn himself into a Santa Claus—just as easy?"

Indeed, it seems to me that the Friend of little children whose birthday falls on Christmas Day may be looking at our hands and pocketbooks this very minute—dreaming dreams for each small child in Every Man's Land. And across the centuries I seem to hear him reminding you and me once more: "Inasmuch . . . as ye did it . . . unto one of the least of these . . . ye did it . . . unto me."

"My father is lots older than you, and he has Christmas stockings every year. If you won't tell anybody, mister, I'm going to put a new ink eraser in it for him, myself, tonight. That will be pretty nice, won't it? Ink erasers are awfully useful in offices, aren't they now?"

"So! So!" growled the Christmas Eve Man grouchy. But Timothy is awfully brave. He would not be crushed by such crossness as this, so he said cheerfully: "If I knew where you lived I could even put something in your stocking! Just some funny surprising little thing in the toe, don't you know! Maybe just a walnut, maybe just one tiny piece of candy, but you'd reach way down and be awfully glad to find something there, wouldn't you?"

The Christmas Eve Man stroked his beard harder than ever: "Oh stop it!" he said, "I might as well tell you I don't believe in Christmas. It's just a day like any other day, kid. Quit bothering me about it!"

Timothy really was crushed then. He says he wanted to cry. He says the pain all up and down inside him hurt him worse than usual. But he sat as quiet as a mouse and wondered what he had better do. He wanted some pills, so he couldn't leave. Then suddenly the lovely idea popped into his mind. He tiptoed from the office and found his way to the doctor's kitchen. He asked the doctor's cook for a candle and a match. She loves Timothy, just as everybody does—everybody but the Christmas Eve Man, I mean, so she gave him a candle and a match: "You aren't up to mischief, are you?" she asked.

"No ma'am!" said Timothy politely, "this is a very Christian thing I'm going to do."

Then he tiptoed back to the office, put the candle in the window, tiptoed to the electric light switch and punched off the light. The room was as black as ink!

"Look here!" growled the cross man, "what do you think you're doing, kid? Put that light on!"

But Timothy was over at the window lighting the little Christmas candle: "I tell you what I'm doing, mister," he said, "I'm lighting the Christ-child through our street. It's pretty early yet, and I thought—I thought—well, he might stop in here on his way past! And then you'd just have to believe in Christmas, see? And maybe he'd lay his hand on you as he used to lay them on the sick people years ago, and you'd feel lots better."

Well!!

The doctor told mother that never in his life had such a beautiful thing happened in his office. He heard every word of it, for he had just let a patient out of the side door and he was surprised to see the office so pitch dark, then he heard Timothy's voice and saw the tiny candle like a star in the window. Then—then he heard crying. It was the Christmas Eve Man; he put his head forward on the table and sobbed: "Oh God," he whispered, "forgive me! Forgive me!"

(Continued on page 1514)

The Young Reserves

Timothy's Christmas Eve Man

By PEGGY

OF COURSE in our family we think that there is no one in the whole wide world quite as darling as Timothy. He is so little! He is so quaint! He says such adorable things! He loves everybody! He is never afraid of people! But quite the dearest thing he ever did was on Christmas Eve.

The truth of the matter is that Timothy felt sick all up and down inside him, and the sicker he felt the sadder he felt, for he knew it was Christmas Eve and that mother would put him to bed and he might, oh! he might miss all the Christmas fun. So without saying a word about those queer little aches and pains, Timothy dressed himself up in his goloshes, his muffler, his coat, his tam, and his mittens and went to the doctor's. Our doctor lives just six houses away from us, and he is a Perfect Dear. So many people think just as we do about him that his office is always full, and when poor little Timothy got there on Christmas Eve there were "most a hundred persons there, Peggy, honest injun!" Timothy told me afterwards.

"Oh not a hundred, Timothy dear; a dozen, maybe!" I said.

"No, honest injun, Peggy, there wasn't chairs enough for everybody so I sat on the floor and looked at the picture books."

Of course you and I know that there couldn't have been a hundred persons there, but there must have been a great many for Timothy had to wait and wait and wait, until finally there was just

Timothy and one man left. The man was ahead of Timothy. He was a cross man.

"He had such a beard, Peggy. It was the beard that made him cross!"

"Nonsense!" I said, "beards never make people cross."

"W—well," said Timothy, "he kept stroking it, don't you know? And when you stroke cats' fur they purr, but the more he stroked his beard the crosser he got. See?"

Dear Timothy! It was just another of his queer little, absurd little notions which we all love. But it seems that the longer Timothy watched him stroke his beard, the more anxious he grew. So finally he piped up: "Had you tried thinking of something pleasant, mister? It helps a lot, don't you know?"

"G'r'r'r!" growled the Christmas Eve Man crossly, "I have nothing pleasant to think about, kid."

Timothy is not used to being called kid, but he politely pretended not to notice, he was so anxious to soothe the savage breast. "Well now," he said, "how about thinking of your Christmas stocking?"

The man rumbled his throat grumpily: "Haven't got a Christmas stocking. Too old!"

THE best of Christmas joy,
Dear little girl or boy,
That comes on that merry-making day,
Is the happiness of giving
To another child that's living
Where Santa Claus has never found
his way.

—Youth's Companion.



Our Own Folks



John A. Howard Writes to the Home Folks

I have just returned from a week's touring on my field in India and I thought you might like to hear about it. This, as you know, is the rainy season. When it is possible to dodge the raindrops the traveling is very fine because it is generally cool. The car which you so generously gave us carried us over the 157 miles of our trip without any trouble. Oh yes, she can plow through a quarter of a mile of road covered with broken brick or red laterite rock or sail through the blizzard-like cloudbursts. The torrents are so heavy sometimes that in a very few minutes the yard before a house becomes a lake.

We left our car on the inspection bungalow veranda. When I opened the shutter door of the bungalow a centipede dropped on my hand. Wiggling its way, it fell to the floor to enjoy but one more minute of life.

All the roads to the villages are plowed up now and turned into rice fields. There will be no more village roads until Christmas. Our path led us on the steep, slippery, wet clay banks between the fields. The white man's burden, known as shoes, had to be discarded.

When the sun came out the air was hot, thick, moist and sickening, for on both sides of the path were rice fields filled with silmy, foamy, muddy water. The rainy season is very late this year so all the farmers are exceedingly busy plowing, harrowing and pulling up rice plants from their "hot-bed" fields. These are transplanted by being stuck one by one in the mud of the larger fields. The springs are covered with flood-water and all drinking water has to be taken from tanks or fields. This liquid, although it was boiled, had a milky white hue and a few glasses put us out of commission.

One of the leading men in the potter village, the storekeeper, has accepted Christ. This ends a struggle of over a year. Pray that he may be spirit-filled for he is very influential. Already four or five more people are about to follow his example.

As we slipped along the ridges to another village a big black cobra glided across the surface of the water near our feet. When the path became too interesting, we suddenly assumed a sitting posture with our feet in the air! Later we crossed a watery field and sunk in mud and water over our knees. At noon under the bright sun the water became so hot that our feet felt as if they were being parboiled. One swollen stream was very swift and over our heads in depth. After considerable reconnoitering we found that by making quite a detour we could get around by crossing in water just chest deep.

Dead tired, we arrived at the preacher's home in Monicura. Down by our feet we noticed a friendly visitor, a large brown scorpion. He certainly would have made life spicy if he had been given the opportunity. Villagers say that the bark of the persimmon tree is best for scorpion bites. This is how they learned the

remedy. One day a tree lizard and a scorpion were fighting. The scorpion did not relish becoming a delicious morsel 'neath the tongue of the lizard so every time the lizard attacked his enemy the scorpion sunk his tail into the lizard. The lizard would retreat, rub his wounds against the persimmon tree, then continue the onslaught. Thus the people judged persimmon bark to be soothing for such burning pain.

The old village witch of Nilpura accepted the Saviour and was happily baptized. She has a very kind face. The villagers said she was possessed of a terrible demon. Did not her fortune teller inform them about her? Did not the drop of oil on water confirm what he said? She had already eaten several children and caused all the sickness and death in the village they thought, so they broke down her house and drove her out. We are happy indeed that she has become a Christian. Now we will have the help of her influence in the community. The most powerful person by far in any non-Christian village is an old grandmother.

It was our privilege the next day to baptize in this same village a fine young couple who had wanted for a long time to follow Christ. We hope and pray they may be spared for many years of testimony for our wonderful Savior.

Will you not make this prayer, "Oh God, make the Howards and their flock in India prayer-consecrated, spirit-filled, mighty winners of souls"? We deeply appreciate your loyal spiritual support. Without it we could not continue. We crave a larger share of your devotions. You are not forgotten when we talk with him.

Cordially yours in his service,

JOHN A. HOWARD.

Contai, Bengal, India, July 17, 1922.

Southern Seminary Students to Broadcast Bible Stories

By CHAS. F. LEEK

Starting the first of the year, the *Courier-Journal* and the *Times*, local Louisville newspapers, formerly operated by the late Henry Watterson, will broadcast between 7:30 and 9 o'clock each evening, sketches of Old Testament characters prepared by the students of Dr. John R. Sampey's Old Testament Interpretation class in conjunction with students of the Presbyterian seminary. The sketches are to be of from 400 to 500 words and are being selected from competition contests, the Baptist students having the latter Old Testament characters to present. Successful writers will speak over the radio, and their stories will be printed in the paper the following mornings and later put in book form.

A quartet composed of R. A. Kelley of Virginia, H. S. Cushing of California, A. C. Magee of Louisiana and D. E. Montgomery of South Carolina will give a sacred music program over the same radio on Sunday afternoon, Jan. 14, from 3 to 4 o'clock.

For the information of radio fans desiring to listen-in on these programs, the

local station is described as follows: Western Electric apparatus, 1-A 500 Watt, 400 meter wave-length. Persons have heard the local station all over the United States, parts of Canada and South America, Cuba and Porto Rico and it will be possible for those interested to pick up these seminary offerings. The time is Central time.

A moving picture machine is soon to be installed at the Southern Baptist Theological Seminary for the purpose of teaching. Dr. H. C. Wayman, professor of Biblical introduction, is author of the novel idea here and will use reels to present life and customs of Palestine in connection with his course.

Three students matriculated just before Dr. Mullins left for the North Carolina State Convention bringing the total enrollment to 402 and consequently making the largest group of bona fide ministerial students in any seminary. Indications are that last year's record enrollment of 416 will be surpassed. There are approximately 250 women special students also, women not being candidates for degrees according to the charter.

Christian Education at Denison University

By CLARENCE M. EDDY

Denison University is teaching the Bible. The study of the Bible is having a larger place in the curriculum of Denison University. With the coming of Prof. George Platt Knox to take the chair of Christian education there has been possible the increasing and emphasizing of courses in Bible and general religious subjects. Professor Knox, with his years of college and public school experience, possesses fine qualifications for this new service. Immediately preceding his present connection he served the International Sunday School Association as superintendent of religious education.

The wisdom of the Board of Trustees of the University in establishing the new department of Christian education is clearly manifest through the interest shown by the student body. Without any public announcement setting forth the courses offered with their contents, the enrollment in the Bible classes and religious education is heavy and the interest sustained.

A careful study of the contents of the Sacred Word is being carried through in an effort to bring the students to a thorough knowledge of their Bible so that they will learn to love it and use it.

The courses in religious education include an elementary course viewing religious education in all its phases and agencies, a course in special methods in Sunday-school work in the several departments, and in the lines of organization and administration; courses covering the psychology of the development of religious experience in children and youth; the extension fields of church vacation schools and week day schools of religious instruction; church history, organization and government; the history and development and present status of missions; music in church work and worship services, with

interpretation of hymns; church building, equipment, art, and architecture; the oral and dramatic interpretation of the Bible, the story telling; organized forms of church work with its young people, including B. Y. P. U., World Wide Guild, week-day activities in organized classes, recreation and athletic activities; with emphasis upon evangelistic effort and appeal in connection with methods in community service. An especially interesting course is contemplated in the history and geography of Bible lands, in which use will be made of maps, charts, diagrams, and tables, and other plastic materials, illustrated by lantern slides, and if possible an out-of-door miniature Holy Land.

The Department of Christian Education aims to be of immediate service to the field, in addition to developing courses in the university. It is hoped that in time material can be gathered and office service rendered to the field so that the department will become a bureau of information through which cooperating churches will contribute matter and material setting forth their best plans, while churches desiring suggestions will find here a most valuable fund of information. Several churches have already applied for help and a study has been made of the needs and the resources of the individual church, followed by suggestions showing steps or immediate improvement. Specially trained students are sent out to observe conditions, and help is provided through these students toward the organization of larger and better plans. Short term courses are contemplated during either university sessions or vacation time, in which elected lines of work in theory and in method shall be set forth and problems discussed. Correspondence courses and prescribed readings for ministers and Sunday-school superintendents, teachers, and workers will be offered. Short term intensive training courses for workers in week day and vacation schools are under consideration.

As rapidly as can be effected surveys are contemplated so that existing conditions will be carefully studied leading to knowledge of the actual conditions of the field. Only in this way can the real and immediate needs be developed and the best help extended. Assistance will be offered to summer assemblies, camps and training schools, and every possible help afforded to the development of the teacher-training courses in the local church, and in community training schools, in line with the latest advance in this important branch of work.

In furthering the work of the department Professor Knox has spent most of the week ends this fall visiting strategic points in the field, filling church pulpits, attending and participating in Baptist association meetings, assisting in institutes and assemblies, regional B. Y. P. U. conventions, addressing ministerial groups, and helping in state and international Baptist and interdenominational committees.

In short the Department of Christian Education in Denison University aims to develop trained workers in church and Sunday school, so that it shall immediately serve the churches, and what is equally important, it specifically aims to awaken and strengthen in the students the sense of religious values, a feeling of the nearness of God in daily life, a love of the Bible, and a ready sympathy and support for the work of the churches, when they shall have become men and women in their own community.

Report of Commission on Rural Churches for 1921-22

Given at New Jersey Convention, Oct. 25, 1922

By JOHN H. EARLE

Your rural church commission welcomes the opportunity of rendering an account of its stewardship. In virtue of the authority vested in us by the convention last year, we have been able to secure the cooperation of the county work department of the state Y. M. C. A. and of most of the other Protestant denominations of the state, not only for the purpose of holding a country church workers' conference in connection with agricultural week, but also for the forming of a town and country church federation. A very excellent conference was held last January and another is already planned for Jan. 19, 1923. An exhibit was placed in the midst of the agricultural exhibits in the Armory which commanded great attention and received nothing but favorable comment from the farmers and all in attendance. Several even suggest that such an exhibit should be carried to every state and county fair. The federation is now planning to hold both county and local rural church conferences. It has a vision of increasing influence and usefulness for at least a decade to come.

The two institutes for rural pastors and church workers were held as directed. The time was May and the places were Roadstown and Ledgewood. These institutes were each two days and a half in duration and were attended by about a score at the day sessions and by large congregations in the evenings. We wish to acknowledge our indebtedness to Dr. Rolvix Harlan, then social service and rural church secretary of our home mission board, for his assistance in planning these institutes, and for his helpful lectures and addresses. We regret that he is no longer the leader of this department of our Northern Baptist work; and we wish him Godspeed in his new work as professor of sociology of the Richmond, Va., University.

You authorized us to spend not more than \$500 in the pursuit of our task. Our expenses were \$369.57 less than that amount; our total outlay was but \$130.43.

So much for the past. Now, what of the present and the future? . . . We believe that the following declarations are so tremendously true that the whole denomination may well take prayerful, careful note of them:

1. The small, country community is as worthy of life investment as the populous town and congested city.

2. Fidelity in a rural field will earn as great a return on the investment as will fidelity in a metropolis.

3. Not how many people, but how adequate and faithful the service, is the consideration which really counts.

4. The great men and women of the Christian church may as well be those of the country as those of the city.

5. Denominational interest and denominational money should be much more largely invested in rural fields—especially in non-competing fields.

6. The attitude of our educational institutions should be one of keenest interest in and for our vast domain of rural service. That school, if it exists, which makes a man feel that after he has passed through college and seminary he is too big a man to go to a country parish—or

to remain there if he goes—deserves to be put outside the pale of denominational sympathy and support.

7. The members and leaders of our rural churches must be helped to come to a new appreciation of their opportunities. They must be trained to live up to these opportunities, for opportunity constitutes responsibility from which there is no righteous way of escape except in the line of sacrificial service.

But what shall come of these considerations? Though we all acquiesce heartily—though we adopt this report unanimously—what difference is it going to make in the state and nation? We recommend:

1. That some way shall earnestly be sought to add a man to our state staff who shall devote himself to the conducting of short series of training institutes in our town and country churches. A week to a church would permit him to render invaluable service to nearly half a hundred churches in a year.

2. That study blanks be prepared and all such churches be asked to furnish thereon such information concerning their communities and programs as will enable this commission and the secretaries and pastors to better understand the needs and render real assistance.

3. That a library of appropriate books be provided and circulated systematically among rural church leaders.

4. That each village and rural pastor be provided with such a periodical as *Homelands* or *Rural Manhood* or, better still perhaps, that we request our Home Mission Board to establish a bulletin or periodical to which rural state secretaries, pastors and others shall be asked to contribute and which shall give real news of the methods, mistakes and successes of work in our rural fields.

5. That a distinctively rural-minded professor be added to the faculties of our seminaries, who shall have every possible assistance in the great work of training men for our country fields.

6. That our home mission board be requested to add a rural church secretary to its staff at a very early date, and that he be given adequate support in the matter of assistants, literature, stereopticon lectures, and other facilities for the study and encouragement of our country church work.

7. That we be authorized to arrange two interdenominational training institutes if such a plan be approved by our sister denominations; and that we again be given a sum not to exceed \$500 for the legitimate expenses of the work of this commission.

8. That our convention officers and workers shall lead us in making strenuous efforts to help those smaller churches where inadequate equipment, insufficient support, and intermittent pastoral care lead to stagnation, discouragement, and eventually death.

Finally, brethren, let us call upon ourselves, upon all our New Jersey Baptists, and upon the entire Northern Baptist Convention, to recognize and to deal with rural needs and rural opportunities in a strong and a statesmanlike manner, remembering that one-half of America's population still lives in the country; and that our great God loves the tiniest wayside chapel as well as the great temple. "The smallest community is big enough for all the efforts of the best-equipped man and woman."

William Jewell College Drops A. W. Slaten from Faculty

Dr. A. W. Slaten, head of the department of Biblical literature and religious education in William Jewell College has been dropped from the faculty by unanimous action of the board of trustees of the college. "Serious question has arisen concerning the views of Dr. Arthur Wakefield Slaten, professor of Biblical literature and religious education in William Jewell College regarding the Bible and the Christian faith. He was invited to appear before the board of trustees to give expression to his views on these matters. He stated, the report goes, that he does not believe in nor subscribe to the following doctrines which we deem essential to the

Christian faith: The pre-existence and deity of Christ; the infallibility of his teachings; his vicarious death; his bodily resurrection and his mediatorial and intercessory work. He also stated before the board that he does not worship Christ nor pray in his name. By reason of these views the board was of the unanimous opinion that he is disqualified longer to remain in his present position as head of Biblical literature and religious education." Prof. Slaten's services will be discontinued January 1, 1923 and the treasurer was instructed to pay his salary to the end of the term for which he was engaged to teach. The agitation leading up to the action noted above was occasioned by the book "What Jesus Taught" which was recently published and of which Dr. Slaten is the author.

Church News by States

Atlantic Coast

CONNECTICUT

REV. W. S. ABERNETHY, pastor Calvary, Washington, D. C., addressed the Baptists of New Haven and surrounding towns, in Calvary Church, Nov. 24, on his experiences in Europe last summer, as one of the representatives of the A. B. F. M. Society.

Nov. 15, FIRST CHURCH, Stamford, held its "Get-together" dinner which was largely attended. Interest ran high. The finances are in a flourishing condition. Dr. Wm. J. Barnes, the pastor, is preaching an interesting series of sermons on the general theme "Old Testament Types of a New Testament Experience."

REV. ELLIS GILBERT, Danbury, is leading his people to do things. The by-laws of the church have been changed so that the principal officers of the Sunday school are elected by the church. Dr. Catherine Mabie, Africa, and Mrs. D. C. Haring, Japan, recently brought to the church "Messages from the Piling Line." Rev. W. H. Houghton, Norristown, Pa., will conduct an evangelistic campaign for the church in February. The W. W. G. Girls gave a supper in November with Miss Edith Wing of New Haven as speaker.

THE MONTAUK AVENUE CHURCH, New London, is mourning the loss of its esteemed pastor, Rev. Welcome E. Bates, who passed away suddenly Thanksgiving morning. He served six churches in the N. B. C. and two churches in Canada, covering a period of forty-seven years. A strong preacher, a faithful pastor, a devoted husband and father, a true friend—his place will be hard to fill.

THE ITALIAN BAPTIST CHURCH, New Haven, celebrated its twenty-fifth anniversary Nov. 27. Rev. A. D. Domenica, Philadelphia, a former pastor; Dr. A. B. Coats, Hartford; Dr. James McGee, Mr. Charles P. Walker, Rev. M. R. Foshay, New Haven and Rev. J. E. Parrella, Meriden, were the speakers.

REV. E. SCOTT FARLEY, pastor Second Church, Suffield, is preaching to the united congregations of the Second Church and the Congregational Church of the town. On Thursday evening a men's supper of the united congregations was served in the

Baptist vestry. Chancellor McGowan, president of the International College, Springfield, Mass., was the speaker on "Our American Institutions, Can They Withstand the Attack?" Mr. Farley presided with his usual grace and wit.

MAINE

REV. D. JONES, recently of New Brunswick, begins his pastorate at Mapleton under encouraging auspices.

WHAT MAY BE DONE in an educational center, even when the school is not denominational, is shown at Farmington. Pastor Andem preaches to a great throng of students in the State Normal School. Three of these students were recently baptized; as many more from the high school will come at the next baptism. Mrs. Andem, the wife of the pastor, not only finds time to be the efficient head of the Children's Crusaders in the state, but has a class of normal school girls numbering over sixty. A feature of the work of this class is the Sunday morning prayer meeting held at 10 o'clock and well attended. At this meeting decisions for Christ have been made within the past two weeks. Another feature of the work at Farmington is the orchestra of eighteen pieces conducted by Mr. Ray Davis. With this church the Farmington Association met for its winter session. Eighteen churches were reported, and the reports were in general full of thanksgiving and of hope. Dr. Hamlen conducted a series of devotional meditations. Pastor Freeman of Livermore Falls gave a heartening sermon. Miss Clarissa Hewey of China instructed and inspired her audiences. Mrs. A. D. Paul of Saco presented the Continuation Campaign, and Promotion Director Whittmore spoke.

Dedication of Lewiston United Baptist Church

What is probably the finest and best equipped church building among the Baptists in Maine was dedicated on Sunday, Nov. 26, as the church home of the United Baptist Church of Lewiston. Into its building has gone an unusual amount of thought, loyalty, vision, in order that the completed church might express the love, the aspiration and the faith of this great church. It was to be more than a mere place of assembly. It was to be a confession of faith and a medium of service. Such was the loyalty of the people that

during the building of this noble structure the house of God has held first place in the thought of his people. It has been made possible by the great subscriptions of a few, and by the small subscriptions of the many. Its cost is in the neighborhood of \$200,000. Its equipment provides for all the varied service of a modern Sunday school and includes gymnasium, social, and committee rooms, as well as a fine room for the prayer meeting, and an auditorium not only beautiful, but rich in its suggestions of worship. An organ of the highest class is included in its equipment.

The address of dedication was delivered by the pastor, Rev. George F. Finnie, who presented in a remarkable way, the spiritual element in the work accomplished as in itself a recognition of God and an example of the best in faith and service.

President Gray of Bates, Dr. Mower of the state convention, and Dr. Salley former pastor of the church, had part in the significant service.

On the following Monday the church kept open house and in the evening there was a special address by Rev. Carl Herick of Fall River. After that the mayor of the city, and president of the Pastors' Union, presented their greetings.

NEW JERSEY

LEDGEWOOD, REV. JOHN H. EARLE, pastor: This semi-rural church finds room in its commodious new building and on the large field which surrounds it, for extensive social-religious work of various kinds. There are baseball games, lin games, races, organized play hours and story-telling hours all summer. A trained worker, member of the church, was in charge of the children's work this year. The Y. P. S. C. E. conducts a monthly social evening and has arranged a course of five high-class entertainments—lecture and musicals—for the winter. A gam and reading room is being fitted up in the basement of the old church. All this is made soul-winning work through the prayers and intensely spiritual leadership of Pastor Earle and the older members of the church. The end of the summer found several ready for baptism. Three weeks of special meetings have just been concluded. The pastor and several efficient musical assistants, conducted the first part of the campaign. Evangelist Charles Wirter and his assistant, Miss Emma Purdy came in for ten days. There have been about fifty decisions and definite recollections. Classes for the training of the boys and girls and for the young people have been formed. The latter have undertaken to promote the work of the Pocket Testament League as their particular form of service. Conversions continue and frequent baptisms are in order. Pastor and Mrs. Earle, who is a talented vocalist, have labored on this field for more than eight years. They are in frequent demand for musical and evangelistic service elsewhere.

REV. CHARLES WINTER, musical evangelist of Cleveland, Ohio, opened his fall work at First Church, Dover, N. J., the first of October. Rev. E. O. Wilson, pastor, reports over 100 decisions and nearly forty baptisms already. Other local churches profited also. At the large Flemington church, Rev. E. W. Miller, pastor, a two weeks' campaign brought large blessing. Mr. Winter is now at Cedarville. Rev. David Jones, pastor. He will spend the month of January with Rev. Frank Holmes at the Mt. Olive and Netcon churches, and then go to Bordentown.

EDWARD W. MILLER, pastor, Fleming, N. J., reports that the church has just passed through a period of special evangelistic effort under the leadership of Chas. Winter. Both the church and the Sunday school feel the impetus given by these meetings, and progress has been made in the kingdom of God because of this blessing. There were twenty-four additions to the church, and twenty-two who expressed a desire to unite with another denomination of their choice. The meetings were spiritual and helpful in many ways. The evangelistic program in the church goes forward, and from these meetings enlistment in the service of the King continues. A junior congregation has been organized for the smaller children, which meets every Friday afternoon and Sunday mornings at 11—11:15. There are seventy-eight children enlisted. A Boy Scout and Camp Fire Girls Council have gone out of the Junior Christian endeavor, as a week day activity; also the World Wide Guild is in progress of beginning its work for the older girls. The evangelistic emphasis in the church has aroused the people to a need of an all-around program of evangelism—planning to save and to keep the young people of the church and community, and deeper consecration on the part of the older members. This is "A people prepared."

MASSACHUSETTS

REV. HENRY F. WIDEN, Central Church, Quincy, baptized ten young people on Sunday, Dec. 17, and among these one entire class from the Sunday school. The merger of the two churches, the Swedish and the Calvary (American) churches has so far proved the wisdom of the union of the two congregations. There is within the new Central Church a fine spirit of aggressive cooperation, and the Lord is blessing evangelistic efforts in every department of the church. A new and modernly equipped church edifice will be erected in the spring.

THE COMING OF DR. J. J. ROSS to Ruggles Street Church fills us all with hope. That old requires a rare combination in a pastor that is not easy to find. Dr. Ross' experience upon somewhat similar fields doubtless strengthened the impression that he would be a fit. There are people in plenty all around the church, and they respond to the gospel when it is simple and hearty.

THINGS ARE SOLID AND THRIFTY at the First Church, Northhampton, where Dr. F. F. Watts is pastor. A balance in hand and a gain in membership made the annual meeting gratifying—also a recent request of \$8,000 to the church. The Smith College Baptist Girls Club is strong in evidence in the monthly programs, and the church ladies led in the city-wide campaign for the Union Christian College of the Orient.

WESTERN PENNSYLVANIA

REV. M. C. J. WESTPHAL, of Pittsburgh, has accepted a unanimous call to the Lansdowne Church, near Philadelphia. He will begin his new pastorate Jan. 1.

THERE WERE THREE BAPTISMAL SERVICES last month at Elizabeth, Rev. Eugene Neuner, pastor, and several are awaiting the ordinance. On a recent Sunday the financial record of the church was broken when \$270 was laid on the plates in the course of the regular work without prearrangement. The parsonage fund is growing. The combined number of professions at the A. W. Miller meetings at

Uniontown and Elizabeth was 135, or one for every eight members.

Rocky Mountain States

IDAHO

REV. JOHN E. KANARR HAS BEEN appointed district missionary for the Central and East Associations. Some years ago Brother Kanarr was one of the field workers in Idaho, but for the last few years he has been working as district missionary in Western Washington. His many friends in Idaho are glad to have him back as a member of the field force of this state.

THE STEWARDSHIP CAMPAIGN has been very successful in many of the Idaho churches. Shoshone Church has signed up 91 per cent of its membership as tithers, the Buhl Church 76 per cent and Knuhl 53 per cent. In many of the other churches from 25 per cent to 50 per cent of the members are tithers.

THE ARCO CHURCH IS TAKING on new life under the efficient leadership of Miss Mary C. Ayres, our missionary working under the Woman's Home Mission Society. Gospel teams have been organized and regular services are being held at three outstations. A radio outfit has been installed which will be used in "listening in" on some good sermon on Sunday evenings.

AN EVERY-MEMBER CANVASS for New World Movement funds has been held in many of our churches. Collections from the churches are steadily increasing and the financial outlook is more hopeful than at any time since the beginning of this year. Special mention should be made of the churches at Hailey and Hagerman. Each of these churches felt that the quota given them was not large enough and insisted on increasing it. New pledges secured at Hailey will more than provide for their new quota.

REV. NEWTON F. SMITH has been called to the First Baptist church at Mt. Home and is already located on the field. This church has been without a pastor for over a year and the people are delighted to have a pastor on the field once more. They believe that Brother Smith is the right man in the right place.

REV. J. B. WAKEM, who has been doing Christian Americanization work at Pocatello for the last two years has accepted a call to the Baptist churches at Middleton and Eagle. These churches are responding enthusiastically to his leadership and the outlook is very hopeful on both fields.

REV. FORD M. BURTCH AND PARTY have held successful revival meetings at Midvale and Wilder. Both churches have had a number of additions by letter and baptism. The party is now holding a meeting at Roswell.

Pacific Coast

SOUTHERN CALIFORNIA

IN AND AROUND LOS ANGELES there are many communities that are unchurched.

others that are underchurched. Into one of these, Maywood, Dr. and Mrs. S. C. Holmes, members of the Huntington Park Church, went to hold tent meetings. Brother Holmes is a regularly ordained Baptist minister, but for some time past he has been earning his livelihood otherwise. After several very fruitful weeks of tent meetings it was thought best to organize a church. This was done with thirty-seven charter members, calling themselves the Emmanuel Baptist Church of Maywood. The next problem was a permanent place in which to worship. By prayer and faithful effort it was not long until a lot 80x155 was purchased at a cost of \$1,675 and plans were made to build at once. A building was put up costing \$3,500. It is all paid for except about \$1,600. The church called from several of the sister churches a recognition council to meet Tuesday, Dec. 7. The council after hearing of the good work accomplished, were happy to have the privilege of recognizing this church as a regularly organized Baptist church, and of further recommending it to the fellowship of all other Baptist churches. A unanimous vote was passed expressing the sincere appreciation of the council to Dr. and Mrs. Holmes for the untiring and self-sacrificing services they have rendered in organizing such a church.

Mississippi Valley

OHIO

REV. L. S. COLBORN HAS RETIRED from the active pastorate and is now living at 143 West Park Ave., Columbus. He is ready to assist in evangelistic meetings or act as a supply pastor.

REV. EDWIN S. STUCKER OF OTTAWA, Kan., will be the evangelist at the Lakewood Church during the simultaneous campaign in greater Cleveland, Feb. 25-March 11, and will assist Pastor C. R. Parker at the First Church, Cedar Rapids, Iowa, about Easter, but has open time as yet for January and February.

CENTRAL CHURCH, COLUMBUS, recently held a successful four-weeks' evangelistic campaign. Previous to the time of meetings the church was thoroughly organized. A committee on committees put a dozen different groups to work, including as many of the members as possible. Plans were made, prayer meetings held, advertising done, and the people aroused and enthused. Evangelist William Pfeffer, pastor of the church, did the preaching, and Professor Ralph Clark of Chicago directed the choir, sang solos, did personal work, and visiting, and taught an afternoon Bible class. About fifty took a definite stand for Christ. Nineteen have already been received into the church, fourteen by baptism and there are more to follow. The pastor is in his fourth year and has held four evangelistic meetings during this time, doing the preaching himself. The annual business meeting in December showed a marked advance over the year preceding, most all reports showing progress and a healthy condition, the financial condition in particular presenting a decided step forward. Plans are on foot to make the S. S., B. Y. P. U., W. W. G. and other organizations "bigger and better." A Christmas program was presented Friday night, Dec. 22, at which time the pastor was presented with a substantial

cash gift in appreciation of his services throughout the year and in particular during the recent revival.

MICHIGAN

REV. O. P. BESTOR DIED Dec. 17, at his home in Kalamazoo. He was born in Suffield, Conn., and was a graduate of Suffield Literary Institution, Brown University class of 1872, with honors of Phi Beta Kappa. His preparation in theology was obtained at the Morgan Park Theological Seminary. In 1874 he married Miss Laura Ellen Moore who survives him. Two children are carrying on a noble work, Ruth E. Bestor, a teacher in the public schools, and Arthur E. Bestor, president of the Chautauqua Institution and also president of the New York Social Union. Mr. Bestor served churches in Wisconsin, Illinois and Michigan. His leading pastorates were in Evansville, Beloit and Madison, Wisconsin. He also served as secretary of the Wisconsin State Convention. The funeral services were conducted by Rev. Elmer W. Powell, assisted by Dr. H. L. Stetson, President Allan Hoben, of Kalamazoo College and Rev. Frank C. Vreeland.

EVANGELIST H. P. HOSKINS, 276 Fifth Avenue, New York, has held successful evangelistic meetings with the Lake Odessa Church and with the Birkett Memorial Church of Detroit. Both churches have received a number of additions to their membership.

KANSAS

THE FIRST CHURCH, Coffeyville, has extended a call to Rev. Earl Riney of Norman, Okla. He has accepted and begins his work at once.

ILLINOIS

GEORGE W. POWELL OF CANTON, writes, "Our church is without a pastor, Rev. Chas. H. Gray having resigned."

Dedication of New Organ

The North Shore Church of Chicago reached another goal when the new pipe organ was dedicated Sunday morning, Dec. 17. The new church was dedicated a year ago, at which time pledges were secured not only to complete the payment for the building but in addition nearly \$10,000 was pledged toward the organ; \$6,000 more was needed to cover the cost of the organ. When the pastor, Rev. William H. Jones, presented the matter to the church on the morning of dedication, over \$8,000 was subscribed. It was a great victory for the church. The North Shore Church now has the most modern and well equipped Baptist church house, and one of the best organs among Baptists, in the city.

The new instrument is a three-manual Austin organ of unusual beauty of tone quality. It has twenty-nine stops, 1621 pipes, with every modern device of couplers and adjustable pistons. It is equipped with a delightful set of chimes. Three well-known artists gave recitals during the dedicatory period: Mr. William H. Barnes, Miss Frances A. Cook and Mr. Eric DeLamarter.

The church records progress in other directions also. It has taken action toward the securing of a foreign pastor, probably a man working in India. The Bible School is growing steadily under the leadership of Supt. J. L. Kraft. A strong musical program is being developed under the direction of Mr. Frank Parker.

Our Japanese Sisters

Forty Years Ago and Now

By EMMA HAIGH FISHER

IT IS just forty years since my husband and I sailed for New York to our appointment in Ongole, India. It was there we had our first glimpse of a country given over to idolatry, and well do I remember our saying as six weeks later we were sailing away to Japan at the behest of the board, that it would take a hundred years to move India. For years after I was haunted by the faces of the low-caste women, so little human intelligence was in their eyes. Now this year the first graduating class of the first Woman's Union College in India was cheered to the echo by the audience of 2000 men who rose to do them honor as they filed in to receive their merited diplomas, and the grandsons of some of those low-caste women are members of the Indian parliament. As Dr. Mott says, "God sometimes does one hundred years' work in ten years."

On our arrival in Japan, we found things quite different from India. Women of the lower classes seemed to have some education. Higher class ladies appeared in jirrickshas with the tops up, the younger ones always with an elderly chaperone. Primary and secondary schools were well established, but the higher education for girls was little thought of. Some of our number even said that a college for women could not be successful as too few would be allowed to postpone marriage long enough to finish such a course. Now all high schools for girls are overcrowded, some doubling their student bodies in one year. On inquiring where such an increase came from in these hard times, the principal said they were farmers' daughters, that the high price of rice permitted their coming. Our Union Christian College for Women has graduated its first class of

sixty, and other women are now studying in the universities. They have entered into commercial and industrial life in a degree not dreamed of twenty years ago. The daily papers in 1890 criticized the changing manner of school girls, saying that they were walking along the main business street with heads up—great impropriety!—and some even swinging their arms in the awkward manner of the foreign tourist. Now the streetcar and trolleys are full of girls going about freely, some earning in one month more than their fathers did in one year.

Of what are these girls thinking? Are their ideals as much in advance of their mothers' as is their education? At our own Mary L. Colby School, I heard a young woman read a paper before the literary society written entirely by herself; and this was her line of thought: "We at this school have received wonderful teaching and inspiration which will make us better wives and mothers in our homes, but they will have failed of their purpose if they do not lead us to help all those about us. Our church and school should be the stronger and better for what we have learned here. We have a duty to make our town a better place for our children to live in, but even this is not enough; for we are citizens of the world, and as such have a duty to every one in the world, and should not rest until every one in the whole world knows of God's love."

The World a Home for God

Sounds like a missionary address: home, does it not? In fact, it is very like one that I heard at a woman's club in Chicago. Who shall say these darker hues sisters in Japan will not outstrip the American sisters even as Madam Yajima has done in her effort to make peace preparedness? Who of us would have taken the money given us for comfort in our old age, and spent it in a journey of 8000 miles to beg the American sister to join in prayer and service "to make this world a home for God"? Rich has God answered her faith and that of those who united with her. The faces of our workers here glow as they tell us of the great change wrought by the Washington Conference, of the forsaking of militarism and of the growth of democracy of the spirit of revival that is among our churches, and of seeing the fruits of long years of Sunday-school work, so much of it done by our women. The demand for Christian social workers is beyond our power to supply. Our women are sounding the cry for prohibition and equal suffrage, so the next five years will prove as eventful as the last.

On return from my furlough, I am less anxious about Japan than America, having witnessed the so-called wave of crime which swept over the states in 1910 and the long delays in courts of justice and having heard the slogan of would-be statesmen "America first," while the world is suffering from the lack of moral and spiritual leadership which America alone is able to give, according to the testimony of Dr. John R. Mott and Mr. Fred B. Smith, recently returned

One Year More

THOU in whose garden I have grown
apace,
Plant of no grace,
Filling a good tree's place,
Spreading no shade, nor showing any
fruit—
Thankless from crown to root!

Thou who, these twenty years, hast come
and found
On tree or ground,
Sound, be it, or unsound,
No fruit to praise thee for thy patient
care—
Stubborn, and hard, and bare!

One year more, Master! — one year for
my own!
Let him alone;
With shame, and sob, and groan,
I'll dig around his heart-roots—graft
and prune;
Then, if, for all, he bear not!—ah! so
soon?
Ah! give me one year more!

rom separate world-tours. On the other and, I was glad to see that in some places the Bible is beginning to have the place it should in education, and I was proud of the work of our missionary societies. The greatest cause for rejoicing is in the dedication of young lives to world service even by the hundreds at St. Paul, Minn., this last July. So I hope to hear that in America, as well as in Japan and India, "a hundred years' work has been done in ten" through God and his followers.—*Gleanings*.

Fresh from the Field

(Continued from page 1488)

Dr. W. E. Raffety of the Publication Society, announces that a new group-uniform lessons series is to be issued beginning with January, 1924, in the same series of lesson helps now used for the Improved Uniform Series."

The financial report of the Christian hospital at Shaohsing, South China, shows to what extent the Chinese are willing to pay for its healing ministry. Out of total income of \$49,524, less than \$3,500 comes from mission funds, all the remainder coming from the Chinese either as gifts or as fees.

Rev. J. B. Fox, superintendent of the Los Angeles Baptist City Mission Society, writes that more than sixteen new fields among a fine class of American people ought to have vigorous Baptist churches. This is a great challenge to the denomination.

San Juan, the capital city of Porto Rico, reports an enlargement of work through the completion under home mission auspices of the fine new church and Christian center building. During the year, thirty-nine members have been added to the church, offerings have been increased and the central Bible school together with its three branch schools, has had an average attendance of 228. The average attendance has been seventy-five in the first grade school and kindergarten.

The buildings of the great Clough Memorial Hospital at Ongole, South India, are now practically completed. Twenty buildings, some small outbuildings and a stone wall around the twenty-three acres have been erected, entirely by hand labor and without any competent contractor. This achievement is largely due to the efforts of Dr. J. W. Stenger, who has been in charge of the building operations and to Rev. J. M. Baker. Only those who have tried to build in India can realize what a triumph this hospital is. It has taken over five years to complete the task, in spite of the fact that dozens of masons, carpenters and coolies have been busy during practically the whole time. During the past year 10,711 patients were treated in the dispensary and there were 521 in-patients. A Bible woman and an evangelist are continually at work among the patients.

Rev. F. C. Mabie, of the faculty of Shanghai College, writes enthusiastically about the opening of the new Science building, made possible by the gift of a friend: "There is a joyful task before us. We are packing bottles and crocks and moving from the six old rooms where the science department has been housed for twelve years to the spacious new building which is just being completed. This building contains forty-five rooms—a floor

each for physics, biology and chemistry, and a fourth floor for special laboratories, a storage battery and stock room. And so the dream dreamed ever since the first day we landed in China has at last come true, the much needed building is a reality and in consequence we hope to send out men better equipped for service along scientific lines. Our prayer is that they may also be better able to render efficient Christian service. Perhaps no one can realize the deep thankfulness and joy with which we begin our new term housed in our fine building."

A most significant innovation has taken place at Ellis Island, the gateway to America. Regular religious services are now being held every Sunday. Definite opportunities for worship through religious services have been made possible through the splendid cooperation of the present commissioner of immigration, Mr. Robert Todd. Every Sunday morning three types of religious service are held: At 8:15 o'clock the Roman Catholics have their mass; at 9:15 the Protestant service is



THE NEW WORLD MOVEMENT CALENDAR FOR 1923

held; and at 10:15 all Hebrew immigrants have an opportunity for worship, with a rabbi presiding. These religious services were inaugurated through a special committee of the general committee of immigrant aid, composed of thirty-three religious and social agencies. Representatives of the three distinct religious groups from the general committee were appointed to this special committee for religious services. It was gratifying to watch this committee of Protestant, Roman Catholic and Jewish representatives at work, and to note their spirit of cooperation and the conviction of every member of the great need for religious worship at Ellis Island to comfort distressed immigrants in detention. A Protestant sub-committee was organized through the helpful assistance of the offices of the Home Missions Council to take charge of the Protestant services every Sunday.

An automobile bus, purchased by the Los Angeles Baptist City Mission Society, is used in gathering up boys and girls for the Sunday school at Moneta. Since the field covers a territory of ten miles long

and four miles wide, the need of the bus can easily be imagined. The Japanese have raised more than \$600 to apply toward its purchase, and have agreed to raise the balance in eight months.

The new salesroom building at Mandalay, owned by the Baptist Mission Press of Rangoon, Burma, is said to be the handsomest building in the city. It is well adapted to the growing business of the press in that city. No American funds went into its construction as it was paid for entirely through the income of the press.

While a number of southern states did not hold general state elections this year and several of them did not have to choose a United States senator, in the elections that were held Nov. 7, Baptist men were elected governors in four southern states—Georgia, Florida, Texas and Tennessee, while South Carolina elected a Baptist lieutenant governor, Florida, Georgia and Oklahoma a Baptist United States Senator, and twenty Baptist congressmen were chosen, these coming from the states of Alabama, Florida, Georgia, Louisiana, Mississippi, Missouri, Oklahoma, North Carolina, South Carolina, Tennessee, Texas and Virginia. In addition, eight other Baptist men were elected to high state offices and six Baptist jurists were chosen to the highest courts of their respective states. L. E. Thomas, state bank examiner for Louisiana, was chosen mayor of Shreveport by a big majority over five opponents, and Hon. Clarence Cannon was elected to congress from the ninth Missouri district by the largest majority ever given a candidate in that district. Hon. Claude Kitchin of North Carolina, re-elected, is not only a prominent layman but is also minority leader in the lower house of congress. The Baptist governors chosen were Cary A. Hardee, Florida; Clifford M. Walker, Georgia; Austin Peay, Tennessee; and Pat M. Neff, Texas. The United States Senators mentioned include Park M. Trammell, Florida, Walter F. George, Georgia, and J. W. Harrell, Oklahoma. Practically without exception, every Baptist man elected to high office is active in the work of his local church and the denomination generally. Many of them hold positions of responsibility in the denomination.

Obituary

MRS. R. J. TICHENOR

Mrs. R. J. Tichenor, widow of Dr. E. J. Tichenor, died at the home of her daughter, Mrs. A. H. Beaver in Trinidad, Colo., Oct. 11, 1922. Her remains were taken to her former home at Lebanon, Ohio. She was born at Oxford, Ohio, Sept. 14, 1827, and was the daughter of Rev. Thomas Craven, a Baptist minister. She was a devoted member of the Baptist church from her childhood and was always deeply interested in every movement for the betterment of humanity. In her death as in her life she revealed the steadfast faith which she cherished in her Saviour.

Helpful Literature on Prayer

The topic for January in the promotional program is "Prayer." A folder is just being issued by the literature department of The General Board of Promotion which will be helpful. It is entitled, "The Book of Prayer Which Has Most Helped Me." It is made up of a symposium of suggestions by a number of pastors, business men and others, and is free for the asking. Other free literature available includes, "The Stewardship of Prayer" by Rev. F. E. Taylor, "The Daily Bible Readings" and "The Cycle of Prayer."

Special attention should also be called to "The Book of Remembrance." The purpose of having the topic "Prayer" for January is of course to establish habits of prayer, not for the month only but for the whole year. Nothing will help more than "The Book of Remembrance." It contains daily topics of prayer, covering the needs of all our denominational interests, local, state, national and foreign, and has the names of all our missionary workers at home and abroad. Pastors could not clinch more effectively their appeals to their churches for the strengthening of the prayer life than to secure a wide use of "The Book of Remembrance."

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The American Baptist Home Mission Society; New York Charles L. White, D.D., Executive Secretary, 23 East 26th St., New York City.

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The Board of Education of the Northern Baptist Convention; Frank W. Padelford, Executive Secretary, 276 Fifth Ave., New York City.

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Every Member Attendance Campaign

(Continued from page 1500)

all doors were closed for fifteen minutes while a motion picture or stereopticon lecture was being enjoyed. Thereafter the doors were opened and the late comers were let into their classes. Needless to say there was on the very first Sunday an unprecedented on-time attendance. All the classes above the second year primary were urged to attend, with their teachers, the special 11 a. m. preaching service. Following the special 6:30 p. m. B. Y. P. U. service there was at 7:45 a unique Sunday-school program which partook of the nature of the annual rally with promotions and exercises, as well as other special features. On this Sunday the key person in charge of the following announced interesting features of the programs of the week. Each of the eight weeks the programs were made and executed after this order. Most of the Sunday evening talent was secured from outside the membership. To these careful explanation was made as to what was desired and the response was most gracious and commendable.

The Profits

We cannot tabulate all of the results; they are too far-reaching, evasive, and immature, but there are some of which we can here speak. The attendance at Sunday school increased 39 per cent, at church worship 56, at prayer meeting 60, at senior B. Y. P. U. about 22, intermediate 120, and junior 270 per cent, an average of 94 per cent. Some of these were practically made anew by the campaign. Membership attendance at the 11 a. m. worship increased from one-third to three-fifths, and at evening from one-sixth to one-half. During the two months all but six of the resident members attended. Two of these were legitimately detained, one has come since, and we still have five months (till next May) to bring the others out and to get all to come to as many meetings as possible.

Some by-products: Finances increased 47 per cent over October and November of last year, and 117 per cent over September of this year, 65 per cent in plate offerings (loose collections) over that of October and November of last year, and 100 per cent over the plate offerings of September of this year.

While there was no special effort put forward to secure new members there were some who came and asked for admission. A new and most gratifying spiritual awakening and interest is in evidence.

The campaign has been a blessed experience, and we are now facing the question, "What next?" If you wish to avoid much anxiety and arduous work, never undertake such a campaign. But if you long to make your church a spiritual oasis where there is abundant life and grateful rejoicing, try this, and you may be rewarded some thirty, some sixty, and some a hundredfold.

Oakland, Calif.

What Do Your Church Members Know About Missions?

(Continued from page 1498)

information most of our churches get is that it is not enough to count. We give a little dab of it now and then—especially when there is some financial goal ahead. But it is not very much because it is not continued long enough and is not systematic enough. I am not overlooking the growing number of churches that are reaching out for something more extensive. But the fact is, churches that have a continuous program of missionary information as an integral part of the year's plan are quite the exception. Members of the church have the right to expect to be taught God's missionary plan for the world, who our missionaries are and what they are doing, and how they can relate their own lives to God's world plan. And this information cannot be given in a few prayer meeting talks, an occasional Sunday-school lesson, or an indiscriminate handing out of a few leaflets. A solid grounding of the church in missionary knowledge, as a foundation for adequate participation in the program of Christ and the plans of the denomination, means a thorough course of training throughout the whole year and indeed for several years.

Into every church plan (does every church have a plan?) should go such a continuous program of missionary information. It need not be elaborate, but it should be continuous, on a par with evangelism, religious education and social fellowship. Not until a pastor and his associates grasp the prime necessity of such a plan—see that it is really fundamental and essential—will their church take full place in relation to Christ's world program.

Now for the second part of the two-fold plan. Take stock of the different groups in your church and the missionary knowledge possessed by each. If your church is thoroughly informed on mission all of the following classes should be informed, and a church-wide program of missionary information must include them all: (1) The pastor, (2) the deacons and other officers, (3) the teachers in the Sunday school, (4) the men, (5) the women, (6) the children and young people.

First of all the pastor must be informed. He ought to have had a good start on missionary information in the seminary, but unfortunately the seminaries do not give a very thorough missionary equipment to the prospective pastors. One must remember, too, that good many pastors have not attended theological seminary. In any case, the pastor needs up-to-date information. The missionary situation is changing, the problems of the missionary are different from what they were a decade or two ago and missionary methods have changed and developed. The pastor needs to know this changing missionary situation, and to know it in the concrete terms of Baptist missions and Baptist missionary Missions ought to be his familiar companion, and missionary books of varied character he should read frequently while among the subjects to which he will be giving solid study if he is a living progressive, growing man, will be son of the missionary themes suggested by his reading. The pastor surely needs a good large place in the plan of missionary information for the church.

Next the church officers must be provided for. Strange to say, we have not

even much attention to the missionary training of church officers. But let a pastor remember that the success of the missionary program in his church depends a very large measure upon the quality of support given by the deacons and other officers—in other words, the kind of missionary leaders they are. The pastor is the key to the situation, but he can multiply his effectiveness many fold if he has around him a group of well-informed deacons. So the officers need information. The deacons' meeting is a fine place in which to give some of the instruction; for example, in the devotional service, in the discussion of the plans and objectives of the church, or in a series of talks by the pastor. A special officers' discussion group as in some churches helped in training the official leaders for their task.

The teachers in the Sunday school need missionary information. How else can they teach their pupils the great missionary message of the Bible? Strangely enough, a good many teachers forget that a teacher must be continually learning, and are content with what they learned long ago. To teach the teachers is a real problem, but a pastor must obviously include them in his plan for missionary information if his church is to be fully informed on missions. The superintendent is the key man here. The teachers' meeting or workers' conference may give the opportunity for missionary instruction or the teachers may be induced to read selected missionary books, or if the Bible school curriculum includes missionary themes, as it should, these may perhaps lead to the securing of proper missionary information. But by all means do not overlook the teachers. You will find in many cases they sorely need missionary information.

Then come the men—those who must provide most of the missionary funds, and who should naturally be the leaders in this big task of the church. Yet how remarkable that they are almost entirely overlooked in plans for missionary information and are consequently the poorest informed. Your church will not be a missionary church unless the men are adequately instructed in missions, and the success of our denominational missionary plans waits largely upon this. The men's brotherhood gives an opportunity for improving the situation, and a men's discussion group on some popular theme may meet during the week, perhaps on "church night," or the church literature secretary or a member of the literature committee can get selected missionary books into circulation. At any rate, put some real energy into efforts to inform the men.

The women are generally the only group in the church who are receiving much systematic missionary information. A good deal more can be done for them in most cases, but this part of the problem is relatively easy.

Last of all—first in potential importance—are the children and young people. The hope of the future is here. Strategically this is the place to lay the chief emphasis. C. W. C. and W. W. G. will help, but the principal educational effort should be in the Sunday school, and hardly any school has a curriculum in which missions has an adequate place as an integral part of the course. You will need to study the curriculum of your school to see that it is adequate on the missionary side. Study classes ought also to be organized for the young people, perhaps in connection with a "school of missions." We mention the children and

young people last, but they are the ones first to be considered in plans for a church-wide program of missionary information.

The important thing in this part of the plan is a unified, inclusive program which shall take in all the various groups in the church. It may center about the home or foreign mission study topic for the year; or better, a thorough course may be outlined to run through several years. The essential thing is to have the plan.

The meaning of all that has been said is that there is a dearth of knowledge of the facts of missions, that this knowledge is fundamental to active interest, and that means and methods for disseminating the knowledge are at hand. How can any one be enlisted in an enterprise of which he has only vague knowledge? How many will know unless the interest and importance of the knowledge is shown and the way to the facts is pointed out? The "pointing out" is the business of the church—of the denominational experts first, and finally of the pastor. Given a real spiritual life, an informed church will be a missionary church. In these days God is hurling at us the facts of his world. What these facts are to mean for his great kingdom depends on the knowledge, vision, faithfulness and courage of the pastors of the churches.

Quiet Service

(Continued from page 1496)

Love, which is the law of the spiritual life, finds its way gently and quietly into millions of hearts dispelling darkness, doubt and fear, and shining into these hearts fellowship and heavenly service. In many Christian homes may be seen this form of quiet, loving service where parental solicitude takes form in all kinds of sacrifices for the welfare of the child. There is no effort at display or anxiety for publicity, and the matter is never reported to press committee of the social club.

A godly life is a benediction in any community, inspiring emulation on the part of those touched by it. It was said of Phillips Brooks that his face carried a message of peace and comfort to all who knew him. A merchant in his town was known to keep a photo of the great preacher in his office and when perplexed by business cares and worries he would go into his little office and stand for a while looking into the face of that picture and then return to his work with his own face illuminated.

Though absent from our friends we may have so lived and served that they will carry memories of us into the silent watches of life.

Breaking the 11th Commandment

From time immemorial the Russian peasant has had an Eleventh Commandment, almost as sacred to him as the Ten in the Decalogue of Moses.

"Thou shalt not let the bottom of thy granary be seen"

Stern necessity and periodic famines have compelled him to break this Commandment.

In millions of Russian homes this Commandment has been broken. Granaries are empty; food is gone; multitudes have perished; people have bartered their clothing and everything they had for food. Unless America helps, the death toll this winter will again reach staggering figures.

To help as many destitute sufferers as possible in Russia and other countries of Europe, is part of the program of the Foreign Mission Society for relief work in Europe during the present winter and next spring.

An opportunity will be given to every Baptist church and Sunday school to take a special offering on Sunday, January 21, 1923.

According to an agreement with the Near East Relief, this offering, unless specifically designated otherwise, will be divided between European Relief and Near East Relief.

Send checks to George H. Huntington, Treasurer, 276 Fifth Avenue, New York City, or to your State Collecting Agent, plainly designated **Relief Offering**.

American Baptist Foreign Mission Society
(Corporate Name)

276 Fifth Avenue, New York City

Next week—"Baptist Deacon Buries 153 People."

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

Timothy's Christmas Eve Man

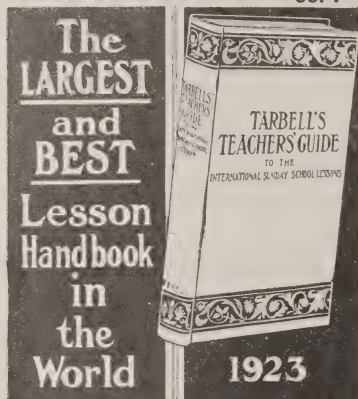
(Continued from page 1505)

The doctor beckoned to Timothy, and took him into the other room. He kissed Timothy and gave him some pills. "You'll be all right tomorrow, Timmy dear," he said, "God bless you!"

And an hour later the doctor stopped at our house to tell mother about the Christmas Eve Man. "He's all made over!" he said, "he's cured! It was melancholia, and Timothy changed his whole point of view. Timothy brought him Christmas!"

Do you wonder we love our dear little brother? Or that the Christmas Eve Man brought him a brand new sled the day after Christmas?

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—New York Evening Post.

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THE ABINGDON PRESS
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Our Book Shelf

Yellow Butterflies, by Mary Raymond Shipman Andrews. New York: Charles Scribner's Sons. 75 cents.

The story is dedicated to "Those Americans who gave in the Great War even more than life—to the blinded." An exquisite bit of literature breathing of hope and immortality.

The Community Church, by Albert Clay Zumbrennen. Chicago: The University of Chicago Press.

The book considers denominational unity and some of the things that show a trend in that direction. In detail it discusses the rise, types and activities of community churches.

Crannell's Pocket Lessons for 1923. Philadelphia: The Judson Press. 35 cents.

Crannell's Pocket Lessons is now in its sixth year. It contains the Bible text for all of the international Sunday school lessons for 1923, with references, daily Bible readings and analyses. Vest-pocket size. About 200 pages clearly printed on good opaque paper. Size 2½x5½ inches. Bound in cloth.

The Gist of the Lesson, by R. A. Torrey. New York: Fleming H. Revell Co. 35 cents.

This gives the lesson text in full, an exposition of it, and notes changes in the revised version. It also gives prayer meeting topics. It is a vest-pocket edition in cloth binding.

The World Through Mother's Glasses and Other Poems, by Emma L. Miller. Los Angeles: A. K. Tate & Son. \$1.10.

A collection of poems grouped under the headings missionary, family, Palestine and miscellaneous. The dedication is "To the great body of splendid alumnae of the Baptist Missionary Training School the world over," and the profits from the sale of the book will go to the rest fund for the missionaries of the Woman's Home and Foreign Missionary societies. Many who knew Miss Miller and her work as a missionary will desire the book because of its associations as well as to help on the cause which is an incentive for the publication of the poems in this form. The book may be purchased from the Baptist Literature Bureau, 504 Columbia Bldg., 313 West Third St., Los Angeles, Cal.

The Altar Steps, by Compton Mackenzie. New York: George H. Doran Co. \$2.

The first one hundred pages or so of this novel of Anglican church life are quite readable. The reader then gradually perceives that the book is an unblushing apologetic for the Anglo-Catholic movement,—mass, confessional, altar for the dead, and all the rest of the Romish phantasmagoria affected by the high church party. Why so excellent a house as Doran ever consented to publish it is beyond us. The major portion of the book is tawdry and even nauseating, both in its literary form and its monkish nonsense. One startling line suffices to indicate its qualities. A young squire keeping his shameful assignation with a rector's sister finds her in the grip of a penitential mood inspired by a stone image of Mary Magdalene over a church door. In a rage he climbed up to strike the image in the face and hurl it to the ground; "but the effort he made to overthrow the saint carried him with it; his foot catching in the ivy he fell head downward and striking upon a stone was killed." From this point on the book

grows steadily worse through another 200 pages. A purposed caricature on the Anglo-Catholic movement could not have been more effective than this naive apology.

The Spiritual Messages of The Miracles, by Rev. George Henry Hubbard. Boston: Pilgrim Press. \$2.

In this unpretentious book is a mine of material. The forty chapters cover 333 pages of lean type. One could wish that a book of such value did not have the appearance of an "undersized book." It is just what the title says it is—the spiritual messages of the miracles. No attempt is made to discuss the critical or controversial aspects of the subject, but fine discrimination between the miracle story and its moral purpose is to be found on every page. To one accustomed to Trench or Bruce on the miracles, this little book brings a sense of relief. It is scholarly, modern in spirit and fresh as an ocean breeze. The young preacher may discover here, in excellent form, the preaching value of the New Testament miracle stories.

The Victory Over Victory, by John A. Hutton. New York: George H. Doran. \$1.75.

Friends of Dr. Hutton will welcome this new volume of sermons, which reveal the soul of the "greatest preacher in Britain." In these sermons one is permitted to counsel with a master in things of the spirit. "He searches like a surgeon and heals like a physician." The grim facts of life are not blinked at, but treated seriously with that illumination of thought that shows the way out. A few ingenious handlings of subjects and texts are found in, "How a Smile of God Lights up the World," "Helping a Man on to His Own Conclusions," and "A Little Drama." The moral passion of a prophet breathes in every sermon.

"It Is to Laugh"

A little girl was told that polite people did not talk about their ailments in company, or outside of the family. So when a visitor asked her if she was well, she said, "Well, in the family, I have a stomach ache and other childish ailments. In company I am quite well, thank you."

The politest man was hurrying along the street when another man, also in violent haste, rushed out of a doorway and the two collided.

The second man looked mad, while the polite man, taking off his hat, said, "My dear sir, I don't know which of us is to blame for this violent encounter, but I am in too great a hurry to investigate. If I ran into you, I beg your pardon; if you ran into me, don't mention it."

And he tore away with redoubled speed.

A traveler rushed up to a stranger on a railway station as the train was about to start, and asked:

"Are you going on this train?"

"I am," was the reply.

"Well, my friend," said the traveler, you might do me a favor. I have two big trunks, and they always make me pay extra for one of them. Would you mind taking one? It will cost you nothing."

"But I haven't a ticket!" said the stranger.

"I thought you said you were going by this train?" exclaimed the traveler.

"Yes I am!" was the answer. "I'm one of the company's inspectors!"

OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

MUSIC REVIEW

From The Clayton F. Summy Co., Chicago

Benedicite Omnia Opera.....Martin
God said, Behold I Have Given You.....Calver

The Martin opus is specifically Episcopalian—service music—a chant anthem, well-written, strictly choral in form. Of more practical value to our Baptist services is the other title, a brilliant anthem for harvest or general use. It needs a good choir, capable of ample volume and sympathetic shading; at such hands it would be a most effective number.

From J. Fischer & Bro., New York, N. Y.

AskingBiggs
Sakura BlossomRoss
HoneysuckleDavid
RevelationDavid
In AbsenceDavid

Five new songs of splendid potency for the concert platform or for the studio. They are well-written, finely conceived melodically, richly harmonized—songs of fine distinction. They will merit and receive wide use.

From The Rodeheaver Co., Chicago.

Rodeheaver's Plantation Melodies.

Choirs and vocal ensembles will welcome these old-time tunes as set by this great evangelistic singer. He has arranged some fifty of the finest of the old Negro melodies for mixed chorus; and while he has quite evidently striven for the utmost simplicity of statement, there will be found many fine opportunities for choral and solo effects. This reviewer is grateful to him for one thing preeminently: the simplicity and directness of these folk-tunes have not been submerged in a flood of modern chromatic harmonies until the pristine beauty of the originals has been smothered in a whirl of foreign sophisticated additions. Here are the old tunes, burnished for use, but not gilded. Choirs will welcome this volume; it will afford golden material for special services and choir concerts.

From the White-Smith Publishing Co. Boston, Mass.

Just as I am.....Danks-Harts
Just as I am.....Danks
Dreams of GalileeMorrison
Where Wild Judea Stretches Far.....Sloughton

The first two titles are different arrangements of the same work—the first listed is a four-part version for mixed voices, the other a duet for soprano and alto. The music is simple in structure and content. The Morrison number is a duet for soprano and tenor, of the like type as the Danks title. The final title is another of the colorful, exotic, somewhat invertebrate organ pieces turned out in profusion by this composer. It will interest even on a small organ; it will be more valuable as service music than much of his work; in other words, it is closer akin to the conventional than much of this composer's product.

THE ART OF ENUNCIATION

Judging from the number and sincerity of the letters sent this department of THE BAPTIST, the enunciation and pronunciation of our noble language as used by the soloists and chorus-singers in the church services is a real, live matter of interest,

and rightfully so. Very few singers realize the close connection between the fine art of singing and the perfection of elegant, distinct speech. Too little attention is paid this vital art-element by the teachers of voice; but this attitude will certainly alter when the public decides that it will have text as well as a string of vowelized tones. A few days ago I ran across the following letter from Jessie Smith Beagles to a New York musical journal, *Musical America*, and reproduce it in these columns for its pertinence along this line:

"I have studied with three splendid teachers, and now, when I look back on my years of study and think of the hours and hours that are spent in vocal studios teaching the pupils to pronounce the consonants with the lips and tip of the tongue, it seems to me that *this should be taught in the public schools* right along with the letter sounds as they are taught today.

"I have a small boy in the first grade so I visit the school frequently and when I hear the teacher giving the sounds for l, n, t, d, r, how I wish she would tell the children to make them with the tip of the tongue and the sounds for m, p, b, etc., with the lips. What would it not mean to future singers and public speakers to say nothing of every-day conversation?

"I am sure this suggestion would be welcomed by the teachers, for when I spoke of it to my boy's teacher, she was very much interested and asked me if I would help her, not only for her teach-

A Choir Member's Creed

I BELIEVE in the worship of God.
I believe in the church of Jesus Christ.

I believe my own church has a real place in this community.

I believe music may be made a large factor in real worship.

As Christ came not to be ministered unto but to minister, so

I believe those who can minister in the music of the church should do it.

BECAUSE—

I believe in the efficacy of the ministry of song and, because I have been selected by persons in authority to assist in this service,

I believe it my duty to be faithful in the preparation of the musical service as a part of the worship of the church.

I believe this duty includes prompt and regular attendance at rehearsals and services and if obliged to absent myself notice should be sent to choir officers promptly.

I believe the best service I can give is none too good and therefore I pledge to do my very best to make the ministry of song in this church count in the largest way possible.

—Edward T. Clissold.

ing but for her own sake, as she said her throat fairly ached after teaching all day and she realized that she contracted the back of her tongue and throat muscles but didn't know how to overcome it. I know from experience that one can read aloud for hours without tiring the throat if he uses the tip of the tongue and lips as he is trained to do for singing.

"I do hope that some one with a far-reaching influence like yourself will become interested in this and bring it before the educators of the country.

"If we could eliminate the guttural and nasal sounds from our speech who could say that our language is not musical?"

Says Doctor

Sherwood Eddy

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THE ABINGDON PRESS
NEW YORK CINCINNATI

Topics for Prayer Week

(Continued from page 1499)

Let us pray—For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged of passion and base caprice.

For the capture by Christ of the student mind and a new recognition of him as Leader and Friend of youth.

For the uplifting of ambition in youth from the spirit of gain into a spirit of service.

For increased efficiency in Sunday schools: that the church may lay the burden of the young upon her heart to bring them to God.

Saturday, January 13

HOME MISSIONS

Scripture readings—Isaiah 60:1-5, 18-22; John 15:1-17; Ephes. 3:14-21; 1 Cor. 1:18-31.

Let us pray—That the church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice.

That Christian men and masters may witness for Christ in business and industrial life.

That Christ may become real to his church as in the early days and find the same response of utter surrender.

That work among those of other races may not be hindered by past prejudices; that the spirit of Christ's sympathy and yearning love may replace ancient hostilities.

For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

Thrift and the Collection Box

WHEN the industrial department of the Y. M. C. A. started National Thrift Week, it tied the plan up with Poor Richard's birthday, Jan. 17. No better patron saint could have been chosen because, as Benjamin Franklin saw it, thrift was much more than economy. It was not only starting a bank account, it was starting an adventure. Thrift for Franklin did not end with his own house or business. It never lost sight of other people's business. What he considered one of his best investments was a loan to a needy acquaintance. He made the loan with the understanding that it was not to be repaid to him but passed on to some one else in need. Years later that little sum of money was still passing from hand to hand helping folks in want and in time giving them the chance to help some one else.

Thrift Week is a good name, for thrift means making the most of what one has. In the mind of its organizers the aim of the week is to bring before young people the principles that underlie an all-around life, that make good citizens, good neighbors and generous sharers of prosperity. Each day of the week, Jan. 16-23, has its special topic with Sunday, the twenty-first as "Share-With-Others Day."

The value of this annual campaign has proved itself in former years so that it has now warm friends in the heads of schools, banks, merchant associations, chambers of commerce, and all sorts of community and business organizations.

Bankers of Detroit were the first to invite the school children and their teachers to visit the banks and learn what they do and how they do it. Some 200,000 children were taken through their local banks last year, and since the number of people who do not understand the use of banks is menacingly large, it is hoped the plan will be widely followed this year. The president of the American Bankers' Association, J. H. Puelicher, in commending the campaign lifts the idea beyond that of mere saving, or "getting on in the world," into the realm of good citizenship and dependableness. He writes:

"Thrift and saving, expressed in a savings account, in the ownership of a home, in the possession of adequate insurance for the protection of those in the home, are so closely related to good citizenship, that the desire for these possessions should be deeply implanted in the hearts of our people."

Dr. Alvah S. Hobart, pastor of Warburton Avenue Church, Yonkers, is active in arousing public sentiment against the Ku Klux Klan. The public press has been giving considerable space to his open letters on the subject.

INSIDE AND OUTSIDE

Northern Baptists have gathered more than a million pupils into the Sunday School, but twenty-seven million children of school age are uncared for by any evangelical church.

Churches need help in securing and training teachers for the work of the Sunday School. For this training work, the American Baptist Publication Society cooperates with State Conventions and City Unions in maintaining a Director of Religious Education, and a headquarters staff of educational experts.

Last year the Society's workers held 1500 training institutes for Sunday school teachers, and assisted in 30 Baptist Summer Assemblies, reaching 10,000 young people in study courses.

The work of the Sunday school was supplemented by 800 vacation schools. Thousands of boys and girls from families not ordinarily reached by a Baptist church, were attracted to these vacation schools.

This Religious Educational work is seriously curtailed for lack of funds. We need to help the Sunday school work of New American groups, of our Negro brethren, of European and Asiatic churches, strengthen the summer training schools, increase the number of vacation schools and initiate week-day schools. This is impossible without additional financial support.

AMERICAN BAPTIST PUBLICATION SOCIETY

William E. Chalmers,
Religious Education Secretary

1701 Chestnut Street,
Philadelphia, Penn.

*"The Sunday School of Today
is the Church of Tomorrow."*

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

Published Every Week by the Northern Baptist Convention

The Mission of Baptists

IN the providence of God, the Baptists have been raised up. If he feeds the fowls of the air, notices the falling of a sparrow, counts the hairs on the heads of his people and clothes with beauty the lily of the valley, he certainly is not regardless of the growth and influence of a religious denomination, numbering millions. Whether their origin and progress are to be traced to the folly and fickleness of men, or to the truth, grace, and overruling care of God, they are, doubtless, destined to perform an important part in the concerns of the world. Their rise, advancement and struggles; their persecutions, sufferings and perils; their numbers, resources and prospects all point in this direction.

• God has called us to a great work; has opened to us a wide sphere of usefulness; has committed to our hands a laborious task; has laid upon us weighty obligations; and if we would fulfill our glorious mission, we must be wide-awake and active. All our energies, all our gifts, all our resources and all our influence, are demanded in the fulfillment of our task. The world is opposed to us. Our progress must be made against a strong current, and by continual and vigorous efforts. We should heal our divisions, consolidate our ranks and present to our opponents an unbroken front. Our operations should be concentrated or isolated, as may best promote our Redeemer's cause. Let us have no squeamishness about "proselyting." It is our vocation. To "proselyte" sinners to Christ, and believers to the whole system of divine truth, is our solemn mission. We should seek to convert the whole world to Baptist principles, not by any sophistry, or any motives addressed to vanity or selfishness, but by a kind, honest and earnest exhibition of God's truth. By this course, whether we are successful or unsuccessful in the diffusion of our sentiments, we shall merit and receive the praise of keeping the ordinances as they were delivered by the apostles, and "so an entrance shall be ministered unto" us "abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." Amen.

—J. B. Jeter, 1867

Fresh from the Field

Sunday, Dec. 24, the Baptist churches of Portland, Maine, held their first united service. The Free Street Church abandoned its morning service and its pastor, Rev. B. S. Hudson, preached the sermon before the united congregation.

Rev. Elisha M. Lake and Mrs. Lake were in Palestine at the time they sent out their Christmas greetings to friends in this country. Mr. and Mrs. Lake are spending the year abroad, having sailed immediately upon the close of their work in Springfield, Mass.

Dr. Wilbur F. Crafts, for twenty-eight years superintendent of the international reform bureau, died in Washington, Dec. 27, at the age of seventy-three. He was a familiar figure in congressional lobbies and committee rooms for many years. He was always outspoken in his opposition to all forms of vice.

Rev. G. N. Gardner, former secretary of the Nevada-Sierra Baptist Convention, has resigned the pastorate of the First Baptist Church of Pocomoke City, Md., and has accepted a call to the Second Church of Cumberland in the same state. He will assume his duties there Jan. 1. During Mr. Gardner's pastorate in Pocomoke City more than sixty have united with the church, thirty-four of these by baptism.

The First Church of Covington, Ky., has installed two moving picture machines with stereopticon. The church will present on ten successive Friday nights special pictures suited for church meetings. The pastor, Rev. L. L. Henson, is assisting the church in a series of evangelistic meetings in Hillsboro, Ohio, in which all the churches in the town unite.

Dr. Gilbert N. Brink, general secretary of the Publication Society, has returned to his office and taken up the reins of active leadership in connection with the work of the society. Not only the society but the denomination at large has suffered through the illness of Dr. Brink and now rejoice in the measure of health which makes it possible for him to take up his active work again.

The Free Street Church of Portland, Maine, in taking formal notice of the resignation of its pastor, Rev. B. S. Hudson, desires to give expression through the press of the service he has rendered to the church, the community and to the denominational and interdenominational work of the state. A lengthy testimonial treating in detail this service was prepared by a special committee and unanimously approved by the church. He was earnest in his promotion of the plan for the union of the Free Street Church and the First Free Baptist Church, the realization of which is now being consummated.

Dr. O. C. Wright, executive secretary of the Oregon Convention writes concerning the destructive fire at Astoria in December. He says that it is probably the most destructive fire in the history of Oregon. Thirty blocks in the business section were burned. Rev. E. A. Gottberg deserves much credit for his service in saving the Baptist church building from destruction by fire, although the building was considerably damaged by the dynamiting of nearby structures. Our Baptist families have suffered the loss

of property as well as the loss of opportunity for work. The Oregon Convention through its secretary made a special appeal to the Oregon churches for a Christmas offering for the church at Astoria. Astoria is the oldest town in the Northwest and the property loss to the city will approximate \$20,000,000.

The Broadway Church of Providence, R. I., held a memorial service in honor of its former pastor Rev. L. A. Clevenger who was suddenly stricken by death Nov. 13. Dr. Clevenger served the church for seven years and made for himself a place in the affections of the people of the church and vicinity. Suitable resolutions were passed by the congregation. Rev. G. C. S. MacKay is pastor of the church.

Mrs. J. R. Hopley, wife of Senator Hopley of Ohio, died Dec. 16 at Bucyrus, Ohio. She was formerly state president of the Ohio federation of woman's clubs. She was the author of the amendment to the constitution of Ohio permitting women to serve on all boards of the state, county, township or city where the interests of women and children are concerned. Previous to her marriage she was a teacher for over three years in the Chicago mission kindergartens and later an instructor at Shephardson College, Granville. She was active in the First Church of her home city.

The Baker Avenue Church, Great Bend, Kan., Rev. C. E. Hanes, pastor, recently completed the construction of a \$35,000 church building. A series of evangelistic meetings led up to the dedication on Dec. 17. Rev. L. D. Lamkin and Rev. F. L. Rose assisted in these meetings. Twenty-four persons have already been baptized and eleven others have been received as candidates for baptism. The church building is one of the best in western Kansas. Rev. J. T. Crawford of Topeka preached the dedicatory sermon.

Mr. Frank E. Avery, chairman of the pulpit committee of the First Church of Peoria, Ill., writes: "I have been connected with the church about fifty years and while the church regrets very much the resignation of Dr. Hazen, yet it cannot help but rejoice with him in his opportunity. We are in perfect harmony and wish to secure a new pastor to take his place. Never in my experience of half century have we been in the prosperous condition and ready to cooperate as at the present time."

The City Park Church, Denver, is a suburban church of about 300 members, a large number being children and young people. In the light of this fact an item in a recent issue of the church calendar.

(Continued on page 1520)

1361 BENEFICIARIES

In addition to cooperating with Baptist ministers and missionaries in providing for retiring pensions, larger than could otherwise be obtainable, the Ministers and Missionaries Benefit Board of the

Northern Baptist Convention is today making grants to 1,300 beneficiaries.

This is in harmony with the object of the Board, as stated in its Act of Incorporation in 1913: •

"The objects of the corporation shall be to administer its funds for the benefit of worthy Baptist ministers and Baptist missionaries, their wives or widows, and their dependent children."

The Board has no debt. Nevertheless, ordinary justice requires an increase not only in the number but also in the amounts of the grants made to old and broken ministers and missionaries.

**THEY GAVE THEIR BEST.
CAN WE DO LESS?**

It requires the income of a fund of \$6,000 invested at five per cent in order to make possible a single annual grant of \$300.

THE MINISTERS AND MISSIONARIES BENEFIT BOARD

(Corporate Name)

OF THE NORTHERN BAPTIST CONVENTION

E. T. Tomlinson
Executive Secretary

P. C. Wright
Associate Secretary

276 Fifth Avenue
New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

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They Need Salt

"It seems a desperate task to get my people to subscribe for any Baptist paper. I have urged them repeatedly to take THE BAPTIST and *Missions*. Have you anything to suggest?" The words of this pastor might have come from a hundred other men. It is a hard task. It is not a hopeless one. It has been said that you can lead a horse to water but you cannot make him drink. That may be true but you can salt the horse. Why spend time trying to make him drink when a little salt will make him want to drink? It is just as futile to urge people to take certain journals in which they have no interest. They need "salt." We know of scores of pastors who know how to use "salt."

Killam's Kollum

THE BAPTIST an Educational Institution

"Permit me to congratulate you on the splendid paper you are issuing. I am personally gratified, for I believe that the denomination needs the organ and you are filling the need more and more adequately. You have made a splendid triumph thus far financially. Nothing would please me more than to have THE BAPTIST self-supporting and I see no reason why it should not be; although it would not disappoint me if it were not, for it performs an educational function and no educational institution is self-supporting. I believe a rightly conducted denominational journal is as strictly educational as a college or a seminary; of course I mean in the material work."—Pres. Milton G. Evans.

The Ideal Subscriber

How dear to the heart the steady good member
Who pays in advance at the birth of each year;
Who lays down the money and does it quite gladly,
And casts round the office the halo of cheer.

Of our paper she never says stop it; I cannot afford it,
I'm getting more magazines now than I read;
In fact we all think it a help and a need.

How welcome her check when it reaches our sanctum,
How it makes our pulse throb, how it makes our heart dance;
We outwardly thank her, we inwardly bless her,
The steady good member who pays in advance.

—The Druid.

Why?

Dr. H. K. Carroll in a discussion of the denominational newspaper situation says: "That the Baptist press should have less than half a million average circulation among nearly 8,000,000 communicants, notwithstanding the fact that their attachment to denominational doctrine, principles and practices is tenacious and their denominational loyalty intense, is a phenomenon for which I can offer no explanation."

We will give six months' subscription to THE BAPTIST for the best answer. Three months' for second best.

World Survey Number II

The World Survey Number suggests the story of the Genie in the bottle. Its rich material, covering nearly the whole globe, refuses to be confined within the space that can be allowed in one issue. It has burst the bounds and will be continued next week in a second World Survey Number.

Fresh from the Field

(Continued from page 1518)

is of unusual interest. "Pledges to the New World Movement during the month ending Dec. 13 amounted to \$392.71. The contributions of our church for missions and Christian education since May 1, 1920, (31 months) have reached a grand total of \$30,000. Let us keep up a good record for prompt payments." The clerk of the church, Mr. John Hipp, says, "For several years tithing literature has been generously circulated in our church. Our minister, Rev. W. R. Schoemaker, frequently preaches on stewardship and while I am not able to give the exact number of tithers, I know it is very large for our membership and that it is the secret of our success."

Miss Mary Berkeley, after a life devoted to Christian service, died Dec. 19, at the age of seventy-six at her home in Portland, Ore. She taught in early life in the public schools of Marietta, Ohio, and Salt Lake City, but for the past fifteen years she served under the Woman's Home Mission Society as a teacher among the Chinese of Portland. In that city her memory will be cherished by hundreds of Chinese who have been inspired by her life and many of whom through her have found the Christ.

Mr. F. Taylor Gurney, of the Woodlawn Church, Chicago, is teaching in the American high school, Teheran, Persia. This school is carried on by the board of foreign missions of the Presbyterian Church. Mr. Gurney sailed from New York with a missionary party Aug. 26. The trip, including four days in England, occupied ten weeks and two days, but a letter from him received recently at his home came through in thirty-two days. From Bagdad, Mesopotamia, to Cairo, Egypt, it came by air mail. What would Abraham the patriarch have thought of that?

The First Church of Linton, Ind., presented its pastor, Rev. D. Heitmeyer, with a latest model Underwood typewriter at the close of the service Sunday night, Dec. 24. The pastor's wife was given a floor lamp, and the daughter a string of pearls. The first Sunday in December marked the completion of the third year of Mr. Heitmeyer's pastorate. During the time the membership has been increased by about one third and now numbers over 500. All departments have prospered. Plans are on foot for an enlarged program for the coming year.

The Berkeley Divinity School has just closed the first semester. The second semester opens Jan. 15. Dr. D. J. Harris of Evanston, Ill., a warm personal friend of President Hill and of the school has made it possible by a special gift to add another man to the faculty. The man selected is Rev. Arthur S. Phelps, M. A., D. D., so well and favorably known both in the East and the West through his work as pastor in Waterville, Maine, Los Angeles and San Francisco. He will offer courses in public speaking and the English Bible. Dr. Phelps holds three degrees from Yale University and is an accomplished speaker, a versatile author, lecturer and preacher.

Tuskegee Institute has promoted the holding of schools and conferences among the scattered families of Alabama and then of Georgia where groups of people

from a radius of ten miles could gather to learn to do practical pieces of work in which everybody should be concerned. This idea has been taken by the board of home missions and church extension of the Methodist Episcopal church in co-operation with Gammon Theological Seminary which has held a summer school for 110 Negro ministers, brought together from the small towns and county districts of North Carolina, South Carolina, Geor-

The Board of Education of the Northern Baptist Convention, Incorporated 1920, succeeding the American Baptist Education Society, Constituted in Washington, D. C. in 1888.

Baptist Educational Institutions in the Northern States

There are nine theological seminaries with 880 students, 100 teachers, buildings valued at \$1,402,484 and an endowment of \$4,449,127.

There are seven training schools with 239 students, 75 teachers, buildings \$735,000, and an endowment of \$116,348.

There are twenty-two universities and colleges with 25,411 students, 1,166 teachers, buildings valued at \$39,789,720 and an endowment of \$66,796,830.

There are six junior colleges with 1,447 students, 151 teachers, buildings valued at \$2,575,060 and an endowment of \$329,025.

There are twenty academies with 3,181 students, 251 teachers, buildings valued at \$4,781,120 and an endowment of \$2,078,088.

There are a total of sixty-four schools with 31,151 students with 1,743 teachers with buildings valued at \$48,783,893 and an endowment of \$73,769,418.

"The future of the Christian college is now assured. If the college has sufficient equipment and income to give a good education it need have no fear for the future. The demand for its service is demonstrated.

"The Christian forces in America are now squarely facing a definite issue. We have long professed our belief that besides the system of state education there must be a system of Christian education sufficiently strong to make a compelling impression upon the state system. That system is now developing so rapidly that unless the Christian system is greatly strengthened it cannot possibly exert an influence sufficiently strong to affect the moral and religious standards of the state schools."

gia, Alabama, Florida, Tennessee, Mississippi and Virginia. Through these ministers thousands of the rural population in these eight states will be reached and taught better methods concerning their daily living. Classes in orcharding have been held, classes in the preservation of eggs, classes in nursing and classes in farm mechanics, which really means how to build a hen house and a

shanty. They have learned how to spray fruit trees and how and why to "swat the fly." Teaching in the formal manner has been supplemented by the actual doing of various things by each member of the class.

In the proposed budget for 1923 of the First Church, Seattle, the items total \$60,136. This budget has been recommended to the church.

Des Moines University enrolled 168 students in its Bible classes last term. All of these received college credit. It was to accept the position as head of this new department that Dr. Howland Hanson resigned his pastorate at Morgan Park Chicago, a little more than a year ago.

At the Ontario and Quebec convention a stewardship committee was appointed and instructed to push stewardship in the convention for the coming year. A series of conferences have been arranged, the first being held in Toronto. About 100 men representing nearly fifty churches met in the chapel of McMaster University. Dr. Harry S. Myers of the General Board of Promotion was the speaker.

In the church calendar of the First Church, Baldwinsville, N. Y., the pastor Rev. J. L. Coote, says: "I became a Baptist by conviction; I remain a Baptist by choice. My parents were Presbyterians, devoted to the Bible as the word of God. By its clear teaching, the precious example of our Saviour, and his explicit command, I became and remain what I am. I believe in the Bible as the supreme rule and guide for faith and practice. I believe in the local church, loyal and responsible to Jesus Christ as head, and in the presence and guidance of the Holy Spirit. I believe the church is in the world as salt to preserve, light to guide love to enrich; life to make new; and the bride to make ready. Where the commands are plain we should obey; where the silences are inferential we should be charitable; in all things humble as a pattern of good works."

The natural resources of Utah seem almost inexhaustible. Rev. Henry Jacobs Baptist pastor in Salt Lake City, states that in the Pinto Iron Springs district there are now known by measurements to be 13,058,900 tons of iron ore, that more than 400,000,000 tons of iron are in the Iron County field and that the government estimate of coal in the Carbon Emery field exceeds 80,000,000,000 tons. In Bing ham the greatest copper enterprise in the world exists, where the top of an entire mountain is being removed, and in Marysville, in southern Utah, are said to be the greatest potash deposits in the world. Here is a place where people will live and make money. The population of Utah is about 450,000. Approximately 100,000 of these are non-Mormons and about 10,000 of these 100,000 are professing Christian and members of Protestant Christian churches. This Protestant evangelistic force, therefore, is relatively small and faces many discouragements in the prosecution of its work. Fortunately there are friendly relationships and close cooperation between the Christians of different denominations. The territory of Utah is allocated to the responsibility of single denominations, thus removing competition and crowding in these different areas. However, there is need of very much more mission work and of churches and schools maintained by Protestant Christians.



The Baptist



A World Baptist Commonwealth

CAN any Baptist fail of a thrill as he opens this number of THE BAPTIST with its messages direct from the Baptist bodies dispersed throughout all the world? There is now no continent and scarcely a country without them, from the Americas North and South through Europe to mysterious Africa, vast and forbidding Asia, Australia and the islands dotting the seas. Often organized in great general bodies numbering hundreds of thousands or even several millions each, but elsewhere represented by general bodies of but a few thousand in some great nation, elsewhere still they exist only as disjunct local bodies, often not even aware of the existence of the vast host of ten millions which hold with them to essentially the same truths.

In his recent lectures before the Northern Baptist Theological Seminary, Dr. A. H. Newman, the world-famous church historian, said that if there were anywhere an apostolic succession of Baptist churches reaching back without a break to the first century it would doubtless be found through the Paulicians who, taking a Judaistic rather than a Pauline type of Christianity and being long segregated in the mountainous valleys of Armenia, continued through the early centuries, reaching into Southeastern Europe in the middle ages, and were probably the source of various pre-Protestant sects, such as the Bogomils, Albigenses, Waldenses and the Anabaptists, and, in large part, of the Reformation in the sixteenth century. Dr. Newman thought that Baptists should interest themselves in the Paulicians still found in Armenia today, since they repudiate Rome and insist on believer's baptism, even though in certain respects they may be rather far from Baptist views. This attitude of the distinguished southern professor, representing the "most straitest sect" of the Baptists, raises the question as to the latitude and longitude of the Baptist position; as to how widely the principle of denominational inclusion may reach; as to what general recognition may be given to bodies of Baptists with whom perhaps we might not be able to hold close and continuous relationship; and as to where we reach the clear limits of the Baptist faith, unless indeed there be no limits and no right to ask a Baptist preacher or teacher to define in any way his faith.

But we shall not enter into these questions. The Paulicians are not knocking at our doors, and even the apostle Paul is having his credentials scanned. In this World Survey number we wish to indicate the great principles held in common by the many Baptist bodies far sundered in space or in details of belief or in both;

to set forth our agreements rather than our differences; our unity rather than our diversities.

Negatively, it may be said that Baptists everywhere and always *repudiate sacerdotalism*, the view of the ministry as a priesthood with the power of forgiving sins or consigning to perdition, and the power of miraculously transforming bread and wine into the literal body and blood of Christ. They *repudiate also the hierarchical system*, which limits salvation to membership in a great world church, with its ranks of officials culminating in bishops or a pope, and its claim to unbroken apostolic succession.

Positively, Baptists stand for *the authority of the New Testament* instead of that of pope, councils, or creeds. At the last Northern Baptist Convention this position was reaffirmed, and if a minority seemed to dissent it was doubtless only because they felt the need of some pronouncement as to what Baptists believed the New Testament to teach. At any rate the Northern Baptists have reaffirmed the historic acceptance of the authority of the New Testament, a belief which, in a truer sense than that of old Vincent of Lerins, has among Baptists been held everywhere, always and by everybody.

And, just as unanimously, Baptists hold to the principle of *a personal religious experience as pre-requisite to baptism and church membership*. Not the sacramental act of a priest can convey saving grace to a soul; not the authority of a prince can determine the religion of his subjects; not even the tender solicitude of a parent for his child can replace that personal choice of each soul for itself of Christ and righteousness.

And there is the principle of the absolutely *separate spheres of church and state* which marks the Baptist belief more consistently than that of any other body of Christians. Everywhere intensely loyal to country and forming an invaluable element in citizenship, they yet ask no patronage from the state and allow no dictation from it in matters religious.

Other characteristic Baptist beliefs spring from these, but enough have been named to show a splendid wealth of common principle—to constitute a world-wide and age-long Baptist Commonwealth.

We seem to see the Baptist hosts standing rank on rank throughout the world. They are of divers races and tongues; among them are the prosperous and the poor, scholars and the unlearned, statesmen and the low

castes and outcasts of India. They are not of one blood but of one spirit, for they "are all one in Christ Jesus." These great principles of the faith are enunciated in their hearing:

No sacerdotalism.

No hierarchy.

The New Testament our authority.

A regenerate church membership.

The separation of church and state.

Baptists of Great Britain are these your principles? "Aye!" Baptists of France? "Aye!" Germany "Aye!" Sweden "Aye!" Russia? "Aye!" Czecho-Slovakia? "Aye!" China? "Aye!" Japan? "Aye!" The Philippines? "Aye!" Canadian Baptists? "Aye!" Spanish American Baptists? "Aye!" Southern Baptists? "Aye!" Negro Baptists? "Aye, Hallelujah!" Northern Baptists? "Aye! Aye!"

The Ayes have it!

The World Survey

THIS number and the one which follows next week will have a brief word concerning the work on practically all of the fields in which Baptists are engaged. As one reads the reports from every corner of the globe he receives first an impression of the wide diversity in our work and, second an appreciation of the wonderful unity of our people in spirit and purpose. It will from the nature of the case be impossible to deal with these reports in detail. There are, however, some observations which should be recorded.

In the first place, one is clearly conscious of the far-reaching effect due to necessary curtailment. There is no word of complaint. The fact, however, of the 25 per cent reduction in the budgets of all our cooperating organizations furnishes the background for the reports. It is an element in the atmosphere which all the workers breathe. The bounds of the financial situation are back where the most obscure native worker is ministering—here a native pastor may be obliged to give more time to making his living with his hands and therefore less to pastoral work; there a Bible woman has been discontinued; over there is a station where for months and years they have prayed and waited for additional help. In this land are the young men and women fully equipped and ready to go. They must remain at home indefinitely and the missionaries must continue to do double service at the risk of their lives. A hospital is without a physician and another has an overworked force and an illy equipped building. In our great cities important lines of work have been suspended and workers dropped. In our various states the retrenchment has meant in scores of cases the cutting off of the few dollars which spell the difference between a church with a pastor and a pastorless church, and that difference is vital. This is observation number one.

We take another look and we understand that the deplorable condition described above is not all loss. The Lord Jehovah is not dead. The present year like the last promises to be one of rich ingathering into our churches at home and abroad. Hundreds of thousands

during the past year have been baptized in the name of Christ. Churches left shepherdless have been possessed of a revival spirit. The Lord has been their shepherd. When the arm of flesh failed the arm of the Lord was revealed. It has been made perfectly clear that while financial support is essential, it is not the all-essential. Just so much money does not necessarily equal just so much blessing. A new spirit of dependence upon the Lord is to be seen in the reports of our workers in this and other lands. This is observation number two.

Perhaps no greater inspiration will come to one as he reads these pages of reports than that which is received from the knowledge of the growing spirit of independence in our churches in foreign lands and among foreign-speaking peoples in our own land. In some of the foreign fields a larger percentage of Baptist churches are self-supporting than in some of our old settled states in America. More and more the burden of evangelizing the foreign lands will rest upon the churches now inherent in the soil of other lands. Even now the work of our missionaries is largely that of supervision, training and counselling of native workers. The day is coming, and in some lands it is coming apace, when the active leadership will be the native leadership.

In our work here among foreign groups there are the same signs of hope. Read the story of the Polish Baptists, for example. In their recent conference they set aside no mean sum of money, when their numbers are considered, in the expectation of sending some of their own members to help evangelize war-torn and priest-ridden Poland. It warms one's blood to read the reports of these foreign groups, which show clearly the power of the Gospel to remake their lives.

As one reads, the feeling becomes overwhelming that we *must* finish the task we have begun at home. We have set our hands to a plow; we dare not turn back. The spirit that moved upon the hearts of our people at Denver was the spirit of God. We should fear to grieve that spirit. Our solemn obligation is to pray and pay every dollar as it becomes due—before it becomes due, if possible, for a dollar in missionary work today is above par.

A Plea for Charity

WITHIN a few days the *Chicago Daily Tribune* has made two plaintive editorial pleas in behalf of "Fatty" Arbuckle. The good people are dogging his steps. They are unwilling to give him opportunity to earn his living. He should be given a second chance. The plea is not in the name of "art for art's sake," for the *Tribune* admits that he is not an artist. The plea is on the grounds of Christian charity. We confess that the appeal would have more weight with us were it not for the fact that for months this same journal both in its new pages and editorial columns has been making a similar plea for old John Barleycorn. The good people of the land should give the old fellow another chance to "come back" in the form at least of light wines and beer. We are amazed at the lengths to which this great journal would carry Christian charity.

The Person of Christ: A Series of "Apologetic" Studies

VII. "He rose again on the third day from the dead."

By FREDERIC C. SPURR

CHRISTIANITY, we have said, is the only serious great religion which is vitally bound up with a single *Person*. The religions created by men known to history are only partially dependent upon their founders. The name of Mohammed follows that of God in the Mussulman confession of faith. The value of Mohammed to Islam is that he is deemed to be "the prophet of God." Behind Mohammedanism, also, stands the Koran, that book, which, it is claimed, came direct from God. Mohammedanism, therefore, is only in a secondary way dependent upon the Arabian mule driver. It is not so with Christianity. It entirely depends upon Christ. If he is false, it is false. Christianity stands or falls with him.

Faith and Fact

It is necessary, however, to specify more clearly than this the exact position, since today the attempt is made to separate the Christ from all with which the church has associated him during two millenniums. We may retain the Easter *faith*, says Harnack, without the Easter *fact*. It is said that we may believe Jesus to be alive without committing ourselves to the Gospel story of the manner of his rising from the dead: that indeed the story of a literal bodily resurrection is an incubus to faith and that it must be abandoned. "All men rise" so the slogan proceeds "in that their spirits survive that shock of physical dissolution we call death. Jesus rose in that sense, but the story of a miraculous rising from the dead is no longer credible." Now this will not do. The resurrection of our Lord is not a question of a man passing, as all men do, into the spirit world, but of this particular *Man*—this divine Man, the *Lord* of all—fulfilling a certain promise and offering a certain demonstration. Faith in a spiritual or a poetic resurrection is not what the church is built upon. It is simply not possible to maintain the Easter faith apart from the Easter *fact*. We cannot treat the question *in vacuo*; that is to say, as detached from his person, his character and his claim. The resurrection belongs to history: it belongs also to eternity. The value of our Lord's resurrection is not in a rising from the dead, but in the *kind*

of rising. It professes to be a *revelation* of a higher order than any known to us upon this planet. His rising was not a *revival* of the old matter, but a transformation of it. The resurrection body belonged to a new order. "Flesh and blood do not enter into the kingdom of God." A simple resuscitation of the flesh could give no light upon the nature of the spiritual world. Yet our Lord's new body was definitely related to the old. It was recognized by infallible marks in the hands and side.

There is a mystery here that we cannot solve at present, but it is only a mystery of *explanation*. We see a working of God beyond our knowledge: it is not on that account contrary to nature or incredible for the mind. The "modern man" of all men should find no difficulty in accepting the Gospel story as true. The old ideas of matter, which were regarded by our fathers as finally fixed, are now suffering the process of disintegration. It is today generally admitted that matter has a spiritual basis and that its transformations are unlimited. The transformation of our Lord's body by a special forthputting of divine power, cannot therefore any longer be set aside as an "incredible leg-

end." It is believeable, even in the name of science. We need not then humbly apologize for the ancient Christian faith. The resurrection, or transformation of our Lord's body is not an incubus to faith: it is essential to a full and rich faith. It is set forth in the New Testament as a "first fruits" of our rising and as a revelation of the "spiritual body" which one day we shall wear (Phil. 3). If, therefore, there was no resurrection of Christ, then there is neither "first fruits" nor revelation for us. In this larger light we may see the impossibility of denying the *fact* of the resurrection while maintaining its *ethic*. More than this, our Lord definitely predicted his resurrection on the "third day." This note of time is meaningless if all that he intended was a spiritual resurrection. His credit is therefore at stake. He gave his resurrection as a sign, but if it did not take place, *of what* is it a sign? They who think to win the faith of men by giving away the case for the resurrection of Christ are on the wrong track. There is nothing to give away, there is much to understand.

No Via Media

The resurrection of our Lord must be, on account of its unique character and its far-reaching consequences, either the most marvelous and sublime of all facts, or the most extraordinary and grotesque of all impostures. There is no logical *via media* between these two positions. The denial of the resurrection has taken many forms. Rationalism has been compelled continually to change its weapons and its mode of attack. The road over which it has retreated is strewn with broken missiles. Nobody, for example, today holds the "fainting" theory. Dr. Strauss, himself an unbeliever, destroyed with bitter ridicule that impossible theory. Nor does any one suggest at this time of day that the apostles swore falsely concerning their Master's rising. The honesty of the apostles is fully admitted. The favorite position of rationalism today is this: The apostles were good but mistaken men. They thought they saw their Master alive, but their visions were purely subjective. In a word, the resurrection was only an affair of receptive minds and sensitive nerves; consequently the Chris-

CHRIST, who art my life without,
And endless life within,
I long to hear th' assuring shout
That brings Thy kingdom in.

But Thou;—Thou speakest low and sweet
Upon the mountain-side,
And where Thy true disciples meet,
There calm and love abide.

Then help me to wait th' angelic praise,
And toil, that here, ere long,
I make my length of choral days
A prelude to their song.

No ills Thy great intent may thrall
With fear of pain or loss,
For larger is my sky than all
The clouds that drift across.

No oracles from lonely cave,
Or incense-clouded shrine,
My poor discordant tones can save,
To harmony divine.

Only the Voice that stilled the seas,
The Voice that Lazarus heard—
E'en now from fear my spirit frees,
And speaks th' eternal Word.

FRANK W. GUNSAULUS.

tian faith reposes upon a beautiful but entirely unreliable dream.

This theory conveniently omits one important fact: namely, *the disappearance of our Lord's material body from the tomb*. If it was not transformed, it abode somewhere. Where? And why was it never produced? One moment's glimpse of the dead body of Jesus would have killed the infant church and established the triumph of the enemies of Christ. If our Lord's body was not transformed and raised, as the Gospels say, then it must have been removed from the tomb, either by his friends or his foes. If his foes removed the body, they had but to produce it and there was an end to all the apostolic preaching. His friends *could not have removed it*. Let rationalism face and answer the question "What became of the body of Jesus, if it did not rise?" It is idle to say that this does not matter: it matters everything. The gospel account of it is, after all, the simplest. It is straightforward and it bears the marks of truth upon its face. Every theory invented by rationalism to avoid the Christian fact, bears the impress of awkward invention, untruth, or special pleading.

The Creation of the Church

The miracle of the creation of the church is the next thing to be considered. On Good Friday the band of the disciples was suddenly broken up, each man returning to his home. The cause was apparently lost. Jesus was dead. But on Easter day the community rallied. The Master appeared to them. They knew he was alive—the Lord of Life. *And he who had bound them together in the days of his flesh, rebound them in a new fellowship.*

Within six weeks over 3,000 persons, in the very city where Jesus was crucified, were baptized into the faith of Christ. Put plainly, thousands of people, including "a multitude of priests" who knew for a fact that Jesus had died by crucifixion, deliberately joined a society whose main business was to affirm that this same Jesus had risen from the dead and was the Lord of Life. Is it rational to believe that a few apostles who, according to rationalism, were the victims of hallucination, could have persuaded thousands of people (priests included) to accept as a fact the resurrection of a man whom all knew to have died and been buried? It is sheer nonsense. The church is not built upon a foundation of hysteria. The apostolic preaching was utterly devoid of any-

thing like fanaticism. There is no raving, no heated appeal, nothing vague or dreamy: in short there is an entire absence of the peculiarities which are everywhere associated with the vaporings of visionaries. On the contrary their preaching was reasoned and based upon the Scriptures. The resurrection was shown to be in the true order of divine events. The existence of the church then, cannot be explained by postulating the vision theory. This would be to have cause and effect unrelated by any logical link—a contradiction in terms. The church which is a substantial edifice, demands an adequate foundation for its support. It could not have survived during the ages and *been what it is*, had it been founded upon a lie.

The number and character of the witnesses to the risen Lord is an important factor in the case. First a woman saw the risen Saviour: then two women: then Peter and John: then James: then two disciples on the way to Emmaus: then eleven apostles in an upper room: that is, five or six times in one day, he appeared to different people in different places and at different times during the day. Eight days later he appeared again to the eleven and especially to the skeptic of the party, Thomas. For forty days the manifestations occurred, generally in the open air and once by the seashore. *They were not given in dimly lighted apartments to nervous people working up a manifestation, but to normal people in broad daylight, with the winds of God blowing all around them.* At the end 500 people saw him at one time: the greater part of whom were alive when St. Paul invoked their witness (1 Cor. 15-5). Here then are the witnesses, over 500 in number, and we are asked to believe that these numerous persons were all the victims of hallucinations!

The number of the witnesses makes such a theory ridiculous. Their *temper* also forbids it. Mrs. Humphry Ward declared that the disciples were in a "receptive" state and ready to believe in the miracle. The gospel writers, on the contrary (and they are better witnesses here than Mrs. Ward) declare that the

"disciples believed not"; that the Magdalen's story about the risen Lord was at first received as an "idle tale"; that Thomas point-blank refused credence of the fact. The disciples were all *skeptical* at first: they became believers because the fact compelled them. The spiritual change in the witnesses proves it. Belief in the resurrection entirely transformed the apostles, redeeming them from self-seeking and cowardice and making them fearless in their witness for Christ. Their after career justified their faith. Hallucination is only temporary save in the case of the hopelessly insane. But the disciples never amended their witness to the resurrection. To the end they maintained it and suffered death for so doing. "I believe in those witnesses who die for their faith," said Pascal.

It Is True

Every rationalistic theory, then, which seeks to account for the resurrection, crumbles into dust. There is only one way of accounting for it—*it is true*. Jesus really rose again from the dead on the third day. If historical science be real, then no fact of history is so well attested as the fact of Christ's resurrection. The resurrection, however, is much more than a historic fact. It has eternal implications. *It is a gospel*. It proclaims the victory of life. Jesus is the Lord of life. He "could not be holden of death." The victory he won is ours also in him. Man now knows that he is not under the tyranny of matter: he has the liberty of the spirit. Hence we offer to Christ our worship and we place in him our hope. He has opened the kingdom of heaven to all believers. At his girdle swing the keys of destiny. He rose as the Son of God and as the Son of Man—*both*.

And he continues his redeeming work. He remains forever the One Priest whose sacrifice and intercession avail for our salvation. He is the eternal prophet who teaches with the final authority. He is the only King of man's life, to direct and to lead it into the true way of progress. And he is alive for evermore. The final proof of the resurrection must ever be *personal*. It is only when we come under the empire of Christ and commune with him that we *personally* know he is alive. The Christian faith, intellectually, is sublime. It has nothing to fear from the assaults of men. But it is a dead faith to any man who cannot complete the apostolic witness by adding, "*He was seen of me also.*"

LORD, grant us grace to love thee so
That, glad of heart and glad of face,
At last we may sit high or low,
Each in his place.

—CHRISTINA ROSSETTI.

A Strategic Hour for Service by Baptists

By JAMES H. FRANKLIN

TO ANY one who attempts to study the currents of life and thought running today in all sections of the world, there comes a sobering impression of conflict, confusion and chaos. With such an impression comes also a consciousness of the inspeakable suffering resulting from such conditions, and one may be tempted, temporarily at least, to take a pessimistic view. Much of the old order has been overthrown and men are groping for something better. Many old institutions have fallen, and no one seems able to say exactly what will be erected in their stead. It requires faith today if one is to be optimistic and is to

doubt not through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns."

Never in our age have we seen such convulsions, and the subterranean rumblings to make us fearful of further eruptions. It is difficult at times to believe firmly that good can come out of such widespread chaos and suffering. Nevertheless, men with hearts and minds delicately attuned are telling us that, in spite of the harshness and rancor of loud voices which are broadcasting themselves over the world, whisperings may still be heard which represent the aspiration of multitudes and are prophetic in their meaning. They tell us that the thoughts of men are really being "widened with the process of the suns"; that democracy is steadily gaining in its titanic struggle with autocracy in well-nigh all realms of thought and life. While this struggle between autocracy and democracy, raging everywhere, seems sharpest in the realms of politics and industry, there are corresponding movements in all the thought-life of the world, religion included. If these things be so, the hour seems peculiarly appropriate for service by those whose historic principles have exalted the freedom of every soul and have condemned every form of spiritual despotism.

"A Free Church"

Whatever may be our faults, historians agree that Baptists have made a noble gift for "a free church in a free state," the complete independence of the individual congregation, a regenerate church membership, and freedom in matters of religion as the inherent right of every soul, as well as for other principles. But these principles in particular seem to be struggling for expression at this moment in the world at large.

Through the walls of hut and palace shoots the instantaneous throe. When the travail of the Ages wrings earth's systems to and fro; at the birth of each new Era, with a recognizing start, nation wildly looks at nation, standing with mute lips apart, and glad Truth's yet mightier man-child leaps beneath the future's heart."

Despite the anguish of soul through which the world is passing and the fears of many regarding the outcome, there are signs of a new era in which religious liberty will have a larger life.

In Europe several thrones have tottered, and with their fall several state churches have lost the support of governments.

Men are denying the right of ecclesiastics to dictate their religion. "Away from Rome" is the slogan of hundreds of thousands in Czecho-Slovakia, where the soil was fertilized for the seed of religious freedom with the blood of men inspired by John Huss. In the summer of 1922 two American Baptist pastors were thrilled at the hearing which they received in Bohemia, Moravia and Slovakia as they gave their messages in crowded churches and theaters, and as large numbers professed a *personal* Christian experience, where a religion of ceremonialism has been dominant. "Evangelical" is the word which now appeals to multitudes in Russia, where only a few years ago our Baptist brethren were branded "heretics" by the Orthodox Church before they were sent into Siberian exile. And "evangelical" we are told, is almost synonymous with "Baptist" in Russia, where our denominational kinsmen have increased at least ten-fold in the last eight years, and some say twenty-fold. A million is the lowest estimate of those in Russia now said to hold the views common to Baptists. It is reported that on a single Sunday a few months ago, in a Russian city, more persons were baptized than on the day of Pentecost. In Sweden, where a state church is still recognized, the Baptists established their first church just twenty-five years ago. Today there are 600 Baptist churches in the land, with over 60,000 members, besides the 30,000 or more who have emigrated to America. Next July the Baptists of Sweden are to entertain the Baptist World Congress.

Take Religious Freedom for Granted

Here in America we take religious freedom for granted, but in parts of Europe and the Orient, such a thought is impossible to the ruling classes. In such lands, however, men are catching a vision of soul freedom, and are suffering for their principles until ecclesiastical autocracy is threatened in several regions.

"When a deed is done for freedom, through the broad earth's aching breast Runs a thrill of joy prophetic, trembling on from east to west."

At such a moment we count it a joy to have fellowship with those who are trying to free themselves from the domination of state or priest. Wherever men struggle for a religious freedom and an open Bible we are called to serve with them. Such an hour as this presents a challenge to any body of people like Baptists, who pioneered their way in the fight for separation of church and state, the priesthood of the believer, a regenerate church membership and kindred doctrines. The atmosphere is favorable for the transmission of our message if our practice is consistent with our profession, if our spirit is fraternal, and if our motive is one of disinterested service. But we may be sure of at least three questions as we try to serve humanity through the proclamation of our convictions: (1) "How have your principles worked where they have been tried?" (2) "Have they inspired you to nobler living?" (3) "With what motive would you teach us?"

In the Orient the religious questions are different in form from those rising in Europe, but there also the desire for complete freedom is back of the unrest.

The foreign mission work has grown to large proportions. Church members are now counted by the hundreds of thousands, whose leaders, often strong and well-trained men and women, are impatient at foreign domination and are embarrassed and hindered by having Christianity known as a "foreign religion." Within the last twelve months national Christian conferences have been held in India, China and Japan, in which strong native leaders, with prophetic boldness, claimed for themselves and for their own churches the freedom wherewith Christ has set them free. Many of their utterances were inspiring. True, their deliverances presented new problems for ecclesiastics, with systems to perpetuate, but the conferences were thrilling for those who are sure that God gives his spirit to oriental Christians even as unto us of the West.

Our principle of the independence of the local church is the Baptist answer to the spokesmen for the oriental Christian forces. We are well aware that questions will now emerge, as they arose between the Christians at Jerusalem and the converts of missionary work at Antioch. In such a crisis our cry is "back to the New Testament." We are glad to believe that God gives guidance to the churches on the mission fields as well as to churches in America. Our great door is open for service in the Orient for all who can join the late Bob Burdette in his "Why I am a Baptist," the conclusion of which is as follows:

"I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop or priest or man-made creed falling between himself and his Master. That's why I am a Baptist."

Fortunately, native leaders are appearing in the Orient who can interpret these principles widely in their own lands.

New Duties

But let no one think that Baptists are now the sole exponents of the doctrines which are mentioned in this article. Happily, many who do not bear our name accept and proclaim these views, although they are recognized as the principles which have especially distinguished the Baptists. To quote again from the beloved Bob Burdette: "Then I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world, there would, nevertheless, be millions of Baptists in every generation." Nor should we deceive ourselves with the idea that nobility of our denominational ancestors is a sufficient recommendation of our own generation. The men of today require that we render here and now the needed service if our message is to be heeded.

"New occasions teach new duties; Time makes ancient good uncouth; They must upward still and onward, who would keep abreast of truth."

We have been told recently that the relief work of the Quakers, who have ministered so unselfishly for the suffering peoples of the war-worn countries, has done more than anything else to create respect in Europe for Christianity. It is always so. They serve best who give all and ask nothing in return except the joy

(Continued on page 1544)

A Survey of Baptist Work for 1922

The achievements of the past year and the outlook for the coming year are told by those near to the base of operations

General Organizations of the Denomination

Northern Baptist Convention

THERE have been no "outstanding achievements" in the Northern Baptist Convention during 1922. The convention is not organized to conduct specific works, but to consider and promote the interests of the kingdom of God so far as they have been entrusted to the Baptist denomination. All achievements, therefore, must relate to triumphs of fellowship, to spiritual enthusiasm, to plans devised in clarity under the illumination of the Holy Spirit, to union in consecration and to earnestness in the support of the enterprises which the denomination has approved.

It is evident then that any great success of the convention will show itself by the way in which its constituency has supported the work of its cooperating organizations and its two boards. This test will be supreme, and the condition of our agencies will reveal the results.

The needs of our convention are a deeper devotion to our Lord in every Baptist heart, more of his spirit in our souls. If this primary need be realized, then we shall love one another, and work for all interests of Christ's kingdom, and shall not be diverted from the major interests of evangelism, missions, philanthropy, and education. There is no other need comparable to this one. The satisfaction of it will solve all problems we have.

W. C. BITTING.

St. Louis, Mo.

General Board of Promotion

DURING the year 1922 the General Board of Promotion has sought to continue fulfilling the function with which it is charged of serving the denomination "as the cooperating agency of the various boards, societies, state conventions, city mission societies and educational institutions, for disseminating information about them and raising money for them." The year began with grave questions as to the financial future of our denominational organizations. Intensive efforts to relieve the situation was put forth during the early months and the fiscal year of the denomination closed on April 30 with receipts amounting to \$9,897,804.74. With the single exception of the fiscal year 1920-21, this is the largest amount given by Northern Baptists in any one year to missionary, educational and benevolent objects. According to statistics compiled by the United Stewardship Council, the per capita giving of Northern Baptists during the year, amounting to \$7.16 per member, was the largest of all denominations having a membership of 500,000 or more.

At its meeting in Indianapolis, the Northern Baptist Convention, after reviewing the results of the past year and prospects for the future, adopted as the denominational goal for the year 1922-23 the sum of \$10,000,000 in distributable

receipts. This would provide for the current operating expenses of all organizations and for a goodly portion of the denominational indebtedness.

Diligent preparation during the summer months enabled us this year to begin promotional activities on the field at an unusually early date. During September and October there was held in almost every state a conference designed to bring to our leaders in associations and local churches the fact of the present situation and suggestions as to practical steps to be taken. October was observed as stewardship month in many churches, with a presentation of the obligation of Christian stewardship and an effort to enlist every member as a tither.

Those who made pledges on the basis of the statement of needs contained in the "Survey," which was published at the

THE need of the Northern Baptist Convention is a deeper devotion to our Lord in every Baptist heart. . . . Then we shall love one another, and work for all interests of Christ's kingdom.—W. C. BITTING.

beginning of the movement, will be glad to learn of a new volume entitled "On the March in the New World Movement." This volume gives a summary of the achievements thus far made possible. It presents, in interesting and readable form, valuable and surprising information concerning the progress made during the last three years. It will be ready for free distribution shortly.

J. Y. ATCHISON.

New York City.

The American Baptist Publication Society

WE SOON begin our ninety-ninth year of service. We are hoping that when we are 100 years old The Northern Baptist Convention will meet in Philadelphia, and help us celebrate the event.

From that first meeting held in the home of George Wood, in Washington City, Feb. 25, 1824, attended by eighteen men and seven women, to this hour there has been a sure and steady growth. From the time when Samuel Cornelius carried a few tracts in his hat to the time when our great printing-presses turn out tons of good literature annually, there has been but one supreme purpose—the establishment of the kingdom of Christ in the whole world.

We have two departments, business and missionary. The business department has direction of all publications, and the missionary department has direction of colporters, Bible-school education, and social education work.

In the business department every effort is being made to reduce the heavy debt which came because of war conditions, and

splendid progress is being made. It is of course, understood that this is not a denominational debt, and money contributed by individuals and churches is never used in the business department. We are confident that, in the not far-distant future, this department again will turn over to the missionary work of the society substantial financial help. Unusual progress and development mark the work of our branch houses, which are wholly under the direction of the business department.

One of the significant events of the year is the still closer relations of our society with the Home Mission Society, whereby the secretary of our Bible and field department becomes superintendent of the colporter-missionary work of both organizations.

We are under deep obligations to The American Baptist Home Mission Society for counsel, cooperation, good fellowship and financial help.

An outstanding event of the year is the dedication of a chapel auto car equipped much like the chapel car, but with the advantage of being able to go where a chapel car cannot go, and with much less expense. The new chapel car auto is called the Crawford Memorial, and it is hoped that at least five similar memorial cars may be built in the near future. The Crawford Memorial chapel car auto is endowed, the income to be used for maintenance, upkeep, and a new car to take its place when needed. The cost of the car and its endowment represents a total of \$63,000.

Important Campaigns

The bigger and better Bible-school movement is proving a genuine success, many hundreds of schools having enrolled and much interest having been manifested.

The church vacation and week-day religious schools' plans are going forward with great vigor and success. We believe these to be among the most important campaigns of the future.

Our institutes and summer assemblies have shown unusual efficiency and are becoming more and more popular. The attendance has been large and many of our young people have publicly dedicated themselves to specific Christian work.

We are stressing our work among children, and shall have a fine Children's Day program for next June.

Our teacher-training work will prepare many to teach children more efficiently and thus to increase the value of our Bible-school work.

With so wide a field, and such urgent calls for help, it has been difficult to live within our income, but we have almost succeeded, our debt remaining about the same as last year. This has meant, however, the withdrawal of a number of workers, and the lessening of our efficiency.

The printing, during the last year, of the whole Bible in the Russian language

is, we believe, a real contribution to the world's need. It is generally conceded that we have never published so many high-grade books in any one year as we have this last year.

The meetings of the board of managers are largely attended, and there is much interest manifested, both in our society and in the denomination at large. Our five new board members are proving themselves exceedingly helpful, and among all our workers there has never been a better spirit of cooperation, loyalty and good fellowship.

Our needs for the immediate future? Now, prepare yourselves! We must pay our debt. Banks still insist upon interest being paid for loans.

We need fifty additional colporteur-missionaries in the United States, and twenty-four in Latin America—and for this we need \$100,000.

We need at least five more chapel automobiles which will cost \$40,000. We need for each of these cars—for their maintenance, and for their replacement when they have been worn out—at least \$50,000, or an invested fund of \$250,000.

We need a special worker for foreign-speaking churches, and one also for Negro churches, a week-day school director, three institute lecturers, specialists for graded work, five additional state directors and ten city directors.

We need special funds of at least \$200,000 to enlarge our church-vacation and week-day schools, our institutes and assemblies, our teacher-training and foreign Sunday-school work, and other departments of our ever-growing religious education work.

H. H. MAIN.

Philadelphia.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention

THERE has been a substantial increase in the development and work of the benefit board during the past year although no outstanding features are marked.

There has been a steady increase in the number of beneficiaries for whom the board is caring. The total number now benefited by the grants of the board is 1375. One clearly defined feature is the increase in the proportion of widows. The experience of the boards of other denominations that have been engaged in this work for a longer period than the Baptists has shown the number of widows as exceeding those of the men in this department of the work. Up to the present time in our own task the men have been slightly in excess, but it will not be long before in all probability the relative numbers will be not unlike those in other denominations.

The membership in the retiring pension plan has steadily increased. A large number have joined during the past year. This statement applies especially to the men receiving modest salaries. Several plans are now under consideration, which, if adopted, will materially benefit our older ministers. The fact that other denominations are not only approving, but adopting substantially the plan inaugurated by the benefit board is a source of encouragement.

In response to the appeal of the board or help for the men who are receiving lower salaries a generous gift was received from a donor whose name cannot be revealed. This gift has aided a good many

men whose salaries have been below \$1,500 to take advantage of the retiring pension plan. The present offer terminates Jan. 31, 1923 unless the gift for this purpose shall have previously been exhausted.

As yet our board has received little from the General Board of Promotion for endowment purposes. If the hopes of the Board of Promotion during the current year are realized the fund of the benefit board will be increased by a part of the amount which has been collected, but withheld.

The inability of the board in the present cooperative movement to go out on a campaign to increase its endowment has limited its efforts largely to the development of the various phases of the work for which it was organized. Steady improve-

The Northern Baptist Convention

THE convention was tentatively organized on May 16, 1907 at Washington, D. C. The first meeting of the convention was held at Oklahoma City, Okla., in 1908 with Chas. E. Hughes as president, W. C. Bitting, corresponding secretary, G. W. Coleman, recording secretary and P. S. Henson as preacher of the sermon. There were 956 delegates. At the meeting in Indianapolis last June, fifteen years later, there were 2,837 registered delegates. The convention was incorporated June 6, 1910 in the state of New York. W. C. Bitting has served as corresponding secretary from the time of the organization of the convention. M. A. Levy has served as recording secretary for the past ten years.

Declaration

The Northern Baptist Convention declares its belief in the independence of the local church, and in the purely advisory nature of all denominational organizations composed of representatives of churches. It believes also that, in view of the growth of the Baptist denomination and its extension throughout our country, there is need for an organization to serve the common interests of the entire denomination as state and district organizations serve their respective constituencies.

Its Object

The object of the corporation shall be to give expression to the opinions of its constituency upon moral, religious, and denominational matters, and to promote denominational unity and efficiency in efforts for the evangelization of the world.

ment has come with experience and only the members of the board can fully realize what the developments of the past ten years have meant and are meaning for the Baptist ministry in the Northern Baptist Convention.

E. T. TOMLINSON.

New York City.

The Baptist World Alliance

A VERY important meeting of the of the Baptist World Alliance was held in London last July. The attendance was thoroughly representative, and careful consideration was given to the condition of our work on the continent of Europe. First-hand information was furnished by Commissioner Rushbrooke, supplemented by reports from other brethren who had personally visited many of our continent churches. Not a little time was given to the discussion of the program for the Alliance Congress to be held in Stockholm in the summer of 1923, and plans were matured whereby it is hoped to make this meeting of the largest possible value.

Since the meeting of the Executive Commissioner Rushbrooke has visited Russia, and his report as to the progress of Baptist work in that country both encourages and challenges us to greater helpfulness. His recent visit to this country enabled many American Baptists to share in his knowledge of and interest in Baptist work in countries recently devastated by war.

The Baptist World Congress to be held in Stockholm next summer should call out a large attendance from America. Few cities can compete with Stockholm in attractiveness, and no Baptists of any kind surpass our Stockholm brethren in gracious hospitality. The writer was privileged to be present at the European Baptist Congress held in Stockholm in 1913, and can never forget the constant and thoughtful courtesies of which he was the recipient. The changes wrought by the war make possible a great advance in our work on the continent, and it is important that Baptists of the world confer together concerning this and other features of our common task.

LATHAN A. CRANDALL.

Chicago.

Baptist Young People's Union

THE outstanding feature of the work of the Baptist Young People's Union of America for 1922 was the thirty-first anniversary convention held in the city of St. Paul, July 5-8. Thirty-two states and provinces and the District of Columbia were represented in the convention with a total registration of 10,208. Possibly the greatest meeting of the convention was the life-decision service in which between four and five hundred young people decided to give themselves to some form of Christian service.

The key-note of the convention was "Forward with Christ." Its influence has extended to all parts of the United States and Canada as well as European countries.

A large service has been rendered the denomination through our departments of the Baptist Tithers' League and the Daily Devotions League. The Life Service League now has enrolled something like 3,000 young people who are looking forward to definite Christian service.

The thirty-second anniversary convention of the union will be held in Tremont Temple, Boston, Mass., July 4-8, 1923. The key-note to this convention will be "The Attractive Christ."

Perhaps the most interesting development for 1923 will be the cooperation of the Baptist Young People's Union of America with the young people's organizations of the various European countries in the formation of a World's Baptist Young People's Union or a like organization.

JAMES ASA WHITE.

Chicago.

Baptist Survey

American Baptist Historical Society

IT IS the business of the American Baptist Historical Society to preserve the records of Baptist thought and activities, to arrange these records so that they are accessible for students of Baptist history, and to devise tools for investigation of such Baptist materials.

During the year 1922 the society has made considerable progress in discovering important manuscripts, rare minutes of local associations and state conventions and unusual collections of Baptist newspapers. Among such documents may be mentioned especially the manuscript history of the Chemung Baptist Association written nearly 100 years ago by Rev. Thomas Smiley, a unique account of Baptist activities in southern New York and northern Pennsylvania from the beginning of Baptist life in that territory, donated by Mrs. Julia Smiley Goodfellow of Media, Pa., a granddaughter of Thomas Smiley. An outstanding acquisition of newspapers is a collection covering incompletely the journalism of Canadian Baptists from 1850 to the present, a gift of the family of Mrs. Willard E. Kent, Westport, Nova Scotia. A similarly rare collection of Baptist magazines, minutes and other records has been received through the efforts of Mr. J. Theodore McArthur, president of the Georgia Baptist Historical Society; and by Mr. Harvey C. Camp of Stanford, Conn., we have been favored with a very exceptional collection of photographs which he gathered in the course of many years for use in connection with his important lectures on hymn writers and hymns, these lectures themselves coming to us as a part of his gift.

Through the support received because of the interest in Baptist history exhibited by the General Board of Promotion we have been able to make a beginning of the binding which is so greatly needed both for the protection of rare documents and facility in using this material. The promise of a continuance of this support is a much-needed encouragement in our efforts, even though the best that can be done at present is only a fraction of what our historical materials deserve. The process of indexing, so essential for research, has been continued with important results, including a card index to the names of a considerable part of Benedict's History of the Baptists.

The needs of our work for the future are obviously such an enlargement of our income as may permit us not only to continue and develop the work already undertaken but also to provide for the employment of some one qualified and interested to travel and discover Baptist historical treasures in the possession of persons who would be willing to place them in our care for permanent preservation and use.

FRANK GRANT LEWIS.

Chester, Pa.

The Board of Education

THE most encouraging fact in the field of education so far as Baptists are concerned is the unmistakable development of interest upon the part of Baptist people in the education of their children. We are on the wave of a rapidly rising tide of interest in this subject and our Baptist people are being carried forward with it. It spells success for our future as a denomination. Our schools and colleges are rapidly filling up and some of them have already reached the limit of

their capacity. They must expand or we must send our children elsewhere.

We also have reason for gratitude that the tide of interest in the ministry seems

The General Board of Promotion—Inaugurated by unanimous vote of the convention in Denver in 1919.

THE General Board of Promotion is the agency through which the denomination is responding to the larger need of our work. It is "to serve the denomination as the co-operating agency of the various boards, societies, state conventions, city mission societies and educational institutions for disseminating information about them and raising money for them.

A study of the financial reports shows that on April 30, 1922, the total amount of pledges and cash payments to the New World Movement fund was \$49,023,958.88. To this amount should be added the amount which the administrative committee has agreed upon as a proper credit for the five-year period on account of income from legacies, matured annuities and invested funds, namely, \$2,619,769.95. This would make a total of \$51,643,728.83.

On Nov. 1, the last report we have in hand, there was due on the state quotas in round numbers \$5,000,000. The collections reported to Nov. 1 were \$1,836,458.19, or a little less than 37 per cent of the amount due on that date, and 87 per cent of the amount reported one year ago—the year in which there was paid into the treasuries of our denominational organizations \$12,595,694, the largest sum ever contributed by Northern Baptists in one year to the support of their missionary, educational and other benevolent enterprises.

to have turned. Our seminaries are getting back to their pre-war enrolment. This does not mean that we have a suf-

ficient number of men preparing for the ministry, but an encouraging number are hearing and heeding the call. The seminaries report an unusually fine group of men in their entering classes last fall.

The new book "On the March" which the Board of Promotion is issuing at once from the press, tells a wonderfully interesting story of the progress of our educational work during the period of the New World Movement. Watch out for this book and read that chapter. You will be amazed to see what progress our schools have made with the small percentage of receipts (11 per cent) which have come to them from the New World Movement.

In the field of missionary education we are witnessing most gratifying advance. Our mission study classes are increasing rapidly. The new church schools of missions were organized in over 330 churches last year. Our people are determined to know what is being done to make the gospel effective in all parts of the world. New chapters of the World Wide Guild (1350 in three years) and new companies of the Children's World Crusade are being formed every week. We never had so much intelligent interest in our world wide enterprises as we have today.

The most significant phase in our Baptist field of education is that during the period of the New World Movement we have nationalized our educational work, that is, as a denomination we have been endeavoring to put all our schools on a solid financial basis. This is much more than a financial gain. It is a new attitude upon the part of our denomination toward education. The most important question now is whether we are going to consolidate these gains or turn back to the days when we left our schools to sink or swim as best they could.

The most pressing need just at present is a few thousand dollars which could be applied to the relief of three or four schools that are in financial distress. Our New World Movement funds must be divided on a predetermined basis among all the schools. This does not permit us to come to the aid of a few schools that are in a precarious position. We hope that they will weather the storm but these are trying days for their directors and in some way help for them ought to be found.

FRANK W. PADEFORD.

New York City.

The Southern Convention

Southern Baptists

NINETEEN TWENTY-TWO has been in many respects a great year in the history of Southern Baptists. It is impossible, of course, to tabulate all the results. Up to date we have secured more than \$35,000,000 toward the \$75,000,000 which we are engaged in raising. We are at the half-way post in the five-year period, and we have great hope of succeeding in raising the full sum. Prices of cotton are now better than they were, and while our people have not recovered fully from the depression, they are much more hopeful.

During the last convention year there were about 250,000 baptisms into our Southern Baptist churches. This revival work was in all parts of the convention.

This fall there was a reinforcement week, during which special emphasis was placed upon the enlistment of new members of our churches as contributors to

the \$75,000,000 fund, when special stress was laid upon the importance of paying the pledges.

At all our state conventions during the autumn the Seventy-five Million Campaign has been featured. The objective which is now occupying the minds of our people chiefly is the campaign for stewardship and tithing. This is preeminently a lay men's movement, but it is gaining much momentum and is full of promise. Already a host of people have been enrolled as tithers, and the contributions from these will begin to manifest themselves in enlarged receipts.

During the early part of next year much will be done to reinforce this campaign and every indication is that at the next convention in May, in Kansas City, we shall have encouraging reports.

E. Y. MULLINS.

Louisville, Ky.

(Continued on page 1540)

With the Missionary Societies

The general note is optimistic in spite of gigantic difficulties to be overcome

The Year 1922 and Foreign Missions

SEVERAL significant events have characterized the year 1922 in the work of the American Baptist Foreign Mission Society.

The year has shown a record in evangelistic results. A total of 12,174 converts have been added to the membership of the churches on the foreign field by baptism. This is the largest total in sixteen years. Of gratifying encouragement is the fact that the evangelistic movement is gathering momentum, and indications now suggest the probability of exceeding its record in the new year. The total church membership on the foreign field is now reported as 203,586, having increased from 201,655 in the preceding year. These members are enrolled in 1,889 organized churches, of which 1,114, or 59 per cent, are entirely self-supporting.

2. An event of wide denominational interest was the evangelistic preaching tour in Czechoslovakia by Dr. Carter Helm and Dr. Frederick E. Taylor, and an evangelistic tour of the leading capitals of Europe by Dr. W. S. Abernethy and Dr. William T. Sheppard, the latter having made the trip at his own expense. All four men are members of the board of managers. Their remarkable experiences and the gratifying success of their missions have been reported to the denomination, both orally and in printed form.

3. Relief efforts for the destitute people of Europe have constituted another unique achievement. The immense cargo on the *Ship of Fellowship*, accompanied by Percy W. B. Lippard, which was distributed in nine different countries of Europe during the winter of 1922, and the shipment on the second "*Ship of Fellowship*" which sailed from New York Dec. 3, 1922, and the fellowship and loving kindness which these shipments demonstrated, will never be forgotten by the multitudes in the war devastated and poverty-stricken lands of Europe.

4. Other significant events include the remarkable conference of missionaries and Chinese leaders at Shanghai in May, 1922, an inspiring and epoch-making visit of Percy J. C. Robbins to India, and the gratifying increase in contributions from native Christians toward the support of their own work, and the increasing emphasis on the training of native leadership.

5. Another event which unfortunately is far from gratifying was the substantial addition to the deficit of the society, which now stands at \$914,000, an increase of \$25,000 over what was reported during the preceding year. This increase was largely due to the fact that contributions were substantially less than those of the preceding year, doubtless on account of the financial depression throughout the country.

Prospects for the new year are difficult to forecast. The financial situation presents a serious problem. Unless receipts in the current year should be large enough to liquidate a part of the immense deficit, the society cannot do otherwise than face the necessity of a drastic reduction in missionary work. Prompt and full payment of pledges toward the New World Movement is therefore imperative.

The meeting of the Baptist World Alliance in Stockholm next July will prove to be of immeasurable benefit to the work of the society in Europe, not only in stimulating denominational unity and solidarity, but in encouraging the Baptists of the countries of Europe through their realization of membership in a strong, influential world-wide Baptist brotherhood. The growing evangelistic movement in all fields, the numerous open doors which cannot be entered because of lack of resources, the depletion of the missionary staff and particularly the rise of cost of doing missionary work present other problems which will require most careful thought and wise consideration. Only reliance upon God and dependence upon the loyal support of the constituency will enable the Foreign Mission Society to carry forward its missionary program for 1923.

P. H. J. LERRIGO.

New York City.

"The problems that face the church today on the foreign field are not the problems of failure, but the problems of success."

The Problems of Success

ON a church calendar, a few weeks ago, appeared this sentence, "The problems which face the church today on the foreign field are not the problems of failure, but the problems of success."

This exactly describes the situation in which the Woman's American Baptist Foreign Mission Society finds itself. Its problems today are the problems of success. For fifty-one years it has been working and giving and praying that the children and women of the Orient might come out of their seclusion, their ignorance and their suffering and attain to the privileges which are rightfully theirs, in an enlightened and Christian world. The past year is a record of overcrowded schools, of girls turned away for lack of room, of opportunities lost for work among women and children in the churches, the schools, the hospitals and the community centers, which makes it painfully evident that the woman of the Orient is demanding the best in education and training that the church of Christ can offer.

This is, therefore, our achievement—more work than we can do, more chances to lead women to Jesus Christ than we can accept. It seems strange to be embarrassed because God has answered our prayers and because success has marked our path.

Yet we are beset with more problems than ever before. They loom large on the horizon for 1923. It may be unfortunate but it is true that many of them are closely connected with the question of money. How shall a society whose work has been steadily growing suddenly reduce its expenditures by \$67,000? How long can a society conduct its business and carry a debt of \$398,000? How far does God expect us to exercise our faith in the face of his apparent leading and to what extent should cold facts regarding the contributions from the churches dampen our ardor? What answers shall

we give to the urgent calls from Kiating, Kobe, Hangchow, Chaochowfu, Kaying, Promé, Pegu, Madira, Donakonda, Midnapore, Manipur, and so forth, for a definite Christian program? What shall we do with buildings that can not be used—not because they cannot be filled but because money is not in hand to maintain the work? How can a society meet one-half of the year's expenses with one-sixth of its income?

If these were the problems of failure we could close our schools and hospitals, turn the hundreds of eager girls away, bring home our missionaries and give our attention to other matters. These are, however, the very real problems of the successful work of the W. A. B. F. M. S.—and they constitute the outlook for 1923.

The pressing needs of the society are synonymous with its problems. If "safety first" is to be the rule, the denomination should recognize that a growing, living gospel message carried to the ends of the earth must have a steady, regular support that puts it above a hand to mouth existence. The W. A. B. F. M. S. should be in a position to meet its honorable, recognized bills of the year; to pay off its debt; to reinstate the work represented by the cut of \$67,000 and able to advance, not simply in the name of the 1,500,000 Northern Baptists, but more, for the sake of Jesus Christ, our Lord and Saviour, in the winning of souls, whenever and wherever God leads the way.

Our pressing need is to be enabled to bring Jesus Christ to the hearts of the women and girls of the Orient, unhampered by the lack of physical means to accomplish these spiritual results. The fields are white to the harvest—in 1923.

NELLE G. PRESCOTT.

Rochester, N. Y.

Woman's American Baptist Home Mission Society

THE Woman's American Baptist Home Mission Society has taken some forward steps during the past year in spite of the necessary reduction in the operating budget.

Puebla, Mexico

The fine building in Puebla occupied by our grade school and missionary training department, was purchased last spring. The society had rented the property for four years, but the lease could not be renewed and no other suitable building was available. The property is advantageously located and our work is now not only suitably housed but has before it the possibility of large expansion, and a corresponding increase in service through Christian education and missionary training.

Weirton, West Virginia

In this steel and mining community of 10,000 inhabitants, largely drawn from foreign lands and representing many peoples and races, there was dedicated in November the first unit in a new Christian center building. The work of the Christian center was already under way but lacked many necessary facilities for teaching the people and had practically no opportunity for growth. The first unit of the new building includes a hall seating 500, which will serve not only as an

auditorium, as was the case on the day of dedication, but also as a gymnasium for young and old and where the children of the kindergarten will find more freedom for their games and play.

There is also a club room for men, a laundry for women, and shower baths for both men and women, all of which are greatly needed by the community. The building has been provided by the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society and the West Virginia State Convention. We believe it means the opening of a new door to a larger service in the name of Christ in a city which is without any community work, and also without a Young Men's or a Young Woman's Christian Association.

San Francisco

The work carried on by the society among the Chinese in the states on the Pacific Coast has been especially blessed during the past year. In San Francisco, our oldest station, both the day school and the Sunday school have had a larger attendance than ever before and a larger number of the young men have accepted Christ than in any previous year. A significant fact in connection with these conversions is that they were largely due to a covenant of prayer and personal effort on the part of the young men who had already accepted Christ. One by one those for whom definite prayer was made yielded and gave themselves to Jesus Christ.

Locke, California

In this small community where the work among the Chinese began through the devotion of a Christian Chinese woman, Mrs. Ong, there was dedicated in 1922 a Christian center building. The building has been provided by the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society and the Northern California State Convention. The work now includes church services and Sunday school, a play garden and day school.

Seattle

The work among the Chinese in Seattle has been strengthened and given an opportunity for larger growth by the dedication in October of a new church building, which is also a cooperative undertaking on the part of the two home mission societies and the state convention. The building includes a church auditorium and rooms for various lines of Christian service and activities used in reaching the large Chinese community.

Mrs. GEORGE W. COLEMAN,
New York City.

The American Baptist Home Mission Society

THE American Baptist Home Mission Society, grateful to God for his providential guidance, finds it a privilege to render a report of the progress of the work in the various departments during recent months in the confident expectation that the evidences it has had for the favor of God prophesy a still larger ministry in the years to come.

The American Baptist Home Mission Society and the American Baptist Publication Society, working in heartiest accord, are determined that so far as their resources will allow under the blessing of God they will not neglect the people in the sparsely settled regions of the more re-

mote areas of the country, but that they will give them the gospel with as much care as it is taken to those who can be more easily reached in the settled communities.

There are now forty-one colporter-missionaries engaged jointly by the American Baptist Home Mission Society and the American Baptist Publication Society, and six missionaries in charge of chapel cars.

In the field of evangelism forty conferences in fourteen different states were held during the convention year 1921-1922 with pastors in order to study a statewide cooperative plan to reach every church with some form of evangelistic effort. Twelve states attempted such organization and reported gratifying results. The force consists of twenty-two field evangelists serving the year around and such special evangelists engaged as emergencies require.

Enlargement of the work among the Mexicans in the United States was one of the goals we set for ourselves in the New World Movement, and most gratifying results have rewarded even a moderate advance. During the past year there were reported more baptisms in our various stations in the United States than were reported from old Mexico.

"The task of the missionary society grows as the population increases. The income for this work should keep pace with its opportunities."

Two splendid church buildings and Christian centers were recently dedicated in Seattle, costing the denomination, with the land equipment, approximately \$75,000, and another Christian center for the Chinese has been erected in a distinctly Chinese town in Northern California, Locke, on the usual cooperative basis. New fields in California and Washington have been occupied among the Japanese.

Today the home mission societies are cooperating in the conduct of twenty-nine Christian centers, and there is another under construction and plans drawn for three others which will be erected shortly.

In the department of social service the most notable achievement is the equipping and opening of the Judson Health Center, in connection with the Judson Memorial Church, Washington Square, New York City.

During the period of the New World Movement, The American Baptist Home Mission Society has in large measure supported seven higher schools for the Negroes and has helped to support eight other schools. The society has also administered endowments of these schools in their behalf, and gifts of the general education board, amounting to about \$85,000 a year for these schools. They have enrolled 7,000 students, of whom more than 500 are preparing for the Christian ministry; about 600 are in college departments and 3,000 in academy or high-school departments; the remainder are in special industrial and grade classes. About 300 professions of faith are made each year by students, and very few graduate without becoming members of a church.

There are 225 enrolled at Bacone College, Bacone, Okla., which is perhaps the best school in the country for Indians.

The society has received large gifts from the Indians for this school and for the Murrow Indian Orphans' Home, which is connected with the school and has used about \$300,000 of these gifts for the erection of new buildings; the remainder is added to the endowment of the two institutions.

In addition to the International Baptist Seminary at East Orange, N. J., which combines various foreign-speaking ministers' training schools which had grown up in different parts of the country, the seminary has departments now for the training of preachers in the following groups: Russian, Slovak, Hungarian, Polish, Roumanian, and has affiliated with it an Italian department, which is supported by Colgate Theological Seminary. The number of students has increased in three years from thirty-five to sixty-one.

The society has opened at Los Angeles, Cal., a Spanish-American training school for ministers for the Mexican churches in the southwestern part of our country. It has enrolled twelve students.

Our educational work in Latin North America is presented under separate headings elsewhere in this issue.

Indian Mission Work

In our Indian mission work we have twenty churches, with 2,395 members, as follows: In Western Oklahoma, eleven churches with 1,695 members, in six tribes Kiowa, Comanche, Cheyenne, Arapaho, Apache, Caddo; in Montana, six churches with 299 members, in one tribe, the Crow; in Arizona, three churches with 69 members, in two tribes, Navaho and Hopi; in Nevada, one church with 59 members, in the Paiute tribe; in California, six churches with 251 members, in the Mono tribe in Alaska, one church with 22 members in the Kaniagmiut tribe. When it is recalled that a majority of these were born in paganism and bred in savagery, it is a remarkable fact that two-thirds of our Indian members are able to read, so that the Bible is open to them.

Rural community work has been undertaken by the society for the past three years. At present we have directors of town and country church work in Michigan, New York State, Northern California, Ohio and Nebraska. The society also cooperates with state conventions in the work of rural demonstration parishes in Minnesota, Nebraska and Wisconsin.

The work of the department of architecture during the last twelve convention months has been double that of the previous year. During this year 310 projects have applied to the department for consulting advice, an average of one project for each working day. The estimated value of these 310 projects is \$10,000,000.

Conferences have been held with 22 of these projects at their sites, the representatives of the department having travelled more than 40,000 miles during the year, visiting thirty-four states, besides touching Canada and entering Mexico.

There are pressing needs in all of the Latin-American countries and in the congested districts of our great American cities which may be only partially expressed in terms of more workers and new buildings. The task of The American Baptist Home Mission Society grows as the nation increases in population. The income for this great work should keep pace with its opportunities.

CHARLES L. WHITE,
New York City.

With Our Southern American Neighbors

There has been opposition, but persistence and prayer are mighty

Latin North America

THE different missions of The American Baptist Home Mission Society in Latin North America are distinguished over all others for the extent to which they put responsibility upon national leaders and for their success in developing self-supporting churches. In the five fields of Cuba, Porto Rico, Mexico, Salvador and Nicaragua there are eighty-even pastors and only fourteen American missionaries, and of these latter five are doctors and teachers in charge of one hospital and three schools of higher education. At the beginning of the five-year period there was only one self-supporting church in all of these fields; now, at the end of three years, there are nine—two in Porto Rico, two in Cuba, and five in Mexico. During this period the society has built two church buildings in Porto Rico, one in Salvador, a Sunday-school building as an addition to the church in Mexico City, and helped in the erection of a church in Cuba. Of these buildings those in San Juan, Porto Rico and in San Salvador, C. A., have rooms for school and social purposes. In many of the churches in all of these countries there are primary schools for which the society provides equipment. At the beginning of the five-year period the society reported for Latin North America a total membership of 6,322 members in 134 churches, whose total annual contributions for all purposes were \$26,965. At the end of three years it reports 7,168 members in 39 churches whose total annual contributions amount to \$51,851.

Porto Rico

Six churches this past year have outgrown their Sunday-school equipment and have appealed to the society for aid in building additions to the church. One of these Sunday schools has an attendance sometimes exceeding 400. Another one of these churches is located in the densely populated and growing suburb of San Juan called Santurce. It urgently calls for a new building. Two of our churches are self-supporting, with others making progress toward the same goal. The Baptist Association supports a missionary pastor among the hills in the northeastern part of the island. In Porto Rico the Home Mission Society is part owner of a mission evangelical press from which there is issued a periodical that serves all the denominations, whose editor is a Baptist. Even denominations cooperate in the Evangelical Seminary housed in the Grace Conaway Institute at Rio Piedras. This strong seminary is having a decided influence on the students of the University of Porto Rico, located in the same town. Our Dr. Steelman teaches a Bible class of these students every Sunday.

Cuba

Our mission in Cuba reports two self-supporting churches with others very near to it. The Cuban Home Mission Society supports six pastors in the Baracoa district and helps in the support of another pastor in Santa Cruz del Sur. In the latter place a frame chapel was erected by the Cubans themselves, costing \$2,000, of which the Home Mission Society contributed half. Los Colegios Internacionales at Cristo had a prosperous year.

The higher department of this school, called its institute, which grants the bachelor's degree, now has an enrolment of 108, and is developing a department for the training of Cuban preachers. This number is more than double what it was three years ago.

Mexico

There are now five self-supporting churches in Mexico in fellowship with The American Baptist Home Mission Society. The national convention, representing both the northern and southern Baptist missions, supports two of its own people as missionaries to the non-Spanish speaking Indians. In Puebla the society maintains a hospital with fifty beds, and in cooperation with the Woman's Society conducts a nurses' training school. This is the best equipped hospital in the whole republic of Mexico and has helped to break down the prejudice of fanatical people against missionary work. In cooperation with the foreign mission board of the Southern Baptist Convention, the society has been supporting a theological seminary in Saltillo, which this year has

At the beginning of the five-year period there was only one self-supporting church in the five fields of Cuba, Porto Rico, Mexico, Salvador and Nicaragua. Now, at the end of three years, there are nine!

forty-five students, several of whom come from our churches in Central America. In September, under the same direction a boys' high school was opened, which already has an enrolment of 210 students.

Nicaragua

After four years of absence and completing his course at the seminary in Saltillo, Mexico, our first trained Nicaraguan pastor has returned to his own country and is now in charge of our church in Managua. This church, under the experienced leadership of General Missionary Wilson, has outgrown its rented quarters. The work demands that the society soon erect its first church building in Nicaragua. Land with two buildings has just been purchased for a boys' school which will be opened within the new year.

Salvador

There have been important changes in the personnel of this mission. Rev. P. T. Chapman is now acting general missionary. This republic has also received its first trained national pastor after the completion of his course in Saltillo, Mexico. Preparations are being made to open a day school in our new church building in the capital under the direction of a missionary teacher of the woman's society. In this republic at least two men are supported by the churches each year for varying periods up to five months as they leave their work to go upon evangelizing tours among the villages. Our missionaries have a small press and issue tracts and a periodical for their evangelical propaganda.

Haiti

Haiti has been surveyed as a mission field and efforts are being made to secure

a general missionary for the island. The society has by a designated gift purchased land for a school for the training of Christian workers in Jacmel under the direction of Rev. N. L'herisson. This will be the first evangelical secondary school to be opened in Haiti.

Jamaica

At the request of the Baptist Missionary Society of Great Britain the American Baptist Home Mission Society is assisting in counsel and in the support of the Christian workers' training department of Calabar College, Kingston, and also in the support of the missionary superintendent and of the church sustentation schemes for the island. This new enterprise for the rehabilitation of the Baptist cause in Jamaica was just begun near the close of the year.

CHARLES S. DETWEILER.

Baptists in Nicaragua

NEVER since the early days of gospel work in Nicaragua has there been a more determined opposition from the Roman Catholic hierarchy than there has been within the past few months. Not only in their own periodical publications, and through pastorals and circulars by the bishops are they waging a bitter and slanderous campaign against Protestants, but the political dailies are used freely, and article after article appears in which American missionaries and native pastors are unsparingly denounced. They have exhausted their vocabulary in the use of the most opprobrious epithets to describe Protestant propagandists. Heretics, renegades, apostates are among the mildest. We are freely denounced as hypocritical, immoral, devilish. We are said to be buying the people with money, and leading them headlong into hell. The article in the constitution of the country which guarantees liberty of worship, is openly denounced, and the civil authorities are frequently reminded that Protestant propaganda should not be tolerated.

But I think this rabid opposition, together with occasional acts of violence, has fallen out rather to the furtherance of the gospel. The attendance at our services has increased, every one of our Sunday schools is growing, and we are witnessing conversions right along. The people have never shown greater desire to hear and to read. In Managua and in Masaya we have outgrown our accommodations and are much crowded for lack of room.

The girls' school at Managua has grown steadily until it has been necessary to provide additional space, and still they are crowded.

The Home Mission Society has recently taken a step forward of very great importance in the purchase of a valuable property for a boys' school. This was a necessity if we are to have a well-balanced educational work in Nicaragua. These schools will lay the foundations of Christian homes, which in turn will be the stronghold of the church. They will also greatly aid in furnishing trained workers. Our most urgent need, after the direct power of the Holy Spirit, is a trained ministry for the churches, and trained Christian teachers for the schools. Only recently our first trained native

pastor, who has been studying abroad, returned and is actively and efficiently engaged in the work. He needs to be duplicated many times.

Another pressing need is buildings. The two boards own two school buildings which for the time being serve the purpose. The main society owns one building, which is used for church purposes; but in all Nicaragua Baptists own not a single church building. In Managua this is already a pressing need.

Since the days of Christ the ministry of healing has been a mighty proof and a mighty power in the church of God. With sorrow and pain we have to see our people suffer and our cause lose ground for lack of any means of caring for the sick and helpless. If the church has lost the power to heal the sick through the prayer of faith, the church ought to furnish the means to build hospitals, asylums and sanitariums, and until it does it cannot properly fulfill its mission to the world. Nicaragua greatly needs such an institution.

D. A. WILSON.

Managua, Nicaragua, C. A.

Central America

1. With regard to outstanding achievements in the work. I think that the most impressive is the solid advance in the evangelization of the republic; the establishment of new congregations, and one or two new churches. We are doing a more extensive work with a smaller staff.

Another extremely important feature is the great work that our own publication *El Heraldito* is doing in the whole of the republic, and especially in the outlying and distant places where it is sent by post. In the follow-up work, to the small extent in which that has been possible, it is seen that it has caused an active ferment amongst the very ignorant Romanists, and in different places has brought us fierce opposition or a warm welcome.

2. The outlook for 1923 is of course bright—very bright. It is "the path of the shining light"—see Prov. 4:18. We believe that the Lord is going to do great things for El Salvador in the coming year—and we shall be glad.

3. Our chief need is the frequent concentration of our constituents in prayer—believing prayer—for this turbulent little republic, which at the commencement of our work was prophesied that it should be the Saviour of Central America in fact as it is in name.

In equipment we have one or two very great needs. The services in our fine new temple—the G. H. Q. of the Northern Baptists in their sister republic—have at present to be led in music by a wheezy little portable organ, which really deserves to be pensioned. The rate at which the organist has to pump makes one glad that her efforts are hidden from the congregation. Then if somebody wanted to do something especially effective among the mountains of El Salvador, and to impress the very ignorant, fanatical people of the more remote districts, a portable cinematograph; and a good stereopticon for the church in the capital.

PERCY T. CHAPMAN.

El Salvador, C. A.

Cuba

THERE are two outstanding features of the work of the American Baptist Home Mission Society in Cuba.

1. The great opportunity that is before us in educational work. In this field we stand easily in the front rank. No finer

opportunity for gospel work is to be found anywhere in Latin America. The financial depression of the past two years has affected our attendance to a certain extent, nevertheless the present year's attendance promises to be one of the largest in our history. Our morning chapel service is a sight that would delight the heart of any lover of missions.

2. The continued splendid success of our Cuban Home Mission Society was all the more noteworthy in a year of general financial depression. This society raised during the year more than \$4,000 and with the small help of \$600 from the North supported seven of our native brethren on their fields. This means that every third pastor in Cuba is now supported by Cuban funds.

The Outlook for 1923

We enter the year with the firm determination that we will advance all along the line. We are just beginning an intensive evangelistic campaign that is to include every field now occupied by our board in Eastern Cuba. The leader chosen is the Rev. Fred J. Peters, at present of New Jersey but for long years a missionary in Latin America. We are praying for a large ingathering and we are working with that end in view. We believe in Carey's motto, "Expect great things from God. Attempt great things for God."

Pressing Needs

1. A consecrated man to train our future ministry.

2. A consecrated man or woman to take charge of our proposed normal work.

3. More buildings with larger and better class rooms for our central plant at Cristo. Our present outfit is not more than adequate for the proper housing of the lower school. In fact, even for this purpose an administration and class room building should be added. This leaves our upper school or junior college work entirely unprovided for. A dormitory and a class room building should be put up at once. This work is becoming more important every day. Our matriculation class has over fifty students. The first year of our Cuban A. B. course has forty-nine young men and women. Most of their work is done in a class room meant for thirty pupils. In our boarding department we are forced to place four boys in rooms designed for two. Give us larger and better class rooms and you will see our

numbers increase and our efficiency doubled.

Our school at Cristo, the Colegios Internacionales, is one of the most important if not the most important evangelistic institution of learning in Cuba, and one of the most important single factors in the evangelization of Latin America. As Baptists we occupy an enviable position among the educational forces in this republic but that is not sufficient. We must grow if we would observe the law of life. We must conserve if we would increase and we must increase if we would continue to live.

Cuba needs your help, needs it supremely at the present time. She needs the best you have for her in citizenship and in life and in training of her young manhood and womanhood. Above all she needs that which alone can make for righteousness, that which alone can make a nation great, the gospel of Jesus Christ the Son of God.

R. ROUTLEDGE.

Cristo, Oriente, Cuba.

The Work in Porto Rico

OUR outstanding achievements are: (a) A very considerable increase in attendance and efficiency of the Sunday schools. (b) A notable development in self-support and responsibility for their own work on the part of the native leaders and the churches in general. (c) A deeper grasp of the fundamentals of kingdom efficiency on the part of the churches such as the securing of more and better prepared pastors, the need of a better development of our educational facilities.

The outlook for 1923 is the brightest we have known since beginning my work here. There seems to be a high spiritual tone that promises well for the evangelistic and financial campaigns which we are just now beginning. Unless all signs fail we are on the eve of a considerable harvest of souls during the next few months.

Our chief needs are: (a) More trained workers, both pastors and lay missionaries. (b) At least an educational institution of preparatory and junior college grade, both to prepare candidates for the ministry without losing them before they reach the seminary, and to uphold higher ideals of education for the laity. (c) Better physical equipment for our country churches.

HERBERT FORD.

Caguas, P. R.

To the North

The Maritime Provinces

OUR brief letter of a year ago expressed the expectation that the great event of 1922 with us would be the erection of a new administration building at Acadia University. But shortly there came a proposed amalgamation of Maritime Colleges in a great university at Halifax, N. S., accompanied by generous offers from the Carnegie Corporation. At present, therefore, all building operations are held up until the final decision of our Maritime Baptist Convention is reached in the summer of 1923. It now seems unlikely, as far as we can see, that Acadia will enter into this suggested federation. If not, then after next August there will probably be great activity in rearing the handsome and commodious new edifice which our needs so urgently demand.

Dr. George B. Cutten, our college president for twelve and a half years—years

of great material advance—has gone from us to the headship of Colgate. The inauguration of his successor, Dr. F. W. Patterson, of Winnipeg, is to take place very soon after the opening of the new year. Those who know Dr. Patterson and what he has done are confidently expecting that he will do a great work for Acadia which of course means a great work for our churches and our denomination in these parts.

A. C. CHUTE.

Wolfville, Nova Scotia.

Western Canada

NO startling features have characterized our Baptist work in Western Canada during 1922; it has been a time of conserving what we have and pressing quietly forward. The interests of evangelism and religious education have been kept well to the front. Fully 85 per cent

of our Forward Movement pledges have been paid. Mention should be made of the notable service rendered by our four superintendents of provincial missions. They are a most devoted quartette. The able administration of Dr. F. W. Patterson, general secretary of the Baptist Union of Western Canada, terminates with the close of the year by reason of his accepting the presidency of Acadia University. He goes East after twenty-three years of conspicuous ministry rendered to our Western cause as home missionary, pastor and general secretary. We cannot replace him but are glad to announce as his successor, Rev. M. L. Orchard, assistant secretary of the foreign mission board of Canada. The work at Brandon College has moved

forward slowly but steadily. Of the original Half Million Dollar Objective, \$425,000, including a conditional bequest of the late Mr. William Davies, has been subscribed. For two years Rev. W. J. Sparks gave heroic help and took the heavy end of the load in securing pledges for \$120,000 from the people of Brandon and for \$100,000 from Baptist friends in the three prairie provinces, so meeting the terms of the Davies bequest. The hard persistent work of Mr. Sparks during a time of financial depression has meant a great deal. We must soon push forward to complete the revised objective of \$800,000.

HOWARD P. WHIDDEN.
Brandon, Manitoba.

European Nations in America

The Roumanian Baptists in America

THE Baptist work among the Roumanians in America was started in 1910 when the First Roumanian Baptist Church of America was organized in Cincinnati, Ohio, with some Baptists who had come from Roumania and some who were baptized in this country. In 1913 the Roumanian Baptist Association of North America was organized. It began publishing a sixteen-page monthly religious review *Crestinul* (The Christian) which is still being published, but now semi-monthly. The work has progressed so that at the close of the Great War there were more than 1,200 Roumanian Baptists. When the way to Europe was opened almost one-half of them went to Roumania: some to their families, others to see their parents. Some are returning and there are many who would like to come back to America, but are confronted with many difficulties.

The Roumanian Baptist Association has met regularly every year since it was organized. This year (1922) it held its annual conference in Detroit, Mich., in the Second Roumanian Baptist Church. The delegates to this conference represented eighteen churches and missions. Sunday schools, B. Y. P. U.'s, and women's organizations were also represented. The reports, considering the circumstances, were inspiring. There were forty-one baptized. The total membership is 628. There was raised \$13,267.29 this year to help the work. New work was started in South Bethlehem, Pa., and Newark, Ohio. There are eighteen Roumanian Baptist students studying in different schools, that is, in high schools, academies, universities and seminaries, eight of whom are studying for the work of the ministry. The association elected as its officers for this year Rev. C. R. Igrisan, president; Rev. I. Trutza, vice-president; Rev. J. Ardelean, secretary; Mr. J. Heghean, treasurer.

The outlook for the future is encouraging. The opportunities are many, but the needs are also great because there are more than 250,000 Roumanians in this country and our work is just a small beginning. There are many Roumanian colonies where no Baptist work is being done at all. We are suffering because of the lack of workers. We have only seven ministers that are giving their full time to the work. The rest of the work is done either by supplies or by laymen.

All this work is being done in cooperation with the American Baptists. Credit is due for it to the American Baptist Home Mission Society, the American Baptist

Woman's Mission Society, American Baptist Publication Society, and city and state mission societies for their brotherly helping hand. Thanking the Lord for this work, we are also praying him to send more laborers into this needy field.

V. PRODAN.
East Orange, N. J.

German Baptist Churches of North America

THE past year shows marked progress in spite of reverses and struggles common to all our brethren. There have been 1586 converts added by baptism and seven new churches organized during the past year. The number of churches is 296 with a total membership of 32,766.

Eight new Bible schools and an increase of 2188 scholars are reported, making a total of 364 schools with 30,618 scholars. 3112 teachers are active in teaching the classes. 203 young people's societies report a membership of 8,171. The young people's and Bible-school work give promise of new growth and greater efficiency.

The women's missionary societies report an increase of 228 members and a total membership of 6383.

The 296 churches with less than 33,000 members raised \$308,243.26 for missionary purposes, or \$9.40 per member.

Russia and Germany have received substantial aid.

There are at present about fifty students studying for the ministry, twelve new students entered last fall in the German department of the Rochester Baptist Seminary. All the men are being prepared to preach in the language of the country.

A new English paper has been launched, the *Baptist Herald*, published for the present monthly, which is meeting a great need.

Our most pressing need is the faith that can truthfully say: "I can do all things in him that strengtheneth me." We need a revival of fervent prayer, of warm devotion and cheerful witnessing for Christ.

C. A. DANIEL.
Chicago.

Swedish Baptist General Conference

DURING the past year the general conference celebrated the seventieth anniversary of organized Swedish Baptist work in America. The fact was duly commemorated at the annual meetings in Chicago last September. The completion of seventy years of active work, however,

does not indicate impending senility, but rather renewed power, which manifested itself in plans for stronger evangelistic work, a more extensive educational program and a more perfect coordination of executive agencies.

During the year Dr. C. G. Lagergren, for thirty-four years dean of our theological seminary, was retired on pension and succeeded by Dr. G. Arvid Gordh, until recently pastor in New York. Dr. Gordh is a man splendidly equipped for his important position. Dr. K. J. Karlson, formerly of Clark University, is another valuable addition to the seminary faculty. A fine class of graduates finished their work in the seminary during the year, giving evidence that normalcy is replacing war-time conditions in our educational life.

During the year, 1,354 baptisms have been reported. Total contributions reported something over one million; of this amount more than \$133,000 for benevolences. Present membership 31,437.

One outstanding need for the coming year is more men of great evangelistic power, men who can fill the constantly growing need for strong, virile gospel work.

For our educational work we need more funds—an endowment fund that will adequately meet our growing educational program; funds for more buildings to house the increasing number of students.

If the year of 1923 supplies these needs another new year will see us moving a long way toward the goal of ultimate victory.

J. O. BACKLUND.
Chicago.

The Portuguese Work

DURING the past year the work among the Portuguese has been blessed as in other years, with conversions and baptisms in the several missions of the Baptists in Massachusetts and Rhode Island.

The mission in New Bedford, which is the oldest, had sixteen additions the past year, twelve by baptism and four by letter. The mission at Fall River, Mass., as well as the mission in Cambridge have had about the same number of additions or nearly so, and the missions in Providence and Pawtucket, R. I., have had success, and have added several to their membership.

There is a self-supporting Portuguese Baptist church in Bristol, R. I., that is doing very well. It has had several conversions and baptisms in the past year.

The Portuguese mission at Taunton, Mass., is not doing as well as it should, though during the year several young men have been baptized there. The work has been under the care of the Portuguese missionary in Fall River, who visits the mission for preaching three times during the month. Mr. White, one of the leading members of the Taunton Baptist Church, takes a great interest in the mission and is a great help to it, but there should be a settled missionary there, and until there is the work cannot grow very much.

We had several Baptist people in Plymouth, Mass., and we visited them once a week for two or three years, but the railroad fares doubled and the best part of two days was required to go and come. It was finally given up. A settled missionary should be put there, but as nothing was done, the Methodists took up the work among our people there, and last Labor day baptized five or six of the converts, children of the Baptists. We have

lost by not having missionaries in these destitute missions.

There are other places which could be opened if we could get missionaries to man them. Let us pray the Lord of the harvest to send laborers into his fields for the harvest is great, but the laborers are few.

F. C. B. SILVA.

New Bedford, Mass.

Hungarian Baptist Union of America

THE Union is made up of twenty-eight churches and ten mission stations with a membership totaling about 1,600. Every church and mission, as a rule, has its Sunday school usually with a membership higher than that of the church's. Thus our Sunday-school scholars number about 2400. There are twenty-six regular Hungarian workers and a few laymen who are sacrificially giving their time and talent in the service of the kingdom. Speaking in round numbers, there are 500,000 Hungarians in the United States. The Baptist work was started in 1900 at Cleveland. Among the first active men are: Rev. M. Fabian, Rev. S. Gazsi (now president of the union), Rev. M. Vegh (now retired) and Rev. Nicholas Dully. Every one of them came to America as Baptists.

Within the union there are several organizations through which it chiefly functions. The union of the ladies' aid societies endeavors to help the needy here and in Hungary and supports missionaries in the old country and the occupied territories thereof. The Sunday-school union is a rather new organization which promotes teacher-training classes and standard Sunday schools. A condensed translation of the "Keystone Teacher-Training Course" first year book is ready and the first two sections of it have been mimeographed and studied more or less completely by about 200 teachers. A plan is under way now to put the material into book form to make it more accessible to our people both on the other side and here. The young people's union is also on the way toward perfection under the able leadership of Mr. William Tatter of Chicago, a Rochester graduate (German department). The aim of this organization is to interest our young people in higher Christian education, missions and general kingdom service. On the whole the Baptist Union of America promotes unity and united actions among the churches in evangelizing our people here, but lately a great deal of relief work has been done to help out our brethren and fellowmen in Europe. It has its welfare-missionary committee through which thousands of dollars were sent over and the end is not yet.

A Hard Year

During the last convention year (1921-22) 133 baptisms were recorded. It was one of our hardest years for many reasons. An incorporated bookstore was opened with an office in New York City. Three mission stations were accepted into the union. Teacher-training conferences were held. Two or three missionaries began to preach the gospel among the Hungarians in Europe as a result of our humble efforts here.

Our needs are many. The chief among these is more workers—men and women—to do regular and specific work. At least one man should devote all of his time to literature. And we have the man, but—! There should be one to take care of the young people's union, the Sunday-school union and the union of the ladies' aid

societies. By all means we need a man, a general evangelist-secretary. He would help out churches where there are no pastors and seek out new fields of operation and would assist in special evangelistic campaign. Colporters? We ought to have five more—at least that many!

As to the future just before us, would say that it is quite hopeful. With the coming of the better working condition, there will be a better chance in every way to carry on the work. Every day we are a little bit better known by the outside people and the general prejudice against us is gradually vanishing. The best of all is that we sincerely endeavor to be on the side of our Lord and with him there is victory.

M. MAJORCSAK.

Philadelphia.

Russian Baptists, 1922-1923

The Facts

Foreigners in the United States of America	13,000,000
Russians and Ukrainians (Ruthenians)	1,000,000
Russian Evangelical Christians ..	1,000
Russian Baptists	550
Russian Baptist congregations ..	35
Mission fields or centers of activity ..	3
(Eastern Conference with headquarters at Hartford, Conn., Central Conference with headquarters in the state of North Dakota, and the Pacific Coast Mission.)	

Achievements

During the past year two phases of work have been especially emphasized, namely, evangelism and benevolences. Effort has been made not only to hold what we have, but also to win men and women for Christ. The exact number of baptisms is not known, approximately fifty-five. Benevolences were centering around starving Russia, for nobody else feels more keenly the unspeakable suffering and sorrow of Russia's starving millions than their own sons and daughters on this side of the ocean. Something over \$10,000 has been contributed by the Russians themselves. A number of Bible conferences or institutes have been held in the territory of the Eastern Conference in order to instruct believers and to promote personal consecration. Sunday-school work has been taken more seriously this year than ever before; new schools have been organized, and lessons prepared in Russian which will be published in the near future. It is gratifying to notice that lately some of the leading brethren have come to see the great need of trained and paid ministry which was not the case a few years ago. This indicates that a new era is about to break upon the Russian mission work. Twenty-five Russian students are enrolled in our International Seminary, headed by two competent professors. Stewardship has been taught and practiced, and a better cooperation between the American Baptist Home Mission Society and the Russian congregations has been brought about.

Needs

The needs are so many and the problems so great that it is impossible to mention them all here. One of the principal needs is of course a much greater number of well trained leaders and preachers in the field. Many more mission stations should be opened without any delay. It is heartrending to contemplate the hosts of ignorant and superstitious Russians in the mining centers without any spiritual care whatsoever. They verily

are like sheep without a shepherd. This means that much more money should be put into the Russian work than has been done heretofore. There is a great need of evangelical and doctrinal literature. Almost nothing has been published in Russian on subjects like church discipline, Sunday-school, missions—home and foreign—stewardship, and so on. The racial and linguistic differences between the Great Russians and the Little Russians must be taken into consideration by our boards and especially in the training of workers. Ignorance and the radicalism of present day Russia are the chief forces that work against Christian influences among Russians. But the one supreme need, towering above all others, is the love of Christ manifested in every-day life toward the poor and ignorant Russian brother in America.

Every thoughtful Russian is sincerely grateful to the American Baptist Home Mission Society for all that it has done for them, as well as to all those who so beautifully manifested their sympathy with starving Russia in "rushing a ship to Russia."

In view of the gratifying achievements of last year, and in spite of the great difficulties and many needs mentioned above, the outlook for next year is brighter than ever before. We expect great things from God and shall attempt great things for God; we shall pray as if all would depend on God, but we shall work as if all would depend on us.

RICHARD J. INKE.

General Missionary to the Russians.

Danish Baptist General Conference

DURING the year our conference has been engaged in a mission campaign. We began ten days before Pentecost with daily prayer meetings in nearly all our churches. On Pentecost or immediately after, as many churches as could, began special meetings which largely had the aim of promoting a deeper spiritual life among our members. As could be expected, a revival broke out some places and especially in Camp Douglas, Wis., Walworth, Minn., and Gilmore City, Iowa. A considerable number were added to the churches. The summer and fall were thus spent in building up and quickening the inner life in our churches and unto the end of the year of the campaign we shall now try especially to reach out and win the lost to Christ. Many of the churches are having special evangelistic services, or will have a series during the winter and spring.

It was a loss to us that evangelist M. A. Wegsard saw it necessary to discontinue his work with us. He has been successful in the work the years he has been with our conference. We are now trying to find a man to fill his place.

The churches of Gilmore City, Iowa, and Eureka, Wis., are completing new houses of worship, and at Milltown, Wis., they are remodeling the church. The church at Gilmore City will be an honor to our cause as it will be by far the most prominent Protestant church edifice in the town. All the services are carried on in the English language, as in several other of our churches. The church has made good progress the last year, and has made a very favorable impression on the town and community.

J. D. VINDING.

Newell, Iowa.

(Continued on page 1548)

In Foreign Lands

Poverty, starvation, nakedness, turmoil, typhoon, flood and pestilence have marked the year in many places, and yet they report—achievement!

The Baptist Work in Czecho-Slovakia

TO understand the present condition of work, it is needed to have in mind these facts: Before the war there were but three workers in the whole country. During the war there was but one, i. e., Rev. J. Novotny in Prague, as the other two were in the Austrian army far from their homes. The brethren were dispersed. In the first and second year after the proclamation of our national liberty suppressed life of the nation began to live anew. First thing for the two pastors to do was to gather together the dispersed flock. There were helpers ready to help and they helped with sacrifice. But missionary workers were wanted who would spend all their time in the work. This was not realized until in summer, 1920, when more than 20 workers at once were set to work with the help of the Southern Baptist Convention. After the dove from the S. B. C. others came bringing boughs of promise and hope and brotherly love. These came from the Northern Baptist Convention through the medium of Dr. J. H. Rushbrooke. The years 1921 and 1922 were spent in organizing and consolidating single churches and the Union of the Baptists in Czecho-Slovakia. This process has not yet been finished. In 1921 we had in our statistics 1,500 baptized members. And we saw an immense field for the Baptist work given us from the mighty and loving hand of our Lord. At this time there are 30 workers and nearly 3,000 members, beside the Sunday school and Young People's Union.

The Year's Achievements

1. Our Seminary for training ministers started in November, 1921, finished its first year with the end of June. In October the second year was begun. There are 14 students. We are persuaded that with the Lord's help the school shall have a profound meaning for our mission in the country.

2. In February distribution of the gifts from the Ship of Fellowship was finished. The gifts meant to the poor both of our and other denominations a great help in difficult times. With us it especially meant strengthening of the Baptist consciousness of brotherhood with brethren beyond the ocean. May I thank once again the generous givers for their gifts in the name of those who received them!

3. In April Peabody-Montgomery Children's Home in Czecho-Slovakia was opened. During the war the Baptist church in Prague resolved to get an institute for war-orphans, and gathered more than 60,000 crowns. Nearly 200,000 crowns Rev. J. Novotny gathered while in America, 1919. At last a generous contribution has been made by the generous sisters of the N. B. C. to this purpose, while Mrs. Kolator was in America in 1920. So with this help it has been made possible to give to 15 orphans a home.

4. From March to May an action was made to help our brethren in Russia during the famine. There has been gathered together a sum of 73,000 crowns which was sent to Dr. Rushbrooke.

5. With the beginning of the year our Publishing Company came into being. Its importance for the denomination and for the whole nation is apparent. And we begin to feel its work and meaning. Its seat is in the capital of Slovakia Bratislava.

6. A society to help fallen women was organized in Bratislava and began to work. Its name is Save-Society and its achievements are being acknowledged and sustained by the Government itself. Its larger development depends on sufficient means which are not at hand at this time.

The mentioned achievements are strong helpers in our mission-work standing in close contact with it. But there are several direct missionary achievements in which we rejoice. These are:

7. From March till October five new chapels or meeting-houses were consecrated to their purpose. The sixth one is just being finished and will be opened within a few days. The chapels are: In Bohemia 2, in Slovakia 3 and in Moravia 1, representing all together a sum of more than one million crowns. They are situated in our centers, from which the light of the Cross is being dispersed.

Evangelizing Campaigns

8. There were three evangelizing campaigns. First in Bohemia where Rev. A. Knobloch successfully preached. After his arrival from America Mr. Hok helped, visiting and preaching in different places of the Republic. At the same time the other missionary workers led by their ministers evangelized. In July and August Dr. Jones, the pastor of the First Baptist Church in Philadelphia and Dr. Taylor, pastor of the First Baptist Church in Indianapolis came to evangelize in the centers of the work. Their campaign was most successful and raised warmest interest in the places where they preached. At the same time all the workers preached and led people to Christ. To make a possible greatest use of the effective work of Dr. Taylor and Dr. Jones a new campaign was carried out. It contained three periods: The first had to prepare and awake the spiritual and mental powers of the members and friends by a four weeks' Bible School, the second being a prayer week had to consecrate our decision to serve the Lord and man with all our power. And the third period contains the proper evangelistic meetings in great public halls we were able to get. To God be glory. In Prague the effects of this are great and blessed. In other parts of the Republic this scheme is just carried out.

9. The young people of our local churches organized themselves in the Young People's Baptist Society. They already have begun to work on this large basis.

To enumerate these facts means but one side of the work of the past year. There was a quiet work still going on inside the church. And it is even this work out of which grow pillars and walls bearing the upper building.

The Outlook for 1923

There is one slogan for the coming year and this is: Intensive work inside and outside the denomination. Our ideal is

that each member of the church may be a missionary. So deep religious education among all the brethren is needed, that would keep their hearts and minds in constant touch with our Lord. And then with burning hearts to evangelization. There will be at least two campaigns—one in January and February, the other in October, November and December. During the summer months tent mission in several places will be carried on—if we get tents. We hope that having at least one traveling evangelist, we shall have rich harvest.

So it is hoped that several new centers of the work will be founded throughout the country. Then it will be needed to secure new buildings or chapels. In the middle of next year also in our country naturally stands The Baptist World Congress in Stockholm. We look forward to it with many hopes, as it will surely be a mighty lighthouse which shall throw its light upon the whole of Europe. It will bring a spiritual quickening to all churches and to those of Czecho-Slovakia, too.

Besides this we intend to make several big collections among the brethren. One of them will be, if needed, for the brethren in Russia, others for denominational purposes—Seminary, Evangelization, Save-Society, etc.

The Needs

The bright outlook for next year as briefly sketched in the previous lines, is somehow overshadowed with clouds of difficulties, out of which grow needs. These are the chief of them:

Being comparatively a small denomination which, although it has existed some thirty years already, took its more definite shape after the great war, is chiefly the reason why we have no Baptist culture or tradition. And there must be some premises under which also the Baptists of this country have to face their future. But as yet we have not been able to work out such Baptist eugenics, as needed today. It is not enough to make propaganda for Baptists and their lofty principles, but it is needed to found churches and keep them in growing existence. This all leads to education, to literature, to scientific work combined with deep religious, New Testament or Baptist culture. This is one of our needs that is to be solved as soon as possible. How do we meet this need? We publish two monthly papers, issued in 4,000 copies; we publish tracts and books; we distribute them. And the writers write their articles and essays by night spending the days in missionary work. Thus education with all its components is our first need. And with it the most perfect and closest relation with our Father who is in heaven through Jesus Christ. We wish to have our seminary of first rank, to have our literature of the first rank. And we should like to go to school of our more progressive and more fortunate brethren who have got their own Baptist culture, the center of which is the Lord. We are persuaded that in this sign of Jesus' culture we shall go on victoriously.

On the other hand there is a material, black cloud hanging over us. It is the way leading to self-supporting our churches. This year only on salaries to

ministers was paid a sum of about 580,000 crowns out of which our Union gave 70,000 cr., to which at least 10,000 cr. will be added. Next year it is needed that our Union get together 30 per cent. In 1924 40 per cent and so on. This is a beautiful scheme, but with us remains a heavy responsibility. We try to do our best and are sure that our work will have its fruit. We are sure that behind the cloud the Sun of God's Love shines having its reflex in the eyes of our brethren, who will help their weak and poor brethren.

For evangelistic purposes we need at least one or two evangelists and one or two mission tents.

This is but a very rough and brief survey of our work, outlook and chief needs. But there are immense possibilities of leading people to Christ. With thankful heart I beg to say on behalf of the Union of the Baptists of Czecho-Slovakia: May God bless all those who in whatever way helped to spread the kingdom in this country. For "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it for me."

Praha.

J. PROCHAZKA.

Echoes from Latvia

AFTER the hurricane of the great war our country was greatly devastated, and also our Baptist churches. From more than two millions inhabitants of Latvia there were left scarcely half. Likewise in our eighty churches, of about 10,000 members there remained in the country about 4,000. The greater part fled to Russia.

In the last two years some thousand members returned, but very naked and very poor, not only bodily but also spiritually. The churches had much to do to help in both directions. Surely they would have failed if the American and English Baptists had not sent help, visiting us and feeding and clothing our poor people. All feel the heartiest thanks for the generous work.

Also caused by the terrification of the war there has been some disorganization in our churches, especially by the Pentecostal movement, which caused an emigration of some hundred people to Brazil, people who had lost their hope for the recovery of the country. But the churches are recovering and taking courage. They are continuing mission work with new hope, so that the outlook for 1923 is a promising one, as we enjoy great religious freedom in Latvia.

The outstanding achievement in the past year is the establishment of our seminary in Riga with fifteen students. It is the fulfilment of our dream of decades.

Our chief needs to go onward with mission work now are: Evangelists, colporters, tracts and good Christian literature. As our people are still poor by the damages of the war, so we ourselves cannot yet afford all the needs.

The leaders of the Lettish Baptists have in mind the opening of schools for education of our children and the youth. Just now we have established in Libau a public school in connection with a high school. That will save many children from the bad influence of atheistic teachers.

Riga.

J. A. FREY.

Burma Rangoon

PERHAPS the most noteworthy achievement of the past year is the mass movement among the hill tribes just across

the border in China where we have but recently opened a new station. During three months of the touring season more than 2,500 were baptized by Mr. Young and his assistants, and thousands more were appealing for the missionary to come and baptize them. The number is limited only by the number of workers we are able to put into the field. Truly a nation is being born in a day.

It is also worthy of note that the Kachins, another animistic people, dwelling in the hills of Upper Burma, are gradually awakening. Whole villages are asking the missionary to send them teachers, the supplying of whom soon leads the people to destroy the altars erected for the worship of the *nats* (evil spirits).

In our educational work the most remarkable achievement of the past year is the 41 per cent increase in attendance at Judson College. Moreover, the percentage of Christians is the largest ever. The hostel for girls is running over. Several had to be refused.

The completion of the Ko Tha Byu Memorial, accomplished without aid from America, has attracted wide attention in Burma. The 50,000 Karen Christians of Bassein district unified by the spirit of Christ, have accomplished what some prominent non-Christians have said a similar body of non-Christians could not do for lack of such unity. The Hon. A. F. Whyte, president of the Indian legislative assembly and chairman of the Burma reforms committee, during the course of a reception held in his honor in this building recently, paid a high tribute to the work of the A. B. F. M. S. in Burma. He said that he doubted if there were any single agency for the betterment of human welfare in any part of the world that had achieved greater results.

As to the outlook for 1923, the chief event will be the inauguration of the reforms scheme whereby a larger measure of self-government will be given to the people of the country. The agitation and education in connection with this scheme has awakened a new sense of responsibility within the Christian community and it is probable that the coming year will find them assuming greater responsibility for the Christianization of their own race and undertaking a larger measure of the financial burden which this involves.

Our chief needs are more trained workers for the great work among the hill tribes, and more missionaries. Five large Burmese stations are now vacant and two more will be vacant within the next six months.

An increase of appropriations next year is also most urgent. The heavy reduction this year due to the financial depression will result in a very serious setback, and if continued another year may compel the closing of some stations.

WALTER E. WIATT.

Toungoo

THE cut in appropriations for the work has struck our Burma mission hard as doubtless it has every other. It has not been without some good results. It has led us to more earnest efforts towards self-support, and we need and ought to press that with all our might.

The reference committee which has the disbursement of the funds of the whole mission, has a heart-breaking task. At first it treated all alike, making the same reduction in the appropriations of each missionary. Very earnest protests were made by several whose work is particularly promising and that work is likely

to be set back for years if the proposed reduction is made. This protest was seconded by others. It now seems probable that the reduction will be made on what seems to many the less responsive fields.

That makes it seem extremely likely, that among other means of reducing expenses the Burman School in Toungoo will be closed. That will have a most disastrous effect upon the whole Burman work here. (I am in the Karen work, but am greatly concerned over this impending catastrophe.) It is a work of many years, in which Dr. Bixby, Dr. Cushing, Dr. Eveleth and their wives and others less well known have wrought.

The Burman church here is made up of Burmans, Shans, Chins, Chinese and natives of India proper. The headmaster of the school, who has a Chinese father and Burman mother, is an earnest Christian. He visits the pupils in their homes, especially if a pupil is absent. Some of these parents say to him, "We like to have you come to our home, but we do not want the preachers." Christian teachers and Christian doctors can reach people whom the preachers cannot. Pray for them that they may have zeal and wisdom to use their opportunities to the utmost. *We need your prayers.*

What are the causes of lack of funds in the treasury? Is the fundamentalist controversy one cause? Is dissatisfaction with the way the funds are used another?

A Missionary for Fifty Years

Lacking a few months, I have been a missionary to Burma for fifty years. In the use of money, and perhaps in every other way, I have made many blunders, and I can see mistakes that my fellow missionaries have made. But we are true and loyal servants of Jesus Christ, earnestly striving to do his will, and doubtless the same may be said of the home administration. In spite of very imperfect servants, and their many blunders, the Lord has done a great work through them, and that work, *the Lord's work*, is now in deadly peril.

We Christians of the Northern Baptist Convention have a great work on our hands. It is a work for which we as a denomination are responsible. We cannot withdraw from it and be guiltless. It is work in which our fathers have wrought. If because we think some of our fellow laborers have strayed from the faith and may teach error, or because we think the money is not used in the best way, we refuse to give to this work, what will the Lord say to us?

When we see mistakes made, the first thing to do is to take it very definitely to the Lord in prayer, and that means of mending matters needs to be kept up very persistently. "More things are wrought by prayer than this world dreams of," but not half as many as would be wrought if we prayed more and if we prayed right.

This is not in the least an appeal for special help for Toungoo. It is a plea for all the work of the Northern Baptist Convention. This is a day of wonderful opportunity and of awful peril in China. Oh! why are we so slow to come up to the help of the Lord against the mighty?

There are many who are not slow. They make glad the heart of the Lord. May every member of every church of the Northern Baptist Convention join their ranks.

H. N. EASTMAN.

Bwe Karen Mission,
Toungoo, Burma.

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Religious Education



International Sunday School Lesson for January 21

THE PRODIGAL SON

Lesson: Luke 15 Golden Text: Luke 15:10

Introductory

The fifteenth chapter of Luke contains three great parables of the lost—the lost sheep, the lost coin and the wandering son. It is full of the love and forgiveness of God. The parables were related by Jesus some place on his last journey to Jerusalem when "all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them."

The Lesson

It was in answer to this accusation that Jesus gave the parable of the lost sheep, following it with that of the lost coin, and then, as a climax, the most beautiful parable in the Bible—that of the prodigal son. "This man receiveth sinners," the Pharisees said of Jesus, and so he spoke a parable in which they have no difficulty in applying the lesson to themselves as represented by the calculating and loveless elder brother. The publicans and sinners in their sin and repentance are pictured by the younger brother, and God by the forgiving earthly father. Thousands of younger sons through the years have reenacted the story of the prodigal Jesus pictured: "He gathered all together and took his journey into a far country, and there he wasted his substance in riotous living. And when he had spent all there arose a mighty famine in the land and he began to be in want." In this extremity he hired himself to a man who made him swine-herder, the most despised work that could have been assigned to a Jew. His food was the same as that of the swine, the husks or pods of the carob tree which grows in waste places where other crops will not grow. Alone in the open, living the most elemental sort of life, he "came to himself" and saw himself as he really was, and he also saw his father in his true light. Impelled by this new sanity the boy said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants." But when he carried out this plan, he had no opportunity to express the last clause of the sentence, for the father was watching for him, and when he had told of his repentance, the father called the servants to clothe him and put a ring on his hand and kill the fatted calf. Pitted against the great unquestioning forgiveness of the father is the jealousy of the elder brother. "He was

angry and would not go in." Did the love of the father fail then with this even more trying elder son? No. He came out "and intreated him and said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for thy brother was dead and is alive again."

Leading Thoughts

1. No repentant prodigal lives who can deny that the Father has met him with open arms.
2. There are two sinners pictured in this parable—who shall say that riotous living was worse in the eyes of the father than smugness and jealousy?
3. "No prodigal ever became a saint, who could not have been a better saint had he not been a prodigal."

The Problem of Religious Education

By WILLIAM PIERSON MERRILL

It is absolutely impossible to produce characters fit for citizenship in a democracy unless religion is an element in the training. The vital problem now confronting us is how to hold religion and knowledge together, how to make religion a vital part of the training of the young, and still keep the church and the state separate. It is at this point that the church is rightly and supremely interested. It is one of the most difficult problems now confronting thoughtful people, a tangled mass of issues at which we look almost with despair. There do appear, however, certain outstanding phases of the problem on which we can take hold.

First of all, we people of the churches should watch for and make the most of, any possible opportunities for the bringing of religious training into the lives of the youth of our country. The Protestant teachers of New York City have just sent to the churches a striking appeal. It assures us that the Association of Protestant Teachers of the city of New York "is deeply concerned for the religious education of the young of our land, to the end that truth and justice, religion and piety, may be established among us. For the furtherance of this conviction, they suggest that there be established and maintained throughout the city an adequate number of properly equipped week-day schools for the religious instruction of all children of

Protestant parentage. They ask the churches to allow the use of their buildings as meeting-places for such schools, and they pledge themselves, the Protestant teachers in the public schools of New York City, to teach in these schools when organized, and to promote to the best of their ability the efficiency and usefulness of such schools.

Here is an offer that should be eagerly accepted and used by the Protestant churches. More than that, it is a challenge. They ask whether we really mean what we have been saying for so long a time, that religion is an essential element in education, and whether we will do our part, as these teachers offer to do theirs, in making that conviction effective. We should be eager and alert to seize such opportunities, to support with generous gifts of money and time the week-day schools already established in our two affiliated churches and the vacation Bible schools which do valuable work through the summer. Whenever men and women of the churches are asked to help in such work as this, to serve on committees or boards of education or in any way to contribute service or influence to our public schools, they should be quick to recognize such calls as opportunities not to be missed.

A second clear opportunity is that of calling for fuller recognition of religion in the life and work of our colleges and universities. The church of Christ has both the right and the duty to call for such recognition of religion. This is particularly true in the case of the privately endowed institutions which are so powerful here in the eastern part of our country. They are not restricted, as are the state institutions; they are free to develop what they believe to be the proper policy, and they can set the pace and lead the way in this great task of giving religion its proper place in culture.

Much is being done for the religious life of the students in these institutions. Yet there is no accepted standard or policy. It will be difficult to name any college in which religion is given the same frank and full recognition which is given to the scientific principle. We in the church should voice over and over again the demand that in all these private institutions the religious spirit should be recognized as fully as is the scientific spirit, and that for exactly the reason, that it is essential to the production of good citizenship.

It would be quite impossible for a man who lacked respect for the scientific spirit to be made president of any educational institution, or to be honored by being made head of any department of its faculty. It ought to be just as impossible

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I DELIGHT to do thy will, O my God! Psalm 40:8.

We need to watch against a "grudging service." The enemy is always trying to get in the word "duty" instead of the word "delight"; he says a stern "You must" instead of the loving "You may."



The Chimney Corner



The Prune and the Editor-in-Brief!

THE manuscript lay on the table between them. Said the author lugubriously: "You sit on the comedy part of it!"

Said the editor tartly: "If there were more point to it I wouldn't want to sit on it!"

"And you scoff at the tragedy side of it."

"Too long, my dear fellow, too long. In this day and age brevity is indeed the soul of it. Make everything snappy and peppy. Get right down to brass tacks. Don't sling so much ink. Prune, sir, prune! Cut out the fluff, stick to essentials. Why engage a sleeper on every train of thought?"

The author clapped on his hat and clasped his rejected manuscript to his bosom: "Thank you, sir, for this eloquent free lecture on the craftsmanship of writing. I will now go home to my garret and practice what you preach."

"Do so!" said the editor cordially, "and let me see the next edition!"

So he proceeded blue-penciling and waste-basketing other manuscripts, while the author returned to his garret. Should you by any chance be expecting him to feast on shoe leather, you have an awful disappointment in store. They may have done that before the war, I don't know. But just now! Just now, no! Our author feasted solely on those excelsiorized breakfast foods guaranteed to produce iron muscles and youthful vigor. Not that they ever accomplished this transformation. But excelsior was cheap and needed no cooking—garrets are not equipped with gas-and-coal ranges. So after munching his hay, he settled down in earnest to the task of making his manuscript snappy and peppy and brief.

What depressing words to apply to the soaring of an inmost soul! To the ineffable glory of a matchless idea! "Peppy" he loathed it. "Snappy"—it made him squirm. "Brief"—well, at least it was decent Anglo-Saxon. He would adopt "brief." He would be it. So he proceeded.

Now as stories go, it was a very nice story.

In Chapter One you meet the hero, six feet, one in his stocking feet. Muscles like iron (I assure you no excelsior fed him) and a square jaw. You must have observed that all heroes today have square jaws. So this Phœbus Apollo, physically perfect, is seen at the very end of Chapter One to be a regular wizard in mining engineering, yet he sits lonely and depressed in his cluttered mountain cabin, feeling that something is not right with him, he knows not what. You know, of course,

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

And the author knows, for in Chapter Two he cleverly introduces HER.

She is really very nice. Ash blonde hair, if you know what I mean. It is very seldom seen on land or sea, but all the best books have heroines so equipped. Therefore our author did his best for her. It was long, luxuriant and naturally wavy. You have of course suspected that she was an heiress. Terribly so. The kind who is the despair of guardians, lawyers and aunts. She would not, no she would not, do what Aunt Elvira wanted. So she slipped on her riding togs, jumped on her full-blooded mare and fared forth into the forest primeval, foolish girl. You are of course ready for coming events to cast their shadows before: Rolling log? Precipice? Rattle snake? Bandits? It is all one to the hero who hears her cry of stark distress. It was for this end alone that six-feet-one-in-his-stocking-feet was created by the author, not to mention those muscles and that jaw.

Therefore Chapter Three brings her into his lonely cabin to dry off and be refreshed with terrible tea brewed in an old cracked crockery cup. But she looks so divinely lovely; it was inevitable for the iron muscles to want to . . .

Therefore orange blossoms in Chapter Four. A gorgeously proper wedding, back East. Everybody there who is anybody.

Reception a perfect crush, my dear, etc., etc. (Well done by author who has a luscious time over the menu. He ices all the cakes for you right in succulent print. He smacks his lips over the salads. You would never dream that excelsior alone was the foundation of such a feast!)

Chapter Six, back to the old cracked crockery cup for the honeymoon. Naturally ash blonde hair and square jaws desire the identical spot and the identical utensils that led to their paradise. And into it stalks the villain. Chapter Seven to Seventeen inclusive all villain this and villain that. He has a nasty shy trick of saying: "Blight me if I won't." etc. The author is pleased to pieces over the villain's villainy. When it comes to pruning the villain he rages in despair: "One word less about the villain, and he won't be villain. Sooner than prune him I will omit him." This is, of course, unthinkable; so he starts to prune the hero.

But who could prune six-feet-one when you are already down to his stocking feet? And those square jaws! Oh no, leave them be! And the muscles he needs in his business. Prune the muscles and he

might be any man at all. The author says he'll prune the heroine.

But ash blonde hair? How could he? It would make her any girl. . . .

He was desperate. If he pruned the villain, the point was spoiled. If he pruned the hero, he became no hero at all. If he pruned the heroine, she fell flat. So he ate some excelsior and washed it down with condensed milk. It did all that the box claimed in the way of vigor: he omitted the villain. This simplified the story astonishingly.

Then he remembered that the editor had said it wasn't necessary to engage a sleeper on every train of thought—so why explain the hero so fulsomely? Impressionism was the newest cult. Let one word sum up the hero therefore. He set down that one word:

MAN.

It looked suggestive, gripping, stalwart, catching. Peppy, actually! It pleased him so much that he triumphantly pruned the heroine until she became:

WOMAN.

Taken in conjunction that way the printed words threw him into a veritable rhapsody, for given a man and given a woman how quickly his story progressed to:

MARRIAGE.

It was inevitable. But what next? It was a poser. He debated three tedious anxious days whether it should be "Delight," "Divorce," or "Death." Which? Which? You see, *delight* would satisfy the mid-Victorian readers but nauseate the modernites; *divorce* would allure the flappers but alienate the staid-and-sober-readers. Above all he wanted to be a Best Seller (he was so awfully fed up on excelsior and garrets) so he chose *death*. By that one swift stroke of the pen he skilfully left the man and woman to their maker. Neither grannies nor flappers could grumble.

This settled, he jubilantly copied it and sent off his manuscript post haste, special delivery, insured, typed on one side, double spacing, sufficient margins on both sides as Ye Editor Doth Greatly Appreciate. It was certainly easy to read—suggestive, snappy, peppy, brief:

MAN.

WOMAN.

MARRIAGE:

DEATH.

What a world could be read into it! In one sense, it was *all* novels. In another sense, it was *any* novel. In a third sense, it was his alone. For it was pruned.

But the Editor-in-Brief who had inspired this new impressionism unkindly tossed it into the obituary basket (*sic cents an agate line*, etc.) for he did not recognize it for the Superlative Effort that it was. The hazards of literature, there-

fore, are exposed. Unless you have a full carton of shredded wheat biscuits do not put pen to paper for gain. Whoever coined

the expression "*The pen is mightier than the sword*" misspelled might. Widows and authors know the proper spelling.

The Young Reserves

The Baby That Cost a Skirt

MA MO looked out the door, and there at the foot of the ladder stood the fat Buddhist priest in his yellow robes and all the little yellow-robed "Ko-yin" boys from the temple, with their begging bowls, come to beg food for the priest.

"I'm sorry," said Ma Mo timidly, "but there isn't any rice for you today, there isn't even any for us!"

The smallest "Ko-yin" poked out his tongue and made the naughtiest face, while an older boy said saucily: "You must be lying, you silly female! Buddha will not soon forget that you kept back rice from his priest for over ten days. Where are your mother and father all this time, anyhow?"

"Father has been away weeks and weeks on an elephant hunt in the jungle, and mother is over in Moulmein at the Christians' hospital. I only hope she will come back soon, for there's no rice or fish for any of us."

"How dare she have anything to do with those Christians," shuddered another "Ko-yin," and even the priest stopped looking bored, although of course Ma Mo could not see his face, as he always kept it carefully hidden behind a fan, lest Buddha's priest should behold anything so unworthy as a mere woman. But to have dealings with Christians struck him as horrible, indeed it seemed that way to Ma Mo herself; and even over in the Christians' hospital at Moulmein, her mother had had moments of doubt about the people who worshipped this unseen God. But that was all before the nice new baby lay in her arms. Now she only wondered how she had ever dreaded people so kind.

"Regretfully I inform you that I can not pay you a single rupee for all this wonderful care and these fine meals," she would keep saying to the doctor, "at least, not until my husband gets back from the jungle with elephant tusks."

"Now that's all right, my dear," said the friendly doctor, "you can pay when you are able; meanwhile, all we want is to see you get strong and able to care for this cute new baby."

"Quite the nicest baby I ever had, too," acknowledged the delighted mother, tickling the tiny chin of the funny little brownie in her arms, and gloating over the way he puckered up his lips to cry.

Yet all the time she kept on worrying about being unable to pay, and the day she got back to her village she was dreadfully disappointed to find that her husband had not returned from the jungle. "What can I give these Christians?" she asked Ma Mo in despair, "now that I find you poor children so starved, what is there for me to give?"

She sat down to think it over, and as she was looking down at the ground her

eye caught the glimmer of her pretty red skirt. They call it a "lone-gyee" in Burma. You should have seen her face light up: "Ma Mo," she called, "come you here. my child; run down to the bazar and sell my skirt for a good sum and I can pay the Christians." She untucked the material from around her waist and handed it to Ma Mo. "Remember, a good sum!"

It was such a cheerful-looking lone-gyee that Ma Mo had a number of would-be purchasers very soon. "But it seems to be in good condition, so why should you be selling it?" asked one woman, fingering the bright skirt curiously.

"To pay for our Jesus Christ baby," Ma Mo explained. "You see, my mother went over to the Christians' hospital in Moulmein, and never was there a place so full of love and kindness and skill. Yet they never asked money from her, because they knew she was very poor. But I ask you, would a Buddhist care for a sick person two whole weeks without pay? Would they send story-tellers to pass the time telling wonderful stories of Jesus Christ, so that into your heart creeps peace and happiness? And it's the nicest baby we ever had, too."

"It's a nice skirt, too," said the woman regretfully, "but I don't want my money to go to Christians,—why, *they eat our relatives!* At any meal they tell me you can see Christians eating beef and pork and chickens, and you know yourself it might be the spirit of your own grandfather which had entered any one of those animals."

Ma Mo looked troubled: "Yes, I know, but the Christians say there is a special Jesus Christ town where the spirits of our relatives sit down in peace forever, instead of entering the bodies of animals to pester us."

"La! La!" babbled the woman, "you are bewitched! I won't have any skirt from you!"

"Oh, then I'll buy it," said a second woman eagerly, "for who cares where one's money goes when once it is gone?" So she clinked down some coins and marched off vain as a peacock, fingering her lovely red skirt.

Ma Mo's next adventure was in a bullock-cart, when a neighbor drove her to Moulmein, where they inquired for the Ellen Mitchell Memorial Hospital. There it stood, a wonderful building to them, where even the smiling nurses seemed like friends.

"Oh, is that little new baby your brother?" one of them asked, "well, be sure you help bring him up right, for a baby born in this hospital belongs to Jesus Christ, and you mustn't let him chew betel nuts, or eat fruit, or smoke cheroots. But what is this money for?"

"To pay for the baby, of course," Ma Mo explained. "Father hasn't come back

from the jungle yet, but mother said such goodness as yours should not wait, so she sold her skirt. And you may rest your minds! We'll bring that baby up right!"

From that time on every one was interested in the Baby-That-Cost-a-Skirt, and as he lay in his wicker cradle which swung from the smoky rafters, the neighbors would climb up the ladder to have a look at him.

"Huh!" they said in disgust, "a Jesus Christ baby is no different from any other baby! Tell us why you are so eaten up with pride?"

But the mother said: "Will you wait till the naming-day? Then I will invite the Bible woman to tell you the stories she told me over in that hospital."

So when the new baby was a month old a messenger went around with a cup of pickled tea to invite friends to come to the naming-party. The ones who accepted the invitation ate a pinch of the tea, and later they brought presents of money or jewels and tossed them into a jar of water. There was a feast then, after which the brown baby had a bath in the jar where the presents were lying. Then an old man got up and solemnly repeated a blessing over the astonished baby, asking for one hundred years of happiness. Next they tied a cotton string from the baby's wrist to a dish with money arranged in a circle on top of some rice. And at the very moment when they named the baby "Sweet Spices," the dear old Bible woman climbed the ladder of this little house-on-stilts.

"Am I in time?" she asked.

"There are one hundred years of time," smiled the proud mother. "So I pray you to sit down and begin at the beginning of the story of the first Jesus Christ baby."

Which was the way the dear story of the Babe in a Manger was first heard in that little village. Everybody listened, and wondered, and asked questions, and listened some more, and sighed, and said: "If only we had heard this sooner!" But the Baby-That-Cost-a-Skirt will never have to sigh that way; for, you see, he began life right, and I think he will grow up just as right, don't you?

The Problem of Religious Education

(Continued from page 1537)

for any one who does not thoroughly respect the religious spirit to be at the head of a college, or on its faculty. The one demand is no more a limitation of academic freedom than the other. The scientific spirit and the religious spirit are both essential to the right development of youth. They should both receive full recognition in the life of the college and university. Those of us who have influence in such institutions should voice this demand with some insistence, and should count it a privilege to make clear the part these privately endowed institutions have to lead the way in the recognition of religion as a prime factor in education.—From a sermon preached in the Brick Presbyterian Church, New York.

The Southern Convention

(Continued from page 1528)

Southern Baptists in Education

SOUTHERN BAPTISTS are developing a vitalizing conscience on education. They now rank gifts to education with the percentage for foreign missions. They are unwilling to place a premium upon ignorance.

They have 120 schools under direct control and ownership. These are classified thus: 32 senior colleges; 30 junior colleges; 53 academies; 5 Bible and theological schools. The total property and endowment valuation is \$40,794,888.

Three outstanding features distinguish the work in the past year:

1. **Standardization.**—At the request of the education board, the Southern Baptist Convention in May adopted the national standard of requirements for colleges and created a standardization and promotion commission. The purpose of this commission is to investigate the schools and to pass upon their fitness to meet this standard. The commission is further set to the task of helping all the schools to measure up to this standard. This commission is now assembling the data for its work. This is the most important forward movement that Southern Baptists have made in education in many decades. There is full recognition of the need for Southern Baptist schools to meet the requirements demanded by standardizing agencies accepted by state departments of education and sectional associations. The commission will give large attention not only to the matter of standards but to the securing of funds requisite to the attainment of such standards. The education board, in cooperation with other educational agencies in the denomination, will continue to emphasize Christian education until Southern Baptists shall equip their schools for the highest possible efficiency.

2. **New Schools.**—Two new schools began their first session September, 1922. Montezuma Baptist College, East Las Vegas, New Mexico, Rev. Layton Maddox, president, received as a gift a valuable hotel property, estimated to be worth \$1,000,000. Large sums have been expended in transforming and equipping the building for school purposes. The school will be run as a junior college and has had a splendid opening. It belongs to the New Mexico Baptist State Convention. Bluefield College, Bluefield, W. Va., Dr. R. A. Lansdell, president, is a junior college for boys and is the property of the Virginia Baptist General Association. A number of new buildings have been erected and a gratifying attendance for this first session prophesies a useful future.

3. **Supply of Ministers.**—There are approximately 28,000 ministerial students this session in Southern Baptist schools. While some denominations deplore the decrease in ministerial supply, Southern Baptists rightly rejoice over the fact that the above number is about 8 per cent increase over the student ministerial supply of the previous session. This means that we are cultivating a larger number of trained leaders. In addition to these who are preparing for the ministry, there are about 2,700 young men and women in our Baptist schools who are preparing for definite Christian service outside of the ministry.

The outstanding need of 1923 is the payment of the Seventy-five Million Cam-

paign pledges so that our schools may have their pro-rata. A companion need is the finding of a few large contributors who will add to the endowment of certain of our strategic institutions.

ALBERT R. BOND.

Birmingham, Ala.

Our General Societies

The American Baptist Foreign Mission Society

Organized May 21, 1814

The Society held its 108th annual meeting at Indianapolis. Approximately 900 missionaries including nearly 275 under appointment by the Woman's Society are now serving the denomination in the great enterprise of making the gospel known to the ends of the earth. These workers are assisted by more than 7,000 preachers, teachers and other native helpers in the ten fields where work is being carried on.

American Baptist Home Mission Society

Organized April 27, 1832

The Society held its ninetieth annual meeting in Indianapolis. The society carries on its work in cooperation with certain state conventions, city mission societies and the Woman's American Baptist Home Mission Society. It has been the agent of the denomination in Indian and Negro education. It is carrying on study of social service and rural community work with rural demonstration centers. Our work in Cuba, Porto Rico, Central America and Mexico is under its direction. The department of evangelism, of church architecture, of English speaking missions, of city and foreign speaking missions and the department of education are giving good account of their stewardship.

American Baptist Publication Society

Organized February 25, 1824

The Society held its ninety-eighth annual meeting at Indianapolis. This Society through its publication of Sunday-school and church supplies and religious books is indispensable. It was organized "to promote evangelical religion by means of the Bible, the printing press, colportage, Sunday schools and other appropriate ways." Last year 4,407 Bibles and 6,869 Testaments and Gospels were given away. There were sold 14,886 Bibles, Testaments and Gospels. The department of social education through social studies and literature, field work, boys' training camps is rendering a much needed service. Under its religious department comes the far-reaching work of the state and city directors of religious education.

The Sunday School Board of the Southern Convention and the Year 1922

1. We have made notable increase in our Sunday-school enrolment. The figures compiled last May, based on the association reports of 1921, showed 2,201,345.

The reports that are now coming to us, which cannot be compiled until after Jan. 1, make it certain that we will have another notable increase. It would seem as though during the first three years of our Seventy-five Million Campaign that our Sunday-school enrolment has made a gain of over a half million. We have now the second largest denominational enrolment in America.

2. Our progress in B. Y. P. U. work which work is under the direction of our board on exactly the same status as the Sunday-school work, has been equally promising. We have now 12,318 unions with an enrolment of 406,995. We have successfully inaugurated our movement for grading the B. Y. P. U. Our circulations—230,000 senior B. Y. P. U., 60,000 intermediate and 65,000 junior—show the progress of this grading.

3. We have made the first steps in a new program for book publishing. Our list for this year already includes nineteen books, most of them of permanent value. We have organized a book editing department, which will also include our tract issues. We have also a working arrangement with the George H. Doran Company by which our books of value beyond our own constituency are handled in other parts of the country and in Europe under their imprint.

4. In our teacher training work we have passed the hundred thousand mark in our normal manual diplomas. This is an unsurpassed record. Our organization for Sunday-school extension is a fine one and we have the most sympathetic cooperation of a well-organized Sunday school and B. Y. P. U. department in every state, under the direct control of the state mission board.

5. It would be natural enough to say, after reciting the above facts, that our business has also gone forward showing a great increase. We will probably reach to \$1,400,000 this year. We are erecting two new buildings at a cost of over \$400,000. One of these will be a six-story building devoted entirely to our mailing and shipping, and the other will be a new printing plant which will be leased to our contract printers for a period of years, after which time we will have the option of taking over the equipment and doing our own printing if this proves to be best. If not, we will continue the contract system which has been so profitable to us in the past.

I. J. VAN NESS.

Nashville, Tenn.

Foreign Mission Board, Southern Convention

PERHAPS the most notable thing affecting the foreign mission work of Southern Baptists during the year 1922 is the appointment of fifty-three missionaries to the fields on which this board is operating and the enrolment of 969 young men and women in our schools above high-school and academy grades who are volunteers for foreign mission service as soon as they have finished their courses of training. Many of these are seniors in the colleges and universities and some of them are in our seminaries. The Seventy-five Million Campaign effort by Southern Baptists seems to have been attended by an unusual outpouring of the Holy Spirit upon our churches, our schools and our homes. There does not seem to be any plainer sign of the course which our Lord would have us take than the impression which the Holy Spirit has made upon these

(Continued on page 1544)



Young People's Work



Topic for January 21

GREATHEARTS OF INDIA

Mark 16:15-19

(CONQUEST MEETING)

Materials

"Building with India" and "India on the March," cloth 75 cents, paper 50 cents; "Lighted to Lighten," cloth 75 cents, paper 50 cents. Order from the American Baptist Publication Society or The General Board of Promotion.

Introduction

Kaleidoscopic India has for centuries made a romantic and sympathetic appeal to the world. Her spices, gold, gems and rich fabrics lured the early navigators to brave unknown dangers in their quest. Her vast resources became a reservoir from which the merchants of Europe drew immense wealth.

Yet in the midst of wealth gaunt poverty lurked; famine stalked abroad, destroying hundreds of thousands; ignorance lighted and stunted the lives of millions; superstition terrorized and caste oppressed human beings whom God had made for himself.

To such a country William Carey turned sympathetic eyes and heart and opened the door for the thousands who have followed his lead in carrying the gospel to India's 315 millions.

Saved From Famine

I am an old man. I have seen many changes in my country.

It is of a time in my boyhood that I wish to tell you. You must know that India did not have rains all the year around, but a rainy and a dry season. When the rains fail, nothing grows, and food is so scarce that many go hungry. My family was not of the poorest, but at the end of the first year of famine we were like the rest, depending upon the tiny dole of food that came from the government and

missionaries. Then one day a message came to the village. "There is work at digging a great canal. Those who can work are able to earn food."

My father and I and some relatives walked many miles to the place where the work was going on. There we found that Dr. Clough, a missionary from America, had taken a contract to construct several miles of the great canal that the government was building. We found many of the workers were called "Christians," having adopted the religion of the foreigners. All the overseers were "Christian preachers." They directed the work during the day, and at night gathered the workers in groups and told them about the Christian's God.

One day in seven, also, no work was done. It was a day of rest. The Christians, however, gathered together and worshipped their God. It seemed a waste of time, when so much needed to be done.

At first my father and I did not believe the teaching, but we listened out of gratitude for the chance to earn our food and

save ourselves from death by starvation. Before long, however, the truth of the teaching was revealed to us. We asked to be baptized. "Not now," the missionary said; "after a while we will decide about that."

My father and I were among the 2,222 who were baptized on that memorable day, July 3, 1878. Since then I have served the Christian's God only, for I know that the millions of gods of the Hindus are powerless, but he is the great God of all.

The Quest for Light

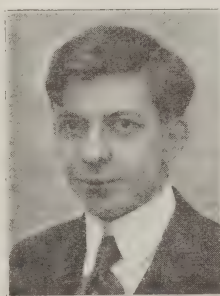
You see in me one who sought long for light. From boyhood I studied the sacred writings. I made many pilgrimages to holy places. I bathed in the sacred waters of the Ganges. But in it all I realized that I had not found light for my soul. I saw the fakirs torturing their bodies, and read in their faces that they had not found light. I watched devotees measure their length in the dust as they made pilgrimage to holy places, but they had not found light.

One day as I traveled toward the holy city of Benares, a stranger who sat beside me in the train spoke to me about the Christian's God. He gave me a book that he called the New Testament and pointed out passages which he desired that I should read. That night I studied the book, fascinated by the story of the life of Jesus.

On my return home I sought out a missionary and asked him many questions, which he answered patiently and fully. Finally I could no longer doubt the truth of him concerning whom the Book said, "This is the true light." I have suffered many things from my family and former friends who endeavored to dissuade me from my purpose. But I am convinced that Jesus is the light of the world, and it is my purpose to help my countrymen to come into his light as I myself have done.

—Adapted from *Service*.

Folks You Will Meet at The Boston Convention July 4-8, 1923



T. G. NEWBILL, Vice-pres.
Missouri



A. A. CARMAN, Vice-pres.
Iowa



THOMAS RICHES, Vice-pres.
Ontario



J. R. GLADING, Rec. Secy.
Michigan



O. O. MONTAGUE, Treas.
Illinois



H. S. MYERS, Stewardship
Dept., New York



Our Own Folks



Boston Letter

By CHARLES H. WATSON

Social Service

We have a Baptist social service commission in Massachusetts. Professor Rowe, of Newton, is the leading spirit and right-ly is chairman. He prods the commission informingly, and endeavors to bring something to pass. What is sought after is that a Christian's care for community betterment shall get practically into the Christian program. Curiously enough the effort has to meet a suspicion that it has come to supplant individual regeneration, and thus is opposed to the "fundamentals." The old program assumes that regeneration is instantaneous and individualistic, whereas the social endeavor takes for granted that regeneration is continuous and should practically bless the community as it takes care of things. It would get the people to pull together in enforcing law and keeping up the standards. From the community point of view it would tell us what to do for the general betterment. Surely there ought to be a welcome for such Christian service.

Efficiency In Our State Work

Very effective work is going on throughout the state in inspirational and practical lines. All the staff of our convention secretaries are busy in institutes which call together a surprisingly large company of our Baptist workers. Think of a company of 184 at Hyannis, down on the Cape, under Secretaries Peterson, Dolan, and Hartley! It was not a mass meeting but a Christian study class. The main lines traversed in these gatherings are prayer, evangelism, education in mission and Christian stewardship.

The Boston Baptist Workers Union has a well constructed program that covers eight months of the year. Workers who make a specialty of the different phases of practical church and Sunday-school work are in the program. Professor Anderson and Rowe of Newton in about four lectures apiece, help to clarify things and make them solid. The meetings begin with a six o'clock supper—then topical conferences follow and lead up to the final address from 7:45 to 8:30. Professor Anderson gives them constructive study in the New Testament and Professor Rowe shows how Baptist principles have made over history and gives us our growth. These are courses in the real fundamentals.

Overlapping

Pastors frequently complain of the numerous societies and salaried secretaries that are covering virtually the same causes and trying to do the same things. Generally they are non-denominational, and "anti" this and "anti" that. Sometimes they are duplications of what churches are already doing through their association committees. Of course they all try to "work" the ministers, plying them with appeals, and with circulars that test the capacity of the pastor's waste-basket. When the pastor himself embarks in printing he knows the cost

thereof. He therefore wonders how all these societies can afford wholesale printing, postage, clerk hire, officers and offices. Is it not high time for our best brains to study economy in promotion and propaganda, and save ministers, churches, and waste-baskets? Extravagance is reaching the point where it is calling attention to itself, and brethren are striking against it.

A Notable Wedding

Now and then we have a wedding that arrests the attention of the wider Baptist family and provokes all sorts of approving sentiments. The recent marriage of Rev. Samuel Macaulay Lindsay, pastor of the Brookline Church, was such a one. Mrs. Gardner V. Brooks, one of Pastor Lindsay's flock is the happy woman who makes even happier a man whose happiness already seems perennial. Mrs. Brooks is the widow of one of the church leaders who passed on several years ago. She is thoroughly enlisted in church activities, and is one of the most intelligently competent of the workers. Everybody regards the alliance as about the wisest imaginable, and congratulations are warmly emphatic.

Between Two "Waves"

That is, the wave of crime, and the wave of court procedure. Long before he became Chief Justice, Ex-president Taft declared that our court procedure was a disgrace to us. Certainly the wave of crime is formidably disgraceful. Meanwhile the machinery of justice in detecting and punishing criminals is slow, unwieldy, and expensive. Often "criminal courts" are well named, and judging by too frequent results, would seem to be set up chiefly for criminals and their lawyers. How often do we have swift justice for a red-handed robber and murderer? We rather expect some clever shyster to work all the tricks that our court procedure makes possible, tire out the judge and the jury, make an appeal if it goes against him, get a retrial, rescue his client so that he may become a client again, and roll up a tremendous bill for the people to pay. Surely for criminals and shysters, this is "the land of the free."

The "Home of the Brave"

After our recent city election you can hardly call Boston the home of the brave. Less than one-third of the voters voted; and the heavy end of that third was the worst end. True, in the exciting election a month earlier, 80 per cent actually girded themselves and voted. They hardly recovered from that heavy strain before the city election was upon them. The day was "lowering," and the "better element" was very tired. But the worst element was as usual very fresh. So the old predatory Tammany game will go on.

This raises an interesting question: How much better are the "good citizens" who are no good, than those citizens who nominate crooks for city officials and elect them? These same good citizens it has often been noted have a great dread of "radicals." They will valiantly fight a radical when they are too tired to fight a

thief. But most radicals know what they want and go after it because they are certain that it will better us. True, they may be too sure—often are. But they have the pluck, the purpose and the punch. Let the "good citizens" emulate the radical, to save himself from responsibility for the civic thieves and low demagogues who continue to govern Boston because he is so dainty and so tired.

Also, we were told that equal suffrage, among other delights, would bring us the municipal millennium. How about that, ye valiant suffragettes?

European Relief

By J. H. RUSHBROOKE

A General Statement

We are entering upon the third year of our Baptist relief work on the continent of Europe.

I am happy to report that on the whole there is a definite improvement of conditions in the nine countries in which we originally undertook this relief effort, so that we shall not need to spend in those countries much more than one-third of the amount disbursed in the first year. (This is the case in spite of some set-back in Austria, Hungary and Germany.) But meanwhile, Russia, to which we had no means of access when we began, has opened; and there the needs are so vast and so urgent that all reductions elsewhere are counterbalanced, and we must devote to our total European relief fully as much as in previous years. If we could raise twice or thrice what is proposed, it could all be used in saving lives and mitigating suffering, and still very much would be left undone.

Russia has of course by far the largest Baptist constituency in Europe and the conditions among our brethren are pitiful. Our evangelists and pastors are in many instances half-starved. There are districts where all the members of the churches are destitute both of food and clothing and absolutely dependent upon our help. Take this picture from the pen of Dr. W. O. Lewis, European representative of the American Baptist Foreign Mission Society, who writing of the village of Novo Vacillovka says:

"The people are living largely on weeds and bread made out of the husks of buckwheat and the husks of sunflower seeds after the oil has been pressed out mixed with grass and occasionally a little rye. It is very bitter and hard."

Here is another description from the same pen:

"At many stations, children and women and in some cases men begged for bread all around the train when it stopped at a station. These are in large part refugees who are leaving the famine areas trying to get to places where they have heard there is a little food to be had. They ride the bumpers and hang on the trains anywhere they can get a foothold. Often it seemed to me that there were more on the outside of the trains than on the inside. In the stations there are great crowds of people lying in rags and dirty and lousy trying to get to some better

place. In all the waiting rooms I was in in southern Russia, at night the floors were so nearly completely covered with men, women and children that it was next to impossible to walk."

These words describe conditions as they were last October, after the harvest of 1922 had been gathered.

There are the leading facts as to the general situation in Russia! The harvest of 1922 is not sufficient to feed the people during the next twelvemonth. Within a few weeks men and women will again be dying of hunger. Many thousands are facing the winter's cold without necessary clothing and with no food at all. In some parts of the country the harvest of 1922 failed as completely as that of 1921. The farmers in many parts are without horses,

cattle and agricultural implements. They have parted with everything during the famine. We have to set them on their feet and start them afresh so that they may become self-supporting. There are many thousands of hungry students and teachers in the cities and multitudes of orphans and of children whose parents have nothing. We dare not refuse to help these.

While the appeal to human pity would stir us in any case, it is well to bear in mind that Russia is becoming a great Baptist land; very many of these broken, bankrupt, starving and shivering people are linked with us by the ties of a common faith. Surely the generosity of American Baptists will not fail them in this hour.

Church News by States

Atlantic Coast

NEW YORK

THE WORK AT THE BAPTIST TEMPLE, Brooklyn, Dr. E. LeRoy Dakin, pastor, is opening up with great promise for the future. The great Temple choir, under the leadership of Prof. Cornelius Van Rees, has taken on new life and is adding new members every week. During the two months of Dr. Dakin's ministry, more than forty new members have been added, most of these by baptism, and scores of members who have not been active during the past three years are coming again and taking up the work with new vigor. This more than makes up for the thirty-five members who have taken their memberships to other churches. The finances are far ahead of a year ago and a campaign will soon be launched to raise the \$19,000 with which to pay off the mortgage so that it can be burned during the one hundredth anniversary celebration which will be held next October. Several subscriptions of \$1000 each have already been made, which assures success. This will leave free of debt a property estimated to be worth a half million dollars. Within a month, it is expected, the new illuminated cross will be erected bearing across the arms the inscription "Come." January 3-14 has been set aside as a week of prayer and evangelistic services led by the pastor, a new feature being a noon day prayer meeting, when all are invited for prayer and devotion. Jan. 20 is the W. W. G. banquet of the Long Island Association, and January 22-24 will be the Baptist Training Institute under the auspices of the Publication Society and the religious education committee of the Long Island Extension Society. The month of February is to be known as denominational month, followed by special evangelistic meetings during March, with Easter Sunday as the Pentecost.

WESTERN PENNSYLVANIA

Pittsburgh

EVANGELISM IS BEING stressed this winter in the Pittsburgh Association. A simple form of cooperation was adopted in order that every church might have at least the

assistance of a neighboring pastor for revival meetings. All pastors were asked to volunteer for at least two weeks' service on condition that their pulpits would be filled without remuneration while away, with a fixed honorarium for such service. Churches desiring such help and agreeing to pay necessary expenses and take an offering for the helping pastor, were asked to report to the committee. The list of pastors volunteering was then sent to all churches wishing such help. Each church was to make its own selection of pastor-evangelist and its own arrangements. In case the offering did not equal the stipulated honorarium, the committee would make up the difference; in case it was more, the balance was to go to the committee. It becomes feasible therefore for every church to have special evangelistic services. Further, the strongest men can be asked by the weaker churches to help, as the honorarium is the same in every case.

IN SEPTEMBER A LAYMEN'S RETREAT lasting two days was held at the Sewickley Camp Grounds. Successful personal workers were brought to meet representatives from our churches and relate their experience. There was much prayer throughout the sessions. The conference proved to be a deep spiritual experience for those present and gave all a vision of the possibilities of personal work. The committee has furnished speakers on personal work for several of our churches and many men have volunteered as personal workers. A list of responsible evangelists as they are recommended to the committee is kept on file, and assistance is given any church desiring to learn about an evangelist. Many of our churches already have held special meetings or have made plans for some time before Easter.

A LUNCHEON WAS GIVEN BY THE ministers' conference, Monday, Dec. 18, in honor of Rev. C. A. Decker, who leaves January first to begin his pastorate with the First Church, Bridgeport, Conn., and Rev. M. C. J. Westphal who becomes pastor of the Lansdowne church, Philadelphia, January first. Both are among our strongest and most successful pastors and their departure is greatly regretted. Dr. C. W. Petty, Rev. F. W. Stanton, Dr. J. E. Darby and W. C. Chappell were the speakers who voiced the friendship and good wishes of Pittsburgh Baptists for these brethren.

Mississippi Valley

KANSAS

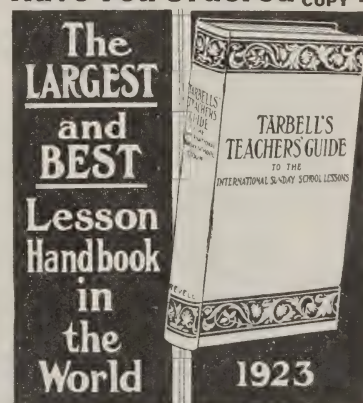
FIRST CHURCH, OTTAWA, has just closed revival meetings lasting three weeks. The pastor had the assistance of Rev. W. O. Shank of Atchison who proved himself an efficient evangelistic helper. The meetings resulted in something like 120 decisions. About seventy-five have already been received into the membership of the church, fifty coming by baptism. The pastor is closing his sixteenth year with the church and the last is the best in many respects. During the sixteen years of his pastorate he has had the joy of receiving almost 1500 persons into church membership. The notable thing of the year has been our All Church Night at which time there have been carried on for ten weeks four study groups, with an average of 160 people present. Our prayer meetings have averaged over that number, running as high as 212 present. Drs. Price and Behan and Prof. Lunsford of the department of education of O. U. and Prof. Smith Haworth of the high school have been leaders of the groups. A second series of ten weeks will be put on after the New Year. The church and college work together in fullest cooperation.

IOWA

ON DEC. 20 THE Cumberland Church called for representatives of the Creston Association to consider the ordination of its pastor, Mr. C. C. Boyd. Rev. J. Hamilton Woodsum was elected moderator and L. W. Ross clerk of the council. The sermon was preached by Rev. Duncan McPherson.

REV. H. B. COX, OF HANNIBAL, MO., commenced his pastorate of Calvary Church, Davenport, the first Sunday in November. New Year Eve there will be baptismal service. The first of the year plans for the ingathering of souls by Easter will be launched. Every organization of the church will be called in to the soul-winning campaign. The Sunday evening service is evangelistic. The mid-week service during January will be doctrinal. A re-

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ception on the evening of Dec. 20 was given the pastor, Rev. H. B. Cox and family, with 250 present. The pastors from the Methodist, Presbyterian and Swedish Baptist churches were present and spoke

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The American Baptist Home Mission Society: New York. Charles L. White, D.D., Executive Secretary, 23 East 28th St., New York City.

The American Baptist Publication Society: Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

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words of welcome to the new pastor. Rev. H. B. Cox responded—recounting the joys of the minister. "I love the ministry of the kingdom of Christ; I will give my last drop of blood and my last dollar, if necessary, to make a success of the work of Calvary Church," was the loyal statement of the new pastor.

Pacific Coast

NORTHERN CALIFORNIA

A SPLENDID SPIRIT is prevailing in all the activities of First Church of Oakland. Large and increasing crowds assemble on Sundays. The pastor gave the hand of fellowship to thirteen at the December communion service. The church has accepted a challenge of the Bay Cities Baptist Union to erect a building for its mission Sunday school on a lot to be purchased by the union in the Columbian Park district, a rapidly growing section of Oakland, where the flourishing Bible school is now being conducted under the superintendency of A. C. Christman. On Wednesday night, Dec. 13, under the direction of the Women's Auxiliary a surprise birthday party was given Dr. Snape at the close of prayer meeting, at which time he was presented with a birthday cake and a basket of rosebuds. The Agoga class of the Bible school has the distinction of being the largest high-school Bible class in the city of Oakland and its aim is to make it the largest and best class in the state. It publishes a monthly paper called the *Pick and Shovel*. The Agogas are very proud of an autographed photograph of President Harding which he himself sent to the boys at the request of the teacher, Mr. Milton Meacham. The aggressive Amoma Class consisting of senior high-school and college girls presented "The Pill Bottle" twice in December and as a result, two of their own number decided to give themselves for definite life work.

A Strategic Hour

(Continued from page 1525)

of giving. It must be so in our efforts to serve mankind by giving it a better apprehension of truth. Our service must be obviously disinterested. The hour is strategic for those who would serve, "even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." It is useless for America to speak of moral leadership except as America can and will think of responsibility for all who need her help. It is useless for any denomination to think of leadership except as it catches the spirit of him who said, "I have been in the midst of you as one who served." The moral leadership of the world will rest with the nation or the denomination which will serve sacrificially. The world awaits the leadership of such a people. Are we prepared for the strategic service?

The Southern Convention

(Continued from page 1540)

young people that they ought to serve Christ on the foreign fields.

We have strengthened several of our educational institutions on the foreign fields during the year, adding to the faculties and some better equipment. Our girls' school at Temuco, Chile, has en-

tered the new building erected for it during the year and is already winning favor among those who are able to pay for the schooling of their children.

The year has been the most fruitful in the seventy-eight years of this board's history in soul-winning. There seems to be an unusual spiritual awakening in Asia and South America as well as in Europe.

We are not, however, without our embarrassments. Our receipts have fallen off for two years and this together with our greatly enlarged program has given those who are charged with the work the keenest anxiety. We are at this time putting on what we are calling a "Re-enforcement Campaign" with promise of some relief from the shortage in resources.

Richmond, Va.

J. F. LOVE.

In Foreign Lands

(Continued from page 1536)

West China

Outstanding Achievements

a. The findings of the great National Christian Conference, held at Shanghai, attended by 1189 delegates representing all denominations (I believe there are 130 different sects operating in China) and from many provinces, nearly half of whom were Chinese, affecting vitally the life of the churches.

b. The real desire on the part of the three Baptist missions to get together in an inter-mission Baptist council. The suggested constitution will come before the several annual meetings.

c. The reorganization of a council of the churches to be called the Szechuen Christian Council.

d. Conspicuous services rendered along social service lines, and especially by missionaries and Chinese helpers in the serious famine situation in the Yachow district.

e. The healthy condition of our boys' and girls' schools; the continued success of our medical institutions and the normal number of additions by baptism to our churches.

Outlook

a. Doors are open wide everywhere. The political unrest and a good deal of poverty, added to a much more general knowledge of the aims and teaching of the Christian church, create an atmosphere favorable to the reception of our message.

b. With an emerging efficient Chinese leadership there would seem to be no limit to the possibilities of success among the great unreached masses.

Most Pressing Needs

a. Capital. To have the working capital of a going concern cut 25 per cent would of necessity reduce output. Work appropriations should be restored to former level; further cuts will jeopardize the whole work. Send fewer missionaries and reduce the expenses at the home base.

b. A larger number of well-trained, ordained Chinese pastors and leaders.

c. We are fortunate in the coming of Mr. Donald Fay, a product of our schools and graduate of Rochester Theological Seminary, just as the year draws to a close.

H. J. OPENSHAW.
Chengtou, West China.

The Assam Mission

THE outstanding signs of progress in the Assam Mission during 1922 are as follows: An unusually large number of conversions in both hills and plains. Already (in October) two stations have passed their high-water mark. A number of these new Christians were Brahmins, and more are to follow. This is highly significant.

The work at Sadiya has been re-established, and the former hostile attitude of the Abors has given way to one of friendliness.

The three annual Bible schools and conferences for workers had their most successful sessions, with large enrolment, a higher grade of students and a splendid spirit of high purpose, which already is making itself felt on home fields.

Larger numbers of boys and girls are taking higher studies. The teaching is improving. In places there is more support of pupils by their parents. One Christian girl and several young men are in college. The efficiency of the Jorhat Christian Schools is increased by the completion of the administration and industrial buildings.

A relatively and gratifyingly large quantity of literature, both distinctively Christian and along social and moral lines, such as pamphlets on alcohol and tobacco, has been published or is ready for publication.

At the Lewis Memorial Hostel, in Gauhati, Hindu, Mohammedan and Christian college students, by their own will and suggestion, are eating together at the same table. The food is cooked by a Mohammedan and is served by one set of servants. A few years ago this was unthought of.

The outlook for the coming year is excellent despite the cut in appropriations, which must have serious consequences. Inability to pay workers must reduce work. Many opportunities will be lost through lack of funds. But the number of returned and new missionaries gives the work great impetus. Perhaps the most hopeful sign of all is the spirit of inquiry on all hands. People are questioning and listening as never before. Some preparations are being made to increase the work among the Assamese people. This, the spirit of inquiry and the increased effectiveness of Indian workers, gives good reason for expecting 1923 to be a year of great ingathering.

We need: A physician, Jorhat hospital; woman physician, Gauhati hospital; missionary to Mikirs and other men for the plains. A high school building, Jorhat; completion of Bible school building, Jorhat; bungalow for Jorhat hospital; bungalow for mission builder; the improvement of our girls' school plants; Rs. 10,000 for Jorhat hospital land; and much other equipment. Your prayers for strength to live up to our high calling.

Cecil G. Fielder.

Gauhati, Assam, India.

The Telugu Mission

THE outstanding achievements of the past year are: (1) The survival of the mission and most of its work in spite of a greatly depleted force of missionaries and a drastic reduction in funds from America. With a number of mission stations having no resident missionary to tour and look after the field, and with an income reduced by 20 per cent for the last eight months of 1922, it is a wonder that so little damage has come to the

work and the mission as a whole. The saving factor has been the way in which our Telugu brethren have rallied and responded to the need, increasing their gifts and bearing greater responsibilities in every way.

(2) The growth of strength on the part of the Christian community. Numerous ingatherings have taken place, notably on the Nellore, Ongole, Kanigiri and Decan fields. The work on the Kandukur field, carried on by the Telugu Baptist Convention, is both fruitful and prosperous, and growing in the affections and support of the people. The convention has recently held one of the best sessions of its existence.

(3) The growth and consolidation of the educational work of the mission, both in its literary and industrial forms. The day and boarding schools, the middle schools and high schools have all done good constructive work and have had an increased fee income; the theological seminary at Ramapatnam, in which Canadian and American Baptists unite, has had a very successful and harmonious year; and the Women's Bible Training School at Nellore is rejoicing in the construction of a new building for its permanent home.

(4) Medical work in hospitals, dispensaries and over the field increases in popularity; plans for constructing the new hospital at Mahbubnagar, the gift of the

Baptist women of New England, are well under way and it is hoped that the work will be begun by the time these lines see print.

The needs of the mission are many. These are some of them: (1) More of

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BAPTIST DEACON BURIES 153 PEOPLE

Here is real tragedy! Dr. W. O. Lewis, a representative of the Foreign Mission Society who visited Russia in October, reports:

A village near Melitopol had 6,000 inhabitants a year ago. At least 1,500 starved to death. A deacon in this village carried on his own shoulders and buried 153 people who were either members of the Baptist church in the village or members of Baptist families. All the dogs and cats in the village have been eaten. Only ten families in this place have anything for the coming winter. They are living largely on weeds and bread made out of the hulls of buckwheat and the hulls of sunflower seeds after the oil has been pressed out mixed with grass and occasionally a little rye.

To help as many destitute sufferers as possible in Russia and other countries of Europe is part of the program of the Foreign Mission Society for relief work in Europe during the present winter and next spring.

An opportunity will be given to every Baptist church and Sunday school to take a special offering on Sunday, January 21, 1923.

According to an agreement with the Near East Relief, this offering, unless specifically designated otherwise, will be divided between European Relief and Near East Relief.

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God's saving power in and through the lives of those who call upon the Name, so as to bring health, hope and real salvation to India. (2) More missionaries—many more—brave, young and strong in the Lord, who are ready for any tasks, not merely those of their own liking or choosing. The mission has altogether too large a proportion of missionaries past fifty or fifty-five years of age. (3) More of what the New World Movement promised and set out to give us, but which has not fully arrived. Both at home and here we need to "complete the doing of it."

W. L. FERGUSON.

Madras, N. C., India.

Japan Mission

LAST year was the concluding year of our Japan five-year program. We called it the Forward Movement in Japan. And such it proved to be. We set out to double the contributions of our churches; we more than trebled them in four years. Figures for 1922 are not yet available. We aimed to double the number of self-supporting churches; this object also has been attained. Our desire to double our membership has not been realized, but 1922 was the most successful year for evangelistic effort we have known in Japan for a long time. The climax of the movement came at a big Baptist rally in May at Arima, a mountain retreat near Kobe. This was at once the most representative and the most forward-looking gathering of Baptists we have had in Japan up to date.

Plans for 1923 include a suitable celebration of the semi-centennial of our mission. The initiative in this has been taken by Japanese leaders. A Baptist week, given over to thanksgiving for the past and planning for the future, is a prominent feature of the celebration. This week of special services is to be followed by an intensive, nation-wide evangelistic effort. So, in spite of reduced budgets and disappointed hopes, 1923 promises well.

Our chief needs are those the Baptists of America set out to meet in the New World Movement. Some of our outstanding needs have already been met. For these things we are deeply grateful. They in part help to account for the good report we are able to make now. But many important items included in the Survey adopted at Denver we still wait for. God grant we do not wait in vain.

CHARLES B. TENNY.

Tokyo, Japan.

Congo Mission, Congo Belge, Africa

CONGO is now touched by world currents. So far, America, apart from missions, has not played a large part in these influences. African fashions—kneeshowing skirts, bobbed hair, and zoo dances—seem to be more in evidence in America than American fashions here. The Singer sewing machine and the Standard Oil kerosene tin have invaded far into the interior, and now the honk of Henry is heard in the land.

I want to talk of other influences, some of which may have originated in America. The aftermath of the war did not seem to affect our native population seriously, but now, like other parts of the world, the widening circles of influence have touched Central Africa. The unrest which has been manifest in certain areas here has had a spiritual basis, and it has been the extravagances connected with the movement that have been marked by cer-

tain phases of Garveyism. It was necessary for the government to suppress anti-white propaganda, and to set to work the people who were waiting for the coming of Christ; but that there has been a real spiritual awakening in the hearts of multitudes is apparent to any one who has been amongst the people. Banza Manketa and Sona Bata, because of their nearness to the sources of the movement, have been more powerfully affected than our other fields. Thousands have been added to church membership. The remarkable thing is to see the hundreds of old men and women who have thrown away their fetiches and are eager to learn Scripture and sing the gospel.

It does not look as if the revival were at an end and we are hoping to see all its better influences sweep as far as our Ntondo and Vanga fields. The demand for Bibles, hymn-books, and almost anything readable has been enormous. A thousand catechisms were received at one station and in two months the supply was exhausted. The coming year will bring still larger opportunities for the spread of Christian literature.

What about the training of native leadership? As one thinks of the need and the inadequate forces to do this work he is driven to the feet of the Great Leader and Teacher of men.

What of needs? Only TWO!! We need God. The God Emmanuel: God with us. The God Jesus: God within us, cleansing from sin and then making us interpreters of himself.

The other need is MEN and WOMEN! Two stations without our missionaries; another to be left alone in a few months; several missionaries, because of health and other reasons, not likely to return. Like Shylock of old, but for a different reason, our cry is for flesh and blood: for men and women that God has been training for such a work as this.

We are going to leave the worry about funds largely to you folks at home. Let our Baptist young manhood and womanhood who are prepared, or have the mission field in view, stand on the platform of the next Northern Baptist Convention and if the needed funds are not laid on God's altar the surprise will reach to Central Africa.

P. A. MACDIARMID.

Sona Bata, Congo, Belge, Africa.

The Philippine Islands

THE Philippine mission has experienced the blessings of the Lord in the continued progress towards the establishment of the kingdom. Educational work and the medical service, in cooperation with evangelism, have served as means to the great end of salvation of souls. The churches have contributed more than ever before for the support of the work. The extensive sale of Bibles and Testaments expresses ardent desire to study the Holy Word. The increase in the organization of Christian Endeavor societies, the well-attended Sunday schools, chapel construction, the opening of new work on Mindoro, and, above all, the greater number of additions to the churches, denote the conquering Christ. Capiz province has had more baptisms than in any one of the past five years. The student work at our dormitories, especially at the community center at La Paz, also at other high school centers, is especially effective and productive of desired results. The fanatical opposition is setting forth all

(Continued on page 1548)

OUR MUSIC CORNER

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New Blood in the Choir

The real burden of the new year's choir-work will again have to be borne by those who, for the most part, have had many a year in this noble service. They bring to their work so much that is of inestimable value, they are the seasoned veterans, and to them we look for example and leadership.

But in the year that has gone by since the last opening of the fall work, many new talents should have ripened into maturity sufficiently to be drawn into the choir as new members. They may not as yet be able to strengthen the choir really by their presence in it. But they will be getting valuable experience and will gradually round into shape for efficient service.

Some of the most useful choir members of future years will serve their "rookie" term this year. Do not overlook the great possibilities in available new choir members when getting ready for the new year's work.

Undesirables in the Choir

How to get rid of the undesirables in choir is one of the very real problems of many a director. The reason for the undesirability of certain people may be some kink in their character. Now and then a tactful or resourceful director can eliminate the situation sufficiently to keep peace in the family. But in too many cases the kinky one can make it mighty pleasant for everybody and practically impossible for the choir to do successful work. Now we all dread drastic operations, yet they are often absolutely necessary to save life and happiness. Of course we want to save the offending member if possible. But if it really is not possible, then let us have the operation; only let us have it as painless as it can be made. Some people have the gift of administering anesthetics very tactfully so that no unpleasant memories remain when it is all over. Blessed are such peacemakers in a choir.

Sometimes the undesirable ones are such because of their voices, or the lack of them. It often happens that these people are the loveliest people in the world, whom no one would have the heart to offend; and they are often the most faithful and most enthusiastic members of the choir. If they could only sing! And since they cannot, if they would only soft-pedal it a little more! But they are blissfully ignorant of the situation, and so their voices stand out in painful prominence. If they are young and teachable, a little private coaching will often solve the problem. Now and then directors have tried the experiment of shifting an offending soprano into the alto part, or a tenor into the bass, where they can do very little singing and correspondingly little harm. What, however, will you do with those who are neither young and teachable, who will not permit themselves to be switched into other voice regions? It really is too bad that Solomon isn't living so that we could ask him up in this connection. As things stand, it will probably have to be left to each individual choir concerned to get out of a bad situation as best it can.

Entry of Choir

In some churches the entry of the choir is made a very impressive part of the church service. The great majority of them have no formal processional. The choirs should always get together in some room before the beginning of the service with all members present, for possible final instructions, so that no annoying whispered directions or the passing of notes in full view of the audience will be necessary later on. At the proper time, the choir should file into the church and each member remain standing until, at a sign from the director, all sit down together. It need hardly be said that the rising for singing and the resuming of the seats at the close of it must also always be done simultaneously by all the members of the choir, when the proper sign is given, and never in haphazard fashion. Where there is no director, some one in the choir should be agreed upon as leader in this respect, everybody rising and sitting down when the leader does. These axioms of choir behavior are quite generally observed, and should be observed by even the smallest choir. They are little things, but everything worth while in this world is a combination of just such little things.

MUSIC REVIEW

From The White-Smith Co., Boston

Upon the first day of the week.....*Calver*
Somewhat premature, but none the less of interest, is this excellent Easter anthem put out by this progressive Boston publishing house. Set to biblical text with the addition of stanzas of hymn by Bishop Wordsworth, it is especially appropriate to Easter, but may be used any time a brilliant praise-anthem is desired. The part-writing of the music is praiseworthy, the melodic ideas are individual and gratifying, and the organ accompaniment is well set for the instrument—a feature too often neglected in anthems!

From the Boston Music Co., Boston, Mass.

O Lord, My God.....*Davis*
Lead, Kindly Light.....*Lang*
Come Unto Me.....*Grossmann*

Two service anthems and a response make up the subjects listed above for review. The Davis number is a broadly-conceived anthem in the English style of Gadsby, Stainer, Goss, et al, without solos, contrapuntal in mode, with effective climax and much harmonic interest. A fine chorus in conception, in construction and in mood.

Somewhat less churchly in style is the Lang anthem; it lacks the fine discrimination and the finesse of the Davis chorus. The harmonic scheme is much more chromatic in nature, and the part-writing is more involved—which is largely a matter of the degree of contrapuntal technique acquired by the composer. Which is not saying that this Lang number is to be slighted—it is much superior to the general run of church music issued in this country; it is rather unfortunate that it should be coupled with such an outstanding number as the Davis piece listed above! The Grossmann title is a short two-page choral effort listed as a response; it is long enough, and of sufficient weight to render it available for use as a short anthem. It is grateful, musically and valid, devotionally.

Says President

Ozora S. Davis

Chicago Theological Seminary

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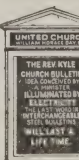
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In Foreign Lands

(Continued from page 1546)

possible means to retain the Filipinos in superstitious ignorance, but the truth shall be the victor. The young people testify their possession of Christ on the decision days in our various centers, in spite of threatened exclusion from family ties. The training schools, whether missionary or nursing, are putting forth eager personal workers for the Lord. Jaro has its Biblical training department, the foundation of a seminary in the coming Central Philippine College. The Philippines are awakened to the need of the personal Saviour.

Thus the review of the past year anticipates a bright outlook for 1923. However, I must not fail to emphasize the great need of an educated ministry to win the educated young people. Let us strengthen and finance the Jaro Industrial School in its coming change to collegiate standing. Our lethargic churches must be aroused to assume greater responsibility. We must have a dormitory in Manila with a missionary in charge. We are losing our best boys to other activities in the metropolis. We have the greater vision, we pray for the renewed consecration to extend the message of evangelism. Negros, Iloilo, Capiz, all our islands, call for your prayers. Your subscriptions to the *Pearl of the Orient* will bring detailed accounts of the work and needs in each field, so that you may follow the progress of the cause of Christ in these islands.

F. W. MEYER.

Capiz, Capiz, P. I.

European Nations in America

(Continued from page 1534)

Polish Baptists in America

POLISH people have been more devoted to the Roman church than to their own country. Today there are two questions to be answered: Shall Poland be controlled by the nationalist party and be ruled by Rome, or shall it be independent and have religious liberty? This struggle for freedom was a cause for the assassination recently of the newly elected president of Poland. This same atmosphere that prevails in Poland today dominates our people here and has handicapped Protestant work. By the vigorous efforts of our Baptist leaders and the cooperation of the Polish press a remarkable change has been evident of late. Religious subjects are discussed more freely than before and the Baptists have better access to the people as a result. Many Polish people are looking to Baptists for religious leadership. Twenty-five years ago there were only two Polish Baptist missions in America with two workers. Today we have twenty missions and churches organized into the Polish Baptist Conference, representing 1,200 members and at least double that number of adherents. The report of the last conference showed an increase of 183 members by baptism. The conference voted \$3,000 to be used for missionary purposes in Poland, and expects in the near future with the assistance of the Foreign Mission Society to send workers abroad. There are 4,000 Poles in America and at every point where our work has been established and is conducted under trained leadership, the meetings are well attended.

LOUIS ADAMUS,

East Orange, N. J.



Exiles for Christ

Cut made from photo of part of the 5000 children of the Harpoot Orphanage trudging the 500 weary miles to Beirut for safety. Lester James was killed and Enoch R. Applegate wounded in raids on this trip. Both were Americans.

All Christians Driven Out

Two and a half million Christians are involved in the catastrophe that drives them out of Asia Minor and Thrace in wholesale exodus. Great multitudes of Christians are fleeing in terror. Their misery is beyond words. They are women, children, and aged people, the men of military age being missing.

If they are later allowed to return, our need for funds will be multiplied.

The children in orphanages in the interior are being moved to places of safety in the coast cities.

What Will You Do About It?

You have the power of life and death.

The number of orphans and refugees saved depends directly on the generosity of American givers; to no other source can they look for aid.

A large increase in gifts is necessary to move the orphans, to assist refugees, and pay the higher costs in the coast cities.

\$5 a month saves a child.
\$60 will maintain it a year.

Remember January 21st.

The ARMENIAN CHRISTMAS SUNDAY, January 21st, is recommended by the Baptist Advisory Committee on Near East Relief as a Field Day on which this worthy cause may be presented, and offerings received in our churches and Sunday schools. This date is for those who are not cooperating in a Community Campaign on another date.

This appeal is being combined with our appeal for European Relief. Offerings will be divided between the two causes.

The Northern Baptist Convention, Foreign Mission Society, and the American Baptist Publication Society, all heartily endorse the Near East Relief.

Fill in pledge below and mail to the Foreign Mission Society, 276 Fifth Avenue, New York, or to the Baptist State Collecting Agent.

(Your Near East gift percentage will be sent to the National Near East Relief to be allocated back to your state and community).

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Volume III

January 13, 1923

No. 50

The Baptist

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JAN 13 1923

The Need of Spiritual Leadership

THE thing that appals us on an occasion like this when we try to look through the eyes of Christ, is that in the hour of our present distress, peril and opportunity, we seem to be having a famine in prophets. A banker in New York recently said to me: "Experts in education, industry, banking and governments cannot save America or the world. Only the preachers with the gospel of Jesus Christ can save it. If they fail, I see only chaos ahead."

We are not to zigzag with Christ; he does not walk that way. With him we must go straight ahead. If a mountain is in the way, we must tunnel it by our industry or we must remove it by our faith. If we are with Christ we are not with certain others. We must not be led away from the path by the secondary fascinations of life.

As we go forward with Christ we must seek first the kingdom of God and his righteousness, remembering that if we do, all other things shall be added unto us. Our Lord had been urging his disciples not to be anxious concerning their daily food or clothing. Suddenly it occurred to him that they might be concerned about the near and the long future and he concluded his words by saying: "Take no thought for the morrow. . . . Sufficient unto the day is the evil thereof." The long future will have its evil, its darkness, perhaps its despair, but through all this the Christian will walk calmly; whatever the upheavals in local, national, or international relations, he is simply to seek first the kingdom of God and his righteousness, and everything else that is needed will be supplied by the divine Companion with whom the journey forward is made.

—CHARLES L. WHITE.

Fresh from the Field

A council was called at Centerville, Pa., Nov. 13, to consider the ordination of E. L. Porterfield. Rev. S. J. Arthur of Erie was moderator and Rev. D. L. Woods of Kane, clerk. Rev. B. C. Barrett of Oil City, preached the ordination sermon.

The Sunday School of the First Church, Watertown, N. Y., has closed a three months' contest with the Sunday school of the leading Methodist church of the city, in which the former won. The attendance passed beyond the 500 mark.

A council was called by the church at New Richmond, Ohio, Dec. 19, to consider the ordination of Dr. Wilson A. Smith. Rev. C. W. Atwater of the Lincoln Park Church, Cincinnati, acted as moderator and Wm. C. Coombs as clerk. The charge to the candidate was delivered by Rev. C. W. Atwater. Dr. Smith is a retired physician.

During the past six months, the First Church, Brookville, Pa., has given more money to missions than in any former year. Seventy-two have been added to the church membership in the last year. The church has an evangelistic team comprised of young people which goes out every Sunday evening preaching the gospel to outstations. Rev. John J. Van Gorder is pastor.

The First Church of Pasadena, Calif. recently welcomed Rev. Herbert Handel, formerly of Tremont Temple, Boston, as its new associate minister. Dr. O. T. Gifford spoke at the first anniversary reception which was given to Dr. and Mrs. John Marvin Dean and Mr. Handel. The church is planning to erect a new structure consisting of three units, at a total cost of approximately \$400,000, exclusive of the ground upon which the building is to stand.

The First Church of Sheboygan Falls, Wis., for the first time in fourteen years is free from debt. Mr. William Jones, a member of another church in the community celebrated his ninety-seventh birthday by presenting the church with the sum of \$1000, one-half to be used for missions and the remainder for local expenses. The church is in excellent financial condition for the new year.

Ten thousand clergyman, representing almost every denomination, preached Christmas sermons in which international cooperation and good-will was the chief topic. The World Alliance headquarters reports that never since the organization was founded in 1914, have the clergymen of the country shown so much interest in international subjects.

The Yale Divinity School has just celebrated its centennial. During the hundred years of its history it has trained students from all branches of the Protestant church and from all parts of the world. It has enrolled over 3600 students, and from this number pastors have gone forth to every state in the union, 250 missionaries have gone to the foreign field, 112 graduates have become college or university presidents and more than 600 have served as college professors. In connection with the celebration the faculty has published a centennial volume on "Education for Christian Service."

Rev. Charles A. McAlpin, at one time pastor in Rochester and later associate

secretary of the New York State Convention, recently addressed the Federation of Churches of Rochester, N. Y., on "Church Publicity." Mr. McAlpin showed how far the churches are behind in modern publicity principles and methods. He showed the churches what wonderful possibilities they had of preaching the gospel through the printed page and the eye, and how lamentably the church has failed to use this avenue of approach to the people outside the churches. He took the position that we should advertise the message of the gospel rather than the name of the preacher and the church.

The "Baptist Times and Freeman" of London says: "Dr. Antonio Mangano, of New York, is spending part of a Sabbatic year at Oxford, and has been lecturing and preaching at Newroad. Dr. Mangano is in charge of the Italian department of Colgate Theological Seminary, which has its school at Hamilton, N. Y. Here promising Italian students are given a preparatory training before being sent to the larger course at Colgate University. Dr. Mangano hopes to visit Italy before his return to the states to obtain some first-hand knowledge of the fascist movement. Speaking of the immigration prob-

lem in the states, he says 'America stands or falls by its treatment of the foreigner.'"

The Village Church at Clipston, England is being repaired. Our interest in this old building is due to the fact that it was here that the Baptist Mission Society was conceived. A group of godmen spent a whole night in deliberation and prayer and the outcome was the meeting in Widow Beeby's house at Kettering where the society was launched. The pastor at Clipston, a Mr. Morris, was one of Carey's warmest friends, and to him many of Carey's most intimate letters from India were written. The village population has greatly decreased since that time.

Dr. George R. Stair, until recently pastor of the Englewood Church, Chicago has been engaged during the fall and early winter in evangelistic meetings in the churches of the Chicago Association. He is at present with the First Church, Elgin.

As a feature, and an impressive one, of the recent "Safety Week" parade in Washington, D. C., a conspicuous tablet was placed at the entrance of the District of Columbia building, bearing the following:

(Continued on page 1552)

"Both Capital and Labor would do well to give good heed to its emphasis on the principles of Vocation and Fraternity."—The Expository Times.

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What They Say

"THE BAPTIST is more and more worthy to be the mouth-piece of a great denomination, with a great work."—Rev. G. B. Merritt, St. John, Kansas.

"THE BAPTIST is the heart-throb of the Northern Baptist Convention."—Rev. G. W. Stoddard, Decatur, Ill.

"Uncle Sam or somebody else slipped a cog and Dec. 23 copy failed to appear. So we are running out of gear."—C. N. Patterson, Minneapolis.

"My name has been on the list of the *Standard* and *THE BAPTIST* for some time, and you can count on me and my wife as subscribers as long as we live if *THE BAPTIST* remains as good as it is at the present time."—Mr. and Mrs. J. C. Fries, Richland Center, Wis.

Killam's Kollum

The Joint Campaign

December was not an ideal month for a subscription campaign. With Christmas and the holidays in the forefront we can report results which are worth while. The receipts for subscriptions for the month amounted to \$5,673.84. *Missions* sent in \$618.30 up until Jan. 6. The best part of the whole plan is that it started subscription plans in the churches just about a month earlier than usual. Watch January. The first five days brought \$2,046.01.

Samples of January Remittances

First Church, Elgin, Ill., \$142; J. C. Barline, for men's class, Grace Church, Spokane, Wash., \$19.50; W. P. Bristow, Prescott, Ariz., \$23; Gertrude M. Walker, Mt. Lebanon Church, Pittsburgh, \$44; M. Brelsford, East Cleveland Church, \$26; O. J. Jones, First Church, Seattle, \$18; N. E. Valerius, Hartford, Conn. B. Y. P. U., \$10; Mrs. C. A. Perrigo, Millington, Mich., B. Y. P. U. \$10; Mrs. L. K. Evans, El Paso, Ill., \$22; M. W. Twing, Alton, Ill., \$30—but why go on? These remittances came in the first five days of the New Year. They are simply a report of progress. The same churches have sent in and will send in the new subscriptions as fast as they secure them. It is a good work. These good folks and hundreds like them will make a new subscription record for the month of January.

"Are You Holding Up?"

A friend who is greatly interested in *THE BAPTIST* wants to know "if we are holding up." He means are you still able to pay your way without receiving money from the denomination in the form of a budget allowance or subsidy. We are. Not a dollar has been received upon the budget allowance granted at Indianapolis. We are living upon our own legitimate income from subscriptions and advertising. Eight months of the fiscal year have passed and we expect to go to Washington without having used a single dollar of the denomination's money. The situation of the paper is not ideal. What denominational situation is? We have felt that in view of the necessity of retrenchment all along the line that *THE BAPTIST* should set an example of the strictest economy to the point of sacrifice. We feel that to save this modest budget allowance of \$15,000 is for *THE BAPTIST* to contribute that amount to the common weal.

Fresh from the Field

(Continued from page 1550)

ing inscription: "Dedicated to the Memory of the Ninety-Seven Children Sacrificed by Accident during past year. Ages of Children Killed, Under 5 years of age, 42; 5-9 years of age, 23; 10-19 years of age, 32. Each citizen should pledge himself to do everything in his power to make impossible such a sacrifice in the future."

Pastor William E. LaRue of the Takoma Park Church, Washington, D. C., is preaching a series of sermons upon the theme, "People Whom Jesus Commended." They are identified as a good listener, a humble petitioner, a worthy neighbor, an implicit believer, a man of character, an efficient business man, a devoted friend and a responsive inquirer.

The "Evangelism of Youth" by Albert H. Gage, published by our Publication Society is meeting with a splendid reception. In this book he shows that there are seasons in nature which men are wise to use for seed sowing and harvesting. Similarly there are seasons in child life and development which present peculiar opportunities for the sowing and fruiting of the knowledge of God. Mr. Gage is director of religious education of the Baptist Executive Council of Chicago.

In the calendar of the Euclid Avenue Church, Cleveland, the pastor, W. W. Bustard, gives a minister's resolutions for his church: "Many a church fails to reach its highest goal because of the lack of definite aims. These are very suggestive: 1. A new prayer spirit in our church. The strong Christian is the praying Christian. The strong church is always the praying church. This year cultivate the proper spirit in the heart, home and the church. As we come to be a praying church, it will come to be a powerful church. 2. A new interest in Bible study. The strong man has a well nourished body. He wants his regular meals. Many a Christian is weak because there is for him so little of spiritual food. As we feed upon God's Word, we will become strong. A Bible-reading, Bible-loving church is sure to be an efficient church. 3. A new interest in missions. The Bible is the greatest missionary book the world has ever seen. The praying, Bible-reading church is ever a missionary church. Let the aim of our church be, 'To make this church a gospel center, a light in the community, and unto the ends of the earth.' Only the world is our parish. 4. A new interest in boys and girls, men and women. This includes both those of our own household of faith and also of the entire community. Reach the lowest one in the place and we will have taken a long step toward reaching and helping every other person within the radius of our influence."

Social Service Committee Clears for Action

By U. M. McGUIRE

POST-WAR psychology and the conditions of perplexity in the Northern Baptist Convention have seriously hindered the social service committee of the convention from functioning vigorously and with a clearly defined program during the last two or three years. But in a meeting of the committee held in New York, Dec. 27, there were all indications of a new awakening.

Members present were Samuel Z. Batten; Prof. H. K. Rowe of Newton Theological Institution; Prof. J. W. Nixon, of Rochester Theological Seminary; Prof.

J. L. Dealey, of Brown University; President Clifton D. Gray, of Bates College; U. M. McGuire, of Greencastle, Ind., and Chas. A. Brooks, substitute for Mrs. W. A. Montgomery, who was unable to attend. J. Foster Wilcox, and Lemuel C. Barnes were welcomed as advisory members, representing related denominational organizations. Prof. Albion W. Small, of Chicago University, Mrs. I. H. O'Harra, of Philadelphia, Rev. W. E. Raffety of Philadelphia and Mr. C. C. Stillman of Grand Rapids, were not able to be present. Dr. Batten is chairman ex-officio, and U. M. McGuire was elected secretary.

Several reports, written or oral, were presented on specific phases of social service, but the main interest lay in a careful and earnest discussion of the whole subject of an efficient functioning of the committee. As a result of this discussion a statement, prepared by Profs. Rowe and Nixon as a special committee, was adopted, defining in clear and comprehensive terms the scope and character of the work to be undertaken by the committee. Several sub-committees were appointed to carry forward the work thus outlined. Three of those sub-committees are to function as committees of review and cooperation with the American Baptist Home Mission Society and the American Baptist Publication Society, namely:

a—Rural Life—Messrs. Rowe and Coe.
b—Immigration, Americanization, Christian Centers and Community Problems—Prof. Nixon, Mrs. I. H. O'Harra and Mr. Stillman.

c—Social Education—Mrs. O'Harra and Messrs. Brooks and Gray.

Five of these sub-committees are charged with the investigation, assembling

and dissemination of educational material, as follows:

a—International Relations—Messrs. Gray and Batten.

b—Industrial Relations—Mr. McGuire and Prof. Small.

c—The Family and Child Welfare—Messrs. Dealey and Raffety.

d—Social Training in Educational Institutions—Messrs. Raffety, Stillman and Brooks.

e—Law Observance—Messrs. Coe and Nixon.

A comprehensive program of cooperation with other organizations in the field of social service, whether denominational or interdenominational, was adopted.

Dr. Gray gave a highly hopeful view of the conditions in Russia, derived from a recent interview with a prominent American observer who has just returned from that country. He said that the soviet government has come to stay, that prohibition is strictly enforced in Russia, that religious liberty is fairly protected, and that one good crop will go far towards bringing normal conditions there.

There was a strong sentiment in favor of some positive action in the interest of a definite participation of the United States in international affairs: but on private information (since made public) that the government is taking some definite and careful steps in that direction, no formal action was taken.

Law enforcement also evoked great interest; and a resolution was adopted proposing a conference in which all denominations shall be invited to participate be held to consider this subject with a view to concert of action.

The Coming Generation and Religious Training

The pressure of responsibility upon Baptists for religious training of the coming generation led to the organization of the American Baptist Publication Society almost a century ago. An important service amplifies the helpfulness of its Sunday School publications by trained field workers.

In cooperation with State Conventions and City Mission Societies, the Publication Society maintains Directors of Religious Education and Elementary Directors. This field force trains Sunday School teachers and workers, leads to the Bigger and Better Baptist Church School Campaign, organizes Church Vacation Schools and Summer Assemblies, enrolling ten thousand young people.

The Publication Society needs more generous support in order to give Sunday School leadership to foreign-speaking and Negro churches, equip Baptist Summer Assemblies and extend Week-Day Religious Education.

AMERICAN BAPTIST PUBLICATION SOCIETY (Corporate Name)

WILLIAM E. CHALMERS,
Secretary Religious Education

1701 Chestnut Street,
Philadelphia, Penn.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION



The Baptist



Consider the Local Baptist Church

AFTER all, the testing point of a denomination's success, the true index of what it is accomplishing, is to be found not from its great annual convention, nor from its general program of denominational achievement, nor from that apotheosis of sounding brass and tinkling cymbal, the report of the committee on resolutions, but from an inspection of the functioning of its local churches. What is the method of their activity? What are they attempting week by week, and what are they actually accomplishing? What adaptations are they making to present needs of American life? How does the local church compare in efficiency with that before the world war? With that of twenty years—of fifty years ago? Is the denominational church breaking down, as a modern Juniper Tree prophet asserts in a recent issue of a religious weekly published in Chicago?

An answer to questions like these is needed to supplement the splendid general view found in the World Survey which THE BAPTIST has just now been presenting. Fortunately our editorial office receives many weekly bulletins published by our churches, and from this and other sources of information we are able to give something of a cross-sectional view of the American Baptist local church, by no means a complete one yet one affording most valuable data toward the answering of these all-important queries. We have the weekly programs and announcements of things done and to be done by many local churches from New England to the Pacific coast and all the way between. The field is too vast for frequent mention of individual churches from the main office; we must rely on our regional correspondents for that. But when we wish to answer exigent questions like those mentioned, it is worth much to have first-hand data at our command from all parts of our great field, from which we may draw definite and reliable conclusions. We would be glad if many more of our churches would put this office on their regular mailing list. We are hoping at some time to be able to present more detailed results of an examination of the local church situation. For this time only certain points, yet most important points, can be touched.

Few persons save our general denominational officers of longest and widest field experience can realize what a thrill would be given to our constituency if they could see in a volume or on the screen the pictures of a thousand representative Baptist church edifices of today. They would be amazed to find what splendid, ample, thoroughly equipped structures were the habitations of our Baptist churches not only in our large eastern cities, but even more in the newer regions of the country, where rapid growth of population and wealth have enabled many of our newer cities to surpass the older ones where the churches were built a generation or more ago and are too good to scrap yet not fully adequate to the needs of the developing church work of

today. There are country churches, too, with facilities and conveniences which city churches did not possess a generation ago. They have their own electric plant for lighting and power, modern plumbing, telephone, and rooms for Sunday-school departments and social purposes, perhaps even a gymnasium, instead of the single boxlike room for all purposes which constituted the sole equipment of country and small-town churches a generation ago, unless there were a basement, half-underground, adapted for a morgue but used for the primary department. Northern Baptist churches today have \$125,000,000 of property.

And the conception of church activity is startlingly different from that of a few years ago. Here is a western church with at least eight persons giving full-time service and hundreds giving voluntary service, with twenty-three different services on Sunday and as many more scattered through the week. Here is a church in a city of 60,000 in Michigan which contributed \$112,000 to the work of the kingdom in the last three years; which has two branches, each with an ordained pastor; which has added 311 members in the three years; and whose pastor averages a speaking engagement of some sort for every day in the week. Here is a church in a small city of Pennsylvania which has a week-day Bible school for grade scholars every Friday at four o'clock, a high school girls' Bible class of forty-five with lunch brought by the girls at noon of one day, and a business girls' Bible class at another noonday. The bulletin calmly announces a loan library and a junior loan library with a boxful of fine books and adds, "No records; no cards. Help yourself." The modern church is an optimistic church.

A church in Cleveland has a separate calendar for its junior congregation, with juniors conducting a part of the services. This church had more than 1000 in its Sunday school, and with holy optimism it called for 100 new church members on Christmas day. It is accustomed to have hundreds of additions every year. Another church on the Pacific coast announces a junior church to start January 14, 1923, and a church in a town of 5,000 in Iowa has its junior and senior sermons, with almost as much pains, though shorter time, given to the former as to the latter. The pastor of this church is one of a number in our denomination who gives an occasional drama-sermon with telling effect.

Here is an upstate church of New York, which supports seven foreign missionaries and about the same number of full-time workers in the home church, which has furnished two presidents to the Northern Baptist Convention, where the pastor has as his associate his own ministerial father; a church which is a humming hive in every department of a church's proper activity, which has built the finest and best-equipped Sunday-school building in the world, and has its school organized

thoroughly on the model of the public schools, with a grade department, grammar department, junior high school and other departments, all conducted as seriously as any day school.

Another bulletin announces office hours at the church for the pastor and his associate pastor from 9 to 12:15 and from 1 to 4:30 daily, with the deprecatory remark that the senior pastor usually is out part of each afternoon and all of Tuesday. Surely some pastors are budgeting their time.

These statements are the result only of what the statisticians would call a random sampling of the whole mass, but we believe they are fairly indicative of what many hundreds or even thousands of our churches are setting before themselves as their task, though with unequal resources and achievement. It is in the smaller communities and cities of moderate size that the situation is most cheering. In our large cities, though here are some of the greatest achievements of the local church and of our city mission societies, the general outlook is somewhat depressing. The strength of our churches has largely been transferred to the suburban Edens, while Sodom and Gomorrah are left to the world, the flesh and the politicians. One New York City church reports a resident membership of 400 and a non-resident list of 371. Yet in the country as a whole the outlook for the local Baptist church is immensely cheering in such a time of general unrest and readjustment as this. We may thank God and take courage.

The New State Convention

IN THIS number are brief survey reports of the state conventions. Within the past few years rapid and revolutionary changes have taken place in these organizations. In days not long gone the state convention was primarily and almost solely a *state* mission enterprise. Its executive was usually chosen because of strong missionary and evangelistic gifts. The planting of new churches, the oversight and assistance of weak causes and the collection of state mission funds were major duties. No one even seemed to think that it was the work of the state convention to foster and promote every phase of the denomination's varied activities.

The several societies and boards had their general secretaries and in addition their district secretaries each of whom was charged with the securing of funds for his own organization and there were rivalries in those days of which we are now ashamed. Make a study of the old annuals. In the columns opposite the names of the churches one finds a distressing number of blanks showing that the causes indicated were entirely overlooked that year. In other columns there were recorded generous gifts. There seemed to be no rule governing the matter. There was however a powerful force at work. The secretary or missionary who could make the most powerful address carried away the biggest collection. There are whole chapters in personal experience which even to this day no one dare tell from the house-tops. Those days, we trust, are gone forever.

Somewhere about a decade and a half ago reckless souls in a few states dared call in question the divine right of secretaries and the "single collection agency" and the so-called "Michigan Plan" were evidences of growing pains in the state conventions. Modifications of the plans have now been adopted by all the states.

No state convention can now think of its work in the terms of the state. It is dedicated instead to a world task. Its functions are enlarged. Its influence extended. Its responsibility increased. Its secretary is a "joint secretary" representing every cause in which Baptists are interested. This movement has multiplied the power and influence of the conventions themselves. Not a few denominational leaders have looked with alarm upon the powerful state secretarial bloc. These state men are no longer second in influence to the secretaries of the general societies and boards. They outnumber the latter and their interests are so identical that they present a solid front in behalf of any cause which they feel called upon to champion. Certain inequalities in the distribution of funds in the early days of the New World Movement can be traced to the fact that the state convention secretaries joined hands in a common cause. Changes which have been made to equalize the distribution can be traced to the readiness of these men to do justice to the wider interests of the denomination.

The state convention secretaries today face tasks which make even strong men tremble. Their position has become more difficult every year. With the extension of the functions of the convention a new draught is made upon their strength. Next to the pastors in the local churches no men carry heavier responsibility for the success of the New World Movement than the men who head up our Baptist program in the state conventions.

Brethren, pray for your state director. Pray that in these trying days he may be a man as big as the job to which he is called. The responsibility of the new state convention is as wide as the world. The men who lead the churches must be men with a world outlook. They cannot afford to be short-sighted and see too clearly the pressing needs at home. They should not be far-sighted, seeing alone those needs afar off. With them rest the issues of the whole gigantic enterprise to which Baptists have set their hands. Pray that they may challenge all of our churches to the whole of our task.

Why Not?

THE *Sunday School Times* is greatly agitated over the proposal of the Christian Fundamentals Association to provide its own Bible lessons and lesson helps. In October, a committee met in Minneapolis to consider this new departure. At Los Angeles in June a resolution declaring the purpose "to create our Sunday school Bible course by January 1, 1923" was passed. In the new course it is proposed to create a series that shall in due time cover the entire Bible from Genesis to Revelation. We confess that we can see no good reason why the fundamentalists should not study the Bible according to any plan they may desire to follow. Of course, it will throw into confusion the plans of the *Sunday School Times* and make it impractical for use in the churches which adopt the new series. The *Times* has been the ardent advocate of the fundamentalist positions and it should not be seriously disturbed by actions which normally grow out of the positions taken. We recognize that there are advantages in the uniform lessons; we also recognize the right of any group of people to study the Bible in their own way.

A Page of Opinion

Violence Against Violence

SPEAKING in Benton Harbor, Mich., Rev. Charles N. Lathrop, executive secretary of the department of Christian social service of the Protestant Episcopal church, deplored the tendency to deny radicals and alleged radicals justice before the courts and to enact ill-considered legislation for dealing with them. Dean Lathrop's remarks were criticized in the columns of a local newspaper, and to make his position clear, he sent a statement to the newspaper from which the following is taken: "My first point was that the backbone of the I. W. W. and communist movement is the part of our community who make up casual labor. Casual labor means laborers who are drawn into employment when times are good and factories are busy. The minute the demand falls off and the factories are less busy these are the men who are out of work. Seasonal labor in the harvest periods contributes another quota to casual labor. . . . Casual laborers have to move from place to place. They have no opportunity to establish a home or to anchor themselves in any normal, human life. They tend to become the tramps and 'vagrants.' No one can say that they get a really square deal. As a consequence of their hard experience, these men are easily persuaded that the industrial system which produces these conditions is wrong, and they are ready to follow those who demand that it be changed. "I made the statement that this whole situation ought to be studied and that these men should be dealt with sympathetically. Instead of that, they are harassed and hounded and their bitterness grows deeper.

"It is a fundamental ideal of our democracy that violence, which has accompanied revolution in autocratically governed nations, can no longer be justified as a necessary method of defending human rights. . . . Suppression of freedom of speech is an offense against this fundamental feature of democracy. Without freedom of speech, history shows that men regard violence as the only means of protest against social injustice. It is to prevent violence that I am speaking with all the vigor that I can command for the protection of the right of free speech and free assemblage. It is for this reason that I object to syndicalist laws, whereby men are jailed not because they have wronged the community or their fellow-citizens, but because they are members of organizations which are protesting against what they consider to be injustice. This country would be in no danger of violence if we maintained our original ideal of civil liberties."

Par Presbyterianism

THE central idea of the national laymen's Presbyterian conference which was held early in December at Kansas City was "Par Presbyterianism." The *Presbyterian Magazine* deals editorially with the subject:

"What is this new term that has recently come into our Presbyterian speech and life? Par means equality. In finances it means that bonds have a market price equal to their face value; in health it means that a man

is 100 per cent in physical condition; on the golf course it means that a man plays a perfect game. Everywhere it means that practice is equal to profession.

"There is such a thing as Par Presbyterianism. Presbyterianism has a face value of profession in doctrine and work and life: does it live up to its profession and reach 100 per cent in performance? The world credits Presbyterianism with certain assets and possibilities: does it hold its assets so that they are liquid and realizable in the market? Does it turn its possibilities into 100 per cent of actualities? Or is Presbyterianism below par in the market of the world so that its professions cannot pass at their face value? There is such a thing as Par Presbyterianism, and it ought to be realized. This was the idea that dominated the program from start to finish. At the opening the general scope of Par Presbyterianism was outlined, and on successive days there were discussed Par Presbyterian education, organization, leadership, finance and missions, all culminating in Par Presbyterian power and prayer; and this program was then handed on to our 10,000 churches to be put into 100 per cent performance."

The Parish House

IF WE were to judge the ideals of our churches by their material equipment, some striking conclusions would be reached. In many, if not most, church buildings erected twenty-five years or more ago ample place has been made for preaching and altogether inadequate provision for the teaching and social ministry of the church. One of the marked developments in our more modern buildings is the equipment for religious education, social gatherings, physical and athletic work. In the church program of today it is necessary to exercise great care in order to preserve the proper balance in the varied activities. In the calendar of the Mount Morris Church, New York, for Dec. 31, Rev. H. G. Weston Smith makes this comment on the above subject:

"The Christian church in the past, and for that matter in the present as well, has been guilty of two sins with respect to its attitude toward the younger generation: On the one hand it has wholly failed to regard the point of view of its young people, and has neglected to furnish them that sort of recreation and sociability that is as much a part of life as is breathing. On the other hand it has seen this first sin and it has gone to another extreme which has involved as great a sin; for it has sometimes chosen to throw open the doors of the pulpit and the parish house alike to a policy of 'giving the people what they want.' In this latter case the result has been that the whole work has lost sight of what it was really after; and there has been a good deal of striking in the dark. And 'the people' have many of them wondered if the church knew what it was doing. God grant that our work may not 'lose the way.' There is a wise middle ground that some few choice leaders succeed in finding. This is what we wish to find. The instincts must be used as a means to the building of character—not regarded as a problem that continually irritates."

The Task of Theology

A discussion of the present situation may be valuable as it may serve to crystallize some of the thoughts which for the most part we have been thinking unconsciously

By JAMES SHEPPARD

TO CHARACTERISE the present situation in theology as critically acute is but to give expression to a matter of knowledge so common that it is manifest to the ordinary layman as well as to the minister. Yet a discussion of the present situation may be valuable, as it may serve to crystallize some of the thoughts which for the most part we have been thinking unconsciously. In addition it may serve to indicate the direction which our efforts should take.

Christianity can have no practical validity unless it has a sound theoretical basis. For this basis it is dependent upon its theology. A sound theory cannot help but be widely influential and produce far-reaching results. The history of the Christian church is ample evidence of the general utility of this viewpoint. Not alone is it important to those who give themselves to the teaching function, to those who class themselves as theologians, but it is also vitally important to the minister and to the layman. As William James so poignantly said that no man exists who does not have a philosophy of life, so it is also true that every man has a theology. The difference may be between that which is a fact and that which is the theory of a fact. Thus the fact of the death of Jesus may be interpreted by the theological doctrine of the atonement.

Sound Theological Leadership Important

And there is not a man who has not some view on this one fact. Inasmuch as he is going to have a theology concerning such things, it is important that there be a sound theological leadership which will not only avoid certain errors of the past, but also will indicate certain methods for the future. Not only must the inquiring nature of man in these regards be furnished with stimulating food, but it also must be intelligently directed.

For the greater part this task falls upon the Christian minister. It is not to be escaped. Bishop Brent, of the Episcopal diocese of western New York, recently said, "I always try to sound the theological note in my preaching. I find men always interested in the theological aspect

of religious truth. After preaching sermons of such character men often thank me for treating of such a subject rather than preaching a sermon on obvious ethics." Now theology may be defined as the reflection and reasonable understanding and interpretation of the principles of Christian experience. If the Christian ministry does not assume its rightful task men who are not conversant with the great and fundamental verities of our religion will certainly give the wrong interpretation of the facts of Christian experience.

Much has been said in recent years concerning the decline of theology. Yet there is a certain element of mankind which always seems to sound the note of pessimism in religion. Even Bishop Butler believed that there was never such a time for religious indifference as was the age in which he lived. This note of pessimism may be well-grounded. On the one hand, men who have a

right conception of a great task are confronted with the realization of the difficulty of its achievement with the realization that man does not gradually achieve progress by his own natural bent, but that there must be a definite, concentrated effort. On the other hand, in clearing way for the achievement of a great task, men are confronted with the situation that there are some things which are not useful; the forests must be cleared before buildings can be erected. So they may see that there is a decline in some ways of thinking.

An Argument Silenced

There is no decline in the popularity of religion. Such an argument was silenced once and for all by the recent figures of the survey of religious bodies in the United States. Nevertheless, one who faces the facts must realize that what was at present term theology is regarded as valueless not only by many thinking leaders, but also by many ordinary laymen. It is this attitude that has developed the demand for practical theology. The basis for the demand is seen in the desire to realize certain practical aims. There is the industrial situation which is demanding a great share of the attention of the church. There is the social situation which demands a tremendous energy in necessary social service. And in the desire to alleviate these conditions, the process of theological thinking has not been considered. Men have had no time for it. They have had a desire only for immediacy and practicality. But the fallacy of such a procedure is evident in the light of the fact that the so-called social gospel when considered by itself as so many of its adherents do consider it, is broad but it has no depth to cause it to survive. It is evidently a half-truth when one of its leading theoretical schools seeks to interpret God as being merely tribal.

The attitude of science and its universal use, both in fact and in method, has also had its effect on the decline of theology. Science has sought to study phenomena rather than any aim or purpose of life. And its feeling that there is no knowledge of the ultimate realities has had an added effect.

The Guiding Star

"I am come a light into the world, that whosoever believeth on me may not abide in the darkness."

If some being from another planet could visit our earth, behold its untimely graves, look into the blanched faces of men, the tear-stained faces of women, the pinched faces of children, would he not be constrained to say: "Having been through many worlds and seen many kinds of life, I have seen nothing to equal the sorrow and gloom of the earth." Yet in the midst of history's bloodiest war and its aftermath we are not in despair. This is in itself a miracle of faith and hope. Look about you and consider if there be anything more wonderful than this: Fallen among his own ruins, crushed beneath the weight of desolation he has pulled down upon himself, man still dreams of better times, of higher national aims, of a coming age of brotherhood, of a warless, emperorless, kingless, kaiserless world. Froude says that in the middle of the nineteenth century "the compasses were all awry, the lights all drifting, and nothing left to steer by except the stars." But inasmuch as the stars are fixed, though compasses do go wrong and lights do drift, the situation is not entirely hopeless. Moreover, we may learn at last that our only hope as a race is to steer by the star of Bethlehem.—From a sermon by Dr. Frederick E. Shannon.

Certain methods of defective theological thinking have also effected a decline in theology. Cardinal Newman's predicament was brought about through the fact that he demanded an immediate infallible certainty. He was unwilling to give himself up wholeheartedly to the search for truth, and to become one of the glorious adventurers of faith. Theology has too often followed his method when it has desired infallibility and dogmatism rather than the truth. Too often the facts have been made to suit the Scriptures, rather than the opposite. Too often there has been no sifting process. The chaff has been handed down with the wheat and men have had to learn by experience that the chaff was intellectually and spiritually indigestible. Too often there has been demanded a dogmatic certainty on non-essentials. The wisdom of the great Baptist communion in refusing to allow itself to be dominated by non-essentials, and interpreting religion as a life, rather than a creed, cannot be doubted. Such an action is only to be applauded. All of these things, coupled with the fact that an abstruse way of dealing with the facts resulted in the situation that there was no possibility of an interpretation according to every-day facts of experience, and theology lost its vital contact with men.

Not a Hopeless Situation

But although there has been a decline, the situation is by no means hopeless. On the contrary there is every reason to believe that there is improvement, and that such an improvement is essentially progressive. A great deal of the work in the past has consisted of questions of mere historical value. Now that

these are being cleared away there is a possibility for work that is really definitely constructive. Thus we have come to see that much of the supposed investigations of primitive religions is really nothing but the imagination of the man of the

twentieth century. The Christian experience of today is the norm by which we are to judge that of the past. When such a fact has been realised, there is a great possibility for really constructive work to be done.

Men Are Thinking Theologically

And so a new impetus is being given to theology. The old questions of the fundamental verities of life will not down. Men are thinking of these things. In so doing they are thinking of them theologically. They cannot help but do so, for they are thinking in terms of reality which is ultimate. The old materialistic interpretations are seen to be valueless in the light of a higher experience that is more fundamental. This dialectic has changed such mathematical philosophers as Russell and Whitehead into fields of philosophy and theology. It has resulted in similar investigations by such men as William James, who left the field of descriptive psychology for those dealing with philosophy, and also in the lives of Lodge and Haldane. The great schools of philosophy (save the instrumentalists headed by John Dewey) are finding that their contemporary leaders are thinking theologically. Thus Hocking, Pringle-Pattison, Sorrel, and Eucken are all endeavoring to give their systems of thought a theological basis. The task then of theology is to give a reasoned hope for the faith that man has within him really to interpret the realities of Christian experience in terms of life. Even though the minister does not need to preach on questions of theological disputations, he must be rooted and grounded in his theology in order that he may build up the lives of those with whom he comes into contact; he must make men feel that he knows whereof he speaks. The facts of Christian experience need to be shown to be as valid for the reason as they are for the heart. And what greater task can come to a man than to interpret life in the terms of Christian experience? And above all the task is to engage the mind of the age. This must be done, for the doubts of thinking men of today become the doubts and the thoughts of the masses tomorrow. And above all, the task that presents itself is for the church to retain its intellectual leadership in faith and in morals.

These are all elements of a great task. A task which is all-demanding. And Christianity needs a great task, for it has a great message.

The Streaming Hordes

By RALPH WELLES KEELER

*STILL do the streaming hordes sweep in
Thro' open gates, on shores still wet
With crying blood of brother's wrongs,
Where every evening sun doth set
On discontent and growing need,
On cheerless homes, on bitter strife—
The huddled, crowded, cheerless mass,—
The empty, hopeless, sordid life.*

*The widening stream spreads on and out
Thro' village road, thro' city street,
Far o'er the undulating plains
Where distant sky and mountains meet.
Each day the currents stronger sweep
Across the hopes that life holds dear:
Must duty challenge to the task
Which Christ himself in love makes clear?*

*Shall this stream choke our nation's life
And hopes and ideals droop and die?
Shall freedom's song our fathers knew
Be but an echo to the sky?*

*Still do the streaming hordes sweep in
Thro' open gates—an eager throng—
God, give us strength to make them thine
And teach them brotherhood's own song!*

*Thy grace, O God, impart that we
In love to alien folk may show
A brotherhood that knows no bounds.
Thy Kingdom here below.*



pile of bundles at the warehouse as received for the second "Ship of Fellowship." Can you identify the bundle from your church? The filling of the ship is described on page 1567.

The New World Movement from a Missionary's Point of View

By JOSEPH TAYLOR

FROM its inception, the New World Movement caught the imagination of the missionary. It appealed to him as something worth while, and of great import to the work of the denomination both at home and abroad. It served to measure the possibilities of the Baptists of the North. They had grown from groups of churches along the Atlantic seaboard to a great denomination reaching across the country from East to West. They had been one of the pioneering churches that followed the progress of the republic to the shores of the Pacific. They had followed the call of God to Asia, Africa, Europe and the islands of the sea. Now they stood confronting even greater opportunities than those revealed by Judson and his colleagues. The question that arose in the mind of the missionary was: Would the denomination be once again equal to the task before it? The missionary refused to believe in failure and resolved to work for success.

The first place where the missionary could help was in securing facts regarding the work of the denomination in foreign lands. This was undertaken in the midst of pressing duties that came as regularly as his meals—very often more regularly. A survey was made of the field and facts about the population, the area, and the needs in men and means were marshalled. The whole mission got busy on this work. Each station made an intensive study of its progress and of what still remained to be done.

Statistics and Ideals

These facts were sent to a central office where the final tabulations were made and then sent off to America. More than the statistics were sent, for the ideals which these facts represented went along with them: the heartache and the unuttered prayer were crammed into the big envelope, and then the missionary went about his "ordinary work" and waited for the result. He felt sure that the New World Movement could not fail, but he wondered if it would succeed 100 per cent.

Well, up to date it has not succeeded completely, but the results thus far attained have brought the denomination farther up the hill of achievement, and the missionary refuses to believe that it will ever again drop back to the level of faith and works which were thought sufficient before the movement started. The Baptist denomination is a bigger concern in spiritual experience, in length and breadth of vision and in deeper devotion than it was in the days before the New World Movement had its birth.

One of the best results that have come to the West China Mission from the movement is the increased number of recruits sent out. This was, perhaps, our greatest need; for the years of the war had robbed us of new workers and the strain upon those "at the front" was so severe that there was a grave danger of our having to shorten our line at a time when there was a clear call for an advance. The board of our society has sent out to our field thirteen new workers, while the board of the woman's society has added seven to its forces.

These do not constitute a clear gain for death has taken two veterans from our ranks and at least one family has withdrawn from the field. But we have had a great increase; for one of our Chinese students has been to America and returned this year after three years of study at Rochester Theological Seminary and the University of Chicago. We have also received increased appropriations for the work and because of that have been able to push our campaign for trained Chinese leaders by keeping our students in school and college. A number of these young men have now finished their course in the university and are already at work by the side of the missionaries in the different districts.

In one section of our campaign we have not succeeded in making much advance—the matter of purchasing property and the erection of better buildings and the securing of more adequate equipment. Before the New World Movement began, a "Friend" very generously gave to the mission a large gift which enabled us to put up several new houses and some of our much needed school buildings; we were also able to make very helpful alterations in one of our hospitals. We are now beginning work on a fine new hospital in Suifu made possible through the same gift.

But a growing and progressive mission calls for a growing budget. There is need of more land; our schools are outgrowing their present quarters and our hospitals are but meagerly equipped. We need two up-to-date church plants very badly. Our five-year program calls for \$436,000 Mex. from the general board, and \$211,350 Mex. from the woman's board. This amount is the result of some rather severe whittling down. The total asked for from the two boards is \$647,350 Mex., or, at an exchange of two to one, \$323,675 in U. S. gold. This year the mission has been obliged to accept a cut in the annual budget of 25 per cent. No appropriation is possible for land or buildings. Our share in the budget of the West China Union University could not be increased, although the university has reached a place in its development where a much

larger budget is necessary if further progress is to be registered.

From what has been stated above it can be readily seen that the New World Movement has even more significance to the missionary at the present time than it had when it was first started. The high hopes built upon the birth of the movement are in danger of toppling over. The program which it called into being is in danger of being starved. The advance which was planned seems to be taking a backward direction. The workers on the field are in danger of losing their faith in the denomination which pledged itself to back them up. The new courage of the Chinese church, so splendidly expressed in the National Christian Conference of last May, may be sapped by the failure of the New World Movement. Indeed, *we ought not to fail*. We have ceased to be a denomination whose boundaries are defined by the confine of the northern states. We have reached out unto the ends of the earth and by so doing have made ourselves morally and spiritually responsible for the religious welfare of tens of thousands of our fellow Christians. We cannot afford to retreat we dare not stand still.

There remains but one thing left for us to do, if we would be able to look into the face of Christ without flinching—this is to GO FORWARD, and going forward for the churches of the Northern Baptist Convention, in this year of our Lord means paying up the pledges already made, and then before God and our brethren in other lands, who look to us for aid, to determine that what we proposed to do when we began the New World Movement, we will finish. We will deepen our faith in the value of the work we are doing; we will renew our devotion to our God; we will build up our churches in faith and good works; we will regard all our possessions as a loan from the Almighty, and we will keep our plighted troth with those men and women on the firing line and with those new Christians whom we have been permitted, through the mercy and goodness of God, to bring into the light of the gospel of his Son.

Meditation of a Rural Pastor

By CLARK H. BANCROFT

I AM pastor of a church in a small town. I know that some of my classmates, now pastors of city churches, look upon me as having taken a siding off the line of progress and achievement but I am not wasting any time pitying myself. The Book, whose message I am commissioned to teach and proclaim, bids not to "despise the day of small things." The greater portion of the contents of this Book was first addressed to people living in rural conditions and can best be understood by people living a life out-of-doors. My Master saw fit to spend most of his thirty-three years upon earth in a despised village and uttered most of his teachings in the open country or by the seashore.

I am commissioned as a winner of souls and desire a fruitful field in which to

labor. Statistics show that whereas in the average city church there is the addition of one convert on profession of faith to nineteen accessions by letter, in the town and country churches the ratio is almost exactly reversed. Unless our smaller rural churches are kept active our city churches cannot long endure. Our church and others like it stand at the source of supply of our denominational life both for converts and trained workers ministerial and lay. At least 85 per cent of our ministers and missionaries and almost, if not quite, as large a proportion of those recognized as leaders or burden-bearers in the city churches received their early training in some town or country church.

(Continued on page 1569)

A Survey of Baptist Work for 1922

Part II

Not a message that does not tell of some achievement; in the main the note is one of optimism for the coming year; and every department has its needs

The State Conventions

Arizona

THE outstanding achievements of the past year include a 49 per cent increase in the number of baptisms over the preceding year, the completion of a chapel for our Mexican people in Yuma and the erection of a church for our people in Winslow. One of the splendid accomplishments was the organization of a Mexican church in Phoenix with about 150 charter members. This is the result of two years' work among that people.

The first annual summer assembly of the Baptists of our state was held at Prescott this past year with an enrolment of over 100. This marks a new era in the educational work of the state.

The outlook for 1923 is hopeful. Our churches are beginning to send in the number of members of the stewardship leagues with the beginning of tithing and are heartily cooperating with the denominational program.

The financial returns are not as promising as we should like, but the courageous facing of the task under tremendous financial strain is proving the loyalty and sincerity of our people.

Our pressing needs are numerous: More money to operate our mission points up to capacity, capable men to fill vacant pastorates—men who are willing to face difficult tasks and stay long enough to bring the churches to permanency on a higher basis than hitherto. We need church buildings during the year—one for the Mexican people at Glendale, two for the English-speaking, Prescott and Buckeye. We also need at least three colporteur-missionaries for the Mexican people who are responding to the Gospel as perhaps no other people of our state. We also need a director of religious education, giving his whole time to the work within the state. These, as it seems to me, are our most pressing needs, and these the acts concerning the work in our state.

H. Q. MORTON,

Phoenix.

Northern California

Achievements

SUCCESSFUL evangelistic campaign resulting in large accessions to our churches.

An unusual number of first-class men titled as pastors.

Greatly increased giving to missions compared with former years. Since the New World Movement opened the increase has been 284 per cent over a corresponding period preceding the New World Movement.

The opening up of a successful mission among the Japanese, strengthening and enlarging of the work among the Indians and Mexicans, and the building of a Chinese Christian Center at Locke, costing \$6,000.

Outlook for 1923

Opposition to New World Movement is waning. Better morale among our churches developing.

Larger opportunities for most of our churches for an intensive Americanization program. Our people are beginning to realize their responsibilities and enlisting in volunteer work.

Decided increase in the efficiency of our Sunday-school and young people's work.

Pressing Needs

Automobiles for missionaries in order that they can reach a larger constituency. California has built splendid roads and automobiles can be used to great advantage.

Large section of California, embracing seven counties, including hundreds of communities where very little religious work has been done, needs half a dozen colporters to go from house to house and from community to community.

Several tribes of Indians destitute of the gospel have been assigned to the Baptists by the Federal Council of Churches, and the needs are pressing for money with which to open up this work.

Rapidly developing communities in the irrigated sections of California confront us with the necessity of making appropriations to help finance church projects in new communities until orchards begin producing.

The increasing number of foreigners in California necessitates the opening of work among new nationalities.

C. W. BRINSTAD,

San Francisco.

Southern California

THE Baptists of Southern California have rounded out a year of intense activity and of delightful harmony. Marked progress is evident in almost every department of endeavor.

The meeting of the convention at Santa Barbara in May reached the high-water mark of enthusiasm and attendance. The associations, held in the fall, recorded a like degree of spiritual power and achievement.

The ministers' retreat and prayer conference in September was attended by 90 per cent of our active pastors and general workers. Through this conference an earnest prayer spirit was projected into the churches. The number of baptisms has been surpassed but once since the organization of the convention, and that was in 1921.

Stewardship and evangelism have been treated together with fine results. Of-

The church has burdens just as individuals have, and someone must carry them. If the spirit of fair play prevailed, every individual today would be a bearer in part of the church's burden.—*Minneapolis Journal*.

ferings for beneficence have exceeded those for current expenses, not counting expenditures for church buildings.

There has been an increasing interest in all forms of Christian education. Church schools, schools of missions and vacation Bible schools have been largely attended. The University of Redlands has a greater attendance than ever before, rendering the erection of new buildings a pressing necessity. Several additional professors have been added to the faculty, among them Dr. Seldon W. Cummings, who has been called to the chair of the English Bible and missions. Special attention and emphasis are given to these subjects.

The outlook for the year 1923 is encouraging and hopeful. Our pressing needs are principally caused by the influx into Southern California from all parts of the world. Practically every nation is represented. This continues to intensify the problem of our New Americans. The Negroes have come in upon us like a flood. Unless evangelized, they form a menace.

Our cities are growing at an unheard of rate and our country places are filling up almost as rapidly. So far it has been quite impossible to keep pace with these developments by the establishment of missions, schools and churches.

The unusual present opportunity of laying adequate foundations will speedily pass. As conditions become more static, what larger resources would render possible today will be impossible tomorrow. Our Baptist church builders are convinced that if Southern California fails in foundation work today, the entire denomination will feel the loss tomorrow.

W. F. HARPER,

Los Angeles.

Colorado

AMONG the outstanding achievements of the past year, we might emphasize the following:

Three thousand new members received into Baptist churches, which number is larger than the entire membership of churches in the state for the first ten years of Baptist activities in Colorado.

The organization of about sixteen new churches and twenty Sunday schools.

Our greatest single achievement was the getting together of all the various groups within the denomination during the annual meeting of the state convention at Colorado Springs in October, when a statement on belief was drawn up and unanimously passed. This gives us a unified front in the unity of endeavor and our people are closer together than ever before.

We had something like \$300,000 underwritten during the year for new church buildings.

The outlook for 1923 is most encouraging. Our people have paid in the New

World Movement pledges an amount equivalent to a like period last year, and we have every reason to hope for the best year of the five-year period so far in the matter of payments on pledges.

Present indications point to the largest ingathering of new converts in the history of our work in the state.

We are to publish the history of the first fifty years of Baptist work in Colorado.

Our most pressing needs are for parsonages and church edifices. The completion of our campaign for stewardship of life and possessions. To get back of Colorado Woman's College with all the man power and resources within the denomination.

F. R. PALMER.

Denver.

Connecticut

IT'S a good deal of an achievement for a state convention to get along and keep its work going just now. We have been determined not to drop any of our missionary operations among the New Americans or our aid to the feeble churches; but it means an accumulation of debts that is becoming increasingly hard to carry.

Perhaps the event which means most to us in the state is the launching of a new state paper, the *Connecticut Baptist*. Our aim will be to reach every family in the state with its messages of instruction and inspiration. Of course, we are not trying to take the place of THE BAPTIST, but to supplement the work THE BAPTIST is doing in our families.

A. B. COATS.

Hartford.

Delaware

DURING the past year the activities of the churches in Delaware have not been very great. Nor has a great deal of advancement been made. The churches are going along in a slow, steady way, some additions having been added to our rolls.

The outlook for 1923 is very bright. Two good ministers have been added to our ranks. Rev. A. F. Williamson is now pastor of the Bethany Church of Wilmington. Dr. Williamson is well known having been in evangelistic work for the past five years. His greatest work was when he was pastor of the Belmont Avenue Church, Philadelphia, where he served for twenty years, building the present church edifice. Dr. Williamson is using his evangelistic experience in the building up of Bethany Church which is located in a foreign settlement of the city. Rev. Charles A. Walker has accepted the pastorate at Dover. Dr. Walker is well known to the Baptists of the United States, having been secretary of the Pennsylvania State Convention for many years and also secretary of the Northern Baptist Convention. With these pastors on the field all the churches of our state are supplied and our outlook this year is very bright. The greatest need of our state seems to be and should be along evangelistic lines in the saving of souls. The second annual institute of the Baptist churches of Delaware was held Dec. 10-13. The institute is a great help to the Baptists of Delaware, bringing us in closer touch with each other. In all we are looking for a great year.

GEO. F. IRWIN.

Wilmington.

District of Columbia

DISTRICT of Columbia Baptists have taken a step forward this past year in the establishment of headquarters for all the denominational interests. Dr. W. H. O. Millington, formerly of Brookland Church, this city, has been installed as executive secretary.

The outlook for 1923 is most encouraging. All of the twenty-three churches have pastors. There is the utmost harmony prevailing and an earnest desire on the part of pastors and people alike to make the year count for the very most. The coming year will probably see the completion of the commanding new edifice that will be the National Baptist Memorial, where Pastor G. G. Johnson and Immanuel Church worship. Calvary Church expects to begin the erection of its new building this year.

Doubtless many District Baptists would say that the most pressing need is to regain control of George Washington University and make of it a great Baptist university. There is an ardent hope that this may be accomplished. Other religious bodies, notably the Catholics and Episcopalians, are centering their efforts here in Washington in the endeavor to establish enduring institutions. Baptists cannot afford to lag.

W. S. ABERNETHY.

Washington.

Idaho

THE greatest achievement of the past year has been the putting on of a stewardship campaign in practically every church in the state. This campaign is being followed by the organization of tithers' leagues in the churches. The Shoshone Church has signed up 91 per cent of its members as tithers, the Buhl Church 76 per cent and the Knull Church 53 per cent. In many of the other churches the number of tithers ranges from 25 to 50 per cent of the membership.

An every member canvass for New World Movement funds, conducted recently, showed that Idaho Baptists are going to back up the New World Movement to the full extent of their ability. There has been a marked improvement in New World Movement receipts since the canvass.

Results of evangelistic efforts, although not as large as a year ago, are very encouraging. Many of our churches have been pastorless for several months and such fields are not ready for a time of harvest.

The National Convention

THE National Baptist Convention of America, representing 3,116,325 members of Negro Baptist churches of America met in St. Louis, Mo., Dec. 6-11, 1922.

1945 messengers were present. The convention elected Dr. L. K. Williams, pastor of Olivet Baptist Church, Chicago, president of the convention to succeed Dr. E. C. Morris who died last September. Dr. Morris had served the convention as president for twenty-eight years. Dr. W. M. Taylor of Louisiana was elected vice-president-at-large. All other officers were re-elected. The next session of the convention goes to Los Angeles, Calif., next September.

MRS. E. B. BOHANNON.

Chicago.

Our summer assembly proved to be the best yet held in this state.

The outlook for 1923 is encouraging. Adjustments in our budget will enable us to care for all of our work in a fairly satisfactory manner. Plans already in operation will insure a healthy development in every department of our work.

We need men and money. Several good pastors who are not afraid of hard work are needed at once. \$25,000 is needed to aid churches in erecting adequate buildings. There should be a 25 per cent increase in our budget to enable us to care for our present work more efficiently and to make it possible for us to enter new fields.

W. A. SHANKS.

Boise.

Illinois

NEW church edifice enterprises mark the outstanding achievement of the past year. During the year there have been twenty buildings either dedicated or which are now in the process of construction, or for which canvasses for funds for erection have been completed. The combined value of these improvements is estimated at \$1,730,000. Of these twenty churches only eight have received any assistance from any society in the way of a gift or loan. Several of these structures are special educational plants, and in every case provision for this phase of religious activity has been made in a marked degree. It is commonly recognized that the two potent forces which have contributed to this great achievement are the New World Movement and the ever-growing recognition of the importance of religious education. Out of these churches sixteen are located in the Chicago Association.

Gifts for the New World Movement, while less than a year ago, were two and one-half times as great as for 1920. Contributions for current expenses were \$1,218,038 as against \$1,281,203 in 1921 and \$990,859 in 1920. Baptisms reported during the past year number 4,647 as against 4,789 in 1921, and 3948 in 1920. *It will therefore be seen that the lines showing gifts for the New World Movement, current expenses and baptisms follow exactly the same curves.* The above statistics refer only to the English-speaking Baptist churches in Illinois affiliated with the state convention.

Prospects are bright for 1923. Obstacles there are, but only enough to challenge and not enough to discourage.

The great need is a clear vision so that hundreds of churches that now are content with the mediocre might become conscious of their own powers and consequent responsibility to the work in their own fields as well as wider fields of Christian endeavor.

A. E. PETERSON.

Chicago.

Indiana

FROM the material point of view the most outstanding achievement of the past year was the erection and dedication of twelve new Baptist church buildings. Perhaps more important than this has been the maintenance of the spirit of co-operation and fine fellowship throughout our entire state.

The outlook for the new year is the best I have ever known it. At least ten other new buildings will be dedicated this coming year. More attention is being given to evangelism than ever before. Our people are responding to the challenge of stewardship in a remarkable manner.

There are strong indications that some good gifts are going to come to our state convention before very long.

What do we need? There are two unusual openings for a Baptist hospital in our state. We need both of them. Then we are about ready for a Baptist office building in Indianapolis for our headquarters. This will come one of these days. Our most pressing need is for a better educational campaign that will enlist the entire membership of every church. This cannot be done in a hurry nor by district conferences. Then next to this we need a better trained ministry. Without competent leadership we cannot go forward as we might.

CARLOS M. DINSMORE.

Indianapolis.

Iowa

AMONG the outstanding achievements of 1922 may be mentioned the completion and the dedication of the first unit of a splendid church plant in the city of Dubuque; the completion and dedication of a magnificent student center at Iowa City.

What is the outlook for 1923? I wish to say that the sky is a bit cloudy. The sun does break through occasionally. On the whole, however, the outlook is encouraging.

What are the most pressing needs? This I may answer in one word, namely—MONEY.

G. P. MITCHELL.

Des Moines.

Kansas

THE year has been one of steady general advance in Baptist affairs. The three outstanding achievements may be mentioned as follows: First, the missionary work of the state convention resulted in baptisms and additions at least 20 per cent greater than any preceding year in our history; second, the Kansas City Baptist Theological Seminary purchased a new and attractive site in a more suitable section of the city; third, the Jubilee campaign for Ottawa University, started before the New World Movement was launched, matured September 30, 1922, bringing all told nearly one-half million to the endowment and equipment.

The outlook for 1923 is hopeful. A growing spirit of harmony has been manifest during past months and we anticipate enlargement of united efforts for the future.

Our more pressing needs may be expressed as follows: A spiritual revival, bringing us to higher standards of Christian living; a better stewardship of money with its increased investments for local tasks and world missions; an era of building, that will provide adequate equipment for at least 100 of our churches.

J. T. CRAWFORD.

Topeka.

Maine

OF OUR 400 churches 200 win a real victory when they "hold the fort," for here is a background of diminishing industrial prosperity in rural communities and a consequent lessening of population.

As signs of progress during the past year we note, (a) 1252 additions by baptism; (b) net gain in church membership, 74; (c) marked increase in Sunday-school efficiency with a gain in membership of nearly 2,000; (d) definite gains in French and Russian work; (e) a community church house erected and dedi-

cated at Glenwood Square, a suburb of Portland and a Sunday school of 100 gathered; (f) promotional meetings held in nearly all associations and a large number of local churches, including some of the smaller churches. These meetings have been of great significance. (g) There has been a fine spirit of "team work" on the part of pastors and convention workers.

The outlook for 1923 is much the same as in previous years. Maine continues to be a seed plot and our primary task is to cultivate it in evangelistic, educational and missionary ways. The financial outlook is not as bright as we could wish.

Our greatest need is that of men well-equipped in body, mind and heart, with an appreciation of rural life and a passion for service in rural communities, with enough heroism in their bones to endure hardness as good soldiers, and incidentally enjoy the fat of the land.

IRVING B. MOWER.

Waterville.

Massachusetts

AMONG our achievements are: The merger of an English-speaking and a Swedish-speaking church in Quincy, our first bi-lingual church in the state. Harmonious arrangements have been made by which some services will be conducted in Swedish and some in English.

Rapid growth in numbers and influence of several of our suburban churches.

A large number of baptisms in the French, Italian, Portuguese, Russian and other missions to the New Americans.

A notable increase in the number of daily vacation Bible schools. A larger attendance and increased efficiency in all State anniversaries marked by record attendance and unprecedented interest.

Great advance in religious education and missionary education. An enrolment of 848 at Ocean Park School of Methods.

The outlook was never so bright. Personal service is increasingly in evidence. Religious education, missionary education, evangelism and all-around stewardship are making forward strides in a big unified state-wide program.

Many rural churches are putting on a larger program of activities. Missions to the New Americans are coming to a larger measure of self-support.

Our needs are: Buildings for several rapidly growing suburban churches in order that they may adequately serve the new communities.

Suitable housing and equipment for three Italian missions and enlargement of one Portuguese chapel.

A trained Italian woman missionary to serve in several fields. Three colporters for work among the French, Italian and Portuguese people.

Three automobiles for widely scattered but combined rural parishes.

HUGH A. HEATH.

Boston.

Michigan

REVITALIZATION of long decadent fields in several instances; the purchase or building of parsonages on a large number of fields thus assuring the services of a minister; the construction of several fine houses of worship in our cities, Fountain Street, Grand Rapids, being the largest and most complete—these are the outstanding achievements of the past year.

Also the adoption of a definite program of organization and training in the field of religious education.

The marvelous growth of foreign-speaking work under the work of the Detroit Baptist Union.

Unless there can come a greater spirit of Christian tolerance in minor matters there will be a further lack of cooperation and the kingdom of God will suffer greatly in 1923. Our outlook, however, is bright because of the vision of the growing leadership among our youth.

Our greatest need is more trained leadership—and when trained, a spirit of service that counts not the cost. Give us a Baptist Bible school that takes the place of our Christian alliance and dispensational institutions now flooding our smaller fields with inadequate leadership out of touch with Baptist thought.

GRANT M. HUDSON.

Lansing.

Minnesota

AMONG the outstanding achievements during the past year, may be mentioned the state-wide cooperation which has carried the work of all departments on without serious interruption in spite of the unexpected death, Aug. 17, of Dr. E. R. Pope, who for twenty-nine years had been our executive secretary and leader; the practical completion of the splendid addition to the great First Church building, Minneapolis; the dedication without debt of the fine new \$85,000 home of the Fourth Church, Minneapolis; the opening of the wonderfully equipped University Church Building, Minneapolis, for student and community work; new building on the Assembly grounds and at Littlefork; the state-wide organization of young people as a department of the state convention; the enlistment of an increased number of lay members in the active work of the convention; an unusually large and helpful annual meeting; the doubling of our State Life Service League; organization of the Northwestern Baptist Hospital Association; notable advance by the St. Paul and Minneapolis Baptist Unions and progress by Swedish and Dane-Norwegian Conferences; organization of several new churches; and best of all, a larger number of decisions for Christ throughout the state than for several years past.

The outlook for 1923 is hopeful. The better understanding of Christian stewardship, the larger vision of our opportunities, the increasing consecration of our people we believe will enable Minnesota to do her part for state and world-wide missions, in spite of the financial depression which is felt particularly in the rural sections. The new interest in disciple winning which is manifested gives promise of larger evangelistic victories. The increasing concern occasioned by the critical condition our missionary organizations, national and state, are facing will, without question, result in a more earnest and general support of our denominational missionary and benevolence program.

Our most pressing needs are: 1. A re-baptism with the Spirit of God that shall endue us with power and send us unitedly forth to overcome the greatest obstacles Minnesota Baptists have ever had the opportunity of facing.

2. A large number of volunteer laymen and ministers whose own hearts have been fired to carry the new enthusiasm to the last member of the last Baptist church in our state.

3. Consecrated money which will enable us to employ more field workers, pay our large convention debts, strengthen weak churches, reopen Baptist work at Northfield, purchase a building for the Bohemian mission and finish the building

at Laporte, proceed with the summer assembly improvements, and, above all, raise our quota for the world-wide task.

E. H. RASMUSSEN.

Minneapolis.

Montana

THE greatest achievements of the year were: (1) The successful launching of a summer assembly with 128 registered for attendance. The first 100 registered traveled 25,000 miles to be present. There were thirty volunteers present for life service. The assembly was financially self-sustaining; (2) the erection at Billings of the first unit of a new church which when completed will be the largest and best-equipped plant in the state of any denomination for religious and social activities; (3) organizing of a Crow Indian Baptist Association composed wholly of Indian churches; and (4) the work of our district missionaries and colporters on the most isolated frontier fields.

The outlook for 1923 is not one to create easy-going optimism. Montana has not recovered from the economic disasters of the recent years. Nothing short of absolute devotion by our workers and people can bring large harvests to the Master. Yet our leaders believe 1923 will witness an increase in our population as a state and increased and bettered business conditions.

Our most pressing needs from a material view are: (1) Means to secure equipment in edifices and parsonages for our churches not now adequately supplied; (2) permanent grounds and equipment for the summer assembly; and (3) adequate aid from the state and national agencies to maintain and increase our missionary force. We also need, from a spiritual view, two student pastors for two state university cities; and some method and means of getting Baptist young people out of our state to Baptist schools for training.

G. CLIFFORD CRESS.

Lewistown.

Nebraska

NO STATE has felt the post-war readjustment more than Nebraska, being an agricultural state. Yet Baptists have made good progress.

Nebraska has been in the first rank in payments to the New World Movement. A state-wide church building program is under way, for which there is great need, as many churches still use the buildings of pioneer days. Arnold is completing the best rural work plant in the state. Wilsonville is building a gymnasium and community house. Rev. F. W. Benjamin is the leader in this rural work. In Omaha seven of the ten white churches, and six of the eight Negro churches are either building or enlarging, with a total budget of \$600,000.

Grand Island College, John Mason Wells, president, has had a good increase in students, has improved the plant, and is in better financial condition.

The first summer assembly, at Grand Island under the leadership of Rev. J. D. Collins, was a great success, 200 registering, and many more attending.

Work among state university students, under Dr. C. J. Pope, university pastor, grows in effectiveness. We now have a fine plant, the best in the city.

The outlook is most hopeful.

Our first need is a state secretary able to carry on the remarkable work of Dr. W. I. Fowle, now leaving us. We need more up-to-date church plants; more

My Prayer

By CAROLINE GRAYSON

MAY our hearts be filled, our Father,
With the power of love divine;
May the sunshine of thy presence
Flood our souls with joy sublime.
May we show to those about us
All the richness of thy grace,
May we point them to our Master,
Reveal the beauty of his face.
May they see the gentle patience,
Sympathy and tenderest love;
As they feel thy gracious sweetness,
At thy bidding may they move.
Fill us, O our Father, fill us
With the fulness of thy love,
Till we must show forth the spirit
Of our Saviour from above.
May there be no thought, our Father,
But to do our Master's will;
May we daily grow in likeness,
All his purposes fulfill.
Oh our Father, draw us closer,
Closer to thy loving heart;
For we would not, heavenly Father,
From thy ways e're more depart.

students, money and buildings for Grand Island College; some method of securing pastors for weak churches; and a great revival of spiritual power.

W. T. ELMORE.

Lincoln.

Nevada-Sierra Convention

WE HAVE had a greater number of baptisms the past year than ever before and more pastors have stayed on the field. It certainly is a continued service that spells success. More plans for advanced work are partly realized already. The young people sent a delegate to St. Paul; for the first time we have had a representative at our national meeting. An association has been lately organized to be known as Modoc-Lassen Association of the Nevada-Sierra Baptist Convention. Its purpose is to put a district missionary in that part of the field and the work seems to be more of a constructive nature than ever before.

We are an optimistic people. When folks laugh at us living in a desert and a place of barren sunshine we cannot always see a way out but can always see the way up. When a boy I thought Kansas was about the worst place in all the United States and today we are going through that stage. Our convention field has lots of good land and plenty of water for it but it takes money for development which is sure to come. Some districts are already blooming like a rose and surveys are made and ditches dug for new projects. Reservoirs are planned and the coming year is to be a busy one for us if we keep up with the march. We are determined to do it, and the pastors are cooperating in reaching new districts.

We have a few strategic points that are imperative for work to be done, aside from the many smaller places where is a crying need. I think I can say without any contradiction that we have no overlapping; in fact the whole of our field is underchurched—towns of 2500 with one small Protestant work and others with as many as 600 with no work of any kind. I have farming districts wanting me to come and hold meetings. In one place, such as I referred to, I persuaded a good brother to go and hold a few meetings

and on the third night it stormed and he closed. A number of men not professing our Lord came up and with tears in their eyes begged him to continue. Another good brother wrote me asking that something be done, for, he said, "Not many boys and girls here ever saw a preacher and we are hungry for the gospel ourselves as we have been here for about a year and have not had a religious service." To name THE pressing need is indeed difficult as it comes in on every side from the Indian as well as from the white man. "Surely, the harvest is great, pray ye therefore the Lord of the harvest to send laborers."

JOHN B. SPEED.

Reno, Nev.

New Hampshire

1. Outstanding achievements: Largest number of baptisms reported, with one exception, since 1876. A remarkable response, all things considered, to the New World Movement pledges.

2. The outlook is as good as for any of the recent years.

3. Our greatest need: (a) Pastors for the rural churches. (b) More money to employ convention missionary workers.

D. S. JENKS.

Manchester.

New Jersey

NINETEEN TWENTY-TWO has been one of the most critical and eventful years in the annals of the New Jersey Convention. The death of Executive Secretary Thomas P. Holloway on March 20 was a great loss. In October Rev. J. Earle Edwards, our superintendent of promotion, resigned, having accepted the pastorate of the Winthrop Street Church of Taunton, Mass.

We have been able to keep up all general lines of work and to report progress in every department, but these changes in personnel have stood in the way of any outstanding advance work in 1922.

On Oct. 25, Rev. Chas. E. Goodall, pastor of the First Church, Roselle, N. J., was elected as executive secretary and under his leadership plans are already being matured which make the outlook for 1923 very hopeful. The time has been too brief for him to formulate any plans for publication. In the department of religious education mention should be made of the major institute planned for Newark and vicinity Jan. 28—Feb. 2; of the new summer assembly for Negroes to be held at Northern University, Rahway, and of a like assembly for the foreign-speaking pastors at the International Baptist Seminary in East Orange to be held during the coming summer as well as a number of Interdenominational major institutes in cooperation with the New Jersey Sunday School Association in various parts of the state.

Our most pressing need is the financial support necessary to carry on the work already established and to enter strategic fields now open.

CHAS. E. GOODALL.

Newark.

New York City

OUR achievements: 95 per cent of churches contributing, representing in these churches 98 per cent of the state membership.

182 churches over the top; fifty-three of these paying 100 per cent on their pledges.

130 churches remitting to the director every month of the year.

(Continued on page 1576)

In Foreign Lands

The reports here given are a continuation of the work as surveyed in the issue of last week

Asia

Bengal-Orissa Mission

Backward Look—Achievements

1. An increase in the number of baptisms.
2. Intensive efforts in the Balasore church resulted in a substantial number of young people, several of whom were born in Hinduism, being united to the church. Among them were one Hindu boy from the Boys' Industrial School, Balasore, and one Hindu teacher in a village where there are only three Christian families. One mature Hindu man from Balasore town gave great encouragement. The increased spirit of inquiry is evidence of the weakening of belief in the gods and of the desire to find the one true God.
3. Baptisms have been frequent in the Contal field.
4. Indigenous effort. (a) The Home Mission Society of the Indian Church has organized a vigorous church at Dampara. (b) The Kharagpur Indian church has increased its expenditures and decided to become self-supporting. (c) The Indian Christian community at Jamshedpur has organized a church and is paying two-thirds of its pastor's salary. The pastor's son is in Serampore College preparing to enter the Christian ministry. The Europeans and Americans in the English church are giving enough money to support the missionary.
5. By continued personal work, Mr. Long at Midnapore, has won to Christ a high caste young man with medical training. Because of determined and subtle opposition from his own and his wife's families, the young man has not yet been baptized. He declares "Jesus is my Savior. I shall never leave him."
6. Our only outstanding achievement has been the acceptance of the 25 per cent cut in men and money without losing faith.

Forward Look—Prospect

1. Only one furlough is due.
2. With all his first year's and part of his second year's language study completed, Mr. Dunn is free to give more time to the Balasore High School.
3. With all his time free for the Boys' Industrial School, Mr. Krause will make that institution self-supporting.
4. With three families and one woman missionary at Bhimpore for our promising Santal work, the jungle is fast being cleared for a steady and far-reaching advance among this responsive primitive people.
5. With the coming of one new missionary family and one new woman missionary, the gaps can be filled and advances will be attempted.

Inward Look—Needs

1. Buildings.
 - a. \$5000 for boys' hostel at Balasore high school. The health of the boys has been actually undermined by the lack of this hostel. One has died.
 - b. \$15,000 for school buildings at Bhimpore. No school can thrive when classes

have to meet on verandas, in sheds and under trees and the teachers have to live in stables.

c. \$12,500 for workingmen's hostel at Khargpur. Young men cannot shift for themselves in this crowded industrial center without shifting away from God and into sin.

d. \$12,500 for workingmen's hostel at Jamshedpur. The young men in this thriving steel center are seeking to take care of themselves. They have organized a Y. M. C. A. and conduct two Bible classes in different sections of the city. This effort to organize and grow, must be housed or it will forever be handicapped. We must care for these fine young fellows or lose them.

2. Men.

a. One man for the south end of the Balasore field, where there are three outstations very far apart and only one church for 600,000 people.

b. One man for intensive, constructive evangelistic work among the 35,000 Indians at Kharagpur.

c. One man for evangelistic work among 33,000 people in Midnapore including 800 students, and among the 1,000,000 people in the surrounding districts. We must either capture or abandon this sector of the firing line.

d. With the coming in of new men to operate the Tata Company's Greater Extension Plant, with seventy Welchmen arrived and arriving to open up the new Tin Plate Mill, one of the subsidiaries, and with the Bengal-Nagpur Railway planning to bring to this center seventy engineers, seventy firemen, seventy brakemen to care for the increased freight traffic, nothing is sufficient to find out what the need here is save a mind that is turned toward God and that is willing to be guided by his spirit.

Bengal-Orissa has yet to see what God can do with a life completely consecrated and yielded to his service. Pray that this year may bring us our Judson, not from America but from the ranks of our Indian people.

Jamshedpur, India. Zo D. BROWNE.

Telugu Mission, South India

AMONG the greatest blessings that came to our mission during last year one came through what seemed would be the greatest disaster. When the news came that, on account of lack of funds, a cut of 20 per cent in expenditures for mission work was necessary, it spread consternation throughout our fields. Nearly all the missionaries were working on close margins. Where should they reduce expenditure? Should preachers, teachers or school children be dismissed? Must repairs be left undone, or touring be stopped? Should the reduction be made in all departments or should some department be abandoned? The crisis soon became known to all of the mission workers. A few began to seek employment in other missions or in the government. A few came forward and volunteered to take smaller salaries. The great majority, however, waited stoically for the missionary to decide their financial fate. Puzzled

to know what to do, the missionary, in many places, called together his fellow-workers among the Telugus and asked their counsel. Their suggestions showed the spirit of self-sacrifice and faith. The account of the meetings in Kanigiri and Nalgonda made one think a revival had come. Mission workers agreed to relinquish certain items of mission aid and lay more on their fellow countrymen. Parents agreed to pay more for the education of their children. Medicines, instead of being given for little or nothing, were to be paid for. Churches which had been subsidized agreed to drop the subsidy and entirely support their pastors. With less effort than any of us thought possible, provisions were made in several fields to meet all or nearly all of the cut in funds. In some schools, notwithstanding enhanced fees, more students came than before. In mission boarding schools backward pupils were weeded out. This wakened some of the lazy bright ones and the energetic dull ones. The net result was improved schools.

The increase in the number of baptisms reported from many fields leads us to hope that, when all reports are in, this will be one of our best years. Probably much of this is due, directly or indirectly, to the special evangelistic campaigns carried out for about two weeks of each year in nearly all of the fields. This has come to be a feature of our mission. While the foreign missionary does not join in these campaigns, and does not pay their expenses, he usually instructs the leaders and helps them plan the campaign. Village Christians are led to join in the campaign and give their testimony as to the change God has wrought in their lives. This year, as last year, Narsaravupet and Nalgonda lead all others in the reported results.

More and Better Students

In the Theological Seminary at Ramapatnam and in the Women's Bible School in Nellore there are more and better students than for some time. In the face of probable further reduction in foreign support and the consequent need of more self-support, this increase is very encouraging. The increase in secular schools might be accounted for by the enticing offers in government service and the fact that Christians are given more chances than formerly. While we wish more of our better educated men and women would enter religious service, we are gratified that some of them who go into government or other secular service are bearing excellent testimony for their Master. Recently one of our Christian young men who held a good position as teacher in a government school was asked by the chief government officers in his own taluq (county) to become private tutor for their children. He is a convert from the outcastes and most of those officers are Brahmins. They know he is clean, upright and moral, a consistent Christian, so they preferred him to one of their own caste.

None must get the impression that all of our Telugu Christians are ideal. While the past year has brought more than usual fruit in souls saved and others developed, there has been an unusual number of our leaders who have fallen into one sin

or another and have been dismissed from the church and the mission service. Some of these have held the highest positions for many years. If we had not learned it before, we now know that a good education is not sufficient to keep one pure and upright. We are glad though to see signs of higher standards being held by our Telugu churches. Still we are far from our goal.

Special gifts from individual friends have made possible the building of a student's hostel in Madras and the much needed Women's Bible School in Nellore. These will probably be finished within the next few months. Similar gifts have made funds available for building the hospital in Mahabubnagar, the training institute in Hanumakonda and a few other smaller structures, but various difficulties have prevented erecting them. In quite a number of stations there is need of further equipment of many kinds, but the funds are not forthcoming. The missionaries of those stations either cannot or will not appeal to their friends for special gifts. Perhaps, though, these needs are intended to drive us to seek more earnestly the Lord's sanction. He has funds available for all he approves. The \$100,000 (this does not include the removal of the Theological Seminary to Begwada, which some of our missionaries disapprove and which the last Telugu Baptist convention voted against) needed to meet all of the listed property plans of our Telugu missionaries, he can easily find.

Old missionaries, experienced in the work and knowing the language, and a few new missionaries have come to us during the year. These have taken charge of some of the vacant stations. But there are still several to be filled. W. S. Davis, F. W. Stait, T. V. Witter and C. R. Marsh each have charge of two fields and E. E. Sillemen has charge of three. The total population in the eleven fields held by these men is 2,301,000 (two million, three hundred and one thousand)! Next year Nalgonda, Suriapet and Sattenapalle missionaries are due to go on furlough. Who will take their places? If new missionaries are given charge before they get a good start in the language, it usually results in their never getting it. We hope that all of our missionaries on furlough who know the language and have the necessary health may be returned as quickly as possible after their furlough.

The Telugu Baptist Home Mission Society last year placed Rev. P. Abraham in Kandukuru as resident missionary. He reports the best year yet in baptisms, contributions and schools. The criticism most often heard is the same as that heard against us foreign missionaries—that the work is supported almost entirely by funds from outside and the local Christians do little. We are hoping that Brother Abraham, as he lives among them will be able to bring about the development of the local field. He is loved and trusted by those who know him.

A large and undeveloped part of the Deccan which has been within our borders for a long time, was given to the American Menonite Brethren Mission during the past year. Unless we can send worthy forces into other sections which have been left for our mission to evangelize, we ought to give them also either to this Menonite mission or to some other mission which will work with us in as close fellowship in doctrine and practice.

Above all other needs mentioned in letters from the missionaries, is the need of the Holy Spirit to fill and empower missionaries and Telugu Christians to bear

testimony of the Saviour to every individual in this land. No amount of money or equipment can take the place of this great essential. God forbid that we trust in less than him!

WHEELER BOGGESS.

Ramapatnam,
Nellore Dist., India.

East China

THE outstanding advance in the mission is the taking over of responsibility of one of our main stations, Kinkwa, by the Chinese. Kinkwa is the best manned station, as far as well qualified and well trained Chinese are concerned, in the mission and we have no doubt but that they are making a success of this work. This of course is the beginning of their taking over all the work. It may be another generation before they will do it and it may be two generations before they will be able to assume the whole financial support, but it is surely coming and that is one of the reasons that we came to China—to raise up a Christian church that could manage its own affairs and finance them as well.

The Time to Act

O GOD, when the heart is warmest,
And the head is clearest,
Give me to act,
To turn the purposes thou formest
Into fact.
O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate
In my career—
Then let me act. The wicket gate
In sight, let me not wait, not wait!
—John Jay Chapman.

In Shanghai College a Chinese, Mr. Z. Y. Loh, has become principal of the academy attached to the college. Mr. Vaen was also acting principal of the Ningpo Academy. The graduates of Shanghai College are assuming greater responsibilities for Christian work in South China, East China and other parts of the field.

The outlook for 1923 at the college is far beyond our fondest hopes of a few years ago. After not quite four years of our five-year program we have already passed the whole five-year program in many ways. We now have for this year 130 freshmen with 260 college students and a total of 560 students in the whole institution. The college has eight large buildings either finished or under construction.

The spiritual outlook for 1923 is better than it has ever been in the history of the college. There is a larger proportion of Christian students and a greater determination on the part of the faculty and students, with God's help, to make this year the best in the real work of the institution: the spiritual work, bringing souls to Christ and training those who are already Christians.

The chief needs both in the mission and at the college are for funds to employ well-qualified Chinese whom we have already trained. As far as plant is concerned, the chief need in the college is for an adequate chapel and a library. Our chapel seats 400 and our student body numbers 560. We need a chapel that will

seat 1500. When we secure a chapel and a library building we shall have a fairly complete plant except that we shall need more dormitories to take care of future growth. A new academy dormitory which is just being built will be overflowing as soon as it is opened. The fact is that we have more students now than we can accommodate with the new building. We ought to have another college dormitory at once.

F. J. WHITE.

Shanghai, China.

South China Mission

THERE can be no question that the National Christian Conference held in Shanghai May 2-11 constitutes the greatest event of 1922. This conference, for good or ill, affects the whole Christian movement in China. Although comparatively few Chinese went from Swatow, the few who went were greatly impressed and from newspaper and other reports the multitudes are getting new ideas regarding Chinese responsibility and an indigenous church.

Achievements on our immediate field are the large amounts given to Christian education by non-Christian men, making possible the new administration building for the Swatow Academy, and the enlargement of school grounds at Chaoyang. Also, at Ungkung an addition costing \$1300 has been made to the hospital plant, and funds for this came entirely from Chinese sources. At Chaoyang, \$8500 was given for school and hospital, and only the typhoon prevented the completion of the dispensary during the year.

We are still looking into the future over and through the ruin wrought by the typhoon and tidal wave of August 2. Almost in a single hour of the night 50,000 souls perished! Whole villages were left without a single house standing. The water went over the tops of the houses and had these not crumbled before the onslaught, thousands of those who escaped on broken pieces of houses would have been drowned. Whole families were wiped out! Chapels and school buildings are down. Many of our Christians were drowned or crushed and many more are ruined financially! Practically all the members of one church were drowned and their building lies a heap of ruins! What was the work of years, in some cases, seems to have been wiped out almost in a moment!

God reigns and our hope is in him. Utterly dazed for a time, missionaries and their converts could think of little except the catastrophe that had overtaken them, but courage and hope have returned. Chapels are being repaired and rebuilt. Losses are being accepted as a part of the game to be borne without dismay when they come. A great wave of brotherly kindness has swept over the land and relief has poured in from every quarter. Missionaries have the opportunity of a lifetime really to serve the people. The outlook for 1923 is really brightened by our disaster.

Spiritual power is the great need. Men, money and equipment even if unlimited could never make an opportunity or meet it when it comes. God's power is fundamental and never more needed than now. More missionaries and more Chinese leaders needed? Yes, but even more there is needed the endowment with power of those whom God has already called to service.

A. F. GROESBECK.

Chaoyanghsien, via Swatow, China.

European Countries

Esthonia

THE past year will be one that will shine out through the coming years in the Esthonian Baptist history as such as we have not seen before. The church of God passed through the awful world war, in which the Greek Orthodox Church showed the last diabolical power, banishing our pastors to Siberia or other isolated places, shutting up our churches, changing them into barracks where the soldiers lodged. My own was for some time a barracks, then it was turned into a Russian Orthodox Church. Then came the bolshevik terrorizing rule and German invasion with its ironic laws and fine robbery. When all this was over we were poor in every respect. Then came your help and that of the English Baptist brethren. This gave us a fresh start and courage. Our brethren worked with great energy. During the week of prayer the Lord gave us a revival such as we had not seen for a long time. On the other hand the Lutheran pastors in their congress in Dorpat (university town) denied the divinity of Christ and his resurrection. The people became dissatisfied with simply words and filled our churches and sent their children to our Sunday school begging us to take and teach them.

Full Religious Freedom

Our government granted us full religious freedom and distribution of Christian literature such as our land had not seen before. Through such privileges we preached the gospel and many souls have been saved and some 1,000 have been baptized. Prison doors are opened and I go whenever I can with singing choirs and preach the gospel, and souls are saved in prisons.

Sunday schools have increased in number and so have the Sunday-school children. Sinners seek salvation and saints are refreshed.

Our outlook for 1923 is to use the opportunity that God has given and we will use all our time, strength and talents to bring the great salvation to those far and near, rich and poor. The Baptists in Esthonia are very earnest. We have none as far as I know who is a Bible critic, but we all are criticized by the Good Book. Not one of our church members drinks or smokes. We have not asked any one not to do so, but they don't do it.

Our chief needs are: Your prayers for us and for you to continue in the relief work as you have done these two years. The Lord bless you and the English brethren! We have so many poor pastors that need help. So many churches are in the process of building and there is no money to bring them to completion. In Ival, our capital town, we need a church where larger meetings could be held. The brethren took a collection and we got 70,000 Esthonian marks. We have a suitable place to erect the house but we need at least \$3,000. Several churches are in debt and cannot pay. The Germans who were once, and not long ago, proud and careless about God as were the Russians, are now seeking after God. But we have none who could give his time or this work. As they are now seeking after God, fugitives come from Russia like skeletons and all turn to us, as they now Baptists have a heart for each one in need. How often we have to send them

away with a gift that does not satisfy even the giver, far less the poor creature.

We need a printing machine to print our own literature as we have none.

Our greatest need is at present a high school near our seminary as our schools are all without God and his precious Word. In one sense it is good that the Lutherans gave religious lessons to the children in gymnasiums, but their teaching was the denial of the divinity of Christ. If we could erect a house, the government would pay for our own teachers and the pupils would help to keep the house going, but we have not the money.

So these are our needs and they are only a few that I have mentioned. I could exclaim with the preacher "that which is wanting cannot be numbered" (Eccl. 1:15). But our Saviour knows our needs and perhaps he will still use some of our brethren to help their younger brethren to stand on their feet and walk.

Many, many thanks for THE BAPTIST which we receive so regularly. Many thanks for the help you have given us before.

Kegel, Esthonia.

ADAM PODIN.

Denmark

A ONE hundred thousand kronen campaign, begun late in 1921 for a new Baptist academy, was completed early in the year. The result was 114,000 kronen. Our training school for preachers, which four years ago was reestablished, turned out this fall its first graduates, five young brethren who have been added to our working force. Statistics, I cannot give now, but I know the good tidings have been freely preached and a goodly number, especially of young converts, have been baptized and added to the churches.

Financially conditions will no doubt be difficult in the coming year, but on the spiritual side the outlook is certainly promising.

There are several chief needs, but I almost think they might be summed up in one: More Baptists, at least another 5,000 Danish Baptists added to the present 5,000! That would mean everything for our literary work, much for our educational work, and it would lessen some people's prejudice against us.

PETER GRARUP.

Copenhagen, Denmark.

Baptist Work In Poland

Achievement of the Past Year

UP TO the great war in Poland neither in Russia or in Germany has there been a single Polish Baptist church. The Poles, when some of them were converted, were permitted to unite with German Baptist churches; except the state churches, Roman Catholic, Lutheran and Reformed, no other church organization was permitted for the Poles.

After the fall of Russia and Germany together with the freedom of the Polish nation, native Poles connected with the German Baptist churches began to move for their own organization. The past year was a history-making year for us. Division between the Polish and the German work was made. Organization of the work, which we began to plan for in 1921, was in 1922 satisfactorily accomplished for both the German speaking and the native Baptists. A Polish conference

was organized embracing fourteen churches and ninety-seven preaching stations. Sixteen ordained ministers and thirty-eight unordained workers are preaching the gospel. There are 1476 members in this conference of whom 487 were baptized in 1922.

Besides the Polish conference, which is entirely under Baptist leadership, there are other two Slavic factions, Baptist in principle—those under the command of Pastor Fetler, and Evangelical Christian. Both of these bodies are mostly Russians. I was not able to get statistics from these, but I know that they have baptized over 500 converts in the past year. A committee has been chosen by the interested parties to make plans for uniting the brethren into one organization.

Up to the present time the Baptists here have been without the right of corporation. We organized the Baptist Union of Poland, and we are waiting that the approval of the corporation right will be granted to us very soon.

The German speaking Baptists in Poland have reported this year thirty-one organized churches, 130 preaching stations, 106 unordained workers and 680 baptisms.

Organized Bible Classes

During the summer we have organized Bible courses for untrained preachers and colporter missionaries. Eighteen missionaries were instructed for four months in the wisdom of how to lead their fellowmen to Christ. We are indebted to the A. B. F. M. S. for making it financially possible to institute this needed training.

The most promising Baptist institution in Poland at present is the Baptist publication house, incorporated as a private corporation, but the agreement of the shareholders excludes all private interest. All the income is going to missionary enterprises. We have enlisted in this work very able, well-to-do business men. The property which has been secured and money invested in machinery, and the success of past years give us confidence that our publication house will be a worthy instrument in our Master's work. By the aid of A. B. F. M. S. we have been able to publish a number of tracts, and four periodicals in three languages.

The past two years the Baptist World Alliance has helped the war victims of Poland. In the year before us the work will be continued in the regions where the country is not yet rebuilt. But at the same time we look for some financial self-supporting plan, which should be set to work in 1923, instructing the people how to give systematically.

The Baptist nurses (Tabitha Organization) have done acceptable work for the poor sick. The W. A. B. F. M. S. is helping in this work. We hope to secure a hospital with all surgical equipment. We believe the American women will share in this work. Our nurses must have their own hospital to be able to get good training for the twofold service, healing of body and winning the soul for Christ. The center of this work of mercy must be Lodz. It is the second large city in Poland, the largest textile industry center in eastern Europe and a strong Baptist center.

The needs among our people have begun to disappear. The appeal for help to the starving in Russia has already moved the Polish churches, who received help to generous offering, and over eight million Polish marks (averaging about 6,000 to one dollar) have been collected by the

Polish believers for the starving brothers.

The generous help which we received from America is giving us an objective for instructing the people how to give, and how to be the sowers of heavenly blessings. There are yet in Poland many thousand families with little ones living in caves. We must help them to get out from the ground, but in the same time we expect them to grow stronger spiritually and financially more independent and also interested in the needs of others.

We have nearly all our organizations without homes. From our fourteen Polish organized churches only four country churches, which existed before the war, have their own buildings. Of the ten organizations, which have sprung up since 1900, only three have succeeded in renting permanent rooms for meetings. Seven of the churches gather in rooms occupied by other organizations without the privilege of choosing the time for meeting.

Our chief needs are: Homes for homeless churches. More workers—we need missionaries in many places, where work is demanded by the people. A training school for missionaries must be established. Our publication society must secure some publishing funds and we must employ all our intelligence in trying to unite the believers, who are one in principles, into one strong organization, which will help us to stand against the state churches as one army, when it comes to defending the principles of freedom.

K. W. STRZELC.

Lodz, Sienkiewicza 53.

Germany

ONCE a mighty, free and flourishing country, with enormous powers of development, with ever-growing wealth and world-wide influence, Germany is now a broken wreck, a chained giant, a sick man, a burdened, panting load-bearer. Driven with heavy and cruel blows, it looks around in scarcely restrained fury and laughs bitterly at the empty phrases about humanity, freedom and right that issue from the mouths of its pitiless oppressors. The unhappy nation is long ago convinced that a "peace" can be more cruel and miserable than war, as much worse as it is to die of hunger rather than to be shot.

The last year was a year of humbling, anguish of soul and of death. Only few are the hearts that grow softer under such cruel blows; the most become hard, hard as stone. With a sneer the devil seems to be watching this process which is favored by cultured people. He knows: hungry and down-trodden men can be turned into beasts. Only a short time longer, and the Treaty of Versailles will have turned Europe into one vast desert.

We Baptists have sought, with hands uplifted in prayer and with diligent preaching of the gospel of Christ, to build up a barrier against the floods of despair. This has been hard work, but God has blessed it. We have tried to show the furious men, the weeping women and the frightened, timid children, the tender and loving face of Christ and to teach them to take punishment and hope from his hand. We illustrated our message with a reference to the sacrifice and deeds of our fellow believers in other lands. We distributed the gifts which were sent to relieve the need caused by the terrible state of our Valuta. This Christian love has made an impression. Even bitter and hard men learn to see and know the love of Christ, behind the real practical love

(Continued on page 1579)

Southern Neighbors

Porto Rico

BAPTIST work in Porto Rico was begun in November, 1898, by Rev. H. C. McCormack, who was at the same time the first evangelical to establish regular work in the island. The work was started in San Juan and Rio Piedras. Mr. McCormack met incoming missionaries of other denominations and urged from the start a division of territory, so as to avoid duplication of work and possible neglect of parts of the field. This plan of procedure early became a rule mutually agreed to by all denominations. In January, 1899, Rev. A. B. Rudd began work in Ponce. Our field developed in a general way along the military road from San Juan to Ponce; and thus this became the Baptist field of operations.

Our first church was organized in Rio Piedras in July 1899, with fifteen members, and in December of the same year the church at Ponce was organized with eighteen members. At present, September 1922, we have forty-nine organized churches with 3297 communicant members; and on the same date we have an average attendance in our Bible Schools of 4530.

We began with the street for a hall and a box for a pulpit. We now have forty-three chapels, twelve residences, and two fine school buildings, total value, \$371,650. We began work counting on the churches in the homeland for its full support. At the present time three-fifths of the total for salaries for native pastors is paid by the native churches; and two churches, one city and the other country, are paying the entire salaries of their pastors. Seven country chapels were built with money raised on the field and substantial financial help was supplied by the native churches towards the construction of a number of the others. From thirteen to fifteen thousand dollars per year are contributed by the native churches for the propagation of the gospel.

In the beginning all pastors were from the homeland; now the aim is to have all churches ministered to by native pastors. We now have four men from the states in executive and educational work; and six women workers in missionary and educational work. At the same time we have twenty-four native men and six native women workers. The former are pastors, and the latter missionaries, teachers and industrial workers.

In the beginning we had no school work, and no system of training for native workers. Now we have a splendid theological seminary, well-equipped, with building facing the campus of the University of Porto Rico, for the training of our pastors. Nearly the woman's society has a beautiful building, with competent and consecrated workers, where native women workers are being trained. Besides this work we have first-grade work in several centers where the lack of school facilities is most felt; also kindergarten and industrial work in one or two of the more needy centers and one splendid day nursery. In no case is the school or industrial work an end in itself, but in every case it is simply one means to the definite end of giving the gospel to the largest possible number.

In the beginning we had no literature for the propagation of the message, except a rather small variety of tracts, not always well adapted to local needs. Now we have an evangelical paper in which some seven denominations are cooperat-

ing; but which has had a Baptist editor the greater part of its history, which twice a month reaches more than 3000 homes. This, with a fine variety of tracts furnished freely from the Bible House of Los Angeles, and such tracts in Spanish as our own Baptist Publication Society has been able to put out, enables us to reach multitudes with the printed page whom we otherwise would not be able to reach.

From small beginnings on solid foundations the work has gradually but constantly grown. There has never been deeper spirituality, a wider outlook, a greater sense of responsibility on the part of the members, or more crowded buildings, than at the present time. We have churches established in twenty-four cities and towns of the island, and twenty-five in country fields. In about one-third of these the buildings, erected a few years ago as fully adequate, are now entirely too small to accommodate the numbers who desire to attend. We ought to have at least \$100,000 at once for enlargement of buildings, including one new plant where the old does not even furnish a basis for an addition. This would simply meet urgent needs of the present. In the very important university town of Rio Piedras, where we are entirely responsible for the whole evangelical work, we have a rather beautiful but entirely inadequate building. It is little better than a four-wall box; and even at that not much more than half large enough. Here we should not only furnish a good example of fully organized work to our theological students, but if we really have any care for the future of the island, if we really wish to have a self-supporting work and self-directed work we should reach the university students for Christ. We should have men and women who are trained for life's duties, trained to earn adequate salaries, brought under the influence of the gospel. We are doing well with an inadequate equipment, but \$3,000 to \$5,000 put into a suitable addition would give us the material equipment to organize and attract. We are getting teachers and students into the church; but if we would touch the whole island we MUST HAVE a place to invite the students where they can be taught adequately by available competent teachers. Then we crave your prayers that the right man be raised up to care for this most important field of the island.

G. A. RIGGS.

Rio Piedras, Porto Rico.

Baptists in Brazil

SURELY Brazil must be acclaimed as a miracle of modern missions, for those who have made a survey of the fields of the world have no hesitation in giving Brazil first place as the most progressive, promising and prosperous of all. Southern Baptists made a beginning here just forty years ago, and for ten years the work was carried on by two missionary couples, who, during this period, met with small encouragement. For the past thirty years the tide of prosperity has been increasing, and has now become on-rushing. In thirty years the number of churches has gone from three to 300, besides some 800 preaching stations. In the same period the total membership has grown from 150 to 25,000, which does not include 7,000 German Baptists in the states of Rio Grande and

(Continued on page 1575)

The Ship That Was Rushed to Russia

By WILLIAM B. LIPPARD

THE response of the denomination to the appeal to send another "Ship of Fellowship" to Europe was exceedingly gratifying. Indeed, in view of the limited time available, the response was beyond anything that had been anticipated. Had our churches contributed only one-half of what they gave in the fall of 1921 for the first "Ship of Fellowship," we would have considered the contribution unusually generous. It is, therefore, with a gratifying satisfaction that we are able to report that the total shipment for Russia amounted to 1,092 bales of miscellaneous clothing, eight bales of children's supplies and twenty-six huge cases of soap and shoes, thus making a total of 1,126. This is approximately two-thirds of what was sent a year ago.

The contents of these bales represented nearly 7,000 different packages that had come from all sections of our constituency. Every day during the period of assembling, the express wagons, trucks and mailing wagons stopped in front of the warehouse in Brooklyn and delivered a large assortment of barrels, cases, crates, boxes, bags, sacks and packages. The largest number received in one day came on Wednesday, Nov. 15, when 1,531 different pieces were delivered at the warehouse. This meant many busy days of sorting and packing, and the vast floor in the warehouse became an area of mountain peaks of bundles.

Through the courtesy of the Luckenbach Steamship Company, which graciously donated all transportation charges, the contributions from the Baptists of Southern California were transported through the Panama Canal to New York. These Baptists shipped nearly eight tons of goods with a value of more than \$12,000. In response to the courtesy of the company, the Foreign Mission Board sent a special letter of appreciation. In writing of this achievement on the part of Southern California Baptists, Dr. Frederick G. Davies says, "Considering that we had only thirteen days from the time your communication reached us until our supplies were to be on the steamship dock, it is a marvel to me the way our churches have responded. I do not think I have ever known of anything being so well done in so short a time."

The contents of the thousands of packages proved to be extraordinarily interesting. There were vast quantities of garments for women, the different styles furnishing abundant evidence of changing fashions during the years. There were many excellent suits for men, hundreds of sweaters, fine silk lined cloaks, several handsome fur coats and the usual varieties of stockings, underwear and other

some Russian preacher. It is also possible that it may be used as an overcoat or it may do service as a blanket.

As these lines are being read, the relief ship "Manitowoc" is nearing her destination at Odessa, in Southern Russia. The representative of the Foreign Mission Society in Europe, Dr. W. O. Lewis, boarded the ship at Pireus and is accompanying its cargo to Russia, where,



BALING MACHINE DISCHARGING COMPLETED BALES

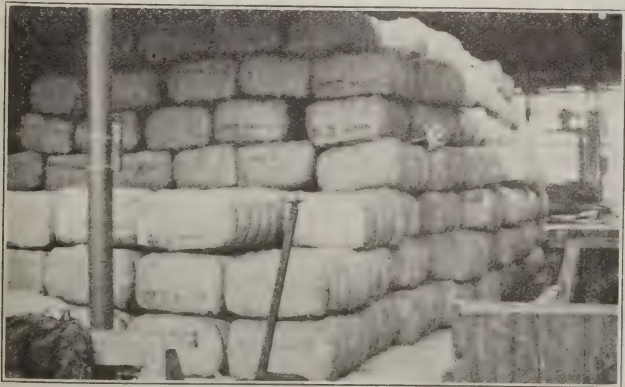
garments. There were many articles of wearing apparel which had long been out of fashion in America, such as leggings and wristlets, yet these will be of good service during the winter months in Russia.

For some reason our preachers had sent a large number of frock coats. Perhaps these may be going out of style! One of the leading preachers in the denomination, whose name is known to every reader of this paper, told the writer that his tailor had supplied him with a new cut-away suit, which he now wore in his pulpit. He had therefore sent to our warehouse his Prince Albert frock coat for use in Russia. Possibly this will be worn by

in cooperation with the American Relief Administration and Baptist Relief Committees, he will arrange for the distribution. Soon there will be multitudes of men walking the streets in Russia clad in coats and overcoats from America. Multitudes of Russian children will play in the snow, dressed in the sweaters, the leggings and the stockings that were outgrown by the Baptist children in America. Thousands of infants will arrive during these winter weeks and instead of facing an existence amid dirty rags and lousy beds of straw, they will be snugly tucked away in warm blankets from America. The people of Russia, like those of the other countries who were helped a year ago, will look with gratitude and appreciation toward the Baptists of America as their friends who came in their hour of distress and brought this helpful service of relief.

Our denomination again set itself to accomplish a superb task and achieved it successfully. To all who had a part in this response to an appeal for help, the Foreign Mission Society and the Woman's Foreign Mission Society express deep gratitude for loyal cooperation and effective assistance.

In a letter recently received from Miss Marie Dowling of Shaosing, China, she speaks of the farewell reception given to Gen. Feng's Christian soldiers, who were leaving for Tsingtao. The Chinese non-Christian community presented them with a silk banner bearing the four characters, "Che Tou Ching Bing," meaning soldiers of Christ. She says that this recognition of their orderly and restrained conduct was a remarkable tribute giving by the non-Christian.



PILES OF BALES AWAITING TRANSPORTATION TO THE STEAMSHIP PIER



The Chimney Corner



Electrified India

WILLARD PRICE, in "New Worlds For Old" gives some illuminating facts about electrified India which will prove fascinating telling for the Chimney Corner readers who will soon be conducting meetings on India, this year's mission study topic. For example:

Praying by Electricity!

In regard to this Mr. Price says: "Motor-driven prayers are today a feature of Simla, the summer capital. This came to pass when engineers wanted to harness the mountain streams up to dynamos to supply light and power for Simla. The Buddhist priests objected. It seems that for centuries they had repeated their endless prayers until they grew weary, and one ingenious worshipper invented wheels on which were tacked pieces of paper with prayers written on them. If these wheels were kept continually in motion the prayers were just as effective, argued the lazy priests, as if they were verbally repeated.

"The power for these prayer mills was obtained from the mountain streams. And now unbelieving foreigners proposed to divert that water power for commercial purposes. The priests incited the people against the engineers and for a time it looked as if the project to provide Simla with electricity must be given up.

"Then the tactful but firm British government took action. The power companies were given authority to proceed. They must agree, however, to supply all the prayer wheels with electric motors. Simla now prays by electric power."

It Pays to Advertise!

"The American business pioneer meets peculiar difficulties in India. He runs up against a superstition or a tradition at every turn.

"A grease manufacturer sent a commercial traveler around the world to India at great expense. And when the man got there he found he could do nothing. India would not buy grease. Why? Because the Hindu religion regards the cow as a sacred animal. It is considered sacrilege to kill a cow, and good Hindus under no circumstances will touch the meat, tallow, hides, or similar articles in trade. The objection of some native regiments to using cartridges which had been greased with tallow is said to have precipitated the great meeting of 1857.

"A canning manufacturer of food products had a special label pasted on all packages for India: 'This food contains no cow.'

"Since the members of some castes are not permitted even to touch an object which has been touched by a foreigner or one of lower caste, the product made

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

entirely by machine has a great advantage. The high-caste Hindu will pick out every time the product labelled: 'Untouched by human hands.' He will, if he can read the label. If it is a high-grade expensive product, the buyer of such a product is probably educated, at least enough to be able to read. But if it is a cheap article designed for the common people, what then? The Yankee trader has a new difficulty to reckon with when he remembers that 89 per cent of the men of India and 99 per cent of the women can neither read nor write. How can he advertise his article among people unable to read?

"Pictures are the answer. It will be remembered that in Old England before education was common, a tavern or shop would hang out a sign on which would be painted no lettering whatever, but simply a picture, perhaps of a boar's head, or a crowing cock. Any one can read a picture, and the place promptly became known as the Boar's Head or the Crowing Cock.

"The same ancient principle is employed in India today. The outside of a package will bear the life-size portrait of a cracker, with a tiger curled beside it. The Hindu will ask for the Tiger Cracker. Two different brands of American kerosene are known in India as the Elephant brand and the Monkey brand. Indian deities are frequently used as trademarks.

"Often it is the attractiveness of the picture which sells the goods rather than the quality of the article. Manufacturers vie with each other in getting out trademarks which will be not only attractive and brilliantly colored, but of such subjects as will make a strong impression on the memory. Such trademark pic-

tures, after being taken off the package are seldom thrown away, but are usually pasted on the walls of native shops or houses, where they serve as a permanent decoration; also as an advertisement of the article to which they are attached."

"Home, James!"

"The gorgeously caparisoned elephant with a miniature house full of gaily dressed people on his mountainous back is also disappearing. His place is being taken by the automobile. The native nobility and princes of India are large purchasers of motor cars, sometimes owning dozens of them. . . .

"How jealously the Hindu clings to fast fading glories is shown in the extreme ornateness of some of these cars. For example, the favorite car of a certain native ruler is painted a rich canary yellow with gold mountings, the upholstery being in old-gold silk brocade, with silk laces to match; also silk curtains in old-gold are fitted on either side of the Nizam's seat, which is a luxurious arm-chair raised slightly higher than the other seats in the car as befits the dignity of his highness. The roof is domed with silver and the Nizam's coat of arms is painted on the panels.

"Her highness the Begum of Bhopal has an equally gorgeous equipage with one added feature—a rich curtain of violet silk which may be drawn to secure privacy. For it is most important that cars to be used by Mohammedan or high-caste Hindu ladies should be readily closed in by curtains to protect the fair occupants from the eyes of men and the touch of outcasts."

A Hindu Boy's Composition on "The Horse"

IN SHERWOOD EDDY'S book "India Awakening" the following composition written by a Bombay high-school student is given. Beginners in English naturally make quite as delightful blunders as our missionaries made in their first years of conversing in unknown tongues!

"The horse is a very noble quadruped, but when he is angry he will not do so. He is ridden on the spinal cord by the bridle, and sadly the driver places his foots on the stirrups and divides his lower limbs across the saddle, and drives his animal to the meadow. He has a long mouth, and his head is attached to the trunk by a long protuberance called the neck. He has four legs; two are in the front side, and two are afterwards. These are the weapons on which he runs and also defends himself by extending those in the rear in a parallel direction toward his foe. But this he does only when in a vexatious mood. His fooding is gen-

Some Indian Proverbs

(Culled from various sources)

"Self praise is no praise."

"The young crow is wiser than its mother."

"What is play to one is death to another."

"In a treeless country, the castor oil plant is a big tree."

"A scalded cat dreads cold water."

"The washerman never tears his father's clothes."

"One who cannot dance blames the floor."

cally grasses and grains. He has power to run as fast as he could. Also there are horses of short sizes. They do the same

as the others are generally doing. They have got tall, but not so long as the cow and other such-like animals."

The Young Reserves

Shall We Change Our Name?

THE strangest thing has been happening the last year—a number of different persons have written me to ask why we were called "Young Reserves," and some of them have suggested other names that they liked better.

As a matter of fact, I do not know exactly why we were named "Reserves," but as THE BAPTIST was started during the war (or just after) I think the name suggested itself because *reserves* were every bit as important in the army and navy as *regulars*; and in the same way Young Reserves are of tremendous importance to the Baptist denomination, because in just a few years we will BE the denomination!! So while we have a very nice name, perhaps there really is an even better one, as some of these letter-friends have suggested. What do you think about it? Do you like "Young Reserves" the very best of all? Or can you think of a far better title?

Names are very solemn things! How parents must wonder and wonder and wonder whether "Susan" is really going to be the best name for the brand new girl baby and "William" for the boy twin. And how a lady who is going to be married must wonder whether she is going to like having her new name forever and ever! So in thinking about our new name please, oh please! don't be hasty or rash; but begin right away to jot down all the thoughts that occur to you, look over your books and see if their titles suggest any ideas, ask your parents at supper tonight—think! think! think! and then sit down and write your best thoughts. You may have until Jan. 21 to mail them to: Miss Margaret Applegarth, 94 Brunswick St., Rochester, N. Y.

Of course if you like "Young Reserves" the very best, then tell me *that*; for I want to hear from every single one of you—big, little and in-between! A committee will be appointed of course to judge of such an important step, and a prize will be offered for the best name selected.

Who will be the fairy godmother or godfather to Our Page? You, of course! For I see you dashing madly toward the ink-bottle and paper this very minute.

The Boy On My Street

HAVEN'T you often thought that you would like to write a story? And haven't you often *meant* to do it without quite "getting around to it"? There is a Boy-On-My-Street who really has gotten around to it, and only yesterday he brought me this story on India which he had written. He has read a great deal about India, of course, so that helped him to find facts.

He has read "Jungle Tales" by Mr. Musser, "India Inklings" and many short stories in the magazine *Everyland*; and he is going to read *Missions*, too, and "The Wonderland of India" before he writes us another chapter about little Miss Missionary. Do you think that *you* could write us a story on India? We will print it on Our Page if you send it! The Boy-On-My-Street is eleven or twelve, I forget which. Here is his story:

The Exploits of Little Miss Missionary

By MALCOM MACQUEEN

CHAPTER I. THE SNAKE AND THE BOTTLE.

Little Miss Missionary was very tired, so tired that she wanted to give up and go home to America. She had been in India just one week. And she felt that that week had been so busy that she needed a furlough already. You see, Little Miss Missionary wasn't like the other missionaries. She was young and had had no experience.

While she was sitting there a little dark Hindu boy darted into her room. "Mem Sahib! Mem Sahib! A man has just been bitten by a snake. Come quickly." Little Miss Missionary seized her medicine case and ran after the Hindu boy. When she got there she found the man writhing in agony, and the aunts and grandmother and the mother-in-law and grandfather wailing and pulling their hair in the most foolish fashion. (Of course they don't know any better.) Little Miss Missionary cauterized the bite and gave the man some powders and pills. In a little while he stopped writhing and began to slumber. She handed a small bottle of pills to the grandfather and said, "Give him one of these every hour" and then went back to her hut. She began making a report for the mission board (dear me, those reports are terribly bothersome for the missionaries) and about an hour went by.

All at once the same little boy came running in: "Mem Sahib, we can't get him to take the pills." The missionary followed him to the hut again, and there was the grandfather trying to force the little glass pill bottle down the sick man's throat.

The missionary ran forward and explained to the old grandfather that the man should be given just one pill at a time and that the bottle should be thrown away because only the pills were good, and now, if you will look sharply in the Young Reserves Corner some of these times you may find some more exploits of Little Miss Missionary.

Meditation of a Rural Pastor

(Continued from page 1558)

The apostle Paul gives us his method as "Becoming all things to all men if by any means he might win some." I believe a pastor on a rural field has opportunity to touch the lives of the people of his parish at more points than does a city pastor and should follow up his advantage. I am not blind to the fact that many of my people lead a very narrow and circumscribed life, having very little vision either for themselves or the church. This tests my grit and patience but challenges my leadership and ministry. It is an axiom of human relationships that interest begets interest. I believe that as I show my interest in the daily problems of the people of my community they will respond by showing interest in the work in which I am leading and seeking co-operation.

I am determined to cultivate the grace of patience and perseverance. While it is true that "one soweth and another reapeth," I believe a fruitful ministry depends upon taking time to "break up fallow ground," sowing, watering, cultivating, and pruning before the harvest can be expected. By the grace of God I desire to stay on one field long enough to know the people and conditions of the community better than the secretary of the chamber of commerce or the superintendent of schools. My message and work is spiritual while theirs is material or intellectual, but I need to know as much about the folks. My field is not bounded by the membership roll of my church or the corporate limits of the town where I live but is at least as large as the trading district served by the business houses of the community.

"It Is to Laugh"

A Negro was trying to saddle a fractious mule, when a bystander asked, "Does that mule ever kick you, Sam?"

"No, suh, but he sometimes kicks where I'se jes' been."—*Boys' Life*.

PAT. "This is the foist time innny of these corporations hev done innnything to binefit the working man."

MIKE. "How is that, Pat?"

PAT. "It is this siven-cint fare. I hev bin walkin' to and from me work and savin' tin cints, and now I kin save fourteen cints."—*Boston Transcript*.

He strongly favored the prohibition amendment and was delivering a lecture at a temperance meeting. "If there is any man here," he shouted, "who can name any honest business that has been helped by the saloon I will give half my wealth to defeat prohibition." His challenge was met with absolute silence for a moment; then a man in the audience arose and said: "I consider my business an honest one and strictly necessary, and it has undoubtedly been helped by the saloon." "What is your business?" stormed the orator. "I, sir, am an undertaker," replied the other.



Young People's Work



Topic for January 28

WHAT ARE THE RIGHTFUL CLAIMS OF OUR CHURCH UPON US?

Heb. 10:19-25.

Denominational Young People's Day

Baptist Young People's Day for 1922 was observed by many young people's organizations in the United States and Canada. A large number of our Baptist seminaries, academics, colleges and universities joined in the discussion of the topic "Baptist Young People and World Fellowships."

Whatever may be the topic for Jan. 28, 1923, young people's organizations everywhere are invited to join in the observance of Baptist Young People's Denominational Day for 1923. Baptists believe in religious liberty for all, and this will be the topic for January 28.

Special Notice

The address of the Hon. Charles E. Hughes on "Religious Liberty," delivered at the laying of the corner-stone of the National Baptist Memorial to Religious Liberty, has been printed in pamphlet form for use on January 28. If the entire time cannot be given to a discussion of this subject, it is hoped that the pamphlet will be read before the young people's society.

Copies of the pamphlet have been mailed to all directors of religious education who have sent in requests for them for distribution to locals. If the young people's society of your church has not received a copy, send for enough copies to supply one for each group captain. Address

James Asa White, General Secretary,
125 North Wabash Ave.
Chicago, Ill.

Special Request to Pastors

Thousands of short talks and addresses will be given on the subject of "Religious Liberty" on January 28, Young People's Denominational Day. Pastors everywhere are requested to give wide publicity to the day, and, if the local program permits, invite the young people to sit together at the morning or evening service to hear a special sermon by the pastor to and for the young people of the church.

Tentative Program Thirty-Second Anniversary Convention

Baptist Young People's Union of America
Boston, Massachusetts
July 4-8, 1923

KEYNOTE: THE ATTRACTIVE CHRIST
Wednesday, July 4

9:00-12:00 Registration and Sightseeing
2:00-6:00 Registration and Sightseeing
7:30 Opening Devotional Service
7:00 "Acres of Diamonds"—Russell H. Conwell
9:00 Adjournment

Thursday, July 5

DAY'S THOUGHT: EVANGELISM
MORNING

9:00 Praise service
9:20 Addresses of Welcome
On Behalf of the City
On Behalf of the Baptist Churches
On Behalf of the Baptist Young People
Response
9:50 President's Address—Mark F. Sanborn
10:20 Music
10:30 Announcements
10:45 Convention Business
11:00 Address—Speaker to be chosen
11:45 Convention Business
12:00 Quiet Half Hour—C. N. Arbuckle
12:30 Adjournment

AFTERNOON

Conferences, 1:30-3:00

Group I, Organization and Administration

1. Local
 - (1) Junior—Leader to be selected
 - (2) Intermediate—Milton M. McGorrell
 - (3) Senior—Leader to be selected
2. City and associational—Leader to be selected
3. State and Provincial—N. S. McKechnie

Group II, Educational

1. Missions—Henry B. Robins
2. Stewardship—Harry S. Myers
3. Worship—Leader to be appointed
4. Evangelism—Albert H. Gage
5. Social Service—U. M. McGuire
6. Social and Recreational—Leader to be appointed
7. Bible Dramatics and Pageantry—Leader to be appointed
8. Life Work—Raymond M. West
9. Church Vacation School—Leader to be appointed

EVENING

7:30 Praise Service
7:45 Business of the Convention
8:45 Address—Bernard C. Clausen
9:30 Adjournment

Friday, July 6

DAY'S THOUGHT: EDUCATION
MORNING

9:00 Praise Service
Convention Business—Election of Officers
9:30 Board of Managers' Report
Announcements
11:00 Address—Frank W. Padelford
11:45 Convention Business
12:00 Quiet Half Hour—C. N. Arbuckle
12:30 Adjournment

AFTERNOON

Conferences, 1:30-3:00

Group I, Organization and Administration

1. Local
 - (1) Junior—Leader to be selected
 - (2) Intermediate—Milton M. McGorrell
 - (3) Senior—Leader to be selected

2. City and Associational Organization—Leader to be selected
3. State and Provincial—N. S. McKechnie

Group II, Educational

1. Missions—Henry B. Robins
2. Stewardship—Harry S. Myers
3. Worship—Leader to be appointed
4. Evangelism—Albert H. Gage
5. Social Service—U. M. McGuire
6. Social and Recreational—Leader to be appointed
7. Bible Dramatics and Pageantry—Leader to be appointed
8. Life Work—Raymond M. West

EVENING

7:30 Praise Service
7:45 Business of the Convention
8:45 Address—F. W. Patterson
9:30 Adjournment

Saturday, July 7

DAY'S THOUGHT: STEWARDSHIP
MORNING

9:00 Praise Service
9:30 Business of the Convention
11:00 Address—W. S. Abernethy
11:45 Business of the Convention
12:00 Quiet Half Hour—C. N. Arbuckle
12:30 Adjournment

AFTERNOON AND EVENING

Recreation under the direction of the local committee

Sunday, July 8

DAY'S THOUGHT: SERVICE
MORNING

No service at the auditorium. Delegates will worship in local churches.

AFTERNOON

3:00 Praise Service
3:30 Life Work Address—James A. Francis
4:15 Life Work Conference

EVENING

7:30 Praise Service
7:45 Final announcements
8:00 Convention Impressions
8:30 Special Music
8:45 Coronation Address—Speaker to be chosen
9:30 Adjournment

Here and There

LORRAINE (OHIO) ASSOCIATIONAL B. Y. P. U. held its first rally at Oberlin, Ohio, Dec. 9-10. The state young people's director, W. A. Holmes, conducted conferences and delivered addresses. Other speakers were Miss Dunham, children's worker, Rev. A. M. McDonald and Rev. C. M. Edly of Denison University.

OREGON YOUNG PEOPLE have conducted a series of rallies, with great results, at Ashland, Roseburg, Eugene, McMinnville, Milton-Freewater, Baker, Hood River, Lebanon, Redmond, Ontario and Portland.

THE "B. Y. P. U. WOODLAWNITE" (Chicago) says: "The intermediates are starting off fine on their new plan. They have

begun taking complete charge of their entire meetings. The only older people attending are there as ornaments, not to help talk." Doesn't that sound fine?

THE "B. Y. P. U. ASSEMBLY," the official organ of the Miami (Ohio) Association, edited by Will Schwemlein is a very attractive news sheet. Copies of the paper may be secured from the editor at 5337 Globe Ave., Norwood, Ohio.

THE "B. Y. P. U. BULLETIN" published by Pittsburgh young people makes the following statement: "Never be party to the conduct of a dismal meeting. A meeting which breeds discouragement is worse than none. It is dishonoring to the Master, injurious to the participants and contemptible in the eyes of unbelievers. Where meetings have reached this stage they should be discontinued, if necessary, until the leaders have taken counsel together and are prepared to transform the situation. If the meetings are allowed progressively to decline, the society will eventually become defunct and perhaps be beyond resuscitation. This must not be allowed to happen. Radical measures should be applied in time. A B. Y. P. U. has no more right to go out of business than has a church. It is indeed part of the church, and a vital part."

THE SECOND QUARTERLY RALLY of Brooklyn young people was held at Bay Ridge Swedish Church, Nov. 16. The Brooklyn Union is planning a series of convention and training conferences, Jan. 22-24 for the young Baptists of Brooklyn and Long Island. The meetings will be held in the Baptist Temple, Brooklyn, under the leadership of Mr. Stanley Hazzard and Mr. Milton M. McGorrill.

THE MARITIME BAPTIST YOUNG PEOPLE are going ahead under the leadership of Rev. Waldo C. Machum. The Maritime Provinces hope to have a good delegation at the Boston Convention.

The Boston Convention

Dr. F. F. Peterson, director of religious education for Massachusetts writes:

"I wish to thank you for your kind remembrance of Christmas, and also to say that we had our preliminary meeting a week ago last Monday night, at which time the representatives of the young people's societies present set their goal for 4000 delegates for Massachusetts.

"The State Christian Endeavor Union has voted to cooperate, and lend us their field manager if necessary for the promotion of the Convention.

"I confidently believe a goal of 5500 for New England can be achieved."

A Young People's Department

The First Baptist Church, Melrose, Mass., P. H. McDowell, pastor, has organized a young people's department comprising the ages 18 to 25 approximately. The ideals are set forth as follows:

I. The Conviction

1. Jesus Christ needs the young people and the young people need Jesus Christ.
2. The church needs the young people and the young people need the church.

II. The Purpose

1. That the church may put the work for young people into her bylaws and

budget so that the church herself shall minister to the whole round of the life of young people with a week-day program as well as a Sunday plan.

2. That the young people may accept Jesus Christ as Saviour and Master, that they may set the church on high by growing from mere membership to place of responsibility and leadership, and that they may be trained to incarnate Christian ideals and so to act Christ in all relationships of life from every-day duty to world-wide obligation.

III. The Method

1. The plan is for the Young People's Council, the executive head of the department of the young people of the church, to correlate and to unify the activities of the now splendid organizations and organized classes for young people in both the church and church school (namely, The B. Y. P. U., the World Wide Guild, the Jepson, Tri-Mu and Progress classes and others that may come into being), and to initiate work, from time to time, as shall best serve the declared "Conviction" and "Purpose" as above stated.

Please Refer to Sept. 30th Issue of THE BAPTIST

(Young People's Pages)

The discount on titling literature was stated as 4 per cent. It should have been 40 per cent. We sincerely hope a large number of churches and young people's societies will take advantage of this opportunity to secure this valuable material.

2. The council shall consist of the following officers of the department elected by the department: A president, a vice-president, a secretary and a treasurer, and of one representative from each co-operating organization and class elected by the respective organizations and classes, and of a counselor to be elected by the committee on religious education. The pastor and pastor's assistant are, by virtue of office, members ex-officio. The members of the council shall hold office for one year or until their successors are elected.

3. The council shall appoint the following committees, the chairman of the respective committees to be appointed from members of the council: (1) Enlistment, or membership; (2) spiritual life; (3) instruction and missions; (4) recreation and good times. The council has the power to appoint new and special committees as need arises.

4. The council shall keep in close touch with the department, shall carry out the will of the department, and shall report to the department and to the church.

From Bohemia

4th December, 1922.

My dear Brother White:

I thank you very much for your kind letter of Oct. 23 as well as the "Young People's Service" and I am ordered by the committee for our young people to transmit you the best greetings. God

willing I shall travel next year to Stockholm as delegate for our Czecho-Slovakian Union together with other brethren. Already now I should like to write you our desire if it will not be possible to join closely all Young People's unions in the whole world. According to my opinion this close joining of all young people in the world will be of great use to all and will serve the interests of our Lord's kingdom.

As we are nearly without any literature for our young people's service, I should appreciate it a favor if you are in a position to send me some books with regard to the movement of the work amongst the young people in the world, questions regarding the young people's work, and evangelization questions.

As soon as possible I shall again refer in detail to your above mentioned favor of Oct. 23.

Hoping to receive soon a favorable reply I beg to remain with kind regards and best wishes for a blessed Christmas,

Very sincerely your brother in Jesus Christ,

(Signed) WALTER HOFFMAN.

From England

8th December, 1922.

Dear Dr. White:

I have now had a long consultation with Dr. Shakespeare with regard to the young people's part of the program of the congress to be held in Stockholm next July. You will hear from him officially as secretary of the Baptist World Alliance with regard to the speakers who, we hope, will be sent as representing your Young People's Union of America.

Meanwhile let me say again that I hope very much that you may find it convenient yourself to attend the congress and that I shall then have the pleasure of meeting you personally.

I hope, as I have said in a previous letter, that your Young People's Union will appoint at least two representatives upon the provisional World Young Baptist Committee to meet at Stockholm, and I should be very glad if you could, as you suggest in your last letter, summon such representatives of other young people's organizations in your country as you think should be represented upon this committee.

We are hoping to have an important conference on the Tuesday afternoon as you will hear from Dr. Shakespeare, to be attended by members of committees of young people's organizations, on the subject of "The Formation, Organization and Work of a World Young Baptist Fellowship or Federation." At another session, probably the Thursday morning, which will be a full session of the congress, the question of the work amongst young men and women and the adolescents will be further discussed, when we hope there will be at least one American speaker.

I shall be glad to hear from you again when you have received Dr. Shakespeare's communication, in answer to this letter, so that we may get in close touch with regard to this coming important congress.

With best wishes for all your work,

Yours most sincerely,

(Signed) EDWARD E. HAYWARD.



Religious Education



Christian Education Week

By ELMER T. CLARK

If the welfare of the world depends upon Christian leaders, there must be a system of Christian education to produce such leaders. Men are made by their training. Leaders come from the college. It is impossible to escape the conclusion that the Christian college is a fundamental institution. We cannot get on without it.

In Chicago there convenes a series of gatherings which possess great significance. The Council of Church Boards of Education, made up of the educational executives of practically all the great Protestant denominations in America; the church workers in universities, those men and women who are laboring at the mighty task of caring for the religious life and Christian training of students in the great secular universities from which the Christian element in education is so often wholly absent; the Association of American Colleges, the organization representing the Christian institutions themselves; conventions or meetings of nine great boards of education representing that many denominations—these organizations meeting simultaneously from January 8-13 stage a "Christian Education Week" in Chicago, which should profoundly influence the life and thought of our country.

Nothing is more urgently demanded. It is not necessary to be a reactionary alarmist to understand that the Christian element is departing from American education. When it is no longer in education it will no longer be in the hearts of our leaders. And then the world will certainly go wrong.

Many voices call to the church member of today, and many interests demand his attention, money and sympathy. But none of them is more important than Christian education. Indeed, we may well say that Christian education is more important than any, for it is the support and preliminary requisite of them all, since it provides them their leaders and workers.

Surely the time has come when the church should take with overweening seriousness the supreme task of Christianizing our education.

Nashville, Tenn.

International Sunday School Lesson for January 28

THE RICH MAN AND LAZARUS

Lesson: Luke 16. Golden Text: 1 Tim. 6:17.

Introductory

The place is Perea; the time, 30 A. D. Following the parable of the prodigal son, Jesus relates the parable of the unjust steward to his disciples. Pharisees, who were lovers of money, heard and scoffed at him. He speaks plainly of their secret sins and then returns to his teaching about

the uses made of riches by relating the story of the rich man and Lazarus.

The Lesson

Purple and fine linen and sumptuous living mark the Dives (rich man) of the lesson; in contrast—a beggar at the gate, covered with sores which the dogs came to lick, desiring to eat the crumbs which fell from the table of Dives. Both men died, the beggar to be carried away by angels into Abraham's bosom; the rich man to go to Hades, from where in his torment he saw the former beggar from afar. Jesus is relating this story to Jews whose highest conception of happiness was to be with Abraham. Now Dives had become the supplicant: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue." A small thing to ask—a drop of water, even as upon earth Lazarus had begged for only crumbs of bread. But Abraham reminds that in life Dives had the good things while Lazarus went without—now Lazarus was being comforted and Dives being punished. But above all, an impassable gulf lay between the man in torment and the man in happiness. Then comes perhaps his first thought for others. If he could not be helped, at least let not others come to such a pass. There were his five brothers, and Dives begs that warning be sent to them; for "if one go from the dead, they will repent." But said Abraham, "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." rise from the dead."

Leading Thoughts

1. Much is required of him to whom much is given. 2. The sin of Dives lay not in having riches, but in not using what he had to relieve the suffering of mankind. 3. It is the money a man hoards that impoverishes him.

"The money you give away—it blesses old age like the cool shade of a tree. I can get a thrill of delight at any time by calling up the memory of nearly five thousand men whose college training my lectures have helped to provide. That's the kind of a fortune for a man to lay up if he wants a delightful and exciting old age. A fortune in folks; money in men."—Dr. Russell H. Conwell.

"Bigger and Better Sunday School Cooperative Advance"

By E. M. STEPHENSON

We are glad to see this old slogan on the ensign of the present advance movement. Sectionally and locally we have

many times marched to victory under it, and this from "sea to sea" campaign is already assured of success unless all signs fail.

Never before in Baptist history has there been an interest so extensive as this one, touching so many varied Sunday-school activities at the same time. Fully one-third of our schools are engaged in some sort of campaign for enlargement, while more than one-fifth of the schools are already registered for the Advance.

It has come to be in fact what its name calls for—a "cooperative advance." Of the thousands of letters which it has brought to headquarters only one solitary letter sounds a note of dissent. It comes from the superintendent of a Union Sabbath School. A quotation or two will show its animus:

"We have an antipathy to the caption of your movement, 'bigger and better schools.'"

"We do not rely on human accessories. We have no time for this secular matter."

"We never expect to add any new members to our Bible school."

"The Lord added to the church daily such as should be saved."

We believe in all the human accessories of the true sort that we can get to come our way. Jesus did, and said, "Go into the highways and compel them to come in." "Ye shall be fishers of men."

Some of us have learned that children and young people are more at home in a growing school than a declining one. Growing people like growing things. This is true because the law of life is growth. Living things must grow or die. One of the best ways to improve a school is to enlarge it. We must have better schools if we would make the most of the increase, for the law of growth is development. When development is retarded growth is hindered and functioning is abnormal. The goal in this campaign is for normal growth and for symmetrical development.

The annual founder's week conference of the Moody Bible Institute will be held Feb. 5-9 in the institute auditorium, Chicago. The list of speakers includes Rev. R. A. Torrey, dean of Los Angeles Bible Institute; Dr. J. Gresham Machen of Princeton Theological Seminary; Dr. Leander S. Keyser of Hamma Divinity School, Springfield, O.; Dr. Donald McTavish of Toronto; Rev. W. S. Gottshall, Bluffton, O.; Dr. Gordon Watt and Mrs. Watt, Glasgow, Scotland; Rev. Charles W. Abel of the London Missionary Society, for thirty-two years a missionary in New Guinea; Dr. Maurice Frater, who in 1900 went to the New Hebrides to evangelize two savage islands. Mr. C. S. Bishop, veteran secretary of the Y. M. C. A., Kansas City, Mo., who directed Mr. Moody's great evangelistic campaign there, the last of his career, is also expected.



Our Own Folks



Nebraska Letter

By R. R. COON

Some recent pastoral settlements in the state help to overcome the removals and resignations. Rev. Isaac M. Morgan, of Indianapolis, has just come to Sumner as pastor—a field with good opportunities for usefulness after the long pastorate of Rev. Harry Wolcott. Evangelist George Greenhill under convention direction is working at Horace where Rev. H. H. Berry labored so faithfully in securing a house of worship for the young church. Earnest personal work will retain this as a Baptist field. After several years of labor in Iowa and St. Louis, Rev. W. A. Darrow returns to the state, becoming pastor at Ansley. Here also a pastor falls heir to the work and influence of a former leader. Rev. R. Richards added much to the strength of this church and cultivated well the country around.

Revival Work

is going on in several churches. The new Parkside Church, Omaha, has had a two weeks' meeting led by Rev. G. W. Duncan, of Arkansas, in which eleven united with the church. At the Trinity Church, also Omaha, the pastor, Rev. C. F. Holler, has been assisted by Evangelist Lewis. Between three and four hundred professed conversion, a goodly number joining Trinity Church. Evangelist Lewis also conducted a series of meetings at Polk, Rev. C. L. Neal, pastor. Dr. Wilson Mills gave two weeks of evangelism to the church in Columbus. Dr. Mills always works for permanent results. Columbus is one of the important points in Nebraska. We hope Pastor T. M. Pyle can remain a builder there for five or ten years and see a large and strong church. Chaplain E. W. White has conducted revival work at Ragan. Though several were converted perhaps the greatest service was in the church, helping the members into a spirit of unity and fellowship and preparing them for active Christian service. Dr. White went from Ragan to the Bainbridge Church. His permanent address is 904 S. Thirty-third St., Omaha. Rev. R. Richards, former state evangelist, has accepted a similar position in South Dakota. He held a successful meeting in Canton, S. D. followed by services in Beresford. After the holiday season he will assist Dr. E. F. Jorden for four weeks at Parker.

Three Prominent Visitors

have recently favored Grand Island. Dr. J. W. Padelford made a short official call in the college. In a pointed chapel address mentioned three aims that should influence college youth: the aristocracy of intelligence, the aristocracy of purpose and the aristocracy of character, three prime suggestions. Dr. L. C. Barnes topped a day to confer with Director J. W. Benjamin. He was the preacher at the Baptist Church Sunday morning. He has the eloquent fire that moved men thirty years ago when we heard him in St. Paul. He is young at seventy. Rev. John L. Barton, of Emmanuel Church, Omaha, was here three days. The oc-

casional was a B. Y. P. U. rally, but all classes were reached. Two college chapel talks and conferences with students, addresses at the high school and before 450 business college students and three sermons at the church, two drama sermons—all made full and very profitable his three days' stay.

The Rural Parish

or community church is receiving special notice in Nebraska. The Maxwell Parish, Rev. W. C. Miller, pastor, includes the churches of Maxwell, McPherson and Bignell. Country neighborhoods beyond the limits of these fields are organizing Sunday schools. Such a plan with one pastor looking after two or three nearby churches will help to solve the problem of pastorless churches. Rev. P. O. Silvara, at Arnold, home on furlough, has undertaken a heroic task and seems to be having worthy success. He is showing "what a small church can do in service to God and his community, with an up-to-date community program and equipment." The parish has a radius of fifteen miles from Arnold as a center. In all this territory are Sunday schools and preaching stations. What is being accomplished in that neighborhood may be done in many a rural church field.

On other fields some such combination is planned by Rev. F. W. Benjamin, director of rural work, who is also acting state secretary.

Corner-Stone Laying at Rankin

By W. C. CHAPPELL

In 1905 the church at Rankin was turned over to the Pittsburgh Association because the community was becoming so largely foreign-speaking as to make it distinctively a missionary field. For eighteen years the little chapel was a center of activity under a succession of mission workers, Mrs. Paulin, Miss Jenkins, Miss Stewart and Miss Luella Adams. Out of the first class built up in the Bible school, consisting of eleven nationalities, eight were baptized and joined the Baptist church. One is now an attorney in Pittsburgh, one returned to Europe where, under her influence, all of her family were converted, and one is now a volunteer worker in the mission. That is typical of the work done year after year. The mission has been the only aggressive Protestant Christian force in the life of the white members of the community which numbers 9,000.

The housing conditions in Rankin have been bad. According to the survey made in 1920, fifty-eight houses contained three or more families. In one house forty-four people were found, in another thirty-six, in another twenty-five. In one place a man and wife and twelve boarders lived in four rooms. In another thirty-four were living in four rooms. The beds were used both night and day. A woman and two children were found living in a damp cellar. Fifty-six families had only two rooms each.

The percentage of infectious diseases is large. In one block twenty-five people died of the influenza in the epidemic of

1918. In 1919 seven infantile deaths occurred in one congested block and six in another.

The public schools are good. But our workers reported a regrettable condition two years ago when it was found that certain Roman Catholic teachers were whipping, threatening and otherwise punishing in the public school during school hours, some of the children from Catholic homes because they had not attended the Catholic Sunday school on Sundays and other children because they had attended some of the classes at the Baptist mission.

Until the summer of 1920, "Not a single park, playground or even ball field has been maintained and, in the way of commercial recreation, there has been but one ill-equipped moving-picture hall, and a half dozen very questionable pool rooms." Delinquency has been frequent. Gambling is common.

Recently a tract has been given the borough for a playground which will contain a swimming-pool. The public school has cooperated with our mission by granting the use of the gymnasium for the Boy Scouts.

Rankin offered an unusual opportunity for Christian work. This was especially evident to the Baptists who had observed the needs so closely and had seen such marked results from the pitifully inadequate equipment in the little chapel.

Upon application by the association, the county commission of the Council of Churches allocated responsibility for Protestant work in Rankin to the Baptists. With this assurance, our experience on the field for twenty-five years and the facts and recommendations of the thorough survey made and published in book form by the Council of Churches in 1920, the board of directors undertook the erection of a Christian center which should meet the needs of the field. The two home mission societies joined whole-heartedly in the project, after representatives of both had visited Rankin and studied the situation from every point of view.

Our mission was built on a double lot, located by the public school in the very center of the borough. The lot adjoining, with two houses upon it, was bought for \$7,500 in order that there would be sufficient space for the kind of a building demanded.

Plans were drawn by Mr. G. A. Merrill, secretary of the architectural department of the Home Mission Society, which embody all the features which had proved successful in other centers. The lowest bid for the construction was by S. A. Hamel & Son, of Pittsburgh, who had designed and constructed several Baptist churches in this district. Mr. Hamel is a member of Temple Church, Pittsburgh. The contract was let for \$75,000 and the building will be ready for occupancy next September.

District of Columbia Baptist Association

By M. W. MILLER

The forty-fifth annual meeting of the Columbia Association of Baptist Churches was held with Temple Church, Nov.

20-23, with the moderator, Rev. E. Hilton Jackson, presiding. After the usual opening service of the first session Monday evening, Mr. Jackson reviewed the progress of the association during the years of its history. He called attention to the fact that the first annual meeting of the association was held in Temple Church in 1878. He also stated, that it was in this same church that the organization of the Home for the Aged was brought about. In speaking of the progress of the work of the association, Mr. Jackson said that during its first year the churches then affiliated contributed to the cause of benevolence and world-wide missions the sum of \$500, whereas the report of the treasurer today will show contributions to these same interests, a grand total of \$143,967.18.

The association is affiliated with both the Southern and Northern Baptist Conventions.

The annual sermon was preached on Monday evening by Rev. W. S. Abernethy, pastor of Calvary Baptist Church. Tuesday morning the letters from the churches were read. The general tone of the letters was one of thankfulness for the progress made during the year, and of hopefulness for the future. Most of the churches report a goodly accession of members, and larger contributions for both local expenses, and missions than ever before. Tuesday afternoon was given over to hearing the reports of the executive board of the association, and from the officers of the two local interests dear to the Baptists of the District, the Baptist Home for Children, and the Baptist Home for the Aged. The executive board recommended that the missionary budget for 1923 be fixed at \$111,000 for all interests, both of the Southern and Northern Conventions, and for the work in the district. The report stated that during the year headquarters for the District Association had been established, and an executive secretary appointed. Rev. W. O. Millington, D.D. has been called to this important office, and is already at work. The report sug-

gests that each of the two national conventions join with the District Association in maintaining this general headquarters in Washington City.

The report of the treasurer showed receipts from all sources including all available funds of \$132,282.53, and disbursements of \$123,641.18.

Rev. W. O. Millington, presented the report of the Board of Trustees, and Mrs. Mason the report of the Board of Lady Managers of the Baptist Home for Children. These reports showed the home to be in a prosperous condition. The report of the treasurer showed receipts during the year of \$55,184.31, while the report of the Board of Lady Managers showed additional receipts of \$9,424.51. The report of the Board of Trustees of the Baptist Home for the Aged, was presented by the president of the board, Mr. C. I. Corby. The report with that of the treasurer, showed assets on hand amounting to \$68,525.17, with receipts for the year including cash on hand of \$8,451.04. There is on hand in the endowment fund, \$34,764.90. A suggestion was made that the Baptists of the District should in the near future, secure a tract of land within the District limits, if possible, sufficiently large to accommodate both of these homes, and also a Baptist hospital. While no definite action was taken upon the suggestion, it was well received.

The session of Wednesday morning was devoted to the interest of the Women's

Baptist Missionary Association, Mrs. O. E. Howe, presiding. The report of the treasurer showed receipts for the year amounting to \$7,708.55, \$6,586.29 of which was equally divided between the Northern and Southern Conventions. The Wednesday afternoon session was given over to consideration of Sunday school work.

Thursday morning reports from various officers, committees and boards were presented, duly considered and adopted. As this is not a detailed report of all the actions of the association, we will have to omit special mention of them interesting though they were. The last session was given over to the young people. All of the societies connected with Baptist churches in the District were represented, and when the roll was called a two-minute response was made by a representative chosen from each Union. The building was filled to capacity with enthusiastic young people some with gray hair but who were young in spirit and heart. The responses were bright, witty and to the point, and were greeted with hearty applause. The closing address was given by Rev. A. C. Dixon, of Baltimore. He took as his text and theme, "Stand still—Go forward." Dr. Dixon urged the young people to stand still in times of danger; to stand still until they received their direction from their Commander, and then go forward in Bible study, in prayer, in soul winning.

Church News by States

Atlantic Coast

MAINE

EVANGELIST HARRY TAYLOR and his daughter have closed a series of meetings

with the church at Ellsworth. Six people were baptized Dec. 17. A feature of the mission was the noon meetings held in the shoe factory.

EXECUTIVE SECRETARY MOWER called together his state workers for a conference at Waterville, Dec. 28. The evangelists and missionaries were present. In the afternoon of the conference, Chairman Harry S. Brown, of the State Laymen's Council, presented the plans of the council for special work in the organization of the men of the churches. The convention workers pledged their aid not only during January, which is the month specially designated for this work, but throughout the year.

NEW HAMPSHIRE

REV. H. H. WHITE closes his pastorate with the South Baptist Church, Laconia, Dec. 31. This church will offer attractive opportunity to a new pastor. It is one of the important churches. Mr. White began his new pastorate at Lebanon Jan. 7. The Lebanon church is fortunate in securing Mr. White. This church has been without a pastor but a short time since the resignation of Rev. C. L. Chamberlain who went to Dorchester, Mass.

THE UNION CHAPEL at West Rumney was recently destroyed by fire. For a long time this chapel has been supplied by the pastor of the Baptist church at Rumney. The building burned was insured and will be rebuilt at a cost of about \$2500.

THE PETERBORO CHURCH, Rev. H. E. Danielson, pastor, will soon celebrate its one hundredth anniversary.

THE PEOPLE'S BAPTIST CHURCH of Portsmouth recently held installation services for its pastor, Rev. George B. Riley.

A PERMANENT INCOME FOR LIFE

Buy Life Annuities of THE AMERICAN BAPTIST HOME MISSION SOCIETY

For nearly fifty years The American Baptist Home Mission Society has been receiving gifts on the annuity plan, and our annuity fund at present (December 6, 1922), stands at \$1,575,698.43, received from over 500 living annuitants. Many annuitants have been so well satisfied with this method of investing to advance the work of the Kingdom, that they have returned again and again with additional contributions representing savings which might have been otherwise invested.

ANNUITIES—ONE OR TWO LIVES

On one life the rate of income varies from four to nine per cent a year, payable semi-annually.

On one or two lives the rate varies from four to eight and three-tenths per cent a year, payable semi-annually.

The rate always depends upon the age of the person when the gift is made. When the rate is once fixed, it never varies, but remains the same.

A survivorship agreement provides a permanent income for two lives. When you cease to enjoy its benefits the same income

is continued throughout the lifetime of the relative or friend whose name follows yours in the agreement.

Samples of the single and survivorship agreements will be sent to you on request.

This way of investing in the work of The American Baptist Home Mission Society is proving very attractive to those who desire thus to provide for the Society during their lifetime but who also are so situated that they need a sure, even life income on their investment.

All those making wills, should remember that our corporate name is The American Baptist Home Mission Society

For booklet, sample contract, and survivorship rate tables, kindly address Secretary CHARLES L. WHITE, 23 East 26th Street, New York City.

WESTERN PENNSYLVANIA

THE LADIES' SOCIETY of the Hungarian church, McKeesport, held its tenth year jubilee, Nov. 25. Important events in the history of the organization were reviewed. The society began with a few members whose persistent efforts have shown gratifying results. The treasurer's report showed for ten years' total receipts \$3050, disbursements \$3005. Among the speakers were Rev. W. C. Chappell, Mrs. F. W. Squibb, Mrs. A. Paulinly and Mrs. A. Stumpf. Music was rendered by the church band and the church choir. Refreshments were served.

FIRST, McKEESPORT, REV. J. S. BRAKER, pastor. The school was awarded the loving cup for having the largest enrollment in the Monongahela Valley School of Christian Education. With over 500 enrolled, the school had fifty-one students.

KNOXVILLE, REV. F. W. STANTON, pastor. Five were baptized Sunday evening, Dec. 17.

THE ANNUAL BROTHERHOOD BANQUET AT McCreery's, Dec. 8, was a pronounced success. Three hundred twenty-five people were present, representing many churches.

CRAFTEN, REV. JOSEPH YULE, pastor. A special offering received Sunday, Dec. 17, for the reduction of the debt on the parsonage amounted to \$1,875.

REV. S. FLORENA, PASTOR OF THE Italian church, Jeannette, for the past six years, leaves for Boston, Mass., Jan. 1, having accepted a call to an Italian church in that city. Mr. Florena has done earnest and persistent work and, in spite of the unsettled conditions caused by the war, the church has made advancement in its membership, giving and program of activities.

A CHURCH OFFICERS' CONFERENCE to be conducted by Dr. F. A. Agar will be held at the Welsh Baptist Church, Pittsburgh, Sunday, Jan. 14. Invitations have been mailed to 1000 officers of the churches of the association. The day will be given to a discussion of the duties of church officials and the possibilities for service which each position affords.

WEST VIRGINIA

THE FIFTH AVENUE CHURCH, Huntington, recently celebrated its fiftieth anniversary. This church has had but two pastors—Rev. W. P. Walker who served for twenty-eight years and the present pastor, Rev. M. L. Wood, who has served for the past seventeen years. The membership today numbers 1,630, and the property is valued at \$235,000.

Mississippi Valley

ILLINOIS

REV. A. E. BURCH of Kansas City, Mo., closed a successful meeting with the First Church of Urbana, Ill., Dec. 17. Rev. C. C. Long is pastor.

UNDER THE LEADERSHIP of Rev. A. D. McGlashan First Church, Elgin, has during the past twenty-three months experienced a continued and growing spiritual life. During this period 220 have applied for membership with no protracted evangelistic service. At the present time a number await baptism. At the Christmas services Mr. McGlashan was presented

with a new watch by his friends, a like gift having been made to Mrs. McGlashan by her class of young women. Dr. George R. Stair, assisted by Mr. Floyd B. Johnson, opened a three weeks' evangelistic campaign Dec. 30. The meetings are well attended and growing.

FIRST CHURCH, CHAMPAIGN, called to the pastorate two years ago, Rev. W. B. Morris, who preached his first pastoral sermon Oct. 3, 1920. Since that time he has quietly worked to build up the spiritual forces of the membership and to establish a better foundation for church and Bible-school efficiency. Both departments have adopted new constitutions which have strengthened their effectiveness. Brother Morris is well known throughout the state because of his ten years' service for the state convention in the Sunday-school work. He has been hampered by illness and was compelled to recuperate for three months, returning to the pulpit Oct. 1. He feels greatly encouraged that his health will be fully restored. Wednesday evening, Dec. 13, was the annual meeting and roll-call of the church. Supper was served at 6:30 and the business session was opened at 7:30. The reports all showed increased interest and enthusiasm, besides every department had a fine financial balance with no outstanding debts. There is being installed a new lighting system which the Ladies' Aid is financing. The Bible school is increasing in interest, attendance and giving. In the spring duplex envelopes for class use were instituted, and it was found that both the school expense fund and the mission fund have been increased by this move. The Bible school gives \$1 to the Hudson orphanage every Sunday and has a nice balance to start the new year with. The duplex system of envelopes for church giving is also proving a great success. The membership has increased its giving to the New World Movement this past year.

IOWA

EVANGELIST C. E. HILLIS of Kahoka, Mo., has begun a series of meetings with the First Church, Central City, Iowa. Rev. F. W. Ford is pastor.

SEPT. 17 FIRST CHURCH, Council Bluffs, broke all records during the present pastorate in Sunday-school attendance and collection. The same day was gathered \$2,504.98 in cash in the "Joash Chest" to be applied on the building fund, making \$27,000 in cash in the building fund and the promise of enough more by April 1 to make \$31,000 cash. Plans have been adopted and it is hoped to be able to let the contract for the new meeting house about April 1. Nov. 10-12 a religious educational institute under the leadership of Rev. Victor N. Witter, of Des Moines, was held. Dec. 17 the pastor baptized six candidates. The church gave the pastor a well-filled purse at the close of the morning service, Dec. 24, the presentation speech being made by Henry Peterson. Sunday evening, Dec. 24 the Sunday school gave its Christmas program, missionary, and each of the classes brought gifts for the needy. The church sent a 200-pound box of clothing to Russia some time ago. Rev. J. Frederic Catlin, the pastor, is in his fifth year as pastor of the church and the church is responding in an encouraging manner under his leadership.

WISCONSIN

MARION LORAIN, two-year-old daughter of Rev. Vernon Wilson and Pauline Griggs Robbins, died at Hudson after a five-weeks' illness, early Christmas morning. A simple service was conducted by her father at Hudson. The body was laid to rest in the chapel of Oakland Cemetery at St. Paul, the home city of her parents.

NORTH DAKOTA

THE IMMANUEL CHURCH, Fargo, has made improvements on the church building. During the last three months the church has received thirteen new members and the Sunday school is the largest in the history of the church. Rev. C. W. Finwall is the pastor.

Obituary

MISS JOSEPHINE L. CRESSEY

Died in Des Moines, Iowa, Dec. 8, 1922, Miss Josephine L. Cressey, aged 77 years. Miss Cressey was the daughter of Rev. and Mrs. Timothy R. Cressey. Her mother was the daughter of the late Rev. Dr. Jonathan Going, secretary of the American Baptist Home Mission Society and president of Granville College, Ohio, now Denison University. Miss Cressey's father was chaplain of the Second Regiment Minnesota Volunteer Infantry and her five soldier brothers also saw active service during much of the Civil War, six from the one family. Miss Cressey, her parents and an only living sister moved to Des Moines some fifty years ago and there speedily identified themselves with the First Baptist Church. They remained there laboring diligently until moving elsewhere or called of God to their heavenly home. Both sisters were for many years teachers in the Des Moines public schools. Miss Emma took special rank in the primary department. Miss Josephine for several years was a teacher among the freedmen in Bishop College, Marshall, Texas. Caring for her aged mother, tortured for many years by inflammatory rheumatism in its excruciating forms and helpless, the ever-willing daughter suffered most patiently until God called the one to himself and permitted the other to serve and suffer until he should utter his own soul message, "Daughter of pain and sorrow, come home. I am faithful in all my promises." Miss Cressey's funeral was attended by Rev. Robert T. Craig, pastor of the First Baptist Church, of which she had been a member for many years. Also, many choice friends joined in tribute of gratitude and precious memories.

Baptists in Brazil

(Continued from page 1566)

Santa Catharina. Thirty years ago the first Baptist church was organized in Pernambuco, North Brazil, with twelve members. Now there are in that city eleven churches, the majority of which own good church houses, pay their own native pastors and are altogether self-supporting. On a recent Sunday morning, the attendance at the four largest churches was 751, 529, 497, and 471, respectively. Just fifteen years ago the first Baptist day-school was begun in Pernambuco with three kinky heads. Within this short interval that same school has grown into the most commanding educational institution in all North Brazil, owning a magnificent and well equipped plant, centrally located, where about 900 of Brazil's brightest boys and girls are enrolled, many coming from the country's most influential families. In connection with the same institution there are a theological seminary and a training school, in which about 100 young men and women are preparing themselves as preachers and teachers. Within fifteen years this one school, of so humble a beginning, has multiplied itself into seventy, distributed among the strategic centers of the country and in which about 6,000 boys and girls are

(Continued on page 1580)

The State Conventions

(Continued from page 1562)

5950 enrolled titheers and the work spreading.

Large results from evangelistic meetings.

Pastors saying they themselves never knew so much of the missionary and denominational work in all their past lives as they have learned since the beginning of the New World Movement, and they know the same is true of their churches.

A new state secretary, Dr. H. Clarke Colebrook, has been appointed and we are anticipating a forward movement in the state work.

The prospects are clear for continued progress in all the kingdom work throughout the state.

Our needs are: A virile pastor for every vacant pulpit.

A state fund that will enable the convention to care for work among the foreigners. Another fund to help the struggling churches pay their mortgages. And a third fund to enable some churches in rapidly growing centers to make the necessary changes and improvements to meet the requirements.

Above all and through all we need the manifestation of the Spirit of Christ in all our work.

New York City.

R. E. FARRIER.

Give and Receive

It sounds paradoxical; yet it is true. You can both give and receive by taking out an annuity agreement with the American Baptist Foreign Mission Society.

An annuity agreement represents a gift made to the Foreign Mission Society in return for which the Society covenants to pay to the donor an annual income for as long as he or she may live. After death the net principal is used for the work of the Society. Rates of income range from 4 per cent to 9 per cent for single lives and from 4 per cent to 8.3 per cent on agreements covering two lives.

This form of gift constitutes a financial investment in a spiritual enterprise to which our Lord gave his life, and enables the donor to furnish substantial support to the work of the Society and at the same time, in view of financial needs, receive an income on the investment as long as the donor lives.

For information write to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York City. All communications will be treated sacredly confidential.

**American Baptist Foreign
Mission Society**
(Corporate name)

In all legal documents such as wills, etc., it is important that the full corporate name of the Society should be used.

The State of New York

THE past year has been marked by definite changes. On June 1 the headquarters of the state convention was transferred from New York City to Syracuse. The wisdom of this change of location is already apparent in the increasing number of ministers and members of churches who are availing themselves of the opportunity of coming to the central location for special conferences in relation to the work.

The general director, the secretary and directors of departments of evangelism, religious education, including the children's division, and town and country church work, are already at the new headquarters and the state director of promotion is soon to transfer his office to the Syracuse location. This centralization of departments and close cooperation in a specific constructive program is part of a definite plan for the promotion of a great advance movement throughout the entire state.

The outlook for the coming year is most promising. One of the most encouraging features is in relation to the new state districts. There are several great city centers which, in the very nature of the case, will become district centers. From these centers there will radiate, to an entire district area, the enthusiasm of a united standard constructive program, and in the rural areas which are remote from the larger centers, there will also be established district centers, located in the most strategic position.

Special group conferences are to be held in all the districts during the coming year, and directors of departments will visit the areas of the state, giving special attention to the needs of each field in relation to the evangelism, education and extension.

Departmental conferences are to be held at headquarters at frequent intervals, where the city, town and country relationships will be carefully and conscientiously considered.

We are rejoicing in the victories of the past, holding precious the memory of those who have laid down their lives in willing witness, and in this present hour of enlarging privilege we shall lay hold upon the living issues of the great forward movement. We shall advance in "the unity of the Spirit and in the bond of peace."

Syracuse.

H. CLARKE COLEBROOK.

North Dakota

WE HAVE achieved the securing of able pastors for several of our stronger churches; the organization of two new churches, and the erection of two new buildings during the year; harmonious and exceedingly helpful state gatherings this year.

The outlook for the new year is bright. Evangelism is to have the right of way. There are more calls for helpers than we can meet. We will most likely reach the level of last year in our missionary offerings.

We need more colporters and district missionaries. Large areas in this state are still without Christian churches and influences. We need several new church buildings and parsonages.

Grand Forks.

F. E. STOCKTON.

Ohio

THE year 1922 has witnessed a genuine and notable recrudescence of a sane and wholesome evangelistic spirit. The employment of a superintendent of evangelism, jointly supported by the Ohio Convention and the American Baptist Home Mission Society, has made possible a long series of interesting and fruitful week-end evangelistic missions and a veritable network of cooperative evangelistic campaigns, in which pastors have aided pastors and provoked one another to good works. The supremely important result has been an unusually large number of conversions and additions to the churches by baptisms, while interesting byproducts have been the discovery of his own evangelistic gifts by many a pastor and a new spirit of unity and cooperation among our ministry.

Side by side with this evangelistic interest and these evangelistic results we have noted a gratifying gradual waning of indifference and opposition to the New World Movement and a steadily increasing support of the denominational program as a result of a better comprehension of the denominational purpose.

We face 1923 without either a faithless pessimism or a foolish optimism but with an honest belief that the year will register some important advances over 1922.

We need for some vacant pulpits men who are well-equipped and thoroughly furnished unto every good work, men of vision and men with a program, men who will possess their souls in patience and "stay by the stuff" long enough to carry through to completion some constructive service. In general our men move too frequently. We acknowledge that this is often the fault of the churches. We therefore need patient churches as well as patient pastors.

T. F. CHAMBERS.

Granville.

Oregon

OREGON work has been blessed in baptisms, benevolences and buildings. Our net gain is 11 per cent on our membership of which 9 per cent was by baptism. Our benevolences averaged over \$10 per member including all nationalities, being nearly 40 per cent greater than in years previous to the New World Movement era. New buildings were projected, equaling almost the valuation of church property since 1844, when the first Baptist church west of the Rocky Mountains was organized at West Union, Ore. Most of these churches and parsonages will be completed before May, 1924. A general increase of pastors' salaries should also be mentioned. Linfield College opened its doors to the largest enrollment in its history. It presented an unusually strong faculty and closed the year last June with all indebtedness paid.

The outlook is very encouraging if unity, leadership, deepened consecration and widened vision of our churches and pastors is a criterion by which to judge.

Our urgent needs are to complete our building program; give adequate building and endowment to Linfield College; and vitalize our Christian experiences.

O. C. WRIGHT.

Pennsylvania

THE outstanding fact in Pennsylvania during the last year was the large increase added to our churches by baptism. This increase was more than 25 per cent over the previous year and was greater than for many years in the past. We

believe that this was largely due to an awakening interest in evangelism and the adoption of practical and efficient plans strongly urged by our superintendent of evangelism in numerous conferences and in local churches. The meeting of our state convention in October was one of the most profitable and helpful in every way. There was a remarkable spirit of harmony that prevailed throughout the entire session.

The outlook for 1923 is encouraging. Evangelism is to the front, stewardship in the highest sense of the term is more and more taking hold upon the minds and hearts of our people. The financial situation is not as we would like to see it, but present indications point to a betterment along this line.

Our most pressing need for Pennsylvania is a larger number of well-equipped, consecrated young men for our rural fields. Men seem to be pressing into our larger towns and cities, but there are a number of churches in the country composed of people of a high order of intelligence, churches that need a minister who has the true conception of what it means to be a real pastor. These are fields that comparatively speaking, under proper leadership, will produce larger returns than our city churches. On the whole there is a spirit of optimism in the Keystone State.

C. A. SOARS.

Philadelphia.

Rhode Island

[T HAS been a year of change as well as achievement. After five years of efficient service as our general secretary we reluctantly released Rev. B. T. Livingston to become the executive head of the New England Evangelistic Association and later called Rev. William Reid, promotion director of the Massachusetts Convention to become our general secretary. He has entered upon the office and is winning his way into the hearts of the people.

Our state promotion work is well organized under eleven working committees who have been very active the past year. They report four regional conferences, other rallies and gatherings, a State Sunday-school convention and various other rallies and gatherings. The State Woman's Mission Society has helped greatly with its missionary literature and study classes. We have collected on the New World Movement pledges an encouraging amount, considering the Rhode Island is an industrial state and has passed through a year of many strikes and much disturbance of normal conditions. At latest accounts we stand first in the list of states as to percentage of collections made.

The outlook for 1923 presents many arduous tasks. Our state paper, the *Rhode Island Baptist* is a great help in promoting the work but can and should have a larger circulation. We need a wider reading of THE BAPTIST and the *Watchman-Examiner*. Our leading laymen have become interested in the establishment of Baptist home and articles of incorporation have already been secured. Such an institution is much needed and will be a feature of our next year's work likely to enjoy marked favor.

The pressing need of the hour is a better building for each of our two promising Italian churches. The American Baptist Home Mission Society has made generous financial appropriations to aid in building these needed new edifices. The Woman's American Baptist

Home Mission Society has promised a fine initial sum toward the cost of a Christian center for the Dean Street or Federal Hill enterprise. The state convention has purchased new sites for each church, and building plans are being drawn. The breaking of earth will occur at an early day. But we lack funds to complete either edifice and large giving by individuals must be sought. We have need of at least \$51,000 to carry to completion these edifices as now planned.

WILLIAM REID.

Providence.

South Dakota

THE past year's work brought splendid results. With four exceptions, there were more baptisms than in any other single year of the convention's history. In spite of the exceptionally trying financial conditions—due to low prices on agricultural products and difficult shipping conditions—we gave the second largest amount to missions in our history.

Sioux Falls College has in process of construction a combined gymnasium and heating plant. When this is completed the college will have one of the best gymnasiums in the state. Recently an unnamed donor made a gift of \$10,000 towards this building. A bequest of \$60,000 was recently received from the Glidden estate, for the erection of a girls' dormitory, which will probably be erected next year.

One hundred and sixty acres of land was recently deeded to the college under an annuity agreement. The enrolment in the college department is much larger than usual.

The outlook for the work in the state for 1923 is bright. Our greatest need is for more men of training and consecration for our mission fields, and money to properly support them.

S. P. SHAW.

Sioux Falls.

Vermont

THE continued success of Vermont Academy in this second year since its reopening is perhaps the outstanding

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A TOWN FULL OF WIDOWS

Can you realize the affection, the loyalty, the self-sacrifice revealed in the following extract from the report of an eye-witness of conditions in Europe?

The men starved to death much sooner than the women. It takes more to keep a man alive, and it seems that women had greater power of resistance than men. To their honor the men refused to eat more than the women. The whole town was full of widows whose husbands had starved to death. After it was realized that the famine was sweeping away in this fashion the men who would have to do the hard work in the fields, women and children and all insisted that the men should eat enough to keep themselves alive even if the rest of the family died. Baptists have been feeding the entire population here for some time with grain purchased from the Nansen Committee.—W. O. Lewis, October, 1922.

To help as many destitute sufferers as possible in Russia and other countries of Europe, is part of the program of the Foreign Mission Society for relief work in Europe during the present winter and next spring.

An opportunity will be given to every Baptist church and Sunday school to take a special offering on Sunday, January 21, 1923.

According to an agreement with the Near East Relief, this offering, unless specifically designated otherwise, will be divided between European Relief and Near East Relief.

Send checks to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City, or to your State Collecting Agent, plainly designated **Relief Offering**.

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achievement of the year. During the year all the floating and bonded debts have been wiped out, so that the school is now entirely free from debt. There are now 170 students enrolled. Last summer a school of religious education was conducted at the academy, which proved to be such a success that it has been decided to make this school one of the permanent features of the educational work. Last year's increase in church membership was a decided increase over the past few years.

The churches throughout the state are well-manned and are undertaking constructive programs, so the outlook for 1923 seems promising. The money for the New World Movement is also coming in fairly well.

The most pressing needs at present seem to be money with which to employ missionary and evangelistic workers, and also to build a new dormitory in which to house the students at Vermont Academy.

W. A. DAVISON.

Burlington.

East Washington and North Idaho

WE ARE glad to report the erection of two new church buildings, the organization of a new Baptist church and the rebuilding of a church very nearly destroyed by fire, as follows:

The First Baptist Church of Buena, Wash., was organized this year and is reporting thirty new members received by baptism since its organization. A neat brick church edifice has been erected and is nearly paid for, the amount due being fully covered by good pledges. This church recently called Rev. W. H. White to become pastor. Brother White has recently taken to himself a wife, so that the church considers itself fortunate in its pastoral leadership. The chapel car, "Messenger of Peace," under the direction of Rev. and Mrs. Robert Gray, was with this church during the entire period of the formation of the organization and the erection of the new building, and we are much indebted to the Publication

Society for the valuable assistance thus rendered.

The Euclid Avenue Baptist Church of Spokane, Wash., has been worshipping for years in a shack which was a disgrace to the denomination. This church has shown a remarkable spirit of persistence and loyalty in the face of very discouraging odds and is just completing a splendid church building, adequate in every respect for the present and for a long time to come. The church is made up largely of railroad men who have suffered severely because of the railroad strike, but have shown a magnificent determination and persistence in the erection of their new building, a large part of the work having been contributed by the membership of the church. Pastor J. M. Nelson and his devoted wife and family have rendered valuable service in guiding the church through this splendid enterprise.

In October, 1921, the Baptist church building at Tekoa, Wash., was very nearly destroyed by fire. Insurance totaling \$1900 has been collected and the church has finally decided to rebuild on the site of the former building, using such material as is available from the former church building. It is now engaged in erecting a modern bungalow type of building. Rev. John R. George, field missionary of the convention, is acting as supply pastor and guiding the church in this undertaking.

A large number of the churches on this field are reporting evangelistic meetings either already in progress or definitely planned for. A unique meeting of this character is now in progress at Pullman, Wash., under the direction of Pastor W. E. Monbeck, and the meetings are held four nights each week—Thursday, Friday, Saturday and Sunday. This plan was worked out with the idea of securing the attendance of high-school and Washington state college students, as it would be much more convenient for them to attend on the nights mentioned than if the meetings were held consecutively. The plan seems to be working every way to the advantage of all concerned.

The majority of the churches in this convention are dependent upon farming for their income, and the disturbed financial and industrial conditions of this year have made it exceedingly difficult for those who have made New World Movement pledges to pay them. The income from these pledges has fallen to about one-fifth of the income of the last two years. There is, however, a fine spirit of cooperation and a disposition to put through the great denominational program in as far as the ability of the people is concerned.

A. H. BAILEY.

Spokane.

Western Washington

THE outstanding achievements in Western Washington for the past year were the erection of the two buildings in Seattle, for the Chinese Baptist Church and community center, and for the Japanese Baptist Church and community center. It was not expected that these two buildings would be erected within the same year, but circumstances made this Herculean task necessary. The total cost of these two buildings and lots was \$81,250. The Japanese and Chinese people, with the help of their friends, raised \$14,000; the Home Mission Society made a contribution of \$20,000 and a loan of \$10,000; the Woman's Home Mission Society made a gift of \$2848.45, and the Western Washington Baptist Convention

and Seattle Baptist Union contributed \$34,000. These buildings are well adapted to the combination services for which they are intended, and are the best buildings for oriental work owned by any denomination in the West.

The outlook for the new year is whole some and encouraging. Nearly all of our churches are supplied with pastors and without exception these men are worthy and loyal. The churches are unanimously interested and cooperating in the denominational program. Business conditions are somewhat improved, unemployment is greatly diminished, money is more plentiful, the people are paying their debts and will be in better condition to meet their church pledges.

The most pressing needs of this convention include the following items: 50 per cent of the churches need to repair, enlarge or build church edifices. A new and adequate building for the University Church, Seattle, is imperative and must be constructed without delay. We also need funds to fill some places made vacant by retrenchment, especially the position of superintendent of evangelism and two district missionaries.

J. F. WATSON.

Seattle.

Wisconsin

Outstanding Achievements of Past Year

1. The adjustment of many minds to the program of the denomination and a better spirit of cooperation in putting it across. 96.4 per cent of Wisconsin Baptist churches are now cooperating in some manner with the New World Movement.

2. The canceling of some very burdensome debts.

3. A closer cooperation between the German and English-speaking bodies. Several former German churches have united with the regular associations.

4. The settlement of a very fine type of pastors in some of our rural districts, men of intelligence and business ability, made possible in a few cases by temporary aid from the state convention funds.

5. The spread of Baptist belief among the Poles through the secular press, the result of a controversy started by a Polish priest. Our Polish pastor in Milwaukee is now reaching 35,000 readers weekly with Baptist information.

6. Splendid development among our young people, shown by increased interest in Green Lake Assembly and the Young People's Convention at St. Paul.

7. The greatest forward look that Milwaukee Baptists have had in years.

8. The real uplifting of Christ through the ministry of our pastors, resulting in an increased number of baptisms.

The Outlook for 1923

1. Bigger and better Sunday schools.

2. A real school of methods for religious work under the auspices of the Milwaukee City Union.

3. A number of improved and new buildings.

4. The opening of new fields, especially in the city.

5. A fine spirit of harmony.

6. The development of more laymen for kingdom tasks.

The Most Pressing Needs

1. The everlasting teaching of stewardship, until every Baptist realizes his debt to God.

2. A sense of personal responsibility on the part of the men and women of our churches for the salvation of the lost.

A. LEGRAND.

Milwaukee.

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THE ABINGDON PRESS

NEW YORK

CINCINNATI

West Virginia

IN SEVERAL ways the past year has shown marked advancement. During the year 1922 more than 5,000 persons have come into the West Virginia churches by conversion and baptism. This has been the second best year in our history. Also, it was a fine year in the matter of giving. The records show nearly \$200,000 for the year to Baptist missions, education, etc., at home and abroad. The work has made fine advancement also in Christian education and in Sunday-school and mission work. The missionary program of the state has been limited because of askings in the original budget of the New World Movement were inadequate.

The outlook for 1923 is quite hopeful so far as the program of work in the state is concerned. There is a better spirit of harmony prevailing among the people and an earnest desire on the part of many for an enlarged program of work. West Virginia has suffered greatly from the financial reaction. Improvement along this line would enable the Baptists of the state to make the new year the best in their history.

There are many pressing needs at the present time. The financing of our educational institutions—Broadus and Anderson; enlarged giving to ministerial education and a greatly enlarged program for missions and evangelism are among the outstanding needs.

A. S. KELLEY.

Parkersburg.

Germany

(Continued from page 1566)

f their brethren. We Baptists in Germany have learned that we must now reach the Word of God more diligently than ever before. In our old, but also in our new ways—often with enormous sacrifice—we are pushing evangelistic work among the masses. We have widened our work among young people. Twenty-one pioneers have been sent out as missionaries from house to house. We have distributed thousands of tracts and other Christian papers. We have traveled around with a mission tent and caravan and sought to ring the bells of salvation as once Noah did before the great flood. God has blessed this work and many souls were saved and have been added to our church.

Our prospects for 1923 are very dark. We look at them only from a human point of view. Never was the dearth in our country so heavy. Never did our churches suffer such need. Many of our pastors have had to give up their church work and return to their former profession in order to earn enough to keep their families. Some of our best mission workers can only be kept going with the greatest difficulty and anxious men mourn, as once Hagar did over Ishmael, "Let me not see the death of the child." Our homes of rest, which have served as a haven for those who were in need for body and soul cannot open their doors any longer without special help. Our deaconess houses must be restricted on every side. Our pastors' college in Hamburg is in great danger and distress. In hundreds of Baptist families hunger and nakedness are peering in at the windows. And the old doctors, appointed by the government of all Europe and its surroundings, are now holding the tenth consultation at the deathbed of Germany and one could wonderingly ask: "Is the patient really still alive, in spite of the many tried

remedies?" And the eyes of man are dull and heavy, and hearts are sinking in hopelessness! And yet "faith is the victory," our prospects are as great as our God, as firm and sure as his promises, as confident as brother love. We will not die. We are fighting against a bankruptcy of all our mission work. It eats into our hearts like a cancer, it stings like an adder that Satan should succeed in setting his foot upon our Baptist work, and we believe and hope in faith, as well as in defiance and rebellion. With shaking hands we raise our banner, and with trembling voices we cry, "The sword of the Lord and of Gideon!" When did God ever disappoint wrestling faith? And he will not disappoint us. Daniel will yet be rescued from the teeth of the lion. The Lord is almighty and he is true. Hallelujah!

Our principal needs are stronger faith in God; more fullness of the Holy Ghost; more enthusiasm for the cross of Calvary; more self-sacrifice; more firmness and faithfulness to the fundamental truths of Christ; more grace to be laid into the earth as a seed-corn, that must first die, in order that it may bear fruit. The gospel bedewed with the tears of a consecrated life and with the sweat of hard and earnest work is a power of God that can move the world! Oh that we might know more of this. In deep humility we bow before the Lord and ask for this gift. Shall he not grant us our request?

But our brethren in America can help us. How? I. Pray for us. As parents pray at the bed of a sick child. Pray for our life, for our faith and for our endurance.

2. Retain your love for us, even when you see us now in beggar's guise.

3. Reckon us still to the family of the Baptists, even when our pockets are empty and our clothes ragged. Poverty makes timid and shy!

4. Have patience with us and nourish us with brotherly love, even if it should be far longer than is generally necessary. It is not our fault, if we are so slow in recovering.

5. Send men full of the Spirit to visit our churches—those who do not need to travel by express and have not got their return ticket in the waistcoat pocket, but have time to give to one who is lying wounded by the wayside. That will encourage us.

6. Look on the Baptist mission in Germany as one of the principal forts in Europe; commission your most capable and broad-hearted secretaries to strengthen and help this oppressed fort.

7. Place some of your means at our disposal. We shall not ask or take more than we really need for the Lord's use. Our poor paper mark will be cast, together with your dollar note into God's treasury! We are always ready to point out where it is most needed. We have those who are experienced in mission work and know exactly.

8. As American Baptists, do not act like the overwise diplomats of Europe. Help us before we die—you will spare the burial costs and the lamentation: "Consummation est!"

With hearty greetings and the deep-felt thanks of all who have been cheered and blessed through your brotherly love and help.

F. W. SIMOLETT.

Neuruppin, Presidenten Str. 29.

If Some One Should Ask You About A Will And When You Make Your Own

The Corporate Names of Our Societies and the States in which they are Incorporated are:

Northern Baptist Convention; New York. W. C. Hittig, D.D., Corresponding Secretary, 6109 Waterman Ave., St. Louis, Mo.

American Baptist Foreign Mission Society; New York. Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Ave., New York City.

The American Baptist Home Mission Society; New York. Charles L. White, D.D., Executive Secretary, 29 East 28th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

Woman's American Baptist Home Mission Society; Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.

The Board of Education of the Northern Baptist Convention; Frank W. Padelford, Executive Secretary, 276 Fifth Ave., New York City.

Where your heart is, there should your treasure go.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.

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Baptists in Brazil

(Continued from page 1575)

matriculated. Soon after the school in Pernambuco was begun, the Baptist College and Seminary in Rio began its career in a rented building, and in a most modest way. Notwithstanding the pitiful lack of equipment in the beginning, and the unceasing opposition of the Roman Catholic clergy, the story of the development of this central educational institution for Southern Brazil, sounds as romantic as a chapter from "Gulliver's Travels."

The year just closing will go on record perhaps as the most notable in the history of our Brazilian work. Our national convention, which took place in Rio de Janeiro in June was the largest, the most enthusiastic, and the most important so far held. Every part of this vast field was represented. Some who came from the most distant sections required three months for the round trip. Never before have we been visited by so many prominent, interested and interesting Baptists from the homeland, among them Secretary J. F. Love of Richmond, Va., whose sojourn of two months in our midst, will, without doubt, greatly contribute to our future development. The visit of Mr. and Mrs. Charles E. Hughes, for the opening of the great Brazilian Centennial, on Sept. 7, was looked forward to with unwonted expectation by Baptists, but, unfortunately, our distinguished brethren were unable to attend any functions outside of the government program, much to our disappointment. It is quite worthy of note also that the missionary reinforcements received during the year have brought the number of Baptist missionaries in Brazil up to an even 100, including both sexes, which should mean much for evangelical Christianity in this land where the Cross is worshipped rather than the Christ.

Brazilians are perhaps the most religious of the Latin peoples, and nearly everywhere they hear the Gospel gladly. There is much evidence of deep heart hunger on the part of the multitudes for the Bread of Life, and in some sections revival fires are breaking out. The future seems rich with the promise of a mighty ingathering. However, troublous times seem near, owing to the rapid rise to power of the Roman Catholic clergy, who are dominating every phase of the political life of the nation and making the constitution of the republic a mere scrap of paper. They are organizing their forces with the special purpose of opposing our evangelical propaganda. Already they have made it impossible to publish articles in our defense in the public press of the country, and no one can dare say that we shall not yet have a return of the inquisition in Brazil, which is just now celebrating with much pomp the first centenary of its political independence, in the presence of the honored representatives of all the leading nations of the earth, while the nation itself, spiritually, is being manacled, hand and foot, and made the abject slave of a power that for insatiable greed and heartless despotism, is without a parallel in the world's history. We do not forget, however, that He that is for us is greater than they that are against us.

Our needs? How manifold and pressing! But without doubt the most outstanding is that of trained native workers for the whitened harvest, and also that of intercessors in the homeland who, by their prayers, will help us to win out for Christ.

W. E. ENTZMINGER.

Rio de Janeiro.



A Few More Orphans Make Triumphal Entry into the Near East
Relief Orphanage Through American Generosity

Bring Them In—Keep Them In

What It Is Doing

64,107 children being cared for in orphanages, and more than 124 others fed one meal a day. 50,000 children in orphanages in Turkish territory have recently been moved to places of safety. 20,000 people are receiving training in the trades at industrial center. 87,000 hospitals are conducted and 59 clinics or relief stations with 148,728 patients monthly. 16 homes have been established for women rescued from harems. 118,000 acres of land are under Near East control by Government grant for agricultural training, and for crops. 25,000 tons of food, clothing and supplies were sent last year valued \$5,000,000 \$73,000,000 in money has been raised to date for food, clothing and supplies. 300 American Relief workers are engaged, part of them volunteering their services.

What You Can Do

You can help, and every American ought to help. No other country is in a position to give much to rescue these ancient Christian races from extermination. To America alone can these people look for relief. 1,000,000 lives have been saved, it is estimated by the work of Near East Relief since it was organized in 1915, the date of the first recent Armenian massacres. 1,250,000 refugees are now fleeing for their lives. Another 1,250,000 are in imminent peril, and may be compelled to evacuate their homes.

\$5 a month saves a child

\$60 will maintain it a year

Remember January 21st

The ARMENIAN CHRISTMAS SUNDAY, January 21st, is recommended by the Baptist Advisory Committee on Near East Relief as a Field Day on which this worthy cause may be presented and offerings received in our churches and Sunday Schools.

This date is for those that are not cooperating in a Community Campaign on another date.

This appeal is being combined with our appeal for European Relief. Offerings will be divided between the two causes.

The Northern Baptist Convention, Foreign Mission Society, and the American Baptist Publication Society, all heartily endorse the Near East Relief.

Fill in pledge below and mail to the Foreign Mission Society, 276 Fifth Avenue, New York, or to the Baptist State Collecting Agent. (Your Near East gift percentage will be sent to the National Near East Relief to be allocated back to your state and community.)

NEAR EAST RELIEF, For one year (unless cancelled), I will give the amount checked (X) below:

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St.....		\$15 " "
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Volume III

January 20, 1923

No. 51

The Baptist

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The Value of Psychology to the Minister

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FRANK LEONARD ANDERSON

Fresh from the Field

Harry D. Clark was ordained at Decatur, Ind., Jan. 2. The moderator was Rev. H. N. Spear and the clerk Rev. H. G. Hamilton.

Rev. Theodore M. Hofmeister of the First Church, Greenfield, Ohio, has resigned after two and a half years of service and returns to the evangelistic field. His new address will be South Solon, Ohio.

Mr. George E. Fisher, well-known as organist and director of music at the Lake Avenue Church, Rochester, has by vote of the trustees been granted a leave of absence for one year. He will go abroad for special study. He has served the Lake Avenue Church thirty-one years and has made a great contribution to its work. He sailed from New York Jan. 11.

The Alaska Agricultural College and School of Mines began its first year's work in September. It is the first technical school to be established in Alaska and the most northern institution of its kind. It is located at Fairbanks. It is gratifying to know that with these increased educational facilities the Christian churches are keeping pace in promoting the moral and religious training of the people of that great country.

In July we printed a report of the Sunday school convention which was held in Kansas City. Our correspondent quoted Dr. Ralph E. Diffendorfer of New York as follows: "Thousands of American Indian girls and boys have no religious education because denominational agencies use the Indians to advertise home missions rather than make Christian citizens of their children." Dr. Bruce Kinney took up the matter with Dr. Diffendorfer who denied that he had ever made the statement, and he ought to be authority. Perhaps what he really said would not have made as good "copy."

In discussing new educational needs, President Harry Pratt Judson, of the University of Chicago, said at the recent convocation: "The new century needs new organization of college work. The only object of entrance conditions should be to test whether students can do the college work. Very much of the red tape should be eliminated. Graduation is too long deferred. The only land in the world where so much time is spent on preliminaries is the United States. Further, tests of excellence are too low. None should be admitted to college work but those who really want intellectual training and are capable of taking it. None should be permitted to continue in it but those who take it well. Learning in homeopathic doses is not of great value. An institution of learning is primarily for those who want learning, without regard to sex, or race or social status. Are we to conduct an institution of learning or an amusement park?"

The Ao Naga tribe in the hills of Assam is soon to have its first printed translation of Second Corinthians, Romans, Galatians, Ephesians and Philipians. The Woman's American Baptist Foreign Mission Society has granted \$300 from the Jubilee Oriental Literature Fund, as a revolving fund in care of Miss E. May Stevenson, for the publishing and printing of these Scriptures, together with five books previously translated and

printed in the Ao Naga language. The first portions were translated by the Rev. E. W. Clark, and subsequent ones by the Rev. W. F. Dowd, the Rev. S. W. Rivenburg, and the Rev. R. B. Longwell. It is planned to translate and print the entire New Testament as fast as possible. Mr. Longwell is editing the work. The Lota Nagas, another tribe of the Assam hills, have not a word of Scripture nor a hymn book in their language.

Rev. Francis C. Stifler, pastor of the church at Wilmette, a suburb of Chicago, has served during the past year as the chairman of the Wilmette Church Council. The seven Protestant churches in this prosperous community have carried on throughout the year a publicity campaign. From the point of view of the churches, this publicity has brought very satisfactory results.

Rev. W. A. Elliott is assisting Rev. Chas. F. Mathews of the First Church, Topeka, Kan., in special meetings. The First Church, Ottawa, Kan., of which Mr. Elliott has been pastor for sixteen years held its annual meeting New Year's Day. The clerk reported the largest number of additions ever received in a single year. One hundred eighty-nine persons, ninety-eight of the number by baptism, united with the church last year. The financial reports were gratifying. \$13,000 was raised for the New World Movement and \$10,000 for the current expenses.

The sacrifices and generous giving of the members of the Methodist Episcopal Church in the "I Will Maintain" campaign brought the total income of the board of foreign missions and the board of home missions and church extension of the Methodist Episcopal church to within \$380,000 of what it was last year thus

preventing the necessity for a very extreme cut in the appropriations for 1923.

Rev. Alfred Stokes Watson, of Vine-land, N. J., began his work with the Market Street Church, Zanesville, Ohio, Jan. 1.

"Zion's Herald" "maintained by and in the interest of the Methodist Episcopal Church of New England," on Jan. 9 passed the century mark. On that date in 1823 there was published in Boston number one of volume one. *Zion's Herald* is a stalwart Christian journal and has rendered a great service to the Christian world.

On January 4, 1923, an ordination service was held at the Wealthy Street Church, Grand Rapids, Mich. R. K. Valentine, J. C. Witty, O. Van Single, G. Knoll and F. Woltz were set apart to the gospel ministry. Dr. O. W. Van Osdel preached the ordination sermon and Rev. John Betlem was clerk.

Takahashi San, a Japanese girl who has had Bible training in our mission schools, is teaching Christian hymns to the little girls in the factory at Himeji where she is now doing office work. At the request of the manager, she has been interesting these little girls in singing. (They work thirteen hours a day and have little relaxation.) The Christian hymns she learned at school were the ones she chose to teach them. The girls loved the songs, and wished to give a concert to interest the older girls, many of whom were much opposed to Christianity. Miss Amy Acock was asked to give a little Christian talk. The head of the factory not only gave his consent but presided at the meeting. The concert was held in the big auditorium of the factory and the

(Continued on page 1584)

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Write to

Mrs. Mary E. Bloomer, Treasurer
of the

Woman's American Baptist Home Mission Society
276 Fifth Avenue, New York City

The Baptist

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They Want It Every Week

In Rio Piedras, Porto Rico, there is a missionary training school. Martha Howell says, "From time to time a copy of THE BAPTIST gets into our hands, either a borrowed or a passed on copy. . . . Our young women students are able to take much of their work in English since English is so generally spoken and studied in Porto Rico now and they would appreciate THE BAPTIST every week." Who will provide a copy of THE BAPTIST for these future Baptist workers in Porto Rico?

Killam's Kollum

Real Missionary Work

Rev. Herbert Ford, missionary in charge of the Caguss-Cayey district in Porto Rico writes: "I wish our native pastors could have THE BAPTIST regularly. Nothing that I can think of would keep them more in touch with the denominational program and stimulate them to share in it. If you could find some one to pay for even ten or twelve it would be a great help. I will send the names. These men have very meager salaries." Find some one! Of course we can. Our Baptist folks act when they see a real opportunity for service. We shall expect to send to every native pastor who reads English a subscription to THE BAPTIST for one year. Who will care for the training school and these pastors? If your check is too late to fill this particular need we know a number of pastors in the states who have been forced to discontinue their subscriptions. They know the lack of it cripples their work. We guarantee to place your money where it will do real service.

Is This The Answer?

THE BAPTIST offered six months' subscription to the individual giving us the best answer to Dr. H. K. Carroll's question as to the reason for the relatively small circulation of Baptist newspapers. He said: "It is a phenomenon for which I can offer no explanation." Our good friend T. M. Blakslee of Ames, Iowa, sends the first answer. "The Baptist press is a species of the same genus as our educational institutions. For a time Baptists said: 'We have a Baptist Bible.' That is enough. Others need an educated ministry to explain why they do not follow New Testament teachings. Unfortunately this view still lingers in some quarters. The attitude of some Baptists toward our denominational press for which Dr. Carroll wishes us to account is a milder form of the view of Primitive Baptists, who about the year 1835 split off from the regular Baptists because they held that no authority for missionary societies, Sunday schools or theological seminaries could be found in the New Testament. The Baptist demand for New Testament precedent is good but it can be carried too far. The great commission has two parts. The first is the authority for Baptist missions. The second part for Baptist schools and press." This is a good answer. Is it the answer?

IS YOUR UMBRELLA READY?

Once upon a time the crops of a certain village were burning up for lack of rain. So the townsfolk all met at the Baptist church to pray for showers. And among their number was one little girl who really believed. For she brought her umbrella!

In This Our Hour of Need

The call goes forth to Baptist womanhood to pray. During the first eight months of this year the payments on pledges amounted to about four million dollars less than the sum due. And this at a time when the denomination is already struggling under a deficit from last year of over two and a half million dollars. We can pray this money into our treasuries if we ask believing.

FEBRUARY FIRST

has been set as the opening day for a three months' prayer campaign. Let the women gather weekly in groups before prayer meetings or church services. But let us pray regularly, unceasingly, and trustingly.

Behold I am the Lord; is there anything too hard for me?—Jer. 32:27

CONTINUATION CAMPAIGN OF THE
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
276 Fifth Avenue New York City

Fresh from the Field

(Continued from page 1582)

audience of 1000 factory "hands" gave perfect attention. Who can estimate the influence of this one little Japanese girl in spreading the gospel of Jesus Christ!

Rev. W. P. Robinson has resigned as pastor of the church at Madison, N. H.

The First Church, Wakefield, Mass., extended a unanimous call to Rev. Harvey J. Moore of Keokuk, Iowa. He has accepted the call and will begin his new work Feb. 1. Mr. Moore began his work in Keokuk late in the year 1918. He had previously held the pastorate at Somerville, Mass.

The executive board of the Columbia Association has advised Dr. W. C. Bitting, corresponding secretary of the Northern Baptist Convention, that it is impossible for Washington to entertain the annual meeting next May. After diligent investigation W. W. Everett, chairman of the entertainment committee finds that there is no chance of having the convention hall in even a "near state" of completion and there is no other adequate building available for the sessions of the convention. This announcement will be a disappointment to many. The executive committee hopes to make an early announcement of place and time of meeting of the next convention.

The Colorado Baptist Bulletin reports that Rev. Clifton Fowler heretofore a Baptist minister and others associated with the Denver Bible Institute have at last come out into the open and revealed their purpose in attacking by wholesale leaders of our missionary organizations to the end

that they might organize a non-denominational church in Denver. It says that several of the city churches will contribute a small number of members to this "non-descript, open door, free-lance organization."

The First Church, Madison, Wis., Rev. J. Sherman Wallace, minister, is celebrating its seventy-fifth anniversary. Among the speakers from out of town we note the names of Superintendent A. LeGrand, Dr. Vernon S. Phillips and Dr. Donald D. McLaurin.

Action by Executive Committee Federal Council of Churches at Annual Meeting, Indianapolis, Dec. 13-15

By W. C. BITTING

Reports from fifty observers representing the Federal Council supplemented and checked by the statements of representatives of economic, commercial and political organizations, make it plain that unless the United States comes to the aid of Europe the world is threatened with chaos.

It needs only an ordinary contact with continental Europe to make clear the fact that its political problems are fundamentally economic and moral, that the European nations can never meet the conditions caused by war, in which the United States was a participant, without the sympathetic counsel and economic help of the United States.

If, as seems not improbable, the nations of the world revert to pre-war policies of economic imperialism supported by rival armaments, then a new war is only a matter of time.

We therefore appeal to the churches to become centers of public education on the moral necessity of the United States assuming its full share of responsibility in international tasks.

Our government should either avail itself of existing provisions for organized international cooperation or present some better way.

We believe that the United States should definitely associate itself with the International Court of Justice now established at the Hague, in which we see the consummation of many decades of American desires and efforts for international peace through justice based on law.

We urge that the United States also associate itself fully, without delay, with the humanitarian commissions of the League of Nations, now affording the most effective agency for dealing with the immediate non-political tasks confronting all Christian people.

We voice the gratitude of the churches of America for the success attending the conference on limitation of armament convened by our government and we urge our government to take steps towards the convening of a second conference to deal with the economic reconstruction of the western world.

Above all would we declare that the hope of a warless world does not rest on organizations and conferences alone. Back of economic and political disorders lie fear, suspicion and selfishness. The ultimate remedy for such evils must be spiritual. The nations of the world must be brought to accept a new way of life, the one revealed by our Lord Jesus Christ. They must learn that to give justice is better and wiser than to fight for rights.



The Baptist



The Day

TO the German militarist of a decade ago, it is said, the words *Der Tag* meant but one thing, the day when the imperial plans for the triumph of his country should culminate in victory. To the maiden *the Day* means but one thing, the time set amid the roses of June for her wedding. And to the Christian who takes his religion at all seriously the words have but one meaning—what the apostle calls “the day of salvation.” The Christian looks back to his own conversion-day, that time when for him all life’s purposes and significance were transformed, when

“With that stoop of the soul which in bending up—
raises it too,
The submission of man’s nothing-perfect to God’s
all-complete,”

he took Jesus Christ into his life as Saviour, Lord, Master of his soul.

But there is another aspect of the phrase; the day of salvation which means so much to the Christian himself must, by some subtle necessity of his very being, be brought also to his brother, to his dear child, to his neighbor, to the stranger, to the alien. Christianity which does not propagate itself must die, rather—it is dead! It is of the very nature of salvation that it urges us to seek the saving of another and another as long as any soul wanders his sad and Christless way. This month of January for some of us brings our conversion-anniversary and to all of us it brings New Year solemnity and contrition, and resolutions to make our religion a more vital force in our own lives and in other lives.

On the first Sunday of the present month in one of our oldest and largest Chicago churches, at its morning service overflowing into the galleries, the pastor was somehow moved to abandon his sermon, inviting the congregation to use the time in telling their Christian experience. A wonderful hour ensued; gray-haired men and women, vigorous young people, and children eagerly rose here and there over the church, each with his personal story; voices long silent tremblingly joined in, and the meeting so unexpected and unprecedented for such a time and place could scarcely be closed for the communion service which was to follow. But in that service, we may be sure, as to the travelers to Emmaus, with hearts burning within them Christ “was made known to them in the breaking of the bread.” How we wish we could have been there on that Lord’s Day morning!

The opening weeks of each new year are, in the experience of the churches, found to be the time above all others for the work of evangelism, for bringing the issue of salvation appealingly and effectively before those who have never committed themselves to Christ. The dis-

tractions of the holiday season are past; the coming of a new year with tolling midnight bell and shrilling whistle has sobered and set thinking many a heedless or preoccupied soul; the inventories and budgeting and other planning for a new year of activity in secular affairs all suggest a similar survey of one’s inner life and its adjustment to what God and our own consciences tell us we should be. It is a serious and alarming thing that many of our churches are shifting the center of gravity in evangelistic effort to Easter time. For one thing it lets the precious weeks of natural opportunity and of the year’s fresh beginnings go by unutilized; for another thing those brought to a profession of faith in the spring have only a brief time until the summer lassitude, vacation distractions, and the slowing down of all church activities bring their severe ordeal to the young convert, and the “rally day” in October fails to reawaken in him the interest which had so slender an opportunity of becoming established.

A still more serious consideration is that the plan of postponing evangelistic effort until spring and then making it to consist largely in the gathering of those who have arrived at a certain age and who will consent to join their associates in forming a “class for baptism at Easter” has a tendency, at least, toward the conception of the liturgical bodies with whom the coming into the church is rather a matter of graduation at a given age after a catechetical course than that of an individual choice of Christ and of change in heart and life-purpose. It is not at all a question of sensational revivals and highly emotional experiences, but whether the new Testament conception of conversion for which we have always stood, the insistence upon clear evidence of a personal choice and experience of the grace of God, as opposed to the promise of a parent or the sacramental act of a priest, shall be abandoned or slurred over. It is well for us to make use for evangelistic purposes of the Passion Week and Easter time with all of their sacred associations, and to have the ordinance of baptism administered on that occasion, since we of all others have preserved the original ordinance with all of its rich symbolism of death and resurrection. But let us not postpone our evangelistic endeavor until that belated season, nor delay baptism, nor fail to have each candidate for himself give clear evidence of the new life in Christ.

THE true watchword of evangelism is that exigent monosyllable—NOW. The apostle, in words that go back into Old Testament time, declares that “Now is the day of salvation.” There are really no date limits to the offer of salvation that we can discover, save that in the constitution of the human soul the neglect of decision brings gradually an inability to decide; the pathways of choice become so trampled down that they hard-

en into impotency; and *not to choose* finally becomes as fatal as *to choose not to take Christ*. This means that the earliest possible choice should be secured. The pastors who are making every week of the year and every day of the week, days of lookout for that psychological moment when they may win a new recruit for Christ and righteousness are the wise ones who, an ancient authority declares, "shall shine as the stars for ever and ever." Many of our pastors and Sunday-school teachers and whole-souled brotherhood men are doing that very thing. Our evangelistic department of the Convention is alert to that very opportunity and gives its aid far and wide to that end. There are many individual churches whose steady ingatherings and special seasons of evangelism, directed by the pastors themselves, yield in the course of a year greater results than many largely-advertised evangelistic campaigns. But there is a place for many types of evangelism, "that by all means we may save some."

It is a splendid thing to begin some special evangelistic work in the fall which shall continue throughout the year. Some of our churches have made their "White Christmas" to result in the gift of many lives to Christ. At any rate the year 1923 is a white page open before us; shall we not make it the greatest year for the winning of hearts to our Lord, and for the stirring of the baptismal waters, that Northern Baptists have ever seen?

In the Name of Justice

WHEN you capture the heart you capture the man. No conquest is permanent unless the citadel of the soul is taken. Out of the heart are the issues of life and many acts of human conduct can be understood only in the light of the individual's ruling passion.

What is it that keeps our ministers steadily and cheerfully on their jobs which, in many if not most instances, carry an altogether inadequate financial return? Laymen often fail to appreciate the motives which determine the answer to this question. A low type of vaudeville actor with a few crude jokes as his stock in trade will draw a better salary than a high type of minister whose work is a blessing to the whole community in which he lives. We often hear the minister charged with weakness or a lack of business sense in accepting a position which makes him dependent upon gratuities for his living.

We have lived in a parsonage. We have been privileged to visit the homes of more than 500 pastors. Take them as a group we believe them to be the finest, most unselfish men with whom we have ever had to do. Most of them with their training, their ability to meet people and present a cause could command more pay in other lines of effort. Why do they stick? It may be because of a sense of duty but this does not tell the whole story. They are enamoured of their task. They delight in their work. They have compensations which have no metallic ring. They have a passion to serve.

Many of our best laymen are coming to appreciate more highly the service of the ministers of the gospel. They are being told by modern business prophets that preachers are a greater safeguard to community and business life than policemen. Under these circum-

stances laymen will soon make it their business to see that the minister's salary at least compares favorably with that of the man with a star.

Future Denominational Program

WISDOM has been shown in the appointment of a representative committee on future denominational program. President Taylor was instructed to name such a committee by the Northern Baptist Convention in Indianapolis. Two sessions have already been held and the ground has been cleared for a comprehensive report at the next meeting of the convention. This committee deeply appreciates the serious and responsible nature of its task and has undertaken it in the spirit of prayer and in the sincere desire to serve the denomination. Elsewhere in this issue the chairman makes an appeal for two things: first, for the fervent prayers of our Baptist people. It will be necessary for this committee to appraise the present situation in the whole field of operations of Northern Baptists. The task also calls for a forecast of conditions at the close of the five-year period. The second request is for suggestions, for the committee desires to know fully the mind of the denomination. It is made clear that any member of a Baptist church within the bounds of our convention is invited to offer constructive suggestions for the future denominational program. This action upon the part of the committee will generally commend itself. These brethren are not charged with the task of shaping a program for independent corporations, which are to operate apart from the churches. They are to think through a program of activities for the churches themselves. The work of missions at home and abroad, of evangelization, education and various lines of social service, is the work of the more than 10,000 churches of the Northern Baptist Convention and these churches are now formally invited to have a direct part in formulating the plans for our growing work. The early appointment of the committee will give us a whole year after its report is made to familiarize the churches with its details.

The Political Prisoners

PRESIDENT HARDING has commuted the sentences of six of the sixty prisoners in Federal prisons for espionage. These men are to leave the country and never return. The matter of the release of political prisoners has dragged. Last summer the president told a representative committee of citizens who called upon him concerning the matter that he hoped to have all the data necessary to a disposition of the remaining cases in his hands within sixty days. The sentences of the men remaining in prison range from five to twenty years each. All of the European countries long since released their prisoners guilty of the same offenses. Are there facts concerning these men of which the public is uninformed? Are they guilty of more heinous crimes than the expression of opinions detrimental to the progress of the war? If so the publication of all the facts will save us from cringing under the charge that in their treatment we have an illustration of "autocratic democracy."

A Page of Opinion

"He Never Quit"

A TABLET to the memory of Capt. David Thomas Hanson was recently unveiled at Northwestern University. It does honor "to an average man." The *Congregationalist* commenting upon this event says:

"Hanson had an average standing at college of B plus, but he failed to make Phi Beta Kappa. At football he played four years with the scrubs, but he never made 'the team.' He took part in all college activities, but he was never president of a club. But when the war with Spain came, he volunteered, while still in college. He took a postgraduate degree in medicine and entered the medical corps of the United States army. In the World War he went to the aid of a wounded man and was killed. He was awarded the *croix de guerre* after his death.

"In his address at the unveiling the president emphasized how Hanson played football year after year without ever hearing his name at the end of a college cheer; how he 'plugged away' at his studies without ever receiving a 'high stand' award; how he simply did his duty always and everywhere.

"This is the significance of the legend on the tablet:

"He played four years on the scrubs—he never quit."

"Brilliance has its place, but the church and the world at large are needing chiefly *today* the men and women who will accept hard, unrewarding tasks, with little praise and small encouragement—and never quit."

The Alabama Baptist Again!

UNDER the caption "Who Are to Remain Baptists Only" the editor of the *Alabama Baptist* says:

"Among our brethren in the North the Baptist camps seem to be splitting into various factions. Some are fundamentalists, others evangelicals, others progressives and others yet are radicals, or, as some call them, modernists.

"So far, in the South, there are only fundamentalists, but the fundamentalists in the South and in the North are quite different. In the North they claim to be the orthodox among the Baptists, but fundamentalism in the South appears to be a kind of coalition of the orthodox of several denominations.

"A queer thing about Southern Baptist fundamentalism is that it rails mightily at heterodoxy among Baptists, yet forms an alliance with people of other faiths whose doctrines and polity are clearly at variance with the whole Baptist position.

"It is a funny world in which we are living and strange times we have fallen upon. Incidentally we are wondering who are going to remain Baptists, only. We have heard of the Montanists, Donatists, Novatians, Albigenians, Petrobusians, Paulicians, et cetera (ancient peoples who held the Baptist tenets), and have wondered if the future historian will be forced to classify our people by this multitude of misnomers by which they call themselves at the present time.

"It all strikes this writer with positive and soulful pain. For just at the very time, and indeed the only time

in the history of the world, when the united impact of American Baptists was to be brought to bear on all Europe and the world this internal strife began.

"And where has it all gotten our brethren of the North? No where. And insofar as the discussion has entered the South, where has it gotten us? No where at all, and will not get us anywhere.

"Just be a Baptist Christian, a good one, and let the wind blow the balance of the names by which Baptists are calling themselves wheresoever it listeth."

Factiousness Is Heresy

VERY few of the readers of *THE BAPTIST* ever heard of Thomas Gataker, but his words quoted in a book bearing date of 1645, given here in modern spelling, are a spiritual testimony applicable to 1923 and any other year.

"I love not siding in God's church, among Christ's ministers especially. I love not, I am for this man, and I am for that man: I am for this side and I am for that side. The Apostle himself liked it not, I Cor. 1:12. Rom. 16:18. I love not holding the faith of Christ with respect of persons. Another Apostle forbids it, James 2:1. I love not that any be tied to follow any one man, or any number of men whatsoever in all things. The Apostles themselves required it not in matter of fact, I Cor. 11:1, nor may any now living in matters of faith. Hence proceeded schisms, and factions and uncharitable censures, many times, of those as unsound, that are, it may be, more sincere, have at least as good a share in Christ, as those that so censure them. And surely if the words heresy and heretic were rightly understood, or if they be so taken (as I suppose them to be constantly used in Scripture . . .) the one for faction, the other for a factious person, none, I fear, will be found more truly guilty of heresy, or better to deserve the title of heretic, than those who . . . are so prone to condemn all as heretics, and tainted with heresy in their sense, that is, as men cut off from Christ, and having no interest in him, who do not in all matters of practice comply, or in all points of doctrine concur with themselves. Of their side, Lord, let me never be; let my soul never enter into their secret. Neither is it, nor shall ever be my desire, either so to pin my faith upon the sleeve of any part or party, or to engage my judgment to any mere man's or men's opinions (the pen-men of holy writ only excepted) as to admit hand over head, whatsoever he or they shall hold and maintain: nor yet again to refuse or reject any truth, which by the light that God shall be pleased to lend me, I shall be able to descry in the writing of any, though otherwise never so erroneous or unsound."

A few of the sentences are a little involved, but the main testimony is never obscure. Was a more biting irony ever directed against a complaisant orthodoxy—save by Jesus himself—than in the prayer, "Let my soul never enter into their secret"? Was any seventeenth century mind better prepared to face the scientific revolution of the modern world than the one which phrased the last sentence in the paragraph quoted?

Proof of the Deity of Jesus Christ

As shown in the acceptance of acts of worship and adoration recorded in the New Testament

By CHARLES H. FORWARD

I USE the word "*deity*" advisedly instead of the word "*divinity*." Formerly this word was considered definite enough but now some men claim to be divine, in the same sense as Jesus, different only in degree, but I think no one of sound mind claims to possess or be Deity.

As a Scripture reading and basis of the argument let us consider the second appearance of Jesus to the disciples, after his resurrection, as recorded in the twentieth chapter of John beginning at the twenty-fourth verse:

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

"The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut and stood in the midst, and said, Peace be unto you.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing.

"And Thomas answered and said unto him, *My Lord and my God*.

"And Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

The Master's question to his disciples, "What think ye of Christ?" was of the utmost importance when propounded and has continued ever since so to be and will so continue, at least as long as time lasts.

Three Views

I think there can only be three views taken as to the standing and position of Jesus Christ: either he was

1. A deceiver, or
2. Deceived, or
3. Was just what he claimed to be.

I think comparatively few at the present time claim he was a deceiver in view of his gracious life, his helpfulness, sacrifice, stern adherence to duty and his shameful death. Such belief takes from him any claim to reverence, worship or even respect.

The series of articles on "The Person of Christ" by Dr. Frederic C. Spurr has attracted wide attention and brought many warm commendations. As announced, this series is to be followed by others upon vital Christian doctrines. Some weeks ago we received from Mr. Charles H. Forward, an attorney in Wisconsin, an article on the deity of Christ as shown in the worship and adoration accorded him. We believe our readers will be interested in the presentation of the New Testament evidence by this layman.

If he was deceived, that places him in the category of weak, credulous mankind and excites in us only pity, and the results of his life since that time, imparting to others so much faith, hope and heroism would not indicate any such character.

His Claim

I think more and more as his character is studied that the thought of men is coming to the position that he was in truth what he claimed himself to be, and if his claim could be definitely ascertained most questions concerning him would be settled.

In attempting to define the claims made by him, however, objection is made that we cannot definitely determine what they were; that he left no written statement and no writings at all but that his sayings and claims depend to a certain extent, perhaps largely, upon the recollections of his disciples and the preservation of the same by them.

My thought was called to the line of argument which I am attempting to present by a remark made by a certain preacher that in the New Testament Jesus made very little claim to being the Son of God; and while I cannot understand why a student of the New Testament should make such a remark, I propose at this time to examine the acts of Jesus as recorded and see what they demonstrate as to his position. Facts can often be related with more certainty and in more detail that words or statements could be remembered. In the affairs of life the acts of men

result in presumptions and some times in *conclusive presumption*, that they will not be allowed to deny by words and this is the thought I wish to present.

In passing, however, I think it well to call attention to the fact as recorded in the Gospel that at the time the persons to whom he spoke whether the common people or those in authority, seemed to have no difficulty in understanding the claim; he made for himself. Two instances will suffice.

Take one scene in the tenth chapter of John. Jesus had been speaking to the multitude gathered around him the wonderful words of the sheepfold and the shepherd and his power to lay down his life and take it up again and there was a division among the Jews and a discussion concerning this person before them.

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly," and as they stood listening he continued his lesson as before about his sheep and about eternal life and during his talk used an expression of just six words, namely, "*I and my Father are one*," and immediately that crowd of listening Jews became an infuriated mob. Stones were taken up and they stood round in a threatening attitude about to hurl them at him when the calm voice of the Master was heard saying, "Many good works have I shewed you from my Father; for which of those works do ye stone me?"; and the Jews answered him and it seems as though their reply must have come almost like the snarl of encircling wolves closing in on their prey, "*For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.*"

"Thou Hast Said"

Again, take the scene recorded in the twenty-sixth chapter of Matthew when Jesus Christ was before the council,

"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

"Jesus saith unto him, Thou hast said; nevertheless I say unto you Hereafter shall ye see the Son of Man sitting on the right hand of power

and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy, What think ye? They answered and said, He is guilty of death."

I. His followers did not permit such acts of worship to be accorded to them.

In the tenth chapter of Acts, after Peter had his vision and had gone with the soldiers to Caesarea to see Cornelius it is recorded:

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, *Stand up; I myself also am a man.*"

"In the Likeness of Men"

In the fourteenth chapter of Acts, after the healing of the cripple, the people lifted up their voices saying, "The gods have come down to us in the likeness of men. Then the priests of Jupiter . . . brought oxen and garlands into the gate and would have done sacrifice with the people which when the apostles Barnabas and Paul saw they rent their clothes and ran n among the people saying, *Sirs, why do ye these things? We also are men of like passions with you, . . . and with these sayings scarce restrained they the people that they had not done sacrifice unto them.*"

II. The Angel of the Revelation would not permit such worship. Two very similar events are recorded in the nineteenth and twenty-second chapter of Revelation.

"And I, John saw these things, and heard them, And when I had heard and seen, *I fell down to worship before the feet of the angel which shewed me these things.*

"Then saith he unto me, *See thou to it not: for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of his book; worship God.*"

Jesus' View

III. It certainly is of the utmost importance to know Jesus' view upon his subject and we find it clearly expressed in the fourth chapters of Matthew and Luke in which is recorded the temptation in the wilderness and the devil taking him up on a high mountain and showing him the kingdoms of the world, saying unto him: "*All these things will I give thee if thou wilt fall down and worship me.*"

"Then saith Jesus to him, Get thee hence Satan for it is written *Thou*

shalt worship the Lord thy God and him only shalt thou serve."

IV. Jesus was worshiped very early.

The second chapter of Matthew states the visit of the Wise Men "and when they were come into the house, they saw the young child with Mary his mother and fell down and worshiped him."

The Upward Look

LIKE a precious jewel, God is lost amid the dust and din of the earthly. The qualities of faith, hope, courage and love are always the result of lofty vision. We only interpret the present in the light of the eternal and the local in the greatness of the infinite. These words of the prophet urge us to broader outlooks and larger judgments. However, they are not an invitation for us to become "visionaries" as there is practical work to be done. We are to win victory through endeavor, but attainment does not come unless there is the vision of victory. It is a vision in order to labor—not a vision to take the place of labor. If our tasks are to take on nobility we must have this lofty vision. When we apply this principle to God's providential leading, we see that God works on a great scale. His handiwork reveals a big design. The grandeur of God's work explains many of our perplexities. We are puzzled because we persist in the downward look. The upward look inspires us for the daily task. All great work has been done under the inspiration of the long vision. All who work for eternity have a vision, as did the cathedral builders of the Middle Ages. By this upward look we strengthen our own faith and resolution. There is One in authority who is near and dear to us. We have his revelation in Jesus Christ, in whom is revealed God's purpose for man. In Christ we are sharers in God's vast designs and all his promises. He is remaking the world. He is remaking man, and we have to place ourselves in line with his purpose. Look up and you will be lifted up! Your redemption and your destiny come not from beneath, but from above.—ARTHUR T. FOWLER.

I wish to call your attention to most of the incidents wherein he was consciously worshiped and observe his attitude towards these acts. Some of the times he spake, others he only acted. *Nowhere is it recorded that he reproved or rebuked any one from worshiping him but seemed with dignity to accept the same as though he were rightfully entitled to what he had declared should only be rendered to God.*

1. Matthew 8: "When he was come down from the mountain, great mul-

titudes followed him. *And behold, there came a leper and worshiped him,* saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

2. Matthew 9: "While he spake these things unto them, behold, there came a certain ruler and *worshiped him,* saying, My daughter is even now dead; but come and lay thy hands upon her, and she shall live. And Jesus arose and followed him and so did his disciples," and the wonderful miracle of raising the maid from the dead was performed.

"Thou Art the Son of God"

3. In Matthew 14 is recorded the scene of the stilling of the waves and the ceasing of the winds to blow, "Then they that were in the ship came and *worshiped him* saying, Of a truth thou art the Son of God."

4. The fifteenth chapter of Matthew gives the woman of Canaan who appears in behalf of her daughter grievously vexed with the devil and in the scene it is described "Then came she and *worshiped him* saying, Lord, help me . . . and her daughter was made whole from that hour."

Clothed and in His Right Mind

5. In the fifth chapter of Mark is given that pathetic incident of a man with an unclean spirit whom no man could bind, not even with chain-fetters and chains were plucked asunder and he was always in the mountains and tombs crying and cutting himself with stones, and yet this disordered and disturbed personality saw something in the Master to desire "and when he saw Jesus afar off *he ran and worshiped him.*" No favors or help did he ask and then follows that strange conversation, partly between Jesus the spirit and the man, which finally resulted in the demoniac "sitting and clothed and in his right mind."

6. In the ninth chapter of John is given the healing of the blind man who was cast out by the people and "Jesus heard that they had cast him out and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him and it is he that talketh with thee. And he said, Lord, I believe. *And he worshiped him.*"

7. In Matthew 28, the women after the resurrection ran to bring the disciples word: "And as they went to

tell the disciples behold Jesus met them, saying All hail, *and they came and held him by the feet and worshiped him.*" Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee and there shall they see me."

8. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw him *they worshiped him* . . . and Jesus came and spake unto them saying, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations,

baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world."

Let us return to the Scripture lesson with which we started which in some respects is the strongest incident related.

Thomas after the test had been submitted to him was satisfied that *his risen Lord, the Conqueror of Death, was before him, to him the*

proof was enough and he addressed him as Lord and God.

Did he hesitate after using the quite familiar terms "my Lord" before proceeding with the rest of his sentence and statement "*and my God?*" We do not know. Thomas has been called the doubter, and by some has been quite severely criticized, *but to him first of all, of those chosen as disciples, was it given to look into the face of his Master and see Deity, and unrebuked he made his great confession.*

Oshkosh, Wis.

Value of Psychology to the Minister

An address delivered at Newton Theological Institution

By WOODMAN BRADBURY

IN THIS glad moment, with the seal of your faithful studies in your hands, I come to you with a novel exhortation. It is, Be a scientist. I mean this literally. I do not mean merely that you should exemplify the stern virtues of the scientist; nor that you should have an avocation, an interest in some favorite science. Rather I mean that all of you should study the same science, become first-hand investigators in it, looking on your parish as a laboratory and making your own observations, analyses and deductions. Do you ask what this science is? You have already guessed it, for it is that science which deals most closely with life and bears so intimately upon a minister's work—psychology. I urge this scientific study in the interest of more persuasive preaching.

"Know Thyself"

Because psychology is the study of human nature, it is very old; for men have always been interested in themselves. The Greeks said, "Know thyself" and that was the foundation of knowledge. Yet down to very recent years psychology was hardly more than introspection. It was a branch of philosophy, speculative and deductive, not a science in the strict modern meaning of that term. With William James and the laboratory method came in the new science, so revolutionary in its results, so unexpectedly fruitful in its applications.

These applications are interesting and important. Munsterberg shows how to apply psychological principles in the law courts, detecting perjury and false witness. Binet measures the various powers of the mind and

gives tests that are invaluable for educators. Freud and his school cure long-standing ills of the body by healing the disordered mind. As the United States army sifted would-be aviators by psychological tests, so expert counsel can be secured today in any college for guidance into the profession for which one is best fitted. The business man has not been slow to see the manifold help which the new science affords him. Nor should the minister.

Let me briefly point out two truths important to the preacher. The first is that people differ greatly. There is wide diversity of mental constitution among individuals. In the old command, "Know thyself," the assumption is that from one you can learn all, that all normal souls are

alike—which is now seen to be untrue. Souls differ more than faces. There is no uniformity. Within the limits of any congregation there is wide variety.

In a certain modern school where few text-books are used, a little girl very bright and intelligent in most lines, was unaccountably dull in other work. Psychological tests were made and it was discovered that the child had no aural memory at all. Her associative tracts responded only to visual sensations. Written work was accurately done but oral work was beyond her capacity. As a result of the tests her school life changed from the shame-faced boredom of stupidity to an eager intelligence.

No "Average" Person

There is no "average" person. If this class should form a ring, the average position would be the center a spot occupied by nobody. If, then I should aim an arrow at the average I would hit nobody. Has that ever happened in our preaching? As the aged Jacob saw each one of his sons "separate from his brethren," so the wise teacher must educate and the effective minister must preach with distinct individuals in mind.

We think of our sermon as a "message." God is its author, we say, and we are but the messengers. But I contend that the person addressed is an important party in the transaction. Let him not be overlooked. The recipient is as important as the author or the bearer. If the recipient has not received it is as if the sender had not sent. We must learn so to preach that every person in the congregation will get his "message."

Baptists Stand—

1. For the supremacy of the New Testament as the authoritative word of Christ, supreme because of his exclusive headship. No creeds, councils, church between the believer and Christ; between the divine Word and our obligation.

2. For soul liberty (not toleration). Responsibility only to God in religious matters. Freedom. No union of church and state. Voluntaryism. No state support. No persecution. No inequality before the law. No "disabilities."

3. For a spiritual church. No baptismal regeneration. Regeneration by the Spirit of God before any church ordinances, before the first step to church membership. We may be inconsistent in conduct and faulty in discipline, but we cannot be wrong in our conception of a New Testament church. Hence our teaching about baptism.

—Lemuel Moss.

Recall President Tucker's remark to a young minister who had just preached a singularly fresh, strong and well finished sermon: "You seemed more interested in your subject than in your people." A pointed and often needed criticism! It sometimes seems as if we preachers were preaching to *ourselves*. We forget that the figures of speech, the literary quotation, the scientific allusion, the philosophic question, so apropos to our own thought, so challenging and compelling to our own reason and emotion, may be entirely irrelevant to the particular people looking up to us for something understandable and helpful. "When," asked Henry Ward Beecher, "were we ever commanded to preach for the salvation of the sermon?"

The second truth I would emphasize is the small place that reason holds in persuasion. The latest writers show that desire is the root of action and that desire is most easily aroused by imagination. Of the three factors in persuasion—intellectual, emotional and imaginative—the intellectual is the least important and the imaginative the most. We flatter the rational element by making arguments and marshalling reasons; but our actions are determined by our desires.

Now this is of immeasurable importance to the preacher, for persuasion is essential to a sermon. The address is not a sermon if the persuasion element is missing.

Argument is of little use. It confirms those who believe, it leaves the rest unmoved. Imagination must

fire emotion and emotion move the will; after which the intellect may come around with good and valid reasons for the *fait accompli*. It is no longer a cynicism to say that our reason is given us to justify what we want to do. We can persuade people only when we have learned how they are moved, what excites mental activity, what ideas will produce the desired emotions and what emotions will induce the will to act as we desire.

How can we learn this psychology of persuasion? We learn general rules and principles through books and reports, and we get specific instances in novels and biographies; but our chief and best source will be in our scientific study of the people that compose our parish. What do they live for, what are their hopes and fears, what excites them to anger or to sacrifice, what makes them laugh or weep? What do they love and what do they hate? What are they thinking about all day? We can learn these facts only by daily intercourse with them. Learned discussions with professors and conversations with congenial friends are no substitute. The preacher cannot reach the minds and hearts of his people until he knows them in their every-day clothes and their every-day minds. It is not enough to listen to them as they speak in prayer meeting or your own home, for there they are trying to talk in *your* language. Study them in the home and shop, the field, the office and the factory. Get them to talk. Yours is to listen and to learn

their hopes, aims, thoughts, likes and dislikes, what amuses them, what they do with their leisure, how they regard their work, what they expect of life, what they want in life to come—these and all other opinions and feelings which are the accompaniment and environment of their daily living.

The preacher, then, must be a psychologist, a real scientist. By no shorter or easier method can he learn to persuade men. What matters it to be an eloquent orator if your eloquence falls on unhearing ears? What value in being a deep thinker if your thoughts do not reach the minds of your hearers? What concern to be a flaming prophet if your message cannot touch the hearts and wills of those who listen? Study the individuals of your parish, then your gifts of wisdom, power and imagination will wing your message straight to its target.

Broadus, lecturing here at our seminary on "The History of Preaching," declared that two qualities had marked all the great preachers of the ages, namely, knowledge of the gospel and knowledge of human nature. The former one gets in the seminary and from books, the latter from mingling with people. Become expert readers of the thoughts and intents of the heart that you may be skilful persuaders and great soul-winners. Two comments relating to Jesus should be placed side by side, as cause and effect: "He knew what was in man" and "The common people heard him gladly."

I Saw the Children Coming

ROSCOE GILMORE SCOTT

GOD gave me eyes of vision and I saw the children coming,
The children of the ages with their merriment and tears;
I marked their vast parading—some blew horns and some
a'drumming;
I viewed the strong and eager and the timid with their fears;
The frail ones kindled pity and I paused to breathe a blessing;
I saw the mischief-maker and a madcap by his side;
And here a soft-eyed wee one to a doll her love confessing,
And there a sturdy soldier quite erect and prim with pride.

I heard a Prophet crying to a hundred generations:
"Behold the children coming to be kings of all the earth;
To bring their gifts of purity and love to all the nations;
To lift a thousand burdens with their touch of holy mirth."

God gave me eyes of vision and I looked upon the highway;
'Twas crowded with the children of the ages, faring forth;
And every moment's watching brought new faces from the by-
way—
The brown-skinned from the south shores and the ruddy
from the north;
The sea-born and the hill-son went a'tramping off together;
The prince-chap seized the pauper's boy and led him by the
hand;
And near a silk-sashed maiden danced a lassie from the heather;
I viewed them coming—coming on—an endless band.

I heard a Mother, kneeling in the shadow of a byway;
"The children's feet are all unshod and unguessed perils wait;
For poisoned thong and jagged rock lie farther down the high-
way—
O little Lad of Nazareth, I pray Thee, come not late!"

--Ladies' Home Journal

The Responsibility of Baptist Laymen for Our Denominational Program

By FRED W. FREEMAN

IN OUR scheme of church management, which we hold to be that which was revealed by our Lord in the New Testament, it goes without saying that in all spiritual affairs of the church the pastor is unquestionably the leader. By the same token it follows in a free and spiritual democracy that no man can be a leader without a group to lead.

In all practical affairs of a denominational program, the most that the preacher can do is to inform and inspire his congregation. It is, and will always be, true that the measure of his success in such matters is limited by the response that he is able to get from the laymen of his congregation. Since a denominational program involves practical support in terms of money, it inevitably falls on the men of the congregation to set the standards of accomplishment in their particular church.

Many people have misquoted the text from the Old Testament to read, "Like priest, like people," when in fact it is "Like people, like priest."

No man can honestly face his duty as a steward in the kingdom of God and leave the denominational program either to the ministers or women of the congregation, or to the preachers and women. No program of a denomination can succeed that does not enlist the intelligent and devoted approval and cooperation of the laymen in their respective churches.

No "Men's Work," "Women's Work," "Preacher's Work"

The denominational life will be ultimately determined by the character and number of the laymen who participate in the making of the program and in putting over the program of their denomination. That is true, whether you think of the program in terms of the individual church, the local association of churches, the state convention or the Northern Baptist Convention. Any wise program among laymen will be based on the primary idea of all denominational programs from the local church out to the ends of the earth, and it would be a misfortune if any man conceives himself to be discharging his duties as a layman, if he identifies himself with some brotherhood or layman's organization having to do with what is presumably men's work only. There is no "men's work" and "women's work" and "preacher's work" in the kingdom. We are all kings and priests unto God and responsible to the extent of our ability for the on-going of the entire kingdom.

The greatest weakness in our present denominational program lies in the fact that so many of our laymen satisfy themselves as being fairly good members and supporters of their local church, who know little and apparently care nothing for the denominational program as set up in our larger state and national organizations. The crying need is for men of affairs to take seriously the responsibility of stewardship for all the program of the denomination and put themselves in position to serve where their capacities and opportunities qualify them for service.

It is extremely desirable that an increasingly large number of our laymen

take an interest in our general denominational meeting which was never more important than for the period lying just before us, because we are now approaching the close of the five-year period covered by the New World Movement. At our next Northern convention we must look to the setting up of a denominational program which will take up the work where we find it at the end of the present program as designated by the New World Movement.

The experiences through which we have passed in this movement ought to qualify

us for making a great step forward in the realm of cooperation. We should retain every element of good that this period has revealed and developed, and also should be frank to acknowledge the weaknesses and mistakes that this experience has revealed and developed.

It is preeminently the time for men of responsibility in the churches to take their fair share in the responsibility of making a program, as well as supporting and making a success of it after it is made. Much of our misunderstanding and lost motion in the past has been due to the fact that there has been a much smaller number of builders of the program than was necessary to carry the program over to success after it was made up.

The genius of our Baptist thinking and practice is that the constituency as a whole must understand and approve the program before they will be greatly enthused in the support of it. This fact, well known to all of us, constitutes the heart of the appeal for our great, strong, intelligent Baptist laymen to give the weight of their influence and a measure of their time and constructive ability to the re-forming and extending of a program which must have consideration and decision within the next year.

If this can be done generally and fraternally, our denominational affairs ought to have the largest support that they have ever had from our constituents. The world's need is so great and our doors of opportunity so wide and numerous that it constitutes a call of inescapable responsibility and duty for our laymen.

An increasing number of Rhode Island churches making the annual canvass in a way that is calculated to insure success. For example, a church sent a covering letter to its adherents breathing thankfulness and fellowship, outlining the denominational program and asking cooperation. Cards were enclosed which itemized the budget and solicited pledges for local support and the denominational program. Then on a given Sunday trained solicitors visited every member of the church and parish, and asked for a pledge.

About a year and a half ago Rev. A. B. Bowser of Ford City, Pa., opened a mission Bible school in an Italian settlement of 300 people across the Allegheny river. No religious work was being done among them and only a few of the people came across the river to attend the Catholic church. The small public school building was offered for the use of the mission. Mr. Bowser and several volunteers from the Ford City church have carried on the work faithfully. He has spent some time calling in the homes and has gained the confidence of the people. The Christmas exercises were appreciated by the people who crowded the building. Twenty-three of the Italian children gave recitations, their first recitations. A box of candy and toy were given each child. The work has reached the point where Mr. Bowser needs the assistance of a missionary worker.

Committee on Future Denominational Program

THE Northern Baptist Convention, at its meeting in Indianapolis, instructed President Taylor to appoint a committee composed of fifteen members to consider the whole matter of future denominational program, and report at the meeting of the convention to be held in May.

The committee deeply appreciates the serious and responsible nature of its task, and has undertaken it in the spirit of prayer, and in the sincere desire to serve the denomination. Two meetings have been held and numerous sub-committees are at work on various matters entrusted to them. Other meetings are arranged for the immediate future.

The committee desires aid and cooperation. First of all, in its behalf, I ask for the prayers of all our people. How urgent our need of "the wisdom that is from above"! Then, at the request of the committee, I invite suggestions. We want to know as fully as we may, the mind of the denomination, and any suggestion with regard to future policy from any member of any Baptist church within the Northern Baptist Convention will be gratefully received, and earnestly considered by the committee. Surely if we pray and counsel together God will make his will plain, and thus bring us into unity of spirit and action.

Replies to this request may be addressed to me at Hamilton, N. Y., and it will facilitate the work of the committee if they may be sent in promptly.

J. F. VICHERT,

Chairman of the Committee of Future Denominational Program.

Books that Interpret the Twentieth Century

"Great books do not help kill time, for they strive to give time and eternity a meaning."

By FRANK LEONARD ANDERSON

"AMERICANS mostly read books to kill time, to make more money or to gain prestige—the last also a version of money-making. Yet great books meet none of these needs. They do not help kill time, for they strive to give time and eternity a meaning; they generally despise money, because it fulfills so few needs of the human soul." . . . "The problem is not to make Americans read. They do read, terribly, gluttonously, narcotically. The problem is to make them read something better." Mr. Leon Whipple puts the above mirror up before the American reader in the November *Survey Graphic*. He has an evident strain of pessimism in his article. But there is a reason for that, easily discovered when one dips into some of the food for the mind that is served the American public according to the literary menu endorsed by some reviewers and publishers. And yet maybe the books that are most popular are the least valuable as reveilers of the deeper movements of the soul.

The books commented on in this article are but samples of those available as helps to the busy man or woman who wants to get in non-technical language and in brief compass books that can be called reliable attempts to make clear the great movements of today.

Not "Heavy" but Worth-while

The specialist's needs have not been considered in the selection of the volumes. The busy, thinking, wide-awake pastor, teacher in the church, intelligent business man, the one who actually wants to know the age in which he is forced to live—these have been in the writer's mind. There is not a "heavy" book in the list, yet they are all worth-while.

The list carries the major departments of life and thought, not being confined to books on religious subjects. This is done because in order to know even religion we must have some knowledge of the more general thoughts of men. He who knows only religion knows not religion. He who knows only science, knows not science. It is a pleasure always to introduce friends, especially those who have been helpful and kind to us. The same is true of books. The volumes named were not selected from a bibliography; they were chosen from among the books that the reviewer has handled with his hands, whose pages have been made his own by underscores here and there as his eye has caught the gripping thought expressed in the sentence. He was also given the coveted privilege of naming and noticing a few titles that have survived at least a half dozen years and still give promise of future usefulness.

I. *Histories*. The Great War made history a necessity. It started people on the trail of discovering causes of what was happening. They had felt secure just because they had not known the history of Europe since the French Revolution. Yes, they know about Napoleon—but how many understood what he did for Europe? They knew a few great men and a few great events but they did not appreciate the great movements leading up to the war—movements that great men and great events interpreted, but did not wholly bring about. The historian is appreciated

today. Even a specialist in fiction-writing has turned historian. The popularity of his two volumes may have been due to the fact that he was able to use his imagination and personal prejudices with the same freedom from sources that he is allowed in writing his novels. A great historian says, "The roots of the present lie deep in the past and nothing in the past is dead to the man who would learn how the present comes to be what it is." There is the realm of history. It helps us to know the age in which we live. That is a valuable contribution. Willis Mason West in "Human Progress" covers the world's history in 700 pages written in a style as liquid as a brook. In 134 pages he carries the progress of man from his prehistoric beginnings till the Reformation. He does not burden the reader with details. He shows how the world's previous life and thought led up to what took place in Europe in the early part of the

dedicated to the Allies is written from the world point of view of our history. The author is a master in writing history. He senses our unity as well as the great internal changes that have taken place. There is no paralyzing backward look for the golden age. There is change, radical change, in our history. Whether it is for the better or for the worse the reader must decide; the historian traces the movements with a sure, steady hand. Prof. Arthur Meier Schlesinger, of the University of Iowa, in his "New Viewpoints in American History" discusses such topics as the Influence of Immigration, the States Rights Fetish, Economic Influences, the Decline of Aristocracy, the Role of Women, the Riddle of the Parties, etc. We question whether a more thought-awakening or practical book on our history has appeared for a decade or two. In spite of a few unaccountable errors the volume can be read as an interpretation by a deep and thorough student of the American people. It should be said that he accomplishes his task in 287 pages.

The Social Problem

II. *Social Science*. Professor Ellwood in "The Social Problem" approaches the problem that influences all our thinking from the historical viewpoint, thus showing how many cooperating forces have placed it where we find it today. The biological, economic, ideal and educational elements in the solution are taken up in turn without overburdening the reader with details. The author emphasizes the ideal and spiritual as necessary factors in the solution. We know few better introductions to the subject than this helpful contribution to the literature that is becoming so cumbersome. The layman can read the book without fear of contact with the doctrinaire.

"The Physical Basis of Society" by Professor Kelsey, of the University of Pennsylvania, is more than an ordinary discussion of vital subjects that interest men today. Look at this list of topics: Earth and Man, Mutual Aid and the Struggle for Existence, Evolution of Man, Heredity, Race Differences, Sex Differences, The Nature of Progress, and so on. Those are real up-to-date subjects, and, what is more, the man who talks about them is an authority. The style and illustrations make the book live. The preacher can find more helpful illustrations for his sermons from this book than from the ordinary, uncertain homiletical magazine of illustrations—and more reliable, too. It should be read by all who, not having time to read much on the topics named, call for short discussions of what is so vital in the understanding of the times.

III. *Religion and Ethics*. The books already noted must not be regarded as outside of these two phases of life, although not so classified. Dean Willard L. Sperry, of Harvard, has not only instructed us in matters of theology and the church; he has positively made it interesting in the 178 pages of "The Disciplines of Liberty." He discusses such ordinary topics as: What Is a Christian? The Historical Jesus and the Problem of Religious Authority; Is Christianity Practicable? The Scientific Method and the Religious Spirit, in language as delightful as that of the most

A Star

WHAT is a star? We do not know—

A line of poetry; a strain
Of music; or a flame, blown, swept,
Caught up from some forgotten
lane;

A poor man's prayer; or but an act
Of mercy; maybe a wild rose
Which an archangel dropped before
The gate of Paradise—who
knows?

—EVELYN HARDY, in *Scribner's*.

sixteenth century. Dr. West shows his appreciation of the meaning of the French Revolution and Napoleonic era for the history of Europe and the world in seventy-five illuminating pages. In thirty pages the author gives us the high spots in the history of England and the industrial revolution. When the reader has read those pages he feels and knows that a new force had been released that was more radical than the French Revolution in its bearing on human thought in economics and in politics. The significance of Bismarck and the organization of the German empire in 1871 becomes as clear as crystal to the student after careful reading. There is not a dull sentence. The world war and what followed is covered in 100 pages. His treatment of that event is what you might expect. He shows how the past history led up to it, and how the bungling settlements may produce another or other catastrophes unless the world changes its spirit and method in dealing with international affairs. This volume will not get the notice that the work of an English fiction-historian has received. But the reader can be calmer in mind as to the interpretations. Dr. West writes *history*.

The intelligent man of today calls for a world view of things. Dr. West's volume gives that. Americans call for a re-interpretation of their own special history. There are two volumes, each of about 300 pages, that can furnish this help. Prof. Max Farrand in "The Development of the United States" traces our history from Colonization to World Power. The book

excellent of novelists. The book "gets you" at once and holds you till you are through. Then you sigh for more. You wonder how a man could put so much good sense in so small a volume and say it so well. If our theologians would do what Dean Sperry has done the fiction writers would have to improve, not only in their style but especially in the matter which they give. The dean has written on big, deep subjects in a manner that will make all his readers thankful for his service.

"What Jesus Thought of Himself" by Anson Phelps Stokes, of Yale, appeared a few years ago. The reviewer read it through—only 114 pages—and since then has suggested the volume to many of his friends. The human side of Jesus Christ and the divine side of Jesus Christ are the main divisions of his treatment. Under the last heading he speaks of Christ as the Master of the Past, Master of the Present, Master of the Future. He closes the volume with the words of John 20:31. The book will help many because of its simplicity of treatment in language that all can understand.

A More Than Ordinary Treatment

"The Experience of God in Modern Life" by Professor Lyman, formerly of Oberlin, now of Union Seminary, is more than an ordinary treatment of so profound a subject. Note the headings of the three chapters of the book: The Experience of God and the Development of Personality, The Experience of God and Social Progress, and The Experience of God and Cosmic Evolution. About fifty pages are given to each chapter. Not many writers have interpreted the real meaning of the immanence of God as Dr. Lyman has. To him God is the creative, transforming, guiding power in all and through all. It is a practical book that enlightens the mind, warms the heart and makes men courageous because God is with them.

"Christian Faith and Human Relations" is The Stephen Greene Lectures in the Newton Theological Institution for 1920-1921. The subjects and lecturers are as follows: The Christian Faith and the Family, William C. Bitting, D.D.; The Christian Faith and the Life of the Community, Dean Shailer Mathews; The Christian Faith and the State, President William D. MacKenzie; The Christian Faith and Industry, Hon. Roger W. Babson; The Christian Spirit and International Relations, Edward C. Moore, D.D. The subjects discussed and the names of the lecturers guarantee not only the timeliness of the book but its authoritative utterance. Judging by this initial series in the foundation, we are confident that much light and power will be given to the world from Newton. We congratulate the institution on this opportunity to serve in this special way.

There are two other books—older than any named so far—that we must at least name. Professor Arthur C. McGiffert's "Protestant Thought before Kant" and "The Rise of Modern Religious Ideas" are indispensable to the man who wants to know his own generation. These volumes are the foundations of such a study. In the first named the reader becomes acquainted not only with the positive contributions of the reformers, he also appreciates how far away they were from what we think of as modern. In the second volume one gets a clear statement of the changes that have taken place since the days of Luther and Calvin. One soon sees the difference between the sixteenth and the twentieth centuries.

IV. *Evolution.* Every one is thinking about evolution these days. Some mention Darwin, maybe as often as Paul. The papers in reporting sermons prefer Darwin material rather than Pauline. This seems to be a good time to suggest some brief books that explain what evolution is and what it means. Of making of books on evolution there is no end and much reading of them is often a weariness to the flesh—as well as to the nerves. One volume already named—in fact many of them—discusses the subject. But there are two books written by Christians who are themselves scientists. The one is entitled "Evolution" and is written by J. Arthur Thomson. It is a little book of 250 pages. You can read it through in a week by reading an hour a day. The reading of this book would help many to get the gist of the subject. Then there is "The Meaning of Evolution" by Samuel C. Schmucker, professor of biology in the Normal School at West Chester, Pennsylvania. The book is easy to read. There are no big scientific terms whatever used. A pupil in the eighth grade could grasp the meaning of every sentence. He is a Christian. He appreciates the permanent value of the earliest chapters of Genesis. They teach, he says, "that there is a God," "that this great

God has created the universe and that he cares for his people." And "God . . . demands righteousness of his people." There are many other writers on this much-discussed question, but we have chosen these two because they are God-fearing men who know God and who try to find out how he works in nature and in man.

It is past time to quit. But if the reader knows what the writer has resisted in the matter of referring to other authorities or in the interpretation more fully of those chosen for notice, he would be sympathetic with the writer's effort to make this short. But the reader must not pity the writer for the latter has had a good time reading the books named. He does not pity the man or woman who reads what has helped him to understand our age. Of course it is not necessary to accept everything that an author says in order to ask people to read him. The writer is urging people to read these and other books like them, that there may be a better understanding of our day in order that we may intelligently criticize or commend what the day brings to our attention and that matters of vital concern shall demand something else than an innocuous neutrality. To be fair to the times we must know them. Books are helpers in our need.

Jesus Talks About Money—A Bible Study

By HORACE T. HOUF

CHRISTIANS have found from the study of the Bible and other sources that a few inescapable principles govern the Christian's conduct in the getting and using of money. These principles are: 1. God is the absolute owner of all things. 2. Men are trustees, stewards of the things of life. 3. This stewardship ought to be acknowledged. 4. Adequate acknowledgment requires the setting aside of one-tenth for kingdom uses, and the administering of the remainder as a trust from God. These principles are firmly rooted in the teaching of Jesus. Since for the Christian he is the final authority it is profitable to learn what he says when he talks about money. The unflinching use of our money as the stewards of God is his requirement. He states in various ways the need for stewardship.

1. *Gratitude* prompts it. Jesus believed that since God has done so much in every way for Christians they must in return do their best for him and their brothers. Paul saw this clearly and stated it in II Cor. 8:7-9: "You know the grace of Christ that though he was rich, for your sakes he became poor that through his poverty you might be rich." Jesus many times urged this motive upon his followers. God does thus and so. Believers must be like him. In Matt. 10:8, when sending the twelve out to preach and heal, he said, "Freely ye have received, freely give." What God had done for them merited passing on to others in need. Again in Matt. 18:23-34, he tells of a king who came to deal with two of his debtors. One heavy debtor was in dire straits and sought leniency. He got it. Then he refused leniency to one indebted to him. In refusing to act in a kingly manner himself he forfeited the kindness of the king. So said Jesus, does the receiver of God's goodness who withholds it from others. If we honestly appreciate God's many goodnesses to us, we must pass them on.

2. *Others* need it. To Jesus the needs of others were a claim of God. The way to please him was to feed the hungry and clothe the naked. All are so entirely receivers from God that the sharing of what we have is natural and necessary. The refusal to share involves us in ingratitude, unbrotherliness and unwillingness to further God's program of relief and redemption. In Luke 16:19-31 Jesus tells of the consequences of such hard selfishness. Perhaps Dives was not responsible for the woes of Lazarus. The point is, he did nothing to relieve them. Inevitably he reaped the fruits of his callousness and neglect. The needs of others require our stewardship.

3. *You* need it. But Lazarus was not the only needy person in the transaction. Dives needed Lazarus about as much as Lazarus needed him. When those who have, refuse their obligations to those who have not, they thereby reject their own opportunities for keeping their own souls alive. The beggar was a godsend, as things then stood, if only Dives could have seen it. When we get and harbor for ourselves, disregarding the needs of the less fortunate, we shrivel our souls and dry up the fountains of life within us. Jesus clearly taught it in Luke 12:15-21 where he tells of the foolish rich farmer and what he came to before God. We dare not refuse our stewardship if we are keen to grow in spirit and in life.

4. *Common shrewdness* demands stewardship. No man who takes life seriously is willing to fritter away the golden hours of his days as they come and go. They are precious because they are potential in so many ways. No man willingly allows money he controls to lie idle. He sets it at work that it may yield a return. No serious man is willing to spare himself all participation in the burdens of life when his thought and energies are called for by a world in need. Jesus

(Continued on page 1609)

Struggling On

A story of endurance and perseverance

By HAROLD GIBSON

STUDENT life in Russia today is indescribably wretched especially in Samara, Saratov and Kazan, where the famine has been ravaging, and is now almost as bad in the Ukraine, South Russia and Siberia.

The students of Moscow and Petrograd are undoubtedly in a better position than their fellow students of other universities. No famine conditions prevail in these two cities; employment is easier to obtain; housing is not so difficult and there is a fuller measure of social life. But even for these students life is very hard; the great majority are badly in need of clothing and many are quite destitute.

Food conditions are by no means normal because too little grain was sown, but what was sown has yielded a good harvest. Yet the consequences of the famine will be acutely felt. Food and all the necessities of life are very expensive; as the supplies are gradually used up they will become still more expensive, so that for most of the students they will be quite unobtainable. In former times the parents of the students contributed something toward their maintenance, and this allowance was supplemented by the students' own earnings in office work or the giving of lessons or something of that kind. Now the majority of the parents have the greatest difficulty in maintaining themselves and are quite unable to make an education allowance to their children. The other source of income is cut off by the fact that there is very little commercial or industrial activity as yet, and practically no one can afford private lessons for the younger children. These conditions have prevailed for the past two years and the only way by which the students have been able to carry on has been by the self-sacrifice of their parents in selling everything that they could possibly do without. Now there is nothing more to sell.

Government Help Limited

The government has helped a large number of students by giving them a monthly food packet and they will doubtless continue this help to some of the medical and technical students. It is impossible to give it to every one. The majority of students who have just assembled at the universities for the new academical year know full well that they will get no help from the government, that they will receive no allowance from their parents, that they have nothing to sell and that employment will be difficult to obtain. Faced with such facts it would not have been surprising to find the universities half empty. Some students have given up the struggle and gone to find an easier life on the railways, in the mines, in the fields or in some form of trade. The majority have come up again, determined to pursue their search after knowledge in spite of everything and just hoping that they will not ultimately be defeated by the grim struggle for existence.

They are prepared to do any kind of work. The men chop and saw wood, work as porters in stations and warehouses and on the quays, paint houses, act as night watchmen and in fact turn their hands to any job that will allow them time for study and bring in an honest ruble. The

girls go out as washerwomen, maids in hospitals and other institutions, waitresses in restaurants, clerks in offices, workers in relief stations, assistants in shops. Having a surprising amount of energy and enterprise, many of them do heavy work which would naturally be regarded as essentially work for men. They even sweep snow from the railways. I know one attractive medical student who for some time paid her way by sweeping the streets. This is not so very surprising because this work is generally done by women in Russia, but it indicates how willing the girl students are to undertake any task which will enable them to continue their studies.

By these means the students hope to secure their daily food and some of them will undoubtedly succeed, but many of them will fail to get regular employment and for days the only food they will receive will be what their fellow students give them or what they can find in the streets or elsewhere.

And so they struggle on!

No Plans for Clothes

But if the struggle for daily bread is going to be so desperate, how do they propose to provide themselves with clothing? They simply don't propose. They have just sufficient clothing to present a decent appearance and they fondly hope that it will keep together for another year as it has done for the past several years. Of course if the winter is a hard one there will be many days when they simply cannot go out in their worn shoes and thin clothes; but then perhaps the winter will be a mild one; if it is not perhaps some one will lend them something warm sometimes.

So they reason with themselves, but the fact is that scarcely any of them can go through the winter without suffering terribly from cold. Very few have good boots, few have warm coats, not many have a good suit or frock; the great majority are short of underclothing and some have none.

Many of the cases of typhus among students last winter were undoubtedly due to the fact that they were unable to change their underclothing often enough, and the chalk which they had to use for soap was ineffective. Last winter it not infrequently happened that a few students pooled their resources, purchased one good pair of boots of large size and then arranged their work so that they could wear them in turn. These facts sufficiently illustrate the clothing question without going into further details, and it is only necessary to bear them in mind and picture the student so clothed tramping along a Russian street several feet deep in snow and with the thermometer registering below zero to realize how desperate the struggle will be.

But still they struggle on!

Looking for lodgings is always a weary business even in a prosperous country and under the most favorable circumstances. In a country where most people are in difficulties and the would-be lodger arrives looking distinctly hungry, carrying all his worldly goods in a very small handbag, having very little money and no certain remunerative job, it can readily

be imagined that the finding of a suitable apartment is by no means an insignificant part of the struggle which is here described. The truth is that very few students do find a suitable apartment. Some of them live at home, and they are all right; some of them are housed in communal houses, and they are well off; but most of them have to find lodgings wherever they can, which often means sharing a tiny room with some other students or with some members of the landlady's family. These rooms are frequently in bad need of repair; unless the students provide the fuel they remain unheated. The lighting is of course an extra. So when the student has provided himself with food and some clothing he must find some fuel and light or else go without. He often goes without! First thing in the morning he can generally manage to get a glass of weak tea because there is sure to be a samovar going in the house, or in one near by; then he goes to his daily work. At four o'clock he hurries back to his lodging to get his dinner, which must first be cooked on a little iron stove which is thoroughly capable of filling the room with soot and smoke but quite incapable of properly cooking rye cakes and thoroughly boiling potato and millet gruel at the same time. At five o'clock he goes to lectures in a chilly lecture room. At eight or nine he returns to his cheerless lodging to try to study by the light of a home-made lamp. This is a true description of the life of many a Russian student today. To all this the shortage of books and the scarcity of scholastic material generally must be added. In some cases the students have been compelled to make notes on their class room walls; and in speaking of the shortage of books a well known professor of science said "One book has to serve my whole class, which makes the work unsystematic."

And yet they struggle on!

The Incentive

Why? Because their desire for knowledge is so real and true that nothing will deter them. They believe that their country stands in need of educated men and women. And so it does! Russia needs more doctors, more scientists, more qualified engineers, more teachers for an extended educational system, more trained thinkers in every department of her social and economic life.

It is these considerations coupled with the proved quality of the students as described in this article which encourages European student relief to believe that when these facts are known there will be sufficient funds forthcoming from the educated men and women of the world to enable them to carry on the work, which they have successfully begun of feeding and clothing the neediest of the Russian students, and supplying library and laboratory equipment sufficient to insure that the Russian universities shall be able to continue their work.

Probably one-tenth of the Russian students are living well; three-tenths are living tolerably; the other six-tenths are those who have been described as "struggling on" and it is for these that help is needed.

Are the Geisha Girls Slandered?

By DOUGLAS GILBERT HARING

IN a recent issue THE BAPTIST quotes Julian Street to the effect that missionary propaganda has ruined the good name of the Japanese geisha girl and the editor suggests that some of our Japan force take up the question.

Somehow Mr. Street's words have a strangely familiar ring. He has said nothing new. Those who like to whitewash obvious evils always blame religious workers for having discovered that something is not good and pure and needs improvement. Not long ago a bulletin published by the Girard Bank of Philadelphia assured us with (unsigned) confidence that the Chinese had already a beautiful philosophy of life and the missionaries were simply messing up the idyllic life of the Orient by trying to teach Christianity.

If my memory serves me right, the East India Company had the same sort of thing to say when Carey and Judson and other early missionaries began the planting of Christianity in the Orient. Some of the "good church people" of Carey's day, for similar reasons, thought Carey was doing wrong to try to preach to the heathen. The missionaries have always been painted as meddlers who represent the Orient as bad so they can get larger contributions from their home churches; then the accusers usually go on to state that, having received these princely gifts from gullible Christian people back home, the missionaries live in magnificent houses, surrounded by armies of servants and idling away their days in luxury.

Such Talk Cheap

Such talk is cheap. Any one can hear it in the smoking room of any ocean liner. Any one can hear it by visiting the clubs of the far Eastern cities and listening to the gossip that goes with the whisky and soda of our hard-working "missionaries of trade." One can get it by the yard from the returned tourist who never saw a missionary but is sure they are a bad thing for the Orient. The tourist might have seen a missionary had he tried, but missionaries are not to be found in the places the tourist visits, unless perchance his wife is with him and his itinerary is altered in consequence. Then there are the tourists who don't return; who prefer to remain in the Orient till police, or collectors of alimony, or outraged wives and husbands back home forget about them. There are those who have no desire to go back to America till prohibition is over or till bootleggers' prices come down and their goods are dependable. The Orient is full of Americans of these various classes and their chorus of complaint swells into one grand harmony when the missionary is under discussion. On that point and on the evils of prohibition they can all unite with vigor and picturesqueness of phrase.

I will give Mr. Street the benefit of the doubt and say that he has probably avoided all such people carefully in his Oriental travels. I know by experience that no white man can go through the Orient and altogether avoid such noxious individuals as I have mentioned; every boat, every hotel lobby, every club is full of them. But Mr. Street has doubtless seen through them and weighed their words with their personal bias in mind. Mr. Street has confined himself to the

company of the business men of the other type—for there are many American business men in the Orient who are not fugitives from justice or alimony, who do not live on rye and rum, who are decent, honest Christian men. But I do not see how he could have gained his impressions of missionaries and geisha girls from the latter type of men. I have known not a few of this better class of Americans-away-from-home, and have always found them sympathetic with the missionaries, and also have discovered that they at least do not seek out the companionship of the geisha girls while in Japan.

So much for the atmosphere in which Mr. Street's opinions may have been formed. How about the geisha, the real point of the argument?

Better than the opinions of missionaries in the present case would be the opinions of Japanese subjects who had no bias either way. It is most significant that no geisha is ever allowed to be present at any function at which the emperor or imperial family, or members of the higher nobility are to be present. If the geisha be so virtuous; if she be as innocent as her little girl manners and her dainty appearance would indicate, why may she never gaze upon royalty?

During the Japanese occupation of Eastern Siberia, a certain Japanese general received a gift of cigarettes from the emperor, in recognition of services he had rendered. He inadvertently presented a geisha with one of these cigarettes and she smoked it with gusto. Result? A terrible scandal (for details see Japan daily papers of a year or two ago) and the degradation of the general in rank, with other punishments. The geisha hardly seem to be considered "good form" in high Japanese circles.

A year or so ago a book was published in England that was promptly suppressed in Japan and some other countries. It was entitled "Kimono" and has recently enjoyed considerable vogue in the United States. However one-sided that book may be in its portrayal of Japanese life, it has the fidelity of a steel engraving as far as it goes. It shows only one part of the picture, but one who has lived in Japan

knows before he has read much of that book that its writer has a wealth of experience of Japanese life; more in fact than Mr. Street could ever pretend to possess. His picture of the geisha is far from alluring, and he portrays as well the horror which rises in the bosom of a respectable Japanese woman upon being likened to a geisha. No decent woman would think of wearing clothing, for instance, like that worn by the geisha. I wonder if Mr. Street can talk Japanese and has been able to hear and judge for himself the significance of the references to geisha in the daily conversation of all sorts of people? Can he understand the repartee by which geisha entertain their guests, and if so would he like his daughter to hear it?

Theory and Practice

Theoretically, the geisha are not prostitutes. But the regulations covering the places which shall be occupied by geisha are strikingly like those governing other classes of prostitutes, and the makers of the law seem to have the two closely associated in their minds. It is taken for granted everywhere that there are three classes of prostitutes, viz.,

1. The "Jigoku" (literally "hell") or unlicensed prostitutes.
2. The "Shogi" or licensed prostitutes.
3. The "Geisha," professional dancers and singers.

The theme of the commoner sort of Japanese novel is often the attempt of a poor, innocent little geisha to keep straight amid all the temptations of her life. She may succeed—in the novels.

A common joke in Japanese conversation is the fondness of the westerners visiting Japan for geisha and other prostitutes. The nature of this joke precludes the thought of the geisha as merely innocent little singing girls. I doubt if many of the people Mr. Street met would honestly maintain the virtue of the geisha. Either he is blind to the facts or his desire to discredit the missionaries got the better of him. I suspect the latter, for the missionary movement is under fire all the time from the sort of foreigners who infest the ports of the Orient, and it would be impossible for Mr. Street to fail to hear the common slanders against missionaries.

I have the privilege of close acquaintance with quite a number of Japanese and have heard their estimate of the geisha. It differs from that of Mr. Street, who is plainly more conversant with the tourist routes than the homes and conversation of the mass of the Japanese people. It is significant that more than one young man of my acquaintance has found it necessary to sacrifice his position on becoming a Christian, because geisha figured so much in the duties of his job. Were the geisha as innocent as Mr. Street suggests this would hardly be necessary.

Space forbids, and perhaps the readers of THE BAPTIST would resent, a detailed account of the geisha and prostitute system of Japan. I have at hand copies of the laws dealing with such subjects, and fairly up-to-date statistics that would be staggering in print. I am prepared to back up my statements against Mr. Street

(Continued on page 1609)

The Letters I Have Not Sent

*I HAVE written them, keen, and sarcastic, and long,
With righteously wrathful intent,
Not a stroke undeserved nor a censure too strong;
And some, alas! some of them went!*

*I have written them, challenging, eager to fight,
All hot with a merited ire;
And some of them chanced to be kept over night,
And mailed, the next day,—in the fire!*

*Ah, blessed the letters that happily go
On errands of kindness bent;
But much of my peace and my fortune I owe
To the letters I never have sent.*

TOM A. SYKES, in *American Friend*.

Aftermath of the World's Survey

Delayed reports that missed the two World Survey Numbers

The Baptist Situation in Russia

THE Baptist movement in Russia started from two principal sources. The first was mainly German and had its rise among the peasants in the south; the second was mainly British, and had its origin among the nobility of the north. The churches of the first group bear the name Baptist. The members of the second group have preferred to be called by a name which is usually translated into English as "Evangelical Christians," but which really means gospel Christians. The word Baptist did not exist in the Russian language until it was introduced into the language recently by the Baptists. At first, the two movements differed more than they do now and were independent of each other. But now that both have spread all over Russia and both have churches often in the same cities, the question of union has had to be faced. Our brethren in Russia are anxious that the Baptists outside of Russia should understand this. We are not to think there has been a division where there was once union. There were two wholly independent movements which are now seeking to unite. They have worked out a common confession of faith and many other details of a complete union. It is believed they will ultimately be able to unite and go forward with great strength and enthusiasm.

The Baptists who bear the name Baptist have as their leaders, Vasil Pavloff, who has preached the gospel with great power all over Russia as well as in neighboring countries, and his son Paul Pavloff. It is difficult to get accurate statistics in Russia, but I feel safe in saying that this group of Baptists have in round numbers 5,000 churches with 500,000 members. They have a denominational paper, a book store and a publishing house. Their publishing house, which is at Moscow, was closed last summer by the government for some fancied violation of Soviet law, and was still closed when I was there last October.

The Baptists who are known as "Evangelical Christians" have in round numbers 3,000 churches, 5,000 preachers, and 500,000 members. Their leader is Ivan S. Prokhanoff. This group publishes several papers, has published a song book which is used by both groups, and has lately reopened a school for the training of preachers in Petrograd which now has thirty students and will soon have more.

Our people in Russia suffered much from persecution before the revolution. Many sealed their faith with martyrdom in prison or in exile. While there has been little open persecution by the Soviet government, there has not been unlimited freedom. Prokhanoff was imprisoned several months recently. The government has forbidden the teaching of religion to children until they are eighteen years of age. And the famine has taken a heavy toll in our churches.

In many places there seems to be a great hunger for the word of God. A new movement has sprung up inside the old Orthodox Church known as the "Living Church." It is difficult to know just how much of it is sincere. Some say it is a mere tool in the hands of the bolsheviks to divide the Orthodox Church.

W. O. LEWIS.

France

THERE are two things of sufficient interest to be noted. One is the relief work the Baptists have done in France; the other is the meeting of the French Baptist Congress.

(1) As a result of the visit of Dr. J. H. Franklin to war-torn France early in 1919, the American Baptist Foreign Mission Society decided to have a share in the reconstruction program. The London Conference of 1920 decided upon a Baptist relief scheme for all of Europe. Since that time, though having no mission interests in France, Southern Baptists have generously cooperated in supplying the needs of those who were suffering as a result of the war. Rev. Oliva Brouillette, pastor of the French Baptist Church in Salem, Mass., who had worked for the Y. M. C. A. among the French troops during the war, was chosen to direct the work. In four places where practically everything had been destroyed and near where we had had churches before the war, ground was purchased and foyers were constructed resembling Y. M. C. A. huts. These places served as centers of a varied and helpful activity. Not only was much done to feed and clothe the needy, but the work of these foyers did much to keep up the spirits of those who, sad at heart, were returning to rebuild their ruined homes. This work made a deep impression and has been copied by others.

We have helped in the support of 1200 war orphans and several tons of clothing have been distributed. Farmers have been furnished with threshing machines, mowing machines, plows, carts, seed-sowing machines and horses. Maps and school supplies have been given to forty public schools. Christmas presents have been given to 5,000 children. Various persons who have broken down as the result of exposure during the war have been sent to the hospitals. Children that were undernourished and ready to fall sick have been sent for a few weeks to the mountains, always after a thorough medical examination. For this good work American Baptists have given already 1,107,875 francs which represents over \$88,000. Brouillette is closing his work at the end of the year and returning to the states. Hereafter, relief funds will be administered by a committee of French Baptists.

(2) The Baptist Congress of France (we would call it a convention), which met Nov. 1, was important in several respects. The spirit of the meeting was good. There has been a spirit of revival in the devastated areas especially. At this meeting, twenty-four churches reported. There had been sixty-four baptisms. There are six students in a theological school in Paris. There was deep interest in the Cameroun mission. After the German Baptists ceased to work in this field, the Paris Missionary Society undertook to care for things. The society has already sent out one young French Baptist and Baptist affair there are kept intact. A representative of the society spoke at the congress and a collection broke out and over 700 francs were raised. The churches had already given during the year to this work. The laymen

took prominent part on the program. A committee was chosen to act as a board for the coming year composed of four laymen and three pastors, representing seven churches.

W. O. LEWIS

Czecho-Slovak Conference

THERE are thirty and some Czech and Slovak Baptist churches and missions scattered in the North from Connecticut to Minnesota. These churches, besides being members of local English organizations, are united in a general Czecho-Slovak Baptist Conference of America, which meets annually.

The reports of the last conference or convention held in the Slovak church in Minneapolis last June, show a decided progress. The attendance of the convention was larger than ever before. There were 174 additions by baptism; total number of members is 1,751, with 2,388 enrolled in the Sunday schools. Total contributions were \$28,244, including \$3,972 for the New World Movement. Our people are mostly laborers and mechanics.

An important accomplishment is that our conference was reorganized on a stronger basis. We are for closer cooperation between individual churches. The strong must help the weak. A goal was set to raise a fund of \$5,000 into the conference treasury. Out of this fund we are to aid weak churches, publish church literature, aid our students, and carry on the general work of the conference. An executive committee was elected with power to act during the conference year. The beneficial influence of this is already being felt.

Great stress was laid upon the choice of ministers and missionary workers. It was decided a greater precaution must be taken before ordaining a man for the ministry. Only men of sterling Christian character and fair education are desired. We ask our American brethren, where concerned, to cooperate with us in this respect.

It was proposed that our conference publish a translation of the New Hampshire Confession of Faith, but the motion did not pass, and the matter was left to the individual churches.

A Czecho-Slovak Baptist Ministers' Association was formed.

Much interest was shown in Baptist literature in which we are poor. *Pravda* (The Truth) a Baptist monthly published in Chicago became the official organ of our conference. It publishes articles in both Czech and Slovak languages.

Our greatest need is well trained, devoted Christian workers. Several of our churches are without pastors. We have six Slovak men in training at the International Baptist Seminary. We pray the Lord of the harvest to send laborers into his field.

We are thankful to our American brethren for sending Drs. Taylor, Jones and Abernethy, and Mr. Shephard to Czecho-Slovakia. We hear from our brethren that they have done wonderful work over there, and brought us good news.

With bright hope we look into the future eager to do the Master's will.

ANDREW P. SLABEY.

East Orange, N. J.

The Value of a Christian College

Study to show thyself approved unto God, a workman that need not be ashamed, handling aright the word of God.—2 Timothy 2:15

By S. FRASER LANGFORD

EDUCATION is a word to conjure with, but there are many who do not rightly understand its meaning. It is not the ability to use words of large dimensions. The other day a Negro came to a milkman and said, "Ah wants a quaht ob sanctified milk." "Huh! What yo' mean is pacified milk." "Look heah, when Ah wants inflammation, Ah'll specify."

The uneducated man when he finds the axe is dull puts more force behind the blow. The educated man sharpens the axe and lengthens his leverage.

What Is Education?

A true education in law consists not so much in knowing the law as knowing where to find it. Immanuel Kant taught us that man becomes man only through the process of education. And Huxley defines it as the instruction of the intellect in the laws of nature. Some years ago David Starr Jordan said, "The universities of Europe have shaped the civilization of the world." But he might say today that some of the universities of Europe have shattered the civilization of the world. It is of exceeding great importance, therefore, that we have the right kind of university.

True education has a moral quality attached to it, for moral qualities inhere in the laws of the universe. As one man has phrased it, "True culture impresses the whole man, and Christian culture represents the only ideal of education."

Mary Lyon, of Holyoke, was educated in the truest sense of the word when she said, "There is nothing, young ladies, which I so much fear as that I shall not know my duty, or that knowing it, I shall not do it." Paul stressed this in the text we have quoted; he showed us that education must be related to religion in his injunction "study to show thyself approved unto God." Those who try to think through the laws of the universe can't leave out the Great Thinker behind it all.

The Beginning of Religious Education

Beginning with the sons of the prophets gathered in the presence of Elijah on through the days of the rabbinical schools, persisting as a faint beacon light through the dark ages when Luther lent his scholarship and piety to that kind of work, down to the present day, there have always existed what might be called Christian colleges. In our own city we are fortunate in having one of these Christian colleges. Rightly understood it is one of the greatest assets which a city can have. It is true that it is a denominational college in the sense that it is fostered by the Baptist denomination and practically the entire responsibility for its maintenance rests upon that body. One of the largest contributions which the Baptists can make to the future of this city, and to the world at large, will be to blend here in happy, helpful, wholesome fashion religion and education.

Macaulay tells us that nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires. Man's failure to blend religion with education has brought this about. A

true education must have the religious element. James McCosh tells us that Christianity has been the mother of all modern education.

It was during an interview which I had with a graduate of this university who was also a postgraduate of a great eastern university, that he gave utterance to this telling tribute to the religious value of our own local school. He said in the University of Redlands was maintained a deep interest in the religious life of the students. In the great eastern university there was no interest or supervision over the religious development of the scholar. It was not uncommon to see fathers supply their sons with liquor as they left them at the college gate; the professors had turned their studies into smoke houses, and there were regular trips of the bootleggers through the dormitories taking orders from the students. Gambling was common. The contrast between the two universities in this light strengthens our conviction that religion should be blended with education.

Is Denominational Control Helpful?

There are some, perhaps, who feel that the institution might be better if freed from denominational control. The relationship to the denomination must be sustained as the best means of preserving the religious element in education. But why object to the word denomination? If the denominator of a problem in arithmetic is lost, you have lost all hope of solving the problem. To eliminate the denomina-

This Moment

By ANNIE JOHNSON FLINT

*HE'S helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.*

*He's keeping me now,—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm or sin.*

*He's guiding me now—this moment
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.*

*He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.*

tor of the Baptist conscience and Baptist sense of responsibility for solving the great problem of religious education, would be a calamity to be dreaded rather than a denouement to be desired. This university bars no student from its class rooms, whatever may be his creed or race; but students of other denominations, who desire to obtain its high moral advantages, should be willing to accept the university as it is—a Baptist university, for the Baptist ideals have been written into its charter and, more than that, they have been written into its character. To ask silence as to these ideals would certainly be an ungracious request and these ideals were never in such need of emphasis as today. We have historically stood for the Bible as our law and the container of our creed, and as our final authority in all matters related to faith and practice. R. B. Stevens paid this glowing tribute to the Bible as the predominating book in all literature saying, "It is commonplace to say that the best types of English and American literature have turned largely to the Bible for their themes and figures, and especially for their style. Tennyson is said to have over 2,000 references to it, and Browning 700, and Shakespeare refers to the Bible so much that many people cannot tell whether a given quotation is from the Bible or Shakespeare."

It is eminently fitting, therefore, that our university should have a chair devoted to the study of this Book of books. Baptists have stood for regeneration and the new birth from above as the basis of church membership. Such a theme is worthy of university study as it bears on the preservation of racial and religious ideals. They have placed this requirement at the gateway or church membership, just as the United States has placed restrictive tests at Ellis Island for all immigrants desiring to enter our land. They have believed that a pure church and a pure nation can best be maintained by requiring tests of admission, rather than letting the world into it like a flood. Just as surely as our national life will deteriorate should we flood it with the anarchistic elements of European society, so will our churches unless we guard the portals of their membership. Surely this principle is worth preserving. We ask evidence of the new birth, and when we have the evidence that men have passed from death unto life, that they have been born again, we admit them. The historic story of this struggle would furnish rich food for scholarship.

Water the Symbol

We have stood for believer's baptism as a symbol of the death of the old life and resurrection of the new. We have insisted in season and out of season that no priestly incantations or the sprinkling of the holy water can cleanse the human heart. Only the sacrificial love of Jesus can accomplish that end, and water is the symbol which pictures to the outward world the inward change.

We have stood for the separation of state—taxes from church support, and for the largest measure of civil and religious

liberty. The historic significance and interest attached to this emphasis would be worthy of the research of the greatest minds of the denomination, and would be worthy of the endowment of a chair in the university for this purpose alone. Walter Rauschenbusch, than whom there was no greater church historian in the United States, devoted much of his time to this absorbing theme.

We stand for education and evangelism and world-wide missionary endeavor. The day is coming when we as Baptists are going to appraise these principles at their true worth. Forbid that we should hide our heads in shame and seek some isolated corner if men poke their finger at us and cry, Sectarian. If it be sectarian to have given Thomas Jefferson the ideas for his interrelation and federation of free and independent states out of a Virginia association of Baptist churches; and if it be sectarian to have inspired in President Warren G. Harding the idea of an association of nations, from the same association of Baptist churches, then let us be called sectarians but we will take the name given to us in derision and we will make it glow with a new significance. If it be wrong to maintain principles which have produced Charles Evans Hughes, Warren G. Harding, David Lloyd George, Charles Hadden Spurgeon, then we shall admit frankly that we deserve the name sectarian. We are not sectarian in the sense that we refuse liberty of conscience to others, for we have ever insisted on full and untrammelled religious liberty to all. These glorious principles ought to survive and be emphasized for their effect upon the world.

Its Strong Plea

The plea which the Christian college makes to the support of men is surely a strong one. First of all it provides an atmosphere favorable to the development of the Christian life. It would be difficult to estimate all the complex forces in the making of character, but in a Christian school, such as the University of Redlands, character is blended with scholarship. And though we are not ashamed of the splendid architecture of our buildings, and the up-to-date equipment of our laboratories, the personality of our professors still emerges as the chief asset of our institution. Mark Hopkins at one end of the log and a student at the other end of a log made a true university, just as did Louis Agassiz in a barn and the boys on whose impressionable hearts he inscribed the great truths that he had discovered in his study of nature. Some of you who are parents may be saying atmosphere is nothing, material equipment is everything; if a man can't climb over his environment let him die. But the same parent would not think of exposing a rose to the rigor of an arctic winter and saying, "Now then, if you can't bring your bud to the bloom you must die." Common sense would expect him to place it in a more favorable climate. Environment has much to do, not only with the making of degenerates, but with the production of Christian character. In a Christian college you will find an atmosphere favorable not only to culture but to character; not only upon intellect, but upon integrity. You will not find in the curriculum French novels so salacious that the pupils will rise up in protest against having to read the unclean. Neither do you find the human deities of the Greeks studied to the exclusion of God, whose wisdom is holy and undefiled. In the Christian university

you will find its teachers blending moral instruction with the highest scholarship, and without timidity mentioning the superb morality of Jesus, and exemplifying in their own lives a humble dependence upon the Son of God as a means of attaining the morality which we admire. Here you will not find that the protest of those unfriendly to our religion avails. No race hostile to his glorious name can have power enough to eliminate the name which is above every other name. There is still fresh in our minds the doubtful triumph of the Hebrew race in eliminating Christmas hymns in the schools of New York City, because they contained the name which is above every name. Here you will find the Bible read, not as a choice collection of literary gems alone, but as the word of God possessing authority over the individual. You will find the authority of conscience recognized, and in the Christian character of its teachers you will find exemplified the lines of Tennyson:

"And indeed he seems to be
Scarce other than my king's ideal knight
Who revered his conscience as his
king."

Value to the Denomination

Such a school as the University of Redlands makes a large return to the denomination which gave it birth. Recently the Baptists startled the religious world with their rapid numerical increase, now over 6,000,000. History shows us, says one writer, that a given denomination prospers in a given section just in proportion as its educational institutions prosper.

The president of an eastern college by careful inquiry found that four-fifths of the theological students and home and foreign missionaries come from the Christian colleges; or eighty and nine-tenths of our theological students and eighty-four and three-tenths of our foreign missionaries. One very prominent educational center in California gave but one minister to the Baptist denomination in twenty years; and to all denominations, including the Catholic, it has given but

seventeen. And in those days it had a student body of between 4,000 and 5,000 students.

One per cent of our American men are college graduates. Yet out of this 1 per cent has come 55 per cent of our presidents, 36 per cent of our members of congress, 47 per cent of our speakers of the house, 56 per cent of vice-presidents, 62 per cent of secretaries of state, 50 per cent of secretaries of treasury, 69 per cent of justices of Supreme Court. One single western college founded in 1854 contributed two United States senators, two governors, three United States officers, four congressmen, twelve college presidents, thirty-two college professors, seven orators, eight editors, thirteen superintendents of schools, 101 public school teachers, seventy-five preachers, nine missionaries, nine generals, seventeen physicians, thirteen lawyers, forty-six business men, thirteen farmers, four Y. M. C. A. secretaries.

The Future

And may the day never come when the Baptist churches will lose their interest in it, or the generous citizens of other denominations than our own, who looking upon it from a broad, humanitarian point of view, deem it worthy of their support, but the chief responsibility for its maintenance rests upon us.

President O. W. Thompson, of the Ohio State University, said, "I express the deep conviction that the church will make a great mistake if it loosens its hold on the colleges; and the further conviction that there ought to be no change of control dictated by the simple desire to get money."

President Faunce added still another important word to this question of a Christian college: "The church may say 'Education is no longer in our hands'; and the state may say, 'On all religious matters we are silent.' The striking statement of this possible divorce of religion and education constitutes the reason for a Christian college."

Redlands, Cal.

The Stewardship Library

By WILLIAM A. HILL

A new library of eighteen volumes on stewardship has been added to the revised model missionary libraries prepared by the department of missionary education. This library has been selected after counsel with leaders in our own and other denominations and after careful study of the literature materials already in print. We commend this library to the consideration of pastors, teachers, churches, Sunday schools, reading and study groups. The library is classified and consists of the following books:

Study Books

- *"You and Yours"—Morrill. Revell, 60 cents and \$1.
- *"The Spirit of Service"—Lee. Revell, 35 cents.
- "The New Christian"—Cushman. Epworth League, 25 and 50 cents.
- "Stewardship and Missions"—Cook. Judson Press, 35 and 50 cents.
- "Money the Acid Test"—McConaughy. M. E. M., 50 and 75 cents.

Story Books

- "The Victory of Mary Christopher"—Calkins. M. E. Book Con., 50 cents.
- "The Centenary at Old First"—Calkins. M. E. Book Con., \$1.75.
- "Ganga Dass"—Calkins. Abingdon Press, 35 cents.

Stewardship Principles

- "A Man and His Money"—Calkins. M. E. Book Con., \$1.
- "Stewardship Starting Points"—Calkins. M. E. Book Con., 35 cents.
- "Stewardship and Life"—Agar. Revell, 75 cents.
- "The Withered Fig Tree"—Potat. Judson Press, \$1.
- "Enduring Investments"—Babson. Macmillan, 75 cents.
- "The Larger Stewardship"—Cook. Judson Press, \$1.
- "The Message of Stewardship"—Cushman. M. E. Book Con., \$1.
- "Life as a Stewardship"—Morrill. Hubbard Press, 25 cents.

Stewardship Experiences

- "Adventures in Stewardship"—Cushman and Belling. Abingdon Press, 50 cents.
- "American Tithers"—Saylor. M. E. Book Con., 25 cents.

The two books starred at the head of the list are the two books authorized and recommended as textbooks for stewardship study classes. The stewardship committee, appointed a year ago, has examined these two books and authorized them as textbooks on stewardship.



The Chimney Corner



The Spruce Tree and The Novelist

By WILLIAM M. CLEMENS

THE man behind the records asserts that there were 8,500 books published in the United States in 1921. One thousand of these books were novels and one thousand novelists, more or less, sent forth their romance and their chatter of love and daisies and moonlight and starry heavens and other things, like a cloud of winged insects on our defenseless heads. Very well! There is another side to the picture. Paper makes novels readable and salable. Spruce trees make paper. One spruce tree makes half a cord of wood, and half a cord of wood makes five hundred pounds of paper. A novel weighs a pound. One spruce tree makes five hundred books. Nine leading novels during 1921 sold in the aggregate 1,000,000 copies, and it required 2,000 spruce trees to make them. The other 991 novels of 1921 had an average sale of 1,000 copies each, or 991,000 copies. Say another 2000 spruce trees. In other words, 4000 spruce trees were carried off by the storm of fiction sweeping over the country from Kennebunkport to Santa Barbara.

"The Man of the Forest" felled 550 spruce trees in a single year. "The Portygee" swept away 750. "The River's End" destroyed a forest of 600. "The Four Horsemen of the Apocalypse" cut 650 of the spruces, and "The Top of the World" took his little ax and 600 trees went a-toppling. But looking still farther backward, we find "Eben Holden" chopping down 1000 spruce trees, and "Richard Carvel" ruthlessly denuding our forests of as many more.

Our historical novelist is the acknowledged enemy to the science of forestry. He is making a barren waste of our beautiful woodlands. He is a harvester of stubble and brush and scrub land. His appetite for the spruce trees remains unsatisfied. And his method—the way he does it—'tis simple—simplicity itself. He takes his pen in hand. He writes:

Gadzooks!

A spruce tree falls.

"Their swords clashed!"

Two spruce trees fall.

"I love you, oh, how I love you!"

And the wind sweeps through the forest and the spruce trees groan. With every tear a tree. With every kiss a tree. With every drop of his life's blood a spruce tree bleeds. And when the *fnis* is written over all, still again the spruce tree falls.

The bureau of forestry is in despair. There is no hope for the spruce. The mills grind slowly but the books come exceedingly fast. The chief forester of the nation sees his finish. Novels to the right of him and novels to the left of

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

him and the spruce trees falling to the north, to the west—ever falling. Soon there will be nought of spruce to fall, and gone will be the office of the forester, and gone his salary and his annual report. Save, oh save the spruce tree, novelist; put away thy pen and preserve the forests of our ancestors. For what bettereth a novelist if he gaineth a reputation for blood and history and loseth his last spruce tree? It is more wise to tear out the hair of the heroine than to pull up the roots of the spruce. Cut off the hero in his youth rather than the spruce in its prime. And look ye, novelist, promise to sin no more; give back our spruce trees and all will be forgiven.

—The Bookman.

With the Compliments of the Author

"NOW we come to a very singular matter. If one should be asked to state in three words the business of an author one might with fair accuracy say: To be articulate. And yet (so far as I know) no author has yet given voice in print to one of the most constant of his tribulations," writes Robert Cortes Holliday in the *Bookman*. "The matter is this—and any author, I think, will be glad to see it published: practically no one not in some way connected with the production of books seems to be in the least aware that an author does not have supplied to him quite free of cost an unlimited quantity of his own books to hand out here and there all day long. Not a bit of it. He has to *buy* 'em, just like anybody else.

"True, it is provided in the contract between an author and his publisher that 'the author shall be entitled to receive on the day of publication of said book' as many as perhaps six or eight 'free copies.' Any one who has a mother, father, wife, child, brother, sister and a neighbor or two can figure out how long it would

take him to give away half a dozen copies of a book of his.

"Needles and pins, needles and pins; when a young person publishes a book (oftentimes) his trouble begins. What customarily happens? The great event is approaching. The entire family connection is on tiptoe. Yes, indeed; the remotest cousins of the author, each and every one, have been promised an 'auto-graphed' copy of what is abundantly alluded to throughout the immediate neighborhood as his 'first book.' That a long line of succeeding volumes is directly to follow is, of course, understood.

"Then there are all the author's friends among his contemporaries, and those elders to whom he is in some way beholden. He makes a list of them. My, what a number! Perhaps he can drop a few names. But this seems pretty difficult to do. Every one he has down, he feels, has in one way or another a part in his life, or has had a part in his life. Each one, as you might say, *deserves* a copy of this BOOK; no one of them, in a manner of speaking, should be deprived of his reward for being a relative or friend of the author. And then there are those (not a few, indeed!) who merit a copy in a somewhat backhanded way—persons who (he suspects) have rather failed to be aware of what he was destined to amount to. This is his hour of triumphal reckoning with them. . . .

"I have known of quite well-bred young women (of the literary hero worshipping type) who, having by the most casual of introductions met but the day before (oh my! fifteen minutes before) an author of the day, ask him, with glowing eyes, if he hasn't a 'spare' copy of his book that they may have. As lightly as though one should say to another: 'You haven't a loose match about you, have you?' And as though the person asked might reply: 'Why, yes; here's a whole bunch of 'em; I've plenty more.' Yes; it would seem that in many minds an author is pictured as having large stores of his own books under his desk, probably a whole room full of them at home, like a publisher's stock room. Whereas, in fact, I've known authors who didn't have a complete set of their own books. . . .

"Now that what has been said has been said, a good many people will know what awful things they have done. Many a young person will melt in her tracks from shame to think that she has asked an illustrious *stranger* to go and *buy* something for her. And many who didn't know that anything in particular had been given them will be aware that they have been made regular presents."

Further on in his interesting article, of which only excerpts are given here, Mr. Holliday speaks of authors who write

The Epitaph of a Printer

WRITTEN by an eighteenth century typesetter for a fellow-printer who, according to the epitaph, was:

The * of his profession,

The TYPE of honesty,

The I of all.

And although the ~~of~~ of death

Put a . to his existence

Each § of his life

Was without a ||.

more than their autographs in the front of presentation copies:

"One of the most entertaining and prolific inscribers of books is Mr. Chesterton. Here are a couple of his playfully serious inscriptions. In a copy of 'The Napoleon of Notting Hill':

"This is a bad book on a good subject; and that is a pathetic sight. The tragedy is that now I have once done the thing badly I cannot do it again well. I can only ask the reader when he has waded through all the weary melodrama and ele-

phantine irrelevance of the writing to pause a little on the central idea and reflect how much better he would have expressed it. Then he will see with the eye of vision what I saw: the return of primal things, the village suddenly in the midst of a corrupt city."

"In a copy of 'What's Wrong with the World,' a most characteristic specimen:

"Somewhere in this badly written book the truth is really imbedded. I know it is there, because I put it there, but in going through it again I can't find it."

The Young Reserves

What the Postman Brought

HERE are three of the letters which are long enough to be of interest to all of us; sometimes the letters come without any address up in the corner. From now on I am going to keep a list of names and addresses of every Baptist boy and girl who writes me, so won't you please put your street number very plainly on the letter? It is fun to hear from you, and the letters which will interest all of us will always appear in these columns. Your contests about the people-who-carried-Christmas are just reaching me, so next week watch for the winner!

Newark, N. J.

Dear Miss Applegarth,
My sister and I helped "Rush a Ship to Russia." We gave stockings, mittens, some underwear and a blanket. I keep wondering who has them now. I am in the seventh grade and my sister is in the sixth. We try to guess all the puzzles you put on your page, and save our answers for the next time to see if we were right. My brother helps. He is old. He is fourteen. He is in high school, but he reads your page. We hope you will have a nice Thanksgiving.

Very sincerely yours,

Clarice Treat.
Boston, Mass.
Jan. 3, 1923.

Dear Young Reserves,
My name is Samuel Bryan. I live in Boston with my grandmother. She has a horse and a coachman like people used to have instead of an automobile. I had a very nice Christmas, did you? I had a sled and some skates, a big brown sweater and a cap with ear warmers. Then I had lots of books. I had "Hans Brinker and The Silver Skates," did you ever read it? It is about Holland and I liked it a lot. Then I had "India Ink-lings," and I like the drawings. It is about a girl named Machamma in India and a boy named Manikam, and I liked the hen, too. Most hens aren't so intelligent. I liked the chapter about the Tin Lizzy and the chapter about how grandfather ate his relatives. We took up an offering for India in our Sunday school and I promised a dollar so now I must earn it. I like this page a lot, don't you? I am,

Yours truly,

Samuel Bryan.

Milwaukee.
Dec. 19, 1922.

Dear Miss Applegarth,
Thank you for the suggestion, and I will do it. I can earn money in another nice way, too, for I have made little boxes covered with birch bark from a tree my father cut down. I nailed little pine cones around the edges and filled the boxes with pine tree tips and holly with a bow of red ribbon. I have sold four of them so now I have money for the Negroes. I think because their color is black Jesus expects us not to notice their color. I only have spoken to two in all my life, once our coal was brought by a colored man and once on the train there was a waiter in the car where we had luncheon. He was very nice to me. I liked the stories about the Negroes we had in Sunday school. Down underneath their color they are like us. I hope you will have a merry Christmas. It still seems a long ways off doesn't it?

Very lovingly your little new friend,
Margery Case.

The Exploits of Little Miss Missionary

Chapter II. The Boy Who Was to Eat His Grandmother
By "Bud"

LITTLE Miss Missionary felt as if her insides were being jolted out. The bullock cart went at the fast rate (fast rate for India) of four miles an hour. Little Miss Missionary was going to the village of the Three Palms. She felt rather excited because they were quite near the village but of course sedate little missionaries like she was weren't supposed to jump up and down from excitement.

In half an hour they were in the village surrounded by a crowd of eager natives. "Does your hair come off?" "How many wives has your husband?" "What are those baskets on your feet?" "Where did you get those gods that you fasten on your sari?"

Little Miss Missionary answered all the questions and when she said she wasn't married the proud and haughty Brahman priest said, "See, I told you she was an outcaste."

Little Miss Missionary then told a boy standing near to carry her trunk into a little house she bought. The boy turned

red and said, "I can't" and ran off. She found out later that instead of telling him to take her trunk in she had told him to eat his grandmother. Finally after the hubbub had ceased and Little Miss Missionary thought herself alone she looked up and there stood the little Hindu boy that she had asked to do the ridiculous task. "Mem Sahib, will you please let me stay with you? I am without a mother and a father and am so lonely. I will do all your work for you." Little Miss Missionary suddenly remembered a little boy in America just like this one (only he wasn't so black and dirty) so she said "Yes." She named him Sahli.

The Denominational Race

The great denominational race is now well under way with 1700 entries. To date, Illinois leads all states in class one—states having more than 300 Baptist schools; Southern California leads in class two—states which have more than 100 schools; Montana leads in class three—states with less than 100 Baptist schools, and Buffalo leads all cities with 73 per cent enrolled.

Illinois State Bulletin reveals their spirit:

"Illinois is swinging into line in fine shape. We ran seventh last month and now we are fourth in the list of states. But the best thing about the campaign is not our standing but the great interest shown. At the beginning we had messages as follows: 'Our pastor is heartily in favor of this movement.' 'Assuring you that our pastor and I will do our best to put our school on the map.'

"Then came the first reports. Some conducted workers' conference on Oct. 3, the church prayer meeting for the school on the fourth and the banquet on the fifth, rally day on the eighth. Others make mention of a record attendance on rally day and new pupils enrolled as a result. Some are putting on a canvass for members; others are remodeling the school plant and creating department rooms. Some are bringing about closer cooperation between church and school.

"In some cases the school has grown so that new teachers were needed and for these special receptions were held. Some report larger attendance and devoted teachers. One school set a goal for membership and attendance from October to April. Evidently many schools were not accustomed to annual banquets at this season of the year and they mention unusual interest and work as a result. The creation of new junior and intermediate departments are fine features of the campaign."

Mississippi enjoys the unenviable distinction of being the only state in the Union which by constitutional provision prohibits the bequeathing of property to charitable objects. No person dying as a resident of that state can have his property by his own intention do good after he is gone. An attempt will be made at the next general election to have this situation remedied.



Young People's Work



Topic for February 4

WHAT IS THE CHIEF VALUE OF A BAPTIST YOUNG PEOPLE'S UNION OR SOCIETY?

I Tim. 6:11-16

(BAPTIST YOUNG PEOPLE'S DAY)

The Object of the Organization

"The object of this organization shall be the unification of Baptist Young People; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organization."

Points of Emphasis

1. **Unification.** The young people's society, if properly functioning, is one of the greatest unifying agencies of the church. Here the young people of the various departments come together in a meeting all their own. They learn to work together for a common purpose.

2. **Increases spirituality.** Through prayer, testimony and various expressional activities, the spiritual life grows. The young people's society furnishes the greatest opportunity within the church for such growth.

3. **Christian service.** The young people's society is the training camp of the local church. The young people are not only training for service, they are training in service. The various objectives of the society furnish the necessary stimulus for Christian service.

4. **Scripture knowledge.** Through topic discussion, Scripture reading, etc., there is edification in Scripture knowledge—not merely the learning of a few passages for the purpose of quoting them on occasion, but an understanding of the meaning of the passages.

5. **Instruction in Baptist doctrine and history.** There are a few broadminded souls who do not consider it necessary to instruct our young people in these things. If Baptists are to do their share of the world's work, the oncoming generations must know what a wonderful heritage is theirs.

6. **Enlistment.** Baptists are interested in carrying out the Great Commission. Instruction in missionary plans and programs leads to an intelligent cooperative effort. The society furnishes an unusual opportunity in this regard.

7. **Through denominational organization.** There is no greater need in Baptist work today than that of pulling together. Deep-seated prejudices have come to the front; a non-cooperative spirit has taken hold of some; others simply do not care. Meantime, our great benevolent organizations are suffering. There is retrenchment in missionary endeavor. Faithful missionaries are kept at home. Why? In part, because Baptists have not learned the art of cooperation.

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Such a state of affairs is a challenge to all red-blooded young people, to grow a generation of men and women who know how to get on together, even though they do not agree in details, and do not like each other's methods.

Discussion Questions

PLACE OF THE SOCIETY IN THE CHURCH

1. Is the B. Y. P. U. necessary?
2. Can the Sunday school do the work of the B. Y. P. U.?
3. Can the organized class do the work of the B. Y. P. U.?
4. The place of the B. Y. P. U. in church activities?
5. Relation of pastor to the B. Y. P. U.?
6. Attitude of deacon to the B. Y. P. U.?
7. Attitude of Sunday-school superintendent to B. Y. P. U.?

ORGANIZATION OF THE CHURCH

8. How many young people are necessary to have a B. Y. P. U.?
9. How proceed in organization?
10. What is meant by the group plan?
11. Why have the group plan at all?
12. Difference between active and associate members?
13. Should there be many associate members?
14. Should the pastor be a member of a group?
15. Should the president be a member of a group?

16. Should there be an age limit?
17. What is the best literature?
18. Can the union do good work in a church auditorium?
19. What are the advantages of a special room?
20. Should the union have a library?
21. What is a standard union? Name some values.
22. When should a union divide into two unions?
23. Should there be more than one president?

Doings of the Younger Set

WE RECOMMEND: "That a continuous effort be made to win young people to Christ and the church, with special emphasis upon the subject of evangelism during the period of March 18 to April 1, 1923." (B. Y. P. U. Board Report.)

YOUNG PEOPLE'S SOCIETIES desiring to form personal worker's classes for a study of evangelism should secure a copy of "The Evangelism of Youth" by Gage. Order from the American Baptist Publication Society, price 75 cents. A careful reading of this little book will warm the hearts of those who should be about their Master's business.

THE B. Y. P. U. RALLY of the Collingswood (Ontario) Association was held with the Calvary Baptist Church, Nov. 24. Mr. Hodgson, president of the Inter-provincial B. Y. P. U., was the chief speaker.

THE STUDENTS of Broadus College have recently organized a college B. Y. P. U. This means that the young folks of West Virginia, who attend Broadus, will have a fine opportunity for religious expression. Congratulations!

THE MOUNT AUBURN UNION of Ohio conducts a study class on Sunday evenings just before supper. The B. Y. P. U. manual is being used and there are sixteen taking the course. After supper at the church, the devotional meeting is held with an attendance of about thirty-five. Try this on your union!

"EVERY UNION A TITHERS' BAND" is the slogan of the Baptist young people of Georgia. Mr. H. Lewis Battis is the efficient state secretary.

DR. J. D. SPRINGSTON, director of religious education, has recently conducted conferences on Sunday-school and young people's work in a number of churches in Arizona.

SALINA, KANSAS, has a week-day school of religion. It started Oct. 11. The first eight grades of public school are dismissed Wednesday in four groups. The children go to the churches of their choice for religious instruction. The Baptist school has reached an enrolment of 189.



One of the moving spirits in the Boston Convention preparation, is Rev. F. F. Peterson. Young people's organizations expecting to send delegates to the convention should write to Dr. Peterson, Ford Building, Boston, Mass.



Religious Education



The Problem of Religious Education

By WILLIAM PIERSON MERRILL

When a boy or girl goes from his home church to spend from four to seven years at educational institutions, and comes back disturbed in his faith and uncertain in his beliefs, out of touch with the church, it is not just or wise for the church to throw the entire blame back upon the college. Why did not that church foresee the problem that boy was to face? Why did it not present the Christian religion to him in terms compatible with the truth as it would come to him in school and college? The Christian religion is capable of being stated in such a way that it can live in hearty and self-respecting fellowship with modern science. And the church is not beginning to meet its grave responsibility for oversight of the souls of its youth, until it is going to the extreme limit of possibility in presenting the truth of Christ in terms that do not clash with the truth of modern science.

I speak out of many years of experience with college youth at summer conferences. I have found very many young men and women earnestly religious at heart, loving Christ and wanting to serve him, who have told me that it seemed utterly impossible to go back to their home churches and fit into the life and work of those churches. They would not be welcome there unless they would submit their minds to a yoke of traditional belief, impossible to be worn by any one trained in modern science. It is not strange that so many young people come back from the colleges and fail to serve the church, when they are placed so often between a static orthodoxy at home and a scornful agnosticism at college. It is the business of the church, for the sake of Christ and in the very spirit of the missionary enterprise, to put the gospel in language and thought-forms which will meet the needs of these young men and women.

In any church where the attempt is being made to hold knowledge and religion together and to show that essential Christianity can get on well with modern science, some of the older people, settled in their view, contented with the statements and forms they have always known, may grow restive at times over the continual stirring of these new ideas. Let them remember that one of the first concerns of the church is to minister to the growing spiritual life of the young. It was Christ who set the child in the midst. No preacher and no church is rightly discharging the function of Christian ministry today, who is not most concerned with the spiritual culture of the young.

We must take more seriously than we have the work of religious education in the church. In the present confused state of religious training, with the utterly inadequate recognition of religion in our day schools, it is impossible to overestimate the importance of the Sunday school, slight though its contribution may seem to be. It is one of the first responsibilities confronting every Christian, one of the first calls to which he should hearken, that if he have the slightest capacity for Sunday-school teaching or leadership, he shall give himself, in the spirit of Christ, to be used and spent in that work. It is a very grave fact that it is becoming increasingly difficult to get cultured, trained people to engage in this work of teaching the young. Christians ought to leap at such opportunities. Every one ought to be eager to get into this work of the religious training of the young.

We cannot forget that one of the significant elements of Jesus' own gospel is his interest and confidence in the young. "Of such," he said, "is the kingdom of heaven." We know that he meant not only that the children when they die go to the arms of God our father, he meant something far more immediate than that. He was talking of the kingdom of heaven on earth, and he was telling us that the surest way to bring that kingdom is to take care of the children. Sometimes there passes before one's imagination the vision of a world in which, whatever might happen to the older people, proper care was taken of the entire younger generation. Then one sees the value and meaning of that simple saying, "Of such is the kingdom of heaven." There is no finer ideal that we can keep before our minds as Americans or as Christians, than that voiced in the great verse from Isaiah, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children; and in righteousness shalt thou be established." Let us so live and so labor that that ideal may begin to come true in our land.—From a sermon preached in the Brick Presbyterian Church, New York.

The Seeing Eye

*A CURVE in the road and a hillside
Clear cut against the sky;
A tall tree tossed by autumn wind,
And a white cloud riding high;
Ten men went along that road;
And all but one passed by.*

*He saw the hill and the tree and the cloud
With an artist's mind and eye;
And he put them down on canvas
For the other nine men to buy.*

—MARGARET L. FARRAND.

International Sunday School Lesson for Feb. 4

THE GRACE OF GRATITUDE

Lesson: Luke 17:11-19. Golden Text: Psalms 100:4

Introductory

The time of the lesson is March, 30 A. D., and the place, the "borders of Samaria and Galilee." The healing of the lepers took place on Jesus' last journey to Jerusalem. Luke's purpose is to give events in logical order; they may not always follow chronologically.

The Lesson

Wherever Jesus went the maimed, the ill, the outcast crossed his path. He never failed to see them. Now on this last journey to Jerusalem, ten lepers met him as he entered a certain village. Word had come to them that their village lay in the course of Jesus' travels and they were waiting for him. They stood afar off, as the law required of them, and together they lifted up their voices to cry, "Jesus, Master, have mercy on us!" In their common affliction these ten were united and spoke as one man even though one of them was a Samaritan, with whom the other nine, Jews, would not have associated in the ordinary walks of life. Jesus' answer to the appeal was: "Go and show yourselves unto the priests." Before a leper could again take his place in the life of the community, he must be pronounced by the priests healed. There was no questioning on the part of the ten. The fact that they were to show themselves to the priests assured them of healing. And "as they went, they were cleansed." Imagine their eagerness to get to the priests and receive the word that would pronounce them free from the most dreaded disease, and no longer ostracized from home and friends. But one, the Samaritan, paused when he saw that he was healed. There was a duty to perform, even before the cleansing rites of the priest. He turned back, glorifying God with a loud voice (the voice of one sick with leprosy is weak) and he fell upon his face at Jesus' feet in thanksgiving. But Jesus said, "Were not ten cleansed? But where are the nine?" To the Samaritan he said, "Arise, and go thy way: thy faith hath made thee whole."

Leading Thoughts

1. Down the years has come the poignant question: "Where are the nine?"
2. As they obeyed they were healed. 3. The one who took time to turn back received a blessing that the other nine, speeding to the priests for purification rites, missed.
4. "Thank you" is a little phrase that greatly graces life.



Our Own Folks



A Business Life for the Kingdom.

By WALLACE ST. JOHN

The literary and business interests of the extensive mission of the American Baptists in Burma have centered for forty-one years in the person of Frank D. Phinney. The mission initiated the literatures for the Szaw Karen, Pwo Karen, Kachin and Chin peoples and has done the bulk of the literary work for them all until the recent days in which various Szaw Karen publishing enterprises have been started by the Karen people. The Rangoon Baptist Mission Press has also entered largely into the publishing work of the Burman, Shan and Talain languages as well as done much high grade work in English printing.

In 1881 when Mr. Phinney, fresh from college, reached Rangoon and took charge of the printing business the work was being carried on in contracted, stuffy quarters near the river end of narrow Barr Street. One half of his stupendous and expanding energies were spent under these limiting and depressing conditions. The present fine building began to rise in 1903.

This publishing and book-distributing work was so general in its application to the many-sided activities of the mission and so central in its relation to the workers in Burma that it gradually became the nucleus about which the financial, legal and shipping interests for the enormous and varied operations of the mission gathered. Mr. Phinney became an expert machinist with the latest presses to set and keep in motion, with linotypes in various languages and the many problems of getting skilled labor done by the workers at hand, many of whom have to be communicated with through oriental languages. Only lately has he been supported by more than one or two or at most three American workers. He became an expert linguist and was familiar with the requisites of good printing in the various languages he was engaged in printing, though not used to conversation in all of them.

His treasury office became a bank and called for great familiarity with oriental and European banking principles and practices. Operations of exchange where considerable amounts of money were involved have demanded the closest attention of financiers during and since the great war. As attorney for the mission properties in Burma, Mr. Phinney was familiar with Indian law respecting property and represented the mission interests to the provincial government. He was able to secure these interests almost without exception by the friendliest methods.

Mr. Phinney has stood high in the circles of big business in the great port of Rangoon. He has been prominent in the board of trade. At times the provincial government has requested him to act upon important committees, notably the Port Trust of Rangoon and the Council of the University of Rangoon.

In his conspicuous business position Mr. Phinney was the representative of the Burma mission to whom officials of both the British and American governments were most apt to apply when general public matters respecting mission interests arose. He set and maintained a high standard in printing so that the job office has been overtaxed with orders for the best grade of work. The book salesroom has long been the best equipped and most attractive salesroom in the city. Missionaries have been delighted with the courteous treatment they regularly received from him and have rejoiced in the knowledge that the business and legal interests of the mission were being represented to the public by one whose manner was refined and gracious.

Notwithstanding Mr. Phinney's interests were so divergently and variously directed and his energies absorbed in great undertakings he maintained a scholarly mind. He was thorough in investigation and has often been asked to go into difficult questions and apply his methodical and penetrating mind to their solution and has done so to the satisfaction of all. At his daily post of duty he repiled with exceeding rapidity to the showers of questions that fell, but when an obscure problem arose he was the last to give up inquiry and did not close up his mind to any modifying consideration.

The most significant feature in Mr. Phinney's eminently successful life has been the merging of his personal and domestic interests into the interests of the kingdom. In the most complete sense he buried his life in the big business of serving a numerous people. To any one of the great banking or commercial companies of Rangoon his services for a decade would have been worth a comfortable fortune, but he lived in the most economical way on the meager sustaining income of an ordinary missionary and he did it most cheerfully. In the remarkable life of Frank D. Phinney God has added to the revelation of his will for men of great power and high motives.

The Country Fair at Shanghai College

By HENRY HUIZINGA

Thousands of people thronged the campus of Shanghai College all day Saturday to see the country fair. Most of them came from the surrounding villages, and it was especially for them that the fair was planned. Many came in motor cars and carriages from Shanghai, among whom were large numbers of the alumni and ex-students of the institution.

The exhibition consisted of a large variety of articles, from motor cars to rabbits. The Hudford garage, representing Messrs. Dodge and Seymour, had a grand motor car on exhibition, which interested the students and some of their rich friends very much; and if they did not succeed in selling Hudson Supersixes to the village people, it was not the fault of the cars.

A fine exhibition of sample seeds and farm products was displayed by the college of agriculture and forestry of the University of Nanking. Likewise the Southeastern University had a similar display, with samples of soils and fertilizers, and a detailed exhibit of photographs and samples comparing American and Chinese cotton, much to the advantage of the former.

Good exhibits of knitted work, embroidery and toys of various sorts that are made in their industrial department, were shown by the Yangtseepoo Social Center. The women from nearby villages, working under the direction of Mrs. Elam J. Anderson, contributed excellent samples of needlework to the show. Even the college kindergarten, consisting of country village children, and the Gate School, and village schools conducted by Shanghai College students in Shen Ka-hong and elsewhere, had modest exhibits.

The science department of the college showed the village people the mysteries of radio sending and receiving stations; and in another room had a food exhibit, with various kinds of edibles, among them eggs marked "One hundred years old," and priced "three for ten cents." (If the hens who laid those eggs had sold them for cash, and put the money out at compound interest, what a heritage for their descendants!) Several of the cooks of the American families on the campus had baked bread, cake and pastries for the exhibition, and those who got prizes were very proud of their achievement.

The department of biology showed us rabbits, guinea pigs, goats and a fine collection of fowls of the best breeds—white leghorns, blue andalusians, black minorcas, Plymouth rock, light brahmas.

The floral display of chrysanthemums and roses was beautiful. The laundry, the barber shop and the shoemaker showed their best wares and some of their working processes.

Perhaps the best exhibit of educational charts and models for the exhibition was sent by the Commercial Press of Shanghai. The council of health education, of 4 Quinsan Gardens, had also a useful set of charts.

Everywhere there were cheerful students who patiently explained to groups of interested country people what the charts and other exhibits were intended to teach.

In the afternoon large mass meetings were held both in the Science Lecture Hall and in the chapel. At the former there were moving pictures and at the latter there were the usual sleight of hand and other performances that always delight a Chinese audience. The alumni and ex-students, together with members of the faculty, had tea and social gathering at President White's house.

The crowds of people seemed interested and happy all day, and it is the hope of both students and faculty that the fair will help further to open the hearts of the people to the gospel message and to the educational efforts which the college is trying to promulgate in the villages around.

First Church Los Angeles

By Mrs. J. M. BROUGH
Eight years have passed since Dr. and Mrs. Francis began their ministry with First Church of Los Angeles. On a recent evening a large number of members and friends attended a church reception given in honor of the happy event. It was an hour of warm and loving appreciation, an hour of thanksgiving for these eight years of such distinguished leadership, and for such a gracious ministry of service.

In his anniversary sermon Dr. Francis said, "These eight years spent with this church have been the swiftest, most strenuous, happiest, and most fruitful years in my ministry. The troubles that other pastors report with deacons, trustees, Sunday-school officers, woman's and young people's societies, I know nothing about by experience. These have been eight years of loving cooperation."

When Dr. Francis came to this church, its membership numbered 734, today there are 1735 members; then, the church budget was \$7,000, while last year \$140,412 or \$88 per member was contributed for church purposes. The year before the New World Movement \$4,600 was with difficulty raised for benevolences; last year \$35,000 was contributed for the Movement and more than \$5,000 for benevolences. The outlook for the present year indicates still larger giving. Why this remarkable increase? The New World Movement plus Dr. Francis' ministry! Both by precept and example the pastor has led his people to such a clear conception of individual stewardship, that this church which is not wealthy, has become rich in vision and in treasures laid up "where moth and rust doth not corrupt"

The Sunday school is so large as to demand all available space even to the occupying of rooms in two adjacent buildings. Sunday morning congregations overflow into an adjoining room. Plans

have been held recently, covering a period of ten weeks. Specialists were secured to lead discussions on such subjects as: Teacher training; missions in the Sunday school; music in the Sunday school; young people's activities; story telling. The Woman's Missionary Society of nine circles, has for its aim "Every woman in the church at work for the Master, and its motto, "Pray for powers equal to your tasks." This year twenty young women



MRS. JAMES A. FRANCIS

have united with the church from the Corner Club—our city business girl's organization, which is under the leadership of Mrs. Neth. During the last three months there have been distributed 800 copies of leaflets, "The Stewardship of the Unspeakable Gift," and "Criminal Tribes of India"; also many copies of the prayer cycle and Missions.

Highly favored has the church been in the ministry of its junior pastor, Rev. O. U. Chapman and his wife. They have the uplook, the outlook and the ever-helping hand. Miss Eaton, church secretary, keeps a thousand strings vibrating in harmony from her tower room. The spirit of loyalty to God, to the denomination, and to each other, is the wholesome atmosphere in which this great church family serves.

A Chicago Letter

By J. W. WEDDELL

What I have tried to do as Ohio correspondent, giving an inside glimpse of things for readers of THE BAPTIST, I should like to do just now in a way for the lakeside metropolis, the center of things generally. Having just finished a bit of acting pastoral work at Irving Park, Chicago, and seen a good man, Rev. Guy C. Crippen settled on the varied work of a thriving constituency, the writer has been free for a time to visit a little among the churches near at hand and learn anew the lines of our metropolitan work. It is almost a new city, since those days, nearly two score years ago, when as the first secretary of Baptist city missions I used to go about with the map of the city churches under my arm, helping to plant new branches here and there. That was the day of simple church extension. It is more akin to foreign mission work now, but under Dr. Benj. Otto's vigorous secretaryship has come to be the administration of a great ecclesiastical diocese—the Baptist Executive Council of Chicago, which is really the big association of Chicago churches in their broad lines of work. W. G.

Brimson is the efficient president of the council. The association itself is eighty-seven years old and numbers ninety-one churches in Chicago and near vicinity. Dr. R. N. Van Doren, moderator, has been succeeded by our layman friend, prominent in the Young People's Union, of which Dr. J. A. White is the general secretary, Mr. Edwin Phelps.

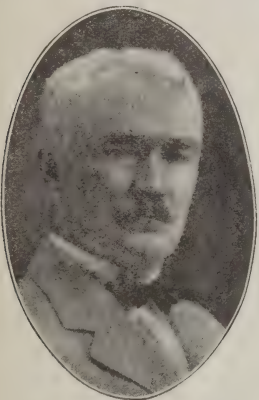
The Ministers' Conference

In former *Standard* days, when I was connected with that family Baptist paper of the West under Goodman & Dickerson, it used to fall to my lot, as junior to Dr. Justin A. Smith, our mentor of denominational journalism, the first thing on Monday morning to report the meeting of the pastors. It was the last thing that went in before the paper came to press, and with many the doings of the ministers was the first thing turned to when the paper arrived. People were interested in what was going on in Chicago. What was Dr. Henson doing, and Lawrence and Perrin? What kind of an overflowing congregation had Dr. Lorimer the day before? A little while before it was Everts, and Galusha Anderson, and Cheney and Parker and Burhoe and others dear to our hearts. Those were great days. We met for a while at 71 Randolph where Dr. Bladsell and the Publication Society were. Later at the Grand Pacific Hotel. What wit and wisdom were there! I remember one time the moderator had the temerity to reprimand Dr. Henson for coming in late to a discussion on pastoral work. The genial doctor announced, "While you men have been talking about it, I have been out doing some of it." Now we meet in rather limited quarters, considering our numbers, at the Publication Society rooms, 125 N. Wabash, and we invite speakers from afar and near. Recently is was Dr. James M. Gray with his exegetical skill. The moderator is Dr. J. J. Ross of the Second Church, about to leave us for old Ruggles Street in Boston, a fitting place for such an expounder of the word as Dr. Ross is. Dr. P. J. Stackhouse of the First Church is vice-moderator and Rev. A. H. Gage of the Religious Education Department, is secretary.

Among the Churches

I went to the Second Church the other day to say goodbye to Dr. Ross ere he leaves for the East. It is not quite so breezy a body as it used to be at Morgan and Monroe—a veritable beehive with Aunt Lizzie Aiken a kind of queen bee, in my student days. But it is a busy scene of activity still, a union of several churches—the old Second, and Fourth and Centennial. Here are some of our outstanding lay members—Byrne, and Braubrook, and Bolger and Frazer and a host of noble women. The Sunday school is an inspiration. I was present on Promotion Day. Dr. Ross gave us a great exposition out of Colossians—he can do it.

I looked in and had a little part in the service at Immanuel. It is coming up like a new Phoenix, Chicago fire was a blessing in disguise, and so they are beginning to feel about the structural collapse at Immanuel last summer. March next will see a new and elegant edifice finished out to the street front on Michigan Avenue. Here is an enthusiastic flock set for the helping of the people, a center of charity and cheer to all. I used to think that there was nothing finer than to see Johnston Myers among his workers and his "stations" at Ninth street, Cincinnati. I saw a close approach to it on "watch night" at Immanuel.



DR. JAMES A. FRANCIS

are in progress for a much needed new church building. \$75,000 has been pledged as a Foundation Fund, \$47,000 of which has been paid, the balance to be met at an early date.

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The American Baptist Home Mission Society; New York. Charles L. White, D.D., Executive Secretary, 23 East 26th St., New York City.

The American Baptist Publication Society; Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society; Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

Woman's American Baptist Home Mission Society; Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.

The Board of Education of the Northern Baptist Convention; Frank W. Padelford, Executive Secretary, 276 Fifth Ave., New York City.

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Annual Meeting of Central District

The annual meeting of Central District of the Woman's American Baptist Home and Foreign Mission Societies will be held in St. Louis April 24-25. The St. Louis Baptist Missionary and Benevolent Union has invited the district for this meeting, the place chosen being the Third Baptist Church. A fine program is being planned which should attract a representative attendance of our women from the states of Michigan, Missouri and Illinois.

Mrs. C. W. PETERSON, Chairman Public Meetings Committee.

Church News by States

Atlantic Coast

CONNECTICUT

REV. D. A. PITT, PASTOR of Central Baptist Church, Norwich, was the preacher at the week of prayer services of all the Protestant churches in the city of Meriden, held in the Main Street Baptist Church, Jan. 1-5.

THE LOTUS MALE QUARTET with Miss Caliste Conant, entertainer, all of Boston, presented a delightful program in the Southington Baptist Church Dec. 28. Net proceeds amounted to \$214. The money is being used for better church equipment. Rev. G. C. Laudenslager has begun his sixth year as pastor of the church. Mr. and Mrs. Laudenslager's leadership is being felt, not only in the church but throughout the town and state.

CENTRAL CHURCH, NORWICH, Rev. D. A. Pitt, pastor, was crowded on Christmas eve and hundreds turned away. Interest centered in the pageant "The Birth of Christ" by Rev. C. N. Arbuckle. So profound has been the impression made by the presentation of this pageant that it is to be given annually. The New Year's eve service drew a large audience also. Christmas music was rendered by request. The young people provided an interesting program from nine to ten. Rev. Joseph Palmer, religious work secretary, Y. M. C. A., Hartford, brought the new year's message. The church is looking forward to the coming of Rev. Yorke A. King, Boston, who is to lead the church in the business of evangelism, Jan. 24-Feb. 4.

REV. F. S. CLARK, for three years pastor at Rowayton, has resigned to accept a call to a church in Ohio. This change will take Mr. and Mrs. Clark nearer to both the son and daughter, who are attending colleges in the Middle West. Five candidates were recently baptized and received into the church.

REV. JAMES MCGEE, PASTOR of Calvary Church, New Haven, was the speaker before the Rotary Club, Hartford, Jan. 2.

REV. H. J. WHITE, PASTOR First Church, Hartford, baptized two candidates on Dec. 24.

REV. P. S. COLLINS HAS resigned at Bozrah, to take effect April 30.

AT SOUTH BAPTIST CHURCH, Hartford, Rev. J. N. Lackey, pastor, a successful school of missions has closed. On Sunday evening, Dec. 24, U. S. Senator Uphaw

of Georgia was the speaker. For two hours he held the large audience spell bound.

MEMORIAL CHURCH, HARTFORD, is highly successful in its conduct of a junior church which meets at the hour of the regular service on Sunday morning. The pastor, Rev. Manford W. Schuh, finds that the church for the younger folk is increasing the attendance at the regular service of the church.

REV. W. B. REED, PASTOR of Shiloh Church, Hartford, since 1916 has been called to Zion Church, Philadelphia, which has a membership of 1500. As yet Dr. Reed has not rendered a decision in the matter.

VERMONT

ON DEC. 17 AT THE CLOSE of two weeks of special meetings in which the pastor of the North Springfield Church, Rev. E. C. Weeks, was assisted by Rev. W. F. Sturtevant, sixteen were received into the church by baptism, making twenty-eight received into this church during the thirteen months of the present pastorate.

THE BELLOW FALLS CHURCH, Rev. J. M. Maxwell, pastor, held its annual meeting on Jan. 2. About 100 were present for the supper, after which most encouraging reports were given of the work in the different departments of the church. Over \$1000 has been raised for improvements to the church property and for clearing the indebtedness. The resident membership of the church is about 100, and the pastor reported the average attendance at the morning services for 1922 as seventy-nine.

THE ANNUAL MEETING of the Townshend Church, Rev. W. H. Nobbs, pastor, was held Dec. 29, when dinner was served to seventy-nine people. The reports showed progress in all lines of the work. This church is making a good record in the Sunday and missionary reading courses. At Christmas the pastor received tokens of the appreciation of the citizens of the town for the community service which he has rendered.

THE OUTLOOK for the Huntington Church, Rev. G. H. Grey, pastor, continues to be most encouraging. The Christian Endeavor Society with eighteen active and eighteen associate members is doing good work. The pastor is now conducting evening services at Huntington Center every other Sunday and is also holding occasional services at Hanksville.

REV. S. W. SCHURMAN of Oldtown, Maine, has accepted the call of the church at St. Albans and expects to begin his work there about February 1.

REV. WILLIAM C. ROGERS of Brooklyn, N. Y., has accepted the call of the Starkeboro Church and will begin his work on January 7.

THE FIRST CHURCH, Burlington, Rev. William J. Ford, pastor, fittingly observed the last night of the old year. The service began at 7:30 with a communion service, after which the roll was called with 225 responses. An intermission of an hour followed when the company adjourned to the parlors of the church, where light refreshments were served and a social time enjoyed. At 10:45 the people reassembled in the church auditorium for a watch-night service. The steadily increasing congregations which Dr. Ford addresses each week bear testimony to the hold which he is gaining upon the church and community.

CONDITIONS IN THE WINDSOR Church, Rev. Christian Peterson, pastor, have not been as encouraging for a long time. The Sunday school has more than doubled. A mission circle and also a ladies' aid have been organized and are doing good work. A choir of twelve voices is rendering splendid service.

RHODE ISLAND

LONSDALE: The Lonsdale Church remembered at Christmas time its pastor, Rev. J. A. Mitchell, by presenting to him a gift of \$100 in gold. Mrs. Mitchell was given a Christmas basket. The work is progressing at this church; the pastor reports thirty additions to the church since last March; twenty-four by baptism and six by letter.

WOONSOCKET: First Church, Rev. W. W. Barker, pastor, celebrated Christmas with a White Gift service. A Christmas pageant was given at the evening service followed by the presentation of white gifts by the various departments of the Sunday-school for the King's birthday.

TIVERTON: Central Church observed its annual meeting of the church on Monday, Jan. 1, at 4:00 p. m. The roll-call of the church and reports of officers of all departments covered the afternoon program. The annual family fellowship supper was served at 6 followed by the evening social exercises. This church is doing progressive work under the leadership of Rev. Silas P. Perry.

PROVIDENCE: BROADWAY: Plans for a school of religious education are now completed and Broadway is looking forward to a profitable season of religious education in the next few weeks.

PROVIDENCE, CALVARY: A father and son banquet was held on Monday evening, Jan. 8. The attendance was over 200 and a splendid program and good supper were enjoyed by all. A similar banquet for mothers and daughters will be held on Monday evening, Jan. 15. Another series of Chautauqua programs such as were so greatly enjoyed last year, will be given again this year. U. S. Senator Upshaw, from Georgia, will be the speaker at the first session on Monday evening, Jan. 22.

EAST GREENWICH: The East Greenwich Church showed its appreciation of Pastor West at Christmas by presenting him with a pension in the Ministers' and Missionaries' Benefit Board.

THE BIBLE SCHOOLS of the Italian churches, the Federal Hill and First, held splendid Christmas services. A joyous spirit reigned at both the gatherings. Whole families were there and all were given a cordial welcome. How those children sang the Christmas hymns of the

church! The entire program would have done credit to an English-speaking school. The secretary and his wife were present and the entire program was carried off with such quiet dignity and reverence they were profoundly stirred.

MASSACHUSETTS

THE STRONG OLD CHURCH at Wakefield has at last found the linchpin and attached itself to Rev. Harvey J. Moore who has been pastor five years at First Church, Keokuk, Iowa, and previously had a successful pastorate with the First Church, Somerville, Mass. The call was hearty and unanimous and so was the acceptance. Emphatically does the man fit the church, and the opportunity. Everything points to a greater strength than ever for that strong church. Pastor Moore is a graduate of Des Moines and Newton.

REV. JAMES E. NORCROSS began his pastorate at the Trinity Church, Arlington, Jan. 7. Five miles from the heart of Boston, in a neighborhood attractive and rapidly filling in with the best material for church building, it affords an inviting prospect for a man who has scaled so many mountains, and charmed so many assemblies. Trinity ought to become one of our sturdiest suburban churches.

THE FIRST CHURCH, WATERTOWN, has regretfully accepted the resignation of Dr. Charles H. Day who has made so good a record there in a pastorate of seventeen years. July 1 will end Dr. Day's service. This is a noteworthy pastorate under these restless modern conditions. Doubtless after so long a pull a respite will be welcomed by the minister. Then a downright good and wearable preacher and leader will be available for some wise church.

OUR NEGRO BROTHERS of the Massachusetts Avenue Baptist Church, Cambridge, recently have purchased a fine property—the edifice of the Swedish Congregational Church. It is a modern brick building, with Hutchings pipe organ, and a seating capacity of nearly 1000. The incoming of many Negro families into the district heartens the church and pastor for this advance. Pastor E. E. Thompson is a Denison graduate, with the added experience of Y. M. C. A. war work, and of a former pastorate in Dayton, Ohio.

SPECIAL DAILY EVANGELISTIC SERVICES for two weeks are being held in Tremont Temple under the leadership of Dr. Massee. Effort is made to enlist all Baptist churches in the region through their delegations, that the fire may be scattered abroad. Thus far winter weather of unusual severity, with avalanches of snow, are interfering, but an earnest spirit and more favorable weather will conquer.

THE EVANGELICAL ALLIANCE has been sharply prodding some prohibition officials who do not prohibit. Names are mentioned and dismissals are demanded. There was such pile-driving plainness of speech about it that all the papers gave it first-page publicity, and scare-heads. How much more shall we get?

NEW JERSEY

Fifty Years a Sunday School Superintendent

An event which is almost unique in Sunday-school history was celebrated recently at the North Church, Camden, when Mr. F. Wayland Ayer completed fifty years of service as superintendent of the Sunday school.

The great auditorium of the church was crowded to overflowing. One of the most

impressive features of the service was the singing by fifty children from the primary department. As they filed past the veteran superintendent each placed a pink rose in his hand. A gold paper weight inscribed with a message of appreciation and bearing in relief the dome of the church was presented to Mr. Ayer by the school.

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Jersey State Convention and for one term of the Northern Baptist Convention, Mr. Ayer has given to the school the same careful and exacting attention that he has given to his business. Some one remarked to him one day that his church took considerable time from his business to which he replied, "The church is an important part of my business."

More than once he has traveled all night Saturday to keep his appointment with his scholars on Sunday, returning again Sunday evening to finish his business in the distant city.

Numerous letters of congratulation were received among which were letters from Dr. John R. Mott, Presidents Frederick Taylor, Fauce and Clarence A. Barbour, Secretary of Agriculture Wallace and Chief Justice William H. Taft. Mr. Taft said in part: "I have known Mr. Ayer for a good many years, and have valued his friendship. I have valued him as a conscientious member of the community and one who felt his responsibility and effectively met it and discharged his duty. Sunday schools are a most important part of our general education. Education without ethical and religious accompaniment does not make for the best citizenship. Religion will save the state, and without it the future of the state is discouraging. This does not mean that we need a state church or sectarian education in public schools, but it means that we should exert ourselves in every way to see to it that our children, as they grow up and receive their general education, should also be made to know and feel religion's inspiration, not only in the home but in the Sunday school. It is really a great record of useful service to which Mr. Ayer can look back, that for half a century he has been engaged in Sunday-school work."

Mississippi Valley

ILLINOIS

NOKOMIS CHURCH, J. A. Ishmael, pastor, held a two-weeks' meeting beginning Sunday, Nov. 26, conducted by Rev. M. E. Powley and Prof. M. W. Lankin, of Meadville, Mo. As a result of this meeting the pastor baptized four men into the fellowship of the church. The work of the church is moving along fine so far.

REV. L. M. WESTRATE has been pastor at Macomb for about four years. He has been very successful in evangelistic work, having held three successful revival meetings, doing all the preaching himself. He has increased the membership about 100 since he became pastor.

CANTON IS A BEAUTIFUL little city of about 12,000 people. It has good business and is a wealthy place. The Baptist church was at one time the strongest Baptist church in the state of Illinois. The church reports 553 members. Rev. Charles H. Gray became pastor a little more than two years ago. The church recently asked him to resign. He closed his work Dec. 10. He rented a soft drinks parlor, about two blocks from the Baptist church and organized a Gospel Mission Society. He drew after him twenty-three members of the church and some of the Sunday school. Dr. E. P. Brand of Normal has been supplying the church since the pastor left. The church has an old meeting house, thoroughly modernized and in good condition. It has a good parsonage. The membership

seems harmonious and in good condition. The congregations, Sunday school and B. Y. P. U. are fine. The church hopes to locate a pastor soon. There is a fine field in Canton for a successful pastorate.

REV. EDWARD L. BAYLIS, pastor of the Normal Church for nearly three years, received a hearty call to become pastor of the Winchester church. He resigned at Normal to take effect Feb. 28. He leaves the Normal Church in fine condition.

REV. JOSEPH C. HAZEN closed his pastorate of nearly seven years with First church, Peoria, Dec. 31. A farewell reception was tendered Dr. and Mrs. Hazen, Tuesday evening, Jan. 2, at the church and was attended not only by members of the church but by hosts of friends outside its fellowship, with whom Dr. Hazen was very popular. He held affiliations with many societies in the city and some of them arranged farewell meetings for him, apart from that of the church. In leaving to become pastor of the North Orange church, N. J., Dr. Hazen parts with a church that is united by a strong tie of Christian sympathy and love. His service to the denomination in this city and state, and the country at large as a member of the Promotion Board of the Northern Baptists, was rendered with tact and patience. The good wishes and prayers of the Peoria church follow him. The pastoral interests of the church are being looked after by Rev. J. V. Whiting who for some time has been associate pastor with Dr. Hazen.

OHIO

WORK AT THE MONROEVILLE CHURCH IS progressing, notwithstanding the pastor can give only part-time service to this field. This church is not large, but many of its members are loyal and devoted. The church held a Christmas social, Dec. 22, at which time every one there received a present. A delightful and helpful program was carried out. There was a surprise for the pastor and wife, when Brother Drake with a few well chosen remarks presented them with \$50 as a gift from the church. Plans are being formulated to hold evangelistic services the last of this month or some time next month.

COLUMBUS, The nine Baptist churches in this city according to reports are making steady growth. The First Church, of which Dr. Rittenhouse is pastor, reports a number of additions and considerable interest in the radio broadcasting of its services. The Central Church, Rev. Wm. Peiffer pastor, engaged in special meetings for four weeks just before the holidays with good attendance and results. The Hildreth Church has provided its pastor Rev. G. B. Billerson with a fine home in the form of a modern parsonage. The Tabernacle Church sold its property and bought another from another denomination giving the church a better location for its work. Rev. J. S. Sowers, the pastor, has purchased a home on the new field. Hillcrest is building a new house for its pastor Rev. E. McFarlane. It also plans enlargement of its house of worship. Rev. Chas. Bebb, of Hibbard Avenue has plans which will provide better Sunday-school and social equipment. Linden Avenue and pastor Rev. V. P. Powell are greatly encouraged by largely increased attendance and a 100 per cent increase in financial receipts. Rev. G. R. Robbins, pastor at Memorial, spent the holidays in Nashville. His resignation

(Continued on page 1612)

The Geisha Girl

(Continued from page 1596)

or any one else, and perhaps to back up stronger ones than I have made here.

This article would not be complete unless I should add that the Japanese conscience is beginning to awaken with regard to this ancient evil. Christianity is the chief force contributing to this awakening. There are still geisha at public entertainments of all sorts, but there are now many people who protest against opening a new railroad line, a new bridge or a public building with "wine, women and song" as of old.

If the missionary is up to his job he is making an attack on the evils of any society in which he finds himself. If he reports on the situation to his supporters, he usually paints the situation far less black than it is, both for the sake of "good taste" and because he loves the people for whom he works and tends to defend them against others. If the missionaries err, it is usually in painting the situation too rosy, rather than in blackening the character of the people they visit in order to raise funds. The missionary is never adequately paid, housed or supported and the tales about the luxury in which missionaries live appear to have their origin in the bar-rooms of the port cities of the East, and in the places whence comes the anti-Christian propaganda that meets the missionary constantly on his field and has lately made its way back to the homelands.

If Mr. Street or any one else will give specific facts, with names and dates, of missionaries who indulge in untrue statements about geisha or any one else, for the sake of raising funds, I am sure the mission societies of the various churches will be glad to deal with such information.

Jesus Talks on Money

(Continued from page 1594)

observed that sort of shrewdness among men and called their attention to it. In Matt. 25:14-29 he says the kingdom of God is like a man who gave talents in to the keeping of his servants, to one man five talents, to another two and to another one. From each man he required a return. All good sense recognizes that was right. They were intrusted with money; returns on the investment were expected. So are we, Jesus said. But Jesus went further. He saw and taught that in this world as it is we can so use what we have that it will assure us in the life to come vast returns. To him living for this world only was nothing more than death itself. Money here means opportunity to develop ourselves as its masters, to actually help men in need, and to accumulate for ourselves heavenly treasures. Study Luke 16:1-10 and you will see the point Jesus was making. If we are shrewd in this as in many other things, the future will be our storehouse and the dwelling-place of hope.

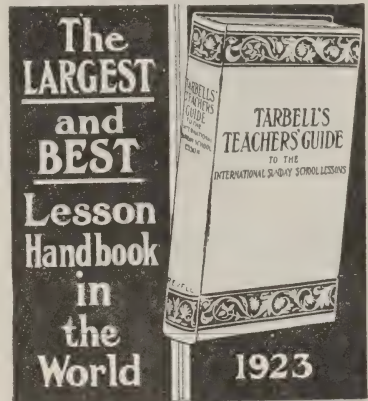
5. *God expects it of us.* So Jesus taught. Men do not need to be told to labor for gain in this world. They will seek money and rightly so. But beyond it their hearts must seek treasure in heaven. The one may well become a means to the other. Jesus reminded his followers of this, Matt. 6:19, 20. He saw as all see that this world makes many demands upon us. They are natural and legitimate. But again they do not relax the claims of God, Luke

20:25. The great danger is always that present needs seem so constant and so urgent that they tend to obsess us. Because they are immediate and necessary they swallow up all else. We accept what seems inevitable and become covetous. Luke 12:15 ff. For offsetting this tendency, this temptation, nothing will avail but the determined practice of the ways of the Samaritan whom Jesus warmly commended. In Luke 10:30-37 he tells us that the Samaritan laid aside class quibbles and personally ministered to the man in need. He went further and gave money to complete that ministry. We are to do likewise. Once at least Jesus placed his approval on the then common practice of tithing as a practicable way of stewardship. He found some things objectionable about the Pharisees: they were careless about justice and mercy and love toward God, but their tithing he said was commendable, Matt. 23:23. This they ought to do without leaving the other undone. Face to face with the selfish temptation of coveting and harboring money, and with the equally serious one of neglecting neighbors that need us, Jesus gave us once for all the great principle of stewardship: "Seek first the kingdom of God and all things else will be added to you." Matt. 6:33.

It was in this way that Jesus talked

about money. It is in this way that Christians must think and do with their money.

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Dr. W. O. Lewis, our own Baptist representative in Europe, visited Russia in October and sent back a report of conditions. The following is an extract from his report:

The fall sowing this year is the smallest on record. In many cases, the land has been unplowed so long, that it is difficult for even a team of five horses to break up the ground. It is estimated that Russia is 3¼ million short on horses. In Saratov province alone, it would take 200,000 horses to bring the number up to what it was in 1914. In one district in Saratov, an American Relief Administration supervisor told me that 25 per cent of the people have enough food to last through the winter; 25 per cent can live until December 1st of this year; 50 per cent have nothing now but watermelons.

To help as many destitute sufferers as possible in Russia and other countries of Europe, is part of the program of the Foreign Mission Society for relief work in Europe during the present winter and next spring.

An opportunity will be given to every Baptist church and Sunday school to take a special offering on Sunday, January 21, 1923.

According to an agreement with the Near East Relief, this offering, unless specifically designated otherwise, will be divided between European Relief and Near East Relief.

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The Moral Life and Religion, by James Ten Broeke. New York: Macmillan.

This book contains a scholarly and helpful presentation of a very important truth which it is well for any one to think through. It ably sets forth the conviction that morality and religion do and should interact to their common benefit. The author is dealing with a live subject in a thoughtful way.

Nerves and Personal Power, by D. Macdougall King. New York: Fleming H. Revell Co.

It is not essential to argue with all the scientific theories of the author of this volume in order to secure help from its pages. A careful reading will repay any one, but any sufferer from "nerves" or a painful ailment who desires help and has a basis of personal power on which to build will find that Dr. King has put into these pages a true philosophy on which life can be upbuilt.

The Heart of the Old Testament, by John R. Sampey, D.D., LL.D. New York: Doran Co.

An excellent mingling of popular material for Bible study with a scholarly presentation adapted for technical uses in high schools, colleges and seminaries. Dr. Sampey, in producing this volume, has given its readers a fresh basis for a belief in the supernatural origin of the Old Testament. The "Bird's Eye View of the Bible" comprising the last chapter is a valuable addition to the book.

Week-Day Religious Education, by Henry F. Cope, general secretary of the Religious Education Association. New York: Doran Co. \$2 net.

In this volume are brought together the results of a thorough survey of the field of religious education with an examination of the underlying educational theory. There are also analyses of fields, types of work and special situations, with briefs on legal aspects and a series of cross-section study charts. It is a book which should prove of value to those interested in this line of work.

The Idea of God, by Prof. Clarence A. Beckwith of Chicago Theological Seminary. New York: Macmillan Co.

The author of this book has dared to face one of the great needs of present-day thought, namely, a definition of God. Taking the modern viewpoint that all ideas are a product of the conditions of the time in which they appear he sets forth a careful history of the development of the God

idea. Material is drawn from many sources. He allows the Scriptures, experience, tradition, psychology and even metaphysics to make their respective contribution.

The result of this historical as well as critical approach gives the reader not only a broad survey of theological development but also a conception of God that functions in a vital way in the midst of present-day problems. It is seldom that one is able to find an interpretation of God that rings as true to the highest spiritual notes as this one does and at the same time has back of it the authority of human experience and a scientific view of the world.

Graded Bible Stories, by William James Mutch, professor of philosophy and religion in Ripon College. New York: Doran Co.

Book Three of this series has stories for grades five and six for ages from nine to twelve. Book Four is for grades seven and eight and for ages eleven to fourteen. The books are prefaced with directions to teachers and parents for the use of the stories. Careful work has been done here and the books should not be passed over by either teachers or parents who are desirous of giving the children under their care the best in biblical instruction.

"It Is to Laugh"

"I read that book you wrote about ancient history," said Lobrow, "and I can't say much for it; there are too many mistakes in it."

"How so?" inquired the surprised author.

"Well, one thing made me laugh. You said a guy named Epicurus was born in 342 B. C. and then a little further on you said he died in 270 B. C. That kills him off before he was born."

Bishop Bratton, at a dinner in Jackson, was genially patronized by a millionaire.

"I never go to church," the millionaire said. "I guess you've noticed that, bishop."

"Yes, I have noticed it," said Bishop Bratton gravely.

"I guess you wonder why I never go to church, don't you?" the millionaire pursued. "Well, I'll tell you why, bishop. There are so many hypocrites there."

"Oh, don't let that keep you away," said Bishop Bratton, smiling. "There is always room for one more."—*Detroit Free Press*.

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WHAT CONSTITUTES GOOD CHURCH MUSIC

By THOMAS WHITNEY SURETTE

Church music must obey the law of fitness which dominates everything in our service; that is to say, it must be devotional and dignified. However grand and noble it may be, judged as pure music, however beautiful, however inspiring, if it fails to fulfil the conditions of fitness it cannot really be said to be good church music. If it has a secular flavor, if it is operatic, if it is dance-like and irrelevant, even if it is merely associated with things distinctly secular, it cannot be good church music. Perhaps if we look at the history of its development a moment we shall understand this better.

The first great period in church music culminated in the sixteenth century. At that time music was held almost exclusively as the possession of the Roman church. The music itself was of the most formal kind—almost mathematical; it was founded on what was thought at that time to be an essential law of composition, by which every part in it followed out from beginning to end a certain strict relation to all the others, and freedom in melody or treatment was unknown. You may hear this music nowadays in some of the Roman Catholic cathedrals of Europe, and while there is no gainsaying its beauty, yet it lacks the human quality by which the hearts of the people are moved and their souls uplifted. It was not intended that the worshiper should join in it; it was only a part of the splendid spectacle, but it had the great virtue of being always dignified and churchly. It was distinctly a product of the religious life of the time; it tallied with the prevailing tone of thought and belief, and because of this we feel that it was genuine and fine. It fails to fulfil our requirements today, not only because the form of our service is changed, but because there is a new spirit in it which requires a new musical expression. This quality of genuineness is absolutely essential to true art everywhere.

Music of the People

During all the time that this great school of the Roman church was flourishing, the music of the people—the folk song and the dance tune—was gradually, if slowly, taking on new qualities and being added to and beautified. Comparatively unnoticed by learned musicians, all this music lived in the hearts of the people; it did not influence the church style, for there was very little in common between them. Each was the expression of its own life; each was genuine.

Here, then, were two types of music—the sacred and the secular—co-existent but independent of each other; one the possession of holy men; to be listened to in the spirit of reverence and awe; the other the voice of the people—passionate, gay, joyful or sad—the companion of their solitude, the life of their feasts and holidays.

But can the two seemingly irreconcilable things be joined? Can we have in music the dignity and reverential beauty which worship demands, and at the same time those human qualities which seem inherently secular? Two things are neces-

sary before this can result: first, that our religious life shall have taken on a more human quality; shall have come closer to the every-day life of the people; shall have cast off superstitions; shall have become nobler and more tender; that our services shall belong to the people rather than to the priest; shall not so much overawe us by their splendor as touch our hearts by their intimate relation to our own needs. The second requirement is fulfilled, in the nature of things, in the first; it is that there shall be men of musical genius, as there were in the old time, through whom this religious life may speak.

Both these requirements have been fulfilled. Our religious life, through the influence of the Reformation, has been humanized and has produced men who have fitly expressed it in music. Aye, and the relation which the present bears to the past is no less close in our music than it is in our religious life. Just as our present belief is the old belief with a new spirit, with freedom, with hope, with life in it, so our music is based on the old music, but is full of the spirit of our new time. We still cling to the formality of that old style sufficiently to retain the dignity and repose which were pre-eminently the qualities which distinguished the old music; at the same time we have acquired freedom of melody and of treatment. We still abjure the quirk and turns and suggestive rhythms of the dance; we still avoid the language of the street, and with it all we are human.

How to Know

How is one to know—one who has not studied the history of the development of church music; one who has not even been able to get a good training in the practical side of choir work and organ playing—what to select for his choir? Suppose the church is in an isolated part of the country and there is difficulty in obtaining music to look over; what can be done in such a case?

Suppose you were going to select a novel to read; how would you go about it? Wouldn't you make choice of a book by a man whom you knew to be a good writer—a man of reputation? Or suppose you wanted to buy a coat—wouldn't you go to a first-rate tailor—one who had had the necessary experience in his business? It's very much the same with anthems. You can't expect to get a good anthem from every would-be composer; not alone because he would not have the necessary musical ideas to put into it, but because, if he did have, he wouldn't know what to do with them.

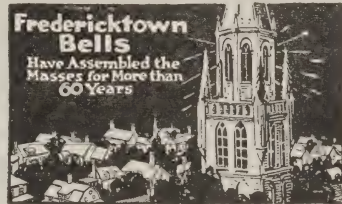
To some people a tune is a tune and nothing more. It may be a street-catch or a noble theme from a symphony—it's all the same to them. But those who take in charge the music of a service for the worship of God have no right to be ignorant on this subject. It is too vital a matter. The shockingly indecorous things which are sung and played in many churches are a direct reproach against choir and church alike. It would make a painfully long list to set them all down. From "Oh, Promise Me," set to the hymn "Abide With Me," all through the list to the "William Tell" overture on the organ, they stand as a record we cannot look

upon with pride or satisfaction. Pieces directly associated with the stage or concert-hall, sentimental ballads, popular gavottes and marches—all these one may hear continually. Not one of them is inherently religious; not one is prompted by, or expressive of religious feeling. With a perfect wealth of beautiful anthems and services to choose from—many of them so simple that almost any choir could master them—it is nothing less than lamentable that such things should be used.

One of the greatest causes for failure in our church music is the tendency of choir-masters to try pieces which are too ambitious. With the best intention in the world, a choir may be a dismal failure because of this error in judgment. Except in large churches, where there are singers of great ability, the music should be simple. It is better that this should be so for other reasons also; the nearer you get to the people the more you can do for them, and elaborate music is not near the people. This should be the guiding principle through the whole service. The chants, which were primarily intended for the congregation, are often rendered quite valueless to them by being pitched too high. When you put them down so that the highest note is C, or at the most D, men, women and children can and will sing them. The same thing applies to many hymn tunes.—*The Musician*.

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Church News

(Continued from page 1608)

was presented to the church recently but the membership refused to accept it. The Tenth Avenue Church, of which Rev. Vernon Phillips was pastor, for several years has not secured a successor.

WISCONSIN

STEVENS POINT CHURCH had a special business meeting to plan for the coming year at which nearly 200 were present. There was special rejoicing over the year's work because of the strike conditions in this railway city. Many of the members were out of work for several months, yet the year closed with all current expenses met and \$1,000 added to the three we already had for our new Sunday-school building. Goals accepted were as follows: 300 in Sunday school; 100 additions to the church; advanced missionary instruction and giving for that cause. Some of the members are putting an orphan girl through normal school with all expenses paid; giving to the church every Lord's day a bouquet of flowers which are later given to the sick in the homes and hospital; the pastor's wife is to go to Old Mexico and California for six weeks' outing with all expenses paid. It is eighteen years since Rev. James Blake and his wife first came to this field, making in all sixteen full years of service on one field. As a token of appreciation the Ladies' Aid presented Mrs. Blake with a liberal check and to Mr. and Mrs. Blake a handsome silver tray. The church is united and it would seem that the present year is to be one of real service for the Master in this community.

KANSAS

FIRST CHURCH OF MINNEAPOLIS is in the midst of a building proposition that will double its capacity for usefulness in the community. Attendance upon all the services is increasing and the interest among the young people is noticeable. W. N. Reynolds and wife came here from Connecticut last August and are happy in their work. They are already planning to attend the Northern Baptist Convention at Washington, D. C. in May.

NEBRASKA

NEW YEAR'S DAY was a great day for the Baptists of Ansley. This church is a combination of three local interests, one centering in Ansley and two others between seven and ten miles east and west from the town, with a present membership of 281. To the pastorate of this church Rev. W. E. Darrow came Dec. 10. In a marvelous way the work is opening up under his leadership. A high school student was baptized into the membership of the church the fourth Sunday morning in December and on New Year's Day two other young people were baptized. A roll-call and home-coming service was held after a basket dinner served in the basement of the church. Despite bad weather and other hindering circumstances there were ninety responses at the roll-call. The Lord's Supper was observed after the roll-call. Instead of working simply to save the church, to sustain it financially and otherwise, the members decided by unanimous vote to serve the community. The out-stations will be organized for community service.

The church building at Ansley will be open on Saturdays for the comfort and convenience of members and others in the communities served by the out-stations. A Baptist brotherhood will soon be organized in Ansley. Special evangelistic meetings with Mr. Darrow as preacher, will be held at the out-stations, beginning at Ash Canon, the first Sunday in January, these to be followed by meetings in Ansley a few weeks before Easter.

Obituary

ELLEN P. FIRST

Ellen P. First died Dec. 29, at Rock Island, Ill. Born in Onondago County, N. Y., Dec. 25, 1842. Moved to Bristol, Kenosha County, Wisconsin, when two and one-half years old and lived there until married to Rev. H. C. First. She was her husband's efficient helper in pastorates at Plainfield and Barry, Ill. and Kearney, Neb. The family lived at Upper Alton, Ill. during the ten years that her husband was superintendent of state missions. In 1904 Mr. and Mrs. First moved to Rock Island,

Ill. The survivors are her husband; a son, Dr. F. H. First, a physician in Rock Island; a daughter, Georgia P. First, who teaches Latin in the Rock Island high school; two sisters, Mrs. G. B. Cummings of Highland Park, Ill., and Mrs. Minnie Buckley of Phoenix, Arizona. Funeral service was from the home, Jan. 1, and was conducted by Mrs. First's pastor, Rev. G. A. Sheets. Burial was in the Rock Island cemetery.

Rev. WM. WILBER

Rev. Wm. Wilber was born in Marysville, Ohio, April 4, 1841 and died at Lankershim, a suburb of Los Angeles, Calif., Dec. 2, 1922. He held pastorates at Mingo and Richmond, Ohio, moved to Kansas where he was pastor at Columbus twice, Chetopa, Sterling, Nickerson and Coffeyville. Then he was district missionary for nearly ten years doing much effective evangelistic work. He was district missionary for two years in Wyoming and one year in Oregon. Later he was pastor at Scottsdale, Ariz. for several years. The last nine years he spent in retirement at Lankershim. He was married in 1867 to Mary A. Welch who survives him. He also leaves one son Willard M. Wilber of Los Angeles and a daughter, Mrs. C. H. Wikoff, of Chicago. His was a remarkable career of pioneer Christian usefulness.

The Gospel and the Meeting House

People in the scarcely settled regions and in the more remote areas of our country are not spiritually neglected. Frontier missionaries under appointment by the American Baptist Home Mission Society, missionaries in charge of chapel cars and colporteur missionaries under joint appointment of the Society and the Publication Society, as faithful agents of the Baptists of the North in their obedience to the Great Commission, are ministering to these widely scattered populations. Much of their work is done without buildings and local equipment.

Rural Community Work has been undertaken for the past three years with Directors of Town and Country Church Work in Michigan, New York, Northern California, Ohio and Nebraska. Demonstration Parishes in cooperation with State Conventions have been maintained in Minnesota, Nebraska and Wisconsin.

In this missionary program, the new Department of Architecture is rendering a needed service that makes it worthy of adequate support. Its studies are based on experiences by men active in church matters, who have had an architectural experience extending over many years. The Department is constantly studying all phases of such work and so arranging its plans as to enable churches to function efficiently. It continues to restudy the problem and to advise with the church until a solution satisfactory to all concerned has been reached. Consulting architectural service so far rendered has been on buildings costing from \$5,000 to \$500,000 each, and totalling in value in excess of \$21,000,000.

L. C. BARNES
Secretary of English-Speaking Missions
and Indian Work

CHARLES L. WHITE
Executive Secretary

C. E. MERRILL
Architect-Secretary

THE AMERICAN BAPTIST HOME MISSION SOCIETY

(Corporate name)

23 East 26th Street

New York City

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

Volume III

January 27, 1923

No. 52

The Baptist

Published Every Week by the Northern Baptist Convention



Immanuelskyrkan

Where the Baptist World Alliance Third Congress will be held when it meets in Stockholm, July 21-28, 1923. The building seats twenty-four hundred persons. The European Baptist Congress was held here in 1913.

Fresh from the Field

It is officially announced that Dr. George W. Truett, of Dallas, Texas, will deliver the sermon before the Baptist World Alliance in Stockholm next July.

Dr. E. S. Stucker began special meetings Jan. 14 with Rev. J. H. Skeen at the First Church, Boulder, Colo. The pastor plans a vigorous campaign of revival and evangelistic endeavor.

Prof. Frank M. McMurry, professor of elementary education in the Teachers College, Columbia University, on Jan. 18 delivered the fourth lecture on the Stephen Greene Foundation in the First Church, Newton Center, on "Methods of Study in Religious Education."

A million lives have been saved according to the estimate of several authorities in the Near East through the efforts of the Near East Relief. A handbook with full information is available without expense to all pastors. If you have not received a copy address 151 Fifth Ave., New York.

Mrs. Arthur B. Strickland, author and dramatist, whose impersonation at the vocational meeting in Chicago made a lasting impression upon those who heard her, is planning a western tour for the months of March and April. She will be available for engagements between Buffalo and Minneapolis at some time during those months. If any churches or woman's societies are interested in the possibility of securing Mrs. Strickland, they may reach her at 3646 N. Twenty-first St., Philadelphia, Pa., or they can

secure more information about her from the Christian Americanization Department, 2969 Vernon Ave., Chicago.

The number of Baptists in Spain has doubled since the beginning of active work there by the Foreign Mission Board of the Southern Baptist Convention, two years ago, it is announced, and a theological seminary and Baptist paper have been projected there.

Four months ago Rev. A. M. Smith began his work with the Westwood Church, Cincinnati. The church was organized in 1821. There has been a good response to his leadership, the Sunday school showing 100 per cent in attendance and the financial receipts have doubled. A program on a much larger scale has been laid out for the coming year.

Rev. Clinton Wunder, pastor of the Temple Church, Rochester, N. Y., is preaching a series of sermons, "I believe Christian America must highly resolve in 1923 to build a Christian social order." The topics were: Capital and Labor, The Law and the People, The Race Question, Wealth and Poverty. The total attendance at the Temple September to December, 1921, was 21,749. For the same period in 1922, 29,288.

Dr. J. F. Watson of the West Washington Convention writes of the improved conditions in that section of the country, Business is better, employment is at the maximum, and there is more money in circulation. Nearly all of the churches are supplied with capable pastors and the churches are interested in the denominational program and anxious to see it succeed. Among the new pastors in that territory are Rev. E. H. Shanks at the Sixth Avenue Church, Tacoma; Rev. J.

Harvey Deere at the First Church, Everett; Rev. B. P. Richardson at the Queen Ann Church, Seattle, and Rev. E. O. Otto at Puyallup.

Dr. and Mrs. Cornelius Woelfkin of New York and their niece have the honor of being the first persons definitely to reserve accommodations on the official Baptist World Alliance ship "America," sailing June 30 for Europe. They will attend the Stockholm Conference in July and spend the remainder of the summer on the continent of Europe and in England.

Feb. 13 Miss Maude Royden will speak in Chicago at Orchestra Hall on "Can We Set the World in Order?" Miss Royden is a graduate of Oxford, and first became known as a social worker in the slums of Liverpool. She is the author of many social, economic and political pamphlets. Her first Chicago appearance will be under the auspices of the religious education committee of the Chicago Y. W. C. A.

The meeting of Baptists in Stockholm has awakened great interest in all sections of our country. THE BAPTIST has been bombarded by letters of inquiry and appeals for publicity. Rev. F. T. Barkman, Baptist headquarters, Los Angeles, is organizing a party to tour Europe leaving the United States about June 9 and arriving at Stockholm July 21 in time for the Baptist World Alliance. He writes, "Drs. Harper, Rider, Davies and Francis are assisting in organizing this party." He invites a few Baptists outside of Southern California to join with him. Dr. Judson B. Thomas, for more than twelve years pastor of the Austin Church, Chi-

(Continued on page 1644)

Stockholm — Europe — The Holy Land

THE TEMPLE TOURS of Boston take pleasure in announcing in this connection two personally conducted tours for the summer of 1923. One is to include the Holy Land and Egypt, and both are to include Europe, with a week at Stockholm for the Baptist World Convention.

REV. HERBERT HINES, Pastor of the First Baptist Church, Kankakee, Illinois, will have charge of a wonderfully interesting and comprehensive tour that will include Egypt and Palestine, in addition to the convention and a fine European tour. Dr. Hines has spent years in study and travel abroad. He has a Ph.D. degree from the University of Chicago in Oriental Languages and History; he has covered Egypt and the Holy Land in an amazingly thorough way, and even speaks Arabic in addition to European languages; he is a devoted and scholarly man whose leadership should certainly be a great enhancement of the value of this trip. We think that in him we have found a prize.

Can you imagine better leadership for these tours? why our organization has grown so phenomenally. Last summer eighty-seven different conducted parties toured Europe under Temple Management. We have a large European organization that affords a specialized and real, not imaginary, European service. Taking efficient care of our parties is the sole and exclusive function of our large organization.

DR. JUDSON B. THOMAS, who is known to every active member of the Baptist denomination in this country, will have charge of a shorter and less expensive tour, covering Europe as thoroughly as it can be done in one season and including, of course, the Stockholm convention. Dr. Thomas was for 14 years District Secretary of the American Baptist Home Mission Society, and for 12½ years was pastor of the Austin Baptist Church, of Chicago. Since his retirement (!) he has served as Acting Pastor of the Englewood Baptist Church, the largest white Baptist church in the state. He has traveled widely abroad and is a man possessing, not only commanding qualities of leadership, but a high degree of business ability.

The Temple Tours make a specialty of that. That is why our organization has grown so phenomenally. Last summer eighty-seven different conducted parties toured Europe under Temple Management. We have a large European organization that affords a specialized and real, not imaginary, European service. Taking efficient care of our parties is the sole and exclusive function of our large organization.

Who takes either of these tours will ever regret the choice. The sooner you can make up your mind, the better. Those who register first will have first choice of accommodations.

For complete information address

or

Dr. Herbert Hines
First Baptist Church
Kankakee, Illinois

Dr. Judson B. Thomas
612 N. Pine Avenue
Chicago, Illinois

or

Rev. Raymond S. Carman
First Baptist Church
Rockford, Illinois
(Who has been for some years Secretary of the Baptist State Convention of Illinois.)

The Baptist

Vol. III Chicago, Ill., January 27, 1923 No. 52

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Committee on THE BAPTIST:
EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or, if paper is not desired for the coming year, should send in a discontinuance order.

ADVERTISING: Rate per agate line, 30 cents; full page (420 agate lines), \$125.00. No time or space discounts.

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O You Methodists!

"Subscriptions received from 'Epworth Herald Day,' Dec. 3 to the end of business Dec. 30, 1922, reached these figures: Renewals 11,369; new subscriptions 23,916; total for the month, 35,285." This announcement appeared in the issue for Jan. 13 of the *Epworth Herald*, the paper in which Methodist young people are especially interested. We call this a good record. We congratulate those who have made it possible. Are Methodist young people more devoted to their churches than Baptist young people? Are they more loyal? We think not. They are however, better trained. Do the Baptist young people want two full pages in THE BAPTIST again this year? We will give them three if they will equal the record of the Epworth Leaguers. And—it could be done!

Killam's Kollum

"Makes Me Discontented"

"I could live a quiet and contented life if it were not for the papers," writes a certain man. "THE BAPTIST is the worst offender of all. I get settled down to a rational Christian life and begin to enjoy my religion when your paper brings the story of some dire need and I'm all stirred up. I am going to stop the paper." That is a new one and the testimony is worth all that it costs. Why if every member of our Baptist churches got "stirred up" we would make quick work of the task of completing the New World Movement! But, brother, permit us a final word: You will never be any more dead than the day when you refuse to be "stirred up" for the glory of God and the good of men.

The Modest Contributor

On the whole genuine modesty is to be commended. But in some cases modesty is not the best policy. A case in point. It is not good policy to be so modest that you fail to sign your name when you send in a remittance in cash to cover your subscription. Your name, even though it is Smith, will make it a little more certain that you will get credit for the cash. Again, it is not good policy to send in glowing accounts of your church and pastor or sharp criticism of them and then fail to sign your name. We have just sold (to the junk man) several dollars' worth of old manuscripts and papers, some of which might have been printed had names been attached. Lastly, when you want to scorch the editor please sign your name so that when he meets a subscriber the editor will not have to wonder whether he is the man he ought to thrash.

Volume Three

We have lived through the third year and our chances to grow to maturity are thereby increased. The index is in this number. It is worth reading. Do not jump to the unwarranted conclusion that the rest of the material is not. An index is a feature in the year's work. Here in a broad way you see the sweep of interests represented by the paper. You find the names of scores of men and women in this and other lands who without silver or gold have given THE BAPTIST and its readers the best of their store of religious experience and hope. In the light of the index no one can charge THE BAPTIST with featuring one type of theology and one group of men. THE BAPTIST has been so widely representative that its editor has been asked to be a little more careful what brand of Baptists he features through the columns of the paper. We are glad that it is not the duty of an editor to put all the contributors through the "third degree" to determine the "brand."

Should Baptists Own a Headquarters?

By BENJAMIN OTTO

SO MUCH misunderstanding has been spread abroad by garbled and unauthorized statements in the *Chicago Tribune* and *New York Times* and by partial statements in *THE BAPTIST* and *Watchman-Examiner*, the former two leading to unwarranted criticism of a number of persons, and the latter two to incorrect conclusions by many, that the time for a frank statement of the facts cannot in justice to the denomination be delayed longer.

On April 19 a terrific windstorm swept over Chicago. One of the disasters following in its wake was the collapse of the stately spire of the Immanuel Baptist Church and the tearing down with it of the front wall of the building at Michigan Boulevard and Twenty-third Street—the last Baptist stronghold of Chicago's down town. For forty-one years that great church has withstood the growing tide of business which has swirled around it carrying to the suburbs a score of great churches. For twenty-seven years, under the masterful leadership of Dr. Johnston Myers, Immanuel with a current expense budget of \$60,000, has stood firm, ministering to every human need and filling a unique place in the religious life of Chicago.

When the spire fell, the pastor's heart sank with it. Would this prove to be the end of this down town church also? Providences follow each other rapidly at times. Twenty-four hours had scarcely intervened before the business men of the neighborhood placed \$3000 in cash, and the promise of more to follow. In the hands of the pastor with the encouragement, "carry on." The dust of the tower's fall had not yet settled when a squad of men of Wells Brothers Construction Company was sent from a building half a block distant to clear away the debris and protect the rest of the edifice. Wells Brothers—no finer Christian men to be found anywhere; A. E., treasurer of the Baptist Executive Council since its organization and active on many of its committees; F. A., since called to his reward, for many years chairman of the International Sunday School Committee and active in numerous other Christian enterprises.

Something Done

Something had to be done; but what? Wells Brothers summoned Max Dunning, prominent architect who frequently works with them. Simply to rebuild the front wall of the church on this valuable site, would have been the height of folly. A modern five story office building, 60x125 feet, extending out to the building line, was designed and begun, to cost approximately \$225,000. Wells Brothers declared that if their profit on this contract should be so much as one dollar, they would regret it.

The laying of the corner-stone was an occasion to be remembered. The first story of the new building was up; the second well along. The fine architectural character of the structure, the blending of the churchly with the secular, but dominating the latter, was evident. Business men were there by the score; such men admire the heroic and venturesome. Representative Baptists from all parts of the city were there. Many of them gave money. More than \$100,000 has been provided to date. Dr. Myers, the pastor,

A. E. Wells, builder, Max Dunning, architect, and Dr. Otto of the Executive Council, were the speakers.

Now in all of the steps thus far taken there was no thought or design regarding Baptist headquarters. The falling of the tower was an act of God; the erection of the office building under the favorable auspices attending it, an act of human wisdom. The perpetuation and broadening of the helpful ministries of Immanuel aided by increased income from the new building, were the keynote of every address at the corner-stone laying.

However, men began to think. And gradually the thought took shape in many minds: why commercialize any part of this property created by Baptist funds? Why not use it all for God and our beloved denomination?

At the meeting of the board of directors of the Baptist Executive Council on October 27, the superintendent suggested whether it might not be the part of wisdom for the board to consider the question of using the new Immanuel building for denominational rather than secular purposes and that possibly there would be found a willingness to locate the national headquarters of the denomination there, provided conditions proved favorable. A committee, consisting of two leading ministers and three business men, was immediately appointed. These men made a thorough study of the question from every angle open to them.

The Committee's Report

The report of this committee on Nov. 17 was a revelation and surprise, which even the best informed could hardly have hoped. They reported on the strictly modern and first class character of the construction of the new Immanuel office building; its adequacy to house the national as well as the local offices of the denomination; the possibility of providing additional office space, if needed, at moderate cost of construction, and last, but not least, the desire of Immanuel that their entire building might be used for religious purposes rather than commercial, and a willingness if the denomination saw fit to receive it, to make a free gift of their entire property to the denomination, without condition, save only that the building should be occupied for denominational purposes. A recommendation was also made that the council send its president, Mr. Brimmon, and superintendent, Dr. Otto, and Dr. Myers (Dr. Myers being unable to go, Mr. John Nuveen of Immanuel Church was substituted) to the meeting of the Finance Committee of the Northern Convention, to be held the following week in New York. These men were instructed to lay before that body the offer of Immanuel Church, and the expressed judgment of the Executive Council, as representative of the Baptists of Chicago, that the Finance Committee give favorable consideration to this proposed gift, so that, if not all at once and immediately, then at least gradually and in course of time, the national offices of our societies might be transferred to Chicago, and to this new building as their own permanent home.

In their statement to the Finance Committee, the Chicago representatives set forth the following facts:

a) Immanuel Church is not a depen-

dent organization but a going concern with the largest current expense budget of any Chicago Baptist church, \$60,000.

b) The generosity of the offer. A conservative valuation of the Immanuel property, when completed, is \$625,000; and exclusive of the amount of \$120,000 borrowed to finance the new project, is approximately \$500,000.

c) The probable increase in value. Dependable business men calculate that the valuation will reach \$1,000,000 within ten years.

d) The strategic location of Chicago, closer to the center of Baptist constituency. This means a saving to the denomination of thousands of dollars in railroad transportation.

e) The saving of at least \$75,000 annually, and possibly more, in office rents to the denomination.

f) The strategical advantage to the denomination of possessing a great, attractive, religious center of its own, devoted entirely to Christian uses in a conspicuous location, where more than 200,000 people pass daily.

A Visit to Chicago

In spite of a variety of other pressing business the Finance Committee devoted the larger part of the first day of its meeting and a part of the next to hearing the statements of the Chicago men and interrogating them on specific points. They then appointed Dr. Chas. L. White, Samuel Bryant, Geo. W. Coleman, and A. M. Harris, a committee to visit Chicago. Only two of the committee, Dr. White and Samuel Bryant, were able to undertake the journey. They visited Chicago the following Monday, inspected the Immanuel property, and conferred with Dr. Myers and Mr. Nuveen, and Mr. Elsdon, a Chicago attorney. Mr. A. M. Harris, who came to Chicago December 1 to attend the

(Continued on page 1628)

BAPTISTS

Why not combine
A Fascinating European Tour
with attendance at
The World Baptist Congress
AT STOCKHOLM
July 21-28

Mr. Manly C. Wareham, expert conductor of wide experience has made the necessary reservations and will take a party from Montreal, sailing June 30.

ITINERARY

GREAT BRITAIN: Shakespeare Country, London, Melrose, Edinburgh Trossachs; NORWAY: Bergen, Florda, Christiania; SWEDEN: Stockholm, Malmö; DENMARK: Copenhagen; HOLLAND: Amsterdam, Maarsse, The Hague; BELGIUM: Brussels, Antwerp, Bruges, the Battlefields; SWITZERLAND: Basle, Lucerne, Rigi, Tell Country, Interlaken; FRANCE: Paris, Versailles, the Battlefields, Cherbourg. Arrive New York August 28.

It will pay you to get full information from

MANLY C. WAREHAM
587 Duane St. Glenellyn, Illinois



The Baptist



The American Schoolteacher

THREE forces dominate the moral and religious life of America; they are the parent, the preacher, the teacher; and we are not at all prepared to assert that this order is the order of importance. During ten months of the year and more waking hours than are spent under any other influence, it is the teacher who has charge of the thinking and the developmental processes of our child, from the day when with a smile on the face but a little choke in the throat we watch him start out upon the long years of his climb up education hill.

There are twenty-two millions in our common schools, more than two millions more in high schools, and in professional and other schools enough to bring the number of the army of American scholars up to twenty-five millions, with perhaps a million teachers. Our common schools alone cost a billion dollars a year. Is there any other business in America so vast? There certainly is no other around which all the life of the American home revolves so unswervingly as it does about the sound of the school bell or whatever it is in these days that takes its place. The mother patiently as she may, and the father, grumblingly if he must, submit themselves to the tyranny of the school schedule and adjust their downittings and their uprisings thereto.

The great majority of the teachers to whom we entrust the destinies of the children dearer to us than anything else in the world are women, some of them mere slips of girls yet taking on the dignity and authority of the teacher, others of them mature and wise in the art of directing the turbulent life of an American school-room where all races and social strata the most diverse are represented. Do we give the teacher her due in our thought and grateful remembrance? Do we remember her when we come to kneel down with our children in the night-time prayer?

Even while this is being written there lies in her darkened home awaiting the last journey to a grave beside her mother, the form of one who, beginning as a young girl of seventeen, taught for fifty-three years, giving the last thirty years to teaching and executive work in the schools of Chicago. Earlier she served as dean of women in Baptist colleges, but the last generation of her life was given to the work in the great cosmopolitan city among the children of foreigners, whose love and confidence she gained and who in numerous cases owed to her interest and influence their splendid advancement in all that makes the true American. Descendent of prominent colonial ancestors, she was in her own person a Christianization and Americanization society. A little lad said of her, "It is easier to do things when she is here."

And there comes to mind another who has given her life to this difficult, delicate task of informing the mind, and shaping the ideals of the ones who are to determine the character of the America that is to be. Is it strange that when we find ourselves utterly prostrated over the task of personally conducting a single lively child of our own flesh and blood for a few hours, a teacher with forty of mixed breed and breeding left in her charge for long hours at a time and for the long months of many years, should find heart, brain and nerve ready to go on strike? Have you ever observed some patient teacher piloting a band of school children through a museum or through the parks for a little outing? Yet we have seen teachers after a lifetime of their work still sweet, serene and capable.

It is true that some young teachers enter the work with no sanguine expectation of its continuance, and that many most promising young teachers are sequestered from their teaching vocation by the strenuous plea of some young man, who is quite likely to be the new Baptist preacher. But in many such cases the home is the gainer for the experience of the teaching, and the schools win a constant and understanding friend in the wife and mother who has had first-hand acquaintance with the teacher's task.

How can the church help the teacher, and how can the church ally itself with the school for the mutual advantage of both? These are days of anxiety for parents, pastors and teachers; grave problems have arisen in the schools, as in all our present day life, from the breaking up of the safe habitudes which protected society before the world war. We hear of elopements and marriage between girls and boys of tender age, and of escapades still more distressing; but this is also a day when men and women are showing strange reversion to barbarism, when fair murderesses are quite sure of immunity from punishment for their sanguinary sports. We must not lose our heads over any of these problems, but much may be saved of future sorrow and gained for future rejoicing if church and school will draw nearer to each other; the pastor, the parent and the teacher facing the great common task together.

OUR American schools began under the fostering care of religion. The great Ordinance of 1787, under which our nation entered upon its career of expansion, declares: "Religion, morality and knowledge being necessary to the happiness and well-being of mankind, schools and the means of education shall forever be encouraged." Then and for many decades the schools were almost a part of the church. Many a Baptist pastor conducted a school in his home or in the lecture-room of his

church. John M. Peck established many schools throughout Missouri and Illinois in the region of St. Louis. Wisely we have made the schooling of the young the business of the state, which alone can make it adequate and compulsory; but in some way our Protestant churches should take to their hearts again our schools. The most efficient and wholly unobjectionable way is in securing teachers of Christian character, culture, tenderness and common sense and then standing by them in every way while they handle and shape the most precious product of this land of fabulous wealth.

Have we idealized the schoolteacher? A little, perhaps, but then we must also idealize a little the American mother in order to forget the short-skirted, berouged, feather-headed ones who cultivate the movies and trust their homes to luck. Who can blame the schoolteacher if she sometimes—not always—prefers her hundred dollar job to some sixty dollar young man? Thank God, our daughters no longer are compelled to marry the first light-weight young fellow or widower with six children who asks them. But there are multitudes of women teachers, missionaries and social workers today who devote themselves to their life-work as singly and more sensibly than any nun. They are the vestal virgins of our republic, guarding the light of knowledge and high ideals for the coming race.

We would refuse the most of the special days urged by well-meaning organizations on our churches, but we would have two preeminent days sacredly observed each year,—*Mother's Day* and *Teacher's Day*.

Atlantic City, May, 1923

ELSEWHERE in this issue is the official announcement that the next meeting of the Northern Baptist Convention will be held in Atlantic City. Washington found that it was not physically possible to get its convention hall in even a "near state" of completion and so notified the executive committee of the convention. That committee is to be congratulated on its prompt action in view of the exigencies of the situation.

It is not unkind to say that the convention is forming the habit of losing its way to its appointed place of meeting. Two years ago we headed for Winona Lake and landed at Des Moines. A year ago we started for Seattle and got as far as Indianapolis; this year the nation's capital was our goal and we are supposed to land at the nation's most famous watering place.

This series of happenings showing a miscarriage of our plans is not a mere coincidence. It is a symptom of a condition which will become more marked each year. The meeting of Northern Baptists has become a gathering of the first class. Few cities are prepared to entertain such a gathering. Then, too, there is a change in the attitude of many cities, we might say most cities, in the matter of conventions. There are few that will bid for a convention and those few are cities which are known as "convention" or "resort cities."

We have discussed the matter of a rotation of these annual meetings with a few fixed centers and with fixed dates. This matter has been dismissed. We are from the nature of the case bound to find a more satisfactory method than the present "emergency"

method of determining the places of our gatherings. There will be wide-spread disappointment that we are not to meet in Washington. The necessity of turning to Atlantic City may interfere with the commonly accepted understanding that we are to meet in Philadelphia in 1924 to take part in the celebration of the centennial of the Publication Society. We may have a crowd at Atlantic City, but we cannot have a truly representative gathering in any city on either coast. We must not forget that there are Baptists west of Chicago and that in influence they are a growing factor in our denominational life. Special railroad rates will be secured and we will meet you at Atlantic City in May.

Dr. Burton, President

IN the merited honor which has come to Dr. Ernest D. Burton as announced elsewhere, it is well to recall something of the service which he has quietly done for the denomination. It was his early desire, frustrated by considerations of health, to go to the foreign field, and he has never lost his deep interest in that work, having served for several most important years as chairman of our foreign mission board, and having under other auspices made two extensive trips to China for a survey of educational conditions there, bringing reports which will affect the destiny of that vast nation for centuries. As chairman of our board of education he has secured the raising of standards and the more adequate equipment of all American Baptist schools. And it was Dr. Burton who, with unsparing pains, masterly insight, and the fullest consultation of the denomination at large ever given to a project, formulated the plan for a General Promotion Board, thus unifying the missionary work of Northern Baptists without disturbing vested interests or destroying any useful function of state or national societies. This great feature of our denominational life is quite independent of the Hundred Million Campaign which was evolved spontaneously at the Denver Convention for the succeeding five years. Doctor Burton, as great in modesty as in efficiency, deserves the gratitude of the denomination for all time.

"Organize, Deputize, Supervise"

"REMEMBER the three magic words," says Arthur Brisbane in the *Chicago Herald Examiner*, "organize, deputize, supervise." These words were uttered as a warning to men who "try to do it all." They are no plea for a weak "let George do it" spirit. They call for the planning of one's work and the organization of one's life. There is a call for that rare gift of selecting, training and inspiring of other workers. They call for work by deputation. Even after the plan has been perfected and the deputies trained one may fail by assuming that then responsibility ends. The careful, sympathetic "check up" must be made to see that the work is properly and promptly done. No group of men is in greater danger of being submerged by details than the pastors of our churches. It is often easier to do a particular piece of work one's self than to find another to do it. When, however, we have called out another, created in him a desire to serve and then given counsel and help along the way we have rendered double service—the task has been accomplished and new forces have been released in the life of another.

A Page of Opinion

Methodist "Law-Breaking"

THE great temple of the First Methodist Church in Chicago is already looming above the commercial temples of the loop. Its tower rises to a height greater than that of the Washington monument. This great building will become the headquarters of Methodism, where all the great interests of the church will center. Under the above title the *Northwestern Christian Advocate* answers the criticism of the *Christian Century*.

"The *Christian Century* is grieved that the Methodists of Chicago should 'break the law' in exceeding the building limit of 400 feet in the erection of their Chicago Temple. Not even technically was the ordinance 'broken.' The only body of men who may control the building ordinance of Chicago is the council, and to give special permit to exceed the height allowed in an ordinance is no more of a 'break' than would be the act of blocking a highway for hours with a house-moving project when consent had been secured.

"In spirit the law was not broken. The commercial or business part of the building keeps well within the prescribed limit. The tower and spire shut out neither light nor air; and, more to the point, they do not bring one additional 'loop' tenant into the overcrowded mile square. On the other hand, they add beauty and dignity to the austere surroundings. The vaulting tower and tapering spire, tipped with a revolving cross, will be a more potent factor in creating thoughts of God in the minds of innumerable thousands than all the skyscrapers of the city combined.

"It is an added investment of several hundreds of thousands of dollars that Methodists are only too willing to make for the general welfare and of which the public seems to be cordially appreciative. Some day, when the sky line of Chicago shall reveal lofty towers here and there, lending grace and beauty to the architectural effect, even the *Christian Century* will rejoice that the Chicago Temple was an inspirer of it all."

The March Into Germany

INFORMED people are not surprised by France's march into Germany. The wonder is that it has been so long delayed after being so definitely foreshadowed. But no one is well enough informed to see what the end shall be. France has determined to go it alone regardless of world opinion. She feels that the world does not understand her position and wilfully refuses to share her emotion, and she has, therefore, decided to make the best of the power she possesses to prove herself still to be a factor in world affairs. Any nation choosing that course could become a factor in world affairs. It means, as the trouble ostensibly between Greece and Turkey meant, that France is cutting loose from her allies.

The cause is simple: Germany has not delivered to France the amount of coal allotted to her under the reparations agreement. It is so simple that in America it is difficult to understand what it means. It means principally that with Germany herself suffering from a serious fuel shortage, German workmen revolt at the

thought of digging coal the year round and sending it to France. There can be no question that, having rendered French mines useless by the scientifically fiendish devastation of war, Germany is bound to repay. But that is not the only element of the question. Of two men in a fight, the attacker should be compelled to make good, but if the attacker himself is in the hospital because of the wounds he received in his attack, there is also the question of ability to perform; and that is the situation in Europe.

It all comes to this, probably, that the loom of fate is weaving the strands of further unsettlement and disaster. The situation must be considered as a whole, and not as merely French or German, and, of course, this is impossible for any European country to do. This incident may pass for the present without apparent result. It appears to have been diplomatically managed thus far. But in the future it spells the lineup of a new Mediterranean alliance with Poland, Roumania and Turkey certainly with France, a line across Southern Europe, broken only by the possible refusal of Italy to take part.

Today it is possible to observe almost hour by hour a resistless destiny setting the scene for the real Armageddon, the Last War, of which the Great War was the preparatory chapter. The Great War was fought by ill-assorted allies who normally would not have been allies. Now the natural allies will find each other, and not the least surprising element of the new alignment will probably be that Germany, perhaps separated from some of her present kingdoms, will be lined up with her former enemies, allies of Britain and America. Rightly or wrongly, that seems to be the way the finger is pointing.—*Dearborn Independent*.

Coué and Christ

EMILE COUÉ, the now famous French pharmacist and psychologist, is in this country making a somewhat novel application of the results of the researches of the therapeutic neurologists of the Nancy school. Our correspondence indicates a widespread interest in the results of the clinics now being held. John T. Cowan of the Prospect Avenue Church, Buffalo, comes forward with the following suggestion:

"Psycho-analysis has become a fad. Coué has arrived in New York and his message is featured in our magazines and newspapers. He tells us that health comes through the power of suggestion. There is a soul of truth not only in every error as Carlyle has pointed out but also a grain of truth in every passing fancy. In speaking of the means to physical health has he not given us a clue to the path to spiritual vigor? Would there not be a stabilizing and strengthening influence in our lives amidst the strain and fret of care if our first thought of the morning and the last thought of evening was the yearning prayer 'Every day, in every way, I want to be more and more like Christ.' Abnormality of self-consciousness would give place to the normality of divine consciousness and we would be transformed 'from glory to glory'."

Some Contacts of the Acts

Excerpts from an address on the Stephen Greene Foundation at Newton Seminary

By SIR WILLIAM M. RAMSAY

I WISH to bring before your minds the naturalness—the humanity—what one might almost call the ordinary human character of the men who are described in the Book of the Acts. I should like you to think of them—not as Apostles and men raised above the world around, but as men living among other men. And nothing is more convincing to me of the truth of the Gospels than the total difference in spirit that there is between the character, the conduct, the life of Jesus, and the life of the greatest of the Apostles.

The Book of the Acts contains many punishments; the narrative describing death—sudden and terrible—or other physical deprivations, but whereas the Apostles became in many cases angry and felt themselves obliged to inflict punishment, there is nothing of that kind connected with the life of Jesus. The idea of punishment falls away wherever he moves.

Wandering Scholars

Now in the life of the Roman world, as it is described with marvelous accuracy in the Acts of the Apostles, one of the most striking features is one that is familiar to every student and scholar—namely, the abundance of wandering scholars—men who were going about the world teaching, offering lectures and trying to attract an audience. Generally their object was to establish themselves in a position of settled income in some city. Sometimes they were traveling merely for interest in the world, for study or for the purpose of learning.

Among those wandering scholars there were men of very widely diverse character. Some of them were purely imposters, making money by tricks and legerdemain, while others were great teachers of philosophy, such as Athenodorus of Tarsus, who made, as I believe, a great impression on the mind of Paul in his youth. In the narrative of Acts these wandering scholars appear frequently, and generally they are of the lower type. For example, in Chapter VIII, when Philip went to Samaria there was a magician who practiced the art of magic, and who called himself "The Power of God that is Great." He was the incarnation—the special in-

This abstract of an address by Sir William Ramsay on "Some Contacts of the Acts" is of unusual interest at this time.

A number of our readers are planning a visit to Bible lands following the meeting of the Baptist World Alliance in Stockholm in July.

Mr. Ramsay makes one see conditions as they were in the days of the Apostles. As we read we see the people and face the interesting situations of the days of Paul's missionary labors.

The address was given on the Stephen Greene Foundation at Newton Theological Institution and is now published and copyrighted.

carnation of the great power of God; so he taught the people and was a noted figure.

It is an interesting fact to note the impression that this new teaching made, even on such a man. Simon himself also believed, and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Now there came down from Jerusalem the Apostle Peter, and Peter showed even greater power. You will observe the stress that there is always laid on the idea of *power*. The kingdom of God is not in word but in *power*, and it was the power which Philip first, and afterwards

Peter, showed which impressed Simon, the Magian, so deeply.

Simon came to Peter, the leader and chief of the new faith so far as there was any head, and offered money to buy this power. The poor wretch was really not acting contrary to the ordinary idea of the times. He had in his mind the idea that there was behind this power a special teaching, and he wanted to secure it to himself. It is just as if one of the students in this seminary should come to the president privately and offer him a large sum of money to get some special high-class and impressive teaching. In both cases the answer would be the same—"Thy silver perish with thee,"—because it was thought to obtain the gift of God with money. It was not that there was at the time the idea that there should not be regular payment of the teachers in the church. The laborer is worthy of his hire, but the crime here lay in the attempt to cheat the others—to get something that Simon's neighbors were not able to get and to buy themselves.

The Praise of Others

You will notice in that chapter that Peter is described as so much the most impressive figure in the narrative, and that there is a tendency among modern scholars to invent the idea that wherever any particular Apostle is playing an especially conspicuous part, this is to be traced back to him as the ultimate authority. To my mind it is the very opposite. In the one case where we know with absolute certainty that one Apostle, and one alone, is the authority for a narrative about himself, it is a narrative which throws light on the weakness of his nature. Peter is the one person who could tell the story of his denials of Christ. The story comes from him, and you have there, not the exaltation of Peter, but the very opposite. Here in this case it appears to be that Philip is the authority, and if you read the narrative with this idea in your mind you are struck with the modesty with which the narrative is expressed.

It comes to the historian, Luke, on the authority of Philip, who was a personal friend. It is recorded by Luke very much in the words in

GOD give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

—J. G. Holland.

which he received it from Philip, and it describes Philip, not as the great man of the Samaritan incident, but as quite secondary.

Now in reading the Book of the Acts we are apt to miss a great deal. This book was written for readers who were familiar with all the names and generally with the incidents recorded. I would compare it with a recent life of Mr. Roosevelt. The criticism was passed in an English journal that the book must be much more interesting to American readers than to British readers because there were so many names which meant nothing to Britons, while were unknown personalities; whereas in America every person was a known figure and every person aroused by the mere mention of his name a conception of his life history, and people were interested to know the exact relation in which he stood to the greatest of modern Americans.

Barnabas and Saul

I will now ask you to pass on to another narrative. Paul and Barnabas, or—as they should be called at that stage—Barnabas and Saul, left Syrian Antioch and came towards the West, through Cyprus. They made a complete progress through the island, but nothing that was especially worthy of being recorded occurred until they came to Paphos, the capital of the island—the residence of the Roman governor of the province.

The governor is a figure of great interest to the men of that time on account of the fact that he was in the first place a member of one of the greatest and wealthiest of the noble Roman families. In the second place, he was a man interested in philosophy and in learning. He heard the two new teachers—two new lecturers, who professed to describe the nature of God, the nature of good and evil, and the whole system of moral philosophy of a new kind—who had come to the city. He sent for them in order to hear what they had to say, and evidently he was very much impressed by what they said.

Elymas

There was in his train another of those wandering scholars. All three—Barnabas, Saul and this third one—Elymas (Bar-Jesus), were ranked by the outer world as being wandering teachers—teachers looking for a situation, looking for instruction; and Elymas had a very pleasant situation. He was in the train of the Roman governor. He had many op-

portunities of acquiring a good deal of money in the form of tips and bribes, because every person in the East who seeks to approach a great man always tries to find some intermediary and to give this intermediary money to facilitate his business with the man in authority.

An Indignant Paul

Elymas saw that his position was in danger. He was afraid that he might be turned out and the new teachers might be installed in his place as members of the train of the great and wealthy Roman Pro-Consul. And he sought to maintain his

Saving Your Soul

YOU cannot save your own soul alone; you save it by making use of it. The only goodness is serviceable goodness. Religion kept for itself will decay. Truth is vague and helpless until it is lived out. To preserve the freshness of the vision of God in your own soul, you must impart it to others. Think day by day not of what others should do for you, but what you can do for others. This call comes to you today. What the service shall be God will teach you. Come to Christ; be spiritual; forsake your sins, not alone for yourself but for the sake of others! It is a terrible thing to have seen the vision, to have heard the call, but not to respond to the cry of need at your door! There is no greater happiness than for you, out of your love to Christ for the mercy he has shown you, to help to save your neighbor's soul!

The day is wearing on to night,
Heaven and hell are grappling in the fight,
Lend a hand, man! Strike for the right!

—Arthur T. Fowler.

position by an argument which is not quoted by Luke. Luke omits entirely to describe what he said, and he omits on purpose. The intention was to turn aside the Pro-Consul from believing; and then Saul, who is also called Paul, stepped forward, and you must imagine the scene.

You can never understand rightly any of the narratives in this book unless you get a clear idea in your mind of the relative position of the speakers—a clear idea in your mind of the surroundings. Paul was filled with indignation, and he stepped forward as the principal person. Hith-

erto Barnabas, a stately, dignified, gracious figure, had been the greatest man in the church of Syrian Antioch, and was the leader of this mission; but now in this crisis Paul stepped forward and fixed his eyes on the magician and said, "Oh, full of all guile and of villainy! Thou son of the devil! Thou enemy of all righteousness! Wilt thou not cease to pervert the right ways of the Lord?"

Now you must acknowledge that that is very strong language, and it is not language that is justified in ordinary conversation. Paul was a practiced, highly educated and highly trained man; and he was practiced especially in recent years in defending the faith, but there was something peculiarly offensive in what Bar-Jesus said. It was in the court of the Pro-Consul, surrounded by the elite of society of Paphos that this scene occurred; and Paul, who showed himself on many occasions so polished and was able to maintain his position with dignity and courtesy in the presence of kings and great men—here on this occasion is guilty of what you might call a breach of good manners. It could only be justified by power. No person is justified in speaking like this unless he goes on to act. "And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And there fell on Elymas a mist and a darkness, and he went about seeking some one to lead him by the hand. . . .

"A Certain Slave Girl"

In a third case in which the teachers of the new religion are brought into close relationship with the magician, the lower type of teacher, the practitioner of mere magic arts, is in Chapter Sixteen. "A certain slave girl, having a spirit of divination, met us; which brought her masters much gain by soothsaying." She told fortunes and all that she earned was the property of her owners. It always seems to me that this little slave girl is one of the most pathetic figures in the whole of the New Testament. She stands out prominently and yet nothing seems to justify the importance attached to her; but she followed Paul day after day, calling out—"These men are servants of the Most High God, which proclaim to you the way of salvation," and she did this until Paul became annoyed and said to the spirit in her—"I charge thee in the name of Jesus Christ to come out of her, and it came out that very hour." The power that was in her departed. You must imag-

ine that a person in such a position must be possessed of some peculiar sensitiveness. She was able to read thought; to gather quickly a conception of the character, the probable career of those who consulted her and to tell their fortune through this power. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas and took them before the magistrates . . .

It was in Ephesus that the next incident of contact between the Christians and the magicians—the teachers and practicers of magic is described. "There were seven sons of one Sceva, a Jew—a chief priest, which sought to exorcise and to use the name of the Lord Jesus and the evil spirit answered and said unto them—'Jesus I know and Paul I know, but who are you?' And the man in whom the evil spirit was leaped on them and mastered them and prevailed against them so that they fled out of that house naked and wounded." You observe here the sons of Sceva trying to get the

power without paying for it. Simon of Samaria at least was willing to pay a fair price. There is something reasonable about his conduct, but these men attempt to get the power without paying for it all. They listen—they catch a few words—they learn the power that the name of Jesus has in the cases of diabolical possession, and they try to use that name and suffer accordingly.

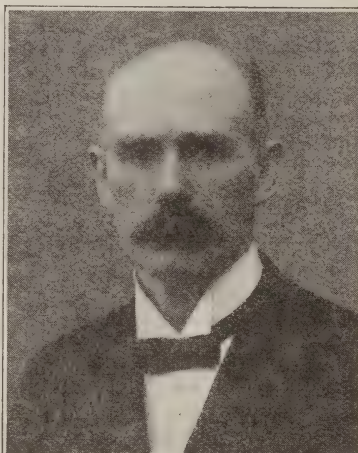
Now it is not unnatural, it is quite in accordance with the character of society, that there should be so many cases of contact between this new teaching and the magicians. These low-class teachers abounded everywhere. People were all eager to get their fortunes told, to have the future read to them, to have their desires to know the nature of things—to know the future—satisfied, to have relations with their lost children. There were any number in every town of this class of person. Contact was inevitable between the new faith and these people.

And you notice also how frequently punishment occurs. That is a marked feature of the second period in the history of Christianity. In the first period you have the one gracious, perfect character of the Redeemer. The thought of such action as was found by the Apostle to be necessary is entirely inconsistent with the life and action of Jesus. You take, for example, the remarkable incident of the punishment of Ananias and Saphira. At first sight it certainly appears terribly severe punishment. It has only recently occurred in my study of the inscriptions recording the religion of the time that there must have been a practice among the Pagans of exaggerating their gifts to their own religion. Case after case occurs in which any subscription that is given seems to be multiplied by ten, and this misrepresentation of one's devotion to one's own religion was an evil in society at the time, which the Apostles felt must be stamped upon at the very beginning.

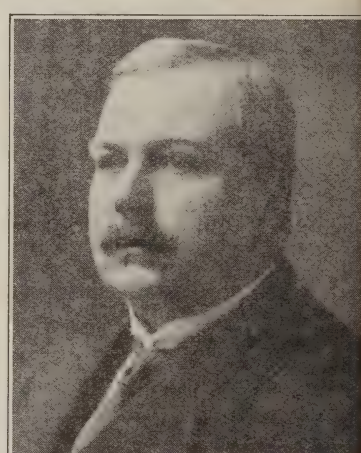
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REV. H. DANIELSON, PASTOR FIRST
BAPTIST CHURCH, STOCKHOLM



REV. K. A. MODEN,
SECRETARY BAPTIST MISSION BOARD



RICHARD BENGTSSON,
VICE PRESIDENT BAPTIST MISSION BOARD

Will Your Church Be Represented at Stockholm?

THE World Baptist Congress at Stockholm, July 21-27, promises to be the most representative gathering ever held by our denomination, and it is believed it will prove to be the most far-reaching in its influence. Hundreds of our churches should begin immediately to plan to be represented. Thousands of members are abundantly able to make the trip at the reasonable rates announced by the committee to promote attendance. They would return to their churches with a better preparation for service, and with a vision

of world conditions and opportunities which would enrich the life of their churches. It is conceivable that a spirit may be generated at Stockholm, which if transmitted to our churches, would help to inspire our denomination to far larger achievements than ever before. Think of the value of a thousand or more Northern Baptists returning home, aflame with enthusiasm for kingdom tasks! THE BAPTIST suggests that in every church a mid-week service be devoted to prayer for the great gathering at Stockholm,

and to a discussion of steps necessary to secure proper representation at the congress. If necessary, the church should meet a part of the expense of the trip, and the delegates will return with a sense of obligation to share with the church the blessing received. Of course, many pastors should be assisted if they cannot personally meet the cost of the journey, and we hope the churches will count it a privilege thus to honor their ministers, but the laymen and the good women too should go to Stockholm in large numbers.

Europe as a Mission Field

By JAMES H. FRANKLIN

THE question as to how Europe may properly be regarded as a mission field is quite natural and is altogether appropriate. Every country in Europe, as far east as Siberia and Russia, as far west as Spain and Portugal, as far north as Norway and Sweden, and as far south as Italy and Greece, even to the bounaries of Turkey, is by tradition and profession a Christian nation. Why then should any American missionary body regard Europe as in any sense a mission field?

Why A Mission Field

Were not all the peoples in Europe in the possession of the Christian faith long before Columbus discovered America? Moreover, is it not true that historically America received even evangelical Christianity through such heroic souls as the Huguenots of France, by way of England and Holland? Is not the soul of America still lighted by fires that were built around the bodies of great reformers in Europe? Have not European Christians sent out some of the most heroic and useful missionaries who ever labored in the Orient, in Africa and in other parts of the world? Why then think of Europe as a mission field at all? Perhaps I may attempt to answer that question from the viewpoint of one of the Baptist mission bodies in America, which for nearly a century has shown an interest in the progress of Baptist churches in European countries.

It is true that there are many millions of members of the various Christian churches in Europe. It is true, too, that the torches of evangelical Christianity were held high in some of those lands before there were any churches in America. But it is true also that the religious atmosphere was usually too close over Europe in general for the torches to burn bright there. Autocratic churches, in league with governments, were quick to brand as heretics those who proclaimed doctrines which flourished when preached in America, and which today are accepted here by almost all evangelical Christians. In the free air of America the sparks which were wafted across the Atlantic burst into bright flames in every direction, but, unfortunately, the conditions, which drove to America the bands of earnest souls (not always consistent) in quest of complete religious liberty, continued in Europe for centuries, and, frankly, they have not entirely passed away even yet. Here in America, under the leadership of Roger Williams, the founder of the earliest Baptist congregation in the New World, the first successful effort was made to establish "a free church in a free state." Historians agree that this was one of the epoch-marking events in human history—perhaps the most significant in recent centuries for the emancipation of the soul of man.

Those Who Have Prospered

Among those who have prospered here in America have been the Baptists who, although making their strongest appeal to the common people, are now recognized as having been unsurpassed leaders in the struggle for the separation of church and state, for the doctrine of a regenerate church membership and the competency under God of every soul to

make its own decision in matters of religion, unhampered by the dictation of pope, by council, by priest, by church or by man-made creed.

Numerically, the Baptists have become a great people in America, possibly eight million strong, with large missionary agencies, many institutions of learning, a few outstanding statesmen and no little material wealth. For many years they have heard the cry of their spiritual kinsmen in Europe, who have been fighting the battles our fathers fought. They have been fighting them in the face of the opposition, and oftentimes the persecution, of the state churches. American Baptists believe that those principles are essential to the best religious development of mankind, and they feel it their duty to furnish encouragement to those in other lands who are struggling in defense of such principles. The American Baptist Foreign Mission Society does not send missionaries as such to Europe, but

by the Southern Baptists of America. In Czecho-Slovakia the Foreign Mission Society cooperates with the Baptists of Great Britain and Sweden in rendering assistance, and in the Baltic States with the Baptists of Great Britain and Canada. Southern Baptists of America have accepted responsibility for rendering assistance to the Baptist groups in Spain, Portugal, Italy, Jugo-Slavia, Hungary and Roumania. The German-speaking Baptists of America are rendering assistance in Austria, Bulgaria and a part of Poland. It is anticipated that various groups will render assistance in Russia whenever the barriers are removed.

Fraternal Visitors

Beginning with Prof. Ira Chase of Newton Theological Institution, who went to France in 1832, American Baptists have sent many fraternal visitors to their denominational kinsmen in Europe. Among the most notable was Dr. Barnas Sears of Hamilton, N. Y., who baptized J. G. Oncken and a few others in the River Elbe near Hamburg, which historically was the beginning of the modern Baptist movement in Germany, from which streams of influence have gone out to almost every other part of northern, eastern and southeastern Europe.

Through the years the secretaries of the American Baptist Foreign Mission Society have made personal investigations in various parts of Europe. Soon after the armistice was signed, one of them was sent to France to ascertain what Northern Baptists should undertake in the reconstruction work which was so urgently required. Before the war Dr. Jacob Heinrichs was sent to Russia to investigate carefully the situation in that country, and in the summer of 1920 he was sent on a special mission to the German-speaking Baptists in Alsace-Lorraine, and to Germany itself. In 1919 Dr. Charles A. Brooks was sent to explore the situation throughout Europe, and, after a year of investigations, he joined Dr. J. H. Rushbrooke, now Baptist commissioner for Europe, in making a survey which furnished the Baptist conference in London in 1920 the basis for its deliberations. At present Dr. W. O. Lewis is the society's special representative in Europe. The recent visits of Dr. Frederick Taylor, Dr. Carter Helm Jones, Dr. W. S. Abernethy and Mr. W. T. Sheppard are all well known to the denomination.

A Time of Gladness

Northern Baptists have been glad to join others in a program of relief work in Europe in recent years. Rather large sums of money have been contributed for the purchase of food for distribution in various lands. Recently, under the slogans "Fill a Ship in Fellowship" and "Rush a Ship to Russia," vast quantities of clothing have been shipped to European lands for distribution among the suffering peoples, without regard to racial or political differences. Our people have been glad indeed to render such practical service. We believe that, when their delegates visit Stockholm next July, they will be glad that they have been privileged to render assistance in Sweden and elsewhere in Europe.

Things to Guard

By R. M. WEST

GUARD your character first and your flesh for character's sake. Guard your brother first and yourself for your brother's sake. Guard humanity first and government for humanity's sake. Guard your patrons first and your business for the patrons' sake. So will you make life a service, and the serving life succeeds.

Guard faith; for doubt and fear and lust and ignorance will make constant war against it. Guard hope; for disappointment and delay and menace and difficulty will tend to turn it into despair. Guard love; for selfishness and misunderstanding and scandal and half-truths will seek to murder it.

As long as faith, hope and love abide so long life, home and government are safe.

Guard these three, they will be to you more than pleasure or great wealth.

it does greet with a cheer their brethren who are standing for soul freedom and a personal experience in religion, as opposed to the ecclesiastical dictatorship of overwhelming majorities still satisfied with a union of church and state, priestcraft and sacramentarianism.

While the American Baptist Foreign Mission Society does not send missionaries to Europe, it has been glad to cooperate in very practical ways with indigenous and completely autonomous groups of Baptists in France and Belgium, Germany, Norway, Sweden, Denmark, Czecho-Slovakia, Poland, Latvia, Esthonia and Lithuania. Before the war small contributions were made to Baptists in Russia, as was true with reference to those in Finland, now assisted by the Baptists of Great Britain and Sweden, and with a few in Spain, now assisted

The Third Congress of the Baptist World Alliance

THE third congress of the Baptist World Alliance will be held in Stockholm, Sweden, July 21-28, 1923, as decided by the alliance committee, which gathered in London July, 1922.

The congress should have been held earlier but the awful war and its consequences have hindered. The first Baptist congress was held in London, 1905, and the second in Philadelphia, 1911.

It was thought advisable by the committee that the third congress should be held in some neutral land in Europe. At the congress of 1911, all believed that the next congress was to be held in Germany. But events since then have made it necessary that some other place should be selected. That place became Sweden, which besides England and Russia has the strongest contingent of Baptists found in any land in Europe. The Swedish Baptists are more than 60,000 in number.

When the Swedish Baptists heard that the leaders of the Baptist World Alliance sympathized with the idea of holding the congress at Stockholm they dared to extend an invitation, which was accepted. It may be a rather too big undertaking for us, who are not a very strong denomination, and live in a comparatively small land. We have, however, some little experience in arranging an international meeting. The second European Baptist Congress was held in Stockholm in 1913, and there were then quite a number of people with us. Even some Americans took part in that Congress.

Preparations

The Swedish Baptists are now preparing for receiving the Baptist World Congress of 1923. Several committees have been elected, namely a general committee, an executive committee, a press committee, and several others.

The Baptist Congress will be held in "Immanuelskyrkan." It seats 2,400 people. The European Baptist Congress was held in the same place. Thus a good many persons already know about the church.

Quite a big college building, "Högre Realtaroverket" will be used for committee meetings and the Baptist exhibition. The building also contains an assembly hall seating about 800 people. It is situated only three or four minutes' walk from "Immanuelskyrkan."

"Bethelkapellet," the place of worship of the First Baptist Church in Stockholm, is not far away from "Immanuelskyrkan."

Among many others who will do their best to prepare for the congress is Rev. C. E. Benander, D.D., president of the Bethel Seminary. He is a Colgate man. For more than thirty years he has been a professor in the theological seminary and since 1906 president of that institution. He is a scholarly man and highly esteemed among the Swedish Baptists.

Another is Rev. Hjalmar Danielson, pastor of the First Baptist Church, Stockholm, the largest Baptist church in Sweden. Mr. Danielson is one of our most eloquent speakers.

Rev. K. A.-Modén, secretary of the Baptist mission board, knows several languages. He possesses great executive power. The very heaviest burden of preparations for the congress is laid upon him, though he will have help from many hands.

Mr. Richard Bengtsson, is a successful business man. He is vice-president of the

Swedish Baptist Union, and much interested in Christian work.

Rev. J. Bystrom, D.D., is president of the Swedish Baptist Union. He is a Col-

gate man. In earlier years he was a pastor. For more than thirty years he has been editor of *Vecko-Posten*, the official organ of the Swedish Baptists.

The "America"

The Official Ship for Stockholm Delegates

THE special committee created by the executive committee of the Northern Baptist Convention to promote attendance at the meeting of the Baptist World Alliance at Stockholm, Sweden, late in July, 1923, has given very careful study to the problem of transportation, and is pleased to announce that the "America" of the United States Line, sailing under the American flag, from New York, June 30, for European ports, has been selected as the official ship. The "America," which ranks next to the "George Washington" among the ships of the United States lines, is just about to be converted into a one-cabin vessel, which means that it will be the largest vessel of any line on which passengers may enjoy the best accommodations on the ship at the intermediate rates. Its length is nearly 700 feet, its decks are very wide and long, many of its cabins unusually large, and its social halls are spacious. On the "America" the rates each way for the trans-Atlantic voyage will be about \$145 and up per berth, according to the character of the accommodations desired and the number of passengers occupying a room. Railway travel and other expenses of journey from port of landing to Stockholm is not included in these rates. The total cost of journey from New York to Stockholm and return by direct routes and including hotel bill during the congress, ship fees, passport and incidental expenses, need not exceed \$500—perhaps less.

The "America" will accommodate about 800 cabin passengers, and already several hundred berths on this vessel are being reserved for Northern Baptist delegates alone. As many more will be reserved as may be required in the light of early de-

velopments. It is hoped that our Southern brethren will join in making the "America" the official ship of American Baptists to the meeting at Stockholm. The "America" may be made another "Ship of Fellowship" to Europe. Many will desire to enjoy such fellowship across the Atlantic. Probably lectures, Sunday services and stereopticon entertainments on deck will be arranged with a view to preparing the delegates to receive the largest benefits from their visit to Stockholm and other sections of Europe.

The sailing date of the "America," June 30, seems to be most convenient for the larger number intending to go to Stockholm. The schedule will allow for a brief visit to the British Isles or some section of Northern Europe en route to Stockholm. The "America" calls at Plymouth, England, July 8; Cherbourg, France, July 9; and is due at Bremen, Germany, July 10. Passengers may leave the ship at any port for tours before opening of meeting at Stockholm.

Accommodations have been reserved also for our people on several steamers sailing at earlier dates—the "Pittsburgh" June 19, and the "Albania," June 6 (for those wishing to leave soon after the meeting of the Northern Baptist Convention). And berths have been reserved for the few who will wish to sail at the last minute and reach Stockholm immediately before the opening of the congress. The American Express Company is also reserving space on several steamers for the return voyages in August and September, to meet the desires of the delegates.

The American Express Company, which has been chosen as the official agency of our committee in making arrangements



"HÖGRE REALTAROVERKET"

A building of higher education. It will be used for committee meetings and contains halls where the Baptist exhibition will be arranged. It has an assembly-hall capable of holding 800 persons.

for the travel of delegates to Stockholm, is arranging a series of tours in Europe at moderate rates, which may be taken by those who desire to be personally conducted; but any one may reserve passage on the "America" through the American Express Company regardless of plans for travel in Europe. It is hoped, therefore, that private parties which are now forming will communicate with the American Express Company with reference to passage on the "America." A booklet giving full information is now being printed, which may be secured about January 15 from the office of the American Express Company in any of the following cities: Atlanta, Baltimore, Birmingham, Boston, Buffalo, Chicago, Cincinnati, Cleveland,

Dallas, Denver, Detroit, Indianapolis, Kansas City, Los Angeles, Milwaukee, Minneapolis, Montreal, Newark, New Orleans, New York, Philadelphia, Pittsburgh, Portland, Salt Lake City, San Francisco, Seattle, St. Louis, Washington, D. C. Meanwhile, information may be secured and reservations may be made by communicating with Mr. W. B. Lippard, 276 Fifth Avenue, New York City. By reason of the American Express Company's many offices in America and principal European centers, it is especially well fitted to serve as our committee's officially appointed agent. Reservations should be made as early as possible.

J. H. FRANKLIN, Chairman.
P. C. WRIGHT, Secretary.

What May We Expect from Stockholm?

By JAMES H. FRANKLIN

THE Baptists of the world are asked to send delegates to Stockholm, Sweden, next July, for a third meeting of the Baptist World Alliance. In America, as elsewhere, much is being done to call attention to the meeting and to promote attendance. Surely there should be some very good reason for asking busy men and women to give a month of their time and to cross the Atlantic, in order to attend such a gathering. What have we a right to expect from the third World Baptist Congress? Much will depend upon the purpose which prompts us in our preparations, and the spirit in which we go to Stockholm.

The congress in London in 1906, and the one in Philadelphia in 1911, did much to promote a better acquaintance among the Baptists of the world; and that in itself is valuable. Acquaintance with each other removes misunderstandings and promotes affection and esteem. It lessens perilous provincialism and increases the sense of brotherhood among men of all races. This means a larger denominational solidarity, which is desirable and useful. At the same time it means a larger international fellowship, which is essential to international concord. Only as individuals are ready to cross the seas and ascertain the problems and best purposes of other men can they really develop international fellowship and such a sense of brotherhood as will lift mankind above the prejudices that poison the life of the world. If nothing more than a better acquaintance with each other could be expected, that in itself would justify another Baptist World Congress.

It is understood that a deliverance will be made at Stockholm which will attempt to interpret our historic Baptist principles in the light of present day conditions. The tides of democratic aspiration are affecting the thought of men regarding religion as well as regarding other phases of life, and any denomination whose practice and principles offer guidance is sure of a wide hearing. Autocracy is being undermined, and, while the immediate result seems to be wide-spread chaos, men everywhere are groping for a solution. We believe that our historic principles are required at this hour. If we can prove our disinterested purpose, and that we have no desire except to serve the world in fraternal spirit, a valuable contribution to the world's thought and to the advancement of the kingdom of God may be made at Stockholm.

We need to ascertain how Baptists in various parts of the world may cooperate

more effectively in the propagation of principles which justify our existence as a denomination. This will involve a fresh study of the future of the Baptist World Alliance. No one would be willing to create a central body with any kind of overlordship, in control of the policies of conventions, associations or boards. But it is not enough to have a meeting in which fraternal sentiment only is expressed, and in which we merely ratify our own con-



REV. J. BYSTROM
PRESIDENT SWEDISH BAPTIST UNION

victions. We must ascertain how, under the banner of the cross, we may brigade our forces without lowering any regimental colors. We must ascertain how we can correlate and coordinate our own denominational activities, and thereby become a still stronger force in the kingdom of God. This need not lead to a policy of "splendid isolation." But we must learn to operate most usefully as a denomination as well as to cooperate with others who love the Christ in sincerity and truth.

We must expect that the few representatives who may be present from the mission fields of Africa and the Orient and of Latin America will be able to return to their work with a new consciousness of the strength and mission of Baptists, and will be able as well to communicate that consciousness to our spiritual kinsmen in many lands. Baptists everywhere need

to realize afresh that their historic principles, when properly interpreted, do meet a deep yearning among thoughtful men of every race.

Of course, the congress should bring large encouragement to European Baptists. Few of us in America have known of their heroic struggles, in the face sometimes of imprisonment and other forms of opposition. But, weak in numbers, they have been the chief "dissenters" in several sections of Europe, which means that in several countries they have been the chief opponents of the union of church and state and the chief proponents of the doctrines of a regenerate church membership and the complete freedom of the human soul. There is a surprise in store for those not familiar with conditions among the Baptists in Europe. They will be pleased to discover men and women of heroic mould who have not been conspicuous in world affairs, partly because of the hindrances which are met by dissenting groups in Europe. We shall not need to leave Sweden to find sturdy Baptist Vikings. Indeed, Stockholm must be regarded as one of the two or three Baptist capitals of Europe. It is appropriate that it should be our Mecca this year.

We cannot meet representatives of every country in Europe face to face without experiencing an enlargement of sympathy for Europe as a whole, and thereby will come a benefit to America. A few days ago the writer of this article heard an address by one of the most distinguished Christian ministers of New York City, who spent several months last year in Europe. This minister did not hesitate to say that America is "the belated nation in international thinking." He boldly proclaimed that we have blocked the program of the world because we are not ready in our own souls for the service which is required of us. Whether this eminent minister's words are true or not, it would be helpful to our churches all over the land if a thousand or more of our people could study personally the conditions in Europe.

But the answer to the question as to what may be expected from the Baptist congress at Stockholm will depend upon something more than attendance, program and enthusiasm. The spirit in which we go to this world meeting of Baptists will determine in large measure the answer to our question. Perhaps more than ever before in our generation the general conditions in the world require that we should go to Stockholm in a spirit of humility and fraternity, and with a manifest desire to serve. All tendencies toward the flamboyant should be repressed. So far as possible, national and sectional lines should be obliterated, and we should go there as one great brotherhood. The prestige of Baptists will be enhanced in the minds of men of good-will everywhere in proportion as our purpose to serve is discovered.

The answer to our question will depend in a large measure, too, upon the preparation we make in prayer for our approach to what should be our Mount of Rededication. It behooves us to ask what the next generation will say was the result of the meeting at Stockholm. Let us have faith to hope and pray that somehow the historian will be able to record that at Stockholm, in 1923, Baptists of many lands, through their representatives who were conscious of the world's one great need, came together and gave themselves afresh to their Lord, and to the establishment of his reign in the life of men and nations.

Our Missionary Interest in Sweden

THE Baptist movement in Sweden, now just seventy-five years old, has been a strictly indigenous movement. At the same time it has received encouragement from America for many years and relations between the Baptists of Sweden and several of our own missionary organizations have been most fraternal, as is evident from the first few sentences in the address of Rev. C. E. Benander, president of Bethel Seminary at Stockholm, which was delivered at the second meeting of the Baptist World Alliance, at Philadelphia, in 1911:

"In speaking of Baptist work and influence as one of the agencies for the furtherance of true Christian life and principles in our home-land, we deem it befitting at the outset to call attention to the fact that Sweden has been, and is still, to some extent an American Baptist mission field. As early as 1855 the American Baptist Publication Society, of this city, great in its many noble achievements for the extension of the kingdom of heaven upon earth, was led to take loving and supporting care of the young Baptist child in our country, which at the time was poor, despised and persecuted.

"In 1866 the American Baptist Missionary Union, now the American Baptist Foreign Mission Society, which, as we all know, is one of the regiments of honor in our Lord's great and victorious army of missions, planted its benign banner in Sweden. The substantial support of the union at once called into existence our seminary for the education of ministers, and also furnished means for sending out a considerable number of gospel messengers in various provinces. Thus the work, which was already begun, could be advanced with increased force and efficiency. Through the gracious blessing of God it was attended by an almost unequalled success, to which the history of our mission is known to bear abundant testimony. The work of sowing and reaping has been interchanging incessantly on the Swedish field.

"From this field my fellow-delegates and I have come to this world congress with hearts thrilling with harvest joy. Mindful of our Lord's words, 'That he that soweth and he that reapeth may rejoice together,' we would especially call upon the representatives of the American Baptist Foreign Mission Society and the American Baptist Publication Society to share this joy with us. The seed, sown under the auspices of these societies in Swedish ground, is of the true mustard species of the parable, and through the grace of God the tree has already grown large and rich in branches."

Our home mission agencies have made their contribution too, although indirectly. And the same is true of our schools. For instance, Dr. Benander, Dr. Bystrom and the late Dr. Broady, three of the ablest and most useful of the Swedish Baptist leaders, graduated at Colgate University and Hamilton Theological Seminary. On the other hand, the Baptists of Sweden have enriched our own Baptist work in America. They have furnished us a large group of our own missionaries also, and they have a vigorous foreign missionary society of their own at work in China and Africa.

For many years the Foreign Mission Society has proclaimed that probably no missionary investment of similar size has yielded larger returns for the kingdom of

God than that made in cooperation with the Baptists of Sweden. The statement would appear to be justified. It is not strange that our missionary agencies take



REV. C. E. BENANDER, PRESIDENT OF BETHEL SEMINARY, STOCKHOLM

such pride in the fact that the Baptists of Sweden are to serve as hosts of the next meeting of the Baptist World Alliance, and that they are doing their best to promote interest in the congress.

The Cost of the Trip to Stockholm

MUCH will depend on the tastes of the delegates. Those who desire de luxe accommodations must pay for them. Those who plan tours in Europe before or after the congress must increase their estimates accordingly. And the individual who is not prepared to occupy a berth in a room with others must pay something extra for his ocean passage. But those who are prepared to travel economically, but comfortably, may go from New York to Stockholm direct and back to New York for as little as \$450, including minimum rate berth on a comfortable ship, passport, ship fees, entertainment in Stockholm and incidental expenses en route. It is estimated that \$500 would insure a considerable choice of accommodations on the ship, and possibly a bit of sight-seeing at several points between the port of landing and the city of Stockholm. At least, these are the figures announced by the committee to promote attendance. Delegates desiring extensive tours in Europe will be furnished guaranteed figures by tourist agencies or by any one of the leaders of numerous private parties now forming.

It is estimated that the Swedish Baptists of America will have a delegation at the Baptist congress in Stockholm which will be at least one hundred strong, and possibly two or three hundred. Thirty thousand members of Baptist churches in Sweden have moved to America in the course of the years and no better immigrants have come to our shores. For them there is always the lure of the northern lights of Scandinavia, but the year 1923 offers unusual reasons for a visit to their native land. First, the

Jubilee Exposition at Gothenburg. Then comes the celebration of the seventy-fifth anniversary of the organization of the first Baptist church in Sweden. Again, the Baptist Congress at Stockholm.

The Official Ship for Our Stockholm Delegates

THE Northern Baptist committee to promote attendance at the next meeting of the Baptist World Alliance has made a very happy choice of vessel as the official ship for our delegates. After nearly two months of investigation, the "America," of the United States Lines, under the American flag, has been chosen. The name itself is appealing, and the sentiment of sailing under the American flag is satisfying. We are told, too, that the "America" is the largest of all the ships on the Atlantic which will offer such moderate rates next summer. Indeed, it is far more spacious than many of the more expensive vessels. It is fortunate that the "America" is scheduled to sail from New York on June 30, which probably will be as convenient as any date for most of the delegates. The eastward tide of travel on the Atlantic is then at its height, and the committee is wise in making large reservations of space on several ships far in advance. The sailing date makes it possible for delegates to make any one of several brief tours in Europe before the congress opens at Stockholm.

There is just now another very strong reason why Baptists should consider the use of American ships. We are glad to be credited, together with other Christian bodies, with a large measure of responsibility for the enactment of our prohibition laws, which make it impossible for ships sailing under the American flag to sell intoxicating liquors. The shipping men tell us that this law affects seriously the travel on American vessels. When we consider that our votes are largely responsible for the prohibition laws, many will feel that they must patronize American ships whenever they can secure comfort and a convenient schedule on such vessels at moderate rates. The "America" meets all these conditions.

It should be clearly understood that no member of the committee to promote attendance is securing any personal benefit from the patronage that may be given to the official ship, or any other vessel. The committee's only interest is to provide comfortable accommodations for the delegates at the lowest cost, and to make such arrangements as will insure the best preparation for a successful congress. It was believed that ten days of fellowship between delegates from various sections of America, en route to Stockholm, would prove helpful in every way. The reservations already made on the "America" indicate that the selection of an official ship is appreciated. Accommodations at lowest rates may be reserved on the "America" by those who desire to travel independently in Europe, as well as by those joining parties.

If You Made a Journey to Jerusalem

By FRANCES L. GARSIDE

FOR many centuries there was a saying in Jerusalem to this effect, "Jerusalem will remain in the possession of the Turks until the waters of the Nile flow into the city."

When General Allenby began the campaign that made Palestine a British possession (Continued on page 1628)

The New World Movement in My Church

By A. H. C. MORSE, Pastor, First Baptist Church Denver, Colorado

THE church which I now serve was not celebrated for its missionary interests when I first made its acquaintance. That was in 1912, when upon invitation I visited this church with the view to settlement as pastor.

The Northern Baptist Convention met that year in Des Moines, Iowa; and upon the train trip from Denver to those meetings, I was accompanied by one of the deacons of the First Baptist Church. In the course of conversation he told me that he had been asked by the chairman of the finance committee to hunt out the proper officers of the convention, and show them why the missionary apportionment to this church should be largely reduced; that they were then giving about \$3,000 per year, and that was too much! I did not raise any protest at that time. I did not figure it out, and show him that for a church of 1,000 members, that was only \$3 per annum each, or much less than one cent per day. But I made a mental note of two things: that the church was evidently backward in missionary giving; and backward also in understanding, if they thought the apportionment to any individual church could be altered by the officers of the Northern Baptist Convention, and especially if they thought they could attend to these things at their annual meeting. I determined to begin at the first in missionary teaching.

The "Poor Fund"

Well, in a few weeks I returned to Denver as pastor of this noble church; and began at once some personal attention to its missionary interests. The annual Thanksgiving service was soon due; and because Thanksgiving Day is so distinctly American, I thought that the offering for that day should be devoted to some specified home missionary object. One of the deacons forthwith protested that the offering on Thanksgiving Day had always gone to the fellowship-fund of the church, or the "poor-fund," as he called it, and that it ought not to be diverted to other objects; and that it sometimes amounted to as much as \$30! But it was diverted; and has been ever since. For the past three years, for instance, to the Near East Relief, the offering has averaged more than \$1,000 per year.

Upon settlement as pastor, I soon discovered that this church, though the mother of all the Baptist churches in the city, had never given anything to city missions; and this I concluded should be our next reform. I, therefore, asked the missionary chairman to call his committee together; and suspecting my object, he demurred, but eventually the committee was assembled; and when I asked them to devote at least \$300 per year to city missions, this man protested that to do so would be a misappropriation of missionary funds. But the sum was voted by the committee.

It then seemed to me that we ought to introduce duplex envelopes in our church; so that every one who used envelopes for current expense would have in his hand a missionary envelope also; and the empty side of the envelope would be a mute appeal to him to give to missionary objects. And to my utter amazement, the chairman protested against this innovation; and then said that if these

envelopes were introduced, he would resign from the committee. The envelopes were introduced; but that man did not resign. His known gifts to the church, however, ceased from that moment!

Then came the New World Movement; and the sum apportioned to this church was amazing—\$150,000—but we took hold of it with a will, and though the whole sum was not pledged then, nor even half pledged, we have done nobly, and have derived very great blessing in giving. And now almost every one is devoted to missionary interests. Let me mention some of the details:

First. We have now two missionary families, supported by the church, on the foreign fields.

Second. Our benevolences have steadily grown, and last year approximated \$21,000; of which \$18,000 was for the New World Movement; and this was about

The Touch of Human Hands

THE touch of human hands—

That is the boon we ask;

For groping, day by day,

Along the stony way,

We need the comrade heart

That understands,

And the warmth, the living warmth

Of human hands.

The touch of human hands—

Not vain, unthinking words,

Nor that cold charity

Which shuns our misery;

We seek a loyal friend

Who understands

And the warmth, the pulsing warmth

Of human hands.

The touch of human hands—

Such care as was in him

Who walked in Galilee

Beside the silver sea;

We need a patient guide

Who understands

And the warmth, the loving warmth

Of human hands.

—Thomas Curtis Clark.

one-sixth of all that was given to that object in Colorado.

Third. A rising tide of missionary interest exists in church and Bible school, and the work of the women's organization was never so intense and sacrificial as at present.

Then I would mention some of the by-products of the work, and these I attribute very largely to our missionary spirit:

a. Our church membership has more than doubled.

b. Our gifts for current expenses have greatly increased. Whereas the amounts raised for all purposes when I first knew the church were about \$13,000, they were last year more than \$45,000; and the number of contributors is three times that of ten years ago.

c. Meantime a continuous spirit of revival has been upon us, so that in the past ten years 2,300 people have united

with the church,—one-third of these by baptism. Baptism has become a weekly occurrence it having been administered in the past year for seven and one-half months without a break.

d. Our Bible school has grown until it now occupies all parts of our church; and two new rooms have recently been added, and a room in a hotel across the way has been rented.

e. Our young people's meetings are the best ever.

f. And to meet our growing conditions, a site for a new edifice has been both purchased and paid for, the thought being that only a new edifice will satisfy the expanding conditions of our work.

Some Advice

Finally, if I were asked for advice, I should say two or three things:

First: Don't be afraid of the big things; and especially don't be afraid that giving for missionary objects will react upon current expenses. It is the other way 'round.

Second: The pastor must be a missionary man; and he must keep missionary interests and missionary information constantly before the people.

Third: Have a strong missionary committee, and that of people who are acceptable to the church at large. They must be agreeable people, with agreeable ways; and people whose missionary talk will be supplemented by their own personal sacrifices in the interest of missions.

Fourth: Acceptability to the people is especially demanded of the chairman and treasurer of the missionary committee, for people will not place their monies in the hands of men whom they do not respect in their hearts.

And finally, do not be afraid to use a chart in the public worship. Estimate the sums needed, divide up the chart so as to meet the possibilities of all givers, and then get it! It can be done.

We believe in the New World Movement in this church. We are not done yet, but we are doing. And meantime, we feel that to the impulses generated by the New World Movement we must attribute much of the blessing that has now come to our church. Therefore, blessings on the New World Movement, and upon the convention that was daring enough to propose it!

The Ambridge Church, Pittsburgh, has received thirty-nine members during the nine months that Rev. Wm. H. Cutler has been pastor, and the Sunday-school attendance and finances have been doubled.

Valentino Panizzoli, pastor of St. John's Italian mission of Batavia, N. Y., was ordained by the First Church, Batavia. Twenty-eight delegates from the churches of the Genesee Association were present.

While many district associations have not yet sent in their returns on baptisms for 1922, a preliminary report on that subject compiled by the Publicity Department of the Baptist Seventy-five Million Campaign, shows that the local churches cooperating with the Southern Baptist Convention received 218,140 persons by baptism alone during the past year. It is believed when the final returns from all churches are in the showing will be considerably larger.

A Journey to Jerusalem

(Continued from page 1626)

session he prepared the way by laying water and oil pipes ahead of the advancing army. It happened that the water pipe was extended into Jerusalem first, and the waters of the Nile actually poured into the city when the city fell. He had done something in piping water into Jerusalem that King Solomon and King David had failed to do. With the paved streets which will inevitably follow, the city will lose the charm of an unchangeable age, but it will be a more sanitary city in which to live.

It will never become the Mecca of those who seek an ideal climate. It is very hot in summer, and the rainy winter is bleak and cold. The English are building a hotel there which will make a stay in this holy place more endurable to those who cannot get away from the comforts the flesh demands; but until it is finished the only place for the girls who went in with the army as stenographers or secretaries is the House of World Friendship on the Upper Jaffa Road, a house over whose front door there hangs the blue triangle, telling those who venture so far from home that the Young Women's Christian Association has ventured ahead of them, engaged in cementing into friendship the meeting of the women of all

racess and all belief in all quarters of the world.

Everything is high in Jerusalem. The best store is the American Colony store, but as 90 per cent of its stock is souvenirs it does not meet the demands of those who have come to Jerusalem to stay. Fuel is scarce. In the House of World Friendship the twelve guests huddle around a tiny stove in the dining-room, in which a small knot of wood is burned in the evening. There is not more, because there is not more to be had.

The twelve girls are English, French and Greek, working with the English army, or engaged in commercial purposes. There are no American girls in the number, the American girl in Jerusalem being of the tourist type.

"They are starting something that is going to be tremendously great," says Miss Edna Sandlin, general secretary of the national board, who recently returned from a visit to the Holy Land. "It is tremendously great in its prospects because of the cosmopolitan character of the girls it will interest. They are not many in numbers, but from what I have seen of them quality will make up for quantity. Those who are natives do not know of better conditions, but those, who are not, are facing constant hardship in order to carry on, and you know what an influence this has in the development of character."

Woman's Work in Czecho-Slovakia

By JOSEPH NOVOTNY

FIFTEEN happy children in the Peabody-Montgomery Home sing almost the whole day long. The passerby wonders and says: "What a happy youth these children have!" But these least ones in the kingdom of God did not experience much love in their lives before they went to live in the Peabody-Montgomery Home.

Madame Lydia Kolator came to America in 1921 from her home in Czecho-Slovakia and told the American Baptist women how they had tried to raise money for an orphanage for the little war orphans, and about the work they were trying to do for the women of that war ravaged country. Her appeal touched the hearts of American women, and through the Women's American Baptist Foreign Mission Society they offered their help to their Czecho-Slovak sisters.

The Peabody-Montgomery Home was opened in the spring of 1922. In Podhorany, Czecho-Slovakia, and as soon as it became known that this home was an established fact, the Czecho-Slovak Baptist women and even poor women outside our denomination, sent in large quantities of all kinds of supplies for the children. Often poor women brought the last they had so that the little war orphans might not suffer. Whenever the families in the neighborhood have any kind of harvest they remember the children in the orphanage and share their happiness with them.

The children appreciate every smile and kind word, for smiles and kind words were not plentiful in the lives they remember such a short time ago. Two little brothers were brought in from the woods where they had lived with their mother by stealing. They were wild little fellows and sometimes they quarrel and even bite each other. But Tonda's brother prays, "O God, help that Tonda may not bite again."

The children are all musical, true children of Dvorak's nation, and they have

their own good children's choir. They have their own Bible circles, too, and one of the children is always the leader. Their prayers are original; they pray for what they feel is their need. Mr. and Mrs. Kolator's horses often take the children to school in bad weather, and one day not long ago one of the horses had his leg hurt. At the same time Mr. Kolator was hurt. That night the children prayed, "O God, help that the leg of the horse and uncle Kolator may be better." They go to sleep with the prayer, "O God, send thy angels to our little beds, and thy guards to our home."

Work among the women of Czecho-Slovakia is helping to bring the joy of the knowledge of Christ into many lives. Through the influence of one of the missionary nurses, many of the sad Magdalenes of Prague have determined never

to go back to their old lives, and a collection has been started for a home for them.

Another of the missionaries was ill, and went home to rest. She was back in a few days with the explanation: "I cannot live without my work; it is a part of me; I shall cure myself in the work."

Miss Volcikova visited a wealthy woman who was ill. She listened to the songs and prayers and to the reading of the Bible, and then, sitting upright in her bed, she exclaimed, "I have a Bible somewhere in the house, but I never dreamed that it contained such treasures. Down in my heart I have a thirst for something like that." The woman learned to pray, and the whole family are now Christians.

Thus in the heart of Europe the American and the Czecho-Slovak Baptist women work together for the advancement of his kingdom.

Should Baptists Own Headquarters?

(Continued from page 1616)

funeral of the late Mr. F. A. Wells, inspected the Immanuel property, and learned the facts concerning the offer of the same to the denomination. Fourteen secretaries of state conventions, who met for conference in Chicago December 6 and 7, made an inspection of the Immanuel property and heard a full statement respecting the proffered gift, and drafted an expression of their favorable opinion regarding the same to be sent to the national societies in New York. Here the matter seems to rest for the present; further developments are awaited in the near future.

While the Immanuel Church indeed is the exclusive owner of the valuable property under question, this church is not the only party concerned in extending the invitation to the denomination to accept this great gift and to avail itself of the advantages outlined by the Chicago committee. The Executive Council of Chicago, which, at its own expense, commissioned its representatives to go to New York, was the actual initiator of the entire matter. Representative as it is of the more than ninety white churches of the city and suburbs, it seeks no advantage for itself. Interested as its members are in the whole work of the whole denomination, this statement is made that all the facts may be made known to all the people.



STOCKHOLM, STRANDVÄGEN



The Open Forum



SHORT ON COGS

In *THE BAPTIST* for Nov. 25 Guy C. Crippen writes of the "Cog We Are Short." Most all Baptist ministers will agree with most all he writes; but some details need to be worked out, and it seems to me one "cog" in each state would be better than only one for the Northern Baptist Convention.

Brother Crippen says the "cog" should be free to visit pastorless churches.

Imagine the first call to be from Northern Maine and the next from Oregon.

In the Grand River Baptist Association in Michigan the minutes of 1921 show that fifteen churches reported and five did not report. At one time this year there were only five settled pastors in the association.

Some of the other churches had supplies, some not.

A "cog" could be easily kept busy in this one association. The state would furnish more than he could do and in the Northern Baptist Convention he would be swamped. Surely we are short on cogs.

H. W. POWELL.

Ionia, Mich.

WORLD-PEACE

But with *righteousness* shall he judge the poor, and reprove with equity for the meek of earth . . . and righteousness shall be the girdle of his loins and faithfulness the girdle of his reins.—Isaiah 11: 4-5.

I notice in *THE BAPTIST* of Dec. 23 words quoted from the Federal Council of Churches of Christ in America about a World Peace Sunday among other very good things: "The acceptance of a way of life not generally accepted in economic and international affairs—the way of *brotherhood*, of friendly cooperation and love. . ."

These are fine sentiments and lofty ideals, but to me it seems, that these sentiments and ideals cannot be practiced until we have radically changed our *week-day policies*, in business, social customs and political procedure.

Now as for business, how can we think of brotherhood and profits? Business must have profits to exist and prosper, and profits means adding to the cost of production, which again means increased cost to our brother who must, in order to exist, have those necessities, that the other brother, the businessman, has in his possession. This increasing cost has not added one iota to the value of the commodity needed. Thus the buyer, perchance the very producer of the very commodity in question, is paying a tribute to the businessman who should be his brother,—the business-brother being enriched by the profits received not to say extorted from the customer-brother, who by his hard labor has produced the material now un-

der consideration and which he is compelled by his physical needs, to secure for his sustenance. If this customer thinks, and has all he can do to keep the wolf from the door, is it not reasonable to suppose that it causes him to think, that he is wronged?

What I have here spoken of is simply a small sample package of what the world's system of business is. If I should mention that our "rulers" have given millions, hundreds of millions of acres of land to corporations, called railroad companies, waterpower to others, the people's heritage all this, coal lands bartered away to coal barons, iron mines to steel trusts and oil lands to oil kings, and when the toilers who must needs have all these God-given resources, must buy them back it is at 100 to 500 per cent profits to arrogant bond and stock holders. Can it be wondered at, that this wrangles in his soul and in place of creating a "brotherhood" feeling it produces alienation and disgust? These are only part of the wrongs that our so-called democracy fosters in America, once the home of the oppressed and wronged in all nations.

It is often said "America alone can save Europe." "If America shall save Europe, she must," in the words of Dr. Rabi Stephen Wise, "first save her own soul!"

"*With righteousness shall he judge the poor.*" Yes, when we, his church purchased by the precious blood of Christ, shall take our place beside him "whose right it is to rule" and shall give the poor of earth their righteous share of earth's bounties and when we have learned to reprove with equity for the meek slaves of capitalism, there will be brotherhood like that of the *First Baptist Church of Jerusalem*—Acts 2, 3 and 4.

Righteousness must become the girdle of our loins! Righteousness must be our

"Live and Help Live"

"*LIVE and let live,*" was the call of the Old—

The call of the world when the world was cold—

The call of men when they pulled apart—
The call of the race with a chill on the heart.

"*Live and help live!*" is the cry of the New—

The cry of the world with the dream shining through,

The cry of the brother world rising to birth—

The cry of the brother world rising like Earth.

—EDWIN MARKHAM.

strength and faithfulness the banner of our liberated sons of God. Until the church of Christ shall open the prisons of the oppressed, lift the chains of want and penury from the ancient and lowly and establish equity on earth, there can be no thought of *real brotherhood*. But in the words of Dr. Edward Judson, our beloved and sainted brother, it will have to be willing, like its Master, to go out into the world "*without money and without scrip*" touching the heart, lives and consciences of the lowly ones of earth.—When with the apostle Peter it can say, "*What I have I give thee*" "then shall the lame leap like the hart," the blind shall see God's fatherhood in the true brotherhood of the world and shall say, "We will go up with you to the house of God."

L. J. ANDERSON.

Boston, Mass.

SHE WILL GET OUT TO KEEP PEACE

Having been an active member of several Baptist churches in several states for fifty years, to give my testimony and state my principles may not be amiss. Never having reached the point of knowing of a surety that I am infallible in my judgments these views must be taken with a grain of salt.

Harmony is absolutely necessary to success in the home or church. I may not always agree with the other members of my family. I'll do my best to guide my children until they become of age for I am morally and legally responsible for them and I love them as my own life. Then if they can live their lives better apart from their home it is their privilege and duty to go from it though it strain my heartstrings in the separation.

In the church—the Christian home—it is the same. Our opinions may differ. If a pastor or layman ask for my opinion, I give it. Sometimes if I discover I do not agree with the majority I do not give it.

I never vote against a proposition the majority favor nor ever intend to unless I consider it a sin.

I may be accused of smoothing things over. I still have no quarrel with the accuser.

I am a Baptist and I know why; but, I do not want to "work so hard being a Baptist that I have no time to be a Christian."

I have often been in churches where much friction existed. I have never been a party to it nor do I ever expect to be. Before I will do that I will move if the Lord makes it possible.

I like the text "Blessed are the peacemakers for they shall be called the children of God."

A LAYWOMAN.

Moscow, Idaho.



The Chimney Corner



Print and Prejudice

POETRY still rhymed at the end of the line when Blaisdell Adair began sending contributions to "The Silent Voice." Because of the name and a certain teasing quality in the verses neither the Senior Editor nor the Junior Editor could determine whether the poet was male or female. Not that it mattered particularly, but it was a magazine with a peculiarly friendly spirit and it was an embarrassment to reply to the sundry communications enclosed with the poems, using—perhaps—a wrong and discourteous prefix. The older gentleman, being somewhat sentimental, was all for having her a lady; the younger gentleman, being a practical body, wasted no spare moments on personalities, but clapped the contributions into print, sent off a check for manuscripts accepted and thought no more about it. Such is youth.

But in the course of time—for instance, after that gallant poem beginning "*Straight as a tree am I*"—various letters began wending their red-stamped way to the office addressed to Mr. B. Adair, in care of the editors, who forwarded them whimsically, the Senior Editor smiling disappointedly into his mustache because the consensus of opinion had made the poet a man. So be it! He spent a calm week-end.

Then came that flaming startling thing: "*Of all the kisses I have had*"—letters began arriving for Miss Adair. Smiles wreathed the face of one editor; the other looked disdainful: "What in the name of sense do they find to write about?" said he in his ruthless young way. The rising generation is ever scornful of enthusiasms. But it was foolish of him to feel immune, for there soon came from Blaisdell Adair five really amazing poems—gorgeous, breath-taking, all-enveloping bits of sheer loveliness about love that left you very misty-eyed and tender, hide it as you might. The cheeks grew correspondingly larger as the volume of mail also increased, hopefully directed to Mr. or Miss or even Mrs. Blaisdell Adair, according to the susceptibility of the writer. The Senior Editor took his pen in hand and wrote a scrawl which was in itself a compliment to the unknown person: "Can't you divulge it even to me whether you are a man or woman?"

But that was the summer that Blaisdell Adair went to South America, and presumably the inquiry ended in the dead-letter office for all the answer it received. The poems, however, grew ever more subtly intense; here was some one who certainly knew love: tempestuous, exquisite, on the heights, in the depths, love-that-loved-details (e. g. "*That withered rose you kissed is ashes now*," "*To me you are the sunrise, dear, And all the stars*

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

at night," "*The hearth-fire leaps to welcome you; My heart leaps, too*") and love-that-stopped-at-no-sacrifice, as witness those gaunt verses starting:

"I gave you all the meat, today,
There was none left for me,"

they were bafflingly strange experiences caged in metered lines. People thrilled and shuddered, and spinsters felt that life was a pretty empty business for some and unfairly passionate for others.

In the midst of all this interest came her letter: "Of course I am a woman; why all this gossip? Am coming to New York either twelfth or thirteenth about some future work. Would appreciate an interview."

It became a matter of terrible panic to either of the editors if anything called them out of the office. Suppose they missed her! Any one with that unlimited capacity for exalted passion, . . . S. E. and J. E. each wore their smartest suits and choicest neckties on the twelfth and thirteenth instant. They each wished the other hadn't. But J. E. had somewhat the best of the impressiveness, due to a silk shirt—it was in the days when silk shirts were scandalous extravagances. The Senior Editor almost swooned at sight of it, and had all he could do to be civil. The sheer impudence of it!

And as luck would have it, the silk shirt got its innings first. For S. E. was at luncheon—even the eager grow hollow, and at 1:53 by the office clock he hemmed and hawed, then said he guessed he'd get a bite to eat, after all. Only gone a minute, etc.

It was in that moment she came. When the office boy announced her the Junior Editor did all the regulation things: he smoothed his hair, straightened his tie, shot his cuffs, and rose to stand gracefully behind his swivel chair. But in spite of his preparedness she completely took his breath away as she swept into the room.

"You! Are you the editor? You're nothing but a Boy. About twenty at the outside. I greatly prefer to deal with some one more mature!"

"I'm thirty-one!" gasped the unfortunate young gentleman, somewhat tartly, "and really rather competent in spite of my looks. Perhaps you would prefer waiting for the Senior Editor—he's lunching, but he'll be back almost at once, if you will kindly be seated."

"I haven't time to wait, but I will be back in one hour," the astounding Miss Adair replied, as she swept out—her exit

and entrance all done in one breath, as it were.

The Junior Editor was still swaying gracefully over the back of his chair when his superior came back from luncheon.

"Hal, my boy, you look ill! What is it?" "*She has been here!*" he announced dramatically.

"And gone?"

"And gone!"

"But, my dear boy, I ate with my watch open on the table beside me, and I was gone only eleven and a half minutes—just a hasty gobble. What do you mean by saying that she has gone?"

"It is what grammarians call a simple declarative sentence, sir; all I can add to it is that she will be here again in an hour. One hour, as she precisely specified. She prefers dealing with maturity in the person of a Senior Editor. She ran a scathing eye over me. I am too young!"

A lovely glow permeated the older editor's entire being. Life was a very gracious affair, after all. You spent the morning sickening over the lack of a silk shirt, and in the afternoon of the same day you agreed with Solomon and the preacher that all is vanity. He smoothed his hair and straightened his necktie.

"What is she like?" he asked with tell-tale nonchalance.

"Like? Not like any one I ever saw before, certainly—"

"I suspected it! Young?"

"You've got me! She's one of those persons so—"

"U'mm! U'mm! I know exactly what you mean; curious, isn't it? Is she pretty?"

"Not a bit! But unforgettable, once you've seen her—"

"U'mm! And tall?"

"Oh, decidedly!"

"Slender?"

"Absolutely!"

"Well-dressed?"

Here there came a stammer: "I-I didn't notice her clothes—"

The editor smiled contentedly. All his presentiments had come true: it was for this that he had remained a bachelor all his days, waiting for some one just past first youth, with an unforgettably striking appearance, slim vigor . . . he was well content to wait . . . he shot his cuffs, straightened his tie, smoothed his hair. And if you must know it, his heart did several calamitous things, not to be blamed to an exceedingly hasty luncheon. One needed only to have read the poems of Blaisdell Adair to have reconstructed a future of such felicity that—

Knock!

(Where on earth is that good-for-nothing office boy?) It had not been in his plan to open the door like a lackey; hastily he arose and stood swaying grace-

fully over the back of his swivel chair: "Come in!" he called in deep sonorous accent.

Alas! it was an agent! Inwardly he resented the unspeakable creature coming at this particular moment with her Boston bag bulging with a litter of pamphlets and her horrible smooth-flowing harangue already begun—"I shall have the woman on my hands all afternoon if I'm not careful!" he groaned.)

With amazing adroitness, born of despair, he lurched forward like Horatius-at-the-bridge and stemmed the onslaught: "Madam, it is of no use! I have no earthly needs as editor, citizen or man, which can be met by the thing or things which you wish to foist upon me. So please do not waste your time and my own by this exasperating recital which you are beginning. I have no doubt your wares are unrivalled in their field and that no self-respecting person should be without them. But the truth of the matter is that I have the most important interview of my career ahead of me at any moment now, and I cannot have my peace of mind shattered. So the longer you stay here trying to get a word in edgewise, the more prejudiced I am getting. Permit me to wish you good-day without further fuss!" And, with neatness and dispatch, he waved her out of the door.

"A narrow escape!" he ejaculated, weakly. "An Amazon like that, breathing fire and brimstone, aching to stuff me into that disreputable Boston bag of hers! Only a grim creature such as she could lug around that bag." Then, shrugging his shoulders, he dismissed the frumpish interlude, and engaged himself in the pleasanter task of coaxing his scattered locks into a more *e pluribus unum* state, meanwhile practicing facially the degree of cordiality he would dare to employ in greeting her. ("First impressions matter most; these poets are a curious lot, susceptible, childlike in their approaches—")

The door opened. J. E. poked his head

inside: "Congratulations, old man! You went me one better. I don't believe you let her even peep! You're a wise old bird!"

The Wise Old Bird preened himself suavely: "Oh, that critter? You wonder what induces any firm to set a woman like that loose on their public. Impossible. Combination beanpole-Tennyson's-brook. That office boy is going to get a piece of my mind for letting her get past him."

The Junior Editor sat down at his desk and took up the routine of life. The Senior Editor glared at his innocent back, wondering how to waft this substantial cumberer off the face of the map. Two minutes passed; three; six; ten; twenty; thirty; forty; forty-one; forty-three. He fell to remembering certain lovely bits of her verse—

"Strange! You love the looks of me,
The tip of my ear, curve of my cheek. . ."

Ridiculously he began wishing that he had worn low shoes. High ones might seem too old-gentlemanly. . . . Fifty minutes. The suspense grew unbearable. Neither his hair nor his tie could stand another stroke. "Hal, she's thrown us over. She's fifty-two minutes late."

"She? She, who?"

"Miss Adair," he answered stiffly, injured at this appalling indifference to the Great Impending Event.

"Blaisdell Adair!" the younger man murmured with an almost penitential suffering, "but, my dear fellow, I thought you knew. It was she whom you bustled out of the door . . . the Amazon . . . the beanpole . . . Tennyson's brook . . ."

"That agent-person?" asked the editor with a near-sob as he saw house and home and crickets-on-the-hearth vanishing into thin air.

"Even so! I marvelled at your abominable rashness. . . ."

They were very gentle with each other, as only persons can be who have just escaped from fire and sword and sudden death!

2. It was *Irenaeus* and *Pothinus* who brought it to France (before 177 A. D.).

3. *Ansgar* who took it to Scandinavia (about 827).

4. *Augustine* who brought it to England (in 597).

5. *Patrick* who evangelized Ireland (in 440).

6. *Ninian* made the missionary conquest of the Southern Picts about 397 but I do not think he was Irish, so *Columba* is probably the better name to give although he came later, about 565, is known as "The Apostle of Caledonia."

7. *Robert Moffat* first brought Christianity to Central Africa in 1816, followed by *David Livingstone* in 1841 (married Mr. Moffat's daughter.)

8. *Raymond(us) Lull* brought it to northern Africa about 1310.

9. *Bartholemew Ziegenbalg* carried it to India in 1705.

10. The Englishmen who came over with Captain John Smith in 1608 to found the colony of Virginia brought it to America. A little Episcopal chapel built two days after they landed was the first church here. But of course it was the Pilgrims in 1620 who especially brought it to America, because they loved religion so dearly.

12. It was *Roger Williams*, an American Baptist, who first carried it to the red Indians after the year 1631.

(Collin ends his letter: "I have had a great old time looking these up. It was a fine idea, and the book I found the most in is called 'Two Thousand Years of Missions Before Carey.' I hope you will have another contest soon.")

Another Contest Is On

Collin wishes there was a new contest. There is! You will read about it in THE BAPTIST for January 13, about our new name. Shall we still be "Young Reserves" or change to something else? A prize for the best name chosen. Everybody try this, at once! But think about it very seriously first.

Philippine Riddles

Come up and let us go; go down and here we stay. (Anchor.)

His words are audible but difficult to understand; when you look at his face you will understand what he says. (Clock.)

When held it goes; when let loose it lies down. (Pen.)

When pulled it is a cane; when pushed it is a tent. (An umbrella.)

If you chop it, it heals at once. (Water.)

The bureau of education in the department of the interior at Washington has prepared a bulletin giving the names of moving pictures of national, educational, health and economic work in the United States that can be obtained by schools and churches. If there is a Baptist church using a moving picture machine that would like this type of information, write directly to the commissioner of education, Washington, D. C.

The Young Reserves

Contest Awards

YOU will remember that before Christmas we had a contest on "The Christmas Present That Is Always Being Handed Down" suggested by the following quotations:—"It was the Jew (1) who brought the gospel to Rome, a Roman (2) who took it to France, a Frenchman (3) who took it to Scandinavia, a Roman (4) who brought it to England, a Scotchman (5) who evangelized Ireland and an Irishman (6) who, in turn, made the missionary conquest of Scotland. A Scotchman (7) brought Christianity to Central Africa, a Spaniard (8) brought it to northern Africa, a German (9) carried it to India, Englishmen (10) brought it to America, an American Baptist (11) who first carried it to the red Indians. No people have received Christianity except at the hands of an alien."

The contest consisted in discovering who these famous missionaries are who have carried Christmas around the world. The lists are simply splendid, showing what a busy holiday season you have spent searching through histories and encyclopedias for your answers. The prize goes to Collin Smith; very honorable mention is due to Lydia Pratt (Boston, Mass.) and Donald Fickett (Janesville, Wis.) whose lists both show an unusual amount of thought, too! It is a curious thing that every one who sent in a list this time is thirteen years old!

"The Christmas Present That Is Always Being Handed Down"

By Collin Smith, (13) Fall River, Mass.

1. It was *Paul* that brought the gospel to Rome (in 62 A. D.)



Young People's Work



Topic for February 11

LESSONS FROM THE PSALMS

(2) The Testimony Psalm.

Ps. 145: 1-21

(CONSECRATION MEETING)

Testimony has played an important part in the development of religion. This was true throughout the Old Testament history and especially so with the early Christian church. The singing of songs and the bearing of personal testimony by the early Christians was perhaps one of the greatest means for the spread of the Gospel in the early days.

Testimony of the right sort should be a part of the life of present-day Christianity. By this I do not mean a formal testimony in the same phraseology often heard in the mid-week prayer meetings in the churches, but a persistent daily expression of the life in word and deed, both on special occasions and in ordinary tasks of the day.

"Every day will I bless thee."

Let us note something of the character of this psalm. The writer bears testimony:

1. *To Jehovah's majesty.* As the psalmist meditated upon the wondrous works of the world, his mind reached beyond these to a personal God whose glorious majesty is evident in his handiwork.

2. *To Jehovah's goodness.* To the psalmist the Maker of heaven and earth was not an impersonal being away off in the distance, but one who comes into immediate contact with human life and manifests his characteristics to man.

"Jehovah is good to all; and his tender mercies are over all his works."

3. *To Jehovah's helpfulness.* The psalmist was a human being with the failures, hopes and aspirations of humanity. There were times in his life, as in the lives of us moderns, when he failed. He recognized the need of a higher power.

"Jehovah upholdeth all that fall, and raiseth up all those that are bowed down."

4. *Of Jehovah's nearness.* Although glorious in his majesty and a great ruler of the universe, Jehovah comes to dwell within the human heart. He is within calling distance to all who need him and will call upon him.

"Jehovah is nigh unto all them that call upon him, to all that call upon him in truth."

Consecration Meeting

On the first Sunday of the new year a unique consecration service was held by the senior B. Y. P. U. of the First Church of Kankakee, Ill. The chairs were arranged in a circle in the center of the room and each person was given an unlighted candle. The pastor, Dr. Herbert Hines, made a brief talk on "Consecration," challenging the society to consecrate itself to the best year of its his-

These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Baptist World Alliance

According to the program for the Baptist World Alliance meeting in Stockholm, Sweden, Tuesday afternoon, July 24, will be given over to a conference of representatives of young people's organizations.

Persons expecting to go to Stockholm should communicate with Mr. W. B. Lippard, American Baptist Foreign Mission Society, 276 Fifth Avenue, New York, N. Y.

tory. The lights were turned out and the leader lighted four candles on the table to symbolize the four loyalties to which he challenged the young people: Loyalty to Christ, to the church, to the B. Y. P. U. work, to the B. Y. P. U. president. The newly elected president, Blanche Mitchell, then spoke impressively, consecrating her life to Christ, and her efforts for the coming months to the young people's society. Her candle was then lighted and she lighted the candles of others who spoke following her. As the young people consecrated themselves, they lighted their candles from some one who had spoken before them. Soon the room was well lighted by the candles of those who made a personal testimony of loyalty to the Master. The young people then rose, sang two verses of "Jesus Calls Us," had a prayer of consecration and joined hands around the circle to sing in closing, "Blessed be the tie that binds." It was a very impressive meeting and the society is going to do better work because of it.

IRENE WESLEY.

Dr. F. F. Peterson of Boston, Director of Religious Education for Massachusetts writes: "At a meeting held at West Somerville the other night we planned our meeting of the executive committee, and adopted as our slogan for New England 4000 delegates, 100 per cent of the 100 societies of Greater Boston, and have the matter under way."

"We have received a very strong endorsement from the State Christian Endeavor Union, and their state field worker stands ready to help us in our promotion. You see we are going to be back of this proposition 100 per cent."

Northern California

The San Jose B. Y. P. U. Association, in Northern California, held a New Year's rally in San Jose on Jan. 1. The rally consisted of an afternoon and evening session, also a banquet served at 6:30.

In the afternoon various phases of B. Y. P. U. work were presented, and reports given by each society of the association on the membership of their society and the number of members present at the rally, also their percentage on the standard of excellence. Pennants were awarded to the societies having the best percentage attendance and the highest standing on the standard of excellence. At this session also, Rev. Theodore Feildbrave, a Hindu, brought to the young people a message from India. The banquet was followed by a humorous reading and songs boosting for the summer assembly at Asilomar in July.

The main feature of the evening session was an inspirational address by Rev. Bryant Wilson, pastor of First Church, Sacramento, in which he challenged the young people to a year of worth-while service.

Approximately 200 were in attendance. As each one registered he was presented with a button on which was written his name, this forming a basis for acquaintanceship.

Brooklyn and Long Island Young People's Union

Mr. L. R. Cooper, convention committee chairman writes: "Our union is getting busy on the Boston Convention. We have made quite a number of our plans, somewhat tentatively, of course, but we are eager to go right ahead. Our slogan is "B in Boston" and we are clamoring for 500 young people to go in the Brooklyn delegation. That is our goal, a high one it is true, and one that we may not reach; but we believe in "hitching our wagon to a star."

Here and There

THE MILWAUKEE BAPTIST SCHOOL OF Methods was held January 22-26, 1923. General Secretary White, President Mark F. Sanborn, and Director A. H. Gage of Chicago, were among the speakers secured. Rev. C. A. Boyd, director of religious education for Wisconsin served as dean of the school.

THE "B. Y. P. U. Messenger" of Detroit, carries the following item: "The city union has drawn heavily upon the department of education. We feel that the progress of our unions justifies all that we have put into this work. They have increased in membership from 1,600 to almost 2,300. They have organized the city into five districts, which will enable the city officers to do intensive work with

(Continued on page 1633)



Religious Education



International Sunday School Lesson for February 11

THE SPIRIT OF PRAYER

Lesson: Luke 18:1-14. Golden Text: Psalm 51:17.

Introductory

The place is Perea; the time, March 30 A. D. Following the verses of last Sunday's lesson, Jesus describes the suddenness of the second coming. Then are given the two parables on prayer.

The Lesson

The first parable illustrates the value of persistence in prayer—"men ought always to pray and not to faint." Jesus tells the story of the widow who made appeal after appeal to a judge that he avenge her of her adversary. For a long while the judge turned a deaf ear to her entreaty but at last he said, "Because the widow troubleth me, I will avenge her lest she wear me out by her continual coming." The lesson Jesus points out is: "Shall not God avenge his elect that cry to him day and night?"

The second parable he spoke unto certain ones who were over-confident of their own righteousness and who "set all others at nought." As an example he cites the Pharisee who went up into the temple to pray, but whose "prayer" consisted of a recital of his good traits and deeds and a thanksgiving that he was not as other men. In contrast to this was the real prayer of the publican who in greatest humility begged God's mercy upon himself a sinner. The lesson drawn from this parable is: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Leading Thoughts

1. No man questions the efficacy of prayer who prays persistently and believingly. 2. If we have not it is because we ask not. 3. He who is positive that he is not as the Pharisee should remember the Pharisee's boast that he was not as the publican.

The Great Baptist School Race

The first lap of the great race is over and we know that Kansas is victor in class one, Southern California in class two and Idaho in class three.

But there are other laps yet to run and the chances for dark horses and surprises are still fine! The states which have so far been unable to reach leading places, may, by painstaking and enthusiastic work, crowd the leaders aside and come in under the wire at the next convention.

This is not said with any thought of false encouragement, for there are very definite goals which must be attained within the next few months and any state may still carry off the honors.

Three goals must be attained before the May convention and the honors will

go to the leaders in all the three divisions who report the largest proportionate number of schools attaining these objectives:

1. Registration by formal vote.
2. Four study meetings of the workers' conference, and
3. Substantial attainment in at least three objectives, in order to qualify as an accredited school.

A Dramatized Sermon

By M. W. PULLEN

Once a month, the third Sunday night, I present a dramatized sermon which has been so successful in getting the religious message across, in interesting the people of my constituency in Bible study and in filling my church auditorium at every service that I am wondering if there may not be other pastors who might like to know what this will do in the great field of preaching.

Since we have been having dramatized

preaching we have almost doubled our church membership, largely by baptism. Also the convicting power of the sermons has been so great that there have been ten young people who have definitely and publicly dedicated themselves to Christian work as a life work and are now studying with that aim.

We have presented "The Book of Ruth," "Queen Esther," "The Life of Moses" and "The Prodigal Son," each of which has been typical in scenery, dress and speech. Our church is essentially a young people's church. We have about 100 young men and women in their late teens and early twenties from which to choose the casts. They realize in this movement a challenge to get back to the Bible, to bring about a better understanding of the Scriptures, and they enter into their parts in a truly reverential spirit. For a half hour preceding the production, they are on their knees in prayer, and I may say that the religious feeling predominates throughout the presentation.

Here and There

(Continued from page 1632)

each group. On January 4 our first annual city-wide B. Y. P. U. banquet was held at Woodward Avenue Baptist Church. This was the greatest gathering of its kind in the history of the city union. There were 500 present."

THE PRESIDENT of the Western Washington B. Y. P. U. states that the attendance for the New Year's Rally ran close to the thousand mark.

WHEREVER BAPTIST YOUNG PEOPLE have the opportunity to get into action themselves, we are having but little difficulty in programs of enlistment and extension. Departments of religious education will probably do considerable towards stabilizing religious education methods, but such a department must give place for large initiative on the part of young people themselves.

THE LINCOLN PARK CHURCH, Cincinnati, Ohio, has organized a Service Legion for those who still need training in devotional study and expression, but who are beyond the ages of the regular young people's society. Pastor Atwater says this organization is solving a good many problems.

YOUNG PEOPLE who have made pledges to the New World Movement should see to it that these pledges are paid. Those who are in position to pay, and will not, must find a satisfactory answer to the question "Will a man rob God?"

CLEVELAND, OHIO, young people are in the midst of a red-hot membership campaign. The suggestion has come from

several sources that we have a "Bigger and Better B. Y. P. U. Campaign." Well, it is on! Buckeye young people are up and doing. Mr. Wilson A. Holmes is state director.

VERMONT ASSEMBLY will be held at Saxton's River, June 19-30. This is the location of Vermont Academy.

VIRGINIA YOUNG PEOPLE have organized a large number of unions since the meeting of the Southern Baptist Convention. Over 4,000 have been organized throughout the South. Virginia Assembly will be held at Virginia Beach, beginning July 4.

MONTREAL, CANADA, Baptist Sunday-schools held their annual rally at Olivet Church, New Year's Day. Every school in the city was represented. Rev. C. G. Smith was the speaker.

GEORGIA YOUNG FOLKS are out for 6,000 titheers by the time of their Atlanta Convention. "Every union a titheers' band" is the state slogan.

FREEDOM, INDIANA, Association of young people has organized eighteen new B. Y. P. U.'s in less than three months. Robert Strange is the Hive-wire president.

WEST VIRGINIA BAPTIST SUMMER Assembly will be held at Philippi, the home of Broadus College, August 7-13, 1923.

MICHIGAN YOUNG PEOPLE have joined with the women's organization of the state in a campaign for a woman's dormitory at Kalamazoo College.



Our Own Folks



Northern Baptist Convention to Meet at Atlantic City

At the last meeting of the Executive Committee of the Northern Baptist Convention, Nov. 2, 1922, fear was expressed that Washington, D. C., would not be able to entertain the meeting of the Northern Baptist Convention, May 23-30, because of the lack of a meeting place. Definite word has been received from the executive committee of the Columbia Association of the District of Columbia that the Baptists of Washington could not entertain the convention because there was no place in which to hold the meeting. The Convention Hall will not be in shape for the meeting.

In order that the convention might not be without a meeting place, I accordingly wrote to Atlantic City soon after the meeting of the executive committee. When the communication was received from the brethren in Washington, a correspondence vote was taken and the members of the executive committee have voted that the convention shall meet at Atlantic City, May 23-30. We shall have all accommodations for that meeting. Unfortunately the Chalfonte and Hadden Hall Hotels have been booked full by Pennsylvania Bankers, May 23-25, but no one need fear inability to get accommodations at Atlantic City.

W. C. BITTING, Sec'y.

Resolutions Passed at Immanuel

A special meeting of Immanuel Baptist Church was held Wednesday evening, Jan. 10, 1923, at the close of the prayer meeting, in accordance with a notice for such meeting duly read from the pulpit at the Sunday morning services Jan. 7. Meeting having been called to order, Dr. Johnston Myers, pastor, presiding, the following resolution was presented by Mr. John Nuveen:

Whereas, It has come up as a matter for discussion between officials of the Northern Baptist Convention and certain officials of the Immanuel Baptist Church as to whether the church would be willing to devote its property to larger and more extended use by the entire Baptist denomination and,

Whereas, Immanuel Baptist Church is enlarging its buildings and erecting a large office structure on its Michigan Avenue frontage which it prefers not to commercialize but is desirous to devote its entire property exclusively to the advancement of Christ's kingdom and is furthermore desirous to have our Baptist denomination with its various organizations occupy and use the buildings with us to the fullest and largest extent possible.

Therefore, Be it resolved, that this church hereby approves the action heretofore taken by our pastor, Johnston Myers and our treasurer, John Nuveen, in offering on behalf of this church, to donate its property to the Baptist denomination for Baptist uses.

Further Resolved, That our said pastor and treasurer be, and they are hereby authorized and requested, with the advice and aid of Attorney James G. Elsdon, to continue negotiations with the officials of the Northern Baptist Convention, or with any committee appointed by such convention, or by its officials, for the express purpose of carrying out and giving effect to such desires of the church, by the transfer of its property to the general uses of the Baptist denomination, and especially as represented by the Northern Baptist Convention, to be used as headquarters by said convention, and the several Baptist societies cooperating with and composing it, or any one or more of such convention and societies.

I, Samuel Leland, church clerk of the Immanuel Baptist Church, do hereby certify that the above is a true copy of a resolution passed at a special meeting of the Immanuel Baptist Church duly called and held Wednesday evening, January 10, 1923.

SAMUEL LEELAND, Church Clerk.
Chicago, Jan. 11, 1923.

Dr. Clifford as Passive Register

Dr. Clifford made his fifty-seventh appearance as a passive register before the Paddington magistrates on Friday. The venerable minister read the following address:

"Your Worship: In appearing to 'show cause' why we still protest against the sectarian portion of the Education Act, we not only complain of the unjust legislation of 1902-3, but also of the attempts being made to increase that wrong and to extend the area over which it is spread.

"Within the last two years bold and determined attempts have been made, and

are still being pushed forward, to destroy the great Education Act of 1870 root and branch, and to open the Council or non-sectarian schools to the aggressive activities of the different denominations. This cannot be endured. It immensely aggravates the present position, and will, we doubt not, be resisted by the teachers, the parents, and by citizens generally.

"This policy is being strenuously advocated at a time when the education authorities are economizing in every direction, except that of aid to sectarianism and sacerdotalism. Everything else may be cut down. That must not be touched. On the contrary, it is to be vastly increased. Children's meals and maintenance grants may be reduced, their prizes may be dropped, the cost of books and apparatus may be lessened, schools may go without cleaning and painting, free places in secondary schools must be fewer, special schools for the crippled and mentally defective may be closed, medical service may be starved; but the injustice of charging the whole of the ratepayers with the cost of sectarian teaching must be maintained.

"It is against this wrong to the citizens, to the ratepayers, to the teachers and to the state that we once more declare our conscientious and determined opposition.

"It is a policy which we regard as essentially unpatriotic, destructive of the springs and sources of national progress, as well as being a violation of the fundamental rights of the civic conscience.

"J. CLIFFORD."

The presiding magistrate congratulated Dr. Clifford on his improved health and eyesight, and added that in these cases the Bench could only issue the usual order.—*British Weekly*.

Church News by States

Atlantic Coast

NEW YORK

REV. J. AUSTIN HUNTLEY, pastor of the Fifth Avenue Baptist Church, Troy, has been called to the First Church, Moncton, New Brunswick. Dr. Huntley has been pastor of the Fifth Avenue Church for four years and a half, coming to it from the First Church of Calgary, Alberta, Canada. The First Church, Moncton, has a membership of 1200, a new church edifice with seating capacity for 1300 and modern school rooms and a new parsonage never yet occupied. Dr. Huntley is a native of the Maritime Provinces and is intimately acquainted with the leaders and the work of the denomination in Canada. The large congregations in this new field in a rapidly growing city will give him ample opportunity for his best gifts. A movement to unite the Fifth

Avenue and First Churches of Troy is being renewed. They occupy practically the same field in the downtown section and a consolidation would be greatly to the advantage of the Baptist interests in the city of Troy.

WASHINGTON HEIGHTS CHURCH, New York City, will celebrate its one hundredth anniversary Oct. 3, 1923. At the annual meeting, Jan. 10, reports showed the church never in better condition. The church has increasing opportunity for service, as due to the high-rent situation, the normal number of Protestants moving into the neighborhood has been seriously curtailed, our Jewish friends being the only ones who could pay the price. Special services, beginning March 5 and continuing ten days, will be conducted by Rev. Charles Herbert Rust of Immanuel Church of Scranton, in cooperation with the pastor, Rev. Harold Pattison. Prayer meetings will be in centers all over the city to which members of the church will be invited, Feb. 23 and March 2, in preparation for these services. Mr.

Pattison has been giving a series of sermons on varied biographies on Sunday evenings, calling out good audiences. The subjects of this series presented a wide range. A men's Bible class has been organized with Mr. N. G. Lenington, teacher. The annual church fair under the direction of Mrs. W. J. Bisselle, was successful in spite of the inclement weather and a good sum of money was raised. The New Year's prayer meeting was held at 7 A. M. Jan. 1, in the lecture-room, with Hon. John Kirkland Clark, leader, and the motto "Begin the New Year Right." Miss Mary L. Chapin has been secured as visitor for the church and Bible school. Dr. Pattison will preach at the Northfield Schools on Feb. 11. His place will be taken by Rev. A. G. Lawson on that Sunday.

SUNDAY, DEC. 31, for the Richmond Hill Church, in New York City, marked the completion of six years of the pastorate of Rev. Rolla E. Hunt, who began his work with this church, Jan. 1, 1917, coming from the pastorate of the First Baptist Church of Summit, N. J. Gleanings from the pastor's anniversary sermon: Weddings, 72; funerals, 91. Members received into the church, 280; by baptism, 135. Present membership, 507. Net gain in membership, 135. Money raised for all purposes during 1917, \$7,602; during 1922, \$32,760; total for six years, \$150,000; annual average for the six years, \$25,000. Ideals: That we may study and teach the truth, have reverent, dignified and helpful worship, and by prayer and service release great spiritual forces which shall bring blessing to the entire community. In March 1920, pastor and people had the joy of dedicating a new building, including auditorium, parish house and gymnasium, erected at a cost of about \$85,000. Including \$7,500 received from the Baptist Church Extension Society of Brooklyn and Queens, payments of members and friends of the church (including affiliated organizations) have reduced the entire indebtedness to a little less than \$25,000, the major portion of which is provided for by pledges maturing in May, 1925. At the Christmas entertainment of the Bible School, Friday evening, Dec. 29, Deacon George H. LeCount, in behalf of the deacons and trustees, presented to the pastor a beautiful watch.

AT THE REGULAR MONTHLY MEETING OF the Baptist Ministers' Conference of Troy, Albany and vicinity, held in the Fifth Avenue Baptist Church, Troy, Monday, Jan. 8, the resignation of Rev. J. Austin Huntley, as president of the conference was accepted with deep regret. Mr. Huntley, who has been the pastor of the Fifth Avenue Church, Troy, for several years, has accepted a call to the church in Moncton, New Brunswick, where he will begin his pastorate February first. Following the regular business session, at which a paper on "The Minister and Evangelist" was read by Rev. Edgar C. Smith, of Schenectady, the women of the church served a luncheon. Rev. Marshall Sewell presided and words of appreciation of Dr. Huntley and his work were spoken by Dr. Prentice, Dr. Rogers and Dr. Lauderbaugh, members of the missionary committee of which Dr. Huntley was the chairman. Following Dr. Huntley's response to these words, the conference was adjourned by Dr. F. K. Singiser with prayer.

SUNDAY, JAN. 7 was observed at First Church of Medina, in celebration of the fiftieth anniversary of the dedication of

the present building. The anniversary sermon was preached by Dr. Justin W. Nixon, of Rochester, from the text "On this rock, I build my church." Luncheon was served to the congregation after the morning service. The anniversary service was held at 2:30 in the afternoon. A historical sketch was given by Dr. Emily Swett. The Medina church was organized in 1829. The church has, at present, ten members who were members at the time of the dedication. These responded to the roll-call with reminiscent remarks. The present membership of the church is 664. Former pastor Frank L. Latham spoke on "The Church as I Knew It." Mr. Latham was pastor for sixteen years and is at present living in Medina and is a member of the church. Pastor J. J. Allen conducted the services and spoke on "What Does the Future Hold." He presented the report of the Advisory Board of the church concerning a new building project. Stereopticon pictures of the proposed building were shown. The cost

is estimated at \$80,000 and when completed will give Medina one of the most modern and complete Bible-school buildings in the East. The annual business meeting of the church was held Tuesday evening, Jan. 7. Reports from all organizations indicate a healthy condition financially, materially and spiritually. All obligations are met and a fine spirit of enthusiasm is evident. Repairs have been made costing \$2000, including a new garage. During the year thirty-six have been received by baptism. The church indicated its appreciation of the pastor by raising his salary \$500. Mr. Allen begins his fourth year Feb. 1. The attendance at church and Bible school is good. The Medina Church is a strong missionary organization and the home church of Dr. James M. Baker of Ongole, S. India.

Brooklyn

THE BAPTIST CHURCHES of this city enter the New Year with bright hopes and hard-working, self-sacrificing, devoted men

Do You Pray

that no additional cut shall be made in mission work this year?

Do You Pray

that no missionaries shall be kept from their work by lack of funds?

Do You Pray

that debts shall be paid?

Do You Pray

"Thy Kingdom come on earth?"

Why not help answer your prayers and

PAY AS YOU PRAY

Operating Budget

\$502,326.95

Accumulated Deficit

\$398,415.90

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splendid prospects. The pastors are all supported by a noble company of consecrated men and women. Many of the churches held watch-night services and their houses of worship were crowded to the doors. The waters of baptism are being frequently stirred and it looks as though 1923 would be a banner year among the Baptist churches of this city.

UNDER THE INSPIRING LEADERSHIP of its new pastor, Dr. Le Roy Dakin, the Baptist Temple is a bee-hive of Christian activity. This coming fall the church will celebrate its centennial and it is expected that not the least noteworthy feature of the celebration will be the burning of a mortgage of \$19,000 and the clearing of all encumbrance on the church property.

IN THE MIDST OF GENERAL Christmas rejoicing, Dr. H. Francis Perry surprised

and saddened his congregation and the Baptist brotherhood by presenting his resignation on the last Sabbath of the year. For eight years Dr. Perry has wrought magnificently as pastor of the Church of the Redeemer. Over 400 new members have been added to the membership and a house of worship built at a cost of \$85,000. Plans are under way for the erection of a Sabbath-school building at a cost of some \$45,000 for which more than one-half the amount needed has been subscribed. Dr. Perry is one of the strong and efficient denominational leaders. Recently he served with great acceptance as president of the Greater New York Ministerial Conference. Dr. Perry plans to spend a few months in Miami, Fla. In the fall he hopes and expects to re-enter the pastorate. He will be greatly missed in this city where he is so well beloved. He leaves the Church of the Redeemer in splendid condition for his successor. Dr. Perry will spend the summer months in Chautauqua, N. Y. and may be addressed there at Weir Inn. He closes his pastorate in Brooklyn Feb. 1.

RUM AND ROME are thoroughly entrenched in this city and in Albany the state capital. Two years ago Judge Miller was elected governor. It is generally conceded that he made one of the most efficient governors New York has ever had. This fall he was defeated by the man whom he defeated two years ago and his opponent received a phenomenal majority of over 400,000. He has a large personal following and is probably 200,000 votes stronger than his party in the state. Already it is announced that plans are being formed to conduct an intensive and scientific campaign for the purpose of making him the next national standard bearer of his party. Governor Smith is a devout Roman Catholic and devotedly "wet." He was the candidate of the liquor interests and the Roman Catholic church. It is well for the Protestants and the Evangelical Christians of this country to know and to know in time just the nature of the battle that is ahead of them.—D. B. CHENEY.

VERMONT

TUESDAY, JAN. 2, WAS A BUSY day at Vermont State Convention headquarters. The board of trustees of Vermont Academy met at 10 o'clock. At this meeting encouraging reports were given by the secretary and the treasurer, showing that at the present time there are 167 students in the school, while 175 have been enrolled this year. At 12 o'clock a luncheon was served at the New Sherwood Hotel to members of the boards of trustees of Vermont Academy and of Vermont State Convention and also to twenty ladies from all sections of the state who met at this time to consider the matter of organizing a woman's mission society for the state. This matter was presented at the luncheon and discussed by the women present. Having agreed that such an organization should be effected, a constitution was adopted and a committee of seven made up of one representative of each of the associations was appointed to select temporary officers to serve until the convention in May. Dr. J. Y. Aitchison, executive secretary of the General Board of Promotion, was present and spoke briefly. Dr. Aitchison expressed his satisfaction over the action taken by the women in organizing a woman's Baptist mission society and predicted greater usefulness because of the organization. At 2 o'clock the trustees of the convention met in the

convention board room in Masonic Temple, there being seventeen members of the board and twelve visitors present. After the routine business and the making of some appropriations, the time was given to a discussion of the convention budget and the payment of the same. Dr. Aitchison was present at this meeting. After a full and lengthy discussion—the meeting lasting five hours—it was unanimously decided that no part of the permanent funds or the income from the permanent funds could be reckoned on a pro rata basis, as it must be kept intact for work in Vermont, in harmony with the desire of the donors. A definite amount to be received from the offerings of the churches was agreed upon, this amount to be received on a pro rata basis with the national societies and other organizations for the balance of the New World period, until May 1, 1924. A hearty vote of thanks was extended to Dr. Aitchison for the helpful service which he rendered.

MASSACHUSETTS

THE STOUGHTON STREET CHURCH presented a most impressive missionary pageant last Sunday evening commemorating the life services of twenty-four men and women who have gone out of this church into Christian world service, in home and foreign lands. A memorial tablet was unveiled inscribed with their names, and the pageant, prepared by Miss Darling of Stoughton Street Church, portrayed the great scenes in Baptist world missions from the manger scene, till the sending out and return of the missionaries of this church, each bringing many followers. It has been suggested that many churches might like to commemorate their Christian world workers in a similar way.

NEW HAMPSHIRE

ONE HUNDRETH ANNIVERSARIES are becoming somewhat common in New Hampshire Baptist churches. The church at Peterborough so celebrated recently. There was a sermon by the pastor, Rev. H. E. Danielson, and a historical sketch by the clerk, Miss Flora J. Tubbs. Letters were read by out-of-town members. Greetings were read from former pastors, Rev. James Francis of Los Angeles, Cal., and from Revs. A. J. Nordland, Massachusetts, G. W. Whipple of Texas and Carl Bergman of South Dakota. A baptism followed these exercises. The Peterborough church, although much smaller than in former years, continues to serve the community as efficiently as any church in the town.

A TEACHER TRAINING CLASS has been organized in the Exeter church. The First Baptist church at Manchester has two such classes, each one being conducted by a college graduate. Other churches are not amiss in this important branch of work.

THE EXECUTIVE COMMITTEE of the board of the convention held its regular meeting Jan. 4. The meeting was an important one. The committee had the unpleasant task of making a second 25 per cent cut in the state convention budget, necessary because there is about 25 per cent less money coming in from New World Movement pledges than one year ago.

REV. H. R. WHITELOCK, pastor of the People's Tabernacle church, Manchester, has been unanimously elected chaplain of the New Hampshire legislature which is now in biennial session.

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And When You Make Your Own

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American Baptist Foreign Mission Society; New York. Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Ave. New York City.
The American Baptist Home Mission Society; New York. Charles L. White, D.D., Executive Secretary, 28 East 36th St. New York City.
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The Ministers and Missionaries Benefit Board of The Northern Baptist Convention; New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.
The Board of Education of the Northern Baptist Convention; Frank W. Faddford, Executive Secretary, 276 Fifth Ave., New York City.

Where your heart is, there
should your treasure go.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.

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Samples of these SINGLE and DOUBLE CONTRACTS will be sent to you on request.

MAINE

THOMASTON: In a memorial service on Sunday evening, Jan. 7, a portrait of Dr. William A. Newcombe, for thirty years pastor of the First Baptist Church, was unveiled. A remarkable ministry received a fitting recognition in the thought and plans of the young pastor, Rev. Roy Hilton Short, and the continued loving appreciation of the church and town that Dr. Newcombe so long served. The hymns in which his own strong soul found expression for his faith, were sung. A tribute, tender, eloquent and true, was paid by Dr. Irving B. Mower, executive secretary of the United Baptist Convention of Maine. The portrait painted by Champin of Boston, was unveiled by Deacon Edward Brown. It was provided by members of the church and citizens of Thomaston. The work of Pastor Short has the reliable quality which gives confidence, and also the forward purpose which makes new attainment possible. The Sunday school has doubled its membership. Attendance at all church services has increased and the service of the church to the community at large is constantly broadening.

LAKE VIEW: A picturesque instance of practical Christianity is the work at Lake View and the camps in the big woods, made possible by the American Thread Co., under the management of Hon. Edwin M. Hamlin, of Milo, president of the United Baptist Convention of Maine. The new pastor, Rev. L. G. Perry, lately of Dexter, is encouraged in his work at Lake View by recent conversions and is now undertaking his trips through the woods camps and finds pleasant reception, though many of the woodsmen are French Catholics. It is possible that later in the season he may have the aid of Rev. Filemon Novitsky, Maine's missionary to the Russians, and Rev. Auguste Bocquel, pastor of the French church at Waterville.

RHODE ISLAND

THE SEVENTH YEAR of the publication of the *Rhode Island Baptist* begins with the January issue in magazine form. Certain advantages will accrue from this change. It is planned to publish ten numbers a year, one to include the minutes of the anniversaries which will be sent to every subscriber. It is interesting to note that apparently without a concerted movement this form of publication has been adopted by the greater number of the state papers. The *Rhode Island Baptist* will endeavor to continue to be a worthy member of this "newsy" family.

EASTERN PENNSYLVANIA

REV. ARTHUR B. STRICKLAND, superintendent of evangelism for Pennsylvania, has written a series of studies for use in preparing the churches for evangelistic campaigns. They are being published by the state mission society under the title "A School of Evangelism." Mrs. Strickland is an earnest co-worker with her husband in advancing the Christian cause.

THE FACTORYVILLE CHURCH has had a successful evangelistic campaign under the direction of Brethren H. Wyse Jones and John Gillis. Thirteen were baptized Dec. 28 and it is probable that as many more will be received within the next few weeks.

THE MEMORIAL CHURCH, Reading, under the leadership of the pastor, Darlington R. Kulp, is giving attention to the development of its young people. The pastor has an evening meeting with them regularly.

Senior and junior World-Wide Guilds and a training class for teachers are contributing to their usefulness in missionary and Bible school work.

REV. THOS. ELLIOTT of South Church, Chester, has accepted a call to Lee Park Tabernacle of Wilkes Barre, and expects to begin work there on March 1.

WESTERN PENNSYLVANIA

HOMESTEAD, FIRST CHURCH, Chas. E. Griffin, pastor: Four months of the present pastorate have passed with many evidences of the divine favor upon the church. The interest is well sustained and growing audiences wait upon the ministry of the Word. December 24, seven were baptized, making 14 by baptism, Jan. 7 nine received the hand of fellowship making twenty-four additions in the four months. The recasting of the financial system has resulted in a new and increased interest in both current expenses and missions. The finances are in the most hopeful condition they have been for

many months and an enlarged program for the year is being launched with much enthusiasm.

WEST VIRGINIA

THE SERVICE SUNDAY MORNING, Jan. 7, at First Church, Richwood, was a scene of much rejoicing because the debt of \$6,100 on the latest addition to the building was lifted and the note burned. The pastor, Rev. E. R. Raycroft, found a debt of \$8,000 burdening the work when he came on the field not quite two years ago. The unified budget system was then adopted and through it about \$1,900 was paid off; but recently the pastor did the unusual by getting out among the people personally and raised the whole balance in cash though the people are not wealthy. The church expressed its appreciation by presenting him with a substantial cash gift. This is only one of many evidences of divine favor upon us in the past two years. There have been about 100 additions to the church in that time.

A Combined Income and Gift

YOU would like to help the Ministers and Missionaries Benefit Board in providing for our aged ministers and missionaries. This has been neglected too long. But you need your income. You are just the one to whom the Board's Gift Agreements (Annuity Bonds) appeal.

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276 Fifth Avenue

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OHIO

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Wanted: By a young lady, University graduate with special training in all lines of Religious Education, position as Pastor's Assistant and Secretary. Can also do stenographic work. Has had two years' successful experience. References given. Address: Church Worker, care of The Baptist.

Collection Envelopes, 8 cents a pack of 52 each in cartons. Write Duford-Trifold Company, Asbury Park, N. J.

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THE ABINGDON PRESS
NEW YORK CINCINNATI

wolf and six helpers. The pastor of the First Baptist Church was chosen chairman of the committee by all the twenty-four cooperating churches. The church has now returned to its usual work with renewed zeal. The interest in missionary work was never greater and the Bible school continues to grow. Crowds attend the evening service and the ordinance of baptism is administered almost every Sunday evening. Rev. Warren L. Steeves, pastor, writes for two papers of the city. Short articles with an illustration and pointed application appear weekly in one of the city papers; the Sunday-school lesson is expounded by Mr. Steeves each week in the other paper.

REV. GEO. M. HULME has resigned as pastor of Trinity Church of Barborton, to take effect the first Sunday in May. Mr. Hulme is the first regular pastor of this church. Some time ago this band of workers bought four lots in a residential district on the main thoroughfare leading out of Barborton and into Akron. During the past year an all-steel tabernacle has been erected on the church site—this a tentative structure. The membership, though small, has doubled during the brief pastorate of Mr. Hulme. Several leading citizens foster this movement. Geo. E. Ford, Lloyd St., Barborton, is the clerk. Mr. Hulme expects again to take up the work of an evangelist.

MICHIGAN

TEMPLE CHURCH, DETROIT, was recently favored with a visit from Dr. Allyn K. Foster who spoke at the morning service and at the Bible school. His addresses were masterpieces and produced great good. Out of an attendance of more than 1,000 in the Bible school that day 110 signed cards signifying their intention to come into the Christian life and enter the church. Many of these have since been baptized. His address to the school on "Consider the lilies of the field how they grow" went home to the hearts of the young in a wonderful way. Few men have the gifts of Dr. Foster in presenting the claims of Jesus Christ upon young life and as a denomination we should pray much for this servant of God as he goes among our colleges.

ILLINOIS

THE ATLANTA CHURCH is still pastorless. The meeting house is in fine condition. They have a good parsonage and give a living support. Dr. E. P. Brand of Normal supplied them four Sundays recently. They hope to locate a pastor soon.

REV. H. F. JONES, OF MACOMB, has been pastor at Whites Grove and Pleasant Grove churches in the Peoria Association for nearly four years. Whites Grove has become self-supporting, but Pleasant Grove has become greatly weakened by the removal of members. Dr. D. O. Hopkins will aid in special meetings there in the near future.

THE SECOND ANNUAL FOUNDERS' DAY of the Baptist Missionary Training School, Chicago, will be observed Thursday, Feb. 1, 1923. There will be an afternoon session from 2:30-5 and a reception from 5:30-6:30. Dinner will be served at 6:30, price 75 cents. The evening program will follow with good speakers and music. Dr. J. J. Ross, pastor of the Second Church, will be the speaker of the evening. A cordial invitation is extended to all.

Woman's Mission Union

Mission Union (Chicago Association) met Jan. 9 with the Second Church,

Chicago. The meeting was well attended, the estimate being over 500, with the pastors and their wives as guests. The morning program consisted of addresses by Mrs. Adah H. Boyce, missionary supervisor for the W. A. B. H. M. S. for Central District, and Mr. A. E. Bigelow, who has spent many years as a missionary to the Philippines. As Dr. J. J. Ross, pastor of the Second Church, expects to take up his work in Boston in the near future, the president, Mrs. Fales, on behalf of the union, expressed the deep regret of all at losing Dr. and Mrs. Ross, to which both responded.

In the afternoon a symposium on the "Denominational Situation" was presented: (1) "In its relation to Chicago." In dealing with this phase of the question, Dr. Benjamin Otto, superintendent of the Baptist Executive Council of Chicago, especially urged that in dealing with our foreign-born population, "we should do to others as we would have them do to us." (2) "In its relation to the state," which was taken up by Dr. A. E. Peterson, Illinois state director of promotion. In the third topic in this group, "In its relation to the nation," Mrs. Andrew MacLeish called attention to the benefits already derived by our churches from participation in the New World Movement. The devotional period, a fitting climax to the symposium, was conducted by Dr. Judson B. Thomas. Announcements of future denominational happenings were made, the most outstanding being a conference of the union, set for January 16, and the meetings of the Foreign Mission Society, to be held in Chicago February 11-14, with a joint meeting with Mission Union on Tuesday, Feb. 13, at the Belden Avenue Baptist Church.

KANSAS

THE LIBERAL CHURCH, under the pastoral care of Rev. John R. Pennington, is closing the best year in its history. More than 100 have been added to the membership during the year, fifty by profession and baptism. This makes 185 during the pastorate of twenty-two months. The church congregations have been steadily increasing until there is not sufficient room to accommodate them. Plans are developing whereby the building will be greatly enlarged.

NEBRASKA

Oct. 8-Nov. 5, Trinity Church, Omaha, Rev. Charles F. Holler, pastor, conducted one of the largest single church meetings ever held in the city. While evangelistic in character, it was not primarily an evangelistic campaign, but an attempt on the part of Trinity church to extend its influence in such a way as to do a greater work. A great campaign of advertising was inaugurated and a big tent was pitched on a vacant lot near to the church. The main street of the city, having a car line passing by the big tent, was strung overhead, from side to side for two whole blocks north and south of the tent, with hundreds of flags and many-colored pennants; large two-colored posters were put up in every conspicuous place far and near, and the windows of all resident members and all possible stores were decorated with advertising posters and cards; cards advertising the meetings were displayed in every street car in the whole city. Arrangements were made with a local paper to purchase and mail 5,000 copies of the paper upon condition that extra space would be given to announcements of the meetings. Special cuts were made, appropriate to the pur-

pose, and one whole page was given to reading matter about the Baptist church and these meetings. There was more than a half page additional of special display in the way of pictures. There were also 2,000 postcards sent through the mails. The Lewis party, of Indiana, were engaged as special evangelists, a great chorus choir was organized, children's meetings were announced in the public schools, the members of the church were trained and acted as special workers and the great campaign was carried through resulting in a wonderful uplift and benefit to the church and an increase in membership and spiritual growth not alone to Trinity Church, but to the churches of almost every faith in the community. One of the converts, who has had two years of college in preparation for the Catholic priesthood, announces in addition to his conversion a definite call to the Christian ministry, and has already preached acceptably to a large congregation in Trinity Church. He is now in correspondence with several Baptist schools to determine where he shall complete his education and training for his life work.

IOWA

ON NEW YEAR'S DAY THE members of Walnut Street Church, Waterloo, held their annual business meeting. It was one of the best annual meetings the church ever held. Gratifying reports were given by the different officers of the church. The Sunday school enrolled in the "Bigger and Better Sunday School Movement" this fall, and the report given was encouraging from the standpoint of finances, as well as average attendance. The work done in the intermediate department under the leadership of Mr. Bert Rogers is worthy of special mention. Every department is in an exceptionally fine condition. The women of the church are to be commended for their splendid report. Rev. Robt. N. MacDonald has been pastor here nine months. He has placed special emphasis upon his preaching and responsive congregations have been the result. The church is moving forward in an all-around, aggressive work, and the work is progressing under his leadership. Rev. A. H. Gage's book "Evangelism of Youth" is suggested by the pastor as a valuable book in arranging a program of evangelism for the next three months.

SOUTH DAKOTA

THE LORD HAS BEEN GIVING a gracious revival to the church at Brookings. Four years of steady work have resulted in a splendid spiritual movement upon a solid biblical basis. In November Rev. A. A. Holzer, a converted Jew who conducts a large Hebrew mission in Philadelphia, was secured as evangelist. He was with the church three weeks. His messages were greatly blessed. A revival spirit was on before he came. Three men were converted and so the church was in fine condition for work. Following the meetings there has been no let-down of the spirit. Sixteen have been baptized, six others are awaiting the ordinance and many others seem near to the point of coming in with us. The hand of fellowship was given to twenty-two at the largest celebration of the Lord's Supper which the church has had. At the annual meeting of the church \$1,000 was added to the current expense budget, \$400 of this going to a pastor's assistant. State college is located here and a marked and blessed work of grace is going on in the Baptist group of the college. They are formed into the Baptist

College Club and are fitting up a room in the church as their Saturday night home-coming place.

Rocky Mountain States

WYOMING

FIRST CHURCH, CASPER, has had a full work during the fall. The pastor returned from a late vacation in time for the service the last Sunday in September. Since that date there have been fifty-two received into the membership of the church, a large number of these by baptism. There is no Y. M. C. A. building in Casper. In view of this the pastor, assisted by one of his leading young men has fostered the Casper Basketball League with twelve of the leading industries of the city represented with teams. Double headers are held three evenings a week. A vast number of fine young college men are playing on the teams. A men's night in the new gymnasium, a women's night as well as hours for many of the larger classes of the Bible school and departments of the church keep the gymnasium in constant use. At the Christmas celebration on

(Continued on page 1644)

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To help as many destitute sufferers as possible in Russia and other countries of Europe, is part of the program of the Foreign Mission Society for relief work in Europe during the present winter and next spring.

An opportunity was given to every Baptist church and Sunday school to take a special offering last Sunday, January 21, 1923.

According to an agreement with the Near East Relief, this offering, unless specifically designated otherwise, will be divided between European Relief and Near East Relief.

If you have not already done so, send a check to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City, or to your State Collecting Agent, plainly designated **Relief Offering**.

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TOUR 2—Covering Malmo, Berlin, Dresden, Nurnberg, Heidelberg, Lucerne, Interlaken, Montreux, Geneva, Paris, Versailles, Battlefields, Paris; sailing from Cherbourg August 23rd, S.S. "AMERICA."

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Thirty-seven Days—All Expenses \$440

TOUR 6—Covering Christiania, Gothenburg, Hamburg, Amsterdam, Brussels, Antwerp, Paris, Battlefields, Paris, London; sailing from Southampton, S.S. "AMERICA," August 23rd.

Thirty-seven Days—All Expenses \$440

TOUR 8—Covering Christiania, Gothenburg, Copenhagen, Esbjerg, London; sailing from Southampton, S.S. "PRESIDENT ARTHUR," August 9th.

Twenty-five Days—All Expenses \$345

TOUR 10—Covering Malmo, Berlin, Amsterdam, Marken, Brussels, Paris; sailing from Southampton, S.S. "PRESIDENT ARTHUR," August 9th.

Twenty-five Days—All Expenses \$345

TOUR 12—Covering Malmo, Berlin, Munich, Venice, Florence, Naples, Amalfi, Pompeii, Capri, Rome, Genoa, Milan, Bellagio, Lugano, Lucerne, Interlaken, Montreux, Paris; sailing from Cherbourg, S.S. "PRESIDENT GRANT," August 31st.

Forty-Six Days—All Expenses \$565

TOUR 14—Covering Malmo, Berlin, Munich, Venice, Florence, Naples, Amalfi, Pompeii, Capri, Rome, Genoa, Milan, Bellagio, Lugano, Lucerne, Brussels, Antwerp, Stratford, Warwick, Kenilworth, London; sailing from Southampton, S.S. "PRESIDENT GRANT," August 31st.

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Fresh from the Field

(Continued from page 1614)

cago and for a long period district secretary of the American Baptist Home Mission Society, will conduct a tour of Europe. Dr. Herbert Hines, pastor at Kankakee, Ill., plans a more extensive trip including Palestine and Egypt. He speaks French, German and Arabic and is familiar with the countries to be visited. The Chicago ministers' conference expressed its appreciation and approval of the tour of Drs. Thomas and Hines. Dr. W. T. Elmore, pastor of the First Church, Lincoln, Neb., has arranged a tour including Stockholm. The party will sail June 7 from New York City and will be gone seventy-two days. Dr. Robert A. Ashworth of Yonkers, New York, is directing a Baptist World Congress Tour. His party will sail June 30. Dr. Ashworth is too well known to need an introduction. He will make an ideal leader for his party. Dr. W. S. Abernethy of Calvary Church, Washington, is also getting up a party. Details of his plans have not been received to date.

The Burlington Church, Salt Lake City, is building a new edifice. The building will be erected in units, the first of which is now in the course of construction. The other units consisting of an auditorium, social room and gymnasium, will be built as fast as money is available for the purpose.

A school of religious education is being conducted by the board of religious education of the First Church, Joliet, Ill. This school is a high-grade, week-night, normal college for the training of religious workers and is open to members of all denominations. Upon the faculty are Prof. Willard R. Jewell, assistant director of vocational training of the University of Chicago, and director of religious education in the First Church, Joliet; Prof. Maurice J. Neuberg and Miss Verle Morrow. The present enrolment is sixty-eight representing twelve different Bible schools.

Harry Pratt Judson, president of the University of Chicago since 1907, and a member of its faculty since 1892, in order that he may devote his time to completing certain investigations and to preparing certain publications which it has been impracticable to carry on under the pressure of administration responsibilities, has decided to retire from the presidency of the university on Feb. 20, 1923, the sixteenth anniversary of his election to the presidency. At the same time he resigns as professor and head of the department of political science and as trustee of the university, thus withdrawing from the institution which he has served for nearly a generation. The board of trustees, with cordial unanimity, has conferred upon him the honorary title of president emeritus and has offered the acting presidency to Ernest D. Burton, professor and head of the department of New Testament and early Christian literature and director of the libraries, who has accepted it.

Church News

(Continued from page 1639)

Saturday night before Christmas the church and friends among the citizens of Casper surprised the pastor by driving a closed car up to the entrance of the gymnasium and giving him a sales receipt informing him that the car was his. The work is throbbing with energy.

Pacific Coast

NORTHERN CALIFORNIA

REV. T. B. FRIZELLE of the First Church, Fresno, baptized twelve persons from the Mexican mission in Fresno. The Mexican work under the leadership of Rev. F. Q. Martinez is prospering and others have been received for baptism. The Mexican pastor has recently held special evangelistic services at Malaga, Dinuba, and other places in the San Joaquin Valley.

SOUTHERN CALIFORNIA

MANY MEMBERS of the Covina Church are using the daily Bible readings and subjects for prayer as suggested by the Promotion Board. The church as a whole observed the month of stewardship and of evangelism; there have been three accessions to our membership. Arrangements

are almost perfected for a six weeks' school of religion. At Christmas time special stress was laid on the giving of gifts. Sunday-school children contributed toys, and the older ones useful articles. These were sent, with some money, to the Christian Center in Los Angeles. Christmas Eve services were in charge of the young people who put on a pageant, arranged by Rev. C. D. Eddy, representing some of the principal events in the life of Christ. Much praise must be given Mr. Eddy for his untiring work. Miss Clara Converse who has been at the head of the Baptist Girls' School in Tokio, Japan, for thirty years and was visiting two of her Japanese Christian pupils, who are married and living in this vicinity, spent one Sunday morning with the church and an afternoon with the women. The men's club of the city presented Pastor C. D. Eddy with a handsome leather easy chair, as a token of their appreciation of the work he has done for the community.

Country-Cross Roads and Crowded Cities

The State Mission work of Northern Baptists extends from the cross-roads of the open country to the very heart of the crowded cities. It is a constantly enlarging and upbuilding force.

Work of the Pioneers

"Let us go into the next towns," said Jesus. Missions are always projecting adventures into new territories. The Colorado Convention organized eighteen new Baptist churches last year. Another western state reports twenty strategic opportunities for immediate advance. Nor is the frontier confined to the West. New England is now a field for new pioneers.

Revisits and Revivals

The counsel of Paul is still good for our practice. "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." The re-visit for review and revival has an important part in all permanent advance. To rally a discouraged church is more difficult than to start a new one. Each State has found the process essential in its plans for the development of self-governing, self-supporting and self-propagating churches.

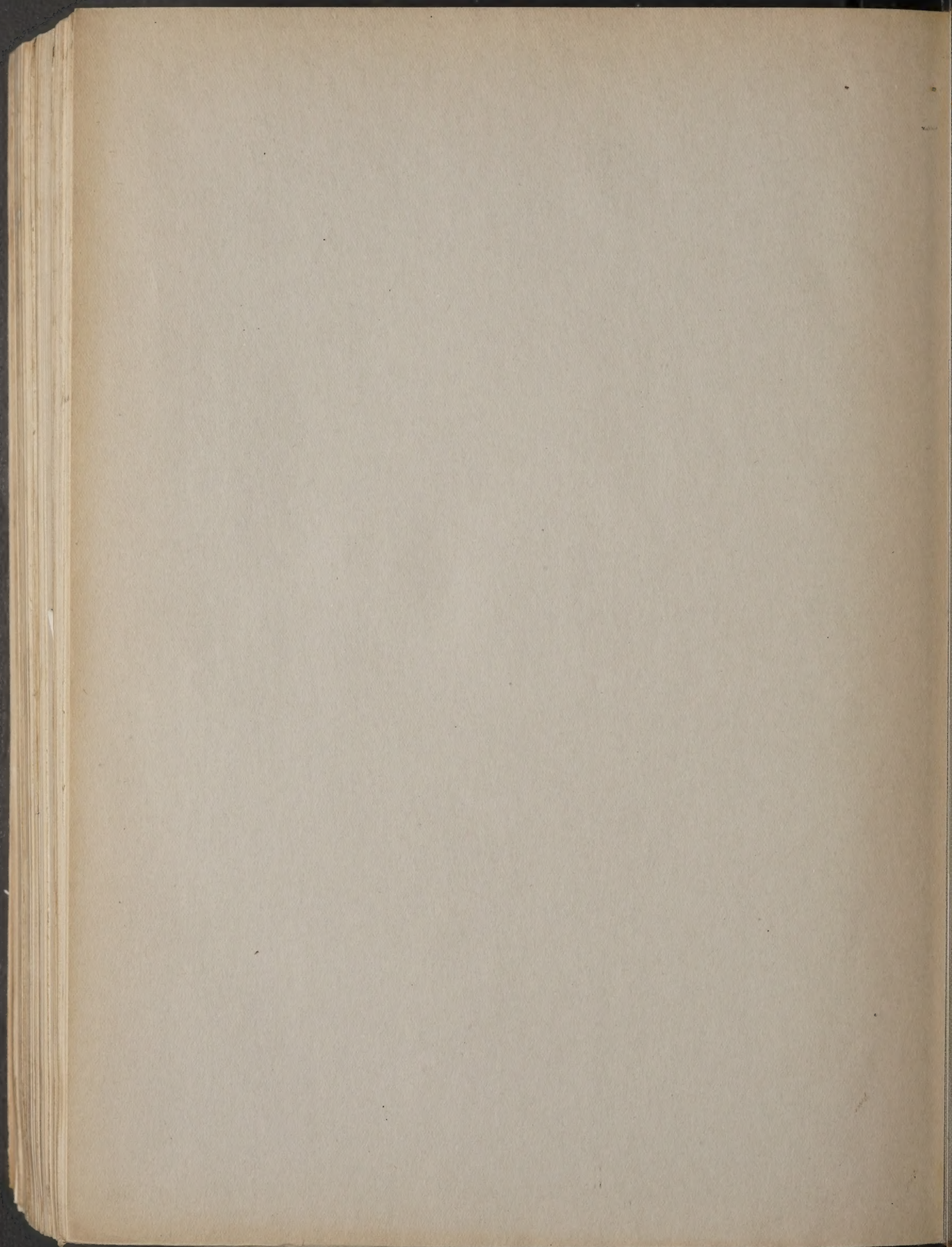
For the New Americans

In addition to its work of aiding feeble churches, Massachusetts now supports twenty-eight missions to new Americans. Wisconsin, Minnesota and the Dakotas serve the Danes, Germans, Italians, Norwegians, Poles and Swedes. Our Pacific Coast forces labor effectively with Chinese, Japanese and other Orientals. The Mexican population stretches from Kansas City to Los Angeles. All the complexity of World Missions is found in some of our states.

Help Us Safe-Guard the Future!

If Baptists are to make missionary conquests at home and abroad, they must not fail adequately to support their State Mission enterprise with all its varied responsibilities and all its manifold tasks.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION



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